



Rights of Husband and Wife

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Published by: Az-Zahra Publishing Co.
Mumbai, India

www.alhassanain.org/english

Bismillaahir Rah'maanir Rah'eem

*Allaa humma Kunli waliyyikal H'ujjat Ibnil H'asan S'alaawaatuka
a'laihi wa a'laa aabaaih. Fee Haadhihis Sa'ati wa fee kulli Saa'at waliyan
wa h'aafiz'anw wa Qaaidanw wa Naas'ira wa daleelanw wa a'ina. H'atta
tuskinahu arz"aka t'au-a wa tomatti a'ahu feeha T'aweela.*

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Title: Rights of Husband and Wife
Compiler: Hujjatul Islam wal Muslimeen Janab Agha Shaykh Ismail
Rajabi (t.s.)
Urdu Translation: Sayyid Ghulam Hasnain Kararvi (t.s.)
English Translation: Sayyid Athar Husain Rizvi
Publisher: Az-Zahra Publishing Company
Year of publication: 2011
Az-Zahra Publishing Company
P. O. Box 3471, Mumbai – 400 003

**In the name of Allah, the
Beneficent, the Merciful
Peace be upon Mahdi (a.t.f.s.)**

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Know your Islam

According to the teachings of Islam, knowledge and Marifat (cognition) are very important and hence one is often encouraged to adopt them. At every step one is motivated to understand religious issues, so that one who accepts Islam, becomes properly aware of the teachings of Islam and that his religion should not be a product of emulating his ancestors.

It is a well known fact that weaknesses of a person are used to misguide him; because when a person is not familiar with something, he will take at face value whatever information is conveyed to him and he will act on that same information.

Enemies of Islam have always used this weakness of Muslims to distance them from religion. They introduced Islam in any way they liked and presented this distorted image of Islam to Muslims to make them skeptical about Islam. Sometimes they ridiculed the secondary laws of Islam and sometimes they raised objections against the law of marriage and divorce in Islam.

But those whose were cognizant of the facts and those who understood Islamic teachings in the light of the Holy Quran and teachings of Ahle Bayt (a.s.) considered these objections to be ignorance of enemies of Islam and their age old. When these Islamic scholars started presenting the correct version of Islam to the world, the seekers of truth became devoted to Islam. Indeed, there was never as much need to understand Islam correctly as it is today.

Az-Zahra Publishing Co. has planned to publish brief booklets about Islamic teachings on day to day problems to enlighten the Muslim youth about Islam.

This booklet is the first link of this series, which was compiled by Hujjatul Islam Shaykh Muhammad Ismail Rajabi (t.s.) and which was first published by Idarah Nashr Uloom Aale Muhammad. Keeping in view its importance and utility, it is being re-published with the permission of the writer.

We hope that this humble service of ours would be accepted in the court of Hazrat Wali al-Asr (a.t.f.s.)

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Islam encourages marriage

Marriage is declared to be a highly emphasized recommended act in Islam; however, sometimes due to various reasons, it can even become obligatory. For example if not getting married would lead one to commit sins, like adultery etc. the Holy Quran says:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ
مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.” (Surah Nur 24:32)

In human life, sexual instinct and emotions are important factors and motivations to get pleasure and success. This emotion, with regard to its magnetism and intensity is very strong and creates a great desire in man and woman. It fills their whole being with fire of eagerness and love; and the two of them try to come together and unite in order to cool the fire in a pleasing manner.

From the beginning till the present age, the matter of woman and man and sexual relations between them have been topics of discussion in gatherings of knowledge and religion and all sorts of views (extremist as well as moderate) are presented with regard to them.

Christians and some philosophers of ethics used to view sexual relations as animal acts, declaring them to be filthy; and they had all along tried to suppress this emotion. Freud and his followers are included among those who acted with extremism with regard to sexual relations and have condemned it severely with legal and moral ties. In this brief book, it is not aimed to research and criticize the views of these two groups. On the contrary our aim is only to present the Islamic in detail.

We should know that prophets are foremost among those who adopted the path of moderation. They have, by the command of Allah, in their respective eras, on one side encouraged people to marry and form families; on the other hand they advocated against every kind of uncontrolled behavior and warned the human society of its danger.

In Islamic teachings, the Messenger of Allah (s.a.w.s.) has paid full attention to the emotion of sex and continued to encourage his followers to adopt this style of family life and sexual union, which is in accordance with demands of nature and along with it, he also warned them of the horrible consequences of bachelorhood and single status. Thus on one occasion, the Holy Prophet (s.a.w.s.) said:

مَنْ أَحَبَّ فِطْرَتِي فَلْيَتَسَنَّ بِسُنَّتِي وَ مِنْ سُنَّتِي النِّكَاحُ.

“One who is attached to my nature, should act on my practice (Sunnah) and adopt my way – and one of my practices is marriage.” (Makarim Akhlaq)

On another occasion, the Messenger of Allah (s.a.w.s.) said: **“The best people of my Ummah are those who marry and those who have chosen wives for themselves and the worst people of the Ummah are those who**

have avoided a life of matrimony and who live as bachelors.” (Mustadrak, Vol. 2, Pg. 531)

Islam has framed laws of sexual union for material and spiritual well being of man and woman keeping it in mind the creation and nature of human beings so that both (man and woman) become satisfied of each other, and at the same fulfill their sexual needs while observing legal limits. Through all these methods, the opposite sexes are restrained from acts deviated from nature. After that one who had deviated sexually is labeled as a transgressor and introduced to the society in the following words:

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

“But whoever seeks to go beyond that, these are they that exceed the limits...” (Surah Mominoon 23:7)

The interesting point is that the Holy Quran and Islamic traditional reports have discussed various aspects of man woman relationship and sexual relations between opposite sexes; and for each of them verses of Quran and traditions are present. Here we shall present some of them, keeping brevity in mind:

Relation between man and wife is the natural method of procreation, birth and human survival.

The family, which comes into being upon the union of two sexes after marriage and the children born as a result of it, are pure, chaste and legitimate; and the vacuum created by the passing away of past generation is filled up with a new one and consequently the human species is protected from extinction.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ

“Your wives are a tilth for you, so go into your tilth when you like...” (Surah Baqarah 2:223)

In another verse, the Holy Quran says:

وَلِلَّهِ جَعَلَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً

“And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives...” (Surah Nahl 16:72)

In both these verses, the topic of marriage is discussed as a continuation of generations.

In the first verse, sperm of man is compared to a seed, which is capable of growth and womb is compared to land, which is capable of nurturing and growing the seed. In the second verse, the unseen world of creation is mentioned. The Almighty Allah has called procreation as the consequence of union of man and woman.

Love between husband and wife

Although sexual union of man and woman cools down the fire of passion and their natural need is fulfilled, but their same relations should be mingled along with the subtle feelings of love and affection, and even if they have the warmth of love, warmth will be created in their lives as well, which is very natural. Relations of husband and wife full of love and attachment become very sweet and pleasant. In the Holy Quran, special attention is accorded to love and friendship between men and women and it has mentioned it in clear words as follows:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

“And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion...” (Surah Rum 30:21)

So that along with matrimonial relationships, there should be love and affection as well.

Upon the onset of puberty, sexual desire reaches its peak and attraction between young boys and girls assume the shape of a tremendous force. This blind and senseless emotion of nature demands fulfillment in any form and in any condition; due to which there is possibility that youths become targets of impurity and in chastity. In such sensitive times, the best way to fulfill their desire is permanent or temporary marriage, which may keep them safe from destruction and corruption. That is why leaders of the holy religion of Islam have encouraged marriage. The Holy Prophet (s.a.w.s.) said:

يَا مَعْشَرَ الشُّبَّانِ مَنْ اسْتَطَاعَ مِنْكُمْ فَلْيَتَزَوَّجْ فَإِنَّهُ أَعْزُّ لِلْبَصْرِ وَ أَحْصَنُ لِلْفَرْجِ.

“O young people, those of you who can marry must definitely marry, because marriage itself is the best means, which prevents the eyes from corruption and mischief and which protects the private parts from sins and in chastity.” (Makarim Akhlaq)

According to report of Imam Ja'far Sadiq (a.s.), one day the Messenger of Allah (s.a.w.s.) went on the pulpit and after praise of Allah, said:

“O people, Jibraeel came to me from the court of the Almighty Allah and said: Girls are like fruits, which if not plucked in time are rendered foul by the rays of the sun and even a slight wind disperses them. In the same way, when girls reach maturity, like other mature ladies they feel in themselves sexual desire and inclination and its cure is nothing, but a husband. If they are not married, they are not at all safe from moral corruption. Because they are also after all human and human beings are never safe from mistakes and sins.” (Furu al-Kafi, Vol. 5, Pg. 337)

The Holy Quran has termed the relation between man and woman to be a surety of chastity and honor and said:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

“...they are an apparel for you and you are an apparel for them...” (Surah Baqarah 2:187)

The function of clothes is to hide defects and veil the private parts and along with it, it is also a protection against many unfavorable circumstances and diseases.

The Messenger of Allah (s.a.w.s.) says: *“One who wants to meet his Lord as a pure and chaste person should select from himself a legal life partner and procure from himself the causes of chastity and honor.”* (Mustadrak, Vol. 4, Pg. 530)

In other words, the leaders of Islam on one hand tried to restrain their followers from fornication and every type sexual deviations; on the other hand they laid great emphasis on marriage and family life. They also said that in the view of Islamic law, marriage is the best divine practice. The Messenger of Allah (s.a.w.s.) said:

مَا بُيِّئَ فِي الْإِسْلَامِ بِنَاءٍ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ أَعَزُّ مِنَ التَّزْوِيجِ

“In Islam no building is founded, which is more liked by Allah than the institution of marriage.” (Mustadrak, Vol. 2, Pg. 531).

It is also mentioned in Mustadrakul Wasail that when a person marries in the beginning of his youth, the Satan wails and weeps and exclaims: *“Alas, he has saved one third of his faith. Now he will be able to protect the remaining two-third through piety.”*

A person named Akkaf came to the Messenger of Allah (s.a.w.s.) and the Prophet asked him if he was married. He replied: *“No, O Messenger of Allah (s.a.w.s.)”* The Prophet asked: *“Do you want the well being of your body and improvement in your financial position?”* He replied: *“Yes indeed.”*

His Eminence (s.a.w.s.) encouraged him to marry and warned him of the evil consequences of bachelorhood. Then he said: *“O Akkaf, I pity you; get married; get married, because at present you are included among sinners; get married or you will be included among sinners. Get married or you will be included among Christian monks. Get married or you will be included among the brothers of Satan.”* (Mustadrak, Vol. 2, Pg. 531)

Imam Ali Reza (a.s.) says: A lady asked Imam Muhammad Baqir (a.s.): *“I am a spinster.”* His Eminence said: *“What do you mean by spinsterhood?”* She replied: *“I have decided that I will remain single forever.”* *“What for?”* asked the Imam. She replied: *“To gain the ranks of excellence and perfections.”*

Imam Muhammad Baqir (a.s.) said: *“Look at your decision with justice. If not getting married was really an excellence, Lady Zahra (s.a.) was more deserving of this rank and it is also that no one can exceed the Lady of Judgment Day in excellence.”*

It once happened that some companions of the Messenger of Allah (s.a.w.s.) gave up sexual relations, food, water and sleep to discipline their selves. Lady Umme Salma (r.a.) came to know about this and she informed the Holy Prophet (s.a.w.s.). The Messenger of Allah (s.a.w.s.) went to them and said:

فَخَرَجَ إِلَى أَصْحَابِهِ فَقَالَ أ تَرَعْبُونَ عَنِ النَّسَاءِ إِيَّيَّ آتِي النَّسَاءِ وَ أَكُلُ بِالنَّهَارِ وَ أَنَامُ

بِاللَّيْلِ فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي

“Have you left your wives and turned away from them. I, who is your Prophet, go my wives, eat during the day and sleep at night. And whoever turns away from my practice is not from me.” (Wasailush Shia, Vol. 5, Pg. 2)

Leaders of Islam have included a chaste and good wife among the fortunes of a person and have considered her to be a protector of religion for the pious and taught that the worship of married men and women in the view of Allah was much more valuable and important than the worship of those who are unmarried.

The Messenger of Allah (s.a.w.s.) has said:

مِنْ سَعَادَةِ الْمَرْءِ الزَّوْجَةُ الصَّالِحَةُ

“The good fortune of man includes that he should have a chaste wife.” (Furu al-Kafi, Vol. 5, Pg. 327)

Imam Ja’far Sadiq (a.s.) has narrated from the Messenger of Allah (s.a.w.s.) that His Eminence said: “Those who get married, have in fact saved half their faith.”

Abu Abdullah, Imam Ja’far Sadiq (a.s.) said:

رَكْعَتَانِ يُصَلِّيْهَا الْمُتَزَوِّجُ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً يُصَلِّيْهَا أَعْرَبٌ.

“Two units (rakats) of prayers performed by a married person are more excellent than seventy units prayed by an unmarried person.” (Wasailush Shia, Vol. 4, Pg. 1)

The Messenger of Allah (s.a.w.s.) said:

مَنْ تَزَوَّجَ أَحْرَزَ نِصْفَ دِينِهِ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْآخِرِ.

“One who has married has saved half his religion. Thus he should continue to fear Allah for the remaining half.” (Layali al-Akhbar)

Imam Ja’far Sadiq (a.s.) said:

الْمُتَزَوِّجُ النَّائِمُ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّائِمِ الْعَرَبِ.

“A married person, who is asleep, is better than the unmarried person who is fasting.” (Layali al-Akhbar)

The Messenger of Allah (s.a.w.s.) said:

لَا تَنْكِحِ الْمَرْءَةَ لِأَرْبَعَةٍ لِمَالِهَا وَجَمَالِهَا وَنَسَبِهَا وَكَدِّهَا فَعَلَيْكَ بِذَاتِ الدِّينِ.

“Do not marry a woman for four things: Wealth, beauty, genealogy and fulfillment of lust. It is obligatory on you to marry a religious woman.” (Jamiul Akhbar)

The Messenger of Allah (s.a.w.s.) said:

إِيَّاكُمْ وَحَضْرَاءَ الدِّمَنِ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا حَضْرَاءُ الدِّمَنِ قَالَ الْمَرْأَةُ الْحُسْنَاءُ فِي

مَنْبِتِ السَّوْءِ

“Beware of the grass that grows on the dunghill.” People asked: “What is greenery of the dunghill?” He replied: “A beautiful woman born in debased families.” (Biharul Anwar, Vol. 23, Pg. 54)

Imam Ja’far Sadiq (a.s.) said: The Messenger of Allah (s.a.w.s.) said:

إِيَّاكُمْ وَ تَزْوِجَ الْحُمَمَاءِ فَإِنَّ صُحْبَتَهَا ضَيَاعٌ وَ وُلْدُهَا ضِبَاعٌ

“You should avoid marrying foolish women, because if you marry such a one, she would bring down calamities and children born through her would be useless.” (Ja’fariyat, Pg. 9)

A person named Husain Ibne Bashshar Wasti, wrote a letter to Imam Ali Reza (a.s.) that there was a woman in his household who wanted to marry him; but she was having a very bad nature.

Imam (a.s.) replied: *“You must definitely not marry her if she is having bad morals and manners.” (Wasailush Shia, Vol. 5, Pg. 10)*

The Messenger of Allah (s.a.w.s.) said:

شَارِبُ الْخَمْرِ لَا يَتَزَوَّجُ إِذَا حَطَبَ

“If a drunkard wants to marry, you must never give him your daughter in marriage to him.” (Wasailush Shia, Vol. 5, Pg. 9)

This matter, in the view of Ahle Bayt (a.s.), was so significant that Imam Ja’far Sadiq (a.s.) said:

أَيُّ امْرَأَةٍ أَطَاعَتْ زَوْجَهَا وَهُوَ شَارِبُ الْخَمْرِ كَانَ لَهَا مِنَ الْخَطَايَا بِعَدَدِ نُجُومِ السَّمَاءِ وَكُلُّ
مَوْلُودٍ يَلِدُ مِنْهُ فَهُوَ نَجِسٌ وَ لَا يَقْبَلُ اللَّهُ َ تَعَالَى مِنْهَا صَرْفًا وَ لَا عَدْلًا حَتَّى يَمُوتَ زَوْجُهَا أَوْ
تَخْلَعُ نَفْسَهَا

“A wife who cohabits with her drunkard husband, it is as if she has committed sins equal to the number of stars in the sky; and the child born from that man would be impure. And the Almighty Allah will not accept any obligatory and recommended acts of that woman. Till the time her husband dies or releases that woman from matrimonial ties.” (Layali al-Akhbar)

Mutual rights of husband and wife

Matrimonial tie between husband and wife is the most pleasing tie according to creation. Islam has not exempted men from responsibilities and rights of women. Both have mutual rights on each other; and Islam has declared the wrong and deviated pre-Islamic customs to be invalid, or customs started by other communities who considered woman to be a plaything, so that husband and wife may fulfill their mutual rights seriously and with responsibility and that they may live together amicably. Also, that they do not see the world with a fleeting glance in order to save their children and future generations from corruption.

Rights of wife on the husband

With this aim in view, the first duty of man is that he should undertake to bear the cost of food, clothes and shelter and all personal expenses of the wife. Also, by expressing love and behaving nicely to her he can make their married life an epitome of happiness. He should also through his daring, bravery and strength be a support to the wife so that she may spend a life of peace under the care of her husband. Moreover, he should also accord her respect and be kind enough to forgive and forget her minor faults, which are imminent in the life of a married couple, as Mulla Mohsin Faiz Kashani has mentioned in the chapter of rights of wife on the husband: Some people inquired from the Messenger of Allah (s.a.w.s.) about the rights a wife has on her husband. He replied: *“Man should overlook her little unintentional errors and forgive her if she makes a serious mistake.”*

All of us know that life does not consist of eating and sleeping; on the contrary acts and emotions like love and loyalty and expressions of similar things are sources of human culture and civilization. A woman, who is herself a personification of emotions, in addition to her expenses, she also expects love and satisfaction of the husband. This is also a right, which due to its greatness, is not concealed from the view of Islam. On the contrary, it is mentioned among the rights of the wife on her husband.

Shahab Abde Rabb says that he asked Imam Ja'far Sadiq (a.s.): *“What are the rights of women on the husband?”*

He replied: *“To bear all her expenses and not to terrify her by frowning at her. If he does that, that is in addition to bearing the expenses he also meets her with a smiling face and displays the signs of his love for her, by Allah he has fulfilled the rights of his wife.”* (Al-Kafi)

One of the rights of wife is to have sex with her husband. With regard to fulfillment of this right, detailed laws and rules are mentioned in books of jurisprudence.

The greatness and significance of the rights can be gauged from the following tradition: The Messenger of Allah (s.a.w.s.) said: *“Jibraeel, the divine angel emphasized so much on fulfillment of rights of women that I thought that divorcing would be an unlawful act.”*

أَوْصَانِي جِبْرَائِيلُ ع بِالْمَرْأَةِ حَتَّى طَنَنْتُ أَنَّهُ لَا يَنْبَغِي طَلَاقَهَا

That is Jibraeel emphasized and advised so much with regard to women that I began to think that it is wrong to divorce her. (Al-Kafi)

Among the rights of women, are that the husbands should be kind to them and respect their rights as the Messenger of Allah (s.a.w.s.) says:

خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ وَأَنَا خَيْرُكُمْ لِنِسَائِي

“The best of men are those who are the best of husbands and I am myself as such. I am most excellent among you in fulfillment of the rights of women.” (Man La Yahzarahul Faqih)

Reward for husbands who help in household chores

One day, the Messenger of Allah (s.a.w.s.) came to the house of Ali and Fatima Zahra (a.s.) and found that Ali was cleaning Masoor dal and Fatima was sitting besides the cooking pot. The Prophet asked: “O Ali, listen to me. I don’t say anything except what Allah has commanded me to.”

مَا مِنْ رَجُلٍ يُعِينُ امْرَأَتَهُ فِي بَيْتِهَا إِلَّا كَانَ لَهُ بِكُلِّ شَيْءٍ عَزَّةٌ عَلَىٰ بَدَنِهِ عِبَادَةٌ سَنَةً صِيَامًا نَهَارًا وَ قِيَامًا لَيْلًا وَأَعْطَاهُ اللَّهُ مِنَ الثَّوَابِ مَا أَعْطَاهُ اللَّهُ الصَّابِرِينَ وَ دَاوُدَ النَّبِيَّ وَ يَعْقُوبَ وَ

عِيسَىٰ ع

“One who helps in household chores earns the reward in exchange of each hair of his body of a year of worship, which is spent in prayers and fasting. And the Almighty Allah gives him recompense like that of the Holy Prophet (s.a.w.s.), Dawood, Yaqoob and Isa (a.s.).” (Jamius Saadaat, Vol. 2, Pg. 142)

It is also mentioned in Jamius Saadaat that the Messenger of Allah (s.a.w.s.) said: “O Ali, one who helps his wife and children in household chores without reminding them of his favor; the Almighty Allah includes his name in the list of martyrs. Each day and night he is given the rewards of a thousand martyrs. For each step that he takes, reward of one Hajj and one Umrah is written in the scroll of his deeds. In exchange of each vein of his body, he is gifted a city in Paradise.”

It is again mentioned in Jamius Saadaat that the Messenger of Allah (s.a.w.s.) said: “Being in the house for a moment in service of one family is better than worship of a thousand years, a thousand Hajjs, a thousand Umrahs, emancipating a thousand slaves, participating in a thousand battles, visiting a thousand sick persons, worship of a thousand Fridays, attending a thousand funerals, feeding a thousand hungry people, dressing a thousand people, donating a thousand horses in charity, donating a thousand Dinars to the poor, reciting Taurat, Injeel and Quran a thousand times, freeing a thousand prisoners and donating a thousand sheep to the poor; and one who serves his family members, before he departs from this world, he sees his position in Paradise.”

The author of this same Jamius Saadaat narrates from the Messenger of Allah (s.a.w.s.) that he said: “Serving the family members conceals the deadly sins of a person, cools the fury of Allah, the Mighty and Sublime; it is a dower for Hourul Eeen, it increases good deeds and elevates the ranks.”

Author of Makarimul Akhlaq has narrated from Ishaq Ibne Ammar that he asked Imam Ja’far Sadiq (a.s.): What is the right of the wife on her husband?

He replied: “He should provide for her food and clothes and if she happens to commit an unintentional mistake, he should forgive her.”

It is mentioned in Irshadul Quloob of Dailami that the Messenger of Allah (s.a.w.s.) said: “On Judgment Day, I would be the enemy of one who beats the wife unjustly.”

Therefore you must never torture your wives physically, because one, who beats them unjustly, has in fact disobeyed the command of Allah and His Prophet.

It is narrated from Imam Ali (a.s.) in Ghurarul Hikam that he said: *“Indeed woman is like a toy; whoever takes her, should advise her.”*

It is mentioned in Wasailush Shia that Imam Zainul Abideen (a.s.) said: *“One who provides more comfort and luxuries to his dependents, becomes more eligible for divine pleasure.”*

It is also mentioned in Wasailush Shia that Imam Ali Reza (a.s.) said that the Messenger of Allah (s.a.w.s.) said: *“A person who is capable should provide as much comfort to his dependents as he can so that because of his strictness and miserliness, the dependents may not wish for his death.”*

It is narrated from Ibne Abbas in Makarimul Akhlaq that the Messenger of Allah (s.a.w.s.) said: *“One who purchases a gift for his dependents, the recompense in the view of Allah is equal to that of one who has helped the oppressed.”* Then he said with regard to distribution: *“He should first give to daughters and then he should give to the sons. One who makes his daughter happy, his recompense is equal to emancipating a slave from descendants of Prophet Ismail (a.s.). Also one who pleases his child, is like one who has wept with fear of Allah and the reward of one who has wept for fear of Allah are gardens filled with bounties.”*

The author of Mustadrakul Wasail narrates: The Messenger of Allah (s.a.w.s.) said:

لَيْسَ مِنَّا مَنْ وَسَّعَ عَلَيْهِ ثُمَّ قَتَرَ عَلَى عِيَالِهِ

“He is not from us (That is he is not having a spiritual relation with us) who is wealthy, but is severe and miserly with his dependents.”

Consequences of misbehavior with family members

Saad Ibne Maaz (r.a.), a prominent companion of the Messenger of Allah (s.a.w.s.) passed away. The Holy Prophet (s.a.w.s.) personally supervised his funeral and also carried the bier; he also climbed down into the grave, placed his body in it and filled up his grave with his own hands. On seeing the special attention of the Prophet for her son's funeral, Saad's mother remarked:

يَا سَعْدُ هَبْنِيَّا لَكَ الْجَنَّةَ.

“O Saad, congratulations for gaining Paradise!”

The Messenger of Allah (s.a.w.s.) said: *“Wait a bit, don't make a guess in divine acts. Your son is involved in a great difficulty at this moment.”* When people asked for explanation the Holy Prophet (s.a.w.s.) said:

إِنَّهُ كَانَ فِي خُ لُفِهِ مَعَ أَهْلِ سُوءٍ

“He was having a very harsh behavior towards his family members.”

Rights of husband on the wife

A husband is also having a number of rights on the wife.

One of the rights is with regard to sexual intimacy. It is the duty of the wife on this occasion to give herself over to the husband fully. It is clear that this fulfillment of the husband's right is also the fulfillment of her natural needs and demand. She must also guard the husband's property and honor in his absence. She must not commit breach of trust in his property and must not reveal his confidential matters. On the contrary, she must remain his trustee and safe-keeper of his secrets.

She must not open the door for others without the permission of the husband and must not allow strangers into the house. She must not by allowing strangers into the house make her husband suspicious of her.

She must value the words of her husband, his plans and his efforts and care with regard to life and she must be obedient to him. She must live with cooperation and understanding and adopt a behavior, which is not only liked by the husband, but which also makes him attentive to her.

Traditions

It is narrated from Imam Muhammad Baqir (a.s.) that a woman came to the Messenger of Allah (s.a.w.s.) and said: “*O Messenger of Allah (s.a.w.s.), what is the right of the husband on his wife?*” His Eminence (s.a.w.s.) replied: “*She must obey him fully and must not give away anything from the house in charity without his permission. She must not keep recommended fasts without his permission. She must never spurn his advances. She must not step out of the house without his permission. If she steps out of the house without his permission, the earth and the heavens and the angels of chastisement continue to curse her till she does not return.*” (Makarimul Akhlaq)

Extent of obeying the husband

It is narrated from Imam Ja'far Sadiq (a.s.) that a group of people came to the Messenger of Allah (s.a.w.s.) and requested: “*O Messenger of Allah (s.a.w.s.), we have seen some people who prostrate to each other.*”

His Eminence (s.a.w.s.) replied: “If I was permitted to order that people should prostrate to each other (that is if Sajdah had been allowed for anyone or anything other than Allah), I would have indeed ordered wives to prostrate before their husbands.” (Makarimul Akhlaq)

It is mentioned in Irshadul Quloob that the Messenger of Allah (s.a.w.s.) said:

أَيُّمَا امْرَأَةٍ خَدَمَتْ زَوْجَهَا سَبْعَةَ أَيَّامٍ أَغْلَقَ اللَّهُ عَنْهَا سَبْعَةَ أَبْوَابِ النَّارِ وَفَتَحَ لَهَا ثَمَانِيَةَ
أَبْوَابِ الْجَنَّةِ تَدْخُلُ مِنْ أَيِّهَا شَاءَتْ

“*If a woman serves her husband for seven days, the Almighty Allah closes seven gates of Hell and opens eight doors of Paradise for her, so that she may enter it from whichever door she wants.*”

Reward of serving drinking water to the husband

It is mentioned in Irshadul Quloob that the Messenger of Allah (s.a.w.s.) said: *“The woman who serves drinking water to her husband earn the rewards of a year of worship and that too of a year whose days are spent in fasting and nights in prayers. And in exchange of giving a drought of water to the husband a city is built for her in Paradise and her sixty sins or (sixty years of sins) are forgiven.”*

Jihad of the woman

It is narrated from Imam Muhammad Baqir (a.s.) in Makarimul Akhlaq that he said: “Indeed the Almighty Allah has made Jihad obligatory for men and women. The Jihad of men is that they should spend their blood and property to defend religion and country, till they are martyred on the path of Allah; whereas the Jihad of woman is that she must be patient in the difficulties of life of her husband and also said that:

جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ .

Jihad of the woman is to take care of her husband.”

It is narrated from the Messenger of Allah (s.a.w.s.) that he said: “O women, each of you who is involved in her household chores would receive the rewards of holy fighters.” (Nahjul Fasaha, Pg. 592)

It is narrated from the Messenger of Allah (s.a.w.s.) in the same Nahjul Fasaha that he said: “The woman who leaves the house without the permission of her husband, is the target of divine fury till she comes back or her husband approves/condones this act.”

It is mentioned in Makarimul Akhlaq that the Messenger of Allah (s.a.w.s.) said:

أَيُّ امْرَأَةٍ لَمْ تَرْفُقْ بِرَوْحِهَا وَ حَمَلَتْهُ عَلَى مَا لَا يَفْدِرُ عَلَيْهِ وَ مَا لَا يُطِيقُ لَمْ يَقْبَلِ اللَّهُ مِنْهَا
حَسَنَةً وَ تَلْقَى اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ عَلَيْهَا غَضَبًا

“The wife who does not behave with her husband kindly and demands from him something, which he cannot afford, none of the good deeds of that woman are accepted and on Judgment Day, she would be presented before the Almighty Allah while He would be infuriated with her.

To hurt the husband verbally

The author of Makarimul Akhlaq has narrated that the Messenger of Allah (s.a.w.s.) said: “No obligatory or recommended act is accepted of the married woman who hurts the husband with her tongue as long as the husband does not approve or condones this, even though she may be fasting during the day and or spending nights in worship, even though she may be emancipating slaves or donating thoroughbred horses for holy wars. Thus the first being to enter the fire of Hell would be that same woman. In the same way, if a man is cruel to his wife and he harasses her (he will have the same fate).”

أَيُّ امْرَأَةٍ قَالَتْ لِرَوْجِهَا مَا رَأَيْتُ قَطُّ مِنْ وَجْهِكَ خَيْرًا فَقَدْ حَبِطَ عَمَلُهَا

In Makarimul Akhlaq it is narrated from Imam Ja'far Sadiq (a.s.) that he said: “The married woman who remarks to her husband: I have not seen any good in you so far. All her deeds are destroyed and become null.”

The Messenger of Allah (s.a.w.s.) said:

إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تَصْبِحَ.

“The married woman, who spends a night purposely keeping away from the bed of her husband, angels continue to curse her till day break.” (Nahjul Fasaha, Pg. 36)

Loving children

One of the most important factors of family life is love and affection, through which every elder of the family can attract the love and attachment of other members to himself and rule over them, because love is the driving force behind every matter whether small or big. As food is necessary for growth and development of the body, in the same way, spiritual development of the children requires love. That is why we must not overlook the limits and standard of love, because as lack or excess of food or ingesting of poisonous food makes the body fall ill, in the same way, love beyond a point or lack of it creates a corrupted generation. Children, who are brought up with a lot of pampering, tend to become selfish and vain. They are more prone to fall into improper and sinful acts and on the other hand children deprived of parents' love tend to develop an inferiority complex as a result of which they fall into immoral acts. Family training is not only difficult for them, on the contrary they are deprived of it. That is why it is general command of the Holy Prophet (s.a.w.s.) that:

أَحِبُّوا الصِّبْيَانَ وَارْحَمُوهُمْ.

“Be friendly to children and express your love and affection for them.”

Imam Ja'far Sadiq (a.s.) said: *“One who is very attached to his children would be eligible for the special mercy of Almighty Allah.”*

The Messenger of Allah (s.a.w.s.) said: *“The Almighty Allah writes a good deed in the record of deeds of one who kisses his child and Almighty Allah would make happy on Judgment Day, one who makes his child happy.”*

Ibne Abbas says: The Messenger of Allah (s.a.w.s.) said: *“One who pleases his daughter is like one who has emancipated a slave from descendants of Prophet Ismail (a.s.). And one who makes his son happy is like one who has wept in the fear of God.”*

Important point

In the training of children, it is a very important duty that justice must be observed between them. If a couple has a number of male and female issues, the parents are supposed to deal with them equitably and equally. They must regard each of them to be their own issue so that none of them may fall into inferiority complex. A man came to the Messenger of Allah (s.a.w.s.) along with his two sons. He kissed one of the boys disregarding the other. Seeing this inappropriate and unjust behavior, the Holy Prophet (s.a.w.s.) asked: *“Do you not behave with your children equitably?”* He also said:

إِعْدِلُوا بَيْنَ أَوْلَادِكُمْ كَمَا تُحِبُّونَ أَنْ يَعْدِلُوا بَيْنَكُمْ.

“You should behave with your children with the same justice and equity as you wish that your children should behave with you.”

Beating children

During the modern age, it is considered improper to beat children in order to train and discipline them. In Islam this matter has been accorded much importance and it is highly stressed that children must not be subjected to any beating. Ignoring the traditional reports, which have come with regard prohibition of beating children, during past centuries the program of action that jurists have prepared for the daily life of Muslims, therein they have also given verdicts to this effect. Allamah Majlisi writes in his Biharul Anwar:

قَالَ بَعْضُهُمْ شَكَوْتُ إِلَى أَبِي الْحَسَنِ مُوسَى ع ابْنًا لِي فَقَالَ لَا تَضْرِبْهُ وَاهْجُرْهُ وَلَا تُطِلْ

“A man says that he complained to Imam Abul Hasan (a.s.) about his son.” The Imam replied: “You must not beat him. On the contrary you should express anger in order to threaten him, but this anger of yours should not be prolonged. You must make peace with him immediately.”

Rights of children

The Messenger of Allah (s.a.w.s.) said: Children have three rights on their father:

- (1) The father must select a good name for his child.
- (2) He must teach him or her to write.
- (3) When the child reaches puberty, he must arrange for his or her marriage.

Imam Ja'far Sadiq (a.s.) said:

اسْتَحْسِنُوا أَسْمَاءَكُمْ مِمَّا تَدْعُونَ بِهَا يَوْمَ الْقِيَامَةِ

“Select the best names for yourself as you will be called on Judgment Day with your name.”

Imam Ali Reza (a.s.) says:

لَا يَدْخُلُ الْفَقْرُ بَيْتًا فِيهِ اسْمُ مُحَمَّدٍ أَوْ أَحْمَدَ أَوْ عَلِيٍّ أَوْ الْحُسَيْنِ أَوْ جَعْفَرٍ أَوْ

طَالِبٍ أَوْ عَبْدٍ لِلَّهِ أَوْ فَاطِمَةَ مِنَ النِّسَاءِ

“Poverty and scarcity do not strike the home with anyone named as: Muhammad, Ahmad, Ali, Hasan, Husain, Talib, Ja'far and Abdullah and Fatima from the females.” (Anwarun Nomaniya)

Some moral rules and regulations

Imam Muhammad Baqir (a.s.) said:

إِيَّاكَ وَ الْجَمَاعَ حَيْثُ يَرَاكَ صَبِيٌّ يُحْسِنُ أَنْ يَصِفَ حَالَكَ

“Avoid sexual intercourse at a place where a child having understanding may see you and he understands your act in such a way that he can recount it to others.”

Author of Wasailush Shia has narrated from the Messenger of Allah (s.a.w.s.) that he said: *“By Allah, if a person copulates with his wife and a child who is awake, sees them involved in this act and hears their conversation, and the sound of their breathing reaches to his ears, that child would never be successful in life; whether he is a man or a woman, he would one day would be involved in adultery.”*

The Messenger of Allah (s.a.w.s.) said:

إِذَا بَلَغَتِ الْجَارِيَةُ سِتَّ سِنِينَ فَلَا يُقْبَلُهَا الْعُلَامُ وَالْعُلَامُ لَا يُقْبَلُ الْمَرْأَةَ إِذَا جَاَزَ سَبْعَ

سِنِينَ

“When the girl child is six years old, no male should kiss her. In the same way females must not kiss a male child of more than seven years.” (Makarimul Akhlaq)

Imam Abul Hasan (a.s.) said: *“When a girl child reaches the age of six years, a stranger (namehram) male has no right to kiss her or to take her in his lap.”* (Wasailush Shia, Vol. 5, Pg. 29)

The Messenger of Allah (s.a.w.s.) said: *“At the age of ten years, the beds of two male children should be separate and the beds of two female children should be separate.”*

The Messenger of Allah (s.a.w.s.) said:

فَرِّقُوا بَيْنَ أَوْلَادِكُمْ فِي الْمَضَاجِعِ إِذَا بَلَغُوا سَبْعَ سِنِينَ

“When your children reach the age of seven years you must make separate beds for them.” (Biharul Anwar, Vol. 23, Pg. 114)

O ladies having a firm faith; pay attention to the following traditions:

The book Khandani Waez had narrated from Shahabul Akhbar that the Messenger of Allah (s.a.w.s.) told Lady Fatima (s.a.): *“O daughter, when a woman makes herself up and dons the best of clothes and goes out in order to attract people, angels of all the seven heavens and earth curse her and she is very near to divine fury. So much so that when she dies, she is cast into the fire of Hell.”*

Imam Ja'far Sadiq (a.s.) said:

أَمَّا امْرَأَةٌ تَطَيَّبَتْ لِغَيْرِ زَوْجِهَا لَمْ يَبْقَ بَانَ مِنْهَا صَلَاةٌ حَتَّى تَغْسِلَ لَ مِنْ طَيِّبِهَا كَعُسْنِ لَهَا مِنْ

جَنَابَتِهَا.

“When a woman perfumes herself for someone other than her husband, her prayer is not accepted till she does not wash off that perfume and she is like one who needs to purify from Janabat.”

What the Messenger of Allah (s.a.w.s.) saw on the night of Meraj?

Allamah Majlisi (r.a.) in the 18th volume of his Biharul Anwar on page 451 quotes: Through reliable chains it is narrated from Imam Zada Abdul Azim Hasani from Imam Muhammad Taqi (a.s.) that Amirul Momineen (a.s.) and his wife, Fatima, one day visited the Prophet and found him weeping profusely. *“May my parents be your sacrifice!”* said Ali, *“what is the cause of your grief, O Messenger of Allah (s.a.w.s.)?”* He replied, *“On the night I was carried to heaven, I saw a number of women of my community in great torment, and it is for them I weep. I saw a woman suspended by her hair, and her brain was boiling from excessive heat. Another was suspended by her tongue, and liquid from the fountain of melted copper in Hell was poured down her throat; and another was hung up by her breasts. I saw a woman eating the flesh of her own body, which fell from her, and fire meanwhile was flaming under her. I saw a woman bound hand and foot, and assailed on all sides by serpents and scorpions. Another, blind, deaf and dumb, was encased in a coffin of fire, and her brain was dropping out at her nostrils, and her body was falling to pieces from gangrene and leprosy. I saw a woman suspended by her feet in a furnace of fire; the flesh of another was being cut off on all sides with scissors of fire. I saw a woman, whose face and hands were burning, and who ate her own entrails. I saw a woman with the head of a hog and the body of an ass, tormented in a million different ways. I saw a woman in the form of a dog, and fire was poured through her body, issuing at her mouth, and the angels were beating her with maces of iron.”*

Fatima exclaimed, *“O beloved of my soul, and light of my eyes, tell me what they had done and what they had been that the Almighty Allah inflicted on them such horrible torments?”* The Prophet replied, *“Dearest daughter, the woman suspended by her hair, did not conceal it from the view of men. The one suspended by her tongue, tormented her husband with that organ. The one hung up by her breasts would not acknowledge her husband’s conjugal rights. She suspended by her feet, was in the habit of going out without her husband’s consent. The one that ate her own flesh, adorned her person for the view of those who had no right to see her. The woman bound hand and foot, neglected to wash herself and cleanse her garments. She did not perform the necessary and obligatory ablutions, and held prayer of light account. The one blind, deaf and dumb, bore children from adulterous intercourse, and caused her husband to bear the burden of their support. She whose flesh was cut off with fiery scissors, showed herself to incite men to desire her. The woman who was burning and ate her own entrails, was a procuress, and brought together wicked men and women. She with the head of a hog was slanderer and liar; and the one in the form of a dog was a professed singer, and mourner, and envier, whose practice was to excite discontent under the providence of God.”* “Woe,” said the Prophet, *“to the woman that angers her husband, and happy is she that contents him.”*

At last it is necessary to say that the society of women should always form their views and aims according to Islamic teachings. It must not step beyond the boundaries of religion. On the contrary, it should try its best to

propagate religion and to make the female class religious. It must remember that faith on God and acting on religion is the most effective act of human training and reform.

It is religion, which changes the material roughness into subtlety and makes human soul broader and more widespread than this material and limited world. It joins coarseness and brutality of materialism with loyalty and goodness and bestows equitability to it.

It is the blessing of religion which teaches every male that:

جُلُوسُ الْمَرْءِ عِنْدَ عِيَالِهِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ اعْتِكَافٍ فِي مَسْجِدِي هَذَا

“The sitting of a man with his wife and children is more meritorious than being in Etekaf in this Masjid of mine. And having so much of reward it restricts the roaming about and wanton behavior of the husband in the evening.”

It is religion, which has given this type of teaching to the woman for sacrifice and loyalty that it says:

ثَلَاثَةٌ فِي ظِلِّ الْعَرْشِ إِمْرَأَةٌ مَاتَ زَوْجُهَا وَهِيَ تَرْبِي يَتِيمًا لَهُ وَ أُمٌّ يَتَزَوَّجُ وَ مَنْ وَصَلَ الرَّحِمَ وَ مَنْ أَطْعَمَ الْمَسَاكِينَ وَ الْأَسَارِيَ.

There are three groups who live below the Divine Arsh:

- 1. The woman whose husband dies and she undertakes the upbringing of orphan children and does not remarry.*
- 2. A person who does a good turn to relatives.*
- 3. A person who feeds the poor and prisoners.*

That is why we must not be oblivious to religious sciences; on the contrary we must also become faithful and always continue to try to make the people of the society religious.

Praise be to Allah, the lord of the worlds; may Allah bless Muhammad and his purified progeny.

Servant of knowledge and religion

Muhammad Ismail Rajabi

14th Shawwal, 1402 A.H.

5th August 1982 A.D.

**Dates of Births & martyrdoms of Fourteen Infallibles
(a.s.)**

Dates of Births & martyrdoms of Fourteen Infallibles (a.s.)					
S. no	Name	Title	Age	Date and Place of Birth	Place of martyrdom
1	Muhammad	Mustafa (s.a.w.s.)	63	Mecca 17 th Rabi I	Medina 28 th Safar
2	Fatima	Zahra	18	Mecca 20 th Jamadi II	Medina 13 th Jamadi I
3	Ali	Murtaza	63	Kaaba 13 th Rajab	Najaf 21 st Ramadhan
4	Hasan	Mujtaba	48	Medina 15 th Ramadhan	Medina 28 th Safar
5	Husain	Sayyidush Shohada	57	Medina 3 rd Shaban	Kerbala 10 th Mohurram
6	Ali	Zainul Aabideen	57	Medina 15 Jamadi I	Medina 25 th Mohurram
7	Muhammad	Baqir	57	Medina 1 st Rajab	Medina 7 th Zilqad
8	Ja'far	Sadiq	65	Medina 17 th Rabi I	Medina 15 th Rajab
9	Musa	Kazim	55	Medina 7 th Safar	Kazmain 25 th Rajab
10	Ali	Reza	55	Medina 11 Zilqada	Mashad end of Safar
11	Muhammad Taqi	Jawad	25	Medina 10 th Rajab	Kazmain end of Zilqad
12	Ali Naqi	Hadi	51	Medina Zilhajj	Samarrah 4 th Jamadi II
13	Hasan	Askari	28	Medina 4 th Jamadi II	Samarrah 8 th Rabi I
14	Muhammad	Mahdi al-Qaim	---	Samarrah 15 th Shaban	Ghaibat from Samarrah

Ijtihad and Taqleed

Ijtihad

A male Muslim, after he gets faith in the principles of religion on the basis of his intellect and power of discrimination, in the light of text of Quran and sayings and actions of Prophet Muhammad (s.a.w.s.) [Kitab O Sunnat] must learn about the laws of religion and act on them regularly and perfectly. One who understands the verses of Quran properly and after research and study of traditions, understands his religious duties, and after learning about individual, family and social laws of Islam and forms a particular view; he is known as a Mujtahid.

Conditions necessary for Ijtihad

As the meanings of Ijtihad and Mujtahid themselves show, Mujtahid is a person who puts in extensive effort to learn meanings of Quran and understanding of prophetic traditions to know what the command of God is, so that he may himself act on that command and also present the same in the form of a religious verdict. In addition to capability, a Mujtahid is supposed to have knowledge of the following sciences and cognitions:

1. He should be able to understand the statements of Arabs and he must also have the knowledge of its subtleties. For this, he should be well versed in Arabic language, literature, grammar, eloquence and diction.

2. He should have sufficient knowledge of narrators of traditions and therefore should be perfectly well versed in Ilme Rijal also.

3. He should be conversant with different levels and ranks of traditions and their classification and their authenticity and in-authenticity due to which he should also be an expert of knowledge and traditional reports.

4. He should also be aware of the rules and principles of jurisprudence, so that he may be able to apply every secondary matter to an accepted primary principle. Therefore he must also be an expert of the principles of jurisprudence.

5. He should be well versed with commentary and interpretation of Quran so that he may be able to relate or justify every legal point to a verse or verses of Quran. Therefore he should be an expert of Ilme Tafseer.

6. Mathematics (Arithmetic and geometry), History and a general knowledge of geography; and he should at least have sufficient knowledge to fulfill the needs of daily practical and social life to have cognition of prayer direction, distribution of inheritance and that he may gain from them economic and medical matters.

In addition to these, he should also possess an understanding and intelligence so that he may be able to derive religious duties from their sources and act on them himself as well explain them to others.

Taqleed

One who is not capable to exercise Ijtihad in order to understand his religious duties; he is supposed to select a Mujtahid who he can trust in order to know about his religious duties and act on them. He inquires from him religious duties incumbent on him. This act is known as Taqleed.

To act on the rules of a Mujtahid is same as if he has put his responsibility on that Mujtahid and finding him an expert fulfills his religious duties upon his responsibility, because the actual meaning of Taqleed implies putting ones responsibility on another person and to accept him as ones leader and guide, as intelligence commands us to refer to one who is an expert in a particular field. For example, in the matter of a medical operation one will not refer to an architect or a businessman. The same will apply in the matter of fulfillment of religious duties; that if he is himself ignorant of religious obligations, it is necessary that he should refer to a person who is dependable in knowledge, intelligence, piety and insight. Just as a person after referring to a capable medical doctor, has no right to interpolate or make changes to his prescription, and it is obligatory on him to act on the doctor's advice; the same is applicable to the matter of religious emulation (Taqleed). The follower is obliged to follow the commands of the Mujtahid and not that some ignorant persons of our time want to themselves fix the duties of the Mujtahid. Here we narrate some verdicts from Tauzeehul Masail of Ayatullah al-Uzma Sayyid Abul Qasim al-Khoie (r.a.) with regard to Taqleed:

1. Following (Taqleed) means acting according to the judgment of a jurist. It is necessary that the jurist, who is followed is male, Shia Ithna Ashari, adult, sane, legitimate, alive and just (Adil). A person is said to be just when he performs all acts obligatory for him and refrains from all which are prohibited. And the sign of a man's being just is that he is apparently a good man so that if enquiries are made about him from people of that locality or from his neighbors or from those persons with whom he associates, they should confirm his goodness. And if it is known that the judgments of the jurists differ with regard to the problems which we face in every day life, it is necessary that the jurist who is followed should be A'lam (the most learned jurist) who possesses better capacity to understand religious matters as compared with his contemporary jurists.

2. There are three ways of identifying a jurist or the most learned jurist: (i) When a person personally believes that such and such person is a jurist or the most learned jurist. For confirming this, he should be a learned person himself and should possess the capacity to identify a jurist or the most learned jurist (ii) When two persons, who are learned and just and possess the capacity to identify a jurist or the most learned jurist, should certify to a person's being a jurist or the most learned jurist, provided that two other learned and just persons do not contradict them. And apparently the fact of a person's being a jurist or the most learned jurist is also proved by the statement of only one person who is reliable. (iii) When many learned persons who possess the capacity to identify a jurist or the most learned jurist should certify to a person's being jurist or the most learned jurist and when one is satisfied by their statement.

3. There are four ways of obtaining the judgment of a jurist: (i) When a man hears the judgment direct from the jurist himself. (ii) When the judgment of the jurist is quoted by two just persons. (iii) When a man hears the judgment of a jurist from a person whose statement satisfies him. (iv) By reading the judgment of a jurist in a book written by him on various problems (Masail) provided the reader is satisfied about the authenticity of the book.

4. So long as a person is not satisfied that the judgment of the jurist has been changed, he can act according to what is written in his book. And if there is a possibility that the judgment has been changed, investigation in the matter is not necessary.

5. If a jurist, who is followed by a person, dies and the follower has committed his judgments to memory, he can act on them as he acted during his lifetime. However, if he had not committed his judgments to memory or has forgotten them he must refer to a jurist who is alive.

6. If a person commits to memory the judgments of a jurist about some problems and after the death of that jurist, he follows a living jurist in that matter according to his duty he cannot act again upon the judgments of the jurist who has passed away.

7. It is obligatory for a follower to learn the judgments about the problems, which are faced by him usually.

8. If a person performs various acts for some time without following a jurist and later follows a jurist, his former actions will be valid if that jurist declares them to be valid, but otherwise they will have to be treated as invalid.

[An Important Point]

In the name of Allah, the Beneficent, the Merciful

**Brother and sisters in faith,
Salamun Alaikum**

The present age on one hand is the period of knowledge and enlightenment and at the same time a period of religion and faith. With the speed that youth and young people are coming to religion and want to obtain information on religion is unprecedented.

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