

Fiqh **(Laws)**

Lesson 1

Salāh

Types of Wājib Salāh

There are six types of wājib salāh:

1. The Five Daily Salāh.
2. Salāt al-Ayāt.
3. Salāt al-Mayyit (taught in Book 10).
4. Two Rak'ah Salāh after Wājib Tawāf of Ka'bah (taught in Book 10).
5. Compensation (*qadā*) salāh of a dead man that is wājib on the eldest son.
6. Salāh that becomes wājib due to an oath (*nadhr*, *'ahd*, *qasam*) or if one is paid to pray the *qadā* for someone deceased (as *niyābah*).

Note: Salāt al-Jumu'ah (Friday prayer) is counted as part of the five daily prayers because it is prayed instead of Salāt adh-Dhuhr on Fridays.

Mustahab (*nāfila*) prayers are studied in Book 9. The importance of salāh and not to take it lightly can be reviewed from Book 5 (Akhlāq Lesson 7).

The Compensatory Prayer (Salāt al-Qadā)

Qadā salāh is performed in compensation for a salāh that has not been performed during its proper time. It is wājib to make up all those prayers that have been missed for whatever reason, except for bāligha women who are excused from salāh at certain times of the month (which will be taught to the girls separately).

Those who suffer from mental illness do not have to pray salāh. Also, a non-Muslim who becomes a Muslim does not have to pay qadā for the time before he or she became a Muslim. But if a Muslim loses his faith for a duration and then returns to Islām, he or she must make up for all the missed prayers.

It is also wājib to pray the qadā for all salāh that were incorrectly performed at their due time.

The qadā of salāh should not be taken lightly and should be repaid as soon as possible. A qadā salāh can be performed at any time. For example, the qadā for fajr salāh can be repaid even at dhuhr or maghrib time, and so on.

Qadā salāh can also be performed in jamā'ah. For example, if the Imām of Jamā'ah is leading salāt al-'ishā, you can pray your qadā of dhuhr with the jamā'ah.

The rules for qadā salāh when travelling was taught in Book 6 and is repeated here:

If you missed any qasr salāh when you were travelling and then you return home, you must repay the qadā of the qasr salāh (as 2 rak'ah) and not 4 rak'ah. Similarly, if you have a qadā of a 4-rak'ah salāh (like 'isha) and then you travel, you must repay the qadā as 4 rak'ah even though you are travelling because the salāh was missed when you were not a traveller.

Salāt al-Jumu'ah or The Friday Salāh is held every Friday in congregation (jamā'ah) and it is prayed instead of the dhuhr salāh. It is wājib during the known presence of Imām al-Mahdi (‘a). But during the ghaybah (when his whereabouts is unknown), it is an alternative obligation (wājib takhyiri) i.e. it is permissible to perform either salāt al-jumu'ah or salāt adh-dhuhr. But one of them must be performed. Also, if a person prays salāt al-jumu'ah, then he does not have to pray salāt adh-dhuhr.¹⁰

Salāt al-Jumu'ah

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

¹⁰ Ayatullah Sistāni, *Islāmic Laws*, Ruling 740.

*O you who have faith! When the call is made for prayer on Friday,
hurry toward the remembrance of Allāh, and leave all business.
That is better for you, should you know.*

- Surah al-Jumu'ah, 62:9

Method of Performance

The Friday Salāh consists of two sermons (khutbas) followed by a two-rak'ah salāh.

The two khutbas are delivered first. The prayer-leader (imām) has to do this whilst standing and his hands must rest on a stick or a weapon (a sword, for example).

In the first sermon the prayer-leader (imām) is required to praise and thank Allāh, and to ask the people to follow the laws of Islām, to be God-conscious (i.e. have taqwa), and promote righteousness. At the end of the sermon the prayer-leader must recite one surah from the Qur'ān and then sit down for a moment's pause.

The prayer-leader (imām) then stands up, and begins the second khutba by praising Allāh, Rasulullāh (s), and his family ('a), and then asking Allāh to bless them. He should pray for Allāh to forgive the people.

This is the minimum wājib requirement for the contents of the sermons, but the prayer-leader may also talk about ethical, social, religious and political issues that concern the Muslim community. Those parts of the sermons that are wājib must be said in Arabic, but the rest can be in the language of the majority so that they can understand him.

After the sermon, the prayer-leader begins the salāh by proceeding to the place where he will lead the congregation. The Friday Salāh consists of two rak'ah and is performed just like the fajr salāh, with only two differences:

- a. It is recommended that in the first rak'ah after the recitation of Surah al-Fātiha, the Imām should recite Surah al-Jumu'ah (Surah 62). And after the second rak'ah, it is recommended for him to recite Surah al-Munāfiqun (Surah 63).

- b. There are two qunuts in salāt al-jumu'ah. In the first rak'ah, the qunut is done before ruku. And in the second rak'ah, the qunut is done after ruku and before going to sajdah.

Conditions for Salāt al-Jumu'ah

The following conditions must be met before the Friday Salāh can be held:

1. It must be performed in congregation (jamā'ah), not individually.
2. The number of people praying salāt al-jumu'ah must be at least five, including the prayer-leader (Imām).¹¹
3. It must be performed as soon as possible after the time of Dhuhr starts. If there is a long delay, then salāt adh-dhuhr should be prayed instead.
4. The prayer-leader (imām) must fulfill all the conditions of a person who leads regular *salāt al-jamā'ah* e.g. he must be just ('ādil).
5. There should not be another salāt al-jumu'ah being held that fulfills all the above conditions within a distance of 3 miles (1 farsakh). If two salāt al-jumu'ah are held within a radius of 3 miles, the salāh that starts later will be void (bātil).

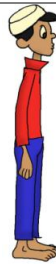
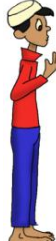
Rules for Salāt al-Jumu'ah



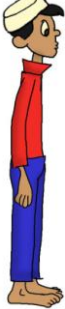




1. In the presence of Rasulullāh (s) or a ma'sum Imām ('a), salāt al-jumu'ah is *wājib 'ayni*. Meaning it **must** be prayed instead of salāt adh-dhuhr. During the ghaybah of the Imām ('a) it is *wājib takhyiri* meaning people have a choice to choose between salāt al-jumu'ah and salāt adh-dhuhr. According to some marāj'i, if salāt al-jumu'ah is held, then it is wājib on men to attend if they are neither sick nor travellers and within 11 kms or 6 miles (2 farsakh) of the place where it is being held. And according to other marāj'i even if it is not wājib, it is highly recommended to attend. Salāt al-Jumu'ah is never wājib for women to attend.

¹¹ Ayatullah Sistāni, *Islāmic Laws*, Ruling 740.

2. Salāt al-Jumu'ah is never wājib on a traveller (*musāfir*) regardless of whether he is praying qasr or he is staying for more than 10 days and praying in full.
3. Salāt al-Jumu'ah is never wājib on men who are old, sick, blind and have difficulty in attending it.
4. If a person is late in joining salāt al-jumu'ah and he joins during the ruku of the 2nd rak'ah, then he should finish his two rak'ahs and then, as an obligatory precaution (*ih̥tiyāt wājib*), he should also pray salāt adh-dhuhr after that.
5. Some Muslims perform two adhāns before praying salāt al-jumu'ah. This is an innovation (*bid'ah*) and **harām**.
6. A person intending to attend salāt al-jumu'ah should try and listen to both sermons. It is *ih̥tiyāt wājib* to listen to both sermons.
7. During the sermons of salāt al-jumu'ah, those present are required to listen attentively and not even engage in other acts of worship like praying, tasbih, etc. It is makruh to talk. And if it disturbs others from listening to the sermons, it is harām. In general, it is makruh to take children for salāt al-jumu'ah or any jamā'ah salāh if they will make noise, run around, or distract others from their 'ibādah.

Method of Praying Salāt al-Jumu'ah

Niyah	'I am praying 2 rak'ah salāt al-Jumu'ah <i>qurbatan ilallāh'</i>	
1 st Rak'ah qirā'ah		Mustahab for the Imām to recite Surah al-Jumu'ah after Surah al-Fātiha.
Qunut		Note that in the 1 st rak'ah qunut is done <i>before</i> ruku.

<p>Ruku'</p>		
<p>Sujud</p>		
<p>2nd Rak'ah qirā'ah</p>		<p>Mustahab for the Imām to recite Surah al-Munāfiqun after Surah al-Fātiha.</p>
<p>Ruku'</p>		
<p>Qunut</p>		<p>Note that in the 2nd rak'ah qunut is done <i>after</i> ruku.</p>
<p>Sujud</p>		
<p>Tashahhud & Salām</p>		

Lesson 2

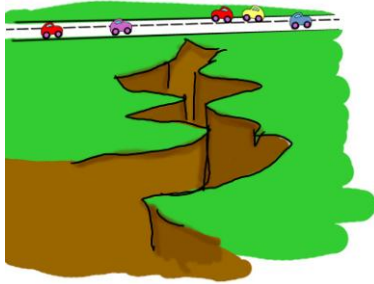
Salāt al-Ayāt

Any unusual act of nature (whether it causes a disaster or not) like an earthquake, hurricane, tsunami, tornado, volcano eruption, sun or moon eclipse (total or partial) and even severe thunder and lightning, is a 'sign' (āyah) of Allāh's power and how we are in need of His protection, mercy and love at all times.



When we experience any such 'sign' (āyah) of Allāh, it is **wājib** on all bāligh, sane, Muslim men and women to pray a special salāh called Salāt al-Ayāt (The Prayer of Signs). This salāh is only wājib for the people of the area in which the event occurs.

In the case of an eclipse (sun or moon), the time for the salāh is when the eclipse starts and it should be prayed before it is over. If a person fails to do so, they still have to pray its qadā. If a person did not know there was an eclipse in his or her town and later finds out, he/she should still pray the qadā if it was a total eclipse. If it was a partial eclipse, and they hear about it after it is over, they do not have to pray the qadā.



In the case of an earthquake, Salāt al-Ayāt should be performed without delay, and it is a sin to delay it. However, even if there is a delay, the salāh should be said with the niyyah of '*qurbatan ilallāh*' without specifying *adā* or *qadā*.

Method of Performance

Salāt al-Ayāt can be performed in *jamā'ah* (congregation) or *furāda* (individually). It consists of two rak'ahs and 10 rukus. Each rak'ah has five rukus.

Qunut is performed before all the even number rukus. This means in the first rak'ah, we would perform qunut before the 2nd, and 4th ruku. And in

the second rak'ah, we would perform qunut before the 1st, 3rd and 5th ruku (because these are the 6th, 8th and 10th rukus in the total salāh).

When the salāh is about to start, someone should call out: '*As-Salāh*' three times instead of the adhān or iqāmah. The niyyah to perform Salāt al-Ayāt should specify it is in time (*adā qurbatan ilallāh*) or in compensation (*qadā qurbatan ilallāh*).

Step-by-Step

1. After niyyah, perform takbirat al-ihram and recite Surah al-Fātiha and another surah.
2. Perform 1st ruku' and stand up.
3. Recite Surah al-Fātiha and another surah.
4. Perform qunut, 2nd ruku', and stand up.
5. Recite Surah al-Fātiha and another surah.
6. Perform 3rd ruku' and stand up.
7. Continue this way until 5th ruku'. Then stand up. And then go to sajdah continue the rak'ah as usual.
8. When you stand for the 2nd rak'ah, recite surah al-Fātiha and another surah.
9. Then perform qunut, 1st ruku (which is the 6th ruku in total), and stand up.
10. Recite Surah al-Fātiha and another surah.
11. Perform 2nd ruku' and stand up.
12. Continue this way until qunut and 5th ruku' (which is the 10th ruku' in total) and then go to sajdah and complete the salāh as normal.

In total, you will have prayed 2 rak'ahs that have 10 rukus and 5 qunuts:

FIRST RAK'AH:

Ruku'
 Qunut & Ruku'
 Ruku'
 Qunut & Ruku'
 Ruku'

SECOND RAK'AH:

Qunut & Ruku'
 Ruku'
 Qunut & Ruku'
 Ruku'
 Qunut & Ruku'

Lesson 3

Salāt al-Jamā'ah

Importance

It is strongly recommended that all wājib salāh should be performed in congregation (jamā'ah). When a ma'sum Imām is physically present, the Friday (Jumu'ah) salāh and the two 'Īd salāh are **wājib** and must be performed in jamā'ah.

Mustahab prayers can never be performed in jamā'ah, except the special salāh for rain (Salāt al-Istisqa), and the two 'Īd prayers (which are mustahab during the ghayba of the Imām ('atfs)).

The importance of Salāt al-Jamā'ah is such that even those who have already prayed on their own are encouraged to repeat their salāh if they meet with a group that is praying together. Some of the benefits of Salāt al-Jamā'ah are that it promotes:

- Equality: The poor and rich, of all colours and ethnicities, stand together shoulder-to-shoulder as equals before Allāh.
- Unity: Same language. All actions done together at same time. Teaches us to be united at all times.
- Friendship & Networking: Creates opportunities for Muslims to meet and be part of each other's friendship circle. Opportunities to help each other (business, family, etc.) arise.
- Discipline: Standing still in straight rows, following the Imām in everything he does and says.
- Prestige of Islām. Keeps the masjid and Muslim community thriving. A show of strength against the enemies of Islām.
- Limitless spiritual reward. Two people praying salāt al-jamā'ah get the thawāb of 150 salāh for each rak'ah. Three people = 600 salāh per rak'ah. Four people = 1200 salāh. Five people = 2400 salāh. Keeps doubling until 10 people in Jamā'ah equals thawāb of 72,800 prayers for each rak'ah. After 11 people, only Allāh knows the reward.

Method of Praying

Typically the person leading the salāh (called the *Imām* of the Salāh) stands in front and those following him (called *ma'mum*) stand in rows by a small distance behind him.

The place where the followers stand must not be lower than the place where the Imām stands - unless it is only slightly lower or a slope that is not too steep. The opposite however is permissible. All or even some of the followers can stand higher than the Imām. If some of the jamā'ah is on an upper level or floor, it is fine provided that the front row of the upper level can see the Imām or any row on the ground.

There must not be any complete obstruction between the Imām and anyone in the jamā'ah. For instance, if there is a wall between them, those behind the wall or curtain will be considered disconnected from the Imām of Jamā'ah. However, if those following are separated from the Imām by a wall, curtain or upper floor and there is some opening in the wall or curtain, then that suffices to establish a connection.

In a mixed jamā'ah, the women should connect to the salāt al-jamā'ah either by standing behind the rows of the men, or to their side with a curtain or partial wall separation. Women should never stand in front of the men during salāh, such that the men behind can see their backs. The only exception to this is in Masjid al-Harām (Makkah) when praying right before the Ka'bah.

If there are only two people praying in jamā'ah and both are male, it is mustahab that the one following stands at the right hand side of the Imām instead of behind him.

If the Imām and the followers are both women, the ihtiyāt wājib is that all of them should stand in a line. The female Imām (or 'Imāmah') should not stand in front of the other women.

After the rows have been formed, with everyone standing close together, shoulder-to-shoulder with feet in each row in a straight line, the Imām or one of the followers in the front row stands up and recites the iqāmah, while the rest of the jamā'ah remains seated; they may repeat the phrases in a low voice. When the muqim (person reciting the

iqāmah) comes to the phrase: '*qad qāmatī salāh*' (meaning 'The prayer has been established!'), then it is mustahab for the whole congregation to rise and prepare for salāh.

The Imām makes the niyyah for the salāh and recites the *takbirat al-ihram* in a loud voice. Thereafter the followers makes the niyyah to pray salāh in jamā'ah and they also recite the *takbirat al-ihram*.

What is Mustahab in Salāt al-Jamā'ah

- The Imām to position himself in the middle of the line.
- The Imām to take into account the old and weak and not prolong qunut, ruku' and sajdah unless he knows the people want that.
- The Imām to recite loud enough (but without shouting) for the followers to hear him.
- The Imām to prolong the ruku' twice over if he realizes someone has joined late and is trying to catch up. But then in consideration of others in the jamā'ah, he should stand up even if he realizes more have also arrived to join.
- The learned and pious should occupy or be given the opportunity to occupy the first row.
- Everyone should stand up for jamā'ah when *qad qāmatī salāh* is declared.

What is Makruh in Salāt al-Jamā'ah

- To start a new row when there is room in the existing rows.
- For a follower to recite the *dhikr* such that the Imām can hear him.
- For a traveller who is praying qasr salāh to lead the Jamā'ah.

What to Recite and What Not to Recite

During qiyām, the Imām recites the surahs (qirā’ah) loudly in the fajr salāh and in the first two rak’ahs of the maghrib and ‘isha salāh. But in the dhuhr and ‘asr salāh, he recites them softly (except for the *Basmallah*). As you already know, reciting loudly is called **jahriya** and reciting softly is called **ikhfatiya** and even when you pray alone (*furāda*), it is wājib to recite the two surahs in salāt al-dhuhr and ‘asr softly. For fajr, maghrib and ‘isha it is wājib for men to recite the two surahs loudly and women can recite them either way.

The followers in a jamā’ah salāh must not recite the two surahs in any salāh, but just listen. In the case of dhuhr and ‘asr when the Imām is reciting the two surahs softly the followers can repeatedly recite a tasbih softly like ‘subhān Allāh’ or ‘astaghfirullāha rabbi wa atubu ilayhi’ until the Imām is done.

In the case of the 3rd and 4th rak’ah, when the Imām is reciting the tasbihāt al-‘arba’a three times, the followers can do the same but recite it softly as well so as not to disturb the Imām with their voices. As you already know, even when you pray alone (*furāda*) instead of jamā’ah, it is wājib to recite the tasbihāt al-‘arba’a softly.

Once the Imām says the takbir and goes into ruku’ or qunut, the followers should then do the same and thereafter they should recite everything softly along with the Imām.

This means the followers must not keep quiet during ruku’, sujud, tashahhud, salām, and so on. They must recite everything besides the qirā’ah of the two surahs in the first two rak’ahs, but softly so that the Imām cannot hear them or be disturbed by their voices. If a follower intentionally keeps quiet, for example during the *dhikr* of ruku’ and sujud, then their salāh is not valid. If they forget, it is fine but they should start reciting as soon as they remember.

When the followers recite along with the Imām, they should do so either with him or just a little behind him but never ahead of him. To recite ahead of the Imām intentionally (when you can hear him) makes your salāh bātil unless you have changed your niyyah to *furāda*. But if you

recite ahead of the Imām by mistake, it is ok though you must stop and let the Imām catch up and then stay with or behind him.

Following the Leader - Staying with or Behind the Imām

The rule of thumb with salāt al-jamā'ah is 'follow the leader'. You always stay with or one step behind the Imām – never ahead of him. This is both in words and in action. For example, if a follower recites the takbirat al-ihrām before the Imām, his salāh is bātil. Although, he or she does not have to wait for the rows in front to do their takbirat al-ihrām (it is only recommended). Once the Imām does the takbirat al-ihrām, he can do it also.

Similarly, if a follower goes into ruku' or sajdah before the Imām or stands up before him intentionally, then his salāh is not valid. This means when you are in sajdah, wait until you hear the Imām saying the takbir before you raise your head and sit up as well. Likewise, do not recite anything ahead of the Imām.

If a person *mistakenly* goes into ruku' before the Imām does (e.g. the Imām does qunut but the follower goes into ruku') he should simply wait in ruku' until the Imām gets there. He shouldn't stand up again and then go to ruku' again because that will count as two ruku's! Likewise, if a person mistakenly goes into sajdah before the Imām or raises his head from sajdah before the Imām, then it is fine (because it was not intentional) but they should simply wait until the Imām gets there and thereafter they should continue following the Imām. He shouldn't raise his head and then do sajdah again – that will be 2 sajdahs!

Basic Prerequisites of Imām of Jamā'ah

The prayer-leader (Imām) must be:

1. Bāligh.
2. Sane.
3. Shi'ah Ithna Ashari Muslim.
4. Of legitimate birth.
5. 'Adil (just). This means not a person who sins open or a reputed sinner (*fāsiq*).

6. Knows the rules (*ahkām*) of salāh.
7. Pronounces the recitations in Arabic properly and performs its actions correctly.

It is recommended that the person who is most learned in matters of Islāmic law (*fiqh*) should lead the salāh.

Only a man can be the Imām for a male-only or mixed congregation, but a woman can lead the prayers of a female-only congregation.

Those who are performing the salāh in the standing position cannot pray behind someone who is performing it in the sitting position (injured or handicapped).

If a person performs salāh behind an Imām believing he is qualified and later discovers that the Imām of Jamā'ah did not fulfil one of the conditions, their salāh is still valid and does not have to be repeated.

It is wrong to stand apart and to pray *furāda* (on one's own), when others are praying in jamā'ah, especially when it can be misunderstood to mean that you do not consider the Imām to be qualified to lead the salāh. This is a form of silent backbiting (*ghibah*) of the Imām. However if it is an emergency and a person is in a hurry (e.g. because they are travelling shortly, etc.) then it is ok.

If a person believes the Imām leading the salāh is unworthy to lead then he should still stand in jamā'ah but pray with the niyyah of *furāda* and recite the surahs softly (when other followers are quiet) so that no one is aware that he is praying with *furāda* niyyah.

Those who follow an Imām must also be sure that the Imām is performing a wājib salāh (other than the salāh for rain and the two 'īd prayers), because if the Imām is performing a mustahab salāh, it is not permitted to follow him.

Lesson 4

Salāt al-Jamā'ah (cont'd)

How to Join Midway

If a person arrives when the salāt al-jamā'ah has begun, they can still join it and get the thawāb of praying in jamā'ah provided they follow these rules:

1. You can only join a salāh when the Imām hasn't yet completed the ruku'. Once the Imām raises his head from ruku', you must wait for the next rak'ah to join.
2. You must join a row (or start a new row at the back if all the lines are full) but not stand far away from the rest of the group.
3. If the Imām has just started qirā'ah, say your takbirat al-'ihrām and follow as others. If the Imām is about to complete qirā'ah, wait for the Imām to say the takbir and as he goes to ruku', you say your takbirat al-'ihrām and join him in ruku' before he stands up again.

The best way to understand how to join salāt al-jamā'ah midway is by reading the following scenarios and practising them in class.

Scenario 1:

Ali arrives late for maghrib. He hears the Imām reciting Surah al-Fātiha so he knows it is the first or the second rak'ah. He finds a spot to stand and join the jamā'ah. He does his takbirat al-ihrām and starts listening to the Imām.

When the Imām finishes reciting the two surahs, he does the takbir and goes to ruku'. Ali realizes this is the first rak'ah. So he simply continues with the jamā'ah as others.

Scenario 2:

Same as Scenario 1 but when the Imām completes the two surahs he does takbir and goes into qunut. Ali realizes he has missed one rak'ah already and this is the 2nd rak'ah. So here is what Ali does now:

The Imām of Jamā'ah	Ali
Recites qunut	Ali has done takbirat al-ihram earlier so he simply raises his hand and listens to Imām in qunut
Goes to ruku' then 2 sajdahs	Follows as normal
Recites Tashahhud	Ali cannot recite tashahhud because it is his 1 st rak'ah. So he raises his knees a little whilst supporting himself with his fingers on the ground. This partial sitting is called tajāfi. Ali simply listens.
Stands up for 3 rd rak'ah	Stands up for 2 nd rak'ah
Recites tasbihāt al-'arba'a	Recites Surah al-Fātiha (and 2 nd surah only if there is time)
Goes to ruku' and then 2 sajdahs	Follows and does the same. Skips qunut because it is not wājib.
Recites tashahhud and salām	Recites tashahhud with Imām and then stands up and continues praying 3 rd rak'ah on his own (with furāda niyyah).

Scenario 3:

Same as above but Imām was praying 4 rak'ah ('Isha) and Ali was praying Maghrib.

The Imām of Jamā'ah	Ali
After 2 nd sajdah of 3 rd rak'ah, Imām stands up for 4 th rak'ah.	It is Ali's 2 nd rak'ah. Ali recites tashahhud quickly and then stands up for 3 rd rak'ah.
Recites tasbihāt al-'arba'a three times.	Recites tasbihāt al-'arba'a even once.
Goes to ruku' and then sujud.	Follows Imām.
After 2 nd sajdah recites tashahhud and salām to complete Isha.	Also recites tashahhud and salām to complete Maghrib.

Scenario 4:

Same as previous but Imām was praying 'Isha and so was Ali.

When the Imām begins the tashahhud and salām to complete the salāh, Ali can stand up alone and recite his 4th rak'ah as *furāda* and complete it as normal.

Whenever Ali does not have to recite tashahhud and salām but the Imām is reciting it, Ali can adopt a *tajāfi* position and wait and see if the Imām stands up after tashahhud or if he will also recite the salām. If the Imām stands up after tashahhud, Ali knows it is the 2nd rak'ah of the Imām, and he can stand with him. If the Imām recites salām, then Ali knows the Imām has finished the salāh and he can stand up from *tajāfi* and finish his salāh as normal.

Scenario 5:

Ali runs to join the jamā'ah and the Imām has just finished the qirā'ah and is doing the takbir before going into ruku'. Ali does his takbirat al-ihram and joins the Imām in ruku'. Ali does not have to worry about not reciting the qiyām and qirā'ah. But he must join no later than ruku'. If Ali tries to join but before he does takbirat al-ihram and gets into ruku', the Imām is already raising his head from ruku', then it is too late. Ali must wait for the next rak'ah to do his takbirat al-ihram (when the Imām stands up from sujud).

Scenario 6:

Ali joins salāt al-dhuhr. The Imām is quiet and Ali doesn't know whether the Imām is reciting Surah al-Fātiha and another surah or whether he is reciting the tasbihāt arba'a (i.e. what rak'ah the jamā'ah is in). Since it is Ali's 1st rak'ah, if he does takbirat al-ihram, he needs to recite at least Surah al-Fātiha before the Imām goes into ruku' (so that he can join the Imām in ruku'). However Ali also doesn't know how far the Imām is done and whether he will have enough time to recite the whole Surah al-Fātiha. What should he do?

Ali should stand ready but not do takbirat al-ihram because most likely he won't get a chance to recite the whole Surah al-Fātiha. Once the

Imām is done and he does takbir to go to ruku', Ali should then do his takbirat al-ihram and join the Imām in ruku'. In other words, the best time to join the jamā'ah is when the Imām is going into ruku' (and not during qirā'ah). But you must do takbirat al-ihram and be in ruku' with the Imām before the Imām stands up from ruku' - even if it is for just a brief moment.

Points to Remember:

When you are trying to stay with the Imām, you can skip doing qunut when it is your 2nd rak'ah but not the Imām's. Qunut is not wājib and you might miss joining the Imām in ruku' if you do qunut.

If for any reason a person cannot catch up with an Imām during jamā'ah and gets disconnected e.g. a person has to recite tashahhud and by the time he stands up the Imām has gone into ruku; or a person does takbirat al-ihram and is reciting Surah al-Fātiha but the Imām has gone into ruku' and is standing up (so he missed joining ruku'), then the person should simply change his niyyah to *furāda* and then continue praying on his own (even though he is standing in a row of jamā'ah).

Similarly if an emergency arises and a person needs to end his salāh quickly and without the jamā'ah, he or she can change their niyyah to *furāda* at any time in the salāh and then continue on their own even if they are standing in the jamā'ah rows.

Summary:

In the 1st and 2nd Rak'ah of salāt al-Jamā'ah:

- Join while the Imām is still reciting the first or second surah, or
- Join in Ruku'

In the 3rd and 4th Rak'ah of salāt al-Jamā'ah (or when you don't know which rak'ah it is):

- Join when Imām goes to Ruku'. Do not join during qirā'ah of Imām.

Lesson 5

Sawm (Fasting)

By now we know that it is wājib for every *bāligh* (adult), *‘āqil* (sane) Muslim who is not sick, very old and weak, or travelling, to fast throughout the month of Ramadan from the time of Fajr to the time of Maghrib.

A person who fasts must do so with the niyyah of fasting for Allāh’s sake only and from Fajr to Maghrib time they must keep away from eating, drinking, smoking or inhaling dense fumes, ascribing lies to Allāh or the ma’sumeen (‘a), immersing the head underwater and throwing up (vomiting) on purpose.

There are other matters also that break a fast and other conditions when some people are excused from a wājib fast in Ramadan but have to make up for it later on. Some are mentioned below and others will be covered later.

Types of Fasts

Wājib Fasts

- The whole month of Ramadan.
- When one makes a vow (*nadh*r) to fast and it has become wājib.
- In compensation (*qadā*) for a missed wājib fast.
- Qadā for the fasts missed by a deceased father (wājib on the eldest son).
- The fast on behalf of (*niyābah*) of a deceased for which one has taken payment.
- The fasts of kaffāra (penalty) that become wājib when a person deliberately fails to perform some wājib duties. (Kaffāra is explained in detail later in the lesson.)

Harām Fasts

- On the day of ‘Id al-Fitr (1st Shawwāl).
- On the day of ‘Id al-Adha (‘Id al-Qurbān) – (10th Dhul Hijjah).
- For a wife to fast a mustahab fast if her husband disapproves of it.

- For a child to fast a mustahab fast if it hurts the feelings of the parents or causes them any suffering (physical or emotional).
- For a sick person to fast when he knows fasting will harm him further. However if a person knows fasting will not harm him, he should fast his wājib fasts even if the doctor advises not to. And if he knows it will harm him, he should not fast even if the doctor says it is ok.

Mustahab Fasts

As such, fasting is mustahab every day of the year except for the days when it is harām or makruh. But the following occasions are particularly highly recommended to fast:

- The first and last Thursday of every lunar month.
- The first Wednesday after the 10th of a lunar (Islāmic month).
- The 13th, 14th and 15th of each lunar month.
- The 1st, 3rd and 7th of Muharram.
- The 17th of Rabi 'ul-Awwal (Birthday of Rasullāh (s)).
- The 15th of Jamādi al-Ula.
- The whole month of Rajab and Sha'bān or as many days as possible in these months. One should try and fast for at least one day in each of these months, especially the 27th of Rajab (Mi'rāj & Bi'thah) and the 15th of Sha'bān.
- The Day of 'Id Nawruz.
- From the 4th until the 10th of Shawwāl.
- The 25th and 29th of Dhu l-Qa'ada.
- The 1st to the 9th of Dhu l-Hijjah.
- The Day of Ghadir Khum (18th Dhul Hijjah).
- The Day of Mubāhala (24th Dhul Hijjah).

It is not wājib to complete a mustahab fast. If a fellow Muslim invites you to a meal, it is better to break your mustahab fast and eat instead of telling him you are fasting. (But this is not the case for wājib fasts.)

Makruh Fasts

- To fast on the day of Ashura (10th Muharram).
- To fast on the day of 'Arafa (9th Dhul Hijjah) if there is a doubt whether it is the day of 'Arafa or the day of 'Id al-Adha.

Note: It is highly recommended to pray salāt al-maghrib on time so when you're fasting, you should pray first before having iftār. If you're too hungry to concentrate on your salāh, you can break your fast first with some dates and a drink and then pray maghrib salāt before having a full iftār meal.

Qadā, Fidya and Kaffāra

If we miss a wājib fast for any reason, there are three possible penalties:

1. We have to compensate the missed fast(s). This is called *qadā*.
2. We have to pay 708 grams (called a *mudd* - almost $\frac{3}{4}$ kg) of food in exchange for each missed fast. This is called *fidya*.
3. We have to either fast for 60 days or feed 60 poor people as a penalty. This is called *kaffāra*.

In many cases a person may have to do more than one of the above. E.g. pay the *qadā* of the fast and the *fidya* of one *mudd* per fast. Or pay the *qadā* and *kaffāra* for each missed fast.

1. Cases for which Qadā Fast is Required

- If a person misses a wājib fast due to illness and then recovers his or her health.
- If a person misses a wājib fast because of travelling. The *qadā* fasts are paid when they return home.
- If a person misses a wājib fast or is forced to break it for any other justified reason acceptable in shari'ah.

Notes:

1. If an action that usually breaks a fast is done unintentionally, it does not break the fast. For example, if a person vomits unintentionally or forgets they are fasting and eats and then stops as soon as he or she remembers, the fast is not broken.
2. A *qadā* fast can be broken before dhuhr time if a person decides they will fast another day. But as *ihdiyāt wājib*, they cannot break the fast after dhuhr time.
3. It is makruh to travel in the month of Ramadan if the travel is not urgent and if by travelling a person will not be able to fast. It is

not makruh to travel if it is a requirement of someone's work because they can still fast while travelling.

2. Cases for which Fidya is Required

- If a person is ill or has a permanent health condition and does not expect to ever be able to fast in Ramadan for the rest of their lives. Then for each fast, they must pay the $\frac{3}{4}$ kg of food (per fast) to the poor and they do not have to worry about the qadā.
- The very old and elderly who are too weak to ever fast also pay fidya for each day of wājib fast.
- Pregnant women, if it is harmful for them or their baby, also do not have to fast but in addition to the fidya for each fast, they also have to pay the qadā later on.
- Women who are nursing a child, if it is harmful to them or their baby, do not have to fast but instead should pay the fidya for each day. They must fast the qadā for all missed wājib fasts later on.
- Those with a medical condition because of which they become unusually thirsty or hungry and cannot fast should pay the fidya instead. During the wājib fasts (e.g. of Ramadan) they can only drink as much water (or eat as little) as is absolutely necessary.
- If a person has qadā fasts for Ramadan and deliberately delays them until the next Ramadan because of which they cannot pay the qadā on time, they must, after this second Ramadan is over, pay the outstanding qadā they neglected but, as well, they must give fidya for each qadā that was deliberately delayed and not redone before the next Ramadan.

Notes:

1. By fidya we mean to give one *mudd* ($\frac{3}{4}$ kg) of wheat, rice or barley (or its equivalent value in money) for each fast, to a poor and needy person.
2. If a person becomes well after being sick for several years, he or she should fast the qadā for the last Ramadan only and give the fidya for all the rest of the previous Ramadāns that he or she missed fasting.

3. Cases for which Kaffāra is Required

- If a person deliberately does not fast in Ramadan or deliberately breaks his or her fast for no justified reason, they must:
 - a. Ask Allāh for forgiveness for the sin committed, and
 - b. Compensate for the missed fast (as *qadā*), and
 - c. Either feed 60 poor people or fast for 60 days **for each fast** that was broken or skipped deliberately.

Notes:

1. If a person decides to pay the kaffāra with 60 fasts, they have to fast thirty-one fasts consecutively. The remainder do not have to be continuous. They have to be careful that the thirty-one days will not include days in which fasting is harām (such as ʿĪd al-Adha). If the 31-day sequence is broken deliberately or due to the occurrence of such a day, they have to start afresh. However, if the sequence is broken due to a justified excuse (such as menses or necessary travel), it is not necessary to start fasting afresh.
2. If a person decides to feed 60 poor persons, he should give each one of them a *mudd* ($\frac{3}{4}$ kg) of wheat, rice, or barley. If it is not possible, he should give as much food as possible, and if he is unable to do the 60 days fast or feeding 60 poor persons, he should pray to Allāh for forgiveness and repent.
3. It is not wājib to pay the kaffāra immediately, but one should not delay it unnecessarily. Even if one can afford to pay it later on in life, they have to do it.

Qadā Fasts for a Deceased Father

It is wājib for the eldest son to compensate (as *qadā*) for the missed fasts of his late father, either by fasting them himself or by hiring someone else to do this. It is not wājib to make up the missed fasts of one's late mother, but it is very commendable if one does so.

If the eldest son is doubtful whether his father had missed any fasts, it is not wājib for him to compensate for them. The same rules apply for the missed *salāh* of a deceased father.

Lesson 6

Gender-Specific (for Boys)

This lesson was taught in Book 6. It is being taught here again as a revision and to encourage the students to ask questions and seek clarification on anything related to gender-specific issues. The teacher may add material to the subject from Book 8, if required and as necessary.

Istibra

Istibra is the name given to the way for a man to clean himself after urinating.

Remember that urine is *najis al-‘ayn* and if you do not clean yourself properly, your clothes and body can become najis too and your acts of worship including salāh will not be valid in the state of najāsah.

The Method of Performing Istibra

1. If after the passing of urine, any part of the body also becomes najis, it should be washed and purified first.
2. Thereafter the part under the root of the urinary organ should be pressed thrice with the middle finger of the left hand.
3. Then the thumb should be placed above the urinary organ and the index finger should be placed below it and it should be pressed thrice up to the point of circumcision.
4. Finally, the front portion of the organ should be shaken three times.

And finally the urinary organ must be cleaned twice (wājib), (better thrice) with water.

Advantage of Practising Istibra

Istibra is recommended (mustahab) after urination, but should always be practised.

If a boy performs Istibra and he finds any wetness on his underwear or clothes later on, he can assume his body and clothes are tāhir.

If Istibra had not been performed, then he would have to assume that the wetness was urine and he would have to wash himself again and change his clothes that have gotten wet or damp.

There is no equivalent practice to Istibra for women, and any wetness that comes out after urination is considered clean.

Respect for Women

One of the signs of Islām's greatness is the respect and honour it gives to women, who have always been downtrodden and treated unfairly and unequally in human history.

Before Rasulullāh (s) began preaching Islām 1400 years ago, the Arabs used to bury their daughters alive. In some religions a woman is regarded as evil and the cause of the downfall of man. She is blamed for Nabi Adam ('a) being expelled from Jannah whereas the Qur'ān says that both Nabi Adam ('a) and his wife Hawwā ate from the forbidden tree together. In many countries it was only less than 100 years ago that women were given the right to vote or to participate in society. Islām allowed women to participate fully in society and to even own property and businesses 1400 years ago.

Some of the common accusations against Islām on the rights of women regarding matters like inheritance have been misunderstood and are false accusations. They need to be discussed in more detail and we will study that in Book 12 inshā Allāh.

For now it is important to remember that according to the Qur'ān, a man and a woman are equal in the eyes of Allāh. One is not better or more

superior to the other because of their gender. What makes one better than the other is only Godconsciousness (taqwa). That is why Allāh says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

O humankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the most honoured of you in the sight of Allāh is the most Godconscious among you.

- Surah al-Hujurāt, 49:13

This āyah makes it clear that greatness comes from Godconsciousness (taqwa) and not gender. Godconsciousness means to be constantly aware or conscious of Allāh and to keep away from sin out of this consciousness, and to respect Allāh whilst striving to do good. This is the true meaning of taqwa.

We should also be aware that whereas boys become bāligh a little later (at the age of 13-15 years), girls are considered to be bāligha from the age of 9. This means they mature physically and emotionally sooner than boys and their responsibilities come sooner. What is wājib for boys later on (like salāh and sawm), becomes wājib on girls from the age of 9.

As you grow into adulthood you will learn more about the physical and emotional differences between boys and girls and you will also become aware of the natural attraction between boys and girls and why Islām teaches hijāb as a way of preventing sin and abuse of one gender against the other.

One of the meanings of hijāb that boys should learn to practice is to always be respectful of girls. Whether it is your mother, sister, cousin or anyone at school or madrasah. Never tease or make fun of a girl. It is shameful for a Muslim boy or man to make fun of a girl or woman.

In Islām, a man always looks out and protects a woman against others who may try to harm her. Never, ever raise your hand against a girl even if she tries to hit you. It is a great sin in the eyes of Allāh to hit or take wrong advantage of anyone especially for a man against a woman. And in fact, only a coward hits a girl or woman.

When boys meet or talk to girls who are not related to them, they should not stare at them sinfully or make them uncomfortable with their behaviour. Neither should they act silly or say things to embarrass them. Instead they should be polite and respectful, and avoid staring at women who are strangers to them.

Lesson 6

Gender-Specific (for Girls)

This lesson was taught in Book 6. It is being taught here again as a revision and to encourage the students to ask questions and seek clarification on anything related to gender-specific issues. The teacher may add material to the subject from Book 8 if required and as necessary.

Signs of Bulugh

As boys and girls grow into men and women, they change physically and emotionally. This age of maturity is also called the age of puberty (or *bulugh* in Arabic). Boys mature (become *bāligh*) closer to the ages of 13-15 years. Girls mature earlier and in Islām are considered to be *bāligha* from the age of 9 (i.e. on her 9th Islāmic birthday). This means whatever is *wājib* on adults like praying (*salāh*), fasting (*sawm*) and *hijāb* is also *wājib* on a Muslim girl from the age of 9.

There are various physical signs of bulugh. Some are common to boys and girls like the growth of hair under the armpits and on the navel (called pubic hair) and some signs are unique to each gender. For example, as a girl grows older, her body starts adjusting to becoming a mother one day. She will experience some bleeding every month. This will occur repeatedly (as a cycle) every month and is called the menstruation cycle (or *haid* in Arabic).

Later on, when a girl grows up and gets married and decides to have a baby, this blood will be needed for the baby's growth in the mother's womb. Until then, the blood is discharged (i.e. comes out) from her body.

Haid and Istihādha

Haid is a woman's monthly bleeding cycle, also called 'period'. Most menstrual periods last from 3 to 5 days but in some women it can vary and continue for up to 7-10 days. If you count a menstrual cycle from the

first day of one period to the first day of the next period, the average menstrual cycle is 28 days long. But cycles in women can also vary from 21 days to 35 days. In young teens who are just beginning to experience *haid*, the cycle can be longer, up to 45 days.

In North America, the average age for a girl to get her first period is 12. But this does not mean that all girls start at the same age. A girl can start her period (i.e. experiencing *haid*) anytime between the ages of 8 and 15.¹²

Women usually have periods until menopause, which occurs between the ages of 45 and 55 (usually around the age of 50).

During the days that a girl or woman has her period, she is not required to pray the daily *salāh* or to fast. If she misses some *wājib* fasts in the month of Ramadan, she will have to pay back those missed fasts later on as *qadā*. But the *salāh* that she misses during her period do not have to be paid back.

Besides *Haid*, a woman can also experience bleeding that is not a part of her period or monthly menstruation cycle. This unexpected irregular (non-period) bleeding is called *Istihādha*. When a woman experiences *Istihādha*, she still has to pray and fast but there are some additional rules for it (such as performing wudu or ghusl before every *salāh*) that you will learn about in Book 8.

What is Harām for a Woman During Haid

- Praying *salāh* of any kind including *Salāt al-Ayāt*. She can however pray *Salāt al-Mayyit* because it does not require wudu or ghusl. (*Salāt al-Mayyit* is taught in Book 10.)
- Entering a *Masjid* or haram of *Rasulullāh (s)* or any of the *Imāms (‘a)*. She can enter the areas that are not designated as *Masjid* within the building (such as the *Husayniyya* attached to a *masjid*).
- Touching the writings of the *Qur’ān*.
- Reciting any of the four *āyāt* of *Qur’ān* for which *sajdah* is *wājib* immediately. These four *āyāt* are:

¹² <http://www.womenshealth.gov/faq/menstruation.cfm>

- a. Surah as-Sajdah, āyah 15 (32:15)
- b. Surah Fussilat, āyah 38 (41:38)
- c. Surah an-Najm, āyah 62 (53:62)
- d. Surah al-Alaq, āyah 19 (96:19)

Wājib Ghusl

There are three types of ghusls that are wājib for women only:

1. Ghusl of *Haid*: Wājib to perform after the end of the monthly bleeding of women, before a woman can start salāh and sawm again.
2. Ghusl of *Istihādha*: Wājib for women after certain kinds of irregular bleeding.
3. Ghusl of *Nifās*: Wājib after the bleeding of childbirth.

In Book 6 you already learnt how to perform ghusl and all about the mustahab ghusl for the day of Friday (Ghusl Yaum al-Jumu'ah). A Wājib Ghusl is performed in exactly the same manner except that the niyyah is different.

For example, after her period is over, a girl must perform *Ghusl of Haid* with the intention of 'I am performing ghusl of *haid*, wājib qurbatan ilallāh'. Thereafter she can start praying and fasting as usual. Your teacher will review the notes in Book 6 (Fiqh Lesson 6) on how to perform ghusl using the tartibi method.

Lesson 7

Hijāb

When a Muslim girl reaches the age of nine, it is wājib for her to start wearing hijāb. This means she must cover herself, especially her body and her hair to protect herself from being seen by men who are not her mahram.

In the days before Islām, women were ill-treated and no one realized their value and importance. Islām teaches that men and women are equal and they can only be better than each other individually by virtue of their Godconsciousness (*taqwa*).

Allāh created a natural attraction between men and women so that they would marry, have children and raise families. In particular, He created a very strong physical (sexual) attraction in men for women. But Allāh also wants men and women to respect each other and live with chastity. He wants men and women to admire each other physically only after being married lawfully.



Allāh made women very beautiful and attractive to men. In order to discourage temptation for sin and to ensure that women are respected for *who they are* and not judged only by their physical appearances, Allāh then commanded women to cover their bodies and commanded everyone to lower their gaze and not to look at each other sinfully.

Wearing hijāb does not mean a woman is restricted in her freedom. Islām encourages women to acquire knowledge and advance themselves in all noble pursuits even with their hijāb. For example, women are allowed to do business, to work in any halāl profession, to take up any halāl career as men, to own property, etc. while they maintain their hijāb.

Rasulullāh (s) showed people how valuable a woman is by showing great respect for his wives and his daughter Sayyida Fatima (‘a). Sayyida Fatima az-Zahra (‘a) used to be very particular and careful of her hijāb. She never went without hijāb even in the presence of a blind man.

Many Muslim women also feel that hijāb makes them more confident and keeps them protected from being attacked or molested by evil men. Women who dress indecently or in clothes that are either too tight or too revealing are more likely to be targeted by would-be attackers or stared at and ogled by unchaste men. When men who are strangers to a woman stare at her because of how she is dressed, it is also a humiliation for her family especially her parents, husband and/or children.

Hijāb means that the entire body of a woman should be covered in the presence of non-mahram except the wrists to the fingers and the face. The head and neck should also be covered so that no hair is showing. The feet must also be covered completely. The overall appearance of the dress is that it must be loose so that it does not reveal the shape of the woman’s body and it should not be attractive in any way that draws the attention of men who are strangers towards her.

Bāligha girls and women do not have to wear hijāb when they are with other women only or when they are with mahram men like their grandfather, father, husband, brothers or sons. But they still have to dress respectfully and modestly in front of other women as well as all their mahram men besides their husbands.

Bāligh boys and men must also dress decently and respectfully in the presence of all non-mahrams and even mahrams besides their spouses.

In Book 4, you read a story of Sayyida Fatima (‘a) and the blind man. That story teaches us that hijāb is not just to stop others from staring at us sinfully. It also helps to keep our thoughts and actions pure. Every time we realize we are in hijāb, we also remember that Allāh is watching us and that hijāb is not just about clothing but also about how we behave in public and with strangers, how we talk to them and how we interact with others.

That is why even men have to observe hijāb. The hijāb for men is to dress modestly, not to clean shave their beards, and to lower their eyes from looking at women sinfully or staring at non-mahram women.

Think of hijāb like a shield that protects women from harm but also protects both men and women from sin.

You should also review the lesson on Hijāb in Book 5 (Fiqh Lesson 7) about the definition of who is *mahram* and *ghayr mahram* to you.

Hijāb in the Qur'ān

Allāh says in the Qur'ān in Surah al-Ahzāb, 33:59:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their garments (i.e. hijāb); this will be more proper, that they may be known (to be better), and thus they will not be given trouble; and Allāh is Forgiving, Merciful.

Here the word Jilbāb refers to a covering that is bigger than a head cover and shorter than a shawl and is designed to cover the head and shoulders. According to the command of Allāh, the coverings for women that form their hijāb is wājib, and disobedience of this command earns Allāh's anger.

In another āyah of the Qur'ān (Surah al-Nur, 24:30-31), Allāh says:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ... أَوْ أَبْنَائِهِنَّ... أَوْ إِخْوَانِهِنَّ... وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

Say to the believer men to cast down their gaze and guard their private parts. That is purer for them. Indeed Allāh is well aware of what you do.

And say to the believing women that they cast down their gaze and guard their private parts and do not display their ornaments except what is apparent, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers... or their sons... or their brothers... and turn to Allāh all of you, O believers, so that you may be successful.

Besides the Qur'ān, there are many ahādith on the importance of hijāb and its being wājib.

The True Spirit of Hijāb

Besides dressing modestly and lowering our gaze, hijāb also means that we shouldn't flirt or be too friendly with those who are not our mahram.

This doesn't mean that we shouldn't be polite or cannot even smile at our non-mahram. What it means is that when talking to our non-mahram, we should always have sensible, respectful conversations. Instead of fooling around and joking, we should talk about something meaningful that is, for example, related to our work. This is regardless of whether it is a friend at school or our cousin at home. Remember: Allāh always knows what is in our hearts and our real intention (*niyyah*).

Observing hijāb also means it is *harām* to have any physical contact with a ghayr mahram such as hugging or shaking hands with them. For example, our cousins as well as the spouses of our uncles and aunts are not our mahram. We cannot shake hands with them or hug them even if we consider our cousin to be 'just like a brother/sister' or the spouse of our real uncle and aunt to be 'just like a father/mother'.