

الطريقة القادرية البوتشيشية  
*Tariqa Qadiriya Boutshishiya*

المرشد المعين  
*The Guiding Helper*

لسيدي عبد الواحد ابن عاشر  
*By Sidi Abd al-Wahid ibn Ashir*

## Foreword

All praise is for Allah, the Lord of the worlds. Peace and blessings be on the Prophet, his family, his companions, and all those that follow.

The Guiding Helper (*al-Murshid al-Mu'in*) is a practical guide to the religion of Islam that the Prophet Sidna Muhammad (blessings and peace of Allah be upon him) brought.

The Guiding Helper is based on a famous metered verse poem written by the Moroccan scholar *Sidi Ahmad ibn `Ali ibn `Abd al-Wahid ibn `Ashir* (may Allah be satisfied with him) born in Spain and raised in Fés, Morocco about seven hundred years ago. This blessed scholar divided his poem into three books: (1) one about Islamic beliefs, (2) one about Islamic law, and (3) one about Islamic spirituality. He based the first book on a famous text of beliefs called *The Mother of Proofs for the Tenets of Belief* written by *Muhammad ibn Yusuf al-Sunusi al-Husayni*. He based his second book on a renown text of Maliki law called *The Concise Text* written by *Khalil Ibn Ishaq ibn Ya`qub*. He based his third book on a popular text on spirituality called *The Letter of Qushayri* written by *`Abd al-Karim al-Qushayri*. All three of these texts are solid and trusted sources for genuine Islamic knowledge. The Guiding Helper also returns to these three texts. Many thanks for *Sidi Sharif al-Hassani*, the translator of *al-Murshid al-Mu'in*, for this noble contribution.

## *Table of Contents*

POEM 1: INTRODUCTION	4
POEM 2: CORE BELIEFS AND THEIR PROOFS	5
POEM 3: THE THREE PARTS OF DIN	6
POEM 4: THE LEGAL RULINGS	7
POEM 5: PURITY AND WATER	8
POEM 6: PERFORMING WET ABLUTION	9
POEM 7: LEGAL RULINGS FOR WET ABLUTION	10
POEM 8: ACTS THAT BREAK ABLUTION	11
POEM 9: BATHING FOR PURIFICATION	13
POEM 10: DRY ABLUTION	13
POEM 11: THE TIMINGS FOR THE FIVE PRAYERS	14
POEM 12: PERFORMING PRAYER	15
POEM 13: COVERING UP AND BLEEDING	16
POEM 14: WAJIBS OF PRAYER	17
POEM 15: SUNNAHS OF PRAYER	18
POEM 16: FADILAHS OF PRAYER	19
POEM 17: DISLIKED ACTS IN PRAYER	20
POEM 18: PROSTRATIONS OF FORGETFULNESS	21
POEM 19: ACTS THAT BREAK PRAYER	22
POEM 20: TYPES OF PRAYERS	23
POEM 21: GROUP PRAYER	25
POEM 22: THE FRIDAY PRAYER	26
POEM 23: PRAYERS OF FEAR	27
POEM 24: FUNERAL SERVICES	28
POEM 25: ZAKAT	29
POEM 26: ZAKAT AL-FITR	31
POEM 27: THE LUNAR MONTHS AND FASTING	32
POEM 28: MANDUB FASTING	34
POEM 29: I`TIKAF	34
POEM 30: PERFORMING HAJJ	35
POEM 31: LEGAL RULINGS FOR HAJJ	37
POEM 32: `UMRAH AND VISITING THE PROPHET	40
POEM 33: BEING TRUE TO ONE'S WORD	40
POEM 34: FOOD LAWS	41
POEM 35: NEW BABY SERVICES	42
POEM 36: HYGIENE AND CLOTHING LAWS	42
POEM 37: THE LAWS OF LOOKING, TOUCHING, AND RELATIONS	42
POEM 38: MARRIAGE	43
POEM 39: DIVORCE	45
POEM 40: INHERITANCE	48
POEM 41: MISCELLANEOUS LAWS	50
POEM 42: THE PATH TO ALLAH (PART I)	52
POEM 43: THE PATH TO ALLAH (PART II)	52

## POEM: INTRODUCTION

Praise Allah Who taught us what He asked us to know.  
Bless the Prophet, his family, and those who follow.

Allah, help us write poem that are useful and show light  
To all people, even if they don't read or write.

Help us follow three men in these poem and be brief  
Abu Bishr Ishaq who wrote books about Belief,

Malik who knew quite a bit and taught us some Law,  
And Junaid who spoke about the Path to Allah.

Knowledge doesn't alter things in reality.  
It only informs of them in passivity.

Knowledge is conveyed with subjects and predicates.  
These are called statements like Rough granules are called grits.

Statements are of three types those you know by your mind,  
Those you know by testing, those revealed and defined.

Those you know by your mind are divided in three  
Those that must be, those that can't be, those that are free

To be or not to be, depends on what is sought.  
Each is known with thinking or without any thought.

Those you know by testing help to uncover links  
Like When water does get inside a boat, it sinks.

But, Allah's the One Who brings about the effects.  
And He can break the known links when He so elects.

Those revealed and defined are from the Law Giver  
Like It's o.k. to eat meat, fat, fish, and liver.

You are responsible, if you have sanity,  
With coming to age or reaching maturity

By getting a wet dream, period, pubic hair,  
Pregnancy, passing eighteen, but the last one's rare.

The first thing you must do, if able to reflect,  
Is to know Allah with the proofs He did erect

And also His messengers with all their attributes,  
What's possible and not for them and that which suits.

Next, you must learn the *din* from an authentic source  
So you can worship Allah as He did endorse.

## **POEM: CORE BELIEFS AND THEIR PROOFS**

Know that Allah exists without a beginning,  
Forever and ever without ever ending.

Know that He is absolutely independent.  
And from His creation, He's completely different.

He goes beyond our eyes in this world and our mind.  
He's one in Who He is and thus it is defined.

He's one in His qualities, actions, has no son,  
A wife, or a partner. And the first ones are done.

He has power, and knowledge in totality,  
Will over His actions, life in reality,

Hearing, seeing, and timeless and eternal speech,  
Pointed to by the letters of the Book we teach.

Opposites of these are truly impossible.  
So, declare Him free and of such incapable.

He can do everything that is possible.  
Nothing in sky or earth makes Him incapable.

But, He can make a choice to leave such things undone.  
The proof He exists is the design that needs Someone.

The world couldn't have happened by itself ` cause from laws  
We know every effect has a preceding cause.

The universe must have had a real beginning  
In time because see that things are always changing.

If Allah began, there'd be an infinite regress  
Or a loop that keeps going, a circle that's vicious.

He can never end since He's always been around.  
Only qualities of things that start change around.

If He weren't independent, He'd need a cause  
Or not have qualities and that would break the laws.

If He were like creation, He'd have to have a start  
Because all of them do and you know He can't start.

If there were others besides Him and He weren't one,  
Then He wouldn't be able to get anything done.

If He didn't have power, knowledge, life, volition,  
Then you wouldn't see His wonderful creation.

If He weren't Hearing, Speaking, Able to Look,  
That would be a defect and they came in the Book.

If He couldn't do or leave a possible thing,  
A change in reality and laws it would bring.

And there are even far more detailed proofs than these.  
So, back off! Philosopher, it's not good to tease.

The noble messengers were honest and conveyed  
The message with intelligence. And they obeyed.

They couldn't have lied, concealed, or been retarded.  
And they couldn't have disobeyed since they started.

They could have all normal human states like sleeping,  
But not big disease like worms from their skins creeping.

If they weren't honest, then Allah would have lied  
By backing them up with His miracles supplied.

Laws of right and wrong would change if they didn't convey.  
The same would be true if they were to disobey.

If they were retarded, then they couldn't convey  
The message to their people in the proper way.

Normal human states are allowed and on them were seen.  
Towards such states, Allah's perfect wisdom did lean.

All of this is found in the testification.  
It's a sign of faith. So, utter with conviction

There is no god but Allah and also concur  
Muhammad is the Last Prophet and Messenger.

Of the things you mention, it's the best in measure.  
So, spend your life with it and you'll find a treasure.

### **POEM: THE THREE PARTS OF DIN**

Know that Islam is what you do with your body parts.  
Iman is what believers have in their minds and hearts.

Ihsan is seeing and feeling Allah with the soul.  
We learned about these three things from an arch angel.

Until you testify, know Islam does not stick.  
The other four pillars are praying, even when sick,

Giving alms to the needy from your surplus wealth,  
Fasting in Ramadan, if you still have your health,

Making a journey to Makkah once in a life.  
Islam also governs other parts of your life.

Believe in Allah, His books, messengers, angels.  
Believe in death and the two questioning angels.

Believe in the world between death and afterlife.  
People are punished in their graves and are in strife.

Believe when the horn is first blown, the world will end.  
No people will remain on earth from end-to-end.

Then, Allah will put us in our bodies again.  
He will question people and weigh their actions then.

All the wrongs will be settled as the record reads.  
Then, the people will be handed their book of deeds.

Believe in the bridge stretched over the Hellfire.  
Some will cross it to a place of their desire.

Others will slip tumbling into the Hellfire.  
Good people will plea for those whom they desire.

Believe in the Blessed Prophet's river and lake  
Of strong sweet white liquid which people will intake.

Believe in the Paradise for the believers.  
It keeps going like the Hell for disbelievers.

But, believers go to Hell if they disobeyed  
And didn't repent. Then, Allah will lift their grade.

Believe in destiny meaning that which did hit  
Wasn't meant to miss and the other way is fit.

Finally, worship Allah as if Him you see  
Or as if He sees you. The *din* is of these three.

### **POEM: THE LEGAL RULINGS**

The Legal rulings are from the speech of Allah  
Connected with actions of us who follow Law.

They ask you to do an act or from it they shun.  
Or give you a choice or a qualification

That sets a triggering cause, or a condition  
Which needs to be met, or enacts some prevention.

Know these legal rulings as long as you're alive  
Wajib, mandub, mubah, makruh, haram. That's five.

Wajib are the acts you must do without excuse.  
Mandub are the acts whose command is somewhat loose.

Mubah will come later, but makruh is disliked.

Your avoiding it is something Allah has liked.

Haram are the acts that are not lawful to do.  
Stay away from them and to Allah you'll be true.

If you do a wajib, you're promised a reward.  
If you leave it, fear a punishment from the Lord.

If you do a mandub, reward is expected.  
If you leave it, no punishment is erected.

Mubah are most acts. Do or leave them. It's neutral.  
With no punishment nor reward, things are equal.

If you leave a makruh, reward is expected.  
If you do it, no punishment is erected.

If you do a haram, fear a real punishment.  
If you leave it, a reward to you will be sent.

Wajibs are of two types those each person must do  
And those that are done for a group by just a few.

Sunnahs are part of mandub and also are two  
Like wajib, done by everybody or a few.

Raghibah, fadilah, nafilah are mandub.  
This ranking is from their strength in being mandub.

When new acts come about, we look around and see  
In which of these five places their rulings should be.

### **POEM: PURITY AND WATER**

Know that the spittle of all animals is pure.  
And so are their mucus and sweat. But wait, there's more

The urine and feces of animals we eat  
Are pure like cows, goats, sheep, and rabbits with two feet.

The urine and feces of humans are impure.  
And these two things from a pig are not pure for sure.

Bones, and skin, meat, and milk of a pig are impure.  
Bones and meat of a dead animal are not pure.

Untanned skin of a dead animal is impure.  
Seminal and post-urine fluid are not pure.

Body parts cut from living creatures are impure.  
Lots of blood, pus, and rotten vomit are not pure.

Intoxicants like beer and cocaine are impure.  
Most other things (solid, liquid, or gas) are pure.



You can get pure for worship by using water.  
But if something falls in it like red powder

Or Milk, mustard, white vinegar, or lemon juice  
Changing its colour, smell, or taste, it's of no use

For worship. But, you can use it for other tasks,  
Such as cooking, cleaning, and rinsing dirty flasks.

You can mark this above ruling as null and void  
For the things that are considered hard to avoid.

And you can get pure from water changed with sulphur,  
Salt, moss, or something else that occurs with nature.

However, if something impure falls in water  
And changes it, you should pour it down the gutter.

### **POEM: PERFORMING WET ABLUTION**

Become pure for worship by making some intents.  
Get some water, mention Allah, and wipe your dents.

Wash you right hand three times. Wash your left hand three times.  
Rinse your mouth three times. Put it in your nose three times

And blow it out each time. Scoop it with your right hand.  
Bring it up inhale and in your nose let it land.

And on your left nostril place the other hand's thumb.  
Close that nostril and blow out with the other one.

Release it. Close your right nostril with your finger.  
Blow out with the left one and water won't linger.

Then, bring up water cupped in your hands. Wash your face.  
From the top of your forehead down to your chin's base.

And from your right earlobe to the left one.  
Repeat this three times and with your face you'll be done.

Next are your arms. Scoop up water with your right one.  
Tilt up your arm. Let the water roll down and run.

Follow the water with your left hand sliding it  
Down from your fingers to your elbow touching it

Keeping your arm between your fingers and your thumb.  
Thumbs are on the right side going down for this one.

Then, slide it back up to past your nails. Let it glide.  
But when going back, the thumbs are on the left side.

Scoop and tilt, slide and glide three times for your right one.  
Reverse this for your left arm and you're almost done.

Place your left hand on your right. Comb your fingers through.

Repeat for the other and with your hands you're through.

Make sure you move back and forth watches and wristbands.  
Leave alone small rings. Next is your hair. Wet your hands.

Put your thumbs by your two temples and keep them there.  
Swing your hands back to your neck over your hair.

Swing them back. Wet your fingers again. Wipe your ear.  
With your thumb in back and your finger where you hear.

That's only if you don't have long hanging hair strands.  
If you do, you'll have to slide back and forth your hands.

Then, wash your feet enough times, right then left.  
Use your pinkies. Go between your toes right to left.

### **POEM: LEGAL RULINGS FOR WET ABLUTION**

Wudu' gets you pure for worship and in this nation  
We're really used to calling it ablution.

They're seven things you must do in ablution.  
You can't even miss one for purification.

Begin with an intention to regain pureness,  
To do or allow worship. That's one in sureness.

Wash your face and arms to your elbows. Wipe your head.  
Wash your feet to your ankles. That's five done and said.

Pass your hands over the washed parts. Some scholars say,  
"Even if the water already fell away."

Do one action right after you do the other  
Without break so the parts don't dry in good weather.

That's the seven. Make sure you comb your fingers through  
And also your beard hair if it's thin and see-through.

They're also seven sunnahs in ablution.  
Washing your two hands before continuation,

Swinging your hands back when wiping over your head,  
Wiping your ear, rinsing your mouth; that's four we've said;

Inhaling water in your nose, blowing it out,  
Keeping the order of the wajib parts throughout.

Eleven fadilahs are in ablution.  
Starting with "Bismillah", and a pure location

Free of impurities, water conservation,  
Putting containers on the right, repetition

Of the washed parts two or three times in succession,  
Brushing your dents with a toothstick, expedition

Of the right limbs before the left, preservation  
Of the order of sunnahs with wajib action,

Wiping the head starting from the front direction,  
And wiping between the toes in termination.

It's disliked in Wudu' to wash more than three times,  
Or wipe more than once, or chatter about the times.

If you take a break before you're done on purpose,  
Start again if the last part has a dry surface.

If it didn't dry, continue from where you stopped.  
Always continue if the water spilled or dropped.

If you forgot a wajib and much time has passed,  
Do it alone when you recollect of the past.

If you performed worship, now it is incomplete.  
But if you soon remembered, do it and complete.

...Forgotten sunnahs? Do them for commendation.  
But, wait! There are some more rules for ablution.

You can wipe over socks if they are of leather  
And if you wore them when pure, in any weather.

You can keep doing so for a long duration  
As long you don't bathe for purification.

If the sock gets a hole, or with it you can't walk,  
Or if most of your foot does come out to its stalk,

Rush to wash your feet or repeat ablution.  
This easy *din* does allow for such dispensation.

And if you're hurt and wear a bandage or a cast,  
You can wipe over it as long as it does last.

### **POEM: ACTS THAT BREAK ABLUTION**

Know your purity is gone if you urinate,  
You produce solid waste, or if you flatulate.

If you have a post-urinary emission,  
Or a pre-semen discharge, make ablution.

For this last one, you must wash your private part clean.  
But, you don't take a bath if only this is seen.

If you ejaculate, from you purity is sought,  
Regardless of whether you enjoyed yourself or not.

If you have a constant problem with the above,

Your pureness remains if it's there the time most of.

If you go to deep sleep so you no longer hear  
The sounds around, your pureness is no longer here.

If you get drunk, or faint, or have a crazy fit,  
Your purity is gone. And pray when well and fit.

If you caress or kiss the other gender's skin  
With sensual pleasure, the ruling is akin,

Also if you didn't find what you were looking for.  
And all kisses on the lips make purity no more.

Boys, if with your fingers or palm you touch your part;  
Girls, if you put your hand inside the sides of your part;

Know that in either case that'll break your purity.  
And don't doubt your pureness; else, you've lost it for free.

And the one who leaves his *din* is also impure.  
Sit for nature's call until you are done and sure.

Males, gently shake your part 'till the urine's cut off.  
Then, boys and girls, use water to wash the filth off.

But, you can also use a cloth or a stone  
Or something like that all by itself and alone.

That's if the filth isn't spread all over the place.  
Else, you'll have to use water or use both with grace.

Girls, if you breast-feed that won't break your purity  
Nor if you change a kid's diaper in surety.

Boys and girls, you're still pure if you do perspire,  
Bleed from a cut, or eat something touched by fire.

In other words, most things other than those we said  
Don't break ablution like carrying the dead.

Know that when you are in need of ablution,  
You can't pray nor perform circumambulation.

You cannot touch the Quran nor do prostration.  
Thus, pureness and worship do share a relation.

### **POEM: BATHING FOR PURIFICATION**

It's not enough just to perform ablution  
If you enjoyed yourself during ejaculation.

And it's also not enough for penetration.  
For these two, take a bath for purification.

Boys and girls, until bathing, don't say Allah's Book.  
Don't go to the mosque. Don't do the above. So, look.

Girls, if you menstruate or have post-natal bleeding,  
Take a bath after it ends and the Book keep reading.

Until then, you're not allowed to have intercourse.  
So, please him in other ways and avoid divorce.

And you're not allowed to do the other things said  
Except saying Allah's Book when from heart it's read.

If your menstrual bleeding lasts more than fifteen days  
Or more than three days plus what you have know by your ways,

The extra blood is pure. So, you can pray and fast  
And have intercourse, even if this blood does last.

The same is also true if it starts up too quick  
As long as the last cycle didn't end too quick.

Next, we'll teach how to bathe for purification.  
It's easy and doesn't require concentration.

Four musts are in bathing for purification.  
Make an intent like you did for ablution.

Pass your hand or a cloth over your wet body.  
Or use a glove, rope, string, towel, or a shoddy.

"Reach all the hidden parts", Ibn Rushd speaks and talks,  
"Like under your arms and in between your buttocks."

Go between your hair. Tight braids have to be undone.  
Don't take a break until you're entirely done.

The sunnahs of bathing are rinsing the mouth,  
Inhaling water in the nose, blowing it out,

Beginning with washing the hands, wiping the hole  
Of the ear. So, those are the five counted in whole.

The fadilahs are saying "Bismillah" at start,  
Starting with washing the impurities and private part;

Then, refrain from touching it with fingers or palm,  
But if you touch it, do Wudu' and remain calm;

Washing limbs of ablution before the rest,  
Starting with the top and the right; this way is best;

Combing between the roots of the hair of your head,  
"Pouring water on your head thrice", Sidi Khalil said.

### **POEM: DRY ABLUTION**

If you don't have water or think that it'll hurt,

You can still become pure by simply striking dirt,  
 Or a rock or a stone, or something from the earth.  
 Pray one wajib prayer to which the time gave birth  
 And no more. But, you can pray with it on the dead,  
 Also the extras, but soon after what you read.

And you can do extra acts of worship alone  
 Or pray the Friday prayer if you hit the stone.

Act by this last rhyme only when sick or travelling.  
 Next, the rulings of this we will be unravelling.

You must begin with striking the stone with intent.  
 You must wipe your face and hands, to the wrists we meant.

You must comb your fingers though and not take a break  
 During the actions and between what you partake.

For wajib prayers, you must wait until their times  
 Before striking the stone, but do hear these next rhymes

Wait 'till the end of the first time if you have hope.  
 Wait 'till the middle if for water you do grope.

Don't wait at all, if of water you do despair.  
 Waiting is mandub in the first of the time pair.

The meaning of "the time pair" is in the next Poem.  
 So when you hear it, learn by just singing along.

The sunnahs are wiping the face before the hand,  
 Wiping arms to elbows after striking the sand.

Fadilahs are not talking, saying "Bismillah",  
 Doing it gracefully, and facing the qiblah.

Things that break ablution also make this void.  
 But, water found before prayer must be employed.

Water found after prayer is mandub to use.  
 So, repeat the prayer and reward you won't lose.

That's only in the first time not in the second  
 And if the water found was the same one reckoned.

### **POEM: THE TIMINGS FOR THE FIVE PRAYERS**

The prayers are five. So, don't miss a single one.  
 Each one has two times. So, pray it in the first one.

Subh is the morning prayer whose time starts at dawn.  
 Dhuhr is the post-noon prayer before shadows are drawn.

`Asr is the afternoon prayer when long shadows dawn.  
Maghrib is the prayer prayed after the sun is gone.

`Isha' is prayed when the sky's red glow is not seen.  
Pray Subh from the first of dawn 'till the stars still gleam.

Pray Dhuhr 'till your post-noon shadow's taller than you.  
Pray `Asr from then 'till the sun has a yellow view.

Pray Maghrib soon after the sun is out of sight.  
Pray `Isha' 'till the end of the first third of night.

The second time of Subh does last until sunrise,  
Of Dhuhr and `Asr 'till on the ground the sun lies.

Maghrib's and `Isha's second time stretches 'till dawn.  
The second time's for those whose intellect was gone,

And those who fainted, were asleep, or did forget,  
And those who water or a stone they couldn't get,

And those women who were bleeding 'till the second time.  
Most other people do wrong by waiting 'till this time.

Prayers should only be prayed when their times arrive.  
So, always pray in time as long as you're alive.

### **POEM: PERFORMING PRAYER**

Get clean. Get pure. Get dressed because it's time to pray.  
Stand up. Face the Ka`bah. Make your intent and say,

"Allahu Akbar." Lower your hands. Leave them hung.  
Begin with the Fatihah. Make sure you move your tongue.

Then, recite some other Quran. One verse or more.  
Say, "Allahu Akbar." Bow down. Look at the floor.

Grab your knees. Glorify the Lord. Then, stand up straight.  
Next, praise the Lord. Then, proclaim Allah is the Great.

Next, fall flat on your hands, then your knees, then your face.  
Sit up saying, "Allahu Akbar," on your base.

Sit straight. Then, go for it again with grace  
Saying, "Allahu Akbar." On the floor's your face.

Exalt the Lord. Then, push up with your hands for more  
Saying, "Allahu Akbar." Stand up like before.

You've just completed one unit. Now, go for more.  
Prayers are normally two units, three, or four.

Open with the first chapter again. Read each line,  
Then some Quran. But, a little shorter is fine.

Next, bow down. Stand up. Then, go to the floor prostrate.  
Sit up. Go for the floor again. Then, you sit straight

Propping your right foot up with your toes on the ground.  
Place your left foot under your right leg. Don't turn around.

The side of your left thigh and shank should stick to the floor.  
Place your left hand flat on your lower thigh. But, there's more.

Fold your right smaller three fingers and make their tips  
Touch the flesh of your palm by your thumb. Several grips

Are allowed. But in this one, the thumb and finger  
Are pointing straight ahead and are both together.

Place your right hand like this on your lower right thigh.  
But, the side of the forefinger should face the sky.

Move this forefinger clockwise in a tight circle;  
Trying to keep it straight (knuckles are vertical),

Reciting the greetings and testifications,  
And blessings for the Prophet, and supplications.

Then, put down your right hand flat just like your left one.  
Say, "Assalamu `Alaykum" once and you're done.

Except sometimes you double the units to four.  
And sometimes you go for three, just only one more.

But, you only recite Quran in the first pair  
Of units. But, the Fatihah is always there.

And you only sit in the second and fourth one.  
But, sit in the third for the one after the sun.

Subh has two units. Dhuhr, `Asr, and `Isha' have four.  
Maghrib has three and is the one we meant before.

### **POEM: COVERING UP AND BLEEDING**

Girls, listen up, `cause you gotta cover your hair.  
When you go out in public or pray, so take care.

Your two hands and your face can only remain bare.  
But if a little shows, you can repeat your prayer

Long as time remains; else, ask Allah to amend.  
But, you only have to pray when your bleedings end.

"You don't have to make up the missed prayers," they say,  
"But get clean so you can pray the rest of the day."



Boys, when you go in public, make sure no one sees  
From below your navel to just above your knees.

Also when you pray, none of this should be displayed.  
If you cover more, you've been safer and obeyed.

### **POEM: WAJIBS OF PRAYER**

The necessary conditions for prayer are four  
Facing the Ka`bah and making sure you're pure,

Covering the body as we mentioned before,  
Washing impurities from body, clothes, and floor.

The first, third, and fourth don't affect validity  
If missed from forgetting or incapability.

If you prayed in the wrong direction by mistake,  
Your prayer is still true. But, it's mandub to retake.

So, repeat as long as the second time remains -  
Like if you forgot to wash off impure remains -

And like if you forgot to face the direction -  
And if you forgot to cover as we did mention.

But if you weren't able to cover that way  
Or you weren't able to face the proper way,

Your prayer is true and it's not mandub to repeat.  
There are more rules to this, but with this we'll complete.

The wajib actions of your prayer are sixteen.  
Stand. Say the first takbir intending what you mean

To pray at this time. Stand for the recitation  
Of the Fatihah. Then, bow in adoration.

Get up from bowing. Go prostrate in submission.  
Get up and sit before the second prostration.

Sit while making your salam in termination.  
Keep to the order that in this Poem: we mention.

Make sure that you stand and sit straight when you have to.  
You must stop in each posture a second or two.

Followers should start only after the imam.  
And they should finish only after his salam.

They must intend to pray behind the one in lead.  
In some cases, the imam must intend to lead

When joining two prayers, and also when in fear,  
On Fridays, and in coming to lead from the rear.

Each person praying must do all wajib action.  
But, followers' Fatihah is an exception.

For wajib prayers, it's wajib to stand on your feet.  
For mandub prayers, you can make your legs your seat.

If you can't stand, since you're sick or incapable,  
You can pray cross-legged or however you're able.

If you can't bow or do prostration on the floor.  
Stand and motion for bowing, but prostration more.

If you don't know the Fatihah in Arabic,  
Pray behind someone. Keep quiet. Or learn real quick.

If you are really dumb and you can't speak or talk,  
Just do whatever you can. But, prayer you can't balk.

If your nose bleeds and you think it will keep going  
'Till time is over, you can pray while it's flowing.

### **POEM: SUNNAHS OF PRAYER**

Sunna are the things that are really good to do.  
But if you miss less than three, your prayer is still true.

And if you miss three or more, you can still correct  
With two prostrations of forgetfulness in effect.

If you miss one or two, it's mandub to correct.  
But even if you don't, your prayer is still correct.

Recite some Quran after Fatihah's gone forth  
While standing in the first two, not the third or fourth.

Recite softly to yourself in the daytime ones  
And softly in the third and fourth when nighttime runs.

Recite out loud at dawn and at night in the first two.  
Say the takbir when a change of postures you do.

Except when you get up from bowing, you should say,  
"Sami` a l-lahu li man hamidah", this way

Not for the followers, but for the other two.  
Greet and testify sitting, twice if you have to.

You must miss at least two takbirs or tahmids.  
Before you prostrate. Thus, Ibn Juzayy's book reads.

But, the Quran after Fatihah counts as three  
Saying it, it's volume, and for it standing ...three.

Volume in multiple units all counts as one.  
If you change your volume two or more times, it's still one.

Only for missing the above do you prostrate.  
The next are also called sunnahs, but don't prostrate.

Even if you miss them all, your prayer is still true.  
So people don't pass, put something in front of you.

Make the Call to Commence. Listen; Don't make a sound  
When imam recites. Prostrate with hands on the ground,

Also your toes and two knees. Testify and greet  
With the words ` Umar taught while staying on your seat.

Bless the Prophet and say out loud the first salam.  
Add a second one to respond to the imam.

Add a third one if on your left someone did pray.  
More than a second or two in each posture stay.

Praying in groups is sunnah for two or more men.  
Females can also pray behind men not women.

It's a strong sunnah to call people to prayer  
By making adhan if it's a wajib prayer

Whose time exists and the group wants more people there.  
And it's sunnah to shorten a four-unit prayer

When more than forty-eight miles travelling away,  
About eighty kilometres if you don't stay

More than four days from the time you leave your own town  
Until the time to its border you come back down.

You can join the two day prayers, the two at night  
While journeying on land, hurrying since time's tight.

Pray the day ones gathered in the first's or second's time.  
Pray the night ones gathered like above in this rhyme.

The time you join depends on when you plan to stop.  
And with this, the rulings of joining we will stop.

### **POEM: FADILAHS OF PRAYER**

The following mandubs are somewhat good to do.  
But if you miss all of them, your prayer is still true.

Raise your hands to your shoulders with the first takbir.  
Then, lower them slowly down to your sides with fear.

Wear a cloak or a long shirt. And look straight ahead  
When you stand or sit, but bow without lifting your head.

Say, "Amin," to yourself after the Fatihah's done  
If you're not in lead reciting for everyone.

Recite behind the imam softly to yourself  
In prayers where he recites softly to himself.

In the second standing in Subh, to Allah pray  
Before you bow with the words we've been taught to say.

Bow with your back and legs straight. Grab your two knee joints.  
Men, put your elbows out. Each one the side points.

Say, "Subhana Rabbiyya l- 'Adim," when you bow.  
Say this while bowing three times like we've taught you now.

Say, "Rabbana wa laka l-hamd," when you've stood straight,  
If you're not leading people, before you prostrate.

Say the takbirs as soon as you move down or up.  
But, delay it for the third standing 'till you're up.

Make hands the first to touch ground when you go prostrate.  
And make them the last to leave when you stand up straight.

Prostrate with your two hands in line with your two ears.  
Men, keep your belly from thighs. Be humble with tears.

While prostrating say, "Subhana Rabbiyya l-A` la,"  
Three times. Make the fingers on ground face the qiblah.

Grip your hand testifying like we said before  
In that sitting posture. Ask for what you long for.

Make the first sitting shorter than the second one.  
Turn your head to the right with the "kum" and you're done.

There are a lot of more mandub things scholars say.  
But, what we've mentioned here will put you on your way.

### **POEM: DISLIKED ACTS IN PRAYER**

It's disliked in wajib prayers to say "Bismillah".  
And it's disliked to utter "A` udhu bi l-lah",

To prostrate on something that is not from the earth,  
To prostrate with something thin on the forehead's girth,

To prostrate with long sleeves covering palms of hand,  
To carry something in one's mouth or in one's hand,

To recite Quran while bowing or prostrating,  
To think about the world or wealth calculating,

To play around with hands, or head to side turning,

To ask Allah for things while reciting or bowing,  
 To crack knuckles, or to have fingers interlaced,  
 To close one's eyes, or to put one's hands on the waist,  
 To start prayer while needing to do nature's call.  
 But, these things don't make prayer's validity fall.

It's not disliked to pray with socks or wear a heel,  
 To shift weight from heel to heel when tired you feel,  
 Or to fold right hand over left on abdomen  
 In the mandub prayers, for both men and women.

### **POEM: PROSTRATIONS OF FORGETFULNESS**

Know if you missed a stressed sunnah you can prostrate.  
 That's two times before the salam to compensate.

If you added some actions or words by mistake,  
 Two prostrations after the salam you can take.

If you both add and miss, you should prostrate before.  
 Say, "Allahu Akbar," before you hit the floor.

Say, "Allahu Akbar." Sit straight and then again  
 Say, "Allahu Akbar." Hit the floor. Sit up then

Saying, "Allahu Akbar." Testify and greet.  
 Finish with the salam while staying on your seat.

Behind an imam, don't prostrate for such mistakes  
 'Cause such mistakes off your shoulders the imam takes.

If you forget to prostrate before, do it after.  
 That's after the salam, not a long time after.

If you miss prostrations that had to be after,  
 Do them when remembered, even ten months after.

If you leave out a wajib part, but by mistake,  
 Go back and do it if a bow you did not take.

If you bowed, cancel that unit and then build up.  
 So, continue with your prayer when you get up.

If you make salam too soon, repeat the takbir  
 Standing. Then, finish the prayer if it was near.

In such cases, you prostrate after your salam,  
 Even if you are praying behind an imam.

If unsure whether you did a wajib or not  
 Or the number of units you've prayed you forgot,

Build on what you're sure of and prostrate afterwards.  
But if you missed Quran after Fatihah's words,

You prostrate before; ...like if you forgot to sit  
In the middle and then did not come back to it.

If you came back, you prostrate after the full round,  
Only if your hands did actually leave the ground.

### **POEM: ACTS THAT BREAK PRAYER AND ACTS THAT DON'T**

After the first takbir, they're some acts you can't do  
Until the salam, else you're prayer will not be true.

The following acts break prayer if on purpose done  
To skip a wajib, to add a non-verbal one,

To eat, drink, vomit, talk Arabic or English,  
Grunt, say salam when you think you did not finish.

Prayer breaks if the next are done even by mistake  
Moving around a lot (stay still for Allah's sake!),

Getting an impurity stain, losing pureness,  
Laughing out loud, disclosure of coarse nakedness,

Turning completely away from prayer's direction,  
Being occupied away from wajib action,

Remembering five or fewer prayers you missed,  
Omitting the prostrations for three sunnahs missed

(That's only if remembered after a long break),  
Doubling the units in prayer by mistake.

The following acts don't break prayer if they're done.  
Also, there's no need to prostrate for any one

Listening to someone that wants to tell you something,  
Motioning to someone (that's if a need did bring),

Moaning out of pain, crying out of divine fear,  
Walking two or three meters to the front or rear,

Picking up a loose garment that fell on the floor,  
Covering one's mouth when yawning, scratching a sore,

Reciting Quran in the third or fourth unit  
Or from different locations in the same unit,

Reciting one verse or two out loud or quiet  
When in the other way you were asked to try it,

Reciting under one's breath when asked to be loud,  
Being barely heard when quietness was allowed,

Clearing one's throat, burping, or spitting out a bug,  
Killing a scorpion, snake, or a vicious bug.

There are more cases, but we've mentioned just enough  
To set guidelines for you to handle other stuff.

### **POEM: TYPES OF PRAYERS**

Those responsible must pray five prayers a day.  
Men have to pray in congregation on Friday.

A few in a group must wash up, wrap up the dead.  
A few in a group must pray on, bury the dead.

Besides the wajibs, the strong sunnahs should be read.  
Witr's done after `Isha' with one unit read.

Start and recite like normal. Bow. Then, stand up straight.  
Then just like normal ones, go to the floor prostrate.

But after the prostrations, sit and remain calm.  
Testify. Bless the Prophet. Then, make your salam.

Pray the two `Id prayers in a group before noon.  
Pray them like Subh, but differences we'll tell you soon

Don't call the adhan nor make the Call to Commence.  
Say six takbirs without gap after you commence.

Don't raise your hands for these six takbirs. Then, follow  
With the Fatihah and Quran and then do follow

Like normal 'till you stand up for the second time  
Saying takbir. Then, say five more takbirs this time.

Finish the prayer like normal. Then, sit quiet.  
Hear the imam give a talk and remain quiet.

The imam will sit and then stand to talk again.  
He will say takbirs over and over again.

For Sacrificial `Ids, watch the imam sacrifice.  
Then, it's sunnah for you a sheep to sacrifice,

One that's over a year old without major faults.  
Or sacrifice a cow or a camel that vaults.

It's mandub for everyone the takbir to say  
After each prayer from Dhuhr 'till Subh the fourth day.

"Allahu Akbar" is said three times and no more.  
This is the better way, but of ways there are more.

Pray a sunnah before noon when the sun's eclipsed.

Pray two units of prayer, but there's a slight twist

For each unit, bow twice and stand and recite twice  
Lengthened. But for each unit, only prostrate twice.

When water is not plenty, it's sunnah to pray  
Two units in a group. Then, for water all pray.

Sincerely ask for forgiveness and it will come.  
This is what the Quran says and thus it has come.

These were the sunnahs. Fajr is a rāghibah prayed  
At dawn before Subh. But if missed, 'till noon it's prayed.

Fajr is said softly and with Fatihah only;  
No Quran is said. It has two units only.

Next are the fadilahs. Pray to greet the masjid.  
Pray Tarawih in your home or in the masjid.

It is ten units of two after `Isha's done  
In Ramadan. And read the Quran 'till it's done.

Get up on your two feet when people are asleep.  
Pray units of two. Then, you can go back to sleep.

Pray the Midmorning Prayer. After Wudu' pray.  
After Dhuhr, Maghrib and before Dhuhr, `Asr, do pray.

For the above four ones, you can pray two or more.  
Pray Shaf` , two units just before Witr and not four.

When the moon is eclipsed, pray in units of two  
Like normal 'till the entire moon is in view.

Next are the nafilahs. Pray them when it's allowed  
For no reason or a reason which has allowed.

If you did something wrong and now want to repent,  
Pray a two unit prayer and again repent.

If you do need something, pray the Prayer of Need,  
Just two units of prayer. Then, ask for your need.

If you're unsure, ask Allah to give you the best.  
Pray two units of prayer. Then, ask for the best.

There are more nafilahs, but this is a good start.  
Next, we'll tell you when mandub prayers not to start.

Don't pray mandub prayers during sundown, sun up.  
Also, don't pray them when wajibs you must make up.

Don't pray them on Friday when the imam comes out.  
And don't pray them during his talk throughout.

Don't pray them when for wajibs you barely have time.  
And during group prayer it is also a crime.



After `Asr, they are disliked but are not crimes,  
And after dawn. But, they're o.k. in other times.

It's not disliked to pray Fajr or Witr after dawn  
Since Shaf` and Witr's second time is after dawn.

### **POEM: GROUP PRAYER**

The one who leads the prayer has to be a man.  
On a woman or a child, there is a ban.

The imam must be Muslim, be sane, and informed  
Of prayers rulings and how it must be performed.

He must perform it with all the wajibs done and read.  
He must not alter the meaning of what is said.

He must repent from his disobedience done.  
He must lead alone and not follow anyone.

For the Friday Prayer, he can't be travelling.  
Next, those that are disliked you we will be telling.

A rural imam for city people is disliked,  
And the one who by pious people is disliked,

One with a constant problem in ablution,  
Or from a wound continues to have excretion,

One who can't move his hand or doesn't have a hand,  
One leading in a mosque without a cloak at hand,

A regular imam who had a castration,  
Born out of wedlock, or had no circumcision,

Unknown by people, or has a bad reputation.  
Ethnic background is not a qualification.

And it's o.k. if the imam is impotent.  
A lisp or speaking problem is not important.

Also, neither is blindness nor light leprosy.  
Next, how to arrange a group prayer you will see.

For two males, imam on left, follower on right.  
If at left he stood, imam moves him to the right.

For more males, imam up front, followers behind.  
Prayer is still correct if other than this you find.

Women pray in rows behind or off to the side.  
It's disliked for them and men to pray side to side.

And it's disliked for a row of women or men  
To be in between a row of men or women.

It's disliked for a row to be cut by pillars,  
Being in front of the imam for followers,

Having a second group after the imam's done  
For the same prayer if he's a regular one.

Followers follow everything the imam does.  
Except when he adds an action, give him a buzz.

If you come late to group prayer, enter with takbir.  
If they're bowing, prostrating, add another takbir.

Go into the posture that the imam is in.  
Then, everything the imam does you follow in.

When he makes his salam, stand ready to make up  
The recitations, but on the units build up.

Stand up with takbir if of units you caught two.  
Or didn't catch any, not more or less than two.

If you enter and bow before the imam's up  
From bowing, you caught the unit; else, make it up.

If you caught one unit, prostrate with the imam  
Prostrations of forgetfulness before salam.

But, make up the ones that he does after salam  
After you're done. So, stand up with his first salam.

You should still prostrate, even if you weren't there  
For his mistake if you caught one unit of prayer.

Make up the missed parts alone if you did come late.  
If the imam's prayer something did invalidate,

All the followers' prayers are ruined too.  
Common exceptions to this above rule are two

(Number one) he remembers that he wasn't pure,  
(Number two) he's overcome and becomes impure.

For these, he quickly instructs any follower  
To come forth and continue as the next leader.

If he leaves without appointing a new leader,  
They may appoint one or finish alone, either.

### **POEM: THE FRIDAY PRAYER**

The Friday Prayer is wajib for able men  
That are not travelling nor are disease stricken,

Free people within four miles of where its held,

A masjid in a city, when adhan is yelled.

Other people will get credit if they too pray.  
People who pray it are excused from Dhuhr that day.

After high noon 'till sunset's the time for it.  
It's mandub a little after noon to start it.

When the adhan for the speech is called, business stops  
'Till the imam with salam off the prayer tops.  
At least twelve men have to be there to hear the speech.  
Keep quiet even if ears the speech doesn't reach.

Two speeches before the prayer have to be said.  
The imam should stand facing people up ahead.

He should speak loud enough so everyone does hear.  
He can say the next rhyme that we will mention here

He can say, "Ittaqu l-laha fi ma amar,"  
And then, "Wa n-tahu `amma naha wa zajar."

Telling people to do what Allah's commanded  
And to stay away from bad as He's demanded.

Before the speech, it's sunnah for him to sit.  
And in between the speeches, the same ruling's fit.

To greet people, the imam doesn't say salam.  
It's mandub to bless the Prophet and send salam,

And to praise Allah at the start of the speeches,  
And in them to recite the Book Allah teaches.

Then, it's a sunnah to give the Call to Commence.  
Then, prayer starts. To Subh it has a resemblance.

There are no fadilahs prayed before or after.  
It's sunnah to bathe and go to pray right after.

It's mandub to go when the sun is high above  
And to wear good clothes and pleasing scents that you love.

It's disliked to take the whole day off just to pray.  
You can work before prayer and after the whole day.

It is not lawful to travel away at noon.  
But after praying with the group, you can leave soon.

### **POEM: PRAYERS OF FEAR**

Prayers of Fear are prayed when enemies are near.  
Half start behind the imam while half guard at rear.

After half the prayer's done, the imam stands up.

Then, the first group finishes alone and gets up.

Then, the second group comes and enters it standing.  
All of this time the imam's waiting and standing.

Then, the imam finishes what was left before.  
Then, this second group makes up what the first group bore.

If the enemy's here and you can't pray in groups,  
Everyone prays alone, even while facing troops.

### **POEM: FUNERAL SERVICES**

When someone's about to die, to them gently say,  
"La ilaha illa l-lah. Good is on the way."

Gently lower their eyelids after they have passed.  
Inform people. Then, take them for a bath real fast.

Strip them of their clothes, but over them put a sheet.  
Then, pour water on them and rub from head to feet.

But, you can use a glove for cleanliness' sake  
The bath you give the dead is like the one you take.

It's mandub to put the body on its left side  
When washing it, then the right so water may glide.

It's good to press their belly to clear their entrails.  
But, it is disliked to cut their hair or their nails.

Wash them three times once with soap, once with clear water,  
And once from a bucket full of perfumed water.

Men should wash dead men and women should wash women.  
But, men can wash their spouses and so can women.

Don't repeat the bath for an ooze of the bowel.  
Then, dry them off with a clean cloth or a towel.

Place one or more simple shrouding sheets on the ground.  
It must be enough to completely wrap around.

Place the body on the sheet so it can be covered.  
The body from its toes to head must be covered.

Wrap the left edge then right. Make everything covered.  
Secure the sheet so it doesn't get uncovered.

Next, carry it to where it'll be prayed upon.  
We only pray on those who on our *din* died on.

We don't pray on stillborn children that did not scream,  
Nor martyrs of war, nor whose body is not seen.

Lay the body in the front. Let the imam stand  
Behind somewhere near its centre. Then, people stand

Behind the imam in rows just like in prayer.  
Make an intent. Raise your hands. Begin the prayer.

Utter the takbir four times facing the qiblah.  
After each one whisper, "Allahumma gh-firlah."

Allah, please forgive him. But, you can also say  
Longer Arabic supplications in this way.

Make one salam to end. Turn your head to the right.  
That's all, but only raise hands once to shoulder height.

Here, there is no bowing nor any prostration.  
Next, the graveyard will be the body's location.

Dig the earth deep enough so animals don't smell  
The corpse; else, their friends to join the feast they might tell.

If the earth is hard, an L-shaped grave is better.  
A vertical 'L' facing qiblah is better.

If the earth is soft, you can make a simple trench.  
Again, dig deep enough so that there isn't a stench.

Then, lower the body. Put it on its right side.  
It's mandub with bricks or slates the body to hide.

It's better not to use a box. Keep it simple.  
Then, shovel dirt into the grave 'till it's level.

It's not lawful to slap cheeks, rip pockets, or wail.  
It's o.k. to cry. So, in consoling don't fail.

## **POEM: ZAKAT**

Zakat is the alms you must give to the needy  
From your surplus wealth so you don't get too greedy.

Zakat is given on crops, livestock, and your cash.  
For crops it's given upon harvest. So, don't stash!

For livestock and money, it's given once a year.  
For crops, you must give one-twentieth of the ear

If you used irrigation; else, you give one-tenth.  
For money, you have to give two-point-five percent

Of your liquid assets, but only if you hold  
For one year the price of eighty-five grams of gold,

About three ounces. Six-hundred-nine dry litres  
Is the minimum harvest. That's nothing for seeders.

That's seventeen bushels after removing straw  
And after produce dries and is no longer raw.

Gold and silver you own is a liquid asset  
Like coins, blocks, rods, thread, or an oddly-shaped nugget.

You must also give Zakat on money you did loan  
After you get it back, but for one year alone.

That's if the return date is over a year set;  
Else, you factor it in as a liquid asset.

You can deduct from assets if you took a loan.  
Business people give Zakat on goods for sale shown.  
They estimate current prices at which they're sold.  
The ruling's different if onto the goods they hold,

Unwilling to sell them 'till the market's up high  
So that their profits can really reach to the sky.

For them, they pay Zakat after selling the good,  
If they had it for a year, for the price that stood.

In either case, they must give two-point-five percent.  
But, there's no Zakat on goods that are to be lent.

If they mine gold or silver, they'll have to give Zakat.  
It's only two-point-five percent. That's not a lot!

For every five camels, give a one-year-old sheep.  
For twenty-five, give a she-camel that's learned to leap.

That's a one-year-old; thirty-six, a two year old;  
Forty-six, a three-year-old, one that's gotten bold.

A four-year-old is just enough for sixty-one.  
Seventy-six, give two two-year-olds, not just one.

For ninety-one, give two that are three years of age.  
One-twenty-one to nine, "Pick...", says Malik, the sage,

"Between three two-year-olds or two just under four."  
...One passed two for every forty if you have more.

...And one passed three for each fifty. So, mix and match.  
Give a bull for thirty cattle in a batch.

That's a two-year-old. Each forty, ...a three-year cow.  
And just mix and match if more cattle you allow.

Give a one-year sheep for forty sheep to eighty more.  
One-twenty-one to two-hundred, give half of four.

Then, give three sheep if you haven't reached four hundred.  
There's one for each hundred if even more are bred.

There's no partial Zakat on the extra livestock  
That fall between the limits of which we do talk.

You can also give the price for crops and livestock.  
But, it's disliked not to give the actual stock.

The fiscal year for profit is that of capital  
Like for the new offspring of a camel, sheep, or bull,

Also livestock you buy, receive, or inherit,  
Only if it was already passed the limit.

There's no Zakat on what a business needs to run  
Supplies, vehicles, machines like mills that are spun.

There's no Zakat on a personal possession,  
Private homes, or vehicles of transportation,  
Nor women's own jewellery, even if it's gold,  
Nor ranchers' horses, donkeys, birds that aren't bold.

There's no Zakat on many things farmers grow.  
Zakat is only for the crops we mention below

Wheat, barley, millet, rice, corn, peas, lentils, and bean,  
Sesame, safflower, red radish seeds (not green),

Olive oil, dates, grapes. But that's all and nothing more.  
There's no Zakat on other fruits, spices, herbs, or

Honey, other vegetables, all nuts, linen trees,  
Cotton plants... The list goes on, but we'll stop with these.

Treat wheat and barley alike all in one big group.  
Peas, lentils, and beans should be put in the same scoop.

Different liquid asset types are treated the same.  
So, group them together regardless of their name.

Group together camels with two or only one hump.  
Treat goats as sheep. Put buffaloes and cows in a lump.

Zakat can only be given to those in need,  
Those that are poor or don't have anything to feed.

Those in debt, those that are away from home stranded,  
Those fighting for Allah's cause since it's demanded,

Those who collect, distribute, or manage Zakat,  
Those new Muslims and non-Muslims whose hearts are sought.

All must be Muslim except the last one mentioned.  
To you wife, child, Zakat may not be rationed.

You cannot give it to your father or mother.  
Nor can you give it to your sister or brother.

But, you can give it to another relative.  
To the Prophet's family, it's unlawful to give.

Zakat can't be used to build masjids, schools, or walls,  
Public works, roads, dams, artificial waterfalls.

We have mentioned quite a bit of stuff in this Poem:.  
So, we will stop here so it doesn't get too long.

**POEM: ZAKAT AL-FITR**

Zakatu I-Fitr is wajib after Ramadan  
On free Muslim men who are able after dawn.

They give for themselves, wife, poor parents, daughter, son.  
They give two dry litres, about half a gallon

For each person from a staple food. In general,  
They can give wheat, barley, millet, rice, corn kernel,

Olives, dates or they can give that much cottage cheese.  
It's better if the food given is one of these.

Yes, they can give the price of this amount of food.  
But, it's disliked not to give the actual food.

Zakatu I-Fitr may be given to Muslims in need  
Those that are poor or don't have anything to feed.

Zakatu I-Fitr may be given two days before  
Up until after `Id when the sun hits the floor.

If you missed the time for it, you still have to give.  
So, give food to poor people as long as you live.

**POEM: THE LUNAR MONTHS AND FASTING**

The lunar months are twelve under divine decree  
Muharram, Safar, Rabi`u l-Awwal (that's three),

Rabi`u th-Thani, Jumada l-'Ula (that's five),  
Jumada l-'Aakhirah, Rajab (five more survive),

Sha`ban, Ramadan, Shawwal (...just a couple more),  
Dhu l-Qi`dah, Dhu l-Hijjah (and now we're now done for sure).

Lunar months can have thirty days or twenty-nine.  
Days start when the sun dips below the horizon line.

A new lunar month starts with the crescent's sighting  
Or by finishing thirty days if it's hiding.

You can look for the crescent after the sun sets  
In the Western sky before too dark the night gets.

If it's seen in the daytime, it's for the next day.  
The Maliki scholars have chosen it this way.

If you don't see it, you should trust two upright men  
Who saw it with their eyes in their local region.



So, follow the sighting of your global region.  
But, don't follow sightings from a distant nation.

Ramadan's fasting is wajib on healthy men  
Who are Muslim, sane, not travelling; and women

Who are not bleeding throughout the entire day.  
"Else, she'll have to make up the fast," the scholars say.

Fasting is simple. All you must do is intend  
At night not to eat, drink, or food up your throat send.

And not to have intercourse or to masturbate  
From dawn up until sunset has advanced the date.

If you do one of the above, your fast has broke.  
So, you make it up even if you had a stroke.

You must also intend the type of fast to keep.  
You may make it for successive fasts in a heap.

Being sane at dawn is a necessary condition.  
Those that aren't will have to perform repetition.

It's disliked to touch, fondle, have sensual thought,  
Or kiss if fluid is not likely to be wrought.

If you fear pre-semen, then this is unlawful.  
It is disliked to taste things like salt or babble.

Involuntary vomiting doesn't break fasts,  
Nor swallowing bugs or dust like from plaster casts,

Using a dry toothstick, nor having a wet dream,  
Nor waking up with semen in your sleepwear's seam.

It is mandub to eat a meal just before dawn  
And to break the fast as soon as the sun is gone.

In Ramadan if you purposely eat or drink,  
Or if you abandon your intent while you think

It is wrong to do (but you do it anyway),  
Or you achieve coitus or sperm in any way,

You have to fast two months straight or feed sixty poor  
But one-fourth of the amount we mentioned before.

Exceptions to this above rule are like seven  
Those sick, those old, those breast-feeding, those pregnant women,

Those who were forced, those in extreme hunger or thirst,  
Those travelling even if they started fasting first -

Except, it's wajib for them to make this fast last.  
Everyone but the elderly makes up their fast.

Those who forgot also only make up their fast

If it was a wajib fast since mandub one's last.

If you missed fasts in Ramadan, make them up before  
The next one comes; else, you feed for each day one poor.

And you must still make them up after Ramadan.  
So, make up all your missed fasts before life is gone.

### **POEM: MANDUB FASTING**

If you keep mandub fasts, they'll really make you soar  
The ninth of Dhu l-Hijjah and the eight days before,

The tenth and ninth of the first month of the year.  
The rest of Muharram, Rajab after mid-year,

The middle of Sha`ban, and the rest of Sha`ban,  
Each Monday and Thursday outside of Ramadan,

The order we listed is of their mandub strength.  
Other mandubs are listed in books of longer length.

It is not lawful on purpose to break the fast  
Without a valid excuse. So, try to make it last.

If you break it without an excuse, make it up.  
Wives fasting without permission should just give it up.

That's outside of Ramadan for mandub fasting.  
Next, we will tell you when never to start fasting.

Don't fast on the two `Id days or the eleventh  
Of Dhu l-Hijjah, nor on the twelfth, nor thirteenth.

It's disliked to continue to fast without break.  
So, take a break once in a while for your health's sake.

### **POEM: I`TIKAF**

I`tikaf's a nafilah for a male or female  
Performed in a masjid. They stay there like in a jail.

While fasting and worshipping Allah with intent  
For a minimum of a day and night spent.

They must enter before sunset to spend the whole night  
And they leave after the sun has gone out of sight.

What breaks fasting ruins the i`tikaf in full.  
Except at night, it's o.k. to eat and drink the lawful.

Also if they ate or drank by mistake or were forced,  
This invalidation ruling isn't enforced.

But, caressing or kissing ruins this mandub deed.  
And so does leaving the masjid without a need,

Such as buying food, getting pure, and nature's call.  
Women who start bleeding should quit and leave the hall.

It's mandub to stay between a month and ten days,  
To do it in Ramadan or its last ten days.

### **POEM: PERFORMING HAJJ**

Hajj is the journey to Makkah and pilgrimage.  
People go there from their city, town, or village

By walking, riding on land, water, or the air.  
Before passing their appointed station, men wear

Two unsewn sheets to cover their bottoms and tops  
And also low-cut slippers, sandals, or flip-flops.

They tie one sheet around their waist so it's not displayed  
They put the other sheet on their left shoulder-blade.

And wrap it around their back and under their right arm  
Bringing it up to the left shoulder-blade and arm.

They take off other clothes and don't cover their hair.  
Women stay in their clothes but leave hands and face bare.

Then by both of them, two mandub units are read.  
Then, they say the talbiyah to become sacred.

They say, "Labbayk Allahumma labbayk labbayk."  
Then they utter, "La sharika laka labbayk

Inna l-hamda wa n-na`mata laka wa l-mulk(a)."  
They finish it off with, "La sharika lak(a)."

They have to make an intent for `Umrah or Hajj.  
They can start talbiyah anew each time they budge

And after they pray or move slower or faster.  
They should feel like they are answering their Master.

When they are close to the Masjid, they should leave it,  
Become quiet, and enter the Masjid as is fit.

They should go to the Ka`bah and look for the Stone  
Placed in one of its corners. It has a black tone.

They can kiss or touch it if there isn't a crowd.

Else, they go in line with it. Then, they say out loud,

"Allahu Akbar". Then, the House they go around.  
With House on left, they go round seven times around.

When they come to the Stone again, they say takbir  
And they kiss or touch it if a crush they don't fear.

They can also touch the corner before the Stone  
And say "Allahu Akbar" when they're in its zone.

When they're going around, they're constantly praying  
To Allah to give them good, supplications saying.

Men can gallop for three rounds and then walk for four.  
Then, both genders must pray two units, half of four.

They can ask Allah for good at left of the door.  
Then, they can touch that black stone we mentioned before.

Then, they can go through the door to Safa, the hill.  
On Safa, they can face the Ka`bah and then they will

Say the takbir thrice and declare Allah is One.  
Then, they go to Marwah, the hill, and men can run

In the valley's middle between two green markers.  
Upon mounting Marwah, for them one leg occurs.

On Marwah, they do as on Safa they did at start.  
If they complete seven legs, they're done with this part.

If they're doing only `Umrah, they cut their hair.  
If they're doing Hajj, their sacredness they still bear.

If they're doing only `Umrah, they are now done.  
If they're doing Hajj, their work has only begun.

So, they start repeating the talbiyah again.  
On the seventh, they pray Dhuhr at the Ka`bah. Then,

The imam talks to teach them how to do some Hajj.  
Then on the eighth of Dhu l-Hijjah, they move and budge

From Makkah and go to Mina near Dhuhr's time.  
There, they pray Dhuhr, `Asr, Maghrib, `Isha', Subh on time.

But, they shorten the four unit ones down to two.  
On the ninth after sunrise, `Arafah they go to.

In `Arafah, they stop in a place called Nimrah.  
After high-noon, they go to the Masjid in Nimrah.

They stop talbiyah after reaching this Masjid.  
Then, two talks teach them what comes after what they did.

Then, they shorten and join Dhuhr and `Asr together.  
Then, they go to mount `Arafah all together.

There, it's mandub for them to stand and face the qiblah,  
Bless the Prophet, and say *la ilaha illa l-lah*.

They try to keep pure and ask Allah for favors.  
They do so 'till the sun sets and its light wavers.

Then without praying, they pack up and then take off  
To Muzdalifah. Through the valley, they make off.

When they reach Muzdalifah, they pray the night ones  
Gathered together just like they prayed the day ones.  
They pray two units for `Isha, for Maghrib three.  
Then with their worship, they carry out a night spree.

They pray Subh at dawn; then, go near Mash`aru l-Haram.  
There, they exalt and ask Allah 'till it's bright in dawn.

Then from there, they pick up seven pebbles around.  
They go to throw them at the biggest pillar found

In Mina speeding through where the elephants died.  
They hit the pillar seven times with takbir cried.

With this, half of their sacredness has gone away.  
Then, they choose a tent in Mina where they will stay.

Some sacrifice an animal or have it done.  
Then, they shave their head or cut their hair when they're done.

Then, they go to the Ka`bah to walk around it.  
Then, they pray two units. Thus, in books we found it.

Now, they are no longer sacred and restricted.  
Then, it's to Mina to have Dhuhr prayer erected.

They spend the rest of the tenth there and stay the night.  
Then on the eleventh when the sun's at its height,

They take twenty-one pebbles to hit three columns  
With takbir. Seven for each to twenty-one sums.

The smaller ones are first. Then, what they hit before.  
After the first two, they can stand and ask Allah for

What they want for a long time if people don't shove.  
On the twelfth, they hit these three like we said above.

Then, they can leave before sunset or add a day.  
Then, their Hajj is over and accepted we pray.

### **POEM: LEGAL RULINGS FOR HAJJ**

Hajj is wajib for men and women once a life  
If they're sane and able to get there without strife.

A woman can't go there without a husband,  
Or a male relative, or a protective band.

Four essentials are in Hajj. Don't miss even one.  
Else, Hajj is false and your missing can't be undone

Making a firm intention to become sacred,  
Going between two hills by the Mosque that's sacred,

Staying in `Arafah for a second in the night  
On the tenth of Dhu l-Hijjah before the night flight

To Muzdalifah. Then, circumambulation  
Is essential after Muzdalifah's station.

If women bleed or men get stuck in a crater,  
They circumambulate, even ten years later.

The other wajibs are fixed by blood sacrifice.  
They're twelve wajibs saying talbiyah once or twice.

Men not wearing sewn clothes, circumambulation  
(The first one we mentioned), prayer with prostration

(Two units after wajib rounds around the House),  
Going between the hills just after rounding the House,

Walking on feet for these two parts if you're able,  
Descending in Muzdalifah, Spending in full

Three nights in Mina, not going past your station  
Unsacred, `Arafah's standing supplication,

Stoning the three pillars with all of those pebbles,  
Cutting the hair or shaving it to look like rebels.

It is wajib to be pure when rounding the House,  
Be covered like prayer, and on left should be the House.

To round it seven times, to begin at the Stone,  
And to stay outside of the circular wall zone,

And not to take a big break without an excuse.  
But if prayer starts, a break you can introduce.

It's wajib to go between the hills a seven count,  
To start from Safa and end on Marwah, the mount.

For this part, it's mandub to be covered and pure.  
It's mandub to stop on the hills and good ask for.

In the last Poem:, we forgot to mention two baths.  
They're mandub at start and before walking Makkah's paths.

Next, we'll tell you about the points of sacredness.  
The Prophet appointed them. They're five and no less.

These five points are where one should enter sacredness  
If one intends `Umrah/Hajj, not daily business.

The point you choose depends on where you're coming from.  
So just South of Madinah, the first point does come.

The next point is ninety kilometres Northeast  
Of Makkah. The third is ninety from it East.

Sixty kilometres south, the next point does rest.  
The fifth is one-ninety kilometres Northwest.

This last one's Rabigh and is for those of the West.  
The one before that is for South and East (not West).  
The one before that is for Riyadh and those regions.  
The one before that is for the Tigris valley nations.

The first one we mentioned is for the Prophet's town.  
Choose the point for the land you pass when coming down.

If you go past your appointed point unsacred,  
You have to sacrifice a sheep for the poor-fed.

Sacred people cannot bother the land creatures  
Except the animals with dangerous features

Like scorpions, and rats, swooping ravens and hawks,  
Attacking dogs, and snakes perhaps found behind rocks.

Sacred people cannot use a musk or perfume.  
With oil, they cannot rub their body or hair groom.

They cannot kill lice, or rub off their dirty skin,  
Cut their nails or their hair (even if on their chin).

Men may not cover their head or blanket their face.  
Women may not wear gloves or a veil on face place.

Men may not wear watches, wristbands, or finger rings.  
But, they may wear a belt to keep money and things.

If they indulge in these, they sacrifice a sheep,  
Feed the poor six liters, or three days a fast keep.

If they kill a creature, they must pay a ransom  
According to the creature's size (except for some).

Caressing and kissing is unlawful to do.  
And intercourse makes `Umrah/Hajj no longer true.  
So, you'll have to repeat it the next year around.  
That's only before on the tenth the House you round,

Just like bothering creatures. But after stoning  
The big pillar, the other things don't need atoning.

It's o.k. to stand in the shade of something firm  
Raised from the ground to avoid burns of epiderm.

It is o.k. to carry something on one's head,  
To bathe without soap, to sleep on a pillow/bed,

To change garments, or to scratch over itchy skin,  
To wear a bandage tied or secured with a pin.

There are more rulings in the Notes for the last Poem:.  
We put them there so this Poem: wouldn't get too long.

### **POEM: `UMRAH AND VISITING THE PROPHET**

`Umrah is sunnah and is performed all year round.  
Like Hajj, you must be sacred. Then, the House you round.

Then, you pray two units and go to Safa's hill.  
Then, you cut your hair or shave it off as you will.

But, you must go out away to unsacred land  
Then come back sacred to tackle the task at hand.

When in Makkah, do much circumambulation.  
Pay respect to the Sacred House and location.

Worship Allah much. Pray at the Ka`bah in group.  
Then when you want to leave, give the Old House a loop.

Don't forget to drink Zamzam water while standing  
Facing Ka`bah 'till your stomach starts expanding.

Then, go to visit the Prophet with etiquette  
Become pure. Repent. Enter the Masjid as fit.

Pray two units and then go to face the Prophet.  
Send your salam to him. But then, do not forget

Abu Bakr on the right and `Umar on the left.  
Ask for pure forgiveness without a single sin left.

Ask Allah to make you die as a believer,  
To shield you from turmoils and the Great Deceiver.

Ask Allah to make life, death, and afterlife good.  
Ask Him to save you from being Hellfire's wood.

Ask for everything else you want to come your way.  
Ask the Prophet to intercede on Judgement Day.

Then, hurry up and return to your home and land.  
Enter in midmorning with gifts of bliss at hand.

### **POEM: BEING TRUE TO ONE'S WORD**

It's wrong to tell someone for them you'll do something



And not do it. So, don't practice false promising.

It's a big crime if you said, "By Allah, I swear  
That I'll do it." For such, you expiate and bear

By feeding ten separate poor people half litres,  
Or by giving them clothing about two meters,

Or by fasting three days apart or in succession.  
There's no expiation if you made an exception

With your tongue connected with what you did promise  
Intending cancellation if you were to miss.

Make your life much simpler by avoiding vowing  
To do worship like fifty units of bowing.

But if you do vow it, you must carry it out.  
So, don't vow to do acts whose easiness you doubt.

### **POEM: FOOD LAWS**

You can eat plant life, objects not animated  
If they're pure and don't make you intoxicated.

You can drink liquids if they don't make people drunk.  
You can sniff gases except to get high or sunk.

But, you shouldn't eat, drink, or sniff any poison,  
Or something that will kill you for any reason.

You can eat any creature including a snail  
Except for a pig or human (female or male).

But for a land creature with blood flow in its life,  
You must cut its two veins without lifting the knife,

And also its windpipe. And if you don't do such,  
With intent in its life, the creature you can't munch.

Yes. Some animals are disliked like dogs and mules.  
But, you can eat them following the above rules.

Follow the sunnahs Start cutting with "Bismillah".  
Lay the creature on its left side facing qiblah.

Sharpen the blade. Be gentle with the animal.  
Don't skin it 'till its life has gone away in full.

A sane person must wield the instrument employed.  
He must not worship an idol nor the God void.

Next are some laws for those that hunt wild animals.  
The hunter says "Bismillah" when the trigger he pulls

After choosing the animal. Then, he follows  
To where the weapon went as the creature's blood flows.

If it's still alive, he does what we said before  
To make the animal lawful to eat and pure.

If it's already dead, then he has to make sure  
That what he did send was what made its life no more.

#### **POEM: NEW BABY SERVICES**

When babies are born, say adhan in their right ear  
Then the Call to Commence in their left so they hear.

On the seventh day, it's sunnah to sacrifice  
One sheep for a boy or a girl since they're both nice.

It's mandub to shave the baby's head and birth hair  
And to choose a good name on the seventh with care.

#### **POEM: HYGIENE AND CLOTHING LAWS**

Men, you must keep a beard, but don't let it too long.  
You should trim your moustache, but shaving it wrong.

Boys and girls, you should pluck or shave your armpit hair.  
And you should shave your under belly hair with care.

You should trim and cut your nails short and don't just file.  
All of these things should be done once in a while.

Converted people don't have to get circumcised.  
But for small boys and men, it's sunnah and advised.

Men should wear men's clothes and women should wear their own.  
But, it's o.k. to wear clothes rented or on loan.

Men shouldn't wear silk clothes or jewellery of gold.  
Gold and silver vessels are unlawful to hold.

It's o.k. to colour hair. But, don't pluck gray ones,  
Since it's disliked like a Mohawk, a strip that runs.

#### **POEM: THE LAWS OF LOOKING, TOUCHING, AND RELATIONS**

You can look at her whole body if she's your wife.  
She can see all of him if she's his wife for life.

You are not allowed to look at strange naked men  
From above the knees to below the abdomen.

Women aren't allowed to look at other women  
From above the knees to below the abdomen.

Men can't look at other than the hands or the face  
Of unrelated women from the human race.

Men can look at feet, arms, and neck and what's above  
Of related women whom we will tell you of.

A woman is related if she's your mother,  
Your sister, or niece, or daughter, or granddaughter,

Your grandmother, or great-grandmother (it goes up),  
Your grandparents' sister (and it also goes up),

Either of your aunts, your son's wife, your father's wife,  
The daughter of your wife, the mother of your wife.

All other women to you are unrelated.  
Your female cousin to you is not related.

But sharing breast milk makes people related too  
If it's sucked once from a woman before age two,

And it reaches the throat or centre of the mouth,  
And two or more men/women witness with their mouth.

The breast feeder's husband is also related.  
Next are some rules for marriage, since it's related.

To someone that's related, you can't get married,  
Nor to the sister of with whom you're now married,

Nor to either of her aunts all at the same time.  
Take only one wife if you can't give equal time.

Muslim women may marry only Muslim men.  
Muslim men may marry a Jew or a Christian.

Don't be alone with an unrelated woman  
In closed quarters without having a third human.

Try your best not to touch women unrelated  
Except in necessities like wounds medicated.

Boys and girls should have separate beds after age ten.  
So, next to only your spouse lie down after then.

## **POEM: MARRIAGE**

Companionship for most people is a real need.  
It also helps to continue the human seed.

Marriage can be wajib, mandub, makruh, haram,  
Or mubah. But, we'll tell you when; so, remain calm.

Marriage is wajib when you fear you'll do big wrong  
If you remain single since you can't wait too long.

For men that's only if they have means to support.  
If you're able but don't fear, it's of mandub sort.

Marriage is makruh if you don't fear wrong but fear  
That you will not carry out its rights there and here.

It's haram if you're unable and don't fear wrong.  
It's mubah in other cases. The list is long.

It's mandub before deciding to look and talk  
To the person, but not alone like a night walk.

Marriage in our *din* is simple and not complex.  
There are five essentials and two more before sex.

There has to be a groom, bride, and a guardian  
For the woman meeting the set criterion.

There must be a payment from the groom to the bride,  
At least one gram of gold (priced) agreed from her side.

Then, there must be an exchange of words in custom  
That dictate marriage like, "I want her to become

My wife," or, "Take my daughter in marriage from me."  
Then, both sides must make a decision and agree.

It's mandub to have written marriage contracts signed  
And to have two witnesses present and assigned.

If witnesses weren't there, sex can't be performed  
Until two upright men are honestly informed.

It is mandub to invite to a wedding feast.  
The feast can be simple like one lamb cooked and greased.

Marriage is public and cannot be kept secret.  
Marriage is for life so think before you regret.

If a woman finds that her man's part is too small  
Or that he's impotent, to cancel she can call.

And if a man finds his woman's part defective  
Scholars give him a cancellation elective.

Intercourse may only be performed out of view,  
Not on a crowded beach or where people see you.

Everything but anal intercourse is allowed.  
To him or her, you can whisper or speak out loud.

You can attempt birth control by using withdrawal,  
A condom, some plastic wrap, or a rubber wall.

Abortion's general ruling is it's unlawful

To push off the clinging post-zygote or to pull.

Men must provide financially for their women,  
Also for poor parents and underage children -

For boy children until they pass their puberty  
And for girls until they lose their virginity.

Men must provide seasoned food, and some clothes to wear,  
Hygienic tools, and a place to live which is fair.  
A wife has a right to a separate residence  
Unless pre-marriage agreements were in presence.

Next are those responsible for raising children  
The mother, then her mother, then her sister, then

Then father's mother, then him, then his grandmothers,  
Then child's sister, then paternal aunt, then brother's

Daughter, then sister's daughter; then the brother cares;  
Then those entrusted, then inheritors without shares.

If father moves away, he can take kids with him  
Or he can choose to leave kids at the mother's limb.

Wives must submit to an intimate relation.  
They must not leave the house without his permission.

They must not refuse to come back into the house.  
But, all these rules break down for an abusive spouse.

If a wife disobeys, the husband should reproach.  
If that doesn't work, he should in bed not approach.

If that doesn't work, he may tap on her lightly.  
If that doesn't work, he still prays for her nightly.

The husband may not batter his wife or hurt her.  
If he doesn't reform, a judge makes him lose her.

If husband and wife cannot resolve their dispute,  
Two male arbitrators agree on what will suit.

After examining the problem and the feud,  
Reconciliation or divorce should be viewed.

We pray to Allah to give those who do follow  
Our advice happy marriages and not sorrow.

## **POEM: DIVORCE**

When divorce is mubah, it's the most hated thing.  
It's resorted to solve problems marriages bring.

Divorce can be wajib, mandub, makruh, haram,

Or mubah. So like before, please do remain calm.

Divorce is wajib if husband swore and did no  
Vaginal intercourse for four months in a row

Or the two arbitrators agreed on divorce,  
The ones mentioned before. Yes! They can force.

It's mandub if men can't give women what they need.  
It's makruh if for it there's no reason or need.

It's haram if the woman's in menstruation.  
It's mubah if there is constant disputation.

There are three essentials in our din for divorce  
The divorcer, the divorcee, and words in course

Which contain letters Ta', Lam, Qaf (in this order)  
Like "Anti taliq"; you're divorced; that's an order.

But the man should only say it once and then wait  
Until she bleeds again and comes to a pure state.

He should not have had intercourse with her at all  
In the pure state in which for divorce he did call.

But otherwise, he does deal with her as a spouse.  
He must provide for her and loyalty espouse.

So up to now, the divorce count is only one.  
Divorce is consummated with two more counts done.

When she is pure again, he may say it again.  
Now, the divorce count is two. So, he waits again.

Until she bleeds and becomes pure from it blood-free.  
If he says it again, he's reached a count of three.

Now, divorce is final and they must separate.  
They are no longer married. So, they may not mate.

They cannot get married to each other again  
Until she's divorced by another man or men.

That's the only thing that zeros the divorce count.  
Divorce is no game, but you must tally and count.

The divorce count due to time never goes away.  
But before three, the man to his woman may say,

"I've changed my mind and now you are my wife once more."  
Then, they try their best to live married like before.

If he doesn't do this through three pure phases.  
The woman's divorced, even without three phrases.

But, they can both marry each other again soon  
With all the essentials mentioned in the last tune.

But if she's pregnant, divorce is not finalized  
Until the birth or miscarriage is realized.

If he says three with intent all at the same time.  
The marriage is over. But, it's wrong and a crime.

Men, don't ever say three at the same time. They bind.  
That is because, men, you might want to change your mind.

In our *din*, only men may pronounce a divorce.  
A woman may request, but she cannot enforce.

That's if in the marriage contract she didn't write,  
"I can divorce myself if I want. I have right."

If she wrote that, then she says, "Tallaqtu nafsi,"  
(Which means I divorce myself.) once, two times, or three.

The mother has right to raise kids after divorce  
And the father has to provide an income source -

For boy children until they pass their puberty  
And for girls until they lose their virginity.

But if the woman gets married to a strange man,  
The next person responsible takes them; they can.

And if the father does go to a distant land,  
He can take the kids along with him in his hand.

If before or after divorce, they both argue  
About who owns the stuff in the house willing to sue

Each other to increase their wealth and fulfil greed,  
A judge must decide for them and write up a deed.

If a proof of purchase or ownership they find,  
The case is settled; else, the following rules bind

Things that are usually used by women are hers  
Like women's jewellery, skirts, blouses, bras, and furs.

Things usually employed by men belong to him  
Like men's clothes, heavy tools, electric shavers to trim.

Things that suit both genders are given to the man  
Like furniture and appliances (like a fan).

In all cases, the woman or man must give oaths.  
They should remember lying is what Allah loathes.

Women can't get married again 'till going through  
Three pure states since the divorce word from his mouth flew.

A woman can't get married if her husband died  
'Till four lunar months and ten nights pass by her side.

A pregnant woman can't get married 'till the birth

Or the miscarriage to any man on the earth.

If a woman's husband is lost, he is searched for.  
If not found, he is waited for years (about four).

But if the money he left her runs out before,  
She may go to a judge and a divorce ask for.

If a husband becomes crazy or a leper,  
A judge can give the woman a divorce paper.

**POEM: INHERITANCE**

Inheritance is half the knowledge of the *din*.  
It'll be forgotten 'till it's no longer seen.

It's the first knowledge that's lost before the others.  
That's why we should learn it and teach to others.

After a person dies, obligations are paid  
From their estate like graves, debts, then bequests he made.

The rest of their wealth's the residual estate  
Which is divided according to the life state

Of the family members of the dead person.  
The divisions are fixed. We can't add or lessen.

From blood ties people inherit from each other  
And because they were still married to each other.

Divorced people, those of disparate religion,  
Those stillborn children, those kids from fornication,

Those who murdered their rich and well-off relative,  
Those we are unsure whether they did longer live.

All these people don't inherit from the other  
Except illegitimate kids and the mother.

If a wife is pregnant, division is delayed  
'Till the birth of the child so it's life is displayed.

Only a fixed set of relatives get a sum  
The father, and his father, the son, and his son,

Husband, brother, and non-maternal brothers' son,  
The paternal uncle, and this uncle's real son,

The mother, the grandmother, daughter, son's daughter,  
The wife, the sister. That's all. There is no other.

Some of these people inherit only fixed shares  
Spouses, mothers, and the maternal sibling pairs.

Some only from the remaining wealth they funnel  
The son, his son, the brother (full or paternal),



His son, the paternal uncle, this uncle's son.  
Some can take with both of the above methods done

Like the father, and his father, and grandfather.  
Some can take with one method and not the other

Like the daughter, and son's daughter, and the sister  
(The full sister and paternal, not from mother).

Six fractions did come in Allah's Book. They are fixed  
One-half, one-fourth, one-eighth, two-thirds, one-third, one-sixth.  
One-half is for the husband whose wife has no child,  
The daughter with no sibling with whom to go wild,

The son's daughter with no male parent or sibling,  
The full and paternal sister with no sibling.

One-fourth is for the husband whose wife has offspring  
And the wife whose husband's part no children did bring.

One-eighth is for the wife whose husband has some kids.  
Two-thirds is for daughters, and the son's female kids,

The full and paternal sisters that are not veiled.  
One-third's for the grandfather whose division test failed,

The mother whose child had no child or brothers,  
The unveiled half siblings from the side of mothers.

One-sixth is for the mother in other cases,  
And a half sibling to the mother he traces,

Father or grandfather with no one with a share,  
A son's daughter with a daughter with her to share,

A grandmother, and a paternal half sister  
Who's along with an inheriting full sister.

If all the fractions add up to greater than one,  
The denominator's increased to add to one.

Some always inherit some and never get none  
Father, mother, husband, and wife, daughter, and son.

Others are completely shut out by another  
The son veils grandchildren, the father his father.

All siblings are veiled by a son or father.  
Paternal siblings are veiled by a full brother.

Sons of a full brother are veiled by grandfathers  
And also veiled by above-mentioned male others.

Sons of a paternal half brother are veiled by  
Sons of a full brother and all whose names passed by.

Paternal full uncles are veiled by the above.  
Paternal half uncles are veiled by the above.

The sons of full uncles are veiled by the above.  
The sons of half uncles are veiled by the above,

Half maternal siblings by child or father.  
Grandmothers are veiled by the dead person's mother.

Paternal grandmothers are veiled by the father.  
Some inheritors' shares are cut by another.

The father inherits one-sixth and up to all.  
But with sons, no extra wealth in his hand does fall.

The grandfather is like the father except when  
Found with full siblings (who are kids, women, or men)

And there's no one with shares, then grandfather chooses  
Division or one-third. So, he never loses.

If there's someone with shares, then grandfather chooses  
Division, one-sixth, or remaining third he uses.

That's also if the sibling is half paternal.  
But, the grandfather veils those that are maternal.

A son lose her fixed share a daughter he does make.  
So, daughters get only half of what the sons take.

Non-maternal sisters lose their shares with daughters.  
So, they share in what is left like with their brothers,

There are some odd cases that the scholars mention  
Like a spouse along with parents and no children.

In such a case, the mother gets only one-third  
Of what's left. Father gets double of what you heard.

If there's no one to funnel the remaining wealth,  
It goes to the Collective Bank for welfare and health.

If there's no such bank around, it's distributed  
To inheritors or charities instituted.

After death, any person can give up their share.  
Then, denominator's decreased just to be fair.

People may leave a bequest to anybody  
Who is not found in the inheriting body,

Even to non-Muslims or to institutions  
Or anything that can have real acquisitions.  
Of the estate, bequests can be up to one-third.

Any more to the inheritors is deferred.

## **POEM: MISCELLANEOUS LAWS**

In this Poem:, we mention miscellaneous stuff.  
That's because we want this book to give just enough.

If you see something wrong, you should try to correct.  
That's only if something worse you do not expect.

Privacy of adults is to be respected.  
Don't spy on them even to make wrongs corrected.

Obeys the Khalifah and Islamic Ruler.  
He has to have knowledge and be a believer.  
For Allah's cause do fight against His enemy.  
But, don't kill non-combatants or from battle flee.

Don't fight for wrong causes like wealth, money, and greed.  
Know that all human beings are from the same seed.

To your ethnic background, try not to be attached.  
It's as important as whether earlobes are attached.

Learn about the Noble and Blessed Prophet's life.  
Try to copy him and follow his way of life.

Live in a social way and select a good spouse,  
Well-mannered, pious. Be good to those in your house.

Try as much as you can to avoid a divorce.  
Raise kids well, but don't abuse with meaningless force.

Don't batter your spouse or hurt with insulting words.  
Be good to parents and elders. Show them kind words.

Choose believing pious friends not given to fights.  
Be stable, sincere in giving each other rights.

If a Muslim does offer to you his salam,  
Respond by saying, "wa `alaykumu s-salam."

Travel to leave a wronging or oppressive land.  
Travel to learn or to fight an oppressive hand.

Travel to meet your brethren or pious people.  
But, women shouldn't travel without close people.

When entrusted with something, guard it. Give it back  
When the owner asks for it and don't hold it back.

Be honest in your business transactions. Don't cheat,  
Don't deceive. Don't sell unlawful things like pig's meat.

Don't sell the things you don't have like birds in the air.  
Don't hide the faults of goods to get a higher share.

Don't steal. Don't gamble. Don't give a bribe or get bribed.  
Stay away from all interest; a ban is prescribed.

Most other ways of earning money are lawful.  
Men should try to earn a living if they're able.

Try hard to practice *din*, but don't go to extremes.  
You have gone too far if life not worth living seems.

And you've gone in the other way too far ahead  
If you love life so much that your death you do dread.

Divide up inheritance as Allah prescribed.  
We'll end the Book of Law with this last point inscribed.

**POEM: THE PATH TO ALLAH  
(PART I - EMPTYING OUT THE BAD)**

This is the Path to Allah Junaid spoke about.  
Stop! Repent! Intend never to return! Call out

To Allah and ask Him to forgive, fearing Him  
By doing what He wants, not disobeying Him,

Outside with your body and inside in your heart.  
So, that's a total four. They help you do your part.

Guard your senses, your belly, and your private part.  
Guard your mind from bad thoughts. Just stop them.

Learn this art. Lower your gaze. Don't ogle. Just don't look that way.  
As for that porno, burn it or throw it away.

Hold your ears so you don't hear the wrongs of the tongue.  
Lying, backbiting, sensual lyrics sung,

Carrying tales. And all that music, turn it off.  
Even more, keep your talk from these. Just cut it off.

Heed the laws for the stomach. Get rid of that swine.  
And smash up and throw away that bottle of wine.

Safeguard your private part outside and in your house  
Don't sleep with anybody unless they're your spouse.

Leave the things you doubt 'till you know Allah's ruling.  
Don't reach for the wrong you want 'cause there's no fooling

The All-Aware. So, beware when you move your feet.  
Clean your heart from disease like envy and conceit.

Don't show off for people. Don't be proud of your deed.  
Know that the root of these ills is loving to lead.

Loving the world is the mother of misdeeds.  
There's no cure but to cry to Allah with these needs.

**POEM: THE PATH TO ALLAH  
(PART II - DECKING OUT WITH THE GOOD)**

Stay with a teacher who knows the ways of the Path.  
He'll save you from the pitfalls and from Allah's wrath.

He'll remind you of Allah. So, keep him in sight.  
He'll make you reach Allah and fill your heart with light.

Review your actions. Try to see where you went wrong.  
Watch over your thoughts with honesty all day long.

Guard over what you must do like praying your five.  
Add some extras like keeping night vigils alive.

Remember Allah with your tongue and a clear mind.  
And ask help from Allah with everything you find.

Strive against the self for the sake of the Divine.  
Be sure of the truth and don't let doubts fall in line.

Fear and hope in Allah. Be thankful and patient.  
Depend on Allah. Be happy with what He sent.

Love Allah. Be abstinent and to Him repent.  
Be true to Allah. With His decree, be content.

With this, you'll reach Allah and see Him with your soul.  
You'll break free of the world and feel close to the Goal.

Allah will become the only one you can sense.  
So, He'll show you love and choose you for His presence.

Everything we've mentioned up to here in this book  
Has a proof. So, get our Notes of Sources and look.

And a lot of what we say is straight from the sage,  
Bin `Ashir, born in Spain, the scholar of his age.

This is the Guiding Helper. Put it in your heart.  
Act by what it says and you're off to a good start.

We've gathered some *din* for the future and this time.  
And we made it real easy by making it rhyme.

O Allah, help these Poem spread all over the place.  
Keep them alive 'till the end of the human race.

We end like we started, with the praise of Allah.  
Blessed be the Prophet, the noblest guide we saw.

Tariqa Qadiriya Boutshishiya in Finland  
[www.sidihamza.tk](http://www.sidihamza.tk)  
[finland@sidihamza.tk](mailto:finland@sidihamza.tk)