Diniyat Course Book

for Girls



Name: .....

Manual No.: .....M10.....

DCM Session 2023-2024

Student's Homework Diary

Date	Arabic	Cls	FIRST PERIOD	SECOND PERIOD
05-May-23	14 Shawwal	1		
12-May-23	21 Shawwal	2		
19-May-23	28 Shawwal	3		
26-May-23	6 Zilqad	4		
02-Jun-23	13 Zilqad		TEST 1	
09-Jun-23	20 Zilqad		Summer Vacations (Tentative)	Summer Vacations (Tentative)
16-Jun-23	27 Zilqad		Summer Vacations (Tentative)	Summer Vacations (Tentative)
23-Jun-23	4 Zilhaj		Summer Vacations (Tentative)	Summer Vacations (Tentative)
30-Jun-23	11 Zilhaj		Summer Vacations (Tentative)	Summer Vacations (Tentative)
07-Jul-23	18 Zilhaj		Summer Vacations (Tentative)	Summer Vacations (Tentative)
14-Jul-23	25 Zilhaj		Summer Vacations (Tentative)	Summer Vacations (Tentative)
21-Jul-23	3 Muharram		Muharram Break	Muharram Break
28-Jul-23	10 Muharram		Muharram Break	Muharram Break
04-Aug-23	17 Muharram	5		

Date	Arabic	Cls	FIRST PERIOD	SECOND PERIOD
11-Aug-23	24 Muharram	6		
18-Aug-23	1 Safar	7		
25-Aug-23	8 Safar	8		
01-Sep-23	15 Safar	9		
08-Sep-23	22 Safar		Chehlum Break	Chehlum Break
15-Sep-23	29 Safar	10		
22-Sep-23	7 RabiA		TEST 2	
29-Sep-23	14 RabiA	11		
06-Oct-23	21 RabiA	12		
13-Oct-23	28 RabiA	13		

Date	Arabic	Cls	FIRST PERIOD	SECOND PERIOD
20-Oct-23	5 RabiS	14		
27-Oct-23	12 RabiS	15		
03-Nov-23	19 RabiS		PICNIC (tentative)	PICNIC (tentative)
10-Nov-23	26 RabiS	16		
17-Nov-23	4 JamadiA		TEST 3	
24-Nov-23	11 JamadiA	17		
01-Dec-23	18 JamadiA	18		
08-Dec-23	25 JamadiA	19		
15-Dec-23	2 JamadiS	20		
22-Dec-23	9 JamadiS		Winter Vacation (Tentative)	Winter Vacation (Tentative)
29-Dec-23	16 JamadiS		Winter Vacation (Tentative)	Winter Vacation (Tentative)

Date	Arabic	Cls	FIRST PERIOD	SECOND PERIOD
05-Jan-24	23 JamadiS	21		
12-Jan-24	1 Rajab		TEST 4	
19-Jan-24	8 Rajab		SPORTS DAY (tentative)	SPORTS DAY (tentative)
26-Jan-24	15 Rajab	22		
02-Feb-24	22 Rajab	23		
09-Feb-24	29 Rajab	24		
16-Feb-24	6 Shaban	25		
23-Feb-24	13 Shaban	26		
01-Mar-24	20 Shaban		TEST 4	
08-Mar-24	27 Shaban		RESULT (tentative)	RESULT (tentative)

Munajaat for Children

Ay Mehrban Parwardigar!

Ay Mehrban Parwardigar, tu ne hamay paida kiya.

Ay mehrban parwardigar, tu ne hamay ne'maton se bakhsha.

Tu ne paighamber aur Aaimma bhaijay taake hamay seedhay raaste ki hidayat karain. Aur hamain achi zindagi ke tariqon se aashna karain.

Ay khuda e daana o tawana:

- Hamari madad farma ke
  ham tere hukum ko achhi tarhan janain aur un par amal karain.

- Hamari madad farma ke
  ham teri ne'maton ki qadr karain aur unhain achi tarhan iste'mal karain.

- Hamari madad farma ke
  ham zaroorat mandon ki madad karain aur hamesha naik kam karain.

- Hamari madad farma ke
  ham mazloomon ki madad karein aur zaalimon ka muqabla karain.

- Hamari madad farma ke
  ham logon ke sath muhabbat o narmi se paish aayain.

- Hamari madad farma ke
  ham apne waalidain aur ustaad ko khush karain aur unka ehtaraam karain.

- Hamari madad farma ke
  ham jo kuch nahi jante wo jaan jayein.

- Hamari madad farma ke
  ham aik doosre ke sath mil kar koshish karain, deen e Islam ko abaad karne ki.

DUA BEFORE STARTING A LESSON

Mafatihul Jinaan

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the name of Allah, the Kind, the Merciful

اَللّٰهُمَّ اَخْرِجْنِيْ مِنْ ظُلُمَاتِ الْوَهْمِ

O Allah! Take me out from the darkness of doubt (conjecture)

وَ اَكْرِمْنِيْ بِنُوْرِ الْفَهْمِ

And favour me with the light of understanding

اَللّٰهُمَّ افْتَحْ عَلَيْنَا اَبْوَابَ رَحْمَتِكَ

O Allah! Open for us the doors of Your mercy

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُوْمِكَ

And unfold for us the treasures of Your knowledge

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

With Your mercy,O the Most Merciful of the Merciful

اَللّٰهُمَّ صَلِّ عَلٰي مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

O Allah! Send Your blessings on Muhammad and his ahlulbayt

AQAID-M10

Diniyat Classes Muscat (DCM)

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10. Aqaid Chapter 01

ADAL – AAFAAT O TAKALEEF KA FALSAFA

Adal se merboot(related) 2 sawalaat or un kay jawab:

QUESTION 1:

A. Asmani/zamini afaat kia adal e ilahi kay khilaf hain?

B. kyou baaz log apahaj(disable) aur baaz sahi salim hote hain, kia yeh zulm nahi?

Hamari zindagi/duniya main koi bara hadsa paish aya is main mukhtalif sochain (nazariaat) samne ate hain kay fala ka ya mera kia qasoor tha jo yeh musibat mujh per aai.

1.e.g. Tsunami kay bad aik paadri (priest Europe ka shayd) ka statement/thought : hamain sochna chahiye kia khuda aadil hai kia yeh hadsa adal e ilahi kay khilaf hai

2.e.g. aik shakhs by birth andha/apahaj/deewana hai.

Allah to qadir hai sabko theek bana ker bhejta, to kia yeh insaaf hai kay kuch logo kay sath yeh salook. Iske 2 jawab hain jawab e amoomi aur jawab e khasoosi.

JAWAB E UMOOMI (GENERAL ANSWER):

Ans: khuda zulm nahi kerta uska her amal insaaf/adal kay mutabiq hai. Khuda aadil hai pehle yeh sabit kia tha aik opposite chiz se.

Jese zulm ki wajoohaat: kamzori, jehal, lutf andoz hone ki wajha se.

Ye sab aeib hain aur koi aeib khuda main nahi ho sakta ,lehaza khuda zalim nahi hai.

Ager khuda ko mana hai aur mustajme jami e kamalaat(sare kamalaat khuda may jama hain) nahi mana to yeh durust nahi.

Lehaza ye toofan , insan ka apahaj ya andha hona yeh zulm nahi

aur pehli bat yeh kay kia khuda ne usko apahaj kia hai ya toofan bheja.

Ager khuda ne kia bhi hai tab bhi yeh zulm na hoga kyun kay khuda aadil hai aur ager is waqie/baat ko dekhte hoe hamain samjh nahi araha keh kese khuda aadil hote hoe yeh zulm kare ga.

Lehaza ager hamain yeh baat samajh main nahi ati to iska matlab yeh sabit nahi hota kay Allah aadil nahi. (e.g. jese aik bache ko bara chemistry perhahe aur usko samajh na aye to iska matlab yeh nahi kay chemistry hai hi nahi ya ghalat hain uske facts)

JAWAB E KHUSOOSI :

Pehle sawal ka jawab (kay aafaat e ilahi adal kay khilaaf):

KHUD BEENI: Apne aitebar se her cheez ko dekhna e.eg. barish kabhi mazedar lagti hai or kabhi ghar kay ander pani araha ho to wohi barish buri lagti hai yani hamare faede main hai to achi cheez hai aur ager faede main nahi to buri chiz hai.

1 Khud beeni ki wajha se soch bohat limited / kotah hojati hai lehaza is cheez ko wo jahan beeni ki nigha se dekhe kay duniya main barish amoomi tur per faeda de rahi hai. Hosakta hai ijtemai aitebar se ya noi aitebar se faeda ho.

Mager toofan o zalzale main yeh bat nahi chale gi

 # 2 to hosakta hai yahan zahir beeni(apparent faeda) se dekhe (samne ki chiz). Yeh bhi khaternak chiz hai aur iski wajha se dur andeshi na rahe gi.

e.g. aik jaga malba para hai ghar logo kay gire pare hain, yeh dekh ker zahir beeni ki wajha se soche kay ghar se be ghar log hoe aur gandagi hogai mager kuch arse bad yahan behter ghar ya school ya hospital bane ga behtari hogi. Ager dur andeshi wali wajha pata chal jaye to kabhi zulm na lage ga.

Is se bara daera

Khud beeni----------→ Zahir beeni ----------→

↓

Is main bhi dur andeshi na rahe gi

Zaruri nahi kay ab fori faeda pata chal jaye ya kuch arse bad ka faeda pata chale lehaza ham zahir been hain.

e.g. sufiani jab khurooj kare ga aur maqam e baiza per zameen dhansne se uska lashker khatam hojaye ga to aik afat tal jaye gi us dhansne ki wajha se

وَمَا أُوتِيتُمْ مِنْ الْعِلْمِ إِلاَّ قَلِيلاً (85) (Sura e isra , 85)

"Aur tumhain bohot thora sa ilm dia gaya hai"

Ae insano tum ko jo ilm dia gaya hai wo bohat qaleel dia gaya hai, possibility hai shayad maloom bhi kerna chahain to ilm ki kami ki wajha se maloom na ker sakian wajha

Yeh zahir beeni ka masla hoa

 # 3 mager maslehat bhi hosakti hai jese tanbih (threat)

فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ (42) (sura e ina'am)

"Ham ne unhe sakhti aur takleef may mubtila kia ke shayad hum se girgirayain."

Aur bargahe khudawandi ki taraf aayain.

Insan per aese haadsaat na hon to wo khuda se ghafil hojaye

Ulema: ager duniya main koi pareshani na ho , her chiz hamwar aur smooth ho to insan jaldi ghafil hojata hai.

Yaksaniat (routine life) kisi cheez ki baaz auqaat ghaflat ka sabab ban jati hai . hadsaat akser smooth driving ya smooth path per hote hai kyun keh driver ghafil hosakta hai

Lehaza Allah ne jo haadsaat rakhe wo ghaflat se baidaar rakhne kay tareeqe bhi hosakte hain.

Musibatain jo unexpected hain unka zikr huwa, magar jaan kar musibat ko apne ooper ikhteyar kerna yeh koi achi baat nahi

 # 4 Tehzib eNafs (aik wajha haadsaat ki)

Ager musibat ati hai to 2 tarah kay aadmi hote hain

a. Halaat e musibat kay baad dhair hojate hain
b. Halaat e musibat kay bad dubara himmat laita hai,ziada mazbooti se uthta hai

فَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَيَجْعَلَ اللَّهُ فِيهِ خَيْراً كَثِيراً (19) (Sura e nisa 19)

"Ho sakta hai ke tum kisi cheez ko na-pasand karte ho aur khuda usi may khair e kaseer qarar de de."

kuch chizain hain wo tumhain apne liye buri lagti hain jab kay wo tumhare liye achi hoti hain,

ho sakta hai aik chiz tumhain pasand na ho mager khuda is may bohat si khoobiyan peda kerde.

 # 5 Hamari apni ghaltiyo ki wajha se haadsaat:

Jese ozone ki layer kharab horahi hai ya jese aaj cloning ka masla {sher'an haram nahi, magar haram ho sakti hai jab nizam kharab hojaye ga , miraas ka kia karain ge etc.}

Zahoor ki alamaat se aik, kay log maskh honge, hosakta hai yeh cloning ki wajha se ho,to ab ye kharabi hamari apni wajah se ho sakti hai, na ke parwardigar ki taraf se.

Dua e ehad main bhi quran ki aayat hai

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

(Sura e room 41)

"fasaad aur mushkilaat khushki aur derya main khud logo kay apne aamaal kay ba'is berpa hoga"

إِنَّ اللَّهَ لا يَظْلِمُ النَّاسَ شَيْئاً وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ (44)

(Sura e younus 44)

"khuda zarra baraber bhi logo per zulm nahi kerta yeh log hain jo apne per zulm karte hain.

{Referance- Dars on Aqaid(dars # 6) by Maulana Hashim Jafri –MCT- 4th Aug. 2008}

Aqaid Chapter 2

PROPHETHOOD

(Referance: Lessons about Allah-Prophet-Justice-Leadership-Resurrection
by Ayt. Nasir Makaram Sherazi- lesson 1,3,4)

OUR NEED FOR DIVINE LEADERS (LESSON ONE)

The Limitations of Our Knowledge

There are people who might perhaps ask if the sending of the prophets by God is necessary to guide the people. Is our intellect not sufficient to understand the realities? Is the progress and development of science not sufficient to discover all of the secrets and illuminate all of the truths?
And then whatever the prophets might tell us, is one of two things which either our intellect understands well or it does not.

In the case of the first, we do not need the prophets and as to the second, we cannot accept something which goes against our intellect and wisdom.
On the other hand, is it correct for the human being to be placed completely in the hands of others and accept whatever they say without questioning? Are the prophets not human beings just like we are? How can we agree to place ourselves at the disposal of what another human
being says?

Answers

Noting the following points, the posilion of the Holy Prophet in the system of the life of human beings will become clear.

1. We should recognize the fact that our knowledge is limited and with all of the progress which humanity has made in science and technology, still that which we know, in comparison to that which we do not know, is like a drop in comparison to an ocean. As some of the great scientists say, all of the knowledge that we have at our disposal at the present time, can only be considered to be the abc's of the great book of the world of creation.

In other words, the realms, judgments and comprehension of our intellect is a small area which has been lit by our knowledge. In truth, our intellect is like a strong spot light hut the prophets and heavenly revelation are like a sun which shines upon the earth. Can a person say, "As I have a spot light, I no longer need the sun??!!

Even a clearer example: Life's issues can be divided into three groups, 'intelligent', 'unintelligent' and 'unknown'.

The prophets never say anything which was 'unintelligent', that is, something against the intellect or wisdom and if they do, they are not prophets, rather, they help us in the understanding of unknowns and this is very important for us.

Thus, those in the past who said that if a person has intelligence, he does not need a prophet or like those who today say that with all of the knowledge that the human being has today, there is no need for prophets and their teachings, have not understood the realms of the intelligence and knowledge of the human being, nor the mission of the prophets.

This is just like a child who has studied the abc's in the first grade and then says, "I know everything and so I have no need of a teacher." Are these not baseless words?

The prophets are not just teachers, either, the story of their leadership is something

which needs to be discussed separately, which we will do in later lessons.

2. No one says that a human being should place themselves completely at the disposal of another person. The point is that the prophets — as we will later prove — are related to divine revelation, that is, with the endless knowledge of God, and we must, by means of certahi and sure reasons, know their relation to God. It is only then that the words of these heavenly messages can be accepted and we accept their reckoned teachings with all of our hearts and being.

If I follow the prescriptions of an expert physician, have I erred? The prophets are great doctors of the spirit. If I accept the lessons of a teacher which are coordinated with the intellect, have I done something wrong? The prophets are the great teachers of humanity.

More important than this is that we carefully study the reason for the necessity of God sending the prophets to us.

There are three reasons why we need the guidance of the prophets from God:

1. The need from the point of view of teaching

If we ride upon an fantastic and fairy tale-like horse which is built of rays of light and in every second we travel 300,000 kilometers in the shoreless space, doubtlessly we will need to have thousands of life-times of Noah just to see a small part of this extensive universe.

It is clear that this universe, with its greatness, was not created uselessly and as we learned in our study of God, the creation of this world has no benefit to God's state, because He is a Being Who is totally and absolutely free from any need, Who is eternal and He has no deficiencies which He could want to meet by the creation of the world and humanity,

Thus, we can conclude that His goal was to give Mercy to others and to help creatures reach perfection, just like the fact that the sun shines upon us without it having any need of us, This light and heat of the sun is only to our advantage and benefit because what do we do for the sun?

On the other hand, is our intelligence and knowledge sufficient for us to move along towards the way of perfection and the reaching towards becoming a perfect human being?

What amount of the secrets of the world do we know?

What is the truth of life?
When was this world created? No one knows the answer to these questions.
How long will it remain? Again, no one knows the answer to this.
Every scholar of humanity has an opinion from the social and economic point of view.
For instance, one group recommends capitalism and another group, socialism or communism and another group, neither accepts this group nor that and considers both to be harmful.
In other issues of life, as well, there are differences of opinions among the scholars.
A human being falls into a state of wonder as to which one of all of these to accept.
It is here that, in all fairness, we must admit that in order to reach the main goal of creation, that is, perfection and nourishment of the human being in all areas, we need a series of teachings which are correct and empty of any error; ones which rely upon the realities of life, teachings which can help us, upon this long road, to reach the main goal.

This can only be done through God's knowledge, that is, divine revelation through the prophets. Because of this, God Who created us to take this journey, must place the knowledge at our disposal.

2. The need for leadership in the social and moral areas

We know that within our being, in addition to know ledge and wisdom, other motives called instincts' also exist, the instincf of self-love, the instinct of anger and harshness, the instinct of lust and multiple other instincts.

Without doubt, if we do not control our instincts, and they dominate over us, even our knowledge and Intellect will be imprisoned, and the human being, like the oppressors of history, will be changed into wolves which are far more dangerous than the wolf of the wilderness,

We need a teacher to learn ethics, We need a model so that we can learn from him according to the principle whereby one narrates something and others follow.

A perfect and disciplined human being, from every point of view, is required to take our hand upon this way, which is full of twists and turns, and prevent the rebellion of our instincts, to have virtuous principles and his deeds and words sit upon our hearts' and very beings, nurture courage, bravery, friendship with other human beings, brotherhood, forgiveness, loyalty, correctness, trustworthiness and purity within our spirits.

What person, other than a pure and immaculate prophet, could be chosen to be such a teacher and guide?

For this very reason, it is not possible that God not show His Mercy to us and prevent us from the existence of such leaders and teachers, (A discussion on this will continue in the next lesson).

Think and Answer:

1. Do you feel that with whatever knowledge you gain, what you do not know has increased? (Give examples)
2. Can you clarify the difference between blind imitation and being followers of the prophets?
3. If, without a guide, we take the unknown road, what dangers will exist for us?
4, Describe the dimension of our need for leader- ship of the prophets. 5. Can you guess what other discussion remains in this area to complete this discussion?

WHY ARE THE PROPHETS FREE OF SIN AND ERROR (LESSON THREE)

Without doubt, more important than anything else, a prophet must attract the trust of the general public in such a way that his words contain no possibility of being lies or erroneous, otherwise, his position of leadership will beashaky one.

If they are not immaculate, using the excuse that the prophets have erred, people who seek the truth from what they say will begin to doubt their invitation. It will not be accepted, or, at least, their words will not be accepted with all of their hearts.

This reason which can be called 'trustworthiness' is one of the most important reasons for their being immaculate.

In other words, how is it possible that God give His Commands for His people to follow a person who is not truthful for if this person were to err or sin, people would not follow him. If they do, they have erred and if they do not, they have weakened his position of leadership, in particular, since the position of the leadership of the prophets completely differs with the leadership of others for people receive their entire program of life from the prophets.

Because of this, we see that the great commentators speak about the verse,

"Obey God and obey the Prophet and those charged with authority among you." (4:59),

saying that the command for Absolute obedience is because the Prophet is immaculate as well as 'being charged with authority'. The pure leaders like the Holy Prophet are referred to as 'being charged with authority'. If not, God would never give the command to unconditional obedience to them.

Another way of proving the immaculateness of the Holy Prophet in relation to any sin is that any factor of sin is condemned to defeat within the very being of the Holy Prophet.
The explanation of this is: when we turn to ourselves, we see tl1at we, too, are immaculate in relation to some sins or evil or unacceptable deeds.

Note the following examples:
Can you find an intelligent person who thinks about eating fire or trash or filth?
Can you find an intelligent person who will walk naked through the streets and bazaars?

Clearly not. If we saw such deeds from someone, we will be assured of the fact that he is no longer normal and has become insane because an intelligent person would never do these things.
When we analyze such behavior, we see that the ugliness of such deeds is so clear that an intelligent person would never even consider them.
It is here that we can imagine what this short phrase means and say that every intelligent and healthy person is 'free of' unacceptable deeds.
From this stage, we take a step further. We see some people who are free from unacceptable deeds.
For instance, an aware physician and expert who knows the various kinds of microbes well is never prepared to drink the polluted water of the dirty clothes of a person who has one of the most dangerous contagious diseases whereas an illiterate person , perhaps, would be indifferent to such a thing.

With another simple example, we reach the point that however much the level of a person rises in the area of awareness, they are less likely to do evil or ugly deeds.
Taking into consideration that if a person's faith and awareness were to rise and have so much faith in God and His court of justice, so that everything that he sees is present before his eyes, such a person will be free of all sin and every ugly deed in relation to him, like walking naked through the streets, will be in our eyes only.
For such a person, the property of soniething forbidden is just like the flames of fire, and just like we do not put fire in our mouths, he does not put something which is forbidden into his mouth.
We can then conclude that the prophets, because of the extraordinary knowledge, awareness and faith which they have, tame the motives of sin and the most exciting factors causing sin will not prevail upon his intellect and faith. This is why we say that the prophets are immaculate; they are insured against sin.

How can the stalion of purity be an honor?

Some people who do not understand the meaning of purity and the factors of immaculateness and being free from sin are not aware of the fact that if God prevents one from sin and destroys the factors which cause sin, this will not be an honor for that person!

This is coercive purity and therefore is not considered to be a virtue.
But with the discussion which he had above, this issue is very clear:

The freedom of the prophets from sin in no sense is a coercive one. Rather, it is born from their strong faith and absolute certainty, their awareness and extraordinary knowledge and this is the greatest honor for them.
If an aware physician takes care of and treats a person with the worst of diseases, is this a sign of his being forced to do so?
If such a person were to follow the rules of health, would this be considered to be a virtue?
If a person, a lawyer, were to take the disgraceful considerations into effect of a dreadful crime and try to prevent it, is this a virtue?
Thus, we reach this conclusion that the fact that the prophets are free from sin is both one of their own choice and great honor for them.

Think and Answer:

1. How many branches are there to being immaculate?

2 If prophets were not free from sin, what would happen?

3. What is the truth of the station of immaculateness?

4.Other than the examples given here, can you point out another example of someone who is immaculate in relation to another group?

5. Is the immaculateness of the prophets coercive or a result of free will? Why?

THE BEST WAY TO COME TO KNOW THE PROPHETS (LESSON FOUR)

Without doubt, accepting the claims of every pretender to prophethood is unintelligent and illogical.
It was possible that the claims to prophethood and the mission on behalf of God were true but the possibility also existed that an opportunist and a cheat was introducing himself as a prophet.. Because of this, it is necessary that certain criteria be established for evaluating the claims of the prophets and their relationship with God.
In order to reach such a deteimination, various ways exist, the most important of which are two:
I. To study the content of the invitation of the prophets and to collect the laws and signs.
2. Miracles and deeds which exceed normal human ones.
Let us be allowed to first speak about miracles.
There are some people who are surprised by the word ‘miracle’ or consider miracles to be equivalent to fairy tales and myths whereas if we look carefully at the meaning of the word ‘miracle’, we would not get such an incorrect picture of it.

A miracle is not an act which is not possible and without reason or cause. Rather a miracle is something as simple as an interpretation of an extraordinary deed, the performance of which is beyond the means of normal people and can only be undertaken with the help from something beyond nature.
Thus, a miracle has the following conditions:

1. Something which is possible and accepted.
2. Normal people and even geniuses, by relying on the strong power of humanity cannot do the deed.
3. The miracle-maker must be so certain of what he is doing that he can challenge others

to try.

4. No one else was able to offer these miracles and everyone was impotent before them. Miracles must he connected with the claims of prophethood or imarnate (thus any work which is extraordinary and comes from someone other than a prophet or pure Imam is not called a miracle, but a blessing).

Several Clear Examples

Many people are familiar with the miracles of the Prophet Jesus, peace be upon him, who was able to raise the dead to life and heal the incurably sick.

Is there any clear and intelligent reason why a human being, after death, is not able to return to life?

Is there any scientific or intelligent reason why a person with an incurable disease cannot be cured?

Doubtlessly, however, the power which a human being has, under the present conditions, is not sufficient to be able to raise the dead and give them life or to treat some diseases, even if all the doctors of the world were to work together and give each other of their experience and knowledge.

But what is to prevent a person with a divine power and with particular awareness which has come from God's endless ocean of knowledge, to be able to give life to the body of a dead person or to cure one who has an incurable disease?

Science says, "I do not know and I do not have the ability," but it would never say that it is impossible or unintelligent.

And other examples: It is not possible for any human being to journey to the moon without making use of a space ship but at the same time that there is nothing to prevent a superior force and a horse which is stronger than horses which we know to be placed at the disposal of a person and without using a space ship, that person go to the moon or planets above it. If a person can do such an extraordinary feat, and along with that, claim prophet- hood, and ask others to try and challenge everyone and everyone prove to be impotent in relation to him, we will find certainity that it is from God because it is not possible that God give such a strength to a human being who lies and would cause His creatures to be misled. (Note this with care).

Miracles Should Not be Confused with Superstitions

Extremism, of the right or the left, has always been the source of corruption and darkening of the truth.

As to miracles, this very statement is true. Whereas some pseudo intellectuals speedily and directly deny miracles, another group tries to extend miracles and take the weak traditions and fairy-tale superstitions which were most often done with the help of the enemies and mix them with miracles and the scientific visage of miracles of the prophets and cover them with fairy tale like stories and unclarities so that the real miracles of these kinds of stories not be known.

It is because of this that our great scholars were always very careful to avoid such mistakes in Islamic Traditions relating to miracles.

Also, it is because of this that the 'Science of Biography' came into being so that the methods of Traditions he known and that the correct and the weak traditions be separated from one another, and that the useless not be mixed with the truth.

The policies of the colonialists and the extremists today have been busy trying to mix the pure with the impure and in this way give an unscientific image to all of them. We must be very aware of these conspiracies of the enemies.

What is the difference between miracles and extraordinary deeds?

We have often heard that a group of ascetics have undertaken extraordinary feats. People who have seen these deeds are not few. This is a reality, not a fairy tale.
It is here that this question arises as to what difference is there between this extraordinary work and the miracles of the prophets? And what criteria should we use to separate them?

Here the question arises as to what the difference is between these extraordinary feats and the miracles of the prophets and what criteria we use to distinguish them.

This question has several responses, the two clearest of which are:

1. An ascetic always does work which is limited. In other words, no ascetic is ready to do what you ask him to do. He undertakes an extraordinary feat which he himself wants to do, that is, something which he has practiced a great deal, learned how to do well and at which he is an expert.

The reason for this is clear because the power or force of every human being is limited and in one or several things only can he attain skill.

But the extraordinary deeds of the prophets had no limits, no conditions to be able to perform them. They can, whenever they want, perform a miracle which is suggested to them because they receive help from the endless power of the Creator and we know that God's power is not limited, whereas the power of the human being is very limited.

2. The work done by an ascetic, another ascetic does the same thing in the same way, that is, it is not beyond the power of the human being. Because of this, an ascetic who does extraordinary feats never invites others to try and to do what he has done and he does not challenge him because he knows that in his town or in the surrounding areas, there are other individuals such as himself who can do the same thing.
But the prophets, with complete assurance and certainty, challenge others and they say, "Even if you were to bring together all of humanity, they could not do what we are doing or can do,"
This difference is also true in relation to magic. These refer to the two differences which we have mentioned and they divide a miracle from magic. (Note this with care).

Think and Answer:

1, Why do we call a miracle, a miracle?
2. Is a miracle an exception to the law of causes?
3. How many differences can you name between the work of the prophets and that of the ascetic and magician?
4. What is the main condition for a miracle?
5, Have you ever seen something which is similar to a miracle?

Eternal Miracle

All scholars of Islam believe that the' Quran is the greatest miracle of the Prophet of Islam, When we say the most superior, it is because, in the first place, the Quran is not an intellectual miracle but rather has to do with the spirit and intellect of the people and

secondly, it is eternal and everlasting and third, it is a miracle which has cried out for 14 centuries. It says, “If you do not believe that this is a Book of God, bring one like’it.” This invitation to an equivalent or something like it or challenge has appeared several times in the Holy Quran,

In one place it says,

“Say: If the whole of humanity and jinn were to gather together to produce the lfe of this Quran, they could not produce the like thereof, even if they backed up each other with help and support.. “(17:88)

(Referance: Lessons about Allah-Prophet-Justice-Leadership-Resurrection
by Ayt. Nasir Makaram Sherazi- lesson 1,3,4)

Aqaid Chapter 03

IMAMAH (IMAMAT)

(From “Religion” by Sayyid Saeed Akhtar Rizvi)

‘Fourth Root of Religion’ that is "Imamate."

Imamate means `Leadership.' Here it means "Succession to the Prophet."

We believe that it is necessary for a Prophet to be infallible and sinless, so it is necessary for his successors to be infallible and sinless. The same reason and proofs which are put forward for infallibility of prophets can be put for infallibility of his successors. Otherwise, nobody will believe that the interpretations of the Book of AIlah and the directions about religion which come from Imam, are true interpretations and right directions. Here it should be made clear that an Imam is not entitled to change the commands of Qur'an or concepts of religion. Imam is the defender of Faith. His work is to preserve it, not to change it. Islam and Qur'an as brought by Muhammad (p.b.u.h.), are the last Divine Religion and last Divine Book. Nothing is to be added to it, nothing is to be taken away from it, nothing is to be amended in it. And it is the duty of Imam to see that the commands of Qur'an are respected and the path opened by the Prophet is followed.

Imam, like Prophet, should be infallible. But nobody can know anything about another person. A man may. have an excellent character, but nobody can be sure that he cannot commit any mistake at any time. Only the Creator of the man knows whether a man is infallible. And as we receive message of Allah through the Prophet, it is with the words of the Prophet that we can know the real nature of a man. According to the Qur'an and accepted traditions of the Prophet, there were three men, after the Prophet who were sinless.

There is an *ayah* (verse) in Qur'an which says:

... إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً (الاحزاب: ٣٣)

“ Verily, Allah intends but to keep off from you (every kind of) uncleanliness, O People of the House! and purify you a thorough purification " (33:33)

Both the Sunnis and the Shi'ahs agree that `Ali, his wife Fatimah, Hasan and Husayn are definitely included in the title "People of the House (of the Prophet)." The Sunnis, however, add the names of the wives of the Prophet in it, but the Shi'ahs do not agree with it. Anyhow, according to Qur'an and the traditions of the Prophet and the commentaries of Qur'an it is clear that `Ali and his two sons were infallible and sinless.

Note: This when we talk about shan e nuzool, however the ayat includes the other Aimmah(alayhimussalam) as well

The verse of "Purity": When I said, "Shi'ahs do not include anyone else in the verse of Qur'an," I made an under-statement. In fact, many Sunni Scholars also have said the same thing. They also do not include anyone else.

I would like to quote Mawlana Wahid al- Zaman, the famous Sunni Scholar, whose translation and commentary of Qur'an as well as his book Anwar *al-lughah* (being the dictionary of Qur'an and Traditions) are among the recognized reference books. He writes in his commentary of Qur'an about this *ayah*

"Some think that it is especially for those family members who had blood relation with the Prophet, i.e. `Ali, Fatimah, Hasan and Husayn. The present translator, (i.e. himself), says that correct *(sahih)* and well-connected upto Prophet *(Marfu)* traditions support the same view, because when the Prophet himself has declared that my family members are these only, then to accept it and believe in it becomes obligatory. And one more sign of correctness of this view is that the pronouns used before and after this verse are those for females, while in this verse are those for males. It appears that this verse has been placed between the verses connected with the wives of the Prophet. Perhaps the companions (who compiled the Qur'an) did so according to their own *`ijtihad'* (independent judgment)." *(Tafsir al-Wahidi,* on the margin of the translation of Qur'an, by the same author, printed at Gelani Press, Lahore, par.22, p.549, Foot-note No.7)

Again he says in his dictionary of Qur'an and Traditions *(Anwar al-lughah,* par-22, p.51): "The correct view is that in this *ayah* of `Purity' only these five persons are included (i.e.The Prophet, `Ali, Fatimah, Hasan and Husayn), though in the usage of Arabs, the word *Ahlu'l Bayt*' is used for wives also. Some people prove by this *ayah* that these five persons were sinless and *masum* (infallible). But, if not *`ma'sum'* then, of course, they were *`mahfuz'* (Protected from committing any sin or error) surely."

But infallibility is not enough. According to our belief, as the Prophets were chosen by Allah to carry on His mission, so their successors also should be appointed by Allah.

It may be mentioned here that there are some more conditions for Imamah, but I have mentioned here two of them only i.e. Infallibility and appointment by Allah through the Prophet, because these two conditions are the most important of all.

Now I think I should throw some light on the question of our Imams' appointment by Allah. As I have mentioned earlier Prophet made a promise to `Ali (which was in fact a command of Allah) in the early days of Islam that he would be his successor, and that promise was fulfilled in Khumm when the Prophet declared that all the believers were to accept `Ali as their Master just as they accepted the Prophet as their Master. `Ali was the man who was chosen by the Prophet to sleep in his bed and offer himself for sacrifice when the Prophet left Mecca. He was entrusted to return the articles of the Meccans which were deposited with Muhammad (p.b.u.h.a.h.p.). `Ali was the man whom the Prophet declared twice as his brother in this world and the life hereafter. It was `Ali, his wife and his children who were selected by the Prophet to represent Islam against the tribe of Najran. It was about `Ali that the Prophet said: "I am the city of knowledge and `Ali is its gate." It was the famous saying of the Prophet that: "`Ali is from me and I am from `Ali." It was to `Ali that the Prophet said: "Thou hast the same position with me as Aaron had with Moses."

Thus it is clear that so far as `Ali is concerned the question of infallibility and appointment from Allah are settled once and for ever. Even the Sunnis do not challange the authenticity of these traditions and events, although they might differ in interpretations.

After the death of the Prophet the Muslims split in two groups; Sunnis and Shi`ahs. The Shi'ahs, as mentioned above believe that `Ali was the first Imam appointed by Allah, declared by the Prophet. The Sunnis believe that Abu Bakr, a father-in-law of the Prophet, was his first successor. They call them "Caliphs." Abu Bakr was elected by some people at the time when most of the Muslims were attending the funeral of the Prophet. But there was the ancient tribal custom of Arabs that when a man was accepted as Chief even by some of the members of the tribe, others accepted him as such without grumbling. When it was known that Abu Bakr had been elected as Caliph, the majority of the Muslims followed him, according to the old rule.

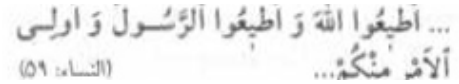
The second Caliph, `Umar ibn al-Khattab was not elected but nominated by the first Caliph. `Umar, at the time of his death appointed a committee of six persons and said that they should select one amongst themselves, and, the third Caliph, Osman, thus came to power. Their sixth Caliph, Mu'awiyah, came to power by military strength. So the Sunnis following these precedents, believe that a Caliph can be regarded as a legal successor of the Prophet if he is either elected or nominated, or selected by a committee or if he gains power by military strength.

But we, the Shi'ahs, do not think that these are the right methods to determine the succession of Prophet. We say that these methods may be useful to settle the claims for a King's throne, but not correct for setting a man on the Prophet's pulpit. According to our belief, only Allah, who appointed the Prophet, has the right to appoint his successors.

There are many traditions of the Prophet in which he has proclaimed the number and even the names of his successors whom we call `Imams.' There are the accepted traditions of the Prophet that `Imams after me will be twelve. Isma'ilis, and perhaps Zaydis, do not believe in it; but the Ithna `Asharis, get support in their belief from the Sunnis, who have these traditions in their books of traditions called *'Sihah.'* They also record the tradition that: "The day of Judgment will not come unless these Twelve Imams come in this world."

Also there is a tradition recorded in Sunni books (e.g. *Kifayat al-athar* and *Rawdat alahbab* of al-Muhaddith Jamal ad-Din) which gives, the names of these Twelve Imams as foretold by the Holy Prophet. It is narrated by Jabir ibn Abdallah al-Ansari, companion of the Holy Prophet; and is as follows:-

When the *ayah* of the Qur'an was revealed.



". . . Obey Allah and obey the Messenger (of Allah) and those. invested with authority among you. . ." (Qur'an, 4:59).

Jabir asked the Holy Prophet: "O Messenger of Allah! We know Allah and His Prophet; but who are those persons invested with authority whose obedience has been joined by Allah with that of yourself?"

The Prophet said: **"**They are my Caliphs and the Imams of the Muslims after me. First of them is `Ali, then Hasan, then Husayn, then `Ali son of Husayn, then Muhammad son of `Ali (who has been mentioned as Baqir in Torah). O Jabir, you will surely meet him; when you see him, convey my *salaam* (greetings) to him. He will be succeeded by his son Ja'far as-Sadiq (the Truthful), then Musa son of Ja'far, then `Ali son of Musa, then Muhammad son of `Ali, then `Ali son of Muhammad, then Hasan son of `Ali. Then his son whose name and patronym ((*kunyah)* will be the same as mine. (He will be) *`Hujjat Allah' (i.e.* the Proof of Allah) on the earth and *`Baqiyyat Allah'* (the one spared by Allah to maintain the cause of faith) among His servants. Mohammad ibn al-Hasan ibn `Ali. He it is on whose hand Allah will open (conquer) the world east and west; he it is who will remain hidden from his followers and friends so long that the belief in his Imamate will remain only in those hearts which have been tested by Allah for the Faith."

Jabir said: "I asked him, `O Messenger of Allah! Will his followers benefit from him during his Seclusion?"'

The Holy Prophet said: "Yes! By Him Who sent me with Prophethood! They will be guided by his Light and benefit by his wilayah (Love: Obedience) during his seclusion just as people benefit from the sun even when it is hidden in the cloud. O Jabir! This is from the hidden secrets of Allah and the treasured knowledge of Allah. So keep it secret except from its people (who deserve to know)."

The Ithna `Asharis believe in those Twelve Imams, and hence, the title "Ithna `ashariyyah" which means `Belonging to Twelve.'

Some people ask: Why this particular number `twelve'? But anyhow any number may be objected to. Can anybody explain why Jesus Christ selected twelve Apostles from among his desciples?

If any religious leader is elected by people; then he will work `for people' and not for Allah.

These Twelve Imams are not creation of our fancy. The Bible says that God had promised Abraham:

"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply , him exceedingly; twelve princes shall he beget, an) I will make him a great nation" (Genesis, 17:20).These Twelve Imams are the promised Princes who are respected and loved even by those who do not accept them as their Imams.

Our twelfth Imam was born in 256 (Hijrah). His life was in great danger. So he made such arrangements that only selected persons were allowed to meet him. He also appointed four representatives, one after another, to act on his behalf. The last of them was `Ali Ibn Muhammad Simmari. When he was on his deathbed, he received a letter from Imam, saying,

"O `Ali ibn Muhammad Simmari! . . You are to die within six days from now: therefore, wind up your affairs and do not make any will nominating anybody to take your place after you, because now the Total Seclusion has begun and I will not re-appear until Allah (May His Name be glorified) allows; and it will be only after a long period when the hearts will become hard and the earth will become full of tyranny."

He died, as foretold, on the sixth day, and the Imam is now secluded from all. For the religious guidance, during this period, the Imam has made the following arrangement:-

"In the events which happen (to you) refer to the narrators of our traditions; because they are my proof (authority) upon you, and I am the Proof (authority) of Allah.

Also, our eleventh Imam had given the following command:-

"And whoever among the religious scholars (jurists) saves his Self (from sins), protects his religion, opposes his desire, obeys the command of his Master (i.e. Allah) then the masses should follow him (do his taqlid)."

In short, according to our thinking, an Imam is appointed by Allah, and it is because of that appointment that he gets the right to govern the Muslim ummah . But that governance is not the basis of his Imamate. Our Sunni brethren, on the other hand, treat that governance as the basic factor and accordingly the right of religious leadership is derived from the political power.

Lutf

It is a common belief that if a person can do some good to another person without any harm coming to himself or any other person, and he does not do it, it would be against virtue. Therefore, if Allah can do anything beneficial to His creatures and supposing He does not do it, it will be against the virtue of Allah. 'Lutf' is that action on the part of Allah which would help His creatures in His obedience and assist their moral correction.

The Shia ithna-asheri faith believes 'Lutf' (Grace) is morally incumbent on Allah (necessary quality). On the other hand Sunnis believe that just like 'Adalah' is not necessary for Allah, 'Lutf' is not incumbent on Allah. A common example given by them is, if Allah sends good and pious persons to hell and Shaitan to heaven, it is quite right. We know that Allah created us to acquire virtue but how are we to know what is virtue and what is evil? Can we rely on our intellect and instinct to tell us what is right and what is wrong?

The sending of Shariah (rules and Islamic laws) and sending the Prophets and Imams to guide us as well as appointing a Day of Judgement are the examples of 'Lutf' by Allah.

Aqaid Chapter 04

SHAFA'AT

Q 69: Falsafa e Shafa'at kiya hai?
Aur kiya shafa'at ki ummeed, gunah ki targheeb nahin dilati?

Ans: Shafa'at, na to gunah ki targheeb hai na gunahgaar ke liye green light, na aqab maandagi ka sabab aur na hi aaj kal ki dunya main raaij party baazi, balke
tarbiyat ka ehem masala hai jo mukhtalif lihaaz se musbat aur mufeed asaar liye huwe hai, min jumla (following):

1. Ummeed ki kiran aur mayoosi se muqabla

Baaz auqaat insaan par hawa-e-nafs ka ghalba ho jata hai aur bohot se ehem gunahon ka murtakib ho jata hai jis se gunehgaar insan mayoosi aur na-ummeedi ka shikaar hojata hai, jisse gunahgaar ko mazeed gunah anjaam dene main madad milti hai kyunke aise mauqe par ye sochne par majboor ho jata hai ke ab to pani sar se guzar chuka hai chahe aik balisht ho ya sau (100) balisht !

Laikin shafa'at e auliya allah in ko basharat deti hai ke bas yahin ruk jao aur apni islah ki koshish karo, mumkin hai in ke guzishta gunah shafa'een ki shiafa'at par bakhsh diye jayain, lihaza shafa'at ki ummeed insan ko mazeed gunah se rokti hai aur taqwa aur islah e nafs main madadgaar sabit hoti hai.

2. Auliya allah se ma'nawi ta'alluq paida hona

Shafa'at ke maani ke paishe nazar ye nateeja hasil karna aasaan hai ke shafaat usi waqt mumkin hai jab shafee aur shafaat hone wale shakhs ke darmiyan aik qism ka raabta ho lihaza shafa'at ke liye eemaan aur amal e saleh ke zariye manawi raabta hona zaroori hai.

Agar koi shakhs kisi ki shafa'at ki ummeed rakhta ho to uski koshish ye honi chahiyye ke shafaat karne wale se behtareen taalluqaat qaim rakhe, aur aise aamaal anjaam de jisse wo khush rahe, bure kaamo se ijtenaab kare, uski muhabbat aur dosti ko bilkul khatam na kar dale.

Ye tamaam cheezain insaani tarbiyat ke liye behtareen asbaab hain, jinke zariye insaan aahista aahista gunaho ki gandagi se bahar nikal aata hai ya kam az kam baaz buraiyo ke saath saath naik kaam anjaam deta hai aur shaitaan ke jaal me mazeed phasne se bach jaata hai.

3. Shafa'at ke sharait hasil karna:

Quran majeed ki muta'addad ayaat main shafa'at ke liye bohot se sharait zikr huwe hain in main sab se ehem khuda wande alam ki taraf se izn o ijazat hai, aur ye baat musallam hai ke jo shakhs shafa'at ka ummeedwar hai to ise khudawande alam ki razayat hasil karni hogi, yaani ise aise amaal anjam dene honge jinse khudawande alam raazi o khushnuud hojaye.

Baaz ayaat main bayan hogaya hai ke roze qayamat sirf inhi logon ke bare main shafa'at qubul ki jaye gi jin ke bare main khuda ne ijazat di ho, aur iske baton se raazi hogaya hai. (Sura e taaha ayat 109)

Sura e Ambiya, ayat 28 main bayan howa hai ke shafa'at ke zariye sirf inhi logon ki bakhshish hogi jo "muqaame irteza" (yani khushnudie khuda) tak pohoch chuke honge aur sura e maryam, ayat 87 ke mutabiq jin logon ne khuda se ehed karliya ho, aur jaisa ke hamne arz kiya ke ye tamam muqammat is waqt hasil hote hain jab insaan khudawande alam aur iski adalat par eeman rakhta ho, naikiyon aur buraiyon main hukme khuda ko qubul karta ho aur khuda ki taraf se nazil shuda tamam qawaneeen ke sahi hone par gawahi de.

Ia ke ilaawa baaz ayaat main bayan huwa hai ke zalimeen ko shafa'at naseeb na hogi, lihaaza shafa'ay ki ummed rakhne wale ke liye zalimeen ki saf se bahar nikal aana zaroori hai, (chahe wo kisi bhi tarah ka zulm ho, doosron par zulm ho ya apne nafs par zulm ho).

[Qarein e karaam!] Ye tamaam cheezain bais banti hai ke shafa'at ki ummeed rakhne wala shakhs apme guzeshta aamaal par tajdeede nazar kare aur aainda ke liye behtar taur par mansooba bandi kare, ye khud insaan ki tarbiyat ke liye behtareen aur musbat pehlu hai.

4. Shafa'een par tawajjuh

Quan Kareem main shafa'een ke silsile main bayaan shuda matalib par tawajjuh, isi tarah ahaadeese masoomeen (alayhissalam) main bayaan shuda wazahat par tawajjuh karma masala e shafa'at ka aik doosra tarbiati pehlu hai.

Paighambar e akram (sallallaho alayhe wa aalehi wasallam) ne aik hadees main farmaya:

(Translation:) "Roze qayaamat shafa'at karne wale paanch hain: Quran, Sile rehm, amanat, tumhare paighambar aur ehle paighambar (alayhissalam)"

Aik doosri hadees jo masnad Ahmad main naqal huwi hai, paighambar e akram (sallallaho alayhe wa aalehi wasallam) ne farmaya: (Translation:) "Quran ki taleem hasil karo kyunke wo roz e qayamat tumhari shafaat karne wala hai"

Yahi maani Nahj ul Balagha main Imam al Muttaqeen Hazrat Amir ul Momineen (alayhissalam) se bayaan huwe hain: (Translation:) “Quran Kareem aisa shafaat karne wala hai jiski shafaat baargahe ilahi main qubool hai.”

Muta’addad riwayaat se ye natija nikalta hai ke shafaat karne walon main sab se behtareen shafaat karne wala “tauba” hai: “Tauba se zyaada kamiyaab koi shafee nahi hai”

Baaz ahaadees main ambiya, ausiaa, momineen aur malaika ki shafaat ki tasreeh ki gayee, jaisa ke paighambar e akram (sallallaho alayhe wa aalehi wasallam) ki hadees hai:

(Translation:) “Ambiyaa, ausiaa, momineen aur farishte shafa’at karne wale hain, aur momineen ke darmiyan shafa’at karne wale aise bhi honge jo qabeela e “rabee’a” aur “muzir” ke barabar shafa’at karenge, aur sab se kam shafa’at karne wale momineen (bhi) tees (30) afraad ki shafa’at karenge”

Hazrat Imam Sadiq (alayhissalam) se aik doosri hadees main bayaan huwa hai ke khuda wande aalam roza qayamat aabid aur aalim ko mab’oos kare ga aur jis waqt ye dono adl e ilahi ke muqabil khare honge, “abaid se kaha jaega ke tum jannat me chale aur aalim ko rok liya jaye ga aur usse kaha jaeyga ke tum in logon ki shafa’at karo jinki tum ne naik tarbiyat ki hai.” (Biharul Anwar V.8, 56, Hadees 66)

Muhtaram Qarein! Guzeshta riwayaat khusoosan aakhri riwayat main aise alfaaz bayan huwe hain jinse saaf ye maloom hota hai ke shafa’at ki ummeed rakhne walon ke liye naik afraad, momineen aur ulama se aik ma’nawi raabta hona zaroori hai.

Shuhada e raah e khuda ke baare main bhi paighambar (sallallaho alayhe wa aalehi wasallam) se manqool hai “shuhada main se har shaheed apne khaandaan aur parosiyon me se 70,0 afraad ki shafa’at kare ga” (majma’ul bayaan V.2 P.538-sure aale Imran Ayat 171 ke zail main)

Yahan tak baaz riwayato se maloom hota hai ke “Shafee insaan, khuda wande aalam ki ita’at aur amal haq hai.” (Ghurarul Hikam)

Khulasa e guftugu ye hai ke Islami mu’tabar kitabo main bayan shuda in tamaam riwayaat ke paishe nazar saaf taur par ye natija nikalta hai ke

shafa’at Islam ke ehem tareen tarbiyati masail main hai, Jis ki shafa’at karne walo ki qismo kay aitanaar se bohot ziyaada ehmiyat hai, aur tamaam musalmano ko shafa’at ki is azeem manzilat ki taraf aur shafa’at karne walo se ma’nawi raabta qaim karne ki dawat di gaee hai, aur masalae shafa’at ke ghalat aur tehreef shuda shafaat ke ma’na ko alag kar deti hai.

(Ref.= 110 Sawaal o jawab- Aayatullah Nasir Makaram Shirazi. pg 376)

Aqaid Chapter 05

WHY SHIAS COMBINE THEIR PRAYERS

(Extract from "Peshawar Nights")

Nawab: Why do the Shias combine the prayers of Zuhr and Asr and Maghrib and Isha? This is not in keeping with the practice of the holy Prophet.

Well-Wisher: In the first place, among your own learned men, there is much difference of opinion concerning this issue. Secondly, you say that we go against the practice of the Prophet. Here you are mistaken since the holy Prophet used to offer these prayers in both ways, sometimes separately and sometimes together. Nawab Sahib, turning to his learned men, asked them if it was true that the Prophet offered the prayers in both ways.

Hafiz: He did, but only when he was on a journey or when there was some other hindrance, like rain. Otherwise, when he was at home, he always offered his prayers separately.

Well-Wisher: It is recorded in your own hadith that the Prophet used to offer prayers separately as well as combined at home and without any obstruction. Many hadith confirm this fact. Muslim Bin Hajjaj in his Sahih, in the Chapter "Jam'a Baina's-salatain fi'l-Hazar," says that Ibn Abbas said: "The Prophet used to say Zuhr and Asr as well as Maghrib and Isha prayers jointly without being constrained to do so, or when he was at home." Again Ibn Abbas narrated: "We said eight rak'ats of Zuhr and Asr and later seven rak'ats of Maghrib and Isha prayers jointly with the holy Prophet."

The same hadith has been related by Imam Ahmad Bin Hanbal in his Musnad, Part 1, Page 221. Similarly, Imam Muslim quotes a number of hadith concerning this issue. He quotes Abdullah Bin Shaqiq as having said that one day Abdullah Bin Abbas was reading an address after the Asr prayers until the sun set and the stars were visible. People cried, "Prayers, Prayers," but Ibn Abbas paid no heed to them. Then one of the Bani Tamimi shouted "Prayers, Prayers." Ibn Abbas then said: "You remind me of the Sunna, but I myself have seen the Holy Prophet combine Zuhr and Asr as well as Maghrib and Isha prayers." Abdullah bin Shaqiq said that he felt uncertainty about these words and went to Abu Huraira to ask him about it. He verified what Ibn Abbas had said.

Through another chain of narrators, Abdullah bin Shaqiq has narrated from Aqil that once Abdullah bin Abbas spoke to the people from the pulpit. He remained there so long that darkness fell. When someone shouted thrice, "Prayer, Prayer, Prayer," Abdullah Bin Abbas became annoyed and said: "Woe be to you. You dare remind me of prayer, even though during the Holy Prophet's days we used to combine Zuhr with Asr as well as Maghrib with Isha prayers."

Zarqani in Sharhe Mawatta' of Imam Malik, Part I, in the Chapter of "Jama'a Baina's-Salatain," p. 263, states, "Nisa'i related through Amru Bin Haram from Abi Sha'atha that Ibn Abbas said his Zuhr and Asr prayers as well as Maghrib and Isha prayers jointly in Basra without any time lag or action between them. He said that the Holy Prophet offered his prayers in the same way."

Also Muslim in Sahih and Malik in Mawatta', Chapter "Jam'a Baina's-salatain" and Imam Hanbal in Musnad quotes Ibn Abbas through Sa'id Bin Jabir that the Holy Prophet offered his Zuhr and Asr prayers together in Medina without being constrained to do so by fear or bad weather. Abu Zubair said he asked Abu Sa'id why the Prophet combined the two prayers. Sa'id said that he too asked Ibn Abbas thesame question. Ibn Abbas replied that he combined the two prayers so that his followers might not be put to undue hardship and suffering. Also, in many other hadith, Ibn Abbas is related to have said that the Holy Prophet of Islam combined Zuhr and Asr as well as Maghrib and Isha prayers without being constrained to do so.

These hadith in your Sahih and in many other authentic books prove the permissibility of the combination of the two prayers, both at home and during travel.

Hafiz: There is no such quotation of hadith in Sahih Bukhari.

Well-Wisher: Because all the authors of Sahih, like Muslim, Nisa'i, Ahmad Bin Hanbal, and exponents of the Sahihain, of Muslim, Mubhari, and other great Sunni scholars have quoted these things, this is sufficient for us to win our point. But in fact, Bukhari, too, has recorded these hadith in his Sahih, but he has deceitfully put them away from their proper place, the section concerning the combination of two prayers. If you go through the Chapters "Bab-e-Ta'akhiru'z-zuhr li'l-Asr Min Kitabe Mawaqitu's-salat" and "Bab-e-Dhikru'l-Isha wa'l-Atma" and "Bab-e-Waqtu'l-Maghrib," you will find all these hadith there. Recording these hadith under the heading, "Permission and Authorization to Combine Two Prayers" proves that it is the common belief of learned men of the two sects.

The authenticity of these hadith has already been acknowledged in the books of Sahih. Accordingly, Allama Nuri in Sharhe Sahih Muslim, Asqalani, Qastalani, Zakariyya-e-Razi, in the commentaries that they have written on Sahih Bukhari, Zarqani in his commentary on the Mawatta' of Malik, and others related these hadith. After quoting the hadith of Ibn Abbas, they acknowledged their authenticity and admitted that these hadith are proofs of the acceptability of combining two prayers.

Nawab: How is it possible that these hadith have been put into practice since the time of the Holy Prophet, but learned men have adopted a different path?

Well-Wisher: This situation is not confined to this topic alone. You will see many such examples later. In this matter, Sunni scholars of jurisprudence, apparently without much serious thought, or for other reasons which I do not understand, have given unintelligible explanations contradicting these hadith.

For instance, they say that perhaps these hadith refer to situations involving fear, danger, rains, or winds. Some of your older scholars, like Imam Malik, Imam Shafi'i, and some other jurists of Medina gave the same explanation. This, despite the fact that the hadith of Ibn Abbas clearly says that the two prayers were offered without the constraint of fear or the possibility of rainfall.

Others have suggested that perhaps the sky was overcast, and those offering prayers did not know the time. Perhaps, when they finished their Zuhr prayers, the clouds dispersed, and they saw that it was time for Asr prayers. So they had to offer Zuhr and Asr prayers together.

I don't think a more unlikely explanation could be found. Perhaps these interpreters did not care to think that the person offering prayers was the Holy Prophet of Islam. Clouds did not mean to him what they might to others. He understood all causes and effects. Apart from the fact that this explanation is unconvincing, the combining of Maghrib and Isha prayers rejects their explanation. At that time clouds have no relevance to this question.

As we said: the hadith of Ibn Abbas clearly states that his address continued so long that the audience repeatedly cried, " prayers, prayers." They reminded him that the stars had appeared and that it was time for prayers. But he purposely delayed the Maghrib prayer so that he might offer both Maghrib and Isha prayers together.

Abu Huraira also verified this action, saying that the Prophet also acted in the same manner. Such spurious explanations, in light of clear guidance, are regrettable. Your own learned men reject them. Sheikhu'l-Islam Ansari, in his Tuhfatu'l-Bari fi Sharhe Sahihu'l-Bukhari in the Chapter "Salatu'z-zuhr ma'l-Asr wa'l-Maghrib ma'al Isha," page 292, Part II, and similarly, Allama Qastalani, on page 293, Part II of Irshadu's-Sari fi Sharhe Sahihu'l-Bukhari, as well as other exponents of Sahih Bukhari admit that this kind of explanation is against the obvious meaning of the hadith and that to insist that every ritual prayer be offered separately is a groundless requirement.

Nawab: Then how did this controversy arise so that the two sects of Muslims are after the blood of each other and condemn each other's actions?

Well-Wisher: You say that the two sects of Muslims are inimical to each other, but I disagree. We Shias do not look down upon any of the learned men or common people of our brothers, the Sunnis. We regret that propaganda of the Kharijis, the Nasibis, and the Umayyads have affected the hearts of some people. Unfortunately, some Sunnis regard their Shia brothers, who are one with them as regards the Qibla (Ka'ba), the Holy Book (Qur'an), and the Prophet, as Rafizis (dissenters), idolaters, and infidels.

As for your question regarding how this difference originated, perhaps we can discuss this in later meetings. Concerning the saying of prayers separately or together, Sunni legal scholars have recorded hadith which permit the offering of Zuhr with Asr, and Maghrib with Isha prayers as a matter of ease, comfort, or safety.

I do not know why some do not consider it permissible to offer the two prayers together in the absence of any obstruction. Some authorities, like Abu Hanifa and his adherents, forbid it under any circumstances, whether there is any obstruction or not, or whether the prayers are said during travel or at home. The Shafi'ites, Malikites, and Hanbalites, with all of their differences in essential and non-essential tenets, have permitted the combining of the prayers during a lawful journey. But the Shia ulema, in obedience to the Holy Imam and the progeny of the Holy Prophet, have unconditionally permitted the offering of prayers together.

Of course the offering of prayers at the time specified for each ritual prayer is preferable to praying in one interval, as has been clearly stated in expository books dealing with problems of religious performance written by Shia ulema. Since people are often busy with their own affairs and have their own cares and anxieties, they fear they might miss their prayers. Hence, for their own convenience and to avoid hardship and suffering, the Shias say their two prayers in one interval, whether early or late, during the appointed time. Now I think this much is sufficient to enlighten our Sunni brothers who look at us with indignation. Perhaps we can return to our discussions about the fundamentals, after which the questions concerning practice will be solved.

PILGRIMAGE *(ZIYARAH)* TO THE HOLY SHRINES

One of the practices which distinguish the Shi'a from all other Islamic sects is the attention paid to pilgrimage to the Holy Shrines, such as those of the Prophet (S.A.) and the Imams (alayhissalam), and the building of magnificent domes and buildings over their tombs by good will and faith.

All of these things are done through the recommendations of the Imams, for they were continually persuading and encouraging their followers to make pilgrimages, so as to derive great reward from Allah. It is one of the best forms of worship after the obligatory ones, and the shrines are the best places for supplicating and approaching Allah.
Furthermore, according to the sayings of the Imams, this, is a form of fidelity to them. Imam Rid . a (alayhissalam) said:

For every one of the Shi'a and their followers has an understanding with them (the Imams), and pilgrimage is a way of fulfilling and being faithful to that understanding. Whosoever undertakes a pilgrimage of his own free will, believing in it, for him the Imams will intercede with Allah on the Day of Resurrection.

There are social and religious advantages in making *ziyarah*. Thus our Imams have stressed its performance, for it fortifies the bond between them and their followers and reminds us of their virtues and their struggle for the truth. Moreover, it gathers Muslims together in one place so that they can get to know and establish friendships with one another, in order that the condition of obedience to Allah and devotion to his commandments becomes firmly imprinted in their hearts. And it confirms in them the true meaning of pilgrimage: the truth of *tawhid*, the sanctity of Islam, the prophethood of Muhammad, the various Islamic duties such as the striving for an elevated. morality, bowing down and prostrating before the Commander of all creatures, and how to thank Allah for His gifts by means of those prayers which are recited during pilgrimage. And these prayers are among those with the most exalted meanings. For example, the *du'a'* "Amin Allah" composed by Imam Zayn al-'Abidin (alayhissalam) when he made a pilgrimage to the grave of his grandfather 'Ali, Amir al-Mu'minin (alayhissalam).

Also the recitations during the pilgrimage point out the magnificent characters of the Imams, their sacrifices in defending the truth and elevating the religion, and their perseverance in obedience to Allah. They are written in the most excellent Arabic, full of great eloquence and easily understandable phrases, and they contain the best exposition of *tawhid*, and supplication and prayer to Allah. Truly, among them is the greatest religious literature after the Qur'an, Nahj al-Balaghah and the other prayers of the Imams, because they have included in them summaries of their teachings on Islamic matters and morality. There are also teachings and guidance in certain pilgrimage ceremonies mentioned below for the spiritual progress of the Muslim, the cultivation of sympathy for the poor, and encouragement for fostering brotherhood, good behaviour and understanding between people.

These rites must be performed before entering the shrine and reciting the special prayer of pilgrimage, and some others must be said during or after. Here we shall indicate some of them in order to make clear what we have already said.

Firstly the pilgrim must wash himself (*ghusl*) as commanded in the books of Islam, and clean his body before beginning. This is so that he may rid himself of dirt, prevent disease and

suffering, so that his odour does not offend others,[6] and at the same time to cleanse his spirit from moral impurities. Traditions have been narrated instructing that after completing this washing, and in order to fix his attention on these high aims, the pilgrim should say.

O Allah! Give me light and purity, and preserve me from all disease, sickness, calamity or corruption, and also through this washing purify my heart, my body, my bones, flesh and blood, my hair and skin, my brain and nerves and every place 1 touch the earth, and provide me with a witness on the Day of my poverty, necessity and requirement.

Secondly, the pilgrim should wear the best and cleanest clothes that he has, because in such days of gathering it causes people to love and be kind to one another, increases their dignity and thus enables them to understand the importance of pilgrimage. It should be noted that the pilgrim should put on the best clothes that he can afford, not the finest that are obtainable. For not everyone can wear the best, and such a command would cause despair among the poor, and thus it would go against the favour of Allah. So it is said that there is a two-fold meaning, i.e. that people should be well-dressed and that they should pay due regard to the condition of the poor.

Thirdly, the pilgrim should wear perfume where possible, for its benefit is like that of being well-dressed.

Fourthly, he should give alms to the poor, according as he is able. The purpose Of this is, firstly, to help the poor, and then to instill in the pilgrim a sense of generosity .

Fifthly, the pilgrim should proceed towards the shrine slowly and Quietly without gazing around. This is clearly in respect for the sacred place (*haram*), the pilgrimage and those who are buried there, but also that the pilgrim may give his undivided attention to Allah, and avoid inconveniencing others along his way.

Sixthly, he must say *"Allahu akbar"* (Allah, the Supreme) and repeat it as much as he can. Some traditions instruct the pilgrim to repeat it one hundred times. By this he becomes aware of Allah's Greatness and Magnificence, and realises that nothing is greater than He. This is for the sake of Allah and His Dignity and to revive the sacred rites of Islam and to strengthen the religion.

Seventhly, after visiting the tomb of the Prophet or an Imam, the pilgrim should pray at least two *rak'ah*. This is in order to worship Allah and give thanks to Him, and to ask for success in one's pilgrimage', then he should ask that the spiritual reward for the prayer should go to the soul of he who is buried in that place.

The special *du'a'* that follows, which the pilgrim must recite after his prayer, serves to show him that prayer and worship during pilgrimage are only for Allah, that no-one deserves to be worshipped save Him. It is a means of winning Allah's favour, for the pilgrim says:

O Allah! To Thee alone do I pray, to Thee alone do I bow down and prostrate myself.
Thou art One,
Thou bast no partner,
and it is a sin to pray, bow down or prostrate oneself before anyone else but Thee.
O Allah! Praise be to Muhammad and his Family.
Accept my pilgrimage, and grant my request for the sake of Muhammad and his Immaculate Descendents.

This *du'a'* explains to those who want to know, the purpose of pilgrimage to the shrines as it was performed by the Imams and their followers, and it answers those who suppose that pilgrimage is a kind of idolatry and polytheism.

No doubt, the purpose of such detractors is to discourage the Shi'a from the benefits of meeting one another, and the solidarity which increases in the times of pilgrimage, because such brotherhood is like the shafts of arrows in the eyes of the enemies of Muhammad, for they cannot be unaware of the Imams' intention. It is not possible to believe that those whose every saying and doing were for the sake of Allah, and who gave their blood in the cause of the religion of Allah, should call the people to polytheism and idolatry.

Finally, one of the necessities of the pilgrimage is that "the pilgrim should behave towards and treat his fellow pilgrim with politeness, that he should say few words but ones of benefit and purpose, that he should remember Allah,[7] be humble, worship often, ask for the Mercy of Allah on Muhammad and his Descendents, lower his eyes and not stare around,. assist his brothers when they have nothing and console them, remain far from what is unlawful, avoid quarrelling and arguing about one's beliefs."

The reality behind the pilgrimage is the salutation of Muhammad or the Imam, because, in accordance with the Qur'an:

They are alive and are provided with sustenance from their Lord. (3;168)

And they hear the words of the pilgrim and answer his salutations. It is enough to say, for example, before the tomb of the Prophet: *"As-salamu 'alayka ya rasul allah"* (Peace be upon thee, O Messenger of Allah), but it is much better to say the words prescribed by the Household of the Prophet, for they express the highest intentions and the greatest religious significance by their eloquence, and they are the most excellent prayers through which the pilgrim may contemplate Allah.

(ref: **The Faith of Shi'a Islam** By Shykh Muhammad Rida al-Muzaffar)

LIFE AFTER DEATH -7- ACCOUNTING (HISAB)–VIII

Allah says in the Qur'an, "Their reckoning has drawn near to men, and in heedlessness are they turning aside." (Surah al-Ambiya : 1)

"And how many a town rebelled against the commandment of it's Lord and His Apostles. So we called it account severely and we chastised it (with) a stern chastisement. So it tasted the evil result of its conduct, and the of its affair was perdition. Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding". (Surah at Talaq: 8-10)

Who will take the Accounting?

According to the Qur'an and the traditions (Ahadeeth) it is proved that Allah Himself will take account of all people. "And He is swistest in taking account". (Surah-al-An'am : 62). But also according to some traditions this work will be assigned to the Angel. According to some reports it is related that Allah will take account from His prophets (Ambiya), while the prophets will take account from their Vicegerents (Awsiya), while they in turn will take account from their Ummat. "(Remember) the day when we will call every people with their Imam". (Surah-ul-Bani Israel : 71) (Ehsanul Fawaed)

It is narrated from Imam Ja'far-as-Sadiq (alayhissalam) in the third volume of Bihar-ul-Anwar of Allamah Majlisi and Amali of Shaikh Mufeed then he said, "when the day of Qayamat will dawn, Allah will command us to take account from our Shiahs (followers). We will question them about the Rights of Allah (Huququllah) and Allah will forgive them (because of their intimacy with us). Then we will also forgive them our rights (due on them)". Then Imam (alayhissalam) recited the following verse : "Surely to Us is their turning back, then surely upon Us is the taking of their accounts". (Surah-al-Ghashiyah : 25, 26). In the same book it is related from Ma'soom (alayhissalam) that after the forgiveness of the Rights of Allah and the Rights of Aimmah (alayhissalam), the rights still due on our Shi'ahs will be compensated for by the Holy prophet (S.A.W.S.) Himself

May Allah place us amongst the Ummat of the Holy prophet (S.A.W.S.) and the Shi'ahs of Ahlulbait (alayhissalam), and resurrect us with Them.

On the day of Qayamat, when Allah will appoint over the ummat their Imams to take accounts, it is a felicity for us Shiahs that our accounts will be taken by no other than the Imam of our Age Hazrat Mahdi (A.T.F.S.). when we will be brought to His presence with heads bowed down in shame and repentance, and with a blackened face, but with heads full of their love (Walayah), we have faith that He will cause our accounts to be scrutinized by a Benevolent Son of a Benevolent Father who Himself holds a high status in the eyes of the Almighty. (ma'ad)

Whose Account will be taken?

On the day of Qayamat people who will be accounted for their deeds will be classified into four groups. The first group of people will be the ones who will be made to enter paradise without accounting. They will be the ones who loved Ahlulbait (alayhissalam) in their life-time and had not committed any sins, or died after repenting and seeking forgiveness from Allah.

The second group will be averse to the first one, they will be the enemies of Ahlulbait

(alayhissalam). They will be thrown head- long into the fire of hell without taking their accounts. The following verse speaks about such people: "These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore we will not set up a balance for them on the day of resurrection". (Surah-al-Kahf : 105).

Shaikh Kulaini relates from Imam Ali Zainul Abadeen(A. S.) that He said, that the polytheists (mushreqeen) and unbeliever's (kafereen) deeds will not be weighed weighing of deeds (meezane A'amal), accounting (Hisab), and scroll of deeds are meant for the muslims only, while according to the Qur' an the polytheists and unbelievers will remain in eternal chastisement.

The third group will consist of people who will be made to wait for accounting. They will be the ones whose good deeds would be surpassing their evil deeds. When their sins will be compensated for (by waiting long), they will find freedom. The Holy prophet (S.A.W.S.) said to Abdullah ibne Abbas, "Some people will have to wait for a hundred years for accounting, and only then will they be made to enter paradise". But for which particular sin will he be made to wait is not specified. Hence a believer (mo'min) should keep himself away from all sins, so that he may not have to wait that long. (ma'ad)

Shaikh Sadooq relates from Imam Ja'far -as- Sadiq (alayhissalam) that He said, that on the day of Qayamat two types of people from the followers of Ahlulbait (alayhissalam) will have to wait for long. One will be the indigent and poor person, while other a rich and wealthy person. The poor man will cry out, "O my Lord why do I have to wait so long. I swear by your Glory and Majesty that in the world you had given me no kingdom or empire so that I may oppress anyone or
commit injustice therein or usurp other's rights. And you had given me only that which You thought was enough for me, and I remained patient and never grumbled. Then Allah will reply, "O believer surely you speak the truth", thus he will be made to enter paradise.

The rich man will have to wait so long that he will sweat profusely, so much so that forty camels could quench their thirst with it. Only then will he be made to enter paradise. In paradise when they will meet each other, the poor man will ask him the reason for having made to wait so long. The rich man will reply, "I was made to wait for a long time giving account of my enormous wealth, so to how I earned it (whether lawfully or unlawfully), as how I spent it. Then the merciful Lord blessed me, forgave my sins and accepted my repentance". Then he will ask the poor man as to who he was? He will reply that he is the same indigent fellow who was with him in the plains of Qayamat. The rich man will say, "Verily the blessings and bounties of paradise have transformed you to such an extent that even I could not recognize you". (matalib)

The fourth group will consist of people whose bad deeds will be more than their good ones. And only if Allah's mercy, blessings and forgiveness will give way, they will be made to enter paradise. If not they will be punished at that very place, the punishment appropriate for them. They will be chastised in that way till they become clean of all sins. Then people in whose hearts even an atoms weight of faith (Eeman) exists, will not have to stay long in hell, they will be brought back to paradise. While only the polytheists and unbelievers will remain there.

Wasting of Good deeds (Ehbat) and Expiation of sins (Takfeer).

"And (as for) those who disbelieve, for them is destruction, and He has made their deeds ineffective. That is because they hated what Allah revealed, so He rendered their deeds null". (Surah- al- Mohammad : 8-9).

"And (so for) those who believe and do good, and believe in what has been revealed to Mohammad (S.A.W.S.), and it is the very truth from their Lord, He will remove their evil from them and improve their condition". (Surah-al - Mohammad : 2).

Ehbat (wasting of good deeds) : If a person was a muslim in the former part of his life and did good deeds, but turned away from the Right path (Siratal Mustaqeem) during death and died a non -believer, none of his previous (good) deeds will benefit him and they will go wasted. If anyone argues that in the Qur'an it". (surah az-Zilzal : 7).The answer to it is that the person who died disbelieving himself wasted his (good) deeds. It is impossible for Allah to accept a non believer's (good) deeds and make him enter paradise. But the Just Lord gives them the reward for it in this very world, like ease during death, healthiness, wealth etc. as discussed earlier. But it is possible that there may be leniency in their punishment, as in the case of Hatim Tai or Nawshirwane Adil who were generous, they shall be made to enter hell, but the fire will not harm them. As said in the Qur' an: "Nor (for) those who die while they are unbelievers". (surah-an-Nisa : 18)

In another place it is stated : "And (as to) those who reject our communications and the meeting of the Hereafter, their deeds are null. Shall they be rewarded except for what they have done"(surah- al-A'araf :147).

Many verses (ayah) of the Qur'an prove that disbelief (kufr) and polytheism (shirk) wastes away all good deeds. Then there are also such sins that obliterate good deeds and stop them from being accepted. The Holy prophet (S.A.W.S.) has said regarding a disobedient child: "O the one shunned away by his parents do whatever you like, for none of your (good) deeds will be accepted". If a person has upon him the curses and woes of his mother, he will be thrown into hell even if his good deeds are equal to the size of a mountain. Also is the case with slander and jealousy. Ma'soom (alayhissalam) says, "Jealousy consumes faith (Eeman) just as fire consumes wood". (ma'ad). Shaikh Kulaini quotes Abu Baseer who narrates from Imam Ja'far- as Sadiq (alayhissalam) that he said, "Disbelief (kufr) has three roots (foundations) : greed, pride, and jealousy". And as these roots start gaining strength, faith starts moving away and good deeds go waste. Thus man becomes a fuel for the fire of hell. Shaitaan's good deeds lay wasted because of his pride. But he was given a long span of life in compensation for his (good) deeds. The whole narration is stated in the Qur'an.

Takfeer (Expiation of sins): It means that the sins which a person commits are compensated for acceptance of faith (Eeman) destroys all the sins committed in the past. If a person was a non-believer in the former part of life, but later accepted Islam, then the sins which he committed during that period will be forgiven and will not be taken into, the sin he committed during that period will be forgiven if he truly repents and seeks pardon. It is stated in the Qur'an: "Allah changes the evil deeds to good ones". (surah-al-Furqan : 70)

It is written in the fifteenth volume of Biharul-Anwaar', that once a man came to the presence of the Holy prophet Mohammad (S.A.W.S.) . and said, "O master my sin is very big (in his pre-Islamic days he had buried his daughter alive as was the custom then), you recommend to me a deed whose performance would act as compensation for it, and Allah may forgive me". The prophet (S.A.W.S.) asked him, "Then is your maternal aunt (mother's sister) alive"? He replied "Yes, she is"

The prophet (S.A.W.S.) told him to go and serve her (for she had a very near relation with his mother, thus serving her would mean serving his mother). Then He (S.A.W.S.) said, "Had his mother been alive, it would have been the best compensation (for his sins). (ma'ad)

Oh believers, shaitaan is your sworn enemy. He is on the constant move (till your last moment) to turn you away from the Right path (siratal mustaqeem). Put yourself in the habit of righteous by performing good deeds frequently worshipping Allah so that you may not fall prey to the evil intentions of shaitaan, and thus remain steadfast on the Right path. (Khazeenatul Jawahir)

Questioning about deeds.

It is said in the Qur'an: "And most certainly we will also question the Apostles". (surah-al -A'araf : 6), that "we had sent you to guide"? They will reply, "O our Lord we have not left even an atom's weight of Your message to be passed on to them". They will be asked, "who are your witness"? They will reply, " O Allah You are our witness and besides Thee is Mohammad (S.A.W.S.), as said in the Qur'an, "And thus we made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you". (surah-al-Baqarah : 143)

It the same way it will be asked to prophet Isa (alayhissalam), "O Isa son of Mariam Did You say to men, Take me and my mother for two gods besides Allah"? (surah-al-Maidah : 116). Prophet Isa will tremble (with fright) due to Allah's Glory and reply, "O Allah, if I had ever told them I would surely have known it. But I had always said that, "surely Iam a servant of Allah, He has given me the book and made me a prophet". (surah-al -marium: 30). He once worship Him who created me and you.

Then their people will be questioned, "Did your prophet not remind you of this day of Judgment"? They all will reply, "surely they did so". Then they shall be questioned about the blessings sent to them by Allah and as to how they spent it "Then on that day you shall most surely be questioned about the blessings". (surah-al -Takasur: 8). Did you thank Allah for His bestowing His blessings on you, or you rebelled? It is stated that the blessings of Allah referred to here means the love of the Holy Prophet (S.A.W.S.) and His progeny (alayhissalam).

Imam (alayhissalam) asked Qatada, "what do you (sunnis) interpret the following verse (Ayah), 'Then on that day you shall most surely be questioned about the blessings. Surah-al -Takasur : 8) He replied, "It means that on the day of Qayamat we will be questioned about the food and drink that we consumed in this world". Imam (alayhissalam) replied, Verily Allah is far beyond this, so as to question anyone about this. If you invite someone for food to your house do you then question him as to how much he ate"? Qatada replied, "No, but then what does this blessing means"? Imam (alayhissalam) replied, "The blessing referred to here is the love of us Ahlulbait (alayhissalam)"`. It will be asked as to how did you treat the Ahlulbait (alayhissalam), did you love them and follow them, or you disobeyed Allah by bearing grudge towards them. "They recognize the favours of Allah, yet they deny it". (Surah-an-Nahl: 83)

Regarding sustenance it will only be asked as to how he earned it whether lawfully or unlawfully. Why did he squander it or spend it on unlawful means, "I kept asking from you but you kept deaf ear. The wealth was My wealth, and the poor were My children, and their questioning (from you) was My questioning".

Shaikh Sadooq relates that on the day of Qayamat man will not be able to move an inch till he is questioned about four things it on:

(1) the way he spent his life,

(2) As to how did he wear out his youth,

(3) About the wealth, as to where he got it from and in what way he spent it, and

(4) And about the love of us the Household (Ahlulbait) of prophet.

Rights of Allah or the Worship Acts (Haqqullah Ibadah).

The first thing about which a person will be questioned is prayers (Namaz). Did he say his prayers in time? Did he serve (rightly) this pillar of Islam and the Legacy of prayers , or did he recite it to show off. After this people will be questioned about Fasting (siyam), pilgrimage (Haj), Zakat, Khums, the Holy War (Jehad) etc. and then the righful recipients will catch hold of their shirts (and ask for their rights).

Rights of people (Haqqun Naas)

Allah will deal with His servants in two ways, (1) with Justice (Adl), and (2) with mercy (Fazl).

Allah's Justice (Adl): If a person has upon him someone's right (haq), his good deeds (of equal weight or merit) will be handed over to the rightful owner. For example backbiting (gheebat), defaming etc. The good deeds of a person who has backbited or has defamed anyone, will be transferred to the account of the person whom he backbited or defamed, and in turn that person's bad deeds will be transferred to the account of the person who backbited and defamed him.Many traditions (Ahadees) are quoted to support this.

There is a lengthy tradition (Hadees) from Imam Ali Zainul Abedeen (alayhissalam) in "Rawzae kafi" that on the day of Qayamat people will be questioned about the rights of men. At the concluding part of this tradition it is quoted that a person asked Imam (alayhissalam), "O son of the prophet If a non-believer who has been thrown into hell owes something to a believer, how will the deeds be exchanged when the non believer has no more good deeds left". Imam Zainul Abideen (alayhissalam) replied, "The punishment equivalent to the right that he owes will be incurred on him. Likewise the good deeds of the oppressor will be transferred to the account of the oppressed". The person asked, "But if the Muslim oppressor does not have any good deeds left"? He (alayhissalam) replied, "The load of sins of the oppressed will be placed on the shoulders of the oppressor, and verily this is true justice"

It is narrated in "Lu'ali'Akhbar" that once the Holy prophet (S.A.W.S.) asked His companions as to who was an indigent (muflis) person, they replied that, "That one of us is an indigent person who does not possess wealth or property". He (S.A.W.S.) replied, "The indigent from my ummah on the day of Qayamat will be the one who even after having offered Namaz, kept fasts, performed the Haj, paid the zakat, but simultaneously abused anyone, or usurped the rights of anyone, or killed or physically tortured someone. Hence the oppressed ones will be given the good deeds of the oppressor and these deeds will be their's. If the good deeds of the oppressor are exhausted, the bad deeds of the oppressor will be given to the oppressor, and he will be thrown into the raging fire". (Ma' ad)

Allamah Jaza'eri quotes a tradition in his book that if a person owes someone even one dirham and returns it back to it's owner, this act of his is greater than worship of a thousand years, freeing one thousand slaves in the way of Allah, and performing one thousand Haj and the lesser pilgrimage (Umrah).

In another tradition Ma' soomeen (alayhissalam) says, that whosoever pleases his debtors (by repaying their loans), will be made to enter Paradise without taking account, and in paradise they will be among the friends of Prophet Isma`il (alayhissalam)

Allah's mercy on the day of Qayamat when a person owes some rights to someone, and if Allah is drowning in their own sweat (due to fear). Allah will reveal to the people the palaces

of paradise and call out to the persons who owes something from His servants: O people who owe something from my servant, if you wish to enter paradise, forgive him the rights that he owes you, and thus free him of this responsibility. Fortunate is the person on whom Allah is Merciful. For verily if Allah does not straighten his affair, his state will become bad. Imam Ali Zainul Abedeen (alayhissalam) wept (in fear) with Thy Justice, O Merciful Lord.

It is appropriate to quote here the Supplication (Du'a) of Abu Hamza Sumali.

Abu Hamza Sumali says that Imam Ali Zainul Abedeen used to recite the following du'a every night at the time of sehar in the month of Ramazan. This du'a is quoted in many books of supplications and also in the first volume of Mafateehul Jinaan' by the same author.

The recitation of Namaze Radde Mazalim (Namaz for expiation of rights due) is also beneficial. It's method is as follows: Recite four Rak'at Namaz (two Rak'at each), in first Rak'at after Surah-aI-Hamd recite Surah-at-Tawheed Twenty five times, and in the second Rak'at after Surah-al Hamd recite Surah-at- Tawhed fifty times, in the third seventy five times, and in the fourth hundred times. After ending Namaz ask Allah's forgiveness.

Incident-I:

This incident is quoted in one of the writing of Shaikh Shaheed, Ahmed bin Abil Hawaree says that I had a wish to see in my teacher Abu Salman Duraani (vis. Abdul Rehman bin Aytiyyah, a virtuous person who died in Dariyah in Damascus in 235 A.H. and his grave is renowned there). After a year I saw him in my dream and asked him, "O dear teacher, how was your treatment (after death)"? Abu Salman replied, "O Ahmed one day while coming from Babe Sagheer I saw a camel laden with hay. I casually removed a straw from it. Now I do not remember whether I put in my mouth or threw it away without chewing it. One year has passed and I am still being accounted for it".

This narration is not an imaginary work, but can be supported by the following verse (Ayah) of the Qur'an: "O my son surely if it is the very weight of the grain of a mustard seed, even though it is in (the heart of) a rock, or (high above) in the heavens, or (deep down) in the earth, Allah will bring it (to light)" (Surah-al-Luqman : l6)

Amirul Mo' meneen Ali (alayhissalam) in one of his sermons says, "Will not the souls be accounted for their good or bad deeds on the day of Qayamat, even if it be of the weight of a mustard seed".

Hazrat Ali (alayhissalam) sent Mohammad ibn Abu Bakr with a pronouncement, "O servants of Allah You should know that on the day of Qayamat Allah will certainly question you about your actions, big or small, open or concealed".

Hazrat Ali (alayhissalam) wrote to Abdullah ibne Abbas. "Are you not afraid of the Umanaqesha' of accounting"? In reality Umanaqesha' means a thorn pierced in the body. As

a person faces great difficulty in removing a (minute)thorn, in the same manner on the day of Qayamat people will have to bear hardships. Some researchers say that on the day of Qayamat one will be safe from the fear of the weighing scale (Mizan), except the one who in his lifetime started taking account of all his good and bad deeds. The Holy prophet (S.A.W.S.) says that, "O people take account of your selves before your account is taken (in Qayamat), and weight your actions before they are weighed in Qayamat".

Incident- 2.

It is said about Tawbah bin Samah that he daily took account of himself. One day he calculated his age and concluded that sixty years of his life had passed. Then he counted the days in sixty years and that came to twenty one thousand six hundred. He was shocked and

said to himself, "Woe be to me. Will I face Lord having committed twenty one thousand six hundred sins". After having uttered these words he fell down unconscious and passed away (in grief).

It is also narrated that once the Holy prophet (S.A.W.S.) was sitting on the barren ground with no grass on it. He ordered his companions to gather fuel to lit a fire. They replied that they were in a place where there was impossibility to find dry grass for fuel. The prophet (S.A.W.S.) told them to gather whatever they could. Each one of them collected a small quantity and slowly it became plenty . The prophet (S.A.W.S.) looked at the heap of grass and said, "In the same manner sins of people will be collected on the day of Qayamat".

The prophet (S.A.W.S.) wanted to tell his companions that as the dry grass cannot be seen in that barren land, but when searched for can turn out to be a heap. In the same manner the small small sins which a person commits cannot be seen, but on the day of Qayamat when all sins will be gathered they will amount to a large stock. Thus Tawbah bin Samah calculated one sin (the least) committed in one day which amounted to twenty one thousand six hundred sins in sixty years.

(Compiled from “Manazilul Aakhira” by Sh. Abbas e Qummi.)

LIFE AFTER DEATH -8- SPRING OF KAUSAR (HAWZE KAUSAR)–

The existence of the Spring of Kausar is found in the Qur'an and the traditions, it is the abundance (Khayre Kaseer) which was bestowed on the Prophet (S.A.W.S.). It is quoted in Basaerud Darajat', "Ma'alimul Zulfa", and the third volume of Biharul Anwar' that Abdullah ibne Sinan asked Imam Ja'far -as- Sadiq (alayhissalam) regarding the Spring of Kausar. Imam (alayhissalam) replied that it's width is approximately equal to the distance from Basra in Iraq to Sanaa in Yemen. Abdullah seemed astonished.

Then Imam Sadiq (alayhissalam) asked him, "Do you wish to have a glimpse of it?" He replied, "Yes O son of the Prophet!" Imam (alayhissalam) escorted him outside Madina, and struck his foot on the ground. Abdullah says that by the Imam's order the veils of the unseen were lifted off my eyes. I saw a stream flowing beneath, and the place where we were standing was surrounded by it. I saw on one side of the stream was flowing water which was whiter than ice, and on the other side milk, and in between was flowing the "pure Drink" (Sharabe Tahoora) coloured red like rubies (Yaqoot). I have never witnessed such a beautiful view before, nor wine (the wine referred to here is not the usual intoxicating liquid, rather it is a pure drink reserved for the believers in Paradise) flowing between water and milk.

Imam (alayhissalam) said, "As is written in the Qur'an, that in Paradise flows rivers of milk, water and wine, verily this stream flows from it. There are beautiful trees on both sides of this river, and between the trees the 'houries' of Paradise are standing with their beautiful hair flowing in the air, the likeness of which cannot be seen in this World". Then the Imam (alayhissalam) went towards one of the 'houries' and asked for a drink.

The houri' saluted Imam (alayhissalam) and filled the cup with water from the stream and presented it to Him. Imam (alayhissalam) gave the cup to me to drink. 1 drank and was surprised for I had never tasted such a delicious and tasty water in my life, nor ever smelt such fragrance of musk. I said, "May my life be Your ransom, the likeness of what I saw today can never be imagined in my life". Imam Sadiq (alayhissalam) replied, "Whatever you have seen is quite less when compared to the blessings reserved for Our Shi'ahs. When anyone among them dies, their spirits stroll in these gardens, and drink and bathe in these streams, and thus gain pleasure by consuming the delicious fruits". (Ma'ad)

The Holy Prophet (S.A.W.S.) told Imam Ali (alayhissalam), "The Spring of Kausar flows from beneathe the high heavens. It's water is whiter than milk, sweeter than honey, and softer than ghee. It's pebbles are of tapaz (Zabro Jad), rubies (yaqoot) and corals (Marjan). It's grass of saffron (Za'faran), and mud of musk (Mushke Azfar)".

Then the Holy Prophet (S.A.W.S) placed his hand on the side of Imam Ali (alayhissalam) and said, "O Ali! This stream is for me and your self, and those who love you". (Ehsanul Fawaed) For the followers of Imam Husain (alayhissalam) there is an additional blessing. Imam Ja'far - as - Sadiq (alayhissalam) says, that the person who weeps on the sufferings of Imam Husain (alayhissalam) will be happy and contented on the Spring of Kawsar, and will be pleased after looking at it . (Ma'ad)

Manifestation of the High Honour of Ahlulbait (alayhissalam):

Allah will reveal His other bounties and blessings on the day of Qayamat, one of them will be the manifestation of the high honour and position of Mohammad(S.A.W.S.) and his Progeny.

The Standard of Praise (Liwaul Hamd):

Abdullah ibne Salam asked the Holy Prophet (S.A.W.S.) regarding the Standard of praise (Liwaul Hamd) to be presented to him in Qayamat. He (S.A.W.S.) replied that, it's length is equal to the distance of a thousand years. It's pillars will be of red rubies, and it's handle of white pearls. while it's flag will be of green emeralds. One flag will be swirling in the east, the second in the west, while the third one will be swirling in the middle. On it three sentences will be engraved , "In the Name of Allah, the Beneficent, Merciful", "All praise be to Allah the Lord of the worlds", and "There is no God except Allah, Mohammad (S.A.W.S.) is the Messenger of Allah, and Ali (alayhissalam) is the friend of Allah".The length of each of these sentences will be equal to the length of a thousand years. Abdullah asked, "Who will be carrying this standard"? The Holy Prophet (S.A.W.S.) replied, "The same person who in this world is my Standard-bearer viz . Ali the son of Abu Talib (alayhissalam)".Abdullah replied, "verily you speak the truth. But also inform me as to who all will remain under the shelter of this standard". He (S.A.W.S.) replied, "The believers (Mo meneen) friends Shi'ahs of Allah, my friends a Shiahs, and the friends and Shi'ahs of Ali (alayhissalam).verily this position is very high. And Allah's wrath be on the one who believes me, or argues over his (Ali's exalted) creation by Allah".

Ali (alayhissalam) will be the Distributor of kausar (saqiye kausar).

The Holy Prophet (S.A.W.S.) told Ali (alayhissalam) : "O Ali! verily you are the distributor of (the water of) kausar". It is related in khisaal of Shaikh Sadooq that the Commander of the faithful Ali (alayhissalam) said, "I along with my progeny(Ahlulbait) will be standing besides the Holy Prophet (S.A.W.S.) near the spring of kausar.

Whoever wishes to meet us should strive to emulate our actions and words. For every house has some generous and noble people. Intercession (Shafa'at) is surely there for our friends. Hence strive to meet us there. For we shall shun away our enemies from there and give our friends to drink from it. And whoever drinks a sip from that blessed water will never become thirsty.

It is written in the saheeh of Bukhari that when some of the companions of the Prophet (S.A.W.S.) will be removed from the kausar, the Prophet (S.A.W.S.) will say, "o my Lord! these are my companions

Allah will reply, "You do not know what they did after you.

They spread false traditions and made changes in religion (Bid-at) This tradition is also quoted in the ninth volume of the saheeh of Muslim.

The pulpit of praise (Maqame Mahmood).

In the Tafseer of Furat bin Ibrahim kufi Imam Ja'far-as Sadiq (alayhissalam) quotes a lengthy Hadees from the Holy Prophet (S.A.W.S.) that He said : As Allah has promised me, He will surely fulfill it. "May be your Lord will raise you to a position of great glory". (Surah- al-Bani Israil: 79). He will gather all the people on the day of Qayamat, and will erect a Pulpit (Mimbar) for (zabro Jad), emeralds (zamrood), rubies (Yaqoot) and gold. I will mount on it and sit on the highest step. At that moment Jibra'eel will bring the Standard of praise (Liwaul Hamd), and handing it over to me will say,"O Mohammad (S.A.W.S.)! verily this is the praiseworthy position (Maqame Mahmood) about which Allah had promised you Then I will tell Ali (alayhissalam) to mount the Pulpit, He shall do so and sit one step after me. Then I will hand over the Standard to him.

Ali (alayhissalam) will be the Distributor of Heaven & hell (Kaseemill Jannate wan Naar).

The gate-keeper of Paradise (Rizwan) will bring the keys of Paradise and hand them over to me. Likewise the Keeper of hell (Malik) will also come and hand over the keys of hell to me. Then 1 in turn will give the keys to Ali the son of Abu Talib (alayhissalam) [O Ali ! You are the distributor of Paradise and hell -Holy Prophet]. And at that time Paradise and hell will be obedient to me as a bride is to her groom. And this is the interpretation of the Verse (Ayah): "Do cast into hell every ungrateful., rebellious one". (Surah al-Qaf: 24).

Intercession (Shafa'ah).

It is written in Tafseere Qummi that Sama'ah says that I asked Imam Ja'far-as-Sadiq (alayhissalam) that, "How wi II the Holy prophet (S.A.W.S.) intercede on the day of Qayamat? He (alayhissalam) replied, "When people will become weary and tired and will be sweating profusely, they will go to Prophet Adam (alayhissalam) and plead for his intercession. Adam (alayhissalam) will put forth his Tarke Ula' (leaving the better work for a less (desirable thing) and excuse himself. He will direct them towards Prophet Nooh (alayhissalam). Nooh (alayhissalam) will also apologize and direct them to go to the Prophet after him. Likewise each Prophet will direct them to the Prophet after them till they reach Prophet Issa (alayhissalam). Issa (alayhissalam) will then advice them to go to the Last Prophet Mohammad (S .A. W. S.).

Then the people will go to Him and plead his mercy and ask for his intercession. The Holy Prophet (S.A.W.S.) will accompany them till the Gate of Mercy (Babur Rahmah) and will fall into prostration (sajdah) there. At that moment Allah's voice will come "O Prophet! Lift your head up and intercede (for the people), for surely your intercession will be accepted. And ask whatever you wish, for surely you shall be given". (The intercession by the Holy Imam A.S.) has already been discussed in the Chapter of Accounting).

It is narrated from the Holy Prophet (S.A.W.S.) in`Khisaal' that three groups of people will intercede on the day of Qayamat, and their intercession will be accepted (1) The Prophets (Ambiya), (2) The Scholars (Ulama), and (3)The Martyrs (Shohada), (Ehsanul Fawaed).

It is written in the third volume of `Biharul Anwaar' that the Holy Prophet (S.A.W.S.) said, "Do not underestimate the Shi'ahs of Ali (alayhissalam), for each one of them will intercede for the people equal to the tribes of Rabi'ah and Muzar" (two great tribes of Quraysh).

Who will be Interceded for?

In `Biharul Anwaar' it is narrated from the Holy prophet (S.A.W.S.) that He said, "Intercession (Shafa'at) will be for those of my Ummah who have committed major sins (gunahane kabeera), while those who are righteous will be in no need of it".

The Holy Prophet (S.A.W.S.) says: On the day of Qayamat I will surely intercede for the following four types of people: (1) Those who respect and honour My Progeny (Ahlulbait), (2) Those who fulfill the desires of My Progeny, (3) Those who work for their cause, and (4) Those who love them from their hearts as well as by the tongue (openly and in secret). (Sawaeqe Muhriqa).

Imam Ja'far-as-Sadiq (alayhissalam) says that the one who considers Prayers (Namaz) to be unimportant or lowly willnot get Our Intercession.

Imam Mohammad-al-Baqir (alayhissalam) says that Our Shi'ah is the one who obeys Us and does not go against our word.

If a person does not do what is obligatory (wajib) and does not keep himself from sins and evil, he is not amongst the Shi'ahs, and will not receive Intercession of Mohammad (S.A.W.S.) and His Progeny (Ahlulbait). (Ehsanul Fawaed)

In short a believer (Mo'min) should always remain between fear (of Allah's wrath) and desire (of His Mercy), for these are the attributes of a believer.

Heights(A' araf).

There are three different interpretations regarding A' araf.

(1) According to the reports of Ahlulbait (alayhissalam), A'araf is a height on the Bridge of Serat on which the Holy Prophet (S.A.W.S.) will be standing along with His Progeny (alayhissalam). The foreheads of the friends and Shi'ahs of Ahlulbait (alayhissalam) will be emitting a light, and this will act as a permit [of the love of Ali (alayhissalam)] pass over Poole Serat.

It is stated in Sawaeqe Muhriqa' that no one will be able to pass over the Poole Serat unless he has a permit from Imam Ali (alayhissalam).

It is written in the Qur'an: "And on the A' araf there shall be men, who know all by their marks". (Surah-al A'araf: 46).

(2) Another interpretation of A'araf is that it is a wall as said in the Qur'an: "On that day you will see the faithful men and the faithful women -their light running before them and on their right hand, good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement". (Surah-aI-Hadeed: 12)

It is said in the interpretation of this verse that the light referred to here is the Love of Mohammad (S.A.W.S.) and His Progeny (walayah). And this light will be (glowing more or less) according to the (extent of) belief (Eeman) and love (Walayah), and it will be (shining) on the right side. So will be emitting light such intensely that they will not be able to look at their feet. Some will be emitting light which will be infinite. While some will be emitting a weak light which will dim sometimes and shine sometimes. They will become disturbed and cry out "Our Lord! Make perfect our light, and grant us protection" .(Surah-at-Tahreem: 8) During that moment the light of others will be of no help. The hypocrites and simmers will try to gain benefit from the light of the believers, but will not be able to do so, and a wall will be erected between them and this is the very A araf. "They will cry out to them: Were we not with you? They shall say: Yes! But you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allah came, which the arch deceiver deceived you about Allah".(Surah al-Hadeed: 14)

"One the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we my have light from your light, it shall be said: Turn back and seek a light. Then separation will be brought about between them, with a wall having a door in it, (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, there shall be punishment". (Surah-aI Hadeed: 13).

(3) A'araf is a place between Paradise and hell. The oppressed ones (mustaz-afeen), idiots and insane people foolish women, children who have died before attaining adulthood, people who have died between the appearance of two Prophets (and did not meet either of them), and people who were alive at that time but the Prophet's message did not reach them, will be made to dwell therein) There shall be no blessings and pleasures of Paradise and no punishment and wrath of Allah.

Shaikh Sa'adi says: A'araf is (like a hell in the eyes of the 'houries', but for the people of hell it is equal to paradise .

(Compiled from “Manazilul Aakhira” by Sh. Abbas e Qummi.)

Aqaid Chapter 09

LIFE AFTER DEATH -9- BRIDGE OF SERAT (POOLE SERAT)– X

Serat' in the grammatical sense means a way or a road, and it's meaning according to the Shari'ah is a bridge or a road which passes from the top of hell.

In a tradition from Ma'soom (alayhissalam) it is stated that `Poole Serat' is a bridge thinner than a hair, sharper than a sword, and hotter than fire (of this world).

The true believers (Mo'meneen) will pass over it speedily like lightening. Some will find some difficulty over it, but will later find relief. While there will be some who will slip and fall down in the pit of hell. The likeness of 'Poole Serate' is of "The Right Path (Seratal Mustaqeem) of this world, the path of Ali (alayhissalam) and Aimmah (alayhissalam)'s obedience.

The person who in this world turned away from the `Seratal Mustaqeem' (The path of Ahlulbait) in word and deed, and was attracted towards falsehood, on the day of Qayamat he will slip over the Poole Serat and fall into hell. In Surah-al-Hamd, Seratal Mustaqeem' refers to both these paths (The path of Ahlulbait and Poole Serat).

Allamah Majlisi in his book `Haqqul Yaqeen' quotes from Shaikh Sadooq that: Our belief concerning Qayamat is that the Passes (Aqabaat) have each a specific name. some are called Farz (compulsory Acts), others Amr(Commands), yet others Nahy (Prohibitions). So when a man will reach the Pass of Farz, and he had neglected it (in his life), he will be stopped there and imprisoned for a thousand years, and the dues of Allah will be demanded of him. Now if he goes out of it by means of some good act performed by him in the world, or by the Mercy of Allah, then he escapes from it and goes on to another Pass. He will not cease to be sent from one Pass to another, and be stopped and questioned regarding his shortcomings in respest of each stage.

If he escapes safely from all the Passes, he will arrive at the abode of Permanence (Darul Baqa). Here he comes upon everlasting life, and perpetual beautitude, without any affliction what so ever. He will reside in the neighbourhood of Allah, with the Prophets (alayhissalam), and the Imam (alayhissalam), the vercaious ones, the Martyres (Shohada), and the righteous ones from among His slaves. And if he is stopped at a Pass, and is questioned about a certain due in respect of which he is found wanting. and neither a good action on his part nor the Mercy of Allah reaches him, his step will stumble and he will be hurled down in the fire of hell. (E teqadatul Imamiyah).

Imam Mohammad-al-Baqir (alayhissalam) says, that when the verse (Ayah) "And hell is made to appear on that day" (Surah-al-Fajr: 23) was revealed, the Holy prophet(S.A.W.S.) was asked regarding it's interpretation. He replied, "Jibra'eel has informed me that when Allah will have gathered everyone from the beginning to the end on the day of Qayamat, one thousand Angels will bring the hell pulling it with a thousand ropes with great difficulty. Hell will be roaring and raging with anger and the voice of breaking (of bones) will be heard from it. At that moment a ferocious voice will erupt from it, which Allah has reserved to take the account of people, and every one will perish (with fear). Men, Angels, and the Prophet will be wailing with fright. Man will cry out, "Our Lord! save me, save me", while the Prophets will cry out, "O Lord! save my people (umrnat)". So each Prophet will take account from Their people (ummat) and walk over the Poole Serat. No one will have any escape from walking over it. Allah says in the Qur'an And there is not one of you but shall come to it, this is an unavoidable decree of your Lord. And we will deliver those who guarded (against evil,) and

we will leave the unjust therein on their knees". (Surah-al -Maryam: 71-72)"".

Then the Prophet (S.A.W.S.) said, "This bridge contains seven Passes (Aqabat), and each Pass as got a station equal to seventy farsakh, and seventy thousand Angels have be pogted on each station. All the people will have to cross these Passes".

1 st. Pass: kindness (Sile Raham), Trust (Amanah), Love of Ahlulbait (alayhissalam) (Walayah).

The first station here is of kindness (Sile Rahm). The person who in this world is not merciful towards his parents will have a short life . He will not prosper (in wealth), and in the Hereafter will be stopped on the first station on poole Serat, and no mercy will be shown towards him. The Holy Qur'an admonishes us in the following words: "And be careful of (your duty to) Allah, by whom you demand one of another (your rights), and to the ties of relationship". (Surah- an- Nisa: 1)

So when one of your relatives is sick visit him, if he is indigent help him and fulfil his wants, and visit them (your relatives) on important days (of Idd etc.).

The second station is of Trust (Amanah). Trust does not only include welth, but also if someone confides in you and tells a secret requesting you not to reveal it to anyone, this too is included in trust. If you disclose it to another, you have committed breach of trust. If you disgrace someone, you have committed breach. And also if someone keeps some wealth with you as a trust and even after promising to return it, you refuse to do so, you are said to have committed breach (of trust). The same rule applies for hire. If you borrowed something from someone for a fixed period, after the period having expired you do not return it, it will be deemed as being a violation of trust.

Shaikh Husain bin Sa' eed al Ahwazi relates from Imam Mohammad -al- Baqir (alayhissalam) that one day someone gave the good news to Abu zarr that his sons had brought a huge stock of cattle, and that his Property had increased. To which Abu zarr replied, "The increasment of property will not make me happy, nor do I consider it to be a prosperity for I believe in being moderate and little is sufficient for me. The guarding of this property would have made me busy and being negligent (of my duty towards Allah). I have heard the Messenger of Allah (S.A.W.S.) as saying that, on the day of Qayamat when a person who is trustworthy and kind passes over the poole Serat' kindness and trust will be on both the sides to support him.

It is also related that the person who has committed breach of trust or severed relations with his kith a kin, on the day of Qayamat when he will walk over the poole Serat, none of his deeds will be of any help to him, and he will fall flat into the pit of hell.

The third station is of Love of Ahlulbait (alayhissalam) (Walayah). Regarding the love of Ahlulbait (alayhissalam) many traditions have been quoted in the Shi'ah as well as Sunni books, that Walayah means the Love of Imam Ali (alayhissalam). In Tafseere Sa'labi it is written regarding the verse : "And stop them, for they shall be questioned". (Surah- al-Saffat : 24). It is said that people will be stopped and asked if they accepted the walayah' of Imam Ali (alayhissalam) in the world and said, "Aliyyun Waliyullah", while believing in it.

Allamah Huwainee and Tabari both great scholars of the Ahle Sunnat quote the Holy Prophet (S.A.W.S.) as saying O' Ali ! Whoever denies your love will be stopped (from going further) over the poole Serat". In Sawaeqe Muhriqa it is written that whoever has got the passport of the Love of Ali (alayhissalam) will pass easily over the Serat. Many other traditions are quoted which cannot be written here due to lack of space.

2nd. pass-Namaz.(Salat)

On this pass a person will be stopped and questioned regarding the five daily prayers, the prayer of Signs (Namaze Ayaat), and elapsed prayers (Namaze Qaza), about which it has been discussed in the Chapter of "Accounting"

Imam Ja'far- as-Sadiq (alayhissalam) in his last will said "Whoever considering Namaz to be unimportant (or lowly) will not receive our Intercession (in Qayamat)".

Allah says in the Qur'an, "Woe to the praying ones, who are unmindful of their prayers". (Surah- al-Ma'oon : 4-5).

The person who does not offer Namaz dies thirsty, and will also arise thirsty from his grave. People should themselves recite Namaz &) advice others to do so. We should adapt our children to offer Namaz before they reach puberty, because parents of a child reciting Namaz too get a share in their rewards. Parents who advise their children (while they are still young) to do good deeds and their children in turn follow them, such parents receive the reward thereof. And after a child reaches puberty the good deeds are recorded in his own scrolls. Once a Prophet was passing from near a grave with his companions, when suddenly he told them to pass away quickly for the person in the grave was being chastised by Allah's wrath. One year later when he passed by that same grave, he sensed that the wrath of Allah had been lifted up from the grave. He was astonished and asked Allah the reason for it. Allah relied, "This person had left behind him a child who was sent to school, his teacher taught him to recite "Bismillahir Rahmanir Raheem" .Thus when his child addressed Me as being a Beneficent and Merciful Lord, I forgave his parents, for they have been a medium for his birth. I felt ashamed that in spite of their child addressing me thus, I should punish them".

"O' you who believe ! save your selves and your families from a fire whose fuel is men and stones". (Surah- at Tahreem: 6)

Then we should warn our relatives and friends (from the wrath of Allah) by enjoining good (Amr bil Ma'roof) and forbidding evil (Nahy anil Munkar).

3rd .Pass --zakat.

If a person in his life has not paid zakat or khums due on him (even equal to a dirham) to the deseeving persons will be stopped at this pass. The Holy Prophet (S.A.W.S.) says, that on the day of Qayamat, the non-payer of zakat' will be in a state that a python (called Aqra) will be wound around his neck. (Aqra is the name of a python, the hairs of whose body have fallen off due to intense poison in it). In another tradition it is stated that if a person does not pay ukhums' due on his agricultural field, on his neck will be placed a chain of the seven worlds on the day of Qayamat. It is also related that when Imam- al- Mahdi (A.T.F.S.) reappeares, He shall put to death those who do not pay zakat due on them. The person hoards large provisions of gold and silver (will zakat due on them), on the day of Qayamat these dirhams and dinars will be made red hot in fire and will be placed on their foreheads and their sides.

As said in the Qur'an, "on the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it, this is what you hoarded up for yourselves, therefore taste what you hoarded". (Surah- al - Bara'at: 35) There is no difference between the Zakat of wealth and the Zakat of body (Fitrah)

.

Many harsh words have been used regarding the non payment of khums', and many traditions are found regarding it. One tradition needs to be quoted here from Usul'al kafi' that Imam Ja'far- as-Sadiq (alayhissalam) says that on the day of Qayamat the most difficult time will be when the deserving person of khums will catch hold of the end of the shirt of the one who did not pay it. They will ask for their right from them on this pass, and will not allow him to move further until he gives them their due rights. But the situation will become even worse when the Interceders (Ahlulbait) themselves will ask for Their Rights (khums) from people.

4tn. Pass-Fasting(Saum).

On the fourth pass people will be questioned regarding fasting. If a person has been fasting in this world, only then shall he be permitted to pass over it easily, otherwise he shall be stopped there. The Holy Prophet (S.A.W.S.) has said, "Fasts act as a shield against the flames of the fire of hell". The Holy Prophet (S.A.W.S.) has said, "For the one who fasts there are two good tidings for him, one at the time of breaking the fast (Iftaar), while the second when he shall meet his Lord. He will then pass over the poole Serat easily and enter the presence of his Almighty.

5th .Pass-pilgrimage (Haj)

If the performance of Haj becomes obligatory (wajib) on a person in his life- time, and he does not perform it, then he shall be stopped at this pass. It is stated that during death it will be said unto him "You have died the death of a jew or a christian. You are not associated with Islam". It is said in the Qur'an, "And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it, and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the world". (Surah-al-Aale Imraan : 96)

6th . pass-Cleanliness(Taharah).

According to Ibne Abbas purification (Taharah) is of three types Ablution (Wuzu'), Bath (Ghusl), and Tayammum, while others consider it to be absolute purification (of the body as well as the soul). If a person does not take care of cleanliness (or purification), specially those men and women who do not perform the ceremonial bath (Ghusle Janabat) correctly or on it's prescribed time, shall be stopped at this pass. Women should also take care about the performance of other baths (viz. Qhusle Haiz, Nifaas, lztahaza etc.), and not be negligent about it as is the custom amongst. ignorant people. It is related that a person who does not keep himself away from impurities, he will face the squeeze in the grave (as has been discussed in the Chapter of "Grave").

7 th .pass-Rights (Mazalim).

Mazalim is sometimes interpreted as justice while sometimes it refers to the rights of others. The Holy Qur'an says about this pass: ".Most surely your Lord is watching". (Surah-al-Fajr : 14) In interpretation of this verse Lord is said that some people will be passing over the poole Serat in a manner that they will be clasping it by their hands. Others will be walking in manner that one leg of their's will be slipping and they will be taking help of their second leg, while the Angels will be standing on both sides. People will be falling into the fire of hell like bats (falling on the ground). The person who is fortunate to get the Mercy and Blessings of Allah will pass over the poole Serat easily and will say, "All praise be to Allah, for verily He has completed my good deeds with His Mercy and Blessings and increased my reward. I thank

Him that He with His Beneficence and kindness gave me freedom, when I had lost all hope". Without doubt Allah is the forgiver of sins of His servants and the rewarder of their good deeds. If a person has troubled someone with no fault of his, he will be imprisoned for five hundred years on this pass so much so that his bones will break. If a person has usurped someone's wealth, he will be imprisoned for forty years on this pass and then he shall be thrown into the fire of hell. In traditions it is narrated that in exchange for one (usurped) dirham, seven thousand (accepted) prayers of the usurper will be given to the person whose dirham he acquired. (It has already been discussed in detail in the Chapter of Accounting).

Incident.

Allamah Bahauddin Sayyed Ali bin Abdul karim Neeli Najafi (whatever praise of his is done will be quite less, who was the student of Shaikh Shaheed), in his book Anwarul Maziyyah (written in praise of Imam Ali) narrates an incident from his father who says that : In Neela (a village in Abaee) there lived a person who was the superintendent of the Mosque. One day he did not come out of his house, when people called him he excused himself. People inquired about it and they found out that his entire body was charred except his thighs, and he was groaning with pain and sorrow. When people asked him how he burnt himself he replied that, “I dreamt that Qayamat has dawned, and people are in anguish because majority of them are been thrown into hell, while a small minority was going towards paradise. I was among those who were going towards paradise. Suddenly I reached a large and lengthy bridge which was referred to as poole Serat.’ I started walking on it, and as much as I walked its breadth became narrow and it's length increased until I reached a place where it turned sharper than a sword. Beneath was a large valley full of black and roaring fire whose flames were spurting out like large mountain peaks. Some people walked away easily while some slipped and fell down. And I was so much scared that I had no other wish except to cross the bridge rapidly. Suddenly I reached that place where I could no longer control myself and I fell head- long into the pit of the blazing fire. it's pit had no end and the fire pulled me down. I could not even scream and my mind went blank, and I reached down equal to the distance of seventy years. Suddenly I was inspired and I called out "O Ali ibne Abi Talib! O Amiral Mo'meneen! help me my Lord". At that moment I saw a person standing on the edge of the valley. I recognized him to be no other than my Master Ali (alayhissalam). I called out to Him and He commanded me to extend my hand. I did so and He pulled me out of the blazing fire. Then He (alayhissalam) started extinguishing the fire from my thighs with His blessed hands. I suddenly woke up from my dream and found that my whole body was burnt, except my thighs where my Master had laid His hands". This person treated his wounds for three months and was cured. Now whenever I relate this incident to anyone, he develops fever (due to fear), while only some remain un effected.

Those A'mal which Prove helpful to pass over the poole serat easily.

(1) Sayyed ibne Tawoos in his book Iqbal relates that whoever recites twenty units (Rak'at) of prayers after Namaze Maghrib on the night of the first of Rajab, such that in each Rak'at after Surab-al -Hamd recites once Surah-al-Tawheed, then he and his family will be saved from the punishment in the grave, and will cross the poole Serat like lightening without any accounting.

(2) It is related that whoever fasts for six days in the month of Rajab will find peace in Qayamat, and will walk over the poole serat easily without been accounted.

(3) It is related that a person who recites ten units of Namaz on the night of twenty ninth Sha'ban, such that in each unit after Surah-al-Hamd recites ten times Surah-at-Takasur,

Surah-an-Naas, Surah-al -Falaq, Surah-al-kaferoon, and Surah-at-Tawheed each, Allah will give him reward equal to theologians, and will increase his good deeds, will ease his accounting, and he will cross the poole Serat like lightening.

(4) As discussed in the earlier Chapter, that whoever goes for pilgrimage to the shrine of Imam Ali-ar-Reza (alayhissalam), Imam (alayhissalam) Himself comes for his rescue (in Qayamat) at three different places and saves him from the terrors of that day one of which is the Bridge of Serat'.

(Compiled from "Manazilul Aakhira" by Sh. Abbas e Qummi.)

AKHLAQ-M10

Diniyat Classes Muscat (DCM) (GIRLS)

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Akhlaq Chapter 01

CHASTITY عِفَّةٌ

Imam Ali (alayhissalam):
أَشْرَفُ الأَشْرافِ (أَهْلُ) اَلْعَفافِ
"The people of chastity are the most honourable of the honourables."1

Chastity is the abstention from whatever is unallowable and unsuitable, such as excessive food and carnal appetites. It is among the noblest traits and highest features that indicate elevation of faith, self-honoring, and dignity:

Imam al-Baqir (alayhissalam) said: "The best worship in the sight of Allah is the chastity of the stomach and the genitals3."

A man said to Imam al-Baqir (alayhissalam) that his practices of worship were weak and his prayers and days of fasting were few; however, he hope he would eat and copulate only in legal ways. The Imam answered: "No jihad is better than the chastity of the stomach and the genitals4."

Reality of Chastity

Chastity does not mean to deprive oneself of the legal desires of food and sex. It only represents the moderation in the use of such desires. As a matter of fact, negligence and excess are always harmful to humankind. The excessive desires for food and sex cause gross dangers to which we will refer in our discussion of gluttony. Shortage in such desires also causes deprivation of the life enjoyments and legal pleasures. It also causes bodily weakness as well as feebleness of energies and morale.

Permissiveness

Permissiveness is one extreme of society, to be too loose, to be too free with your desires; the other extreme is celibacy, which means to never get married and to stop your desires all together. Both these are extremes, and Islam says that extremes are wrong. Islam takes the middle path of chastity, where you are allowed to fulfil your desires, but only within the boundaries of marriage.



Islam explains to us the concept of chastity, which lies between these two extremes, and allows us to CONTROL our desire, rather than STOPPING them.

- 3.Quoted from al-Wafi; part 3 page 65 (as quoted from al-Kafi).

1Ghurar Al-Hikam Wa Durar Al-Kalim, Exalted Aphorisms And Pearls Of Speech byQadhi Nasih al-Deen Abu al-Fath 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi

- 4.Quoted from Bihar ul-Anwar; vol. 15 part 2 page 184 (as quoted from al-Barqi's al-Mahasin. In al-Kafi, there is a similar narration).

Ref: The Ahlul-Bayt; Ethical Role-Models by Sayyid Mahdi as-Sadr

DESTRUCTIVE EMULATION OF WESTERN CULTURE

Emulation means to copy someone or something, to try and become like that thing.

A culture is a way of living. Culture embraces the ways people live together, the food they eat, the general way they behave. The children of the west have to find how we can be proper Muslims in the western culture, without sacrificing any of our principles, but still adapting to the world we live in.
What we should NOT DO is follow that which our friends do blindly, and try and become totally western, this will lead to us losing our Islamic identity all together. We must always remember, we are MUSLIMS FIRST, and then anything else.

At school, we see a lot of ways that other people behave, and because we do not want to be the odd one out, we want to mix in and act in the same way. This idea is wrong. When we see the guys at school wear earrings, and start dressing up so that the girls can see them.

Also we see that the guys at school have girlfriends, and go out to discos and parties. This is not the way we should behave. Islam says that is wrong. When the time comes for a boy to get married, he will be introduced to girls who also want to get married, with similar ideas, not just a girlfriend for one or two weeks, but a companion for life. This is one reason why there are so many divorces in the western culture and so few in an Islamic culture.

Do not let the west fool you. Most of the people in the west do not really believe in heaven or hell, they think that they will live on this world, and that will be it.
A Muslim however realises that this world is only a moment, a twinkle in the eye compared to the life in the next world.

Why should we be chaste?
We should be chaste in our every action by not doing immoral or unlawful acts, by not using foul words. We should regard these things as wrong and avoid them.
Islam also tells us that until the segha-e nikah (marriage) is recited; all relationships which can lead to intimacy between two people of opposite sex are disallowed.

A person's chastity is a gift given by Allah. It is a sign of purity and noble character. It is a very prized and personal possession. When a person marries, he/she enters a new stage of life. The bond of marriage is cemented by the couple sharing something that is personal and intimate to them. This helps to secure the marriage from breaking during future ups and downs and helps to make it endure.

If people do not guard their chastity, and treat sexual relationships as casual, then they are losing the higher purpose which Allah has made, the sharing of something very intimate which binds the two people.

If it is treated as easy going and as enjoyment with any partner, then the sensitive side of the relationship will be closed off.

Allah has made the human being from several elements; one is the physical element with the five senses of touch, taste, sight, smell and sound. Then He added a whole new level to human beings, he gave them thought and understanding.

If we treat our most private parts without modesty, and go and abuse them carelessly, we will gain a physical pleasure, but we will lose all the "love and contentment" which our mind can give us.

Thus if we just be permissive and have sexual relations whenever the urge arises, we will be lowering our dignity from the intellect to the animal/physical element of our life, and will be missing out in the real sense of living.

Why is it difficult to be chaste?

The western society has lost all concept of spiritual life. They have closed the eye inside them and have concentrated totally on physical pleasures. Sex is something, which is made into an open pastime, an enjoyment. This attracts our desires and makes us want to join in. Almost all pleasures are orientated about this idea, parties, videos, books, magazines, discos, film, TV, and cinemas. Then we ask what is wrong with having girl/boyfriends. If they can do it, why can't we?

Would you ask a person who 'shoots drugs, "if you can do it why can't I?"
No, you wouldn't, because you can see that he is damaging his mind and body by doing so.

It is only because we cannot see the long-term effects of being unchaste that we ask the above questions. Our elders who have watched and seen these effects warn us, but we call them old fashioned. If we knew what they did, there is a guarantee that we would never even think of following our desires and having sexual relations other than those allowed by Islam.

How can we be chaste?

We can be chaste by avoiding telling dirty stories or rude jokes, by not watching films/TV which display other peoples private parts and so cause arousal, by not allowing our relationships with people of the opposite sex to get too close

Akhlaq Chapter 02

DUA

Dua kia hai:

Lughat(dictionary) may dekha jaaye to Dua kay maanay BULAANAY aur PUKAARNAY kay hai.

Urfan Dua Allah say raaz o niyaaz aur baargahaay Ilaahi may apnay maqsad aur haajat kay pesh karnay ko balkay us say apni hajaat mangnay ko kehtay hai.

Dua woh panaahgaah hai jo insaan ko bahut saari tensions say bacha deti hai. Aur insaan chaahay woh kisi bhi aqeeday ka ho usay dua kay zariye say panaah milti hai

Agar momin ka koyi hathiyaar hai to woh hai Du'a. Har ibaadat ka nucleus Du'a hai. Dua woh dhaal/guard hai jis say insaan musibat ki lehro ko apnay aap say door kar sakta hai

Dua ko Islam may badi ehmiyat haasil hai.Is kay beshumaar fawaaid hai. Khud Islam may Dua maangnay ka hukm diya hai. Aur uskay tareeqay bhi bayaan kiye hai.

Quran e Majeed nay kayi muqaamaat par dua karnay ki taakeed ki hai.

"Jab Jab meray banday meray baaray may tum say poochay to keh do kya mai unkay paas hi to hu aur jab koyi mujh say dua maangta hai to mai dua karnay waalay ki dua ko sunta aur {munaasib hota hai to} qabul karta hu."{Sura Baqarah aayat # 186}

"Woh koun hai kay jabpershani waala usay pukaaray to woh sunta hai aur musibat ko door karta hai. {Suratul Naml aayat # 62}

Hadees e Rasul s.a.w.s.:

Ek martaba Rasul s.a.w.s nay ashaab say farmaaya kay kya mai aisa tareeqa na bataau jis ki madad say tum apnay dushmano say mehfooz reh sako aur tumhaara rizq tumhaaray bistar kay qareeb chakkar lagaanay lagay. Bus tum haath badhaao aur rizq ko pakad lo.

Ashaab nay hairaan hokar farmaaya aisa kounsa tareeqa hai.

Farmaaya ''DUA''

Hadees e Imam Ali a.s.

Aap nay irshaad farmaaya :

Balaaon ki maojon(waves) ko unkay anay se pehli hi door krdo DUA ke zarye

aur farmaaya kay:

balaa momin ki taraf pahaar se girnay walay pani se taiztar(fast) aati hai. Aisay waqt may momin kay liye siwaaye dua kay koyi cheez muhaafiz nahi lehaaza dua karo taake radd e balaa ho.

ImamJaafar Sadiq a.s.

Aap nay Maisar say irshaad farmaaya:

"Aay Maisar!Dua karoaur yeh na kaho jo taqdeer may hai wohi hoga. Khuda k pas aik aisa maqaam he jis tak jo sirf usay mil sakta he jo dua kerta ho. Aur ager banda apna mu band kerlay aur khuda se na mangay to (hosakta he) khuda usay kuch na day. Tum maango

tumhay (tumharimatloobicheez) dijaeggi. Jab bhi koi darwaza baar baar khatkaya(knock) kia jata he to wo khul hi jaya kerta he.

Dua kay faeday: (sequence changed)

1) Abd aur Maa'bud may Rishtaa
2) Khuda kay asal malik e mukhtar honay Ka aiteraaf
3) Takabbur Say Doori. (Shayad isi liye woh hadees waarid huyi hai:
"Dua na maangnay wala mutakabbir hai.")
4) Jis cheez kay liye dua ki jaati hai. Us ka Khuda ki jaanib say ataa hona hi ek bada faida hai. (Yeh dua ka zaaheri faaida hai)
5) Dua insaani zehan ko Khuda ki jaanib (mutawajjay) karti hai.
6) Sahaaray Ki Ummeed.

"AADAAB E DUA"

Dua maangnay ki behtareen jagah:

1. Masjid ul Haraam
2. Maidaan e Arafaat
3. Masha'rul Haraam ka Maidaan.
4. Madina
5. Masjid e Kufa
6. Baitul Muqaddas
7. Tamaam aimaa kay haram
8. Masaajid
9. Waaledain ki Qabr

Dua ka behtareen waqt:-

i. Imam Mohd Baqir a.s. farmaatay hai kay meray waalid par jab musibat aati hai ya haajat hoti to fouran dua na kartay balki intezaar kartay:

a. Saaya dhalnay ka
b. Suraj nikalnay ka
c. Ya Suraj doobnay ka

Ye hadees mjhe istrah mili he: Mere Baba(Imam Zain ulAabideen a.s.) ko jab koi hajat dar paish aati to zawaal k waqt dua kia kerte the. alKafi

ii. Kisi nay Imam e Reza a.s. say poocha kay dua ka behtareen waqt kounsa hai to Imam a.s. nay farmaya kay waajib namaazo ka waqt. Agar is say behtar waqt hota to Khuda namaz ko is waqt wajib karta.

iii. Hazrat Ali a.s. farmaatay hai kay dua mango jab rehmat kay darwaazay khul jaaye. Kisi nay poocha kay rehmat kay darwaazay kab khultay hai. Imam a.s. nay farmaaya:-

a. Jab hawaaye chalnay lagay
b. Baarish kay waqt
c. Jab muazzin ki aawaaz buland ho
d. Jab Quran padha jaaye

e. Waqtay Jehaad jab fouj say fouj takraaye
f. Sadqa detay waqt
g. Jab apnaa koyi shaheed ho raha ho.

Dua ki tayyari:

a). Jism aur libaas pak ho.
b). Jism aur libaas mein koi haraam ki chiz shamil na ho
c). Kibla rukh ho.
d). Khushbu lagi ho.
e). Sadaqa ada karna.

Imam Sadiq(alayhissalam) masjid mein jakar dua karte the to raaste mein sadqa dekar jaate thay.

Dua mein tarteeb ka khyal rakhein:

a). Dua ke agaz mein khuda ki hamd kare.
b). Khuda ka shukr ada kare
c). Uske baad durood (awwal o aakhir durood)
d). Apne gunahon ko yaad karna
e). Tawba karna
f). Dusron keliye dua karna
g). Uske baad apne liye dua karo

Apni dua ko jaldi kabul karwane keliye kya karna chahiye:

a)_ Dil ko khuda ki taraf mutawajjeh rakho aur dua karo
b)_Haath saamne phayle ho.
c)_ Hatheliyon ka rukh aasmaan ki janib ho aur Nigahein hatheliyon par ho.
d)_ Dua ahista maangi jaaye
e)_ Haajat tafsil se maangi jaaye.
f)_ Riqqat ke saath ho.
h)_ Vasile ke zariye dua maangni chahiye.

Imam Musa al-Kadhim(alayhissalam) se manqool hai ke aapne farmaya ke haajat talab karne se pehle ye kalemate tawassul padho taake khuda tumhari dua ko jald kabul kare:

"Ai Allah ! main tumhe Muhammad aur Aale-Muhammad ka vaasta deta hun kyunki unki tere nazdik badi qadr-o-manzilat hai. Lehaza us qadr-o-manzilat ke peshe nazar tu Muhammad aur unki aal par rehmat nazil farma."

 # Kin logon ki dua kabul hoti hai???

Irshade Masoom hai ke un logon mein shaamil hoja jinki dua kabul hoti hai. Un logon mein shaamil na hona jinki dua kabul nahi hoti.Jin logon ki har dua kabul hoti hai ,un mai say kuch ye hain:

a).. Aadil hukmaran (shariyat ke mutabik hukumat karne wala)
b).. Mazlum ki dua apne zaalim ke khilaf

c)_ Baap ki dua nek bete ke haq mein.

d)_ Awlaad ki dua waledain ke haq mein.

e)_ Mariz ki dua.

f)_ Rozedar ki dua (agar haraam chiz se roza na khola ho aur dua kare.)

g)_ Jehad par jaane wale ki dua aur jehaad se aane wale ki dua.

h)_ Hajj-o-Umrah par jaane aur aane wale ki dua.

i)_ Momin ki dua dusre momin ke haq mein.

Kin logon ki dua kabul nahi hoti hai???

a)_ Jo padosi ki taklif se pareshan ho aur chhod sakta ho aur phir dua kare ke usse najat de.

b)_ Baghair kisi kam & koshish kay rizq kay leeyay sirif dua kare

c)_ Karza ya amanat dete waqt gawah na rakha ho, ya likh na lia ho.

d)_ Jise khuda ne daulat di ho aur vo fazool kharch karde aur phir rizk ki dua kare.

e)_ Gaafil shakhs ki dua ke kya keh raha hai use pata na ho (zaban se dua karta hai dil se nahi.)

f)_ Agar uske haq mein behtar na ho.

g)_ Jiska dil sakht ho(isliye roze ka zikr huwa.)

h)_ Jo dil ki gehrayi se na maange.(Nadir Shah ka waakeya naabina, 7th Imam ke haram par….)

Dua kis-kis se ki ja sakti hai ???

Dua ya talabe haajat sirf aur sirf A… se ho sakti hai. Vahi zaate 'Vahdahu laasharik' hai jo ata kar sakta hai. Aur vahi zaat hai sazawar hai ke usse dua ki jaye. Kisi aur se talabe haajat karna duroost nahi.

'Iyyakana'budu wa-iyyakanastayin'

'Hum teri ibadat karte hain aur tujhse maangte hain.'

Albatta dua mein vasile ka sahara lena sirf ye ke jayez hai balki taakeed hai. Jis tarah hum kisi aise bade afsar se koi kaam karwana chaahe jisse humari ma'refat va jaan-pehchan kam ho to kaam ki anjaamdehi ko yakeeni banane keliye hum aise vasilo ka sahara talaash karte hain jinki us afsar se achhi jaan-pehchan ho aur jo humse aisa rishta ya mohobbat rakhta ho ke humari sifarish bhi afsar se karvaade. Bas isi tarah khudas ki baargah mein pohonchne keliye hum jaise gunahgar bande vasilo ka sahara lete hain.Hum ambiya, aimma aur bandagaane-salehko apna vasila banakar apni duaein kabul karvate hain. Jitna behtar vasila ho utna hi humari dua ki kabuliyat ke imkaan honge. Aur Muhammad aur Aale-Muhammad(alayhissalam) se behtar vasila humaare liye aur koun ho sakta hai? (albatta is misaal se samjhane keliye tashbeeh di gayi hai varna zaate khuda ko afsar se tashbeeh dena munasib nahi.)

Kya dua ke baad mehnat ki zarurat rehti hai???

Iska jawaab ye hai ke dua humein mutahrik karne ka vasila hai humein soost banane ka nahi. Dua koshish aur mehnat ki jagah nahi le sakta. Koi shakhs ghar baythe rizq ki dua kare aur uske liye mehnat na kare hadees mein hai ke khuda aise shakhs ki dua kabul nahi karta. Dua ,insaan apni haatal-imkan mehnat ke saath maange kyunke toufiqe khuda ke bagair insaan

kisi kaam ko anjaam nahi day sakta. Jo shskhs amal aur tadbeer ko chhodkar sirf dua ka sahara le to wo nadaan hai.

Dua mehnat ka saath deti hai , mehnat ki jagah nahi leti.

" السعی منی و اتمام من الله "

Koshish meri taraf se aur pura karna A… ki taraf se.

Haan vo kaam jo quwwate insaan se bahar ho usmein apne vasaail istemal karne ke baad aadmi apna natija dua par chhod de to ye namunasib nahi.

Dua'ein kabul kyun nahi hoti???

i)_ Kabhi dua duniya mein kabul nahi hoti magar use aakhirat keliye zakhira karliya jata hai.

ii)_ Kabhi dua ke natije mein khuda us bande se kisi musibat ko taal deta hai aur insaan ko pata tak nahi chalta.

iii)_ Kabhi dua kabul na hokar bandae momin ke gunahon ka kaffara ban jaati hai.

iv)_ Kabhi momin ki aawaaz khuda ko itni pasand hoti hai kay wo jald dua nahi qubool karta.

v)_ Abhi se zyada us dua ki baad mein zarurat hoti hai to khuda fauri dua kabul nahi karta.

vi)_ Kabhi banda jis cheez ki talab karta hai vo uske liye nuksandeh hoti hai lekin vo nahi janta.

vii)_ Kabhi kisi ki dua ijtemai taur par ma'ashre ke liye nuksandeh hoti hai

viii)_ Khuda kabhi apne bandon ka imtaihaan layta hai dua kabul na karke.

(Compiled from:Ainulhayat,Sukhan,Mafateeh, Sahifae kamila,cassette maulana Sadiq,dua's books)

Dua'ain kion qabool nahi hoti?

Dua-ain qubool na honay ki kuch wajah hasbe zail hain:

Gunaaho ki wajah say:

Illat woh hai jo Moula Ali Dua e Kumayl may farmaa rahay hai, "Aay Khudaya humaary un gunaahao ko maaf karday kay jis ki wajah say duaay radd ho jaati hai."

(eg. Agar koyi chaahta hai kay aulaad ho to ek dua jo uskay liye mashoor aur maaroof dua jo ehlay sunnat bhi maantay hai, woh hai "Astagfirullah rabbi waatubo ilayhay." Yahaa par dekha jaaye to aulaad ka kahi zikr nahi hai sirf gunaaho ki maafi maangi jaa rahi hai.)

Bohot bada nuqsan gunah ka yeh hai ke dua jaisi mazboot taqatwar aur hifazat karne wale cheez, jis ke liye zyada kharch bhi nahin karna parh raha, wo gunahon se zaya ho jati hai.

Gunaah dua may rukaawat ban jaatay hai lekin Aimma a.s. farmaatay hai kay kuch khaas gunaah riwaayaat may aatay hai kay in gunaaho say ijtenaab karo aur agar dua karnay jaa rahay ho to pehlay in gunaaho ki khaas mafi ki takeed hai.

1. Huququl Waaledayn:

Apnay waaledayn ko azeeyat dena, un ka dil dukhaana aur woh bhi aisi kisi cheez may kay unhonay koyi aisi demand nahi ki hai kay woh Khuda kay ehkaam say takra rahi ho. Agar insaan nay waaledayn ka dil dukhaaya hai aur phir musaalay ibaadat par dua maangnay

aaya hai to pehli koshish yeh karay kay is gunaah ki maafi maangay aur apnay waaledayn ko raazi karay.

2. Apnay momin bhaaiyo kay saath munaafiqat karna.
3. Insaan apni zubaan ko ganda rakhay.

Guftagu kar rahaa hai lekin bila wajah behudaa baatay karay, khilaaf e aql baatay karay to Du'a ruk jaati hai. (bani Israil ka admi – aulad ke liye dua qabool na hoti – wahi: zubaan ko bure alfaaz se pak karo – phir isne dua aur koshish ki – aulad mili)

4. Dua ki qabooliyat main tazabzub (Doubt):

Du'a kay sharaayet to puri kar rahay hai lekin is niyyat say du'a maangna kay pataa nahi kay dua to kar raha hu kya meri du'a qubool hogi ya nahi khuda ki baargaah may khuda ki ehaanat hai.

5. namaz main takheer:

Namaz e wajib main jaan kar itni taakheer karna kay qaza ho jaye.

Agar yeh gunaah kiye hai to har amal say pehlay in ki maafi maangna hai.

Baaz auqat insaan in cheezon se bach raha hai tab bhi agar dua na qubool ho to 2 cheezon ki taraf tawajjah kare:

A.} <u>Dua tawajjah aur gidgida kar kare</u> (jaise kuch maang raha hai)

Yeh soch kar maangay kay khuda kay ilaawa yeh cheez koyi nahi day sakta. Khuda ko us ki rehmat ka waasta dekar, Ahlebait ka waasta dekar maangay jaise aik faqeer ghani se maangta hai.

B.} <u>Dua kay sath amal kare.</u> Jo shakhs bagair mehnat/amal kay du'a karta hai to aisa hai kay jaisay teer ko haath say phekna bajaaye kamaan kay. Yeh goya aisa hai kay apni mehnat ko zaaya karna (eg rizq ke liye nikalna/ koshish karna)

kuch logo ki dua qabool nahin hogi(amal na karnay ki wajah say):

a) apna maal fuzool kharchi ke sath ura de aur ab rizq o maal ki dua kare
b) Bure neighbour se door ho sakta hai magar hota nahin aur dua mangay
c) Qarz deta hai gaawahi aur shart ka khayal kiye baghair aur bad main pareshan ho kar dua kare

<u>Sharait poori karnay ke baad bhi dua qabool na honay ki wajah:</u>

Agar koyi tamam shartay puri karta hai aur phir bhi agar dua qubool nahi hoti to ek intehaayi ehem cheez jo kay in tamaam baato par fouqiyat rakhti hai, woh hai ***<u>Maslehat e Khuda</u>***.

Hum samajtay hai kay koyi cheez humaaray liye achchi hai lekin khuda behtar jaanta hai. Ho sakta hai kay agar ek cheez humay pehlay milti to hum usay zaaya kar detay. Ya hosakta hia ke abhi waqt nahin aya ho, iska matlab yeh nahi hai kay insaan dua karna chod day. Maslehat e Khuda bhi hai aur aap ko woh cheez milegi bhi lekin us ka waqt nahi aaya hai.

Ho sakta hai kay waqt bhi aa gaya hai lekin Khuda nay dua ki qabooliat ko rok diya hai is liye kay iski ***<u>aawaaz itni achchi lagay Khuda ko</u>***kay Khuda keh day kay mera banda mujh se gidgidaa kar maang raha hai, aay farishto theher jaao. Is may Khuda ka koyi faayeda nahi

hai. Khuda jaanta hai kay insaan hi ka faayeda hai. Aur baaz auqat jald dua qubool hone ki wajah: Uksi awaz khuda ko pasand na ho.

Kabhi dua qabool na honay ki wajah aakhirat ka ajr o sawaab hai.

Qayamat main, momin A…. ki bargah main ayega aur kahega kash dunya main mairi koyi dua qabool na hoti, jab woh dekhe ga ke uski falan dua qubool na hone par A… ne usko kitna ajr diya hai.

Dua kabhi nuqsaan nahin pohchati balke hamesha faida pochnae wali cheez hai.

Ref : Aga Hashim Dars-Audio-4/10/07- Ramadhan 22nd 2007

CHAND MASHHOOR DUA'EIN :

1.) Dua-e-Kumail

Fazilat: "Ye dua Hazrate Khizr(alayhissalam) ki dua hai jo Amirul momineen(alayhissalam) ne Janabe kumail ibne Ziyad Nakhei ko taalim farmayi thi. Ye dua shabe nimae Shaban aur har shabe juma padhi jaati hai jo share dushmanan se tahaffuz, vus'ato farawani-e-rizq aur gunahon ki magferat ka mojeb hai."

Dua: Allahumma inni as'aloka berehmatekallati vaseat kulla shay-in…….

2.) Dua-e-Tawassul

Fazilat: "Ye dua Masumeen(alayhissalam) se riwayat ki gayi hai. Is dua ko jisi bhi muamle keliye padha jaaye bohot jald uski kabuliyat ka asar dekha hai."

Dua:Allhumma inni as'aloka va atavajjaho elaika……..

3.) Dua-e-Nudbah

Fazilat: "Is dua ko 4 mauqon per padhna taaqid hai. Eid-ul-fitr,Eid-e-qurban,Eid-e-ghadeer aur juma ka din."

Dua: Alhamdolillahe rabbil-aalamin…….

4.) Dua-e-Adilah

Fazilat: "Imam Jafer-as-Sadiq se kisi kaha ke maula aap mujhe aisi dua taalim farmayi ke jiske padhne se mera eiman qayam va saabit rahe aur zayel na hone paaye. Uspar aapne farmaya ke har wajib namaz ke baad ye dua padha karo."

Dua:"Raziyto billahe rabban va bemuhammadin nabiyan……(Taaqibaate Namaz Pg.7)

5.) Dua-e-Hifze-eiman / Dua-e-Ghareeq

Fazilat: Imam Jafer Sadiq(alayhissalam) ne farmaya ke jo shakhs dua-e-gareeq padhe ga us ka iman mehfooz rahay ga .

Dua:Ya allaho, ya rahmano, ya raheem ya muqallebal quloob sabbit qalbi ala deenek

(Taaqibaate Namaz Pg.21)

6.) Dua-e-Ma'refat

Fazilat: "Imam Jafer Sadiq(alayhissalam) se riwayat hai ke aapne Zarara ko ye dua taalim farmaye ke humaare shiya Imam Asr(alayhissalam) ki gaybat mein aur phir unki ? ke waqt ye dua padha kare."

Dua:Allahumma arrifni nafsak fainnaka…….(Mafatihul Jinan Pg.1497)

7.) Dua-e-Mutaalea

Fazilat: "Vaqte mutalea ye dua padhe."

Dua: Allahumma akhrijni min zolomatil vahmi…….(Mafatihul Jinan Pg.1482)

8.) Raat ko soone se pehle ki dua

اَللّٰهُمَّ لا تُؤمِنِي مَكْرَكَ. وَ لا تُنْسِنِي ذِكْرَكَ. وَ لا تَجْعَلنِي مِنَ الْغافِلِين

Ay Khuda mujhay itni taufeeq day kay mai khud ko tairi saza say mehfuz na samjhu.Aur yai kay mai tairi yaad say ghafil na ho jau.Aur mujhay ghafilo mai shumar na ker..

Akhlaq Chapter 03

THE SECOND ASPECT OF ISTA-AAZA

TAZAKKUR
OR
REMEMBRANCE OF ALLAH

Bismillah hir Rehman ir Raheem
Innal lazeena attaqau iza massahum taef min ash Shaitan tazkaru fa aza hum mubseroon- Al Aaraf 201

The second aspect of *Ista-aaza* is *Tazakkar,* the remembrance and talk about Allah. A person who acquires Taqwa or piety becomes free of the domination of Satan. As long as the influence of Satan on the person persists, he remains incapable of effective *Ista-aaza.* Satan keeps going round the hearts of the men of piety to catch a chance of entering therein. But when these pious persons busy themselves in the Remembrance of Allah, then there is a lightning of Allah's Blessing and the net spread by Satan becomes visible to them in the momentary illumination. This puts the pious persons out of harms way.

Now, let us consider what is Allah's intent about *Tadakkar* in the oft-quoted verse during our discussions.

THE THOUGHT OF SIN AND REMEMBRANCE OF ALLAH

In *Tafseer e Burhan* commenting 0n this Verse, It has been quoted from Imam Mohammed Baqir (alayhissalam) an incident that we are summarising here. When a *momin* suddenly gets the thought of crime in his mind, the Satan and his retainers make their maximum efforts to make the person put his thought to action. But in that moment the pious person remembers Allah and he abandons the thought of committing the sin.

There are also stages of Remembrance of Allah that are different according to the place and the situation. One of those situations is that when the thought of sin comes in the mind of the person, the instigator and prompter is Satan and the opposition of this enemy is necessary. And also the pious person is in oath with Allah that he will not follow Satan because the accursed creature is his sworn enemy. He should therefore not break his oath and instead of becoming *Abd e Rehman* (worshipper of Allah) become *Abd e Shaitan* (worshipper of Satan). Therefore, it is imperative that he keeps firmly to his oath and he should strive to resist Satan who can only bring destruction and perfidy.

Alam ahda elaikum yaa bani aadama an la taabudu washaitana innahu lakum adoowun mubeen.
Enjoined I not on you O' children of Adam! That ye could worship not Satan for he is your open enemy.60.36 (Al Yasin)

Wa laqad azalla minkum jibilan kateeran afalam takunu taaqeloon
And yet hath he led astray a great multitude of you ; Did ye not then understand.

. At another place in the Holy Quran it is said that Allah has decided that those who follow Satan, Satan will push them into the abyss of darkness and take them into the blistering Fires of Hell. When a person adopts satanic thoughts and considers the temptations of Iblees worth pursuing, then Allah closes all the avenues of salvation for him and consigns him to the Hell.

REMEMBRANCE OF ALLAH RELIEVES FROM SATANIC FEARS

Whenever satanic fears start getting into the heart, the man of piety busies himself in Remembering Allah. He thinks that if he committed the sin, he will be pushed away from Allah's Blessing. What use will be the wretched life then!

It is quite possible that Satan, in his renewed attempt, puts a thought in the heart of the person that he was depriving himself of the pleasure of sin. The door of repentance was always open for him. The man of piety will then reply to Satan that what is the guarantee that he will get the chance of offering penitence for the sin. Even if he is able to do it, what is the surety that it would be accepted? In the end the Remembrance of Allah doesn't allow Satan to gain an upper hand over the man of piety.

Sometimes Satan puts a fear in the heart of the man of Taqwa that he was encouraging him to commit only a minor sin. But the heart busy in Remembrance of Allah replies, "Run away! You accursed one! Disobedience Allah, anyhow, is a major sin.

Sometimes Iblees the accursed threatens the man of piety that if he didn't comply with his advice, his end will be very pitiable. Sometimes he gives him false hopes that the results of sins will be good. Satan'sadvice influences only those who befriend him, the Satan.
Innama zalakum ash Shaitan yaqawwaf auliaha
Satan can threaten only his followers with the consequences of disobeying him.

But the man of piety gets the understanding with Remembrance of Allah. The disturbing thoughts that come to the mind are only the doubts and fears created by Satan. The man of Taqwa, no doubt, fears only Allah. Allah says, "Fear only Me if you are a Momin!"

BEING PROUD OF ONE'S PRAYERS AND SUPPLICATIONS

Sometimes Satan tricks men into becoming proud of their prayers and the love for the Ahl al Bayt. For example, he says, "How nice! You have gone on several pilgrimages to *Karbala Mualla!* You must have done innumerable good deeds during the visits to the Holy place. Hussain (alayhissalam) will certainly intercede on your behalf. Now, no sin can bring retribution to you."

But the *momin* instead of becoming proud and conceited with such praises, should reply, "If I commit any sins, my intercessors (*the Ahl al Bayt*) will be upset with me. This sin will become a curtain between me and Imam Hussain (alayhissalam). Allah only knows how far I would be pushed away from my intercessors by committing one sin! Feeling proud of the felicity of the *ziarat* of Imam Hussain in itself is a sin that might deprive me of his (the Imam's) intercession."

A man of Taqwa can certainly be proud of its spiritual felicity, but the pride can only be manifested as *Tashakkur* or gratefulness. This expression of gratitude will not require any sermonizing from outside. Sermonizing becomes necessary when the person himself is not aware of his felicity and feels no urge to express his gratefulness to the Creator for that. Hazrat Ameer al Momineen (alayhissalam) says, "Truly felicitous person is one who is the preacher and sermonizer for himself!"

SATANIC FEARS IN A STATE OF ANGER

It happens that people sometimes become angry while they have a heated exchange of words. As a result of the altercation one might use abusive language. Satan tempts the other party to reciprocate in the same language and tenor. But if he is a man of Taqwa, he immediately controls himself by Remembering Allah. His mind suggests to him that if he behaved the same way as the opponent had behaved, then what would be the difference between the two. The opponent had used uncouth language and had followed the dictates of Satan. If you do likewise, you too will render yourself the follower of Satan. With the beneficence of *Dikr of Allah* his conscience will guide him to give a befitting reply to the opponent ---"*Wa iza khatib hum al johala qaalu salama---when the ignorant speak with them in a foul manner, they reply to them gently and with equanimity."* It is better If, because of the *Dikr* of Allah,the person is able to dispel the fear and confusion from his mind. Otherwise, the dispute can become a haranguing contest, each flinging foul-words on the other and might even result in physical assault. If, at the rudimentary stage of the dispute, effort was made to cool down the other party, the matter could have been sorted out without much ado!

Now we can see at length how people get entangled in the web of Satan. Even those who call themselves men of taqwa are not immune from this. If they don't busy themselves in *Tadakkar,* they most likely would fall in the trap sometime or other.

Presence of a moralizer and preacher is absolutely necessary for the heart of every person to keep him warned not to become a victim of false pride and abstain from childish actions. Remember! A real man is one who always keeps the end in view. For example, when one keeps his cool during a heated argument with another person, the matter can be sorted out amicably. If this amicable nature is not there, how many persons would suffer tremendous losses fighting over trivial things with a sense of false pride.In such disputes Satan plays a very crucial role to create rifts and commission of sins by the litigants.

It is necessary for every *momin* to keep the intercession of *Tadakkar* in his daily life. In the past there were such *momins* who dug their own graves during their life times and used to

recite the Holy Quran sitting inside these trenches. They did this to remind themselves of the Hereafter and the interior of the graves was illuminated with the felicity of Tadakkar.

ABOUT HAZQEEL

It is narrated that when Hazrat Dawood (alayhissalam) committed his initial fault, and he went lamenting through hills and dales in penitence, he reached the cave inside which Hazrat Hazqeel (alayhissalam), Prophet, was busy in supplication.

When Hazrat Hazqeel (alayhissalam) heard the moaning of the hills and the beasts, he understood that Hazrat Dawood (alayhissalam) had come to him. The reason for this was that when Hazrat Dawood (alayhissalam) recited the Zaboor, the flora, fauna and the stones too joined him in the recitation. Hazrat Dawood (alayhissalam) reached the entrance of the cave and called, “O Sarqeel (alayhissalam)! Do you permit me to come up to you?” Hazrat Hazqeel (alayhissalam) said, “Please don’t come to me because you are a sinner!” But Allah sent a Revelation to him, “Because of Dawood (alayhissalam)’s first sin, don’t reprimand him. To the contrary pray to Us for his pardon and well being! Whenever we leave anyone to his own scruples, he might commit a mistake!”

Now Hazrat Hazqeel (alayhissalam) caught hold of Hazrat Dawood (alayhissalam)’s hand and guided him inside the cave.

Hazrat Dawood (alayhissalam) asked Hazrat Hazqeel (alayhissalam), “O Hazqeel (alayhissalam)! Have you ever thought of committing a sin?”

He replied, “No!Never!”

Hazrat Dawood (alayhissalam) asked, “Did you ever feel proud?”

He replied, “ No! Never!”

Hazrat Dawood (alayhissalam) asked, “Have you ever been tempted with the worldly pleasures?”

Hazrat Hazqeel (alayhissalam) replied, “Yes! I was tempted!”

Hazrat Dawood (alayhissalam) asked, “Then ! What remedy you use against these temptations?”

He replied, “In such circumstances I get into this cave and take pity from what I witness therin.”

Hazrat Dawood (alayhissalam) then entered into the recesses of the cave with Hazrat Hazqeel (alayhissalam) He found inside there a plate of steel. On the plate was lying a human skeleton and beside it was a tablet of steel on which was inscribed :

“*I Arwai bin Shalamruled for a thousand years,established a thousand cities,deflowered a thousand virgins.But,My condition is this - That my bed is dust, My pillow a stone And my body is the dwelling place of Insects and vermin.Whoever sets eye on me should not be carried away with worldly atractions!”*

Ref: Ain al Hayat, Page 178

A BED OF TWO HANDS FULL OF DUST

Imagine a person who was an emperor of great pomp and pageant, was reduced to be put in a desolate cave and his mortal remains were lying on a steel sheet in dust. He had insects and vermin crawling all over his mortal remains. A *momin* must take a lesson from this incident. If he had obeyed Satan and his baser instincts, and ran after the worldly things, how long will the party last? A person who strives too hard for his selfish ends forgets that he has to die inevitably and all the paraphernalia that he accumulates will have to be left behind. He should pray that whatever benefits and blessings he enjoyed, his end should not be like of the mighty king whose story is narrated here.

Our topic of discussion is *Tadakkar.* A person who leaves himself uncontrolled and doesn't remember Allah, he will he will be nowhere (like a rudder less ship). Man should strive to be like a mountain in his moral behavior. One who is vulnerable to the wave of doubts created by Satan, He should ensure that the glitter of the world doesn't overwhelm him. This is possible if he keeps in mind the inevitable end that every mortal being is destined to!

MUST VISIT THE CEMETRIES

It is very necessary that one's own conscience becomes his warner. In the Islamic Shariah it has been very strongly prescribed to visit the graves, particularly those of one's parents. Why this exhortation? This is because one recitation *al Fateha* at the graveside of his parents will result in rewards for them. He should give *sadaqa* (alms) for the propitiation of their souls. The Prophet of Islam (alayhissalam) has asked people to visit the grave of their parents that it is the place from where prayers made by them will be answered.

The biggest benefit of visiting the graves of the parents is that it will make the person aware of the fact if the parent is not there with him, he too will have to follow suit some time in the future. This will give him the realization that he should not be attracted much to the transient world. He will then learn to dispel the satanic fears and apprehensions. He will start remembering Allah and think of the Day of Judgement!

HAZRAT FATIMA ZEHRA (alayhissalam) AT THE GRAVESIDE OF HER GRAND UNCLE

The *Siddiqa e Akbar,* Hazrat Fatima Zehra (alayhissalam), after the sad demise of her father (alayhissalam), had to experience very audacious treatment from some persons that she fell ill under the pressure of these happenings. Even then, on every Monday and Thursday, with the permission of her husband, she visited the grave of her great-uncle, Hazrat Hamza and other martyrs in Ohud.

Even the Prophet (alayhissalam) during his last illness, despite severe fever and weakness, used to ask some persons to put their shoulders under his arms and take him to the graveyard.

O Allah! Do make us *Ahl e Dikr wa tazakkar,* in the name of Mohammed (as.) and his Holy Progeny (alayhissalam).

(Ref.= ISTA-AAZA- Aayatullah Dasteghaib Sherazi.)

Akhlaq Chapter 04

QAT-E-RAHMI (BREAKING UP RELATIONS)

Breaking up relations

The seventh Greater Sin is the breaking up of relations with one's kith and kin. This is clearly verified by Imam Ja'far as-Sadiq (alayhissalam) as well as Imam Musa al-Kazim (alayhissalam), Imam Ali ar-Reza (alayhissalam) and Imam Muhammad al-Taqi (alayhissalam). The Quran has also decreed Hell-fire and the curse of Allah upon those who cut off ties with their relatives.

Imam Ja'far as-Sadiq (alayhissalam) says: "Beware of those who cut off relations because I have found them cursed thrice in the Quran."

1) Surah Baqarah, Ayat No.27: Whoever break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land, these it is that are the losers. In the Quranic terminology when the word Khaasir (loser) is used it denotes the one who is to be in loss, or rather the one who is cursed.

2) Surah Raad, Ayat No.25: And those who break the covenant of Allah after its confirmation and cut asunder which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

3) Surah Muhammad, Ayat No.22-23: But if you held command, you were sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes.

The Worst Deed in the Eyes of Allah

A man approached the Holy Prophet (sallallaho alayhe wa aalehi wasallam) and enquired, "What is the worst deed in the eyes of Allah?" The Holy Prophet (sallallaho alayhe wa aalehi wasallam) replied, "To attribute partners to Allah." The man then asked, "After this which is the worst sin?" The Holy Prophet (sallallaho alayhe wa aalehi wasallam) said: "To sever relations". After this the same person asked, "After this which is the worst sin?" The Holy Prophet (sallallaho alayhe wa aalehi wasallam) replied: "To enjoin the evil and to forbid the good (deeds)." (Al Kafi)

Life is Shortened

Hazrat Ali (alayhissalam) says in one of his sermons: -"I seek refuge from the sins which cause the hastening of death."

Someone asked him, "Maula, Is there any sin by which the death is hastened?" He replied, "Yes, the breaking up of the family ties."

Families who live with co-operation and care for each other are given increase in sustenance by Allah and those who remain divided and are aloof from each other, Allah removes the bounty from their sustenance and their lifespan shortens even if they are all pious (in other respects).

Kindness to Relatives is Commanded in the Same Way as Namaz and Zakat

It is related from Imam Ali-ar-Reza (alayhissalam): "Allah has ordered three things along with three others, in the glorious Quran:

1) Namaz is ordered along with Zakat. If one offers Namaz but does not pay Zakat (when it is due upon him) then his Namaz will not be accepted.

2) Allah has ordered thankfulness to Himself along with the thankfulness to one's parents. If one is not grateful to one's parents it is as if he has not been grateful to Allah.

3) Allah has ordered piety along with kindness to ones kith and kin. Then one who is not kind towards the relatives is not pious."

The Inimical Relative of Imam Ja'far as-Sadiq (alayhissalam)

Imam Ja'far as-Sadiq (alayhissalam) made a will in his last moments: "Pay seventy Dinars to my paternal cousin Hasan Aftas." He was asked, "Master you are making a gift to someone who has attacked you with a sword?" Imam (alayhissalam) replied, "Do you think I should not be included among those concerning whom the Quran says: 'And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning…"(Surah Raad: 13:21)

Allah has created Paradise, purified it and made it fragrant. Its fragrance is felt at a distance of two thousand years (of travel). But the one who disobeys his parents or breaks ties with the kin will be so far away from Paradise, that he will not even experience its fragrance. (Behaarul Anwaar)

The Worldly Benefits of Kindness to Relatives

Numerous reports (Rawayaat) testify that Sileh Rahmi (kindness to one's relatives) also has worldly benefits. Like, increase in the life-span, postponement of death, increase in the number of descendants etc., Hazrat Imam Ja'far as-Sadiq (alayhissalam) related three traditions from the Holy Prophet (sallallaho alayhe wa aalehi wasallam) in the court of Mansur Dawaniqi (l.a.).

1) "A man who has only three years of life remaining, performs an act of kindness to his relatives and Allah increases his life by thirty years. In the same way a man has thirty years of life but due to his breaking off the ties of relationship, his (remaining) life is decreased to three years. Then the Holy Prophet (sallallaho alayhe wa aalehi wasallam) said: Whatever Allah wills He erases and whatever He wills He writes. It means that if Allah wills He can alter (certain destinies) due to one's actions and deeds." (Behaarul Anwaar)

2) "Fulfilling the rights of kith and kin increases the life-span even if the relative is a sinner."(Behaarul Anwaar)

3) Sileh Rahmi (kindness to relatives) is a cause for the easy accounting of one's deeds on the day of Qiyamat and it (Sileh Rahmi) protects one from sudden death."

Hazrat Imam Ja'far as-Sadiq (alayhissalam) has told Maysar: (O' Maysar) the time of your death has arrived many times but Allah has postponed (your death) due to your kindness to the relatives and good behaviour towards them.

The Benefits of Sila-e Rahmi in the Hereafter

The practice of Sileh Rahmi (kindness to kith and kin) accrues worldly advantages, spiritual benefits and bounties of the Hereafter.

Imam Ja'far as-Sadiq says: "Sileh Rahmi perfects the morals and encourages charity. When one performs Sileh Rahmi he has to be benevolent towards his relatives. The continuous practice of Sileh Rahmi brings refinement in his morals. In the same way repeated acts of kindness inculcate a benign and compassionate feeling in the person, and the soul is purified (from the sin of jealousy and enmity). (Safinatun Behaar)

The Meaning of Sila-e Rahmi and Qat-e-Rahmi

The Shariat of Islam has not provided any fixed definition for these two terms. In this case the meaning as judged by common sense and reason must be accepted. We must consider all the relatives from the father's side and mother's side, irrespective of whether they are close or distant, to be our kith and kin who have a right on us. In the same way the children of the daughters and their descendant also come in this category as the Quran says: 'Those who join together (do Sileh Rahmi) those things which Allah has commanded to be joined."(Surah Raad 13:21)

Urwah Ibne-Yazeed asked Imam Ja'far as-Sadiq (alayhissalam) the meaning of this Ayat (Surah Raad 13:21), the Imam (alayhissalam) replied; "You have been commanded to do Sileh Rahmi towards all your relatives. Whether they are Mehram (in the prohibited category of marriage) or Namehram, (not in the prohibited category) whether they are distant relatives or closely related, whether they are immediate relatives or separated by several generations." (Al Kafi)

No Discrimination Between the Affluent and the Poor Relatives

It is generally observed that people tend to behave graciously towards their wealthy relatives and avoid the poor ones. The faith of Islam does not differentiate or discriminate between the rich and the poor relatives. What is important is the closeness of relationsh relationship. The more closely a person is related to you, the more important and necessary it is to fulfill his rights.

What is Sileh Rahmi?

Any behaviour which is generally regarded by people as good, kind, gracious or obligatory, when directed towards your relatives is Sileh Rahmi.

Imam Ja'far as-Sadiq (alayhissalam) says:

"The kindness towards relative and goodness towards the believing brother makes easy your reckoning on the Day of Judgement and protects you from sins. So you should be kind to your relatives and be good to your believing brothers even if it is as little as a sincere 'salaam' (salutation) or a hearty reply to a salaam."

(Al Kafi)

At another place the Sixth Imam (alayhissalam) remarks:

"Do Sileh Rahmi towards your relatives and the near ones even if it is just by offering a glass of water to them."

(Wasaelush Shia)

Arrogance Towards Poor Relatives is Qat-'e-Rahmi

The ones most guilty of Qat-e-Rahmi are the rich and affluent who do not acknowledge their connections with their poor relatives and deal with them with pride and arrogance, while they are polite and kind to their wealthy relatives. To neglect one's duty and give importance to material possessions, contradicts the laws of Islam both in the letter and spirit.

Breaking Ties Even With Those Who Wish to Break Up Ties With us is Haraam

Although one would not be at fault from a worldly point of view, according to Shariat, breaking ties even with those who want to do so is Haraam.

It is natural for a person who, finding that his relative does not acknowledge him nor fulfills his rights, reacts by remaining aloof and allowing the bonds of kinship to be broken.

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) says: "Do not break ties with your relatives even if they break them with you."

Sila-e Rahmi to Kafir Relatives Should Not Encourage Them in Their Disbelief

If Sileh Rahmi towards a Kafir relative, in some way, strengthens his conviction towards his own religious views; or if Sileh-Rahem towards a sinful relative provides him with opportunity and encouragement in his unlawful ways, then this kind of Sileh Rahmi is forbidden. In fact, if Qat-e-Rahem induces a disbeliever to introspect and reconsider his disbelief, then, Qat-e-Rahmi is obligatory on us. In the same way Qat-e-Rahem is obligatory if it discourages or dissuades a relative in his sinful ways.

Dissociating With the Enemies of Islam

There is another situation where Qat-e-Rahem is Wajib (obligatory). That is when the kafir or sinful relative harbors malice towards the religion of Islam

Allah says in Surah Mujadila: "You shall not find people who believe in Allah and the latter day befriending those who act in opposition to Allah and His apostle, even though they were their (own) fathers, or their sons or their brothers or their kinsfolk..." (Surah Mujadila 58:22)

This verse clearly indicates that one must abstain from Sileh Rahem towards even the closest of relatives if they are inimical towards Allah or the Holy Prophet (sallallaho alayhe wa aalehi wasallam) or the Islamic faith.

Maintaining The Relation With the Spiritual Father

We are indeed indebted to our parents for our physical, mental and spiritual development. But mankind could not have been guided right, without a spiritual father. The essence of spiritual guidance which consists of rules of conduct as approved by Allah have come to us only through the Holy Prophet (sallallaho alayhe wa aalehi wasallam) and it was the sustained and unsparing effort of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) which guided mankind to the path of salvation and eternal happiness. The Holy Prophet (sallallaho alayhe wa aalehi wasallam) was the spiritual father of the Muslims in his time and

later Ali (alayhissalam) took his place. It is only through love and obedience to them that one can hope to achieve spiritual eminence.

This is corroborated by the statement of Allah to the effect that whoever enters the 'fort' (protection) of these exalted personalities, his spiritualism becomes evident in his behaviour. The doors of knowledge and awareness are open. The fountain of sagacity flows in his heart and the reality becomes manifest for him.

Who Are the Spiritual relatives?

Our Holy Prophet (sallallaho alayhe wa aalehi wasallam) and our Imams (alayhissalam) are our spiritual fathers

The holy prophet (Sallallaho alayhe wa aalehi wasallam) has ordered us to take care of his relatives.

Also, since the Holy Prophet (sallallaho alayhe wa aalehi wasallam) and the Imams (alayhissalam) are the spiritual fathers of all believers and Shias, we all are related to each other, and are like brothers of each other.

"Certainly the Believers Are Brothers of Each Other."(Surah Hujarat 49:10) The verse clearly indicates that everyone is somehow related to a common spiritual father.

Rights of the Brothers in Faith

There are numerous traditions in connection with the rights of the believers and brothers-in-faith. A few of such traditions are quoted below:

Mualla Bin-Khanees asked Imam Ja'far as-Sadiq (alayhissalam): "What are the rights of the believing brother?" Imam (alayhissalam) replied, "Seven rights of the believers are Wajib - If one fails to fulfill even one of these rights, he is externed from Allah's obedience. He shall not receive any reward from the Almighty.""What are those seven rights?", enquired Mualla. Imam (alayhissalam) said, " I fear that you may fail to act upon them."Mualla said, "La Quwwata Illa Billah." There is no power except of Allah. (He meant, It wouldn't be so).

Imam Ja'far as-Sadiq (alayhissalam) said, "The foremost right is that you wish for the believing brothers whatever you wish for yourself."

Imam (alayhissalam) then related the other six rights, "The second right is that you must refrain from angering him and try to seek his pleasure and obey him. The third right is that you help him with your life, your wealth, your tongue, and your hands. The fourth right is that you guide him and teach him that which is beneficial for him. The fifth, is that do not eat till satiation when your believing brother is hungry, and do not drink to satiation if he is thirsty, and do not dress nicely if he is deprived of good clothes. The sixth right is that if you have a servant you should send him to do his work. The seventh right is that if the believing brother says something on oath you should believe him, if he invites, you accept his invitation, if he is sick, visit him, if he dies, accompany his bier, if you come to know any of his needs, fulfill them it before he asks."(Al Kafi)

Maintain the relation with the Imam (alayhissalam) صلة الإمام

Imam Reza (alayhissalam) has informed, "Those who cannot come for our Ziarat must visit our virtuous followers. They shall get the reward of performing our Ziarat. And those who

wish to do good towards us and provide service to us but are unable to do so should extend these services and benefits towards our pious devotees…"

Respect and honour for the believing brother is the same as respect and honour for the spiritual father (Imam [a.s.]). In the same way, insult and disrespect of the believing brother is equivalent to insult and disrespect to the spiritual father, (the infallible Imam [a.s.]). It is for very reason that insulting a believer brings the wrath of Allah upon us and makes us deserving of severe punishment.

(Extract from Gunahan-e-Kabeera by Aayatullah Dastghaib Shirazi)

Akhlaq Chapter 05

KHAUF E KHUDA

Khaufe khuda: khaufe khuda eik bohot achi sifat hai. Jiske dil mei Khaufe khuda hota hai uska martaba bohot baland hota hai kyoke qurbe khuda hasil karne se barhkar koi sa'adat nahi. Qurbe khuda siwai mohabbate khuda ke hasil nahi ho sakta. Mohabbat, ma'refat par mauqoof hai jo zikr o fikr se hasil hoti hai. Hamesha zikr o fikr mei mashghool rehna tarke e bandage e shehwat ka takaza karta hai aur shewaat & lazzaat

Ko koi cheez siwai khauf ke bandage e shahwat neest o naabood nahi kar sakti.

Jiske dil mei Khaufe khuda hota hai A (swt) nei ise liye ilm, hidayat, rehmat ata ki.

Khaufe Khuda: 3 kism ka hota hai

1) jab banda azmate Khudase khauf karta hai. Isay khashiyat kehte hai

2) un gunahon se khauf jo kiye hai

3) khauf jo in dono kism ka ho.

Khaufe khuda hasil karne ka tareeka: Jo shaks itaat ki adat & tarke gunah ki koshish nahi karta, usay khaufe khuda hasil nahi ho sakta.

1)Iman pukhta ho: yakeen hona chahiye ke jannat hai, jahannum hai, pul e serat hai, hisab, eqab….

2) ahwal e qayamat ke bare mei soche: mukhtalif kism ke azab ke baarey me parhe, apni maut ko yaad rakhe, barsakh ki sakhtiyon ko tasawwur karne ki koshish karey, qayamat ke sawalat, gunahgaar ka wahan par haal…..

3) gaur karey unke ahwal par jo khaufe khuda rakhte the: ambiya, auliya.

Khuafe khuda ka asar: banda husoole ilm ki koshish karta hai, apne amal par nazar rakhta hai, itaat & ibadat ki koshish karta hai, takey ilm, amal, itaat ke zariye qurbe ilahi hasil kar sakey.

Kisi ne khoob kaha he banda jis waqt khuda se darta hai, gunahon se is tarha parhaiz karta hai jaise bimar toole marz se giza e na munasib se parhaiz karta hai.

Lehaza khaufe khuda eik khas miqdar mei hona chahiye. Na itna zyada ho ke yaas ka shikar ban jaye, na itna kam ho ke apne aap ko khuda ki giraft se mehfooz samjhe (al amno makrallah) . Ye dono cheezay insan ko amal se baaz rakhte hai & gunahan e kabeerah shumar hotey hai.

Khaufe khuda ko rija ki madad se etedaal mei rakhna chahiye. Momin ke dil mei khauf = rija

Rija: amal karke khuda se rehmat ki umeed rakhna.

Yaas: khuda ki rehmat se mayoos ho jana aur jab khauf yaas ki had tak pohoch jaye to ye insane ko amal se baaz rakhta hai, gunah par uksata hai. Ye khauf hai hi nahi, kyoke khauf eik achi sifat hai, jabke yaas eik gunahane kabeerah hai.

Cause of yaas: uske gunah usay bohot baray ya bohot zyada maloom hotey hai. wo dekhta hai ki ye dunya illat o asar ki dunya hai. Samajhta hai ke jab maine amal nahi kiya to khuda se rehmat ki umeed kaise rakhu.

Ilaj: khuda nei is dunya ko illat o asar ki dunya zaroor banayi hai, lekin Rehmat e Khuda ka baab tamaam suraton ko shamil he.

Zaroorat hai sacchi tauba ki, khuda par tawakkul karne ki, jisse khuda ki be inteha qudrat ka yakeen hasil hoga. Apne shifaat karne walon par aqeeda rakhe. Khuda se husne zan rakhe. Allah khair mehez hai. Usne khud per jood o ehsan & fadhl o karam ko lazim kia he.

***Al amno min makrallah*:** Apne aap ko Allah ke azab se mehfooz samjhe

Kismein:

-Imlah – jab banda gunah karta hai, to khuda fauran uski giraft nahi karta, usay waqt deta hai.

-Istidraj: jab banda gunah katrta hai, khuda usko koi nemat deta hai

-Gunah ko chota samajhna

-Dua ka qabool ho jana

-Neik amal karnewala joapne amal ke barey mei confident ho jaye

{Ref:Urooj us sa'ada by mulla ahmad naraqi, Maulana sadiq hasan : lecture on al amno min makrallah, Aga amir lecture: yaas}

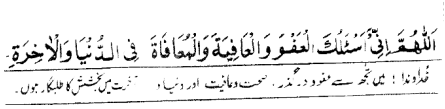
Akhlaq Chapter 06

CHARACTER BUILDING- PART 1

Name:_____

Assess yourself daily by putting a (√) in the space provided.

	FRI	SAT	SUN	MON	TUE	WED	THU
Namaz awwal e waqt baja lana (did not delay without proper reason)							
Namaz e Fajr ke baad Sure **Tawheed** aur Sure **Qadr** ki tilawat karna.							
Sone se pehle char**(4)** a'maal anjaam dena: 3 martaba sure Tawheed padhna. Durood padhna. "Allahummagh fir lil mo'mineena wal mo'minaat" padhna. Tasbeehaat e Araba padhna.							
Namaz ke baad **Aayat ul Kursi** ki tilawat karna							
Apne kaano ko **musiqi aur gaano** ki aawaz se bachana							
Din ke aaghaz aur raat se pehle sadaqa dena.							
Kama az kam 30 min. se lekar 1 ghanta **ilm e deen** hasil karne ke liye waqf karna.							
Har namaz ke ba'ad tasbeeh Hazrat **Fatima Zehra** (alayhissalam) padhna							
Din ke zyadatar awqaat mei **ba wuzu** rehna.							
. Namaz ke qunoot mei **dua e Imam e Zamana** (alayhissalam) padhna.							
. Kama az kam do **ahadeeth e masoom**(alayhissalam) ya do **masail e fiqha** rozana baton baton mei ghar walon ko batana.							

. Dua e **Aafiyat** padhna.  اَللّٰھُمَّ اِنِّیۡۤ اَسۡئَلُکَ الۡعَفۡوَ وَالۡعَافِیَۃَ وَالۡمُعَافَاۃَ فِی الدُّنۡیَا وَالۡاٰخِرَۃِ خداوندا! میں تجھ سے عفو و درگذر، صحت و عافیت اور دنیا و آخرت میں بخشش کا طلبگار ہوں۔ *"Allahumma inni as'alukal afwa wal aafiyata wal mu'aafata fidduniya wal aakhera"*.							
. Namaz e shab padhna.							

Commented [COMMENT1]: this note is good but could do with more acnhorage to hadith and quranic ayats.

HAPPY FAMILY LIFE

Islam is the Perfect *shari `ah* which did not leave any human need uncared for.

In so far as family-life goes, we see that Islam has unravelled every problem of the family system with such dexterity that one has to accept that it could not be solved in a better way.

Mutual Rights of Husband and Wife

. . . They* (wives) *are your garment and you are their garment . . . (Qur'an, 2:187)

While the "family" is the foundation of civilization and society, the relationship of husband and wife and defining their mutual rights and duties is the foundation of family-life. This is a very difficult problem; human beings have been trying to unravel this knotty problem since the beginning of humanity - and the result is a never-ending conflict of theories and a mass of irreconcilable views and opinions; and this con-fusing state of affairs seems to worsen day by day. In various places and at various times, the mutual duties of husband and wife have been going up and down in cycles like a merry-go-round.

Every so-called liberty brought a reaction of horrifying suppression; and every unchecked excess resulted in suffocating restrictions

Rights of the Husband:

- Do not displease or hurt him

Holy Prophet (sallallaho alayhe wa aalehi wasallam):"If a woman hurts her husband through her tongue, Allah shall not accept even gold and silver from her nor any of her good deeds until she pleases her husband." 2

- Not leaving the house without his permission

Man and Woman: Physical Differences

It has been mentioned earlier that there are certain important anatomical and physical differences between man and woman, which equip them for different roles in procreation. To these major differences can be added other secondary ones involving skeletal and muscular variations.

It is painful to see that the non-Islamic societies have compelled the weaker sex to carry a double load of responsibilities on her shoulders, disguising this "tyranny" as "emancipation of women" and "equality of sexes."

<u>And what does this "emancipation" mean?</u>

Woman is still required to carry on her natural responsibilities of child-bearing and child-rearing. Man does not, and by nature cannot, share with her the burden of pregnancy, nursing and suckling the infant, looking after the children and all multifarious activities connected with "motherhood." Woman has to bear this burden alone. But, in addition to these full-time life-consuming responsibilities, man now tells her to help him in the struggle of earning their livelihood!

2Makaarim al-Akhlaaq, p. 202

Thus, the stronger sex has “liberated” the weaker sex to share his burden without himself sharing her burden. Poor woman, she is still overwhelmed by the powerful slogans of “liberation” and “emancipation” without realizing that it is no-thing but a clever device of man to overload her with his own duties. The disaster - social, domestic and economic - wreaked by the entry of woman in earning fields are too numerous to be listed here.

Natural Spheres of Activities of Man and Woman

It is clear that, so far as the safety and development of the human race is concerned, every human being has two important functions to perform:

(1) Procreation, i.e., maintaining the population of human beings so that human race is not faced with extinction;

(2) To obtain the necessities of life by participating in the struggle of economy.

On the other hand, we see that the Creator has divided the humanity into two distinct groups: Male and Female. And, it is clear that, physically and biologically man is equipped far better to deal with the hustle and bustle of the struggle to earn livelihood, while woman is prevented from it by her many physical differences. On the other hand, the body of a woman is geared to pro-creation and child-rearing.

it requires no great philosophical mind to realize that the nature has endowed each group with the ability to efficiently perform only one of the two functions: the man, by nature, is un-able to bear and rear a child; likewise, the woman is not meant to bear the back-breaking burden of earning her livelihood or to plunge into the conflicts of society.

(REF:ISLAMIC FAMILY LIFE: SAYYID SAEED AKHTAR RIZVI ETC)

Akhlaq Chapter 08

DUTIES TOWARDS CHILDREN

We have spoken about respect to parents before and realise how important this topic is. But what about the children? Surely there must be duties towards them which have to be fulfilled.

Allah tells us in Qur'an,
“Oh you who are faithful, save your soul from burning in the fire of hell the fuel of which will be stones and men, by refraining yourselves as well as stopping your children and other members of your families from committing sins.” (reference?)

This shows that one of the first duties towards children is to teach them what is right and what is wrong. This must be done by setting an example.

One of the duties of the parents to the children is to give education. This is first Islamic education, and then material education. This does not mean that all the children should be sent to Houzah for years and years, but means that every child should have at least the basic principles of Islam taught to it, so that when it does learn its formal education it will know how to use its knowledge to serve Islam and the community.

Prophet Muhammad (sallallaho alayhe wa aalehi wasallam) has said that we should treat our children fairly, love and be kind to them, and fulfil our promises to them, since we are their Sustainer, and they look to us for help.

The Prophet (sallallaho alayhe wa aalehi wasallam) once said to Imam Ali (alayhissalam)

> ***"Oh Ali, there are as many rights of children wajib upon parents as there are rights of parents wajib upon children."***

One of the first rights is to give the child a good name. This is so the child will try and emulate those who they are named after, or try and follow the meaning behind their name. The child has three stages of life before he is ready to walk fully into the world of "grown ups". Each stage is for seven years.

For the first 7 years of its life, the child is the **MASTER** and should be allowed to enjoy and play, without responsibility. This does not mean that you let it do whatever it wants, but should give it freedom with the boundaries of Shari’a. It should not be burdened with formal education, but should be taught by doing principal.

For the next 7 years, the child is the **SLAVE.** This means that now it should be taught responsibility should be taught rules of Islam and worldly knowledge. This does not mean that the child should be oppressed, but the things that it was allowed to get away with in the first seven years should now be restricted.

The final seven years are called the years of **MINISTRY.** This means that the child, or young adult should now start to work and help in the home. He should start to put back into the family all that he took out when he was growing.

The virtuous child is a flower from the flowers of paradise.

Islam lay so much stress on being kind to children that the Prophet (sallallaho alayhe wa aalehi wasallam) said, that,

"A good act is written in the record of the virtuous deeds for one who gives a kiss to his child."

Once a man came to the Prophet (sallallaho alayhe wa aalehi wasallam) and said: "I have never kissed a child." When he turned and left, the Prophet (sallallaho alayhe wa aalehi wasallam) said that "This stone-hearted person is one of the people of the fire."

This is part of a du'a written by our fourth Imam, Ali Zainul Abideen (alayhissalam) can be found in Sahifa e Kamila.

One of his du'as for his children

O Lord, oblige me by sparing my children from death, by educating them for me and by blessing me with them.

My God, prolong their lives for me. Increase their terms of existence for me. Bring up those tender years for me. Strengthen the weak one for me. Heal their bodies, faith and morals. Let them be safe in soul and body and in everything I am anxious about concerning them. Let their sustenance flow into my hand.

Let them be virtuous, pious, able to see and hear, obedient to You, and lovers and well-wishers of Your friends and hostile to all Your enemies. Amen !

O Lord, strengthen my arm with them and straighten with them my crookedness.

Enlarge my number because of them. Adorn my society with them. Keep my memory alive by means of them. Make them care for my affairs in my absence. Help me with them to satisfy my need.

Let them love me, be kind to me. favourable, faithful, obedient, not disobedient, not wicked, nor adverse nor guilty.

Help me in training them, educating them and in doing good to them.

Grant me from You, male descendant from among them. Let this be a benefit to me.

Let them be my helpers in whatever I ask of You. Protect me and my offspring from Shaitan, the stoned one. For verily You did create us and command us.....

Akhlaq Chapter 10

SELECTION OF SPOUSE

Sure Rome aya 21……. " And one of his signs is that He created mates for you from yourselves that you may rest in them, and He put between you love and compassion. Most surely there are signs in this for those who reflect."

Daughters and sons are considered to be the fruits of the garden of human life, which do not have any alternative and way out in continuing their lives except for the joint endeavour and planning and shared lives, since life in shape of celibacy is a bitter and badly concluding one, striking the buds of life in the half way, throws them away.

A… has created man in a manner that he is incomplete and imperfect without a spouse. Man may upgrade his knowledge, faith and excellencies, but he may never reach the desired perfection until he does not get a spouse. {Be it man or woman} Nothing can substitute marriage and the raising of a family. The Holy Quran calls man and woman as the dress of each other.

Surah Baqra aya 187…… " They {wives} are as a dress for you {husbands} and you are as a dress for them."

Hadeeth of Imam Jafer Sadiq a.s.

"2 rakats of salaat offered by a married person are more excellent and worthier than 70 rakats of salaat offered by a bachelor and unmarried person."

It is very important to know as to why is one wanting to get married. Niyyat is very important.

Shaadi kyu karna hai yeh wazeh ho. Maqsad e Nikah kya hai pehlay yeh tai ho phir hi yeh dekha jaaye kay selection kis ka ho.

Why do you want to get married? Is it only for worldly pleasures or is it for and according to Islam?

In Islam marriage is for two very important purposes

1}<u>Tarbiyat e Aulad kay liye</u>:

Islam may shadi par zor hi isi liye diya jaata hai kay is kay zariye nasl e insaani ka silsila aage chale. The wife should be able to do tarbiyat very well. Cooking, cleaning, Beauty, etc is secondary. Aulad aisi ho kay Rasul s.a.w.s us par fakhr karay.

2} <u>Ghar ibaadatay Khuda ka gehwaara banay</u>

Jis ghar may yeh aurat aa rahi hai is ghar kay andar ibaadatay Khuda ka charcha karay. Ladka ko talaash karo to zehan may rakhay kay ladki jis ghar may jaaye wahaa, us ghar may marziye khuda ho, honay wala shouhar aisay zindagi guzaar raha ho kay Khuda us say raazi ho.

Hadeeth :

Jis nay apni beti ki shadi ek sharabi say kar di to aisa hai kay us nay 70 ambiya kay katl may hissa liya.

Jis nay apni beti ki shaadi ek be namazi kay saath kar di bina koyi majboori kay to aisa hai kay hum aal e mohammed par bada zulm kiya.

Rasul e Khuda s.a.w.s. asked Imam Ali a.s.

"Ali tum nay Fatema ko kaisa paaya" when they assembled for Fajr prayers in the mosque after his wedding night.

Imam Ali a.s replied , "Mainay Fatema ko Khuda ki ibaadat may.behtareen madagaar paaya."

On their wedding night Imam Ali a.s saw Bibi Fatema a.s.sitting in their house and in distress. On asking why, Bibi replied, "When I came here from my father's house this transition reminded me of death {change of life}. So let us start our new life with the amal which helps us the most in the grave." They spent their night in prayer.

Whom may we select as a spouse?

The Prophet s.a.w.s says, Oh A…! I take refuge in you from a wife who makes me old before the period of my old age reaches."

Sure Tehreem ki aya ka mafhoom……..

"Aay nabi ki kuch biwiyo, agar tum ab bhi na sudhri to A…tumhay talaaq dilwaayega aur tumharay badle may Rasul ko aisi biwi ata karega jo tum say achi hongi.Jo musalman hongi yaani jin ka aqeeda islam parhoga aur momina bhi hongi, A…… ki itaa-at karegi aur agar koyi gunaah sarzad hoga to fouran touba karlengi,A… ki ibadat aur deenay khuda kay liye bharpoor koshish karengi. Iski A… ko parwa nahi kay kuwaari hongi ya pehlay shaadi shuda thi. "

Hadeeth of Rasul s.a.w.s

No Muslim man has gained benefit besides Islam better than a muslim wife who is a cause of his pleasure whenever he looks at her, who obeys him when he commands her, and remains faithful to him when he is away." {# 380 CPMW}

Man should give importance to the qualities of the woman he would like to marry. He should not marry except a woman who is chaste, honourable, of good lineage, and righteous who will help him in the affairs of this world and the hereafter.

Man should not confine his choice to her physical beauty and wealth.

It has been narrated from the Prophet s.a.w.s. that he said,

" O People! Beware of the green grass {growing} in a waste site."

Someone asked , O Messenger of A…. ! And what is the green grass in a waste site?'

He replied, "A beautiful woman in an evil environment". { 381 CPMW}

The woman and her guardians should give importance to the qulaties of the man she chooses to marry. She should not marry except a man who is religious, chaste, of good character, not a drunkard or someone who commits sins and evil deeds. {382 CPMW}

Mard jin se shadi mustahab	**Mard jin se shadi makrooh**	**Aurat jis se shadi mustahab**	**Aurat jis se shadi makrooh**
Deen	Sharabi	Baday baal wali	Jiske sirf husn aur daulat ko dekha jaye
Akhlaq	Bad-akhlaq	Deendar	Haasida aurat(jelous)
Amaanat	Fasiq o fajir	Shauhar se muhabbat karne wali	Buraye ko chodne ko tayyar nahi
Sharafat		Dusro ke samne sada aur shauhar ke samne zeenat ke sath	
Ladki ke mayar jitna kharcha bardasht karne ka itmenan		Shauhar ki batain sunne & qabool karne wali	

HISTORY-M10

Diniyat Classes Muscat (DCM)(GIRLS)

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History Chapter 01

THE FIRST CALIPH

On the day after the people had given him their allegiance at Saqifa, Abu Bakr came to the mosque of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) and seated himself on the pulpit. A large gathering was present to swear the general allegiance. Umar stood nearby, ready to prevent any trouble from the friends and followers of Imam Ali (alayhissalam).

Abu Bakr then made his first address to the people, during which he said,

> *"I have been placed in this authority, although I do not like it. By Allah, I would have been pleased if any of you had taken it in my place. If you expect me to act like the Apostle of God, then I cannot do it. He was honoured and preserved from error by the Lord, while I am an ordinary man, no better than any of you. When you see me steadfast then obey me, and when you see that I turn aside from the right path then set me aright. I have a devil that seizes me sometimes, and when you see me enraged then avoid me because at that time I will not listen to anything."*

The following is evident from this speech:

- He did not see in himself any such quality due to which he would be capable of becoming the Caliph
- He did not trust himself to be able to defeat shaytan regarding affairs of the caliphate
- He could foresee that he may reach such a point in anger that talking to him would be of no use

Umar and Abu Bakr were so busy in securing the Caliphate that neither was present at the funeral of the Holy Prophet (sallallaho alayhe wa aalehi wasallam). Although Abu Bakr was now the Caliph, it was not a universally popular choice. The members of Bani Hashim and certain pious Muslims like Zubayr, Miqdaad, Salman, Abu Zar, Ammar, Barra bin ‘Azib, Khalid bin Sa'id, Abu Ayyub Ansari, khuzaima bin Thabit and others refused to acknowledge him, believing that the position belonged to Imam Ali (alayhissalam).

Imam Ali (alayhissalam) was naturally grieved at the course of events, but he patiently endured this injustice for the sake of Islam. He turned his attention to collecting the Holy Qur'an and compiling it in order of its revelation.

At the time of his election Abu Bakr was 60 years of age. He was the son of Abu Qahafa. His original names were Abd al-Ka`ba and Atiq. He was one of the earliest converts to Islam, and when he became a Muslim at the age of 38, he was renamed Abdallah. After the marriage of his daughter Ayesha to the Holy Prophet (sallallaho alayhe wa aalehi wasallam), he was called Abu Bakr in reference to his daughter.

Abu Bakr used to trade in cloth and was also a genealogist i.e. he knew the family trees of the Arabs, especially the Quraish. After his election, Umar saw him going to the market to open his shop and said,

> *"Are you going to trade although you have been given the rule over the Muslims?"*

Abu Bakr asked,

> *"How shall I feed my family?"*

Umar then took him to Abu Ubaida, the treasurer of the Bait al-Maal (public treasury), who gave him a yearly allowance of 6000 dirhams, which was more than enough for his household expenses.

One of the first things Abu Bakr did as a Caliph was to contest Bibi Fatimah's (alayhissalam) ownership to the land of Fadak, an action that she never forgave him for. According to her will, he and Umar were not allowed to attend her funeral.

As Abu Bakr was not recognised as a legitimate heir to the Holy Prophet (sallallaho alayhe wa aalehi wasallam), the various tribes around Arabia stopped paying their taxes to the Muslim state. Abu Bakr decided to stop the voices of dissatisfaction with a show of strength, so he mobilised the Muslim army under various commanders and sent them to reclaim the distant provinces.

On reaching their destination the commanders were instructed to give the Adhaan to test the faith of the local people. If they responded, they were to be asked to repent and submit to the Caliph, if they resisted they were to be attacked and their women and children made prisoners. With these instructions, the various commanders left Madina.

The man who commanded the largest division was a brilliant general named Khalid bin Walid. He was the same man who had caused the defeat of the Muslims at Uhad. Despite his later conversion to Islam, he was a cruel soldier and had no faith at all. He had been sent against Tulaiha, a man claiming to be a new prophet, in the north east. After Tulaiha ran away and the tribes of Bani Hawaazan surrendered, his task was over and his men advised him to return to Madina.

However, Khalid wanted to continue fighting and he led his men southwards to the tribe of Bani Yarb. The chief of this tribe was Malik bin Nuwaira, a noble man who was famous for his generosity, horsemanship and poetry. He also had for his wife a beautiful woman named Laila. When Malik heard that Khalid was approaching at the head of 4,500 men, he realised that it was useless to fight. When the Adhaan was given, he responded to the call with all his men.

Khalid however, would not have any of it and brutally killed Malik and married his widow the same night, despite the time limit fixed by the Holy Prophet (sallallaho alayhe wa aalehi wasallam) for marrying a widow. Although Khalid was later charged by the evidence of his own men, who were shocked by his inhuman conduct, Abu Bakr pardoned him.

He finally died in 13 A.H. after ruling for 2 years and 3 months.

History Chapter 02

THE SECOND CALIPH

Umar al-Khattab was selected by Abu Bakr to succeed him and he took over the Caliphate on the day of the death of Abu Bakr. In his first address to the people he said,

> *"O God! Verily I am rough in temper, therefore soften me; and verily I am weak, therefore strengthen me; and verily I am miserly, therefore make me generous".*

With these words, Umar began his rule which was to last for 10 years and six months.

Soon after he came to power, he introduced certain new religious rulings.

1. He introduced a special prayer called Tarawih, during the month of Ramadhan. This prayer, which requires recitations of large portions of the Holy Qur'an, is still recited by Sunni Muslims today.
2. He also stated that the minor Haj (Umrae Tamattu) and the temporary marriage (Mut'a) were Haraam from that time onwards.
3. He reduced the number of Takbirs in Namaaze Mayyit from five to four.

Umar was once preaching from the pulpit when Imam Husain (alayhissalam), who was then only a young boy, stood up and told him,

> *"Come down from the pulpit of my father".*

Umar admitted,

> *"It is the pulpit of your father, not the pulpit of my father, but who told you to say this?"*

Imam Ali (alayhissalam) who was present, rose and said

> *"By Allah! No one told him what to say".*

During the reign of Umar, the boundaries of the Muslim territories were expanded greatly and many foreign lands were conquered. These included Syria, Jordan, Jerusalem, Egypt and Persia.

The governors placed by Umar in many of these lands proved themselves incapable. In particular, he was responsible for the growth of power of Bani Umayya, particularly Muawiya bin Abu Sufyan in Syria.

He placed Muawiya's brother Yazid in power which eventually led to the massacre in Kerbala which took place at the orders of Muawiya's evil son Yazid.

History shows that many muslims had better knowledge of the Quran than him.

Many such incidents occurred that Umar was embarrassed time and time again by his ~~poor~~ inadequate command of the verses of the Holy Qur'an.

Numerous incidents have been noted in history where Umar made hasty and incorrect decisions which were changed by the presence and intervention of Imam Ali (alayhissalam).

Once Umar ordered that a mad woman who had been found guilty of adultery should be whipped as per the prescribed punishment. As the poor woman was being dragged along on the way to be flogged, Imam Ali (alayhissalam) passed by and asked what was going on. When he was informed of the situation he said,

> *"Do you not know that the Holy Prophet (sallallaho alayhe wa aalehi wasallam) has said that the order of punishment should be withheld from a mad person till they recover, because they are not in control of their actions".*

Umar then ordered the woman to be released. Such incidents happened so many times that Umar used to say,

> *"If it was not for Ali, Umar would have been destroyed".*

Umar had a rule that non-Arabs were not allowed to enter Madina. However, he relaxed the rule for one man only at the request of his friend Mughira bin Sho'ba شعبة, the governor of Kufa. The man in question was called Abu Lulu. He was not an Arab, but he was a good carpenter, blacksmith and engraver.

Abu Lulu was heavily taxed for the privilege of residing in Madina and asked Umar to increase his allowance/reduce the tax. Umar refused and instead commissioned him to build a windmill for grinding grain.

Abu Lulu promised him that he would build him such a windmill that people would always talk about it. The way he said it made Umar wonder whether he was being threatened and his fears proved correct.

A few days later Abu Lulu ambushed Umar in the early hours of the morning and stabbed him in the stomach three times with a double-bladed dagger. One of these wounds was fatal and Umar died three days later .

History Chapter 03

THE THIRD CALIPH

Just before he died, Umar nominated six companions of the Holy Prophet (sallallaho alayhe wa aalehi wasallam), to choose from amongst themselves his successor. The six were Abdur Rahman bin Awf, Uthman bin Affan, Ali bin Abu Talib (alayhissalam), Sa'd bin Abi Waqqaas, Zubayr bin Awam and Talha bin Ubaidullah.

It is obviously apparent that Imam Ali would never be the one chosen by the panel selected. Furthermore, he had instructed that if any of these six challenged the appointment of the person who was finally declared Caliph, he should be killed.

After his death the nominees met but could not reach any conclusion. At last, Abdur Rahman said that he would forego his claim for the Caliphate if they allowed him to elect the Caliph. Uthman agreed to this but Imam Ali (alayhissalam) said that he would only agree if Abdur Rahman promised not to give consideration to family but judge only on merit. He said this because Uthman was the brother-in-law of Abdur Rahman and the two were friends. Abdur Rahman accepted the condition and then talked to each of the candidates privately.

Zubayr was in favour of Imam Ali (alayhissalam), Talha was in favour of Uthman and Sa'd gave his vote in his uncle Abdur Rahman's hands. Both Imam Ali (alayhissalam) and Uthman pressed their own claim. Therefore the selection narrowed down to these two men.

The next day the mosque was crowded because everyone wanted to know who their new Caliph would be.

Abdur Rahman asked Imam Ali (alayhissalam) to become Caliph as long as he would agree to rule by the Holy Qur'an, the teachings of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) and the practices of Abu Bakr and Umar.

As expected, Imam Ali (alayhissalam) agreed to the first two conditions but flatly refused to follow the practices of Abu Bakr and Umar. When Uthman was given the same conditions, he agreed at once and was thus declared the third Caliph.

Imam Ali (alayhissalam) told Abdur Rahman,

> *"It is not the first time I have been deprived of my rights, but you have not been free of self interest in your decision."*

On hearing these words Abdur Rahman warned Imam Ali (alayhissalam) that Umar had said that the one who defies the selection should be killed, whereupon Imam Ali (alayhissalam) left the gathering in disgust.

His first speech to the public finished by saying, *"We were never preachers but the Lord will teach us."*

From the first day of his rule, Uthman began systematically replacing the governors of the major provinces with his own relatives from the Bani Umayyah.

Thus, in Kufa he appointed his drunkard brother Waleed to replace Sa'd bin abi Waqqaas. In Egypt he replaced Amr ibn al-Aas with his foster brother Abdallah bin Abi Sarh, who has been cursed in the Holy Qur'an (Surae An'am, verse 93) for inventing lies and saying that he had revelations from Allah.

He recalled back to Madina Hakam bin al-Aas, who had been exiled for life by the Holy Prophet (sallallaho alayhe wa aalehi wasallam). Hakam was Uthman's uncle and Uthman made Hakam's evil son Marwan his secretary and gave him huge gifts from the property of the Muslims. He also gave Marwan the property of Fadak and made him his son-in-law.

As Uthman began to spend the public money on his relatives openly, resentment against him grew from all quarters. Ammar ibn Yasir, an old and respected companion of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) challenged Uthman's conduct and was severely beaten for his words. This action against a man like Ammar outraged the people.

In Syria, another great companion of the Holy Prophet (sallallaho alayhe wa aalehi wasallam), Abu Zar Ghifari, was going around warning the governor Muawiya and the people against their evil ways. Muawiya sent Abu Zar to Madina where Uthman had the bad manners to insult him. He then cruelly banished the old man to Rabazha, in the desert of Najd, where he died of neglect two years later.

Uthman's high-handed behaviour and the cruelties and excesses of his worthless governors caused unrest throughout the empire. Riots broke out everywhere. In Madina itself there were calls to remove Uthman.

The Caliph was beset from all sides and turned to Imam Ali (alayhissalam) to appeal on his behalf. Imam Ali (alayhissalam) agreed, provided Uthman publicly apologised for his mistakes. In despair, Uthman mounted the pulpit and with a voice broken by sobs and tears he begged the forgiveness of Allah and assured the public that he was repentant. Because of his sorry state and the intervention of Imam Ali (alayhissalam) the people were quietened.

However, the Egyptians insisted that their cruel governor Abdallah bin Sarh be replaced by Muhammad the son of Abu Bakr. He was a pious man who had been raised from his infancy by Imam Ali (alayhissalam), who had married Abu Bakr's widow.

Uthman agreed to this demand, but secretly sent a letter to his brother in Egypt warning him of the situation and advising him to kill a few out of that delegation. Unfortunately for Uthman, this messenger was intercepted on the way to Egypt. The Egyptians were outraged by the Caliph's treachery and returned to Madina in a furious mood. The news of his actions spread and finally Uthman had to take refuge in his palace which was then surrounded by people calling for his blood.

After a siege of 40 days the palace was broken into and Uthman was killed by repeated stab wounds. His body was buried in the graveyard of the Jews. He was 82 years old and had ruled for 11 years.

History Chapter 04

THE CALIPHATE OF IMAM ALI (ALAYHISSALAM)

After the murder of Uthman, there was great unrest in the city of Madina due to the absence of any government. The main citizens of the city called for the immediate election of a Caliph to end the danger of a civil war. Two men had ambitions to become Caliph. They were Talha and Zubayr, both brothers-in-law of Ayesha, the widow of the Holy Prophet (sallallaho alayhe wa aalehi wasallam). However, to the great disadvantage of these two candidates, she was in Makka for pilgrimage at the time.

The people of Madina, however, wanted Imam Ali (alayhissalam) to be their Caliph. He was a man admired by his friends and enemies alike for his courage, piety, eloquence, wisdom and kinship to the Holy Prophet (sallallaho alayhe wa aalehi wasallam). After having been ruled by weak men the people now turned to the man who had been nominated to lead them in the first place. However, Imam Ali (alayhissalam) refused their offer and said that he would rather remain as an advisor to any Caliph they elected.

The people of Madina insisted that they would follow none but him and at last he reluctantly agreed. He said,

> *"I must say frankly at the outset that I shall deal with you according to the Holy Qur'an and to the best of my knowledge and judgement."*

This condition was accepted, but Imam Ali (alayhissalam) asked that his nomination be made in public so that if anyone had anything to say, they would have an opportunity to do so.

Next day in the mosque of Madina most of the Muslims were present to pay allegiance to Imam Ali (alayhissalam), including Talha and Zubayr. Imam Ali (alayhissalam) thus took over as the fourth Caliph of the Muslims.

After a few days Talha and Zubayr and a few others came to Imam Ali (alayhissalam) asking that the murder of Uthman be avenged. Imam Ali (alayhissalam) knew fully well that some of these same people had been responsible for the riots that led to Uthman's death, and now they just wanted to stir up trouble. However, he told them that he had called Uthman's wife Naila and his secretary Marwan and asked them if they could identify the culprits since they had been with Uthman at the time of his death. Marwan did not come and Naila said that Uthman was killed by two men who she did not recognise. Under the circumstances Imam Ali (alayhissalam) could do nothing more unless further evidence came to light.

Meanwhile, the members of Bani Umayyah, most of whom had not paid allegiance to Imam Ali (alayhissalam), began to leave Madina. Imam Ali (alayhissalam) knew that they were up to no good and in anticipation of future trouble, he began to secure the good will of the Quraish and Ansar in Madina.

The first matter that Imam Ali (alayhissalam) attended to was replacing the worthless governors of Uthman. Most of the governors took over their new posts but the governor to

Kufa was stopped from entering that city while the governor to Syria was stopped by Muawiya's men and both had to return to Madina.

The Bani Umayyah, with the help of their leader Muawiya, began to stir up trouble for Imam Ali (alayhissalam) and his government. In the mosque of Damascus, Muawiya displayed the blood-stained shirt of Uthman and the chopped-off fingers of his wife Naila, to incite the anger of the people. They swore that they would take revenge for Uthman's death and Muawiya began to blame Imam Ali (alayhissalam) for doing nothing to bring the murderers to justice.

When his governors returned from Kufa and Syria, Imam Ali (alayhissalam) wrote letters to Abu Musa Ash'ari in Kufa and Muawiya in Syria demanding that they give way to the new governors.

Abu Musa wrote back from Kufa, stating that the Kufans were at the service of the new Caliph, but Muawiya did not send a reply for three months. Finally, his messenger arrived with a letter. When Imam Ali (alayhissalam) opened the letter it contained no words at all and was a gesture of outright defiance. In addition the messenger informed him that Muawiya had gathered 60,000 men ready to avenge the murder of Uthman on Imam Ali (alayhissalam).

This news astonished Imam Ali (alayhissalam) and he said,

"I call God to witness that I am not guilty and that it is a false charge."

The cunning Muawiya had managed to rouse the hatred of the people of Syria against Imam Ali (alayhissalam) by using Uthman's murder as an excuse. However, Imam Ali (alayhissalam) declared that only the sword would decide matters between Muawiya and himself and he gave orders for an army to be gathered to march to Syria.

Meanwhile, Talha and Zubayr had plans of their own and proceeded to Makka on the excuse of performing Umrah. On the way they joined Ayesha the widow of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) who was also using the death of Uthman to create trouble for Imam Ali (alayhissalam), whom she had always hated.

Thus, Imam Ali (alayhissalam) was faced with a double threat to the security of his government - from Ayesha in Makka and from Muawiya in Syria.

History Chapter 05

THE BATTLE OF JAMAL

Ayesha, the widow of the Holy Prophet (sallallaho alayhe wa aalehi wasallam), was in Makka for the pilgrimage when Uthman was killed. She had always expected either Talha or Zubayr to succeed him and when she heard of Imam Ali's (alayhissalam) appointment as Caliph, she was very upset.

She declared herself as the avenger of the murder of Uthman and prepared to wage war against Imam Ali (alayhissalam), whom she had never liked.

She managed to recruit the support of the powerful clan of Bani Umayyah, to whom Uthman had belonged. The ex-governors of Uthman, who had been replaced by Imam Ali (alayhissalam), also joined her and the ex-governor of Yemen provided her with the means of financing her war by giving her the treasure he had stolen from Yemen when he was deposed. Talha and Zubayr also joined her, in spite of their oath of allegiance to Imam Ali (alayhissalam). A large number of aimless drifters were also paid to enlist in the army.

The preparations of war having been completed, Ayesha's army proceeded to Basra. Before leaving, she had asked Umme Salma, a faithful widow of the Holy Prophet (sallallaho alayhe wa aalehi wasallam), to accompany her. Umme Salma had indignantly refused, reminding Ayesha that the Holy Prophet (sallallaho alayhe wa aalehi wasallam) had said that Imam Ali (alayhissalam) was his successor and whoever disobeyed him, disobeyed the Holy Prophet (sallallaho alayhe wa aalehi wasallam) himself. She also reminded her of the time when he had addressed all his wives saying that the dogs of Hawab would bark at one of his wives, who would be part of a rebellious mob. She then warned Ayesha not to be fooled by the words of Talha and Zubayr who would only entangle her in wrong deeds. This advice had a sobering effect on Ayesha, who almost gave up her plan. However, her adopted son, Abdallah bin Zubayr, convinced her to go ahead.

Ayesha mounted on a litter on the camel al-Askar, and marched from Makka at the head of 1,000 men. On her right was Talha and on her left, Zubayr. On their way many more joined them, swelling their numbers to 3,000.

On the way to Basra, the rebel army received news that Imam Ali (alayhissalam) had come out of Madina in their pursuit. They decided to leave the main road and proceed to Basra through a different route. When they passed through the valley of Hawab the dogs of the village surrounded Ayesha's camel, barking loudly. She was immediately worried and asked for the name of the place. When she was told it was Hawab, she was shocked and she despairingly cried,

> *"Alas! Alas! I am the wretched woman of Hawab. The Prophet of Allah had already warned me against this."*

She got off her camel and refused to go any further. Talha and Zubayr tried to convince her that the place was not Hawab and even brought 50 witnesses to testify to this lie, but in vain.

Finally, they raised a cry that Imam Ali (alayhissalam) was approaching, and Ayesha, struck with terror, quickly remounted and the march was resumed.

The army reached Basra and camped in the suburbs. Ayesha, Talha and Zubayr began talks with the leading citizens of Basra, trying to get their support for their cause. In this they failed and were subjected to ridicule.
Finally, some of them entered the city and during the congregational prayers, they treacherously captured Imam Ali's (alayhissalam) governor, Uthman bin Huneif, after killing 40 of his guards. Fighting broke out in the city and many of Imam Ali's (alayhissalam) supporters were killed before Ayesha gained control of Basra. The governor, Uthman, suffered the indignity of having his eyebrows, moustache and beard plucked out, hair by hair, before being turned out of the city.

Meanwhile, Imam Ali (alayhissalam) had received information about Ayesha's plans from Umme Salma, and news of the disturbances in Makka and Basra also came through.

Imam Ali (alayhissalam) made immediate plans to march towards Basra but could only raise 900 men with difficulty. This was because the people were reluctant to fight Ayesha, who was considered to be the Mother of the Faithful by virtue of being the widow of the Holy Prophet (sallallaho alayhe wa aalehi wasallam). Also, Muawiya had succeeded in making people think that Imam Ali (alayhissalam) was somehow involved in the murder of Uthman.

In Kufa, Imam Hasan (alayhissalam) raised 9,000 men, and other units arrived as well, all joining Imam Ali (alayhissalam) at his camp at Zhi-Q'ar. Meanwhile, Uthman bin Huneif arrived with fresh news from Basra. Uthman bin Huneif said to Imam(alayhissalam) that he had left them as an old man but had returned as a beardless youth.

Imam Ali (alayhissalam) wrote letters to Ayesha, Talha and Zubayr, warning them against the unwise steps they had taken, but his words were ignored. Finally he marched to Basra at the head of 20,000 men.

Ayesha's forces numbered 30,000 but they were mostly raw recruits, while Imam Ali's army was full of battle veterans.

In Basra, the sight of Imam Ali's (alayhissalam) men in battle formation filled Ayesha and her comrades with terror. Imam Ali (alayhissalam) talked at length with Talha and Zubayr, negotiating for peace. He reminded them of the words of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) regarding his authority, which they both admitted they had heard. Zubayr was ashamed of his deeds and left the scene but Talha remained doubtful. Ayesha was furious at the conduct of the two and ordered a raid at night time to end the chance of peace.

The next morning Ayesha mounted her camel al-Askar and urged her troops to prepare for battle. Thus began the unfortunate Battle of Jamal (Camel), where Muslims fought each other for the first time. Although outnumbered, Imam Ali (alayhissalam) and his soldiers were too

skilled to be defeated. Soon victory began to incline towards Imam Ali (alayhissalam). Talha was wounded and later died. Ayesha's camel was brought down and Imam Ali (alayhissalam) ordered his adopted son Muhammad bin Abu Bakr to take care of Ayesha who was his half-sister.

After that, the battle was soon over, and Imam Ali (alayhissalam) declared a general amnesty for all the rebels.

Ayesha's plans had come to nothing and 10,000 men lay dead as a result of her jealousy. In this battle Imam Ali (alayhissalam) restrained his men from taking any war booty and all property found on the battle ground was gathered in the mosque of Basra, from where the owners could claim their possessions.

THE BATTLE OF SIFFIN

After the battle of Jamal was over, Imam Ali (alayhissalam) returned from Basra to Kufa in Rajab of 36 A.H. He decided to set up the capital of his government in Kufa because it was more centrally placed in the Muslim Empire, and he could halt Muawiya's progress into Iraq.

Before marching towards Muawiya, Imam Ali (alayhissalam) tried to settle matters peacefully by sending Jarir, the governor of Hamdan, to Syria as an envoy. However, Jarir became so engrossed in the entertainment that Muawiya put his way, that he wasted his time in Syria. He finally returned three months later with the useless message that peace could only be negotiated if the murderers of Uthman were brought to justice.

Imam Ali (alayhissalam) decided that matters could be only decided by war, so he marched without delay through the Mesopotamian desert to Riqqa at the banks of the Euphrates. After crossing the river by constructing a bridge they came across the Syrian outposts at Sur al-Rum. There were a few skirmishes between the armies but the Syrians gave way and in the month of Zilhaj of 36 A.H., the army of Imam Ali (alayhissalam) came into sight of Muawiya's main forces, which had already camped at Siffin.

At Siffin, Muawiya had stationed his general, Abul Awr, with 10,000 men on the river to stop the access to water for Imam Ali's (alayhissalam) army. Imam Ali (alayhissalam) sent a message to Muawiya that this action was not necessary because, after all, the people whom he was refusing water were also Muslims. He further assured Muawiya that if the situation had been reversed, the river would have been open to both armieYs. However, Muawiya sent back a message that the murderers of Uthman had not allowed him any water when they had laid siege to his palace, and Muawiya was avenging that action.

Imam Ali (alayhissalam) knew that this situation would be intolerable and he launched an attack under Malike Ashtar. The brave commander secured the river after heavy fighting and Abul Awr was dislodged from its banks. Having control of the river, Imam Ali (alayhissalam) kept to his word and allowed unlimited access to Muawiya's side.

Imam Ali (alayhissalam) divided his army of 90,000 men into seven units each commanded by brave warriors. Muawiya similarly divided his army of 120,000 men into seven columns. Every day one column from each army would engage one another in combat.

The battles were mostly restricted to single combats or small groups fighting because Imam Ali (alayhissalam) was trying to avoid the serious loss of Muslim lives that would have resulted from a full scale battle. The month of Zilhaj ended in this manner and the month of Muharram, in which fighting is forbidden, set in. During this month, Imam Ali (alayhissalam) tried hard to resolve the crisis by negotiation, but to no avail. He pointed out that he was ready to punish the murderers of Uthman if Muawiya would point them out. However, Muawiya did not wish the matter to end so easily, because it was the issue of Uthman's unavenged death that had enabled him to gather such a large army.

In the month of Safar fighting was resumed. For a week, fierce battles raged all day. Every day the conflict got more severe and bitter. In the second week Imam Ali (alayhissalam) came to the battlefield for the first time. After a series of single combats, in which he overcame every opponent with his awesome skill, nobody would come to fight him.

He was forced to disguise himself to get anybody to challenge him. On one such occasion, an unsuspecting warrior from Muawiya's side attacked Imam Ali (alayhissalam). The man was

struck with a single sweep of Zulfiqar with such force by Imam Ali (alayhissalam) that the upper half of his body was severed from the lower half. Those who watched thought that the blow had missed, and it was only when the horse moved and the two halves fell to the ground, that people realised what had happened.

Day after day the loss of lives increased, especially in the ranks of Muawiya. However, Imam Ali (alayhissalam) also lost several distinguished Companions of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) from his side. Amongst them were Hashim bin Utba and Ammar ibn Yasir.

Ammar, who was 93 years old, had been informed by the Holy Prophet (sallallaho alayhe wa aalehi wasallam) that he would die fighting rebels and enemies of Islam. This was well known by all, and when he died there was some commotion in Muawiya's army. He managed to quieten them down by saying that, since Ammar had been brought to fight by Imam Ali (alayhissalam), it was he who was the cause of his death. He said that Imam Ali (alayhissalam) therefore was the rebel that the prophecy talked about, and not Muawiya. This nonsense argument was accepted by his men and war continued until the 13th night.

On that day the commander-in-chief of Imam Ali's (alayhissalam) army, Malike Ashtar, attacked the enemy ferociously. His shout of Allahu Akbar, every time he killed a man, was heard no less than 400 times.

The hero of the battle began to bring on victory when Amr ibn al-Aas on Muawiya's side said,

"Call the enemy to the Word of God."

Muawiya eagerly accepted these words and his men raised 500 copies of the Holy Qur'an on their spears, saying that the Holy Book would decide their differences. This trick had a strange effect on some people in the army of Imam Ali (alayhissalam), who dropped their weapons and agreed that the Holy Qur'an should decide the matter.

Imam Ali (alayhissalam) stepped into the battlefield urging his men to continue fighting and ignore the tricks of Muawiya, but they disobeyed. The war thus came to an unsatisfactory end, and it was decided that one representative from each side should meet to reach a final decision.

Imam Ali (alayhissalam) wanted Abdullah bin Abbas or Malike Ashtar to represent him, but his men insisted that Abu Musa Ash'ari be chosen instead. Muawiya appointed Amr ibn al-Aas to represent him. Abu Musa had neither wit nor tact and was no match for the cunning Amr al-Aas.

In the meeting that took place some months later, Abu Musa was badly tricked by Amr into giving up the rights of Imam Ali (alayhissalam).

Muawiya thus managed to escape certain defeat at Siffin. The damage done at the battle was great. Muawiya lost 45,000 men and 25,000 men were killed on the side of Imam Ali (alayhissalam).

History Chapter 07

THE BATTLE OF NAHRAWAN

After the unsatisfactory conclusion to the Battle of Siffin, Imam Ali (alayhissalam) returned with his army back to Kufa on the 13th of Safar 37 A.H. During the march, a group of 12,000 men kept themselves at a distance from the main part of the army.

The group was furious at the way things had ended at Siffin. These were the Kharjites (Kharjite means one who rebels against the lawful ruler). They were the same people who had put down their weapons on the battlefield. Now they said that Imam Ali (alayhissalam) had betrayed Islam by agreeing to the truce and should have referred judgement to the Holy Qur'an alone or continued to fight. They demanded that he repent for this great sin.

When the army neared Kufa, the Kharjites camped at a village named Harura. They started saying that all Muslims were equal and nobody could rule over the other. In this way, they denounced both Imam Ali (alayhissalam) and Muawiya and said that their belief was in *"La Hukma Illa Lillah",* meaning, *"No Rulership except by Allah alone."*

Imam Ali (alayhissalam) went to their camp and tried to explain to them that they were misunderstanding the words "*La Hukma Illa Lillah*", and that in accepting the arbitration (peace talks) at Siffin, he had not gone against the teachings of the Holy Qur'an.

He pointed out that they themselves were at fault, because they should never have laid down their arms and forced him to call back Malike Ashtar, who was at the point of securing victory. He reminded them that they had pressed for the arbitration and had forced him to appoint Abu Musa Ash'ari as their representative. He told them that he found their present behaviour very strange, considering their involvement in Siffin. To this they admitted that they had sinned but now they had repented for it and he should do the same.

Imam Ali (alayhissalam) replied that he was a true believer and did not have to repent because he had not committed any sin.

The Kharjites refused to accept the words of Imam Ali (alayhissalam) and awaited the decision of Amr ibn al-Aas and Abu Musa Ash'ari. When they learnt of the decision they decided to revolt, and they set up their headquarters at Nahrawan, a few miles from Baghdad. Some people came from Basra to join the rebels.

Meanwhile, Imam Ali (alayhissalam) received news that trouble was brewing in Nahrawan. He was involved in raising another army to march against Muawiya and wrote to the Kharjites that it was high time they joined his army. However, the Kharjites insultingly wrote back that they would think about it when he repented for his mistake at Siffin.

Imam Ali (alayhissalam) had already started towards Muawiya when he received the news that the Kharjites had raided the town of Mada'in but had been repelled back to their camp. They

were now committing horrible crimes around Nahrawan and killing all those who did not accept their viewpoint.

There was a danger that the Kharjites might attack Kufa while Imam Ali (alayhissalam) and his men were marching towards Muawiya, so Imam Ali (alayhissalam) decided to stop them. He changed his course eastward, crossed the river Tigris and approached Nahrawan.

Imam Ali (alayhissalam) sent a messenger to the Kharjites demanding that those people who had murdered innocent Muslims around their camp should be surrendered. The Kharjites replied that they were all equally responsible for killing these sinners.

There was some reluctance in the army of Imam Ali (alayhissalam) to fight the Kharjites, because they had been their companions against Muawiya at Siffin. Imam Ali (alayhissalam) himself did not desire the bloodshed of these misguided fanatics, so he placed his battle standard outside their camp and announced that all those who gathered around it or returned to their homes would be safe.

This announcement had the desired effect and most of the Kharjites began to leave. In the end, only a core of 1,800 die-hards were left under the command of Abdallah bin Wahab. These Kharjites swore that they would fight Imam Ali (alayhissalam) at any cost.

The Kharjites attacked Imam Ali's (alayhissalam) army with desperate courage. However, they did not stand a chance against the superior army that faced them and they were all killed except nine men. These nine managed to flee to Basra and elsewhere, where they spread the fire of their hatred and recruited more followers. Three years later, in 40 A.H., it was the Kharjites who sent out three assassins to kill Imam Ali (alayhissalam), Muawiya and Amr ibn al-Aas. The latter two survived but Imam Ali (alayhissalam) was martyred following Ibne Muljam's cowardly attack in the mosque of Kufa.

Having disposed of the Kharjites at Nahrawan, Imam Ali (alayhissalam) resumed his march to Syria. However, the chiefs of his followers urged him to stop at Kufa to let the men rest before the long journey and to enable the army to repair their weapons and armours. Imam Ali (alayhissalam) agreed to this request and camped at Nukhayla outside Kufa. The soldiers were allowed to leave the camp for a day.

On the next day, hardly any men returned and at length, Imam Ali (alayhissalam) entered Kufa and gave a stern sermon to the people. However, nobody came forward and finally, Imam Ali (alayhissalam) turned away from them in disappointment. The Syrian expedition was abandoned, never to be resumed.

History Chapter 08

IMAM ALI AN-NAQI (ALAYHISSALAM)

Name: Ali	
Title:	an-Naqi (The Pure) and al-Hadi (The Guide)
Kuniyat:	Abul Hasan
Father:	Imam Muhammad at-Taqi (alayhissalam)
Mother:	Bibi Summana Khatoon (alayhissalam)
Birthdate:	15th Zilhaj 212 A.H. in Madina
Imamat:	From 220 A.H. to 254 A.H.
Martyrdom:	3rd Rajab 254 A.H.
Buried :	Samarra, Iraq.

Imam (alayhissalam) was only 8 years old when his father died. Thus, like his father, he also took over the responsibility of Imamat at a very young age.

The Abbaside Caliph Ma'mun Rashid was succeeded by Mu'tasim, who ruled for 8 years. He was in turn followed by Wathiq Billah. During the 5 years of the reign of Wathiq, Imam (alayhissalam) and the Shia were allowed to live peacefully. After Wathiq, his brother Mutawakkil came to power.

Mutawakkil was notorious for his free living, immodesty and intoxication. He was the first Abbaside Caliph to hold and participate openly in parties where music, drinking, vain talk and all kinds of evil were practised.

For the first 4 years of his rule, Mutawakkil was occupied in state matters, so he did not trouble Imam (alayhissalam). After he was free from his affairs, he turned his attention to the activities of Imam (alayhissalam).

At the time, Imam (alayhissalam) was preaching to the people in Madina, guiding them to the right path and increasing their faith in Islam. The recognition of his great knowledge and attributes grew day by day. When Mutawakkil heard about his reputation and popularity, he was overcome by jealousy and felt that his own power was threatened.

Mutawakkil disguised his hatred for Imam (alayhissalam) and wrote to him, respectfully inviting him to come to Samarra to meet him. He claimed that he believed in the position of Imam (alayhissalam) and wanted to settle matters peacefully.

Although Imam (alayhissalam) was well aware of Mutawakkil's evil intentions, he knew that the consequences of refusing would be sure death. He therefore reluctantly decided to leave Madina, the beloved city of the Holy Prophet (sallallaho alayhe wa aalehi wasallam). When he arrived in Samarra, Mutawakkil totally ignored him and ordered that he should be put up in an inn provided by the state for beggars and homeless people.

Mutawakkil now showed his true colours by imprisoning Imam (alayhissalam) under the custody of a cruel hearted man by the name of Zarraqui. This man, however, soon changed his feelings on witnessing the manners and behaviour of Imam (alayhissalam). Thereafter, Mutawakkil transferred him to the prison of another cruel man called Sayeed. Here Imam (alayhissalam) remained until Fateh bin Khaqan became the prime minister of Mutawakkil. Fateh was a Shia and could not bear to see the miserable condition of Imam (alayhissalam), so he used his influence to secure his release. However, Mutawakkil kept a close watch on the activities of Imam (alayhissalam), trying to prove that he was acting against the government so as to have an excuse to kill him.

Although Mutawakkil was his most deadly enemy, Imam (alayhissalam) did not return this enmity. Once Mutawakkil happened to suffer from a serious sickness and his own doctors declared him incurable. Mutawakkil's mother approached Imam (alayhissalam) for help, and he prescribed an ointment that resulted in a spontaneous cure.

Mutawakkil was very hard towards descendants of Abu Talib and used to hunt out and kill them and had made life so terrifying for them that they were scattered far and wide. He did not content himself with this, but also showed his disrespect for the dead by demolishing the grave of Imam Husain (alayhissalam).

He prohibited anyone from going to Ziyarat to Karbala. If anyone tried, they were killed or put into underground prisons, never to be seen again.

Mutawakkil was finally killed by his own son Muntansir, who succeeded him. He was followed by Mustain Billah and Mu'taz Billah. It was the accursed Mu'taz who decided to kill Imam (alayhissalam) because he could not bear to see the devotion of the people to him. A messenger of Mu'taz came to Imam (alayhissalam) and managed to poison him. Imam (alayhissalam) died within a few hours. The funeral prayers were conducted by his son, Imam Hasan al-Askari (alayhissalam), and he was buried in Samarra. He was only 42 years at the time.

(Mnet-CLASS 9 - LESSON 7)

History Chapter 09

IMAM HASAN AL-ASKARI (ALAYHISSALAM)

Name: Hasan	
Title:	al-Askari (One who Lives Near the Soldiers)
Kuniyat:	Abu Muhammad
Father:	Imam Ali an-Naqi (alayhissalam)
Mother:	Bibi Saleel (alayhissalam)
Birthdate:	10th Rabiul Akhar 232 A.H. in Madina
Imamat:	From 254 A.H. to 260 A.H.
Martyrdom:	8th Rabiul Awwal 260 A.H.
Buried :	Samarra, Iraq.

Imam (alayhissalam) began his period of Imamat during the reign of Mu'taz Billah. Mu'taz was followed by Mu'tadi and then Mu'tamad. Although the Abbaside Caliphs were busy with their own political problems, they all kept a very strict eye on Imam (alayhissalam), and restricted his movements. In fact Imam (alayhissalam) spent the greater part of his life in the prisons of these cruel rulers.

The Abbaside Caliphs were more worried about the presence of Imam (alayhissalam) because they knew that his son would be the awaited "Mahdi". The Hadith of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) about the Mahdi was well known and the people eagerly waited for him to come and relieve them from their difficult life under the Abbasides. As a result, the rulers inflicted all sorts of calamities on Imam (alayhissalam). In spite of the fact that he had very little time with the people, he remained ever busy in guiding them to the right path by imparting his great religious knowledge. He managed to discharge his duties of Imamat with cheer and perseverance. History shows that the commentators of the Holy Qur'an have often quoted the interpretation of verses from Imam (alayhissalam).

When Mu'tamad came to power he realised that the way to stop the birth of the Mahdi was to make sure that Imam (alayhissalam) had no chance to marry and have a child. Accordingly, he decided to imprison him for life. Imam (alayhissalam) passed very difficult times in this prison and often had to go without food or water. He used to offer his prayers by carrying out Tayammum with earth.

One day Mu'tamad decide to torture Imam (alayhissalam) by putting him before wild lions. To his surprise and disappointment the beasts bowed in respect to Imam (alayhissalam) and did not harm him at all.

Imam (alayhissalam) had been in the prison of Mu'tamad in Baghdad for 2 years when Allah set into motion a series of events that was to lead to the birth of the Mahdi, our 12th Imam (alayhissalam).

At the time, there was a drought in Baghdad and people were desperately praying for rain. A Christian came to Baghdad and claimed that he could make it rain by praying in the Christian manner. As soon as he raised his hands in prayer, it began to rain.

The people became confused and many began to listen to his teachings because of his miraculous powers.

When news of this reached Mu'tamad, he realised that he had to do something to save the situation. After all, he was ruling in the name of Islam and he knew that his power would be threatened if the Muslims began to turn to Christianity.

Not knowing what to do, Mu'tamad at last decided that there was only one person who could help and that was Imam (alayhissalam). When Mu'tamad came to him, Imam (alayhissalam) did not refuse to help because it was his duty to defend Islam.

Imam (alayhissalam) asked Mu'tamad to gather the people and then call the Christian. When the people had assembled, he invited the Christian to demonstrate his ability. When he raised his hands to pray, some rain clouds appeared.

Imam (alayhissalam) stopped him and asked a soldier to go over to the Christian and bring back what he had in his hands. The soldier returned with a bone. When the Christian was told to resume his prayers, nothing happened. Imam (alayhissalam) explained to the people that the Christian was using a bone from the body of a Prophet of Allah. It was a special blessing from Allah that whenever a bone of one of His Prophets was raised to the sky, it showered with rain. Now Imam (alayhissalam) told the people that he himself would pray for the rain to fall.

As he raised his hands, rain clouds appeared immediately. The people began to go to their homes in fear of being drenched, but Imam (alayhissalam) told them that those clouds were not for Baghdad. Finally some clouds appeared which he said were meant for Baghdad. He told the people to go to their homes and then there were heavy rains and the water shortage in Baghdad came to an end.

The people were delighted at the actions of Imam (alayhissalam). Many did not know him because he had been in the prison for most of his life. When they asked him his address, he pointed to Mu'tamad and said that he was the king's guest. Mu'tamad was too embarrassed and scared to admit to the people that Imam (alayhissalam) was his prisoner, so he gave them the address of Imam Ali an-Naqi's (alayhissalam) house in Samarra. The people escorted Imam (alayhissalam) to his home and here he lived for a time during which our 12th Imam (alayhissalam) was born.

Mu'tamad could not bear hearing about the popularity of Imam (alayhissalam) and tried many times to have him killed. At last he sent a poisoned drink to him which caused the martyrdom of the Imam (alayhissalam) at the age of 28 years. The funeral prayers were led by our 12th Imam (alayhissalam) who was only 5 years old. Imam (alayhissalam) is buried besides his father in Samarra.

(Mnet-CLASS 9 - LESSON 8)

History Chapter 10

IMAM AL-MAHDI (ALAYHISSALAM)

1. Our Duties During the Period of Ghaybate Kubra

Although the Holy Imam (alayhissalam) is concealed from us, he is aware of our prayers, deeds, actions and troubles. Any believer who sincerely seeks help from him receives his assistance. During the period of his concealment we are required to perform certain actions to show our true belief in his presence.

It is the duty of every believer to remember the Holy Imam (alayhissalam) often, and to recite various du'as for his safety and well-being, such as Du'ae Ahad after every morning prayers, Du'ae Nudba on Fridays and Ziyarat after every daily prayer. At the same time, we should constantly ask Allah to hasten the reappearance of the Holy Imam (alayhissalam) so that he may improve the affairs of the Muslims and fill the world with peace.

While waiting for the Holy Imam (alayhissalam) to reappear, we should ensure that the religion of Islam is spread far and wide and that the faith of the believers remains strong. We should open and run religious schools and publish religious books and information.

Whenever the name of the Holy Imam (alayhissalam) is mentioned, one should stand up and put his right hand on his head as a mark of respect.

Just as we give charity (Sadqa) for the protection of our family, we should also give charity in the name of the Holy Imam (alayhissalam) for his safety. To show the Holy Imam (alayhissalam) that we are his sincere followers, we should frequently recite the Holy Qur'an and perform Haj and Ziyarat on his behalf. We should constantly remember him and send Salawat on him.

There are many ways to approach the Holy Imam (alayhissalam) for his help. In times of difficulty, we can write a petition (Arizah) to him stating our needs, and deposit it into a well or river. This can be done at any time (not necessarily the 15th of Shabaan), and provided the person practises Islam, prays, fasts and restrains himself from committing sin, the Holy Imam (alayhissalam) does come to his aid.

If there is fear of harm from anybody, one can seek the help of the Holy Imam (alayhissalam) by praying two raka'at Namaaz, followed by a brief Ziyarat, and then reciting:

"Ya Mawlaya, Ya Sahibuz Zamaan, ana Mustageethun Bika. Ya Mawlaya, Ikfini Sharra Man Yu'dhini." This means,
"O my Master! O Master of this Age, I need your help. O my Master! Protect me from the one who wishes to do me harm."

One way to meet the Holy Imam (alayhissalam) directly is to spend 40 Tuesday nights in the

mosque of Sahla in Kufa, after which the Holy Imam (alayhissalam) will approach you himself, Inshaallah.

It is important to constantly remember our Holy Imam (alayhissalam) and make preparations for his appearance. Those who do this are undoubtedly blessed with faith from Allah.

The Holy Prophet (sallallaho alayhe wa alehi wasallam) once told his companions:

"During the last days there will be believers whose faith will each be greater than 25 of you."

When his companions protested saying that they were his supporters and had risked their lives in the Holy Wars, he continued, saying:

"Although these Muslims will have never seen me or their Imam, they will remain true to their faith despite being surrounded by calamities and hostilities caused by their enemies."

2. The Signs Indicating the Reappearance of the Holy Imam (alayhissalam)

Imam Ali (alayhissalam) has said that there are some definite signs before the Holy Imam (alayhissalam) will appear. These are:

1. Dajaal will emerge. He is a wicked, one-eyed creature who will invite the people to worship him, claiming to be God.
2. There will be two eclipses in the Holy month of Ramadhan, contrary to normal calculations. There will be a solar eclipse on the 15th day and a lunar eclipse on the last day.
3. The sun will rise from the west.
4. An image of a man will appear in the sky opposite the sun.
5. A loud voice will be heard from the sky announcing that the Mahdi (alayhissalam) has come and inviting the people to pay allegiance to him. This voice will be heard and understood by every human being.
6. Sufiani will rise with his army and will wage a fierce war in his attempt to destroy the Holy Imam (alayhissalam). His army will be swallowed up by the earth between Makka and Madina.

There are many other signs that have been foretold, and some of them can be seen today. However, it is only when the specific events as listed above occur, that one can be sure that the Holy Imam (alayhissalam) has truly reappeared.

The Holy Imam (alayhissalam) will first emerge in Makka next to the Holy Ka`ba. At his invitation, 313 Muslims will proceed to Makka to swear the oath of allegiance to him. Thereafter, more Muslims will follow. Let us pray that when the time comes, we are blessed with the opportunity of being of service to our Holy Imam (alayhissalam).

History Chapter 11

IMAM AL-MAHDI (A.T.F.J.) IN QURAN AND HADEETH

Name : Muhammad
Title : al-Mahdi (The Guided One)
Kuniyat : Abul Qasim
Father : Imam Hasan al-Askari (alayhissalam)
Mother : Bibi Narjis Khatun (alayhissalam)
Birthdate : 15th Sha'baan 255 A.H. in Samarra
Imamat : From 260 A.H. till today
Martyrdom : He is still alive

Quran and Imam Al Mahdi a.s.

Sura e Qasas

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمْ الْوَارِثِينَ(5)

Aayat # 5 Translation: Jin logo ko Ru-e-arz par majboor aur bebas kar diya gaya hai Hum inhi par ehsaan kar kay inhay Imam- waaris aur zameen ka hukumraan banaakay Firaun o Haamaan aur un kay lashkar ko wahi cheez dikhaana chaahtay hai jis say who kha'if thay.

Sura e Noor

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمْ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئاً وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمْ الْفَاسِقُونَ(55)

Aayat # 55 Translation: Allah nay tum logo may say aisay momeneen kay saath jo amal e saaleh bhi kartay hai waadaa kiya hai kay jis tarha in say pehlay afraad ko zameen par apna khalifa banaaya hai isi tarha inhay bhi khalifa banaayega. Inhay apnay pasndeedah deen kay nifaaz ka kulli tour par ikhteyaar dega aur un kay khouf o hiras ko aman aur sukoon may tabdeel kar dega. Who meri ibaadat karegay aur kisi ko mera shareek nahi banaayege. Is kay baad jis nay bhi kufr kiya who faaseqeen say shumaar hoga.

Sura e Ambiya

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (105)

Aayat # 105 Translation: Hum nay Zuboor may bhi bataa diya hai kay zikr kay baad ru ay arz kay hukumraan meray saaleh banday hongay.

Sura e Touba

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (33)

Aayat # 33 Translation: Allah wohi hai jis nay apnay Rasul ko hidaayat aur deen e haqq say ia liye nawaaza hai taakay isay puray deen ka hukumraan banaaye khwa mushrekeen ko yeh baat naagawaar bhi guzray.

Ahadeeth and Imam Mahdi a.s.

1.}Saaeed bin Zubair nay Abdullah bin Abbas say riwaayat ki hai aur Abdullah nay nabi e aalemeen say naqal kiya hai aap nay farmaaya hai

"Meray Khulfaa, meray awsiya aur meray baad ru-ay zameen par hujjat e Khuda yaqeenaan baara {12} hongay jin may ka awwal mera bhai aur aakhri mera beta hoga.

Sahaaba nay arz kiya –*" Ya Rasulallah aap ka bhayi koun hai?*

Farmaaya – *" Ali ibn Abi Taalib"*

Arz kiya gaya – *" Aur aap ka beta koun hoga?"*

Farmaaya- *" Mahdi a.s. jo ru-ay arz ko is tarah adl o insaaf say pur kar dega jis tarah zulm o jour say pur hochuki hogi. Ba-khuda! Agar taqdeer e ilaahi kay mutaabiq is duniya ki zindagi say sirf ek din bhi bach rahega to Allah us ek din ko itna taweel kar dega kay is may mera beta Mahdi (alayhissalam) zuhoor karega. Isa bin Maryam a.s. aasmaan say nuzool karegay aur Imam Mahdi (alayhissalam) ki iqteda may namaz padhengay Ru-ay arz noor e rub say jagmagaa uthega. Is ki hukumat az mashriq ta maghrib hogi".*

2.} Bihaarul Anwaar jild 51

Allama Majlisi nay Shaykh Mufeed kay zariye Abu Ayyub Ansaari say riwaayat ki hai kay nabi e kareem nay apnay ayyam e marz may Janaab e Fatema a.s. say farmaya tha.

" Jis zaat kay qabza e qudrat may meri jaan hai us ki qasam! Is ummat kay liye yaqeenan ek Imam Mahdi a.s. hoga aur ba-khuda! Who teri hi zurriyat say hoga".

3.} Al Arbayeen az hafiz Abu Naeem – Jabir bin Abdullah Ansaari say manqul hai kay sarwar e ambiya (sallallaho alayhe wa alehi wasallam) nay farmaaya hai.

" Hazrat Isa a.s. aasmaan say naazil hongay to ummat e muslimaa ka ameer unhay daawat dega kay aayiye namaz padhaayiye. Hazrat Isa a.s. jawaab dengay – Nahi yeh sharaf ummat e Muhammed hi ko haasil hai kay tum hi ek doosray kay ameer ho.

(Ref.: "Al Imam al Mahdi --Wilaadat say Zuhoor Tak" by Sayyed Muhammed Kazim al Qazweeni)

History Chapter 12

FALSAFA E IJTEHAD AUR TAREEKH E IJTEHAD

1. Aalim aur Mujtahid mai farq:
2. Masoomeen nay tamaam masail apnay zamanay hi may kion na hal kar diye:
3. Mujtahid ki tehqeeq (research) ka tareeqa:
4. Masoomeein kay zamaanay may Ijtehad:
5. Ghaibat e Sughra may Ijtehad:
6. Masail e Din pohchaanay may Masoomeen ko dushwariyaa (difficulties):
7. Mazhab e Ahlaibait may ja'li (forged) ahadees shaamil karnay ki saazish:
8. Shia kutub e ahadees may Za'if (weak) ahadees honay ki wajah:
9. Fiqhi masail may apni ra'e (opinion) denay ka nuqsaan:
10. Taqleed kion karain:
11. Mujtahideen kay fatawa may ikhtilaaf ki wajah:
    Mafhoom samajhnay ka masala {Quran aur Ahadees ki fiqhi misalain}

(Ref: "Haqeeqi Islaam aur Takhliqi Islam" - compilation of Maulana Sadiq Hassan's majalis)

History Chapter 13

PROPHET MUSA (ALAYHISSALAM)

PART 1

During the reign of Prophet Yusuf (alayhissalam), he invited his father Prophet Ya'qub (alayhissalam) and his family to come to live in Egypt. The family settled there and in time grew to a large number and they were called the Bani Israa'il.

After several centuries, the Egyptian ruler (called Fir'aun/Pharaoh) that came to power was alarmed to see that the Bani Israa'il had become so many that they might pose a threat to the future security of the state. From that time onwards he made life for the Bani Israa'il difficult. Matters became particularly bad for them when a royal astrologer informed Fir'aun that a boy from the Bani Israa'il would soon be born and at whose hands Fir'aun's kingdom would be destroyed. On hearing this, the cruel king ordered that every male child born to the Bani Israa'il should be killed.

However, Allah had decided that Prophet Musa (alayhissalam) was to be born in such a dangerous environment and He arranged affairs to ensure the safety of His messenger. When Prophet Musa (alayhissalam) was born, his mother hid him to protect him from the king's soldiers. There was a great danger that the child would be discovered at any moment. At this time, Allah inspired her to put her baby in a water proof box and cast him into the waters of the Nile. She did this, and then sent her daughter to follow the little "boat" and see where it went.

The box floated towards the palace of Fir'aun, where somebody from his palace fished it out and brought the baby to him. He wanted to kill it immediately, suspecting that it might be a child of the Bani Israa'il, but his wife Aasiya, who was a pious woman, stopped him. They were childless, so she asked him to adopt the child.

Fir'aun agreed to his wife's request and then summoned some women to breastfeed the crying child. However, the baby refused milk from all the women who came to feed him. In the meantime Prophet Musa's sister came forward and offered to introduce a woman who she was certain the child would accept. Fir'aun asked for the woman to be summoned, and the girl brought her mother to the palace. The child immediately went to its real mother and thus Allah reunited mother and child in the very palace of Fir'aun.

As the years passed, Prophet Musa (alayhissalam) grew up strong and healthy. He had the knowledge, wisdom and manners that Allah grants all His Prophets. Prophet Musa (alayhissalam) resolved to end the oppression of all people under Fir'aun and he began by trying to help his own people, the Bani Israa'il. They realised that Allah had answered their prayers and their saviour would one day free them from the tyranny of Fir'aun.

Once Prophet Musa (alayhissalam) saw two men fighting. One was from Bani Israa'il, and shouted for help. Prophet Musa (alayhissalam) came to his rescue and struck the other man a single blow and unwittingly killed him. Later, he learned that his action had been seen by one

of Fir'aun's men and he wondered whether to leave the city. A warning from a friend that he was being hunted strengthened his resolve and he left the city secretly.

Prophet Musa (alayhissalam) walked for a long time without a fixed destination and finally reached Madyan. Here, he rested next to a well and saw that the shepherds had gathered to water their sheep. Two maidens were standing away from the crowd of men, waiting their turn. Prophet Musa (alayhissalam) went forward to help them draw the water. The maidens then departed, their work finished. However, one of them returned, informing Prophet Musa (alayhissalam) that her father wished to thank him personally for his help, and wanted to compensate him for his trouble. He went with her to her house and discovered that her father was Prophet Shuaib (alayhissalam).

Prophet Musa (alayhissalam) narrated the account of his trouble in Egypt and Prophet Shuaib (alayhissalam) assured him that he was safe in Madyan. He then offered him a job as a shepherd on the recommendation of his daughter, Safura. He said that he would allow Prophet Musa (alayhissalam) to marry Safura as long as he worked for him for 8 years. If he wished to work for longer, it would be his decision.

Prophet Musa (alayhissalam) thus married Safura and worked for her father for 10 years. At the end of this time, he left for Egypt with his wife and a few sheep that he had received as a gift. It was severe winter time and Prophet Musa (alayhissalam) lost his way in the night. Suddenly he saw a fire in the distance. He asked his wife to remain where she was and headed for the fire, thinking to bring some of it back to give them relief from the bitter cold.

When he reached Mount Sinai he saw that the flames were coming from a green tree but there was no one present. While Prophet Musa (alayhissalam) looked around in surprise, he suddenly heard a voice saying, "O Musa, I am your Lord! Take off your shoes for you have stepped on to the sacred valley of Tuwa." As Prophet Musa (alayhissalam) obeyed, he heard the voice ask him to throw his staff onto the ground. At once it changed into a serpent, scaring him. He was then commanded to lift the snake without fear and as he did so, it changed back into a stick.

Next he was commanded to put his hand under his armpit. When he drew it out again, his hand glowed with a dazzling light, brilliant like the sun. The Divine voice said to him, "O Musa! These are the two great Signs of your Lord. Go back to Fir'aun and his people and invite them towards your Lord!"

Prophet Musa (alayhissalam) requested that his brother, Prophet Haroon (alayhissalam) accompany him in his mission because he spoke with a fluent voice. This request was granted and thus Prophet Musa (alayhissalam) came back to Egypt.

PROPHET MUSA (alayhissalam) - PART 2

When Prophet Musa (alayhissalam) returned to Egypt from Madyan he first went to meet his mother, brother and sister. He informed his brother Prophet Haroon (alayhissalam) that their mission had begun and they prepared themselves to go to the court of Fir'aun.

Prophet Musa (alayhissalam) told Fir'aun that he was a Messenger of Allah and that he had brought clear proofs that he was speaking the truth. Fir'aun rejected this claim and then reminded Prophet Musa (alayhissalam) of the favours that he bestowed on him in his infancy. He also accused him of having run away after committing a murder.

Prophet Musa (alayhissalam) argued that he had only been raised away from his own tribe because his mother had been forced to abandon him in fear of his life. He also stated that he had not intentionally killed any man and then reminded Fir'aun of the message he had brought from Allah. Their conversation is recorded in the Holy Qur'an as follows:

> [*He (Fir'aun) said, "If you will take a lord besides me, I will most certainly imprison you". He (Musa) said, "What! even if I bring to you something manifest". He said, "Bring it then if you are one of the truthful ones". So he cast down his staff and lo! it suddenly become an obvious serpent. And he drew forth his hand, and lo! it appeared white to the onlookers.* *Shuara, 26 : 29 - 33*]

These miracles frightened Fir'aun and he turned to his ministers for advice. They assured him that Prophet Musa (alayhissalam) and Prophet Haroon (alayhissalam) were great magicians and that their own magicians could easily perform such tricks. Fir'aun called all the great magicians and tricksters in the land to his court. When they were told what had to be done, they were not worried. They threw pieces of rope on the ground and these cords began to wriggle like snakes. But when Prophet Musa (alayhissalam) cast his staff down his serpent ate all the pieces of rope. The magicians immediately realised that they were witnessing a miracle.

They were experts in trickery but they knew that Prophet Musa (alayhissalam) was not demonstrating a trick and immediately threw themselves in prostration saying, "We believe in the faith of Musa".

Their actions enraged Fir'aun who warned, "You have surrendered without my permission while he is only a greater magician than you. If you do not repent I will cut off your feet and hands and then crucify you". However, they were not afraid of the threats and were willing to die for their faith. In the end Fir'aun carried out his cruel threat.

Fir'aun realised that Prophet Musa (alayhissalam) posed a threat to his authority and decided to kill him. However, from his own court one of his advisers warned him against this action, saying, "If you think that Musa has made a false claim it will not harm you but himself. But if he speaks the truth, his Lord's Wrath will befall you".

This advice did not please Fir'aun and he increased his oppression of the Bani Israa'il and tried to intimidate Prophet Musa (alayhissalam) and his followers.

In the meantime, Allah commanded Prophet Musa (alayhissalam) to warn Fir'aun that Divine punishment would descend on him and his people if they continued in their ways. Fir'aun was under the spell of his own power and did not heed this warning. Soon the country was hit by famine. Swarms of locusts ate away the crops. The river Nile flooded its banks causing great

destruction. The people were afflicted with lice and tumours.

When these calamities befell the people they rushed to Prophet Musa (alayhissalam) asking him to pray for their relief and promised to embrace his religion. But when they were cured and the situation improved, they returned to their idol worship.

Finally the grace period that Allah had granted Fir'aun and his people came to an end. The Holy Qur'an says:

> [*We commanded Musa, "Journey by night with Our creatures, and strike a dry path for them through the sea. Do not fear being overtaken by Fir'aun nor have dread of anything". Fir'aun followed them with his army, but the sea overpowered and engulfed them. Fir'aun had led his people astray and did not rightly guide them.*
>
> *Ta Ha, 20 : 77 - 79*]

Prophet Musa (alayhissalam) gathered the people of Bani Israa'il and departed with them for Palestine. Fir'aun learnt of their escape and followed them with a huge army. When the Bani Israa'il reached the Red Sea they saw Fir'aun approaching and were sure they were going to be killed. However, Prophet Musa (alayhissalam) struck the waters of the sea with his staff and the waters parted, making a dry path. The people rushed through and crossed safely. When Fir'aun saw the path he entered the sea at the head of his army. But while he was in the middle of the sea the waters suddenly closed around him and his men.

In the final moments of his life Fir'aun recognised the Power and Greatness of Allah and he desperately offered his repentance saying. "I solemnly declare that there is no god but the Lord of Musa, and I am one of the believers". However, it was too little too late because once the Curse of Allah takes its course it is futile to ask for forgiveness.

Fir'aun and his people drowned under the deep sea and Allah caused their dead bodies to be thrown onto the shore. The preserved body of Fir'aun can be seen in the Cairo museum even today, a lasting lesson for mankind.

PROPHET MUSA (alayhissalam) - PART 3

The people of Bani Israa'il had been rescued from Fir'aun by Prophet Musa (alayhissalam) and now they followed him to their promised homeland in Palestine. When they had come some way from Egypt, they came to a place where the people worshipped idols. This reminded them of their days in Egypt and they asked Prophet Musa (alayhissalam) if they could also have one idol for themselves.

How soon had the Bani Israa'il forgotten Allah and His favours! They had seen the tragic end of Fir'aun and yet had not learnt from it. Prophet Musa (alayhissalam) addressed them harshly, reminding them about their covenant with Allah. The people were ashamed of their conduct and promised that they would not make the mistake again.

Prophet Musa (alayhissalam) had promised the Bani Israa'il that once they left Egypt he would bring to them a Divine Book for their guidance. Now that Fir'aun was dead, Prophet Musa (alayhissalam) prayed to Allah for that Book. Allah commanded him to come to Mount Sinai and pass thirty nights there. The Holy Qur'an says:

> [*We made an appointment of thirty nights with Musa to which we added ten more, so the term set by the Lord was completed in forty nights. Musa said to Haroon, his brother, "Deputise for me among my people. Act rightly and do not follow the path of the mischief-makers".* *A'raaf, 7 : 142*]

When Prophet Musa (alayhissalam) returned to his people he had with him the Tawrat, with the Divine revelations inscribed on tablets of stone. However, a strange sight greeted him. In his absence, a man called Samiri had made a golden calf by collecting gold from the people of Bani Israa'il. Then he had sprinkled into its mouth some dust that he had collected from under the feet of the angel Jibraeel (alayhissalam), who he had seen on the day that Fir'aun was drowned. After the addition of the dust, the calf used to make a sound and the people began to worship it.

The sight of his people worshipping a calf enraged Prophet Musa (alayhissalam). He put the Tablets on the ground and furiously caught hold of his brother Prophet Haroon (alayhissalam) and demanded, "Why did you let the people of Bani Israa'il go astray and why did you not prevent them from this ignoble act?" Prophet Haroon (alayhissalam) explained that the people had ignored his guidance and he had not wanted to use force and cause division amongst them.

Gradually Prophet Musa's (alayhissalam) anger subsided and he addressed the Bani Israa'il saying, "O people! Do you not know that Allah promised you that if you remained steadfast in your faith He would bestow upon you happiness and prosperity? Do you wish to incur Allah's displeasure?"

The people blamed Samiri for misguiding them and repented of their actions. Prophet Musa (alayhissalam) urged them to devote themselves to the obedience of Allah and sincerely ask for His forgiveness. He then got the golden calf melted and threw every trace of it in the sea. Meanwhile, Samiri was seized with an illness that made him unable to bear the company of people. He passed the rest of his life living in the woods like a wild animal.

After a long journey, the Bani Israa'il finally came near the Holy Land of Baytul Muqaddas in Palestine. The Holy Qur'an says:

> [*When Musa told his people, "Recall Allah's favours to you. He made Messengers and kings out of your own people and gave you what He had not given others. Enter the Sacred promised land. Do not return to disbelief lest you become losers". They said, "Musa, a strong race of people is living there. We shall never go there unless they leave*

the land first.

Ma'idah, 5 : 20 - 22]

The many years spent under Fir'aun's oppression had robbed the people of Bani Israa'il of their self-respect and courage. They were frightened to approach Palestine and face the forces of the local people. Despite Prophet Musa's (alayhissalam) attempts to persuade them, they refused to move into Palestine. Instead, they said to him, "You and your Lord should go there and not we. We will stay away while you fight with the rulers and the people of Palestine. After the land is cleared of people, we will walk onto it".

Prophet Musa (alayhissalam) could not convince his people and gave it up, praying to Allah for a solution. As a result of their disobedience, Allah condemned the Bani Israa'il so that for forty years they remained in the wilderness, wandering without a homeland in the woods and deserts.

During these forty years a new generation of stronger and more courageous people replaced the older demoralised one. Prophet Musa (alayhissalam) and Prophet Haroon (alayhissalam) passed away, but Yusha' bin Nun, a successor of Prophet Musa (alayhissalam), led the Bani Israa'il and finally conquered Palestine. However, the faith of most of them was weak and time and time again they disobeyed Allah's commands. As a result Allah has cursed them in the Holy Qur'an as follows:

[*... And they drew on themselves the Wrath from Allah, because they used to reject the signs of Allah and kill His Apostles unjustly; because they disobeyed and transgressed.*

Baqarah, 2 : 61 (Part)]

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History Chapter 14

PROPHET ISA (ALAYHISSALAM)

PART 1

Prophet Isa (alayhissalam) was the son of Bibi Maryam (alayhissalam), daughter of Imran. She was from the descendants of Prophet Dawood (alayhissalam). Just before Bibi Maryam (alayhissalam) was born, her mother prayed to Allah to grant her a child whom she would dedicate to the service of the Holy Mosque in Baytul Muqaddas/Maqdas. Her prayer was granted and although she had expected to have a son, she kept her promise and delivered Bibi Maryam (alayhissalam) to the trustees of Baytul Muqaddas/ Maqdas. They decided that Prophet Zakariya (alayhissalam) would bring up the child. Her story and that of her blessed son Prophet Isa (alayhissalam) has been recorded in the beautiful and inimitable style of the Holy Qur'an in Suratu Maryam.

When Bibi Maryam (alayhissalam) came of age, Prophet Zakariya (alayhissalam) built her a special chamber where she lived and worshipped. When he went to visit her he found that she always had food. Prophet Zakariya (alayhissalam) asked her where the food came from and she said that it came from the Grace of Allah, Who always provides for the ones He loves.

One day while she was busy in her worship, Bibi Maryam (alayhissalam) was startled to see a young man suddenly appear before her. She was scared but the man said, "Do not be frightened, I am the angel Jibraeel and have brought to you the glad news that Almighty Allah is soon going to bless you with a son. He will be great in this world and in the hereafter and will speak while still in his cradle." Maryam was dismayed and asked, "How can this be possible when no man has ever touched me?". Jibraeel (alayhissalam) said, "Allah has Power over all things."

Soon after the angel had left, Bibi Maryam (alayhissalam) felt the signs of pregnancy. She was puzzled at the unnatural occurrence and also worried about how she would explain the baby to the people. According to some narrations, within nine hours she felt the pain of labour and managed to go out and rest under an old date-palm tree where Prophet Isa (alayhissalam) was born. Things had happened so quickly and in despair she cried, "Would that I had died and been forgotten before all this had happened!"

The Holy Qur'an says:

> [*Then (a voice) called out to her from beneath her, "Do not grieve, your Lord has caused a stream (to flow) from beneath you. And shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates. Then eat and drink ..." Maryam, 19 : 24 - 26*]

Thus consoled, she regained her confidence and returned to Baytul Muqaddas/ Maqdas with her baby in her arms. The Jews who saw her were surprised and began to accuse her saying that she had acted in a shameful manner while her parents had not been immoral people. She did not reply, but merely pointed at her baby.

The Holy Qur'an says:

> [*But she pointed unto him. They said, "How can we speak to one who is a child in the cradle?" He (Isa) said, "Verily I am a servant of Allah. He has given me a Book and made me a Prophet. And He has made me blessed wherever I am and He has enjoined on me prayer and poor-rate (Zakaat) for as long as I live. And (to be) dutiful to my mother and He has not made me insolent ..."* *Maryam 19 : 29 - 31*]

The miracle of Prophet Isa (alayhissalam) speaking to them from his cradle silenced the critics and left them astounded. The fame of the baby grew and many came from all over the country to see him and pay tribute to him.

The Jewish emperor, Herodotus, learnt about the birth of Prophet Isa (alayhissalam) and was immediately concerned about the threat to his power. He thus plotted to kill Prophet Isa (alayhissalam) to protect himself from any future trouble. However, Bibi Maryam (alayhissalam) learnt of the danger to her son and she left with him for Egypt.

In Egypt, Prophet Isa (alayhissalam) lived with his mother until he was 30 years old. Then he received the command of Allah to begin his mission and the Divine Book, Injeel, was revealed to him. Thus Prophet Isa (alayhissalam) returned to Baytul Muqaddas/ Maqdas to invite the Jews to the true religion of Allah .

As proof of his Divine appointment, Prophet Isa (alayhissalam) possessed certain miracles. He could raise the dead to life, restore the eyesight of the blind and cure the lepers. These remarkable powers attracted the Jews to him and some became believers. The rest of them became his deadly enemies because their religious leaders encouraged them to oppose the Prophet who had brought a message that superseded that of Prophet Musa (alayhissalam).

From amongst the few who has embraced the faith, Prophet Isa (alayhissalam) selected twelve as his apostles. These men learnt directly from Prophet Isa (alayhissalam) and he gave them authority to preach to the people according to the laws laid down in the Injeel.

Thus began the mission of one of the greatest Prophets of Allah . Day by day, his followers increased in number but his popularity made the Jews hate him even more. Despite their efforts to stop people from following the new faith, they were helpless against the Will of Allah .

PROPHET ISA (alayhissalam) - PART 2

Prophet Isa (alayhissalam) and his twelve disciples went from place to place, in towns and villages, inviting people to believe in One God and teaching them the Divine commandments contained in the Injeel.

The disciples were pious and virtuous men, but one day they asked Prophet Isa (alayhissalam) to show them a Sign of Allah so that they could experience first hand a direct contact with Him. Prophet Isa (alayhissalam) replied that if they truly had faith they should cultivate in themselves Taqwa, which means being mindful of the commands of Allah and being afraid of

His Wrath. However, they insisted, saying that they wanted to reassure themselves and become totally convinced of the existence of Allah and of the truthfulness of Prophet Isa (alayhissalam).

They said, "O Isa, does your Lord not possess enough power to send food for us from heaven?" At last Prophet Isa (alayhissalam) turned to Allah to ask Him to grant their wish. The Holy Qur'an says:

> [*When Isa prayed, "Lord, send us a table full of food from the heavens so that it will make a feast for us and for those who are yet to come in this world as an evidence from You. Give us sustenance, for You are the best Provider." Allah replied, "I am sending it to you but if anyone of you turns back to disbelief, I will make him suffer a torment that no one has ever suffered."*
>
> *Ma'idah, 5 : 114,115*]

When the food came, it served to increase the faith of the disciples. Many people who witnessed this miracle embraced the religion immediately. However, the activities of Prophet Isa (alayhissalam) caused a great stir amongst the Jews, who felt that their own religion was being threatened. They were enraged that his laws were different from those laid down in the Tawrat and that he did not consider Saturday as a holy day. They accused him of causing disruptions in their community with his magic. They refused to recognise him as a Messenger of Allah just like Prophet Musa (alayhissalam), and they began to plot against him.

The Jews finally decided to kill Prophet Isa (alayhissalam) and set about trying to find him. They caught and interrogated one of his disciples, whose name was Shamoon as-Safa (Simon Peter), but he gave them no information as to the whereabouts of Prophet Isa (alayhissalam). Then they came across another disciple, Yahuda (Judas). This man betrayed Prophet Isa (alayhissalam) after he was bribed with thirty pieces of silver.

The Jews had decided to arrest Prophet Isa (alayhissalam) and crucify him by nailing his hands and feet onto a wooden cross. This was a very painful and slow way of execution and the victim usually suffered a great deal before he died. When Prophet Isa (alayhissalam) heard that the Jews planned to arrest him he took shelter in a vacant house. Yahuda knew this and he led the Jews to the house.

Prophet Isa (alayhissalam) was a great Sign of Allah. His birth had been in remarkable circumstances and his life was also destined to be extraordinary. At the time when his life was in danger, he was raised by Allah to the heavens.

Meanwhile, Yahuda entered the house but found it empty. Allah caused the features of this treacherous disciple to change so that he exactly resembled Prophet Isa (alayhissalam). He came out of the house to report to the Jews, and was shocked when they seized him and dragged him away. Despite his protests, he was crucified. The Jews and even the Christians thus say that Prophet Isa (alayhissalam) was killed on the cross but the Holy Qur'an says about the Jews:

> [*That they said (boastfully), "Verily we killed the Messiah, Isa son of Mary, the Apostle*

of God."; but they killed him not, nor crucified him, but it was made to appear to them (that they had). And those who differ therein are full of doubts, with no (certain) knowledge. They only pursue a conjecture. They certainly did not kill him. Nay, Allah raised (lifted) him up to Himself; and Allah is Mighty, Wise.

Nisa, 4 : 157,158]

According to a prophecy of the Holy Prophet (sallallaho alayhe wa aalehi wasallam), when our 12th Holy Imam (alayhissalam) will re-appear, Prophet Isa (alayhissalam) will descend from the heavens and offer prayers behind him.

The Christian Era (A.D.) dates from the birth of Prophet Isa (alayhissalam). He was only 33 years old when he was raised to the heavens.

Mnet-CLASS 11

QURAN-M10

Diniyat Classes Muscat (DCM)(GIRLS)

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3. SURATUL LAYL 5

Quran Chapter 01

DU`Á FROM THE HOLY QUR'ÁN

Introduction

Put your faith in Alláh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Alláh owns the treasures of the heavens and the earth

Sometimes your Du`á is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Acceptance of your prayer does not mean an instant fulfilment of your wish. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

Alláh says about Du`á,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My servants ask you (O Mu<ammad) about me, then (say to them that) verily I am very near.

أُجِيبُ دَعْوَةَ الدَّا إِذَا دَعَانِ

I answer the prayer of the supplicant when he asks from Me.

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

So they should hear My call, and believe in Me, so that they may be led aright. (al-Baqaráh, 2:186)

Du`á 1

اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ
وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ
وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ
بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾
تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ

night;

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

وَتَرْزُقُ مَن تَشَاء بِغَيْرِ حِسَابٍ ﴿٢٧﴾

(Áli-Imrán, 3:26,27)

Du`á 2

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾

O our Lord! We believe, so forgive us and have mercy on us, and You are Most Merciful. (al-Mu'minún, 23:109)

Du`á 3

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

removes the distress? (an-Naml, 27:62)

Quran Chapter 02

SURA E INSHIRAH

أَلَمْ نَشْرَحْ لَكَ صَدْرَك 94:1

وَوَضَعْنَا عَنكَ وِزْرَك 94:2

الَّذِي أَنقَضَ ظَهْرَك 94:3

وَرَفَعْنَا لَكَ ذِكْرَك 94:4

فَإِنَّ مَعَ الْعُسْرِ يُسْرً 94:5

إِنَّ مَعَ الْعُسْرِ يُسْرً 94:6

فَإِذَا فَرَغْتَ فَانصَب 94:7

وَإِلَىٰ رَبِّكَ فَارْغَ 94:8

Quran Chapter 03

SURATUL LAYL

وَاللَّيْلِ إِذَا يَغْشَى 92:1

وَالنَّهَارِ إِذَا تَجَلَّى 92:2

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى 92:3

إِنَّ سَعْيَكُمْ لَشَتَّى 92:4

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَى 92:5

وَصَدَّقَ بِالْحُسْنَى 92:6

فَسَنُيَسِّرُهُ لِلْيُسْرَى 92:7

وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى 92:8

وَكَذَّبَ بِالْحُسْنَى 92:9

فَسَنُيَسِّرُهُ لِلْعُسْرَى 92:10

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى 92:11

إِنَّ عَلَيْنَا لَلْهُدَى 92:12

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى 92:13

فَأَنذَرْتُكُمْ نَارًا تَلَظَّى 92:14

لَا يَصْلَاهَا إِلَّا الْأَشْقَى 92:15

الَّذِي كَذَّبَ وَتَوَلَّى 92:16

وَسَيُجَنَّبُهَا الْأَتْقَى 92:17

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى 92:18

وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى 92:19

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى 92:20

وَلَسَوْفَ يَرْضَى 92:21

FIQH-M10

Diniyat Classes Muscat (DCM)(GIRLS)

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Fiqh Chapter 01

FIQHI ISTELAAHAAT

Note: Grey –done in M08

Highlighted –will do in M11(next yr)

Bold masail do this year

1.} Ehtiyaat: Woh tareeqaay amal jis say "amal" kay mutaabiq waaqe honay ka yaqeen haasil ho jaaye.

2.} Ehtiyaat e Laazim: Ehtiyaat e wajib. Dekhiye lafz "laazim".

3.} Ehtiyaat e Mustahab: Fatway kay alaawa ehtiyaat hai, is liye us ka lihaaz zaruri nahi hota.

4.} Ehtiyaat e Wajib: Woh hukum ju ehtiyaat kay mutaabiq ho aur faqih nay us kay saath fatwa na diya ho. Aisay masa'el may muqallid us mujhtahid ki taqleed kar sakta hai jo aalam kay baad ilm may sab say ziyaada ho.

5.} Ahwat: Ehtiyaat kay mutaabiq.

6.} Ishkaal hai: Is amal ki wajah say sharayi taqleef saaqit na hogi. Isay anjaam na dena chahiye. Is masa'lay may kisi dusray mujhtahid ki taraf ruju kiya jaa sakta hai bashartay kay us kay saath fatwa na ho.

7.} Azhar: Ziyaada zaahir.

Masa'lay say mtaaliq dalaael say ziyaada nazdeek daleelo kay saath muntabiq honay kay lehaaz say ziyaada waazeh. Yeh mujhtahid ka fatwa hai.

8.} Jaahil e Qaasir: Masa'le say naawqif aisa shakhs jo kisi door aftaada maqaam par rehnay ki wajah say hukmay masa'lay tak rasaayi haasil karnay say qaasir ho.

9.} Jaahil e Muqassir: Woh naawafiq shakhs jis kay liye masa'el ka seekhna mumkin raha ho lekin us nay kotaahi ki ho aur jaan boojh kar masa'el maalum na kiye ho.

10.} Haakim e Shara: Who mujhtahid e jaame sharayet, jis ka hukum, sharayi qawaaneen ki buniyaad par naafiz ho.

11.} Hadas e Asghar: Har who cheez jis ki wajah say namaz kay liye wudhu karna padhay. Yeh saat {7} cheezay hai:

i. **Peshaab**
ii. **Pakhaana**
iii. **Riyaah**
iv. **Neend**
v. **Aql ko zaael karnay waali chezay masalan deewaangi,masti ya behoshi.**
vi. **Istehaaza**
vii. **Jin cheezo ki wajah say ghusl wajib ho jaata hai.**

12.} Hadas e Akbar: Who cheez jis ki wajah say namaz kay liye ghusl karna padhay jaisay hayz,mas e mayyat, ehtelaam,jima'a .

13.} Hadd e Tarakhkhus: Musaafat ki woh had jahaa say azaan ki aawaaz sunaayi na day aur aabaadi ki deewaaray dikhaayi na day.

14.} Haraam: Har woh amal, jis ka tark karna karna shariyat ki nigaaho may zaruri ho.

15.} Dirham: 12 6/10 (12.6) chano kay barabar sikkay daar chaandi takreeban 2.50 gms.

16.} Zimmi Kaafir: Yahudi, Isaayi aur Majoosi, jo Islami mumlikat may rehtay ho aur Islam kay ijtemaayi qawaaneen ki paabandi ka waadaa karnay ki wajah say Islaami hukumat in ki jaan, maal aur aabroo ki hifaazat karay.

17.} Rijaa e Matlubiyat: Kisi amal ko matlubay parwardigaar honay ki ummeed may anjaam dena.

18.} Ruju karna: Palatna. Is ka istemaal do {2} maqaamaat par hua hai:

1. **Aalam jis masa'le may ehtiyaat e waajib ka hukum day, is mas'ley may kisi dusray mujhtahid ki taqleed karna.**
2. **Biwi ko talaaq e rajayi denay kay baad iddat kay douraan aisa koyi amal anjaam dena ya aisi koyi baat kehna jis say is baat ka pata chalay kay usay dobaara biwi bana liya hai.**

19.} Shaakhis: Zohar ka waqt maalum karnay kay liye zameen may gaadhi jaane waali lakdi.

20.} Talaaq: Aazaadi. Shariyat kay bataaye huay tareeqay kay mutaabiq nikaah todhna.

21.} Talaaq e Baa-en: Who talaaq jis kay baad mard ko ruju karnay ka haq nahi hota. [Tafseelaat e talaaq kay baab may dekhiye.]

22.} Talaaq e Khulaa: Us aurat ki talaaq jo shouhar ko naa-pasand karti ho aur talaaq lenay kay liye shouhar ko apna meher ya koyi maal bakhsh day. [Tafseelaat talaaq kay baab may dekhay.]

23.} Talaaq e Rajayi: Who talaaq jis may mard iddat kay douraan aurat ki taraf ruju kar sakta hai. [Is kay ehkaam talaaq kay baab may bayaan huay hai.]

24.} Talaaq e Mubaaraat: Who talaaq jis may miyaa biwi dono ek dusray say mutanaffir ho aur aurat talqaq kay liye shouhar ko kuch maal bakhsh day.

25.} Zaahir yeh hai: Fatwa yeh hai [siwaayi iskay kay ibaarat may is kay barkhilaaf koyi **qareena** moujood ho.]

26.} Zohar e Sharayi: Zohar e sharayi ka matlab aadhaa din guzarna hai. Masalan agar din baaraah[12] ghantay ka ho to tulu e aaftaab kay che [6] ghantay guzarnay kay baad aur agar terah[13] ghantay ka ho to saade che [6 ½] ghantay guzarnay kay baad aur agar giyaarah[11] ghantay ka ho to saadae paach[5 ½] ghantay guzarnay kay baad zohar e sharayi ka waqt hai. Zohar e sharayi ka waqt jo kay tulu e aaftaab kay baad aadha din guzarnay say guroob e aaftaab tak hai baaz mawaaqay par baarah [12] bajnay say chand minute pehlay aur kabhi baarah [12] bajnay kay chand minute baad hota hai.

27.} Adaalat: Woh ma'nawi kaifiyat jo taqwa ki wajah say insaan may paida hoti hai aur jiski wajah say who waajibaat ko anjaam deta hai aur muharrimaat ko tark karta hai.

28.} Aqd: Mua'hidah, Nikaah

29.} Fatwa: Sharayi masa'el may mujhtahid ka nazariya.

30.} Quraan kay sajday: Quraan may pandrah [15] aayatay aisi hai jin kay padhnay ya sunnay kay baad Khuda wanday Aalam ki azmat kay saamnay sajdaah karna chahaiye, In may say chaar [4] maqaamaat par sajdaah wajib aur gyaarah [11] maqaamaat par mustahab [mandub/delegate] hai.

Aayaatay sajdaah mandarja zel hai:

<u>Quran kay wajib sajday:</u>

1. **Para 21 Surah Sajdah Aayat 15**
2. **Para 24 Surah Fuseslat Aayat 3837**
3. **Para 27 Surah AnNajm Last aayat**
4. **Para 30 Surah Alaq Last Aayat**

<u>Quran kay mustahab sajday:</u>

1. **Para 9 Surah Aaraaf Last aayat**
2. **Para 13 Surah Ra'd Aayat 15**
3. **Para 14 Surah Nahl Aayat 50**

4. **Para 15 Surah Bani Israael Aayat 109**
5. **Para 16 Surah Maryam Aayat 58**
6. **Para 17 Surah Hajj Aayat 18**
7. **Para 17 Surah Hajj Aayat 77**
8. **Para 19 Surah Furqaan Aayat 60**
9. **Para 19 Surah Naml Aayat 26**
10. **Para 23 Surah ص [Sa'd] Aayat 24**
11. **Para 30 Surah Inshiqaaq Aayat 21**

31.} Qasday Qurbat: Marzi e Parwardigaar say qareeb honay ki niyyat.

32.} Quwwat say khaali nahi: Fatwa yeh hai [siwaayi is kay, kay ibaarat may is kay barkhilaaf koyi qareena moujood ho.]

33.} Laazim: Wajib, agar mujhtahid kisi amr kay wajib o laazim honay ka istefaada aayaat aur riwaayaat say is tarah karay kay is ka shaare ki taraf mansoob karna mumkin ho to is ki taabeer lafzay "waajib" kay zariye ki jaati hai aur agar is kay waajib o laazim honay ko kisi aur zariye masalan aqli dalaael say samjha ho is tarah kay is ka shaare ki taraf mansoob karna mumkin na ho to is ki taabeer lafzay "laazim" say ki jaati hai. Ehtiyaat e wajib aur ehtiyaat e laazim may bhi isi farq ko peshay nazar rakhna chahiye. Behar haal muqallid kay liye muqaame amal may 'wajib' aur 'laazim' kay darmiyaan koyi farq nahi hai.

34.} Mubaah: Who amal jo shariyat ki nigaaho may naa qaabil e sataayish ho aur naa qaabil e mazammat.[Yeh lafz wajib, haraam, mustahab, makruh kay muqaablay may hai]

35.} Majhoolul Maalik: Woh maal jis ka maalik maalum na ho.

36.} Mehram: who qareebi rishtedaar jin say kabhi nikaah nahi kiya jaa sakta.

37.} Muhrim: Jo shakhs hajj ya umray kay ehraam may ho.

38.} Mahalle Ishkaal hai: Is may ishkaal hai,Is amal ka sahi aur mukammal hona mushkil hai{muqallid is masa'le may kisi doosray mujhtahid ki taraf ruju kar sakta hai bashartay is kay saath fatwa na ho.}

39.} Mahaalay Taammul hai: Ehtiyaat karna chahiye [muqallid is masa'le may dusray mujhtahid ki taraf ruju kar sakta hai bashartay us kay saath fatwa na ho.]

40.} Musallemaat e Deen: Who zaruri aur qati'i umoor jo deen e islam ka juz o **layenfak** hai aur jinhay saaray musalmaan deen ka laazmi juzo maantay hai jaisay namaz, rozay ki fareezat aur in ka wujub. Im umoor ko 'zaruriyaat e deen' aur 'qataayaat e deen' bhi kehtay hai kyu kay yeh who umoor hai tasleem karna daaera e Islam kay andar rehnay kay liye azbas zaruri hai.

41.} Mustahab, Sunnat: Pasandeedah. Jo cheezay sharaa' muqaddas ko pasand ho lekin usay wajib qaraar na day. Har woh hukum jis ko karnay may sawab ho lekin tark karnay may gunaah na ho.

42.} Makruh: Na pasandeedah. Woh kaam jis ka anjaam dena haraam na ho lekin anjaam na dena behtar ho.

43.} Nisaab: Muayyan miqdaar ya muayyan hadd.

44.} Wajib: Har woh amal jis ka anjaam dena shariyat ki nigaaho may farz ho.

45.} Wajib e takheeri: Jab wujoob do cheezo may kisi ek say mutaaliq ho to in may say har ek ko waajib e ta-akhiri kehtay hai jaisay rozay kay kaffaray may teen cheezo kay darmiyaan ikhtiyaar hota hai

i. Ghulaam aazaad karna
ii. Saath[60] rozay rakhna.
iii. Saath[60] faqeero ko khan khilaana.

46.} Wajib e Ayni: Wo wajib jo har shakhs par khud wajib ho jaisay namaz, roza.

47.} Wajib e Kifaayi: Aisa wajib jisay agar kuch log anjaam day to baaqi logo say saaqit ho jaaye jaisay ghusl e mayyat sab par wajib hai lekin agar kuch log isay anjaam de day to baaqi logo say saaqit ho jaayega.

48.} Waqf: Asal maal ko zaati milkiyat say nikaal kar uski manfia't ko makhsoos afraad ya umoore khairiya kay saath makhsus karna.

49.} Wali: Sarparast masalan baap, dada, shouhar ya haakim e sharaa'

50.} Ehtiyat tark nahi karna chahiye: jis masale main ye istelah aye agar ismain mujtahid ka fatwa mazkoor na ho to iska matlab ehtiyat e wajib hoga aur agar mujtahid ka fatwa bhi mazkoor ho to is se ehtiyat ki takeed maqsood hoti hai.

52.} Aqwa : qawi nazarya

53.} Awla : Behtar – ziada munasib.

54.} Eeqa'a : Wo muamila jo yak-terfa(one sided) taur per waqe ho jata hai aur isay qubool karne walay ki zaroorat nahi hoti jaisay talaq may sirf talaq dena kafi hota hai, qubool karne ki zaroorat nahi hoti.

55.} Ba'eid hai : Fatwa is ke mutabiq nahi hai.

56.} Share' : Khudawand e aalam, Rasool(s a w).

57.} Tawaafun nisa : Hajj aur umra e mafrada ka aakhri tawaf jisay anjam na denay say hajj ya umra e mafrada karne walay per ham-bistari haram rehti hai.) magar nikah nahi tootta)

58.} Qasd e insha : Khareed o farokht ke manind kisi aitebari cheez ko is se marboot alfaaz ke zareye aalam e wajood may lanay ka irada.

59.} Kaffar e jam(majmuan kaffara) : Teeno kaffaray:-

1) 60 rozay rakhna

2) 60 faqeero ko pait bhar khana khilana

3) Ghulam aazad karna

60.} Najis : her wo cheez jo zati taur per paak ho lekin kisi najis cheez say bil-wasta(indirect) ya barah e raast(direct) mil jane ki wajah say najis ho gayi ho.

Fiqh Chapter 02

NAMAZ KE EHKAAM

Namaaz deeni aamal mein se behtareen amal hai-agar yeh baarghaahe Ilaahi mein qabool ho gayi to baaki saari iba'adat bhi qabool ho jaayegi aur agar yeh qabool na hui to dusre amaal bhi qubul na honge-jis tarah insaan din mein paanch daf'a neher mein nahaayeh dhooyeh to oose ke badan par meil kuchail nahi rehti oosi tarah paanch vaqt namaaz bhi insaan ko goonaah se paak kar deti hai aur behtar hai ke insaan awwal-e-vaqt me namaaz padhe-jo shakhs namaaz ko maa'muli aur ghair ahem samjhe woh oos shakhs ki maanind hai jo namaz na padhta ho-

Huzoor nabi-e-karim sallalaaho alehe wa aalihi wasallam ka irshaade giraami hai: jo shakhs namaaaz ko ehmiyat na de aur oose m'amuli cheez samjhe woh aakherat mein azaab ka mustaheq hai-

Ek din Aap sallalaho alaihe waaalehi wasallam massjid mein tashreef farmaa the k eek shakhs massjid mein daakhil hua aur namaaz padhne mein masshghool ho gaya laikin ruku aur sujood mukkamal taur par na baja laaya-oospar aap sallalaho alaihe wa aalehi wasallam ne farmaya "agar yehh shakhs is haalat mein mar jaaye jabki ooski namaaz padhne ka yeh tariqa hai to yehh hamaare deen par nahi marega" Pas insaan ko khayaal rakhna chahiyeh ke namaaz jaldi jaldi na padhe aur namaaz ki haalat mein khuda ki yaad mein rahe aur khushu aur khuzu aur waqar aur yaksooi se namaaz padhe aur yehh khayaal rakhe ke kis hasti se kalaam kar raha hai aur apne aaapko khuda wande aalim ki azmat aur buzurgi ke muqable mein haqeer aur naacheez samjhe-agar insaan poaari tarah in baaaton ki taraf mutawajjeh rahe woh apne aap se bekhabar ho jaatahai jaise ki namaaz ki haalat mein Hazrat-e-Ammerul Momineen Imam Ali(Alaihis Salaam)ke paao se teer kheech liya gaya aur aap ko khabar tak na hui-E'lawa azzen namaaz padhne waale ko chahiyeh ke woh tauba ,astaghfaar kare aur na sirf oon goonaaho ko jo namaaz qabool hone mein maaane hote ho-maslan hasad ,takkabur,ghibat ,haraam khana ,sharaab peena aur khums aur zakaat ka na ada karna-tark kare balke tamaam goonaah trak kar de-niz behtar hai ke jo kaam namaaz ka sawaab ghataatey hn woh kaam na kare-maslan oongne ki haalat mein ya peshhab rok kar khade na ho aur namaaz ke mauke par aasmaan ki taraf na dekhe aur woh kaam kare jo namaaz ka sawab badhaatay hain,msalan aqiq ki anghoothi ya paakeeza libaas phenna khanghi aur miswaak karna uar khushboo lagana-

Waajib Namazein

Cheh(6) namaazein waajib hain

1) Rozana ki namaazein
2) Namaaz-e-aayaat
3) Namaaz-e-mayyat
4) Khana-e-ka'ba kay waajib tawa'f ki namaaz
5) Baap ki qaz'a namaazein jo ehteyaat ki bina par bade bete par waajib hain
6) Jo namaazein ijaara, mannat, qasam ya ahad se waajib ho jaati hain

Namaaz-e-jummah rozaana ki namaazon mein se hai-

Rozana ki waajib Namaazein

Rozana ki waajib namaazein paanch hain:

Zohur aur asr(har ek chaar rakat ki) maghrib(teen rakat) ish'a(chaar rakat) aur fajr(do rakat)-

717. Insaan safar mein ho to zaruri hai ke chaar rakati namazain in sharait ke sath jo baad may bayan hongi,do(2) rakat padhe.

Zohur aur asr ki namazo ka vaqt

718. Zohur aur asr ki namaaz ka vaqt zawaal-e-aaftab (Zohur shara'ee) ke ba'ad se ghuroob-e-aaftaab tak hai laikin agar koi shakhs jaan bhoojh ke asr ki namaaz Zohur ki namaaz se pehle padhe to ooski asr ki namaaz baatil hai siwaayeh oos ke keh vaqt ki aakhir tak ek namaaz se zayada padhne ka vaqt baaki na ho kyoonki aisi surat mein agar oosne Zohur ki namaaz na padhi ho to ooski Zohur ki namaaz qaz'a hogi aur zaruri hai ke asr ki namaaz padhe aur agar koi shakhs oos vaqt se pehle ghalatfehmi ki bina par asr ki poori namaaz Zohur se pehle padh le to ooski namaaz sahihai aur zaruri hai ke phir Zohur ki namaaz padhe-ehteyaat-e-mustahab yeh hai ki ba'ad mein padhi jaane wali chaar rakat namaaz ko maa'fi zimma ki niyyat se padhe-

719. Agar koi shakhs Zohur ki namaaz pardhne se pehle asr ki namaaz padhna shuru kar de aur namaaz ke dauraan oose pata chale ke oosse ghalti hui hai to oose chahiyeh ki niyyat namaaz-e-Zohur ki jaanib mud de yaa'ni niyyat kare ke jo kuch main padh chuka hoon aur padh raha hoon aur padhoonga woh tamaam ki tamaam namaaz-e- Zohur hai aur jab namaaz khtam kare to phir asr ki namaaz padhe-

Maghrib aur Isha ki namaaz ka vaqt

723.Agar shak hoke suraj ghuroob hua hai ya nahi aur is baat ka ehtemaal ho ke suraj pahaado,imaaraton aur darakhton ke peeche chup gaya hai to zaruri hai ke jab tak masshriq ki taraf se surkhi jo suraj ghurrob hone ke ba'ad namudaar hoti hai,insaan ke sar ke oopar se na guzar jaaye,maghrib ki namaaz na padhe balki agar shak na ho tab bhi ehteyaat—e waajib ki bina par zaruri hai mazkurah watq tak sabr kare-

724.Maghrib aur isha ki namaaz ka vaqt mukhtaar shakhs ke liye aadhi raat tak rehta hai laikin jin logo ko koi uzr ho maslan bhool jaane ki wajah se yaa neend ya haiz yaa oon jaise dusre oomur ki wajah se aadhi raat se pehle namaaz na padh sake hon to oon ke liye maghrib aur isha ka vaqt fajr tulu hone tak baaki rehta hai laikin oon dono namaazon ke darmiyaan mutawajjeh hone ki surat mein tarteeb mo'tabar hai yaa'ni isha ki namaz ko jaan boojh ker magrib ki namaz sai pehlay perhay to batil hai.lakin agar isha ki namaz ada kernai ki miqdar sai ziyada waqt baqi na raha ho to is surat mai lazim hai kai isha ki namaz ko magrib ki namaz sai pehlay perhay.

725.Agar koi shakhs ghalatfehmi ki bina par isha ki namaaz maghrib ki namaaz se pehle padh le aur namaaz ke ba'ad oos amr ki jaanib mutawajjeh ho to ooski namaaz sahi hai aur zaruri hai ke maghrib ki namaaz oos ke baad parhay.

726.Agar koi shakhs maghrib ki namaaz bhool kar isha ki namaaz padhna mein masshghool ho jaaye aur namaaz ke dauraan oose pata chale ke oosne gahlti ki hai aur abhi who chuathi rakat ke ruku tak na pahoooncha ho to zaruri hai ke maghrib ki namaaz ki taraf niyat pher le aur namaaz ko tamaam kare aur ba'ad mein isha ki namaaz padhe aur agar chauthi rakat ke ruku mein jaa chuka ho to yeh kar sakta hai ke oose isha ki namaaz karaar dekar oos namaaz ko khatm kare aur ba'ad mein maghrib ki namaaz bajaa laayeh-

727. Isha ki namaaz ka vaqt mukhtaar shakhs ke liye aadhi raat tak hai aur raat ka hisaab suraj ghuroob hone ki a'ibtida se tulu-e-fajr tak hai.

728. Agar koi shakhs ikhtiyaari haalat mein maghrib aur isha ki namaaz aadhi raat tak na padhe to ehteyaat-e-waajib ki bina par zaruri hai azaan-e-subh se pehle qaz'a aur ada ki niyyat kiyeh baghair inn namaazon ko padhe.

Subh ki namaaz ka vaqt

729. Subh ki azaan ke kareeb masshriq ki taraf se ek safedi uupar uthti hai jise fajr-e-awwal kaha jaata hai –jab yehh safedi phail jaaye to fajr-e-duwwam aur subh ki namaaz ka awwal vaqt hai aur subh ki namaaz ka aakhri vaqt suraj nikalne tak hai-

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WAQT E FAZILAT E NAMAZE YOMIYA

(according to Aayatullah Seestani)

Namaz	**STARTS**	**ENDS**
Zohr	Zawal e aftaab say	Shakhis ka saya 4/7 hone tak *(afzal 2/7 tak)
Asr	Shakhis ka saya 2/7 say	Shakhis ka saya 6/7 tak (behter 4/7)
Maghrib	maghribe share'	sara asman black hone tak (musafir =1/4 raat tak)
Isha	sara asman siah(black)	1/3 raat tak
Fajr	subhe sadiq	sara asmaan safaid(white) hone tak

*zohrain ka waqt e fazeelat – agar shaded garmi ho to shakhis ka saya double hone tak baqi rehta hai

Fiqh Chapter 03

AUQAAT-E-NAMAAZ KE EHKAAM

730. Insaan namaaz mein oos vaqt masshgool ho sakta hai jab oose yaqeen ho jaaye je vaqt daakhil ho gaya hai ya do aadil mard vaqt daakhil hone ki khabar de balki kisi aesay shaks ki azaan ya gawahi par bhi iktefa kiya jaa sakta hai jis ke baare mein muqallif jaanta ho key yeh vaqt ka badi shiddat se kahyaal rakhta hai jab ki ooski baat par itminaan bhi aa jaaye-

731. Agar koi shakhs kisi fardi rukawat maslan binaa'yi na hone ya qaid khaane mein hone ki wajah se namaaz ka awwal vaqt dakhil hone ka yakeen na kar sakta ho to zaruri hai ke namaaz padhne mein taakhir kare haatta ke oose yakeen ya itmenaan ho jaaye ke vaqt daakhil ho gaya hai-isi tarah agra vaqt daakhil hone ka yakeen hone mein aisi cheez maaane ho jo amoomi ho maslan ba'adal ya ghubaar waghairah to ehteyaat-e-laazim ki bina par ooske liye bhi yahi hukm hai-

732. Agar mazkurah baala kisi tariqe se kisi shakhs ko itmenaan ho jaaye ke namaaz ka vaqt ho gaya aur woh namaaz mein mashghool ho jaaye laikin namaaz ke dauraan oose pata chale ke abhi vaqt daakhil nahi hua to ooski namaaz baatil hai aur agar namaaz ke ba'ad pata chale ke oosne saari namaaz vaqt se pehle padhi hai to ooske liye bhi yahi hukm hai-laikin agar namaaz ke dauraan oose pata chale ke vaqt daakhil ho gaya hai ya namaaz ke bad pata chale ke namaaz padhte hue vaqt daakhil ho gaya tha to ooski namaaz sahi hai-

733. Agar koi shakhs oos amr ke jaanib muttawajjeh na ho ke vaqt kay daakhil hone ka yakeen karke namaaz mein masshghool hona chaaheye laikin namaaz ke ba'ad oose m'aloom ho ke oosne saari namaaz vaqt mein padhi hai to ooski namaz sahi hai aur agar oose yeh pata chal jaaye ke oosne vaqt se pehle namaaz padhi hai ya usai yai pata na chalai kai waqt mai perhi hai ya waqt sai pehlay perhi hai to ooski namaaz baatil hai balki agar namaaz ke ba'ad pata chale ke namaaz ke dauraan vaqt daakhil ho gaya tha tab bhi zaruri hai ki oss namaz ko dobaara padhe-

734. Agar kis shakhs ko yakeen ko ke vaqt daakhil ho gaya hai aur namaz padhne lage laikin namaaz ke dauraan sahk kare ke vaqt daakhil hua hai ya nahi to ooski namaaz baatil hai-laikin agar namaaz ke dauraan oose yakeen ho gaya ho ke vaqt daakhil ho gaya hai aur shak kare ke jitni namaaz padhi hai woh vaqt mein padhi hai ya nahi to ooski namaaz sahi hai-

735. Agar namaaz ka vaqt itna tang ho ke namaaz ke baaz mustahab af'aal ada karne se namaaz ki kuch miqdar vaqt ke ba'ad phadni padti ho to zaruri hai ke woh mustahab oomur ko chod de-maslan agar qoonot padhne se namaaz ka kuch hissa vaqt ke ba'ad pahdna padta ho to zaruri heke qoonut na padhe aur agar phir bhi qoonut padh le to oosi surat mein namaaz sahi hogi jab kam az kam ek rakat namaaz ka vaqt mein padhi gayi ho.

736. Jis shakhs ke paas namaaz ki faqat ek rakat ada karne ka vaqt ho oose chahiyeh ki namaaz ada ki niyaat se padhe,albatta oose jaan bhoojh ke itni taakhir nahi karni chahiyeh.

737. Jo shakhs safar mein na ho agar ooske paas ghuroob-e-aaftaab tak paanch rakat namaaz padhne keh andaaze ke mutabiq vaqt ho to ose chahiyeh ke Zohur aur asr ki dono namazein tarteeb se padhe laikin agar ooske paas oose kam vaqt ho to zaruri hai ke sirf asr ki namaaz padhe aur ba'ad mein Zohur ki namaaz ki qaz'a kare aur phir isi tarah agar aadhi raat tak ooske paas paanch rakat namaaz padhne ke andaaze ke mutabiq vaqt ho to oose chahiyeh ke maghrib aur isha ki namaaz tarteeb sai padhe aur agar vaqt oosse kam ho to

zaruri hai ke sirf isha ki namaaz padhe aur ba'ad mein ada aur qaz'a ki niyyat kare baghair maghrib ki namaaz padhe.

738. Jo shakhs safar mein ho agar ghuroob-e-afftaab tak ooske paas teen rakat namaaz padhne ke andaaze ke mutabiq vaqt ho to oose chahiyeh ke Zohur aur asr ki namaazein padhe aur agar oosse kam vaqt ho to zaruri hai ke sirf asr ki namaaz padhe aur ba'ad mein namaaz-e-Zohur ki qaz'a kare aur agra aadhi raat tak ooske paas chaar rakat namaaz padhne ke andaaze ke mutabiq vaqt ho to oose chahiyeh ke maghrib aur isha ki namaaz tarteeb sai padhe aur agar namaaz ke teen rakat ke barabar vaqt baaki ho to zaruri hai ke isha ki namaaz padhe aur ba'ad mein maghrib ki namaaz baja'aa laayeh taaki namaaz-e-magrib ki ek rakat vaqt mein anjaam di jaaye aur agar namaaz ki teen rakat se kam vaqt baaki ho to zaruri hai ke pehle isha ki namaaz padhe aur ba'ad mein maghrib ki namaaz ada aur qaz'a ki niyyat ke baghair padhe aur agar isha ki namaaz padhne ke ba'ad maa'lum ho jaaye keh aadhi raat hone mein ek rakat ya oose zayada rakatein padhne ke liye vaqt hai to oose chahiyeh ke maghrib ki namaz fauran ada ki niyyat se baja laaye.

739. Insaan ke liye mustahab hai keh namaaz awwal-e-vaqt par padhe aur iske muttalik bohot zayada taaqid ki gayi hai aur jitna awwal-e-vaqt ke kareeb ho to behtar hai siwaayeh ooske keh oss mein taakhir kisi wajah se behtar ho, maslan is liye thoda sa intezaar kar ke namaaz jama'at ke saath padhe magar is shart kai saath kai fazilat ka waqt guzar na jae

740. Jab insaan ke paas koi aisa uzr ho keh agar awwal-e-vaqt par namaaz padhna chaahe to tayyamum karke namaaz padhne par majboor ho to ,is surat mein agar woh aakhir vaqt tak uzr ke door hone se mayoos ho ya is baat ka ehtemaal ho ke agar taakhiir ki to phir tayyamum bhi na kar paayehga to awwal-e-vaqt par tayyamum karke namaaz padh sakta hai .laikin agar mayoos na ho to zaruri hai ke itna intezaar kare ke ooska uzr door ho jaaye ya uzr ke door hone se mayoos ho jaaye aur agar oos baat ka uzr door na ho to aakhir vaqt mein namaaz padhe aur yehh zaruri nahi hai ke is qadr intezaar kare ke namaaz ke sirf waajib af'aal anjaam de sake balke agar ooske paas mustabaat-e-namaaz maslan ,azaan,iqaamat aur qoonoot ke liye bhi vaqt ho to woh tayyamum karke oon mustahabaat ke saath namaaz ada kar sakta hai aur tayyamum keh a'lawa dusri majbooriyon ki surat mein agarche uzr door hone ki surat mein ma'yoos na ho ooske ke liye ja'aez hai ke awwal-e-vaqt par namaaz padhe.laikin agar vaqt ke dauraan ooska uzr door ho jaaye to baaz surton mein zaruri hai ke dobaara namaaz padhe.

SUMMARY (not checked---------)

(Aayatullah Seestani tauzeehul masael-summary of masael b/w 732 to 740)

masala # 732

itmenan ho jaye ke waqt e namaz ho gaya hai – aur namaz shuru kare

- namaz ke dauran pata chalay-abhi waqt nahi huwa ---------- namz **batil** hai
- namaz ke baad pata chalay sari namaz waqt say pehlay parhi ---------- namaz **batil** hai

- namaz ke dauran pata chalay- waqt dakhil ho gaya hai ----------namaz **sahi** hai

(eg. abhi 2nd rakat may namaz ka waqt hai magar 1st rakat may nahi tha)*

- namaz ke baad pata chalay-namaz parhtay huway waqt dakhil ho gaya tha -----namaz **sahi** hai

(eg. 2nd rakat may namaz ka waqt dakhil ho gaya tha)*

*ye zarori hai ke us waqt pata chalay ke jab waqt dakhil ho chuka ho.

masala # 733

mutawajjeh nahi waqt dakhil hone may / be-khayali may namaz shuru kar di

- sari namaz waqt may parh hai-baad may pata chala ----------namaz **sahi** hai
- namaz waqt say pehlay hi parh li hai- pata chala ---------- namz **batil** hai
- pata na chalay ke waqt may parhi hai ya waqt se pehlay ---------- namz **batil** hai
- namaz ke baad pata chalay –dauran e namaz waqt ho gaya tha ---------- namz **batil** hai

masala # 734

yaqeen ho ke waqt e namaz aagaya hai & namaz parhnay lagay lekin

- dauran e namaz shak karay ke waqt dakhil huwa ya nahi ---------- namz **batil** hai
- dauran e namaz yaqeen ke waqt dakhil hai magar

  shak ho ke jitni parh chuke wo waqt may thi ya nahi ----------namaz **sahi** hai

masala # 737 & 738

jab safar may na ho(hazar may)

zohrain - 5 rakat ka waqt baqi ghurub se pehle – to pehle zohr phir asar, warna asar pehle(if less than 5)

maghrabain - 5 rakat ka waqt baqi ½ raat se pehle – pehle maghrib phir isha, warna isha pehle(if less than 5)

safar may ho

zohrain - 3 rakat ka waqt baqi ghurub se pehle – to pehle zohr phir asar, warna asar pehle(if less than 3)

maghrabain - 4 rakat ka waqt baqi ½ raat se pehle – pehle maghrib phir isha,

3 rakat ka waqt baqi ½ raat se pehle – pehle isha phir maghrib(1 rakat waqt may hogi),

2 rakat(less than 3) ka waqt baqi ½ raat se pehle – pehle isha phir maghrib(ada / qaza ke baghair),-- is soorat may- baad may pata chala maghrib ka waqt hai to maghrib ada ki niyyat say.(see # 736- 1 rakat ka waqt hai to ada ki niyyat se namaz)

masala # 740

a. Tayammum karna paray to:

i) aakhir e waqt uzr(excuse) dur hone say mayoos hai ya

takheer ki to tayammum bhi na kar paye ga

= awwal e waqt tayammum + namaz

agar aakhir e waqt tak uzr dur ho gaya – agha seestani= namaz repeat karna zaroori nahi

– agha Khui = namaz repeat karna zaroori hai

ii) aakhir e waqt uzr(excuse) dur hone say mayoos nahi

= intezar zaroori hai (itna ke uzr dur ho jaye ya uzr ke dur hone say mayoos ho jaye)

agar uzr baqi hai to tayammum se namaz, aakhir e waqt {mustahabaat ko add kar ke…}

b. Tayammum ke ilawa dusri majboori(eg jabira / badan najis etc)

agar uzr dur hone say mayoos nahi huwa(ummed hai uzr dur hoga)

= awwal e waqt namaz parh sakta hai magar

waqt ke doran uzr dur ho jaye – to baz sorato may namaz repeat karna hai aur baz may nahi

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741. Agar ek shakhs namaaz ke massa'el ka ilm na rakhta ho aur oon ko seikhe baghair sahi namaaz ki ada'egi par qudrat na rakhta ho ya oose namaz ki shakkiyaat ya sahu'iyaat ka ilm na ho aur oose is baat ka ehtemaal ho ke dauraan oon massa'el mein se koi na koi massla pesh aayehga aur ooske na seekhne ki wajah se kisi waajib ki mukhalifat ya kisi haraam ka artakab karna padega to zaruri hai ke oose seekhne ke liye namaaz ko awwal-e-vaqt se mua'khar karde.laikin agar is umeed par ke namaaz ko sahi tariqe se anjaam de legaa tu awaal-e-vaqt mein namaaz padhne mein masshghool ho jayeh.pas agar namaaz mein koi

aisa massla na pesh kis ka hukm na jaanta ho to ooski namaaz sahi ha.agar koi aisa massla pesh aa jaaye jika hukm na jaanta ho to ooske liye jaay'ez hai keh jin do baaton ka ehtemaal ho oon mein se ek ke mutabiq is ummeed par amal kare ke yahi ooski zimmedaari hogi uar namaaz khatm kare taa'ham zaruri hai ke namaaz ke ba'ad massla pooche aur ooski namaaz baatil saabit ho to dobaara padhe aur agar sahi ho to dobaara padhna laazim nahi hai.

742. Agar namaaz ka vaqt wa'see ho aur karz khwoha bhi apne karz ka muta'le'a kar raha ho to agar mumkin ho to zaruri hai ke pehle karz ada kare aur ba'ad mein namaaz padhe aur agar koi aisa dusra waajib kaam pesh aa jaaye jise fauran ba'jaa laana zaruri ho to osske liye bhi yahi hukm hai.maslan agar dekhe ke massjid najis ho gayi hai to zaruri hai ke pehle massjid ko paak kare aur ba'ad mein namaaz padhe aur agar mazkurah baala dono surton mein pehle namaaz padhe to goonaah ka martakab hoga laikin ooski namaaz sahi hogi.

Fiqh Chapter 04

WOH NAMAAZ JO TARTEEB SE PAHDNI ZARURI HAI

743. Zaruri hai ke insaan namaaz-e-asr Zohur ke ba'ad aur namaaz-e-isha maghrib ke ba'ad padhe.agar jaan bhoojh ke namaaz-e-asr Zohur se pehle aur namaaz-e-isha maghrlb se pehle padhe to ooski namaaz baatil hai.

744. Agar koi shakhs namaaz-e-Zohur ki niyyat se namaaz padhna shuru kare aur naamaz ke dauraan oose yaad aayeh ke namaaz-e-Zohur padh chuka hai to woh niyyat ko asr ki jaanib nahi mod sakta balke zaruri hai ke namaaz tod kar namaaz-e-asr padhe aur maghrib aur isha ki namaaz mein bhi yahi surat hai.

745. Agar namaaz-e-asr ke dauraan kisi shakhs ko yakeen ho ke oosne namaaz-e-Zohur nahi padhi hai aur woh niyyat ko namaaz-e-Zohur ki taraf mod de to to jon hi oose yaad aayeh ke woh namaaz-e-Zohur padh chuka hai to is surat mein ke oosne namaaz ke baaz aj'zaa ko Zohur ki namaaz ki niyyaat se anjam nay a zohr ki niyyat sai anjam diya ho laikin oon aj'zaa k asr ki niyyat se dobaara anjaam de de to woh niyyat ko dobara asr ki taraf modkar namaaz ko mukaamal kar sakta hai.laikin agar woh juz ek rakat mein ho phir to har surat mein namaaz baatil hai. Isi terhan agar wo juzzw aik rakat ka ruku ho ya do sajday houn to e/lazim ki bina per namaz batil hai

746. Agar kisi shakhs ko namaaz-e-asr ke dauraan shak ho ke oosne naamaaz-e-Zohur padhi hai ya nahi to zaruri he ke asr ki niyyat se namaaz tammam kare aur ba'ad mein Zohur ki namaaz padhe laikin agar vaqt itna kam ho ke namaaz padhne ke ba'ad suraj doob jaata ho aur ek rakat namaaz ke liye bhi vaqt baaki na bachta ho to laazim nahi hai ki Zohur ki namaz qaza padhe.

747. Agar kisi shakhs ko isha namaz ke dauraan shak ho jaaye ke oosne maghrib ki namaaz padhi hai ya nahi to zaruri hai ki isha ki niyyat se namaaz khatm kare aur ba'ad mein maghrib ki namaaz padhe laikin agar vaqt itna tang ho ki namaaz khatm hone ke ba'adaadhi raat ho jaati ho aur ek rakat namaaz ka vaqt bhi na bachta ho to namaaz-e-maghrib ki qaza oos par laazim nahi hai.

748. Agar koi shakhs isha ki chauthi rakatke ruku mai ponhanchnay ke ba'ad shak kare ke oosne namaaz-e-maghrib padhi hai ya nahi to zaruri hai ke namaaz mukkamal kare aur ba'ad mein maghrib ki namaaz ke liye vaqt baaki ho to maghrib ki namaaz padhe

749. Agar koi shakhs koi aisi namaaz jo oosne padh li ho ehteyaatan dobaara padhe aur namaaz ke dauraan oose yaad aayeh ke oos namaaz se pehle wali namaaz nahi padhi hai to woh niyyat oos namaaz ki taraf nahi mod sakta.maslan jab woh namaaz-e-asr ehteyaatan padh rah ho aur oose yaad aayeh ke oosne namaaz-e-Zohur nahi padhi to woh niyyat ko namaaz-e-Zohur ki taraf nahi mod sakta.

750. Namaaz qaza ki niyyat ada ki taraf aur namaaz-e-mustahab ki niyyat namaaz-e-waajib ki taraf modna jaiz nahi hai.

751. Agar ada namaaz ka vaqt wa'see ho to insaan namaaz ke dauraan yehh yaad aane par keh ooske zimme koi qaza namaz hai, niyyat ko namaaz-e-qaza ki taraf mod sakta hai.basharte yehh ke namaaz-e-qaza ki taraf niyyat modna mumkin ho, maslan agar woh namaaz-e-Zohur mein masshghool ho to niyyat ko qaza-e-subh ki taraf oosi surat mein mod sakta hai ke teesri rakat ke ruku mein daakhil na hua ho.

Fiqh Chapter 05

MUSTAHAB NAMAZEIN

752. Mustahab namaazein bohot si hain jinhe nafil namaazein bhi kah jaata hai.mustahab namaazon mein se rozana ki nafil namaazon ki bohot zayada taaqid ki gayi hai.yehh namaazein roz-e-jumme ke a'lawa 34 rakat hain jin mein se 8 rakat Zohur ki,8 rakat asr ki,4 rakat maghrib ki aur 2 rakat isha ki,11 rakat namaaz-e-shab(ya'ni tahhajjud) ki aur do rakat subh ki hoti hai aur choonki ehtiyaat –e-waajib ki bina par isha ki do rakat baith kar padhni zaruri hai. Is liye woh ek rakat shumaar hoti hai. Lekin Juma kay din Zohr aur Asr ki 16 rakat nafil par 4 rakat ka izafa ho jata hai.Behtar hai keh yeh poori poori 20 rakatein zawaal se pehle padhi jaaye. Siwaayeh do rakat ke jinka zawaal ke vaqt padha jaana behtar hai.

753. Namaaz-e-shab ki 11 rakaton mein se 8 rakatein , naafila-e-shab ki niyyat se do rakat namaaz-e-shifa ki niyyat se aur ek rakat namaaz-e-witr ki niyyat padhni zaruri hai aur namaaz-e-shab ka mukkamal tarika dua ki kitaabo mein mazkoor hai.

754. Nafil namaazein haalaat-e-ikhteyaar mein bhi baith kar padhi jaa sakti hain aur yeh bhi zaruri nahi hai keh do rakaton ko ek rakat samjha jaaye albatta behtar hai ke oonhein khade reh kar phadein.zaruri hai ke namaaz-e-isha ki nawaafil ehyiyaat-e-wajib ki bina par baith kar padhe.

755. Zohur aur asr ki nawaafil safar mein nahi padhni chahiyeh aur agar isha ki nawaafil ra'ja ki niyyat se padhe jaaye to koi harj nahi hai.

Rozaana Ki Nawafil Ka Waqt

756. Zohur ki nafil Zohur se pehle padhi jaati hai. Ooska vaqt awwal-e-Zohur se hai aur oos vaqt tak baaki rehta hai jab tak oose namaaz-e-Zohur tak ada karna mumkin ho.laikin agar koi shakhs Zohur ki nafil os vaqt tak mua'khir kar de ke shakhis ke saayeh ki woh miqdar jo Zohur ke ba'ad paida ho saat mein se do hisso ke barabar ho jaaye. Maslan shakhis ki lamba'yi saat baalisht ho aur saaya ki miqdar do baalist ho to is surat mein behtar yeh hai Zohur ki namaaz nafil se pehle padhe siwaayeh iske keh oos vaqt tak nafil ki ek rakat mukkamil kar chuka ho ke is surat mein nafil ko pehle mukkamil karna behtar hai.

757. Asr ki nafil, asr ki namaaz se pehle padhi jaati hai. Aur jab tak mumkin ho oose asr ki namaaz se pehle padha jaaye ooska vaqt tab tak baaki rehta hai jab tak oose namaz asr se pehle ada karna mumkin ho. Laikin agar koi shakhs asr ki nafilein oos vaqt tak muakkhir kar de ke shakhis ke saayeh ki woh miqdar jo Zohur ke baad paida ho saat mein se chaar hisso tak pohoonch jaaye to oos surat mein behtar hai ke insaan asr ki namaaz naafila se pehle padh le siwaayeh oos surat mein jiska tazkerah pichle massle mein kiya gaya hai.

758. Maghrib ki nafilaa ka vaqt maghrib ki namaaz khatm hone ke ba'ad hota hai aur jahan tak mumkin ho oose maghrib ki namaaz ke vaqt ke andar anjaam de diya jaaye. Laikin agar koi shakhs oos surkhi ke khatm hone tak jo suraj ke ghuroob ke baad se aasmaan mein dikhaayi deti hai maghrib ki namaaz mein taakhir kare to oos vaqt behtar yehh hai ke pehle isha ki namaaz padhe

759. Isha ki nafilaa ka vaqt namaaz khatm hone ke ba'ad se aadhi raat tak hai aur behtar hai ke namaz-e-isha khatm hone ke fauran ba'ad padhi jaaye.

760. Subh ki namaaz-e-nafila subh ki namaaz se pehle padhi jaati hai hain aur ooska vaqt namaaz-e-shab ka vaqt shuru hone ke itni deir baad shuru hota hai jis mein namaaz-e-shab ada ki jaa sake aur oos vaqt tak baaki rehta heke jab tak subh ki namaaz se pehle ooski ada'egi mumkin ho laikin agar koi shakhs subh ki namaaz ki nafilein mashriq ki surkhi zaahir hone tak na pade to oos surat mein behtar yeh hai ke pehle subh ki namaaz padhe.

761. Namaaz-e-shab ka awwal-e-vaqt mashoor kaul ki bina par aadhi raat hai. Yeh agarche ehwat behtar hai laikin ba'eed nahi hai ke oos ka vaqt raat ki ibteda se shuru ho aur subh ki azaan tak baaki rahe aur behtar yeh hai ki subh ki azaan ke kareeb padhi jaaye.

762. Agar koi shakhs oos vaqt bedaar ho jab subh tuloo ho rahi ho to ada aur qaza ki niyyat ke baghair namaaz-e-shab ada kar sakta hai.

Fiqh Chapter 06

NAMAAZ-E-GHUFAILA

763. Mustahab namaazon mein se ek namaaz-e-ghufaila hai jo maghrib aur isha ke darmiyaan padhi jaati hai .

is mein pehli rakat mein hamd ke ba'ad kisi dusri surat ke bajaaye yeh aayat(Sura Ambiya)padhni zaruri hai :

وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ . فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنجِي الْمُؤْمِنِينَ

" Wa zannooni iz zahaba mughaziban fazanna an lan naqdira 'alayhi fanada fiz zulumati an la ilaha illa anta subhanaka inni koontu minazzalimin fastajabna lahu wa najjaynahu minal ghammi wa kazalika noonjil mu'minin".

Aur dusri rakat mein hamd ke baad bajaaye kisi aur surat yehh aayat (Sura Inaam)padhe :

۞ وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ

" Wa 'indahu mafatihul ghaybi la ya'lamuha illa huwa wa ya'lamu ma fil barri wal bahri wa ma tasqutu min waraqatin illa ya'lamuha wa la habbatin fi zulumatil arz wa la ratbin wa la yabisin illa fi kitabim mubin.

aur ooske qoonut mein yehh padhe :

أَللَّهُمَّ إِنِّی أَسْئَلُک بِمَفَاتِحِ الْغَيْبِ الَّتِی لَا يعْلَمُهَا إِلاَّ أَنْتَ أَنْ تُصَلِّیَ عَلَی مُحَمَّدٍوَآلِهِ وَ أَنْ تَفْعَلَ بِی كذَا وَ كذَا

" Alla humma inni as aluka bi mafatihli ghaybil lati la ya 'lamuha illa anta an tusalliya 'ala Muhammadin wa Ale Muhammad wa an taf'al bi.(here one should mention his wishes).

Aur iske baad kahay:

اللّهُمَّ أَنْتَ وَلِيُّ نِعْمَتِي وَالقادِرُ عَلى ﴿لَبَتِي تَعْلَمُ حاجَتِي فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِهِ عَلَيْهِ وَعَلَيْهِمُ السَّلامُ لَمّا قَضَيْتَها لِي

Qible ke ehkaam

764. Khana-e-kaaba ka muqaam jo makkah-e-muqarramah mein hai woh hamara qibla hai lehaza zaruri hai ke ooske saamne kahde ho kar namaaz padhe laikin jo shakhs oosse door ho agar woh is tarah khada hoke log kahein ke qible ki taraf muh karke namaaz padh raha hai to kaafi hai aur dusre kaam jo qible ki taraf muh anjaam dene zaruri hain, maslan haiwanaat ko zibah karna, oon ka bhi yahi hukm hai.

765. Jo shakhs khada hokar wajib namaaz padh raha ho zaruri hai ke ooska seena aur pet qible ki taraf ho balke ooska chehra qible se bohut zayada phira hua na hona chahiyeh aur ehtiyaat-e-mustahab yeh hai ke ooski paao ki oongliyaan bhi qible ki taraf ho.

766. Jis shakhs ko baith kar namaaz padhni ho to zaruri hai ke ooska seena aur peit namaaz ke vaqt qible ki taraf ho balke ooska chehra bhi qible se zayada phira hua na ho.

767. Jo shakhs baith kar namaaz na padh sake to zaruri hai ke pehlu ke bal yoon lete ke ooske badan ka agla hissa qible ki taraf ho aur jab tak da'ein pehlu ki bal let kar namaaz padhna mumkin ho to ehtiyat-e-laazim ki bina par baa'ein pehlu ke bal let kar namaaz na padhe.agar yehh dono suratein mumkin na ho to zaruri hai ke pet ke bal yoon let ke ooske paao ke talwe qible ki taraf hon.

768. Namaaz-e-ehtiyaat, bhoola hua sajda aur bhoola hua tashahhud qible ki taraf muh karke ada karna zaruri hai aur ehtiyaat-e-mustahab ki bina par sajdah-e-sahw bhi qible ki taraf karke ada kare.

769. Mustahab namaaz raasta chalte hue aur sawari ki haalat mein padhi jaa sakti hai aur agar insaan oon dono haalaton mein mustahab namaaz padhe to zaruri nahi ke oos ka muh qible ki taraf ho.

770. Jo shakhs namaaz padhna chahe to zaruri hai ke qible ki simt ka taa'yuen karne ke liye koshish kare take qible ki simt ki simt ka baare mein yakeen ya aisi kaifiyat jo yaken ke hukm mein ho ,maslan aise do aadil aadmiyon ki gawaahi jo his ya oos jaisi kisi cheez ki boonyaad par qible ki simt ki gawaahi de raha ho. Haasil karle aur agar aisa na kar sake to zaruri hai ke musalmaano ki masjid ki mehraab se yaa oon qabron ki ya dusre tariqo se jo gumaan paida ho ooske mutabiq amal kare hatta ke kisi aise faasiq ya kaafir ke kehne par jo science qawa'ed ke zari'eh qible ka rukh pehchaanta ho qible ke baare mein gumaan paida kare to woh bhi kaafi hai.

771. Jo shakhs qible ki simt ke baare mein gumaan kare, agar woh oose qawi tar gumaan paida kar sakta hai to woh apne gumaan par amal nahi kar sakta, maslan agar mehmaan saaheb-e-khana ke kehne par qible ki simt ke baare mein gumaan paida kar le laikin kisi dusre tariqe se zayada qawi gumaan paida kar sakta ho to oose saaheb-e-khana ke kehne par amal nahi karna chahiyeh.

772. Agar kisi ke paas qible ka rukh mutt'ain karne ka koi zariya na ho ya koshish ke bawajood ooska gumaan kisi ek taraf na jaata ho tu ooska kisi bhi taraf muh karke namaaz padhna kaafi hai aur ehteyaat-e-mustahab yeh hai ke agar namaaz ka vaqt wa'se ho to chaaron taraf muh karke namaaz padhe ya'ni chaar baar namaaz padhe.

773. Agar kisi shakhs ko yakeen ya gumaan ho ke qibla do mein se ek taraf hai to zaruri hai ke dono taraf muh karke namaaz padhe.

774. Jo shakhs kai taraf muh karke namaaz padhna chahta ho agar woh aisi do namazein padhna chaahe jo Zohur aur asr ki tarah yak-e-baa'd deegar padhna zaruri hai to ehtiyat-e-mustahab yehh hai ki pehli namaaz mukhtalif simto ki taraf muh karke padhe aur baa'd mein dusri namaaz shuru kare.

775. Jis shakhs ko qible ki simt ka yakeen na ho agar woh namaaz ke a'lawa koi aisa kaam karna chahe jo qible ki taraf muh karke karna zaruri hai maslan agar woh koi haiwaan zibaah karna chahta ho to ooske liye zaruri hai ke gumaan par amal kare aur agar gumaan paida karna mumkin na ho to jis taraf muh karke woh kaam anjaam de, durust hai.

Fiqh Chapter 07

NAMAZ MEIN BADAN KA DHAAPNA

776. Zaruri hai keh mard khowah oose koi bhi na dekh raha ho namaaz ki haalat mein apni sharm gaaho ko dhaape aur behtar yeh hai ke naaf se ghutno tak badan bhi dhaape.

777. Zaruri hai keh aurat namaaz ke vaqt apna tamaam badan hatta ke sar ke baal bhi dhaape aur ehtiyaat-e-wajib yeh hai ke apne aap se bhi chupaayeh, lehaza agar aurat chaadar is tarah pehne ke oose apna badan nazar aa raha ho to oos mein ishkaal hai .albatta chehre kalaioun tk haath aur takhnou tk paoun dhanpna zaroori nahi hai. laikin yeh yaqeen karne ke liye ke oosne badan ki wajib miqdar dhaap li hai zaruri hai ke chehre ke atraaf ka kuch hissa aur kalaa'iyon aur takhno se neeche ka hisa bhi dhaape.

778. Jab insaan bhoole hue sajde ya bhoole hue tashhahud ki qaza baja laa raha ho to zaruri hai ke apne aap ko is tarah dhaape jis tarah namaaz ke vaqt dhaapa jaata hai aur ehtiyaat-e-mustahab yeh hai ke sajdha-e-sahw karne ke vaqt bhi apne aap ko dhaape

779. Agar insaan jaan bhoojh ke namaaz mein apni sharm gaah na dhaape to ooski namaz baatil hai.agar massle se laa-ilmi ki bina par aisa kare jab ke ooski la ilmi massa'el-e-deen seekhne mein ooski apni kotaahi ka nataija hai to ehtiyaat-e-wajib hai ke woh dobaara namaz padhe.

780. Agar kisi shakhs ko namaz ke dauraan pata chale ke ooski sharm gaah bah'rehna hai to zaruri hai ke apni sharm gaah chupaayeh aur oospar laazim nahi ke dobaara namaz padhe.laikin ehtiyaat-e-wajib hai ke jab oose pata chale ke ooski sharm gaah baarehna hai to ooske ba'd namaaz ka koi juz anjaam na de.laikin agar oose namaaz ke ba'ad pata chale ki ooski sharm gaah baarehna thi to ooski namaz sahi hai.

781. Agar kisi shakhs ka libaas kadhe hone ki haalat mein ooski sharm gaah dhap le laikin mumkin ho keh dusri haalat mein maslan ruku aur sujood ki haalat mein na dhaape to agar sharm gaah ke baarehna hone ke vaqt oose kisi zariyeh se dhap le to ooski namaaz sahi hai laikin ehtiyat-e-mustahab yeh hai ke oos libaas ke saath namaaz na padhe.

782. Insaan namaz mein apne aap ko ghaas phoons aur darakhton ke patton se dhaanp sakta hai lekin ehtiyat-e-mustahab yeh hai ke inn cheezon se uss waqt dhaanpe jab iss ke paas koi aur cheez na ho.

783. Insaan ke paas majboori ki haalat mein sharm gaah chupaane ke liye koi cheez na ho toh apni sharm gaah ki khaal numayan na hone ke liye gaa'ra ya uss jaisi kisi doosri cheez ko leep poot kar use chupaaye.

784. Agar kisi shakhs ke paas koi cheez aisi na ho jis se wo namaz mein apne aap ko dhaanpe aur abhi wo aisi cheez milne se mayoos bhi na huwa ho toh ehtiyat-e-wajib ye hai ke namaz padhne mein taakhir kare aur agar koi cheez na mile toh aakhir waqt mein apne wazife ke mutabiq namaz padhe aur agar wo kisi cheez ke milne se mayoos ho toh awwale waqt mein hi namaz adaa kar sakta hai. Aur iss surat mein agar wo awwale waqt mein namaz padhe aur uss ke uzr aakhir waqt tak baaki na rahe toh zaroori nahi ke namaz dobaara padhe.

Fiqh Chapter 08

NAMAAZI KE LIBAAS KI SHARTEIN

786. Namaazi ke libaas ki 6 shartein hain.

(1) Paak ho

(2) Mubaah ho bina bar ehteyaat-e-waajib

(3) Murdaar ki ajzaa se na bana ho

(4) Darinde ki ajzaa se bana hua na ho balki ehteyaat-e-waajib ki bina par haraam gosht haiwaan ke ajzaa se na bana ho

(5-6) Agar namaz padhne wala mard ho to ooska libaas khalis resham aur zardozi ka na bana hua ho .on sharton ki tafseel aa'indah massa'el mein batayi jaayegi.

Pehli shart

787. Namaaz padhne waale ka libaas paak hona zaruri hai.agar koi shakhs haalat-e-ikhteyaar mein najis badan ya najis libaas ke saath namaaz padhe to ooski namaaz batil hai.

788. Agar koi shakhs masael -e-deen seekhne mein apni kotaahi ki wajah se yehh na jaanta ho ke najis badan ya libaas ke saath namaaz baatil hai ya maslan yehh na jaanta ho ke mani najis hai aur ooske saath namaaz padhe to ehteyaat-e-waajib yeh hai ke oos namaaz ko dobaara padhe aur agar vaqt guzar chuka hai to ooski qaza kare.

789. Agar koi shakhs massle se la ilmi ki bina par najis libaas ya najis badan ke saath namaaz padh le jab ke massa'el-e-deen seekhne mein kotaahi na ki ho to oos namaaz ko dohraana ya qaza karna zaruri nahi hai.

790. Agar kisi ko yehh yakeen ho ke ooska badan ya libaas najis nahi hai aur ooske najis hone ke baare mein oose namaaz ke ba'ad pata chale to ooski namaaz sahi hai.

791. Agar koi shakhs bhool jaaye ke ooska libaas ya badan najis hai aur oose namaaz ke dauraan ya ooske ba'ad yaad aayeh chunanche agar oosne laa parwaahi aur ehmiyat na dene ki wajah se bhula diya ho to ehteyaat-e-laazim ke bina par zaruri hai ke woh namaaz dobaara padhe aur agar vaqt guzar gaya ho to ooski qaza kare.is surat ke a'lawa zaruri nahi hai ke woh namaaz ko dobaara padhe.laikin agar namaaz ke dauran oose yaad ayeh to zaruri hai ke oos hukm pe amal kare jo ba'ad waale massle mein bayaan kiya jaayega.

792. Jo shakhs wa'see vaqt mein namaaz mein masshghool ho, agar namaaz ke dauraan oose pata chale ke ooska badan ya libaas najis hai aur oose yehh ehtemaal ho ke namaaz shuru karne ke ba'ad najis hua hai to is surat mein agar badan ya libaas paak karne ya libaas tabdeel karne ya libaas ootarne se namaaz na toote to namaaz ke dauraan badan ya libaas ko paak kare ya libaas tabdeel kare ya agar kisi aur cheez ne ooski sharm gaah ko dhaap rakha ho to libaas ootar de.laikin jab surat yehh ho ke jab badan ya libaas paak kare ya agar libaas badal le ya ootaare to namaaz tootti ho ya agar libaas ootare to nanga ho jaata ho to ehteyaat-e-laazim ki bina par zaruri hai ke dobaara paak namaaz ke saath namaaz padhe.

793. Jo shakhs tang vaqt mein namaaz mein masshghool ho, agar namaaz ke dauraan oose pata chale ke ooska libaas najis hai aur oose yehh ehtemaal hai ke namaaz shuru karne ke ba'ad libaas najis hua hai to agar surat yehh hai ke libas paak karne ya badalne ya ootaarne se namaaz na tootti ho aur woh libaas ootaar sakta ho to zaruri hai ke libaas ko paak kare ya badle ya agar kisi aur cheez ne ooski sharm gaah ko dhaap rakha ho to libaas ootar de aur

namaz khatm kare laikin agar kisi aur cheez ne ooski sharmgaah ko na dhaap rakha ho aur woh libaas paak na kar sakta ho aur oose badal bhi na sakta ho to zaruri hai ke oos najis libaas ke saath namaaz khatm kare.

794. Koi shakhs jo tang vaqt mein namaaz mein masshghool ho aur namaaz ke dauraan oose pata chale ke ooska badan najis hai aur oose yehh ehtemaal ho ke namaz shuru karne ke ba'ad najis hua hai to agar surat yehh ho ke badan paak karne se namaaz na tutti ho to badan ko paak kar le aur agar namaz tutti ho to zaruri hai ke oosi haalat mein namaaz ko khatm kare aur ooski namaaz sahi hai.

795. Aisa shakhs jo apne badan ya libaas ke paak hone ke baare mein shak mein mubtela ho aur justuju ke baad koi cheez na paa kar namaaz padhe aur namaaz ke ba'ad oose pata chaleke ooska badan ya libaas najis tha to ooski namaaz sahi hai aur agar oosne justuju na ki ho ehteyaat-e-laazim ki bina par zaruri hai ke namaaz dobaara padhe aur agar vaqt guzar gaya ho to ooski qaza kare.

796. Agar koi shakhs apna libaas dhoyeh aur oose yakeen ho jaaye ke libaas paak ho gaya hai ooske saath namaaz padhe aur namaaz ke ba'ad pata chale ke paak nahi hua tha to ooski namaaz sahi hai.

797. Agar koi shakhs apne badan ya libaas mein khoon dekhe aur oose yakeen ho keh ye najis khoon mein se nahi hai maslan oose yakeen ho ke macchar ka khoon hai laikin namaaz padhne ke ba'ad oose pata chale keh yehh oos khoon mein se hai jiske saath namaaz nahi padhi jaa sakti to ooski namaaz sahi hai.

798. Agar kisi shakhs ko yaqeen ho ke ooske badan ya libaas mein jo khoon hai wo aisa najis khoon hai jiske saath namaaz padhna sahi hai maslan oose yakeen ho ke zakhm aur phode ka khoon hai laikin namaaz ke ba'ad oose pata chale ke yeh aisa khoon hai jiske saath namaaz baatil hai to ooski namaaz sahi hai.

799. Agar koi shakhs bhool jaaye ke ek cheez najis hai aur geela badan ya geela libaas oos cheez se chu jaaye aur oosi bhool ke aalam mein woh namaaz padhle aur namaaz ke ba'ad oose yaad aayeh to ooski namaaz sahi hai. Laikin agar ooska geela badan oos cheez ko chu jaaye jiska najis hona woh bhool gaya haiaur apne aapko paak kiyeh bagair ghusl kare aur namaaz padhe to ooska ghusl aur namaaz baatil hai maa'siwaa is surat ke, ke ghusl karne se badan bhi paak ho jaaye aur paani bhi najis na hota ho jaise ke aab-e-jaari mein ghusl kar raha ho , isi tarah agar wuzu ke geele aazaa ka koi hissa oos cheez se chu jaaye jiske najis hone ke baare mein woh bhool gaya hai aur oos se pehle ke woh oos hisse ko paak kare, woh wuzu kare aur namaaz padhe to ooska wuzu aur namaaz dono baatil hai maa'siwaa is surat ke ,ke wazu karne se wuzu ke aazaa bhi paak ho jaaye aur pani bhi najis na ho jaise kurr aur aab-e-jaari.

800. Jis shakhs ke paas sirf ek libaas ho agar ooska badan ya libaas najis ho jaaye aur ooske paas oon mein se ek ko paak karne ke liye paani ho to ehteyaat-e-laazim yehh hai ke badan ko paak kare aur najis libaas ke saath namaaz padhe.libaas ko paak karke najis badan ke saath namaaz padhna jaayez nahi hai .laikin agar libaas ki najasat badan ki najasat se zayada ho ya libaas ki najasat badan ki najasat ke lehaaz se zayada shadeed ho to oose ikhteyaar hai ke libaas aur badan mein se jise chahe paak kare.

801. Jis shakhs ke paas najis libaas ke alawaa aur koi libaas na ho to zaruri hai ke najis libaas ke saath namaaz padhe aur ooski namaaz sahi hai.

802. Jis shakhs ke paas do libaas ho agar woh jaanta ho ke oon mein se ek najis hai laikin yehh na jaanta ho ke kaun sa najis hai aur oos ke paas vaqt ho to dono libaaso ke saath a'laihda a'laihda namaaaz padhe maslan agar woh zuhr aur asr ki namaaz padhna chahta hai to zaruri hai ke har ek libaas se ek namaaz zuhr ki aur ek namaaz asr ki padhe laikin agar vaqt tang ho aur dono mein se koi ek bhi quwwate ehtemaal ya muhtamil ki ehmiyat ke aitebaar se ghaalib na ho to jis libaas ke saath namaaz padh le kaafi hai.

Dusri shart

803. namaaz padhne waale ka woh libaas jis se oosne apni sharm gaah ko dhaapa hua ho ehteyaat-e-waajib ki bina par mubah hona zaruri hai.pas agar ek aisa shakhs jo jaanta ho ke ghasbi libaas phehnna haraam hai yaa kotaa'hi ki wajah se massle ka hukm na jaanta ho aur jaan bhoojh ke oos libaas ke saath namaaz padhe to ehteyaat ki bina par ooski namaaz baatil hai.lakin agar libaas mein woh cheezein shaamil hon jo ba'tanhaa'ee sharm gaah ko nahi dhaap sakte aur isi tarah woh cheezein jin se agarche sharm gaah ko dhaapa jaa sakta ho laikin namaaz padhne waale ne oonhein haalat-e-namaaz mein na pehen rakha ho maslan bada rumaal ya langooti jo jeb mein rakhi ho aur isi tarah woh cheezein jo namaazi ne pehen rakha ho jab ke ooska paas ek mubah satarposh bhi ho.aisi tamaam surton mein oon cheezon ke ghasbi hone se namaaz mein koi farq nahi padta agarche ehteyaat oon ko tarq kar dene mein hai.

804. Jo shakhs yehh jaanta ho ke ghasbi libaas pehenna haraam hai laikin oos libaas ke saath namaz padhne ka hukm na jaanta ho agar woh jaan bhoojh ke ghasbi libaas ke saath namaaz padhe to jaisa ke saa'beqa massle mein tafseel se bataya gaya hai ehteyaat ki bina par namaaz baaatil hai.

805. Agar koi shakhs yehh na jaanta ho ya bhool gaya ho ke ooska libaas ghasbi hai aur oos libaas ke saath namaaz padh le to ooski namaaz sahi hai.laikin agar woh shakhs khud oos libaas ko ghasb kar le aur phir bhool jaaye ke oosne ghazb kiya hai aur oosi libaas ke saath namaaz padhe to ehteyaat ki bina par ooski namaaz baatil hai.

806. Agar kisi shakhs ko ilm na ho ya bhool jaaye ke ooska libaas ghaszbi hai laikin namaz ke dauraan oose pata chal jaaye aur ooski sharm gaah kisi aur cheez se dhaki hui ho to woh fauran ya namaaz ka tassalsul tode baghair libaas ootar sakta ho to zaroori hai ke fauran libaas ootar de aur agar kisi aur cheez ne ooski sharm gaah ko nazar-e-mohtaram se dhaapa hua na ho ya ghasbi libaas fauran na ootaar sakta ho to oosi libaas ke saath namaaz jaari rakhe aur ooski namaaz sahi hai

807. Agar koi shakhs apni jaan ki hifaazat ke liye ghasbi libaas ke saath namaaz padhe jab ke aakhir vaqt tak woh kisi aur libaas ke saath namaaz padhne ke qabil na ho sake ya oos libaas ko pehenne ki majboori ooske apne ikhteyaaraat ke ghalat istemaal ki wajah se na ho maslan khud oosne woh libaaas ghazb na kiya hua ho to ooski namaaz sahi hai .Isi tarah agar ghasbi libaas ke saath is liye namaaz padhe taake chori na ho jaaye aur aakhir vaqt tak kisi aur libaas ke saath namaaz na padh sake ya libaas ko is liye apne paas rakha ho ke pehli fursat mein ooske maalik ko pohoonchayaa jaa sake to ooski namaaz sahi hai .

808. Agar koi shakhs oos raqam se libaas khareede jiska khums osne na ada kiya ho jab ke saude mein ra'ej tarike kaar ke mutabiq, qeemat apne zimme le li ho to libaas ooske liye halal hai albatta woh ada shuda qeemat ke khums ka maqruz hoga.laikin agar oosne ain oosi maal se libaas khareeda ho jiska khums ada nahi kiya tha to haakim-e-sha'ra ki ijaazat ke

baghair oos libaas ke saath namaaz padhne ke liye wohi hukm hai jo ghasbi libaas ke saath padhne ka hukm hai.

Teesri shart

809. Zaruri hai ke namaaz padhne waale ka woh libaas jis se ba'tanha'ee sharm gaah ko chupaaya jaa sakta hai.khoone-jahenda rakhne wale murdaar ke ajzaa se na bana hua ho yahi hukm ehteyaat-e-waajib ki bina par oos libaas ke liye bhi hai jo sharm gaah chupaane ke liye nakaafi hai balki agar libaas oos murda haiwaan maslan machli aur saanp se tayyar kiya jaaye jis ka khoon-e-jahenda nahi hota hota to ehteyaat-e-mustahab yehh hai ke ooske sath namaaz na padhe.

810. Agar najis murdaar ki aisi cheez maslan gosht aur khaal jis mein rooh hoti hai namaaz padhne waale ke humraah ho to ooski namaaz sahi hai.

811. Agar halaal ghosht murdaar ki koi aisi cheez jis mein rooh nahi hoti ho, maslan baal aur oon namaaz padhne waale ke humraah ho ya libaas ke saath namaaz padhe jo in cheezon se tayyar kiya gaya ho to ooski namaaz sahi hai.

Chauthi shart

812. Zaruri hai ke namaaz padhne waale ka libaas, oon cheezon ke a'lawa jo sirf sharm gaah chupaane ke liye na kaafi hai maslan juraab, darindo ke ajzaa se tayyar kiya hua na ho balki ehteyaat-e-laazim ki bina par kisi aise jaanwar ke ajzaa se na bana hua ho jiska gosht khana haraam hai.isi tarah zaruri hai ke namaaz padhne waale ka badan aur libaas haraam ghosht-e jaanwar ke peshaab, pakhaane, paseene , doodh aur baal se aalooda na ho laikin agar haraam gosht-e-jaanwar ka ek baal osske libaas par laga hua hai to koi harj nahi hai.isi tarah namaaz guzzar ke humraah in mein se koi cheez agar dibbe waghairah mein band rakhi ho tab bhi koi harj nahi hai.

813. Haraam gosht-e-jaanwar maslan billi ke muh ya naak ka paani ya koi dusri ratubat namaaz padhne waale ke badan ya libaas par lagi hui ho, agar woh tar ho to namaaz baatil hai, laikin agar woh khushk ho aur ooska ain-e-juz zaa'el ho gaya ho to namaaz sahi hai.

814. Agar kisi shakhs ka baal ya paseena ya thook (moonh ka lo'aab) namaaz padhne waale ke badan ya libaas pe laga hua ho to koi harj nahi hai. Isi tarah moti ,moam, aur shahed ooske humraah ho tab bhi namaaz padhna jaaayez hai.

815. Agar kisi ko shak ho ke libaas halaal gosht jaanwar se tayyar kiya gaya hai ya haraam gosht-e-jaanwar se to khwah woh Islami mulk mein tayyar kiya gaya ho ya ghaire Islami mulk me is ke saath namaaz padhna jaez .

816. Ye ma'loom nahi hai ke seepi haraam gosht-e-haiwaan ke ajzaa mein se hai lehaaza seep ke saath namaaz padhna jaayez hai.

817. Gilhehri ki pausteen pehen kar namaaz phadne mein koi harj nahi hai laikin ehteyaat-e-mustahab yehh hai ke ooske saath namaaz na padhi jaaye.

818. Agar koi shakhs aise libaas ke saath namaaz padhe jiske muttaliq wo na jaanta ho ya bhool gaya ho ke haraam ghost-e-jaanwar se tayyar hua hai to ooski namaaz sahi hai

Paanchvi shart

819. Zardozi ka libaas pehenna mardon ke liye haraam hai ooske saath namaz padhna baaatil hai laikin aurton ke liye namaz mein ya namaz ke alawaa ooske pehenne mein koi harj nahi hai.

820. Sona pehenna maslan soone ki zanjeer gale mein pehenna, sone ki anghooti haath mein pehenna, sone ki ghadi kalaayi par baandhna .mardo ki liya haraam hai aur oon cheezon ke saath namaz padhna baatil hai. Laikin aurton ke liye oon cheezon ka namaaz mein ya namaaz ke alawaa pehenne mein koi harj nahi hai

821. Agar koi shakhs na jaanta ho ya bhool gaya hoke ooski anghoothi ya libaas sone ka hai ya shak rakhta ho aur ooske saath namaaz padhe to ooski namaaz sahi hai.

Chhati shart

822. Zaruri hai ke namaaz padhne waale mard ka libaas jisse ba tanhayi sharmgaah ko chupaya jaa sakta hai khalis resham ka na ho aur namaaz ke a'lawa bhi mardon ki liye resham pehhenna haraam hai.

823. Agar libaas ka astar ya ooska kuch hissa khalis resham ka ho to mardon ke liye ooska pehhenna haraam hai aur ooske saath namaaz padhna baatil hai.

824. Jis libaas ke baare mein yehh ilm na ho keh yehh khaalis resham ka bana hua hai ya kisi aur cheez ka bana hua hai to ooska pehhenna jayez hai aur ooske saath namaaz padhdne mein koi harj nahi hai.

825. Reshmi rumaal yaa oosi jaisi koi aur cheez mard ki jeb mein ho to koi harj nahi hai woh namaaz ko baatil nahi karti.

826. Aurat ke liye namaaz mein ya ooske a'lawa reshmi libaas pehhenne mein koi harj nahi hai.

827. Majboori ki haalat mein khaalis reshmi libaas aur zardozi ka libaas pehenne mein koi harj nahi. A'lawa azein jo shakhs libaas pehhenne par majboor ho aur ooske paas koi aur libaas na ho to oon libaaso ke saath namaaz padh sakta hai.

828. Agar kisi shakhs ke paas ghazbi, khaalis reshmi ya zardozi ke libaas ke a'lawa koi libaas na ho aur woh libaas pehhenne par majboor na ho to zaruri hai ke oon ehkaam ke mutabiq namaaz padhe jo baarehna logo ke liye bataayeh gayeh hain.

829. Agar kisi ke paas darinde ki ajzaa se bane hue libaas ke a'lawa koi aur libaas na ho, aur woh libas pehhenne par majboor ho aur akhir waqt tak majboori baaqi rahe to is libaas ke saath namaaz padh sakta hai aur agar libaas pehanne par majboor na ho to zaruri hai ke oon ehkaam ke mutabiq namaaz padhe jo baarehna logo ke liye batayeh gayeh hain. Agar ooske paas ghair-e-darinda haraam jaanwaro ke ajzaa se tayyar shuda libaas ke siwa dusra libaas na ho aur wo libaas pehhenne par majboor na ho to ehteyaat-e-laazim yehh hai ke do daf'a namaaz padhe.ek baar oosi libaas ke saath aur ek baar oos tariqe ke mutabiq jiska zikr baarehna logo ke namaaz mein bayaan ho chukka hai.

831. Jis shakhs ke paas libaas na ho agar koi dusra shakhs oose libaas baksh de ya udhaar de to agar oos libaas ka kabool karna oos shakhs par giraaa na guzarta ho to zaruri hai ke oose kabool karle balke agar udhaar lena ya bakshish ke taur par talab

karna ooske liye takleef ka ba'es na ho to zaruri hai ke jiske paas libaas ho oose udhaar maang le ya bakshish ke taur par talab kare.

832. Agar koi shakhs aisa libaas pehhenna chahe jiska kapda, rang, sillaayi, ooske etebaar se riwaaj ke mutabiq na ho to agar ooska pehhenna ooski shaan ke khilaaf aur tauheen ka ba'es ho to ooska pehhenna harram hai. Laikin agar woh oos libaas ke saath namaaz padhe to chahe ooske paas sharm gaah chupane ke liye faqt wohi libaas na ho to bhi ooski namaaz sahi hai.

833. Mard ke liye zanaana libaas pehhenna aur aurat ke liye mardaana libaas pehenna haraam nahi hai aur is se namaz baatil nahi hoti, Albatta ehtiat-e-waajib ki bina par jayez nahi hai ke mard apne aap ko aurat ke rang-o-roop mein dhal le isi tarah bar aks ya'ni aurat apne aap ko mard ke roop mein dhal le.

834. Jis shakhs ke liye let kar namaz padhna zaruri hai, zaruri nahi hai jo le'haaf ya chaadar oosne khud par daal rakhi hai woh namaazi ke libaas ke shara'et par poora ootarti ho siwaayeh ooske ke urfan oose pehnaawa kaha jaaye. Maslan oosne chadar wagairah ko khud par lapeit liya ho.

Dress & Clothing

195. **Leather products** are impure *(najis)* and *salãt* in them is not permissible, if we know that they have been made from the hide of an animal not slaughtered according to Islamic laws. Such products are considered pure and *salat* in them is permissible, if there is a probability that they were made from skin of an animal that is essentially *halãl* and was slaughtered according to Islamic laws.
Salãt is not permissible in leather products made from **skin of predatory animals** like lion, leopard, tiger, fox, and jackal. Similarly, based on obligatory precaution, *salat* is not permissible in leather products made from non-predatory animals whose meat is forbidden to us like monkeys and elephants even though their hide could be considered *tãhir* if they certainly were (or there is a probability that they were) killed according to Islamic laws.

In all these cases of probability, wearing a **belt** and things like that made from leather is allowed [in *salãt*], provided that they are not big enough as to conceal the private parts. If there exists no probability that it was slaughtered according to Islamic laws, and, on the contrary, we are sure that it comes from skin of an animal that was not slaughtered according to Islamic laws, then it is *najis* and *salãt* in it is not permissible. [With no such probability,] even the use of belt and other things (that cannot conceal the sexual organs in *salãt*) is not permissible on the basis of obligatory precaution. It would be the same law if the probability was very low that sensible people ignore it (for example, 2%).

The permissibility of the leather of these animals can be achieved by two methods: The first method is that they be slaughtered just as a sheep is slaughtered with all conditions observed. The second method is that they are hunted by using a gun. In the latter case, the hunter must be a Muslim; he must invoke Allãh's name while pulling the trigger; he must shoot with the purpose of hunting, and get to the place where the animal fell after it has died or when there was not enough time to slaughter it.

197. Leather products made in non-Muslim countries from **hides of snakes and crocodiles** and displayed in non-Muslims markets are considered pure *(tãhir)*; and it is permissible to buy, sell, and use them in things that require purity.

198. Leather products made in Muslim countries and displayed in non-Muslim markets are considered pure *(tãhir)* and it is permissible to use them in *salãt.*

199. Leather products made in non-Muslim countries whose nature and ritual puritycannot be determined, uncertain whether they are from natural or are permissible to use in *salãt.*

200. **Shoes** made from leather of an animal not slaughtered according to Islamic laws do not make the feet *najis* except through wetness that transfers the impurity. So, if the foot sweats and the socks become soaked with the sweat, yet the latter does not reach the impure leather, it will not make the feet or the socks impure.

201. It is permissible to say *salãt* with a leather cap or a leather belt manufactured in non-Muslim countries and bought in non-Muslim markets if there is a probability that these leather products were made from hide of animals that are essentially *halãl* and were slaughtered according to Islamic laws. This has been mentioned in the third rule of this section. (See the question-answer section below.)

202. Men are not allowed to wear **gold** regardless of whether it is a [normal] ring, a wedding ring, a wristwatch, or other things in *salãt* as well as outside it. It is permissible for them to wear gold-plated items, provided that gold is only considered as a coating and nothing more.

203. It is not permissible for men to wear what is known as white gold.

204. Women are allowed to wear gold at all times, even in *salãt*.

205. Men are not allowed to wear pure and natural **silk**, neither in *salãt* nor outside *salãt*, except in special circumstances that have been explained in the books of Islamic jurisprudence.

206. Women are allowed to wear silk at all times even in *salãt*.

207. Men are allowed to wear 'doubtful' silk fabrics and clothes whose origin doubtful, i.e. whether they are made from natural silk or synthetic one. In this case, even *salãt* in them is permissible. (See the question-answer section below.)
Similarly, it is permissible for them to wear natural silk that has been blended with other material like cotton, wool, nylon, etc. to the extent that the blended fabric is no longer considered pure silk. This law also applies, if there is uncertainty about the extent of blending [of pure silk and other material]. In such cases, it is also permissible to say *salãt* in it.

208. Based on obligatory precaution, men are not allowed to dress up in women's clothes.

209. Based on obligatory precaution, Muslims are not allowed to dress up in clothes that are specifically known as the dress of non-Muslims.

(Ref. –Code of practice for the Muslims in the west – Aayatullah Seestani)

(Note- urdu notes given – printouts pg 145 to 149 … # 193 to 211--- may be in urdu masail are more)

Fiqh Chapter 09

JIN SURTON MEIN NAMAAZI KA BADAN YA LIBAAS PAAK HONA ZARURI NAHI

831. Teen surton mein jin ki tafseel neeche bayaan ki jaa rahi hai agar namaaz padhne waale ka badan ya libaas najis ho to ooski namaaz sahi hai:

(1) Ooske badan ke zakhm, jaraahat ya phode ki wajah se ooske libaas ya badan par khoon lag jae.

(2) Ooske badan ya libaas par dirham ki miqdar se kam khoon lag jaaye aur ehteyaat-e-waajib yehh hai ki dirham ki miqdar anghoothe ki upar wali garah ke barabar samjhi jaaye.

(3) Woh najis badan ya libaas ke saath namaz padhne par majboor ho.

A'lawa azen ek aur surat mein agar namaaz padhne waale ka libaas najis bhi ho to ooski namaaz sahi hai aur woh surat yeh hai ke ooska chhota libaas maslan mo'za ya topi najis ho.

In chaaron surton ke tafseeli ehkaam aa'endah massa'el mein bayaan kiye jaayenge.

832. Agar namaz padhne waale ke badan ya libaas par zakhm ya jaraahat ya phode ka khoon ho to woh oos khoon ke saath oos vaqt tak namaaz padh sakta hai jab tak zakhm, jaraahat, ya phoda theek nahi ho jaaye aur agar ooske badan ya libaas par aisi peep ho jo khoon ke saath nikli ho ya aisi dawaayi jo zakhm par lagaayi gayi ho aur najis ho gayi ho to ooske liye bhi yahi hukm hai.

833. Agar namaaz padhne waale ke badan ya libaas par aisi kharash ya zakhm ka khoon laga ho jo jaldi theek ho jaata ho aur jiska dhona aasaan ho aur jiski miqdar ek dirham ke barabar ya oose zayada ho to ooski namaaz baatil hai.

834. Agar badan ya libaas ki aisi jagah jo zakhm se faasle par ho zakhm ki ratoobat se najis ho jaaye to ooske saath namaaz padhna jayez nahi hai laikin libaas ya badan ki woh jagah jo zakhm ke atraaf mein hai agar oos zakhm ki ratoobat se najis ho jaaye to ooske saath namaaz padhne mein koi harj nahi hai.

835. Agar kis shakhs ke badan ya libaas ko bawaaseer ya oos zakhm mein jo muh aur naak wagairah ke andar ho khoon lag jaaye to woh ooske saath namaaz padh sakta hai. Is baat se koi farq nahi padta ke bawaaseer ke massse baahar ho ya andar.

836. Agar koi aisa shakhs jis ke badan par zakhm ho apne badan ya libaas par aisa khoon dekhe dirham se zayada ho aur yehh na jaanta ho ke yeh khoon zakhm ka hai ya koi aur khoon hai to ehteyaat-e-waajib yehh hai ki oos khoon ke sath namaaz na padhe.

837. Agar kisi shakhs ke badan par chand zakhm ho aur woh ek dusre ke is qadr nazdeek ho ke ek zakhm shumaar ho jaate ho to jab tak woh zakhm theekh na ho jaae oon ke khoon ke saath namaaz padhne mein koi harj nahi hai laikin agar woh zakhm ek dusre se itne door ho ke oon mein se har zakhm ek a'laihda zakhm shumaar ho to jo zakhm theekh ho jaaye zaruri hai ke namaaz ke liye badan aur libaas ko dho kar zakhm ke khoon se paak kare.

838. Agar namaaz padhne waale ke badan ya libaas par sooyi ke nok ke barabar bhi haiz ka khoon laga ho to ooski namaaz baatil hai. Ehteyaat e wajib ki bina par najis haiwanaat maslan soowar, murdaar aur haraam ghosht-e-jaaanwar niz nifaas aur istehaza ke khoon ki bhi yahi surat hai laikin koi dusra khoon maslan insaan ke badan ka khoon ya halaal ghost-e-haiwaan ke khoon ki chheent, chahe badan ki kayi hisso par lagi ho ooski majmoo'yi miqdar ek dirham se kam ho to ooske saath namaaz padhne mein koi harj nahi hai.

839. Jo khoon bagair astar ke kapde par gire aur dusri taraf pohoonch jaaye woh ek khoon shumaar hota hai aur dono taraf mein jis taraf khoon ki miqdar zayada ho ooske mutabiq hukm lagaaya jaaye laikin agar kapde ki dusri taraf alag se khoon aalooda ho jaae to zaruri hai ke oon mein se har khoon ko a'laihda khoon shumaar kiya jaaye. Pas agar woh khoon jo kapde ke saamne ke rukh aur pichli taraf hai majmuyi taur par ek dirham se kam ho to ooske saath namaaz padhna sahi hai aur agar oosse zayada ho to oosk saath namaaz baatil hai.

840. Agar astar waale kapde par khoon gire aur ooske astar tak pohoonch jaaye ya astar pe gire aur kapde tak pohoonch jaaye yaa ek kapde se dusre kapde tak pohoonch jaaye to zaruri hai ke har khoon ko alag shumaar kiya jaaye. Pas agar sab mil kar ek dirham se kam ho to namaaz sahi hai warna baatil hogi. Haan agar kapde ek dusre se is tarah mile hue hon keh logon ke nazdeek ek khoon shumaar ho to jis taraf khoon ki miqdaar zayada hai. Agar woh ek dirham se kam ho to namaaz sahi hai aur agar ek dirham ke barabar ya oos se zayada ho to namaaz batil hai.

845. Agar badan ya lebaas par ek dirham se kam khoon ho aur koi ratubat oos khuoon se mil jaaye aur aage badh kar oos ke aitraaf ko aaludah kar de to oos ke saath namaaz batil hai khawah khoon aur jo ratubat oos se mili hai ek dirham ke barabar na hon. Laikin agar ratubat sirf khuoon se mile aur oos ke aitraaf ko aaludah na kare to oos ke saath namaaz padhne mein koi harj nahin.

846. Agar badan ya lebaas par khuoon na ho laikin ratubat ke saath khuoon se lagne ki wajah se najis ho jaaye to agarche jo miqdaar najis hue hai woh ek dirham se kam ho to oos ke saath bhi namaaz nahin padhi ja sakti.

847. Badan ya lebaas par jo khoon ho agar woh ek dirham se kam ho aur koi dusri najasat oos se aa lage massalan peshaab ka ek qatrah oos par gir jaaye aur woh badan ya lebaas ke paak maqamaat se lag jaaye to oos ke saath namaaz padhna jayez nahin balkeh agar badan aur lebaas ke paak maqamaat tak na bhi pohoonche tab bhi ehteyaat-e-lazim ki bina par oos mein namaaz padhna sahi nahin hai.

848. Agar namaaz padhne waale ka chhota lebaas massalan topii aur moze jis se sharamgaah ko na dhanpa ja sakta ho najis ho jabkeh oose najis murdaar ya najis-ul-ayn haiwaan maslan kutte (ke ajzaa) se na banaya gaya ho to iske saath namaaz sahih hai aur agarise najis murdaar ya najis ul ayn haiwan kai ajza se banaya gaya ho to ehteyaat-e-wajib ki bina par oos ke saath namaaz padhna batil hai. Han! Agar najis anguthhi ke saath namaaz padhii jaaye to koi harj nahin.

849. Najis cheez massalan najis roomaal, chaabi aur chaaqu ka namaaz padhne waale ke paas hona jayez hai. Isi tarah agar najis lebaas oos ke paas ho tab bhi namaaz par koi farq nahin padta.

850. Agar koi shakhs jantaa ho keh jo khuoon oos ke lebaas ya badan par hai woh ek dirham se kam hai laikin is amr ka ehtemaal ho keh yeh oos khuoon mein se hai jo ma'af nahin hai to oos ke liye jayez hai keh oos khuoon ke saath namaaz padhe.

851. Agar woh khuoon jo ek shakhas ke lebaas ya badan par ho ek dirham se kam ho aur oose yeh l'lm na ho keh yeh oos khuoon mein se hai jo ma'af nahin hai, namaaz padh le aur phir oose pata chale ke yeh oos khoon mein se thha jo ma'af nahin hai, to oos ke lie dobarah namaaz padhna zaruri nahin aur aur oos vaqt bhi yehi hukm hai jab woh yeh samajhta ho keh khuoon ek dirham se kam hai aur namaaz padh le aur b'ad mein pata chale

keh oos ki miqdaar ek dirham ya oos se zayada thhi, oos surat mein bhi dobarah namaaz padhne ki zarurat nahin hai.

Woh cheezein jo namazi ke lebaas mein mustahab hai

852. Fuqha'e karaam Allalaha maqamhim ne chand cheezein namaazi ke lebaas mein mustahab qarar dii hain keh jin mein se tehtul hanak ke saathh a'mama, a'ba, safeid lebaas, saaf suthra tareen lebaas, khusboo lagana aur aqeeq ki anguthhi pehenna shamil hain.

Woh cheezein jo namazi ke lebaas mein makruh hai

853. Fuqha'e karaam Allalaha maqamhim ne chand cheezein namaazi ke lebaas mein makruh qarar dii hain jin mein se sayah, maila aur tang lebaas aur sharaabi ka lebaas pehenna ya oos shakhs ka lebaas pehenna jo najasat se parhez na karta ho aur aisa lebaas pehenna jis par chehre ki tasveer bani ho. Oos ke a'lawa lebaas ke batan khule hona aur aisi anguthhi pehenna jis par chehre ki tasveer bani ho, shamil hain.

Fiqh Chapter 10

NAMAAZ PADHNE KI JAGAH

Namaaz padhne waale ki jagag ki saath shartein hain:

(Pehli shart) Woh jagah ehteyaat-e-wajib ki bina par mubaah ho.

854. Jo shakhs ghazbi jagah par namaaz padh raha ho agar che wo khud qaleen, takht aur isii tarah ki dusri cheez par ho, ehteyaat-e-lazim ki bina par oos ki namaaz batil hai. Laikin ghazbi chat ke niche aur ghazbi kheme tale namaaz padhne mein koi harj nahin hai.

855. Aisii jagah namaaz padhna jis ki manfa't kisi aur ki malkiat ho to manf'at ke maalik ki ijazat ke baighair wahan namaaz padhna ghazbi jagah par namaaz padhne ke hukm mein hai. Massalan kira'e ke makaan mein agar maalik makaan ya koi aur shakhs kira'e daar ki ijaazat ke baighair namaaz padhe to ehteyaat ki bina par oos ki namaaz batil hai.

856. Agar koi shakhs massjid mein baithha ho aur dusra shakhs oose bahar nikaal kar oos ki jagah par qabzaa kare aur oos jagah namaaz padhe to oos ki namaaz sahi hai agarche oos ne goonaah kiya hai.

857. Agar koi shakhs kisi aisii jagah namaaz padhe jis ke ghazbi hone ka oose l'lm na ho aur namaaz ke b'ad oose pata chale ya aisii jagah namaaz padhe jis ke ghazbi hone ko woh bhool gaya ho aur namaaz ke b'ad oose yaad aa'e to oos ki namaaz sahi hai. Laikin koi aisa shakha jis ne khud woh jagah ghazb ki ho aur woh bhool jaaye aur wahan namaaz padhe to oos ki namaaz ehteyaat ki bina par batil hai.

858. Agar koi shakhs jantaa ho keh yeh jagah ghazbi hai aur oos mein tasarruf haraam hai laikin oose yeh l'lm na ho keh ghazbi jagah par namaz padhne mein ishkaal hai aur woh wahan namaaz padhe to ehteyaat ki bina par oos ki namaaz batil hai.

859. Agar koi shakhs wajib namaaz sawaari ki halat mein padhne par majboor ho aur sawaari ka jaanwar ya oos ki zeen ya na'al ghazbi ho to ehteyaat-e-wajib ki bina par oos ki namaaz batil hai aur agar woh shakhs oos jaanwar par sawaari ki halat mein mustahab namaaz paqdhna chahe to oos ka bhi yehi hukm hai.

860. Agar koi shakhs kisi ja'edad mein dusre ke saath shareek ho aur oos ka hissa juda na ho to apne sharak'atdaar ki ijazat ke baighair woh oos ja'edad par tasarruf nahin kar sakta aur oos par namaaz padhna bhi ehteyaat-e-wajib ki bina par batil hai.

861. Agar koi shakhs ek aisii raqam se koi ja'edad khareede jis ka khums oos ne ada na kiya ho jabkeh saude mein ra'ej tariqa kaar ke mutabiq, qimat apne zimme le li ho to ja'edad mein tasarruf karna oos ke liye halal hai aur woh shakhs ada shuda qimat ke khums ka maqrooz hoga. Laikin agar woh a'in oosi maal se ja'edad khareede jis par khums wajibul ada tha to hakim shar'e ki ijazat ke baighair oos ghar mein tasarruf haraam aur ehteyaat-e-wajib ki bina par oos jagah namaaz batil hai.

862. Agar kisi jagah ka maalik zabaan se namaaz padhne ki ijazat de de aur insaan ko l'lm ho keh woh dil se raazi nahin hai to oos ki jagah par namaaz padhna jayez nahin aur agar ijazat na de laikin insaan ko yaqeen ho keh woh dil se raazi hai to namaaz padhna jayez hai.

863. Jis marhoom ne zakaat aur oos jaisii dusre maali wajibaat ada na kie hon oos ki ja'edad mein koi aisa tasarruf karna jo wajibaat ki ada'egi mein man'e na ho massalan oos ke ghar mein namaaz padhna, wursa'a ki ijazat se jayez hai. Isii tarah agar qarzdaar ka qarz

ada kar dia ja'e ya koui apne zimme le le ya itni miqdaar juda kar li ja'e to baaqi ja'edad mein aisa tasarruf karna bhi jayez hai jo oos ja'edad ko talf kar de.

864. Aga marhoom ke b'az wursa'a kamsin ya majnoon ya ghair hazir hon to oon ke wali ki ijazat ke baighair oos ki ja'edad mein tasarruf haraam hai aur oos mein namaaz jayez nahin. Han! oon m'amooli tasarrafaat mein koi harj nahin jo mayyat ke ghusl wa kafan waghairah ke umoor anjaam dene ka maqaddmah hain.

865. Kisi ki ja'edad mein namaaz padhna oos surat mein jayez hai jabkeh oos ka malik sarihan ijazat de ya koi aisii baat kahe jis se m'aloom ho keh oos ne namaaz padhne ki ijazat de di hai. Massalan agar kisi shakhs ko ijazat de keh oos ki ja'edad mein baithhe ya so'e to oos se samajha ja sakta hai keh os ne namaaz padhne ki ijazat bhi de di hai ya maalik ke raazi hone par dusri wajuhaat ki bina par itminaan rakhta ho.

866. Inteha'ee wasee wa a'reez zameen mein namaaz padhna jayez hai agarche oos ka maalik kamsin ya majmoon ho ya wahan namaaz padhne par raazi na ho. Isii tarah oon baaghaat aur zameeno mein keh jin ke darwaze aur deewaar na hon, oon ke maalik ki ijazat ke baighair namaaz padh sakte hain. Laikin agar oos surat mein m'aloom ho keh maalik raazi nahin hai to zaruri hai keh tasaruruf na kare aur agar maalik kamsin ya majmoon ho ya oos ke raazi na hone ka gumaan ho to ehteyaat-e-lazim yeh hai keh wahan tasarruf na kiya ja'e aur namaaz na padhii jaaye.

867. **(Dusri shart)** Zaruri hai keh namaazi ki jagah wajib namaazon mein aisii na ho keh tez harkat namaazi ke khade hone ya ikhteyari ruku aur sajud karne mein man'e ho balkeh ehteyaat-e-lazim ki bina par zaruri hai keh oos ke badan ko sakin rakhne mein bhi man'e na ho aur agar woh vaqt ki tangi ya kisi aur wajah se aisii jagah massalan bus, truck, kashti ya railgadi mein namaaz padhe to jis qadr mumkin ho badan ke thehra'o aur qible ki simt ka khayaal rakhe aur agar transport qible se kisi dusri taraf mud jaaye to apna moonh qible ki janib mod de. Agar mukammal taur par qible ka khayaal rakhna mumkin na ho to koshish kare keh 90° se kam ikhtelaaf ho agar yeh bhi mumkin na ho to sirf takbeeratul haraam kahte vaqt qible ka khayaal rakhe aur agar yeh bhi na ho sake to qible ka khayaal rakhna zaruri nahin.

868. Jab gaadi, kashti ya rail gaadi waighairah khadi hu'ee hon to oon mein namaaz padhne mein koi harj nahin. Yehi hukm oos vaqt bhi hai jab chal rahi hon laikin oos had tak na hil jul rahi ho keh namaazi ke badan ke thehra'o mein ha'el hon.

869. Gandum, jau aur iin jaisii dusri ajnaas ke dheir par jo hile jule baighair nahin rah sakte namaaz batil hai.

(Teesri shart) Zaruri hai keh insaan aisii jagah namaaz padhe jahan namaaz poori padh lene ka ehtemaal ho. Laikin agar kisi aisii jagah raja' ki niyyat se namaaz padhe jahan oose itminaan ho keh massalan hawa aur baarish ya bheed bhaad ki wajah se wahan poori namaaz na padh sakega go ittefaaq se poori padh le to koii harj nahin.

870. Agar koi shakhs aisii jagah namaaz padhe jahan thaharna haraam ho massalan kisi aisi makhdoosh chat ke niche jo anqareeb girne wali ho to goya(go) woh goonah ka murtakib hoga laikin oos ki namaaz sahi hai

871. Kisi aisii cheez par namaaz padhna, jis par khada hona ya baithana haraam ho masalan qaleen ke aise hisse par jahan Allah T'ala ka naam likha ho agar qasd qurbat mein man'e ho jaaye to sahi nahin hai.

(Chawthhi shart) Jis jagah insaan namaaz padhe oos ki chat itni nichii na ho keh sidhaa khada na ho sake aur na hi woh jagah itni mukhtasar ho keh ruku aur sajde ki goonja'ish na ho .

872. Agar koii shakhs aisii jagah namaaz padhne par majboor ho jahan bilkul sidhaa khada hona mumkin na ho to oos ke lie zaruri hai keh baithh kar namaaz padhe aur agar ruku aur sajood ada karne ka imkaan na ho to oos ke lie sar se ishara kare.

873. Zaruri hai keh Paighambar Akram Sallalaha Alaihe wa A'lehi wasallam aur A'iema Ahlebait Alaihimus salaam ki qaboor mutahhar ki janib pusht kar ke, agar oon ki be hurmati hoti ho to namaaz na padhe. Is ke a'lawa kisi aur surat mein ishkaal nahin. Laikin namaaz dono suraton mein sahi hai.

(Paanchvi shart) Agar namaaz padhne ki jagah najis aur najasat aisii ho keh jo namaaz ko batil kar dene wali ho to itni martoob na ho keh oos ki ratubat namaaz padhne waale ki badan ya lebaas tak pohoonche. Laikin agar sajde mein peshaani rakhne ki jagah najis ho to khawah wo khushk bhi ho namaaz batil hai aur ehteyaat-e-mustahb hai keh namaaz ki jagah bilkul najis na ho .

(Chhatii shart) Ehteyaat-e-lazim ki bina par zaruri hai keh aurat mard se kam se kam itna pechhe khadi ho keh sajdah karne ki jagah sajde ki halat mein mard ke do zanoo ke barabar faasle par ho.

874. Agar koii aurat mard ke barabar ya aage khadii ho aur dono ba yek waqt namaaz padhne lagen to ehteyaat-e-wajib ki bina par zaruri hai keh namaaz ko dobara padhen. Yehi hukm hai agar ek, dusre se pehle namaaz shuru kar de.

875. Agar mard aur aurat ek dusre ke barabar khade hon ya aurat aage khadii ho aur dono namaaz padh rahe hon laikin dono ke dirmiyaan deewar ya pardah ya koii aur aisii cheez ha'el ho keh ek dusre ko na dekh saken ya oon ke dirmiyaan das haathh (taqreeban 4.5 metre) se zyada faasla ho to dono ki namaaz sahi hai.

(Santvii shart) Namaaz padhne waale ki peshaani rakhne ki jagah, dozanoo aur pa'on ki angulian rakhne ki jagah se chaar milii hu'ee angulion ki miqdaar se zayada oonchii ya nichii na ho. Is massle ki tafseel sajde ke ehkaam mein aa;eegi.

876. Namahram mard aur aurat ka khalwat mein ek aisii jagah hona jahan goonah mein mubtala hone ka ehtemaal ho haraam hai aur ehteyaat-e-mustahab yeh hai keh aisii jagah namaaz na padhen.

877. Jis jagah gaana gaaya jaata ho ya haraam mauseeqi bajaee jaati ho wahan namaaz padhna batil nahin hai go oon ka soonna aur iste'maal karna goonah hai.

878. Ehteyaat-e-wajib yeh hai keh ikhteyaar ki haalat mein khana K'aba ke andar aur oos ki chat ke uupar wajib namaaz na padhii jaaye. Laikin majboorii ki haalat mein koii ishkaal nahin hai.

879. Khana K'aba ke andar aur oos ki chat ke upar nafli namaazein padhne mein koii harj nahin hai balkeh mustahab hai keh khana k"aba ke andar har rukn ke muqabil do raka't namaaz padhii jaaye.

Woh maqamaat jahan namaaz padhna mustahab hai

880. Islaam ki muqaddas shari'at mein bohut takeed ki gayee hai keh namaaz massjid mein padhii jaaye. Dooniya bhar ki saari massjidon mein sab se behtar massjidul haraam aur oos ke b'ad massjid Nabvi hai aur oos ke b'ad massjid Kufa aur oos ke b'ad massjid baitul muqaddas ka darja hai. Oos ke b'ad shahar ki jam'a massjid aur oos ke b'ad mahalle ki massjid aur oos ke b'ad bazaar ki massjid ka number aata hai.

881. Aurato ke lie behtar hai keh namaaz aisii jagah padhe jo namahram se mahfooz hone ke lehaaz se dusri jagahon se behtar ho khawah woh jagah makaan ya massjid ya koii aur jagah ho.

882. A'eima Ahlebait Alaihemus salaam ke haramon mein namaaz padhna musthab hai balkeh massjid mein namaaz padhne se behtar hai aur riwaayat hai keh Hazrat Amirul momeneen Alaihemus salaam ke haram-e paak mein nazmaaz padhna do lakh namaazon ke barabar hai.

883. Massjid mein zayada jana aur oos massjid mein jana jahan log bohut kam namaaz padhne aate hain mustahab hai aur agar koii shakhs massjid ke pados mein rahta ho aur koii uzr bhi na rakhta ho to oos ke lie massjid ke a'lawa kisi aur jagah namaaz padhna makruh hai.

884. Jo shakhs massjid mein na aata ho, mustahab hai keh insaan oos ke saathh mil kar khana na kha'e, apne kaamon mein oos se masshwara na kare, oos ke pados mein na rahe aur na oos se aurat ka rishta le aur na oose rishta de.

Woh maqamaat jahan namaaz padhna makruh hai

885. Chand maqamaat par namaaz padhna makruh hai jin mein se kuchh yeh hain:

(1) Hamaam

(2) Shor zada zameen

(3) Kisi insaan ke muqabil

(4) Oos darwaaze ke muqabil jo khula ho

(5) Sadak aur gali kuche mein bashart yeh keh guzarne waalon ke lie ba'es zehmat na ho aur agar oonhein zehmat ho to oon ke raaste mein rukaawat dalna haraam hai.

(6) ag aur chiraagh ke muqabil

(7) Baawarchii khane mein aur har oos jagah jahan aatish daan ho

(8) Aise koonvein aur gadhe ke muqabil jis mein peshaab kiya jata ho

(9) Jaandaar ke photo ya mujjasme ke saamne magar yeh keh oose dhaanp diya jaaye.

(10) Aise kamre mein jis mein janoob shakhs maujood ho

(11) Jis jagah photo ho khawah woh namaaz padhne waale ke saamne na ho

(12) Qabr ke muqaabil

(13) Qabr ke uupar

(14) Do qabron ke darmiyaan

(15) Qabristaan mein

886. Agar koii shakhs logon ki rahguzar par namaaz padh raha ho ya koii aur shakhs oos ke saamne khada ho to namaazi ke liye mustahab hai keh apne saamne koii cheez rakh le aur agar woh cheez lakdi ya rassi ho to bhi kaafi hai.

Fiqh Chapter 11

MASSJID KE EHKAAM

887. Massjid ki zameen, androoni aur bairooni chat aur androoni deewaar ko najis karna haraam hai aur jis shakhas ko pata chale keh oon se koii maqaam najis ho gaya hai to zaruri hai keh oos ki najaasat ko fauran door kare aur ehteyaat-e-mustahab yeh hai keh massjid ki deewaar ke bairooni hisse ko bhi najis na kiya ja'e aur agar woh najis ho jaaye to najaasat ka hatana lazim nahin. Laikin agar deewaar ka bairooni hissa najis karna massjid ki behurmati ka sabab ho to qat'an haraam hai aur iis qadr najaasat ka za'el karnaa keh jis se behurmati ho jaaye zaruri hai.

888. Agar koii shakhs massjid ko paak karne par qaadir na ho ya oose madad ki zarurat ho jo dasteyaab na ho to massjid ka paak karna oos par wajib nahi laikin yeh samajhta ho keh agar dusre ko iitela' dega to yeh kaam ho jaayega aur najaasat ko wahan rehne denaa behurmati ka ba'es ho to zaruri hai keh oose itla' de.

889. Agar massjid ki koii aisii jagah najis ho gayee ho jise khode ya tode baighair paak karna mumkin na ho to zaruri hai keh oos jagah ko khodein ya todein jabkeh juzwi taur par khodna ya todna pade ya behurmati ka khatm hona mukkamil taur par khodne ya todne par maukoof ho, warna todne mein ishkaal hai. Jo jagah khodii gayee ho oose pur karna aur jo jagah todii gayee ho oose ta'meer karna wajib nahin hai laikin massjid ki koii cheez massalan eint agar najis ho gayee ho to mumkana surat mein oose paak kar ke zaruri hai keh oos ki aslii jagah par laga diya jaaye.

890. Agar massjid ghazb kar li jaaye aur oos ki jagah ghar ya aisii hi koii cheez ta'meer kar li jaaye ya massjid iis qadr toot foot jaaye keh oose massjid na kaha jaaye to oose najis karna haraam nahin aur oose paak karna wajib nahin.

891. Ai'ema Ahlebait Alaihmus Salaam mein se kisi Imam ka haram najis karna haraam hai. Agar oon ke haramo mein se koii haram najis ho jaaye aur oos ka najis rahnaa oos ki behurmati ka sabab ho to oos ka paak karna wajib hai balkeh ehteyaat-e-mustahab yeh hai keh khawah behurmati na hoti ho tab bhi paak kiyaa jaaye.

892. Agar massjid ki chataa'ee ya carpet najis ho jaaye to zaruri hai keh oose paak karein aur agar najis hisse ka kaat denaa behtar ho to zaruri hai keh oose kaat diya jaaye. Albatta ek qabil tawajja hisse ka kaat denaa ya iis tarah paak karna keh oos mein nuqs aa jaaye mahel ishkaal hai siwa'e iis ke keh tahaarat ko tark kar denaa behurmati ka sabab ho.

893. Agar kisi a'in najaasat ya najis shuda cheez ko massjid mein le jane se massjid ki behurmati hotii ho to oos ka massjid mein le jana haraam hai balkeh ehteyaat-e-mustahab yeh hai keh agar behurmati na hotii ho tab bhi a'in najaasat ko massjid mein na le jaaya jaaye siwaa'e oon cheezon ke jo insaan ke saathh hi massjid mein dakhil ho jaaye jaise zakhm ka khuoon badan ya lebaas mein laga hua ho.

894. Agar massjid mein majalis aza' ke liye qanaat taanii jaye aur farsh bichhaaya jaye aur siyaah parde latkaye jayen aur chaye ka saamaan andar le jaya jaye to agar yeh cheezein massjid ke liye nuqsaandeh na hon aur namaaz padhne mein bhi man'e na hotii hon to koii harj nahin.

895. Ehteyaat-e-wajib yeh hai keh sonay sai massjid ki zeenat na karen aur ehteyaat-e-mustahab yeh hai keh massjid ko insaan aur haiwaan ki tarah jaandaaron ki tasveeron se bhi na sajaya jaye.

896. Agar massjid toot phoot bhi jaye tab bhi na to oose bechaa ja sakta hai aur na hi malkiat aur sadak mein shamil kiya ja sakta hai.

897. Massjid ke darwaazon, khidkion aur dusrii cheezon ka bechnaa haraam hai aur massjid toot phoot jaye tab bhi zaruri hai keh oon cheezon ko oosi massjid ki marammat ke liye iste'maal kiya jaye aur agar oos massjid ke kaam ki na rahi ho to zaruri hai keh kisi dusri massjid ke kaam mein laya jaye aur agar dusri massjidon ke kaam ki bhi na rahi hon to oonhain bechaa ja sakta hai aur jo raqam ho woh basurat imkaan oosi massjid ki marammat par, warna kisi dusri massjid ki marammat par kharch ki jaye.

898. Massjid ka ta'meer karna aur aisii massjid ki marammat karna jo makhdoosh ho mustahab hai aur agar massjid is qadr makhdoosh ho keh oos ki marammat mumkin na ho to oose giraa kar dobarah ta'meer kiya ja sakta hai balkeh agar massjid tooti phooti na ho tab bhi oose logon ki zarurat ki khatir giraa kar wasi' kiya ja sakta hai.

899. Massjid ko saaf suthhra rakhna aur oos mein chiraagh jalana mustahab hai aur agar koii shakhs massjid mein jana chahe to mustahab hai keh khushboo lagaye aur paakeezah aur qimati lebaas pehne aur apne joote ke talwoh ke baare mein tehqeeq kare keh kahin najaasat to nahin lagii hu'ee. Neez yeh keh massjid mein dakhil hote vaqt pahle dayan pa'on aur bahar nikalte vaqt bayan pa'on rakhe aur isii tarah mustahab hai keh sab logon se pahle massjid mein aa'e aur sab se b'ad mein nikale.

900. Jab koii shakhs massjid mein dakhil ho to mustahb hai keh do rak'at namaaz taheyet wa ehteraam massjid ki niyyat se padhe aur agar wajib namaaz ya koii aur mustahab namaaz padhe tab bhi kafi hai.

901. Agar insaan majboor na ho to massjid mein sona, dooniyawi kamon ke baare mein guftagu karna aur koii kaam kaaj karna aur aaise asha'ar padhna jin mein nasihat aur kaam ki koii baat na ho makruh hai. Nez massjid mein thuknaa, naak ki aala'esh phenkna aur balgham thukna bhi makruh hai balkeh ba'az suraton mein haraam hai. Is ke a'lawa gumshuda (shakhs ya cheez) ko talaash karna aur aawaaz ko buland karna bhi makruh hai. Laikin adhan ke liye aawaaz buland karne ki mumani'at nahin hai.

902. Deewane ko massjid mein dakhil hone dena makruh hai aur isii tarah oos bachche ko bhi dakhil hone dena makruh hai jo namaaziyon ke liye ba'es zehmat ho ya ehtemaal ho keh woh massjid ko najis kar degaa. Iin do suraton ke a'lawa bachche ko massjid mein aane dene mein koii harj nahin balkeh b'az auqaat behtari isii mein hotii hai. Oos shakhs ka massjid mein jana bhi makruh hai jis ne payaaz, lahsoon ya iin se mushaba koii cheez kha'ee ho keh jis ki boo logon ko nagawaar guzartii ho.

Fiqh Chapter 12

SHAKKIYAAT E NAMAZ:

{Note:bold done this year}

Namaz ke shakkiyat ki 23 kismein hai. Inmein se aath(8) is qism ke shak hai jo namaz ko baatil karte hai aur che is qism ke shak hai jinki parwa nahi karni chihiye aur baaki nau is qism ke shak hai jo sahi hai.

Woh shak jo namaz ko baatil karte hai:

(1152) Jo shak namaz ko baatil karte hai who yeh hai:

(i) do rakati wajib namaz masalan namz e subh aur namaz e musafir ki rakaton ki taadaat ke baare mein shak. Albatta namaz e mustahab aur namaz e ehtiyat ki rakaton ki taadaat ke baare mein shak namaz ko batil nahi karta.

(ii) Teen rakati namaz ki taadaat ke baare mein shak.

(iii) Chaar rakati nama mein koi shak kare ki usne ek rakat padhi hai ya zyada padhi hai.

(iv) Chaar rakati nama mein doosre sajde mein dakhil hone se pehle namazi shak kare ki isne do rakatein padhi hai ya zyada padhi hai.

(v) Do aur paanch rakaton mein ya do aur paanch se zyada rakaton mein shak kare.

(vi) Teen aur che rakaton mein ya teen aur che se zyada rakaton mein shak kare.

(vii) Namaz ki rakaton me shak karna ke na jaanta ho ke kitni raka't padh chuka hai.

(viii) Chaar aur che rakaton me shak ya chaar aur che se zyada rakaton me shak, jiski tafseel aage ayegi.

(1153) Agar insaan ko namaz batil karne wale shukook me se koi shak pesh aaye to behtar ye hai ke jaise hi iska shak mustehkam ho namaz na toray balke is qadr ghauro fikr kare ke namaz ki shakal barqarar na rahe ya yaqeen ya gumaan hasil hone se na-ummeed hojaye.

Wo shak jinki parwa nahi karni chahiyye

(1154) Wo shukook jinki parwa nahi karni chahiyye mandarja zel hain:

(a) Us fail me shak jis ke bajalane ka mauqa guzar gaya ho maslan insaan ruku may shak kare ke us ne al-Hamd parhi hai ya nahin.

(b) Salaam e namaz ke bad shak.

(c) Namaz ka waqt guzar janey ke baad shak.

(d) Kaseer-ush-shak ka shak- Yani is shakhs ka shak jo bohot zyada shak karta ho.

(e) Rakaton ki ta'daad ke bare me imam ka shak jabke mamoom inki ta'dad janta ho aur isi tarah mamom ka shak jabke imam namaz ki rakaton ki ta'dad janta ho.

(f) Mustahab namazon aur namaze ehtiyat me shak.

(a) Jis fail ka mauqa guzar gaya ho is mei shak karna

(1155) Agar namazi namaz ke dauran shak kare ke is ne namaz ka aik wajib fail anjam diya hai ya nahi maslan ise shak ho ke al-Hamd parhi hai ya nahi jabke is kaam ko amadan tark karke jis kam mei mashghool ho us kam mei shar'an mashghool nahi hona chahiye tha masalan sura parhte waqt shak kare ke al-Hamd parhi hai ya nahi to zaruri hai ke apne shak ki parwa na kare. Is surat ke ilawa zaroori hai ke jis cheez ki anjam-dahi ke bare mei shak ho bajalaey.

(1156) Agar namazi koi ayat parhte huwe shak kare ke is ki pehli ayat parhi hai ya nahi ya jis waqt ayat ka aakhri hissa parh raha hoshak kare ke is ka pehla hissa parha hai ya nahi to zaroori hai ke apne shak ki parwa na kare.

(1157) Agar namazi rukoo ya sujood ke baad shak kare ke inke wajib af'aal-- masalan zikr aur badan ka sukoon ki halat mei hona-- isne anjaam diye hain ya nahi to zaroori hai ke apne shak ki parwa na kare.

(1158) Agar namazi sajde mei jaate waqt shak kare ke rukoo baja laya hai ya nahi ya shak kare ke rukoo ke baad khara huwa tha ya nahi to zaroori hai ke apne shak ki parwa na kare.

(1159) Agar namazi khara hote waqt shak kare ke sajda ya tashahhud bajalaya ya nahi to zaroori hai ke apne shak ki parwa na kare.

(1160) Jo shakhs baith kar ya lait kar namaz parh raha ho agar al-Hamd ya tasbeehaat parhne ke waqt shak kare ke sajda ya tashahhud bajalaya hai ya nahi to zaroori hai ke apne shak ki parwa na kare aur agar al-Hamd ya tasbeehaat mei mashghool hone se pehle shak kare ke sajda ya tashahhud bajalaya hai ya nahi to zaroori hai ke bajalaye.

(1161) Agar namazi shak kare ke namaz ka koi aik rukn bajalaya hai ya nahi aur is ke baad aane wale fail me mashghool na huwa ho to zaroori hai ke ise bajalaye masalan agar tashahhud parhne se pehle shak kare ke do sajde bajalaya hai ya nahi to zaroori hai ke bajalaye aur agar baad mei ise yaad aaye ke wo is rukn ko anjaam de chuka tha to aik rukn barh jane ki waja se ehtiyat-e-lazim ki bina par iski namaz batil hai.

(1162) Agar namazi shak kare ke ek aisa amal jo namaz ka rukn nahi hai baja laya hai ya nahi aur iske baad aane wale fail mein mashghool na huwa ho to zaroori hai ki isse baja laye. Masalan agar surah padhne se pahle shak kare ki al hamd padhi hai ya nahi to zaroori hai ki

al hamd padhe aur agar usse anjam dene ke baad isse yaad aye ki isse pehle hi baja la chuka tha to chunke rukn zyada nahi huwa isisliye iski namaz sahi hai.

(1163) Agar namazi shak kare ki ek rukn baja laya hai ya nahi masalan jab tashahhud padh raha ho shak kare ki do sajde baja laya hai ya nahi aur apne shak ki parwa na kare aur baad mein isse yaad aye ki iss rukn ko baja nahi laya to agar woh baad wale rukn mein mashghool na huwa ho to zaroori hai ki iss rukn ko baja laye aur agar baad wale rukn mein mashghool ho gaya ho to iski namaz ehtiyat e laazim ki bina par baatil hai. Masalan agar baad wali rakat ke ruku se pehle isse yaad aye ki do sajde nahi baja laya to zaroori hai ki baja laye aur agar ruku mein ya iske baad isse yaad aaye to jaisa ki bataya ja chuka , iski namaz baatil hai.

(1164) Agar namazi shak kare ki woh ek ghaire rukni amal baja laya hai ya nahi aur iske baad wale amal mein mashghool ho chuka ho to zaroori hai ki apne shak ki parwa na kare. Masalan jis waqt surah padh raha ho shak kare ki al hamd padhi hai ya nahi to zaroori hai ki apni shak ki parwah na kare. Albatta agar isse kuch der mein yaad aa jaye ki iss amal ko baja nahi laya aur abhi baad wale rukn mein mashghool na huwa ho to zaroori hai ki iss amal ko aur iske baad wale amaal ko baj laye aur agar baad wale rukn mein mashghool ho gaya ho to iski namaz sahi hai. Iss bina par masalan agar qunoot main isse yaad aa jaye ki isne al hamd nahi padhi to zaroori hai ki al hamd aur surah dono padhe aur agar yeh baat isse ruku mein yaad aaye to iski namaz sahi hai.

(1165) Agar namazi shak kare ki isne namaz ka salaam padha hai ya nahi aur taaqeebaat ya doosri namaz mein mashghool ho jaye ya koi aise kaam kare jo namaz ko barqaraar nahi rakhta aur woh halat e namaz se kharij ho gaya ho to zaroori hai ki apne shak ki parwah na kare aur agar in soorton se pehle shak kare to zaroori hai ki salaam padhe aur agar shak kare ki salaam durust padha hai ya nahi to jahan bhi ho apne shak ki parwah na kare.

(b) Salaam ke baad shak karna:

(1166) Agar namazi salaam e namaz ke baad shak kare ki isne namaz sahi taur par padhi hai ya nahi masalan shak kare ki ruku ada kiya hai ya nahi ya chaar rakati namaz ke salaam ke baad shak kare ki chaar rakatein padhi hai ya panch, to who apne shak ki parwah na kare liken agar isse dono taraf namaz ke baatil hone ka shak ho masalan char rakati namaz ke salaam ke baad shak kare ki teen rakat padhi hai ya paanch rakat to iski namaz baatil hai.

(c) Waqt ke baad shak karna:

(1167) Agar koi shaks namaz ka waqt guzar ne ke baad shak kare ki isne namaz padhi hai ya nahi ya gumaan kare ki nahi padhi to is namaz ka padhna laazim nahi liken agar waqt guzarne se pahle shak kare ki namaz padhi hai ya nahi to khwa gumaan kare ki padhi hai phir bhi zaroori hai ki woh namaz padhe.

(1168) Agar koi shaks waqt guzarne ke baad shak kare ki isne namaz durust padhi hai ya nahi to apne shak ki parwah na kare.

(1169) Agar naamz e zohr aur asar ka waqt guzar jane ke baad namazi jaan le ki char rakat namaz padhi hai liken yeh maloom na ho ki zuhr ki niyyat se padhi hai ya asar ki niyyat se to zaroori hai ki char rakat namaz e qaza is namaz ki niyyat se padhe jo ispar wajib hai.

(1170) Agar maghrib aur isha ki namaz ka waqt guzarne ke baad namazi ko pata chale ki isne ek namaz padhi hai lekin yeh ilm na ho ki teen rakati namaz padhi hai ya char rakati, to zaroori hai ki maghrib aur isha dono namazon ki qaza karen.

(d) Kaseer ush shak ka shak karna:

(1171) Kaseer ush shak woh shaks hai jo bohot zyada shak kare yani woh shaks jo tawajjuhaat ko baantne wale asbab ki maujoodgi ke aitbaar se apne hi jaise logon ke muqaable mein zyada shak karta hai sirf wahi shaks kaseer ush shak nahi hai ki shak karna jiski aadat ban chuki ho balki woh shaks bhi kaseer ush shak mana jayenga jo iss aarze mein mubtila ho raha ho.

(1172) Agar kaseer ush shak namaz ke ajza mein se kisi juzw ke anjaam dene ke bare mein shak kare to isse yun samjhna chahiye ki isne juzz ko anjaam de diya hai. Masalan agar shak kare ki ruku kiya hai ya nahi to isse samajhna chahiye ki ruku kar liya hai aur agar kisi aisi cheez ke bare mein shak kare jo mubtile namaz hai masalan shak kare ki subah ki namaz do rakat padhi hai ya teen rakat to yahi samjhe namaz theek padhi hai.

(1173) Jis shaks ko namaz ke kisi khaas juzw ke bare mein itna zyada shak hota ho ki shak ki kasrat issi juzw se makhsoos hokar reh jaye, agar woh namaz ke kisi doosre juzw ke bare mein shak kare to zaroori hai ki shak ke ehkaam par Amal kare. Masalan kisi ko zyada shak is baat mein hota ho ki sajda kiya hai ya nahi, Agar isse ruku karne ke baad shak ho to zaroori hai ki shak ke hukum par amal kare yani agar abhi sajde mein na gaya ho to ruku kare aur agar sajde mein chala gaya ho to shak ki parwah na kare.

(1174) Jo shaks kissi makhsoos namaz masalan zuhr ki namaz mein is tarah zyada shak karta ho ki kasrat e shak issi zuhr ki naamz se makhsoos hokar reh jaye, agar woh kisi doosri namaz masalan asr ki namaz mein shak kare to zaroori hai ki shak ke ehkaam par amal kare.

(1175) Jo shaks kisi makhsoos jagah par namaz padhte waqt issi kaifeeyat ke saath zyada shak karta ho jiska tazkira pichle masale mein huwa, agar woh kisi doosri jagah namaz padhe aur isse shak paida ho to zaroori hai ki shak ek ehkaam par amal kare.

(1176) Agar kisi shaks ko iss baare mein shak ho ki woh kaseer ush shak ho gaya hai ya nahi to zaroori hai ki shak ke ehkaam par amal kare aur kaseer ush shak shaks ko jab tak yakeen na ho jaye ki woh logon ki aam halat par laut aya hai aur iske shak ki buniyaad yeh ho ki aaya iski halat tabdeel huwi hai ya nahi, ye na ho ki kaseer ush shak ke maani kya hote hai to zaroori hai ki apne shak ki parwah na kare.

(1177) Agar kaseer ush shak shaks, shak kare ki ek rukn baja laya hai ya nahi aur woh is shak ki parwah bhi na kare aur phir ise yaad aaye ki woh rukn baja nahi laya aur iske baad ke rukn

mein mashghool na huwa ho to zaroori hai ki is rukn ko aur jo kuch iske baad hai, baja laye aur agar baad ke rukn mein mashghool ho gaya ho to iski namaz ehtiyat ki bina par baatil hai. Maslan agar shak kare ki ruku kiya hai ya nahi aur is shak ki parwah na kare aur doosre sajde se pehle isse yaad aaye ki ruku nahi kiya tha to zaroori hai ki ruku kare aur agar doosre sajde ke dauran isse yaad aaye to iski namaz ehtyat ki bina par baatil hai.

(1178) Jo shaks zyada shak karta ho agar woh shak kare ki koi aisa amal jo rukn na ho anjaam diya hai ya nahi aur is shak ki parwah na kare aur baad mein isse yaad aaye ki woh amal anjaam nahi diya, to agar anjaam dene ke muqaam se abhi na guzra ho to zaroori hai ki isse aur iske baad wale af'aal ko anjaam de aur agar iske muqaam se guzar gaya ho to iski namaz sahi hai. Masalan agar shak kare ki al hamd padhi hai ya nahi aur shak ki parwah na kare magar qunut padhte huwe isse yaad aaye ki al hamd nahi padhi to zaroori hai ki al hamd aur surah padhe aur agar ruku mein yaad aaye to iski namaz sahi hai.

(e) Imam aur Muqtadee ka Shak:

(1179) Agar imam jamaat namaz ki rakaton ki tadaat ke bare mein shak kare masalan shak kare ki teen rakatein padhi hai ya chaar rakatein aur muqtadee ko yakeen ya gumaan ho ki char rakatein padhi hai aur woh ye baat imam e jamaat ke ilm mein le aye ki chaar rakatein padhi hai to imama ko chahiye ki namaz ko tamaam kare aur namaz e ehtiyat ka padhna zaroori nahi aur agar imama ko yakeen ya gumaan ho ki kitni rakatien padhi hai aur muqtadee namaz ki rakaton ki tadaad ke bare mein shak kare to isse chahiye ki apne shak ki parwah na kare. Yahi hukum imam aur muqtadee ke liye namaz ke afa'al ke bare mein shak masalan sajdon ki tadaad ke shak kai bare mein hai.

(g) Mustahab namaz mein shak:

(1180) Agar koi shaks mustahab namaz ki rakaton mein shak kare, agar shak ka zyada wala adad jo namaz ko baatil kerta hai to zaroori hai ki yah samajhle ki kam rakatein padhi hai masalan agar subah ki naflon mein shak kare ki do rakatein padhi hai ya teen to yahi samjhe ki do padhi hai. Agar tadaad ki zayadti wala shak namaz ko baatil na kare masaln agar namazi shak kare ki do rakatein padhi hai ya ek padhi hai to shak ki jis taraf par bhi amal kare iski namaz sahi hai.

(1181) Rukn ka kam hona nafl namaz ko baatil kar deta hai lekin rukn ka zyada hona usse baatil nahi karta. Pass agar namazi nafl ke afaal mein se koi fail bhool jaye aur yeh baat isse is waqt yaad aaye jab woh iske baad wale rukn mein mashghool ho chuka ho to zaroori hai ki is fail ko anjaam de aur dobara is rukn ko anjaam de masalan agar ruku ke dauraan isse yaad aaye ki surah al hamd nahi padhi to zaroori hai ki wapis laute aur al hamd padhe aur dobara ruku mein jaye.

(1182) Agar koi shaks nafl ke afaal mein se kisi fail ke mutaaliq shak kare khwa woh fail rukni ho ya ghair rukni aur iska mauka na guzra ho to zaroori hai ki isse anjaam de aur agar mauka guzar gaya ho to apne shak ki parwah na kare.

(1183) Agar kisi shaks ko do rakati mustahab namaz mein teen ya zyada rakton ke padh lene ka gumaan ho to usse chahiye ki iss guman ki parwah na kare aur iski naamz sahi hai. Lekin agar iska gumaan do rakaton ka ya usse kam ho to ehtiyat e wajib ki bina par issi guman par amal kare. Masaln agar isse gumaan ho ki ek rakat padhi hai to zaroori hai ki ehtiyat ke taur par ek rakat aur padhe.

(1184) Agar koi shaks nafl namaz mein koi aisa kaam kare jiske liye wajib namaz mein sajda e sahv wajib ho jata ho ya ek sajda bhool jaye to iske liye zaroori nahi hai ki namaz ke baad sajda e sahv ya sajde ki qaza baja laye.

(1185) Agar koi shaks shak kare ki mustahab namaz padhi hai ya nahi aur iska koi mukarrar waqt na ho jaise *namaz e jaffar e tayyar* to ise samajhlena chahiye ki nahi padhi. Agar is mustahab namaz ka yaumiya nawafil ki tarah waqt mukarrar ho aur is waqt ke guzarne se pehle shak kare ke isse anjaam diya hai ya nahi to iske liye bhi yahi hukum hai. Lekin agar waqt guzarne ke baad shak kare ki woh namaz padhi hai ya nahi to apne shak ki parwah na kare.

Sahi Shukuk: (see rules for shakiyaat e namaz pg 35)

(1186) Nau(9) soorton mein agar kisi ko char rakati namaz ki rakaton ki taadaad ke baare mein shak ho to zaroori hai ki fauran ghaur o fikr kare aur agar yakeen ya gumaan shak ki kisi ek taraf ho jaye to issi ko ikhtiyaar kare aur namaz ko tamaam kare warna in ehkaam ke mutaabiq amal kare jo zail mein bataye ja rahe hai.

Woh nau(9) soortain yeh hai:

1. Doosre sajde ke dauran shak kare ke do rakatein padhi hai ya teen. Is soorat mein isse yun samajhlena chahiye ki teen rakatein padhi hai aur ek aur rakat padhe phir namaz ko tamaam kare aur ehtiyat e wajib ki bina par namaz ke baad ek rakat namaz e ehtiyat khade hokar baja laye. Ehtiyat e wajib ki bina par baithkar do rakat naamz e ehtiyat kaafi na hogi.
2. Doosre sajde ke dauran agar shak kare ki do rakatein padhi hai ya char to yeh samajhle ki char padhi hai aur namaz ko tamaam kare aur baad mein do rakat namaz e ehtiyat khade hokar baja laye.
3. Agar kisi ko doosre sajde ke dauran shak ho jaye ki do rakatein padhi hai ya teen ya char to isse yeh samajh lena chahiye ki char padhi hai aur woh naamz kahatam hone ke baad do rakat namaz e ehtiyat khade hokar aur baad mein do rakat baithkar baja laye.
4. Agar kisi shaks ko doosre sajde ke dauran shak ho ki isne char rakatein padhi hai ya paanch to woh yeh samjhe ki char padhi hai aur is bunyaad par namaz puri kare aur naamz ke baad do sajda e sahv baja laye. Yehi hukum har iss soorat mein hai jahan kamazkam shak char rakat par ho. Masalan char aur che rakaton ke darmiyaan shak ho aur har is soorat mein jahan chaar rakat aur isse kam aur isse zyada rakaton mein doosre sajde ke dauran shak kare to isse chaar rakatein qaraar dekar dono shak ke amaal anjaam de sakta hai yaani iss ehtemaal ki bina par ki char rakat se kam padhi hai, namaz e ehtiyat padhe aur iss ehtemaal ki bina par ki char rakat se zyada padhi hai baad mein do sajda e sahv bhi kare. Tamaam soorton mein agar pehle sajde ke baad aur doosre sajde mein daakhil hone se pehle saabiqa chaar shak mein se ek isse pesh aye to iski namaz baatil hai.
5. Namaz ke dauran jis waqt bhi kisi ko teen rakat aur char rakat ke darmiyaan shak ho zaroori hai ki yeh samajhle ki char rakatein padhi hai aur namaz ko tamaam kare aur baad mein ek rakat namaz e ehtiyat khade hokar ya do rakat baithkar padhe.

6. Agar qayaam ke dauraan kisi ko char rakaton aur paanch rakaton ke baare mein shak ho jaye to zaroori hai ki baith jaye aur tashahhud aur namaz ka salaam padhe aur ek rakat naamz e ehtiyat khade hokar ya do rakat baithkar padhe.
7. Agar qayaam ke dauraan kisi ko teen aur paanch rakaton ke bare mein shak ho jaye to zaroori hai ki baith jaye aur tashahhud aur naamz ka salaam padhe aur do rakat namaz e ehtiyat khade hokar padhe.
8. Agar qayaam ke dauran kisi ko teen char aur paanch rakaton ke bare mein shak ho jaye to zaroori hai ki baith jaye aur tashahhud padhe aur salaam e namaz ke baad do rakat namaz e ehtiyat khade hokar aur baad mein do rakat namaz baithkar padhe.
9. Agar qayaam ke dauran kisi ko paanch aur che rakaton ke bare mein shak ho jaye to zaroori hai ki baith jaye aur tashahhud aur naamz ka salaam padhe aur sajda e sahv baja laye.

(1187) Agar kisi ko sahi shukuk main se koi shak ho jaye aur namaz ka waqt itna tang ho ki namaz az sarre nau na padh sake to zaroori hai ki namaz na tode aur jo masala bayan kiya gaya hai iske mutaabiq amal kare. Lekin agar namaz ka waqt wasi ho to namaz ko todkar naye sirre se bhi padh sakta hai.

(1188) Agar naamz ke dauran insaan ko in shukuk mein se koi shak lahaq ho jaye jinke liye namaz e ehtiyat, wajib hai aur woh namaz ko tamaam kare to ehtiyat e mustahab yeh hai ki namaz e ehtiyat padhe aur namaz e ehtiyat padhe bagair az sarre nau namaz na padhe aur agar woh koi aisa fail anjaam dene se pehle jo namaz ko baatil karta ho az sarre nau namaz padhe to ehtiyat e wajib ki bina par iski doosri naamz bhi baatil hai lekin agar koi aisa fail anjaam dene ke baad jo namaz ko baatil karta ho namaz mein mashghool ho jaye to iski doosri namaz sahi hai.

(1189) Jab namaz ko baatil karne wale shukuk mein se koi shak insaan ko lahaq ho jaye aur woh jaanta ho ki baad ki halat mein muntaqil ho jane par iske liye yakeen ya gumaan paida ho jayenga to iss soorat mein jabki iska batil shak shuru ki do rakt mein ho iske liye shak ki halat mein namaz jaree rakhna jayiz nahi hai. Masalan agar qayaam ki halat mein isse shak ho ki ek rakat padhi hai ya zyada padhi hai aur woh jaanta ho ki agar ruku mein jaye to kisi ek taraf yakeen ya gumaan paida karenga to iss halat mein iske liye ruku karna jayiz nahi hai aur baaki baatil shukuk mein apni namaaz jaree rakh sakta hai taaki isse yakeen ya gumaan haasil ho jaye.

(1190) Agar kisi shaks ka gumaan pehle ek taraf zyada ho aur baad mein iski nazar mein dono atraaf barabar ho jaye to zaroori hai ki shak ek ehkaam par amal kare aur agar pehle dono atraaf iski nazar mein baraabar ho aur ehkaam ke mutabiq jo kuch iska fareeza hai is par amal ki bunyaad rakhe aur baad mein iska gumaan dosri taraf chala jaye to zaroori hai ki issi taraf ko ikhtiyaar kare aur namaz ko tamaam kare.

(1191) Jo shaks yeh na jaanta ho ki iska gumaan ek taraf zyada hai ya dono atraaf iski nazar mein baraabar hai to zaroori hai ki shak ke ehkaam par amal kare.

(1192) Agar kisi shaks ko namaz ke baad maaloom ho ki namaz ke dauran woh taraddud ki halat mein tha ki masalan isne do rakatein padhi hai ya teen rakatein padhi hai aur isne apne afaal ki bunyad teen rakaton par rakhi ho lekin isse yeh ilm na ho ke iske gumaan mein yeh tha ke isne teen rakatein padhi hai ya dono atraaf iski nazar mein baraabar thi to namaz e ehtiyat padhna zaroori nahi hai.

(1193) Agar qayaam ke baad shak kare ki do sajde ada kiye the ya nahi aur issi waqt isse in shukuk mein se koi shak ho jaye jo do sajde tamaam hone ke baad lahaq hota to sahi hota. Maslan woh shak kare ki maine do rakat padhi hai ya teen aur woh is shak ke mutaabiq amal kare to iski namaz sahi hai. Lekin agar isse tashahhud padhte waqt in shukuk mein se koi shak lahaq ho jaye to agar iska shak yeh ho ki do padhi hai ya teen to iski namaz baatil hai aur agar iska shak yeh ho ki do padhi hai ya chaar ya yeh ho ki do padhi hai, teen padhi hai ya chaar to iski namaz sahi hai aur zaroori hai ki shak ke ehkaam ke mutaabiq amal kare.

(1194) Agar koi shaks tashahud mein mashghool hone se pehle ya in rakaton mein jinmein tashahhud nahi hai qiyaam se pehle shak kare ki ek ya do sajde baja laya hai ya nahi aur isi waqt ise in shukuk mein se koi shak lahaq ho jaye jo do sajde tamaam hone ke baad sahi ho to iski namaz batil hai.

(1195) Agar koi shaks qayaam ki halat mein teen aur char rakaton ke bare mein ya teen , char aur paanch rakaton ke bare mein shak kare aur ise yeh bhi yaad aa jaye ki isne isse pehli rakat ka ek sajda ya dono sajde ada nahi kiye to iski namaz baatil hai.

(1196) Agar kisi ka shak zail ho jaye aur koi doosra shak isse lahaq ho jaye masalan pehle shak kare ki do rakatein padhi hai ya teen rakatein aur baad mein shak kare ki teen rakatein padhi hai ya char rakatein to zaroori hai ki doosre shak ke mutabiq ehkaam par amal kare.

(1197) Jo shaks namaz ke baad shak kare ki namaz ki halat mein misaal ke taur par isne do aur char rakton ke bare mein shak kiya tha ya teen aur char rakaton ke bare mein shak kiya tha to dono shukuk ke hukum par amal kar sakta hai aur namaz ko baatil karne wale kisi kaam ko anjaam dekar woh namaz dobara bhi padh sakta hai.

(1198) Agar kisi shaks ko namaz ke baad pata chale ki namaz ki halat mein isse koi shak lahaq ho gaya tha lekin yeh na jaanta ho ki woh shak namaaz ko baatil karne wale shukuk mein se tha ya sahi shukuk mein se tha to zaroori hai ki namaz ko dobara padhe aur agar yeh jaanta ho ki woh shak sahi shukuk mein se tha lekin yeh na jaanta ho ki iska taaluk sahi shukuk ki kaunsi qism se tha to iske liye jayiz hai ki namaz ko dobara padhe.

(1199) Jo shaks baithkar namaz padh raha ho agar ise aisa shak lahaq ho jaye jiske liye ise ek rakat naamz e ehtiyat khade hokar ya do rakat baithkar padhni chahiye to zaroori hai ki ek rakat baithkar padhe aur agar woh aisa shak kare jiske liye isse do rakat namaz e ehtiyat khade hokar padhni chahiye to zaroori hai ki do rakat baithkar padhe.

(1200) Jo shaks khada hokar namaz padhta ho agar woh namaz e ehtiyat padhne ke waqt khada hone se aajiz ho jaye to zaroori hai ki namaz e ehtiyat is shaks ki tarah padhe jo baithkar naamz padhta hai aur jiska hukum saabiqa masale mein bayan ho chuka hai.

(1201) Jo shaks baithkar naamz padhta ho agar naamz e ehtiyat padhne ke waqt khada ho sake to zaroori hai ki is shaks ke vazeefe ke mutaabiq amal kare jo khada hokar naamz padhta ho.

Namaaz e ehtiyat padhne ka tareeqa:

(1202) Jis shaks par namaz e ehtiyat wajib ho to zaroori hai ki namaz ke salaam ke fauran baad namaz e ehtiyat ki niyyat kare aur takbeer kahe, phir al hamd padhe, ruku aur do sajde baja laye. Pas agar ispar ek rakat namaz e ehityat wajib ho to do sajdo ke baad tashahhud aur salaam padhe. Agar ispar do rakat namaz e ehityat wajib ho to do sajdon ke baad pahli rakat ki tarah ek aur rakat baja laye aur tashaahud ke baad salam padhe.

(1203) Namaz e ehtiyat mein surah aur qunoot nahi hai. Zaroori hai ki iski niyyat zubaan par na laye aur ehiyat e laazim ki bina par zaroori hai ki yeh namaz ahista padhe aur ehtiyat e mustahab yeh hai ki uski bismillah bhi ahista padhe.

Sajde sahv:

(1223) Zaroori hai ki insaan salaam e namaz ke baad do cheezon ke liye is tareeqe ke mutaabiq jiska ainda zikr hoga do sajde sahv baja laye.

I. Tahahhud bhool jana

II. Char rakatinamaz mein doosre sajde ke dauran shak karna kay char rakatein padhi hai ya paanch, ya shak karna kay char rakatein padhi hai ya che, bilkul issi tarah jaisa ki sahi shukuk ke number 4 mein guzar chuka hai.

Aur teen soorton mein ehtiyat e wajib ki bina par zaroori hai ki do sajde sahv baja laye.

I. Ijmaali taur par maloom ho ke namaz ke dauran koi cheez kam ya zyada ho gaye hai jabki namaz par sahi hone ka hukum ho .

II .Namaz ki halat mein bhoole se koi baat karna.

III.Jahan salaam na padhna zaroori ho masalan pehli rakat , wahan bhoole se salaam padh lena

Ehtiyat e mustahab yeh hai ki agar ek sajda bhool jaye ya jahan khada hona zaroori ho , masalan al hamd aur soorah padhte waqt wahan galati se baith jaye ya jahan baithna zaroori ho masalan tashahhud padhte waqt wahan galati se khada ho jaye to do sajde sahv ada kare balki har is cheez ke liye jo galati se namaz mein kam ya zyada ho jaye do sajda e sahv kare. In chand soorton ke ehkaam ainda masael mein bayan honge.

Sajde Sahv ka Tareeqa: **(1237)** Sajda e sahv ka tareeqa yeh hai ki salaam e namaz ke baad insaan fauran sajda e sahv ki niyyat kare aur ehtiyat e lazzim ki bina par peshani kisi aisi cheez par rakh de jispar sajda karna sahi ho aur ehtiyat e mustahab yeh hai ki sajda e sahv mein zikr padhe aur behtar yeh hai ki kahe *“bismillahe wa billahe assalamo alayka ayyuhan nabiyyo wa rahmatullahi wa barakatoh”*

بِسمِللّٰهِ وَبِاللّٰهِ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ.

Iske baad isse chahiye ki baith jaye aur dobara sajde mein jaye aur mazkura zikr padhe aur baith jaye aur tashahhud ke baad kahe *assalamu alaykum* اَلسَّلَامُ عَلَيْكُمْ

aur aula yeh hai ki *warahmatullahi wa barakatoh* وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُه ka izaafa kare.

Rules for Shakkiyat-e-Namaaz

(Ref Darse Touzih Semester II Lecture 15-MSH-acc to Agha Khui & Khumeini)

Saheeh Shukook kay hal kay liey kuch rules

- Shak barabar barabar wala khayal (50%)
- Teen pehlu wala shak (ziada say ziada) qabile ilaj hoga – yani 33% ka har pehlu, example shak ho 2, 3, ya 4 rakat main
- Ghaur karna zaroori hai (Agha Sistani) – rakaton ka shak, agar zan main badal jaye, yaqeen ki tarah amal karna hai {af'aal ka shak aisa naheen – zan bhi shak kay barabar hai}
- Namaz ki pehli 2 rakaat bunyad hai namaz ki – in main gadbad – namaz batil
- 3 / 2 rakati namaz ho ya 4 rakati ki pehli 2 rakatein, shak hojaye to namaz batil (kyonkay 1st 2nd bhi mashkook hai)
- Wajib namaz ko jahan tornay ki ijazat nahi wahan torna saheeh nahi, siwai
    - Majboori
    - Azano Iqamat reh gai (1151)
    - agha Sistani kai laihaz sai agar shakkiyaat e namaz ka masla hou tou tod sakta hai unless waqt short hou (ref: urwa 2050{14)
- Doosri rakat kay doosrey sajday may peshani rakhne se (aayatullah Seestani), do rakaton ko khatam samjhaingey (aur ye namaz bach sakti hai ab shak ho tab)

Solution: Is tarah namaz padhi jaye kay shak kay jitney pehlu hon, un sab say namaz saheeh ho

Only one exception when shak between rakat 4 and 5 after second sajda

Rules:

i) hamesha shak kay ziada waley pehlu ko lain (2/3 shak ho to 3 wala khayal lain)

ii) shak kay pehlu ko khatam / mukammal karney kay liey is kay hisab say namaz-e-ehtiat padhain (kabhi 2 namaz e ehtiat ho to farq karney kay liey 1 baith kar aur 1 khadey ho kar padhein)

iii) kisi bhi rakat kay ruku say pehley ikhtiar hai kay baith saktey hain(with exceptions)

Result: Har wo shak namaz ko galat kar dega jis ka koi aik pehlu namaz ki rakaton main kami ya ziadati kar de **siwai** aik shak (nas) – doosrey sajdey main shak 4th ya 5th rakat ka is main sirf sajda e sahw karna hoga

Fiqh Chapter 14

WUZU KI NIYYATAIN:

Islaam may 16 ya 17 wuzu hain, jin may kuch mustahab hain aur kuch wajib hain.

In ke karnay say sawab milta hai aur baray aaram say is may Qasd e qurbat ki niyyat ki ja sakti hai aur hadas e asghar khatam ho jata hai.

1. Tamaam namazoon ke liye(ilawa namaz e janaza)
2. Namaz e janaza ke liye (baqi namazoun kai liyai shurt hai lakin namaz e janaza kai liyai shurt nahi hai alag sai mustahab hai)
3. Azan o iqamat ke liye
4. Tawaaf ke liye
5. Tamaam manasik e hajj ke liye
6. Masjid may dakhil honay ke liye
7. Aimma(as) ke rozoon may dakhil honay ke liye
8. Imam(as) ki ziarat ke liye
9. Qabrastan may dakhilay ke liye
10. Tilawat, kitabat(write),mass(touch), hamal e quran(to carry quran) ke liye
11. Talab e hajat ya duaon ke liye
12. Sajda e shukr ke liye
13. Tilawa t e quran ka sajda
14. Safar say wapsi ke waqt jab ghar tak aye
15. Sirf taharat ki niyyat say wuzu karna
16. Qazi jab adalat may faisla sunanay jaye
17. Sonay say pehlay wuzu karna

Masala: In tamaam wuzu may tadakhul ja'iz hai.....wuzu aik kar lain aur niyattaain kaye kar lain, is soorat may jitni niyattain karaingay itna sawaab milay ga, masalan wuzu kia , niyyat ki masjid may dakhil hona hai, roza e imam (as) may bhi jana hai, wahan ziarat bhi perhni hai, dua bhi karni hai, tilawat e quran, uthana quran ko , quran per hath phairna aur wahan say seedha (safar say wapsi per)ghar bhi aana hai ,in sab niyatton ko jama kar diya .

In sab niyyaton ki wajah say itnay wuzu ka sawab mil jaye ga jitni niyattain itnay sawab mil jayengay...aur ho sakta hai do ashkhas itnay hi kaam karain, magar jis nay ziada niyattain ki usay ziada sawab mila...

Ref: Dars e Islaam(T.Ccopy # 5)-Maulana Sadiq Hasan-Lec.104-12 Aug.'88

SUPPLICATIONS TO BE READ AT THE TIME OF WUDHŪ

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AT THE BEGINNING OF WUDHŪ:

بِسْمِ ٱللَّهِ وَبِاللَّهِ وَٱلْحَمْدُ لِلَّهِ ٱلَّذِي جَعَلَ ٱلْمَآءَ طَهُوراً وَ لَمْ يَجْعَلْهُ نَجِساً

I begin in the name of Allāh, and only for Allāh. All praise belongs to Allāh who has made water pure and not made it impure.

AT THE TIME OF WASHING THE HANDS:

بِسْمِ ٱللَّهِ وَبِاللَّهِ اَللّٰهُمَّ ٱجْعَلْنِي مِنَ ٱلتَّوَّابِـــينَ وَٱجْعَلْنِي مِنَ ٱلْمُتَطَهِّرِينَ

I begin in the name of Allāh, and only for Allāh. O' Allāh! Place me amongst those who ask for forgiveness and place me amongst those who purify themselves.

AT THE TIME OF RINSING THE MOUTH:

اَللّٰهُمَّ لَقِّنِي حُجَّتِي يَوْمَ اَلْقَاكَ وَأَطْلِقْ لِسَانِي بِذِكْرِكَ

O Allāh! Enable me to answer correctly on the Day of meeting You and open my tongue for Your Praise.

AT THE TIME OF RINSING THE NOSE:

اَللّٰهُمَّ لاَ تُحَرِّمْ عَلَيَّ رِيحَ ٱلْجَنَّةِ وَٱجْعَلْنِي مِمَنْ يَشُمُّ رِيحَهَا وَ رَوْحَهَا وَ طِيـــبَهَا

O Allāh! Do not make the fragrance of Paradise forbidden for me and let me be one of those who will smell its scent, its refreshment and its perfume.

AT THE TIME OF WASHING THE FACE:

اَللّٰهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُّ فِيهِ ٱلْوُجُوهُ وَ لاَ تُسَوِّدْ وَجْهِي يَوْمَ تَبْيَضُّ ٱلْوُجُوهُ

O Allāh! Brighten my face on the Day (of Judgement) when the faces will be darkened, and do not darken my face on the Day when the faces will be made bright.

AT THE TIME OF WASHING THE RIGHT ARM:

اَللّٰهُمَّ أَعْطِنِي كِتَابِي بِيَمِيـــنِي وَٱلْخُلْدَ فِي ٱلْجِنَانِ بِيَسَارِي وَحَاسِبْنِي حِسَاباً يَسِيراً

O Allāh! Place my Book of deeds in my right hand and a permanent stay in paradise on my left, and make my reckoning an easy one.

AT THE TIME OF WASHING THE LEFT ARM:

اَللّٰهُمَّ لاَ تُعْطِنِي كِتَابِي بِشِمَالِي وَلاَ مِنْ وَرَاءَ ظَهْرِي وَلاَ

تَجْعَلْهَا مَغْلُولَةً إِلَىٰ عُنُقِي, وَأَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ ٱلنِّيرَانِ

O Allāh! Do not place my Book of deeds in my left hand nor behind me, and do not make it hang around my neck. And I seek refuge with You from the blazing Fire!!

AT THE TIME OF WIPING THE HEAD:

اَللّٰهُمَّ غَشِّنِي بِرَحْمَتِكَ وَ بَرَكَاتِكَ وَ عَفْوِكَ

O Allāh! Cover me with Your Mercy, Your Blessings and Your Pardon.

AT THE TIME OF WIPING THE FEET:

اَللّٰهُمَّ ثَبِّتْنِي عَلَىٰ ٱلصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ ٱلأَقْدَامِ وَٱجْعَلْ

سَعْيِي فِي مَا يُرْضِيكَ عَنِّي يَا ذَاٱلْجَلاَلِ وَٱلإِكْرَامِ

O Allāh ! Keep me firm on the Bridge (to Paradise) on the Day when the feet will slip, and help me in my efforts to perform acts which will please you. O' The Glorious and Mighty.