

Diniyat Classes Muscat (Boys)
COURSE BOOK

5th Edition / 2021



M06

For children of classes VI and VII

Full Name:

DINIYAT CLASSES MUSCAT

BOYS SECTION

COURSE BOOK

M06

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Acknowledgement

This Diniyat Course Book is compiled by “Diniyat Classes Muscat” to suit its requirements

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- SIM (madressa.net), UK
- Hujjat Workshop, UK
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- Imamia Diniyat, Pakistan
- Ahkam-ul-Islam, Pakistan
- Amozish-e-Deen, by Ayt. Ibrahim Amini, Iran
- Misc articles and books

We also feel our duty to inform that while the above courses were utilized in preparation of this Course Book, but since the content were modified as per our needs, the above-mentioned course administrators and managements are not responsible of the errors in this Course Book

We are also thankful to all those who have helped us in compiling as well as cross checking various sections of the course

Disclaimer

While due care has been observed in compilation of this Course Book, and the same was cross checked by various scholars according to their skills/expertise/knowledge, the Diniyat Classes Muscat does not take any responsibility for any error which may still exist. These course books are used as ‘reference’ only, and hence all those who teach from this Course Book are requested to cross check the content with authentic books before teaching.

We acknowledge that the course is not perfect. We are planning to revise it every year based on the feedback provided by you and our teachers

We extend our request to Teachers & Parents to kindly inform us if they find anything wrong or doubtful, so we can incorporate and correct the same in our Course Book

Munajaat for Children

O merciful Lord!

O merciful Lord, you have created us.

O merciful Lord, you have given us favors

You have sent Prophets (AS) and Imams (AS) to guide us to the straight path. And to acquaint us with the ways of a good life.

O wise and able God, Help us:

- To know your commands and follow them well
- To value your gifts and use them well.
- To help those in need and always do good.
- To treat people with love and kindness.
- To respect our parents and our teachers and make them happy.
- To know what we do not know.
- To try to work together, to spread Islam.

اے مہربان پروردگار

اے مہربان پروردگار، تو نے ہمیں پیدا کیا
اے مہربان پروردگار، تو نے ہمیں نعمتوں سے نوازا
تو نے پیغمبر (ع) اور ائمہ (ع) بھیجے تاکہ ہمیں سیدھے راستے کی ہدایت کریں۔ اور ہمیں اچھی
زندگی کے طریقوں سے آشنا کریں
اے خدائے دانا و توانا
ہماری مدد فرما کہ
• ہم تیرے حکم کو اچھی طرح جانیں اور ان پر عمل کریں
• ہم تیری نعمتوں کی قدر کریں اور انہیں اچھی طرح استعمال کریں
• ہم ضرورت مندوں کی مدد کریں اور ہمیشہ نیک کام کریں
• ہم لوگوں کے ساتھ محبت و نرمی سے پیش آئیں
• ہم اپنے والدین اور استاد کو خوش کریں اور انکا احترام کریں
• ہم جو کچھ نہیں جانتے وہ جان جائیں
• ہم ایک دوسرے کے ساتھ مل کر کوشش کریں، دین اسلام کو پھیلانے کی

DUA BEFORE STARTING A LESSON

Mafatihul Jinaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

اللَّهُمَّ أَخْرِجْنِي مِنْ ظُلُمَاتِ الْوَهْمِ

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

وَ أَكْرِمْنِي بِنُورِ الْفَهْمِ

And favour me with the light of understanding

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

O Allah! Open for us the doors of Your mercy

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

And unfold for us the treasures of Your knowledge

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

With Your mercy, O the Most Merciful of the Merciful

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah! Send Your blessings on Muhammad and his ahlulbayt

Diniyat Classes Muscat (Boys Section)
Parents' Suggestions

Dear Parents/Guardians

We believe that parents/guardians play a vital role in the Diniyat Classes effectiveness.

In order to improve ourselves, we need your feedback & suggestions

The suggestion can be for anything related to Diniyat Classes, such as:

- Teachers quality,
- Teaching Quality & Communication,
- Impact/effectiveness of classes on the student,
- Course content,
- Administrative procedures etc.

Your suggestions will be reviewed in detail, and will be considered for implementation to the extent possible

You can send us the feedback through WhatsApp (through the Class Teacher, as announced in the WhatsApp group of your child)

Or you can fill this form and send it along with your child/ward in a sealed envelope

Management, Diniyat Classes Muscat (Boys Section)

Full Name of Parent/Guardian

Contact number Email ID

Name of all students studying in this Diniyat Classes

Suggestions:

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(if this space is not enough, please write on the back of the paper)

Signature Date

AQAID-M06

Diniyat Classes Muscat (DCM)

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Aqaid Chapter 01

IS THERE A GOD?

While there are several religions in today's world, there are also people who do not believe in any God.

Known as 'atheists', these people believe that the world came into being by itself one day and will end the same way.

However, where other things are concerned, they do not believe that things just 'came into being' on their own. It is only to deny the existence of God that they say the world came into existence by itself.

Belief in God is a natural instinct.

An atheist asked Imam Ja'far as-Sadiq (A) to convince him about the existence of God.

The man was a sailor, so Imam (A) asked him,

"Have you ever been caught in a fierce storm in the middle of the sea with your sails torn away while you try desperately to keep afloat?" The answer was "Yes".

Then Imam (A) asked, "and perhaps even that the boat went down leaving you exhausted and helpless in the mercy of the raging waves?"

The answer was again "Yes".

Then the Imam (A) asked. "Was not there in all that black despair a glimmer of hope in your heart that some power could still help you?"

When he agreed, Imam (A) said, "That power is God."

The atheist was intelligent and recognized the truth.

Question: If the belief in God is inborn, why are there many human beings who do not believe in God? Is the instinct not present in them?

Answer: Even though Allah places the instinct in the human being, people can sometimes choose to suppress the instinct, or ignore it and until it fades away.



Not everything that exists can be seen

Many things exist in the world that exist but cannot be seen

Eg: emotions(anger, sadness), pain,

Look at a bicycle, can you see all the different parts? There is a lamp, handlebars, a frame, pedals, a chain, wheels, etc; but does the bicycle have reasoning too? Can it understand?

Of course, not. Clearly, a bicycle has no understanding and reasoning.

Allah, our lovely God, is not matter. He is above and beyond matter. For this reason He can't be seen with the eyes, nor witnessed by the rest of the five senses. But when we witness this magnificent world of creation, and notice that it is full of signs and traces of His Might, we understand that He exists, and realise that He has created and is in charge of this great universe.

Question: Think of some of the things that we know exist even though we cannot see them?

Aqaid Chapter 02

TAWHEED

Aqaid means our basic beliefs as Muslims. It is sometimes called Usule Deen (Roots of religion).

Our Aqaid as Shia Ithna'asheri are five; Tawheed, Adal, Nabuwwah, Imamah and Qiyamah. Tawheed refers to the belief in One Unique God. Suratul Ikhlas teaches us that there is One God, Who is Self-reliant, He was not born and did not have offspring, and there is no being like Him.

Proof 1: If there were two gods...

Agar farz karey ke do khuda hai to 3 possibilities hai:

1. Dono dhaeef hai: to ye dono khuda nahi. (kyoke fitrate insan dhaeef khuda ko qabool nahi karti: itna bara universe ka system chalane wala koi dhaeef to nahi ho sakta) lehaza ye possibility batil hai.
2. Dono qawi hai: kya dono, ek doosre ko shikast de sakte hai? (x, y ko defeat karey aur y, x ko defeat karey?) agar dono ek doosre ko defeat ka dein, to dono dhaeef hai aur dono khuda nahi. Aur agar dono ek doosre ko defeat nahi kar sakte tab bhi dono dhaeef hai aur dono khuda nahi. Lehaza ye possibility ke do khuda ho aur dono qawi ho possible nahi hai.
3. Ek dhaeef hai, ek qawi hai: to dhaeef khuda nahi. Lehaza jo qawi hai wo khudahi aur wo ek hi hai.

Proof 2:

Sari qaenat me aik hi nizam nazar ata hai, jisse pata chalta hai ke kaenat khalq karne wala aur chalane wali zaat ek hi hai. Agar 2 khuda hotay to dono apne apne asaraat murattab karte (both would show their effects) jisse is qaenat ka nizam (system) darham barham ho jata.

(eg one machine makes an object cold other makes it hot. Object to barbaad ho jayega)

Proof 3:

124,000 (one lakh 24 thousand) Prophets and all the Holy Books have said that God is one. If there was another God, he would have sent Prophets and books. Hence proved that there is one God.

Aqaid Chapter 03

ADAL

Adal means Allah does everything that is appropriate for Him (shayaan e shan)

For example; it is not shayaan e shan that Allah asks for something we are not capable of doing, punish those who obeyed Him, give miracle to a person who claims to be a nabi but is not (false nabi).

He possesses every good quality. He does not do anything wrong, neither does he refrain from doing something necessary.

Thus, neither does Allah oppress, nor refrain from punishing an oppressor.

In order to understand that Allah is free from every evil, lets understand that a person does an evil act due to any of the following reason:

- He does it unknowingly – which would make Him jaahil but He is Aleem
- He is forced to do it – which would make Him zaeef(weak) but He is qadeer.
- He does for personal need/advantage – which would make Him mohtaaaj but He is Ghani.
- He does it without any reason – but he is Hakim i.e. does not do anything without reason

None of the above is correct for Allah. He cannot do zulm because He is aleem, qadeer, ghani and Hakeem.

Quran says in surah nisa ayat 19 :

عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

“Perhaps you dislike a thing and Allah placed in it much good.”

We may not know the reason of His actions because our knowledge is extremely limited in front of His knowledge

Allah says in sura e Isra ayat 85

وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

“And you havent been given from the knowledge except a little”

This ayat is a proof that we have very little knowledge

Another proof for Allah’s Adl is that He has said that he will send bad people to Hell and good people to Heaven.

Out of greed for Heaven, or fear of Hell, people do good things and refrain from doing bad things, because they trust Allah.

But if Allah was not just, we would think that it is possible that we do good things and yet God may send us to Hell. When we think that way, we will neither trust Allah, nor do any good things nor refrain from bad things.

If Allah does this there will be no authenticity of His promise about reward and punishment and that He has done a senseless thing which is not possible because he is Hakeem.

Aqaid Chapter 04

NABUWWAT

In the world, humans and animals are both born. During their lifetime, both of them eat and drink. Then one day, both of them die.

In these things, every human and animal is similar to each other. But the difference is that animals will neither be accounted for their good and bad deeds; nor will they be sent to Heaven and Hell because of them. But humans will be made alive again after they die, and they will face their Lord.

The person whom God is happy with will go to Heaven and get beautiful bounties, and the one with whom God is unhappy will be sent to Hell.

In an animal's life, it does not need to know what pleases Allah and what makes him unhappy. But it is necessary for humans to know what makes Allah happy and what makes him unhappy.

God is merciful on his people. That is why he has sent 124,000 prophets (nabi) to tell us these things. Out of these nabi, 313 are big nabi. These are called Rasul.

Out of the 313 Rasul, 5 are big Rasuls, who are called Ulul-Azm.

An objection: The Holy Quran (Baqarah:285) says: "We do not differentiate between any of the prophets"

So how can these 5 prophets be greater in status than the rest?

Answer: this verse is true in its proper context. That is, so far as achieving the aim of prophethood is concerned (which means teaching the people about existence of Allah, the Day of Judgement, and the training of their minds), all the prophets from Adam to the last of the prophets, are equal. But they differ in their qualities, achievements, and rank.

The Holy Qur'an also says:

"We favoured some of these messengers above others; from those, Allah spoke to some and some he raised in ranks"

Out of these 5, the biggest is our Rasul Prophet Mohammad Mustafa (sallallahu alayhe wa aalehi wasallam), who is Allah's last prophet.

No prophet came after him. Whoever has claimed to be a Prophet after him is a liar. For example Muselema Kazzaab, Sajah and Mirza Ghulaam Ahmed Qadiyani.

Out of the names of the Prophets we find in books, these are the famous ones: (Read as Hazrat Adam AS, Hazrat Nooh AS etc.)

Adam	Nooh	Idrees	Ebrahim	Ismaeel	Ishaq
------	------	--------	---------	---------	-------

Ya'qub	Yusuf	Younus	Loot	Saleh	Hood
Shu'aib	Shees	Dawood	Suleman	Zulkifl	Al-yasa'
Ilyaaas	Zakariyya	Yahya	Musa	Haroon	Yusha'
Eisa	Muhammad				

The five Ulul Azm Prophets to whom Allah gave a *Shari'at* are:

Janabe Nooh ((ALAYHISSALAM).)	Janabe Ibrahim ((ALAYHISSALAM).)	Janabe Musa ((ALAYHISSALAM).)
Janabe Eisa ((ALAYHISSALAM).)	Hazrat Muhammad (sallallaho alayhe wa aalehi wasallam)	

After the arrival of our Prophet, Allah has ended all previous Shari'ats.

Now, till the Day of Judgement, only the Prophet (sallallaho alayhe wa aalehi wasallam)'s shariat will remain and the only people who shall be saved will be the people who follow the Prophet's shariat.

Aqaid Chapter 05

QUALITIES OF A PROPHET (NABI)

There are some characteristics which must be present in a Nabi.

- A nabi is born *aalim*
- His parents, grandparents and ancestors are all Muwahhid.
A nabi is never born into a Kafir household but he is always born in a pure and chaste household.
A nabi is always born into a good and respectable family.
- A nabi does not have any repulsive (manfoor) disease.
- A nabi does not do any job/profession that is considered disreputable or indecent.
- Every nabi is *ma'soom*. He does not sin, do any evil deed or overlook. He does not make mistakes.
Since a nabi is born *aalim*, he detests sins dislikes evil deeds. Owing to this dislike, he does not sin.
It is wrong to think that a Nabi is compelled to do good deeds or refrain from evil. The reason a nabi does good and stays away from bad is because of his knowledge and *ma'refat*. It is his decision and choice.
- A Nabi is better and more competent (afzal) than the people he has been sent to guide. During a Nabi's time, no person can be better or more competent than he is.
- Nabi is chosen by Allah only. Neither people chose Nabi, nor a Nabi chooses himself

Aqaid Chapter 06

IDENTIFYING A PROPHET (NABI)

Whom has Allah sent as a Nabi? We know this by two things:

[1]

- The nabi before him tells of the name and place of the next-to-come Nabi.
- For example Isa ((ALAYHISSALAM).) foretold of our Prophet (sallallahu alayhe wa aalehi wasallam)'s coming and predicted that the Nabi after me will be the last Nabi, and his name shall be Ahmed.
- Hazrat Musa ((ALAYHISSALAM).) also foretold of the coming of our Prophet (sallallahu alayhe wa aalehi wasallam). He told that the last Nabi would come from a place called Yasrib.
- Therefore the Jews settled in Yasrib before our Prophet (sallallahu alayhe wa aalehi wasallam) came. Yasrib is the other name of Madina e Munawwara.
- The Jews and Christians started waiting for the last Prophet (sallallahu alayhe wa aalehi wasallam) after hearing about him from Janabe Musa ((ALAYHISSALAM).) and Janabe Isa ((ALAYHISSALAM).). But it was their misfortune that instead of believing in and helping the Prophet they had been waiting for, they became his staunch enemies and opposed him when he came.

[2]

- The other way of identifying a Nabi is his miracle. Miracle or *Mo'jiza* is that God-given power with which a Nabi can perform extraordinary acts that people of that time cannot equal. This way, people become sure that the person with a Mojiza is a Nabi sent by Allah.
- This is why every Nabi presents a Miracle as proof of his Nabuwat, for example Janabe Musa (alayhissalam)'s staff turned into a snake and swallowed all the magician's ropes (which looked like snakes).
- Janabe Isa (alayhissalam) brought the dead back to life and healed the sick without medicine.
- Our Prophet Hazrat Muhammad (sallallahu alayhe wa aalehi wasallam) also presented many Miracles. He split the moon into two parts by pointing with his finger.
- Once, on pointing his finger a stream had started flowing. On his command, stones and animals spoke and gave witness to his Nabuwat.
- Quran Majeed is our Prophet's biggest miracle and one that will remain till the Day of Judgement. In it, all humans and jinn are challenged to equal the Quran.
(Bani Israil:88) "Say: If Jinn and humans combine to bring the like of this quran, they could not bring the like of it, even if some of them help the others"
- But till today, there has been no such equal which is the biggest proof of Quran being a miracle.

Aqaid Chapter 07

'ISMAT

We are born uninformed and we are ignorant to everything of the world, and then gradually we gain knowledge.

The more we study, the less our ignorance becomes. Yet our knowledge is still limited.

Even the biggest 'aalim among us has limited knowledge. Despite knowing, we forget and make mistakes. Apart from this, we also make mistakes on purpose, and sin. To save us from this, and to guide us, Allah sent Nabi and Imams.

If Nabi and Imams are to guide us, they have to be untainted with all these weaknesses, otherwise someone will have to correct them when they make mistakes or forget. To make a Nabi and Imam infallible (ma'soom), Allah uses his special mercy to grant them such knowledge and pure *nafs* that they neither choose to make mistakes nor can they commit sins.

This special mercy is called '*ismat*, and whoever is granted this special mercy (inaayat) is called *Ma'soom*.

Since 'Ismat is a hidden quality which Allah grants only to his chosen People, it is not possible for us to identify Ma'sooms unless Allah tells us about them.

Allah has told us that Prophet Muhammad (sallallohu alayhe wa aalehi wasallam), Twelve Imams (alayhissalam) and Janabe Fatima (SA) are ma'soom.

Since a Nabi or Imam *has* to be a Ma'soom, only Allah can choose him/her.

No-one knows of this except Allah. Thus Nabi and Imams are only those whom Allah appoints, and whom he declares Ma'soom.

Aqaid Chapter 08

IMAMAT

Imamat, like Nabuwat, is also in usool-e-deen, not in furoo-e-deen. This is because for the God who sends Prophet after Prophet for his people's guidance, it is necessary to arrange for guidance of the people born till the Day of Judgement (after Nabuwat is over).

Therefore after Hazrat Muhammad (sallalloho alayhe wa aalehi wasallam), Allah appointed the 12 Imams (alayhissalam) as guides over the people. Once Imamat gets over, the world shall also be over.

Imamat is in the usool-e-deen, so without believing in it, a person can neither be a believer nor can he enter Heaven after dying. Allah says that "On the day of Qayamat, we shall call every one with their Imam (leader)."

Thus we now know that on the Day of Judgement, not only will we be questioned about who our God is, what our book is, and what our Qibla is. But we shall also be questioned about our Imams. Thus belief in Imams is necessary.

Our Prophet has said: "Whoever dies without knowing the Imam of his time, dies the death of an unbeliever." Thus we know that without knowing Imam e Zamana, no man can die the death of a *momin*. Since believing in Imams is so important, it is necessary for Allah to appoint the Imams himself and to announce their names through Prophets.

When it is necessary for Islam and Quran to remain till qayamat, it is also necessary that some protectors of shariat and the Book and *sunnat* remain till Qayamat. The twelve Imams are appointed so that they keep the religion of the Prophets alive.

Imam is ma'soom like a Nabi. He is pure from every mistake and forgetfulness.

Imam, like nabi, is also born 'aalim and throughout his life, there is nothing about the smallest or the biggest things that he does not know.

Imam, like nabi, can perform miracles. It is not possible to have an equal to the miracle of an Imam or Nabi.

Like Nabi, Imam is better and more competent than anyone in their time

Like Nabi, Imam is pure from any kind of personal, family, physical, mental, apparent and hidden weakness.

Imam, like nabi, is a complete ruler of this world and the religion.

Imam is Ahl e Bayt of the Prophet.

Aqaid Chapter 09

WHY WE NEED IMAM?

Once in a mosque in Iraq there was a man called Amr bin Ubayd who told people that he did not believe in the need of A-immah

A young student of Imam Ja'far as-Sadiq (alayhissalam), whose name was Hisham, asked Amr that if he was so sure that there was no need of an Imam, could he please answer some of his questions. Amr agreed.

Hisham: "Do you have eyes?" Amr: "Yes, of course I have eyes."

Hisham: "What is the use of your eyes?" Amr: "They are to see with."

Hisham: "Do you have ears?" Amr: "Yes, I have ears."

Hisham: "What is the use of your ears?" Amr: "They are to hear with."

Hisham: "What about your nose, your mouth?" Amr: Thought what foolish questions he was being asked.

Hisham: "Do you have a brain?" Amr : "yes, I have a brain."

Hisham: "Of what use is the brain to you?" Amr: "It is with the brain that I am able to understand the information received by all the other organs."

Hisham: "Does that mean that although all the organs that you have(eyes, ears, nose, mouth) are healthy, they still cannot work without the brain. Amr: "Yes"

Hisham: "So, if Allah has made a brain to guide the organs in the body,

DON'T YOU THINK THAT ALLAH WOULD LEAVE A GUIDE (IMAM) FOR ALL THE PEOPLE OF THE WORLD?"

Amr could not reply!

Aqaid Chapter 10

THE END RESULT OF THE WORLD

Just the way the world did not exist at one point and then it came into being, the same way one day the world will be finished and Qayamat will come.

This is how Qayamat will come: By Allah's command Hazrat Israfeel will bring a *soor* to the earth. This soor will have two mouths. One will be pointing towards the earth and the other towards the skies

First, he will blow into the mouth pointing towards the earth. This will kill everyone on earth. Then he will blow towards the skies. This will kill everyone in the skies; and except for Hazrat Israfeel no-one shall remain alive.

Then hazrat Israfeel will also die by the order of Allah and no-one except for Allah will remain alive. After this, whenever Allah wishes, first the people of the skies and then the people of the earth shall be made alive. Then people will be made to account for their deeds and they will go to Heaven or Hell according to their acts.

Signs of Qayamat

Before Qayamat comes, some signs will occur which will show that Qayamat is about to come

1. Yajooj Majooj: These cause a lot of destruction and blood shed. Sikandar Zulqarnain made a wall because of which the world got saved from their destruction. When Qayamat is near, this wall will come down and Yajooj Majooj will come out and cause a lot of destruction.
2. The sun will rise from the West.

Aqaid Chapter 11

QURAN MAJEED - I

Importance of Quran

Rasool e Akram (sallalloho alayhe wa aalehi wasallam) said:

“The best among you is he who learns the Quran and teaches others to recite it”

People are restless because of the intensity of the heat, the sun is over their heads, the ground is so hot that feet can't be kept on it, the air is hot like a fire. It is hard to breathe, every person is wandering about here and there in search of shade. On the ground of Qayamat, there are also people who are standing peacefully; they are neither inconvenienced by sun nor heat.

Dear students!

Out of God's people, why did these particular group of people remain safe from the hardships of Qayamat? Why did Allah grant them the blessing of shade? Our Holy Prophet (sallalloho alayhe wa aalehi wasallam)'s hadeeth gives us the answer. He said:

“Agar naikiyon ki zindagi aur shahidon ki maut aur hasrat (qayamat) ke din najaat aur hararat (qayamat) ke din saya aur gumrahi ke roz raah yabi chahte ho to Quran parho kyunke wo khuda ka kalam hai aur shaitani waswason se hifazat karne wala aur meezaane a'maal main naik amal ki zyadti ka ba'as hai” (is the source of this known?

This hadeeth of the Holy Prophet (sallalloho alayhe wa aalehi wasallam) tells us about the Quran's esteemed position. Quran is such an esteemed book that reciting it, hearing it and even looking at it has merits. Acting on it's teaching will lead to success in the world and hereafter. On the other hand, negligence towards the Quran will drive you away from Allah's blessings. This has been condemned in Masumeen's Ahadith.

FACTS ABOUT QURAN MAJEED:

- Quran Majeed has 114 Surahs.
- Quran majeed has 30 paras..
- Quran majeed was revealed in ~~33~~ 23 years.
- According to revelation (check spelling), the first ayat of the Quran is:

“IQRA BI'ISME RABBIKAL LAZI KHALAQ

(Read; in the name of God who created you)

This ayat is in Sura e Alaq which was revealed in the Cave of Hira.

- According to revelation, the last ayat of the Quran is:

“Alyauma akmalto lakum deenakum wa atmamtu alaikum ne'mati wa razeetu lakumul islama deena”

(Today, I have completed the religion for you, and completed my blessings for you, and I have chosen Islam for you as your religion.)

This ayat is in Sura e Maida and it was revealed in the plain of Ghadeer when the Prophet (sallalloho alayhe wa aalehi wasallam) announced Hazrat Ali (alayhissalam)'s wilayat.

- The smallest Sura of Quran is “Al Kawthar”
- The biggest Surah of Quran is “Al Baqara”.
- According to the order of Quran, the first Surah is “Al hamd” and the last Surah is “An Naas”.

- 86 Surahs were revealed in Makka and 28 Surahs in Madina.
- Sura e tawba is the only sura in the Quran which does not start with “Bismillah hir rahmanir Rahim”
- Soora e Naml has “Bismillah hir rahmanir Rahim” in it, along with a Bismillah in the beginning
- Quran Majeed contains the name of only one lady: Janab e Maryam (mother of Isa (alayhissalam)).
- In the Quran, the Prophet’s name “Muhammad” has come four times and “Ahmad” has come once.
- In the Quran, there are four ayats, upon reading of which Sajda becomes wajib. These are: sura e Alif LaamMeem tanzil/Sajda (sura no. 32), sure Haameem sajda/fusselat (sura no. 41), sura e najm (sura no. 53) aur sura ‘Alaq (sura no. 96).
- Sura ad Dahr is the Surah in the Quran which was revealed in honor of the Ahlul Bayt (alayhissalam)
- Sura e Ikhlaas has mention of Allah’s tawheed Therefore it is also called Sura e Tawheed.

Aqaid Chapter 12

QURAN MAJEED – II

QURAN IS A MIRACLE

Every nabi offered miracles (that were appropriate according to his time) to prove his nabuwat. It is famously known that during Firaun's time, magic was at the height of glory; and so Prophet Musa (alayhissalam) showed the miracle of his staff and proved himself to Firaun's people. The same way when the Holy Prophet (sallalloho alayhe wa aalehi wasallam) was chosen as a prophet, the Arabs had a high position and were well-versed when it came to the language and poetry.

To them, the Prophet (sallalloho alayhe wa aalehi wasallam) offered the miracle of Quran whose language and poetry left the Arabs speechless. Quran challenged them that if you claim that Muhammad (sallalloho alayhe wa aalehi wasallam) is not a Prophet of Allah, and that this (Quran) is not Allah's words but a product of Muhammad (sallalloho alayhe wa aalehi wasallam)'s own making, then you produce ten surahs of its kind or even one surah. No one answered that challenge – not then, when the Quran was revealed, and not until now. This way, the people who refused to believe the Prophet were proven wrong. Now no one could claim that it is not possible to find out if Muhammad (sallalloho alayhe wa aalehi wasallam) was a true Prophet.

The other Prophets' miracles remained till they were alive but Prophet (sallalloho alayhe wa aalehi wasallam)'s miracle is present among us up until today and it is a light for any truth seeker.

QURAN IS COMPLETE

It is a belief of the Ja'fari religion that the Holy Quran present today is the original and complete Quran. Whoever claims that Shi'a believe the Quran to be faulty or that according to them the Quran has 40 parahs etcetera is a lie and an accusation.

Apart from Quran, other divine books Taurait, Injeel, Zuboor, and other *saheefas* were revealed but they were not revealed as a miracle and with time, their followers have made changes in them. A speciality of the Quran is also that one ayat from it can neither be reduced nor increased. All Muslims agree that the order of Surahs today is not the order in which they were revealed.

SHAN-E-NUZUOL

Quran was revealed gradually during Prophet (sallalloho alayhe wa aalehi wasallam)'s 23-year-long invitation to Islam. Many surahs and Ayats were revealed related to the events and situations in the Prophet's life. The shan-e-nuzool for these Ayats are these very events and situations in the Prophet's life. However, the rules and laws in the Quran are for all times

MUHKAM AND MUTASHABIH

The Quran itself says that some ayat are muhkam (i.e, clear) and some ayaat are mutashabih. The true meaning of the ayats is only known to Allah and the 14 Masumeen (alayhissalam) (Rasikhoona fil ilm).

Quran also informs that the people with bad intentions wrongly interpret the mustashabih ayaat and mislead people.

TAFSIR E QURAN

Tafseer is the knowledge based on whose rules, the hidden meanings of the Quran are revealed. Not everyone has the right to explain the meanings of the words of the Hakeem and Aleem God. The Holy Prophet (sallalloho alayhe wa aalehi wasallam) said that:

من قال في القرآن برأيه فليتبوأ مقعده من النار

“Whoever shall do tafseer of the Quran according to his own opinion deserves to go to Hell”. [this is known as tafsir bir-rai]

MERITS OF TEACHING QURAN

Quran is light, quran is shafa, Quran is a guide, Quran is a blessing.

It has rules, events, lessons, examples, tasbeeh, dua,

Quran is a guide which guides towards natural and naik (good) life

It has a freshness which does not deteriorate, and keeps it fresh

Teaching Quran is actually teaching Islam

Rasul-ul-lah (sallalloho alayhe wa aalehi wasallam) said:

“Brighten and enlighten your houses with recitation (tilawat) of Quran”

He (sallalloho alayhe wa aalehi wasallam) also said:

“The house in which there is a lot of recitation of Quran is the house of abundant Khair o Barkat”

At another place, he said:

“It is one of the obligatory right of Allah to all momin, whether male or female, slave or free, that he/she shall learn and understand quran”

Aqaid Chapter 13

SPECIAL AYAATS OF QURAN

Aya-e-Tatheer

- The mention of purification of Ahle bayt is in Sura e Ahzab, ayat no. 33. This ayat is called Aya-e-Tatheer:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“In-nama yureedul-lahu liyuz-hiba ankumur-rijsa ahlal bayt, wa yutah-hirakum tatheera”.

(Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying)

Aya-e-Mawaddat

- Love towards the Ahle Bayt ki is in sura e Shura ayat no. 23. This ayat is called Aya e Muwaddat:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Qul laa as’alukum alaihi ajran illal mawaddata fil qurba”

(Say: I do not ask of you any reward for it but love for my near relatives;)

Aya-e-Durood

Sura e Ahzab ayat no. 56 is known as Aya e Durood:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا يَا

“Innallaha wa malaikatahu yusalluna alan nabi. Ya ayyahullazeena amanu sallu alyhe wasallimu tasleema”

(Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation)

Aya-e-Wilayat

- The wilayat of Ahle bayt is mentioned in sura e Maida ayat no. 55. This is called Aya e Wilayat:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا
نَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ الَّذِينَ يُقِيمُونَ

**“Innama waliyyukum ullahu wa rasooluh wallazeena aamanul lazeena yuqeemoonas
salaata wa yu’toonaz zakaata wahum raaki’oon”**

(Only Allah is your Vali and His Messenger and those who believe, those who keep up
prayers and pay the poor-rate while they bow)

Imam-e-Zama’s reign

- Imam e Zamana’s reign is mentioned in Sura e Qasas ayat 5:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ
وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

**“Wa nureedu anna munna ‘alal lazeenas tuz’ifu fil arzi wa naj’alahum aimmatan wa
naj’alahumul waaritheen”**

(And We desired to bestow a favor upon those who were deemed weak in the land,
and to make them the Imams, and to make them the heirs)

Aqaid Chapter 14

TAQLEED

For our guidance, Allah the just sent Prophets who told us about what Allah wants . Allah ended the process of prophethood on Prophet Muhammad (sallallahu alayhe wa aalehi wasallam). After this for protecting the religion and for our guidance He started the process of Imamah. Today our guide and leader is the Prophet's 12th successor Hazrat Imam Mehdi (ATF) who is in occultation (ghaibat). Instead of directly contacting people, he chose *na'ibeen* to guide people. In ghaibat e sughra Imam e Zamana (alayhissalam) chose four *na'ibeen* one after the other - Hazrat Usman Bin Said, his son Hazrat Muhammad bin Usman, Hazrat Hussain bin Rauh and Hazrat Ali bin Mohammad. The last (specific) *na'ib* Hazrat Ali bin Mohd passed away in 329 AH and Ghaibat e Kubra started in which Imam did not himself choose any specific *na'ib*. Instead, for our guidance, he told us:

“In regards to the problem you face in the duration of Ghaibat e Kubra, turn towards the Ulema who tell our ahadeeth; because they are a proof (hujjat) on you from me and I am the proof (hujjat) from Allah.”

Regarding this our 11th Imam (alayhissalam) has said:

“It is necessary for people to do *taqleed* of people among the *fuqahaa* (i.e, people who know *ehkam e shariat* in detail) who protects his religion, who does not follow the instincts of his nafs, and who is obedient of Allah and his Prophet (sallallahu alayhe wa aalehi wasallam).”

This is how, by the order of Imam (alayhissalam), the process of *taqleed* started in Ghaibat e Kubra.

The human mind encourages the fact that the ignorant turn towards the people who know. When we are ill, we follow the guidance of a doctor..The same way, when we want to build a building,we turn towards a builder. Thus we know that turning towards the expert of a field is completely logical. The same way, to find out about the laws of Allah, it is logical to turn towards the Ulema who extract rulings from Quran, Hadeeth and Seerat e Masumeen (who are called Mujtahid). This is called *Taqleed*.

Aqaid Chapter 15

THE MERITS (FAZILAT) OF AHLE BAYT (ALAYHISSALAM)

In the Arabic language, 'bayt' translates to 'house', and "ahlebayt" means people of the house. People of the house which may include parents, wife, husband, children and even other relatives. But in the Quran (Ayate Tatheer), the word ahlebayt mean a specific group of people – the Ma'soomeen (alayhissalam).

This is definite that among all creations, the highest place belongs to the Prophet (sallallahu alayhe wa aalehi wasallam), then Imam Ali (alayhissalam) and then the remaining 12 Ma'sumeen AS

The pure fourteen ma'soomeen were sent in human form for human guidance.

Aya-e-Tatheer

The merits of Ahle bait are numerous, which are mentioned in many places in the Quran and Hadees.

As an example, in Sura e Ahzab, ayat no. 33:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"In-nama yureedul-lahu liyuz-hiba ankumur-rijsa ahlal bayt, wa yutah-hirakum tatheera".

(Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying)

This ayat is called Aya-e-Tatheer. This was revealed when the Prophet (sallallahu alayhe wa aalehi wasallam) gathered Ali (alayhissalam), Fatima (SA), Hasan(alayhissalam) and Husain(alayhissalam) and prayed for them. This entire event is told in Hadees e Kisa, which momineen recite in their Majalis ~~with true belief.~~

Hadis-e-Saqalain

All sects of Islam have narrated in their books that in the last duration of his life, the Prophet (sallallahu alayhe wa aalehi wasallam) willed several times that:

"I am leaving two heavy (important) things amongst you. One is the Book of Allah and the other, my family, the Ahlulbayt. If you follow and obey both of these then you will never be led astray. And know this that the Quran and AhlulBayt can never separate from each other, until they reach me at the Hauz (well) of Kausar".

Aqaid Chapter 16

THE RELIGION OF AHLE BAYT (ALAYHISSALAM)

Allah has created a collective law for human beings to live their lives, called Islam. The Prophet (sallallahu alayhe wa aalehi wasallam) brought down this religion to us; and he also established it practically. Our belief is that before his demise, the Prophet (sallallahu alayhe wa aalehi wasallam) appointed Imam Ali (alayhissalam) as his successor.

Thus on the way back from the Farewell Hajj, in Ghadeer e Khum, the Prophet gathered all the *Haaji's*, gave a sermon and announced to them: **“Of whosoever I am the maula, this Ali is his Maula ”**

After this sermon, over 1 lakh Haji's paid allegiance to Imam Ali (alayhissalam) at Ghadeer for three days continuously; and accepted him as the ruler.

After the Prophet's demise, one group of Muslims denied Imam Ali's caliphate, and majority joined them, the result of which was that the Islam whose roots the Prophet had established was deviated

People elected Abubakar as first Caliph, who in turn nominated Umar as second Caliph, who in turn created a counsel of 6 people to elect the third Caliph, who elected Usman

Finally, the Caliph Usman was murdered in Madina and common Muslims, in great frustration, turned to Imam Ali (alayhissalam). Imam Ali, in his four and a half years of (apparent) khilafat, established Islamic Justice strictly. This was not tolerated by the people who had used Islam for their own benefit and they plotted against Imam Ali (alayhissalam) and martyred him.

After this, it was seen that the kings who lived in palaces, drank wine, and played with Muslims' lives and wealth started being called the Prophet (sallallahu alayhe wa aalehi wasallam)'s successors and caliphs.

These very rulers, for the sake of ruling over the Muslims, contorted the teachings of Islam, wrongly interpreted the verses of the Quran, and tortured true believers. This is when Muslims split into groups, and every group left the Ahlulbayt and tried to understand Islam their own way. These ways were known as 'religions' and 'sects'.

The religion of the Ahlulbayt – the Shia religion or the Imamia religion is that explanation and teaching of Islam that the Prophet (sallallahu alayhe wa aalehi wasallam) and his Ahlulbayt have taught. The religion of the Ahlulbayt is also known as the Ja'feri religion. This is because our sixth Imam Hazrat Ja'fer e Sadiq (alayhissalam) got a better chance to spread the rulings of Islam and tell us about halal and haram, as compared to other Imams. On one hand, The Bani Umayya's rule was ending and Bani Abbas' rule was being established. During the war that took place in this while, the family of the Prophet (sallallahu alayhe wa aalehi wasallam) was relatively safe from persecution on the hands of the Rulers. During this time, Ulema, Fuqaha and Narrators of Ahahdeeth came from far and wide to Imam Ja'fer e Sadiq (alayhissalam) so that they could gain knowledge. Since Imam (alayhissalam) could guide and teach with comparative freedom, the religion was named after him and became known as the Ja'fari religion

AKHLAQ-M06

Diniyat Classes Muscat (DCM)

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Akhlaq Chapter 01

RESPECT 1

To treat someone with respect means to treat them with high regard, with honour. In Islam, respect is one of the foundations of faith, and one of the pillar stones of Akhlaq.

Respect should be given to everything, because everything has been created for a purpose, and it is that purpose we should respect.

Respect to (and Duties Towards) the Ahlul Bayt

Status of Ahlul Bayt(alayhissalam):

The Ahlul Bayt are those people who have been selected/appointed by Allah, pure and free from all sin. They are guardians of Islam and guides sent by Allah to mankind, to help us stay on the right path.

The Ahlul Bayt are included in the sanctity of Allah:

Imam Sadiq (alayhissalam) has said that there are three sanctities of Allah, and nothing equals them in this regard. (i) the Book of Allah which is Allah's wisdom and light (ii) The holy Ka'ba which is the prayer direction (Qibla) for the people and a person's Prayer is not accepted if he prays in some other direction and (iii) The Aale Muhammad (alayhissalam).¹

Almighty Allah says:

ذَلِكَ وَمَنْ يُعِظْمَ حُرْمَاتِ اللَّهِ فَهُوَ خَبِيرٌ لَهُ عِنْدَ رَبِّهِ.

*And whoever respects the sanctified ordinances of Allah, it is better for him with his Lord.
(Surah Haj 22:30)*

Respect towards Ahlulbayt (alayhemussalam)

They should be respected as a gift from Allah, and also because of the sacrifices they made so that the truth should reach us.

The Prophet said: "On the Day of Resurrection, I will intercede for four persons: one who respects my descendants, one who settles their needs, one who helps them meet their needs in exigencies, and one who loves them heartily and verbally"²

We should respect all of them, especially the TWELFTH IMAM (alayhissalam), not because he is greater or different from the other Imams (alayhissalam), but because he is the Imam (alayhissalam) of our time.

Whenever one utters the name or title of 12th Imam (alayhissalam) one should stand up in respect as has been the practice of the twelver shias.

One day the name of Imam e zamana (alayhissalam) was mentioned in assembly of imam Jafar (alayhissalam) when the name was uttered he (alayhissalam) stood up in respect.³

So next time we recite salaam or ziyarat, spare a thought as to what we are saying, and to whom we are saying it.

1 Hayatul quloob Ibne Babawayh narrates with authentic chains

2 Quoted from Bihar ul-Anwar; 20/57 (as quoted from Uyounu Akhbar ir-Ridha)

3 Ref mikyalul makaarim

Akhlaq Chapter 02

RESPECT 2

Respect to Majalis, Qur'an and Adhaan.

Quran:

The Holy Qur'an contains all the teachings of the three other books, Tawrat, Zabur and Injeel. Allah says about the Qur'an in 6:92 that

"This is a book we have revealed, blessed, Verifying that which is before it, and that you may warn the (the people of) metropolis (Chief city of a county) and those around it, who believe in the hereafter believe in it, and they attend their prayers constantly."

- We should always keep quiet when it is being recited, If someone else is reciting it we must listen to it carefully as commanded by Almighty Allah,

"And when the Qur'an is recited, then listen to it and remain silent, that mercy may be shown to you." (Surah al-Ar'af 7: 204)

- Keep it on top of the other books and not place anything on top of Qur'an
- Do wudhu before touching or reciting it.
- Do not turn your back to Qur'an
- Do not stretch your legs towards it..
- Sit facing the Qibla while reciting the Qur'an.
- Qur'an should be recited in a pleasant tone, slowly and with thinking upon the meaning. Qur'an itself says,

"Do they not then reflect on the Qur'an? Nay, on the hearts there are locks." (Surah Muhammad 47: 24)

ADHAAN

Imam Jafar as-Sadiq (alayhissalam) has said: "One who offers his prayers along with Adhan and Iqamah, two rows of angels pray behind him, while one who offers his prayers with only the Iqamah and without the Adhan, one row of angels prays behind him." Imam was asked: "And how long is each row?" Imam replied: "At the very minimum, its length is the distance between East and West, while at the maximum, its length is the distance between the earth and the heavens." 1

It is a much recommended act, some mujtahideen have even made it compulsory in namaz e jamaat. 2

Some things to take care of regarding adhaan are as follows:

- If a person pronounces the sentences of Adhan or Iqamah without proper order, like if he says 'Hayya 'alal falah' before 'Hayya alas Salah; he should repeat from the place where the order has been disturbed.3
- While pronouncing Adhan, a person should stand facing Qibla4

1 Duas.org; (Wasail ash-Shia, vol. 4, p. 620)

2 Rooh ul hayaat

3 Islamic laws (al-islam.org) Issue 941

4 It is mustahab ; Islamic laws (al-islam.org) Issue 947

- While pronouncing Adhan, a person should have performed Wudhu or Ghusl.⁴
- One should not engage in talking during Adhan.⁴

MAJAALIS

Imam Sadiq (alayhissalam) said to Fudhail: Do you sit together, talk and discuss amongst yourselves? Fudhail replied: Yes. The Imam then said: I approve of these sittings. So keep our `issue' (Imamate) alive. May Allah exhibit mercy on those who revive our issue and mission! ¹

Majaalis are where we all gather to mourn for our beloved Imam Hussain (alayhissalam). It is a bad habit to talk while Majlis is being recited.

ELDERS

- One of the ways to respect your elders is to greet them when you see them. Do not wait for them to say salaam to you first, but say to them

SALAAMUN ALAYKUM WA RAHMATULLAHI WA BARAKAATUH.

You should always try to greet people first, since according to the Prophet (sallallahu alayhe wa aalehi wasallam), 90% of the Thawaab goes to the one who offers salaam, and 10% of the Thawaab goes to the one who replies.

Imam Sajjad (alayhissalam) has said: The right of him who is older than you (*kabir*) is that :

- you show reverence toward him because of his age and
- you honour him because he entered Islam before you.
- You leave off confronting him in a dispute.....

It has been narrated in some resources that Imam Hasan and Imam Hussain (pbuth), as children, taught an old man, in a good manner, how to make wudu properly, as follows:

One day an old man came to Medina. At the time of prayers he began to make wudu, but he was making his wudu incorrectly. Imam Hasan and Imam Hussain (pbuth) immediately realized that the old man was not doing his wudu correctly. They wanted to correct him, but hesitated to tell him directly. Perhaps the old man would feel humiliated by two young boys correcting him, or he might even lose interest in the act of worship.

Imam Hasan and Imam Hussain (pbuth) came up with a plan. They went to the old man and said, "My brother and I disagree over who amongst us performs wudu the best. Would you mind watching us make wudu and be the judge to see which one of us indeed performs wudu correctly? Could you please correct us wherever we are wrong?" The man watched carefully trying to judge who is better.

The boys performed their wudu under his supervision, one after the other. When they had finished, he realized the wudu done by the boys was methodical and correct. It was his own wudu which was incorrect. Turning to Imam Hasan and Imam Hussain (pbuth), he gently said: "The wudu done by you is correct. I am grateful that you chose to guide me in such a beautiful manner."

Imam Hasan and Imam Hussain (pbuth) neither criticized the old man, nor reproached him for his ignorance of the ruling of Islam. They did not refer to his way of performing wudu as

¹ Wasail al-Shiah , vol. 10, pg. 391

wrong, nor did they call his action void. Rather, they performed wudu themselves and taught the old man its correct way indirectly. The result of this polite and wise criticism was that the old man confessed to his mistake explicitly, learned how to perform wudu correctly, and thanked them with kindness and pleasure¹

NEIGHBOURS

Respect to Neighbours does not necessarily mean only those people living next door, but all the people in the area close around you.

It is reported from Rasool Allah (sallallahu alayhe wa aalehi wasallam): 40 ghar Charon taraf se hamsae me dakhil hain.²

Imam Sajjad (alayhissalam) has said: The right of your neighbour (*jar*) is that you:

- guard him when he is absent,
- honour him when he is present, and
- aid him when he is wronged.³

Imam Sadiq (alayhissalam) has said: Hamsayon se naiki rizq o rozi me izaafa karri hai. ⁴

Holy Places (i.e. Graves of Ma'sumeen)

Rasoolallah (sallallahu alayhe wa aalehi wasallam) has said: Jis ne meri ziyarat ki ya meri awlad me se kisi ki ziyarat ki to me qaymat ke din us ki ziyarat karunga aur is ko qayamat ke din ki holnakion se bachaunga.

The reason why shia respect the holy shrines of the ma'sumeen (alayhissalam) is because it is the way of Aimmah (alayhissalam) and they have many times recommended shia to visit these shrines and have promised a lot of reward in return.

Kuch Adaab e ziyaarat:

- Ghusl karna
- khushboo lagana
- Ghareebon aur nadaron ki madad kare
- Ziyaarat gaah ki taraf nihaayat waqaar aur ahista rawi se jaey.⁵

Respect to (and Duties Towards) Dead Body.

Respect towards a dead body is an obligation for every Muslim, whether the one who died was a Muslim or not. If the body is that of a Muslim, there are certain acts which must be performed before it is buried such as ghusl, shrouding, the prayer of Mayyit. The body must be handled very carefully, as the soul can still feel the pain. The Mayyit has a right, that no one should speak ill about it, as this is back-biting. If you see a dead body with any marks upon it, you should not tell others otherwise you are disrespecting the body.

You should visit the grave yard often, and recite salaam to the dead buried there. You should recite Qur'an, du'as and prayers for them, and do good deeds on their behalf.

1 [1]. Ibn Shahrashub, Mazandarani, Manaqeb Al –e- Abi-Taleb (alayhissalam), Vol. 3, Pg. 400, Qom, Allamah publication, first edition, 1379 AH; Majlesi, Muhammad Baqer, Baharul Anwar, Vol. 43, Pg. 319, Beirut, Dar –e- Ehya al-Torath al-Arabi, second edition, 1403 AH.

2 Pachas mozooat par 100 waqiaat –kitaab ush shafi

3 Risalatul huqooq: 32 (al-islam.org)

4 Pachas mozooat par 100 waqiaat –al kafi

5 Aqaid e imamia (shkh mohd Raza Muzaffar)

Akhlaq Chapter 03

RESPECT 3

Respect to (and Duties Towards) other Religions and Islamic Shari'a.

Respect to other religions is one of the duties a Muslim must perform. It is not good to put down other religions, but instead we should convince others to understand Islam so that they may also become Muslims. We should never insult other religions. All the major religions come from Allah, as there is only one God. But these have been changed by people over the years to suit themselves. We should be able to see the truth in most religions, and explain all true followers about Islam.

Why shouldn't we insult other religions?

We should never insult other religions, since they then might turn around and insult us. Qur'an explains,

6:108: *Do not revile those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.*

Respect towards Islamic shariah :

The Islamic Shari'a are the rules and regulations governing the Islamic way of life for a person. One of the duties of a Muslim is to respect and observe these rules and try very hard to understand them.

If there is a rule that we do not understand, instead of ridiculing or insulting it, we should try to think and look deeper into its meaning and significance.

Respect to (and Duties Towards) the Disabled

The disabled are those people who have some physical defect in their bodies which do not allow them to perform as well as others in certain aspects of life. Respect for the disabled means to treat them as normal offer them affection and help before they even ask from us. The duties towards them is to look after them, i.e. provide them with whatever they need and to live as normal a life as is possible, since under the skin, they are no different to the rest of us. One should not pity the disabled, because they do not want pity. They are as good as you and me, and what they need is a bit of extra consideration. If you pity them, then they will feel inferior. We should treat them as equals.

Respect to (and Duties towards) Teachers

The respect towards a teacher is as great as that of a parent. A person who teaches you is giving you something more valuable than any other wealth, because knowledge is the greatest of all treasures.

Make best use of your teachers, and ask them questions while they are still around. This applies to all your teachers, whether they are at Madressa, school or elsewhere.

Imam Sajjad (alayhissalam) says: The right of the one who trains you (*sa'is*) through knowledge is:

- Respecting him,
- Respecting his sessions,
- Listening well to him, and attending to him with devotion.
- You should not raise your voice toward him.
- You should not speak to anyone in his session

- Nor speak ill of anyone with him.
- If anyone ever speaks ill of him in your presence, you should defend him.
- You should conceal his faults and make manifest his virtues.

All the Prophets (alayhissalam) and Imams (alayhissalam) were all teachers and guides. Even your parents are your teachers because they spend so much time bringing you up. You should obey a teacher the way you obey your father and mother.

Respect towards the Laws of the Land.

A Muslim must respect the laws of the land in which he lives, whether that land is a Muslim country or not. If you cannot respect the laws of the country, and there is no way of changing them, i.e. through parliament, then you should go to live elsewhere.

This does not mean that we should forget Islamic law, because this law is not confined to any land or boundary, but applies to every Muslim throughout the world.

Akhlaq Chapter 04

GENEROSITY

This means to give others from what you have, to give plenty, and not just a little bit.

Generosity is the opposite of stinginess which means refraining from giving things to others and collecting wealth and riches for oneself

Imam Ali al-Rida (alayhissalam) said: *“The generous are near to Allah, near to people, and near to paradise. The niggardly(misers) are far from Allah, far from people, and far from paradise.”*

There are many ways of being generous, some of them are:

1. Donating to a charity
2. Giving food to the needy
3. Spending your time to help others.

To be generous you **do not** have to have money. You can be generous by spending your **time** helping people.

Children and young people often think that to donate something you should be an adult. This is not true. If a child donates something, it means more to Allah than if an adult donated the same thing. This is because the child is not earning and does not have much, and so is giving away something which is more precious to him/her, than it is to the adult.

Quantity (with respect to money, clothes or food) is not the criterion for perfection; rather, it is the purity and sincerity of intention, which is important.

NOTE: A child should ask permission from his Father/Wali to spend any of his belongings even for CHARITY.

And so what you give away should be:

- Purely for the sake of Allah, and not for showing off

The Noble Prophet (sallallahu alayhe wa aalehi wasallam) said:

لَا يَقْبَلُ اللَّهُ تَعَالَى عَمَلًا فِيهِ مِثْقَالُ ذَرَّةٍ مِنْ رِيَاءٍ

*“Allah shall not accept a deed, which has an atom's weight of showing off in it.”*¹

- Something precious to you

Allah says in the Holy Quran: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Never will you attain [the] righteousness until you spend from what you love. And whatever you spend of a thing then indeed, Allah of it (is) All-Knowing

Bibi Fatima Zahra (sa)'s dress

"The Prophet had a new dress made for Fatima (as a gift) for her wedding; she had just one old patched dress. On her wedding night, someone knocked on the door and said:

"I ask the household of Prophethood to give me an old dress." At first, Fatima was going to give him her old dress, but then remembered the Qur'anic verse:

'By no means shall ye attain righteousness unless ye give (freely) of that which ye love (prefer)'

She then gave the poor man her new dress. Consequently, Gabriel descended, and said:

¹ Jami' al-Sa'adat, vol. 2, pg. 376

"O Muhammad! Allah sends Him peace upon you; He commanded me to greet Fatima and (give her the gift He sent her) which is a dress from Paradise, made of silk brocade etc."¹

The Prophet (sallallahu alayhe wa aalehi wasallam) said,

رسولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَا جَبَلَ اللهُ وَلِيًّا لَهُ إِلَّا عَلَى السَّخَاءِ.

'Allah has created every single vicegerent of His with generosity as their natural disposition.'²

In Qur'an (Surah 92 Ayat 5-7) Allah says,

".....As for him who GIVES AWAY and guards himself against evil and believes in the best, We will smoothen for him the path unto bliss."

Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said,

"A generous person is a friend of Allah, and a miser is an enemy of Allah."

1 Al-Asfoury wrote in his book Nuzhat al-Majalis v.2, p.226, on the authority of Ibn al-Tawous:

2 [Kanz al-'Ummal, no. 16204]

Akhlaq Chapter 05

PRIDE, HUMILITY AND HUMBLENESS

WHAT IS PRIDE?

It is something that makes a person think highly of themselves. When someone thinks highly of themselves they consider others below them. They forget their own faults and are not thankful for Allah's blessings.

Shaytan's pride:

Allah says in the Holy Qur'an, Sura Al-Baqarah, Ayat 34:

"And when we said to the angels "Prostrate (do Sajdah) to Adam!" they all prostrated save Iblees. He refused and he was rude with pride, and so he became one of the unbelievers."

Iblees was a jinn who had been taken up to the heavens because he was so good, but when Allah made Adam and told all in heaven to do Sajdah to Adam, Iblees refused. He said he was better than Adam as he had been made from fire and Adam was made from clay.

Iblees had disobeyed Allah because of his pride and because of this not only was he thrown out of Heaven but he will go to Hell and burn there for ever.

HUMILITY/HUMBLENESS:

This means to be AWARE of one's status according to Islam. The opposite of humility is arrogance/pride. This means to think of yourself as better than others. This was Iblees's mistake and it is why he is cursed.

In Islam we are told that no one is better than another. So, humility means to know that we are no better than anyone else, and that is how we should behave. The greatest enemy of humility is our NAFS. Whenever we do anything good, it tells us that we've done something good and how great we are. This means that YOU must protect YOURSELF against getting "big headed."

Signs of humility

WHAT IS A HUMBLE PERSON LIKE ? DOES HE GO AROUND DOING TASBEEH ALL DAY?

NO, he does not. The sign of a humble person can be explained by the words of Imam Ali (alayhissalam): "From the signs of humility is:

- to be content with any place in an assembly,
- to salute when you meet,
- to abandon quarrels and discord even if you were on the right; and
- not to expect (love) praise for your fear of Allah."

A person who is humble is said to have modesty. That means he does not go around telling everybody how great he is. Nor does he become proud when others praise him.

Why should we be humble?

- By being humble, we are showing to the world that Allah has created all men equal, whether they are black, brown, white or yellow.

We are showing that the only person who is greater in the eyes of Allah is the person who has Taqwa (ashamed of displeasing Allah).

- The Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said: *"Indeed, humility exalts a man's position with Allah. Thus be humble and Allah will shower you with mercy."*

Our Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said: "Pride enters the heart like a black ant crawling over a black rock at night."

This shows how easily pride can overtake us, and also shows the importance of being humble so as to protect yourself against pride.

How to cure Pride:

- To cure oneself of pride you should think of Allah and realise that He alone is the All-Powerful Creator, deserving of praise and worship.

We are nothing compared to Allah so we have no right to feel pride.

Whether it is wealth, beauty or something else, nothing really belongs to us, so we have no right to feel pride.

In the Du'a after Asr prayers we say to Allah:

اللَّهُمَّ مَا بِنَا مِنْ نِعْمَةٍ فَمِنْكَ

"My Lord , whatever talents/grace/boon/favour I have got, it is but from You."

If we want to remain humble, we should always remember this sentence and say it to ourselves EVERY time we do something good, or come first or win something. That way we will stop our nafs from praising us, and make it praise Allah.

- If ever you feel yourself becoming proud, think of yourself at the beginning, when you were born - a little baby, unable to do anything for himself, then think of yourself at the end - in a grave.
- Don't wait for others to say salam to you first, whether they are older or younger, rich or poor. You be the first to greet others. Don't be ashamed to carry your groceries, or throw garbage in the dustbin on the road. Make friends with people of good character, don't avoid someone just because she lives in a small house, or is not intelligent, or beautiful.

Akhlaq Chapter 06

CONSIDERATION OF UNDER-PRIVILEGED PEOPLE

Who are underprivileged ?

Under-privileged people are those people who are not as well off as we are.

This does not only mean wealth and clothes, it also means people who have physical and/or mental problems.

We should not be proud and we should thank Allah:

Allah has made everybody for a special reason, He has made some people big, some small, some white and some black.... all different types.

If you are lucky enough to be perfectly healthy, you should not be proud because your body was not made by YOU. It has been made by Allah and so you should thank Allah.

Imam Sadiq (alayhissalam) said¹: 'When you see a sick person, say three times but in a way that he cant hear you:

أَلْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَلَوْ شَاءَ فَعَلَ

"All praise is for Allah who has kept me away from this sickness which he has given you, and if Allah had wanted this I could have had this too!"

And if you say this thrice, Allah will never involve you in this illness.'

The Prophet (sallallahu alayhe wa aalehi wasallam) has said:

"All of you are from Adam, and Adam was from dust."

This shows us that there is nothing to be proud of, we should remember that we are made only from dust.

We should not complain!

If your body is not perfect, you should not complain because there are many other people with even more problems than you.

We should help them

We should ALWAYS HELP those people who are not as fortunate as ourselves in whatever way we can, and NEVER EVER tease them.

If we do this, we are being considerate, if not than we are being very unkind and thoughtless.

The secret of being considerate is to pretend you were the other person, and try to see how life would be through his/her eyes.

At the end of the day, it is good enough just thinking about the under-privileged, we should DO something to help them.

¹ Al Kaafi

Akhlaq Chapter 07

HASAD AND GHIBTA

Difference between Hasad and Ghibta

When a person learns that the Almighty Allah has bestowed a person with a new blessing, he experiences either of the two conditions:

1- First type is that he is angry for the fact that he has received that bounty and he hopes that it would be taken away from him. Such a condition is known as jealousy (**Hasad**).

2- The second type is that he is angry, because someone else has received some blessing and he is also not hoping that the person may lose his blessing. On the contrary he wants to have the same blessings. Such a condition is known as envy (**Ghibta**) in Arabic terminology.

In summary it means to crave someone else's position or property;

Regarding Ghibta:

Ghibta is lawful if it does not reach to the level of Hasad.

Thus it is narrated from Imam Ja'far Sadiq (alayhissalam) that he said: A believer may feel envy (**Ghibta**) but he never feels jealousy (**Hasad**)..1

2. "إِنَّ الْمُؤْمِنَ يَغِيظُ وَلَا يَحْسِدُ."

However This is a bad habit if it indicates that you are not satisfied with what Allah has given you. But to desire something without it has no harm. On contrary, if one desires something for some good purpose like for expansion a bit on his households or for charity etc then it is not desiring for this world, rather it is for the life hereafter.

In the Holy Qur'an (Surah 4, Ayat 32) Allah says:

"And do not covet those things which Allah has given as gifts more freely on some of you than on others; for men shall have of what they earn, and women will have of what they earn: But ask Allah for his bounty. For Allah has full knowledge over all things."

Signs of a jealous person

الإمام عليّ (عليه السلام) : الحاسد يرى أنّ زوال النعمة عمّن يحسده نعمة عليه.3

- Imam Ali (alayhissalam) said, 'The jealous one sees a loss for the one he is jealous of as a gain for himself.'

الإمام الصادق (عليه السلام) : قال لقمان لابنه : للحاسد ثلاث علامات : يفتاب إذا غاب ، ويتملق إذا شهد ، ويشتم بالمصيبة.

Imam al-Sadiq (alayhissalam) said, 'Luqman told his son, 'There are three signs of the jealous person:

- He backbites someone in his absence,

1 Usul Kafi , Vol. 2, Pg. 307; Biharul Anwar, Vol. 73, Pg. 250

2 Jame' al-Sa'adat, Volume 2, Page 195

3 [Ghurur al-Hikam, no. 1832]

- Flatters him in his presence, and
- Rejoices at the misery of others.’¹

Effects of Jealousy:

- Jealousy hurts the jealous person most of all and not the one he is jealous of

A jealous person will always be miserable and unhappy

Imam Ali (alayhissalam) said, ‘The fruit of jealousy is the misery of this world and the Hereafter.’²

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ) : تَمَرَةُ الْحَسَدِ شِقَاءُ الدُّنْيَا وَالْآخِرَةِ .

Imam Ali (alayhissalam): The jealous person will never be found happy.

لَا يُوجَدُ الْحَسُودُ مَسْرُورًا.

In fact the balance (of deeds) of a jealous person is light, thereby making Hell his abode, whereas the balance (of deeds) of the envied person is heavy, thereby leading him to Paradise.

The best example of how much damage jealousy can do we only have to look at what happened with the sons of Prophet Adam (alayhissalam), Haabil and Qaabil:

One day, Prophet Adam (alayhissalam) asked his sons Haabil and Qaabil to bring a gift for Allah, and whose ever gift was accepted by Allah would be the successor of Prophet Adam (alayhissalam).

Haabil who was a shepherd brought the best animal that he had to give to Allah. Qaabil who was a farmer brought some spoilt corn as he thought to himself that Allah does not eat, so why should he take good corn.

Qaabil did not realise that although it is true that Allah does not eat, Allah has told us that when you give a gift to anyone, give the best you can give.

Allah of course accepted Haabil's gift, who had given the best he could. This made Qaabil very jealous of Haabil.

Qaabil was so jealous that his brother was going to succeed his father that he killed his own brother.

Hence because of this vice, he hurled himself in Hell while sending his brother to Paradise.³

- Jealousy caused Faith and good deeds to perish

We know the way in which dry wood is burnt and consumed by a hot raging fire. That is what jealousy does to our deeds.

الإمامُ الباقرُ (عَلَيْهِ السَّلَامُ) : إِنَّ الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ .

Imam al-Baqir (alayhissalam) said, ‘Jealousy consumes faith like fire consumes dry wood.’⁴

1 [al-Khisal, p. 121, no. 113]

2 '[Ghurar al-Hikam, no. 4632]

3 Anecdotes for reflection

4 [al-Kafi, v. 2, p. 306, no. 1]

- The jealous person wishes for the other person to lose his blessings

Jealousy (in its worst form) means not to want something that someone else has, but at the same time not wanting him to have it either.

Imam Ali (alayhissalam):The jealous person is never pleased with the one whom he is jealous of except by [his] death or cessation of the blessing.¹

لَا يَرْضَى الْخَسُودُ عَمَّنْ يَخْسُدُهُ إِلَّا بِالْمَوْتِ، أَوْ بِزَوَالِ النِّعْمَةِ.

There once was a man who had a farm. His neighbour also had a farm. One day the man saw his neighbour milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbour should have such a good cow.

Then Shaytan came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbour has." Shaytan replied, "Is that all, I will give you ten cows like that."

The man answered "I don't want even one cow like that, I just don't want my neighbour to have it!"

This shows how dangerous jealousy can be. It makes people lose their mind.

(references: 82 questions by Agha dastaghaib shirazi, anecdotes for reflection...)

¹ Ghurar ul Hikam

Akhlaq Chapter 08

SELF HUMILIATION

This means to make yourself look low and useless in front of someone else, like begging. You should never humiliate yourself in front of anybody EXCEPT Allah, because HE is the only one to whom we should beg. When you humiliate yourself, you lose your dignity, and show that you have little self respect.

Honour of a believer

Imam Jaffer As-Sadiq (alayhissalam) has explained:

"Indeed, God has left to a believer all his dealings, except to belittle himself, for hasn't it been stated in the Qur'an, "But for God is ALL HONOUR and for HIS Apostle, and for the believers, but the hypocrites know it not."

Imam Husain (alayhissalam) was once approached by a beggar for some money. Imam (alayhissalam) told the treasurer to pay him one thousand Ashrafi (gold coins of the time). The beggar took the money, but instead of going away with it, he sat down to count and check every coin. When he was asked why he was counting, the beggar replied, "Why not, I have sold my DIGNITY in begging."

On hearing this, Imam (alayhissalam) said it was true, and ordered another thousand Ashrafi to be paid to him. When the beggar had counted and taken possession of two thousand coins, Imam (alayhissalam) took a further thousand Ashrafi and gave it to the beggar, and uttered these words,

"The first thousand Ashrafi is in response to your begging, the second thousand Ashrafi is in RETURN for your DIGNITY, and the third thousand Ashrafi is for your visit, and coming to see me instead of going elsewhere to ask for help."

This shows, besides the generosity of Imam (alayhissalam), that even the beggar has honour and dignity, and should never be humiliated by the giver.

A lot of people in the world belittle themselves because they want something from other people, e.g. if the boss makes a joke about you in front of people, and you just sit there, then you are belittling yourself just so that your boss can laugh.

Allah has made all men equal. Therefore, if you humiliate yourself for someone else, you think that person is greater than you. This means that by humiliating yourself for his money, or power, you are worshipping him. As a result you are bringing him on the same level as Allah, and that is becoming MUSHRIK (believing in more than one God.)

Akhlaq Chapter 09

COMPLAINING WHEN IN DISTRESS AND SABR

Complaining:

This is the opposite of sabr. It is a bad habit, and is one which takes away mercy of Allah.

To complain when misfortune falls upon us, shows that we have little faith in Allah. This is because Allah is testing us to see whether we have patience and forbearance.

Test

"We shall test you through fear, hunger, and loss of life, property, and crops. (Muhammad), give glad news to the people who have patience and in difficulty say, "We are the servants of Allah and to Him we shall all return." It is they who will receive blessings and mercy from Allah and who follow the right guidance. (2:155-7)"

Patience (sabr)

If we try to overcome the problem, and say **Alhamdulillah it was not worse**, then we will pass the test.

If we don't do anything about it and just complain to Allah, and say "Why me!" and "It's not fair!" then we have failed the test.

Allah tells us in Surah 94, ayat 6:

"Verily, with every difficulty there is relief."

This means that no matter what difficulties we have in this world, if we have patience and try our best to remove them, Allah will help us, and we will have relief, and the problem will sort itself out with the grace of Allah.

"Allah loves those who have patience (3:146)."

Reward of patience

Imam as-Sadiq (alayhissalam) said: "The believer who shows steadfastness against misfortune that befalls him will be given the rewards of one thousand shahids."

"Give glad news to the people who have patience and in difficulty say, "We are the servants of Allah and to Him we shall all return." It is they who will receive blessings and mercy from Allah and who follow the right guidance. (2:155-7)"

Allah promises to support the patient: (Baqara: 153):

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

'Indeed, Allah (is) with the patient ones.'

In the above Ayat we are told that if we have sabr (patience) then Allah is there with us, and we know that if Allah is with us then we have nothing to worry about.

The important thing to learn from this lesson is that if you are in a problem, you should put in the effort to get out of that problem. If you are sincere, then Allah will help you. It may

take a long time, but in the long run, you will be successful if your heart and intentions are in the correct place.

Complaining only to Allah

When Prophet Yusuf (alayhissalam) was thrown in the well by his brothers, his father was struck with grief. He did not sit there and moan. He took his grief and his complaint directly to the only One who could help him, Allah.

(12:84) "And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy."

(12:85) "They said: "By God! (never) will you cease to remember Joseph until you reach the last extremity of illness, or until you die!"

(12:86) "He said: "I ONLY COMPLAIN of my distraction and anguish TO GOD and I know from God that which you know not..."

Areas of Sabr:

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said: **Sabr is in three parts:**

1. Sabr in times of hardship - when something goes wrong for you.
2. Sabr in regards to obedience - performing all the Wajibaat correctly.
3. Sabr in regards to disobedience - not committing any Haraam acts

The perfect example of Sabr is the life of Prophet Ayyub (alayhissalam). He was blessed with so much (health, children, wealth, land and sheep).

Then Shaitan asked Allah for power over Prophet Ayyub's (alayhissalam) affairs saying that while Prophet Ayyub (alayhissalam) had all these blessings he would remain grateful but if they were taken away then he would turn away from Allah.

Shaitan then destroyed all of Prophet Ayyub's (alayhissalam) animals and property and worse of all, he killed his children as well. Then he caused Prophet Ayyub (alayhissalam) to get a horrible disease, and his people forced him to leave his town.

Even with all this hardship Prophet Ayyub (alayhissalam) remained faithful to Allah, praying and thanking Him for everything. Not only did he have SABR but also SHUKR (thankfulness).

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said *that faith is divided into two halves, one half is patience (Sabr) and the other half is thanksgiving (Shukr).*

The above hadith tells us that to have true faith in Islam not only should we be patient but also thankful. So next time when something bad happens to you not only should you be patient but also thank Allah because Allah knows best.

Akhlaq Chapter 10

FORSAKING DUTIES.

To forsake duties means to give up doing something that you should do, or said that you would do.

There are three types of duties:

- | | |
|-----------------------|------------------------------------------|
| Duties towards | i) Allah |
| | ii) Muslims |
| | iii) Mankind (including yourself) |

An example of forsaking a duty towards Allah is not offering your prayers. This is HARAAM, and those people will not receive Allah's favour. The duties towards Allah are also duties to yourself, since everything that Allah has commanded us to do is for our own benefit.



An example of forsaking a duty towards Muslims is not burying a dead body. When a Muslim dies it is WAJIB to give the body ghusl and make sure that it has been buried according to Islam. If this is not done, then everyone who knew about the death will get gunah.

An example of forsaking a duty towards mankind is to cause harm to something that others need or use. Imagine you have a farm by the riverside, and you deposit fertiliser and other chemicals into it. If further downstream, people rely on that water for drinking, then it is your duty to ensure that you do not pollute the river. It does not matter whether those people are Muslims or not, friends or enemies.

Islam is a religion for the whole world, and has rights for all things. Every creature, be it plant, animal or person has rights set by Islam, and we should learn to respect and obey them.

Akhlaq Chapter 11

LOOKING AT FORBIDDEN (NA-MAHRAM) WOMEN AND MEN.

In Islam there is a great emphasis on virtue and piety. This is demonstrated by the importance of Hijab.



Hijab does not mean to wear black all the time, it is a form of cover which protects **BOTH** men and women from staring at each other and help to maintain their dignity.

Hijab allows men and women to talk on equal terms, since the man does not get distracted by the lady's beauty, and maintains a respectful distance from her so that he concentrates on what she says. The actual presence of the hijab causes the man to lower his glance.

HIJAB COMES IN TWO STAGES:

The first stage, which applies to both men and women is the most important. This stage is to **LOWER THE EYES**. This means that a man should not look at a woman who is Na-Mahram (forbidden) to him. This does not mean that you are not allowed to see or talk to a lady, but means that you should confine your gaze within the boundaries of modesty, i.e. you should not STARE at her face, you should avoid looking directly into her eyes.

The second stage applies to ladies only, and is the covering of the hair, and wearing of loose clothes which do not reveal the shape of her body.

Prophet Muhammad (sallallohu alayhe wa aalehi wasallam) has said that, the first look you take is for you, and the second look is against you.

This means that when you look at something, i.e. a lady without Hijab, or anything else haraam, the first look is for you to see what it is, so that you know whether it is good or bad. If you then look again at what is not permissible to see, then it is against you, and you are committing a sin.

This shows that to stare with desire at a lady is a sin which should be avoided. You cannot just say that you are enjoying the view, because your Niyyat will be corrupt (bad).

Why is it forbidden to look at Na-Mahram women? Allah has told us that to enter heaven, we must control two things,

- a) our appetite (what we eat)
- b) our desires (what our nafs wants)

We control our appetite, by refraining from haraam food. In the same way we control our soul by refraining from haraam scenes.

The way Haraam food is bad for our body, haraam scenes are bad for our soul.

The soul is like pure clean water, and that which holds it (our body), is like a vase. Whatever we see through our eyes enters the water of our soul. If we look at bad things, then we are polluting (making dirty) the water and so our soul becomes dirty and this makes us do other things even worse.

We have to keep our soul clean by only allowing those things which are clean to enter our soul.

Not only should men avoid close contact with women who are unrelated to them, but the women should also avoid such contact with men, whether it is at school, university or on the street.

Whenever two people are present together, then Shaytan quickly becomes the third person, and starts trying to plant his evil thoughts.

FIQH-M06

Diniyat Classes Muscat (DCM)(BOYS)

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TAQLEED - TERMINOLOGIES

TERMS	EXPLANATION
IJTAIHAAD	To strive. Striving to obtain Ahkam-e-Ilahi (rules given by Allah) from research of Qur'an, Hadis, etc
MUJTAHID	An Aalim-e-Deen(scholar) who has thoroughly studied Qur'an, Hadees and other related subjects, and is able to obtain Ahkam-e-Ilahi from them, and give Fatwa
MUJTAHIDA	A lady mujtahid. A lady can become Mujtahida but she cannot be followed by others
FATWA	After studying the Quran, hadees, & other related subjects, a mujtahid comes to a conclusion that this is the rule for this issue. Such a ruling is called a fatwa.
FATAWA	Plural of Fatwa
ISTAFTA	Asking Fatwa, i.e. asking Mujtahid about his ruling on a religious issue
TAQLEED	To follow. To follow Fatwa of a Mujtahid regarding religious duties
MUQALLAD	That Mujtahid who is followed (whose Taqleed is done)
MUQALLID	A person who follows a Mujtahid
MUQALLIDA	Female follower
AALAM / MUJTAHID E AALAM:	That Mujtahid who is more capable and knowledgeable in deriving a ruling or Fatwa from Quran Hadis etc., as compared to other Mujtahids of his time.
MARJE'	The Mujtahid whose Fatawa are followed by people. All Marje' are Mujtahids, but not all Mujtahids are Marje'
EHKAAM E DEEN	The rulings of Islam, given by Allah SWT, for us to follow. Following these is beneficial for the person him/herself
AADIL	That person who performs all that has been made obligatory (Wajibat) and avoids all that has been prohibited (Muharramaat)
EHTIYAAT-E-WAJIB :	When a Mujtahid is not able to arrive at a definite ruling on a particular issue (means he does not give fatwa) is not able to give fatwa, he gives us a safe solution which is known as Ehtiyaat-e-Wajib. The Muqallid has a choice, either to follow this Ehtiyaat, or to follow the Fatwa of the second-in-line Aalam
EHTIYAAT-E-MUSTAHAB	Here, the Mujtahid is able to come to a definite ruling about a particular issue, and along with it he puts an ehtiyat-its called Ehtiyaat-e-Mustahab. The Muqallid has the choice of either following or leaving this Ehtiyaat, & in case he chooses to leave the ehtiyaat, he has to follow the fatwa. In short, the muqallid has

	to follow either the fatwa or the ehtiyate mustahab
TAKLIF-E-SHAR'I	The responsibilities put on us by the Shari'at (e.g. performing Namaz, not to steal etc.) are known as Taklif-e-Shar'i (i.e. Responsibilities of Religion) .
MUKALLAF	Those on whom the responsibilities of religion (Taklif-e-Shar'i) becomes wajib. A person becomes Mukallaf when he/she is Aaqil (sane), Mukhtar (free), and is Baligh.
BULOUGH	Buloogh means being Baligh. The latest a boy becomes baligh is when he completes 15 lunar years (as per Islamic Calendar), For boys, there are other conditions of Buloogh also, which will be taught in higher classes. A girl becomes baligha when she completes 9 lunar years.
MUMAYYAZ	When a na-baligh child is able to differentiate between right & wrong in particular aspects he/she is termed as Mumayyaz (i.e. one who can differentiate). Shari'at is not obligatory on a Mumayyaz, but his good actions may earn him sawaab

Fiqh Chapter 02

TAQLEED - RULINGS

Rule : It is not permitted to do taqleed in Usool-e-deen. Every person is required to understand the Usool-e-deen with proofs and accept them. Also, it is not required to do taqleed in the necessary issues (qate'e aur musallimat) of furu'-e-deen like: namaz is wajib, roza is wajib etc.

Rule : During ghaibat (occultation) of Imam ATF, for acting upon ehkaame deen (religious rulings), it is necessary to choose any one of the following 3 methods

1. become a mujtahid yourself so that you can know wajibaat & muharramaat through proper proofs & thus act correctly.
2. do taqleed of a mujtahid and base your actions on his fatawa for fulfilling your religious duties.
3. do Ehtiyaat : carefully perform the ehkame deen in such a way that it does not go against the fatwa of ANY mujtahid. However you will need knowledge almost to the level of a mujtahid for doing this.

Note: Those momineen & mominaat who should do taqleed for performing their wajibaat, but don't do taqleed should note that while it is possible that their actions without taqleed may be valid, it is also possible that they may be invalid, in which case they will have to repeat all their actions.

As has already been pointed out in the first part of this book, acting according to the fatawa of a mujtahid or doing taqleed guarantees that your actions are valid.

If someone did not do taqleed as soon as he became baligh, he should immediately start taqleed of the mujtahid a'lam, find out his fatawas & perform his wajibaat according to them. Regarding the wajibat, eg namaz, roza, haj, khums, etc, which he has been doing without taqleed, he should check whether they are according to the fatawa of this mujtahid by either contacting the mujtahid directly, or contacting his representative or referring to his book of rules.

Hence, it would be far better to teach na baligh children about mujtahid e a'alm & his fatawa correctly in an easy manner so that their actions are valid & correct from the beginning.

Characteristics of the mujtahid :

Taqleed of only such a mujtahid should be done who has all the following qualities (jame'us sharaet) :

1. Man
2. Shia ithna-ashari
3. Of legitimate birth.
4. Baaligh (see meaning above)
5. Aaqil (sane)
6. Should be alive
7. Aadil
8. Aa'lam (as per some maraje')

Rule : In every period of time there will be a number of jame' us sharaet mujathid. While you can do taqleed of anyone of them, but if there is a possibility that there may be a difference in their rulings, you should act according to the fatawa of the one who is most knowledgeable (aa'lam) amongst them

Note :

1. Where there is a difference in the rulings, do taqleed of the aa'lam. Where the fatawa of the aa'lam & others are the same, you can follow any one but it will be easy to just stick to the aalam in all issues.
2. The method of identifying the aalam is given in the book, Tauzeehul Masael. Qum & Najaf are our major centres of knowledge. Many ulama (learned men) who are in touch with these centres can inform us that who is the mujtahid e aa'lam. In practice it is very difficult to point out any one person as the mujtahid e aalam. Hence in every period of time we find that taqleed of more than 1 mujathid has been done.

Please note that in this manual, basic masael are given as per Agha Sistani, but students may need to know more rules while performing their wajibaat for which they should refer to the book of rules of their mujtahid (tauzihul masael)

Rule : If the mujatahid does not give a fatwa in a certain issue but gives ehtiyate wajib (obligatory precaution), then it is jaez for the muqallid to either act according to the ehtiyate wajib of his mujtahid (aa'lam) or act accorging to the fatwa of aa'lam-fal-aa'lam (that mujtahid who is the most knowlegeable after aa'lam)

Fiqh Chapter 03

NAJASAAT-EXPLANATION

- Najasaat are those things which shariat has labelled as Najis (opposite of Pak). If a thing is labelled najis certain rules automatically follow which we shall learn later. In this chapter we will learn a little about the things shariat has labelled as najis.
- If a paak thing were to touch any one of the najisul ain things with wetness, the paak thing becomes mutanajjis
- The things which are labelled as Najis by Shari'at, i.e. which are originally najis, are known as 'Ain-e-Najis, whereas the things which become najis by coming in contact with Ain-e-Najis, are known as Mutanajjis
- In general, both of these are known as Najis

List of Ain-e-Najis

1 & 2 : Urine & Stool:

The urine & stools of a human being are najis.

The urine & stools of haram flesh animals with gushing blood are also najis.

3 : Semen

Semen will be taught in higher classes, and hence is not described here

4 & 5 : Blood & Dead body :

- The blood & dead body of a human being is najis. However, when the dead body of a muslim is given 3 ghusls, it becomes paak.
- Blood & dead body of all animals with gushing blood, whether they are halal fleshed or haram fleshed are najis

6 & 7 : Dog & Pig : Their entire bodies along with their sweat, saliva, etc , everything is najis.

8: Non muslim (kaafir) :

- The entire body of a kaafir, his sweat, saliva etc everything is najis
- Just like a kaafir, Ghaali & naasibi are also najis
- As per Agha Sistani, the Ahl-e-Kitab (Christians, Jews etc.) are not Najis, however as per some Maraje', they are Najis

9 & 10 : alcoholic drinks, alcoholic drink made from barley.

- Alcoholic drinks are najis. As per Ehtiyat-e-mustahab, other liquids which cause intoxication are najis
- Solid substances that intoxicate, eg charrs, opium etc are paak, although it is haram to eat/drink these.
- Using Fuqah (an alcoholic drink made from barley) is haram although it is ishkal to declare it najis.

11: Sweat of a camel that feeds on najasat :

Sweat of camels & other animals(as oer ehtiyat e wajib in other animals) that regularly feed on human excreta is najis

Some terminologies :

- **Haram flesh animals:** Animals whose meat is forbidden to eat are called haram flesh animals or haram gosht janwar : eg : rabbit, cat, dog , rat, lion etc..
- **Halaal flesh animals :** Animals whose flesh is permitted to be eaten are called halal flesh animals or halal gosht janwar. E.g. hen, cow, etc. The urine & stools of halal flesh animals are paak.
- **Gushing blood (Khoon e jahinda) :** when slaughtered, the blood of some animals gushes or spurts. Nearly all animals that directly give birth to their young have gushing/spurting blood.

BIRDS :

Some birds are halal flesh, eg teetar, pigeons etc. Some are haram flesh eg crow, parrot etc.

- Urine & faeces of all birds are paak, but it is better to keep away from excreta of all haram flesh birds.
- Blood and dead body of birds are najis.

Difference between Pak/Najis and Halal/Haram

Whether something is paak or najis & halal or haram are 2 different issues. Paak or najis is concerned with touching, & haram-halal is concerned with eating-drinking or using it. Eg mud is paak but haram to eat. A cat is paak (all animals besides dog & pig are paak) but it is haram to eat the meat of a cat.

A cloth which you are not authorized to use (ghasbi) is paak but its use is forbidden for you.

Fiqh Chapter 04

NAJASAAT – KAFIR

Kafir:

- Anyone who does not believe in tawheed, nubuwwat, qayamat or any one of these is a Kafir. A person who knowingly denies the basic & foundational beliefs of Islam is also a Kafir & najis¹.
- Ahle kitab (people of the book namely the Jews, Christians & Majusi) who do not accept the risalat of the khatimul ambiya ((SALLALLAHO ALAYHE WA AALEHI WASALLAM)) are Pak,

Examples :

1. A basic belief is that the Qur'an is a heavenly book. Anyone who claims that the Prophet, himself has written it is a Kafir.
2. Anyone who believes that Mirza Ghulaam Ahmed (Qadiyani) or anyone else is a nabi of Allah after Hazrat Muhammad Mustafa (SALLALLAHO ALAYHE WA AALEHI WASALLAM) is a Kafir.
3. A person who considers Namaz as insignificant, doesn't accept that it is Wajib, or says things to the effect that it is past-time of people who have nothing better to do etc. is a kafir.

Mushrik:

A person who does shirk about Allah, that is believes there is more than 1 God is a Mushrik.

Rules regarding a Mushrik are same as those of Kafir. Mushrik are najis.

Ghali:

A person who considers Ambia as equal to Khuda, or considers anyone from amongst the twelve (12) Imams Khuda or better than Nabi e Aakhiruzzaman (SALLALLAHO ALAYHE WA AALEHI WASALLAM) has done ghulu (meaning has crossed the limits). Ghali are outside the sphere of Islam & are najis

Nasibi

Anyone who shows enmity or hatred towards anyone from among the twelve (12) Imams is a Nasibi. Nasibi are outside the sphere of Islam & are najis.

Khariji:

One who dares to wage war against any Imam is a Khariji. If a Khariji announces (ailan kare) his hatred (bughz) regarding Ahle Bayt (alayhimussalam) he is outside the sphere of Islam and is najis.²

Munafiq:

A person who has recited the Kalima with his tongue, and apparently accepts the rules of Islam but denies them in his heart is a Munafiq (hypocrite). One cannot know the condition of another's heart. For our ease Islam orders us to consider all apparent Muslims as Pak.

¹ (is surat mai kai jb risalat ka inkar hota ho chahai juzwi tour per)

² Khariji ki do aqsaam hain aik wo jo ehlaibait alaihaimussalam sai apnai bugz ka elan kertai hain wo nasibi mai dakhil hain aur wo najis hain aur dusri qism paak hai)

NAJASAAT - RULES

Golden Rules

Golden Rule 1:

- All things are Pak, unless proved Najis by methods given by Shari'at.

Golden Rule 2 :

- If a thing is Najis & later one doubts that it has become Pak or not, it will be considered Najis.
- Similarly, if a thing is Pak & later there is a doubt about it being Najis, it will be considered Pak

How is Najasat proved?

According to Shari'at a thing is proved to be najis by anyone of the following 3 methods.

1. Personal knowledge.
2. Two 'Aadil bear witness
3. Owner or guardian (person who has the thing) say that it is najis.

Explanation:

1. **Personal knowledge:** A person comes to know that a certain thing has become najis. Gumaan (say 80% 90% knowledge) or Wehem (say 5% knowledge) are not sufficient to declare something najis.
2. **Witness of 2 'Aadil:** If 2 'Aadil say that a thing has become najis then it will be considered najis provided they also give the reason behind it becoming najis
3. **Owner or guardian says so:** When the owner or guardian of a thing says it is najis, it will be considered najis (bashurt yai kai wo ghalat bayani na kerta ho)

How is Taharat proved?

Similarly, Taharat can also be proved by one of the following methods:

1. Personal knowledge
2. 2 'Aadil persons say it is Pak
3. Owner or guardian says so(aur wo ghalat bayan na ho)
4. Muslim disappears from view

Explanation:

- **Muslim disappears from view:** If the body, dress, vessel etc. of a Muslim (baligh ya najasat taharat ki samajh rekhnai wala musalaman) becomes najis, & that person goes away from us, then with certain conditions mentioned in Tauzeehul Masael, we will consider the najis thing Pak

Miscellaneous rules related to Najasaat

The rules of Najasaat are mentioned below. Looking at the rules, it becomes clear that why it is necessary for every child to know the rules of Najasaat & Taharat & act upon them

- It is haram to make the Quran Najis. If it becomes Najis, it is Wajib to make it Pak immediately
- It is Haram to eat a Najis thing. It is also haram to give a Najis thing to others to eat
- It is Haram to make a mosque Najis. If it becomes Najis, it is Wajib to make it Pak immediately
- When one has a choice & still recites Namaz with a najis body or dress, such a Namaz is batil
- The Kafan (shroud) of a mayyit (dead body) should be Pak
- During Hajj & Umrah, on many occasions, a condition is that the dress should be Pak

Fiqh Chapter 06

MUTAHHIRAAT - LIST

Things which make other things paak are called Mutahhiraat & are 12 in all. The list of Mutahhiraat is given here & the following chapters cover the method of making things Pak with Water, Earth & Sun. To get details of these 3, and other 9, please refer to Touzihul Masael

LIST

1. Water
2. Earth
3. Sun
4. Istehala
5. Inqilaab
6. Intiqal
7. Islam
8. Taba'iat
9. Removal of Ain e Najasat
10. Istibra of animals that eat Najasat
11. Disappearance of Muslim
12. Coming out of blood from body of the Zabiha (slaughtered animal)

Fiqh Chapter 07

MUTAHHIRAAT—TYPES OF WATER

Water is Taahir and Mutahhir. That is, it itself is Pak and has the capability of making other Najis things Pak.

Water is available in various forms each of which comes with its own set of rules.

Classification of water based on purity:

Based on purity, water is divided in two types: Mutlaq and Muzaaf

Mutlaq (unmixed/plain/absolute)

Mutlaq water means plain water not mixed with anything else.

Muzaaf (mixed) water

Muzaaf water is that water which with something else is mixed to the extent that it can no longer be called plain water. E.g. colored water, tea, sharbat etc.

Muzaaf water is also that water which is actually not water, e.g. Milk, fruit juice, oil

Note : Mixing water with small amounts of chlorine, kaafoor (camphor), sugar etc. does not make it Muzaaf. Sea water comes under the category of Mutlaq water.

Classification of water based on origin:

Based on origin, water is divided in the following categories:

- Kurr Water
- Qaleel Water
- Flowing Water (Jari)
- Rain Water (Barish)
- Well Water (Kunwa)

Kurr Water

That quantity of water which fills a container whose volume is 36 cubic handscap (balisht) is called Kurr water. Approximately, we can say that water which fills container whose length, breadth, & height are 3.3 handspans (balisht) each is called Kurr water.

For a water to be called Kurr it should be in the required quantity or more. The shape of the container, whether it is square, round, pipe-like etc. is irrelevant.

Qaleel Water

Any water that does not bubble from the earth & is less than Kurr, e.g. water which fills a glass, jug, a small tank, or a handful of water, is known as Qaleel water

Flowing Water (Jari) :

Jari water is one which has a natural source, and flows on earth

Rain water :

Water coming from rain

Well water :

Water in a Well which originates from earth

Rulings regarding Water

Rule

If the slightest Najasat falls in or touches a Muzaaf water, it makes the Muzaaf water Najis; whether the quantity of Muzaaf water is more or less.

If Muzaaf water is poured on a Najasat from the top, that part of Muzaaf water becomes najis which comes in touch with the Najasat, the rest of it remains paak.

For example, if a rat dropping falls in oil, the entire oil becomes najis. Also, if a drop of blood falls in a cauldron of tea or sharbat, all the contents of the cauldron become najis.

Rule

If the slightest Najasat falls in or touches a Qaleel water, it becomes najis.

If Qaleel water is poured on a Najasat from the top, that part of Qaleel water becomes najis which comes in touch with the najasat, the rest of it remains Pak

For example, if a drop of blood falls in a glass filled with water, all the water becomes najis. Also, if a dog puts its mouth in ditch of water, all the water in the ditch becomes najis

Rule

If a Najasat falls into or touches Kurr water, Flowing(Jari) water, or Well (Kunwa) water, these do not become najis unless their color or taste or smell changes because of the Najasat. If such a change occurs, only that part of the water becomes Najis in which the change has occurred, the rest remains Pak. However, if the part of Kurr water in which the change has not occurred is less than Kurr, the entire Kurr water becomes najis

For example, if a kafir washes his hands in water, or a pig/dog puts its mouth in water, or urine falls in water in a tank (assuming it is more than Kurr) or a stream, it does not become najis except that part which has changed color or taste or smell due to the Najasat

For example, if some drops of Najasat fall into a tank, the water remains Pak. Then color is mixed with this water & it becomes Muzaaf. Now if some najasat were to fall in this water the entire water of the tank would become Najis.

For example, a portion of water in a tank becomes red because of blood. If the water that has not become red is less than Kurr, all the water in the tank becomes Najis.

MUTAHHIRAT—TAHARAT WITH WATER

Basic conditions:

Water makes a najis thing Pak if 4 basic conditions are fulfilled.

1. Water should be Mutlaq in the beginning
2. Water should be Pak in the beginning
3. While washing, the water should not become Muzaaf.
4. Ain e Najasat should be removed from the najis thing.

Rule : after a najis thing has been made paak, if the color or smell of najasat remains , that is not a problem, the thing is paak.

Method of making a najis vessel Pak

Rule: If Qaleel water is being used to make the inside of a vessel Pak, it should be washed 3 times. If Kurr or Jari water are being used, it is ehtiyate Wajib to wash 3 times

Rule : If a dog has had a drink from a vessel, first rub it with paak mud, throw away the mud, then wash twice with Qaleel, Kurr, or Jari water

Rule : If a pig licks a vessel or a wild rat dies in it, it is necessary to wash the vessel 7 times with Qaleel, Kurr or Jari water.

Note :

- There are 2 methods of washing a vessel with Qaleel water:
- fill completely with water three times & discard the water each time.
- pour some water in a vessel, swirl it so that the water reaches all the najis places. Discard the water. Do this thrice.
- Washing with Katheer (more than Kurr) water: plunge the vessel in a stream, tank or wash with water from a tap, that is connected to Kurr water.

Method of making other things Pak

With Qaleel water:

When the najasat is urine:

- If, what has become najis is something besides cloth & body: pour water in such a way that no urine remains in that thing & it will become Pak
- To make body Pak : it is necessary to pour water twice
- To make a cloth paak, pour water twice & squeeze the cloth each time.(10*)

If anything has become najis with any najasat besides urine: remove the 'Ain e Najasat with

water, cloth, paper etc. Then pour water once in such a way that it reaches all the Najis areas. The thing will become Pak. (It is necessary to squeeze cloth)

With Katheer water

In a tank of Kurr water OR in Jari water OR in well water OR under tap water connected to Kurr OR in heavy rain: Put the najis thing in such a way that the water reaches all the najis parts. The thing will become Pak

However if body or cloth has become najis with urine, it will become Pak only if washed twice with Kurr water

Explanation:

1. To make najis things Pak with Qaleel water, after removing the 'Ain e Najasat, it is important that the water flows over the Najis part. But for Katheer water, as soon as the Katheer water comes in contact with the Najis part, the thing becomes Pak
2. When a thing is required to be washed once, then in the first wash & when it is required to be washed twice, then in the 2nd wash: if the water touches the najis part & becomes Muzaaf due to a color change or something else, the thing will not become Pak

MUTAHHIRAT- TAHARAT WITH EARTH AND SUN

Earth:

Earth makes the soles of feet & the soles of shoes paak if it meets the following 4 conditions

1. Earth should be paak.
2. Earth should be dry.
3. Ehtiyaat is that the Najasat should have come from the earth³.
4. Ain e najasat is removed by walking on earth or rubbing feet on earth.

It is Ishkaal that the lower part of a cane or wheel of a vehicle can become paak with earth.

By Earth is meant mud, stones etc. It is Mushkil that the said things will become Pak by carpet, damar (taar), wooden flooring

To make the said things Pak, it is better to walk a distance of more than 15 armspans on earth, even if the najasat is removed before this distance is covered.

Sun:

Sun makes earth, buildings, and walls Pak, with some conditions. A mat not made with thread can be made paak by the sun, but it is Ishkaal that trees, grass, doors, windows, can be made paak by the sun.

Conditions:

1. First remove the 'Ain e Najasat from the najis thing.
2. The najis thing should be wet. If it is dry, make it wet
3. Nothing should obstruct the sunlight falling on the najis thing.
4. Only the sun should make the Najis thing dry. There should be no help from wind or any other factor.
5. The najis part should be dried by the sun in a single exposure

³ najasat zameen sai lagi ho)

Fiqh Chapter 10

RULINGS RELATED TO TOILET

Suppressing

Excretion is a natural method by which harmful water & matter is thrown outside the body. Excessively suppressing it leads to problems. According to Shari'at this is Makrooh & if there causes harm, it becomes Haram.

Concealing

It is Wajib for a person, to conceal/hide his private parts from every baligh man & woman & mumayyaz child

Qibla

During excretion (of urine & stools) it is haram on the basis Ehtiyat e Wajib to sit such that the front portion of the body (face, chest, & stomach) or back is towards the Qibla.

Haram

It is haram to excrete at 5 places :

1. In streets with a dead end, when the residents of the street have not given permission.
2. In someone's property without his permission.
3. When the place is waqf for use by a particular group of people.
4. Near the graves of Momineen, which causes their disrespect.
5. Any place which causes disrespect(tauheen) of Religion(muqaddasaat)

Making the organs Pak

- Stone, cloth etc. can be used to make the anus Pak (with strict conditions as mentioned in Tauzeehul Masael), although it is always better to use water to make it Pak
- Whether the anus is washed with water from a mug or a pipe (i.e. with Qaleel or Kurr water), washing it once will make it Pak, but it is essential that no particle of Najasat remains on the body.
- The outlet for urine can be made Pak only with water. After passing urine or doing Istibra (after urinating), it is enough to wash once with Kurr or Jari water. If Qaleel water is being used (e.g. from a mug)it is enough to wash once but it is Ehtiyat to wash twice, but better to wash thrice

Mustahab Acts

- It is Mustahab to sit for excretion in a place where no-one can see you
- While entering the toilet first place your left foot inside, while leaving first place your right foot outside
- Keep head covered (with cap, dupatta etc.) & keep the weight of the body on the left foot.

Makrooh Acts

While excreting, the following is Makrooh

- To sit facing the sun & the moon (unless the private parts are covered)
- Sitting for excretion next to fruit bearing trees
- Eating something, talking (unless it is necessary or are doing zikre khuda)
- Uncessasarily taking more time
- Doing taharat with right hand
- Standing while urinating
- Urinating into stagnant/still water

Explanation :

Men/Boys may experience that some liquid comes out of the urinary outlet after urination & taharat. This liquid is najis & makes both the body & dress najis. If wudhu has been done , it will become batil.

If Istibra is done after urinating and then Taharat is done with water, and then if some doubtful fluid is discharged, it will be considered Pak

So what is Istibra?

- After cleaning the place of stool, using middle finger of the left hand, drain 3 times, starting from the opening, and ending where the private part of urine starts
- After that, keeping the thumb over private part of urine, and keeping the next finger below the private part of urine, drain the private part of urine starting from the place of start till the tip 3 times
- After that, jerk the tip 3 times

For more details, you may refer to Tauzeehul Masail of the Mujtahid whom you follow

Fiqh Chapter 11

GHUSL – WAJIB & MUSTAHAB GHUSLS

We have learnt earlier that if Hadas e Akbar occurs then ghusl should be done for all works which require wuzu

Ghusl is a Fiqh term given to bathing in a particular way as shown by Shari'at which should be done only for obeying Allah's orders

WAJIB GHUSLS

There are 7 Wajib Ghusls, out of which only the ones relevant to boys are being taught here

Ghusl e Mas e Mayyit

If any part of your body touches the dead body of a Kafir or a Muslim, Ghusl e mas e Mayyit becomes Wajib on you.

When a dead body of a Muslim is given 3 Ghusl in the manner shown by Shari'at, it becomes Pak. Now by touching this body, Ghusl does not become Wajib. However it is Mustahab to do Ghusl e mas e mayyit

Ghusl e Mayyit

When a Muslim man or woman dies, it is Wajib for everyone to give Ghusl to the dead body.

If one person or some people together give the Ghusl, it is no longer Wajib on the remaining people to give Ghusl to the body.

Ghusl for Nazar & Qasam etc.

According to Shari'at doing Nazr, Qasam, Ahed for Ghusl⁴ makes the Ghusl Wajib.

Ghusl e Janaabat

This one is relevant to adults and will be taught in higher classes

⁴ Note By Agha Nadir: Ghusl must be mashroo3 (ie wajib or mustahab ghusl)and qasam etc of simply a ghusl doesn't make it wajib

MUSTAHAB GHUSL

There are many Mustahab Ghusls. Some are Mustahab due to date & day. E.g. Ghusl for Friday

- Eidul Fitr (1st Shawwal)
- Eidul Azha (10 Zilhajja)
- Eid e Ghadeer (18th Zilhajja) (rajan)
- Day of Mab'as e Paighamber e Akram (27th Rajab)(rajan)
- Night of Baraa'at (15th Shaban)(rajan)
- Nights of Qadr (nights of 19th, 21st & 23rd Ramazanul Mubarak)etc.

Certain Ghusls are Mustahab because of the occasion: E.g.

- Ghusl e Ehraam
- Ghusl e Dukhool e Ka'ba

GHUSL- METHOD & RULINGS

Method

Method of Wajib & Mustahab Ghusl are the same, only Niyats (intentions) are different.

There are 2 methods of doing ghusl : “Ghusl e Irtimasi” and “Ghusl e Tartibi”

Ghusl e Irtimasi

Do Niyat of Ghusl & plunge into a river, sea, tank etc. in such a way that the entire body is under water. If the feet are on the ground, lift them.

Similarly one who has worn the Ehram for Hajj or Umrah cannot do Ghusl e Irtimasi.

Ghusl e Tartibi

Do Niyat of Ghusl & wash the body in 3 stages.⁵

In the 1st stage wash the head, face & neck using the shower or a container or plunging head under water in a tank

(And then it is ehtiyat e wajib to disconnect (from) the water before stage 2)

In the 2nd stage wash the right side of the body including the right shoulder, right arm, right portions of chest, stomach, hips, back, right leg up to sole of right foot.

In the 3rd stage wash the corresponding left parts & the Ghusl is complete.

While washing each side of the body, wash some part from the adjoining side as well.

Entire private parts should be included while washing left side & again while washing right side

Kindly note that according to Ayatollah Sistani it is correct to do Ghusl in 2 stages also (instead of 3 stages). 1st head, face, neck, & then rest of the body. However he says that it is better to wash in 3 stages. Method is the same as above

Rulings

⁵ It is *better* to do in three parts

If one wants to do more than 1 Wajib or Mustahab Ghusl, do Niyat (intention) of all Ghusls & perform 1 Ghusl; & all the Ghusls will be done.

If the oiliness or dirt do not allow water to reach the skin, it is necessary to remove these.

There is no problem in using shampoo or soap to clean the body of dirt or oil.

If the body is not Pak, after removing the 'Ain e Najasat, the water poured with niyyat (intention) of Ghusl will make the body Pak & Ghusl will also have been done.(see details in tauzeeh)

It is not necessary to say the Niyat of Ghusl or to pass over it in the mind. But if it is said in words e.g. I am doing Ghusl for Friday Qurbatan ilallah, even that is not a problem

Going to the bathroom to obey Allah's orders itself shows the presence of niyyat

It is necessary for a person who has done Ghusl e janabat not to do wuzu for Namaz, unless something happens which makes wuzu batil

After doing most of other Wajib Ghusls, and Some Mustahab Ghusls, one can pray Namaz without Wuzu, although it is Ehtiyaat e Mustahab to do wuzu. (For details see Tauzeehul Masael)

Learning these laws of Shari'at ensures your ease & protection both, as with this knowledge one can avoid the Haram & Makrooh as well as assumed restrictions.

Fiqh Chapter 13

GHUSL – CONDITIONS

Conditions (Sharait) to be fulfilled for a Ghusl to be correct are the same as for Wuzu to be correct except Mawalaat & that it is not necessary for the body to be Pak before starting Ghusl.

These conditions were taught in earlier classes, hence here we are only mentioning the list:

LIST:

1. Water for Ghusl should be Pak.
2. Water for Ghusl should be Mutlaq (plain).
3. Water & place of Ghusl should be Mubah (not ghasbi).
4. Water vessel for ghusl should be Mubah.
5. Vessel should not be made of gold or silver.
6. There should be no 'Ain e Najasat on the body.(see details in tauzeeh)
7. Time should be enough.
8. Niyyat
9. Tarteeb (sequence)
10. Perform the ghusl yourself.
11. There should be no Shar'i objection to the use of water.
12. Nothing should stop water from reaching the body.

Some Rulings

Mawalaat is not a condition for ghusl. It is not necessary to wash the body parts immediately one after another.

For example, if a person washes the head with niyyat of ghusl & then again visits the bathroom after an hour to wash the body, the ghusl is correct.

The importance of this rule is realized when someone discovers, after Ghusl has been completed, that there is something on some part of the left side of the body which did not allow water to reach the skin during ghusl. Now all he has to do is to remove the obstruction & wash that much part with the Niyyat of Ghusl.

If the obstruction is somewhere on the right side of the body, remove it, wash that part & then it is ehtiyat emustahab to wash the left side of the body

If any part of the head-face-neck portion has been left out, wash that much with Niyyat of ghusl, then as per ehtiyat e wajib wash the entire body.

(if you are washing body in 3 parts then) in sequence wash the entire right side, & then the entire left side,

It is not necessary to do ghusl from up to down direction. Ghusl can also be done in down to up direction.

Fiqh Chapter 14

TAYAMMUM – SITUATIONS

In seven (7) situations, one is required to do Tayammum with mud, instead of Wuzu or Ghusl with water.

1. Can't get water
2. There is bodily harm in using water
3. Using water will involve in problem of thirst.
4. Water is enough only for Taharat of body or dress.
5. Use of water or container is Haram
6. Time for Namaz is less
7. Water is not enough.

EXPLANATION

1- Can't get Water

If a person is unable to get the water he should do Tayammum. The reason maybe anything e.g. the person is too old or too weak to reach water or does not have the required tools to get the water, or fears attack by thieves or dangerous animals.

If one has to buy water at many times its actual price, & if it is not beyond his capacity, it is Wajib to buy the water. If someone offers water without emphasizing the favour, it should be accepted.

2- There is bodily harm in using water

If someone fears any of the following, he should do Tayammum. And if he still does Wuzu or Ghusl, these are batil.

- Using the water will cause some disease or defect in the body.
- Existing disease will increase.
- Treatment will become difficult.

If the situation requires Jabira wuzu or Jabira ghusl (doing wuzu or ghusl with bandage) to be done, it is not Jaiz to do tayammum.

If cold water is harmful but hot water is not harmful, it is necessary to do wuzu or ghusl with hot water.

3- Using the water will involve in problem of thirst:

If a person fears that by using the water he, his family, other people, or animals will have to face unbearable thirst, he should do tayammum instead of wuzu or ghusl.

4- Water is only enough for Taharat of body or dress:

If the body is najis, or no Pak dress is available & water is so less that one can either do wuzu/ghusl or make body/dress Pak, he should make the body/dress Pak & do tayammum for Namaz

5- use of water or its container is haram:

If someone has no other water or vessel except those which are haram for him to use, he should do tayammum.

Remember that the use of ghasbi water, ghasbi container, container made with gold or silver are haram.

6-Time for namaz is less:

If time is so less that if one does wuzu or ghusl then the entire or part of Namaz will not be recited within time, he should do tayammum

If it is possible to do wuzu or ghusl quickly and recite Namaz within its time, it is not Jaiz to do tayammum for Namaz

If someone delays wuzu or ghusl purposely so that there is not enough time for wuzu or ghusl, he has done sin (gunah), but his Namaz with tayammum is correct (valid), although the Ehtiyaat e Mustahab is to recite the Qaza of this Namaz also..(20).

7- When water is not enough:

If a person is amongst people e.g. he is in a city or village, he should try to obtain water for wuzu or ghusl until he becomes hopeless about getting water.

There are separate rules for searching for water in jungles or desserts.

If a person is used to using large quantities of water for wuzu & ghusl but right now if he has enough water with which it is possible to do normal wuzu or ghusl , it is Wajib for him to do wuzu or ghusl with that water.⁶

⁶ In fact aam halat mai bhi avoid kiya jai

TAYAMMUM—METHOD AND RULINGS

THINGS TO DO TAYAMMUM ON

It is correct to do Tayammum on the following things in the alphabetical order given. (Only if things listed under ‘A’ are unavailable can you use something from ‘B’ & so on)

A	Mud, sand, clump of soil, stone (such as grinding stone, marble, gypsum, limestone etc.)
B	Wet mud
C	Dust present on carpet, rug, dress, & their like, which people wouldn’t call mud

- In category “A”, it is Ehtiyaat e Mustahab, that if mud is available, use mud for tayammum. If mud is not available, then use sand or clump of soil. If these are not available then use stone.
- It is Ehtiyaat e Mustahab that given a choice, do not do tayammum on baked gypsum or limestone, baked bricks or other ‘mined’ stones.
- It is correct to do tayammum on a mud wall
- If nothing is available, on which tayammum can be done: Namaz is not Wajib on such a person, but it is better (Ehtiyaat e Mustahab) to recite Namaz within its time without Tayammum. However it will still remain Wajib to recite its Qaza

METHOD OF TAYAMMUM:

5 things are Wajib in tayammum done in place of wuzu or ghusl.

1. Niyat
2. Strike/hit both hands, together, on the thing being used for tayammum.
3. Wipe forehead with the palms.
4. Masah (wiping) of the back of the right hand.
5. Masah of the back of the left hand.

Ehtiyaat e Mustahab: strike again & Masah of back of hands

EXPLANATION:

1: Niyat:

- Tayammum should be done ‘Qurbatan ilallah.’
- If 2 tayamum are wajib , it is necessary to decide which of these 2 are replacing wuzu.
- It is not necessary to say the Niyat or go through it in the mind

2: Strike the object of tayammum:

- Place or strike both palms along-with all fingers.
- Ehtiyaat e Wajib: place or strike both hands together

3: Wiping the forehead with the palms

- Entire forehead to be wiped with both palms
- Ehtiyaat e Wajib: wipe entire area from hairline to upper part of nose, including the eyebrows.(from top to bottom not side ways)
- Join both palms together, start wiping from hairline so that the forehead, and eyebrows are wiped & end at upper part of nose

4-5: Masah of back of hands:

- With the palm of left hand do Masah of back-of-right-hand starting from wrist ending at finger tips.
- To ensure that the required area has been covered start from a little behind the wrist.
- Masah between fingers is not required.
- Likewise, do Masah of back-of-left hand with front-of-right-hand.

6: Strike again & Masah of back-of-hands:

- Whether tayammum is in place of wuzu or ghusl, it is Ehtiyaat e Mustahab to once again strike the object of tayammum & do only Masah of back of right & left hands

RULINGS OF TAYAMMUM

- Remove rings before tayammum. If there is some obstruction or oiliness on body parts involved in tayammum, remove these.
- It is better that, if possible, body parts involved in tayammum should be Pak
- It is necessary that the thing on which tayammum is done is Pak & Mubah. Either it belongs to the tayammum doer or he has the permission of the owner to use it.
- If any body part involved in tayammum bears a wound, over which a bandage has been tied: if it is harmful to untie the bandage, wipe over the bandage.
- If the bandage is on the palm & cannot be untied, strike with the bandage and wipe forehead & back-of-hands with the bandage.
- Things which make wuzu batil also make tayammum batil.
- Besides this, whenever the reason for tayammum no longer exists, tayammum becomes batil. E.g. if tayammum was done because water was not available, when water becomes available the tayammum will become batil

HISTORY-M06

Diniyat Classes Muscat (DCM)(BOYS)

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History Chapter 01

THE HIJRAT TO MADINA - PART 1

When the Quraish realised that the Muslims now had the support of the people of Madina, they were very disturbed. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them.

The companions of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. He asked them to give him a little time to make a decision. After a few days, he advised all the Muslims to migrate to Madina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Makka one by one, giving excuses for their departure. Because they were afraid of the reaction of the Quraish, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.

The Quraish suddenly realised that the Muslims were all leaving Makka. They managed to detain a few, but by that time the majority had already escaped and were on their way to Madina. In Makka there only remained the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and his family, Imam Ali (alayhissalam) and a few old and ill Muslims. Final arrangements were being made for these last few Muslims also to leave.

The Quraish were enraged at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-un-Nadwa, where all important decisions were made, the Quraish decided that the only action that would stop the spread of Islam would be the murder of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). This idea was popular and the only problem was the revenge that the Bani Hashim, the family of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), would take on the killer. Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (sallallahu alayhe wa aalehi wasallam), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person.

This plan was approved and 40 young men were selected to carry out the cowardly deed.

On the same night that the Quraish planned to kill the Holy Prophet (sallallahu alayhe wa aalehi wasallam), he was commanded by Allah to leave Makka for Madina. The angel Jibraeel (alayhissalam) informed the Holy Prophet (sallallahu alayhe wa aalehi wasallam) of the wicked intentions of the Quraish. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) said to Imam Ali (alayhissalam),

"Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."

He then instructed Imam Ali (alayhissalam) to follow him to Madina after he had returned the property that certain people of Makka had left with the Holy Prophet (sallallaho alayhe wa aalehi wasallam).

Imam Ali (alayhissalam) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet (sallallaho alayhe wa aalehi wasallam).

He used to say in later years that in spite of the deadly danger, he slept peacefully the whole night.

And due to this spirit of sacrifice Allah swt descended the following ayat of Sura e Baqarah:

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Sura e Baqarah: 207¹

And among men there is one who sells his self to seek the pleasure of Allah. And Allah is compassionate to His servants

As night approached, the house of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) was encircled by the 40 men of Quraish. They decided to wait till the morning before carrying out their assignment.

When half the night was over, the Holy Prophet (sallallaho alayhe wa aalehi wasallam) left his house to begin his journey. As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse:

And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see.

Ya Sin, 36 : 9

H.W: Write & learn the Aayat in Arabic:

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) continued on his way without raising the suspicions of the men who waited for him. In the morning the men burst into his house and made for the bed making a great noise as each tried to be first to strike a blow. On hearing the commotion, Imam Ali (alayhissalam) calmly raised his head from the pillow and threw the green sheet aside.

The sight of Imam Ali (alayhissalam) stopped the would-be killers in their tracks.

¹ اور لوگوں میں وہ بھی ہیں جو اپنے نفس کو مرضی پروردگار کے لئے بیچ ڈالتے ہیں اور اللہ اپنے بندوں پر بڑا مہربان ہے

"Where is Muhammad?", they demanded.

Imam Ali (alayhissalam) replied,

"Did you hand him to me, so that I may deliver him back to you? Anyway, he is not in the house at present."

The Quraish were frustrated at their failure but they left Imam Ali (alayhissalam) unharmed because they had no quarrel with him. They left the house, regretting their decision to wait till the morning.

Meanwhile the Holy Prophet (sallalloho alayhe wa aalehi wasallam) was undergoing further adventures on his journey to Madina, knowing that he was safe from the enemy because he had the protection of Allah. In the Holy Qur'an, Allah says:

Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans - but Allah too made a plan, and Allah is the best planner.

Anfaal, 8 : 30

(Ref. extra notes from Tareekh e Islaam-1)

History Chapter 02

THE HIJRAT TO MADINA - PART 2

While Imam Ali (alayhissalam) lay on his bed, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) began his journey out of Makka. Before he had left the city, he met Abu Bakr on the way and took him along with him. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the cave of Thaur, which was to the south of Makka on the way to Madina.

The sacrifice of Imam Ali (alayhissalam), when he took the place of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) on the night of migration, pleased Allah so much that He revealed the following verse:

And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants.

Baqarah, 2 : 207

When the Quraish found out that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had left Makka, they sent men to block all routes leading to Madina. They also hired some men who could trace the location of travellers by their footprints. It was declared that whoever gave correct information about the hiding-place of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) would be rewarded with 100 camels.

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to the cave of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in a nest at the entrance.

The men knew that the spider and pigeons would not have made their homes there if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle Allah protected His beloved messenger.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) remained in the cave for three days and nights. On one of these nights Imam Ali (alayhissalam) came to visit him. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) told him to arrange for camels for Abu Bakr and himself.

He also directed him to announce in Makka the following day that if anybody had left something in trust with the Holy Prophet (sallallahu alayhe wa aalehi wasallam), or had loaned him anything, he should claim it from Imam Ali (alayhissalam).

He further instructed Imam Ali (alayhissalam) to make arrangements for the Fawaatim (The three Fatimas - Fatima az-Zahra (salamullah alayha), Fatima binte Asad and Fatima binte

Zubayr), as well as any other members of Bani Hashim who wished to leave Makka. Imam Ali (alayhissalam) was to escort these people personally to Madina.

On the fourth day Imam Ali (alayhissalam) sent three camels to the cave along with a reliable guide named 'Ibn Urayqit. The Holy Prophet (sallalloho alayhe wa aalehi wasallam) and Abu Bakr then left with the guide for Madina, travelling along the coastal route so as to avoid the Quraish riders.

It is from this night that Muslims mark the beginning of the Islamic Era or the Hijra calendar. This is because the migration marked the beginning of centralisation of Muslims in Madina and the setting up of the first Muslim state.

The journey to Madina was a distance of some 400 kilometres and they travelled mostly at night and rested during daytime. Despite their care, they were spotted by a man who went immediately to the Quraish and reported what he had seen.

In order to claim the reward alone for their capture, a man called Saraqah convinced the Quraish that the man had seen some other people and that it would be a waste of time to follow them. He then went to his house, armed himself and rode a swift horse to the spot where the Holy Prophet's (sallalloho alayhe wa aalehi wasallam) party had been last seen.

Saraqah was a strong man and his approach made Abu Bakr very worried. However the Holy Prophet (sallalloho alayhe wa aalehi wasallam) told him the same thing he had said to him when they had nearly been discovered in the cave of Thaur:

...Do not be afraid, Allah is with us...

Tawba, 9 : 40(Part)

In the meantime, the Holy Prophet (sallalloho alayhe wa aalehi wasallam) prayed to Allah to be protected from the mischief of Saraqah. Suddenly, the man was thrown violently from his horse. He realised at once that it was not an accident but rather a warning due to his bad intentions.

He therefore turned to the Holy Prophet (sallalloho alayhe wa aalehi wasallam) and asked for his forgiveness and offered to help him in any way he could. The Holy Prophet (sallalloho alayhe wa aalehi wasallam) told him to return to Makka and stop people from pursuing them. Saraqah then returned to Makka, telling whoever he met on the way that there was no trace of the Holy Prophet (sallalloho alayhe wa aalehi wasallam) on that route.

On the 12th of Rabiul Awwal the Holy Prophet (sallalloho alayhe wa aalehi wasallam) arrived at Quba, just outside Madina. Here he awaited the arrival of his cousin Imam Ali (alayhissalam).

History Chapter 03

THE HIJRAT TO MADINA - PART 3

The village of Quba was the centre of the tribe of Bani Awf. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) stopped at this place and stayed at the house of the chief of the tribe. At Quba, a large number of Muslims were waiting to escort him into Madina, which was not very far away.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) stayed there for a few days while he waited for the arrival of Imam Ali (alayhissalam). During this time, he laid the foundation of a mosque for the Bani Awf. This was the first mosque of Islam.

Meanwhile in Makka, Imam Ali (alayhissalam) declared to the people that whoever had left any belongings in trust with the Holy Prophet (sallallahu alayhe wa aalehi wasallam) should come and claim it back. He stayed in Makka for three days until everything had been returned to its rightful owner. Then he gathered the women of the household of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and any Muslims who still remained in Makka and prepared to leave. The group left for Madina at night.

The spies of the Quraish came to know about the migration of this last group of Muslims and pursued them. They caught up with Imam Ali (alayhissalam) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Makka and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish and finally Imam Ali (alayhissalam) realised that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said, *"Whoever wishes that his body be cut into pieces and his blood to be shed should step forward"*.

Seeing the look in the eyes of Imam Ali (alayhissalam) the Quraish changed their attitude and let them go.

Imam Ali (alayhissalam) managed to guide his group into Quba three days after the arrival of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). His feet were swollen and bleeding, a sight which brought tears to the eyes of the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

One day after the arrival of Imam Ali (alayhissalam), the Holy Prophet (sallallahu alayhe wa aalehi wasallam) proceeded to Madina. Both the Muhajirs (the Muslims who had migrated from Makka) and the Ansar (the Muslims of Madina) lined the streets of Madina eagerly awaiting the first appearance of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). When his camel came down at a place called Thaniyatul Wida and set its foot on the land of Madina, he came into view of the waiting people. They greeted him warmly and began singing in joy:

"The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".

History Chapter 04

THE HIJRAT TO MADINA - PART 4

The arrival of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) in Madina was a cause for great celebration among the Muslims. As his camel entered Madina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) be his guest and stay at his house.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) took care of this delicate problem by saying,

"Let the camel walk. I shall stop wherever it kneels down."

Everybody looked eagerly to see where the camel would finally stop.

The camel stopped and bent its knees in a large piece of land which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that of Abu Ayyub Ansari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to her house.

The competition for who should take the Holy Prophet (sallallahu alayhe wa aalehi wasallam) for a meal began, but the Holy Prophet (sallallahu alayhe wa aalehi wasallam) cut short all the arguments by asking,

"Where are my belongings?"

When he was told that Abu Ayyub's mother had taken them, he went towards that house. Abu Ayyub was delighted to have the honour of being the host of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), who stayed with him for about seven months, until his house next to the mosque was ready.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) wished to build a mosque over the plot where his camel had stopped. The orphans whose property it was wanted to make the land a present to him but he refused the offer, and paid the price of the plot, which was 10 dinars in gold.

After the purchase, the ground was cleared of the trees and a mosque, 54 yards in width by 60 yards in length, was built over it with clay and mud. The roof was made with palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and his family and on the other side rooms/shade/hall were provided for about 70 of the poorer people of Madina who had no house of their own. These rooms/shade/hall were called "Suffa".

The construction work was shared equally between the Muhajir (those who had migrated from Makka) and the Ansar (the local people of Madina).

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) also shared in the work although Ammar bin Yasir, an early convert and faithful companion, seldom allowed him to do anything and used to do the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) share himself.

Ammar was the first person to begin work on the foundation of the mosque. One day the Holy Prophet (sallallahu alayhe wa aalehi wasallam) affectionately dusted his body clear of mud and told him,

"O Ammar you will be killed by a group of oppressors while you will be inviting them to truth."

This prophecy was well known, and 38 years later, Ammar was killed fighting on the side of Imam Ali (alayhissalam) against Muawiya in the Battle of Siffin. At that time many of Muawiya's men realised that they were on the wrong side and left him.

Although the mosque was very simple in structure, it was the best in the whole history of Islam. It became the centre of Muslim activity in Madina. The daily and Friday prayers were held there. From this mosque the Holy Prophet (sallallahu alayhe wa aalehi wasallam) taught people about the religion of Allah and thousands became Muslims.

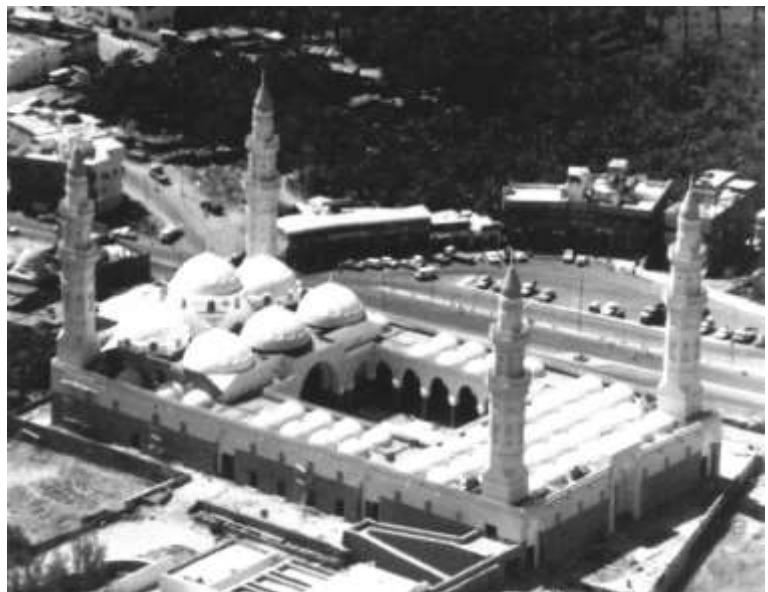
The mosque was called Masjidun Nabawi and still stands in Madina today, although it is very much larger.

Before the migration of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), Madina was called Yathrib, but afterwards it became known as Madinatun Nabi (The City of the Prophet) or Madina for short.

The Muslim Hijra Calendar began from that year. Today, it is over 1400 years since those early days of the arrival of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) in Madina.

May Allah give us the strength to remain firm on the path of religion as taught by our Holy Prophet Muhammad Mustafa - peace be upon him and his family.

Masjide Quba – Madina



KHUTBA E JUMA

During the journey of hijrat from Mecca to Madina(then Yathrib), the Prophet(sallallahu alayhe wa aalehi wasallam) waited for Imam Ali(alayhissalam) to join him at Quba. When the Imam joined him they traveled together from Quba. It was Friday. By the time of Zuhur prayers they had reached the kabila of banu Salim. The Prophet stopped there to recite Salate Juma & gave this speech(khutba) before the Salat.

(Read the Khutba on next pg & answer the questions that follow it).

- All praise be to **A**. I praise HIM, seek HIS help, pardon(maghferat), & guidance from HIM.
- I have faith in HIM & do not deny HIM. I am enemy of him who disbelieves HIM. I bear witness that there is no god but HE, He has no associate(shareek).
- & Muhammad is his servant & messenger, sent by HIM with guidance, noor & the duty to preach & advise at a time when sending of prophets had stopped. There was a lack of knowledge & people were astray(gumrah). Qayamat was near & death was facing them.
- Whoever obeys **A** & HIS Prophet is on the right path. Whoever disobeys them is misguided (gumrah), at fault & is in great error.

- I advise you to fear **A**. The best advice one muslim can give to another is to make him prepare for akherat & have fear of **A**. Fear Him as much as he has warned. There is no advice better than this & no remembrance greater than HIS. The best way of life is to fear **A** the way he wants you to fear HIM . This shall be of great help when one arrives at his destination – akherat.
- He who pays attention to the relations between himself & **A** - both in front of people or in secret & has no desire except to attain His pleasure, will benefit in this world & will have made provisions for after-death when one shall be at the mercy of his worldly deeds except which nothing else shall be with him. And if he does not do so, then he shall wish that there was a great distance between himself & death.

- **A** makes you fear HIM. HE is also Rahman, & kind to HIS servants. HE fulfils HIS promises & what HE says is true. HE HIMSELF has said that there is no change in HIS words and He has said that he never is tyrannical(zalim) towards his servants. Thus you should fear **A** both outwardly & inwardly because HE forgives the faults of those who fear HIM & gives them a great reward.
- Whoever fears **A** attains great success. Fear of **A** protects from HIS displeasure, HIS punishment & HIS anger. Fearing **A** will brighten your face, wins **A**'s favour & increase your status.

- Go ahead & take your share from this world, but do not show slackness in respect of matters concerning **A**.
- He has given you the knowledge of HIS book, & has made HIS path clear so that He may distinguish those who are truthful from those who are not. You should treat others well just as **A** treats you.
- Consider HIS enemies as your enemies, for HIS sake discharge satisfactorily the duty of participating in Jihad.
- **A** made you “the chosen ones” & named you “muslim” so that if anyone perishes (halaak), he perishes after clear guidance has come from HIM. & if he lives, he lives because of clear guidance (hujjat) from **A**.
- There is no strength except in **A**'s support. Remember HIM the most. Work hard for the day that is to come. He who keeps his dealings with **A** proper & straight shall find that **A** Himself straightens his dealings with others because it is HE who enforces his decisions upon others, while no one can enforce their will against HIM. HE is the master of the people not they HIS. **A** is greatest of all. There is no power But **A**'s & HE is great.

Ref: History of Islam- By Maulana S. Ali Naqi Naqvi (Imamia Mission, Aligarh). The khutba has not been picked up as it is, but has been simplified wherever necessary.

Questions:

1. When did A send the Last Prophet?
2. What is the best advice a muslim can give another?
3. If man does not pay attention to the affairs between himself & A, what will he wish for at death?
4. Why should you fear A both inwardly & outwardly?
5. What benefits will fearing A bring?

History Chapter 05

THE DECLARATION OF BROTHERHOOD

After his arrival in Madina, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was faced with a new challenge. For the first time, the Muslims were centralised and arrangements had to be made to run this new Muslim state.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) faced three main problems. These were:

1. The danger of attack from the Quraish in Makka and other idol worshippers from the rest of Arabia.
2. The presence of the Jews of Madina who lived within and outside the city and possessed enormous wealth.
3. The differences which existed between his own supporters.

He tackled the issue concerning the Muslims first. The people who had migrated with him from Makka (Muhajireen) and the local Muslims who lived in Madina (Ansar) had been brought up in different environments and there was a great difference in their thinking and culture. Moreover, the tribes of Aws and Khazraj, who made up the Ansar, were sworn enemies of each other and had been fighting for over a hundred years.

The first thing the Holy Prophet (sallallahu alayhe wa aalehi wasallam) did was to create peace between the tribes of Aws and Khazraj. He united them on the basis of their common faith in Islam, and told them to forget their old differences.

Then, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) turned his attention to the needs of the Muhajireen. These brave Muslims had left all their wealth and possessions in Makka to come with the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to Madina. They had no wealth or property. On the command of Allah, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) established brotherhood between the Muhajireen and Ansar. He paired off each Muhajir with one Ansar and declared them brothers. The generous Ansar gave over one half of their wealth to their new brothers so that they could live comfortably in Madina.

At the end of all the pairings, only Imam Ali (alayhissalam) was left. He asked the Holy Prophet (sallallahu alayhe wa aalehi wasallam) who his brother would be. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) declared, "O Ali, you are my brother in this world as well as the next."

By this simple method, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) ensured the unity of the Muslims and this unity enabled him to concentrate on the other two problems as well. To tackle the issue of security for all citizens of Madina, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) drafted an agreement to establish peace between the Muslims and the Jews. The contents of that document represented a great leap forward for the unprincipled Arabs.

For the first time, the Arabs were introduced to a Constitution that outlined the principles of freedom, order and justice. We have quoted only a part of that agreement here.

"In the Name of Allah, the Beneficent, the Most Merciful.

1. The signatories of the agreement form one nation. If a Muslim kills someone by mistake or becomes a captive, blood-money or ransom should be paid as necessary. The Muslims should support such a person with the expenses of the payment.
2. Anybody from amongst the Jews who embraces Islam shall be entitled to the assistance of the Muhajireen and the Ansar. There will be no difference between such a person and any other Muslim, and nobody shall oppress him or be his enemy.
3. Groups of Muslims should go for Jihad (Holy War) alternately, so that the blood shed in the path of Allah is divided equally.
4. If a Muslim kills another Muslim without a just cause and his crime is proved legally, he shall be executed, unless the heirs of the murdered person forgive him. In either case, it is the duty of the Muslims to be united against the murderer.
5. The authority of resolving differences shall always rest with Allah and Muhammad.
6. When the Muslims fight for the defence of Madina, the Jews must pay their share in the expenses of war.
7. The Muslims and Jews are free to practise their law and religion.
8. Lives of neighbours and those who have been granted asylum are like our own lives, and must be respected. No asylum shall be granted to the Quraish or their allies.
9. The signatories of this agreement take joint responsibility for the defence of Madina.
10. When the Muslims invite the Jews to conclude peace with the enemy, they should accept the proposal. The Muslims should also accept any such proposal made by the Jews, except when the enemy is opposed to the religion of Islam.

Allah is the Protector of the good and the pious, and Muhammad is His Prophet."

This far-sighted document was gladly accepted by most people in Madina. The few Jews who rejected it at first also added their signatures at a later date. Having made arrangements to secure Madina, the Holy Prophet (sallallohu alayhe wa aalehi wasallam) could now concentrate on the threat of the Quraish of Makka.

History Chapter 06

THE CHANGE OF QIBLAH

When Allah first ordered the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and all Muslims to offer the daily Salaat, they were required to pray facing Baytul Muqaddas (Jerusalem). This was the practice in Makka and continued in Madina until the seventeenth month² after Hijrat.

In Madina, the Jews also said their prayers facing Baytul Muqaddas. They did not like the fact that the Muslims had the same Qiblah as they did, and tried to use this fact to discredit Islam and the Holy Prophet (sallallahu alayhe wa aalehi wasallam). They said to the Muslims, "Muhammad claims to have a religion whose laws supersede all other previous laws, yet he does not have an independent Qiblah, and offers his prayers facing the Qiblah of the Jews."

After the Holy Prophet (sallallahu alayhe wa aalehi wasallam) received this news he used to come out at night and look into the sky awaiting the revelation from Allah about this matter. The following verse was revealed at this time:

Many a time We have seen you turn your face towards heaven. We will make you turn towards a Qiblah that will please you... Baqarah, 2:144

The fact that the Qiblah was the same as that of the Jews was also because it was a test of the faith of the people. The true faith of the followers would be tested by seeing if any of them refused or delayed to turn towards the new Qiblah as chosen by Allah. This is confirmed in the Holy Qur'an in the following verse:

...We decreed your former Qiblah only so that We may know the Prophet's true followers and those who were to deny him. It was indeed a hard test, but not for those whom Allah guided... Baqarah, 2:143

One day, while the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and the Muslims were praying together, the command came from Allah to change the Qiblah from Baytul Muqaddas to the Holy Ka'ba in Makka. After the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had already completed two raka'ats of the noon prayer, the Angel Jibraeel (alayhissalam) communicated to him the command of Allah.

He held the hand of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and turned him towards the Holy Ka'ba in Masjidul Haraam in Makka. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) at once changed his direction in the middle of Salaat. Imam Ali (alayhissalam) followed this change immediately. The other Muslims were confused by this action and only a few followed the example of Imam Ali (alayhissalam).

The mosque where this happened is known as "Masjide Dhul Qiblatain" which means "The Mosque with the Two Qiblahs". This mosque still exists in Madina today.

With modern instruments and science we can pinpoint the exact location of Madina to be at latitude 24 degrees and longitude 39 degrees. This makes the Qiblah 45 degrees south of Madina.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) turned towards the new Qiblah without hesitation. The old and new Qiblahs can still be seen today in Masjide Dhul Qiblatain. It

² Till then, the date was recorded in months w.r.t. Hijra year

was one of the Holy Prophet's (sallalloho alayhe wa aalehi wasallam) miracles that he turned exactly to face the Holy Ka'ba without the use of any scientific instrument or computation.

The Holy Ka'ba which serves as the Qiblah for all Muslims today has always been respected by the Arabs, even before the Holy Prophet (sallalloho alayhe wa aalehi wasallam). It was for this reason that this new Qiblah served to attract more Arabs towards Islam.

Masjide Qiblatayn – Madina



History Chapter 07

THE BATTLE OF BADR

In the middle of Jamadil Awwal of 2 A.H., a report was received in Madina that a trade caravan was going from Makka to Syria under the leadership of Abu Sufyan.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) decided to send two men to find out more facts about this caravan. He told them to find out about its route, the number of guards, as well as the nature of the goods they were carrying. The two men gathered the following information:

1. It was a big caravan and all the Makkans had shares in its goods.
2. The leader of the caravan was Abu Sufyan and it was guarded by 40 men.
3. The goods were loaded on 1,000 camels and were valued at about 50,000 Dinars.

The Quraish had confiscated the property of all the Muslims who had migrated from Makka, and therefore the Holy Prophet (sallallahu alayhe wa aalehi wasallam) decided to also seize the property of the Makkans as compensation. Although the Muslims pursued Abu Sufyan, they could not reach him. However, the time of the return of the caravan was almost certain because the Quraish always used to return from Syria to Makka in the early autumn.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) left Madina and proceeded towards the valley of Badr, 80 miles away, where he awaited the return of the caravan.

Abu Sufyan realised that the Muslims would wait for him at Badr which was a stopping place on the route to Makka, so he sent an urgent message to Makka for help. The Makkans immediately sent out a large army under the command of Abu Jahl to fight the Muslims at Badr. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) was informed of the march of the Makkan army and he asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Madina, Miqdaad, who was a true Muslim, stood up and declared, "O Prophet of Allah, we are with you and we shall fight."

Meanwhile Abu Sufyan decided to take a longer route back home, and avoid Badr. Once he was safely in Makka, he sent a message to Abu Jahl to return, but Abu Jahl was too proud to go back and wanted to crush the Muslims with his large army.

The two armies clashed on 17th of Mahe Ramadhan 2 A.H. The Muslim army consisted of 313 soldiers, having between them only 2 horses and 70 camels. The Makkan army had 900 soldiers, 100 horses and 700 camels. They were much better equipped than the Muslims.

According to Arab custom, there was single combat before the battle began. Three famous warriors, Utbah bin Rabiyyah, Shaybah bin Rabiyyah and Walid bin Utbah challenged the Muslims. Three Muslims, Awf, Ma'uz and Abdullah Rawahah came forward. Because these

men were from the Ansar of Madina, Utbah said, "We have no fight with you. Send us our equals."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then sent 'Ubaydah, Hamza and Imam Ali (alayhissalam). Ubaydah faced Utbah, Hamza faced Shaybah and Imam Ali (alayhissalam) faced Walid. Hamza and Imam Ali (alayhissalam) soon killed their opponents, but Ubaydah was badly hurt and later died. Imam Ali (alayhissalam) then killed Utbah. The Quraish were disturbed to see the skill of the Muslim warriors and began to attack together.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) held back his small army and ordered them to fire arrows at the enemy. This organised attack broke up the ranks of the Makkans and, seeing their confusion, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) ordered a general attack. The Muslims began to fight with confidence and the valley of Badr rang with the sounds of battle. Then Imam Ali (alayhissalam) tore into the heart of the Makkan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Makkans, who began to flee.

Before long, the battle was over and the Muslims had achieved a great victory, despite being outnumbered.

In this battle the Muslims lost 14 men, while 70 Makkans, including their chiefs Abu Jahl, Nawfal, Umayyah and others were killed. Out of these, Imam Ali (alayhissalam) killed 36 men himself and helped in killing several others.

70 prisoners were taken by the Muslims. The prisoners were treated with much kindness by the citizens of Madina and some became Muslims. "Blessing be on the men of Madina", said one of these prisoners in later days, "they made us ride, while they themselves walked, they gave us wheat and bread to eat when there was little of it; contenting themselves with dates".

The rich prisoners paid ransom and were set free. Others were asked to teach 10 children each to read and write while the rest were released by the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and allowed to return to Makka.

The victory at Badr strengthened the faith of the Muslims and warned the unbelievers of Makka that Islam was now a force to be reckoned with. During the same year Allah sent down the command making fasting compulsory on Muslims. The following verse of the Holy Qur'an was revealed in this respect:

The month of Ramadhan (is) that in which the Qur'an was sent down; a guidance for mankind and clear evidence of guidance and discrimination (between right and wrong). So whoever of you witnesses the month, he shall fast therein, and whoever is ill or on a journey, (he shall fast) the same number of other days...

Baqarah, 2:185

History Chapter 08

THE THREE GHAZWAS

The news of the defeat of the Quraish by the Muslims in the Battle of Badr spread throughout Arabia. In Makka, the unbelievers were shocked at their defeat and many said they would not rest till they took revenge for their dead companions. The rich Jews of Madina, Khaybar and Wadiul Qur'aa became alarmed at the rapid increase in the power and popularity of the Muslims. For these reasons, these two groups became deadly enemies of the Muslims.

The Jews of Bani Qaynqaa lived in Madina with the Muslims, and they controlled most of the businesses in the city. To try to break the strength of the Muslims, they spread rumours against Islam and made fun of the verses of the Holy Qur'an.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) decided to bring an end to their harmful activities and delivered a warning speech to the Jews in the market-place of Bani Qaynqaa.

He said to them, "The fate of the Quraish serves them right. It is a lesson to you as well. I am afraid the same fate will overtake you if you continue with your ways. There are many religious scholars amongst you, and they will confirm that I am the Prophet of Allah because this fact is recorded in your own Book, the Tawrat".

Instead of remaining silent at the words of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), the proud Jews replied that they were not as weak as the Quraish and went on to say many disrespectful things.

In reply, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) reminded them of the Islamic Constitution that governed the city of Madina and warned them not to break the law.

The Jews were overconfident due to their strength, so they continued to act arrogantly against the Muslims. They were waiting for an excuse to force the Muslims into attack.

One day a Muslim woman went to the market place of the Bani Qaynqaa and a Jew shopkeeper demanded that she remove her veil so that he could see her face. When the lady refused, somebody stitched up her dress in such a way that when she rose, a part of her body was revealed. On seeing the poor woman being insulted in this shameful manner, a Muslim who was present struck the shopkeeper and killed him. At once all the Jews turned on the Muslim and put him to death.

When the Muslims learnt of the massed attack of the Jews on a single Muslim they were extremely angry.

The Jews realised that the situation was now serious and so they left their businesses and took refuge in their homes in strong forts outside Madina.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) ordered the Muslims to lay siege on the forts and after 15 days, the Jews surrendered.

In return for mercy, the Jews agreed to leave their weapons and wealth behind and leave Madina forever.

Although the Muslims were now free of the poisonous influence of the Bani Qaynqaa, several other plots were being hatched against them all the time and brief accounts of some Ghazwas are given below.

Ghazwa means a battle in which the Holy Prophet (sallallahu alayhe wa aalehi wasallam) himself participated.

1. Ghazwatul Kadar.

The tribe of Bani Salim lived in an area called Kadar.

News reached Madina that the people of that tribe were gathering arms to attack the Muslims.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) went with a small army towards Kadar.

The enemies, however, scattered when they heard of his march and the Holy Prophet (sallallahu alayhe wa aalehi wasallam) returned without any fighting.

Later, he sent a second force and this time they engaged the Bani Salim in battle and returned to Madina victorious.

2. Ghazwatus Saweeq.

Abu Sufyan in Makka had vowed to take revenge for the defeat at Badr and came out with 200 men to cause trouble.

He did not have an army strong enough to attack Madina directly, so with the help of the chief of the Jewish tribe of Bani Nuzayr, he attacked the Muslims in the region of Ariz.

He killed one Muslim and set fire to a palm grove.

When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) heard about the incident he came out with a group of men and pursued Abu Sufyan and his warriors.

The enemy ran away, leaving behind bags of "Saweeq", (a food prepared with flour and palm dates).

The Muslims took possession of these bags and gave this Ghazwa the name Ghazwatus Saweeq.

3. Ghazwa Zil Amr.

Reports were received in Madina that the tribe of Ghatfaan had gathered to attack the Muslims and conquer Madina.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) came out with 450 men to face the enemy.

The enemy lost heart and ran to hide in the mountains.

In the meantime, due to heavy rain, the clothes of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had become wet, so he took off some of his clothes and put them to dry on a tree branch.

One of the enemy saw that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was unarmed, so he came down from the mountain and threatened him with a sword, saying, "Who can save you today?"

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) calmly replied, "Allah."

The man was so stunned by this confident reply that he lost his nerve and began to tremble.

At once the Holy Prophet (sallallahu alayhe wa aalehi wasallam) grabbed the sword and said to him, "And who can save you now?"

The man was an idol worshipper and knew that his wooden gods could not help him and he admitted, "None can save me."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) did not take any action against this man and he became a Muslim and stayed steadfast to the religion till his last days.

In these early days of Islam, the Muslims were called to defend their religion time and time again. But they never gave in to the pressure from their neighbouring tribes, who could not stand and watch the increasing strength of Islam.

History Chapter 09

IMAM ALI ZAINUL ABIDEEN (ALAYHISSALAM)

Name:	Ali
Title:	Zainul Abideen (The Jewel of Worshippers)
Kuniyat:	Abu Muhammad
Father:	Imam Husain (alayhissalam)
Mother:	Bibi Shahr Banu (alayhissalam)
Birthdate:	5th Sha'ban 38 A.H. in Madina
Imamat:	From 61 A.H. to 95 A.H.
Martyrdom:	25th Muharram 95 A.H.
Buried :	Madina, Saudi Arabia.

Imam (alayhissalam) was the eldest son of Imam Husain (alayhissalam). His mother was the Persian princess Bibi Shahr Banu (alayhissalam), daughter of King Yazdjard II, the last pre-Islamic ruler of Iran.

He spent the first two years of his life under the care of his grandfather Imam Ali (alayhissalam), and the next twelve years under the guardianship of his uncle Imam Hasan (alayhissalam). In 61 A.H. he was present in Karbala, where his father, relatives and the companions of his father were mercilessly killed by the forces of Yazid. At the time, he was too ill to fight and was thus preserved by Allah to continue the line of Imamat.

Imam (alayhissalam) lived 34 years after his father and all his life was passed in prayers and Du'as to Allah and in the remembrance of the tragedy of Karbala. His habit of frequent prostration in Sajdah caused him to be popularly known as Sajjad. He was also called 'Abid.

In his time, no one could equal the piety and awareness of Allah that he possessed. He was so mindful of Allah that whenever he sat for Wudhu, the colour of his face would change and when he stood for Namaaz his body would be seen trembling.

When he was asked why he became like this, he replied, "Do you not know before Whom I stand in prayers, and with Whom I talk?"

Imam (alayhissalam) had a habit of going out at night with bags of money, food and even firewood. When he reached the houses of the poor and needy, he would distribute what he had without revealing his identity. It was only after his death that the people found out that their helper was actually Imam (alayhissalam) himself.

Imam (alayhissalam) was part of the caravan of captives that was led from Karbala to Kufa and then to Sham after the martyrdom of Imam Husain (alayhissalam) and his companions.

The cruel army of Ubaidullah Bin Ziyaad chained the hands and legs of Imam (alayhissalam) and made him wear an iron neckband with spikes facing inwards. The chains used to heat up in

those hot days and burn his flesh to the bone. These wounds continued to give him discomfort for the rest of his life.

In Sham, Imam (alayhissalam) and the ladies and children of the party of Imam Husain (alayhissalam) were imprisoned in very harsh conditions. Yazid once called Imam (alayhissalam) and asked him to speak. Imam (alayhissalam) gave such a powerful lecture that the feelings of the people began to be swayed towards him. Yazid was alarmed at this and ordered that Adhaan be recited so that Imam's (alayhissalam) words would be cut off. At this, Imam (alayhissalam) commented that he was the grandson of the same Muhammad (sallallohu alayhe wa aalehi wasallam) whose name they were reciting in Adhaan.

Due to the pressure of public opinion, Yazid decided to free his prisoners and let them return to Madina. But after his return, Imam (alayhissalam) was again chained and sent to Sham on the order of the Bani Umayyah Caliph Abdul Malik. Later he was allowed to return to Madina.

After his return to Madina he retired from public life and was only in contact with some of the Shia who learnt from him and taught others.

Once when the Bani Umayyah Caliph, Waleed bin Abdul Malik, came for Haj, he could not get near and kiss the Black Stone (Hajare Aswad) because of the crowd of people. While he was sitting waiting for the rush to die down, he saw Imam (alayhissalam) enter the Haraam and go straight towards the Black Stone. The crowds parted for him and he managed to kiss the blessed stone quite easily. Waleed was annoyed by this and asked who this man was, although he had recognised Imam (alayhissalam).

A Shia poet, Farazdak, who was standing nearby, heard him and was irritated by the petty remark of Waleed. In reply to Waleed's question he composed a powerful and moving poem in praise of Imam (alayhissalam). This poem exists today and is considered to be one of the masterpieces of Arabic literature.

Imam (alayhissalam) was prevented by the government to preach openly so he used Du'as to guide the people. His Du'as contained a wealth of teaching and wisdom and many of them exist today. His most famous work is the book of 57 Du'as known as Sahifae Kaamilah.

Imam (alayhissalam) was poisoned by Waleed bin Abdul Malik in 95 A.H. and is buried in Jannatul Baqee in Madina next to Imam Hasan (alayhissalam).

History Chapter 10

IMAM MUHAMMAD AL-BAQIR (ALAYHISSALAM)

Name:	Muhammad
Title:	al-Baqir (One who Dissects Knowledge)
Kuniyat:	Abu Ja'far
Father :	Imam Ali Zainul Abideen (alayhissalam)
Mother:	Bibi Fatimah binte Hasan (alayhissalam)
Birthdate:	1st Rajab 57 A.H. in Madina
Imamat:	From 95 A.H. to 114 A.H.
Martyrdom:	7th Zilhaj 114 A.H.
Buried :	Madina, Saudi Arabia.

Imam (alayhissalam) enjoys the unique position of having both paternal and maternal grandfathers as Imams. His mother, Fatimah, was the daughter of Imam Hasan (alayhissalam). The Holy Prophet (sallallohu alayhe wa aalehi wasallam) had told his companion, Jabir bin Abdullah Ansari, that he would live to see the Fifth Imam (alayhissalam) whose name would be Muhammad. He asked him to convey his Salaams to this Imam (alayhissalam), which Jabir managed to do shortly before he died.

Imam (alayhissalam) was brought up for 3 years by his grandfather, Imam Husain (alayhissalam). He was present in Karbala at the time of martyrdom of Imam Husain (alayhissalam) and his friends. He also spent a year in the prison of Damascus with his father and the rest of the children and ladies of the martyrs of Karbala. He lived for 20 years in Madina after the death of his father.

Imam (alayhissalam) was left in relative peace by the rulers because the Bani Umayyah were busy in trying to control the rebellions and wars that were breaking out all over the Muslim empire. Taking advantage of this opportunity, Imam (alayhissalam) set up and conducted classes on the teachings of the Holy Prophet (sallallohu alayhe wa aalehi wasallam) and the Ahlul Bayt (alayhissalam). Under his guidance, his pupils compiled various books on different branches of science and arts. Imam (alayhissalam) also began to teach new sciences like Mathematics and Chemistry for the first time in Arabia.

Imam A) gave much importance to holding Majalis where the event of Karbala would be remembered. At the same time, practical instructions about the teachings of Islam would also be given. These meetings were also encouraged by Imam Ja'far Sadiq (alayhissalam) and Imam Ali Riza (alayhissalam) in later years.

One of the Caliphs at the time of Imam (alayhissalam) was Waleed bin Abdul Malik. Once, the ruler of Rome wrote to Waleed saying that the Roman coins, which were also used by Muslims, would now carry anti-Islamic phrases. The Caliph decided that a new Dinar coin should be minted.

A problem arose as to what phrase should be used on the new coin. When consulted, Imam (alayhissalam) suggested that the phrase "Laa Ilaha Illallah" be printed on one side, and "Muhammadur Rasulullah" on the other. This advice was accepted, and the first Islamic coin was thus minted.

Once a Christian asked Imam (alayhissalam) to give a similar example to the Muslim belief that the fruits of heaven are not reduced by eating. Imam (alayhissalam) replied that it was like a lamp, no matter how many other lamps were lit by the first lamp, the original light would not be reduced.

Imam (alayhissalam) continued to preach peacefully until 114 A.H. Then, the Caliph of the time, Hisham bin Abdul Malik, turned his attention to him. He had heard of the fame and following of Imam (alayhissalam) and he was scared and jealous of the influence that Imam (alayhissalam) had over the Muslims, especially in Madina. He therefore arranged with Zayd bin Hasan to deliver a saddle coated with poison to Imam (alayhissalam).

Zayd brought the saddle with a letter from Hisham. On seeing the saddle, Imam (alayhissalam) remarked that it was a pity that Zayd was involved in this terrible plan. However, demonstrating his contentment in the Will of Allah, Imam (alayhissalam) rode on the saddle. The poison took effect immediately. His condition steadily grew worse for three days.

Just before his death, he called the people of Madina and told them that his son Ja'far (alayhissalam) would be the Imam after him, and that he should give him Ghusl and Kafan. Imam (alayhissalam) breathed his last on 7th Zilhajj 114 A.H. at the age of 57 years and was buried in Jannatul Baqee next to his father.

History Chapter 11

IMAM JA'FAR AS-SADIQ (ALAYHISSALAM)

Name:	Ja'far
Title:	as-Sadiq (The Truthful One)
Kunyat:	Abu Abdillah
Father:	Imam Muhammad al-Baqir (alayhissalam)
Mother:	Bibi Umme Farwa binte Qasim (alayhissalam)
Birthdate:	17th Rabi-ul-Awwal 83 A.H. in Madina
Imamat:	From 114 A.H. to 148 A.H.
Martyrdom:	25th Shawwal 148 A.H.
Buried :	Madina, Saudi Arabia.

Imam (alayhissalam) has the same birthdate as our Holy Prophet (sallallohu alayhe wa aalehi wasallam). Amongst his titles are al-Faazil (the Successful) and at-Tahir (the Pure). He was brought up in the care of his grandfather, Imam Ali Zainul Abideen (alayhissalam) for 12 years and then remained under the guidance of his father, Imam Muhammad al-Baqir (alayhissalam) for another 19 years.

During the lifetime of Imam (alayhissalam), the Bani Abbas took over the reins of political power from the Bani Umayyah. In this period of internal wars and upheavals, he was not disturbed by the rulers. He used this opportunity to advance the work started by his father and he set up a large teaching centre.

Many students from foreign countries came to learn from Imam (alayhissalam). It has been recorded that His classes and sessions were attended by 4,000 scholars of at one time other than the science students. Amongst his famous students were Hisham bin Hakam, Jaabir bin Hayyaan and Abu Hanifah. Imam (alayhissalam) was responsible for organising the Fiqh (laws) of the Shia faith, which is why our fiqh is known as the Fiqh e Ja'fari.

Once a man from Iran by the name of Sahl bin Hasan came to Imam (alayhissalam) and asked him why he did not fight for his right when there were so many Shia in Iran ready to fight with him. In reply Imam (alayhissalam) took Sahl to the fire place and asked him to sit in the blazing fire. Sahl began to tremble and said that he had a family to return to, and begged to be excused from this test.

Meanwhile, Haroon Barmaki, a close companion of Imam (alayhissalam), arrived, having just returned from Haj. Imam (alayhissalam) asked him to jump in the fire and he did so at once. After a while, Imam (alayhissalam) asked Sahl to look in the fire place. Sahl saw that Haroon sat there, quite unharmed. Imam (alayhissalam) asked Sahl how many such followers were there in Iran, to which the man replied, "None, master." Having made his point, Imam (alayhissalam) asked Haroon to come out of the fire.

Once, a man falsely accused Imam (alayhissalam) of plotting against the Bani Abbas Caliph, Mansoor Dawanaqi. When he was called to the court to explain his actions, Imam (alayhissalam) denied the allegation and asked the man to repeat his words under oath. The man began the oath by praising Allah, but Imam (alayhissalam) asked him to make his statement by saying that he was free from the protection of Allah and trusted his own strength and wisdom. When the man took the oath against Imam (alayhissalam) in this way, his leg was paralysed immediately. Mansoor ordered the man to be thrown out of his court.

Once in Madina there was a shortage of wheat flour and prices of the flour were very high. Imam (alayhissalam) asked his servant what their situation was. The servant replied that they had plenty of wheat and should have no problem for a long time. Imam (alayhissalam) said, "sell the wheat in the market and let us face the situation along with everyone else." In this way he taught that hoarding is discouraged by Islam.

Imam (alayhissalam) was once called to the court of Mansoor who was in an extremely angry mood towards him. When he came to the court, a man called Rabi saw that he was reciting something quietly.

Gradually, the anger of Mansoor died down, and by the time Imam (alayhissalam) approached him, he was pleased to see him. Later, Rabi asked him what he was reciting, and he said it was the prayer to Allah which his great grandfather Imam Husain (alayhissalam) used to recite as follows:

"O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye which never sleeps, surround me with Your impenetrable fortress."

Rabi said that he learnt this prayer and never remained in hard times after he recited it.

Towards the end of his life severe restrictions were put on Imam (alayhissalam) by Mansoor, who used to torture the Shia mercilessly. Finally he sent some poisoned grapes to his governor in Madina, Muhammad bin Sulayman, with instructions to give them to Imam (alayhissalam). The poison took its effect and Imam (alayhissalam) breathed his last on 25th Shawwal 148 A.H. at the age of 63 years. He is buried in Jannatul Baqee next to his father.

History Chapter 12

IMAM MUSA AL-KAZIM (ALAYHISSALAM)

Mnet 9-lesson 4

Name:	Musa
Title:	al-Kazim (One who Restrains his Anger)
Kuniyat:	Abul Hasan, Abu Ibrahim and Abu Ali
Father:	Imam Ja'far as-Sadiq (alayhissalam)
Mother:	Bibi Hamida (alayhissalam)
Birthdate:	7th Safar 128 A.H. in Abwa
Imamat:	From 148 A.H. to 183 A.H.
Martyrdom:	25th Rajab 183 A.H.
Buried :	Kazmain, Iraq.

Imam (alayhissalam) was brought up under the care of his father for 20 years. After the death of his father, he took over the responsibility of Imamate and guided the people from Madina.

At the time of the death of Imam Ja'far as-Sadiq (alayhissalam), some of the Shia claimed that Isma'il, his eldest son, was the Imam. This view was incorrect because Isma'il had died during the life time of his father (alayhissalam) and moreover, it was against the specific instructions of the sixth Imam (alayhissalam).

Imam (alayhissalam) lived during the time of four Bani Abbas Caliphs, Mansoor, Mahdi, Hadi and Haroon Rashid. Although he was allowed some freedom in the beginning, it was not long before the attention of the rulers was turned on him.

When Haroon came to power in 170 A.H., he set about killing the descendants of Imam Ali (alayhissalam). At first, however, he allowed Imam (alayhissalam) to continue guiding the people.

Ali bin Yaqtin was the prime minister of Haroon. Unknown to Haroon, he was a Shia and followed the rulings of Imam (alayhissalam). He also used to try to help the Shia secretly by using his powerful influence.

One day Haroon sent him some robes as a gift for his services. Amongst them was a costly black woollen cloak with a gold design. Ali bin Yaqtin sent the robes to Imam (alayhissalam) as a gift, together with some money for Khums.

Imam (alayhissalam) accepted the money and the robes, but returned the cloak with a letter saying, "Keep the cloak and do not let it leave your hands. An event will occur when you will need it."

Although Ali was disappointed that his gift had been returned, he followed Imam's (alayhissalam) instructions.

Some time later, one of the servants of Ali bin Yaqtin left his service after a quarrel. He went to report to Haroon that Ali was a secret follower of Imam (alayhissalam). He also told Haroon how he had sent the cloak as a gift to Imam (alayhissalam) together with money.

Haroon was furious and summoned Ali bin Yaqtin at once, demanding to see the cloak. Because of Imam's (alayhissalam) advice the cloak was still in his possession and he brought it at once. Haroon was ashamed at doubting his prime minister and ordered that the servant be flogged with a thousand lashes.

Haroon began to resent the popularity and power that Imam (alayhissalam) had over the Muslims. Once when Haroon went over to Madina, he approached the tomb of the Holy Prophet (sallallahu alayhe wa aalehiwasallam) and said, "Greetings to you, O Prophet of Allah, greetings to you, my cousin." He was trying to show the people that he was related to the Holy Prophet (sallallahu alayhe wa aalehiwasallam) because he was a descendant of Abbas, the brother of Abdullah. Imam (alayhissalam) also approached the tomb and said, "Greetings to you, O Prophet of Allah, greetings to you, my father." Imam (alayhissalam) was proving to the people and Haroon that he was a direct descendant of the Holy Prophet (sallallahu alayhe wa aalehiwasallam). When he heard this, Haroon's face went red in anger.

In Baghdad, information continued to reach Haroon about the growing popularity of Imam (alayhissalam) and he felt threatened. In spite of the fact that Imam (alayhissalam) had not criticised the government, he had him handcuffed and brought to Basra from Madina. In Basra, Imam (alayhissalam) was imprisoned for one year under the care of Isa bin Ja'far. He was then moved to a prison in Baghdad, and then moved to different prisons. He was finally kept under the guard of Sindi bin Shahik. The accursed Sindi eventually killed Imam (alayhissalam) by presenting him with poisoned dates. Imam (alayhissalam) immediately felt the effect of the poison, and after three days of fever, he left this world.

Sindi put the body of Imam (alayhissalam) on a bridge in Baghdad and invited the people to come and see the body and prove to themselves that he had not been killed by force, but had died naturally.

Imam (alayhissalam) died on 25 RAJAB 183 A.H. after being the guide for the people for 35 years. He was buried in Kazmain, near Baghdad. The Ghusl and Kafan was performed by his son Imam Ali ar-Riza (alayhissalam), who also led his funeral prayers.

History Chapter 13

THE PLEDGES OF 'AQABAH

During the Haj season, tribes from all over Arabia came to Makka to perform their pilgrimage. Although their worship was not anything like the Haj that Islam has taught us, they regarded the Holy Ka'ba as an important building. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Madina, which was called Yathrib in those days, also used to come to Makka every year. The two main tribes in Madina were the Aws and the Khazraj. They were great enemies of each other and many battles had been fought between them.

In the eleventh year after the beginning of the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) mission, he met 6 people from the tribe of Khazraj in Makka during the Haj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Madina, that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Tawrat, which had been revealed to Prophet Musa (alayhissalam). The people of Khazraj believed that this was the very same Prophet and so they became Muslims. On their return to Madina they made efforts to teach people about Islam and soon many people wanted to know more about this new religion.

In the following year, 12 people came to Makka to meet the Holy Prophet (sallallahu alayhe wa aalehi wasallam). The meeting took place at 'Aqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge not to associate anyone with Allah, not to steal and not to bury their daughters alive. They promised not to slander one another and to perform good deeds."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) promised them that if they acted according to the pledge they would be rewarded with Paradise by Allah. This agreement is called the "First Pledge of 'Aqabah³". The 12 people returned to Madina, their hearts filled with faith. They wrote back to the Holy Prophet (sallallahu alayhe wa aalehi wasallam) asking him to send someone to Madina who could teach them more about Islam.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

The missionaries did their work so well that there was a great change in thinking in Madina. The people eagerly awaited the Haj season so that they could meet the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and personally declare their readiness to help Islam.

³ a place between Mina and Makka

The next year a Haj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Madina for Makka. It included 73/72 Muslims, two of whom were women. The rest of the people were those who wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet (sallallahu alayhe wa aalehi wasallam) on the 13th of Zilhaj at 'Aqabah.

During the meeting, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) addressed them and recited verses from the Holy Qur'an. The words of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of allegiance (Bay'at) at the hands of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). This event is known as "the Second Pledge of 'Aqabah."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then promised the people that he would soon come to Madina himself. Once the ceremony was over, the people left for their homes.

A point to note is the fact that so many people of Madina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few Makkans had become Muslims. There can be two reasons for this:

1. The people of Madina had heard about an Arabian Prophet from the neighbouring Jewish tribes. The Jews claimed that when that Prophet would appear he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet (sallallahu alayhe wa aalehi wasallam) when he claimed to have been appointed by Allah.
2. The people of Aws and Khazraj were tired of the endless quarrels between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority who would bring peace to their region.

The time was now ripe for the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to leave his home in Makka. Life in that city was becoming more and more difficult for the Muslims, who faced endless persecution at the hands of the Quraish.

History Chapter 14

YOUM E ARAFAA

“Arafaa” Arafat hi ka doosra naam hai, jo Makka e Muazzema say 12 miles kay faaslay par hai. Ek wasi maidaan {jahaa hujjaj 9th Zilhajj ko Zohar k waqt se guroob e aaftaab tak wuqoof kartay hai}. Goya us maidaan ka har tukda arafaa hai aur in tukdo ka majmuaa arafaat hai. Isay Arafat is liye kahaa jaata hai kay yahaa mulk mulk kay baashinday jamaa hotay hai aur aapas may mutaaraf hotay hai.

Ya is liye:

Kay yeh a’raf-ud-deek { murghay ki kalgi} say hai. Kyu ki murghay ki kalgi buland aur numaaya hoti hai, isi tarah Arafa bhi Makka ki sarzameen say kuch bulandi par waaqe hua hai kay nazdeek Arafa din ka naam hai aur Arafat , maqaam ka naam hai.

Chunaachay Tabrasi A.R. “Majmu al Bayaan” may tehreer kiya : “Arafa us mashhoor jagah ka naam hai jahaa hajj kay mouqay par wuqoof zaruri hai aur us roz wuqoof ko roz e Arafa kahaa jaata hai.

Riwaayat Ibne Abbas say manqul hai, “Hazart Ibrahim a.s. nay 8th Zilhajj ko khwaab dekha kay apnay betay Ismail a.s. ko zabaah kar rahay hai. Subah ko tamaam din gour kiya kay yeh hukmay llaahi hai ya nahi. Is soch ki wajah say 8th Zilhajj ka naam “Youm e Tarwiya” ho gaya. { Tarwiya yaani soch o bichaar aur gour o fikr hai.}

Doosri raat ko phir yehi khwaab dekha. Jab subah huyi to poori tarah jaan liya kay hukmay Khuda hai.

Is Irfaan/pehchannay ki wajah say 9th Zilhajj ka naam Roz e Arafa ho gaya.

Roz e Arafa woh mubaarak din hai jis may Khuda wanday aalam ki taraf ruju kiya jaaye to who baksh deta hai.

Hadeeth e Imam Jafar Sadiq a.s. “ Jis shakhs kay gunaah Mahe Ramadhan may bakshay nahi jaaye uskay gunaah aainda Mahe Ramadhan tak nahi bakshay jaayengay magar yeh kay who Arafa kay roz ka sharaf haasil kar lay

Ref: Saheefa e Sajjadiya {notes by Mufti Jaafar Husain}

QURAN-M06

Diniyat Classes Muscat (DCM)(BOYS)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

تَبَّتْ یَدَاۤ اَبِیْ لَهَبٍ وَتَبَّ ط

مَاۤ اَغْنٰی عَنْهُ مَالُهُۥ وَ مَا كَسَبَ ط

سَیَصْلٰی نَارًا ذَاتَ لَهَبٍ ج صلی

وَ اَمْرَاتُهُ ط حَمَالَۃَ الْحَطَبِ ج

فِیْ جِیْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ع

Quran Chapter 02

DU`Á FROM THE HOLY QUR`ÁN

Introduction

Although Alláh is aware of all our needs, He still likes us to ask from Him. He has instructed us to do Du`á in the Holy Qur`án:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

Your Lord says: "Call (do Du`á) to Me, I will answer you.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Verily, those who are too proud to worship Me,

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

shall soon enter hell, disgraced. (al-Mu`min, 40:60)

We see from this verse that Alláh not only invites us to do Du`á, He promises that He will answer our prayer. He also says that Du`á is a form of worship.

Du`á 1

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا

وَوَثِّبْهُ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

Duá 2

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ

وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ

إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

Duá 3

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءَ * (٤٠) *

Duá 4

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ * (١٧) *

Quran Chapter 03
SÚRAH AN NASR

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ﴿١﴾
وَرَاٰتِ النَّاسِ یَدْخُلُوْنَ فِیْ دِیْنِ اللّٰهِ اَفْوَاجًا ﴿٢﴾
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
اِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
لَمْ یَكُنِ الَّذِیْنَ كَفَرُوا مِنْ اَهْلِ الْكِتَابِ وَالْمُشْرِكِیْنَ
مُنْفَكِّیْنَ حَتّٰی تَاْتِیَهُمُ الْبَیِّنَةُ ﴿١﴾
رَسُولٌ مِّنَ اللّٰهِ یَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾
فِیْهَا كُتِبَ قِیْمَةٌ ﴿٣﴾
وَمَا تَفَرَّقَ الَّذِیْنَ اُوتُوا الْكِتَابَ اِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَیِّنَةُ ﴿٤﴾
وَمَا اُمِرُوْا اِلَّا لِیَعْبُدُوْا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ
حَنَفًا وَیُقِیْمُوا الصَّلَاةَ وَیُؤْتُوا الزَّكَاةَ وَذَلِكِ دِیْنُ الْقِیْمَةِ ﴿٥﴾
اِنَّ الَّذِیْنَ كَفَرُوا مِنْ اَهْلِ الْكِتَابِ وَالْمُشْرِكِیْنَ
فِی نَارِ جَهَنَّمَ خَالِدِیْنَ فِیْهَا اُولٰٓئِكَ هُمْ شَرُّ الْبَرِیَّةِ ﴿٦﴾
اِنَّ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِیَّةِ ﴿٧﴾
جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ
جَنَّٰتٌ عَدْنٌ تَجْرِی مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِیْنَ فِیْهَا اَبَدًا
رَضِیَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ذَلِكُمْ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

Quran Chapter 05
SÚRAH AT TÍN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالْتِیْنِ وَالزَّیْتُوْنِ * (۱)

وَطُوْرٍ سِیْنِیْنَ * (۲)

وَهٰذَا الْبَلَدِ الْاَمِیْنِ * (۳)

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْ اَحْسَنِ تَقْوِیْمٍ * (۴)

ثُمَّ رَدَدْنَاهُ اَسْفَلَ سَافِلِیْنَ * (۵)

اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَیْرُ مَمْنُوْنٍ * (۶)

فَمَا یُكْذِبُكَ بَعْدُ بِالذِّیْنِ * (۷)

اَلِیْسَ اللّٰهُ بِاَحْكَمِ الْاِحْكَامِیْنَ * (۸)

RECOMMENDED WUZU SUPPLICATIONS (TOZIH AL-SISTANI – REF 263)

When his eyes fall on the water, he should say:

<p>bismil lâhi wa billâh, wal hamdu lillâhil ladhî ja'alal mâ'a tahûraw wa lam yaj'alhu najisâ</p>	<p>بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجِسًا۔</p>
<p><i>In the name of Allah and by Allah. All praise is for Allah who made water pure and did not make it impure.</i></p>	

When washing his hands before performing wudû', he should say:

<p>bismil lâhi wa billâh, allâhummaj 'alnî minat tawwâbîna waj 'alnî minal mutatahhiirîn</p>	<p>بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَأَجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ</p>
<p><i>In the name of Allah and by Allah. O Allah! Make me of those who often repent and make me of those who purify themselves.</i></p>	

When rinsing the mouth, he should say:

<p>b allâhumma laqqinnî hujjatî yawma alqâk, wa atliq lisânî bidhikrik</p>	<p>اللَّهُمَّ لَقِّنِي حُجَّتِي يَوْمَ الْقَائِكِ وَأَطْلِقْ لِسَانِي بِذِكْرِكَ۔</p>
<p><i>i O Allah! Inculcate in me my proof on the day I meet You, and make my tongue fluent with Your remembrance.</i></p>	

When rinsing the nose, he should say:

<p>b allâhumma lâ tuharim 'alayya rîhal jannah, waj 'alnî mimmay yashammu rîhahâ wa rawhahâ wa tibahâ</p>	<p>اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَاجْعَلْنِي مِمَّنْ يَشْتُمُّ رِيحَهَا وَرَوْحَهَا وَطِبَّهَا۔</p>
<p><i>i O Allah! Do not deprive me of the fragrance of Paradise, and make me of those who smell its fragrance, its breeze, and its perfume.</i></p>	

When washing the face, he should say:

<p>b allâhumma bayyid wajhî yawma taswaddu f ihil wujûh, wa lâ tusawwid wajhî yawma tabyaddul wujûh</p>	<p>اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُّ فِيهِ الْوُجُوهُ وَلَا تُسْوَدِّ وَجْهِي يَوْمَ تَبْيَضُّ الْوُجُوهُ۔</p>
<p><i>i O Allah! Brighten my face on the day when [some] faces shall darken, and do not darken my face on the day when [some] faces shall brighten.</i></p>	

When washing the right arm, he should say:

<p>b allâhumma a'tinî kitâbî biyamîni, wal khulda fil jinâni biyasârî, wa hâsibnî hisâbay yasîrâ</p>	<p>اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَالْخُلْدَ فِي الْجِنَانِ بَيْسَارِي وَحَاسِبِي حِسَابًا يَسِيرًا۔</p>
<p><i>i O Allah! Give me my book [of deeds] in my right hand, and a permanent stay in Paradise with ease, and account me [for my deeds] with an easy accounting.</i></p>	

When washing the left arm, he should say:

<p>b allâhumma lâ tu'tinî kitâbî bishimâli, wa lâ miw warâ'î zahrî, wa lâ taj'alhâ maghlûlatan ilâ 'unuqî, wa a'ûdhu bika mim muqatta'âtin nîrân</p>	<p>اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي وَلَا تَجْعَلْهَا مَغْلُولَةً إِلَى عُنُقِي، وَأَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ النَّيِّرَانِ۔</p>
<p><i>i O Allah! Do not give me my book [of deeds] in my left hand, nor from behind my back, and do not chain it to my neck. I seek refuge with You from the garments made from Hell-fire.</i></p>	

When wiping the head, he should say:

<p>b allâhumma ghashshinî birahmatika wa barakâtika wa 'afwik</p>	<p>اللَّهُمَّ غَشِّشْنِي بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ۔</p>
<p><i>i O Allah! Envelop me in Your mercy, Your blessings, and Your pardon.</i></p>	

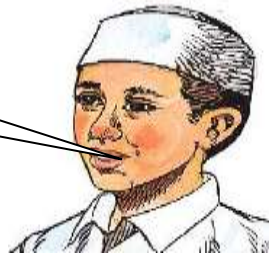
When wiping the feet, he should say:

<p>b allâhumma thabbitnî 'alas sirâti yawma tazillu f ihil aqdâm, waj 'al sa'yî f Imâ yurdhîka 'annî, yâ dhal jalâli wal ikrâm</p>	<p>اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الْأَقْدَامُ وَاجْعَلْ سَعْيِي فِي مَا يُرْضِيكَ عَنِّي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ۔</p>
<p><i>i O Allah! Keep me firmly on the path on the day when feet shall stumble, and let my efforts be in those things that make You pleased with me, O Possessor of Majesty and Bounty!</i></p>	

WUZU – METHOD

We have to do Wuzu for Namaz

I am doing Wuzu in obedience to Allah,
Qurbatan ilallah



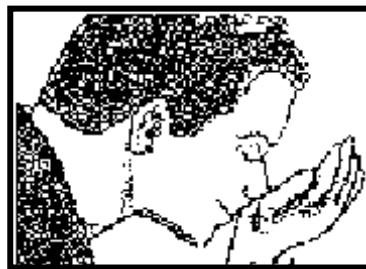
1. NIYYAT



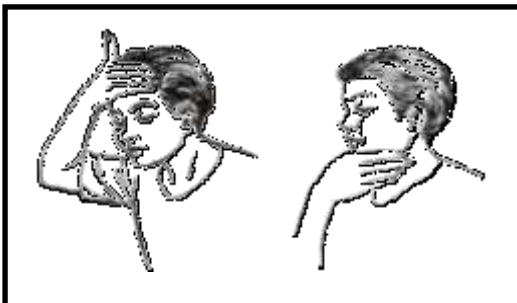
2. Washing Hands



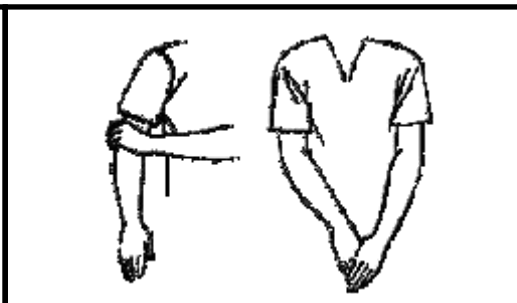
3. Gargling 3 times



4. Washing Nose 3 times



5. Washing of the face
From Top to Bottom



6. Washing of the arms, from elbow
to fingertips, First Right, then Left



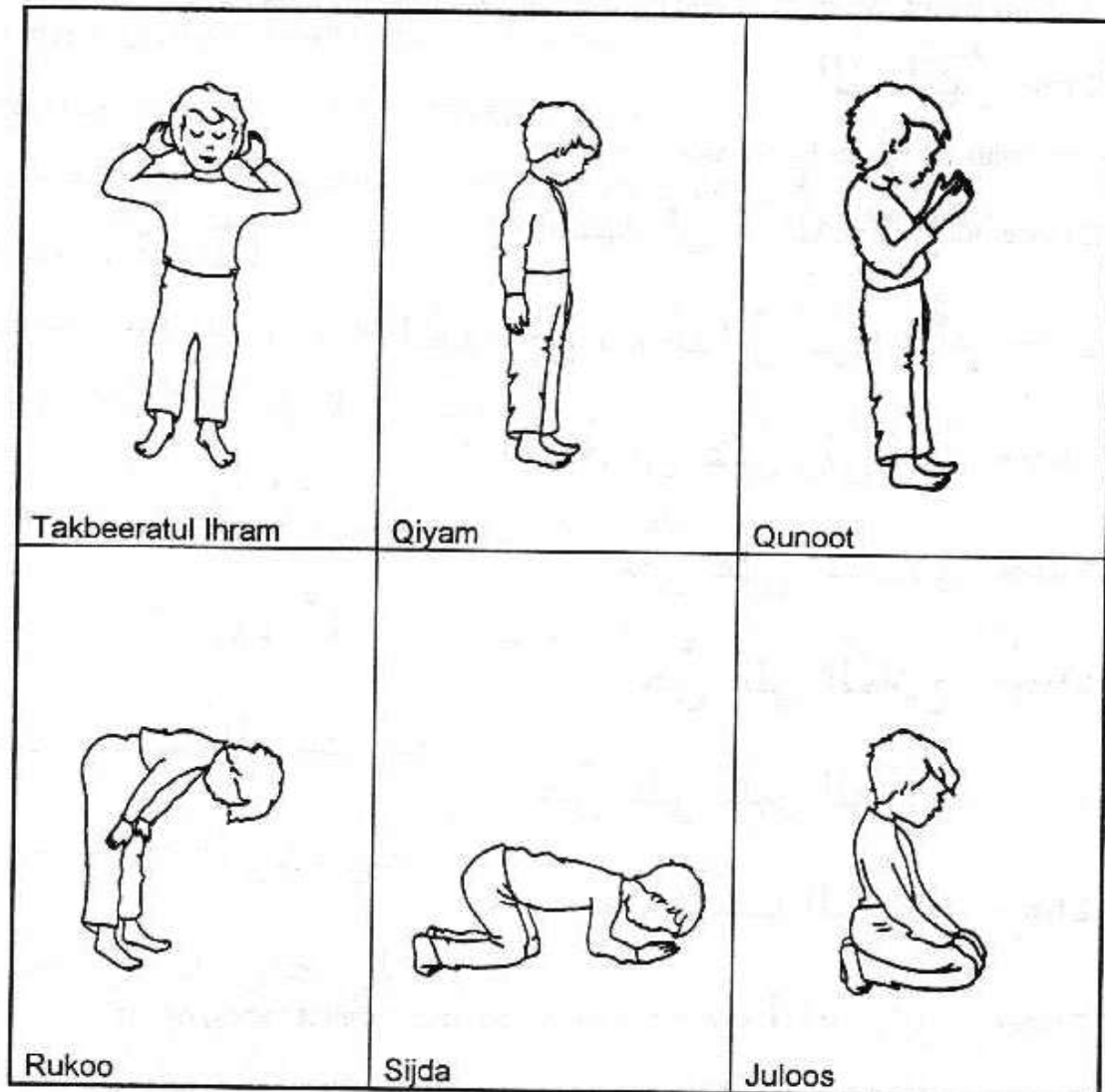
7. Masah of the head
From back to Front



8. Masah of the feet, from fingertips
to mound, First Right, then Left

NAMAZ – METHOD (ZUHR NAMAZ)

These are the actions that I have to know before I pray namaz. They all have special names.



Following is the method of Zuhr Namaz

1. Say niyyat "I am praying 4 rak'ats of Zuhr Prayers, Qur-batan Ilallah (for Allah)"



2. Raise hands up to ear and say "Allahu Akbar"

اللَّهُ أَكْبَرُ

3. Stand still for qiyam and looking at the ground (mohr, turbat). Recite Suratul Fatiha and Sura Ikhlas (or any other sura from the Qur'an)



4. Say "Allahu Akbar" and then go to ruku'. Looking between your feet, recite: "Sub-hana rabbiyal 'azeemi wa biham-dih"

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ



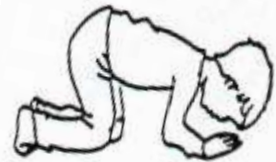
5. Stand up from ruku' and recite: "Sami'allahu liman hamidah" ﴿٢﴾

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ



6. Say "Allahu Akbar" and then go to sajda making sure that the seven parts of your body touch the ground – Forehead, two palms, two knees, and the two tips of toes. In sajda, recite: "Sub-hana rabbiyal a'laa wa bihamdi"

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ



7. Sit up from sajda and looking at your lap, say: "Astaghfirullah rabbi wa atubu ilayh

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ



8. Go back to sajda once more and recite: "Sub-hana rabbiyal a'laa wa bihamdi

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ



9. Sit up from sajda and recite: "Allahu Akbar"

اللَّهُ أَكْبَرُ



10. Now stand up for qiyam of the second rak'at. Whilst in the process of standing up, recite: "Bihawillahi wa quwwatihi aqumu wa aq'ud"

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ



11. Stand for qiyam and recite Suratul Fatiha and Suratul Ikhlas.



12. Raise hands for qunoot and recite: "Rabbanaa aatinaa fid dunya 'hasanataw wa fil aakhirati 'hasanataw waqinaa 'azaaban naar.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَ فِي الْآخِرَةِ حَسَنَةً

وَ قِنَا عَذَابَ النَّارِ

13. Then do ruku' and the two sajdas just like the first rak'at.



14. Sit after the second sajdah, say Takbeer “Allahu Akbar” and then recite Tashahhud: “Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan ‘abduhu wa rasuluh, Allahumma salli ‘alaa Muhammadiw wa aali Muhammad - 2

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

15. . Now stand up for qiyam of the third rak’at. Whilst in the process of standing up, recite: “Bihawlillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

16. In qiyam of third rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

17. Then do ruku’ and the two sajdahs just rak’at.

like the first



18. Now stand up for qiyam of the fourth rak’at. Whilst in the process of standing up, recite: “Bihawlillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

19. In qiyam of fourth rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

20. Then do ruku' and the two sajdah just like the first rak'at.



21. Sit after the second sajdah, say Takbeer "Allahu Akbar" and then recite Tashahhud: "Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan 'abduhu wa rasuluh, Allahumma salli 'alaa Muhammadiw wa aali Muhammad"

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

22. Then say salaam: "Assalamu 'alayka ayyuhan nabiyyu wa rahmatullahi wa barakatuh; Assalamu 'alaynaa wa 'alaa ibadillahis saaliheen; Assalamu 'alaykum wa rahmatullahi wa barakatuh -

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

23. Then three times (raising your hands each time) say Allahu Akbar:

اللَّهُ أَكْبَرُ

Memorize the following Surahs

Suratul Hamd

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ
الرَّحْمٰنِ الرَّحِیْمِ
مَلِكِ یَوْمِ الدِّیْنِ
اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ
صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ
غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ
وَالضَّالِّیْنَ

Suratul Ikhlas

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
قُلْ هُوَ اللّٰهُ اَحَدٌ
اللّٰهُ الصَّمَدُ
لَمْ یَلِدْ
وَلَمْ یُوَلَدْ
وَلَمْ یَكُنْ لَهُ كُفُوًا اَحَدٌ

NAMAZ KI IBARATEIN

When	What
Start of namaz & After every action	اللَّهُ أَكْبَرُ
Ruku	سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ
Rising from Ruku	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
Sajda	سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ
Sitting between two sajdas	أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ
Rising from second sajda	بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ
Qunoot	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ
Tashahhud	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
Third and Fourth Rakat	سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ
Salam	السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

PRACTICAL WUZU - ASSESSMENT

- Washing
 - Washes hands
 - Rinses mouth
 - Rinses nose
 - Washes face from top to bottom
 - Washes face – From beginning of forehead to end of chin
 - Washes face – Full width
 - Washes hands from elbow to fingers completely
 - Washes hands from elbow to fingers direction
 - Washes right hand first, then left hand

- Wiping
 - Wipes head with correct side of fingers
 - Wipes head from behind to front
 - Wipes feet from fingertips to mound
 - Wipes right feet first, then left hand
 - Wipes from the water which remains while washing left hand
 - Wipes while water is not dried

- General
 - Not much gap between different actions
 - Does not waste water(makrooh)

PRACTICAL NAMAZ – ASSESSMENT

Rak'at 1- Actions

Niyyat

- Does niyyat before starting namaz
- Says and understand Qurbatan Ilallah

Takbiratul Ahram

- Says correct words
- Straight, and calm

Qir'at

- Recites Suratul Hamd
- Recites Suratul Ikhlas
- Straight, and calm
- No rhythmic movement

Ruku'

- Waits for a while, straight, before going to Ruku
- Starts zikr after getting calm
- Recites zikr
- After reciting zikr, waits for a while, then stands up

Samiallah

- Recites 'Samiallah'
- Recites 'Samiallah' standing straight and calm
- After 'Samiallah', waits for a while, then goes to sajda

Sajda

- Seven parts on the floor
- Starts zikr only after becoming calm
- Recites zikr
- Stays calm during zikr
- Correct part of thumb on the floor
- After reciting zikr, waits for a while, then sits

Astaghfirullah

- Recites 'Astaghfirullah'
- Recites 'Astaghfirullah' sitting straight and calm
- After 'Astaghfirullah', waits for a while, then goes to sajda

Sajda No. 2

- Seven parts on the floor
- Starts zikr only after becoming calm
- Recites zikr
- Stays calm during zikr
- Correct part of thumb on the floor
- After reciting zikr, waits for a while, sits for a while, and then stand up for second rak'at
- Recites Bihawl

Rak'at 2

Qir'at

- Recites Suratul Hamd
- Recites Suratul Ikhlas
- Straight, and calm
- No rhythmic movement

Qunoot

- Raises hand
- Recites Qunoot

Ruku'

- Waits for a while, straight, before going to Ruku
- Starts zikr after getting calm
- Recites zikr
- After reciting zikr, waits for a while, then stands up

Samiallah

- Recites 'Samiallah'
- Recites 'Samiallah' standing straight and calm
- After 'Samiallah', waits for a while, then goes to sajda

Sajda

- Seven parts on the floor
- Starts zikr only after becoming calm
- Recites zikr
- Stays calm during zikr
- Correct part of thumb on the floor
- After reciting zikr, waits for a while, then sits

Astaghfirullah

- Recites 'Astaghfirullah'
- Recites 'Astaghfirullah' sitting straight and calm

- After 'Astaghfirullah', waits for a while, then goes to sajda

Sajda No. 2

- Seven parts on the floor
- Starts zikr only after becoming calm
- Recites zikr
- Stays calm during zikr
- Correct part of thumb on the floor
- After reciting zikr, waits for a while, then sits

Tashahhud

- Recite tashahhud
- Recited tashahhud sitting straight and calm

Salam

- Recite all 3 salams
- Recited salam sitting straight and calm

Closing

- Recite Allahu Akbar three times

Recitation Assessment

The student should be able to recite correctly, with accurate talaffuz

- Takbiratul Ahram
- Suratul Hamd
- Suratul Ikhlas
- Zikr-e-Ruku'
- Samiallah
- Zikr-e-Sajda
- Astaghfir
- Bihawl
- Qunoot
- Tashahhud
- Salam 1
- Salam 2
- Salam 3

Quranic Ayats with translation

Aya-e-Tatheer	Ahzab 33:33
<p>إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا</p>	
<p><i>Bus Allah (SWT) ka irada ye hai ai Ahle Bait (AS) kay wo tum sey har burai ko door rakhey aur is tarah pak o pakeeza rakhey jo pak o pakeeza rakhnay ka haq hai</i></p>	
<p>Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying</p>	

Aya-e-Mawaddat	Shoora 42:23
<p>قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ</p>	
<p><i>Aap kah dijie kay main tum say is tableegh e risalat ka koi ajar naheen chahta ilawa is kay kay merey aqraba say mohabbat karo</i></p>	
<p>Say: I do not ask of you any reward for it but love for my near relatives</p>	

Ayat-e-Durood	Ahzab 33:56
<p>إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا</p>	
<p><i>Be shak Allah (SWT) aur us kay malaika rasool par salawat bhejtay hain, to ay sahibat-e-iman, tum bhi un par salawat bhejtey raho aur salam kartey raho</i></p>	
<p>Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation</p>	

Aya-e-Mubahila	Ale Imran 3:61
<p>فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ</p>	
<p><i>Inhein kay dijie kay ao hum log apney apney farjand, apni apni aurtaun aur apney apney nafson ko bulaien aur phir khuda ki bargah main dua karein aur khoon par khuda ki lanat qarar dain</i></p>	
<p>then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars</p>	

Aya-e-Ikmal-ud-Deen	Maida 5:3
<p>الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا</p>	
<p><i>Aaj main nay tumharey liey deen ko kamil kardia hai aur apni nemataun ko tamam kardia hai aur islam tko tumharey liey pasandeeda banadia hai</i></p>	
<p>This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion</p>	

Aya-e-Wilayat**Maida 5:55**

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ

*Iman walon, bus tumhara wali Allah (SWT) hai, aur iska rasool aur wo sahiban-e-iman jo namaz qaim
kartey hain aur halat-e-rukoo main zakaat detey hai*

Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and
pay the poor-rate while they bow

Aya-e-Baligh**Maida 5:67**

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ
يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

*Ai paighambar, aap is hukm ko pohonchadein jo aap kay parwardigar ki taraf say nazil kia gaya hai
aur agar aap ney ye na kia to goya is kay paigham ko naheen pohonchaya. Aur khuda aap ko logon
kay shar say mehfooz rakhega kay allah kafiron ki hidayat naheen karta hai*

O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you
have not delivered His message, and Allah will protect you from the people; surely Allah will not
guide the unbelieving people

Aya-e-Baqiyatullah**Hood 11:86**

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Allah ki taraf ka zakheera tumrahay haq main bohut behtar hai aur tum sahabe iman ho

What remains with Allah is better for you if you are believers, and I am not a keeper over you

Aya-e-Jaa-al-Haq**Bani Israil 17:81**

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Aur keh dijiyey kay haq agaya aur batil fana hogaya kay batil baharhal fana honey wala hai

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing
(thing).

Aya-e-Ghalba-e-Islam**Tawba 9:33**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ

*Wo khuda wo hai jisney apney rasool ko hidayat aur dine haq kay sath bheja takey apney deen ko
tamam adyan par ghalib banaye chahey mushrakeen ko kitna hi nagawar kyoh na guzrey*

He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to
prevail over all religions, though the polytheists may be averse

References:

- ❑ Arabic text from al-Islam.org
- ❑ English translation by Shakir, from al-Islam.org
- ❑ Urdu translation by Allama Zeeshan Hyder Jawwadi