

Diniyat Classes Muscat (Boys)  
**COURSE BOOK**

5<sup>th</sup> Edition / 2021



**M08**

For children of classes VIII and IX

Full Name:

# DINIYAT CLASSES MUSCAT

## BOYS SECTION

### COURSE BOOK

# M08

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# Acknowledgement

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

The following courses were referred and utilized to compile this Course Book. We are thankful to all those who have compiled these individual courses

- SIM (madressa.net), UK
- Hujjat Workshop, UK
- Qfatima, UK
- Talimat-e-Ahle Bait, Pakistan
- 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-M08

Diniyat Classes Muscat (DCM)

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## Aqaid Chapter 01

### WUJOOB E MAREFAT E KHUDA:

Wujoob e maarefat e Khuda: yaani marefat e khuda hasil karna wajib hai. Ye janna zaroori hai ke koi khuda hai. Kyo?

Iske liye 2 Aqli daleelen di jaty hain, jiske baad insan ke lie zaroori hoja hai ke woh Khuda ke barey me tehkeek karey.

1. Wujoob e shukr e Mun'im.
  - i) Aql kehti hai jisne aap ko nemat di hai uska shukr ada karen.
  - ii) Shukr jab tak mumkin nahi jab tak aap apne muni'm (jisne aap ko nemat di hai) ko na pehchanen.
  - iii) Lehaza aql kehti hai ke apko mun'im ki marefat hasil karni chahiye takey ap uska shukria ada kar saken.
2. Wujoob e daf'e zarar e mohtamal.

Wujoob- Wajib hona

Daf' - door karna

Zarar- isse muraad azaab e akhirat hai.

Mohtamal- jis cheez ke barey me ehtimal / wo cheez jo possible ho.

Ye aik mazboot aur mohkam daleel hai jo wujoob e marefat e khuda ko saabit karty hai.

Agar koi bohot barey zarar ka sirf imkaan bhi ho, to aql wajib karar deti hai ke insan tehkeek karey ke zarar hai bhi ya nahi.

Tareekhe insaniyat me kuch aise log guzre hain jo sache the. E.g. Ambiya. ( Prophet Musa(As), Prophet Isa Prophet Mohammad (sallallohu alayhe wa aalehi wasallam ) ...

Inhone khabar di khuda ki, Qayamat ki, jahannum ki aur na-mannewalon ke liye abadi halakat ki.

Ab ek ehtemal paida hota hai ke shayad khuda ho, Jannat- jahannum ho, abdi azab me muhtela honey ka imkan ho.

Jab itne barey zarar ka ehtemal ho to aql majboor karti hai ke tehkeek karey ke koi abadi halakat hai bhi ya nahi. Aur is zarar ke ehtemal ko door karey.

Lehaza ye daleel har aik se taqaza karty hai ke wo tehqeeq kare ke Khuda ka wujud hai ya nahi (takey akherat ke azab se bach sakay), aur tehqeeq ke alawa insan ke paas koi aur chaara nahi hai.

Is daleel ko Imam Jafar Sadiq (as) ne yu qaaim kia : shayad jo khuda ko manne wale hain wo haq par hon ya shayad khuda ko na manne wale haq par hon. Agar saabit ho gaya (marne ke baad) ke jo Khuda ko nahi mantey wo haq par hain to marne k baad na unka nuqsan hai na musalmano ka. Lekin agar marne k baad pata chala k musalman haq par hain to wo to bach jainge. Lekin jo khuda ko nahi mantey wo azaab e akhirat me phans jainge.



Lehaza jab itna bara zarar hai to aql kehti hai ke phir tehqeeq karo ke waqaan isme koi sachai hai ya nahi.

Lihaza in dono dalael ko dekhne ke baad ye sabit hota hai kay Wujooob e Marifat e Khuda ki tehqeeq karna zaroori hai

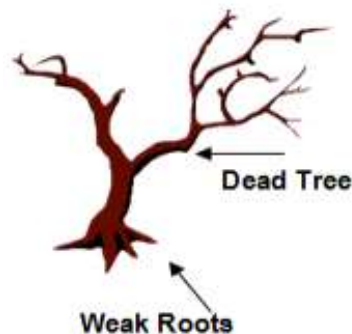
## Aqaid Chapter 02

### TAWHEED

Aqaid means our basic beliefs as Muslims. It is sometimes called Usool-e-deen (Roots of religion).

Before believing in any of the roots of religion, it is necessary for a believer to have strong faith in the existence of a God. It is not enough to believe in God because it is what most people do, or it is what has always been taught and believed by those around us. Each human being has to know for himself/herself the reasons behind the belief in God.

We have to ponder over and understand our Aqaid at individual levels. Although you will hear and read about what the beliefs should be, until you accept them yourself, you will not have faith ('Iman), although you may be a Muslim. That is why there is no Taqlid in matters of Aqaid. Once you accept the Usool-e-deen, you may then do Taqlid of a Mujtahid in matters of Furoo-e-deen.



**Our basic Aqaid as Shia Ithna'Asheris are five;**

1. **Tawheed,**
2. **Adl**
3. **Nabuwwat**
4. **Imamat**
5. **Qiyamat**

In the next few lessons, we will attempt very briefly to discuss these beliefs.

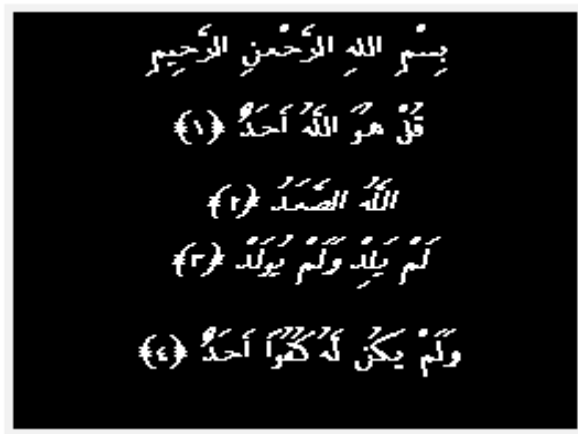
### TAWHEED - BELIEF IN THE UNITY OF ALLAH

#### BELIEF IN ONE GOD:

Tawheed refers to the belief in One Unique God.

**Suratul Ikhlâas teaches us that:**

- there is One God,
- Who is Self-reliant (be niaz),
- He was not born and did not have offspring, and
- there is no being like Him.



The first step to understanding Tawheed is to accept that God exists. There are many proofs to ponder over - we will discuss only a few.

## Aqaid Chapter 03

### EVIDENCE OF GOD IN CREATION

The perfect harmony of creation around us points to the existence of a Creator. Can such beautiful, original and perfect creations, from single-celled amoeba to the complex brain of man, have evolved by chance?

Our Holy Prophet Muhammad (S) was once walking with his companions when he saw an old lady working at a spinning wheel.



Whilst she was working she was praising Allah for all that He had given her.

Our Prophet (S) greeted her and asked her, "Your faith is admirable; will you tell me what made you believe in Allah?"

The woman answered, ***"O Messenger of Allah! If I do not move my spinning wheel, it does not spin. If a simple thing like my spinning wheel cannot turn without help how is it possible that the whole universe can operate so efficiently without a driving force."***

The Prophet (S) was very pleased with the old woman's reply.

Turning to his companions he said, ***"See how this old lady came to know about Allah through such a fine and simple way. Your faith in Allah should also be as firm as hers."***



Imam Ali (A) has said,

***"The footprints of a camel and the dung of a donkey give a clue that the camel and donkey have passed, despite the fact that you cannot see them - then what of all creation?"***

Imam's (A) example shows that the existence of the Creator cannot be denied just because we do not see Him - His creations point to His existence.

**EVIDENCE OF THE CREATOR**

www.suficomics.com

**Sufi Comics**  
Arif & Ali

O IMAM ALI, WHAT EVIDENCE IS THERE OF AN ALMIGHTY CREATOR?

THE FECES OF A CAMEL LEADS ONE TO BELIEVE...

... THAT A CAMEL HAS PASSED ALONG WAY

FOOTPRINTS ON SAND ...

INDICATES A MAN HAS TREKED ON THE PATH

LOOK AT THIS GRAND UNIVERSE! WITH ALL ITS CREATURES...

BOTH BIG... AND SMALL...

IT IS EVIDENCE OF AN ALMIGHTY CREATOR!

# I AM THE CREATOR

Sufi Comics Acif & Ali

HMM... I'M GOING TO PUT MUD AND WATER IN A BOTTLE FOR WORMS TO GROW. I WILL MAKE A CLAIM THAT THE IMAM CANNOT REFUTE!

O IMAM JAFAR I AM THE CREATOR OF THESE WORMS

REALLY? TELL US HOW MANY OF THEM ARE MALE AND HOW MANY FEMALE? COMMAND THE WORMS GOING ONE WAY TO CRAWL IN THE OPPOSITE DIRECTION AT LEAST TELL US WHAT IS THE WEIGHT OF EACH OF THEM?

I DON'T KNOW

I CAN'T DO IT

I DON'T KNOW

WHEN NEITHER YOU HAVE ANY KNOWLEDGE ABOUT THEM, NOR ANY CONTROL OVER THEM, THEN HOW CAN YOU BE THEIR CREATOR?

## Aqaid Chapter 04

### EVIDENCE IN MAN'S OWN INSTINCT

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.

**Take the example of the mother's love for her child.** We are all aware of the existence of such an instinct, and have seen it around us many times. Yet we have also heard of the cases, although rare, when mothers have killed their own children. A recent happening in America illustrates this point very clearly, when a young woman drowned her two baby boys in a lake. Did she not have a mother's instinct to love and protect her children? She did, but other factors affected her so much that she went against her instincts and destroyed her babies. That the case attracted so much outrage is an indication that it was a most unnatural thing to do.

Although the instinct in belief in God is there in human beings, they suppress it to reject the belief in a Creator. Reasons for doing this include; running away from responsibility which faith would bring.

### **Instinct in God strongest at certain times**

Although the instinctive belief in God is always there, it is strongest at two times:

1. **In difficulties &**
2. **At the moment of death**

#### **IN DIFFICULTIES:**

When a human being faces a problem, and is going through a hard time, the instinctive belief in God becomes very strong. Even those who have not bothered much about the belief in God, will turn to Him in times of grief or fear.

At such times, just as in the story on the previous page, they know that the only being who can help them is the God.

In this way difficulties are sometimes actually blessings, because they turn a person towards God. If human beings were always happy, and experienced no hardships, they would turn away from God.

#### **AT THE MOMENT OF DEATH:**

When a person knows that s/he is dying, the instinct in God is extremely strong. Even if s/he had rejected faith in God throughout life, at such a time s/he would affirm faith in God.

The **Qur'an** tells us in **Sura Yunus** about Firawn that "**when drowning overtook him, he said: I believe that there is no god but He, in whom the children of Israel believe, and I am of the Muslims**". (10:90)

Of course it was too late for him. At the time of death no affirmations or repentances are accepted.

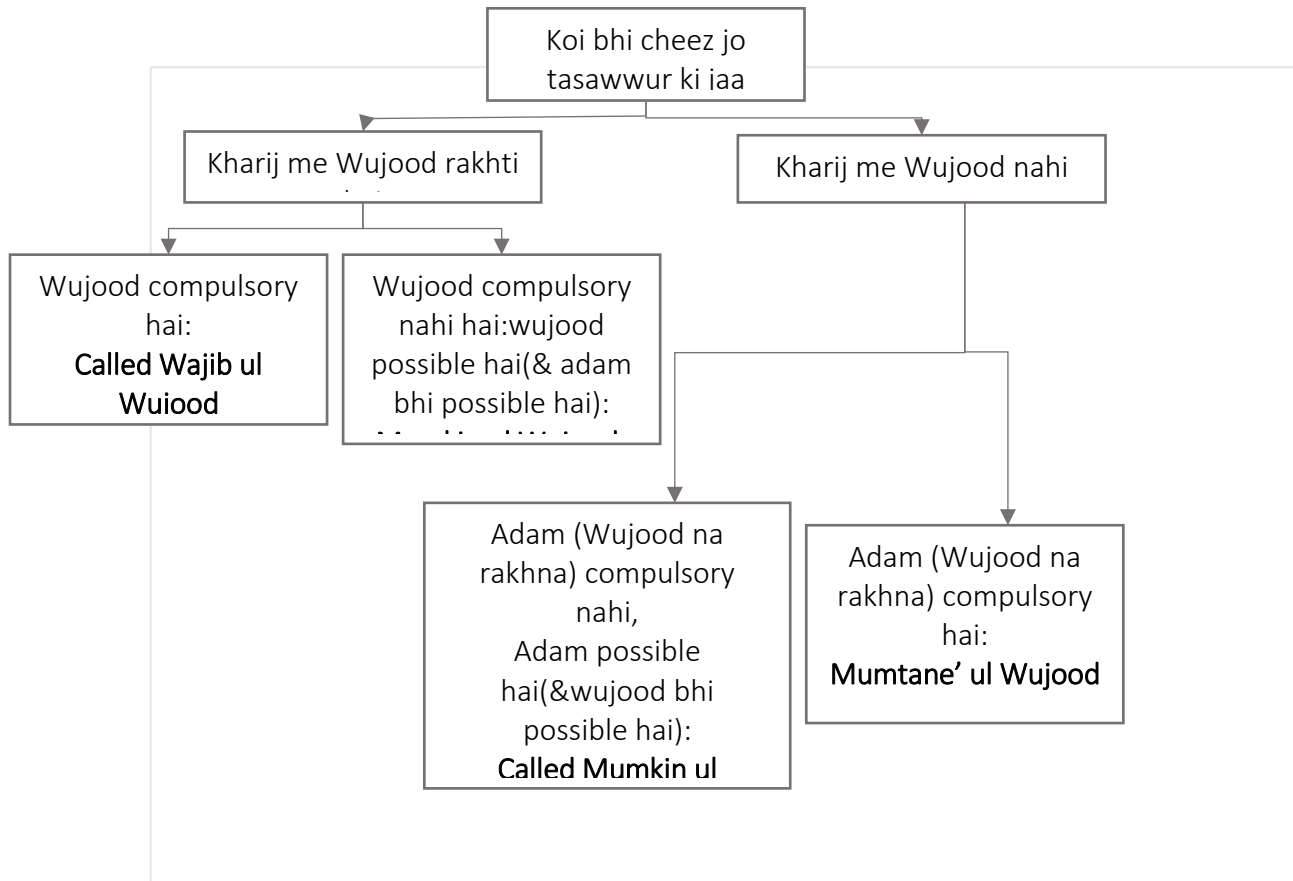


## Aqaid Chapter 05

### EVIDENCE FROM LOGIC

(DALEEL E WUJOOB O IMKAAN)

#### Types Of Wujood



Lehaaza wujood ki 3 qismain hain:

1) Wajib ul Wujood, 2) Mumkin ul Wujood, 3) Mumtane' ul Wujood (majazan called wujood)

#### **Properties of Wajib ul Wujood:**

1. Iske liye wujood waajib hai. Hamesha wujood me hai. Wujood uski zaat me hai. Lehaaza wujood ke liye kisi ka mohtaj nahi.
2. Iske liye *Adam* mumkin nahi

#### **Properties of Mumkin ul Wujood:**

1. Iske liye wujood aur adam dono possible hai.
2. iske liye wujood aur adam dono barabar hai. Mumkin, wujood ke liye illat ka mohtaj hota hai. Lehaaza wujood me aane ke liye illat ka mohtaj hai.
3. Mumkin apni baqa me illat ka mohtaj hai. Agar illat hata dain to phir adam me chala jayega



### **Properties of Mumtane' ul Wujood:**

Iske liye wujood possible nahi (e.g. ijtemaa e naqeedhain)

#### **Daleel:**

Jitni bhi cheezain insan tasawwur kar sakta hai wo ya to

- 1) wajibul wujood hai ya
- 2) Mumkinal wujood hai ya
- 3) Mumtane'al wujood hai.

Har mumkinal wujood ko wujood me anay ke liye illat(sabab,reason) chahiye. Ham farz karte hai ke mumkinal wujood X wujood me hai. Isko wujood me lanay ki illat kya ho sakti hai?

(A) Ho sakta hai ke X ne apne apko wujood diya ho: Ye mahaal(impossible) hai kyonki ijtema e Naqeedhain lazim ayega. ( kyonki isme aap farz kar rahe ho ke ek cheez wujood nahi rakhti, phir ap farz kar rahe ho ke wohi cheez wujood rakhti hai aur apne aap ko wujood de rahi hai. Taqaddumushai ala nasfseh)

(B) Ho sakta hai koi mumtane'al wujood ne X ko wujood diya ho: ye mahal hai kyonki fagedushai laa yu'ti shai. Jis cheez kay paas wujood na ho wo kisi aur cheez ko wujood nahi de sakta.

(C) Ho sakta hai ke koi aur mumkinul wujood example Y ne X ko wujood diya ho: Toh sawaal uthega kay phir is mumkinul wujood (Y) ko kisne wujood diya. Iske liye 2 possibilities hay:

- 1) Y ko X ne wujood diya: ye mahaal hay kyonki daur e lazim ayega .
- 2) Isko kisi third mumkinal wujood eg Z ne wujood diya hay: agar ye tasalsul ki soorat ikhteyaar karle to mahaal hay kyonki illaton ka tasalsul mahaal hay.

(D) Lehaza ek hi cheez bach jati hai aur wo ye ke kisi wajib ul wujood ne X ko wujood diya ho.

Lehaza har mumkinul wujood ko wujood denay wali (akhri) zaat wajib ul wujood hay.

Mumkinul wujood ka tasalsul bhi aik wajib ul wujood per khatam hona chahiye.

Aur wahi wajib ul wujood ka nam Allah hai

## Aqid Chapter 06

### NATURE OF EXISTENCE

Once we accept that God exists, we have to try to understand the nature of His existence.

#### a. He is One:

#### b. His Attributes:

All perfect attributes belong to Him alone. He is the Most Powerful, the Most Knowledgeable, the Most Wise, the Most Merciful, and the Most Honorable.

Allah says in the **Holy Qur'an**:

**"And Allah's are the best names, so call on Him by them...."**

*(Al Araf, 7:180)*

**The actual attributes of Allah are three:**

- Hayy (Ever living)
- Ālim (All knowledgeable)
- Qadir (Power over everything)

All other attributes are branches of these three. The meaning of sifaat is to negate the opposite as **Imam Ali (alayhissalam) says in his sermon – We are asserting the subutiya to negate the opposite. E.g. When I say He is Aalim, I am saying He is not Jaahil (ignorant)**

We try to understand Him through His Names but He is far superior to the names. Whatever one thinks of Allah, He is not that. We must therefore think of Allah in terms of His attributes which are termed as Asmaa ul husnaa (the most beautiful names).

#### c. The Wonders of Creation:

The outer way of knowing God is throughout the world around us.

We first question who has created life. Then we ponder over the wonderful way in which everything has been created. If we see there is beauty, order, wisdom, knowledge etc. in the creation of things, we know that the being that created them also has these qualities.

## Aqaid Chapter 6

### WONDERS OF HIS CREATION

#### IMAM JA'FAR AS-SADIQ (alayhissalam) TALKS TO AN ATHEIST:

Once an atheist came to the 6th Imam (alayhissalam) and asked him to help him believe in God. Imam (alayhissalam) asked him to take a seat.

There arrived a child with an egg in his hand. Imam took the egg from him and said to the atheist: " **Here is a mysterious fortress enclosed within a hard shell, underneath which is a fine wrapping which covers molten silver (the albumen) and some molten gold (the yolk). The molten gold does not mix with the molten silver (although both are semi-fluid and should mix when shaken). They retain their separate states. No artist comes out of it to say that he has made any changes. . . nor is it known whether it is designed to produce a male or female. Birds of various colors issue there from.**

**Do you think it has a designer?**

**Who has painted all this inside it? And**

**How did the chick come about?**

**Who designed all these various shades, the feathers, the limbs, the feet, the beak, the wings, the eyes, the ears, the nose, the bowels, the crop, the joints etc seeing that no-one entered it?"**

The atheist was amazed and had no answer!

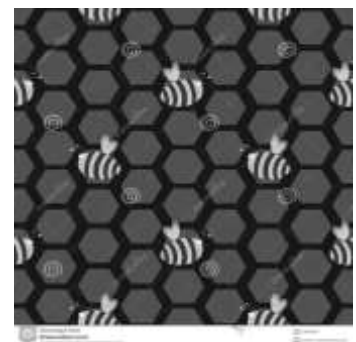


#### WISDOM IN THE ANIMAL LIFE:

Animal wisdom is a wonderful sign which shows the existence of a wise Creator. The workings of many animals who work instinctively, is a brilliant testimony to the wisdom of God.

#### THE BEE:

Scientists have discovered that the bee hive is a large amazing centre where a great and vital effort occurs. In one "honey town", there are about 120,000 firm hexagonal houses built by the architect bees. At the centre of these houses is the royal palace that is the seat of the queen bee who produces two million infants a year. Around the palace stand splendid buildings, the residences of the princesses. There are special houses for the care of infant bees. Wide streets have been built in every direction, and air-conditioning can also be seen in the hives. All the bees work together, in various capacities such as guards, workers, engineers, cleaners etc. to produce honey, to train the next generation, and to continue life. They do not stop until they die.



### THE SALMON:

The salmon is another good example of animal wisdom. The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river from which flows the tributary where he was born. If he is removed from that tributary, he will at once change his direction and go back to the main stream to return to his own tributary.



### THE EELS:

Even more amazing are the eels. The eels migrate at maturity from all ponds and rivers, to the deep waters of the Bermuda. There they breed and die.

The little ones, with no-one to guide them, find their way back to the same rivers and ponds from where their parents came. Eels from Europe return to Europe, while those from America go back to America, although the babies of both types of eels were born in the Bermuda. Added to all that, the European eel who has travel more than the American eel, is slower to mature so that it is not too old by the time it reaches its home.



### THE WASP:

A wasp will overpower a grasshopper, dig a hole in the earth and sting the grasshopper in exactly the right place so it does not die but is unconscious. The wasp will lay her eggs so that her children can feed on the insect without eating dead meat. The mother then flies away and dies. She never sees her young. This procedure is then repeated again, and again, for every new wasp to come on the face of this earth.

Such mysterious ways, in which animals and insects function, just on their instinct, cannot be explained by accident or adaptation.

These qualities have been bestowed by a great Creator who knew exactly what each living thing would need to survive on the earth.

It is no wonder that the **Holy Qur'an says:**

**Everything in the Heavens and the Earth glorifies Allah. (62:1)**

#### **Extracts from Nahjul Balagha**

The following are parts of the sermons given by Imam Ali (alayhissalam) in which he describes some of the wonders of creation.



### THE PEACOCK (FROM SERMON 163):

Allah has established such clear proofs for His skilled creative power and great might that minds bend down to Him in acknowledgement thereof. . .

He has created birds of various shapes which live in the burrows of the earth, in the openings of high passes, and on the peaks of mountains. . . Among them are those shaded with one shade, and there is no other colour except the one in which they have been dyed. There are others which are shaded in with one colour and they have a neck ring of different colour.



The most amazing among them by way of creation is the peacock which Allah has created in the most symmetrical moderateness, and arranged its colours in the best arrangement . . . It feels proud of its colours and swaggers with its movements. . . You could imagine its feathers to be sticks made of silver, and the wonderful circle and sun-shaped feathers growing thereon as pieces of pure gold and green emerald. If you compare them to anything growing on land, you would say that it is a bouquet of flowers collected during spring. If you compare them to clothes, they are like printed apparel or amazing variegated sheets of Yemen. If you compare them to ornaments they are like gems of different colours girded together by means of studded silver. . .

There is hardly a colour from which it has not taken and improved it further by regular polish, lustre, silken brightness, and brilliance. . . If you carefully see one hair from the hair of its feathers sticks, it would look like red rose, then emerald green and then golden yellow. . . How can sharpness of intellect describe such creation?

#### **EXTRACTS FROM HADITHE MUFAZZAL:**

Hadith-e-Mufazzal is the narration by the 6th Imam (alayhissalam) to one of his companions, Mufazzal bin Umar.

Mufazzal asked the Imam (alayhissalam) to give him some answers to counter the arguments of the atheists who denied the existence of God. Consequently, Imam (alayhissalam) narrated to him some of the wonders of creation.

This narration took place over a period of some days, and was written by Mufazzal. The following are some excerpts from the book.

O Mufazzal! The structure of the Universe is the foremost proof and argument for the existence of Almighty Allah - how the parts thereof have been set together and are possessed of elegant workmanship and design. . .

This Universe is comparable to a house furnished with all articles necessary for human beings. The sky is like a canopy. The earth is spread like a carpet, while the stars. . . appear as lamps alight in their places.

The gems are treasured as if the house has a lot of collection.



O Mufazzal! Don't you see that everything big or small has been created on a flawless plan without fault or error? Just see the advantage that occurs to a child from weeping. There is a fluid in the child's brain which if not drained off may cause trouble or illness, even the loss of an eye. The discharge of the fluid from its brain leaves it healthy and the eyes brighter. . . Just consider the various organs of the body, the functions each one is required to perform, and the perfection of design that underlies each. Both hands are meant to handle business, both feet are meant for movement, the eyes are to see with, the mouth is to take in food, the stomach to digest it, the liver to extract its nutrition for distribution to the various parts of the body after manufacturing it into blood . . . you shall find that every organ is exactly fitted to perform its specific functions, and is perfectly designed.....



.....O Mufazzal! Just consider the mercifulness of Allah towards animals in giving their bodies a



covering with different kinds of hair to protect them against winter hardships. And they have been gifted with hoofs, cleft and uncleft, or padded feet. They have neither hands nor palms nor fingers to spin and weave, so their clothing is made part of their bodily build without renovation and changing.



O Mufazzal! Just consider the physical build of the bird as it was ordained that it would fly high in the air. It has been gifted with a light body and a compact constitution. It has only two feet instead of four. . . it is gifted with a sharp chest to cut through the air just as a boat is built to cut through the water. . .the whole body is covered with feathers to get filled with air for high flights.



An ignorant being, devoid of good qualities, could not have given these qualities to the things it creates.

Human beings often walk through life blindly. They see with their eyes, but do not think about what they see. That is why in the holy Qur'an, Allah often invites us to think about His signs present in the world. One example is the following ayat:

**Most surely in the creation of the Heavens and the Earth, and the alteration of the night and the day, there are signs for men who understand. (3:189)**

## Aqaid Chapter 07

### ADL

Adl is the 2nd Root of the Shi'a faith. It is the belief that Allah is just, and does not do zulm. Although there are many qualities of Allah, Adl alone has been chosen to be part of the roots of religions.

#### The reason for this selection was:

- Muslims differ in regard to the belief in Adl. Some Muslims believe that it is not necessary for Allah to be just, and whatever He does would be considered good. To separate themselves from such a belief, the Shia's, have included the belief in Adl as part of their fundamental beliefs.

The OPPOSITE of ADALAT is ZULM

Frequently people think that Justice of Allah is the same meaning as the justice we expect in courts of law etc. And if a problem befalls a man, he says Allah has been unjust to him. Allah says in the Holy Qur'an:

**"Allah bears witness that there is no God but Him, and so do the angels and possessors of knowledge - (He) is firm, upholding justice..."**

*(Ali Imran, 3:18)*

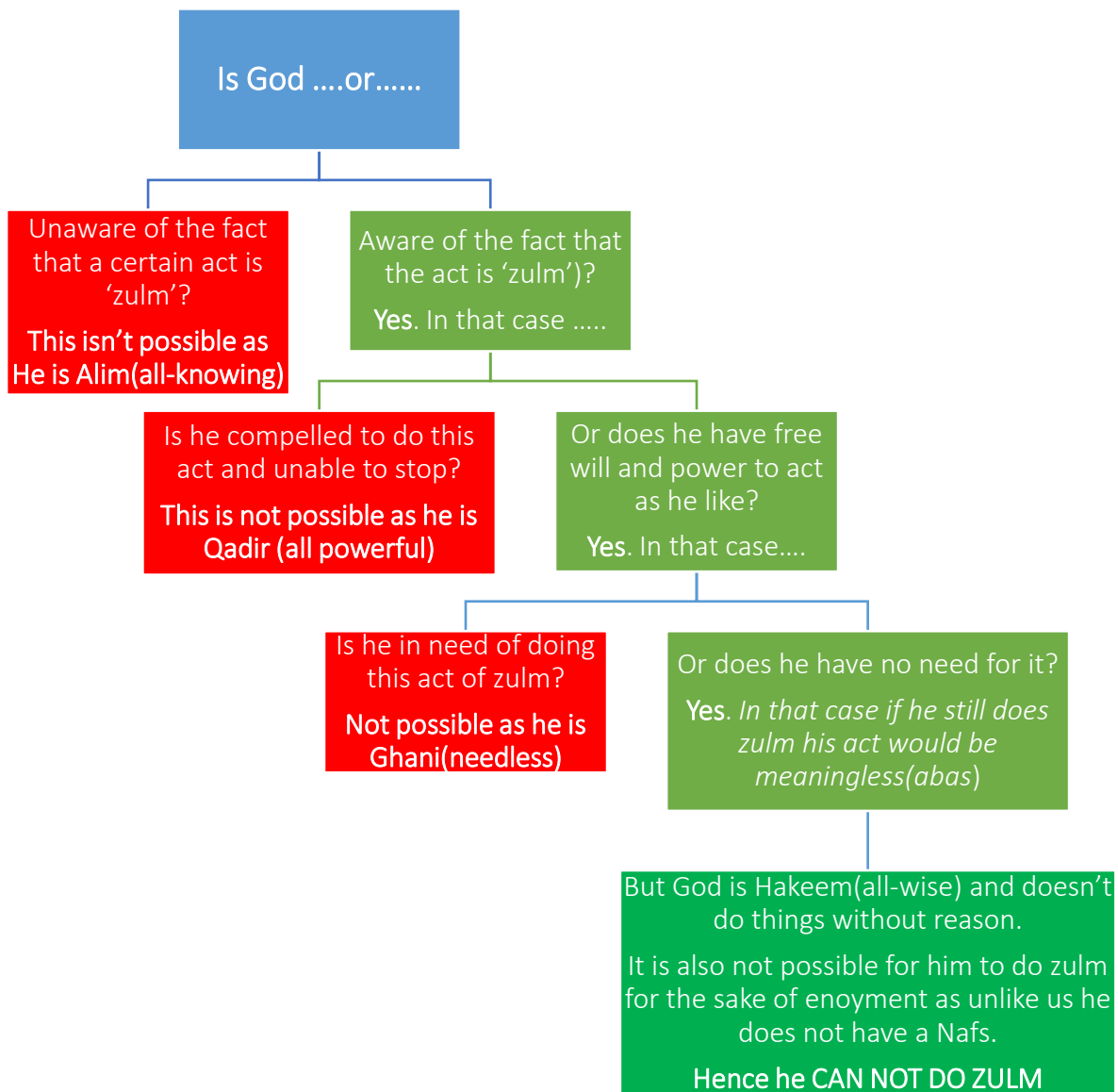
**"And Allah does not wish injustice to mankind"**

*(Ali Imran, 3:170)*

It is our belief that because a certain work is good that Allah commands us to do it and because the other action is evil, He orders us not to do it. On the other hand a group within our Sunni brothers believe that there is nothing like good and evil but whatever Allah commands becomes good and whatever Allah forbids becomes evil.

It is a fundamental attribute of Allah that he can do no wrong or evil. All His actions are in accordance with Adalat and injustice can never be found in his actions as it is below His dignity.

**Logical proof for the fact that Allah Can Not do Zulm.**





## Aqid Chapter 08

### LUTF

It is a common belief that if a person can do some good to another person without any harm coming to himself or any other person, and he does not do it, it would be against virtue. Therefore, if Allah can do anything beneficial to His creatures and supposing He does not do it, it will be against the virtue of Allah.

'Lutf' is that action on the part of Allah which would help His creatures in His obedience and assist their moral correction.

The Shia ithna-asheri faith believes 'Lutf' (Grace) is (logically) incumbent on Allah (necessary quality). On the other hand some Ashaira (a sect within ahl e sunnat) believe that just like 'Adalat' is not necessary for Allah, 'Lutf' is not incumbent on Allah.

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

## **Aqaid Chapter 09**

### **WHY EVIL AND SUFFERING EXIST?**

#### **WHY EVIL AND SUFFERING EXIST IN THE WORLD?**

The most common argument against the justice of Allah is that there are a lot of tragedies and sufferings occurring in the world. If Allah was just, and good and kind, He would not let such things happen.

Human beings would not be made to suffer natural disasters such as earthquakes and hurricanes, etc. Nor will men go through personal tragedies and difficulties such as death, sickness, misery etc.

**However there are many answers to this:**

#### **THESE HAPPENINGS ARE NOT 'ZULM'**

Firstly, as explained zulm is when someone's rights are violated. But we humans do not have any rights from Allah that He swt is obliged to fulfil.

On the contrary God has created this world as a trial, to test the humans.

Secondly, We have already proven using logic that God does NOT do zulm (due to him being all-powerful, all-knowing and needless)

So these events cannot be zulm, rather they must have some wisdom of the all-wise God behind them. Even though we may not understand the wisdom or reason – because we have very limited knowledge

#### **SUFFERINGS CAUSED BY ONE'S SELF:**

Sometimes suffering is brought onto people by themselves. Knowingly, or sometimes unknowingly, they commit acts which later create problems for themselves.

Allah has given them an Aql and knowledge. They have the ability to inform themselves, be aware of harmful acts and stay away from them. If they don't, it is their own doing which brings the suffering.

Allah does not interfere to correct things as the human being has been given the freedom to live his life the way he chooses to.

## **Aqid Chapter 10**

### **TESTS & DIFFICULTIES**

Allah has established a system of tests so that we may see how we stand up to these and understand the judgement of Allah on us. Tests will be held for all persons, believers and non-believers.

#### **There are 2 main categories of tests.**

1. First is the everyday test of rules of Shariah and articles of faith. To pass this test man has to sincerely believe in the true religion and obey its rules faithfully.
2. The second type of test is the harder one, and that is by suffering. This includes test by fear, hunger, loss of wealth and lives. Also accidents, floods, earthquakes, fire, robbery, famine and disease are all the things that have considerable effect on our lives. We are tested to see how we react to them. Does our faith remain unshaken? Were we patient and faced these with fortitude and courage? Our eternal happiness depends upon these tests.

## Aqaid Chapter 11

### DO WE HAVE FREE WILL?

Our belief is that man acts of his own accord and Allah has not pre-arranged all man's actions, although what everyone will do is in His knowledge. If we were not free, there would be no purpose to the creation of hell and heaven.

There are some actions or aspects of life which are not in our control and on the other hand we are given control and power over other actions by Allah.

A question arises in our minds. 'At what point are we free?'

Replying to this **Imam Musa al-Kazim (alayhissalam)** said, "**A man acquires that ability when 4 conditions are fulfilled:**

1. When there is nothing to hinder his plans.
2. When there is nothing to hinder his health.
3. Faculties (needed for that work) are up to the required standard.
4. Allah provides him the occasion for that work.

We believe that there are some actions within the power and will of man, and there are other actions which are beyond him.

For example, a sick person has the will and power to get treatment. But cure and recovery are beyond his power.

If Allah has willed that he recovers, he will. He may be destined to die from that illness, or suffer it for long. So human beings have certain actions they are responsible for. They will be rewarded and punished for those actions only.

Obedience and disobedience to Allah come under the group of actions for which man is responsible, and for which he will be judged.

It is wrong to believe that everything is destined by Allah, and He plans whether a man will be obedient or disobedient.

If this was the case then reward and punishment would have no meaning. Why reward or punish when it is Allah Himself who is responsible for the action?

As Shi'as we believe that Allah has foreknowledge of the actions of man, but in no way forces him to do them. He will be judged for those actions he committed with his own free will, and will not be judged for those which were destined for him.

ANSWERING 3 QUESTIONS WITH 1 BRICK

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THERE ARE 3 TEACHINGS I DO NOT AGREE WITH MY TEACHER, IMAM JAFAR...

1. GOD CAN NEVER BE SEEN. HOW IS THIS POSSIBLE?
2. SINCE SATAN IS MADE OF FIRE, HOW CAN HE FEEL ANY PAIN IN HELL-FIRE?
3. IF GOD IS IN CONTROL OF MAN'S DESTINY, WHY SHOULD MAN BE PUNISHED FOR SINS?

BAHLOOL THROWS A BRICK ON THE MAN'S FACE

AAAHHH! THAT WAS PAINFUL!

I ACCUSE BAHLOOL OF WRONGFULLY INJURING ME! I WANT JUSTICE

IS THIS TRUE BAHLOOL?

I WAS JUST ANSWERING THE QUESTIONS HE ASKED.

THIS MAN CLAIMS THAT IF GOD IS THERE, THEN HE MUST BE SEEN. HE IS NOW COMPLAINING OF PAIN. JUST AS PAIN CAN BE THERE WITHOUT BEING SEEN GOD ALSO EXISTS WITHOUT BEING SEEN.

HE IS MADE OUT OF CLAY AND THIS BRICK WITH WHICH I HIT HIS HEAD IS ALSO MADE OUT OF CLAY, IF CLAY CAN INFLICT PAIN AND HURT CLAY, WHY CAN'T FIRE DO THE SAME TO FIRE?

LASTLY, WHY DOES HE WANT JUSTICE FROM YOU? HE MIGHT AS WELL TRANSFER THE PUNISHMENT TO GOD WHO, ACCORDING TO HIM - IS RESPONSIBLE FOR ALL THE ACTIONS OF MAN.

## FREEWILL OR PRE-DESTINATION

Arif & Ali  
Suft  
Comics



The classic question whether our actions are governed between Freewill or Pre-destination has been asked by all schools of thought. The correct answer according to Islamic thought is that it's somewhere in between. We don't have complete freewill over all our actions, as that would imply that God has no power over our actions. At the same time we're not completely powerless over our actions, as that would imply that God controls us like robots.

### EXERCISES:

1. Think of a part of the world which is going through great difficulties. Analyze the problems of the people there. What do you think are some of the reasons for the suffering there?
2. Most people experience very negative emotions when going through a difficulty. Write an account of a problem you have had (could be an imagined one), how you felt about, and how you would counsel yourself to bear it better.

## Aqaid Chapter 12

### LIFE AFTERDEATH -4-RESURRECTION (QAYAMAT)

Regarding Qayamat Allah says in the Qur'an, "It will be momentous in the heavens and the earth, It will not come on you but of a sudden". (Surah-al-A'araf: 187)

Allamah Qutubuddin Rawandi relates from Imam Ja'far as-Sadiq (alayhissalam) that once Prophet Isa (alayhissalam) asked Jibra'eel as to when would Qayamat come? As soon as Jibra'eel heard about Qayamat, he started trembling and fell down unconscious. When he regained consciousness he said, "O Ruhullah! Verily you know more about it than me", and he recited the above Verse (Ayah).

It is also narrated that whenever the Holy Prophet (S.A.W.S.) would talk about Qayamat, there would be sternness in his voice, and his cheeks would turn red.

Shaikh Mufeed quotes in 'Al-Irshad' that when the holy Prophet (S.A.W.S.) returned to Madina from the expedition of Tabook, Amr bin Ma'dikarib came to visit him. The Prophet said to him, "Submit to Islam Amr, then Allah will protect you from the greatest terror". "What is the greatest terror"? he asked, "for I fear nothing".

It is said that Amr was a very brave and strong man. His bravery can be proven by the fact that he had conquered many areas. His sword was famous by the name of ('Shamsheere Samsaam') One stroke of his sword would cut asunder the neck of a camel. During the caliphate of Umar ibn Khattab, Umar told Amr to give him his sword. Amr gave it to him.

Umar hit it hard but it had no effect. He threw it in a rage saying that it was no good. To which Amr replied, "O King! You asked for my sword, not my hands". Umar became furious. When Amr told the Holy Prophet (S.A.W.S.) that I fear nothing, the Prophet said, "Amr, it is not as you think and suppose. Indeed there will be one great shout among the people. Not one person will remain who does not attend, nor a living person who does not die, except as Allah wishes.

Then there will be another great shout among them, and those who are dead will assemble and all get into ranks. The heavens will split open and the earth will be crushed. The mountains will be cut asunder and fire will hurl them like sparks. No one who has a soul will remain, except his heart be stripped bare while he mentions his sins and is occupied with his soul, except as Allah wishes. Then, where will you be, Amr at this"? "Indeed I am hearing of a terrible event", said Amr. Then he believed in Allah and His Apostle. People from his tribe also accepted Islam and returned back.

#### **Those A'mal which eases the trouble of Qayamat.**

Ten such A'amals which eases the troubles and difficulties of Qayamat:

1. Surah-al-Yusuf daily during (day or night), Surah-ad-Dukhan in Nafela orwajib namaz, Surah al-Ahqaf on the day or night on friday, Sura-al-Asr in Supererogatory (Nafela) Prayers.
2. Respect a man with a white beard.

3. (3) Whoever dies while going to Mecca or returning from there
4. Whoever is buried in the courtyard of the Ka'bah.
5. Who guards himself from sins or the lustful passions (of his self), only for the sake or fear of Allah.
6. The man who keeps away from the passions of his self.
7. Whoever suppresses his anger even after having power (to retaliate),
8. Love (Walayah) of Ali (alayhissalam).
9. A person who helps a believer brother (mo'min), and free him from anxiety, and fulfills his desires.
10. (10) Whoever goes to the grave of a believer brother, places his hand on it and recites Surae Qadr 7 times.

### **The Trumpet of Israfeel (Soore Israfeel).**

When Almighty Allah will intend to bring forth Qayamat, He will order Israfeel to blow the trumpet (Soor). The trumpet is large and illuminated, and has one mouth piece and two tubes, one pointing towards the earth and other towards the sky. Israfeel will go to the Baitul Muqaddas (in Jerusalem) and while facing the Qibla will blow the trumpet. When the voice will come out from that side which is towards the earth all living beings on it shall die, and when the voice will come out from that side which is towards the sky all living being in it shall also die. Then Allah will say to Israfeel "Die" and he too shall die. Allah has described the end of the world in many verses (Ayah) of the Qur'an.

"When the great event comes to pass, there is no belying its coming to pass- Abasing (one party), exalting (the other), When the earth shall be shaking with a (severe) shaking, And the mountains shall be made to crumble with (an awful) crumbling, so that they shall be scattered dust". (Surah-al-Waqeah:1-6)

"On the day when the earth shall be changed into a different earth, and the Heavens (as well), and they shall come forth before Allah, the One, the Supreme". (Surah-al Ibraheem : 48)

"When the Heavens becomes cleft asunder, And when the stars become dispersed, And when the seas are made to flow forth, And when the graves are laid open, Every soul shall know what it has sent before and held back". (Surah al-Infitar :1-5)

"When the sun is covered. And when the stars darken, And when the mountains are made to pass away". (Surah- at-Takwir:1-3)

"So when the sight becomes dazed, And the moon becomes dark, And the sun and the moon are brought together". (Surah-al-Qiyamah: 7-8)

"It will not come on you but of a sudden". (Surah-al A'araf: 187)

People will be engrossed in their different activities, some will be feeding the cattle, some busy in the factories, some weighing things, while some will be absorbed in sins. But when the trumpet will be blown, they all shall die as they are.



"So they shall not be able to make a request, nor shall they return to their families".(SurahYaseen: 50)

Then the angry voice of Allah will be heard "Where are those men who walked arrogantly over the earth, where are the kings and the emperors who prided upon their empires, where are the people who claimed to be Gods, where are your so called kingdoms. Whose Kingdom is it today"? No one will have the courage to answer. Then He Himself will say "Verily Allah's, the Dominant (Qahhar), the Compelling (Jabbar)". (Ehsanul Fawaed)

### **Life again....(second life)**

The entire universe will remain destroyed till Allah wishes. Someone asked Ma'soom (alayhissalam) regarding this time gap. Ma'soom (alayhissalam) replied that, "It will remain like that for forty years".

In another tradition it is stated that "It will remain like this for four hundred years". Thereafter it will rain consequently for forty days and all physical matter will gather together and collect. Israfeel will be the first one to come to life again. Allah will then command him to blow the trumpet again, he shall do so and all dead will arise. A voice will then come "O souls driven forth from the bodies! and the scattered flesh! and the rotten bones! and the dispersed hairs, come and join together, come forth to account (for your deeds)".

The earth will be commanded by Allah to vomit all that lies buried in it. "And the earth brings forth her burdens". (Surah-az-Zilzal: 2)

All the matter buried in the earth will come out and join. And the people will arise and stand together.

But each one will have a distinct state and different voices. The virtuous will be uttering Allah's praises "Praise be to Allah who has fulfilled what He promised". While the sinners Will be lamenting while coming out of their graves "O woe to us!`who has raised us up from our sleeping place". (Surah-al Yaseen: 52)

It is related in a tradition that one foot will be on the earth while the other in the grave, and they will be standing in wonder so much so that thirty thousand years will pass away. This will be the first part of the punishments of Qayamat.

The believers will say: O Lord! Hasten us to our eternal abode, so that we may delight in the blessings of Paradise. While the unbelievers will say: O Lord! Let us remain here, for your wrath is less here (as compared to the hereafter). (Ma'ad)

## Aqaid Chapter 13

### LIFE AFTER DEATH -5- COMING OUT OF THE GRAVES

The time when people will come out of their graves is very horrifying. Allah says in the Qur'an "Therefore leave them alone to go on with the false discourses and to sport, until they come face to face with that day of theirs with which they are threatened. The day on which they shall come forth from their graves in as if they were hastening on to a goal, their eyes cast down, disgrace shall overtake them, that is the day which they were threatened with". (Surah-al-Ma'arij : 42-44)

Imam Ali (alayhissalam) said, "For every man there are fifty halting stations in Qayamat, and each station will be equal to the span of a thousand years. Here the first halting place is when coming out of the grave, where every man will have to wait bare feet and naked. He will have to bear the agony of hunger and thirst. But the person who believes in the Unity (Tawheed) of Allah, Proclamation (Be'asat) of the Holy Prophet (S.A.W.S) Accounting (Hisaab) , Resurrection (Qayamat) And Jannat & Dozakh, and bears testimony to the Prophethood (Nubuwwat) of Prophet Mohammad (S.A.W.S.), and follows the instructions which have been ordained unto him, will be safe from this agony (of hunger and thirst)".

Imam Ali (alayhissalam) says in the `Nahjul Balagha': That day would be such that Allah would collect on it the anteriors and the posteriors, to stand in obedience for giving accounts, and for reward or recompense of deeds. Sweat would flow up to their mouths and the earth would be trembling beneath them. In the best condition among them would be he who has found a resting place (dunya may kirdar e pasandida ki wajah say) for both his feet and an open place for his breath. (Sermon 101)

Imam Jafar-as-Sadiq (alayhissalam) said "On the day of Qayamat people will be standing in the presence of the Almighty like an arrow in the quiver". Just as when we place an arrow in the quiver no place remains, in the same way on the day of Qayamat people will be standing besides each other, and there will be no place left to move about.

The accursed will be recognized by their faces.

It is appropriate to quote here the various states in which people will arise out of their graves.

(1) Holy Prophet (S.A.W.S.) said, that the one who doubts the greatness and high honour of Ali (alayhissalam), Will arise from his grave in a manner that in his neck will be bound a collar with three hundred thorns in it, and on each thorn satan will be seated who will be spitting on his face with rage.

(2) Imam Mohammad-al Baqir (alayhissalam) said that, on the day of Qayamat a group of people will be ordered to come out of their graves in a manner that their hands will be bound with their necks such firmly that they would not be able to move even an inch. And for each of them an Angel will be assigned who will be threatening and ridiculing them., and will proclaim: "These are the people who were given immense wealth by Allah, but they acted miserly and refused to spend in the way of Allah".

(3) Holy Prophet (S.A.W.S.) said , "A person who backbites (ghibat) and thus creates mischief and dissension among two people, Allah will fill his grave with fire, which will keep burning him till the day of Qayamat. And as soon as he comes out of his grave (on the day of Qayamat), Allah will send a huge python who will keep biting his flesh. and he will ultimately be thrown in hell".

(4) The Holy Prophet (S.A.W.S.) says that a person who looks at non-intimate (na-mahram) woman with lust, Allah will make him come out of his grave in a manner that he will be bound in chains of fire. After being brought in this accursed state in front of all the people, Allah will command him to be thrown into the blazing fire Of hell.

(5) Prophet Mohammad (S.A.W.S.) says that on the day Qayamat drunkards will come out of their graves with a blackened face. Their eyes will be sunken into their skulls, faces shrunk, and puss will be oozing out of them. Their tongues will have been pulled out from their necks. In an authentic narrative in 'Ilmul Yaqeen' it is narrated by Mohsin Fayz Kashani that on the day of Qayamat drunkards will be made to come out of their graves in a manner that a goblet of wine will be hung in their necks, and will be holding a glass in their hands. An obnoxious smell worse than a corpse will be coming out of their bodies, and all those passing by will be ridiculing them and invoking Allah's curse upon them.

(6) It is related that the person who consumes interest will arise on the day of Qayamat in a manner that he will be having a large belly, which will be lying on the ground. He will try to bend and pick it up, but will not be able to do so. Because of this state of his, people will recognize that he is an interest-eater.

(7) Holy Prophet (S.A.W.S.) said, that the Almighty Allah shall collect the one who beats the tambour (a brass drum) with a tarnished face on the day of Qayamat. And in his hand will be a tambour of fire which he will be hitting on his own head. Seventy thousand Angels shall beat him in the head and face with their clubs of fire. And the musicians & singers, and those who beat the drum shall arise blind & deaf on that day.

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks(peshani) and the feet". (Surah-ar Rahman 41)(Ma'ad)

### **Those Almal which are useful for the people in Qayamat.**

(1) It is related in a tradition, that for a person who attends a funeral and walks along with the bier, Allah appoints Angels to accompany him in his grave till Qayamat.

(2) Imam Ja'far-as-Sadiq (alayhissalam) said that a person who relieves the troubles and helps a believer brother, Allah will keep him safe from the troubles of the hereafter, and he will arise contented and happy from his grave

(3) Imam Ja'far-as-Sadiq (alayhissalam) said that for all the believers who arise from their graves on the day of Qayamat, Allah will appoint a corporeal body (Jisme Misali) who will be walking in front of him. Whenever the believer feels pain or is grieved, it will pacify him and give glad tidings that Allah has forgiven him and blessed him, and it will continue doing so till they reach the place for accounting. Allah will take his account leniently and will order

him to enter Paradise. The (corporeal) body will still be walking in front of him. The believer will tell the body, My Allah bless you, you removed me from my grave and gave me glad tidings about Allah's forgiveness and mercy. You are indeed a sincere friend, for verily I have now witnessed Allah's blessings & mercy (as you said). Now tell me who you are"? And it will reply, "I am that very happiness which you presented to your brother in faith in the world. Hence Allah appointed me to accompany you in this difficult journey and give you glad tidings".

(4) Imam Ja'far-as-Sadiq (alayhissalam) said, that if a person gives clothes to his believer brother in the summer or the winter, it becomes incumbent upon Allah to clothe him with the heavenly attires, and to ward off difficulty during death and in the grave. When he will come out of his grave on the day of Qayamat, the Angels will come to greet him and give glad tidings of Allah's mercy

Allah says in the Qur'an: "The great fearful event shall not grieve them, and the Angels shall meet them: This is your day which you were promised". (Surah-al-Ambiya:103)

(5) Sayyed ibne Tawoos writes in 'Iqbal' that the Holy Prophet (S.A.W.S.) said, that the person who recites the following supplication (du'a) one thousand times in the month of Sha'ban, Allah will write in his account one thousand years of worship, and will forgive his sins of one thousand years. And on the day of Qayamat when he will arise from his grave, his face will be shining like a full moon, and his name will be written among the truthful ones (Siddiqeen): لا اله الا الله ولا نعبد الا اياه مخلصين له الدين ولو كره المشركين

(6) To recite Dua'e Jawshane Kabeer in the first part of the month of Ramazan is also beneficial.

(7) Piety and Virtue are the apparels of the believer. And on the day of Qayamat the pious and virtuous believers will come in their clothing. These are the people for whom Allah promises that they shall not arise naked.

### **Facts regarding Resurrection (Qayamat) [Kaifiyat e Hashar o Nashr].**

One day Ma'az bin Jabal was seated in the presence of the Holy prophet (S.A.W.S.) in the house of Abu Ayyub Ansari. Ma'az asked the Holy Prophet regarding the eighteenth verse (Ayah) of Surah-an-Naba': "The day on which the trumpet shall be blown so you shall come forth in hosts(giroh)." The Holy Prophet (S.A.W.S.) replied, "O Ma'az! You have asked me a very horrifying question". Then he started weeping and said, "Some people from my Ummah will arise from their graves in their different states: Some will have the face of monkeys, while some pigs. Some will be walking upside down on their heads. Some of them will be blind and will not be able to walk. Some will be deaf & dumb and will not understand anything. Some will be in a state that their tongues will be hanging out of their mouths, filthy water will be coming out of their mouths which they will be licking with their tongues. Some people will arise with amputated hands and feet. Some will be hanging from the branches of trees made of fire. Some will be more rotten than a corpse and emitting a repugnant odour. And some will be wearing long garments of tar which will have been stuck to their skins and flesh.

'Those having the face of pigs will be the ones who ate unlawful (haram) property eg. Bribe etc. Those walking upside down on their heads and the blind ones will be the unjust and oppressive rulers. The deaf & dumb will be the ones who prided upon their knowledge (Ilm) and worship (Ibadah). The ones licking their tongues will be the Scholars (Ulama) and Judges (Qazis), who did not practise what they preached. The ones with amputated hands & feet will be the ones who troubled their neighbours in the world and oppressed them. The ones hanging from the tree branches will be the ones who backbited along with the kings and rulers (to please them), and instigated them by creating mischief. The ones emitting a repugnant odour will be the ones who acted according to their lusts and passions, and did not give Allah's Rights. The ones wearing garments of tar will be the haughty and arrogant people".

Muhaddise Kashani writes in 'Aynul Yaqeen' that on the day of Qayamat some people will arise in the manner that their faces will be even worse than monkeys and pigs.

The Holy Prophet (S.A.W.S.) once said that "On the day of Qayamat, people will arise in three different conditions. Some will be riding on animal, some will be walking on foot, while some will be walking on their faces". The narrator (rawi) asked him as to how could they walk on their faces, to which the Prophet replied, "The Almighty who taught them to walk on their feet certainly has the power to make them walk on their faces".

#### **That day will be equal to 50000 years.**

"(that) day the measure of which is fifty thousand years" (Surah-al-Ma'arij : 5).

Ma'soorn (alayhissalam) has said that Qayamat has fifty halting stations, and each station is equal to a thousand years. The evil doers will have to wait for a thousand years in each station". The calculation of years is according to the time of this world, but there will not be any sun or moon (for days and nights). Man will be able to see all those things which he could not see in the world at night. And all the deeds which men committed concealing from one another will be made apparent in front of all. In another place Allah says: "And what they never thought of shall become plain (zaahir) to them from Allah". (Surah-az-Zumar: 47) This world is a dark world, people are not aware of what is hidden in other's minds, in fact he is not aware of him self. But Qayamat is a day of righteousness (haqqeeqi din). The sun of reality will shine there for a thousand years, and we will realize as to what we ourselves were, and what our companions were.

The first station here is of astonishment. As related earlier that man will stand at the edge (kinaray) of his grave in astonishment for years. At this moment except humming no other voice will reach his ears.

"And the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sound". (Surah-at Taha:108) And they will try to call another, but their hearts will come to their throats because of fear. "When hearts shall rise up to the throats, grieving inwardly". (Surah-al-Momin: 18).

Then the second station will be of companionship where people will inquire about the state of one another.

"And some of them shall advance towards others questioning each other".(Surah-at-Toor: 25)

In this way people will cross one station and another. They will be scattered like moths "The day on which men shall be as scattered moths". (Surah-al-Qare'ah : 4) And will flee from their own parents, brothers and children.

"They day on which a man shall run from his brother, and his mother and his father, and his spouse and his son".(Surah-al-Abasa: 34-36)

It will be a day when people will have no escape because they will be surrounded by the Angels from all sides.

"O assembly of the jinn and men! if you are able to pass through the regions of the heavens and the earth, then pass through" (Surah-ar-Rahman: 33).

"Man shall say on that day: Where to fly to". (Surah al-Qiyamah: 10) No way, none will be able to run away.

"By no means, there shall be no place of refuge. With your Lord alone shall on that day be the place of rest" (Surah-al-Qiyamah: 11,12)

There is no other way except to stand in front of the Almighty.

Then they will reach the station of questioning. Every one will ask their friends and relatives to give them some of their good deeds. A father will try to put an obligation on his son by saying that, "In the world I bore troubles to get comforts for you. I remained hungry but fed you, now at least give me one of your good deeds in turn". The son will reply, "O father! At this moment I am more helpless than you are". No one will pay any heed to anyone's requests. (Ma'ad)

(Ref:Manazile Aakhira(S.AQummi,+ read from Aqaid e Imamia-Sh Md Reza Muzaffar-urdu pg 401 to 411 )

## Aqaid Chapter 14

### LIFE AFTER DEATH -6- SCROLLS OF DEEDS (NAME A'AMAL)

Allah says in the Qur'an: "And when the books (of deeds) are spread". (Surah-at-Takweer: 10).

It is one of the important stages of the hereafter and belief in it is incumbent. It is stated in the Qur'an : "And most surely there are keepers over you, Kiraman katebeen, they know what you do". (Surah-al-Infitar: 10-12).

In another place the two Angels are also referred to as `Raqeeb` and `Ateed`. Whatever a man does, or sees, or even intends doing, is noticed and written down by these two Angels. Someone asked Imam (alayhissalam) as to how could `Kiraman-Katebeen` know of the intentions (niyyah) of people (to perform good or bad deeds), so as to record them.

The Imam (alayhissalam) replied that, "When a person intends doing a good deed, sweet fragrance emits from his mouth. The Angels smell this fragrance and come to know. Whereas when a person intends doing an evil deed, a foul odour emits from his mouth, and the Angels become aware".

If a person intends doing a good deed, one good deed is written down in his scrolls, and if he performs that intended deed, ten good deeds are written down. Whereas if a person intends doing an evil deed, the same is not written down in his scrolls till he actually performs it.

As written in the Qur'an: "Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall `be recompensed only with the like of it, and they shall not be dealt with unjustly." (Surah-al-An'aam : 161).

It is one of the countless mercies of Allah that when a person commits a sin, `Ateed` tries to enter it in his scrolls, but `Raqeeb` tells him to wait lest the person may feel ashamed and apologize for his act.

He does not record the deed for five or seven hours. And if within that period the person does not repent, Ateed says: "Verily he is shameless", and then records one evil deed in his scrolls.

It is stated in traditions (Ahadees) that every man has two scrolls of deeds, first in which are recorded all good and virtuous deeds, and second in which are recorded all bad and evil ones. All the acts of men are written in it, even to the extent that the air which he blows out of his mouth to lit a fire is also recorded.

"And everything they have done is in the writings, And everything small and big is written down". (Surah-al-Qamar 52,53)

Shaikh Sadooq relates in "E'eteqadatul Imamiyah", that once the commander of the faithful Ali (alayhissalam) passed by some youths who were busy in vain and useless gossip, and

were laughing. He (alayhissalam) said, "Why do you blacken your scrolls (of deeds) with such vain talks"?

They said, "O Master! are these also recorded"? Imam Ali (alayhissalam) replied, "Yes, and even the breath that you exhale. The reward of removing a thorn or a stone or a skin from the path of other people are also recorded. These small deeds too do not go wasted". (Ma'ad)

### "Come and read my Scrolls".

"Then as for him who is given his book in his right hand, he will say: Lo! read my book, Surely I knew that I shall meet my account. So he shall be in a life of pleasure, in a lofty position". (Surah-al-Haqqah : 19-22). A child who secures first rank in his school is so excited and happy, that he calls out to his friends "Come and see my result, that I have passed in the first rank". In the same manner, on the day of Qayamat, a believer (Mo' min) will be given his scrolls in his right hand, and he will call out in excitement: "Lo! come and read my book. My Prayers (Namaz), Fasts (Siyam), and other deeds are accepted by Allah. Come and have a look at them. Surely I knew that I shall meet my account. In the world I was always worried about what would be the outcome of my deeds on the day of Qayamat. Today my accounting is over'. So he shall be in a life of pleasure. Verily the person will be fortunate, and will remain in eternal bliss in Paradise. While the unfortunate child who has failed in his exams, passes through the narrow lanes hiding from people's sight with his head bowed down in shame. Sometimes he wishes that he had died, and sometimes pacifies himself. This will be the state of the evil-doers on that day. "And as for him who is given his book in his left hand he shall say: O would that my book had never been given to me, And I had not known what my account was, O would that it had made an end (of me), My wealth has a wailed me nothing". (Surah-al-Haqqah : 25-28)

"And as for him who is given his book behind his back, he shall call for perdition, and enter into burning fire". (Surah-al-Inshiqaq : 10-12)

The (sinner) person will be given his scrolls from behind, in a manner that his right hand will be tied with his neck, and his left hand will be stretched behind. The scrolls will then be given in his left hand and it will be said unto him "Read your scrolls". He will say, "How can I see what's behind so as to read". Then his neck will be twisted around. In some narratives it is stated that his neck will be turned around pulling him by the beard. And it will be said unto him, "Read your book, your own self is sufficient as a reckoner against you this day". (Bani Israeel : 14)

He will read his scrolls of deeds and cry out ""Sabbora" (perdition)

"Woe to us! What a book is this! It does not omit a small one nor a great one, but numbers them (all), and what they had done they shall find present (there), and your Lord does not deal unjustly with anyone". (Surah-al-Kahf : 49). (Ma'ad).

### Refusal to accept the Scrolls.

It is narrated that many people at that time will refuse to accept what is written in the scrolls., and will say, "O Allah! the deeds and actions written in these scrolls are surely not



ours"

Imam Ja'far-as-Sadiq (alayhissalam) says, that at that time Allah will bring forth the Angels (who wrote the scrolls) to testify. They will say, "O Allah! Verily these are Your own Angels and will testify in Your favour, while the reality is that we have not committed these acts", and they will swear upon it.

As said in the Qu'ran: "On the day that Allah will raise them up all, then they will swear to Him as they swear to you". (Surah-al-Mujadilah : 18)

And when their shamelessness reaches this stage, Allah will set a seal on their tongues, and their bodily parts will scream and testify against them. "On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned".(Surah al-Yaseen : 65).

In another place it is stated: "And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups. Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did". (Surah-al- Ha Meem Sajda : 19-20).

"And they shall say to their bodily components, "Why have you borne witness against us"? They shall reply, "Allah who makes everything speak has given us speech". (Surah-al-Ha Meem Sajda : 21). At that time they will be rendered speechless.

"Say, then Allah is the conclusive argument". (Surah al-An'am : 150) Their refusal (to accept their faults) at that time, will be the proof of their ignorance. For if they accept their faults, surely Allah would shower His mercy upon them and forgive.

It is narrated in "Anware No'maniyah", that when a person's deeds will be weighed, and his bad deeds will be more than his good ones, Allah will command His Angels to throw him into hell fire. When the Angels will be taking him, he will turn around and see. Allah will ask him, "Why do you look behind"? He will reply, "O my Lord! I had never expected that you would throw me to the flames." Allah will say, "O my Angels! I swear by my Honour and Grandeur, verily he in his life-time never ever thought of what he now says. But now when he claims to have thought so (of my mercy), I permit him to enter Paradise".

Shaikh Ayyashi narrates from Imam Ja'far-as-Sadiq (alayhissalam) that He said, that on the day of Qayamat every person will be given his scrolls (of deeds) and will be told to read it. At that time Allah will recollect the person's strength of sight, speech and movement, and he will say, "O regrets What has happened to my scrolls, for there is no big or small sin of mine which is not recorded in it". Shaikh Ibne Quwailah narrates from Imam Ja'far-as-Sadiq (alayhissalam) that He said, that whoever in the month of Ramazan goes for the Pilgrimage (Ziyarat) to the Shrine of Imam Husain (alayhissalam) or dies on the way while going there, then on the day of Qayamat there will be no accounting and reckoning for him, and he shall enter Paradise without fear or anxiety. Allamah Majlisi narrates from Imam Ali ar-Reza (alayhissalam) in `Tohfatus Saemeen' that He said, "Whoever comes to visit my grave from far and near, on the day of Qayamat We shall save him from three calamities: (1) We shall

give him refuge from the terrors of Qayamat, when the scrolls of good doers will be given in their right hands, and evil ones in their left hands, (2) He will be safe from the punishment at the Bridge (Pool) of Serat, (3) During weighing of scales We will help him".

It is written in 'Haqqul Yaqeen' that Husaini bin Sa'eed in 'Kitabuz Zohd' narrates from Imam Ja'far-as-Sadiq (alayhissalam) that He said, that when Allah will wish to take account of a believer (mo'min), He will give his scrolls (of deeds) in his right hand. And Allah Himself will take his accounting so that no one else may come to know about his affairs.

Allah will then ask him,

"O My valuable slave! Have you committed such and such acts also"? The believer will answer (in repentance), "Yes my Lord, I have committed them". Then Allah will say, "I have forgiven your sins and have replaced them with good deeds". People will look at him with awe in Paradise and exclaim : Glory be to Allah! Verily this person is free from all sins.

A narrator (rawi) asked Imam (alayhissalam) regarding Allah's words : "Then as to him who is given his book in his right hand, he shall be reckoned with by an easy reckoning, and shall go back to his people joyfully" (Surah-al-Inshiqaq : 7- 9), as to who are the relatives of the believer in Paradise. Imam (alayhissalam) replied, "His relatives will be the same as in this world, provided they be believers".

And when Allah will take account of the evil-doers, He shall do it in the open and in front of all those present in Qayamat. And Allah will end all correspondence with him, and give his scrolls in his left hand from behind. The person will cry out: O what a catastrophe! And he will fall head-long into hell. He will be the one who led a luxurious and careless life with his family in the world, and disbelieved in the hereafter. It is also a fact that in Qayamat Allah will tie the hands of the hypocrites (munafiqeen) and disbelievers behind their necks. And in the supplication (du'a) to be recited during Wuzu, these two punishments are described:

اللهم اعطني كتابي بيمينى والخلد فى الجنان بيسارى وحاسبى حسابا  
يسيرا اللهم لا تعطنى كتابى بشمالى ولا من وراء ظهري ولا تجعلها مغلولة الى عنقى واعوذ بك من مقطعات النيران

### Angels take the Scrolls to the Holy Prophet (S.A.W.S.) and the Holy Aimmah (alayhissalam)

The Angels first take the scrolls to the Holy Prophet (S.A.W.S.), and then to the Holy Imams (alayhissalam). Lastly the scrolls are handed over to Imam Mahdi (A.T.F.S.) for scrutiny. Imam (alayhissalam) looks at both (good as well as bad) scrolls, and asks for forgiveness from Allah for the sins of His Shi'ahs written in them. And those sins which can be written off are done so. Hence Imam (alayhissalam) tells His Shi'ahs, "Beware! when your scrolls come to me, your sins should be such that can be written off, and should not be such that cannot be corrected or forgiven". Then the scrolls are taken to the heavens.

As said in the Qur'an: "And say: Work, so Allah will see your work and (so will) His Apostle and the Believers (Holy Aimmah)" (Surah al -Bara'at: 105)

### WEIGHING SCALES (MEEZAN E AAMAL)

Every sect has interpreted the meaning of Meezan according to their own views. Some opine that the deeds shall literally be weighed. While some say that the deeds shall be given a physical form and then weighed. The good deeds shall be given a beautiful face, while the evil deeds an ugly one. Allamah Ne'matullah Jazaeri in "Anware No'maniyah" says, that according to trustworthy and consecutively transmitted reports it clearly proves that the deeds shall be given a physical form and then they shall be weighed. (Ehsanul Fawaed).

In some traditions it is related, that this deeds will be weighed with the weight of the deeds of the prophets and their successors. Hence in one ziyarat it is stated: "peace be on you, O the weighing scale" Here Imam Ali (alayhissalam) is referred to as the weighing scale. The prayers of all mankind will be weighed with the weight of the prayers of Imam Ali (alayhissalam). Imam Ja'far-as-Sadiq (alayhissalam) says, that the weighing scale (in which the prayer and deeds of men shall be weighed) are the prophets (Ambiya) and Their Successors (Awsiya). On the day of Qayamat our prayers will be compared with the prayers of Imam Ali (alayhissalam).

Whether the humility and Sincerity, which were present in the prayers of Imam Ali (alayhissalam) are found in our prayers or no. Our generosity, bravery, mercy and forgiveness are like His (alayhissalam) or no. Hence our deeds should not be contrary to His, so as not to turn away from the righteous scale (Ali A.S.) and turn towards His enemies Mu'awiya and Yazid, and walk on their paths. And our characters should not be like those who usurped the garden of fadak of Hazrat Zahra (alayhissalam). (maad)

Allah says in the Qur'an: "And the measuring out on that day they will be just, then as for him whose measure (of good deeds) is heavy, those are they who shall be successful. And as for him whose measure (of bad deeds) is light, those are they who have made their souls suffer loss because they disbelieved in our communications" (Surah al-Aaraf: 9-10)

In another place He says: "The terrible calamity what is the terrible calamity and what will make you comprehend what the terrible calamity is?

The day on which men will be as scattered moths, And the mountains shall be as loosened wool.

Then as for him whose measure of good deeds is heavy, he shall live a pleasant life. And as for him whose measure of good deeds is light, his abode shall be the abyss. And whose will make you know what it is? A burning fire." (Surah-al-Qare'ah: 111)

The best actions which help to increase the measure of good deeds in the scales in Qayamat, are sending salawat on Mohammad (S.A.W.S.) and his progeny, and good character. I state below some traditions on the importance of Salawat, and later some incidents of good character.

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

## Aqaid Chapter 15

### TAQIYYA

#### The Concept of Taqiyya

Taqiyya means to hide one's faith and not to let others know what you really believe. Islām allows us to do this if our lives are in danger or we fear others may harm us.

We know taqiyya is allowed in Islām because Allāh says in the Qur'ān:

{...} لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً  
*The faithful should not take the faithless for allies instead of the faithful, and whoever does that Allāh will have nothing to do with him, **except when you are wary of them out of caution.***

- Surah Aal-i Imrān, 3:28

The condition for taqiyya is that when we hide our faith it should not put the life of another Muslim in danger nor should it misguide others or put Islām in danger.

Some Sunni Muslims believe taqiyya was only allowed in the early days of Islām when Muslims were few and they were being tortured but now it is harām to practice taqiyya. Other Sunni Muslims believe taqiyya is still allowed but only with non-Muslims if a person is living in their midst and fears for his life.

The Shi'ahs on the other hand believe taqiyya can be practiced even today. The condition is not whether it is practiced against another Muslim or non-Muslim. The condition is that as long as Islām is not harmed and another person's life is not in danger, then it is wājib to save your life even if you have to lie and hide your true faith.

Some Sunni Muslims accuse the Shi'ah Muslims of hypocrisy because they practice taqiyya against them (Sunni Muslims). But what we have to realize is that over the last 1400 years of Muslim history, the Shi'ah have always been persecuted, tortured and killed by the ruling Banu Umayya and Banu Abbās rulers and the Shi'ah had to hide their faith and love for the Ahl al-Bayt (alayhissalam) in order to save their lives. Even today, there are sects such as the Wahābbi who teach their followers that it is good to kill the Shi'ah.

Our Imāms therefore taught us to be wise: when Islām is in danger then you should even sacrifice your life. But when there is nothing to be gained, then it is foolish to put yourself in harm's way and risk your life. Instead, we should hide our faith, which is the meaning of taqiyya.

The famous Sunni scholar at-Tabari defined taqiyya as, ‘to say with the tongue (against what one believes) while the heart rests comfortably in faith (*imān*). As long as one does not believe what one says and it is only out of fear of people, but the heart rests in faith, then there is no harm and he has not committed a sin.’<sup>1</sup>

### **Difference from Nifāq**

Those who accuse the Shi’ah of hiding their true faith and beliefs say the Shi’ahs are being hypocrites (*munafiqeen*) by practising taqiyya because they are saying and doing things other than what is in their hearts.

However nothing is further from the truth. Taqiyya is actually the exact opposite of Nifāq (*hypocrisy*).

A hypocrite (*munāfiq*) *pretends to follow the right path* but in his heart he believes in the wrong things and *he pretends to have faith only to cheat others* and take wrong advantage of them.

A person who practices taqiyya *pretends to follow the wrong path* but in his heart he believes in the truth and *he pretends only out of fear* and to preserve his or her life.

In other words the Shi’ah are not allowed to practice taqiyya unless they fear for their safety. But if they are in danger, then naturally who the person threatening them should not matter, whether it a non-Muslim or a Muslim who believes it is lawful to harm or kill Shi’ahs.

Furthermore, some well known Sunni scholars have also supported the belief in Taqiyya (references excluded from here due to space)

Imām Ja’far as-Sādiq (‘a) said, ‘Rasulullāh (sallallah alayhe wa aalehi wasallam) used to say: “He that has no taqiyya has no religion (deen).”’

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<sup>1</sup> Tabari, *Jām’i al-Bayān*, 3:28

# AKHLAQ-M08

Diniyat Classes Muscat (DCM) (BOYS)

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## Akhlaq Chapter 01

### WAJH E TAKHLEEQ{REASON FOR CREATION}

Beshumaar ayaat aur kaseer ahadees se zahir o wazeh hai ke khaaliq e aalam ne zameen o aasmaan, arsh o kursi aur jamee makhlooqat ko nahi paida kia magar sirf ibaadat ke waste, aur bagair maarifat ibaadat bekaar hai.

#### Maarifat e Bari Ta'ala:

Imam Ali (alayhissalaam): Awwale ibaadat (e khuda) us ki marefat aur shanakht hai...  
Tamam ibadaat main sabse pehli aur zaroori shai maarifat e Ilahi hai. Jis par tamaam ibadain dependant hain. Aur agar imaan na ho to tamam ibadain abas{bekar} hain  
Aur ibaadat ke waste kuch aur bhi sharait hain jo rooh e ibadat hain maslan khuzu o khushu aur huzoor e qalb. Hazrat Ameerul momineen (alayhissalam) jab namaz ke lie tashreef lejaate to aapke pairon me larza aur jism me ra'sha paida hojaata tha

#### Mafhoom e Dunya:

Rasool e Khuda (sallallahu alayhe wa aalehi wasallam): Dunya ki misaal aik us darakht kii si hai jis ke saye me kuch dair musaafir araam kare aur chala jaye.  
Ameerul momineen aik hadees me farmaate hai ke ...aqalmad wo hai jo fani ko fani aur baqi ko baqi samjhe, dunya e fani ko tark karo kyunke mohabbat e dunya insaan ko khuda se ghafil aur zaleel banadeti hai.

Imam Mohammed Baqir (alayhissalam) ne farmaya: " Jo harees e duniya hai uski misaal reshama ke keere ki tarha hai jis qadr reshama ziada hota jayega ussi qadr qaid o band barhti chali jayegi jab tak mar na jaye rihaai mushkil hojaegi. Yad rakh jab pesh e parwardigar hazri hogi to 4 cheezon ka tujhse sawaal hoga:

- 1). Jawaani kis kaam main guzari? 2). Umar kis kaam main sarf kar di? 3). Maal kahan se haasil kia?
- 4). Maal kahan kharch kia?.Lehaaza jawaabat ki tayyari karo

#### Bad anjaami e dunya:

Rasool e Khuda ne farmaya : " Ye dunya ek wo lazeez giza hai jo ziada khaai jaye to dard e shikam ka baais banti hai".

#### (Tark e) Dunya ka meaning:

Logon ne dunya ke jo mana samjhe hain wo bilkul ghalat hain. Tark e dunya ke mana ya nahi hain ke dunya ko bura samajh kar isko bilkul chor diya jaye aur dunya ko dushman qaraar diya jaye. Balke arzu e maut karna aur maut ki dua maangna mazmoom hai aur kufraan e nemat e ilahi hai.

Hazrat Imam Zain ul Abideen (alayhissalam) apni dua main farmate hain: " Khudawanda! Mujhe umar ata farma, taake main apni umar ko teri ita'at main sarf kar sakun aur agar ye umar shaitani kaamon main sarf ho to jald az jald qabz e rooh farma, taake tere azaab ka mustahiq na hojaun".

Imam Ali (alayhissalam) ne farmaya : “.....Isi tarha maal o mata e dunya hai jo bilkulliya qabil e mazammat nahi. Maal e duniya sirf wo qabil e mazammat hai jo aadmi ko Khuda se gaafil bana de. Magar wo maal o daulat jo raah e Khuda main sarf ho aur aakhirat bakhair ka haqdaar bana de wo mamduh tareen daulat hai.

Mukhtasir ye ke har wo cheez jo Khuda aur Aakhirat se baaz rakhe wo duniya hai aur jo cheez qurb e Ilahi aur sawaab e aakhirat ki baais ho, wo aakhirat hai.

Hazrat Imam Jafar Sadiq (alayhissalam) ka irshad hai ke zuhud usko nahi kehte ke apni daulat ko zaya kar dia jaye ya halal ko apne upar haraam qarar de dia jaaye balke zuhud ye hai ke apni daulat se ziada ehtmaad tera Khuda par ho.

{Ref: Aynulhayat by Allama Majlisi- pg 26,28,55,358,360,404,406}

**M08 (changed in urdu transliteration) 2011-2012**



## Akhlaq Chapter 02

### JIHAAD E NAFS

Imam Ali (alayhessalaam ):

**“ Struggle against your [lower] self and call it to account the way a partner would hold his partner accountable, and demand from it the right of Allah the way an adversary would demand from his foe, for verily the most felicitous of people is the one who undertakes to hold his self to account.”<sup>1</sup>**

#### What is Jihaaad e Nafs

Jihad al-nafs is the struggle against evil ideas, desires and powers of lust, anger, and insatiable imagination, placing all of them under the dictates of reason and faith in obedience to God's commands, and finally, purging all satanic ideas and influences from one's soul.

Islamic ethical teachings indicate that the one who succeeds in this struggle can rise above and beyond the level of angels, and one who fails in this struggle will descend to a level lower than the level of animals, and may even be grouped among the legions of the devil.<sup>2</sup>

#### The Major Jihaad:

This struggle is considered as the major struggle (al-jihad al-akbar) as it is much more difficult than fighting in the battlefield.

Imam Ja'far al-Sadiq (alayhissalam) said: “The Prophet (sallallahu alayhe wa aalehi wasallam) of God dispatched a contingent of the army (to the battlefield). Upon their (successful) return, he (sallallahu alayhe wa aalehi wasallam) said: ‘Blessed are those who have performed the minor *jihad* and have yet to perform the major *jihad*.’ When asked, ‘What is the major *jihad*?’ the Prophet (sallallahu alayhe wa aalehi wasallam) replied: ‘The *jihad* of the self (struggle against self)’”. [Al-Majlisi, *Bihar al-Anwar*, vol. 19, p. 182, hadith no. 31]<sup>3</sup>

#### Will Power:

In the world around us, we are always exposed to objects which are dangerous, drugs, alcohol, pornography. If we were to yield (give in) to these temptations, we would ruin our lives.

To have will power means to be able to keep yourself from all these bad habits, from simple points such as sleeping in late to behaviour which is much worse, such as not offering our prayers on time, or even not offering them at all!!

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1 Ghurar Ul Hukam. جاهِدْ نَفْسَكَ عَلَى طَاعَةِ اللَّهِ مُجَاهِدَةَ الْعَدُوِّ عَدُوَّهُ، وَغَالِبِهَا مُغَالِبَةَ الصَّدِّ ضِدَّهُ، فَإِنَّ أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ.

2 <https://www.al-islam.org/articles/merits-soul-struggle-against-self-jihad-al-nafs>

3 <https://www.al-islam.org/articles/merits-soul-struggle-against-self-jihad-al-nafs>

The whole month of Ramadhan is an exercise of will power. The easiest thing in the month of Ramadhan is NOT to eat food. It is very easy to fast, compared to what else we must accomplish. We must control ourselves from looking, listening to things which are Haraam. We must control our tempers, and our language. At the end of the month, we would have conquered that voice inside us which invites us towards evil. The voice of our nafs.

Once, the Prophet (sallallahu alayhe wa aalehi wasallam) was asked, don't you have a voice inside you (DESIRE) which tells you to do evil ? And he replied, Yes I do ! But I keep it locked up.

It was not with chains of metal that the nafs was tied up, but with the fetters of will power. This shows that the most powerful weapon against evil, is what Islam teaches us to use and develop, the will power.

### **Reward for Jihaad e nafs**

Ameerul Momineen (alayhessalam):

-Verily the one who struggles with his [lower] self, in obedience to Allah and against disobedience to Him, has the status of a virtuous martyr in the sight of Allah.

4. إِنَّ الْمُجَاهِدَ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ وَعَنْ مَعَاصِيهِ، عِنْدَ اللَّهِ سُبْحَانَهُ بِمَنْزِلَةِ بَرِّ شَهِيدٍ.

-Struggle against your vain desires, overcome your anger and resist your bad habits, [by this] your soul will become pure, your intellect will become perfect and the reward of your Lord will be complete.

5. جَاهِدْ شَهْوَتَكَ، وَغَالِبْ غَضَبَكَ، وَخَالِفْ سُوءَ عَادَتِكَ، تَزَكُّ نَفْسُكَ، وَيَكْمُلُ عَقْلُكَ، وَتَسْتَكْمِلُ ثَوَابَ رَبِّكَ.

### **Anecdote: Mukhaalefat e Nafs Ki Wajah Say Kaafir ko Islam ki Doulat Naseeb Huyi**

Baghdad ke bazaar may ek kaafir pahucha. Log uskay gird jamaa ho gaye. Who logo ko unki niyyat ka haal sunaata aur jo kuch unkay gharo may hota who bhi unhay batlata tha.

Kisi nay Imam Musa Kaazim a.s. ko is maajray say aagaah kiya to aap nay aam libaas pehna aur bazaar may pahuch gaye.

Aap nay apnay ek saathi say kahaa kay tum apnay dil may koyi niyyat rakh kar us ka koyi sawaal karo.

Aap kay saathi nay dil may niyyat ki aur poocha kay bataao kay meray dil may kya hai to kaafir nay usi waqt bilkul sahi sahi bata diya.

Imam Musa Kaazim a.s. us kaafir ko alaahidaa le gaye aur farmaaya ,

“ Tum nay yeh maqaam kaisay haasil kar liya jab kay yeh cheez to nabuwat ka ek jazu hai.

Kaafir nay kaha mainay nafs ki mukhaalifat kar kay yeh maqaam paaya hai.

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4 Ghurar Ul Hukam

5 Ghurar Ul Hukam

Imam a.s. nay farmaaya kay kya tunay nafs kay saamnay kabhi Islam ko bhi pesh kiya hai?

Us nay kaha, “ Ji haa mera nafs Islam ko tasleem karnay par aamaada nahi hai.

Aap nay farmaaya, “Jab tum nay humsha nafs ki mukhaalifat ki hai phir kya wajah hai ki is mas-alay may nafs ka kehna maan liya? Tumhay is masale may bhi nafs ki mukhalifat karni chahiye.

Is nukte par us nay kuch der tak gour kiya phir musalmaan ho gaya aur who ek achcha musalmaan saabit hua.

Islam laanay kay baad who kabhi kabhaar Imam Musa Kaazim a.s. ki khidmat may haazir hota tha. Ek din kisi nay us say poocha mujhay meri niyyat ka haal sunaao.

Us nay jitni bhi gour o fikr ki us shakhs ki niyyat kay haal say waaqif na ho saka.

Phir us nay Imam a.s. say poocha kay moula mai jab tak kaafir tha mai itna roshan zameer tha kay logo ki niyyat ka haal bhi jaan leta tha lekin jab say musalmaan hua hu mujh say meri roshni chin gayi hai. Aakhir is ki wajah kya hai?

Imam a.s. nay farmaya, Allah taala har shakhs ko us ki mehnat ka usay samara zarur deta hai.

Jab tu kaafir tha to mukhaalifate nafs ka samar Allah taala tujhay isi duniya may de deta tha aur aakherat may tera koyi hissa na tha

aur jabki tu musalmaan ho gaya to tera ajar Allah kay paas mehfooz hai. Who tujhay aakherat may is ka ajar zarur dega. Isi liye us nay duniya may tujhay ajar e duniya chod diya hai. 6

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6 (Ref. Pande tareekh #2-pg239)

## **Akhlaq Chapter 03**

### THE IMPORTANCE OF RELIGIOUS EDUCATION AND ADVICES ON HOW TO ACHIEVE IT

#### **Importance:**

The performance of obligatory deeds and desistance from “Haram’ deed mainly depends on obtaining religious education. Besides, to obtain religious education is a matter of great importance, honour and prestige.....

#### **Importance in Quran:**

....Sur-e-Iqra’ was the first sura to be sent. In this sura, Allah has declared that after creating man, he was taught everything. Thus, after the blessing of life, blessing of education is mentioned. This proves that education is the best blessing of the whole world. The biggest honour that Allah has bestowed on man is that from ‘Alaq’ (clot of blood), he rose him to the exalted position of a learned person.

It is stated in ‘Sur-e-Zumar’: Can an educated and illiterate be equal? Never. Only an intelligent person can understand that the position of an educated is far superior to that of an illiterate.

#### **Importance in Ahadees:**

Abdulla Bin Maymun Kaddah, through Hazrat Imam Jafar Sadiq (alayhissalam) has narrated a tradition of the Holy Prophet (s.a.w.a.) :

One who walks on the path of religion, Allah guides him to the path of paradise, the angels spread their wings below his feet. All living beings in heaven and earth including fishes in ocean, pray for him, The status of an ‘Abid’ as compared to an ‘Alim’ is that of stars as compared to full moon.....

Alims are the inheritors of the prophet. Prophets do not leave dirham-dinar as legacy, their legacy is education. One who inherits this, he has obtained a lot.

Asbagh bin Nabata has narrated from Amirul Momeneen Hazrat Ali (alayhissalam) that:

Obtain ilm:

- It’s learning is a pious deed
- discussion is its rosary (Tasbih),
- Argument is its jehad and
- Teaching is its sadqa.

Through education one can understand Haram-Halal. You can obtain paradise through education. Education is a friend in loneliness, helper in loneliness, mental peace in war. Allah has made some people ‘leaders of good deeds` by education. Look at their good deeds and follow them. Education is the life of the heart, light of the eye, strength of the body and destination of pious people. Through education, you obey Allah’s orders, you can understand

the exalted position of Allah and his oneness. Through education, you realize the importance of kindness, Halal and Haram. Education is Imam (leader) of intelligence.....

(Beharul Anwar, p. 54)

### **Obtaining knowledge is more compulsory than obtaining wealth**

Abu Ishaq has cited the following words of Hazrat Ali (alayhissalam): O people! The completion of religion is to obtain knowledge and to act on it. It is more compulsory to obtain knowledge than to obtain wealth. The quantity of wealth is destined. Allah, the Just, has taken the responsibility of its distribution and He will fulfill His promise. Ilm is preserved by Aalims and you have to obtain it. So obtain ilm as ordered by Allah.

(Usul-e-Kafi-1, p. 30)

### **No KHAIR for those who do not obtain religious knowledge:**

The Holy Prophet (s.a.w.a.) has said : In life, Khair (betterment) is only for two types of people:

The Alim who is obeyed and

a person who listens carefully and obtains knowledge (Ilm)

(Usul-e-Kafi-1, p. 33)

Imam Jafar-e-Sadiq (alayhissalam) told Bashir Dahan : There is no betterment for those of my companions who do not obtain religious education. Bashir! Remember, a person who does not learn Fiqh is dependant on others' Ilm and people will lead him astray because of his ignorance.....

(Usul-e-Kafi-1, p. 33)

Besides these, there are innumerable traditions, which are cited in the books of Ahadis (traditions).

### **A word of Advice regarding religious knowledge and love of this world**

(Agha Mamqani in his will says:)

So my son, beware! Don't let this big blessing, great status and source of much 'sawab' slip from your hands. Beware, in your anxiety for worldly wealth, don't neglect religious education.

Son, be contended. Don't go after the show and splendor of the world. This world has not appreciated the worth and dignity of the grandson of the Holy Prophet (s.a.w.a.) Hazrat Imam Hussein (alayhissalam), then who are you? This world gave importance to Yazid over Imam Husain (alayhissalam). Don't fall in love with this unfaithful and double-crossing world. It is against intelligence. Philosophers like Ibn-e-Sina have strongly opposed it.

Son, don't be disappointed with all the trials and tribulations which you have to suffer in obtaining ilm. Do your work. Remember, this world is a house of misery and troubles. It is useless to search for happiness and ease in this world. If this world gets attracted towards

you, then it will push you further from the next world, take you away from piety and get you entangled in useless talk and deception. It will put all its burden on you by distracting you. One who desires this world will always be in distress. His condition will always be like hell, which is always shouting 'Hal Min Mazid'. Its stomach is never full. There is always one way to escape from it - fall in love with the next world. Then there will be neither uneasiness, nor misery nor sadness.

But yes, remember, by rejecting this world, it does not mean that you should give away all you have, cut off relations with everybody and become a 'sufi'. The shariat does not like this at all.

'Rejecting this world' means not to fall in love with this world, not to get carried away by its pleasure. It means to have faith in Allah in whatever you get and be happy in Allah's will.

On this subject, there is a reference in the 'Sahih' of Abdulla bin Yasur. A man said to Hazrat Imam Jafar-e-Sadiq (alayhissalam): I loved this world. I hope I get it. Imam said: You love it so much? What will you do if you get it? The man replied: I will use it for my benefit as well as for the benefit of my children, I will do charity in the way of Allah, I will perform Haj and Umra. The Imam replied: This is not the love of this world but this the love of the next world.

(Waselush-shia-2, p. 530)

It is stated by hammad through Hazrat Imam Jafar-e-Sadiq (alayhissalam) that when Allah wishes to bless any body He gives him religious education.

(Usul-e-kafi-1, p. 32)

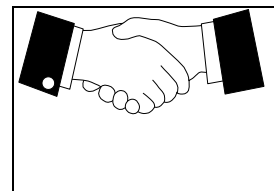
(Excerpts from 'The Will of Aayattullah Sheikh ABDULLAH AL-MAMQANI')

## Akhlaq Chapter 04

### RECONCILING PEOPLE

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

*“The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive Mercy.” [The Holy Qur’an, al-Hujurat 49:10]*



Reconciling people means to bring two people, or groups back together after some incident has cause them to split or quarrel.

It is the duty of every Muslim to try and make peace between two parties which are known to him. Allah says in Qur'an

**49:10: The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear God, that you may receive Mercy.**

If a person can make peace between two parties at not cost to himself, but does not, then he is held answerable for not taking action.

If someone harms you, then you are entitled to harm them back to an equal degree, **BUT** it is better on your part to show your Akhlaq, to set an example, and forgive. This is also explained to us, where Allah says,

**42:40: The recompense for an injury is an injury equal thereto (in degree): BUT if a person forgives and makes reconciliation, His reward is due from God: for (God) loves not those who do wrong.**

Imam Ali (alayhissalam) also explains that to bring together two parties is also regarded as charity.

**"Reconciliation between two parties is the best kind of charity".**

There is a limit to reconciliation. Although Islam is a peaceful religion, it is not idle.

If there is someone who breaks the Shari'a of Islam, and breaks the rights of others, then this is the crime of Haqq-un-naas, and for this, action should be taken.

**49:9: If two parties among the Believers fall into a quarrel make you peace between them: but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of God; but if it complies, then make peace between them with justice, and be fair: for God loves those who are fair (and just).**

## Akhlaq Chapter 05

### RIGHTS OF MOMIN BROTHERS

*Imam Sadiq(alayhissalaam) farmatay hain : khuda ki is se behtar ibadat nai ke momin ka haq ada kya jaye .*

*momin ka dosray momin par kya haq hai? maomeen ki ahadees ke khazanay uski wazahat aur tafseel se bharay parre hain. un mein se kuch ka mukhtasir tazkira yahan kya gaya hai .*

#### Momin ke huqooq :

- **momin ke liye fikarmand aur iska khair khwah hona .**

*Imam Baqir(alayhissalaam):“momin aik dosray ke liye bhai hain jaisay aik maa baap se agar un mein se kisi aik ki rag par takleef ho to dosaron ko chahiye ke uski wajah se baidar rahen .”*

*Imam Sadiq(alayhissalaam) : “sab se asaan haq mard e muslim ka yeh hai ke tu is ke liye dost rakh har is cheez ko jo apne liye dost rakhay aur bura samjhay is cheez ko jis ko apne liye bura samjhay”*

- **momin se mohabbat aur uska ehtram o Ikram karna**
- **momin ke sath neki karna:**
  - is ki zaroorat poori karna aur is ki mushkil dur karna,

*Imam Baqir(alayhissalaam) : “momin ka haq momin bhai par yeh hai ke agar bhooka ho to sair kare barhena ho to libaas pahnaye. is ki museebat dur kare is ka karz ada kare agar marjaye to is ke ghar walon ki is ka janasheen ban kar kher khabar le.”*

*Imam Sadiq(alayhissalaam) ne huqooq momin bayan karte hue farmaya ke –“apne nafs, – apne maal, apni zabaan, –apne haath aur apne paiir se is ki madad kare. Aur yahan taq farmaya ke : agar tumhara nokar ho aur is ke paas koi nokar na ho to lazim hai ke –apne is bhai ke paas is nokar ko bhaj do ke woh is ke kapray dhoay aur is ka khana pakaye aur is ka farsh bichaya .”*

*sath yeh bhi farmaya ke : “agar is ki koi zaroorat maloom ho to to is ko poora karne mein jaldi kare aur is ko sawal karne par majaboor na kare .”*

*Imam Raza(alayhissalaam) : “jo koi bhi kisi momin ki koi mushkil ya gham Bar taraf kare khudawand Mutaal roz qayamat is ke dil se gham bar taraf kare ga.”*

*Imam kazim(alayhissalaam) ne farmaya :” jis ke paas is ka momin bhai baaz halaat mein taalib pana ho aur woh bawajood qudrat usay pana na day to woh Wilayat e khuda se kharij ho jata hai .”*

- is ki hifazat aur rahnumai karna,
- is ki ghair mojudgi mein is ke maal aur ghar walon ka khayaal rakhna.
- 
- **momineen ke sath ache ta'alluqaat qaim rakhna**



Imam Sadiq(alayhissalaam) : *“musalman par musalman bhai ka yeh haq hai ke jab is se miley to salam kare aur jab woh bemaar ho to ayadat kare aur jab woh ghar se dur ho to uskay liye taalib e kher ho aur jab woh cheenkay to uskay liye alhamdulillah kahe aur jab woh bulaye to is ke paas aeye, marjaye to mushai’at e janaza kare .”*

Imam Sadiq(alayhissalaam) rasool ﷺ se naqal karte hain ke : *“musalman ka farz hai ke jab safar ka iradah kare to –apne bhaiyon ko aagah kare aur bhaiyon ka farz hai ke jab woh aeye to is se milnay ayen .”*

- **momin ki ziyarat kare, khushnodi khuda ki khatir .**

Imam Baqir(alayhissalaam) o Imam Sadiq(alayhissalaam) farmatay hain ke : *“jab koi momin –apne momin bhai ki ziyarat ko nikalta hai uska haq pehchan kar to Allah is ke har qadam par aik hasana likhta hai aur aik gunah mehwa karta hai aur aik darja buland karta hai aur jab woh daqqul baab karta hai to is ke liye aasman ke darwazay khul jatay hain”*

doosri janib Imam Sadiq(alayhissalaam) ne farmaya : *“agar aik momin dosray momin se milna pasand na kare to is ke aur jannat ke darmain sattar diivaaren haail hon gi aur har deewar aik hazaar saal ki masafat ke barabar mouti hogi aur aik ka faasla doosri se hazaar sala raah ki masafat par hoga .”*

Imam Sadiq(alayhissalaam) : ( momin se ) *“uff na kahe warna unkay darmain se rishta e Wilayat munqate hojaye ga aur dono mein se jo koi yeh kahe ga ke to mera dushman hai to woh kufar kare ga aur agar is pay tohmat lagaye ga to is ke dil mein imaan is terhan ghul jaye ga jaisay namak pani mein .”*

- **momin ke sath burai na karna;**

- Zulm na kare,
- Dhoka na day,
- is par tohmat na lagaye,
- Is ki gheebat na kare,
- Is ki takzib na kare,
- is se hasad na kare,
- Wa’da khilaafi na kare.

- **momin ke mar jaane ke baad;**

- is ke ghar walon ki kher khabar le,
- is ke janazay mein shareek ho,
- is ki qabar ki ziyarat kare.

### **Aik waqea :**

Abaan bin taghlab se marwi hai ke mein hazrat abbu abduallah ke sath tuwaf kar raha tha ke mera aik saathi aaya aur mujhe sath aik zaroorat se le jana chaah is ne isharay se mujhe bulaya mein ne hazrat abbu abduallah ko chore kar jana bura samgha mein tuwaf mein mashgool tha ke is ne phir ishara kya .

hazrat ne dekh liya aur farmaya. ae Abaan kya yeh tujhe bulaa raha hai mein ne kaha jee haan farmaya yeh kon hai mein ne kaha mera saathi hai farmaya kya yeh bhi is aqeday ka hai jis ka to hai. mein ne kaha jee haan.

farmaya is ke paas ja mein ne kaha kya tuwaf qata kardoon farmaya haan, mein ne kaha agarchay tuwaf wajib ho farmaya haan. pas mein chala gaya. . . .

## Akhlaq Chapter 06

### QARDH E HASANAH

This means to give a loan to those who require aid.

In Islam, there is a duty and a unity which should bind all Muslims, this duty should be so strong that material goods should be put aside to fulfil it.

If there is a person who has had the ability to be successful and has made a good and profitable business, then he should thank Allah for the opportunities which made him successful.

This thanks should not be just in prayers or in words, but in action. The best thanks to Allah, is by performing something which helps other human beings, because Allah is above any needs.

#### **Reward:**

Imam Sadiq (alayhissalaam) has said:

مَكْتُوبٌ عَلَىٰ بَابِ الْجَنَّةِ الصَّدَقَةُ بِعَشْرَةٍ وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ

"It is written upon the door of Paradise: The reward for (giving) charity is ten times and that of (extending) loans is eighteen times" ( Jaame' Al-Sa'adaat, vol. 2, pg. 159.)

#### **Refusing loan to a Momin:**

Since Allah has given you opportunities to be successful, you should go out of your way to provide opportunities for others.

If someone comes to you and asks you for financial or other aid, it becomes your duty to help him. You should lend him the required amount if you have the means, and give him further assistance.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) said: "He whom is referred to by his Muslim brother (to borrow) but he does not give him loan, Allah will forbid him entering Paradise on the Day when the righteous will be recompensed."

Bihar-ul-Anwar, vol. 76, p. 369

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) said: "The one from whom his brother Muslim needs borrowing but he does not give him loan, Allah prohibits him entering Paradise on the Day when the righteous will be recompensed."

Bihar-ul-Anwar, vol. 76, p. 367

#### **Duty of the debtor:**

However, this duty is mutual. The facility of Qardh e Hasanah is provided by Islam so that the community as a whole can develop and prosper, while at the same time become more united. Thus, the one who borrows the money should have the intention to pay it back as quickly as he possibly can, and should not delay. If he misuses the facility, then he is taking advantage of the system, and will cause difficulties for others.

On the night of his ascension, one of the scenes that the Holy Prophet (peace be upon him and his holy progeny) witnessed was of a person, who was attempting to pick up a bundle of firewood. Despite trying, when he would be unable to do so, more firewood would be added to the bundle!

The Holy Prophet (peace be upon him and his holy progeny) asked Jibraeel: *Who is this person?* Jibraeel replied: *This person was in debt and desired to repay it but could not do so, and so he took another loan, making further additions to burden of his debts.* *Namunah-e-Ma'arif*, vol. 5, pg. 253; *L'aali al-Akhbaar*.

### **Granting respite to the debtor:**

Imam Sadiq (peace be upon him) has stated: One who desires that God shelters him on the Day when there shall be no shelter save His, should either grant respite to one, who owes money to him or relinquish the money that is owed to him.

Once on an extremely hot day, the Holy Prophet (peace be upon him and his holy progeny), while sheltering himself from the sun by means of his hands said: Who is it that desires to be sheltered from the intense heat of Hell? He repeated this sentence three times and on all the three occasions the people said: We, O' Prophet of God!

He (peace be upon him and his holy progeny) then said: One, who grants respite (in the repayment of debt) to his debtor or relinquishes the money that is owned to him by an indigent person (shall be sheltered from the severe heat of Hell). (*I'Im-e-Akhlaaq-e-Islami*, vol. 2, pg. 214.

### **Conquering vices through qarz e hasana**

There is a saying that a man will manage to find sleep at night even though a relative may have died the previous day, but the day he has lost his money, he will never sleep.

This highlights particular vices which exist in a man's heart, greed and selfishness. If a man is able to lend a substantial amount of money, without any profit in return for himself, then he has conquered both these vices.

He has conquered the **SELFISHNESS** by letting the money out of his hands, to give others the chance of becoming successful.

He has also conquered the **GREED** because he knows he will earn no profit on the money, because to charge interest is Haraam.

We must always help our community and people at large, if we stop to ponder for a moment, tomorrow we will not be on this earth any more, but our book of deeds will remain open. If we leave behind us people who will remember us for helping them, we will still gain blessings. If on the other hand, the only memory that people have of us is our meanness, then on the day of Judgement, what will be the use of all our wealth and riches?

## Akhlaq Chapter 07

### HUSN-E DHAN AND SU-E' DHAN

#### Definitions:

These two words, which are antonyms, refer to opinion you have about others. People are of two types, those who always think bad of others, and those who try and think the best about others.

**Husn-e dhan** means to have a good opinion about other people. Not to assume the worst about them, not to suspect their actions.

If a person assumes the worst of people's actions, then this is **Su-e' dhan**, and is a very bad habit. It leads to Fitnah and Fasaad, and other terrible deeds.

إِنَّ اللَّهَ حَرَّمَ عَلَى الْمُسْلِمِ دَمَهُ وَ مَالَهُ وَ عِرْضَهُ وَ أَنْ يَظُنَّ بِهِ سُوءَ الظَّنِّ

*“Certainly Allah has made sacred the blood, property and respect of a Muslim (from another Muslim) and he must not even entertain bad thoughts (about the other Muslim).”* (Al-Mahajjat al-Baydha, Volume 5, Page 268.)

#### Examples :

If for example, a person stands up and gives a few thousand pounds to a charity, I can think in two ways. Either I can think that this person has pride is just showing off all his money, or I can think that this person is sincere, and is setting an example for others to follow.

If you see a Muslim talking with a girl who is Na-Mahram, and you then assume that he is having a date, or is of loose morals, then you have already dented his reputation in your eyes.

#### Negative effects of su' e zann:

If you tell others your opinion, you have committed Fitnah and Fasaad. You should give the benefit of the doubt. Even if such suspicions turn out to be true, who are you to spread other peoples' faults, when Allah has covered yours.

Suspicion is especially harmful within families. We see so much family conflict because of suspicion. A wife or husband may be too suspicious of each other about issues such as money or extended family relationships, and this can cause a lot of marital conflict.

#### Positive effects of Husn e zann:

Imam 'Ali (alayhissalam) says that avoiding suspicion benefits us more than anyone else because it leads to calmness and tranquillity of the heart.

*“Interpreting things positively (Īusnul Āann) leads to peace of mind”* (v Beharul-Anwaar vol.74 p.191)

#### Guarding against su' e zan: MAKING EXCUSES FOR OTHERS

When we see someone in a situation that looks suspicious, we must try to make as many

excuses for

them as possible and try to find as many justifications as possible. The Ahlul Bayt (alayhissalam) tell us:

“Interpret the action of your brother in the best way possible until it becomes very clear that he is going the wrong thing, and do not interpret a word that comes from your brother negatively”.( Mizanul-Hikmah vol.4 p.1784]7

### **Not all Suspicions are bad**

However, when it comes to the enemies of Islam, we should not be naïve, and we should have reasonable suspicions about them so that they cannot harm us.

Therefore trusting everyone without discriminating between those who love us and those who want to harm us is also wrong.

### **Quran regarding su' e zann**

Qur'an (49:12) explains to us that we should avoid suspicion of others, since in some cases it can be a sin. This is true if ONE starts going and spreading rumours.

*Avoid suspicion as much (as possible): for suspicion in some cases is a sin*

In conclusion, always give someone else the benefit of the doubt.

### **Homework:**

1. Give an example of a situation where suspiciousness can be harmful and MUST be avoided, and explain how it must be avoided

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7 NOTE: DIFFERENTIATE BETWEEN HUSN-E-ZUN AND TRUSTING SOMEONE BLINDLY

## Akhlaq Chapter 08

### KADHMUL GAIZ

Kadhmul Gaiz means to swallow anger, to forgive others.

It is similar to forbearance but refers specifically to when you have been wronged, and is one of the most commendable acts in Islam.

This does not mean that you let people crook you left right and centre and then forgive them! It applies to those whom you have power over, or those who repent or have done the deed without intention.

Anger is a bitter pill to swallow, and is only managed with a **strong will power**. This can be seen by the following sayings of the Prophet (sallallahu alayhe wa aalehi wasallam),

*"The strongest of you is he who overpowers himself when enraged and the most forbearing of you is the one who forgives when having overpowered his enemy."*

*"Do you consider the intense strength as being in the lifting of (a heavy) stone whereas in fact it is in overpowering oneself when filled with anger".*

#### Condemnation of anger:

Imam Ja'far al-Sadiq (alayhissalam) said: "Anger is the key (that opens the door) to all kinds of vices." [Al-Kulayni, *al-Kafi*, vol. 2, p. 303, hadith # 3]

It is narrated from Imam al-Sadiq (alayhissalam) that he heard his father Imam al-Baqir (alayhissalam), as saying: "A bedouin came to the Prophet (sallallahu alayhe wa aalehi wasallam) and said: 'I live in the desert. Teach me the essence of wisdom.' Thereupon the Prophet (sallallahu alayhe wa aalehi wasallam) said to him: 'I command you not to get angry'. After repeating his question thrice (and hearing the same reply from the Prophet every time) the bedouin said to himself: 'After this I will not ask any question, since the Apostle of God (sallallahu alayhe wa aalehi wasallam) does not command anything but good'." Imam al-Sadiq (alayhissalam) says: "My father used to say, 'Is there anything more violent than anger? Verily, a man gets angry and kills someone whose blood has been forbidden by God, or slanders a married woman'." [Al-Kulayni, *al-Kafi*, vol. 2, p. 303, hadith # 4] (<https://www.al-islam.org/articles/diseases-soul-anger>)

The **way to swallow your anger** is to "cool off".

*"Verily anger is from Shaitan and the Shaitan is created from fire. And the fire is but extinguished with water. Therefore whenever one is overtaken with anger, he should make wudhu."*

Wudhu has a calming effect on the body, and cools it down. It also makes us remember Allah, so we gain control over our self again.

Imam Ali (alayhissalam) has said that:"Should any of you be faced with anger, he should sit down if standing, should lie down if sitting."

All of us have done sins at some time in our lives, something that might have been worthy of punishment. But **if Allah can forgive us** with his infinite mercy, then what right have we to be angry at others when they are sorry.

*"Almighty Allah had said, Oh the son of Adam! Remember Me when in anger so that I remember you when you deserve my wrath and do not destroy you."*

Also we are told in Qur'an,

3:133: *Be quick in the race for forgiveness from your Lord, and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous. Those who spend (freely), whether in prosperity, or in adversity; WHO RESTRAIN ANGER, AND PARDON (ALL) MEN; for God loves those who do good.*

**Imam Musa al Kadhim (alayhissalam) was given the title AL-KADHIM** for this reason. He is the ideal example of one who swallowed his anger. He was treated despicably and imprisoned by the oppressors right up to his martyrdom in prison, but he restrained his anger and bore it with patience.

Surah 42 Ayat 36-41

*"Whatever you are given (here) is (but) a convenience of this Life: but that which is with God is better and more lasting: (it is) for those who believe and put their trust in their Lord;*

*those who avoid the greater sins and shameful deeds, and, WHEN THEY ARE ANGRY EVEN THEN FORGIVE;*

*Those who respond to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them from Sustenance;*

*And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.*

*The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, His reward is due from God: for (God) does not love those who do wrong.*

*But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame."*

## Akhlaq Chapter 09

### FORBEARANCE

#### What is HILM

A forbearing person, in the face of ill treatment by his family, friends and other people, exhibits patience for the sake of divine pleasure. The reality of forbearance is when a person, despite having the power and ability to extract revenge, pardons the person who has caused him harm and injury;

Not all people have reached the peak of human perfection and knowledge nor do they possess the intelligence to compel themselves to behave in a suitable and courteous manner. It is for this reason that sometimes a person must interact with others that are not self-built who, due to lack of knowledge or existence of family problems and pressures, behave improperly and neither observe proper rules of conduct nor respect others.

In such circumstances, he should abstain from retaliation, try to overlook the inappropriate behavior and practice tolerance and not react very fast. In some instances, a person has to turn a blind eye to the unsuitable behavior of other people. If during his life a person is such that he is moderate and patient with malicious antagonists, he can reap very desirable results and succeed in life.

However, if he desires to retaliate for every hostile act perpetrated against him or for every one of his rights that is abused, he will be wasting his energies and time in addition to torturing his own heart and losing his own peace of mind.

#### **God's HILM**

We read in the supplications: "O' Lord! Your grace is (too) expansive and Your forbearance is (too) immense that You should punish me for my deeds and disgrace me for my sins."

#### **Hilm and knowledge**

Viability of knowledge is not feasible without forbearance, the Noble Prophet (sallallahu alayhe wa aalehi wasallam) states:

"I swear upon Allah in whose hands my life lies, no two things have joined and supplemented one another better than forbearance and knowledge." (Bihar al-Anwar, vol. 2, p. 46.)

that in some instances when knowledge is praised, forbearance too is praised and in reality forbearance and knowledge are mentioned as two invaluable elements which are conjoined and supplementary. The Noble Prophet (sallallahu alayhe wa aalehi wasallam) states:

"O my Lord! Free me from want on account of knowledge and beautify me with forbearance." (Bihar al-Anwar, vol. 97, p. 368.)

**(Provisions for the Journey (Mishkat), Volume 2 by Muhammad Taqi Misbah Yazdi)**



## **Narrations on merits of forbearance**

(1) أُحْلِمُ تُكْرِمُ.

Be forbearing and you will be honoured.

(2) أُحْلِمُ تُوقَّرُ.

Be forbearing and you will be respected.

(3) أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى غَضَبِهِ بِحِلْمِهِ.

The strongest of all people is the one who overcomes his anger with his forbearance.

## **Hilm of Imam Hasan (alayhissalam)**

One day, Imam Hasan (alayhissalam) was sitting in his place when he was confronted by a man who had come from Syria. As soon as the man set his eyes upon the Imam (alayhissalam), he began to curse and revile him; but the Imam (alayhissalam) remained silent till he had completed his outburst.

When he had stopped, the Imam (alayhissalam) turned towards him, greeted him, smiled and then said: “Brother! You seem to be a stranger here and you have apparently made a mistake. If you want me to disregard your behaviour and forgive you, I shall do so; if you seek something from me, I shall grant it to you; if you want me to guide you, I shall do so; if you are hungry, I shall feed you; if you are in need of clothes, I shall provide them to you; if you are needy, I shall give you all that you need; if you have been expelled, I shall grant you shelter and if you have a desire, I shall fulfill it for you. If you can be my guest for the duration of your stay here, it would be to your benefit, since my house is large and contains all amenities.”

Hearing these words of Imam Hasan (alayhissalam), the man burst into tears and said: “I bear witness that you are Allah’s Caliph upon the earth and Allah knows best where He places His message and caliphate. Before this meeting of ours, I regarded you and your father as my greatest enemies amongst the people, but now you are the most beloved of them all for me.”

The man stayed with Imam Hasan (alayhissalam) as his guest for the entire duration of his stay in Madinah and eventually became one of the sincere followers of the Ahlul Bayt. 8

Muntahal A’mal, Volume 1, Page 222-Anecdotes for reflection part 2

## Akhlaq Chapter 10

### FITNA AND FASAAD

This means to spread rumours, and tell lies about people, with the niyyat (intention) of damaging their reputation.

It is like backbiting, except that the rumours are totally unjustified and untrue.

Another word for fitna and fasaad is **slander** (spoil someone's name)

Imam Hassan (alayhissalam) has said:

*"If a person comes to you and speaks ill of someone else, you should know that he is actually speaking ill of you. It is worth while to regard such a person as your enemy, and not to trust him, for lying, backbiting, trickery, deceit, jealousy, hypocrisy, duplicity and creating dissension go hand in hand with slander"*

Imam Ali (alayhissalam) has said:

*"The worst of you are those who slander and create discord among friends. They will find fault with the innocent."*

Slandering is such a bad deed, that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) said that:

*"A slanderer will not enter paradise."*

Slandering is haraam because it damages someone's reputation, it is unfair on the one who is being slandered because people will think he has done things which he has not.

Slandering breaks the community, and cause enmity and hatred. It is one of the worst sins, and goes hand in hand with gheebat and other social crimes.

The only people who slander are cowards, if they see someone with whom people are good, they become jealous and want to tarnish his reputation. They do not have the courage to insult face to face, and so go around like snakes slithering and whispering rumours in the dark.

## Akhlaq Chapter 11

### KHAYAANAT

#### What is khayanat:

If a thing such as money, a business, a car or the like is placed as trust in one's possession, being unfaithful to it, spoiling it or denying having received it as a trust is Khayanat

Misappropriation of property as a greater sin is stated in the Qur'an and the authentic tradition related by Abdul Azīm from Imam Muhammad Taqi (alayhissalam) and also from the traditions of Imam Sadiq (alayhissalam), Imam Kadhīm (alayhissalam) and Imam Rid'a (alayhissalam).

AMEerul Momineen (alayhissalaam) : From the most grievous forms of treachery is being treacherous with trusts or deposits [that one has been entrusted with].

مِنْ أَفْحَشِ الْخِيَانَةِ خِيَانَةُ الْوَدَائِعِ.

#### The punishment and condemnation of khayaanat:

The Holy Prophet (sallalloho alayhe wa aalehi wasallam) says:

“One who embezzles a property in his charge and does not deliver it to its owner and dies in such a condition, then he does not die in my community (he does not die a Muslim). When such a person meets Allah, He shall be infuriated with him. And one who purchases an embezzled property knowing that it is embezzled is just like the (actual) embezzler.”( Wasa'il ul-Shia)

Another tradition states,

“And it will be ordered to throw him in the fire; he will remain in the deep pit of Hell forever.”( Wasa'il ul-Shia)

#### Importance of returning Amaanat

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

“Fear Allah! And return the entrusted thing to the owner. Even if the murderer of 'Ali (alayhissalam) entrusts me with something, I shall deliver it to him (when he desires).”

#### Betraying secrets

Sometimes a person is told a secret and asked not to divulge it to others. This secret is also a kind of trust. It may also be that one learns of a secret regarding another person and is sure that that person would prefer that it is not made known to others

To divulge a secret that one has come to know is Khayanat. The following saying of 'Ali (alayhissalam) is present in Ghurarul Hikam:

“To divulge a secret that you are supposed to guard is Khayanat and betrayal.”

The Holy Prophet (sallalloho alayhe wa aalehi wasallam) mentions that:

“People who sit together must be careful of safe-guarding the trust. It is not permitted for a believer to expose a secret of his believing brother.”( Bihār al-Anwār Vol.16)

(Greater sins )

## Akhlaq Chapter 12

### IKHLAAS

#### Meaning of Ikhlaas:

Ikhlaas yani kaam ko anjaam dena sirf khuda ki khaatir

#### Meaning of Riyakaari:

Opposite of ikhlaas is Riyakari yani logon ko dikhaane ke lie koi amal anjaam dena.

#### Ikhlas aur riyakaari ki alaamatain:

Riwaayat: Ikhlaas ki alaamat hai ke jab amal anjaam de to siwaye khuda ke kisi se tareef ki umeed na rakhe (Note this is only mafhoom – actual riwayat to be added)

Riyakari ki alamatain:

- Jab logon ke sath hoga naik amal ka lalchi nazar ayega,
- Aur jab tanha hoga to sust hoga
- Hamesha logon ki tareef ka umeedwaar hoga
- Hamesha logon ke samne apna zahir bohot acha pesh karne ki koshish karega.(if riw add w / ref)

#### Ayat regarding Ikhlaas:

(Sura e Anaam :162)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, and my rites of sacrifice, and my living, and my dying (are) for Allah, Lord (of) the worlds.

#### Importance of Ikhlaas

Ikhlaas ke baghair amal qubool nahi hota.

Na sirf ye ke qabool nahi hota, balke Logon ke lie amal karne se insaan ko gunaah bhi mil sakta hai.

Rasool e Khuda (sallallahu alayhe wa alehiw asallam): 'Apne amal ko khalis karo ke khuda qabool nahi karega siwaye jo Khalis us ke lie ho'(riw 2 b added w ref)

#### Fiqhi angle :

##### Stages of riyakaari:

- 1) Amal ke shuru me riyakaari
- 2) Amal ke dauraan me

### 3) Amal khatam karne ke baad

Akhlaqi angle se teeno condemnable hain, lekin fiqhi angle se 1 aur 2 me amal baatil ho jaata hai, 3 me nahi hota.

#### **Requirement for ikhlaas**

Amaal me Ikhlaas hone ke lie sab se important cheez hai ke EMAN strong ho

Kyunke insaan logon ki khatir amal karta hai kyunke ise logon ki tareef pasand ati aur ye is waja se hota hai kyunke Allah ke wadon par poora yaqeen nahi hota .

Rasool e Khuda (sallallahu alayhe wa aalehi wasallam): 'Jab insaan eman ke a'la darje par hota hai to ikhlaas ata hai' (actual riw 2 b added)

#### **Ujub**

Ujub yani: apne amal ko acha samjhna

Least level of Ujub: Acha kaam karne ke baad khushi mehsoos karna- Is se ibaadat baatil nahi hoti lekin ye eman ki kamzori ki alaamat hai

Highest level of ujub: Apne kaam ko Khuda par minnat ya ehsaan samajhna. Ye haram hai aur is se ibaadat baatil hojati hai.

#### **How difficult is Ikhlaas:**

Riwaayat: Kisi amal ko baqi rakhna khud amal se zyaada mushkil hai

Riwaayat: Riyaakaari is tarha amal me daakhil hojati hai jis tarha raat ki tareeki me chikne pathar par kaali chunti chale (actual riw to be added)

#### **Chupi huwi Ibaadat:**

Riwayat: Khuda pasand karta hai ke amaal ko chupa kar anjaam dia jaye'(add w ref)

## Akhlaq Chapter 13

### CARE FOR THE ENVIRONMENT

Allah created us all, and gave us the world and all the creatures within so that we may live and prosper by using them, not abusing them.

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالَّذِينَ فِي الْأَرْضِ نَوَاسِيٍّ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

***“He created the heavens without pillars as you see them, and put mountains upon earth lest it might convulse with you, and he spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.” (31:10)***

We must look after our planet, and find ways of cleaning up the mess and damage we cause to it.

When you are given something, it is important that you use it properly, only then will it last. If you abuse something, then it will work for a while, but in the end it will get bad and it will have to be thrown away.

Our world is getting used, and abused. We can not throw that away. We only have one world, our world, and only by keeping it clean can we make sure it lasts. The same way we inherited the earth from our ancestors, we have to look after it so that we can hand it down in good condition to the next generation.

Consider your house, you live in it, you sleep in it. What would happen if you did not bother to clean up the mess you make, the dishes, the clothes, the dust, the dirt. If this was not dealt with, then the house would soon become uninhabitable. There is no point just sweeping everything under the carpet since that is a short term solution, you must clear the rubbish and remove it totally.

This planet has about 4 billion people, if we do not clear our rubbish, then where can we go when it becomes too polluted to live in?

#### **How can we do things to keep our world clean ?**

We can start thinking, start realising that we should not waste things. The more we waste, the more we throw away. This all adds up. We should try not to use chemicals which damage the ocean and the sky, we should throw things in their proper places, and not on the streets, or out of the windows. Just imagine, if everyone threw their rubbish on the street. It would all add up and there would be an awful mess. We are not the only creatures on the planet. We have to share this world with the rest of Allah’s creatures.

Everything in this universe is created by Allah, and serves His purpose. We must respect these, and use them sparingly without waste.

We should not despise even the plants since Allah explains us

**55:6 » *And the herbs and the trees-both (alike) bow in adoration.***

Let us not make so much mess that the rest of the creatures become poisoned and hurt because of our selfishness.

What examples of Environmental Pollution can you think of ?

Is it just commercial industry that causes pollution, or is it the individual consumer?

What solutions, both long term and short term can you think of to prevent pollution?

## Akhlaq Chapter 14

### ABUSIVE LANGUAGE, INSULTS, AND IMPERTINENCE

Below are a few saying of Imam Ali (alayhissalam) about the danger of the tongue. Look over them, and think about their meaning.

*"Nothing else need to be restrained and kept under **control** but the **tongue**".*

*"Whosoever desires to remain safe should guard against what comes out of his tongue".*

*"Take care of your tongue".*

*"Woe be upon you! Will people be with their noses prostrated in hell fire except for reasons of what they had reaped out of (misuse) of their tongues".*

*"The one from whose tongue people are afraid of is from the inmates of hell fire".*

*"Salvation of the believer lies in guarding his tongue.*

The above sayings give you an example of the dangers of verbal abuse.

#### **ABUSIVE LANGUAGE** فُحْش

إن الله لا يحب الفحش والتفحش

**"Surely, Allah does not like obscene language and abusiveness"** (Jaame' Al-Sa'adaat, vol. 1, pg. 314)

To use abusive language means to swear or insult someone.

OR

Utterance of vulgar, reprehensible and dirty things is referred to as obscene language. One, who speaks obscene language lacks modesty and shame, and possesses a tongue that is filthy and impure.(anecdotes for reflection part 4 by sayyed ali akbar sadaqaat)

This is so obviously wrong, but surprisingly it is a common habit especially amongst the youth.

God does not approve of obscene or abusive language and hence a (true) Mu'min should never be foulmouthed.

#### **Reasons for using abusive language:**

Let us consider the use of such language, and what purpose, if any, it serves.

Most people swear when something bad happens to them, or when someone does something that they don't like. These people say that the actual swearing helps them to control their anger, and stops them from doing other things which might be even worse.

This argument is logical, but Islam rejects it because a person who cannot restrain his anger, without using foul language must have a very weak will power. The most noble person according to Islamic etiquette (akhlaq) is that person who can control his anger, and even



manage to look happy.

### Satan in the Company of Those Using Foul Language

One day the Holy Prophet (peace be upon him and his holy progeny) and Abu Bakr were seated together when a person came up to Abu Bakr and began abusing and reviling him.

When the person had finished his outburst Abu Bakr, for the sake of defending himself, spoke out and in the process began to abuse the person.

The moment Abu Bakr began using foul language, the Holy Prophet (peace be upon him and his holy progeny), who till then had remained a mute spectator to the incident, suddenly got up from his place in order to distance himself from him.

As he (peace be upon him and his holy progeny) moved away, he commented: *O' Abu Bakr! When that person was abusing you, an angel of God, was answering the person in your defense, but the moment you began abusing him, that angel left you and his place was taken over by the Shaitaan; and I am not of the persons, who would sit in a gathering in which the Shaitaan is present.* (Iblees Naameh, vol. 1, pg. 73; Ihyaa al-U'loom, vol. 3, pg. 370)

### **Not using foul language even in Tabarra**

It is prohibited for a momin to use فُحْش (naazeba alfaaz) even if it is used for enemies of Ahlul Bayt (alayhemussalaam).

The reason for this is not because they are least bit respectable, but rather because using such language is below the dignity a momin.

However sending 'la'nat' on the enemies of ahlebait (alayhemussalaam) and condemning them (in other than foul language) is a commendable act and the practice of Quran and Masumeen (alayhemussalaam).

Regarding a momin however; neither of the above are allowed.

### **INSULTING OR RIDICULING OTHERS**

One of the (greater) sins promised Divine Chastisement is insulting a believer, degrading him, defaming him, abusing or taunting him. Insulting a believer in any manner is *Harām* whether it is in jest or by way of abuse or criticism, or in relation with his defects; or by scolding or reprimanding him or considering him lowly and debasing him, denouncing him, taunting him or hurting his feelings in any way.

### **Ayaat and riwayaat regarding the honour of a Momin:**

In the ayats and traditions recorded on the subject of a believer's honour, Allah (S.w.T.) has made a special mention of utmost honour and respect that a believer deserves and which has to be accorded to him.

Allah (S.w.T.) has given a high status to the believer by associating him with Himself as seen from the following ayat.

***“Allah is the guardian of those who believe.” (Surah al-Baqarah 2: 257)***

Imam Mūsa al-Kadhīm (alayhissalam) stood before the Ka’ba and said,

***“O Ka’ba! How great is your right. By Allah the right of a believer exceeds yours.”(Safinatun Behar Vol. 1 page 290)***

### Making Fun

It is a serious sin to make fun of a believer’s actions, traits or habits in a manner that people find it funny and laugh. Whether it is done verbally or by actions or gestures, there is no doubt that such a behaviour will be severely punished.

Allah (S.w.T.) says in Surah at-Tawba,

*“They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffings and they shall have a painful chastisement.” (Surah at-Tawba 9: 79)*

According to traditions the circumstances of revelation (Shān al-Nuzūl) of this ayat are as follows: During the Battle of Tabuk the Holy Prophet (sallallohu alayhe wa aalehi wasallam) announced that people should donate as much as they can to cover the cost of this Battle. The affluent people donated large amounts and the poor gave whatever little they could. A companion by the name of Abu Aqīl Ansari brought 1.75 sīr of dates and said, “I have laboured from last night till morning and received 3.5 sīr of dates. Half I left for my family and the other half for Allah.” The hypocrites began to make fun of both the types of people and began to find faults with them. For those who donated more, they said that they have given such large amounts to show off their wealth and for those who could contribute little, they said: They want to be included among the philanthropist, or they wanted people to consider them at the time of giving charity.

Those who have made fun of believers in this world will be laughed at in the hereafter and their abode will be hell. After the accounting all the believers will be bestowed their places in paradise and the unbelievers will be lying in Hell. Then a door will open towards Paradise and the unbelievers and hypocrites will rush towards it and see the believers in luxurious surroundings. They shall try to enter but the door would slam abruptly and the believers will burst out laughing. This is their recompense for making fun of the believers in the world.

The Messenger of Allah (sallallohu alayhe wa aalehi wasallam) says,

*“Those who make fun will be brought on the day of Qiyāma and a door will be opened towards Paradise. He would be told to enter it fast. Full of grief and misery, as soon as he tries to enter it the door will slam shut and another door will open on the other side. He would be told enter quickly, but as soon as he reaches it they will shut that door also. He will continue in this struggle but he would not be able to enter any of the doors. At last he would lose all hope and now when he is called, he shall decline.”( Muhajjatul Baiza Vol. 5 page 326)(greater sins vol 3)*

## **Impertinence**

This means to give *cheek*, or disrespectful answers back to people who are talking to you.

If someone is talking to you, whether he is telling you off or not, you should never be rude in your replies. If you are innocent then explain yourself, but to answer back to a parent or a teacher in such a manner is an inexcusable example of bad akhlaq.

The respect which parents and teachers command over you is very great, and you are not supposed to even show them displeasure, let alone answer back to their face.

Impertinence just proves that you have a poor character. It may make you feel big in class for a while, but at the end of the day, you will have lost all your respect in front of your elders.

Imam Ja'far as-Sadiq says:

"Swearing, bad-mouthing and impertinence are the signs of hypocrisy (nifaaq) and faithlessness." ( Usul al-Kafi, v 2. p. 325- **Principles of Upbringing Children by Ibrahim Amini**)

## Akhlaq Chapter 15

### THE STAGE OF BECOMING BALIGH

When a person becomes bāligh(ah), he/she becomes a **mukallaf** and must perform all wājib actions such as ṣalāh, ṣawm, ḥajj and so on. A bāligh(ah) person should therefore FIND ONE OF THE MARAJAY AS BEING DISCUSSED IN THE TAQLEED CHAPTER who he/she will refer to for guidance in Islamic Law (fqh).

#### What are the signs of becoming baligh ?

There are three signs (for males), **ANY ONE** of which can confirm whether the person is baligh or not.

1. If the boy has reached the age of 15 (lunar years) or 14½ years in the solar calendar, then he should be considered as baligh, whether or not he has seen the next two signs.
2. Growing of **HARD** hairs around the private parts. **SOFT** hairs are **NOT** considered as signs of becoming baligh.
3. If there is a "wet dream." This means that during the boy's sleep, he has a dream of some sort, and there has been some discharge of thick liquid which is not urine. This liquid is called semen, and it is recognised by its milky colour, and it has a strong smell like yeast.

*It is important to realise, that a person **MUST** perform Ghusl of Janaabat when semen is released at any time, whether or not it is a voluntary discharge. Without this Ghusl, the person will be in a state of impurity (janaabat), and will not be able to offer any prayers or fasts.*

**If the person is not sure whether he is baligh or not, then he has to wait until he is sure, or one of the other signs take place. ALTHOUGH ONE SHOULD START PRACTICING THE SHARIAH LAWS AS SOON AS HE REACHES THE STAGE OF TAMEEZ(TO BE ABLE TO DISTINGUISH B/W GOOD & BAD)**

#### What does becoming baligh mean ?

All boys go through this stage somewhere between the ages of 13 - 15.

When we are baligh, it becomes **WAJIB** to perform all the actions that are laid down by Islam, and **HARAAM** to do the things that Islam forbids. This means that Salaat, Saum (fasting), Hajj, Khums are all now wajib.

The next thing to realise is that when you become baligh, you will feel certain emotions that

you have not felt before.

The body goes through physical changes, you are changing at a tremendous rate. All your glands are working like mad, creating chemicals which flow through your blood, your liver is like a chemical factory, and your cells are all working overtime. These chemicals are sending messages to your body, your cells, telling them that the time has come to grow. Your body will start to change. Your muscles will become stronger, and bigger and you will start to get hair growing around your face, all over your body, at the abdomen, around the private parts, and under the arms. Your body will become more masculine.

Another important point about becoming baligh is that your nafs will start trying to misguide you through your desire. When you are baligh, any pictures, or anything which is about sex may cause you to become aroused. This is why we should keep away from rude magazines or television programmes, even rude jokes, because they cause our desire to grow.

To have sexual relations is a natural part of any human society, but only within the boundaries of marriage. Desire MUST BE controlled, if it is let free, it becomes LUST, which is a powerful force and can easily control a person's actions.

If we let ourselves be controlled by our desire, then we will ruin our soul. Our mind will become a slave to lust, and our life will be ruined.

## Akhlaq Chapter 16

### MUSIC AND ITS EFFECTS

#### Gunaah e Kabeera:

Playing instruments of music is a Greater Sin. It is Harām to play instruments like guitar, piano, tambourine, drums etc. Listening to music is also a Greater Sin. Music as a Greater sin is reported by Fazl ibn Shazān from Imam ‘Ali ar-Rid’a (alayhissalam):

*“And to be engrossed in musical instruments is also a Greater Sin.”*

#### Condemnation of listening to music

Muadda Ibn Ziyad says, “I was in the company of Imam Ja’far as-Sadiq (alayhissalam) when a person said, “When I go to the toilet, I can hear the singing girls of my neighbour. Sometimes, I remain (in toilet) longer so that I may listen to more of it.”

Imam (alayhissalam) said: “Desist from listening to music and songs attentively.”

Then this man further said, “Master, I do not go to music gatherings! I only hear the sounds!”

Imam Ja’far as-Sadiq (alayhissalam) said, “Have you not read this Qur’anic verse...

***“Surely, the hearing and the sight and the heart, all of these shall be questioned about that?”***(Surah al-‘Isrā’, 17:36)

The man replied, “I was not aware of this ayat. I regret my actions. I shall not do so in the future. I repent for my past sins and I seek forgiveness from my Lord.”

Seeing his condition, Imam (alayhissalam) said,

“Get up ! Go and perform ghusl and offer Salāt and pray for forgiveness. You have certainly been involved in a deadly sin and a terrible situation. You have repented for it and I thank Allah for that; and I seek forgiveness of Allah for all those things that He dislikes. Certainly, Allah only dislikes the evil things. Leave the evil things to the evil people because there are different people suitable for different things.” ( al-Kāfi Chapter of Music)

#### Effects of Music:

##### Music Causes Shamelessness and Hypocrisy

The Sixth Imam (alayhissalam) has also stated,

“The playing of violin promotes the growth of hypocrisy in the heart like water assists the growth of vegetation (algae).” ( Wasa’il ul-Shia)

Imam (alayhissalam) also says,

“If drums and cymbals are played at one’s house for forty days, Allah will impose a satan by the name of ‘faqandir’. The satans will infiltrate into every cell of the person’s body. With the spread of this evil, the person loses all sense of dignity and self-esteem. He will then not care as to what he says or what is said about him. Then, this satan blows into this person.

As a result, he becomes utterly shameless. So much so that he is not concerned or affected even if his women are dishonoured.”( Wasa’il ul-Shia)

It is usually observed that the people in whose homes music is played with regularity either using musical instruments or by radio or cassettes are absolutely shameless and wanton.

### Divine Bounties (Barakat) are Removed

Amir ul-Mu’minīn ‘Ali (alayhissalam) says,

“Angels do not even enter a house that has wine, drum, tambourine or a flute. Even the prayers of the inhabitants of this house are unacceptable. They are deprived of barakat.”(Wasa’il ul-Shia)

### **Punishment:**

The Holy Prophet (sallallohu alayhe wa aalehi wasallam) has stated,

“A person who possesses a sitar, on the day of Qiyāma will be raised with a black face. His hands will be holding a sitar of fire. Seventy thousand angels with maces of fire will be hitting him on the face and the head. The singer will arise from his grave, blind, deaf and dumb. The adulterer will be similarly raised. The player of flute will also be made to rise in this way as will be the drum player.”( Mustadrak ul-Wasa’il)

(Greater sins vol 1)

### **Background Music**

The next question, is what about the background music which we hear day to day on the television, etc.

The term "background music" refers to those sounds that you are unaware of, which are used to describe certain scenes such as in a television program. Examples are the sounds leading up to a point of suspense, fear or some other occurrence.

It **DOES NOT** mean listening to music in the background, i.e. leaving it on while you do your homework, or lowering the volume so that you can have a conversation in the background, whether in a car, a restaurant or at home. This type of music is Haraam, and should be avoided.

There is a big difference between **LISTENING** to and **HEARING** a sound. When you hear something, it is just a sound which enters your ears, you do not pay attention to it, and in the majority of cases, you do not even notice it, i.e. the sound of air blowing past you, the sound of cars and conversation etc... While when you listen to something, it is an actual positive action, which you do consciously.

Thus any form of music which you put on purposely to LISTEN to, even if it is in the background, does not become "background music" in the above context, whether the

volume is low or not. This type of music becomes Haraam.

Not only should we avoid music, but we should not go to places which are designed to play music, or places where people dance to music. Such places, like discos and parties, cause people to lower their guard, and act in a loose and permissive manner. When you dance to music, you are letting that music control your actions and your thoughts. This can lead you to perform other immoral actions.



## Akhlaq Chapter 17

### KHUTBA E ZAHRA SALAMULLAH ALAYHA (SUMMARY)

1. Hamara fariza hai kay khud bhi deen par amal karain aur amr bil ma'aruf aur nahi anil munkar karay / doosro tak bhi Islam ka paigaam pohnchaaye.
2. Khutba-e- zahra(s.a) ki pehli rawiya Bibi Zainab thi aur in ka aik laqab Aqeela e Bani Hashim bhi hai.
3. Khutba e Zahra(s.a) woh khutba hai jisay masoomeen ne lafz ba lafz apni aulad ko hifz karwaya hai.
4. Masoomeen(alayhissalam) ne kaha kay hamaray ilm ka aik bohot bada zariya hamare daadi ki kitab hai , called Mushaf e Fatema(s.a)
5. Shehzaadi ne yeh khutba 9 hisso me taqseem kiya jo manderja zel hai.
  - a. Khuda ki maarefat / ta'arruf.
  - b. Paigambar ki maarefat / ta'arruf.
  - c. Quran e Kareem kay fazaail, maqsad, fawaaid.
  - d. Shariat ka ta'arruf / nizaam.
  - e. Apna ta'arruf / apnay baba kay 23 years ki khidmat ka tazkera.
  - f. Imaamat ka ta'arruf / apnay shouhar kay madadgaar honay ka tazkera.
  - g. Rasul e Khuda s.a.w.s ki aakh band hotay hi aalamay Islam / Millat e Islam kay sahi raastay say hat jaanay ka tazkera .
  - h. Quran ki aayato kay zariye apnay haq ka mukhtasir mutaaliba kiya.
  - i. Un logo par jo Zulm na karnay waalo may say thay par zulm hotay dekh khaamosh baithnay waalo may say thay un ko gairat dilawaayi aur un par laanat bhejna.
6. Khutbe mei shezaadi ne ansaar ko ghairat dillayi, un ki khaamoshi par ehtejaaj kiya aur unki tabdili ki wajah doulat e duniya ki laalach batayi.
7. Shehzaadi ne majme se kaha, "Aay bandagaan e Khuda , A.... nay tum logo ko Amr o Nahi kay liye muqarrar kiya hai aur ab deena Khuda uar waliye parwardigaar ko tumhay uthana hai aur doosro ko pahuchaana hai aur tum apni jaan aur nafs par khuda ke ameen ho.
8. Shehzaadi ne Ehkaam e Shariat ka tazkira kiya aur manderja zel waajibaat ki wajah batayi

	<b>List A</b>
1	Imaan
2	namaz

	<b>List B</b>
a	<i>shirk se pakeezgi</i>
b	<i>take guroor se bachaya jaye</i>

3	zakaat
4	roza
5	hajj
6	adl
7	masoomeen ki ita-aat
8	imaamat
9	jihad
10	sabr
11	amr bil ma'arof
12	waalidayn ke saath neki
13	sile rehmi
14	qisaas
15	nazr poori karna

<i>c</i>	<i>Tazkiya e nafs + rizq may barkat</i>
<i>d</i>	<i>khuloos me izaafa</i>
<i>e</i>	<i>deen ko taqat mile</i>
<i>f</i>	<i>dilo ko joda ja sake</i>
<i>g</i>	<i>millat ka nizam chale</i>
<i>h</i>	<i>musalmano me firke na ho</i>
<i>i</i>	<i>Islam ko izzat mile</i>
<i>j</i>	<i>hamare ajr &amp; sawasb mei izaafa ho</i>
<i>k</i>	<i>isme tamam awaam ki maslehat hai</i>
<i>l</i>	<i>khuda ke ghazab&amp; azaab ko thanda</i>
<i>m</i>	<i>hamari umr me izaafa ho &amp; hamari tadaat ziada nazar aaye</i>
<i>n</i>	<i>insaani jaane mehfooz rahe</i>
<i>o</i>	<i>hame maghferat, isteghfaar, maafi ata hoti rahe</i>

1. Shehzaadi ne in cheezo ke haram hone ki yeh wajah batayi hai.

- Karobar me fraud, naap tol me kami karnay say taakay nematain na cheeni jaaye.
- Sharab taakay rizq may muhtela na ho aur Ahlebait say door na ho jaaye.
- Tohmat taakay A... ki laanat say mehfooz hotay hain.
- Chori taakay maashray may nizaam e iffat mehfooz rahe.
- Shirk takay sirf A.... ko rabbul aalameen maano

Khutbe ke aakhir me shehzaadi ne kaha:

- Khuda se aise daro jaise ussay darnay ka haq hai. {Touba kar kay waapas gunaah na karo}
- Jab maut aaye to Islam par aaye / rahain.
- Khuda ki itaa-at karo har us cheez mei jiska hukm Khuda ne diya hai aur jisse Khuda ne roka hai.
- Khuda se darne wale sirf woh log hain jo sahebe ilm hain.  
Is jumle mei shehzaadi ne ulama aur ilm ki fazilat bayan ki hain.

(Ref:Audio Cassette by Maulana Sadiq Hasan (Kutba e Bibi Fatima Zahra(S.A)...)

## THE REWARD FOR ADHAN AND IQAAMAT

- Aik hadees e nabawi may hai jo khalis niyyat say A... ke liye azaan kahay Kuda usay chalees hazar (40,000) shaheed aur chalees hazar (40,000) siddiqon ka sawaab ata farmata hai aur uski shafa'at say chalees hazar(40,000) gunahgaroon ko behesht may dakhil karay ga.
- Hazrat Bilal ne Rasool(sallallaho alayhe wa aalehi wasallam) say naql kia:.....jo mehez razae parwardigar ki khatir sirf aik namaz ki bhi azaan kahay, A... uskay tamam guzishta gunaho ko muaf farma de ga, aur umar bhar gunaho say mehfooz rakhay ga,aur behesht may darja e shuhada ata farmaye ga.
- Rasool(sallallaho alayhe wa aalehi wasallam) : Muazzin ko azaan o iqamat ke faslay ka sawab us shaheed ke barabar milta hai jo apnay khoon may haath paon mar kar rah e khuda may jaan day raha ho.
- Aulaad na honay ki soorat may ghar ke andar azaan ki awaaz buland ki jaye.
- Jo shakhs azaan o iqamat keh kar namaz parhay, farishton ki do(2) safain is ke pechay namaz ada karti hain. Agar sirf iqamat keh kar namaz parhay to aik saf farishton ki us kay peechay namz parhti hai. aur farishton ki safoon ka tool(length) mashriq o maghrib ke tool ke barabar hota hai aur zameen o asmaan ke darmain faslay ke barabar bhi.
- Remember when the muezzin says "Ash haduan la ilaaha illallah" ninety thousand angels say *Durood* {Invoke A...'s blessings} for him. On the day of Reckoning this person will be under the shadow of A..'s Firmament till he is through with the process of accounting.
- When the muezzin says " Ash-haduanna Muhammedan Rasul Allah" forty thousand angels record blessings for him.
- It is narrated from our 5<sup>th</sup> Imam a.s. that a person who says *adhan* for 10 years in the cause A.... his sins as far as he can think of having perpetrated, will be pardoned.
- The voice of such a person would reach the very Firmament.
- All the animate and inanimate objects in the vicinity of the place where he recited the *Adhan* would bear witness to the fact.....

## **Akhlaq Chapter 19**

### **RESPECT FOR THE MOSQUES**

It should be remembered that A..... has termed the Mosques as his homes. Therefore they are places where people can seek nearness to A..... Otherwise A... is not restricted to any home or place. In comparison with other places a mosque has more favour and blessings of A....

Reliable sources narrate from our 5<sup>th</sup> Imam a.s. that the Prophet s.a.w.s asked Jibrael about the portion of land that is liked by A.... Jibrail said the mosque and the people who congregate there. More than that A... likes the person who arrives earlier than others at the mosque and is the last to leave it.

The Prophet s.a.w.s has said one who recites the holy Quran and goes to the mosque to offer prayers will be given a place in the heaven by A.... When A... finds a group indulging excessively in sinful acts, and if there are three men of piety in that formation, He says, “ Oh Sinners! If these three pious persons were not in your midst who care for each other and inhabit the mosque and they supplicate to me, then I would most certainly have sent stringent retribution to you!”

Fadl Baqiaq narrates that Imam Jafar Sadiq a.s. has said: Oh Baqiaq only come to the mosques who are the chiefs of the tribes and the heads of the families. When they return from the mosques they would have got at least one of the following three things: 1.) The acceptance of the Prayer that would take them to the heaven. 2.) Safety from any worldly calamity for which they might have prayed. 3.) Getting a brother firm in his Faith.

#### **Sweeping In The Precincts of the Mosque**

It is narrated that sweeping in a mosque is equivalent to the reward for freeing a slave. When a person removes the garbage from a mosque, A... will grant him double the reward. It is mentioned in the traditions that whoever sweeps the mosque on Friday eve (jumaat & shab e juma) and removes the garbage from there, A... will forgive all his sins.

Imam Jafar Sadiq a.s. says that three things will bitterly complain on the day of Judgement:

1. A Mosque where no one offers prayers.
2. The alim who lived amongst ignorant people and they had not bothered to give him attention.
3. The Quran which had been kept in the bookshelf and has taken dust because no one reading it for a long spell.

Any services provided to the mosque, however big or small, bring high reward to the person.

(Ref. – Aynul hayaat-A. Majlisi)

## Akhlaq Chapter 20

### TASLEEM O RAZA

#### Glossary:

Tasleem (Submission to the will of Allah)

Reza (Satisfaction and pleasure over divine decree)

Tawakkul (Complete reliance upon Allah.)

#### Comparison between Tasleem , Reza, Tawakkul

The attribute of tasleem holds a rank higher than those of ridha and tawakkul. This is because a person who possesses this attribute abandons his own quest for seeking solutions to the problems that plague him and instead, dissociates himself from his inner attachments to such an extent that he hands himself over to Allah completely.

In the attribute of Rid'a, the actions are generally consistent with human inclination and temperament, while in tawakkul, people take Allah as their agent, but such is not the case in the attribute of tasleem. The chosen ones of Allah are afflicted with various kinds of difficulties such as an ill-tempered spouse, poverty, disease, harassment by the people, and so on; but having submitted themselves totally, they neither voice any protest nor do they experience any sort of unhappiness over these afflictions.

#### Importance of Tasleem

Until a person reaches level of tasleem his iman is not perfect

-Allah says in (Nisa:65)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَزَجًا مِّمَّا قُضِيَتْ وَیُسَلِّمُوا تَسْلِيمًا

“But no, by your Lord, they will not believe until they make you judge about what arises between them, then not they find in themselves any discomfort about what you (have) decided and submit (in full) submission.”

-Ameerul Momineen (alayhissalam):

The root of faith is complete submission to the command of Allah. 8

11. أَصْلُ الْإِيمَانِ حُسْنُ التَّسْلِيمِ لِأَمْرِ اللَّهِ.

#### Complete submission in every situation

-Hazrat Jaabir bin Abdullah Ansaari Imam Mohd Baaqir a.s. kay paas aaye. Us waqt who zaeef o laagar ho chukay thay

Imam Mohammed Baqir a.s. nay farmaaya, “Jabir kya mizaaj hai?”

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8 (ghurarulhikam)

Unhonay kaha, “ Moula ab to mera haal yeh hai kay zaefi ko jawaani aur marz ko sehat aur mout ko zindagi say behtar jaanta hu.”

Imam a s. nay farmaaya,

” Lekin mera haal aisa nahi hai,

Agar Allah mujhay piri(old age)day to mai piri ko aur agar jawaani day to jawaani ko, agar marz day to beemari ko aur agar shafa day to sehat ko aur agar mout day to mout ko , aur zindagi day to zindagi ko achcha samajhta hu.”

Yeh sun kar Jabir apnay maqaam say uthay aur Imam a.s. ki peshani ka bosaa liya aur kaha,

” Aap kay nana jaan Rasul e Khuda s.a.w.s nay sach farmaaya tha kay Jaabir tum lambi umr paaogay aur Hussain kay potay say milogay jo dafan shuda ilm ko zameen say aisay hi shigaafta kar kay nikaalega jaisa kay bail zameen ko shigaafta karta hai aur uska laqab Baaqir hoga.

(Ref. Pande tareekh #5-pg220)

### **Method of increasing level of Tasleem in us**

Strong belief (eman e kamil) in the following will automatically cause us to tasleem to command/decisions of god and masumeen (alayhissalam) , and cause us to be raazi be reza e khuda( on all museebats etc that befall us):

- Allah, rasool saww, Aimmah as love us and are our sarparast(sallallaho alayhe wa aalehi wasallam)
- They have eternal knowledge<sup>9</sup>

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<sup>9</sup> Agha nadir lecture on ta'abbud 2017

## Akhlaq Chapter 21

### DUTIES TOWARDS CHILDREN

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

Allah tells us in Qur'an,

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

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

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

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

The Prophet (sallallahu alayhe wa aalehi wasallam) once said to Imam Ali (alayhissalam) "Oh Ali, there are as many rights of children wajib upon parents as there are rights of parents wajib upon children."

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

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

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

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

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

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

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

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

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

One of his du'as for his children

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

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

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

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

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

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

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

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

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



# FIQH-M08

Diniyat Classes Muscat (DCM)(BOYS)

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## Fiqh Chapter 01

### NAJASAAT

To perform any ibadat, such as namaz, it is necessary to be clear from 'Hadath' and 'Khabath'

#### Hadath

- Also known as 'hidden najasaat', or 'najasaat-e-batini'
- Those najasaat after which Wuzu or Ghusl becomes necessary for performing ibadat
- These are again of two types:
  - a) Hadath-e-Akbar (Big Hadath) e.g. Touching dead body. To be clear with hadath-e-akbar, ghusl is required
  - b) Hadath-e-Asghar (Small Hadath) e.g. sleeping, passing urine etc. To be clear with hadath-e-asghar, wuzu is required

#### Khabath

- Also known as 'evident najasaat' or 'najasaat-e-zahiri'
- Commonly known as najasaat or 'aine najis'
- Those things that are considered unclean by Shariah
- They are unclean by themselves and make others things unclean by contact, if either one of them is moist or wet.

They are:

1. Urine
2. Stool
3. Semen
4. Dead Body
5. Blood
6. Dogs
7. Pigs
8. Kafirs
9. Alcoholic Drinks
10. Perspiration of najasat-eating animal(e/wajib other animals)

## Some Details On Najasat

### 1. Urine & Stool 85

The Urine and Stool of animals whose meat is Haraam and whose blood comes out with a gush is NAJIS.

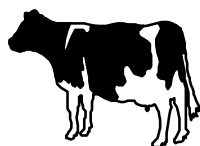
However, of those animals whose meat is haraam but the blood does not gush out, stool is paak but urine needs to be avoided (as per ahtiate lazim or obligatory precaution)

E.g.1: An elephant



Meat is Haraam  
+  
Blood gushes?  
Urine and Stool  
NAJIS

E.g. 2: A cow



Meat is HALAAL  
+  
Blood gushes  
Urine and Stool  
PAK

E.g. 3: A snake<sup>1</sup>



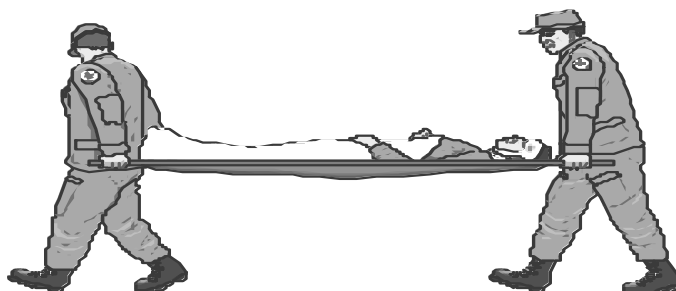
Meat is Haraam  
+  
Blood DOESN'T gush  
Urine and Stool  
PAK

### 2. Semen 88

The semen of human beings, and of every animal whose blood comes out with a gush, when its jugular vein is cut, is Najis.

### 3. Dead Bodies 89

All living things whose blood gushes out are NAJIS when they die.



The dead body of a Muslim becomes PAK after being given Ghusl according to the Islamic Shariah.

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<sup>1</sup> Urine e/wajib

4. Blood  97

This is NAJIS of all living things whose blood comes out with a gush, regardless of whether their meat is Halaal or Haraam.


Meat is HALAAL or HARAAM  
+  
Blood DOES gush out

Blood is NAJIS

Meat is HALAAL or HARAAM  
+  
Blood DOESN'T gush out

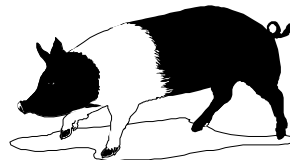
Blood is PAK



However, if those animals, whose meat is HALAAL is slaughtered according to Islamic Shariah, after their blood comes out normally from their body, the remaining blood is PAK.  98

5. Dogs And Pigs  106

All dogs and pigs living on land are NAJIS, to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



6. Kafirs  106 & 107

A Kafir is a person who does not believe in God or the Day of Judgement – they are NAJIS to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



7. Alcoholic Drinks  112<sup>2</sup>

All kinds of alcoholic drinks are NAJIS, whether it a liquid intoxicant or a mild beer.

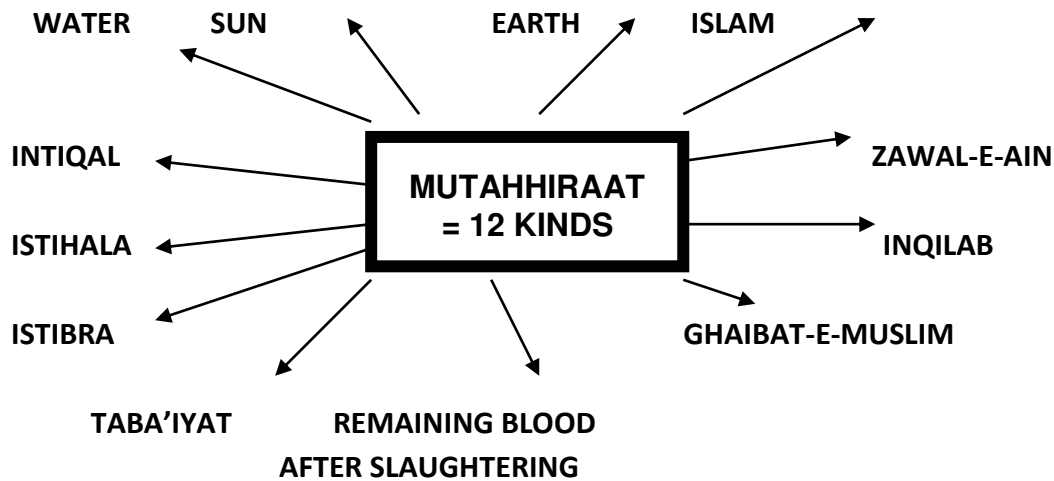


<sup>2</sup> (sharab najis, fuqqa e/wajib najis & other nashay wali cheezain paak hain)

## Fiqh Chapter 02

### MUTAHHIRAAT

Those things that make Najis things Pak. 📖149



Water

WATER = 2 KINDS

MUTLAQ = Pure Water

MUDHAF = Liquid other than water, or mixed water which cannot be 'called' as water

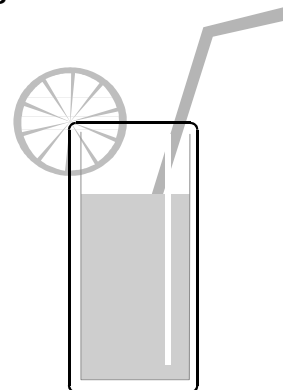
#### Mutlaq Water

- Is pure water.
- Can make a Najis thing Pak
- **E.g. Tap water**



#### Mudhaf Water

- Cannot make a Najis thing Pak
- Becomes Najis when in contact with Najasat
- **E.g. Lemon Juice**



Water Makes Najis Things Pak If: 📖 150

- It is Mutlaq
- It is Pak itself
- It does not become Mudhaf when a Najis thing is being washed
- No small particles remain after washing the Najis thing

**MUTLAQ – E.G**



**WELL**



**STILL > KUR**

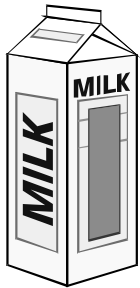


**RAIN**



**STILL < KUR**

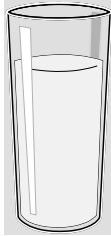
**MUDHAF – E.G**



**MILK**



**COLA**



**JUICE**



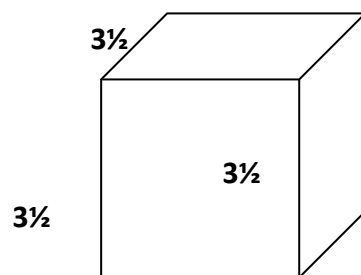
**VINEGAR**



**TEA**

**Abe Kaleel = Still Water Less Than Kur** 📖15

**Kur = 42.875 Cubic Span =  $3\frac{1}{2} \times 3\frac{1}{2} \times 3\frac{1}{2}$  Cubic Span** 📖16 (also known as katheer)



**Water that is less than kur becomes najis  
When it comes into contact with najasat** 📖 26

### Earth 📖 184

The earth makes the soles of our feet and shoes Pak if:

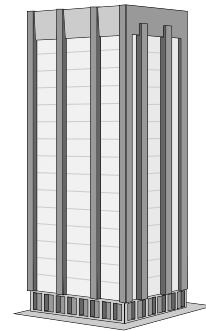
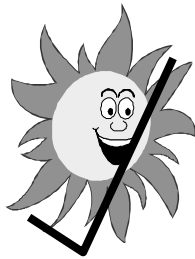
- The earth is Pak
- The earth is dry
- The Najasat has stuck from the earth (ahitate wajib)
- The thing that has stuck on the sole of the foot or shoe is cleared.



### Sun 📖 192

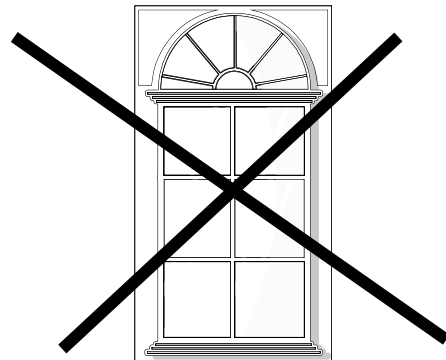
The Sun makes the earth, buildings and walls Pak if:

- The Najis area is sufficiently wet
- Any Najasat is stuck it is removed first
- There is no obstruction between the Najis area and the Sun
- Only the Sun makes it dry and that it's not too windy
- The whole Najis area becomes dry in one go.



### NB

The Sun **DOES NOT** make the trees, grass, windows or doors **PAK.** 📖 193

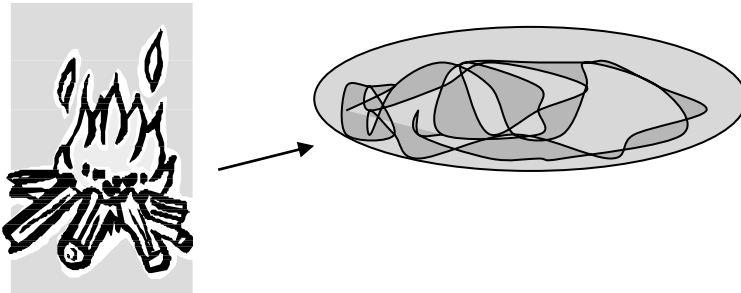


### Istihala

It literally means TRANSFORMATION

If a Najis thing changes in such a way that it cannot be called what it originally was it becomes Pak.<sup>3</sup> 📖196

E.g. If Najis wood is burnt and is reduced to ashes, then the ashes are Pak



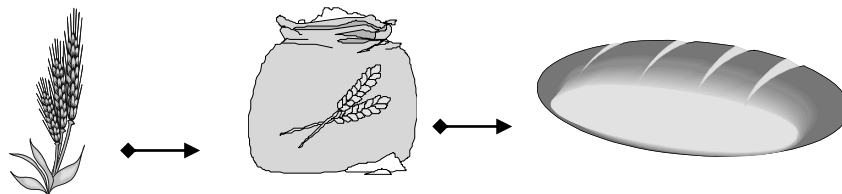
**Najis wood burning**

**Pak ashes**

### NB

However, if the change is not such that it cannot be associated to the original Najis thing, then it doesn't become Pak.

E.g. If Najis wheat is ground into flour or used to bake bread it doesn't become Pak.



### Inqilab

It literally means CHANGE

Any Sharab which becomes vinegar by itself, or by mixing it with vinegar or salt, becomes Pak. 📖 199



### Intiqal

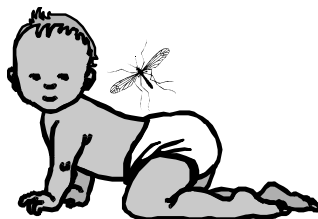
It literally means TRANSFER OR CHANGE OF PLACE

<sup>3</sup> haqeeqat tabdeel hojai. Shaki o surat change honai sai faida nahi



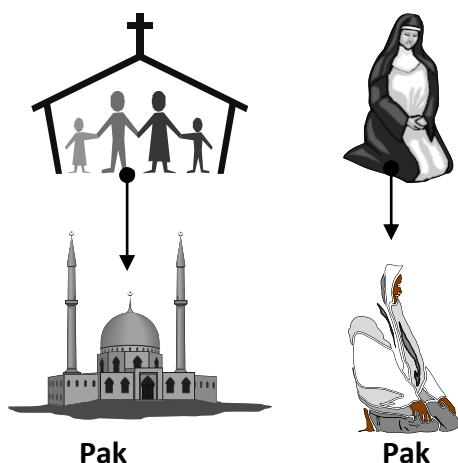
If the blood of a human being, or of an animal whose blood gushes out when its jugular vein is cut, is sucked by an animal that is commonly known to have no blood (urfan khoon nahi hota jisme), such that it may be absorbed in that animal's body – like when a mosquito sucks blood from a human being or from an animal – then that blood is pure. This is called 'transfer'. As for the blood that a leech sucks from a human being for the purposes of treatment, as it is not known whether or not that blood becomes part of its body, it is impure. 📖 203

E.g. Mosquito



### Islam

When a Non-Muslim believes in the Oneness of God and the Prophethood of Muhammad ((sallallahu alayhe wa aalehi wasallam).), in whatever language, s/he becomes a Muslim and is Pak. 📖 212



### Taba'iyat

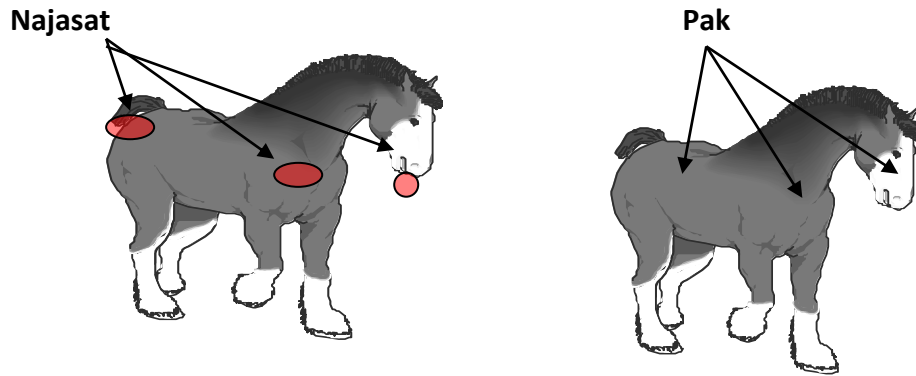
This is when a Najis thing becomes Pak as a result of another thing becoming Pak. 📖 215

E.g. When a Kafir becomes a Muslim, his or her children who are not yet Baligh will also become Pak (with the conditions mentioned in touzih). 📖 217



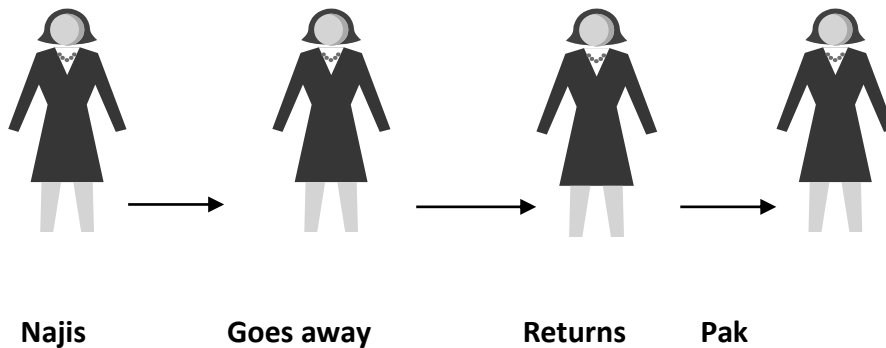
## Zawal-e-Ain

This is the removal of Najis-ul-Ayn. That is, if there is a Najasat on the body of an animal, like blood, for example, it becomes Pak when the Najasat is rubbed off or just disappears. 📖 222



## Ghaibat-e-Muslim

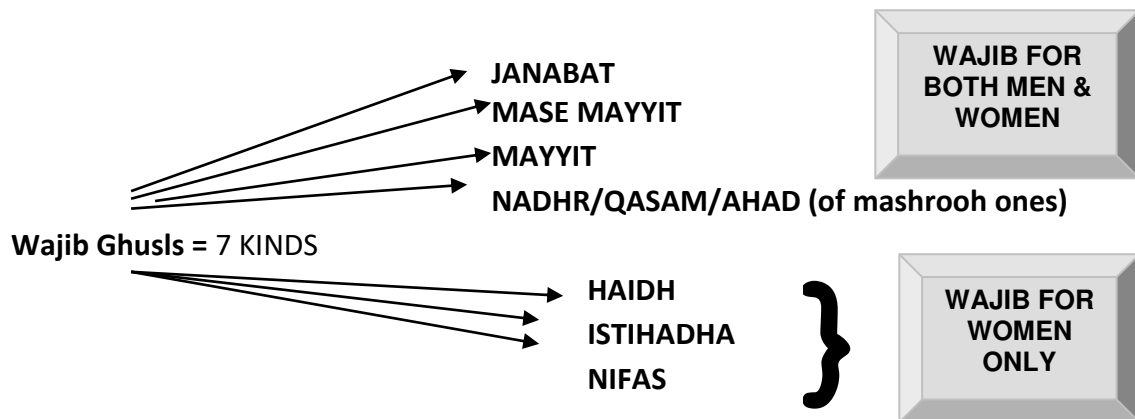
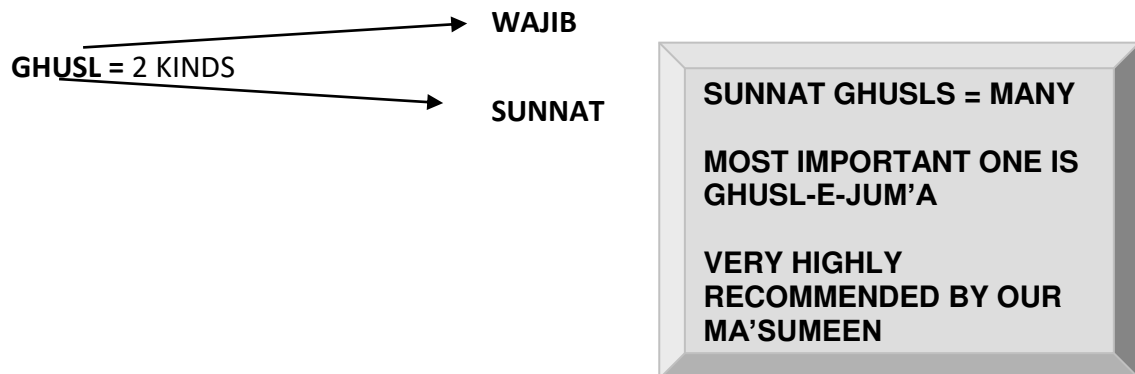
When the body, clothes, household utensils, etc, that have been in the possession of a Muslim, become Najis and thereafter, the Muslim disappears, the Najis thing can be considered Pak, if you there is chance(ehtemaal) that s/he has washed them. 📖 227



## Fiqh Chapter 03

### GHUSL

It means to have a bath in order to wash the body.

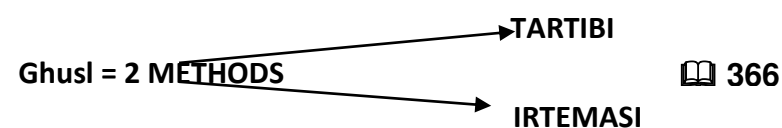


#### Conditions Of Ghusl

- Water must be Pak, Mutlaq and Mubah 📖 386
- Place where Ghusl is performed must be Mubah 📖 386
- Niyat should be of Qurbatan ilallah 📖 364
- It must be performed without help 📖 386
- All obstructions must be removed 📖 383

#### Remember: There Is No Need: 📖 386

- To make the body Pak before starting Ghusl<sup>4</sup>
- For the body to be washed downwards from the head
- For Tartib – delay between different actions of Ghusl is allowed



<sup>4</sup> (detail in tauzeeh)

## How To Perform Ghusl

There are **TWO** methods

**Ghusl-e-Tartibi** = Ghusl in Stages & Sequence. 📖 367

**1<sup>st</sup>: NIYYAT**

**2<sup>nd</sup>:** wash the head running down to the neck

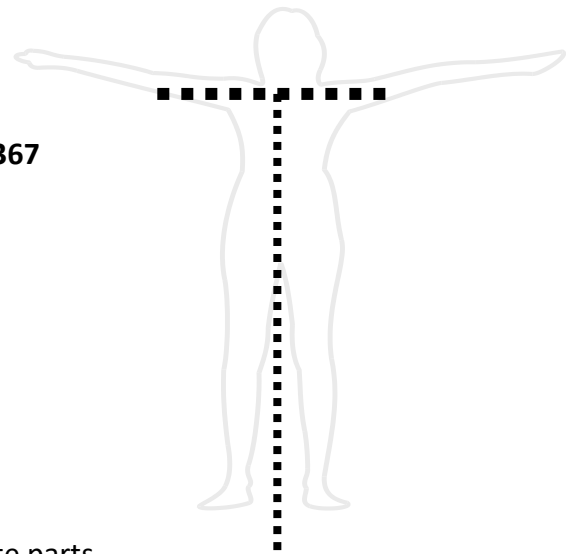
**3<sup>rd</sup>:** then wash the rest of the body

**Or It Is Better**

**To wash the rest of the body in 2 stages**

**1<sup>st</sup>:** the right half of the body, including your private parts,

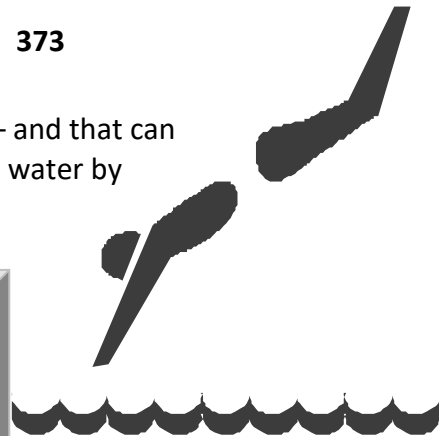
**2<sup>nd</sup>:** then the left half, again, washing your private parts.



**Ghusl-e-Irtemasi** = Instant or Gradual immersion. 📖 373

This is by washing the whole body at the same time – and that can only be done by submerging the whole body into the water by diving into a river, sea or swimming pool.<sup>5</sup>

**WHEN PERFORMING GHUSLE IRTIMASI IN ONE GO, YOU MUST ENSURE THAT THE WATER REACHES ALL PARTS OF THE BODY AT ONE TIME.**



**If however, you wish to perform the Ghusl-e-Irtemasi gradually, then it is necessary that:**

- The whole body out of the water before starting the Ghusl.
- Then you submerge your body gradually into the water with the intention of Ghusl. 📖 374

<sup>5</sup> details in tauzee

## Fiqh Chapter 04

### TAYAMMUM

#### We perform tayammum when 📖 655 - 691

- There is no water available
- It is not possible to get water, due to illness, weakness, or fear
- It is harmful to one's health
- Using the water available will mean others will have to go without
- Water is only enough to make the body or clothes Pak
- There isn't enough time to perform Wudhoo or Ghusl
- The only water available is Ghasbi

(Note: There are detailed conditions of the above, which can be referred to in Touzih)

To find out that things on which Tayammum can be done on, refer Touzih 📖 692 – 700

#### The Things On Which Tayammum Is Performed

- Must be **PAK** 📖 700
- Must not be **GHASBI** or **USURPED** 📖 702

#### Method Of Performing Tayammum 📖708

1. Niyyat



I am performing Tayammum (give reason)  
Wajib Qurbatan ilallah

2. Strike both your palms on the thing that you are doing tayammum on e.g. Earth



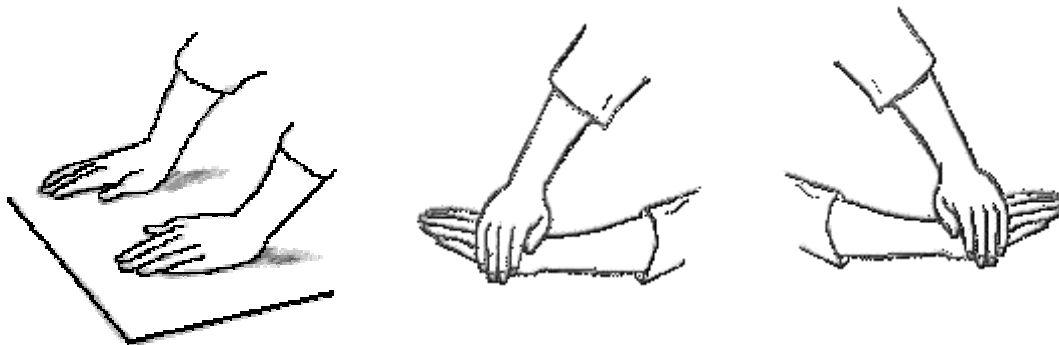
3. Put both your palms where your hair starts to grow and pull them down to the tip of your nose.



4. Wipe The Entire Part Of The Back Of The Right Hand With The Palm Of The Left Hand And Repeat The Same With The Right Hand Over The Left



It is ahtiat-e-mustahab to strike the hands on the earth again and wipe the back of the Hands again 📖 709



**Unless you are performing 2 tayammums together, one instead of a ghusl and the other instead of wudhu, there is no need to specify what the tayammum is for.**

📖 713

## Fiqh Chapter 05

### MASAILS OF JABIRA

**JABIRA** - The material or the medicine used for bandaging wounds.

**JABIRA E.G.**



#### Wudhu Al-Jabira

This is when you perform Wudhu on the bandage or splint that has been put on those parts of your body that are related to Wudhu.

**You would perform wudhu al-jabira when:**

- The Jabira cannot be removed or the water is harmful to the wound
- When there is an un-bandaged wound and the water is harmful to the wound
- When there is an un-bandaged fracture and the water is harmful to the wound

#### How Would You Perform Wudhu Al-Jabira

**For the unaffected areas, Wudhu will be performed as usual.**

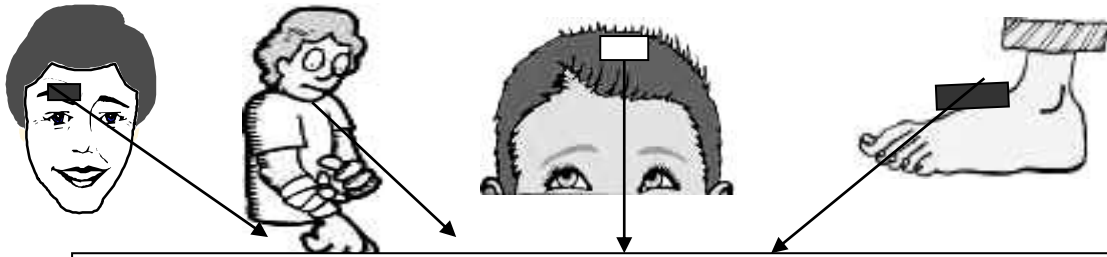
**For the affected areas:**

- If water is not harmful, then you will pour enough water for it to go through the Jabira 📖 335- **Note: This has many detailed conditions. Pls refer masala 324**
- If water is harmful you will place a Pak piece of cloth over the wound and pass a wet hand over that area, 📖 332- **Note: This has many detailed conditions. Pls refer masala 327**
- Also, if the Jabira is Najis, you will place a Pak piece of cloth over the Jabira then pass a wet hand over that area. (with a condition. Refer Urwa, fasal Jabira)

**When any part of Wudhu is partly covered with a Jabira but there isn't a fracture – you will perform Wudhu Al-Jabira**

📖 331

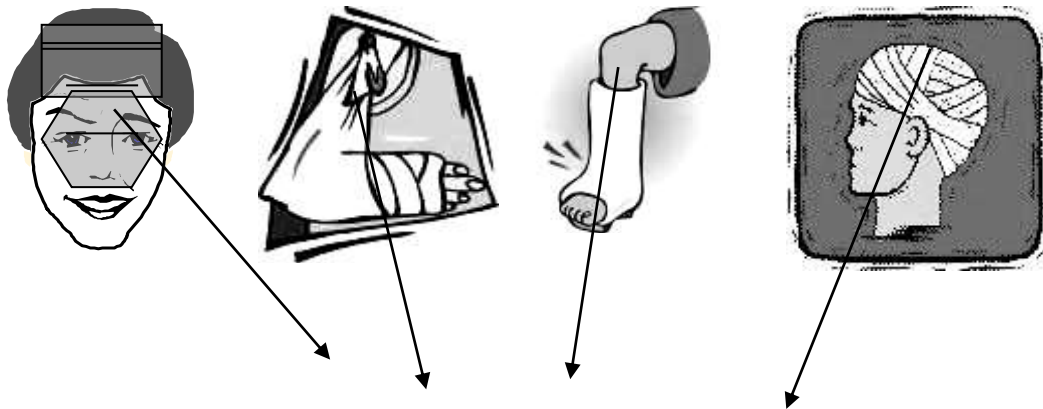
### When To Do Wudhu Al-Jabira



An area of Wudhu is partly covered with Jabira BUT there is no fracture 📖 331

SOMETIMES TAYAMMUM AS WELL AS WUDHU AL-JABIRA HAVE TO PERFORMED TOGETHER

### When To Do Wudhu Al-Jabira And Tayammum



An area of Wudhu is completely covered with Jabira, OR there is an obstruction that cannot be removed (If on tayammum organs, refer masala 337) OR if there is an unbandaged fracture (To do tayammum in this case. Refer masala 324)



## Fiqh Chapter 06

### SHAKIYAAT-E-SALAAT

Even though Muslims try to pray their Salaat with the utmost care and concentration, sometimes we doubt about how a certain part of the Salaat was prayed.

There is every chance that we made an error in our prayers. If anybody should have doubts about their Salaat, they should think for a moment about their doubt (but not compulsory) and try to shake it off. If this fails, then they should act according to the rules set down.

**There are 22 cases of doubts (Shakiyaat) that may arise during Salaat:**

- 6 of them can be ignored
- 7 of them make Namaaz **Batil**
- 9 of them can be corrected


#### **You Should Ignore Doubts That Arise 1176**














- After the Salaat has been finished.
- After the event has been performed. **E.g. To have a doubt in Sajdah as to whether you did Ruku**
- After the time has passed. **E.g. To have a doubt at the time of Maghrib, as to whether you prayed Asr.**
- If you are katheer-ush-shak
- Either on the part of one who leads the prayer (the IMAM) or on the part of the follower. **In this case if the question arises as to who should be treated as extra sure, the leader or the follower, the person in doubt should follow the one who is sure.**
- During a Mustahab prayer.

#### **Your Namaaz Is Batil And Has To Be Offered Again If You Have A Doubt 1174**

- In a **2 Rakaat Wajib Namaaz** like Fajr or if you are praying Qasr, then Dhohr, Asr and Eisha, if you have doubts about count of rakaats
- In a **3 Rakaat Namaaz**, i.e. Maghrib, if you have doubts about rakaats
- In a **4 Rakaat Namaaz**, doubt whether recited one rakaat or more
- In a 4 Rakaat Namaaz, **before** entering the **2<sup>nd</sup> Sajdah**, doubt as to whether recited 2 rakaats or more
  
- **IN A 4 RAKAAT NAMAAZ, AS TO WHETHER IT IS THE:**
- 2<sup>nd</sup>, 5<sup>th</sup> or higher Rakaat
- 3<sup>rd</sup>, 6<sup>th</sup> or higher Rakaat
- 4<sup>th</sup>, 6<sup>th</sup> or higher Rakaat (with details)

**You Can Correct The Following Doubts Without Having To Pray Again If**

- The doubt occurs in a 4 Rakaat Namaaz  1208

<i>WHEN?</i>	<i>DOUBT WHETHER?</i>	<i>DECISION?</i>	<i>CORRECTION?</i>
During 2 <sup>nd</sup> Sajdah	2 <sup>nd</sup> or 3 <sup>rd</sup> Rakaat	Take it as 3 <sup>rd</sup>	
During 2 <sup>nd</sup> Sajdah	2 <sup>nd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	
During 2 <sup>nd</sup> Sajdah	2 <sup>nd</sup> , 3 <sup>rd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	 <b>AND</b> 
During 2 <sup>nd</sup> Sajdah	4 <sup>th</sup> or 5 <sup>th</sup> Rakaat Or any shak in which at least rakat is 4 <sup>th</sup>	Take it as 4 <sup>th</sup>	
Anytime	3 <sup>rd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	 <b>OR</b> 
Qiyam before Ruku	4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Namaaz	 <b>OR</b> 
Qiyam before Ruku	3 <sup>rd</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Namaaz	
Qiyam before Ruku	3 <sup>rd</sup> , 4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Namaaz	 <b>AND</b> 
Qiyam before Ruku	5 <sup>th</sup> or 6 <sup>th</sup> Rakaat	Sit down at once AND Finish Namaaz	



**One rakat namaz e ahtiat - standing**



**One rakat namaz e ahtiat - sitting**



**Sajdah-e-Sahv**

## Fiqh Chapter 07

### SHAKIYAAT-E-SALAAT

#### Namaaz-e-Ehtiyat & Sajdah-e-Sahv

#### Namaaz-e-Ehtiyat 1224

After finishing Salaat without looking away from Qiblah or doing anything that makes Salaat Batil, you remain seated or stand up depending on what is required AND:

- Do Niyat: "I am praying Namaaz-e-Ehtiyat 1 (or 2) Rakaat(s) Wajib Qurbatan ilallah."
  - Then do Takbiratul Eham.
  - Recite only Suratul Fatiha
  - Finish Namaaz as usual
- 
- If you have to recite 2 Rakaat then you should stand up for the 2<sup>nd</sup> Rakaat after Sajdah.
  - Recite Suratul Fatiha only
  - Finish Namaaz in the usual way.

#### Namaaz-e-Ehtiyat: 1225

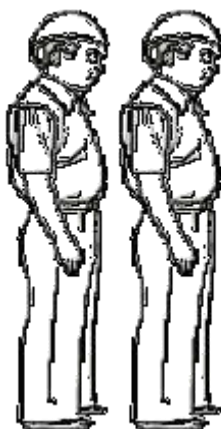
- Does not have a 2<sup>nd</sup> Surah or Qunoot
- Should be offered silently
- Its Niyat should not be uttered

Salaat-e-Ehtiyat is prayed either:

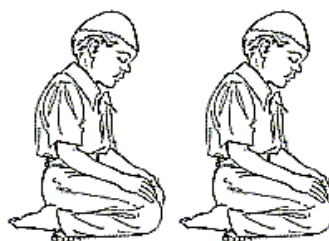
**1 Rakaat**



**or 2 Rakaats**



**or 2 Rakaats**



## Sajdah-e-Sahv 📖 1245 – 1271

### Sajdah-e-Sahv becomes Wajib, when 📖 1245

- You talk by mistake in Namaaz
- You recite Salaam at the wrong place, by mistake
- You forget Tashahud.
- In a 4 Rakaat Namaaz you have a doubt after the 2<sup>nd</sup> Sajdah as to whether it is the 4<sup>th</sup> or 5<sup>th</sup> Rakaat or 4<sup>th</sup> or 6<sup>th</sup> Rakaat
- You added or left out by mistake any such thing, which is not Rukn.
- (Please refer masala 1223)

**If you forget one Sajdah or Tashahud but remember it before the Ruku of the next Rakaat, you should return and perform it. If, however, you remember after Namaaz is completed, then for Sajda, you dont have to do anything, but for tashahhud, you will have to offer 2 Sajdah-e-Sahv 📖1253**

### How To Perform Sajdah-e-Sahv

Soon after finishing Salaat:

- Do Niyyat: "I am doing Sajdah-e-Sahv in lieu of Tashahud (or Salaam or Sajdah or Qiyam, etc; as the case may be Wajib Qurbatan ilallah".
- Then go to Sajdah and say the following once (not compulsory).
  - **"BISMILLAHI WA BILLAHI ASSALAAMU ALAIKA AIYUHAN-NABIYYU WA RAHMATULLAHI WA BARAKATUH".**
- Then rise from Sajdah and sit, but don't recite anything.
- Then go to Sajdah again and recite:
  - **"BISMILLAHI WA BILLAHI ASSALAAMU ALAIKA AIYUHAN-NABIYYU WA RAHMATULLAHI WA BARAKATUH",** as you did in the first Sajdah,
- Then rise from Sajdah
- Recite Tashahud and Salaam.

If after the prayer, but before the Qadha of Sajdah or Tashahud, any actions are done which invalidate Salaat, then it is necessary to do Qadha and Sajdah-e-sahv and then repeat the prayer as per ahtiate mustahab. 📖1264 (New tozih masala 1242)

If you have forgotten Tashahud or one Sajdah in the Salaat, it is Wajib to do Qadha at once after Salaat; then do Sajdah-e-sahv. 📖1270

## Fiqh Chapter 08

### NAFILA

These are Mustahab prayers, which have been recommended for Muslims and have much merit. Our Imams (alayhimussalam) have said that one of the signs of the believers is that he performs Nafila Prayers, so that if for any reason the Wajib Salaat are not performed correctly on account of forgetfulness, the Nafila Prayers make good the lapse by substituting the errors in the Wajib Salaat. Hence, in order to win the pleasure of Allah these prayers should be performed in the same way as the Wajib Salaat, for Salaat is the highest virtue of a believer.

There are 34 Raka'ats in total. How they are divided is explained below:

1. 2 Raka'ats are to be recited **before Fajr Salaat**.
2. 8 Raka'ats are to be recited **before Zuhr Salaat**.
3. 8 Raka'ats are to be recited **before Asr Salaat**.
4. 4 Raka'ats are to be recited **after Maghrib Salaat**.
5. 2 Raka'ats are to be recited **after Isha Salaat**; these 2 Raka'ats have to be offered sitting making it equivalent to 1 Raka'at standing.
6. 11 Raka'ats are to be **offered at Midnight** this Mustahab Salaat is called Salaat-e-Shab.

All those Nafila prayers that have more than 2 Raka'ats have to be offered in sets of 2 Raka'ats. The method of praying is the same as Salaat-e-Fajr.

#### Salaat-e-Shab

The most important and highly recommended prayer amongst the Mustahab prayers is Salaat-e-Shab.

Another name for Salaat e Shab is Salaat-e-Tahajjud.

The recitation of Salaat-e-Shab brings a lot of blessings and one gets many benefits most of which are enjoyed after death.

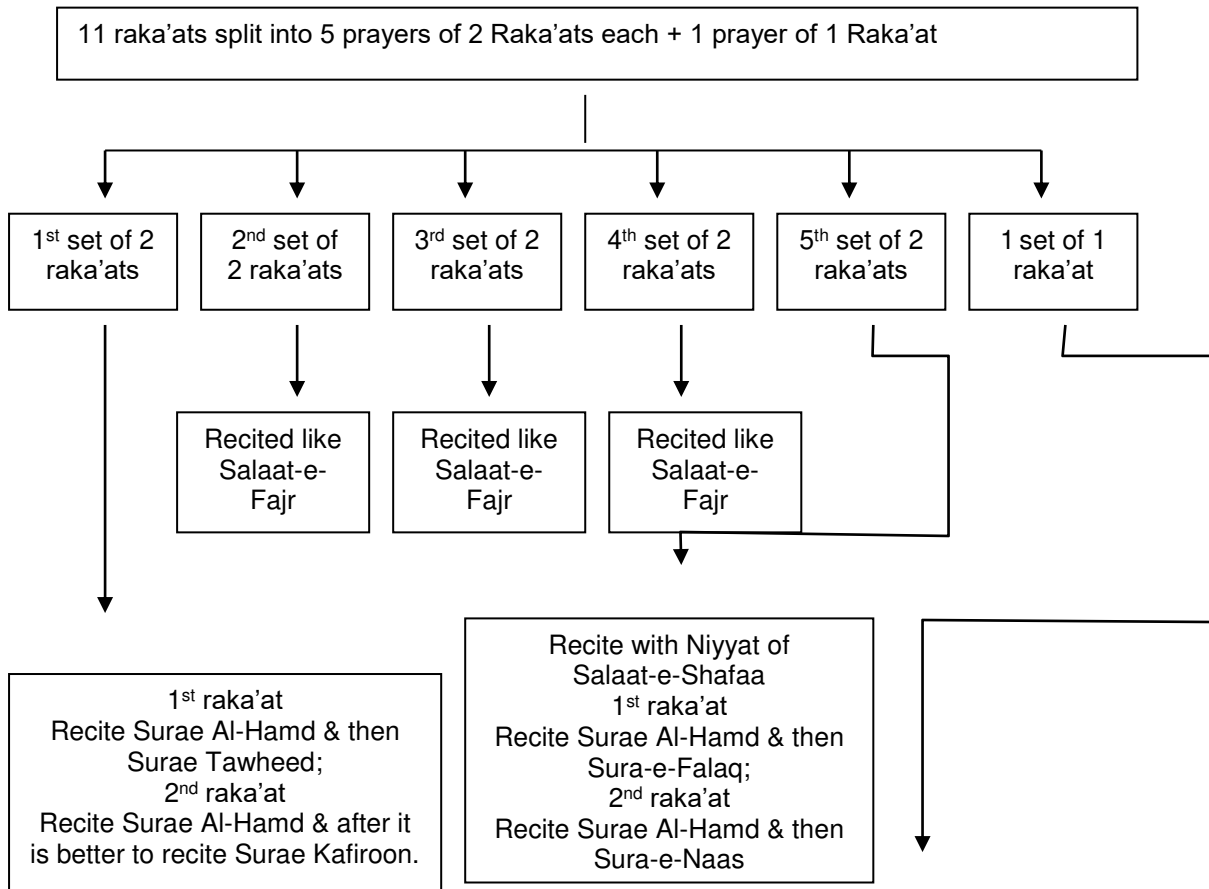
#### Time For Praying Salaat-e-Shab

It should be prayed anytime after midnight (as per Agha Seestani, time starts from beginning of night, refer masala 761) and before Subhe Sadiq. The best time is in the last hours of the night and just before dawn, so that one can pray Salaat e Fajr once it is Subhe Sadiq.

#### Method Of Praying Salaat-e-Shab

It consists of 11 Raka'ats.

Five prayers of 2 Raka'ats each and one prayer of 1 Raka'at.



The **remaining 1 (one) Rak'at** is prayed (as below) with the Niyyah of '*Salatul Witr.*' as follows..

After Niyyah and say Takbiratul Ihram Recite the following surah:-

- Surah Al-Hamd - **Once**
- Surah Ikhlas (Qul Huwallahu Ahad) - **three times**
- Surah Qul-Audhubi Rabbil Falaq - **once**
- Surah Qul-Audhubi Rabbin Naas - **once**

Say Takbir and raise hands for Qunoot and You may recite **any Dua or Rabbana** or the following:.....**لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ**

Then, pray for **forgiveness of forty [40] people** who are either dead or living in the following manner:....**اللَّهُمَّ اغْفِرْ ل...**

Allaahummagh Firli... (Name)

Continuing with the Qunoot, recite the Istighfar **seventy [70] times**:

**اَسْتَغْفِرُ اللهَ رَبِّيَ وَأَتُوبُ اِلَيْهِ** Astaghfirullah Rabbi wa Atuubu Ilayh

Still continuing qunoot, recite the following Dua **seven [7] times**:

**هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ** Haadhaa Maqaamul 'Aaidhi Bika Minannaar

Continuing qunoot yet further , recite **three hundred [300] times**: - **اَلْعَفْوُ**

Finally, the following should be said once: **رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ**

**Complete the Rukuh and Sujood and end the prayer with Salaam**

### After finishing the Salaat-

Recite Tasbeeh of Syeda Fatemah Zahra (peace be upon her);

-Followed by Sajdah of Shukr. (reciting 5 times **سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ**)

-Next, recite Ayatul Kursi.2:255/6

-Finally, for the second time, perform Sajdah of Shukr reciting 5 times **سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ**

Then pray 2 Raka'ats with the Niyat of Nawafil-e-Subh by which time it will probably be time for Fajr Salaat, if not, then recite some Dua's until the time of Salaat-e-Fajr.

### Nafila

- These are Mustahab prayers, which have been recommended for Muslims and have much merit
- There are 34 Raka'ats in total. How they are divided is explained below:
  - \* 2 Raka'ats are to be recited **before Fajr Salaat**
  - \* 8 Raka'ats are to be recited **before Zuhr Salaat**
  - \* 8 Raka'ats are to be recited **before Asr Salaat**
  - \* 4 Raka'ats are to be recited **after Maghrib Salaat**
  - \* 2 Raka'ats are to be recited **after Isha Salaat**; these 2 Raka'ats have to be offered sitting making it equivalent to 1 Raka'at standing
  - \* 11 Raka'ats are to be **offered at Midnight** this Mustahab Salaat is called Salaat-e-Shab

## **Fiqh Chapter 09**

### **HAJ**

Haj is Wajib act, which has to be performed once in a lifetime. When a person makes an intention for Haj, he has to be careful not to include any other reasons in his intention. The Niyat has to be solely for the pleasure of Allah i.e. Qurbatan Ilallah.

However, there are certain conditions that have to be met before Haj becomes Wajib on an individual; these are:

1. Baligh - (reaches age of puberty)
2. Aqil - Being sane and sound of mind
3. Mustate' - (Being capable).

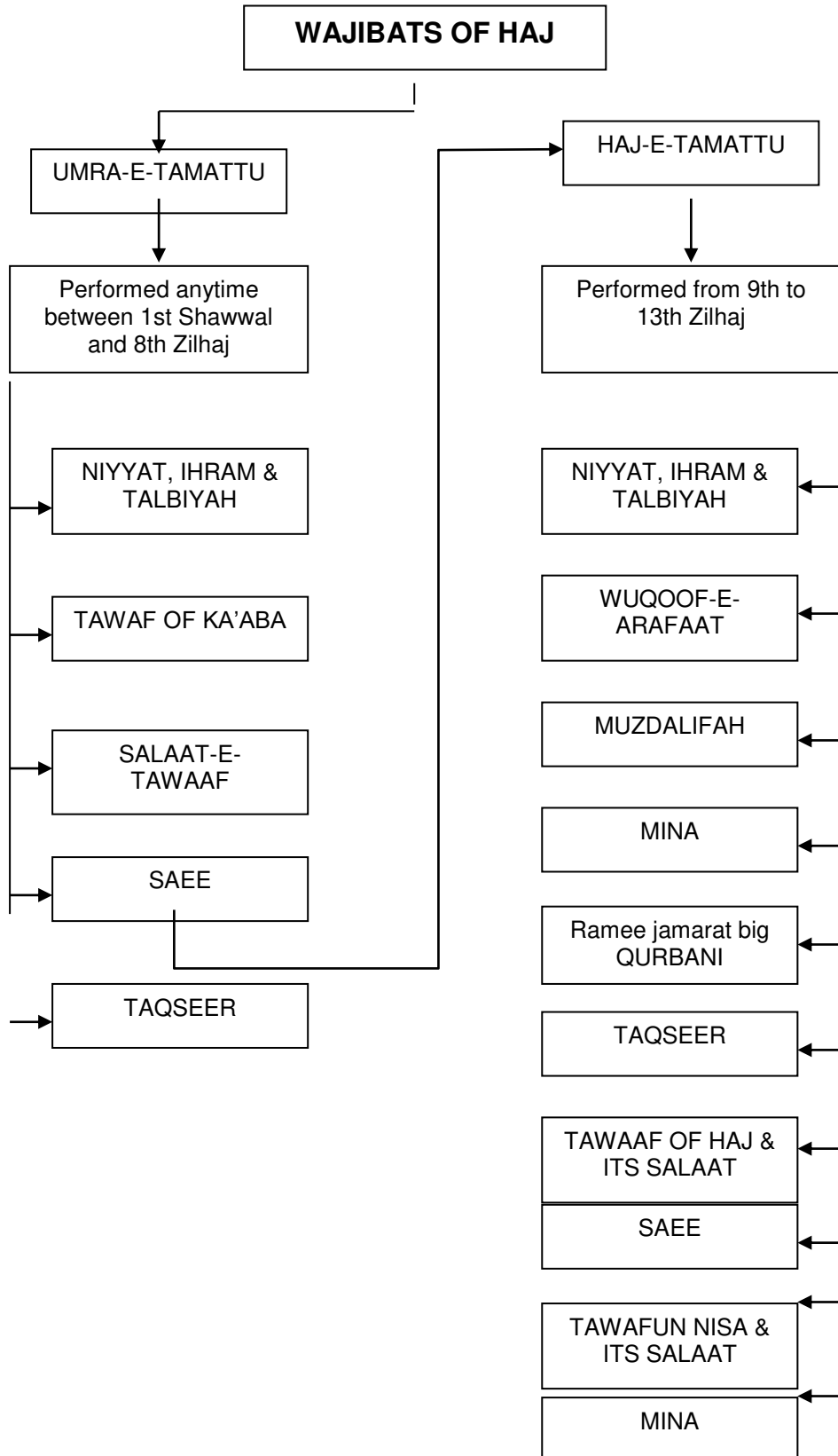
#### **Meaning Of Mustateh**

1. You should be able to afford the expense of your journey for Haj and the stay during Haj.
2. You must be able to maintain those dependents who have remained at home.
3. When you return, you must have enough means to maintain yourself and your dependents.
4. The journey to Haj and returning from it must not involve any danger to either your life nor your wealth or your family.
5. You must be healthy. If you cannot go due to an illness but all the other conditions of Haj are fulfilled then you can send someone on your behalf.
6. You must have enough time to perform all the Wajib acts of Haj. If you cannot do so then you have to keep the money aside and go in the following year.



## What To Do Before Going For Haj

1. Your money is clean; i.e. you have no debts especially Wajib debts like Khums and Zakat. (Has some conditions. Pls refer fiqh books)
2. Your intention is purely for Haj; i.e. your Niyyat is of Qurbatan Ilallah.
3. You have prepared a Will and given away some Sadaqah for your journey.



### Umra-e-Tamattu – Wajibats Explained in Detail

1. You do Niyyat, wear Ihram and recite Talbiyah. Ihram will be worn in Meeqat. Before entering Mecca one must become a Muhrim i.e. being in a state of Ihram. Ihram is worn at Meeqat, which means boundary
2. Tawaaf of Ka'aba..
3. Salaat-e-Tawaaf at Maqaame Ibrahim or nearby.
4. Sae'e - going seven times between the rocks of Safa and Marwa.
5. Taqseer - trimming a bit of your hair or nails.

### Haj-e-Tamattu – Wajibats Explained in Detail

8 <sup>th</sup> Zilhaj You should have performed Umra-e-Tamattu by now		
9 <sup>th</sup> Zilhaj(not compulsory in 9 zilhaj) Morning  Do Niyyat, Wear Ihram & Recite Talbiya Done in Makka	9 <sup>th</sup> Zilhaj – Zuhr  Wuqoof-e-Arafat: Arrived at Arafat by now. Wajib to stay there until Maghrib	9 <sup>th</sup> Zilhaj – Maghrib  Wuqoof-e-Masharuf Haraam – Muzdalifah: Wajib to stay there from Dawn to Sunrise and also some part of the night. Collect 70 stones for use at Mina. Women & the old can leave for Mina after collecting pebbles.
10 <sup>th</sup> Zilhaj  At sunrise, depart for Mina. On arrival, 1 <sup>st</sup> Wajib act is to go to Jamarah of Aqaba & strike it 7 times with pebbles collected at Muzdalifah	10 <sup>th</sup> Zilhaj  Qurbani [Sacrifice] After striking the Jamarah, qurbani must be done. The animal for sacrifice may be camel, cow, goat or sheep	10 <sup>th</sup> Zilhaj  Taqseer or Halaq This is the next wajib act This is the trimming of hair or nails or shaving of the head. (To check when taqseer is enough, refer fiqh books)
10 <sup>th</sup> Zilhaj  Go for Tawaaf of Haj; Salaat of Tawaaf; Sae'e; Tawafun Nisa & Salaat. Spend the night at Mina if possible	11 <sup>th</sup> Zilhaj  Hit all 3 Jamarahs each with 7 pebbles. Continue to stay at Mina. (shab e 11 and 12 half night should pass in mina )	12 <sup>th</sup> Zilhaj  Continue to stay at Mina. Hit all 3 Jamarahs each with 7 pebbles. Leave Mina after Dhohr and before sunset. Haj-e-Tamattu and the Haj are complete

## Haj

- Haj is Wajib act, which has to be performed once in a lifetime.
- When a person makes an intention for Haj, it has to be solely for the pleasure of Allah.
- Haj becomes wajib on a person who is baligh; of sane and sound mind and is capable of performing Haj.
- Before going for Haj, you have to make sure you have no debts [especially khums & zakat]; intention should be purely for Haj; prepare a will and give away sadaqah for your journey.

## Fiqh Chapter 10

### NADHR, 'AHD & QASAM

#### NADHR – VOW

A vow means making it wajib upon yourself to do something which is Mustahab or staying away from something which is Makrooh, for the sake of or for the pleasure of Allah (s.w.t.).

A vow is a promise you make to Allah to do some good act or stop doing a bad act for the pleasure of Allah.

Examples of Nazr

1. If I pass my exams, I will pray 2 rakaat namaz for the pleasure of Allah.
2. If my sister gets well, I will fast one day for the pleasure of Allah.

When making a vow, Niyyat has to be made, although it does not have to be in Arabic.

A person can make a vow only for an act which they can perform themselves e.g. it's not appropriate to make a vow that if you pass your exams, you will go to Kerbala on foot if he is unable to do so

A person who makes a Nadhr to fast on a particular day and does not do so intentionally will have to pay a Kaffara. However, one is allowed to travel on that day and it is NOT even Wajib for one to make an intention of staying for 10 days. If a person travels, is ill or in the case of a woman, is in the state of Haidh, there is only the Qadha to repay and no kaffara.

A Nadhr is batil if a person makes a vow to do something which is Haraam or Makrooh or stop doing something which is Wajib or Mustaab e.g. if I pass my exams, I will sleep the whole day for a week – waking only to pray and eat. This is not right as sleeping too much is makruh.

#### Kaffara – Penalty for not fulfilling a Nadhr

1. Feed 10 poor;
2. Clothe 10 poor
3. Free a slave
4. And if unable to perform any of these acts, fast for 3 consecutive days.

## **'AHD – COVENANT**

A covenant means making a promise to Allah (s.w.t.) that you will perform a good act when your lawful need is fulfilled.

When one makes a covenant with Allah (s.w.t.), it is necessary to fulfil that covenant.

Even when a person makes a covenant without having any wish that one will perform a good act, the performing of that act becomes wajib on one.

When making a covenant, Niyat is necessary but it does not have to be in Arabic, however any one of the names of Allah <sup>6</sup>(s.w.t.) must be used in the Niyat.

### **Kaffara – Penalty for not fulfilling an 'Ahd**

1. Feed 60 poor;
2. Fast consecutively for 2 months, or
3. Free a slave

## **QASAM – OATH**

An oath is similar to a vow in that you promise to perform a good act or stop doing a bad act. The only difference is that for an oath to be valid, it must be sworn by one of the mighty names of Allah (s.w.t.) e.g. Allah, Khaliq, Raaziq, etc.

- An oath must be uttered in words, however a dumb person can do it by making a sign.
- A person can make an oath only for an act which one can perform oneself.
- If a father forbids his son/daughter or a husband forbids his wife to take an oath, then the oath is Batil.
- The person who makes a vow, covenant or oath must be
  - Baligh
  - Sane
  - Make it of his/her own free will
  - Have a set intention.

### **Kaffara – Penalty for not fulfilling a Nadhr**

1. Feed 10 poor;
2. Clothe 10 poor
3. Free a slave
4. And if unable to perform any of these acts, fast for 3 consecutive days.

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<sup>6</sup> Allah ya Allah kai makhsos naam eg Rehman

# HISTORY-M08

Diniyat Classes Muscat (DCM)(BOYS)

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## History Chapter 01

### THE BATTLE OF ZATUS SALAASIL

History Chapter 07

From the day the Holy Prophet (sallallahu alayhe wa aalehi wasallam) entered Madina and made it the capital of the Muslims, he set up a network of spies and observers throughout Arabia. These men informed him about the plans of his enemies and allowed him to take precautionary measures. At the times of the Battles of Uhud and Ahzab these spies had proved invaluable to the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

In 8 A.H. the intelligence network of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) reported to him that, in the valley of Yaabis, thousands of people were gathering to sign a mutual agreement to make a full-scale attack on Madina. They were willing to lay down their lives to destroy Islam and their main objective was to kill the Holy Prophet (sallallahu alayhe wa aalehi wasallam) or his valiant officer Imam Ali (alayhissalam).

On receipt of the news, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) gathered the Muslims in the mosque and informed them of the danger. A group of men were appointed to counteract the threat and Abu Bakr was nominated as its commander. The small unit left Madina for Yaabis. When they reached the stony valley of Yaabis, they found their way blocked by the men of Bani Salim.

The chiefs of the tribe asked Abu Bakr,

*"What is the purpose of this military expedition?"*

Abu Bakr replied,

*"I have been appointed by the Prophet of Allah to present Islam to you and to fight you if you decline to accept it."*

At that moment, the chiefs displayed the large number of men in their army and this sight unnerved Abu Bakr. He ordered the Muslims to retreat to Madina although they were inclined to put up a good fight.

The return of the army disappointed the Holy Prophet (sallallahu alayhe wa aalehi wasallam). He now entrusted the army to Umar.

This time the enemies were on the alert and had hidden themselves behind the stones and trees at the entrance to the valley. When the Muslims arrived they were ambushed by the enemy and Umar ordered a retreat.

Amr ibn al-Aas, with a cunning politician head who had just become a Muslim, came to the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and said,

*"War is deceit."*

He meant that victory in war was not always achieved by strength and valour but could also be achieved by clever planning and deceit.

He added,

*"If I am allowed to lead the soldiers I will achieve victory."*

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) accepted this proposal but the cocky Amr was no more successful than the two commanders before him.

The successive defeats had demoralised the Muslims. Now the Holy Prophet (sallallahu alayhe wa aalehi wasallam) organised an army once more but this time selected Imam Ali (alayhissalam) as commander and gave him the battle standard in his hand. Imam Ali (alayhissalam) marched off at the head of the Muslims, carrying a spear. As he watched him ride off, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) commented,

*"He is an attacking commander who never flees the battlefield."*

This statement shows what the Holy Prophet (sallallahu alayhe wa aalehi wasallam) thought of the disgraced earlier commanders.

Imam Ali (alayhissalam) took an entirely different route to Yaabis to avoid being spotted by any scouts of the Bani Salim. He travelled by night and concealed his men by day. When they arrived closer to the valley he ordered the men to rest and refresh themselves.

The next morning, after praying the dawn prayers, he led his men up the mountainous land behind the valley. From that point the army descended into the valley.

Inspired by the presence of Imam Ali (alayhissalam), the Muslims proceeded forth in an irresistible tide. They caught the enemy by surprise and caused havoc in their ranks. Before the enemy could organise themselves they were facing the furious onslaught of Imam Ali (alayhissalam) who overpowered them by quickly killing seven of them. Some more men were killed and the others ran away leaving a large booty behind.

The brave and victorious commander returned to Madina and the Holy Prophet (sallallahu alayhe wa aalehi wasallam) came forward to receive him.

On seeing the Holy Prophet (sallallahu alayhe wa aalehi wasallam), Imam Ali (alayhissalam) dismounted immediately in respect. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) patted the back of Imam Ali (alayhissalam) and said,

*"O Ali, mount the horse, Allah and His Prophet are pleased with you."*

At that time the Holy Prophet (sallallahu alayhe wa aalehi wasallam) uttered a famous sentence saying,

*"O Ali, if I had not been afraid that a group of my followers might say the same thing about you as the Christians say about Prophet Isa (alayhissalam), I would say something about you that would make people gather the dust of your feet as an article of blessing."*



The bravery and conduct of Imam Ali (alayhissalam) was so valuable that Allah revealed Surae Aadiyaat about the event. The Sura contains powerful and stirring oaths in appreciation of the military spirit of the soldiers who took part in the battle. The Holy Qur'an says:

*In the Name of Allah, the Beneficent, the Most Merciful. By the snorting chargers (of the warriors), whose hooves strike against the rocks and produce sparks, while they run during a raid at dawn, and leave behind a trail of dust that engulfs the enemy.*

*Aadiyaat, 100 : 1 - 5*

## History Chapter 02

### THE CONQUEST OF MAKKA - PART 1 HISTORY CHAPTER 08

6 A.H. ----- On the outskirts of Makka at a place called Hudaibiya

The Treaty of Hudaibiya was signed between the Chiefs of the Quraish of Makka and the Holy Prophet (sallalloho alayhe wa aalehi wasallam).

**Treaty of Hudaibiya = There will be no fighting between the Muslims and Makkans or their allies**

In the years following the treaty, there was general peace and the Muslims went freely to Makka to perform their pilgrimage in the presence of thousands of idol worshippers who were the enemies of Islam.

In the month of **Jamadiul Awwal of 8 A.H.**, the Holy Prophet (sallalloho alayhe wa aalehi wasallam) sent 3,000 soldiers to the frontiers of Syria, to punish the Romans for killing unprotected Muslim missionaries in a cruel manner. The Muslims however, did not engage in full battle but retreated after a few attacks. Although very few Muslim lives were lost, the expedition was not as successful as had been expected. When the Quraish heard the news, they thought that the military might of the Muslims had weakened and they got bold and decided to disturb the peaceful situation.

Jamadiul Awwal 8 A.H., 3000 soldiers go to the frontiers of Syria to punish Romans for killing unprotected Muslim missionaries. Allies of the Muslims were the Bani Khuza'ah and Allies of the Kuffars of Makka were the Bani Bakr .(Allies = Friends).

The first action of the Quraish was to encourage their friends, the Bani Bakr, to launch an unexpected attack on the people of Bani Khuza'ah, who were the allies of the Muslims and under their protection. The Bani Khuza'ah, who were caught by surprise could not offer much resistance and were killed in their beds and in prayers. The ones who remained alive were made prisoners.

When the news reached the Holy Prophet (sallalloho alayhe wa aalehi wasallam), he promised to avenge the innocent blood of the Bani Khuza'ah.

The Quraish, on hearing that the Muslims were taking this breach of the peace treaty very seriously, began to regret their hasty action. To try and calm things down, they sent Abu Sufyan to Madina with instructions to hide the details of their crimes by all means.

When Abu Sufyan arrived in Madina, he went straight to the house of his daughter, Umme Habiba, who was the wife of the Holy Prophet (sallalloho alayhe wa aalehi wasallam). When he wanted to sit on a mattress that was used by the Holy Prophet (sallalloho alayhe wa aalehi wasallam), his daughter folded it up. Abu Sufyan asked,

**"Did you not think that the bedding was suitable for me, or was I not suitable for it?"**. His daughter replied,

***"I do not wish that a person who is an unbeliever and Najis should sit on the bedding of the Holy Prophet (sallallahu alayhe wa aalehi wasallam)."***

The experience at his daughter's house left Abu Sufyan very uneasy but he decided to go to meet the Holy Prophet (sallallahu alayhe wa aalehi wasallam) anyway. When he met him, Abu Sufyan talked unashamedly of strengthening the bond of peace between the Muslims and the Quraish, as if their actions against the allies did not matter. However, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) remained silent, thus showing him that he did not care for the proposal at all.

Abu Sufyan realised that he had no chance of changing the mind of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) or stopping the revenge of the Muslims, so he returned to Makka to warn the Quraish.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) decided to use this opportunity to bring Makka under the control of Islam once and for all. However, he wanted to capture this last base of the idol worshippers with as little bloodshed as possible.

He planned to move swiftly and secretly to Makka with a huge army. He hoped that when the Makkans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) mobilised the Muslim army on the 10th of Mahe-Ramadhan **8 A.H.**, and marched towards Makka with about 10,000 men. When they reached a place called Kadid a few miles from Madina, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and the Muslims broke their fasts. Then they continued onward towards Makka.

Abbas bin Abdul Muttalib, who was the uncle of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), lived in Makka and used to inform the Holy Prophet (sallallahu alayhe wa aalehi wasallam) about the decisions of the Quraish. Although he was a Muslim, he had good relations with the chiefs of the Quraish. While the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was proceeding towards Makka, Abbas left towards Madina and met him at a place called Ju'fah. The presence of Abbas proved very useful in the conquest of Makka. The Muslim army finally stopped to camp a few miles from Makka. The Makkans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Makka light up with hundreds of fires from the Muslim camp.

Abu Sufyan and some other chiefs of the Quraish came out of Makka to investigate. He was met by Abbas, who protected him from the swords of the Muslims and guided him to the Holy Prophet's (s.a.w.s.) tent.

When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) saw him, he said,  
*"Has the time not come for you to accept that there is no god but Allah?"*

However, Abu Sufyan was not very willing to give up his belief in idols. Seeing him hesitate, Abbas warned him that if he waited for much longer, his life would not be safe. Abu Sufyan

realised the danger he was in, and accepted Islam, although in his heart the hatred for the Holy Prophet (sallallahu alayhe wa aalehi wasallam) burned as strong as ever.

## **THE CONQUEST OF MAKKA - PART 2**

Although the Holy Prophet (s.a.w.w.) was well aware that Abu Sufyan had only become a Muslim to save his life, he decided to accept the man's words because it would help to secure the city of Makka without bloodshed.

In order to show Abu Sufyan that he did not have any ill feelings against him, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) declared:

***"Abu Sufyan is authorised to assure the people of Makka that whoever takes refuge within the Masjidul Haraam around the Holy Ka'aba OR lays down his weapons OR stays in his house OR takes refuge in the house of Abu Sufyan will remain safe from the action of the army of Islam."***

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) wished to show Abu Sufyan the military strength of the Muslim army so that he would tell the rest of the Quraish how useless it would be to try and fight the Muslims. So, Abbas, the uncle of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), detained Abu Sufyan in a narrow valley so they could watch the Muslim army march past.

The power and grandeur of the entire Muslim army left Abu Sufyan frightened, and all thoughts of resistance vanished from his mind. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) set him free to return to Makka. When he got there, Abu Sufyan told the Makkans what he had seen and gave them the message of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). He further added that it would be impossible to attack an army so large and well equipped. The morale of the Makkans was completely weakened when they heard the words of Abu Sufyan.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) entered the city of Makka with great dignity riding on his camel al-Qaswa. Nobody stood to oppose him. He stopped at the side of the grave of his uncle Abu Talib and pitched his tent at that place.

Each unit of the Muslim army entered the city through different gates with no incident except for the unit of Khalid bin Walid. Some people tried to stop him and fighting broke out which was stopped by the Holy Prophet (sallallahu alayhe wa aalehi wasallam). Soon, the entire city of Makka surrendered to the Muslims.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) won the hearts of the Makkans by saying that he would take no revenge for their past actions, and that they were all free. He then mounted his camel and proceeded towards the Holy Ka'aba for Tawaaf. During the first round of Tawaaf, he turned towards the three big idols named Hubal, Isaf, and Na'ilah,

which had been put above the door of the Holy Ka'aba. He knocked them down with a stick he was carrying and recited the following verse from the Holy Qur'an:

***Say, "Truth has come and falsehood has been banished; and falsehood is certainly doomed to banishment." Suratul Bani Israil Ayat 81***

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then entered the Holy Ka'aba to clear it of the idols that were in there. He broke many idols himself. Some of them were placed too high for him to reach, so he asked Imam Ali (alayhissalam) to stand on his shoulders and pull the idols down. Thus, the last traces of idol worship were removed from the Holy Ka'aba and Masjidul Haraam.

By now the time for Dhohr prayers had set in. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) asked Bilal to recite the Adhaan. All the Muslims offered their prayers led by the Holy Prophet (sallallahu alayhe wa aalehi wasallam), who then delivered a speech in which he summarised the message of Islam. The entire population of Makka then offered their allegiance to the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

Allah had kept the promise he had made to his beloved Prophet (sallallahu alayhe wa aalehi wasallam) when He said in the Holy Qur'an:

***(O Muhammad,) Allah Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of birth. Suratul Qasas Ayat 85***

**LESSONS:**The Holy Prophet (sallallahu alayhe wa aalehi wasallam) set a great example by forgiving the very people who had troubled and tortured him. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) showed us how to be gracious to the enemy when he declared Abu Sufyan's house as a place of refuge. Truth shall always prevail.

## History Chapter 03

### THE BATTLE OF HUNAYN

tareekh 8.3

The news of the fall of Makka created great surprise and disturbance among the surrounding tribes. Some of the tribes living around Makka decided to join up and fight the Prophet (sallalloho alayhe wa aalehi wasallam) together.

Meanwhile, the Prophet (sallalloho alayhe wa aalehi wasallam) left Makka after having stayed there for fifteen days. He appointed a guide to educate and instruct the people and entrusted the government and administration of the city, as well as the duty of leading prayers in the mosque, to a pious Muslim from Madina.

The tribes who had gathered to fight the Muslims waited for them in the hills of Hunayn. The Prophet (sallalloho alayhe wa aalehi wasallam), learning of their intentions, marched towards them riding at the head of a huge force of 12,000 Muslims.

The commander of the enemy army sent three spies into the Muslim army to find out their strength. The spies returned with their hearts full of fear at the power of the Muslims. On hearing their bad news, the enemy became demoralised. Their commander knew he was hopelessly outnumbered, so he decided to fight the Muslims by making a surprise attack when they crossed the mountain pass leading into Hunayn. This battle took place in **8 A.H.**

When the Muslim army arrived at the narrow pass, they were forced to march in small groups. Moreover, they were overconfident because of their huge numbers, and this made them careless.

As soon as the Muslims entered the pass, the enemy attacked them from above with stones and arrows. Thereafter, a special group of skilled soldiers came down the mountain side and attacked the Muslims with their swords. The sudden attack broke up the Muslim ranks and they lost their courage. Many of them began to run away from the battle, despite the command of the Prophet (sallalloho alayhe wa aalehi wasallam) to stay and fight.

The enemy made the Prophet (sallalloho alayhe wa aalehi wasallam) their chief target, hoping to kill him and finish the war there and then. When Imam Ali (alayhissalam) realised their intention, he stood next to the Prophet (sallalloho alayhe wa aalehi wasallam) and the enemy could not overcome his skill at combat.

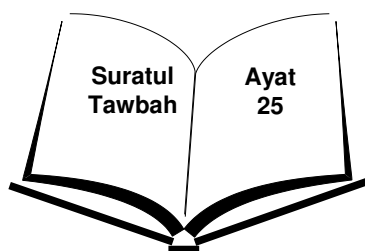
A famous warrior by the name of Abu Jundal came out to fight from the enemy side but unfortunately for him, he came up against Imam Ali (alayhissalam) and soon lay dead. At this time Imam Ali (alayhissalam) began to actively attack the enemy and struck terror into their hearts. By the time he stopped fighting, 40 enemy soldiers had been killed by him. The Muslims gained courage from this and returned to the battle.

The enemy could no longer contain the Muslims, who fell upon them from all sides. By the end of the war a further 30 enemy soldiers were killed.

On leaving the battlefield of Hunayn, some unbelievers gathered at Ootas to regroup and fight again. The Prophet (sallallahu alayhe wa aalehi wasallam) sent a large force to deal with them. Eventually the Muslims won this battle, but not before their commander had been killed. They also took a large number of prisoners and war booty. The prisoners included the daughter of the foster mother of the Prophet (sallallahu alayhe wa aalehi wasallam), Halimah Sa'dia. The Prophet (sallallahu alayhe wa aalehi wasallam) received her with great honour and sent her back to her tribe under his own arrangements.

In the battles of Hunayn and Autaas, a large number of Muslims were killed in the initial confusion. Overall, it was a victory for the Muslims, because the enemy fled leaving behind 6,000 captives, 24,000 camels, 40,000 sheep and 4,000 Waqih of silver. (One Waqih equals 213 grams approximately.)

Allah has referred to this battle in the Holy Qur'an in the following words:



***“Allah has helped you on many occasions including the day of Hunayn; when you were happy with the number of your men who proved to be of no help to you and the whole vast earth seemed to have no place to hide you (from your enemies), and you turned back in retreat.”***

The Prophet (sallallahu alayhe wa aalehi wasallam) ordered that the entire war booty be transferred to a place called Ja'rana until he returned from Ta'if.

**LESSONS:**

1. Don't be arrogant of your success.
2. Help and Victory from Allah
3. Always return a good deed with a good deed (Prophet s.a.w.w.) releases the daughter of his foster mother.
4. Imam Ali (alayhissalam) showed great courage in the battlefield of Hunayn. Follow his example by showing courage in the battlefield of life.

## History Chapter 04

### THE BATTLE OF TABUK

tareekh 8.5:

The expanding power of the Muslims across Arabia worried the neighbouring non-Muslim rulers. One such ruler was the Kaiser of Rome, King of Byzantine. When he saw that the government of Makka had fallen and the chiefs of the Quraish had become Muslims, he felt that his own empire was under threat. Therefore, in **9 A.H.**, he decided to launch a surprise attack on the Muslims.

Syria was one of the colonies of the Roman Empire and its capital was Constantinople. The people were Christians and took orders directly from the Kaiser. On the road leading from Hijr to Damascus there was a strong fort called Tabuk. The Kaiser sent out an army of 4,000 mounted soldiers equipped with the latest armour and weapons to fight the Muslims. The Roman army decided to camp at the fort and await further orders.

When the trade caravans returned to Arabia from Syria, they informed the Prophet (sallalloho alayhe wa aalehi wasallam) that the Romans were gathering an army at the borders of Syria. The Prophet (sallalloho alayhe wa aalehi wasallam) realised that the threat to the Muslim state would have to be stopped, so he sent messages to Makka and around Madina asking the Muslims to come to fight in the path of Allah .

#### **WHAT DIFFERENT WAYS DID THE HOLY PROPHET (sallalloho alayhe wa aalehi wasallam) SHOW THE MUSLIMS TO FIGHT THIS BATTLE?**

##### **FINANCIALLY:**

He asked the rich people to provide for the expense of war by paying Zakaat.

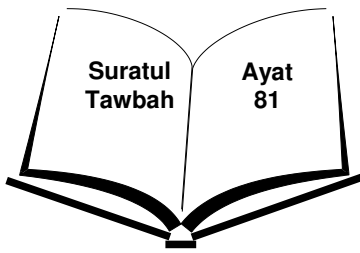
##### **PHYSICALLY:**

At the call of the Prophet (sallalloho alayhe wa aalehi wasallam), 30,000 Muslims gathered near Madina, ready to participate in battle. 10,000 of these men were mounted soldiers, while the rest were infantry men.

At that time it was extremely hot in Madina. A hypocrite leader called Abdullah bin Ubayy started weakening the spirit of some Muslims by warning them of the great strength of the enemy and the difficulty of marching the long distance to Tabuk in the terrible heat. With his words this hypocrite managed to change the minds of some members of his own tribe, the Khazraj.

The following verse of the Holy Qur'an was revealed at this time.





***They did not wish to strive in Allah's way with their wealth and their selves; and they said (to the others), "Do not go in the heat". Say (O Muhammad), "The fire of Hell is fiercer in heat"; if only they could understand.***

The day of departure of the Muslim army arrived, and the Prophet (sallallahu alayhe wa aalehi wasallam) addressed the soldiers to strengthen their morale. Then the army marched out of Madina towards Tabuk.

The Commander of the Faithful, Imam Ali (alayhissalam), had always been in the front of every Islamic battle. However, in the Battle of Tabuk, he stayed back in Madina on the orders of the Prophet (sallallahu alayhe wa aalehi wasallam) himself.

The Prophet (sallallahu alayhe wa aalehi wasallam) knew that Tabuk was the farthest place that he had travelled for battle, and that there was a strong chance that anti-Islamic groups might create disturbance in Madina in his absence.

Although he had appointed Muhammad bin Maslamah to act as his representative, he also left Imam Ali (alayhissalam) in Madina to discourage any mischief makers.

The people, who had decided to cause trouble in the absence of the Prophet (sallallahu alayhe wa aalehi wasallam), were dismayed at the presence of Imam Ali (alayhissalam), who was constantly alert. To get Imam Ali (alayhissalam) out of Madina, they started a rumour that the Prophet (sallallahu alayhe wa aalehi wasallam) was not happy with him and that was why he had left him behind.

In order to clarify the position Imam Ali (alayhissalam) followed the Prophet (sallallahu alayhe wa aalehi wasallam) and met him at a place called Jaraf. When the Prophet (sallallahu alayhe wa aalehi wasallam) heard what the hypocrites were saying in Madina, he uttered a very famous statement that is clear proof of the right of Caliphate of Imam Ali (alayhissalam).

He said, "O my brother! Return to Madina, because no one is more suited to preserve the dignity and position of Madina than myself and you.

"Don't you feel happy when I say that your relationship with me is similar to the one between Haroon (alayhissalam) and Musa (alayhissalam), except that no Prophet will come after me?"

(From which it is clear that Just as Prophet Haroon (alayhissalam) was the immediate successor of Prophet Musa (alayhissalam), Imam Ali a.s. is his successor and Caliph after him.)

The journey of the Muslim army was filled with difficulties and the weather was extremely hot. At one point they ran out of water but there was a heavy shower of rain that brought relief to the advancing army. Finally, the Muslims reached Tabuk but the Romans had already retreated when they received news of the size and strength of the Muslim forces. The Prophet (sallallahu

alayhe wa aalehi wasallam) stayed in Tabuk for 20 days and when the enemy did not come back, he decided to return to Madina.

The journey to Tabuk was not wasted because the Prophet (sallallahu alayhe wa aalehi wasallam) managed to get most of the surrounding chiefs to accept Islam while the others agreed to pay tax to the Muslim state in return for protection. Furthermore, the Romans changed their mind about ever disturbing Muslim territories after having seen the might of the Muslim army.

On the way back, the Prophet (sallallahu alayhe wa aalehi wasallam) passed the valley of UqbatilFayq through a narrow hilly road with steep slopes on either side. Huzayfa bin Yamani and Ammar bin Yasir were helping the Prophet (sallallahu alayhe wa aalehi wasallam) to ensure his safe passage, when suddenly there was some lightning. In the flash of light the Prophet (sallallahu alayhe wa aalehi wasallam) and Huzayfa saw a group of people who were waiting to push the Prophet (sallallahu alayhe wa aalehi wasallam) down the slope. When they were seen, the people ran away. Although their faces were masked, the Prophet (sallallahu alayhe wa aalehi wasallam) told Huzayfa each and every one's identity and asked him never to reveal this knowledge.

The Prophet (sallallahu alayhe wa aalehi wasallam) did not want revenge on these people in case he was accused of killing the people who had helped him to secure power. Since then, Huzayfa was always known as "Keeper of the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) secret."

## History Chapter 05

### THE EVENT OF MUBAHALA - PART 1

In the early days of Islam, Najran was a large centre of people who had changed from idol worship to Christianity. The Prophet (sallalloho alayhe wa aalehiwasallam) had sent letters to the heads of different countries inviting them to Islam. One such letter was addressed to the Christians of Najran. It read as follows:

"In the Name of the God of Ibrahim, Ishaaq and Ya'qub.

This letter is from Muhammad, the Prophet and Messenger of Allah to the Asqaf (Bishop) of Najran.

Praise be to the God of Ibrahim, Ishaaq and Ya'qub. I invite you to worship Allah instead of (His) servants. I invite you to come out of the rule of the servants of Allah and into the rule of Allah Himself. If you do not accept my invitation, then you should (at least) pay Jizya (tax) to the Islamic State (so that your lives and properties may be protected), otherwise you are warned of a danger."



By using the names of the ancient Prophets (alayhissalam), the Prophet (sallalloho alayhe wa aalehiwasallam) wanted to let the Christians of Najran know that the belief in One God he was teaching was the same as that preached by the previous Prophets Ibrahim, Ishaaq and Ya'qub (alayhissalam), in whom they also believed. It is also mentioned that the Prophet (sallalloho alayhe wa aalehiwasallam) included the following verse of the Holy Qur'an in the letter:

***Say, (O Muhammad), "O people of the Book (Bible), come to an agreement between us and you; that we shall worship none but Allah, and that we shall claim no partner to Him, and that none of us shall take others for lords besides Allah." And if they turn away, then say, "Bear witness that we are Muslims (those who have surrendered to Allah)". (Aal e Imran- aayat 6)***

When this message was delivered to Abu Haris, who was the Great Asqaf (Bishop) and leader of the Church in Najran, he read it carefully and then appointed a committee of some religious and wise people to decide on the matter.

One of them, who was an experienced and intelligent person, advised that a group representing the people of Najran should go to Madina to study the claim of Prophethood by the Prophet (sallalloho alayhe wa aalehiwasallam).

60 people, considered to be the most wise and knowledgeable from the people of Najran, were elected.

They were led by three of their religious men. The group arrived in Madina and entered the mosque wearing silken clothes, golden rings and crosses around their necks. On seeing them dressed in this fashion, the Prophet (sallalloho alayhe wa aalehiwasallam) was disturbed and he ignored them. They realised that something was wrong but were unsure as to what to do.

On the advice of Imam Ali (alayhissalam) the delegation of Najran changed their style of dress to simple clothes and removed their ornaments. They then returned to the Prophet (sallalloho alayhe wa aalehiwasallam) who received them with a warm welcome. Before they entered into a discussion, they requested for permission to say their prayers and this was granted. They were put in one part of the mosque where they could pray with ease and comfort. Then the following conversation took place:

**The Prophet (sallalloho alayhe wa aalehiwasallam):** I invite you towards the belief of Tawhid and the worship of One God and submission to His will. (Then he recited verse 64 of Surah Ale Imran.)

**Christians Fathers:** If Islam means faith in the One God of the Universe, we already believe in Him and follow His Commands.

**The Prophet (sallalloho alayhe wa aalehiwasallam):** Islam has a few signs and some of your actions show that you have not accepted true Islam. How do you claim worship of One God when you worship the cross and do not abstain from eating pork and believe that God has a son?

**A Christian Father:** Certainly he [Isa (alayhissalam)] was the son of God because his mother Mary [Maryam (alayhissalam)] had given birth to him without marrying anyone in this world. Therefore obviously his father is the God of this Universe. We also believe in Jesus [Isa (alayhissalam)] as God because he used to bring the dead back to life, cure the sick and create birds from clay and make them fly. All this points to the fact that he is God.

**The Prophet (sallalloho alayhe wa aalehiwasallam):** No, he was the servant and creature of God, and placed in the womb of his mother Maryam (alayhissalam). All his power and strength was granted to him by God.

At this time, angel Jibraeel (alayhissalam) brought the following verse of the Holy Qur'an from Allah

***Surely the example of Isa to Allah is like that of Adam; He created him from dust, and then said to him, "Be!" and he was (Aale imran-aayat 59)***

This meant that if Isa (alayhissalam) could be called the son of God because of the fact he was born without a father, then Adam (alayhissalam) deserved this title more, because he was born without a father or mother. The Christian Fathers could not reply to this argument but they continued to argue out of obstinacy. Then the following verse of the Holy Qur'an was revealed:

***And whoever argues with you in this matter after what has come to you of knowledge, then say, "Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) and invoke the curse of Allah upon the liars (Aale Imran-aayat 61)***

The Prophet (sallallohu alayhe wa aalehiwasallam) produced this verse before the Christians and declared the challenge of "Mubahala", which means to curse one another. The Christians consulted each other and announced their acceptance of the challenge. Then they returned to their camp.

## History Chapter 06

### THE EVENT OF MUBAHALA - PART 2

When the Christians of Najran returned to their tents after accepting the challenge of Mubahala, their leader advised them in these words:

"Tomorrow if Muhammad comes out of his house with the members of his family, then you should never agree to Mubahala. But if he brings his companions, then you need not fear at all and you should certainly go for to Mubahala."

He knew that the Mubahala was a question of life and death for both the sides, including their family members. If the Prophet (sallallahu alayhe wa aalehiwasallam) had the slightest doubt in the truth of the message of Islam, he would not have given the challenge of Mubahala to the Christians. If he had the slightest fear of the curse affecting him and the close members of his family, he would not have considered coming out with them to face the Christians.

It was agreed between the two parties that the contest would take place the next day in the open desert outside the city of Madina. On the 24th of Zilhaj **9 A.H.**, the Prophet (sallallahu alayhe wa aalehiwasallam) came out for Mubahala. He held Imam Husain (alayhissalam) in his arms and he held Imam Hasan (alayhissalam) by his hand. Lady Fatimah (alayhissalam) came behind him, while behind her came Imam Ali (alayhissalam). The Prophet (sallallahu alayhe wa aalehiwasallam) said to them, "when I pray you should say Ameen."

In obedience to the verse of Mubahala sent by Allah , the Prophet (sallallahu alayhe wa aalehiwasallam) had brought Imam Hasan (alayhissalam) and Imam Husain (alayhissalam) as his "sons", Lady Fatima (alayhissalam) as his "women" and Imam Ali (alayhissalam) as his "self".

The Christian Fathers, on seeing the beautiful and shining faces in front of them became spellbound. Their hearts trembled and they began to shake on seeing the power radiating from Ahlul Bayt (alayhissalam). Their leader asked someone, "who are these persons, who have come with Muhammad?" The man told him the names and their relationship with the Prophet (sallallahu alayhe wa aalehiwasallam).

He could hold his patience no longer and he cried out, "by God, I am seeing such faces that if they were to pray to God to move the mountain, God Almighty would move the mountain for them.

Oh you people of Najran, if you contest with Muhammad in this prayer of invoking curses on the liars, then I warn you that all of you will be destroyed and not a single soul will remain on this earth. I feel that it would be better to surrender to them and obey them."

When the Prophet (sallallahu alayhe wa aalehiwasallam) heard these words he remarked, "by God, had the Christians of Najran contested with us, they would have been transformed into monkeys and swines. Fire would have rained over them."

When the Christian Fathers backed away from Mubahala, the Prophet (sallallahu alayhe wa aalehiwasallam) gave them two choices; either to accept Islam or agree to come to terms.

The Christians would not agree to accept Islam and therefore a treaty was signed on the following terms:

1. Every year, the Christians of Najran would give to the Islamic Government two thousand pieces of clothing, the cost of which would be forty dirhams each.
2. They would also provide 30 horses, 30 camels, 30 battle armours and 30 spears, temporarily to the Muslim army, if the Prophet (sallallahu alayhe wa aalehiwasallam) needed these in any war.

The treaty was dictated by the Prophet (sallallahu alayhe wa aalehiwasallam), written by Imam Ali (alayhissalam) and had the signatures of four companions of the Prophet (sallallahu alayhe wa aalehiwasallam) as witnesses.

In addition to the above, the treaty also had the following words:

***"..... The people of Najran will remain under the protection of Allah and His Prophet Muhammad (sallallahu alayhe wa aalehiwasallam). Their lives, their religion, their lands and property, will all remain safe and it will be the responsibility of Allah and His Prophet (sallallahu alayhe wa aalehiwasallam) to protect them. This treaty holds good for all people of Najran, whether they are present here or not, whether they are members of the tribe or dependent upon them, whether they are slaves or servants. No change will be made in their rights or privileges....."***

One of the important conditions agreed in this treaty was that the people of Najran would not deal in usury (interest taking) of any sort, otherwise the Prophet (sallallahu alayhe wa aalehiwasallam) would not remain bound by the treaty with them.

After the Christians returned home, a few respectable persons from Najran came to Madina and willingly accepted Islam and became true Muslims.

The event of Mubahila is an extremely important part of history because it shows how close the Ahlul Bayt were to the Prophet (sallallahu alayhe wa aalehiwasallam) and Allah .

## History Chapter 07

### **A PLOT TO KILL THE HOLY PROPHET (SALLALLAHO ALAYHE WA AALEHIWASALLAM)**

In 9 A.H., during the Haj season, the Holy Prophet (sallallahu alayhe wa aalehiwasallam) asked Imam Ali (alayhissalam) to read out an official declaration to the people. This event took place at Mina, and the message stated that Allah and the Holy Prophet (sallallahu alayhe wa aalehiwasallam) were disgusted with the practice of idol worship and would not tolerate it any more. The idol worshippers were told that they had four months in which to decide to embrace Islam or to get ready for total war.

This message had a very deep and quick effect. Those tribes who had remained stubborn and continued with their evil habits and foolish superstitions and beliefs now began to change their thoughts. Many tribes sent their representatives to have discussions with the Holy Prophet (sallallahu alayhe wa aalehiwasallam) at his headquarters in Madina.

Even before the four months deadline had passed, the entire Arabia came under the banner of Islam and not a single idol temple, idol or idol worshipper remained in it. People of Yemen, Bahrain and Yamamah also embraced Islam.

Despite the fact that nobody dared to openly challenge the authority of the Holy Prophet (sallallahu alayhe wa aalehiwasallam), there were many hypocrites who waited for a chance to do him and Islam harm.

The chiefs of the Bani Aamir tribe were widely known for their obstinacy and mischief. Two of their chiefs named Aamir and Arbad decided to go to Madina at the head of a delegation. Under the excuse of becoming Muslims, they wanted to somehow try to kill the Holy Prophet (sallallahu alayhe wa aalehiwasallam). Their plan was that while one of them engaged the Holy Prophet (sallallahu alayhe wa aalehiwasallam) in conversation, the other would attack him and kill him.

The other members of the delegation, who were not aware of these evil plans, expressed their belief in Islam and the Holy Prophet (sallallahu alayhe wa aalehiwasallam). However, Aamir did not mention anything about Islam but kept on asking the Holy Prophet (sallallahu alayhe wa aalehiwasallam) for a private discussion. The Holy Prophet (sallallahu alayhe wa aalehiwasallam) replied that it would not be possible to meet him alone until he became a Muslim.

When Aamir looked over to Arbad for support, he found him curiously calm, as if he had forgotten the whole plan. The truth was that when Arbad had tried to draw his sword he was filled with terror and awe at the presence and personality of the Holy Prophet (sallallahu alayhe wa aalehiwasallam). He was frozen in his place and quite useless to Aamir.

At last despairing of any help from Arbad, Aamir stood up and declared his enmity for the Holy Prophet (sallallahu alayhe wa aalehiwasallam) and threatened to fill Madina with an army. The Holy Prophet (sallallahu alayhe wa aalehiwasallam) could have destroyed the



men if he wished, but instead he only prayed to Allah to protect him and the Muslims from their mischief. These prayers were soon answered because Aamir contracted a horrible disease on his journey home, while Arbad was struck by lightning on his way and burnt to death.

Thus, Allah protected the Holy Prophet (sallallahu alayhe wa aalehiwasallam) from his enemies and gave him a chance to taste the fruits of his efforts after all his difficult years of preaching the religion of Islam. In just twenty years, the religion that had the entire Arabia against it, was now the official religion. It was indeed a time of great satisfaction for the Holy Prophet (sallallahu alayhe wa aalehiwasallam).

## History Chapter 08

### THE FAREWELL HAJJ

Since the time when Prophet Ibrahim (alayhissalam) had built the Holy Ka'aba, it had been a place of worship. Over the years, this worship had deteriorated into strange and undesirable practices. People, in some cases, used to perform tawaaf naked around the Holy Ka'aba, and they had installed idols inside it. Even after the conquest of Makka by the Muslims, when these idols were broken, the people did not know how to perform the Haj ceremonies properly.

For this reason, Allah commanded the Prophet (sallalloho alayhe wa aalehiwasallam) to participate personally in the Haj in **10 A.H.**, so that the people would remain in no doubt as to how it should be performed. He could also use the opportunity to practically demonstrate the obligatory actions (Wajibaat) and discard the old and undesirable practices. He could also instruct the people about the boundaries of Mina and Arafat and teach them about the times of departure from these places.

With these purposes in mind, the Prophet (sallalloho alayhe wa aalehiwasallam) made arrangements to undertake the journey. In the eleventh Islamic month of Zilqad he announced that he was going to perform the Haj that year. This news caused great interest amongst the Muslims and thousands gathered outside Madina awaiting his departure.

The Prophet (sallalloho alayhe wa aalehiwasallam) proceeded toward Makka on the 26/28th of Zilqad **10 A.H.** He took with him more than 60 animals for sacrifice. At the mosque of Shajarah, he put on his Ehram, which consisted of two plain sheets of cloth. While putting on the Ehram he recited the well known prayer that begins with "Labbayk", which is a reply to the call of Prophet Ibrahim (alayhissalam). He continued this until he reached Makka, where he discontinued the recital. In Makka, the Prophet (sallalloho alayhe wa aalehiwasallam) proceeded straight to the Holy Mosque, Masjidul Haraam, entering it through the gate of Bani Shaybah. Here he began to glorify Allah and sought blessings for Prophet Ibrahim (alayhissalam).

During Tawaaf, he first stood opposite the Black Stone, and then went round the Holy Ka'ba seven times. Thereafter he stood behind Maqame Ibrahim (alayhissalam) and offered two raka'ats of prayers of Tawaaf. After that he began the Sa'i, which is the walking between the hills of Safa and Marwah seven times. He began his Sa'i at the hill of Safa and finished at Marwah.

The Prophet (sallalloho alayhe wa aalehiwasallam) then turned to the pilgrims and said, "Those who have not brought animals to sacrifice should come out of the state of Ehram and perform Taqseer, the shortening of hair or nails. They should treat whatever they have already performed to be Umrah and then wear the Ehram for Haj. However, I and some others who have brought animals for sacrifice shall remain in the condition of Ehram till we have slaughtered the animals in Mina."

During this time Imam Ali (alayhissalam) joined the Prophet (sallalloho alayhe wa aalehiwasallam) in Makka from Yemen. He entered Makka with his soldiers and brought with

him the pieces of cloth which were paid by the people of Najran as tribute. He had also brought some animals for sacrifice and thus remained in Eham.

After the Umrah was over the Prophet (sallalloho alayhe wa aalehiwasallam) awaited the time of Haj. He did not stay at anyone's house in Makka but pitched his tent outside the city. On the 8th of Zilhaj the Prophet (sallalloho alayhe wa aalehiwasallam) proceeded to Arafat via Mina and stayed at Mina till sunrise on the 9th of Zilhaj. Then he mounted his camel and came to Arafat. While he was still mounted on his camel, he stopped at a place called Numrah and delivered his famous and historical speech to the thousands of people who had gathered. The Prophet (sallalloho alayhe wa aalehiwasallam) addressed the people and went through a summary of his teachings to them. He repeated all the major and minor elements of Islamic principles so that there could be no doubt left in their minds. When he finished he offered his noon and afternoon prayers with 100,000 men.

The Prophet (sallalloho alayhe wa aalehiwasallam) stayed in Arafat on the 9th of Zilhaj till the sunset and before the darkness spread, he left for Muzdalifah and spent a part of the night there. He then spent the time between dawn and sunrise in Mash'ar.

On the 10th of Zilhaj he proceeded to Mina and performed the ceremonies of Rami-i Jamarat (stoning the pillars), sacrifice and Taqueer. Thereafter he proceeded to Makka to perform the final Tawaaf and instructed the people about the closing ceremonies of the Haj.

This Haj is known as Hijjatul Wida (the Farewell Haj) because it was the last Haj that the Prophet (sallalloho alayhe wa aalehiwasallam) performed in his life. During this Haj he practically explained every feature of the ceremony, so that there could be no confusion later.

The Prophet (sallalloho alayhe wa aalehiwasallam) was preparing the ground for his departure as he knew that very little time was left for him on earth and soon Allah would call him away to Himself.

### **Khutba e Rasul s.a.w.s. (Aakhri Hajj)**

Rasul e Khuda s.a.w.s nay Khanay Kaaba ka darwazay ka kunda pakda, muday apna chehra logo ki jaanib kiya aur unsay mukhatib hokar kaha kay "Kya mai tumhay na bataau kay aakhri zamana kisay kehtay hai jismay mera beta aanay waala hai." Sab nay kaha bataayiye Aakhri zamanay ki nishaaniya aur Qayamat e Sugra ki nishaani.

- 1.} Log apni namaazay zaya karnay lagegay.
- 2.} Log khwahishaatay nafsaani ki pairawi karengay
- 3.} Muqaddas, nek deendaar aadmi ki koyi izzat nahi karega, log sahibay maalo doulat ki taazeem o izzat karengay.
- 4.} Ek sauda har aadmi aasaani say kaerga , duniya khareednay kay liye deen ka sauda. Yeh bahut aasaan hoga aur aam si cheez hogi
- 5.} Jis tarah namak paani may ghul kar reh jaata hai usi tarah ek momin ka dil uskay seenay may ghut ghut kar reh jaayega yeh dekh kar kay usakay chaaro taraf gunaah jaari hai aur itni

taaqat nahi rakhta kay kisi gunaah ko badal sakay, bebas kar diya jaayega uski baat kahi nahi chalegi chaahay ghar, masjid, imambaargaah organization etc. Hazrat Salman e Farsi ko hairat huyi kya aisa bhi hoga Rasul s.a.w.s nay jawaab diya “ Qasam hai us zaat ki jiskay haath may meri bhi jaan hai, itna hi nahi balki issay bura hoga.

6.) Saahebaanay ikhtiyaa zaalim ho jaayengay aur unko mashwara denay walay faasiko faajir, jisko ameen banaaogay wohi khayaanat karega

7.) Gunaah neki samjha jaayega aur neki ko gunaah samjha jaayega. Jhoota, chaalbaaz makkaar, aisa aadmi badaa zaheen samjha jaayega aur us ka nateeja

8.) Logo ko pata hai kay falaa aadmi khaaen hai phir bhi uskay supoord mamla kartay hai usay ameen banayengay aur agar kabhi acha aadmi aa bhi gaya usay ameen samajkar llaye the who ussay bhi badaa khayyanatdaar nikla faisla nahi kar paayengayachcha hai.

9.) Aurato ki hukumatay kkayam honay lagegi

10.) Kaneez aur kaneez zaado say mashwara liya jaanay lagega

11.) Mimbar bachcho kay haath may chata jaayega mimbar par bachchay aakar uchaknay lagenge

12.) Jhooth ek mazzak ban jaayega, mazaak kay naam par har jhooth jaez ho jaayega. Jo jhooth bolega uski to hai aadmi taareef karega ki yeh bohut sachcha aadmi hai. Haqeeqat bolnay waaly ko jhutlaaya jaayega

13.) Zakaat ko ek boj samjha jaayega, maal jo haqqay imaam hoga log usay maalay ganeemat samajkar hadap kar lengay mard apnay waaledayn par zulm karega aur dosto kay saath nekiya karega

14.) Baarish bahut hogi, lekin bemausam ki.

15.) Shareef, izzatdaar log unhay maashrey may zaleel bana diya jaayega aur

16.) Ghareeb aadmi ko har jagah hikaarat kay saath dekha jaayega bec of his ghurbat.

17.) Duniya bhar kay market and bazaar qareeb aa jjayegi {e commerce} lekin tajir ka subah say shaam tak koyi saamaan nahi bikega aur saamnay ki dukaan may grahako ki bheed hogi tab bhi kahega kay saar din farokht huyi lekin nafa ek pai ka nahi huwa magar tum dekhogay kay dono milkar A.. ki mazammat karengay.

18.) Aisay moukay par mera kalma padhay waalo kay upar aisay giroh hukumat karengay ki agar meri ummat unsay baat bhi karegi to who unhay qatl kar dengay aur agar khaamosh rahengay to unkay khoon ko mubaah samjha jaayega. aur ziyaada unko maartay jaayengay. Aur is tarah meray musalmano ko daraaya jaayega ki unka dil in logo ki dehshat say bhar chuka hoga aur mera kalma padhnay waalo kp poori duniya may kahi nahi dekhogay except that khaufzada aur dari huyi

19.) Kuch cheezay maghrib say aur kuch mashrik say aayengi aur saari meri ummat par apna rang chdaayegi

20.) Afsos meri us ummat par jisay intehaayi kamzor bana diya jaayega na inkay choto pay rehem karegay na inkay bado ki izzat di jaayegi.

21.) Agar meri ummat ek zara si khat karegi to kabhi usko nazar andaz nahi karengay

22.} Maghribo mashrik ki yeh haalat hogi kay unkay jism admiyo jaisay hongay lekin unka dil shaytaan kay dil jaisa hai.

Musalmaan dekh raha hai ki humara naamonishaan mitanay ki tayyaari ho rahi to kya A... ka khsuf dil may aayega- nahi musibat may aadmi A.. ko ziyaada yaad karta hai lekin Aakhri zamaanay ka musalmaan itna beghairat hoga kay

23.} Mardo ki shaadiyaa mardo say aur aurato ki shaadiya aurato say hogi

24.} Mard aurat ki shabi banengay aur auratay mard ki shabi banengi.

25.} Meri ummat ki auratay apni sawaariya aazaadana aur bebakaana chalaayengi aur yeh aurato par A... ki laanat ho

26.} Masjiday is tarah say sajaayi jaaayegi jaisay isaayi church aur yahoodi apnay synagogues ko sajaatay hai

27.} Sonay kay paani say quraan ko aaraasta kiya jaayega {amal koyi nahi karega sajaawat par saara zor}

28.} Masjido kay minaaray uchay say uchay banaaye jaayengay aur masjid may namaz ki safo ki kasrat hogi, dil ek doostay kay khilaaf gayzo gazab say bhara hai aur zubaan say ek doosray say ikhtilaaf kar rahay hai.

29.} Mard apnay aap ko sonay say zeenat dengay, resham ka libaas pehnegay

30.} Aur log jaanwar ki khaal kay libaas pehna karengay.

31.} Sood khulkar zaahir hoga

32.} Har maamla gheebat aur risha kay zariye hoga

33.} Talaaq kasrat say hogi

34.} Aadmi jo kaam karega A... kay liye nahi karega, sab apna zaati faayda dekhengay

35.} Gaanay aur mosiqi instruments bjaanay waalo ka zuhoor hoga aur meri ummat kay sharer tareen log usko gher kar baith jaayengay

36.} Hajj bahut ziyaada honay lagengay har ek haaji hai lekin meri ummat kay ghani log hajj par sairo tafree kay liye jaayengay aur middle class log hajj par tijaarat karnay kay liye jaayengay aur ghareeb riyakaari kay liye jaayengay kay log kahay ki inki haisiyat nahi phir bhi jaatay hai.

37.} Kuch aisay log aa jaayengay jo quraan seekhengay gairallah kay liye who isay nhi gaana bana dengay.

38.} Aur log ilmay fiqah haasil karengay gairallah kay liye, aulama ko zaleel karnay kay liye.

39.} Aulaaday zina kasrat say ho jaayegi

40.} Mehram aurato kay hadd ki hurmat ki jaayegi

41.} Aur log gunaah karkay is trah fakhar karengay jaisa koyi paisa kamaakar fakhar karta hai

42.} Nek log par badtareen log aakar mussallat hongay, har taraf jhoot ka dour hoga aur log ek doosray par fakhro mubaahat karengay libaas kay zariye

43.} Mehfilay sajaayi jaayengi ek taraf gaanay ki aur ek taraf naach ki

44.} Buraayiyo ka hokum diya jaayega aur nekiyo say roka jaayega

45.} Momin ko {jisay A... sab say ziyada ehtraam deta hai } usay gulaam o kaneez banaya jaayega maashray may.

46.} Aur quraan padhnay walalay aur ibaadat karnay waalay aisay hongay kay ek doosray ki mallamat kar rahay hongay.

47.} Jab yeh sab hojaayega tab assmaan kay farishtay in musalmaano ko dekhkar kahengay kay yeh rijz hai najis hai

48.} aur us waqt paisay waala kisi cheez say nahi darega alaawa is kay kay mai faqeer ho jaau, yahaa tak kay ek sawaal karnay waala pooray haftay sawaal karta rahega aur koyi bhi aisa nahi jo uskay haath may ek shay rakh day.

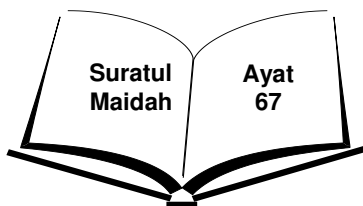
49.} Phir yeh log zameen kay dhasnay, zalzalo kay aanay, mukhtalif aafatay arzi uar samavi ko nishana bannay kay liye tayyar ho jaaye aur har guzarnay waala din in ki mushkilo ko badha dega yahaa tak kay mera beta zaahir hoga.

(Ref : Moulana Sadiq Hassan Majlis # 9 Abu Dhabi Apr 2001)

## History Chapter 09

### THE EVENT OF GHADEER

When the ceremonies of the Haj were over, the Prophet (sallallahu alayhe wa aalehiwasallam) departed from Makka for Madina on the 14th of Zilhaj. When he reached Rabigh, a place 3 miles from Juh'fah, the angel Jibraeel (alayhissalam) revealed the following verse to him:



***O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message. Allah will protect you from the people.***

In obedience to this very important command, the Prophet (sallallahu alayhe wa aalehiwasallam) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilal, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place which was known as Ghadeer Khum (The pond of Khum). It was noon time and very hot. The Prophet (sallallahu alayhe wa aalehiwasallam) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is reproduced below.

"All praise is due to Allah Who is the Creator and Lord of all the Universe. It is the duty of everyone to offer Him thanks in comfort as well as in difficult times. I bear witness that I am His servant and creature while He is my Master and Lord. I convey to the people all that He reveals to me for their guidance.

I have been commanded by Allah to tell you that I will soon be taken away from your midst. O People! I am leaving behind two valuable legacies, the Book of Allah and my progeny, the Ahlul Bayt (alayhissalam). Never shall they separate from one another until they reach me in Heaven at the fountain of Kawthar. As long as you will stay with both my legacies, you will never be led astray after me. Do not lag too far behind them and do not walk ahead of them, for in either event you will go astray. O People! Allah is my Mawla (Master) and I am the Mawla of the believers."

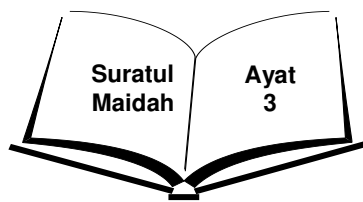


The Prophet (sallallahu alayhe wa aalehiwasallam) then asked the listeners, "O People! Am I not a greater authority (Mawla) over you than your own souls?" All the people replied with one voice,

"Yes! O Prophet of Allah." Then the Prophet (sallallahu alayhe wa aalehiwasallam) bent down and lifted up Imam Ali (alayhissalam) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, "Man Kuntu Mawlahu, fa Hadha Aliyyun Mawlah. (Of whomsoever I am the Master (Mawla), this Ali is also his Master)".

So saying, the Prophet (sallallahu alayhe wa aalehiwasallam) raised his hands towards the heavens and prayed, "O Allah, love those who will love Ali, despise those who will not support him, and reject those who will reject him."

Announcing this thrice, he got down from the raised platform. At this time the angel Jibraeel (alayhissalam) descended with the following verse:



***This day I have perfected your religion for you and completed My favours to you, and have chosen for you the religion Islam.***

The Prophet (sallallahu alayhe wa aalehiwasallam) thanked Allah for His favour and then asked Imam Ali (alayhissalam) to sit in a tent so that the people could shake hands with him and congratulate him.

Amongst the first people to congratulate Imam Ali (alayhissalam) on his appointment were Abu Bakr and Umar. Strangely, they were the first to deny his rights after the Prophet (sallallahu alayhe wa aalehiwasallam) died.

After the formalities regarding the successorship of Imam Ali (alayhissalam) were completed, the people began to leave for their homes. At Juh'fah, those who had come from Syria and Egypt split from the main caravan, as did the people from Yemen and Hazramaut. However, 10,000 Muslims accompanied the Prophet (sallallahu alayhe wa aalehiwasallam) to Madina, where they arrived just before the start of 10 A.H.

The detailed events of this day are recorded in most books of history of Muslims, by both Shia and non-Shia historians. Although there can be no doubt that Imam Ali (alayhissalam) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Prophet (sallallahu alayhe wa aalehiwasallam). While Imam Ali (alayhissalam) was busy arranging his funeral, they chose their own leaders who had no right or qualifications/credentials to lead them.

The day of Ghadeer is one of the most important landmarks in our history and the Shia throughout the world joyfully celebrate the day of 18th Zilhaj as 'Eide Ghadeer.



## History Chapter 10

### IMAM AL-MAHDI (ALAYHISSALAM) - PART 1

#### The Birth of Imam Mahdi (alayhissalam)

The name of the mother of Imam Mahdi (A) is Bibi Narjis Khatun (A). Her other names were Malika, Sausan and Saiqal. She was the grand-daughter of the Roman Emperor of the time. The history of her arrival into Samarra is narrated by Bashr bin Sulayman as follows:

"Once Imam Ali an-Naqi (A) called for me and said, "Since you are a descendant of our helpers and amongst our friends, I wish to assign to you a responsibility as I place full confidence in you." I asked him to issue his command as I was ready for any service. He said that he desired to purchase a female slave. He asked me to proceed to Baghdad for this purpose and upon my arrival to go to the river bank the next morning. There I would see a number of boats and some female captives for sale. I should approach one Amr bin Yazid who would have for sale a female who would be dressed in two silk clothes. She would disapprove of any buyer and would be speaking in the Roman language. He gave me 220 Dinars and said that the seller would accept only this price. He also gave me a letter written in the Roman language to hand over to the female slave.

I proceeded to Baghdad and in accordance with the signs Imam (A) had given me, I identified the lady and handed the letter to her. Upon reading the letter tears flowed from her eyes and she said to her master that she wanted to be sold only to me and that she would accept no other buyer.

So I returned to my lodging with the lady who placed the letter on her eyes and wept profusely. I asked her why she was kissing the letter and weeping, when she was a visitor from Rome and did not know the author of the letter.

She said, "I am the grand-daughter of Kaiser, the king of Rome, and my name is Malika. My father's name is Prince Yashua and the name of my mother is from the family of Shamun who was wasi of Prophet Isa. My grandfather had betrothed me to his nephew. One day he called to the palace all the Christian priests, ministers, leaders and courtiers. He seated his nephew on a throne studded with diamonds and asked the priest to perform my marriage with him.

No sooner had the priest commenced the recitation from the book, when the idols on the walls collapsed and the prince fell off the throne and pillars had broken. Another attempt met with the same result. My grandfather was deeply distressed by this unexplained occurrence.

The same night Prophet Isa (A) appeared in my dreams. He was present with his companions at the same marriage ceremony. A high throne had been placed exactly where the prince's throne had been, and on it was seated an elderly gentleman with a glowing face. Soon some illuminated personages arrived and Prophet Isa (A) rose to welcome them.

I asked someone in my dream as to their identity. He informed me that they were the Prophet of Islam (sallallahu alayhe wa alehi wasallam) with the eleven Imams (A) from his progeny, who were his successors.

The Prophet of Islam (sallallahu alayhe wa alehi wasallam) asked Prophet Isa (A) for the hand of Malika, the daughter from the family of Shamun, for his son, pointing at the shining face of Imam Hasan al-Askari (A). (This request was made to Prophet Isa (A) as Malika was the descendant of Shamoon (A) who was the successor of Prophet Isa (A). )

Prophet Isa (A) invited the views of Shamoon (A) who instantly consented as he regarded the request a great honour, and so my marriage was performed with Imam Hasan Askari (A).

My eyes abruptly opened and I was full of joy on recalling the dream. However, overcome by fear, I did not narrate this to anyone.

Then after 14 nights, in a dream I saw the daughter of the Prophet of Islam (sallallahu alayhe wa alehi wasallam) and rose in reverence to her and complained about my condition and my separation from Imam (A). She told me to recite the Kalima to testify to the Unity of Allah and the Prophethood of Muhammad (sallallahu alayhe wa alehi wasallam) and become a Muslim and then only she would ask Imam (A) to visit me daily in my dream. I became a Muslim and since then, Imam (A) came in my dream and consoled me. Once he told me that my grandfather would send an army to attack a Muslim country and that I should change my dress and join the army as one of the attendants. The Muslims would win and I would be arrested with the others and taken as a prisoners of war."

Bashr continues, "I was overwhelmed with joy on hearing this narration and brought Bibi Narjis Khatun (A) to Samarra to Imam Ali an-Naqi (A) who welcomed her and handed her into the care of his sister Hakima Khatun.

Later he arranged for her to marry his son, Imam Hasan al-Askari (A) and prophesied that they would have a son who would be the Hujjat (Proof) of Allah on earth. When the earth will have been saturated with oppression, evil and dishonesty, he would emerge to spread justice and piety."

Imam Mahdi (A) was born in Samarra at dawn on Friday, the 15th of Sha'baan 255 A.H. in the house of his father. Such a brightness shone on his face, that it penetrated through the roof of the house towards the sky. Immediately upon his birth, he first prostrated in Sajdah and raised his right index finger towards the sky and recited the Kalima. This was the practice of all our Imams (A)

During the ceremony of shaving the head of the new-born, Imam Hasan al-Askari (A) instructed his attorney Uthman bin Said Umri to distribute meat and food to the poor.

## History Chapter 11

### IMAM AL- MAHDI (A) - PART 2.

Name:	Muhammad
Title:	al-Mahdi (The Guided One)
Kunniyat:	Abul Qasim
Father:	Imam Hasan al-Askari (A)
Mother:	Bibi Narjis Khatun (A)
Birthdate:	15th Sha'baan 255 A.H. in Samarra
Imamat:	From 260 A.H. till today
Martyrdom:	He is still alive

Imam (A) was born in the time of the Abbaside Caliph Mu'tamad, who had tried to prevent his birth but had been unsuccessful.

Amongst the titles of Imam (A) are Al-Qayim (the Established one), al-Hujjat (the Proof), al-Muntazar (the Awaited one), al-Muntazir (the Waiting one) and Sahib uz-Zaman (the Master of this Age).

Allah granted Imam (A) with wisdom and excellence at birth. Like the Prophets Isa (A) and Yahya (A), he had the ability to speak in infancy and used to recite verses of the Holy Qur'an from the cradle. On the day just following his birth, a servant sneezed near his cradle. Imam (A) immediately said in the usual Muslim tradition, "May Allah have mercy on you" but also added, "Whoever sneezes, his life is assured for at least the next three days."

During his childhood, his father never used to let him stay in one place in the house. He used to move him to a different location every so often, so that Mu'tamad would not come to know of his existence. Imam Hasan al-Askari (A) only let a few trusted companions into the secret of his son and advised them that he would be his successor.

At the time of the death of Imam Hasan al-Askari (A), his brother Ja'far was preparing to lead the funeral prayers when Imam (A) suddenly appeared. He was only 5 years old and most people had never seen him. Imam (A) told his uncle to move aside because only an Imam (A) could lead the funeral prayers for another Imam (A). He led the prayers and then disappeared.

Mu'tamad received the news that the prayers had been led by a young boy, from whose face light shone out like the full moon. He immediately knew that he had failed in his plan and despite all his efforts, the next Imam (A) had been born.

This fact frightened him because he knew of the Hadith of the Holy Prophet (sallallahu alayhe wa alehi wasallam) that the 12th Imam (A) would be the one who would fill the earth with peace and justice in the same way as it will have been filled with cruelty and injustice.

Mu'tamad knew that his own rule was far from just, so he increased his efforts in locating and killing Imam (A) before any harm came to himself. In this he was unsuccessful because Allah protected His Hujjat, who had to serve mankind till the last days.

The Holy Prophet (sallallohu alayhe wa alehi wasallam) has said that if one dies without knowing the Imam of his time, his death is that of an unbeliever. We must therefore realise our duties to our Imam (A), who is still alive and in Ghaybat (Concealment).

There have been two periods of Ghaybat. The first is known as Ghaybate Sughra (Minor Concealment) which took place from 260 A.H. to 329 A.H. During this time Imam (A) could not be seen by his followers, but they could communicate with him through his special deputies. In the period of Ghaybate Sughra, Imam (A) nominated four deputies. They were:

1. **Uthman bin Said.** He was the companion and attorney of the 10th and 11th Imams (A) also. He was the deputy of Imam (A) for only one and a half years. Imam (A) told him that he would soon die and to appoint his son Muhammad in his place and inform the people. His grave in Baghdad is still visited today.
2. **Muhammad bin Uthman.** He was extremely pious and served Imam (A) for 50 years. At the time of his death in 305 A.H., he was instructed to appoint Husain bin Rauh. He is also buried in Baghdad.
3. **Husain bin Rauh.** He was a man of cheerful character who got on well with the Sunnis also. He was a scholar of a very high standard. He died in 326 A.H.
4. **Ali bin Muhammad Samry.** He was the last deputy of Imam (A) and his office lasted 3 years. Just before his death, he received a message from Imam (A) that he would soon depart from the world and to announce that the period of Ghaybate Sughra would now end.

Imam (A) also told him of the two main signs of his reappearance. The first would be the rising of the army of Sufiani from Syria and secondly, a loud voice would be heard from the sky announcing the presence of Imam (A). The announcement would be understood by every person on earth, whatever language they spoke.

After 69 years the period of Ghaybate Sughra ended and the period of Ghaybate Kubra (Major Concealment) began. This is the period we are living in today.

## History Chapter 12

### IMAM AL-MAHDI (A) - PART 3

The period of Ghaybate Sughra (Minor Concealment) of the Holy Imam (A) ended with the death of his fourth deputy in the year 329 A.H. During that time he answered the requests and questions of the Shia through his deputies. Then Allah ordered him into Ghaybate Kubra (Major Concealment) and since then he has been concealed from us. In this period there is no public appearance of the Holy Imam (A), nobody can claim to be his deputy and there is no direct way of communication with him.

In place of the special deputies, pious scholars like our Mujtahids, are regarded as representatives of the Holy Imam (A).

Many people wonder what is the use of an Imam (alayhissalam) who cannot be seen. But just as the earth benefits from the light and heat of the sun even when it is temporarily hidden behind a cloud, so does creation benefit from the Holy Imam (A) even while he is concealed. There are many examples from history where the Holy Imam (A) has guided and assisted his followers.

Once there was a great shia scholar, Sheikh Mufeed (AR) (author of a famous book Al-Irshaad). Once, several people asked him about a ruling regarding a pregnant woman who had died with the child still alive in the womb. They asked whether she should be buried with the child or should the child be removed from her womb. He advised that the lady be buried in the same condition. When the people were carrying the coffin to the grave, a horseman arrived saying that the Sheikh had ordered that the child be now removed. The living child was then safely cut away from the dead mother, who was then buried.

A few years later, Sheikh Mufeed was visited by a man with a small child. The man said that this was the same child who had been removed from his mother after the Sheikh had changed his instructions. The Sheikh was astonished to hear this because he had not sent any horseman. He immediately realised that it was the Holy Imam (A) who had come to his aid, otherwise he would have been guilty of burying a living child.

From that day he remained in his home and refused to give any rulings on matters of religion in case he made such a mistake again.

In a few days he received a letter from the Holy Imam (A) stating that he should not be concerned and continue to guide the people. If by chance he erred, the Holy Imam (A) would himself correct matters. Today we are indebted to him for his valuable contributions in matters of religious jurisprudence.

In the time of the British rule in Bahrain, they appointed a Sunni Muslim as governor despite the fact that the majority of the population was Shia. There was also a particular Sunni minister who was an enemy of the Shia.

One day he brought a pomegranate (anar) to the governor. On the pomegranate, the names of 1<sup>st</sup> 2<sup>nd</sup> and 3<sup>rd</sup> Caliphs of sunnis were found, together with the inscription that these were the Rightful Caliphs of the Muslims. The minister claimed that this was a natural miracle and a sign from Allah that the Shia belief was incorrect. He urged that now the Shia should not be regarded as Muslims and be asked to become "true" Sunnis or be killed or made to pay the taxes of non-Muslims.

The governor was delighted at this occurrence and summoned the Shia scholars and put the three alternatives to them. The Shia were amazed when they saw the fruit and asked for three days to return with their reply. This time was granted to them and they went away wondering what to do. Finally they decided to seek help from the Holy Imam (A).

Three pious scholars were selected and each one was to go out of the city into the forest and pray for the assistance of the Holy Imam (A). On the first two nights the first two scholars spent the whole night in prayers and supplications, but with no success. On the third night, the third scholar saw an impressive personality approach him at dawn.

The man asked him what the problem was. He replied that if he was truly his Imam (alayhissalam) then he would surely know the problem. The Holy Imam (A) then replied that he was aware of the difficulty and not to worry. He told the scholar to go with the governor to the minister's house the next day, and insist on going to the top terrace. There he would find two moulds with the false inscription printed on them. These moulds had been fitted into the growing fruit so that, as it became larger, the words were embedded in it. He further told him to ask the minister to break open the fruit and witness the power of Allah.

The next morning matters proceeded as the Holy Imam (A) had ordered. When the minister was told to take everybody on to the top terrace he went pale and began to make excuses. At the governor's insistence, he reluctantly led them to the place, where they found the articles as described by the Holy Imam (A). Eventually the governor asked the minister to break open the fruit. When he did so, black dust flew from it and smeared his eyes and beard. The minister was executed for his treachery while the Shia scholars left with honour and dignity.

**These and numerous other events show that the Holy Imam (A) does come to our aid, many times without us even being aware that it is he who has helped us out of a particular difficulty.**

## IMAM AL-MAHDI (A) - PART 4

### 1. Our Duties During the Period of Ghaybate Kubra

Although the Holy Imam (A) is concealed from us, he is aware of our prayers, deeds, actions and troubles. Any believer who sincerely seeks help from him receives his assistance. During the period of his concealment we are required to perform certain actions to show our true belief in his presence.

It is the duty of every believer to remember the Holy Imam (A) often, and to recite various du'as for his safety and well-being, such as Du'ae Ahad after every morning prayers, Du'ae Nudba on Fridays and Ziyarat after every daily prayer. At the same time, we should constantly ask Allah to hasten the reappearance of the Holy Imam (A) so that he may improve the affairs of the Muslims and fill the world with peace.

While waiting for the Holy Imam (A) to reappear, we should ensure that the religion of Islam is spread far and wide and that the faith of the believers remains strong. We should open and run religious schools and publish religious books and information.

Whenever the name of the Holy Imam (A) is mentioned, one should stand up and put his right hand on his head as a mark of respect.

Just as we give charity (Sadqa) for the protection of our family, we should also give charity in the name of the Holy Imam (A) for his safety. To show the Holy Imam (A) that we are his sincere followers, we should frequently recite the Holy Qur'an and perform Haj and Ziyarat on his behalf. We should constantly remember him and send Salawat on him.

There are many ways to approach the Holy Imam (A) for his help. In times of difficulty, we can write a petition (Arizah) to him stating our needs, and deposit it into a well or river. This can be done at any time (not necessarily the 15th of Shabaan), and provided the person practises Islam, prays, fasts and restrains himself from committing sin, the Holy Imam (A) does come to his aid.

If there is fear of harm from anybody, one can seek the help of the Holy Imam (A) by praying two raka'at Namaaz, followed by a brief Ziyarat, and then reciting:

*"Ya Mawlaya, Ya Sahibuz Zamaan, ana Mustageethun Bika. Ya Mawlaya, Ikfini Sharra Man Yu'dhini."* This means,

*"O my Master! O Master of this Age, I need your help. O my Master! Protect me from the one who wishes to do me harm."*

One way to meet the Holy Imam (A) directly is to spend 40 Tuesday nights in the mosque of Sahla in Kufa, after which the Holy Imam (A) will approach you himself, Inshaallah.

It is important to constantly remember our Holy Imam (A) and make preparations for his appearance. Those who do this are undoubtedly blessed with faith from Allah.

The Holy Prophet (sallallohu alayhe wa alehi wasallam) once told his companions:

*"During the last days there will be believers whose faith will each be greater than 25 of you."*

When his companions protested saying that they were his supporters and had risked their lives in the Holy Wars, he continued, saying:

*"Although these Muslims will have never seen me or their Imam, they will remain true to their faith despite being surrounded by calamities and hostilities caused by their enemies."*

## **2. The Signs Indicating the Reappearance of the Holy Imam (A)**

Imam Ali (A) has said that there are some definite signs before the Holy Imam (A) will appear. These are:

1. Dajjal will emerge. He is a wicked, one-eyed creature who will invite the people to worship him, claiming to be God.
2. There will be two eclipses in the Holy month of Ramadhan, contrary to normal calculations. There will be a solar eclipse on the 15th day and a lunar eclipse on the last day.
3. The sun will rise from the west.
4. An image of a man will appear in the sky opposite the sun.
5. A loud voice will be heard from the sky announcing that the Mahdi (alayhissalam) has come and inviting the people to pay allegiance to him. This voice will be heard and understood by every human being.
6. Sufiani will rise with his army and will wage a fierce war in his attempt to destroy the Holy Imam (A). His army will be swallowed up by the earth between Makka and Madina.

There are many other signs that have been foretold, and some of them can be seen today. However, it is only when the specific events as listed above occur, that one can be sure that the Holy Imam (A) has truly reappeared.

The Holy Imam (A) will first emerge in Makka next to the Holy Ka`ba. At his invitation, 313 Muslims will proceed to Makka to swear the oath of allegiance to him. Thereafter, more Muslims will follow. Let us pray that when the time comes, we are blessed with the opportunity of being of service to our Holy Imam (A).



## History Chapter 14

### PROPHET YUSUF (ALAYHISSALAM) - PART 1

#### 1. Introduction

Prophet Yusuf (alayhissalam) was the son of Prophet Ya'qub (alayhissalam). In the Bible he is referred to as Joseph son of Jacob. The Holy Qur'an has mentioned his story in a beautiful Chapter entitled "Surah Yusuf". Prophet Yusuf (alayhissalam) had 11 brothers. He was one of the youngest and possessed excellent character and manners. His father loved him dearly.

Prophet Yusuf (alayhissalam) once dreamt that eleven stars and the sun and moon were prostrating to him. He related the dream to his father. Prophet Ya'qub (alayhissalam) realised that the dream outlined his son's destiny and greatness and cautioned him not to tell his brothers about the dream.

His brothers were jealous of the favour that he enjoyed in their father's eyes and planned to somehow get rid of him. Whenever they took their goats out for grazing they would ask their father if Yusuf (alayhissalam) could accompany them. Prophet Ya'qub (alayhissalam) always refused, saying that the boy was too young. Once his brothers insisted that he was now old enough to accompany them. With reluctance, their father agreed to let them take him with them.

As soon as they were far enough from home, they began to plot about how to dispose of Prophet Yusuf (alayhissalam). Then, they came across a dry well. They removed Prophet Yusuf's (alayhissalam) shirt, and threw him into the well. Ignoring their young brother's pleas, they heartlessly left him to die of hunger. On the way back, they slaughtered an animal<sup>1</sup> and stained Prophet Yusuf's (alayhissalam) shirt with its blood. They arrived home weeping and told their father that while they were grazing their sheep, a wolf came and ate their brother. He did not believe their story and could do nothing but remain patient and wait for Allah to reunite him with his beloved son.

Meanwhile a caravan of traders passing by the well stopped to draw some water. They were surprised to see Prophet Yusuf (alayhissalam) come up holding the bucket. They hid him with their merchandise and sold him to some slave traders for a few pieces of silver.

#### 2. Prophet Yusuf (alayhissalam) in Egypt

Thus, Prophet Yusuf (alayhissalam) arrived in Egypt. At the slave market the buyers were all attracted by him, because he was a very handsome young man. News of this remarkable youth swept through the city. The Aziz (Governor of Egypt and Chief Officer of the King), whose name was Fotifaar, offered a price that none could match. He brought Prophet Yusuf (alayhissalam) home and told his wife Zuleikha that they would adopt him as their son.

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<sup>1</sup> Lamb as per a reference

Zuleikha, however, was so taken by Prophet Yusuf's (alayhissalam) beauty that she sought to have an illegal association with him. A Prophet of Allah could never be part of such an evil deed and Prophet Yusuf (alayhissalam) backed away from the advances of Zuleikha. As he raced for the door she ripped his shirt from behind. At the door they met the Aziz. On seeing her husband, Zuleikha tried to blame Yusuf (alayhissalam) by claiming that he had tried to lay a hand on her. Before the Aziz could vent his fury on Prophet Yusuf (alayhissalam), Prophet Yusuf asked the Aziz to ask a child, Aziz got amazed at this but before he said anything the child spoke....and the Holy Qur'an says:

*And a witness from her own household testified, "If his shirt is torn from the front, then she speaks the truth and he is of the liars. And if his shirt is torn from behind, then she lies and he is of the truthful ones.*

*Yusuf, 12:26,27*

The shirt was, of course, torn from behind, and the Aziz was extremely angry with his wife for attempting such an act of indecency. The women of the city heard about Zuleikha's actions and began to gossip and make fun of her. To explain her attraction she decided to let them see Prophet Yusuf (alayhissalam) themselves.

She called them to the palace for a meal. As soon as they all had a knife to cut some fruit, she called Prophet Yusuf (alayhissalam) into the room on some excuse. So dazzled were they by his beauty and presence, that they cut their fingers in their distraction and exclaimed, "This is not a human being - he must be an angel!"

Zuleikha was furious with Prophet Yusuf (alayhissalam) because he had caused her to be ridiculed. In her anger and frustration, she caused him to be imprisoned on false charges of assault.

## **PROPHET YUSUF (alayhissalam) - PART 2**

### **1. Prophet Yusuf (alayhissalam) in Prison**

Due to continued pressure from his wife Zuleikha, the Aziz of Egypt decided to imprison Prophet Yusuf (alayhissalam), despite his innocence. The reason he gave was that people would forget the actions of his wife while Prophet Yusuf (alayhissalam) lay in prison, and her dignity would be restored.

In the same prison that Prophet Yusuf was put two other men were also imprisoned. One used to serve the king wine, while the other was the royal cook. Both men had been accused of trying to poison the king. On the following day, the wine-server said to Prophet Yusuf (alayhissalam), "I saw in a dream that I was crushing grapes to make wine for the king". The cook said, "I dreamt that I was carrying some bread in a basket on my head and birds were pecking at the bread".

Both men saw that Prophet Yusuf (alayhissalam) was a noble and pious person and asked him if he could interpret their dreams. Prophet Yusuf (alayhissalam) took this opportunity to preach the religion of Allah to his prison-mates. He promised to tell them the meaning of their dreams and informed them that this was a special power given to him by Allah. Before he did so,

however, he explained to them how senseless it was to believe in various gods and explained to them about the Oneness of Allah and the Day of Resurrection. Finally he said, "O my prison-mates! The man who dreamt that he was crushing grapes will soon be released from here and will go back to his previous post. The second one, who carried the bread on his head in the dream, will be executed and the birds will start to eat his brain."

Prophet Yusuf (alayhissalam) thought of getting himself released from prison through the wine-server, and told him to remind the king of his innocence when he saw him. The dreams of both men came true just as he had foretold. One of the captives was released while the other was hanged. As Allah was displeased by Prophet Yusuf (alayhissalam) attaching his hopes to the man instead of Himself, the wine-server forgot all that Prophet Yusuf (alayhissalam) had told him to convey to the king.

## **2. Prophet Yusuf's (alayhissalam) Release From Prison**

The Holy Qur'an says:

*The king dreamt that seven lean cows were eating seven fat ones and that there were seven green ears of corn and seven dry ones. He asked the nobles to tell him the meaning of his dream if they were able to. They replied, "It is a confused dream and we do not know the meaning of such dreams."*

*Yusuf, 12:43,44*

The king was very concerned about the meaning of his dream and even though his wise men thought over it seriously, they could not make sense of it. The king's dream became a means of the liberation of Prophet Yusuf (alayhissalam) from prison. As soon as the wine-server heard about the dream he was reminded of his time in prison and remembered the powers of his cell-mate. He also remembered that Prophet Yusuf (alayhissalam) had asked him to tell the king of his innocence. He approached the king and got his permission to see Prophet Yusuf (alayhissalam).

Prophet Yusuf (alayhissalam) interpreted the dream by the power given to him by Allah . He said, "For seven years the crops will yield abundant food-grain for the people of Egypt. After that there will be a famine for seven years during which all the food-grain lying in the storehouses will be finished and people will starve. Therefore, the people should try to grow as much extra grain as possible so that it would stand them in good stead during the time of famine".

On hearing this very reasonable and sensible interpretation of his dream from the wine-server, the king was delighted. He ordered that Prophet Yusuf (alayhissalam) be brought before him so he could make good use of his wisdom in solving his problems.

Although he had been in the dark dungeon for so long, Prophet Yusuf (alayhissalam) refused to leave the prison until he proved his innocence. He said to the courtiers, "I will not come out of the prison until the king makes enquiries about my case. Tell the king to ask the wives of the noble men about the time when they cut their fingers on seeing me".

The courtiers passed on this message to the king who called the concerned women to him for an explanation. They all confessed the truth and Zuleikha, the wife of the Aziz, also testified that Prophet Yusuf (alayhissalam) was innocent of any guilt. Thus, Prophet Yusuf (alayhissalam) was released from the prison with his dignity and honour restored.

### **PROPHET YUSUF (alayhissalam) - PART 3**

#### **1. Prophet Yusuf (alayhissalam) in the Royal Court**

The Holy Qur'an says:

*The king ordered his men to bring Yusuf before him; he wanted to grant him a high office. The king said to him, "From now on you will be an honoured and trusted person amongst us." Yusuf said, "Put me in charge of the treasuries of the land, I know how to manage them."*  
*Yusuf, 12:54,55*

When the king met Prophet Yusuf (alayhissalam), he found him to be a wise and broad-minded man. In response to the request of Prophet Yusuf (alayhissalam) as related in the verse above, the king made him in charge of finance and food and ordered his ministers and officials to treat Prophet Yusuf's (alayhissalam) commands as his own.

Prophet Yusuf (alayhissalam) thus became the Aziz of Egypt and began his new duties without delay. He was determined that when the famine arrived, nobody should starve.

The river Nile flooded its banks regularly to provide fertile soil for the growth of food grain and Prophet Yusuf (alayhissalam) was aware that the famine would be caused by the decrease of the water in this river. He decided to make a brief tour of Egypt to assess the best locations where intensive cultivation could be carried out. He allocated extra money to the farmers in the most fertile areas of the Nile, so that they would be able to grow the maximum amount of grain. He also ordered the construction of huge storehouses (granaries), capable of storing several hundred tons of the surplus grain.

During the first seven years, he supplied grain to the people according to their minimum needs, and stored the rest in the newly-built granaries. By the time the seven years were over, the granaries were full. The water level of the Nile fell tremendously and the country was hit by a severe drought. However, due to his foresight and planning, the country did not face a shortage of food.

The famine also extended to the lands of Palestine and Kanaan where Prophet Ya'qub (alayhissalam) lived with his sons. One day he called them and said, "My sons! We are in great distress due to the famine. You may go to the Aziz of Egypt whose reputation as a kind and just person has spread everywhere in the country. Leave Binyameen with me for company so that I may not be lonely." As commanded by their father, the brothers of Prophet Yusuf (alayhissalam) set off for Egypt to purchase grain and bring it back to Kanaan.

#### **2. Prophet Yusuf's (alayhissalam) Brothers in Egypt**

When his brothers arrived in Egypt, Prophet Yusuf (alayhissalam) was very pleased to see them. They did not recognise him at all, never expecting that he was alive. Prophet Yusuf (alayhissalam) was disappointed not to see his full brother, Binyameen, and asked his brothers to tell him about themselves. They introduced themselves and told him about their father and

mother. Prophet Yusuf (alayhissalam) was relieved to hear that Prophet Ya'qub (alayhissalam) was alive, and he welcomed his brothers sincerely. He provided them with enough wheat for their needs and had their money put back in their bags secretly. He also asked them to bring their other brother the next time as proof that they were speaking the truth about their family. The Holy Qur'an narrates this episode in the following words:

*Yusuf's brothers came to him and when they entered his court, he recognised them. They did not know him. And when he gave them the provisions, he said, "Next time, bring me your other brother from your father. As you can see, I give each of you a certain amount of grain, I am a polite host. If you do not bring him, do not come to us for we shall not give you any more grain.*

*Yusuf, 12:58- 60*

On their return home, the brothers related their experiences to their father, praising the generosity and hospitality of Prophet Yusuf (alayhissalam). When they opened their bags they were delighted to see that their money had been returned. Soon they were out of grain and were impatient to go back to Egypt to get more. However, they could not go back without Binyameen, so they tried to convince their father to let him come with them. Prophet Ya'qub (alayhissalam) refused to let them take Binyameen, saying that they would do the same thing with him as they did with Prophet Yusuf (alayhissalam). After repeated promises the brothers finally convinced him that they would sincerely look after Binyameen, so he let him accompany them to Egypt.

When they reached Egypt, the brothers proceeded to the court of Prophet Yusuf (alayhissalam) and presented their brother Binyameen to him. Prophet Yusuf (alayhissalam) was extremely happy to see his younger brother and invited all of them to dine with him. Later he gave them all accommodation at his own house, and asked Binyameen to sleep in his room.

During the night, Prophet Yusuf (alayhissalam) revealed his identity to Binyameen. He explained how he had been raised from a lowly slave to a position of great power by the Grace of Allah. However, he asked Binyameen not to tell their brothers anything of their conversation.

## History Chapter 15

### PROPHET YUSUF (ALAYHISSALAM) - PART 4

#### 1. Prophet Yusuf's (alayhissalam) Plan to Detain Binyameen

After they had received their requirement of wheat, the brothers of Prophet Yusuf (alayhissalam) began to prepare for their journey home. Meanwhile, Prophet Yusuf (alayhissalam) put into action a plan to detain his full brother Binyameen. He ordered his men to put a gold cup belonging to the king in Binyameen's baggage. The Holy Qur'an describes the incident in the following words:

*When he (Yusuf) had furnished them with provisions, (someone) placed the (king's) drinking cup in his brother's baggage. Then someone shouted, "People of the caravan, you are most surely thieves." Yusuf, 12:70*

The brothers of Prophet Yusuf (alayhissalam) had not gone very far when they were stopped and accused of stealing. They denied this, and said that if anyone of them was found guilty of theft, he could be held as a slave by Prophet Yusuf (alayhissalam). The caravan was searched, and the cup was found in the bag of Binyameen.

When the brothers were brought before Prophet Yusuf (alayhissalam), he said, "According to your own words, we will now detain Binyameen with us." They replied, "O Aziz of Egypt! Our father is old and weak. You may detain any of us, but not Binyameen." However, Prophet Yusuf (alayhissalam) said that he could not detain anyone who was not guilty. The brothers had no choice but to leave for Kanaan. The eldest brother, Yahuda, refused to return without Binyameen. He remained behind in Egypt, rather than face his father.

#### 2. The Reunion of the family of Prophet Ya'qub (alayhissalam)

When the brothers returned to Kanaan and told Prophet Ya'qub (alayhissalam) what had happened, he was heartbroken. He had already lost his eyesight crying for his beloved son Prophet Yusuf (alayhissalam), and this second loss was almost too much for him to bear. He now recalled the memory of his lost sons and wept.

He asked his sons to immediately return to Egypt to look for both Prophet Yusuf (alayhissalam) and Binyameen.

They came and pleaded for the release of Binyameen as well as some grain for food.

Prophet Yusuf (alayhissalam) reminded them of how badly they had treated their brother Yusuf, and caused separation between him and his father. The brothers were amazed to hear their secret from the Aziz, who now spoke in the language of the people of Kanaan. They asked him, "Are you Yusuf?"

He replied, "Yes, I am Yusuf, and this is my brother. Allah has been gracious to me. One who is pious and patient against hardships is always rewarded by Allah for his virtues." On hearing this, the brothers hung their heads in shame and asked him for his forgiveness. He said, "You need not be frightened of me. Allah may forgive you your sins. Now take my shirt and cover my father's face with it, so that he may regain his lost sight. Then return to me with all your family." The Holy Qur'an says:

*When the caravan had left the town (from Egypt), their father (in Kanaan) said, "I smell Yusuf's fragrance. I hope you will not think that I am weak in judgement (due to my love for him). They said, "By Allah ! You are still making the same old error. When someone brought him the glad news, Yusuf's shirt was placed on his face and his eyesight was*

*restored. He said, "Did I not tell you that I know about Allah that which you do not know?"*  
*Yusuf, 12:94-96*

After getting his eyesight back and hearing the good news of his son, Prophet Ya'qub (alayhissalam) decided to proceed to Egypt immediately. Prophet Yusuf (alayhissalam) was delighted to meet them and embraced his father and mother.

As a token of their gratitude to Allah at this reunion, his parents and brothers prostrated themselves on the ground.

Thus Allah made true the dream of Prophet Yusuf (alayhissalam), when he had seen eleven stars and the sun and the moon in prostration in front of him. After many trials, Allah raised him from the position of a slave to the highest rank in the land.

At the request of his son, Prophet Ya'qub (alayhissalam) settled in Egypt with his family, and their clan came to be known as the Bani Israa'il.

Prophet Ya'qub (alayhissalam) lived in Egypt for 17 years and died at the age of 147. Prophet Yusuf (alayhissalam) breathed his last some years later at the age of 110 years, and his kingdom passed into the hands of rulers whose titles were Fir'aun.

## **PROPHET YUSUF (alayhissalam) - PART 5**

### **Moral Lessons from the Story of Prophet Yusuf (alayhissalam)**

Allah says the following about the story of Prophet Yusuf (alayhissalam) in the Holy Qur'an:

*We narrate unto you (O Muhammad) the most excellent of the stories (by which) We have revealed unto you this Qur'an; though before this you were of the unaware ones (of its details).*  
*Yusuf, 12:3*

Indeed, the adventures and experiences of Prophet Yusuf (alayhissalam), and his conduct throughout his life, provide us with a wealth of lessons and morals. Some things we may learn from his life are:

1. The belief in the presence of Allah makes a man's troubles easier for him to bear, and as long as he keeps himself away from sins despite temptations, he will ultimately be successful. Prophet Yusuf (alayhissalam) taught us this by his cheerful conduct throughout his enslavement and imprisonment.
2. In all difficulties and hardships one should seek only Allah's protection. Prophet Yusuf (alayhissalam) showed his faith by seeking refuge from Allah when faced with the evil intentions of Zuleikha. He was thus saved from committing a terrible sin.
3. One should always remain attached to religion and should take every opportunity to persuade others towards the right path. Prophet Yusuf (alayhissalam) did not forsake his duty even when in the prison, where he preached against idol worship before interpreting the dreams of his cell-mates.
4. Patience in the face of hardship is the best of qualities and results in reward from Allah in this life and the hereafter. Prophet Yusuf (alayhissalam) remained calm and resigned to the Will of Allah, despite being abandoned in the well by his brothers. He also bore the shame of being sold as a slave patiently. He also accepted his false imprisonment. In return for his forbearance, Allah raised his position till it was the highest in Egypt.
5. It is important to act in such a manner as to preserve your honour and dignity, and these qualities must always be safeguarded. Prophet Yusuf (alayhissalam) taught us this

valuable lesson when he refused to accept his freedom from prison until his innocence was proved to the people.

Thus when he was finally released, he knew he could come in front of the people with his head held high and without any blemish on his record.

6. Above all, this story teaches us that we should forgive and forget the past. When Prophet Yusuf's (alayhissalam) brothers came to him in Egypt, they were in a pitiable condition and would have been helpless against his great power. If he had wished, Prophet Yusuf (alayhissalam) could have severely punished them for the heartless treatment they had given him. Instead he forgave their errors and treated them well.

We have listed only a few lessons above, and there is a lot more that one can learn and understand from the story of Prophet Yusuf (alayhissalam).



# QURAN-M08

Diniyat Classes Muscat (DCM)(GIRLS)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ \* (١)

فَذَكَ الَّذِي يَدُّ الْيْتِیْمَ \* (٢)

وَلَا یَحْضُرُ عَلٰی طَعَامِ الْمِسْكِیْنِ \* (٣)

فَوَيْلٌ لِّلْمُصَلِّیْنَ \* (٤)

الَّذِیْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ \* (٥)

الَّذِیْنَ هُمْ یُرَآؤُونَ \* (٦)

وَيَمْنَعُونَ الْمَاعُونَ \* (٧)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ یٰٓاَیُّهَا الْکٰفِرُوْنَ ۙ

لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۙ

وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۚ

وَلَا اَنَا عٰبِدُ مَا عَبَدْتُمْ ۙ

وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۙ

لَكُمْ دِیْنُكُمْ وِلٰی دِیْنِ ۚ

## Quran Chapter 03

### DU`Á FROM THE HOLY QUR`ÁN

#### Introduction

Put your faith in Alláh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Alláh owns the treasures of the heavens and the earth.

Sometimes your Du`á is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

#### Du`á 1

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا  
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا  
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا  
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ  
وَاعْفُ عَنَّا وَارْحَمْنَا  
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

#### Du`á 2

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا  
رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ ﴿١٠﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ \* (١)  
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ \* (٢)  
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ \* (٣)  
كَلًّا لَّيْنَبِذَنَّ فِي الْحُطَمَةِ \* (٤)  
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ \* (٥)  
نَارُ اللّٰهِ الْمَوْقِدَةُ \* (٦)  
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ \* (٧)  
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ \* (٨)  
فِي عَمَدٍ مُّمدَّدةٍ \* (٩)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

القَارِعَةُ ﴿١﴾

مَا الْقَارِعَةُ ﴿٢﴾

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

یَوْمَ یَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾

فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾

وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾

نَارٌ حَامِيَةٌ ﴿١١﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا \* (١)  
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا \* (٢)

وَقَالَ الْإِنْسَانُ مَا لَهَا \* (٣)

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا \* (٤)  
بَأَنَّ رَبَّكَ أَوْحَىٰ لَهَا \* (٥)

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ \* (٦)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ \* (٧)

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ \* (٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أَلْهَآكُمُ التَّكَاثُرُ ﴿١﴾

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾



## RECOMMENDED WUZU SUPPLICATIONS (TOZIH AL-SISTANI – REF 263)

When his eyes fall on the water, he should say:

<p><b>bismil lâhi wa billâh, wal hamdu lillâhil ladhî ja'alal mâ'a tahûraw wa lam yaj'alhu najisâ</b></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><b>bismil lâhi wa billâh, allâhummaj 'alnî minat tawwâbîna waj 'alnî minal mutatahhiirîn</b></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>b allâhumma laqqinnî hujjatî yawma alqâk, wa atliq lisânî bidhikrik</b></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>b allâhumma lâ tuharim 'alayya rîhal jannah, waj 'alnî mimmay yashammu rîhahâ wa rawhahâ wa tibahâ</b></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>b allâhumma bayyid wajhî yawma taswaddu f ihil wujûh, wa lâ tusawwid wajhî yawma tabyaddul wujûh</b></p>	<p>اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُ فِيهِ الْوُجُوهُ وَلَا تُسْوِدْ وَجْهِي يَوْمَ تَبْيَضُ 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>b allâhumma a'tinî kitâbî biyamîni, wal khulda fil jinâni biyasârî, wa hâsibnî hisâbay yasîrâ</b></p>	<p>اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَالْخُلْدَ فِي الْجِنَانِ بَيْسَارِي وَحَاسِبْنِي 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>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</b></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>b allâhumma ghashshinî birahmatika wa barakâtika wa 'afwik</b></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>	

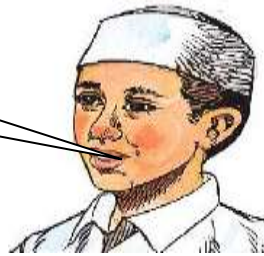
When wiping the feet, he should say:

<p><b>b allâhumma thabbitnî 'alas sirâti yawma tazillu f ihil aqdâm, waj 'al sa'yî f Imâ yurdhîka 'annî, yâ dhal jalâli wal ikrâm</b></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



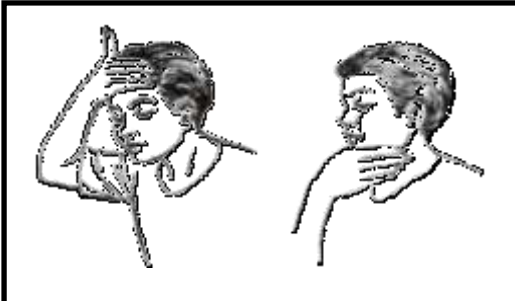
2. Washing Hands



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



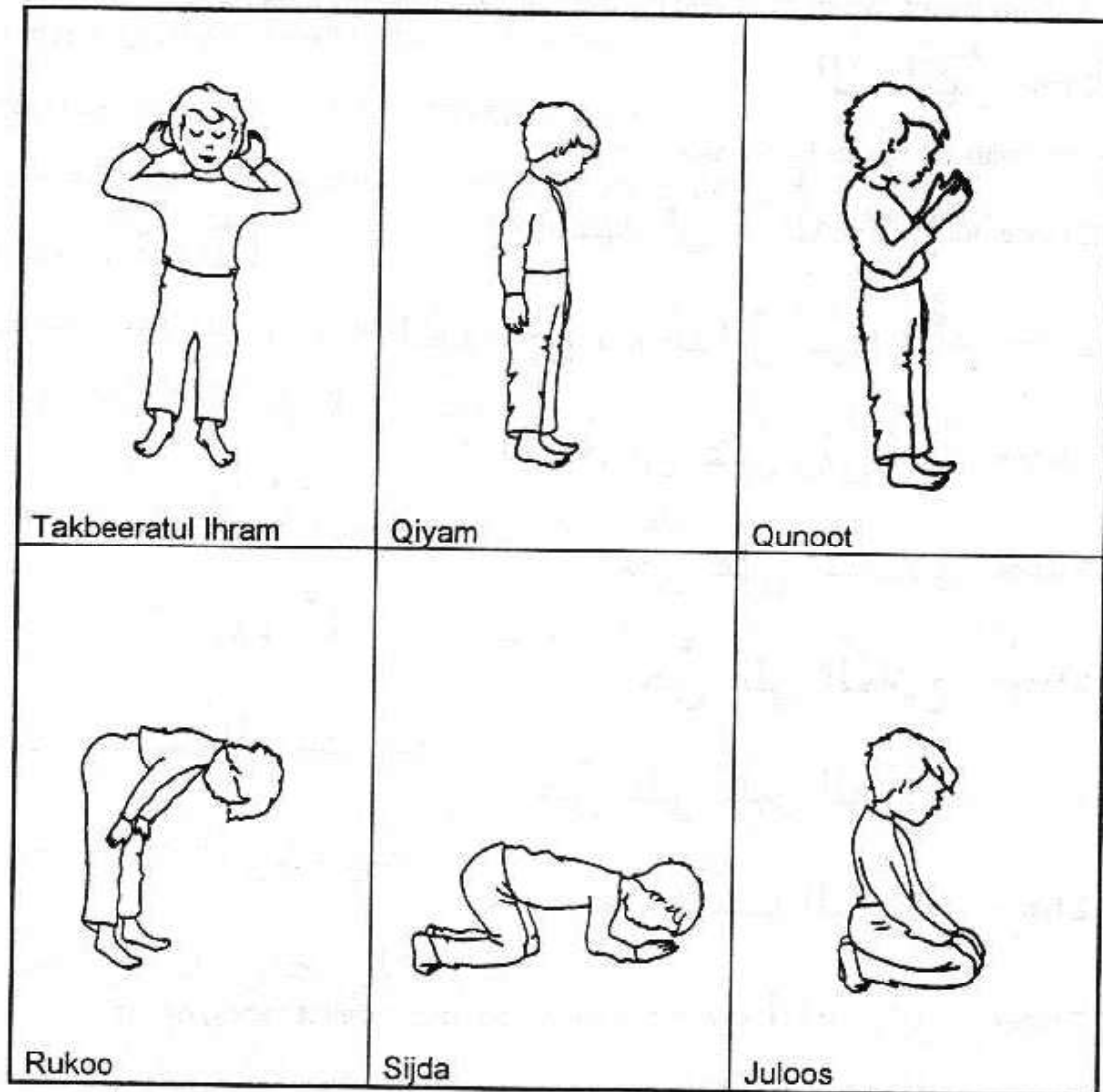
7. Masah of the head  
From back to Front



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



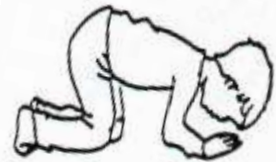
5. Stand up from ruku’ and recite: “Sami’allahu liman hamidah” ﴿٢﴾

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 الْأَعْلَىٰ 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.



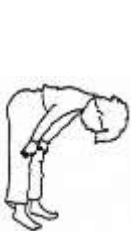
12. Raise hands for qunoot and recite: "Rabbanaa aatinaa fid dunya 'hasanataw wa fil aakhirati 'hasanataw waqinaa 'azaaban naar.

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 sajda, 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 sajdas 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 dijiey 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