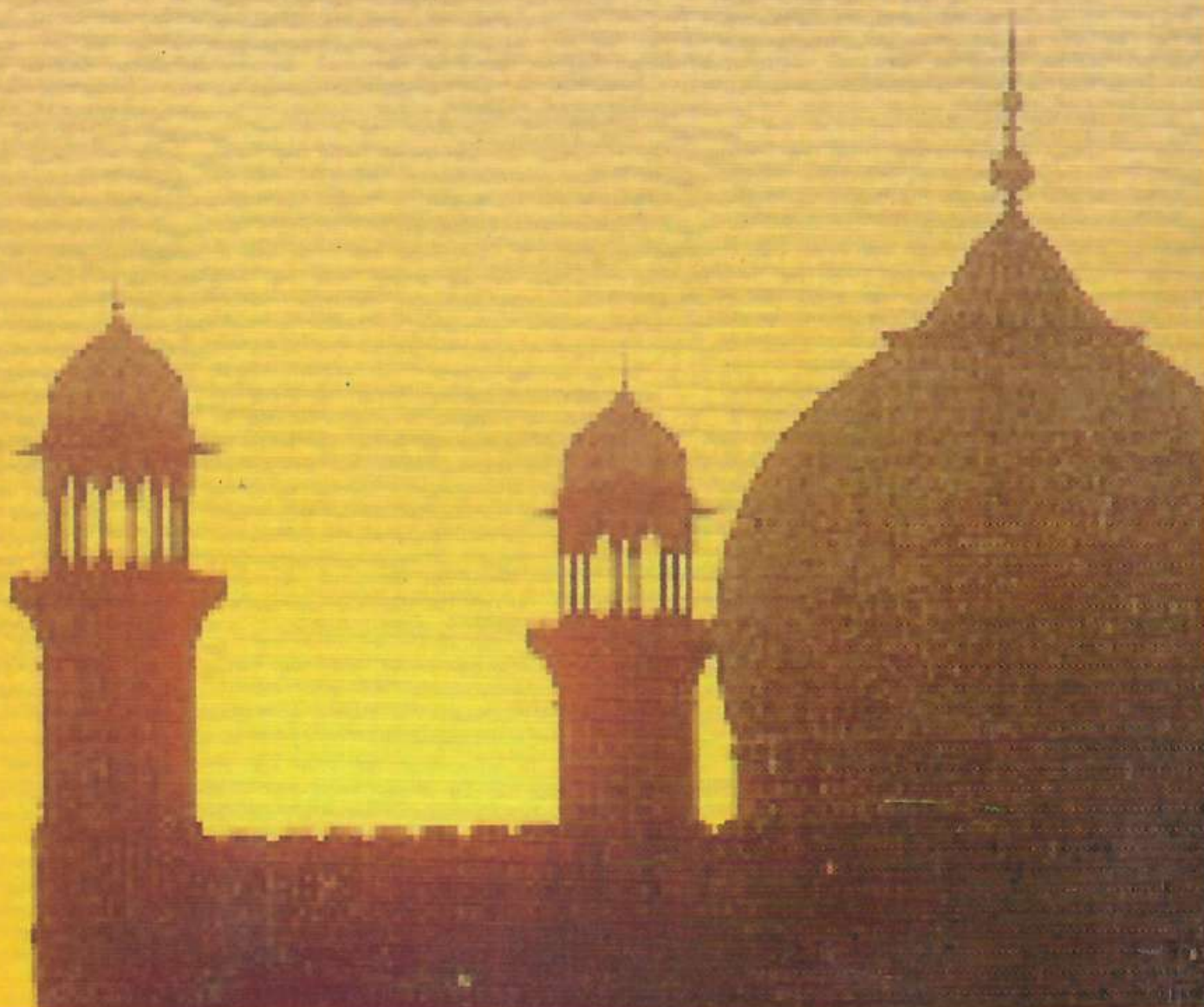


انا مدينة العلم وعلی بابها



TANZEEMUL MAKATIB IMAMIA DEENIYAT

■ BOOK THREE
■ FOR CLASS II



**“I am the city of knowledge and
Ali is its gate” — Prophet**

Tanzeemul Makatib Syllabus Series

IMAMIA DEENIYAT

(THEOLOGY)

Standard II

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Telefax 0522 2615115, 2628923, 2618194
Email: makatib@makatib.net

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In the Name of God, the Compassionate, the Merciful

Qur'an says, "Ward off from yourselves and your families the flames of fire of the Hell." It was to save the community from the hell fire, Maulana Syed Ghulam Askari (T.S.), the illustrious scholar-orator and great visionary has, in 1968, established Tanzeemul Makatib as a part of his more comprehensive religious awakening mission, 'Deeni Bedari Muhim.' It has since developed as the largest network of schools for basic religious education called 'Maktab-e-Imamia' and as an apex body of religious activities. Theology occupies the centre stage of its maktab syllabus, designed, developed & published by itself during the life time of the late founder, when the theology primers have been translated from Urdu into Hindi, Gujarati & Bengali languages. But for their English version we had to wait for a time later when Dr. Manzoor Naqi, M.D. of New Jersey, U.S.A. came forward for the said translation. Hence the organization is deeply indebted to him and his associates who despite having awfully busy life devoted much of their valuable time and labour for this important work with a missionary zeal.

Now, when the original theology primers have been revised, it was felt to revise the English version too, which *alhamdulillah* has been completed, brought out and is in your hand. I am confident it will serve the larger interest of the students of theology.

May God grant us more strength to serve cause of the religion.

SYED SAFI HAIDER
SECRETARY

INSTRUCTIONS

1. After the children have been taught lessons, questions should be put to them to enable them to understand the meaning of the lessons.
2. The children should be asked to write down the meaning of words and then learn them.
3. Where considered necessary practical teaching should be imparted.

Lesson 1

THE EXISTENCE OF GOD

If you see a column of smoke rising from a chimney, you know there is fire below. If you see the footprints of a man or an animal on sand or on snow, you know that a man or an animal passed from there.

If you see an aeroplane in flight or an automobile speeding on the road, you know that someone is at the control of the aeroplane and the automobile, and you also know that someone built them. You know too that they did not come into existence out of nowhere.

In the same manner, when you see the mountains, streams, rivers, lakes and oceans on this earth, and the moon, the sun and the stars you know that someone created all of them, and that they did not come into existence without a Creator. Their creator is Allah.

When you see an aeroplane, you know that it was built by aeronautical engineers. We do not see those engineers who built that aeroplane; we nevertheless know that they are men of intelligence, knowledge and ability. Similarly, when you see this living world you have to believe that its Creator is a Being Who has Intelligence, Knowledge and Power. He knows everything. He is the Creator of the Universe. He created it and, if and when He wishes, would bring its end.

Questions

1. *Who is God.*
2. *How did you know God?*
3. *Why this world cannot come into existence itself?*

Lesson 2

TAWHEED (GOD IS ONE)

- The heaven, the earth and all that is in between, is subject to definite laws. The sun, the moon and the stars, are in their eternal revolutions. The flow of rivers and growth of plants are regulated. Everything follows fixed laws. The orderliness and the system in the universe points up one thing that its creator is one and only one. If there had been more than one creator, instead of orderliness, there would be chaos in the universe
- See, the 1,24,000 apostles and prophets and all book of laws, taught that there is only one God. If there had been another God, he too might have sent his apostles and prophets with books of laws. This also shows that God is One.
- If there had been two gods, there could not be peace, orderliness and system in the universe. If there had been two gods, each of them would have created his own world with different suns and moons. But it is not so and that is proof that God is One.

Questions

1. *What is the first proof that God is One?*
2. *What is the second proof that God is One?*
3. *How could you say after seeing this world that God is One?*

Lesson 3

SIFAT-I-THABUTIYYAH (CHARACTERISTIC QUALITIES)

God has the following eight main characteristic qualities.

1. *QADEEM*, It means that God is Eternal. He has no beginning and no end.
2. *QAADIR*, It means that God is Almighty, Omnipotent. He has, power over everything and every affair.
3. *AALIM* It means that God is Omniscient. He knows everything and nothing is hidden from Him.
4. *MUDRIK*, It means that God is All-Perceiving . He can see and hear everything even though He has neither eyes nor ears.
5. *HAI*, It means that God is Alive and will remain alive for ever.
6. *MUREED*, It means that God has His own discretion in all matters. He does not do anything under compulsion.
7. *MUTAKALLIM*, It means that God can create speech in anything He likes.
8. *SAADIQ*, It means that God is true in his words and promise.

Questions

1. *What is the difference in our seeing and hearing and that of God?*
2. *What do you understand by QAADIR, and HAI?*
3. *What is the difference between our speaking and that of God?*

Lesson 4

SIFAT-I-SALBIYYAH (NEGATIVE ATTRIBUTES)

God does not have the following main eight attributes: These are called *Sifat-Salbiyya*.

1. *MURAKKAB*: It means that God is neither made, nor composed of anything and similarly nothing has been made or composed of God.
2. *BODY*: It means that God has no body. He has no foot, eye, ear, mouth or tongue.
3. *MAKAAN*: It means that God is not confined to any place because He has no "JISM" (Body).
4. *HULOOOL*: It means that God does not enter anything or anyone and similarly nothing can enter Him.
5. *MARAE*: It means that God is not visible. He has not been seen and will never be seen here nor Hereafter as He does not possess a body.
6. *MAHALLI HAWAADITH*: It means that God is not subject to any change or changes.
7. *SHAREEK*: It means that God is One and He has neither a colleague nor a partner.
8. *SIFAT-I-ZAYED*: It means that the qualities of God are not separate from His Being.

Questions

1. Name the place where God lives?
2. When God is visible?
3. What does "HULOOOL" mean?

Lesson 5

ISLAM, IMAAN AND TAQWA

Islam means belief in three articles (principles) of Faith, viz., *TAUHEED** *NUBUWWAT*† and *QIYAAMAT*.*

Those who believe in these three articles are called Muslims. (submitted).

Imaan means belief in five Articles of Faith, viz., *TAUHEED* 'ADL (Justice), *NUBUWWAT*, *IMAAMAT* and *QIYAAMAT*. Those people who believe in these five Articles of Faith, are "MOMIN" (Believers)

Taqwa means love of God, fear of God and obedience to all His commandments.

A man who does not accept Islam, is called a "*Kaafir*" (non-believer, denier). A man who does not have true faith *IMAAN*, is called a *Munafiq*. A man who disobeys the commandments of Islam, is called a "*Fasiq*."

Questions

1. What is Islam and what do you call him who has no faith in Islam?
2. Describe what is Imaan?
3. Differentiate between *Munafiq* and *Fasiq*?

-
- ★ 1. (Unity of God/Monotheism)
 - † 2. (Prophethood)
 - 3. (Day of Judgment)

Lesson 6

'AQEEDA (BELIEF) AND 'AMAL (PRACTICE)

When a man wants to do something, he thinks how he should do it. Then he does it. If the thought behind the action is good, the action is also good.

It is for this reason that Islam has exhorted muslims to nurse in their minds, only good thoughts, Good thoughts are called "AQEEDA"

'Aqeeda is that conviction which reforms a man's life, and which prompts him to do good and pious deeds.

Tauheed prompts a man to obey God in everything.

Nubuwwat and *Imaamat* tell us the right way of doing good deeds.

'Adl reminds us that we shall be rewarded for doing good deeds and we shall be punished for our bad deeds.

Qiyaamat gives us the hope of being admitted to paradise, and how we should protect ourselves from being cast into hell.

Questions

1. Differentiate between *'Aqeeda* and *'Amal* (Action)
2. What are the advantages of *Usool-e-Deen*?
3. When does action become good?

Lesson 7

‘ADL (DIVINE JUSTICE)

A man must not only believe that God exists and that He is only One, but he must also believe that God is Just. In other words, God is never unjust and unfair.

God does only the right thing. But in the most cases, we do not know the reasons behind His actions. Therefore, we object to them. Whatever He does, is in the broad interests of all His creation, not just one person. But most of us seek only our own interest.

God is the Creator of each and every one of us. He is mindful of every one, even the humblest of the creatures. He sent His messengers to all nations. He sent His books to all groups of men. He appointed Imams for all mankind.

God is not related to or kin of anyone. He is the friend of all those people who obey Him and do good deeds. He dislikes those people who disobey Him, and do foul deeds.

Questions

1. *Give the meaning of ‘ADL?*
2. *Why people sometime consider God to be cruel?*
3. *For whom the actions of God are meant?*

Lesson 8

MAN'S ACTIONS

God created man, and then endowed him with certain capacities and faculties. He also gave man the ability to judge right from wrong, and also gave him the freedom to choose between them. Now every man is free to do good deeds or bad deeds. On the Day of Judgment, he will be rewarded or he will be punished, according to his deeds in this life.

God does not compel him to do anything or not to do anything, as an act under compulsion does not earn admiration or denouncement.

God sent His prophets who showed mankind how to live a chaste and a good life. They showed this both by precept and by example. They also called attention of mankind to the consequences of evil deeds. Now no one can claim that he did not know what is right and what is wrong. Every thing has been made clear to him.

Questions

1. *Whether a man is free or helpless in his deeds?*
2. *What is the disadvantage of helplessness?*
3. *Why did God send prophets to this world?*

Lesson 9

THE CHARACTERISTICS OF PROPHETS

God has sent 1,24,000 prophets to this world. All of them were human like ourselves in their appearance. They had their human needs like we have, and they lived like we live. But they had some other characteristics which we do not have.

1. God's purpose in sending His prophets to this world, was to show us the light of right guidance, and He commanded us to obey them.
2. Prophets are born knowing everything. From the time of their birth, they know the distinction between lawful and unlawful, and are committed to lawful ones, whereas we are born quite ignorant. We become accountable for good or bad deeds on attainment of majority.
3. No one can teach anything to the prophets but we have to learn from many teachers.
4. They never commit any error or mistake whereas we commit many errors in our lives.
5. God gave the high rank of prophethood to His prophets, but we cannot aspire to that rank.

Questions

1. *What should be the qualities in a prophet?*
2. *Can an ignorant and wrong-doer become prophet?*
3. *What is the difference between us and a prophet?*

Lesson 10

THE LAST PROPHET

Out of His 1,24,000 Prophets (*Nabi*), God made 313 His Rasools, He selected five to be *ulul-'azm* (*Men of resolution*). To each of these five *ulul-'azm Rasool*, God gave a *sharia* (system of law).

A Rasool is superior to a Prophet (*Nabi*); and the position of an *ulul-'azm* Prophet is higher than that of a Rasool. Out of all the Prophets and messengers of God, the greatest is our own Prophet, Muhammad Muṣṭafā (S).

God gave our Prophet (S) the greatest Book called *Qur-an-i-Majid*. It is a book that will last until the Day of Judgment.

God gave our Prophet (S) the religion like Islam. Islam gives comprehensive guidance for good deeds and bad deeds in this world and in the hereinafter. God also gave him the dearest and infallible relatives like Ahlul Bait (A.S.). They are superior to all the prophets except our own.

Questions

1. What is the position (status) of our Prophet (S)?
2. Who is superior among Nabi, Rasool and Ulul-'azm Rasool?
3. What great merits God gave to our Prophet (S)?

Lesson 11

THE CHARACTERISTICS OF THE IMAM

Imam is who promulgate the religion of God after the death of Prophet and also to protects it in its actual shape and continue to invite people to the religion of God.

Like the prophets, Imam also must be infallible. Like the prophets, they are also knowledgeable from the beginning. They do what is lawful, and they eschew what is unlawful.

Our Imams are twelve in number. God made them heirs and successors of our Prophet (S). They are the guardians of *Shari'ah*, the Holy Law. It is Imam's task to preserve every thing of religion.

Because our Prophet (S) is superior to all the prophets of the past, and the twelve Imams are his heirs and successors, they are also superior to all the prophets of the past.

Questions

1. *Who is an Imam?*
2. *Why is it necessary that Imam should be infallible?*
3. *Why our Imams are superior to the prophets of the past?*

Lesson 12

THE LAST IMAM

Our Prophet, Muḥammad Muṣṭafā (S), is the last of all the prophets. With his death, prophethood came to an end under the commandment of God. No prophet came after him.

In the same manner, our twelfth Imam, Imam Maḥdi (A.S.) is the last Imam. No Imam will ever come in future.

By the command of God, our twelfth Imam is living but he is not visible to us. He will reappear when it is the pleasure of God for him to reappear. The world will be full of injustice and inequity. When he reappears, he will fill the world with justice and equity.

During the period of occultation of our last Imam, he is represented by the 'Ulama (the religious scholars). Our duty is to obey them because they are the living interpreters among us, of the commandments of God, His Messenger, and the Imam.

Questions

1. *What is the name of our last Imam?*
2. *Whether our Imam is visible or is in occultation these days?*
3. *What will our Imam do after reappearance.?*
4. *Why do we obey our ulama?*

Lesson 13

THEY DAY OF JUDGMENT

After the death, a day will come when everyone will be resurrected. The day of resurrection is called the Day of Judgment. On that day, those people who have done good deeds in this life, will be rewarded, and those who have done foul deeds, will be punished.

HEAVEN: Heaven is a place where there is every goodness, every comfort, every luxury and every pleasure. In heaven, there will be no pain, no distress and no sorrow. Those people who have done good deeds in this world, will be admitted to heaven, and will live in it forever.

HELL: Hell is a place of every pain, distress and sorrow. In hell, everything, even food and drink will be of fire and flames. Those people who have done foul deeds in this world, will be cast into it. They will remain in it forever.

Questions

1. *Which is the day of resurrection?*
2. *What is heaven and which people will remain there?*
3. *What is hell and which people will remain there?*

Lesson 14

MU'JIZAH (MIRACLE)

No man of good sense, will believe in any thing without being convinced of its' truth by an argument or a reason. If a man wishes to convince others of the truth of some claim or statement he makes, he must give proof.

God gave His prophets and imams some miracles so that they may convince people through them about their prophethood and imamate.

A miracle is an act which no one can perform without special help from God Himself. A miracle is beyond the reach of a man.

A prophet or an imam will show a miracle so that other people will know that they are not ordinary mortals but are prophets and imams, appointed by God. People would also realise that God selected them to give guidance to mankind. For this reason, God gave them special power of miracles.

Questions

1. *Name the place where God lives?*
1. *What is a miracle?*
2. *What is the advantage of a miracle?*
3. *Why is the necessity of miracle felt?*

Lesson 15

QUR'ĀN-I-MAJEED

Qur'ān is the last Book to come from Heaven; and it was revealed to Muḥammad Muṣṭafā (S), the last Messenger of God on the earth. Qur'ān is the “everlasting miracle” of Muḥammad (S). There are 114 Suras in it. Each Sura begins with *Bismillāhir Raḥmānir Raḥīm* except *Sura-i-Bar 'at* (Tauba), which does not begin with Bismillah.

Only the Prophet of Islām, and his blessed Ahlul-Bait possess complete knowledge of *Qur 'ān-i-Majeed*. Except them, no one else has complete knowledge of Qurān.

It is forbidden to touch the letters of *Qurān* without *Wuḍu*. One must be in a state of ritual purity to do so. There are four verses in Qur'ān in the recitation and hearing of which it is mandatory to perform Sajda.

Qur'an is such a sublime book that no one in the world could produce its match so far. No mortal composition will ever be able to match it for its excellence, its eloquence and its power.

Questions

1. To Whom Qur 'ān was revealed?
2. How many Suras are there in it?
3. Who has the knowledge of Qur 'ān?
4. What is the condition attached to touch the letters of Qur 'ān?

Lesson 16

KA'BA

Ka'ba is the House of God and is situated in the city of Mecca in the Arabian peninsula. By the command of God, Prophets *Ibrahim* (Abraham) and *Ismail* built this House for the mankind.

The pilgrims circumambulate the *Ka'ba* when they are performing Hajj. Prayers are said facing towards *Ka'ba*. Our first Imam, Ali ibn Abi Talib (A.S.) was born inside the *Ka'ba*.

After Prophet Ibrahim, idols were installed inside the *Ka'ba*. These idols continued to be kept till the arrival of our Prophet. When our Prophet conquered Mecca, he dismantled the idols with the raising of his finger. Some big idols were kept on a high pedestal. The Prophet ordered Hadrat Ali to climb on his shoulders and smash the idols which he did.

Before *Ka'ba*, the point of orientation for the muslims was Baitul Muqaddas in Jurasulem. One day during the very course of a prayer, the point of orientation was changed to the *Ka'ba*. Since then, *Ka'ba* is the point of orientation till date.

Our last Imam who is now in occultation, will reappear from near the *Ka'ba*.

Questions

1. *Who built the Ka'ba?*
2. *When the idols were removed?*
3. *When Ka'ba was made the point of orientations?*

Lesson 17

‘AZĀDĀRI (MOURNING IN MOHARRUM)

Commemorating the martyrdom of Imam Husain (A.S), is called ‘Azādāri.

Azādāri was first begun by our Aimma-i-Maṣoomin (A.S.), the infallible Imams. It includes all the rites and ceremonies of mourning such as speeches, recitation of elegies, nauhas and processions. The first majlis (assembly of mourners) was held in Syria by Bibi Zainab (A.S.) after her release from the prison. Thereafter this system spread among every country, nation and religion

To-day, there are many non-muslims in India who pay their rich tributes to Imam Husain (A.S)

‘Azādāri is particularly observed during the month of Moharrum because Imam Husain (A.S) was martyred on the tenth of this month.

In India, mourning lasts until the 8th of *Rabi ‘ul-Awwal*, the third month of Islamic calendar.

Questions

1. What is ‘Azādāri?
2. Since when the holding of majalis started?
3. When does the ‘Azādāri end?

Lesson 18

THE COMMANDMENTS OF RELIGION

The commandment of God for mankind, are classified in five categories, viz:

1. **"WĀJIB" (Mandatory).** An act for the performance of which, there are merits, and for failure in performing them, there is a penalty.
2. **"ḤARĀM" (Forbidden),** An act in the performance of which, there is a penalty, and in refraining from which, there is merit.
3. **"MAKRŪH" (Repulsive).** An act which it is better to refrain from; but if performed, there is no penalty attaching to it.
4. **"MUSTAḤAB" (Desirable)** An act the performance of which is good but if not performed, no penalty attaches to it.
5. **"MUBĀH" (Permissible)** An act, the doing or not doing of which is the same. Neither merit nor penalty attaches to it.

Questions

1. *What is Wājib?*
2. *What is Mustahab?*
3. *Differentiate between Ḥarām and Makrūh.*

Lesson 19

TAQLEED

If a man is unfamiliar with a certain area of knowledge or a field of work, he has to consult the experts in that area or field, and has to rely upon them. If a man wishes to build a house, he has to call an architect and if he wishes to get manufactured a chair, he has to call a carpenter. Similarly in order to know the commandments of the religion, we rely upon the *'Ulama* (religious scholars). To get relevant information on religion and to act upon them, is called Taqleed. The religious scholar who is relied upon, for taqleed, must be a *Mujtahid*. A *mujtahid* is a scholar who finds out commandments and prohibitions of religion from Qur'ān and *Hadith*.

In taqleed, it is not enough to know the name and address of a *mujtahid*; one must accept his interpretations of the Holy law, and act upon them.

Questions

1. *What is a Taqleed?*
2. *Who is a Mujtahid?*
3. *Is it enough and to know the mujtahid's name in taqleed?*

Lesson 20

PURITY AND IMPURITY

Some things are clean (in terms of religion) such as water and earth. Some things are unclean (in terms of religion) as urine, stool, blood, carrion, wine, dogs and pig etc.

Clean things are of two kinds, viz: .

1. Some things are clean in themselves but they cannot purify other things such as rose water, milk, juice, extracts etc.
2. Some things are clean and they can purify other things also such as water and earth etc.

Unclean things are also of two kinds, viz:

1. Those things which can be purified or made clean such as unclean clothers unclean utensils etc.
2. Some things are unclean in themselves, and cannot be made clean such as dogs and pigs.

Questions

1. *Name any five clean things.*
2. *Which things can purify other things? Please give example.*
3. *Which things can never be purified?*

Lesson 21

HADATH AND KHABATH

Purification is of two kinds, viz.,

1. In one kind of purification, it is necessary to make an intent (*niyyah*) such as *wudu*, *ghusl* and *tayammum*. Therefore, if one washes one's hand and face without making intent, it will not be *wudu*; and if he performs *ghusl* without making intent, it will not be *ghusl* (ritual bathing).
2. The other kind of purification is one in which it is not necessary to make intent, such as cleaning clothes or washing the body. If some man falls into a river or some cloth falls into a tank and the filth attached to them is washed away, then it is not necessary to purify them.

Such functions after which the cleanliness with intent is required are called *hadath*. If one has these functions, he has to take *wudu* for prayers.

There are other things which one can clean without making intent. They are called *khathath* such as removing blood stains from the clothes.

If after a *hadath* one has to make a *wudu*, it is called. '*a hadath-i-asghar*'. The *hadath* after which one has to perform *ghusl* is called. '*Hadath-i-akbar*'

Questions

1. Which kind of purification is *wudu*?
2. Whether a *ghusl* will be valid without intent?
3. What is *Hadath-e-akbar*?

Lesson 22

ḤALĀL AND ḤARĀM (LAWFUL AND UNLAWFUL)

The religious law of Islam allows the use of certain things, and they are called lawful (*Ḥalāl*). There are other things, the use of which is forbidden, and they are called unlawful (*Ḥarām*).

It is very important to know the distinction between what is *Ḥalāl* and *Ḥarām*. It is unlawful to consume anything which is unclean, such as urine, stool, blood, liquor etc. But this does not mean that one can consume everything that is clean. The earth, for example, is clean but it is not permissible to eat it. However at a time of a need only a bit of clay of Imam Husain's holy grave is permitted for curing purpose.

Questions

1. *What is the difference between Ḥalāl and Ḥarām?*
2. *Whether earth can be consumed?*
3. *Is it permissible to consume unclean things?*

Lesson 23

WATER

Water is of two kinds, viz

- (1) Pure water (*Mutlaq*): It is that which can be called only water.
- (2) Compound water (*Mudaf*) Which is not pure water such as, juice, extract from sugarcane etc.

Pure water can make other things clean. Compound water is in itself clean but cannot be used to clean other things.

Pure water comes from many sources such as rain, springs, river, pools and wells.

Pure water can clean everything, and it can be used for taking ablution we does and for ritual bathing

Compound water such as, rose water cannot be used for ablution or ritual bathing and cleaning anything.

Questions

1. *What is a compound water?*
2. *Which water is used for ablution and ritual bathing?*
3. *Which water is not used for ablution, ritual bathing and cleaning things?*

Lesson 24

ETIQUETTE FOR THE BATHROOM

One must not sit either facing or with one's back towards the Qibla when in the act of urinating or moving the bowels as it is unlawful. It is mandatory to wash the part with water after urinating. Nothing but water can be used for washing the part after urinating. It is not enough to wipe the part with paper, cloth or earth.

One should not sit for urinating or moving the bowels at such a place where he can be seen by others. One must have total privacy.

Urinating while standing is very bad thing. Our Imams have strictly prohibited it.

One must use left hand for washing after moving the bowels. Allah has given the right hand for eating food.

Questions

1. *Name the things which should be kept in mind while urinating and moving the bowels.*
2. *How the part is cleaned after urinating?*
3. *Is it permissible to urinate in standing position?*

Lesson 25

WUḌU (ABLUTION)

When going for prayer, one must take *wuḍu*. A prayer without *wuḍu* is unlawful.

To take ablutions, a person must make the intent (*niyyah*) that he is taking *wuḍu* for attaining nearness to Allah. The intent must remain in heart during the course of ablutions. After making intent one must wash the hands twice up to the wrists; then one must gargle thrice, and put water thrice in the nose. All these three acts are not mandatory but *sunnat*. It is better to perform them. Then one must wash the face from the hairline on the forehead to one's chin and in the breadth, as is better, from one ear to another.

Then one must wash first the right arm from the elbow to the fingertips, and then the left.

Then with the wet palm, without using further water, one must rub the top of one's front part of the head. With the same hand, one must rub the top of one's right foot. Then with the left hand, he must rub the top of the left foot. The top of the feet must be rubbed from the toes to the ankles.

It is also allowed to rub the head and the feet with one finger but it is better to use three fingers to rub head and use full hand to rub the feet.

Questions

1. What is the intent for taking ablution?
2. While taking ablution, from which part to which part the face is washed?
3. How the rubbing of head and feet is done?

Lesson 26

GHUSL (BATH)

Ghusl are of two kinds, viz.,

1. Some *ghusl* are mandatory such as washing the dead body or washing one's own body after touching a dead body.
2. Some *ghusl* are for merit (*Sunnati*) such as bath on Fridays or bath for *Ziyarat*.

There are two ways of performing *ghusl*, viz.,

1. ***Ghusl-i-Tartibi***- In this *ghusl* a person has to make the intent that he is performing the *ghusl* for attaining nearness to Allah. Then one has to wash the head and the neck; then one has to wash the right side of the body from neck to wash the foot; then likewise left side.
2. ***Ghusl-i-Irtimasi***- In this *ghusl*, one has to make the intent and then plunge into the water.

If one has to perform *ghusl* which is mandatory, and it is a Friday, and one wishes to perform *ghusl* for *Ziarat*, then one *ghusl* is enough for all of them. It is not necessary to perform separate *ghusl* for each of them.

Questions

1. How *ghusl-i-tartibi* is performed?

Lesson 27

TAYAMMUM

If one has to perform *wuḍu* (ablution) or *ghusl* (bath), but cannot find water; or if the use of water is likely to be harmful to someone; or, if one is likely to miss prayer because of lack of time, then one has to perform *Tayammum* instead of *wuḍu* or *ghusl*.

Tayammum can be performed only on earth or stone. But if these things are not available, then one may perform *Tayammum* on dust also.

The right way of performing *Tayammum* is as follows:-

First one, must make intent for performing *Tayammum* instead of *wuḍu* or *ghusl*, for attaining nearness to Allah. Then one must strike both hands together from palm side on earth; then shake the dust off the hands and run both palms on the forehead from the top downward; then one must run the palm of the left hand on top of the right hand from wrist to the fingertips, and then run the palm of the right hand; likewise on the left hand. Then strike the hands again and rub the hands only.

If one is wearing a ring on a finger, one must remove it before performing *wuḍu*, *ghusl* or *tayammum*.

If one has offered prayer with *tayammum*, and then one has found water, it is not necessary to repeat the prayer.

Questions

1. When *tayammum* should be performed?
2. Which are the things on which *tayammum* can be performed?
3. Perform *tayammum* before your teacher.

Lesson 28

TIMES OF PRAYERS

The time for morning (*Fajr*) prayer is from the True Dawn to sunrise.

The time for *Zuhr* and '*Asr* prayers is after midday, the time of decline of the sun till sunset. But the *Zuhr* prayer will be said first and then the '*Asr* prayer.

The time for *Maghrib* and '*Isha* prayers is from sunset when the sky becomes dark till midnight. But the *Maghrib* prayer will be said first and then the '*Isha* prayer.

The time for Friday prayer is just after the decline of the sun till such time when shadow of everything becomes equal to them.

The time for *Eid* prayer is from sunrise to the decline of the sun.

It is essential to say each prayer within the limits of the time fixed for it. It is unlawful to miss a prayer deliberately.

Questions

1. When the morning prayer becomes belated?
2. How is if the prayer is not said within the fixed time?
3. What is the time for saying *Eid* prayer?

Lesson 29

SAJDAGAH

Sajdah must be performed only on the earth or on anything that grows from the earth but not used for eating or wearing.

Sajdah is lawful on earth, stone, wood, leaf, matting, paper etc. But it is not lawful on edible fruits and leaves or on cloth.

Sajdah must be performed only on clean things. *Sajdah* on unclean things is not lawful.

There is more merit in performing *sajdah* on the clay of the holy grave of Husain (A.S.). Therefore the Shia Muslims keep a piece of unpacked earth of Karbala with them and perform *sajdah* on it. There is more merit in it and one is sure about its being clean.

Questions

1. *Is sajdah on the leaves of banana and beetle is lawful or not?*
2. *Why sajdah on wood and matting is lawful?*
3. *Why sajdah is done on the sajdagah of the earth of Karbala?*

Lesson 30

HOW TO SAY ṢALĀT (PRAYER)

A man ready to say Ṣalāt, must have clean body and clean clothes. He should perform ablution (*Wuḍu*), stand facing Qibla and should make intent (*niyyah*): that he is saying Ṣalāt of Fajr, two Rak'at *QURBATAN ILAL-LAH*. He should then immediately say *Allah-u-Akbar* and first recite Sura *Al-Hamd* followed by any other *Surah*. Next, he should bow down (*Ruku*) and recite at least once: *SUB-HĀNA RABBI AL-'AẒĪMI WA BIḤAMDIHI*. (سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ) Then he should stand and say *SAMI' ALLĀHU LI-MAN ḤAMIDA*. (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُ أَكْبَرُ) He should say *ALLĀHU AKBAR* and then go into *Sajdah*. In *Sajdah*, he should put his forehead on the ground and say at least once: *SUB-HĀNA RABBI AL-'ALĀ WA BIḤAMDIHI*. (سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ) He should then sit up, say *ALLĀHU AKBAR* (اللَّهُ أَكْبَرُ) and recite *ASTAGHFIRULLĀHA RABBI WA ATUBŪ ILAIHI*, (أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ - اللَّهُ أَكْبَرُ) say *ALLĀHU AKBAR* and go into *sajdah* again and repeat at least once: *SUB-HĀNA RABBI AL-'ALĀ WA BIḤAMDIHI* (سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ اللَّهُ أَكْبَرُ) He should sit up, say *ALLĀHU AKBAR* and then rise saying *BIḤAULILLĀHI WA QŪ-WA-TIHI AQŪMU WA AQ'UD* (بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ)

Again he should recite *Surah Al-Hamd* and another *surah* and then spread his both hands together with palms open upwards and recite *QUNŪT*. If he does not remember *Qunūt*, he should recite *Ṣalwat* and then go into *Ruku'*. After completing *Ruku'*. After completing *Ruku'* and both *Sajdahs* as he did in the first *Rak'at*, he should sit and recite *Tashahhud* as follows: *ASH-HADU ALĀ ILĀHA ILLALLĀHU*

WAḤDAHU LA SHARĪKA LAHU WA ASH-HADU ANNA MUḤAMMADAN 'AB-DUHU WA RASOOLUHU- ALLĀHUMMA ṢALLI 'ALĀ MUḤAMMADINW WA ĀLI MUḤAMMAD.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

After *Tashahud*, he should read *Salaam* as follows and complete the *Ṣalat*:

ASSALĀMU 'ALAIKA AY-YUHAN NABI-U WA RAḤMATUL-LĀHI WABA-RA-KĀTUH. ASSALĀMU 'ALAINA WA 'ALĀ 'IBĀDI-LLĀHIṢ ṢA-LI-HIN. ASSALĀMU 'ALAIKUM WA RAḤMATUL LĀHI WABA-RA-KĀTUH.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ - السَّلَامُ عَلَيْنَا وَعَلَى عِيَادِ اللَّهِ
الصَّالِحِينَ - السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

If it is a *Ṣalāt* of three or four *Rak'ats*, then after reciting the *Tashahhud*, he should not read *Salām*, but should stand up, and continue the *Ṣalāt* to complete one or two *Rak'ats* more, In the third or fourth *Rak'at*, he should recite either *Sura Al Hamd* or read thrice *Sub-ḥanallāhi walḥamdu lillāhi wa lā-ilāha illal lāhu wallāhu akbar*
(سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ)

It is not necessary to recite the other *Sura* in the third or fourth *Rak'at*. He should go into *Ruku'*, *Sujood* (*Sajdahs*) and read *tashahhud* and *salam*, to complete the *Ṣalat*.

Questions

1. Describe the *Ṣalāt*?
2. Demonstrate how *Ṣalāt* is read.
3. Recite *Qunoot*, *Tashahhud* and *Salām*.

Lesson 31

ETIQUETTE FOR PRAYER

The man saying prayer should stand in such a disciplined manner as he is supposed to stand before Allah. It is not permissible to look to the right or left while saying prayer.

One must also not laugh or weep during prayer but if some tears roll down due to fear of Allah, there is great merit in it.

It is unlawful to talk during prayer. Only formalities of prayer should be adhered to while saying prayer but it is necessary to reply if someone greets saying *Salāmun 'Alaikum* during the course of prayer. During the course of prayer, reply to *Salāmun 'Alaikum* should be *Salāmun 'Alaikum* and not *Alaikum Salām*.

No reply will be given if someone greets in the words other than *Salāmun 'Alaikum*, like *'Ādāb* etc.

Questions

1. *Whether prayer will remain lawful or not if a man laughs while saying prayer?*
2. *How to reply if someone greets while saying prayer?*

Lesson 32

ṢAUM (FASTING)

No sooner the moon of the month of *Ramadan* is sighted, fasting becomes mandatory for every muslim—man and woman. Fasting begins at the morning Adhān and lasts until the Adhān of Maghrib.

If someone knowingly misses a fast, he will have to observe it again afterwards. If he has missed a fast, he will have to fast for 60 days or he will have to feed 60 poor people.

It is not mandatory for minors to fast but they should do so. Their fasting will earn merits for them and for their parents too.

Fasting is not mandatory for people who are sick or who are travelling. But they have to perform fast afterwards.

During the period of fasting, it is unlawful to eat or to drink and also one must not put one's head under water.

The intent for keeping fast is as follows:

“I am keeping fast during the month of *Ramadan* for attaining nearness to Allah.” (*Qurbatan Ilallāh*)

Questions

1. When a fast begins and ends?
2. What is the penalty for those who miss Fasting knowingly?
3. What is the intent for Fasting?

Lesson 33

HAJJ (PILGRIMAGE TO MECCA)

Hajj is mandatory for those people who are adults, sane and are not slaves and are also in a position to meet its expenses. Hajj is not mandatory for the minors, the insane, mad the slaves and the poor. It is mandatory to perform *Hajj* once in a lifetime. Whoever has performed mandatory *Hajj* once, does not have to perform it again.

Imam Ja'far Ṣādiq (A.S) has said: If *Hajj* is mandatory for someone, and he dies without performing it, he dies like a Jew or a Christian, and not like Muslim.

If someone dies without performing an obligatory *Hajj*, his folks should perform it for him. This is the only way they can show true love for him.

Questions

1. *What sort of death a man dies if he has not performed the Hajj?*
2. *Whether Hajj is mandatory on insane or not?*
3. *How many times Hajj should be performed during the lifetime?*

Lesson 34

ZAKĀT (CHARITY)

Zakāt is mandatory on nine things, viz., wheat, barley, date fruit, raisins (*Khurma & Kishmish*), coins of gold and silver, cows, camels and goats, It is not payable on ornaments, currency notes, chick-peas, rice lentils etc.

Zakāt is payable on a commodity when it reaches a certain quantity. If one has 847 kilo grammes of wheat or barley or date fruit or raisins, then one has to pay *Zakāt* on them; but if less, then *Zakāt* is not payable on them.

Zakāt payable on gold or silver is $\frac{1}{40}$ th of the total quantity.

Zakāt on wheat and barley depends upon how they were grown. If they were grown on land watered by rain, then $\frac{1}{10}$ th of the total produce is payable as *Zakāt*. If they were grown on land watered by the cultivator, then $\frac{1}{20}$ th of the produce must be paid as *Zakāt*.

Questions

1. On which things $\frac{1}{40}$ th is paid as *Zakāt*?
2. What is the quantity of wheat and barley on which *Zakāt* is payable?
3. How much *Zakāt* is to be paid on wheat or barley?

Lesson 35

KHUMS

Payment of *Khums* is mandatory on seven things, viz: 1. Yearly savings. 2. Treasures. 3. Mines. 4. Lawful wealth mixed with unlawful wealth when the amount of unlawful wealth is not known. 5. Wealth extracted from the sea by divers. 6. Spoils of Jihad (Holy war). 7. The lands of *Dhimmi Kafir* which he bought from a Muslim.

If a man works for a whole year at a job, or works as a farmer, or a merchant or a craftsman, or a labourer, or he receives gifts, then on the last day of the year it is mandatory to pay a fifth part of the savings of all these as *Khums*.

Khums is divided into two parts. One part belongs to the Imam (A.S.), and is paid to a *Mujtahid*. The other part must be paid to the *Sadaat*. *Khums* should be given only to those *Sadaat* who are poor and do not commit any sin openly. If a man's mother is from *Sadaat* and the father is not, *Khums* must not be paid to him. But if his mother is not from the *Sadaat* and the father is, then *Khums* can be given to him.

Questions

1. Which are the things on which payment of *KHUMS* is mandatory?
2. On which day *Khums* should be accounted for?
3. Which part of the *Khums* is paid to a *Mujtahid*?

Lesson 36

NADHR AND FATIHA

A present for the Prophet and Imam is called *Nadhr*. *Nadhr* should be presented to Prophet and Imam if it is possible to do so. If not, it should be given to the poor and the merit thereof should be presented to them. *Nadhr* can also be performed for the living Prophet and Imam.

Fātiha means to send merits only to the soul of someone who is dead. In *Nadhr*, after reciting *Ṣalwāt*, one must read *Sura-e-Hamd* and *Sura-e-Qul-huwallāh* etc. and then again recite *Ṣalwat*. Thereafter one must say: "I dedicate the merits of Surahs to the Fourteen *Maṣoomeen* (A.S)"

In case of *Fātiha* for the deceased, one must also add: "I dedicate the merits of this *Fātiha* to the soul of so-and-so."

Questions

1. What is a *Nadhr*?
2. How a *Nadhr* is performed?
3. How a *Fātiha* is performed?

Lesson 37

CHARITY

Ḥaḍrat 'Īsā (Jesus) saw a woodcutter one day, and said that he would die that day. But in the evening when he returned to the village, he saw the same woodcutter coming with a bundle of firewood on his head. *Ḥaḍrat 'Īsā* asked him to untie the bundle. There was a snake in the wood. The woodcutter had tied the snake, mistaken as wood. The snake had a stone in its mouth. *Ḥaḍrat 'Īsā* asked the woodcutter if he had done any good deed that day. The woodcutter said that when he sat down to eat his meal, a hungry man came up and he gave him some bread to eat. *Ḥaḍrat 'Īsā* said that day he was going to be killed by that snake but the bread which he had given to the hungry man, saved his life. That was the reason that the snake had a stone in its mouth.

Remember, if someone gives charity in the name of Allah, he will be saved from many sorrows and disasters.

Questions

1. *What is the advantage of Charity?*
2. *How the life of the woodcutter was saved?*
3. *What would have happened if the woodcutter had not given charity?*

Lesson 38

ETIQUETTE FOR RECITING QUR'ĀN

The following things should be borne in mind while reciting Qur'ān:-

1. One must take ablution (*wuḍu*) before reciting Qur'ān.
2. The head of the reader should be covered.
3. Before beginning to recite, one should say: *A 'OODHU BILLĀHI MINASH-SHAITĀNIR-RAJĪM*
(أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)
4. When one has finished reading, one must say: *Sadaqallahul 'Alī-ul 'Azīm*
(صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ)
5. Before and after reciting Qur'ān, *Ṣalwāt* should be said.
6. While reciting, the letters should be pronounced in correct way.
7. On completion of reading of *Surah ALḤAMD*, one must say: *Alḥamdulillāhi Rabbil 'Aalamin.* (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)
8. After reciting *Surah-i-Ikhlās*: one must say: *Kadhalikalallāhu Rabbi.* (كَذَٰلِكَ اللَّهُ رَبِّي)
9. When reciting *Surah-i-Bara'at* one must say: *A 'udhu Billāhi min ghaḍabil Jabbar* (أَعُوذُ بِاللَّهِ مِنْ غَضَبِ الْجَبَّارِ) instead of *Bismillahir Raḥmānir Raḥeem.* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)
10. The verses of Qur'ān, after reciting of which *Sajdah* is mandatory it should be done after reading them.

Questions

1. What should be said before and after reciting Qur'ān?
2. What should be said after reciting *Surah-e-Qulhuwallāh* (قُلْ هُوَ اللَّهُ)?
3. What should be said before reciting *Sura-i-Barā'at*?

TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ء	,	ک	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	و	w
ح	h	ہ	h
خ	kh	ی	y
د	d	ة	ah
ذ	dh		
ر	r		
ز	z	<i>Long Vowels</i>	
س	s	ا	a
ش	sh	و	u
ص	s	ی	i
ض	d		
ط	t		
ظ	z		
ع	‘	<i>Short Vowels</i>	
غ	gh	اَ	a
ف	f	اُ	u
ق	q	اِ	i

Lesson 39

BISMILLĀHIR RAḤMĀNIR RAḤĪM

*QUL YĀ AIYUHAL KĀFIRUN(A) LĀ A 'BUDUMĀ TA 'BUDUN(A)
WA LĀ ANTUM ĀBIDŪNA MĀ A 'BUD. WA LĀ ANĀ 'ĀBIDUN
MĀ 'ABADTUM WA LĀ 'ANTUM 'ĀBIDŪNA MĀ 'ABUD. LAKUM
DĪNUKUM WALIYA DĪN.*

BISMILLĀHIR RAḤMĀNIR RAḤĪM

*ALAM NASHRAḤ LAKA ṢADRAK 'A' WA WAḌA 'NA 'ANKA
WIZRAK(AL)* LĀDHĪ ANQADA ṢAHRĀK(A)* WA RAFA 'NĀ
LAKE DHIKRAK (*) FA INNA MA 'AL 'USRI YUSRĀ(AN) INNĀ
MA 'AL 'USRI YUSRA FA IDHA FARAGHTA FANSAB WA ILĀ
RABBIKA FARGHAB.*

* Here it is optional whether to pause or not. If pause, (which is desirable) the parenthesized word should not be pronounced, otherwise continue the recitation without a pause (without braking breath), pronouncing parenthesized words.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ
 مَّا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝
 لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ نُشْرَحْ لَكَ صَدْرَكَ ۝ وَوَضَعْنَا عَنكَ
 وِزْرَكَ ۝ الَّذِي أَنقَضَ ظَهْرَكَ ۝
 وَرَفَعْنَا لَكَ ذِكْرَكَ ۝ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝
 إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ فَإِذَا فَرَغْتَ فَانصَبْ ۝
 وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

Lesson 40

BISMILLAHIR RAHMANIR RAHIM

SABBIHISMA RABBIKAL A'LĀL ADHI KHALAQ̃A FASAWWA.
 WAL LADHĪ QADDARA FAHADĀ. WAL LADHĪ AKHRAJAL
 MAR'Ā. FAJA' ALHU GHUTHĀ 'AN AHWA. SANUQI-'RUKA
 FALĀ TANSĀ ILLĀ MĀSHĀ'ALLAHU INNAHŪ YA'LAMUL
 JAHRA WA MĀ YAKHFA WA NUYASSIRU KA LIL YUSRĀ.
 FADHAKKIR NAFĀ'ATIDH DHIKRĀ SA YADHDHAKKA RUMAY
 YAKHSHĀ WA YATAJANNABUHAL ASHQ(ĀL) LADHI UYAŞLAN
 NĀRAL KUBRĀ. THUMMA LĀ YAMŪTU FEEHĀ WALA YAĦIYA
 QAD AFLAĦA MAN TAZAKKĀ WA DHA-KA-RASMA RABBIHI
 FAŞALLĀ BAL TU'THI RUNAL ĦAYA-A-TAD DUNIYĀ. WAL
 ĀKHIRATU KHAIRAUNW. WA ABQĀ INNA HĀDHĀ
 LAFISSUHUFIL 'ŪLA.SUHUFİ IBRĀHĪMA WA MŪSĀ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ الَّذِي خَلَقَ
 فَسَوَّى ۝ وَالَّذِي قَدَّرَ فَهَدَى ۝ وَالَّذِي
 أَخْرَجَ الْمَرْعَى ۝ فَجَعَلَهُ غُثَاءً أَحْوَى ۝
 سَنُقْرِئُكَ فَلَا تَنْسَى ۝ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ
 يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝ وَنُيَسِّرُكَ لِلْيُسْرَى ۝
 فَذَكَرْ إِن تَفْعَلِ الذِّكْرَى ۝ سَيَذَكِّرُ مَنْ
 يَخْشَى ۝ وَيَتَجَنَّبُهَا الْأَشْقَى ۝ الَّذِي يَصْلَى لِنَارٍ
 الْكِبْرَى ۝ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝ قَدْ
 أَفْلَحَ مَنْ تَزَكَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝
 بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۝
 إِنَّ هَذَا فِي الصُّحُفِ الْأُولَى ۝ صُحُفِ
 إِبْرَاهِيمَ وَمُوسَى ۝

Lesson 41

BISMILLĀHIR RAḤMĀNIR RAḤĪM

WASH SHAMSI WA DUḤĀHĀ WAL QAMARI IDHĀ TALĀHĀ
 WANNAHĀRI IDHĀ JALLĀHĀ WAL LAILI IDHĀ YAGHSHĀHĀ
 WAS SAMĀI WA MĀ BANĀHĀ WAL ARḌI WA MĀ ṬAHĀHA WA
 NAFSINW WA MĀ SAWĀHA FAL HAMAHĀ FUJŪRAHĀ WA
 TAQWĀHĀ QAD AFLAḤA MAN ZAKKĀHĀ WA QAD KHĀBA
 MAN DASSAHA KADHDHABAT THAMUDU BI TAGHWĀHĀ
 IDHIN BA'ATHA ASHQĀHĀ FAQĀLA LAHUM RASŪLULLĀHI
 NĀQATAL LĀHI WA SUQYĀHĀ FAKADHDHABŪHU FA
 'AQARŪHĀ. FA DAM-DAMA 'ALAIHIM RABBUHUM
 BIDHANMBIHIM FASAWWĀHĀ WALĀ YAKHĀFU 'UQBĀHĀ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالشَّمْسِ وَضُحَاهَا ۝ وَالْقَمَرِ إِذَا اتَلَاهَا ۝
 وَالنَّهَارِ إِذَا جَلَّاهَا ۝ وَاللَّيْلِ إِذَا يَغْشَاهَا ۝
 وَالسَّمَاءِ وَمَا بَنَاهَا ۝ وَالْأَرْضِ وَمَا طَرَاهَا ۝
 وَالنَّفْسِ وَمَا سَوَّاهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝
 قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝
 كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۝ إِذِ انبَعَثَ أَشْقَاهَا ۝ فَقَالَ لَهُمْ رَسُولُ اللَّهِ
 نَاقَةَ اللَّهِ وَسُقْيَاهَا ۝ فَكَذَّبُوهُ فَعَقَرُوهَا ۝
 فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوْهَا ۝
 وَلَا يَخَافُ عُقْبَاهَا ۝

Lesson 42

BISMILLĀHIR RAḤMĀNIR RAḤĪM

IDHĀ ZULZILATIL ARDU ZILZĀLAHĀ WA AKHRAJATIL ARDU
 ATHQĀLAHĀ WA QĀLAL INSĀNU MĀ LAHĀ YA'UMAIDHIN
 TUḤADDITHU AKHBĀRAHĀ BI ANNA RABBAKA AUḤĀ LAHĀ
 YAUMA-IDHINY YAŞDURUN NĀSU ASHTĀTAL LIYU-RAU
 A'MĀLAHUM FAMNY YA'MAL MITHQĀLA DHARRATIN
 KHAIRAN YARAH WA MANY YAMAL MITHQĀLA DHARRATIN
 SHARRANY YARAH.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا نُرُ لُزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأَخْرَجَتِ
 الْأَرْضُ أَثْقَالَهَا ۖ وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ
 يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْحَى
 لَهَا ۚ يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا ۚ لِيُرَوْا
 أَعْمَالَهُمْ ۚ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
 خَيْرًا يَرَهُ ۚ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
 شَرًّا يَرَهُ ۚ

TANZEEMUL MAKATIB
Golaganj, Lucknow-226 018 INDIA
Ph.: 2615115 Fax: 2628923
Email: makatib@makatib.net
Visit us on: www.makatib.net