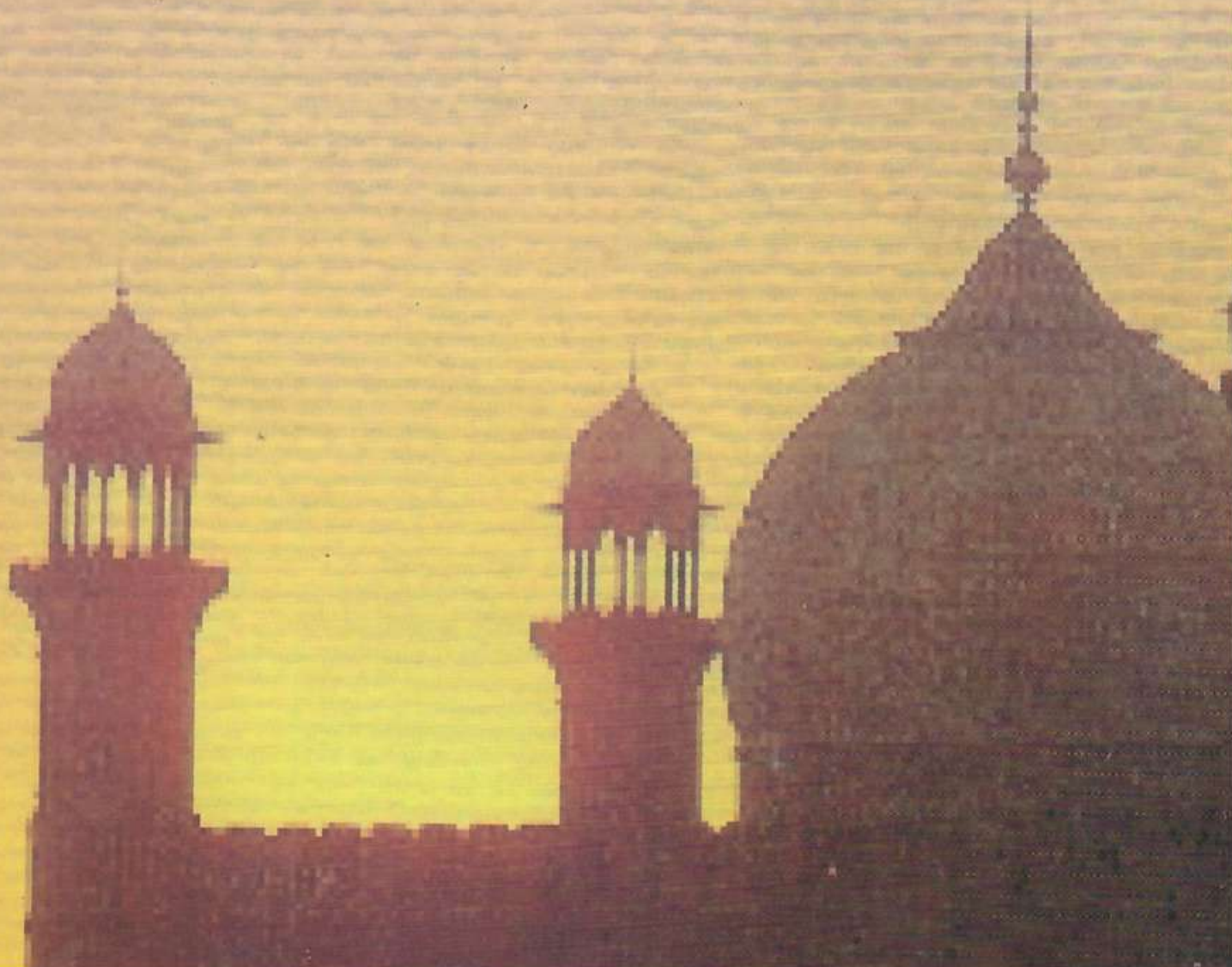


انا مدينة العلم و على بابها



TANZEEMUL MAKATIB IMAMIA DEENIYAT

■ BOOK FOUR
■ FOR CLASS III



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

Tanzeemul Makatib Syllabus Series

IMAMIA DEENIYAT

(THEOLOGY)

Standard III

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IN THE NAME OF ALLAH, THE MOST COMPASSIONATE, THE SPECIALLY MERCIFUL

Qur'an says, "Ward off from yourself 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-Imamiya' and as an apex body of religious activities. Theology occupies the center stage of its makatab 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 the cause of the religion.

Safi Haider
Secretary
Tanzeemul Makatib
Lucknow

INSTRUCTIONS

(for the teachers)

1. After the children have been taught lessons, such questions should be put to them which may enable them to understand the meaning of the lessons.
2. Answers to the questions at the end of the lessons, should be dictated in brief to the children and they should be made to learn them by heart.
3. The children should be made to learn by heart the *masael* and practical education should also be given where necessary



LESSON ONE

RELIGION

When a child notices something, his first instinct is to grab it. He does not know what is good and what is bad. His parents prevent him from bad things, even if he likes them and ask him to take good things even if he dislikes them. In the same manner, Allah has told the mankind through the religion what is good and what is bad. It tells the mankind to do good deeds and forbids to commit evil deeds.

Questions :

1. What has Allah conveyed to the mankind through the religion?
2. Which are the things the religion orders to do?



LESSON TWO

IF THERE HAD BEEN NO CREATOR

Even the smallest thing must have someone to make it. A house cannot be built without a mason. A cloth cannot be sewn without a tailor. An almirah, table chair, bed, door etc cannot be made without a carpenter. If these little things could not be built or made without some builder or maker, how could this vast universe, sky, earth, moon, sun, stars, rivers, mountains, trees, animals, human beings come into existence without a creator. Therefore it has to be admitted that there is One God Who has created the universe.

Some people asked an old woman who was driving a spinning wheel, if God exists or not. The old woman withheld her hand and the wheel also stopped at once. She said that when she drove the spinning wheel that worked and when she stopped, the wheel also stopped. If there is no God to run the universe, how the vast universe could run, she asked.

Questions :

1. Why can't the universe come into existence without its creator?
2. How did the old woman prove the existence of God?



LESSON THREE

THE EXISTENCE OF GOD

We travel sitting in a compartment of railway train. We find that the train is in motion, it stops at stations, passengers get down, new passengers board it and the train moves again. When we peep outside, we find that the engine is pulling the train. We do not see the driver who is sitting inside the engine and driving it. But we are confident that there is someone who is driving the train. In the same manner, when we see the universe in all its immensity, we know that there is some power which is moving this whole universe. We call that power God or Allah.

An atheist (one who does not believe that God exists) once came to see our sixth Imam, Haḍrat Imam Ja'far Ṣādiq (A.S.) and said :

"We have not seen God, and you say that we can never see God. If so, then how can we be convinced that He exists?"

Thereupon the following exchange took place between them :

Imam : Did you ever have to sail across a sea?

The atheist : Yes.

Imam : Did it ever happen that you ran into rough weather, the sea was turbulent, and it appeared as if you would be shipwrecked?



The atheist : Yes, It did happen too.

Imam : At that moment when death seemed inevitable to you, did it occur to you that there is some power which could save you from drowning?

The atheist : Yes.

Imam : Who was one you were banking on in spite of the disappointments? Did you see Him?

Atheist: No, I did not see Him, but I was hoping that He can save me.

Imam: One who can save in such a hopeless situations is God.

A true muslim never loses hope in the mercy of Allah even if he is surrounded by most difficult and unfavourable circumstances. He has faith that Allah's mercy will enable him to overcome his difficulties.

Questions :

1. How could one believe the existence of God without seeing Him? Please elucidate with example.
2. How did Imam (A.S) prove the existence of God?
3. Who is a true muslim?



LESSON FOUR

OUR GOD

1. **Wāḥid (One):** He is One and all Alone. He has no partner or associate or colleague. He does not need anyone's advice or assistance in His work.
2. **Aḥad (Unique):** He is not a part of anything else; nor is there anything else that is a part of Him. He is pure in Essence and is not a compound like a syrup. A syrup apparently is one thing, but it is a compound of water and sugar. God is not like that.
3. **Ṣamad (Needless):** He is independent of every thing. He does not need anything or anyone. The whole of creation needs Him.
4. **Azali (Eternal):** He has existed from all time.
5. **Abadi (Everlasting):** He will exist for all time.
6. **Sarmadi (Timeless):** He existed before Time existed, and He will exist when Time ceases to exist.
7. **Qayyoom (Everstanding):** The whole universe stands because of Him. He created the whole universe, and if He wishes, He can also destroy it.
8. **Laisa Kamislihee Shaiun (Unlike Anything):** He is unlike anything that we can imagine. There is nothing like Him. He cannot be compared to anything.
9. **Lam yalid wa lam yoolad:** He is not begotten and he does not beget.

Questions :

1. Differentiate between Wāḥid and Aḥad?
2. What do you understand from Ṣamad and Sarmadi?
3. What will happen if there is a change in the mind of God?

LESSON FIVE

DIFFERENT KINDS OF BELIEVERS & NON-BELIEVERS

Among the people who live in this world, there are some who believe in some religion while others who do not. The people in both these categories can be classified in several groups:-

1. **Muslim:** A muslim is one who believes in Tauḥeed (Unity of God) Risālat, (prophethood) and Qiyāmat (Day of Judgment)
2. **Momin:** A Momin is one who believes in Tauḥeed, 'Adl (Justice of God), Risālat, Imāmat and Qiyāmat.
3. **Kāfir:** A kāfir is one who rejects and denies Usool-e-deen (Basics of religion) and the commandments like Ṣalāt, Roza, Zakāt etc.
4. **Mushrik:** A mushrik is one who believes in many gods and goddesses.
5. **Munāfiq:** A munāfiq is one who claims that he is muslim but is not sincere and faithful to Islam.
6. **Murtadd:** A murtadd is a muslim who repudiates Islam and becomes a kafir.
7. **Murtadd-e-Milli:** An unbeliever who accepts Islam, and then reverts to unbelief.
8. **Murtadd-e-Fitri:** A muslim one of whose parents is a muslim, but who himself becomes an unbeliever.

9. **Jew:** A jew is one who believes that Moses was the last prophet of God.
10. **Christian:** A christian is one who believes that Christ was the last prophet of God.
11. **Magian:** A Magian is one who worships fire.
12. **Kāfir-e-Dhimmi:** An unbeliever who is in agreement with a prophet or Imam.
13. **Kāfir-e-Harbi:** An unbeliever who is not in agreement with a prophet or Imam.

Question :

1. In how many categories the people living in this world, can be classified?
2. What is the difference between Murtadd-e-Milli and Murtadd-e-Fitri?
3. What would a kāfir be called who is not in agreement with Imam?



LESSON SIX

THE ROOTS OF RELIGION AND BRANCHES OF RELIGION

Our Prophet is Muḥammed Muṣṭafa (S). To believe in what he taught us, and to obey him, means Islam. His teachings can be classified into two categories, viz, the roots of religion /articles of faith (Usool-e-Deen) and branches of Faith (Furu-e-Deen).

Articles of Faith, viz, God is one, He is Just, Muhammed Muṣṭafa (S) is our Prophet, the Twelve Imams are his successors, Qur-an is the Book of God and the Day of judgment, must be believed by all muslims and momins.

It is mandatoty on all muslims to strictly follow the Branches of the Religion, such as, reciting Ṣalāt (prayer), keeping ṣaum (Fast), performing Hajj (pilgrimage) and paying Khums & Zakāt.

The Roots of Religion relate to belief. A muslim must believe in them. He must be convinced of their truth. Believing in them should be, for him, an act of reason, and he must judge everything for himself. He should not believe in them just by hearing them from someone else.

He must accept which is correct and discard which is wrong from among what he hears or gets to know from others.

The Branches of Religion are the commandments of God and His Prophet. One cannot question them in the



light of one's own reason. Therefore every muslim must obey these commandments of God, His Prophet and Imams without question.

Questions :

1. God is one. Imams are twelve. Do these things come under the Roots of Religion or the Branches of Religion?
2. Which things come under the Branches of Religion?
3. Which of two viz the Roots of Religion and the Branches of Religion should be believed by judging their correctness, himself?



LESSON SEVEN

GOD IS JUST

God is Just. He has never been unjust, and He will never be unjust to anyone at any time. He neither does evil nor does He like the evil deeds of others. He has commanded mankind to do good deeds and to eschew evil deeds. One giving such commandments can't afford to part away from any good deed and to tolerate to do any evil.

Having accepted that God is Just, it follows that all His commandments are right. God can never be wrong.

God ordered both the angels and Satan to bow before Adam. The angels obeyed the order because they knew that God is Just, and can never give a wrong or an unfair order. Satan did not believe that God was just. He, therefore, refused to bow before Adam. He not only disobeyed God, but also raised allegation that He had ordered him to bow before the one, to whom he was superior and he claimed that he was superior to Adam. He, therefore, became the a cursed one for all time.

Those people who raise objections to the commandments of God, believe that God is unjust. To claim that someone's death was untimely, is also to insinuate that God is unjust. God has fixed the time of the death of everyone. To question His decision, therefore, is wrong.

Questions :

1. Why did Satan not bow before Adam?
2. How is it to claim someone's death as untimely?



LESSON EIGHT

PROPHETHOOD

The apostles and prophets of God have the same appearance as we have. They walk and talk like us. They eat and drink and they sleep and they live like us. But there is a difference between them and us. We are all born without knowledge but the apostles and prophets are born with knowledge. They are sinless. Just as we eschew dirt and filth, they eschew sins. We can touch dirt and filth but they do not. Similarly, we can commit sins but they do not. They are infallible. They are free from all blemishes of character and personality. They never tell lies. They never trouble or harass anyone. They do not covet anyone else's property or wealth. They never do anything wrong, and they never disobey God.

Remember, there are three points of differences between us and the prophets, viz.,

1. The prophets are born with knowledge. They do not suffer from any lapses of memory. They do not err. God makes them knowledgeable by birth. But the rest of us are born without knowledge of anything.

2. The prophets are infallible because their knowledge is perfect. They are fully aware of demerits of sins, hence they eschew every sin. Because of eschewing they don't commit any sin whereas we commit many sins.

3. God sent the prophets to this world to guide us for Him. Our duty is to take guidance from them.

Questions :

1. What is the difference between us and prophets?
2. Why do prophets not commit sin?
3. Why are prophets born with knowledge?



LESSON NINE

OUR PROPHET

Our Prophet, Muḥammed Muṣṭafā (S), was not born yet when his father, 'Abdullah died. He was six years old when his mother, Ḥaḍrat Amina died. Only two years later, his grandfather, Ḥaḍrat 'Abdul Muttalib, also died. Just before his death, Ḥaḍrat 'Abdul Muttalib, put Muḥammed (S) in the charge of his ablest son, Ḥaḍrat Abu Tālib (A.S.). Ḥaḍrat Abu Tālib defended Muḥammed (S) from the enemies of Islam until his own death.

When Muhammed (S) was 25 years old, he was married to Ḥaḍrat Khadija. Ḥaḍrat Khadija was very rich. She spent her vast fortune in the service of Islam.

When Muhammed (S) was 40 years old, God commanded him to proclaim to the world the doctrine of Divine Unity and his own prophethood. Muhammed Muṣṭafa (S) and Ḥaḍrat Khadija-tel-Kubra had several sons but none remained alive. The name of one of his sons was Qāsim and due to him Muhammed (S) was called Abul Qāsim (father of Qāsim). After the death of her sons, Ḥaḍrat Khadija gave birth to a daughter, Ḥaḍrat Fāṭima Zahra (S.A.). The lineal descent of Muhammed (S) began with his daughter, Ḥaḍrat Fatima Zahra (S.A.). Muhammed Muṣṭafā (S) was 63 years old when he left this world.

Questions :

1. Why our Prophet is called Abul Qāsim?
2. What was the name of his grandfather?
3. What was the name of his father?



LESSON TEN

IMĀM

Throughout the ages, God sent one prophet after another to this world to lead mankind out of error into the light of True Faith and Knowledge. The last and the greatest of them all was our Prophet, Muḥammed Muṣṭafā (S.A). No other prophet came after him or will ever come in the future.

After the death of Muḥammed Muṣṭafa (S.A), it was still necessary to give guidance to mankind so it would not go astray. It was for this reason that after the death of the last prophet, God commissioned the Imams to carry on his work.

Since an Imām also comes to guide mankind like prophet, he has the same attributes and characteristics that the latter has. Three things are found in an Imam. They are:

1. An Imām is born with knowledge. He is superior to all other men of his time in knowledge and in every respect. He does not suffer from any lapses of memory, and never commits mistakes.
2. An Imām is also infallible like the prophets.
3. An Imām is designed and appointed by God. Our Prophet Muḥammed Muṣṭafā (S.A.) appointed his cousin and son-in-law, Ḥaḍrat 'Ali ibn Abi Tālib (A.S.) as his heir and successor by the orders of God. Ḥaḍrat 'Ali ibn Abi Tālib (A.S.) is the first Imām. After him, eleven other Imāms came, and they were in his lineal descent.



The apparent difference between a prophet and an Imām is that a prophet receives revelation directly from Heaven. He is the bearer and the promulgator of Shari'ah, the Holy Law enshrined in Qur-ān-e-Majeed. An Imām, on the other hand, is, after Muhammed (S) its interpreter and protector.

Questions :

1. Why the necessity of an Imām is felt?
2. What are the common things between a prophet and an Imām?
3. Please give the names of Imāms.
4. Please differentiate between a prophet and an Imām?



LESSON ELEVEN

OUR FIRST IMĀM

We have twelve Imāms. The first of them is Ḥaḍrat 'Ali ibn Abi Tālib (A.S.). He was born in the Ka'aba on the 13th of Rajab. He had three brothers Tālib, 'Aqeel and Ja'far. He was the youngest of them all. There was difference of ten years in age in every brother. 'Ali's eldest brother was Tālib and, therefore, his father was called Abu Tālib (Father of Tālib). The real name of his father was 'Imrān. Ja'far was elder to Ḥaḍrat Ali. His arms were severed in the battle of Muta. After his martyrdom, God gave him two wings instead of the arms with which he flies in the paradise. He is, therefore, called Taiyār (the Flier).

'Aqeel was elder to Ja'far. It was his son Muslim who went to Kufa as the emissary of Imām Ḥusain (A.S.) and was martyred. Tālib was the eldest brother. He had one sister Umme Hani. She was a true believer. Ḥaḍrat 'Ali's mother was Fāṭimah binte Asad. Our Prophet Ḥaḍrat Muḥmmmed Mustafā (S.A.) had great love and regard for her and called her his mother because she had rendered great service to him and loved him more than she loved her own children.

Abu Tālib was most resolute and steadfast in defending the prophet. At night he used to change the bed of the Prophet with the beds of his sons in order to save his life in case there was an attack from the enemy. He was ready to sacrifice his sons to save the Prophet (S.A.).



Among the children of Ḥaḍrat 'Alī ibn Abī Ṭālib (A.S.) the most famous are Imam Ḥasan (A.S.) and Imām Ḥusain (A.S.) and their real sisters Ḥaḍrat Zainab (A.S.) and Ḥaḍrat Umme Kulthum (A.S.) as well as their step brothers Janāb Abbās (A.S.) and Muḥammad Ḥanafīyyah.

Questions :

1. How many brothers had Ḥaḍrat 'Alī (A.S.)? Give their names.
2. Who were Janāb Abbās (A.S.) and Muḥammad Ḥanafīyyah?
3. What was the name of Ḥaḍrat Abū Ṭālib?



LESSON TWELVE

HADRAT 'ALI (A.S.) AND HIS VIRTUES

There are some people in this world who commit misdemeanor and if they do not get caught, they congratulate themselves that they did not have to pay any penalty. What they do not know is that blessings, curses, rewards and punishments all are in the hands of God, and that no one escapes the consequences of his deeds.

Meetham Tammār was one of the famous friends of Ḥadrat 'Ali (A.S.). He was a merchant in Kūfa trading in dates. As was his routine, Ḥadrat 'Ali (A.S.) used to come to the shop of Meetham Tammār, sat there, and expounded the blessings of business to the people who gathered around him. One day Meetham had to go on some other business and he left Ḥadrat 'Ali (A.S.) behind to look after the shop. In the meantime a man came to buy dates worth a dirham. Ḥadrat 'Ali (A.S.) weighed the dates and gave them to the customer. The latter gave a counterfeit dirham to Ḥadrat 'Ali (A.S.) and went away happily.

When Meetham returned, Ḥadrat 'Ali (A.S.) gave him the dirham. He said, "Oh my master, this dirham is a counterfeit." Ḥadrat 'Ali (A.S.) said, "Doesn't matter. I knew that it is counterfeit but I did not want to embarrass the man who gave it. You will soon see what God does."



A little later, the man came back and said that the dates had worms in them and he did not want them. Thereupon Ḥaḍrat 'Ali (A.S.) gave him his dirham and took the dates back. Then Meetham looked into the dates and found them all good. He was surprised and requested Ḥaḍrat 'Ali (A.S.) to enlighten over the incident. Ḥaḍret 'Ali (A.S.) said that the man had tried to cheat us but God intervened and did not let him succeed.

Questions :

1. Who was Meetham?
2. Why did Ḥaḍrat 'Ali (A.S.) accept the counterfeit dirham?



LESSON THIRTEEN

THE AGES OF TWELVE IMĀMS

HADRAT 'ALI (A.S.) He was born in Ka'ba on Friday, 13th of Rajab in the 30th year of the Elephant i.e. 23 year before hijrah. He died as a martyr on 21st of Ramaḍān 40 A.H. He was 63 years old. His shrine is situated at Najaf, Iraq.

HADRAT IMĀM ḤASAN (A.S.) He was born in Medina on 15th of Ramaḍān, 3 A.H. and he died as martyr on 28th of Ṣafar 50 A.H. He was 47 years old. He was buried at Jannat-ul Baqi, 'Madina.

HADRAT IMĀM ḤUSAIN (A.S.) He was born in Medina on 3rd of Sha'baan 4 A.H. He died as martyr on 10th of Moḥarram 61 A.H. He was 57 years of age. His shrine is at Karbala, Iraq.

HADRAT IMĀM ZAYN-UL-'ĀBIDIN (A.S.) He was born in Medina on 15th of Jumādiul Awwal 38 A.H. and died as a martyr on 25th Moḥarrum 95 A.H., was 57 years old. He was buried at Jannat-ul Baqi, Medina.

HADRAT IMĀM MUḤAMMAD BĀQIR (A.S.) He was born in Medina on 1st Rajab 57 A.H. and died as a martyr on 7th Dhilḥijja 114 A.H. He was 57 years old. He is also buried at Jannat-ul Baqi, Medina.

HADRAT IMĀM JA'FAR ṢĀDIQ (A.S.) He was born in Medina on 17th Rabi'ul Awwal 83 A.H. and died as a martyr on 15th Shawwal 148, A.H. He was 65 year old. His sacred grave is also in Jannat-ul Baqi.



HADRAT IMĀM MUSA KĀZIM (A.S.) He was born at Abawa on 7th Safar 128 A.H. and died as a martyr on 25th Rajab 183 A.H. He was 55 years old. His shrine is at Kazmain, Iraq.

HADRAT IMĀM 'ALI RĪDĀ (A.S.) He was born in Medina on 11th of Dhil Qa'da 153, A.H. and he died as a martyr on 23rd Dhil Qa'da 203 A.H. He was 50 years old. His shrine is in Mashhad, Iraq.

HADRAT IMĀM MUHAMMAD TAQI (A.S.) He was born in Medina on 10th Rajab 195 A.H. and died as a martyr on 29th Dhil Qa'da 220. A.H. He was 25 years old. His shrine is at Kazmain, Iraq.

HADRAT IMĀM 'ALI NAQI (A.S.) He was born in Medina on 5th Rajab 214 A.H. and died as a martyr on 3rd Rajab 254 A.H. He was 40 years old. He was buried at Samarra.

HADRAT IMĀM HASAN 'ASKARI (A.S.) He was born in Medina on 10th Rabi'uth Thāni 232 A.H. and died as a martyr on 8th Rabi'ul Awwal 260 A.H. He was 28 years old. His shrine is at Samarra.

HADRAT IMĀM MAHDI (A.S.) He was born in Samarra on 15th Sha'baan 256 A.H. He is still living by the command of God but is in occultation. He will reappear when commanded by God.

Questions :

1. Name the Imāms buried at Jannat-ul Baqi'?
2. Name the Imām & whose shrines are situated at Kazmain and Samarra.
3. Where are shrines of Hadrat 'Ali and Imām Husain situated?
4. What is the date of birth of 12th Imām and what is his age now?



LESSON FOURTEEN

AFTER DEATH

Barzakh: The period from the death until the Day of Judgment is called Barzakh. During the Barzakh period those people who had correct belief will live in comfort and the people whose faith was open to question, will live in a state of torment.

Questioning in the grave.

When a man dies and is buried, two angels visit him. They revive him and question him. Those who have done good deeds in life, are visited by the angels, Mubashshir and Bashir. And those who lived a wicked life, are visited by the angels Munkir and Nakir. The angels pose the following questions :

Questions

Answers

Who is your God?

Allāh

What is your religion?

Islām .

Who is your prophet?

Ḥaḍrat Muḥammad
Muṣṭafā (S.A.)

Who are your Imāms?

Ḥaḍrat 'Ali (A.S.)
and after him, eleven
Imāms.

What is the name of
your Divine Book?

Qur-an Majeed.

What is your Qibla?

Holy Ka'ba



If a man gives right answers, the angels make his grave garden of paradise and if he gives wrong answers, the angels fill his grave with the fire of the Hell.

Record of Deeds.

Two angels watch the activities of every man. One of them records his good deeds and the other records his evil deeds. On the Day of Judgment, every man will be given his record, The A'māl-nāma (Character-Roll)

Balance.

On the Day of Judgment, every man's deeds will be weighed in the scales of justice which is called Mīzan (Balance).

Ṣirāt.

On the Day of judgment, every man will have to pass over a bridge - thin as a hair, blazing hot and razor sharp. People of sound faith and good deeds will pass over it. Others will fall from it into the Hell fire below.

Intercession.

On the Day of Judgment, our Prophet (S.A.) and our Imāms will intercede for the sinful believers. God will accept their intercession, and will forgive the sinners.

Questions :

1. What is the meaning of Barzakh?
2. Who are Munkir & Nakir and Mubashshir & Bashir?
3. What is Ṣirat?
4. Who will intercede and for whom?



LESSON FIFTEEN

QUR-AN-A MIRACLE

Allah sent to this world, from time to time, His Books such as Taurah, the Zaboor and Injeel, for the guidance of mankind. Similarly He sent Qur-an Majeed for the guidance of people till Qiyāmat.

Qur-an was revealed to our prophet Muḥammad Muṣṭafa (S.A.) as a miracle and he presented it in support of truthfulness of his prophethood. Allāh has said in Qur-an that if anybody has any doubt in the religion of His prophet, he should bring a parallel sura to any sura of Qur-an. If he fails to do so, he must believe in the truthfulness of His prophet and His religion. Nobody could so far challenge even a single Ayah (verse) of Qur-an and thus it is a proof that Qur-an is a miracle.

Questions :

1. Which book has been sent by Allah for guidance of the people till Qiyāmat?
2. What is the proof that Qur-an is a miracle?



LESSON SIXTEEN

RECITATION OF QUR-AN MAJEED

While reading Qur-an the reader must pay attention to the following symbols :

- “ج” This sign stands for وقف جائز (Permissible pause). One is allowed to stop here.
- “ز” This sign also means that reader may stop here but it is better not to break.
- “ي” The reader must not stop at this sign. He should link it with what follows this sign.
- “ط” The sign stand for وقف مطلق (absolute/full stop). One must not continue to read.
- “م” The sign stand for وقف لازم means that the reader must stop here. He must not continue to read at this sign.
- “قف” This sign means "Stop".
- “ص” At this sign, the reader is allowed to halt for a moment.
- “صلی” At this sign, the reader must join it with what follows it.
- “.” If there is this sign before and after a word, one must stop reading at one of the two places.

Questions:

1. How it is to read Qur-ān Majeed without paying attention to the signs ?
2. What do you mean about the signs of “ز” and “ي” and what is the difference between orders relating to them ?

LESSON SEVENTEEN

THE ANGELS

God created man on earth from clay, and similarly He created angels from light. The angels are sinless naturally. They never make any error. They spend all their time in devotion to Allah. Some are in the state of Ruk'u (bowing), some in Sajda (prostration) some in Qiyām (standing position and some are busy in Tasbeeh.

God created the angels for various duties. One each of them has been deputed to look after the management of earth, sky, water and air.

Four of these angels are more well known. They are :

1. **Gabriel.** He used to bring Qur-an Majeed from God to our Prophet Muḥammed Muṣṭafā (S.A).
2. **Michael.** He is charged with the duty of feeding all mankind.
3. **Israfil.** Just before the Day of Judgment, he will blow a trumpet and the entire universe will perish.
4. **Izrael.** He is the angel of death. His duty is to bring the earthly life of people to an end.

Questions :

1. From which thing the angels were created by God and whether they can commit any error?
2. What is the name of the angel who provides food to the people?



LESSON EIGHTEEN

CAUSES OF BLESSINGS

The following acts are the causes of blessings :

1. Lighting up lamps before sunset.
2. Reciting Sūra Ikhlās when entering the house.
3. Washing hands both before and after eating.
4. Wearing rings of ruby and turquoise.
5. Rising early in the morning.
6. Entering mosque before Adhān.
7. Remaining in a state of ritual purity at all times.
8. Reading Tāqibaat after the prayers.
9. Doing deeds of kindness to one's kinsfolk.
10. Keeping the house clean.
11. Helping a momin in his need.
12. Going out in quest of livelihood in the morning.
13. Repeating the ADHĀN of the MUADHDHIN.
14. Eating the crumbs of food with respect from the table cloth.
15. Taking ablution before retiring to bed at night.

Questions :

1. Give five causes which bring blessings.
2. Are the following acts causes of blessings or ominousness?
 - (i) Going out in the morning in quest of livelihood
 - (ii) Repeating Adhān.



LESSON NINETEEN

CAUSES OF OMINOUSNESS

The following are the causes of ominousness :-

1. Urinating while standing.
2. Eating food while standing.
3. Extinguishing a lamp by blowing upon it by mouth.
4. Wiping mouth with sleeves or with hemline.
5. Urinating in the bathroom.
6. Washing hands with earth.
7. Burning the skins of garlic and onions.
8. Sitting on a grave.
9. Sitting on the threshold of a house.
10. Biting nails with teeth.
11. Ignoring the beggars.
12. Stepping on a pen.
13. Keeping spiders web in the house.
14. Eating when one is in a state of impurity requiring Ghusl-e-Jañabat.
15. Combing hair while standing.
16. Drinking water at night while standing.
17. Keeping garbage in the house.
18. Wearing trousers while standing.
19. Going back to sleep after morning prayer and before sunrise.

Questions:

1. Give any five things causing ominousness.
2. Which of the following comes under the causes of blessings and which under the causes of ominousness?
(i) Sitting on grave and (ii) Retiring to bed with ablution.

LESSON TWENTY

THE MANNERS OF WORSHIP

If we love God and remember Him, we shall never commit a sin. God finds our sins most revolting, thus displeasing Him. When a good son can not afford to displease his father, how will a true muslim who loves God, do anything what will displease Him. Therefore, as a true muslim, we must eschew every sin. We should obey God and we should remember Him at all time. Remembrance to God purifies the heart, brings His blessings and true happiness, and keep ominousness away. Therefore, we should cultivate these habits in ourselves.

1. When we start a work, say Bismillāh (with the name of Allah)
2. When you finish a task, say Alḥamdulillāh (All the praise to Allah)
3. When you do or see something evil, say Astaghfirullāh. (I seek forgive ness from Allah)
4. When you do or see something good, say Subḥānallāh (Grace to Allāh)
5. When sitting down or standing up, say Lā Ḥaula wa lā Quwwata illā Billāh. (There is no power and no might except from Allah)
6. When you hear a sad news, say Inna Lillāhi wa Inna llaihi Raji'oon (We are from Allah and will be back to Him)
7. When you hear good news, say Mashā' Allāh. (What Allah pleased)



8. When you make a promise, say Inshā' Allāh. (If Allāh wills)
9. When you part with somebody say Fee Amānillāh. (In Allāh's protection)
10. When you receive something good, say Shukran Lillāh. (Thanks to Allah)
11. When evil tempts you, say Aoodhu Billāh. (I seek refuge in Allāh)
12. When you see something extraordinary, say Al-A'zāmatu Lillāh. (What a greatness of Allāh)

Questions :

1. What are the advantages of remembering God?
2. What should we do to remember God?

LESSON TWENTY ONE

MANNERS FOR GOOD LIFE

(1) 'Haṣan (AS) and Huṣain (A.S.) are my flowers' = Prophet Muhammed Muṣṭafā (SA) Says, "Good children are flowers which God has given to men. My flowers in this world are Haṣan (A.S.) and Huṣain (A.S.)"

(2) Girls are goodness and boys are blessings = Imām Ja'far Ṣādiq (A.S.) said, "Girls are goodness and boys are blessings., For goodness you will receive rewards, and the blessings which you receive, you will be questioned"

(3) Naming of boys after Prophet = Imām Ja'far Ṣādiq (A.S.) quoted the Prophet as saying, "If a man has four sons, and he does not name any of them after me, he has wronged me."

(4) Adhan and Iqāmat keep one safe from Satanic attack = Imām Ja'far Ṣādiq (A.S.) has said, "When an infant is born, call Adhān in his right ear, and Iqamat in his left ear. Allāh will protect that child from the evils of Satan."

(5) Difference between Aqeeqa and Moondan = Imam Ja'far Ṣādiq (A.S.) has said, "When a baby is born, the ceremony of Aqeeqa should be performed for him. His head should be shaven and Ṣadaqa should be given - equal to the weight of his hair."

Moondan (head-shaving) and Aqeeqa are two different things. It brings merits if both these ceremonies are



performed simultaneously on the 7th day of the baby. If head-shaving has not been done on the 7th day, then 'Aqeeqa should be performed and a sheep or goat should be slaughtered. It would not be necessary to get the head shaven.

(6) Ḥaḍrat' Ali ibne Abī Tālib (A.S.) says, "When child is there years old, he should be made to say LĀ ILAAHA ILLALLAAH (لا اله الا الله) seven times. Two days later, he should be made to say MUḤAMMA-DUR-RASOOLŪLLAAH (محمد رسول الله). When the child completes four years, he should be made to say ṢALLALLĀHU 'ALA MUḤAMMADIN WA AAL-I-MUḤAMMAD. (صلى الله على محمد وآل محمد) When he completes 5 years, he should be made to know North and South. Once he understands this, he should be told to face Qibla and to perform Sajda. When he is six years old, he should be taught Rukū' and Sujood. When he is 7 years old, he should be taught to perform ablution (wuḍu) and he should be told to say Ṣalāt (prayer). When he is nine years old, he should know the right way of taking ablution and saying Ṣalāt. If he fails to do so, he should be punished. If he learns all these things in the prescribed manner, Inshā Allāh, God will forgive the errors of his parents.

Questions:

1. To whom Prophet has called his flowers?
2. What has 'Ali ibn Abi Tālib (A.S.) said about the bringing up of children?
3. What is difference between Aqeeqa and Moondan (head-shaving)?

LESSON TWENTY TWO

DU'Ā - E - KUMAYL

You must have seen many people reading a du'ā called, Duā-e- Kumayl on the night of Thursdays. This Du'ā has many benefits. Reading of this Du'ā brings material blessings in this world, and forgiveness of one's sins in the Hereafter. This is called Du'ā-e- Kumayl, because Ḥaḍrat 'Alī ibn Abī Ṭālib (A.S.) had taught it to Kumayl, one of his pupils. Kumayl was the chief of his tribe, which was very gentle. Once the king slapped Kumayl. He decided to take revenge from him and the king was also ready to meet the demand of Kumayl but Kumayl forgave him. Since the king became ready to meet the demand of Ḥaḍrat Kumayl, this shows the dignity of Kumayl. The people were impressed by him. The action of Hadrat Kumayl in forgiving the king shows the goodness of the followers of Ḥaḍrat'Alī (A.S.). They can forego their own rights but they show no leniency in the matters of God and Prophet.

Questions :

1. Why Du'a-e- Kumayl is called as such ?
2. Who was Ḥaḍrat Kumayl ?
3. How was Kumayl treated by the king ?
4. How was the king treated by Kumayl ?



LESSON TWENTY THREE

MAALIK IBN NUWAYRA

Maalik was a companion of Prophet of Islam, who had appointed him as his agent to collect Zakāt from the muslims on his behalf. He held this appointment till the death of Prophet of Islam. But after the death of Prophet when he came to Medina, he noticed that the people there had forcibly appointed someone else instead of Ḥadrat 'Ali (A.S.), as Caliph of Islam. Maalik told the caliph to remain on his original position and hand over the post to the actual deserving person. On the occasion of Ghadeer-e-Khum, the Prophet had already designated 'Ali ibn Abi Ṭālib (A.S.) as his successor and therefore none else could become the Caliph. Thereafter he refused paying the zakāt to this new ruler. Thereupon the caliph sent the most mischievous person, Khālīd ibn Waleed with an army against Maalik. He attacked with utmost force on the tribe of Malik and killed all of them. They had no care or sympathy for the muslims and dishonoured the families of the tribe though Malik was reciting Kalima to show himself to be a muslim at the time of his killing.

Questions :

1. Who was Maalik ibn Nuwayra?
2. What was his mission?
3. Why did the kingdom attack him?
4. How was he treated by Khalid?
5. Why did Maalik believe that Ḥadrat 'Ali (A.S.) was the Caliph?



LESSON TWENTY FOUR

TAQLEED (TO FOLLOW)

God has not created anything useless. He created mankind to obey and worship Him. It is, therefore, our duty that we act upon all the commandments of God. But one cannot act upon the commandments of God without knowing what they are. Our first duty, therefore, is to know these commandments. But every individual can not be qualified to find out all the commandments. The commandments of God - prescriptions and proscriptions - are enshrined in Qurān Majeed and Ḥadīth. Therefore one must obtain this knowledge from those men who are qualified to make deductions from Qurān Majeed and Ḥadīth. When we know them, we should act upon them. This is called Taqleed.

Taqleed is confined only to those matters which may not be known to every muslim, and about which there may be disagreements among the muslims. But taqleed is not necessary in those matters which are plain and are well known to every muslim, such as, Ṣalāt (prayer), Ṣaum (fasting), Hajj (pilgrimage), and Zakāt (Charity).

One must become a muqallid (follower) of only the most outstanding scholar of his time, and not of a second rate scholar. To become a follower of a less qualified scholar while a more qualified scholar is available, is not only contrary to reason but is also unlawful in Islam. Islam stresses : Only the best, and nothing less than the best.



In Taqleed, one must find out about all the problems(Masāel) one has, from the most Knowledgeable scholar (A'lam) and then act upon the advice that he gives as solutions to them.

LESSON TWENTY FIVE

PURITY AND IMPURITY

(Ṭahārat and Najāsat)

Ṭahārat means purity & cleaning in religious terms. Ṭāhir is term used for pure & clean while 'Najis' is for impure & unclean. Everything is clean until it is known to be unclean. Something that is clean or pure will become unclean or impure, if something that is unclean, will mix with it and if one of them is wet. Things are not considered to be unclean merely on grounds of assumption or even probability. A thing will be considered to be unclean when one has no doubt that it is unclean.

There are three ways of judging if a thing is unclean viz:

(1) **Personal knowledge:** one must have seen with one's own eyes that something has become unclean.

(2) If two 'ādil' (persons just & right in belief & actions) witnesses testify that something is unclean. The testimony of one 'ādil', however, is not enough. But if one is convinced that the 'ādil' in question is speaking the truth, then his testimony is to be accepted.

(3) If something which is in custody of somebody whether he is its owner or he may have taken it on rent or he may have taken it on loan or he may have been entrusted with it, is testified by him to be unclean, then it is to be considered unclean. The person having possession (of a thing) may not necessarily be an 'ādil'.



There are also three ways of judging that a thing is clean viz :

- (1) One may see with one's own eyes a thing being made clean.
- (2) Two 'ādil' witnesses may testify that a thing is clean.
- (3) The custodian of a thing says it is clean.

If we know that something was unclean, and later any doubt or a probability arises that it might have become clean, it will still remain unclean. However if that unclean thing remains out of sight for a considerable time during which it could be made clean, then that thing could be treated as clean.

If there is doubt about a man whether he is a muslim or unbeliever, we can buy everything from him including food items whether wet or dry. It is not necessary to investigate what he is.

Questions :

1. What should we do when there is doubt about a clean thing, to be unclean?
2. When a clean thing will be considered unclean?
3. What does knowledge mean?
4. What does testimony mean?
5. When an unclean thing will be considered to be clean?
6. Whether purchases can be made or not from a man about whom it is not known whether he is a muslim or not?



LESSON TWENTY SIX

SOME PROBLEMS RELATING TO CLEAN & UNCLEAN THINGS

If some impurity falls on stiff and tough fluid like yogurt, butter, cheese, olive oil etc., one should remove from them that part which has become unclean. The rest of it is clean. But if something impure falls into anything that is fluid like milk or edible oils, then all of it will become unclean.

If you want to find out if something is to be considered a solid or a fluid, take one spoonful out of it. If that space fills up immediately, it is to be considered a fluid; if not or the space takes much time to fill up, then it should be treated as a solid. In the latter event, only the impure part or parts should be removed. The rest of the thing will remain pure.

It is unlawful to consume anything that is unclean. It is also unlawful to feed an unclean thing to other people.

It is unlawful to defile Qur-an Majeed or a mosque or its floor or the graves of prophets and imāms. If a muslim notices any impurity on them, it is his duty to remove it from them.

Questions :

1. Will solid yogurt or butter become unclean as a whole if some impurity falls into them?
2. If some impurity falls into fluid milk or edible oil, then what is to be done?
3. How to find out whether a thing is solid or fluid?
4. What are rules about consuming unclean things.
5. It is unlawful to unclean certain things and places. Which are they?



LESSON TWENTY SEVEN

MANNERS FOR THE BATHROOM

Everyone must conceal the private parts of his body from others even when moving the bowels. It is unlawful to look at the private parts of others.

After urinating, one must wash the part with water. Without using water, one cannot enter the state of cleanliness.

After moving one's bowels, one can clean the part with water or paper or three stones or a clod of earth, but the item of cleaning must itself be clean. One must ensure removal of all impurity. One must use at least three stones or more, if necessary, for removing the filth. In cleaning oneself with a clod of earth, one must be sure that :

1. The filth has not spread beyond its limits;
2. There is no other filth sticking to the parts;
3. There is no bleeding.

If any of these three things occurs, then one will have to wash oneself with water. Using a clod alone in such a case will not make one clean.

When one sits down to urinate or to move one's bowels, one must be sure that he is not sitting either with his face or his back towards the Qibla.

Questions :

1. How it is to become naked before somebody or to see someone naked?



2. What is the difference between cleaning after urinating and after moving the bowels?
3. What are the things except water with which cleaning can be done after moving the bowels and what are the conditions?
4. After moving the bowels if the filth is removed with less than three stones or is not removed with three stones, then what are rules in the matter?
5. How to sit while urinating or moving the bowels?



LESSON TWENTY EIGHT

UNCLEAN THINGS

Ten things are unclean and they cannot be made clean. They are :

1. **Urine.** Human urine and the urine of all those animals whose flesh is unlawful and whose blood spurts when slaughtered, is unclean.
2. **Stool.** Whoever's urine is unclean, his stool is also unclean.
3. **Semen.** The semen of man and the semen of all the animals is unclean even if their flesh is lawful or not.
4. **Carrion.** The body of a dead man and the body of all those animals whose blood spurts from their throats when slaughtered is unclean despite the fact whether they have died themselves or slaughtered contrary to Islamic law. The dead body of a muslim becomes clean after ghusl.
5. **Blood.** Human blood and the blood of all those animals whose blood spurts from throat when slaughtered, is unclean. The blood of fish, bugs and mosquitoes is not unclean because their blood does not spurt.
6. **Dogs and pigs.** The bodies of dogs (of dry land) and pigs are unclean. If their bodies are wet, and they come in contact with one's body or clothes, they (the body and the clothes) will become unclean.



7. **Kāfir.** A man who does not believe in God and His Messenger is a Kāfir. He is unclean. If a muslim makes fun of any of the commandments of Islam, such as Ṣalat and Ṣaum, he becomes a Kafir. Such a man must not be buried in the cemetery of the muslims.

8. **Alcohol.** All kinds of drinks containing alcohol, are unclean and their consumption is unlawful. Other intoxicants such as opium, heroin, marijuana, cocaine etc., are not unclean but their consumption or use is unlawful.

9. **Beer.** Beer is also unclean and unlawful. But if a physician makes "barley water" it is not an intoxicant. It is, therefore clean and lawful'.

Questions :

1. Which are the animals whose carrion is unclean?
2. Whether dogs and pigs, living in water, are clean or unclean?
3. Whether the man, making fun of Ṣalāt & Ṣaum, is clean or unclean?
4. Whether the blood of flies and mosquitoes, is clean or unclean?



LESSON TWENTY NINE

WATER

Water is of two kinds :

1. **Compound Water (Muḍāf).** All those fluids which cannot be classified as water, such as, rose water or lime juice, are compound. Rose water and lime juice look like water but they are not. If any impurity gets mixed with compound water, it becomes unclean regardless of how much it is in quantity. One cannot clean oneself with compound water nor can one take ablution with it or bathe with it.

2. **Pure Water.** Pure water is that water which can be classified as such without any hesitation. It is of four kinds, viz.,

- (a) Little water.
- (b) Plenty of water.
- (c) Running water.
- (d) Rain water.

(a) **Little Water.** Water which is stagnant and which is less than one kurr in quantity. If any impurity gets mixed with it, all of it becomes unclean even if its colour or smell or taste do not change. If it is clean, it can be used for cleaning other things, for ablution and for bathing.

(b) **Abundant Water.** Water which is stagnant and which is one kurr or more in quantity.



Kurr means that water which on measurement is three spans deep, three spans in length and three spans in width or more. This water becomes unclean only if its colour or smell or taste changes when any impurity gets mixed with it.

(c) **Running Water.** The water of springs, streams and rivers is clean. Running water does not become unclean unless and until its colour or smell or taste changes when some impurity gets mixed with it.

(d) **Rain Water.** Rain water is regarded the same as running water. But rain should be sufficient in quantity and not just a drizzle.

Little water will be considered as running water if it is raining on it. After the rain has stopped, the rain water will come in the category of little water. However if the gathered water is one kurr or more, it will be treated as running water.

Questions :

1. How many kinds of water are there?
2. What are the rules for compound water?
3. How many kinds of pure water are?
4. What do you know about little water? what are its rules?
5. What is abundant water? what are its rules?
6. What is a kurr?
7. What are the rules about little water both when it is raining on it and when, the rain has stopped?
8. What are the rules about the rain water which is less than a kurr?



LESSON THIRTY

CLEANING WITH WATER

If the body of something else which cannot absorb impurity, becomes unclean from urine, one must wash it twice. But if it has become unclean from something other than urine, then it is enough to wash it once with little water or more water. But it is better to wash twice.

If a cloth or something else which can absorb impurity, becomes unclean with urine, it should be washed twice. First pour water on it and then wring it, and then pour water once again, and again wring it.

If anything has become unclean from something other than urine, then after removing the impurity, it is enough to wash with little water once and wring it.

Questions :

1. How to clean the body if it becomes unclean with urine?
2. If the body becomes unclean from any impurity other than urine, then how to clean it with little water?
3. If the body becomes unclean with urine or some other impurity, then how it could be cleaned with plenty water?



LESSON THIRTY ONE

CLEANING THE UTENSILS

If an utensil becomes unclean, then washing it thrice with little water, will make it clean.

Pour water in this utensil thrice, and run it around and then throw the water away. Or, fill up the utensil with water thrice, and empty it immediately.

Abundant water, running water and rain water, when it is raining, can also be used for cleaning. It is enough to wash the utensil once but it is better to wash it thrice.

If a dog has licked an utensil, then first it should be rubbed with clean earth, and then it should be washed twice. But if there is abundant water or running water, then it is enough to wash it once.

Questions :

1. How an utensil which has been licked by a dog, can be made clean?
2. How many times an unclean utensil, should be washed with little water and abundant water?
3. How a cloth which has become unclean with urine, can be made clean?



LESSON THIRTY TWO

CLEANING WITH THE EARTH AND THE SUN

If the sole of the foot and the sole of the shoe have become unclean, first the impurity should be removed from them, and then one should walk. Walking will make them clean. But the ground on which one walks, should be dry. It is not necessary that the foot and the shoe should also be dry.

If there is any impurity on land or on such immovable things as buildings, trees, or those cauldrons which are fixed in the ground, or large mats, first the impurity should be removed from them. If they are wet and the sun dries them up, they will become clean. But if they are dry, and if there is any impurity on them, first the impurity should be removed, and then water should be poured on them. When that water becomes dry by solar heat, they will be clean. The movable things which become unclean, cannot be made clean in the above way.

For cleaning by the sun, it is essential that the rays of the sun fall directly on the impurity itself. To be clean, a thing should become dry from the heat of the sun and not from the wind etc.

Questions :

1. Which are the things that can be made clean by earth and with what conditions?
2. Which things can be made clean by the sun?
3. If the sole of the foot or the sole of the shoe, become unclean, then how these could be made clean?



LESSON THIRTY THREE

TWO SPECIAL WAYS OF CLEANING

Apart from men, domestic animals as cats, camels, horses and cattle are clean. But if any impurity is found on their bodies, it is enough to remove the impurity to make them clean.

In a man's body, if such inner parts as the inside of the nose or the inside of the ear becomes unclean, the impurity should be removed, and that is enough to make them clean. But if there is any impurity on the exterior, it should be removed, the part in question should be washed with water.

Questions :

1. If blood has stucked to the body of a horse, then; how it could be cleaned?
2. If the mouth of a cat becomes unclean and after removal of the impurity, the cat eats or drinks in some pot; then will that pot become unclean?
3. How the inside portion of the mouth and the nose of a man can be made clean if they are unclean?



LESSON THIRTY FOUR

ABLUTION (WUDU)

Wudu means making the intent, and then washing the face and the arms, and rubbing the head and the top of the feet.

Washing the face means washing from the hairline on the forehead to the chin, and as much of it widthwise as will be covered by the outspread hand - from the thumb to the tip of the middle finger. One should wash slightly larger portion of the face beyond the mandatory (wajib) part (as specified), and should also wash the nostrils in order to make one sure that the whole face has been washed.

Both arms should be washed from the elbow to the tip of the fingers. Water should be poured from slightly above the elbows so that no part of the arm is left dry.

The head can be rubbed with the palm. It can be rubbed with one finger also but it is better to use three fingers. The rubbing should be done on the front part of the head. But if the hair is long enough to cover the front portion of the head if spread, then the hair should be removed so that the water can reach the roots of the hair or the skin.

The top of the feet should be rubbed in full or with three fingers from the toes to the front part of the ankle for rubbing feet with of namesake is enough but with of three fingers is better. While doing so, the hand should move and not the head or the feet.



The head and the feet should be rubbed with the moisture of the palm and in case the palm has become dry before rubbing, then the palm should be got wet with the moisture in the beard. One may not again moisture hands with fresh water.

Questions :

1. What is Wudu?
2. How much portion of the face should be washed both in length and width?
3. How much portion of the hands should be washed?
4. Is there any special way of rubbing the head?
5. If the moisture in hand becomes dry before rubbing, then what should be done?



LESSON THIRTY FIVE

WHAT MAKES THE WUḌU VOID

If one has wuḍu, and then one or more of the following things occur, the wuḍu will become void, and will have to be repeated:-

1. Urine.
2. Stool.
3. Intestinal gas.
4. Anything that might cause a temporary loss of consciousness such as fit of insanity or fainting.
5. Sleep so that one is not aware of what is happening around one. Just dozing will not make the wuḍu void.

It is unlawful to touch the letters of Qur-an-e-Majeed or the names of God without wuḍu. But touching the plain pages, blank space between the lines, the margin or the cover of Qur-ān is not unlawful.

One must not also touch the names of prophets, imams and Ḥadrat Fāṭimah Zahra (A.S.) without wuḍu.

Questions :

1. Which things make wuḍu void?
2. Whether the wuḍu of the man who is dozing, becomes void?
3. Which things should not be touched without wuḍu?



LESSON THIRTY SIX

PRECONDITIONS FOR WUḌU

There are ten preconditions for taking wuḍu. They are :

1. **Niyyah (Intent).** One must make the intention that one is taking wuḍu only for the pleasure of God. If one is taking wuḍu to show to other people, his wuḍu is void.
2. **The water must be clean.** One cannot take wuḍu with unclean water.
3. **The parts of wuḍu must be clean.** If they are not clean, they should be cleaned before taking wuḍu.
4. **The water must be pure.** If rose water or lime juice etc. are mixed with it, the wuḍu will be void if one uses it for such purpose.
5. **The water must be Mubāh.** It must not be water that is usurped (i.e., it belongs to someone else, and has been taken without his permission). The jug used for wuḍu, should also be mubāh. The ground on which one sits for taking wuḍu should also be mubāh. If any of these is not-mubāh, the wuḍu will be void.
6. If the parts of wuḍu are dirty or covered with something which does not let the water reach the skin, it should be removed before wuḍu. The wuḍu is void with nail polish. If one has a ring on the finger, it should be removed. Nothing should come between the water and the skin.



7. **Right order (Tarteeb).** There is a prescribed order for wuḍu. First one must wash one's face, then wash the right arm, then left arm, and then one must rub the head, and then rub first the right foot and then the left foot. If someone changes this order, his wuḍu will become void. He will have to repeat the wuḍu in the right order.

8. **Mawālāt (Quick succession)** It means that one must wash the right arm before the water on the face becomes dry, and one must wash the left arm before the water on the right arm becomes dry.

9. **The use of water should be no threat to one's health.** In other words, there should be no objection to the use of water on medical grounds.

10. A man must perform his own wuḍu. In special circumstances another person may pour water for a handicapped person but he must make his own niyyah (intent).

Questions :

1. What are the preconditions for wuḍu?
2. What is niyyah (intent)?
3. What should be done if the parts of wuḍu are not clean?
4. Whether wuḍu with compound water is in order or not?
5. If there is a ring on the finger at the time of wuḍu, what should be done?
6. What should one do if the nail polish is stuck at the time of wuḍu?



LESSON THIRTY SEVEN

PURIFICATION AND HADATH

If one has taken wuḍu, and then doubts if the wuḍu is still valid or not, then he should ignore such doubt, and must consider his wuḍu as valid. For example, if a man dozes and his eyes are closed, and he doubts if he fell asleep or not, then his wuḍu would not become invalid; it would be right.

Similarly, if one doubts if he has urinated or has moved his bowels after wuḍu, he should ignore such doubt, and must consider his wuḍu valid.

But if a man did not have wuḍu, and he doubted if he made wuḍu later or not, then he should perform wuḍu. But if he doubts after ṣalāt if he had taken wuḍu or not, then he does not have to repeat the ṣalāt; but he should perform wuḍu for the future ṣalāts.

But if a man doubts in the middle of the ṣalāt, if he had taken wuḍu or not, then he must stop wherever he may be, perform wuḍu, and then repeat the ṣalāt.

[Hadath is such an act as sleep urinating etc, that makes wuḍu void]

Questions :

1. A man is confident about purification but has doubt about some Hadath. What should he do in such a position?
2. A man is confident about some Hadath but has doubt about purification. What should he do in such a position?
3. What a man should do if during Ṣalāt he has a doubt whether he had taken the wuḍu or not?



LESSON THIRTY EIGHT

GHUSL (RITUAL BATHING)

Six ghusls are mandatory : (1) Janābat (2) Mass-e-Mayyet (3) Mayyet. These three ghusls are mandatory for both men and women. There are, however, three other ghusls which are mandatory for women, and they are : (4) Haiḍ (5) Nifās and (6) Istihāḍa.

When someone is in a state of janābat or haiḍ, one must not enter the mosques or the shrines of Ma'ṣoomeen (A.S.) Also, one must not touch the letters of Qur-ān Majeed and one must not read those chapters (suras) in Qur-ān in which one has to perform sajdah. These three things are unlawful.

There are two ways of performing ghusl, viz Tartībī and Irṭimāsī.

1. **Different aspects of Tartībī Ghusl** . In this ghusl, first one must remove the impurity and grease etc from the body and then make niyyah that he is performing ghusl to attain nearness to God. Thereafter one must wash the head and the neck; then wash the right side of the body and then the left side. All parts of the body must become wet i.e., water must reach all parts of the body either by pouring or by spreading with hand.

Tartibi Ghusl can also be performed in a pool or river by diving. For this ghusl, first one should make the niyyah of washing one's head and neck and then dive in the water. Then one must make niyyah of washing the right side and dive again. Lastly one must make niyyah of washing the left side, and then dive for the third time.



In ghusl, one should wash a little more than the neck, and a little more than the right side and the left side so that no doubt is left that the whole body has been washed. While taking ghusl tartībī, it is not necessary to wash the body from upside to downward. It may be started from upward or from downward or from the middle of the body. The condition attached to this ghusl is that head and neck should be washed first and then right side and then left side of the body.

Questions :

1. In how many ways ghusl can be performed?
2. How tartībī ghusl can be performed?
3. How many ghusls are mandatory ?
4. What are the things forbidden in the state of 'Janābat'?



LESSON THIRTY NINE

IRTIMĀSĪ GHUSL

In this ghusl, one must make the niyyah (intent), and then plunge into the water so that the whole body is immersed and no part of the body is left out of water.

It is not necessary to stand outside the pool or river. One may stand in them, make niyyah, and then take the plunge.

If after coming out of the water, one realizes that water did not reach all parts of the body, one must repeat the ghusl by plunging into water a second time. It is not enough only to wash that part of the body which one may think, did not get wet.

In this ghusl, it is not necessary to wash the hair. Therefore, it is not necessary for a women to undo her hair. But water must reach the skin under the hair.

One is not allowed to perform Irtimāsī Ghusl when one is fasting, Dunking the head in water when one is fasting makes the fast void.

Questions :

1. If after taking Irtimāsī Ghusl, one becomes confident that water has not reached certain part of the body, then what should one do?
2. Whether it is necessary or not to wash the hair in the ghusl? What a woman will do if her hairs are fastened before the Irtimāsī Ghusl?



LESSON FORTY

PRECONDITIONS FOR GHUSL

1. Niyyah (intent)
2. Water must be clean.
3. The body should be free from all impurities.
4. Water must be pure and must not be compound.
5. Water must be mubāh and not usurped.
6. The jug or container should also be mubāh.
7. The place of ghusl should also be mubāh.
8. The jug or container must not be vessel of gold or silver.
9. Nothing should be there which prevents water from reaching to the skin. All such things should be removed.
10. There should be no objection to bathing on medical grounds. If water is scarce, and it looks as if after ghusl, there will not be enough water left for drinking purposes, then one must not wash. If time is limited, and it looks as if in taking ghusl, one would miss the Ṣalāt, then again one should not wash.

Questions :

1. How to perform Ghusl Irtimāsi?
2. What are the preconditions for Ghusl?



LESSON FORTY ONE

RULES FOR GHUSL

When a person is ready for taking ghusl, he after starting the ghusl, can clean the unclean part of the body and wash it with the intent of ghusl. It is, however, better to remove the impurity before starting the ghusl. Similarly if the place, where the person is standing for ghusl, is unclean, it should either be made clean before starting the ghusl or it may be left, but when in the process of washing the right side of the body, he reaches the right foot, then he should clean the right foot and then wash it with the intent of ghusl. Similar action should be taken while washing the left side of the body. In this way the ghusl will be in order. Only the feet will have to be cleaned. It is, however, better to remove the impurity on the place before starting the ghusl.

During Ramaḍān, one must not perform irtimāsi ghusl during the day with fasting. If someone does it out of forgetfulness, then his ghusl and fast both are valid. But if someone does it knowingly, then both the ghusl and fast are void.

After ghusl of janābat, wuḍu is not mandatory. One may say ṣalāt without performing wuḍu.

Questions :

1. What should be done if there is impurity on the body?
2. What a man should do if he is standing, while taking ghusl, on a place which is unclean?
3. What are rules of irtimāsi ghusl during Ramaḍān?
4. After which ghusl, wuḍu is not mandatory?



LESSON FORTY TWO

TAYAMMUM (DRY ABLUTION)

If water is not available, or if its use is judged to be harmful, or if one is unable to obtain it, or if it is beyond one's reach, or if one fears that in one's efforts to obtain it, one's property may be stolen or lost, or if it looks as if in taking ghusl or wuḍu, the time of prayer may be elapsed or one would die of thirst or suffer very hard from thirst, not having enough water, then one must not take ghusl or wuḍu but must perform tayammum for saying ṣalāt. It is unlawful to miss Ṣalāt.

Tayammum may be performed on earth or stone. If they are not available, then on dust. If dust is also not available, then one may perform tayammum on moist earth.

For Tayammum, first one must make the intent. Then one must strike both hands on earth, and rub both hands on the forehead from top downwards then with the palm of the left hand, one must rub the topside of the right hand, and then rub the topside of the left hand with the palm of the right hand. Then one should strike both hands again on earth, and should rub both hands. Whether one is performing tayammum instead of ghusl or of wuḍu, the manner of performing is the same.

One should perform tayammum at the last moment. But if one is sure that his reason for not taking ghusl or



wuḍu will last until the last moment, or his state of health does not allow him to take ghusl or wuḍu, then he may perform tayammum even at the beginning. If the reason for not taking ghusl or wuḍu ceases to exist, then one should repeat the ṣalāt (with ghusl or wuḍu).

Tayammum is the substitute for ghusl or wuḍu. After performing tayammum, one is allowed to say Ṣalāt and to enter the mosque, same as if he has taken ghusl or wuḍu. To presume that tayammum is not equivalent to ghusl or wuḍu, and heart is not satisfied with it, is against the spirit of Islam. The commandments of God can in no way be insulted or opposed.

Questions :

1. When tayammum should be performed?
2. On which things tayammum should be performed?
3. How tayammum should be performed.



TRANSLITERATION

Symbol	Transliteration	Symbol	Transliteration
ا		ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	و	w
ح	h	ه	h
خ	kh	ي	y
د	d	ة	ah
ذ	dh		
ر	r		
ز	z		
س	s		
ش	sh		
ص	s		
ض	d		
ط	t		
ظ	z		
ع			
غ	gh		
ف	f		
ق	q		

Long Vowels

ا	ā
و	ū
ي	i

Short Vowels

ا	a
و	u
ي	i

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