



# TANZEEMUL MAKATIB IMAMIA DEENIYAT

■ BOOK SIX  
■ FOR CLASS V



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

**Tanzeemul Makatib Syllabus Series**

# **IMAMIA DEENIYAT**

(THEOLOGY)

Standard V

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

Qura'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

(For Teachers)

1. The children should be asked to write down the meaning of words and then learn them.
2. After the children have been taught lessons, questions should be put to them to enable them to understand the meaning of the lessons.
3. The teachers should dictate in brief the answers to the question at the end of lessons and the children be asked to learn them. Practical education should also be given where necessary

**And**

the children should be made to learn important *Masael*.

## Lesson 1

# Why Were We Born?

There is purpose behind everything that Allah created. The sun gives light. The moon gives light in the darkness during nights. The clouds give rain. The rain makes the earth fertile and it becomes productive. The animals give useful service to man. They are deployed for transportation and agricultural purposes. Then, is there man who has been created as useless? No, he has been created to worship Allah.

Allah created this earth and everything on it or in it, for man. But he created man to worship Him. In this world you will find that everything, created by Allah, is meant for its superior. For example, grass has been created as food for animals, and animals were created to serve man. Similarly Allah is superior to man and therefore, he has been created to obey and to serve Allah.

*Imam Hasan Askari* (A.S.) when he was a child, was standing in a group of other children. Many of them were playing but the Imam was not; he was weeping. Buhlol happened to walk past him. He was a wise and a pious man. When he saw the Imam crying, he stopped, and asked him why he was crying. He also said that he would bring some toys for the Imam. But the Imam said; "We were not created to play with toys." Buhlol asked; "Why were we created?" The Imam said, "Allah created us so that we acquire knowledge, and worship Him." Then the Imam read before Buhlol the verse of Quran Majid in which Allah says that he did not create man in vain. Buhlol realized that he was not talking with an ordinary child but with one who was the guide and the leader of the time.

It is our duty not to while away time in playing etc. and thus waste our lives. We should, therefore, think before we act, and ask ourselves; 'Will this act of ours please or displease Allah?' We should

refrain from doing what will displease Allah and should do only what will win the pleasure of Allah whether it is praying or fasting or any trade or business.

### Questions

1. Why were we created by Allah?
2. *What conversation took place between Imam Hasan 'Askari (A.S.) and Buhlol?*
3. *What did Buhlol understand after hearing the Imam?*
4. *Which work we should do and which not?*

## Lesson 2

# The Qualities of Allah are His Essence

Allah is one. His qualities are His Essence or Self and His essence is what makes up His qualities. If the qualities and the Essence of Allah were separate categories, then it would mean that He is “divisible.”

In the case of a man, the person and qualities are separate entities. He is not born with them; he acquires them. When he is born, he cannot talk, and he cannot understand anything. But when he grows up, he learns to talk and to understand. It is, therefore, apparent that in the case of a man the characteristics and qualities are separate entities. But, Allah was not created. He is Eternal and Pre-existent. He is Omniscient, Omnipresent and Omnipotent since all time and for all time. His knowledge and His power are His essence. He did not acquire them at any point in time. They are inseparable from Him.

## Questions

1. *What is the difference between the qualities of Allah and the man ?*
2. *Why is it necessary that the qualities and essence of Allah should be one ?*

## Lesson 3

### *Sifat-e-Thubutiyah*

Nothing in this universe is self-created or self-made. Therefore one has to believe that this universe also has a creator, a maker. We call him God. He created the entire universe and everything in it. It is obligatory on the part of all those who have firm belief in God, to accept Him as He is. It would be highly reprehensible to make a statue (idol) or an image and to claim that it is a likeness of God. We have been created by God and He has not been created. There are certain characteristic qualities of God Which everybody should know. These are called "*Şifat-e-Thubutiyah*." These are:-

1. ***Qadeem***  
This means that God is Eternal. He has neither a beginning nor an end.
2. ***Qadir***  
This means that God is Omnipotent. He has power over everything and everyone. He is bound by nothing except His own will. He creates a thing when he likes and ends its life when he likes.
3. ***'Aalim***  
This means that God is Omniscient. He knows everything. Nothing is hidden from Him. Therefore there is never any irregularity in His work.
4. ***Mudrik***  
This means that God is All-perceiving, All-hearing and Omnipresent. He can see and hear everything even though He has neither eyes nor ears, and He is present everywhere. If He becomes depended on eyes, ears or hands, He would not be a God. He is not depended on anything.

5. ***Ḥai***

This means that God is Alive, and will remain alive forever.

6. ***Mureed***

This means that God has his own discretion in all matters. He does not do anything under compulsion, it is He who makes the sun and the moon shine and brings rains when he likes and stops them doing so when he likes.

7. ***Mutakallim***

This means that God is the Master of words or speech. He can create speech in anything he likes. To talk with Moses (Musa). He created speech in a tree. In Me'raj, He talked with our prophet (S.A) in the voice of Ali Ibn Abi Ṭalib (A.S)

8. ***Ṣadiq***

This means that God is true in His words and promise, as lie is a vice and no vice can be attributed to Him.

### Questions

1. *In what way should we accept God ?*
2. *What is wrong in making a statue or idol or to give imaginary shape of God ?*
3. *God is Mudrik. What does it mean ?*
4. *Explain with example that God is Mutakallim ?*

## Lesson 4

### *Sifat-e-Salbiyah*

If we call a learned man as ignorant or a brave man as coward, they will not be pleased. Similarly God would be displeased if we connect such negative attributes which are not found in him. A person who connects negative attributes with God, cannot be treated as believer in Him. It is, therefore, important to know what the negative attributes are. These negative attributes are called *Sifat-e-Salbiyah*.

They are:-

1. **God is not *Murakkab* (Composed):**-Murakkab means "compound" or "mixed", such as syrup which is mixture of water and sugar. The syrup has two parts – water and sugar, but God is not composed of any material. Water and sugar, precede syrup in their existence. If God is composed, he would cease to be Eternal and the Creator. He cannot be divided even in the imagination.
2. ***Jism* (Body):**- It means the God has no body. Body is a compound thing and has been created but God is neither compound nor created.
3. **The qualities of God are His Essence:**- It means that qualities of God cannot be separated from His 'Self' or Essence. These are one and the same. In case these were treated as separate entities, the God would have been lacking in certain qualities and thus He could not be a God.
4. **God is not *Mara'ee* (visible):**- God is not visible. He has never been seen, He is not seen and He will never be seen, even on the Day of Judgment because He does not have a body.
5. ***Hulool*:**- It means "entering" God does not do. Nothing enters

God nor does God enter anything or anyone as He has no body. (Therefore, belief in the doctrine of incarnation in any form is repugnant to Islam)

6. **God Has no *Makan***:- God has no place. god is not confined to a place because He has no Jism (body).
7. ***Mahall-e-Hawadith***:- This means “subject to changes.” God is not subject to any change.
8. ***Shareek***:- The word “Shareek” means a colleague or a partner. God has neither a colleague nor a partner. God is all alone and none else except Him can be worshipped.

### Questions

1. *What is the difference between the qualities of Allah and the man ?*
2. *Why is it necessary that the qualities and Essence of Allah should be one ?*

## Lesson 5

# God is Omnipotent and Independent

God is All-powerful, and He has control and authority over everything. There is nothing that He cannot do and He is not under compulsion to do anything, or not to do anything that He wishes to do. There is nothing that can restrict His power, and there is no one who can challenge His authority.

God does anything that He wishes to do. At one time, He made a fire cool for His prophet Abraham. On another occasion, He let a fire burn the hand of His Prophet Moses. His purpose was to save Abraham and to protect Moses. The only way to save Abraham was to cool the fire in which he was thrown, and the only way to protect Moses was to let the fire singe his hand. If the fire had not burnt the hand of Moses, Pharaoh would have known that he (Moses) was destined to be a prophet and he would destroy his kingdom. Pharaoh would have, therefore, killed Moses. The fear and suspicion of Pharaoh were allayed and he thought that Moses was just another infant who was harmless.

God does not need anyone's advice or help in his work. None can forbid Him from what He wishes to do.

## Questions

1. *God is All-powerful. What does it mean?*
2. *God is Independent. What does it mean?*
3. *Why the fire was made cool in the case of Abraham and was not made so in the case of Moses?*

## Lesson 6

### God Never Does any Wrong

You have learned that God has power and control over everything. He is capable of doing whatever He wants to. From this belief, some people have made the deduction that God can do wrong, be oppressive, tell a lie and break His promise because He is Omnipotent. But this is a wrong deduction. God can do anything but it is not necessary that He must do a thing. When we do not like bad things how could God like such things.

We are capable of washing our faces with every water whether it is unclean or clean and whether it is running in a canal or in a dirty drain but we would never use dirty water for this purpose. Only an insane man would do this. Though we are capable of washing our faces with any water but we would use only clean water. Similarly God can tell a lie but He does not. He can be oppressive but He is not. He can break his promise but he does not even though He has the power of doing anything.

#### Questions

1. *What does Omnipotent mean?*
2. *Why God does not do wrong? Elucidate with example?*
3. *God is All-powerful. Can He do any wrong?*

## Lesson 7

### Is Man Helpless or Independent?

There are many things in the world over which man has no control, for example, the rising and setting of the sun and change of seasons. All these are acts of God and man cannot do anything to change them.

There are somethings in which God and man both play a part. We plough the field, sow the seed, water the field and harvest the crops but God grows the corn and the fruits.

Then there are those things for which man alone is responsible and God does not interfere in them. For example, a man is entirely free to speak the truth or to tell lies, to eat food that is lawful or unlawful; to pray to God or not, to keep fast or not. Some people have a misconception that all that we do not are the acts of God and that We are His instrument, and He carries out His works through us. But the truth is that in many matters, we are free agents.

On one occasion, *Abu Hanifa* brought up a subject before our sixth Imam *J'afar Sadiq* (A.S.) for debate and discussion. He believed that God is responsible for men's deed-both good or bad.

Our Imam said in reply that if God does all men's deeds, then He and not these man, ought to receive the rewards or the punishment for those deeds.

The Imam further said, that if God and man have joint responsibility for some deeds, then both of them ought to receive the rewards or punishments according to those deeds.

Our Imam then explained that both the foregoing postulates are wrong. The fact is that a man is responsible for his own deeds, and he will be rewarded or punished according to them.

It is wrong to say that man has no freedom and that everything that he does, is an act 'dictated' by God, so it is also wrong to say that man has unrestrained freedom, and that he can do whatever he wants to do.

A man once asked Hadrat 'Ali (A.S.). "Is man free in his action or is he a puppet." He told him to lift one foot. The man lifted his foot. Then the Imam told him to lift the other foot also. He said he could not. The Imam, thereupon, explained to him that man is a free agent in some things, and is not free in other things. But for his own deeds, he is answerable and responsible. He alone will be rewarded or punished for anything good or wrong that he does.

### Questions

1. *What are the things over which man has no control ?*
2. *Which are the acts that are performed only by man ?*
3. *"Man is responsible for his own deeds." How this question was explained to Abu Hanifa by our sixth Imam ?*
4. *Can man do every work." What did Hadrat 'Ali (A.S.) say in this regard?*

## Lesson 8

### Three Questions and one Answer

Buhlol was a very wise and a witty man once he went into a mosque where Abu Ḥanifa was lecturing to his students. Buhlol heard him saying, "I cannot understand three things that Imam Jāfar Ṣadiq (A.S) says, viz., (1) God will not be seen even on the Day of Judgment. But you know that if something exists and is present, it would very definitely be seen: (2) Satan will be burned in hell fire. But you all know that Satan was created from the element of fire. How can a fire burn or hurt fire? (3) Man is a free agent and is responsible for all his deeds,. But the truth is that man is not free. Whatever he appears to do, is something that was dictated by God."

Buhlol heard these arguments of Abu Ḥanifa and he was amused by them. He then went out of the mosque and stood waiting for Abu Ḥanifa to come out. When Abu Hanifa came out. Buhlol, threw a little rock at him which hit him in the face ant hurt him. Abu Ḥanifa's students seized Buhlol and took him to the court. They told the judge what he had done. When the judge asked him why he had hurt Abu Ḥanifa, He said that he did not hurt him and that he was innocent. Thereupon, Abu Ḥanifa shouted: "You threw the rock in my face. How can you be innocent." Buhlol said, "No, I did not. God did. You were saying only a little while ago that God does everything."

Abu Ḥanifa said: "My face is hurting and you are joking. I have so much pain."

Buhlol said: "Pain? Show me the pain. I would like to see it." Abu Hanifa said, "But pain is something one feels; it is not something that one can see with one's eyes."

Buhlol: "But you said that whatever exists and is present, will

definitely be seen. If your pain exists and is present, you should be able to show it to me. Furthermore, you said that Satan is made from fire, and that fire of Hell cannot, therefore, burn or hurt him (Satan). But you were made from dust, and the clod which struck you, was also a lump of dust. If fire can not hurt fire, then how can dust hurt dust? You ought to feel no pain at all: after dust hit dust.”

Abu Hanifa was embarrassed. Buhlul had used a little rock to demolish all the arguments of Abu Hanifa. He proved and also demonstrated that man is responsible for his own deeds, and that he cannot blame God for them and their consequences.

### Questions

1. *Who was Buhlul?*
2. *Which three things of Imam Jafar Sadiq (A.S.) could not be understood by Abu Hanifa?*
3. *How could Buhlul make Abu Hanifa to understand these three things?*
4. *How can a fire burn or hurt fire?*

## Lesson 9

# TWELVE IMAMS

There are many Hadith of our Prophet, Muḥammad Muṣṭafa (S.A.) in which he said that his successors and the leaders of the Muslim Umma will be twelve in number. He fixed the number of his successors at twelve. What this means is that the leaders of the Muslim Umma can neither be more nor less than twelve.

There are many sects among the Muslims. Out of all of them, the number of the Imams of the Shia Ithna 'Ashari sect alone is the right one, viz., twelve. The number of the Imam of the other sects, is either more or less than twelve. This is the proof that they are on wrong path.

The word "Ithna 'Ashari" means twelve. The Ithna 'Ashari Shias alone acknowledge the twelve Imams. This is a conclusive proof that they are right. There are many proof that their Imams are the genuine Imams. Some of the proofs are as follows:

1. Prophet said: "After me, my successor will be 'Ali ibn Abi Ṭalib (A.S.); after him will be Ḥasan (A.S.) and then Ḥusain (A.S.), then 'Ali ibn-al-Ḥusain Zayn-al-'abidin (A.S.), then Moḥammad ibn 'Ali, al-Baqir (A.S.), then Ja'far bin Moḥammad aṣ Ṣadiq (A.S.), after henī, Musa ibn Ja'far-al-Kaẓim (A.S.), then Ali ibn Musa ar-Rida (A.S.); after him Muḥammad ibne 'Ali at-Taḳi (A.S.); then 'Ali ibn Muḥammad an-Naḳi (A.S.); then Ḥasan bin 'Ali -al-'Askari (A.S.). then Moḥammad ibn Ḥasan al-Mahdi (A.S.)."

The Prophet of Islam identified all the twelve Imams by their names with titles and the name of the father of each of them. It is, therefore, obligatory on every Muslim that when he has accepted the religion of the Prophet, he must accept these twelve Imams also.

2. One of the most famous Hadith (known as *Hadith-e-Thaqalain*) of our Prophet (S.A.) is, "I am leaving among you two heavy (important) things: one of them is the Book of God (Quran), and the other is the members of my family. If you follow and obey both of them, you will never go astray. They will never be separated from each other, and they will meet me at the pool of *Kauthar*."

The duty of an Imam is to save the people from falling into error. Our Prophet (S.A.) said that Quran and his Ahlul Bayt can save the people from falling into errors. Therefore it is essential that there should be an Imam with Quran until the Day of Judgment. But the Imam should be a member of the family of the Prophet (S.A.). All those men who claimed that they were Imam, did not belong to the family of the Prophet (S.A.) Therefore they were not the Imams designated by our Prophet (S.A.). The only true Imams are our twelve Imams, and they were all in his lineal descent and must be accepted by all the believers.

## Questions

1. *How many successors have been named by our Prophet (S.A.) after him and which sect has firm belief in twelve Imams?*
2. *What are the names, titles and parentage of the successors of the Prophet (S.A.) as told by him serially?*
3. *What is Hadith-e-Thaqalain and what do you understand by it?*

## Lesson 10

### The Caliphate of Hadrat 'Ali (A.S.)

There are many verses of Quran Majid, many Hadith of our prophet and several events in the History of Islam which support the fact the Ali ibne Abu Talib (A.S) was the Khalifa designated by the prophet himself. Here only two such proofs are quoted. The two sects of Islam, Shias and Sunnis both acknowledge him as Khalifa. The difference is that Sunnis acknowledge him as fourth Khalifa (after the assassination of their third *Khalifa*) while Shias acknowledge him as the first *Khalifa* duly designated by the prophet in his life under the commandment of Allah.

When God commanded his Messengar, Muhammad Mustafa (S.A.) to preach Islam openly, he sent Hadrat 'Ali to call for his own kinsfolk first. Forty members of the clan of 'Abdul Muttalib had assembled. Amcerul Mominin (A.S.) had arranged for a feast for the invitees as was desired by the prophet. The quantity of food available was not enough in comparison to the invitees. But the prophet first tasted a little from the milk, bread and meat and asked the gathering to start with. Due to grace of his first tasting the food and saying "*Bismillah*", the food became abundant. After all had enjoyed with the food, it still remained.

As soon as the Prophet rose to address them, Abu Lahab interrupted and asked the gathering not to hear him, because he is magician as you have seen how he made the little food in abundance due to magic. If you will hear him, he would turn you against your religion. The gathering heard Abu Lahab and went away without hearing the Prophet.

The next day of Prophet again invited them through 'Ali (A.S)

and made arrangements for a feast. This time too the little food became abundant due to the grace of the Prophet. Abu Lahab again interrupted when the Prophet was going to address them. Just then Abu Talib (A.S) stood up and severely reprimanded Abu Lahab and requested the Prophet to say whatever he wanted to say the Prophet presented Islam and told the audience that there was one and only one God and that he was His Messenger. He then further said, "Who among you, will assist me my work. I will designate him as my brother, vicegerent and wazir. He will be my *Khalifa* and my successor after me and it will be obligatory on all to obey him."

Nobody responded to the call of the Prophet except 'Ali (A.S) who was only ten years old. He stood up and declared that he would help the Prophet. The Prophet, in turn, put his hand on the back of Hadrat 'Ali (A.S), produced him before the audience and said, "He has promised to help me and therefore, he is my brother, vicegerent and wazir. After me, he will be my *Khalifa* and successor. He will be your ruler and it is obligatory on all of you to obey him."

Abu Lahab taunted Abu Talib (A.S) by saying: "Now you have to obey your own son." Abu Talib (A.S) replied that whatever my nephew said, was right.

This incident is called "Da'wat-e-Dhuil 'Asheera." Throughout his whole life, 'Ali (A.S.) helped the Prophet through thick and thin. After him, his lineal descendants — eleven Imams also dedicated their sainted lives to the service of Islam. Not only Ali (A.S) fulfilled his commitment but the Prophet of Islam also fulfilled his promise by declaring unequivocally Ali (A.S) and the eleven Imams in his line as his vicegerent and successors.

The claim that Muḥammad Mustāfa (S.A.) left this world without appointing his own successor, is false. Such a claim implies that he failed to honour his own commitment and promise. No Muslim would even imagine that his Prophet would back out of his own promise. It is, therefore, obligatory on all truthful Muslims to acknowledge 'Ali (A.S.) as immediate successor of the Prophet.

**Second proof:** Two months and ten days before his death, the Prophet of Islam, on the 18th of Dhil-Hijja of 10 Hijri, unequivocally made clear and complete declaration in the plain of "*Ghadeer Khum*" that 'Ali (A.S.) was his successor. The Prophet was returning from Mecca after performing his farewell pilgrimage (Hajj). There were 1,25,000 pilgrims with him. At noon in the scorching sun, the Prophet ordered the caravan to halt. He also ordered a pulpit (platform) to be made with the seats of the camels. In compliance with the following revelation from Heaven, the Prophet went on top of the pulpit with 'Ali (A.S.) to make a speech:-

"O Apostle, proclaim the message which has been sent to you from your Lord. If you do not, it is as if you have not fulfilled and proclaimed his mission. And God will protect you from men (who mean mischief), for God does not guide those who reject faith."

First the Prophet made a lengthy speech and then posed to the audience: "O Muslims, do I have or do not have a greater right upon your lives and property than you yourselves have upon them?" All of them shouted with one voice, "Yes, O messenger of God, you are our lord, and you are the master of our lives and our property. The Prophet said, "If that is so, then listen to this (He held 'Ali (A.S.) by his hands, lifted up and said) 'Ali is the Master of all those people whose master I am." Then the Prophet prayed to God saying "O God; be Thou a friend of all those who are the friends of 'Ali, and be thou an enemy of all those who are his enemies."

The Prophet concluded his speech, came down from the dais, and ordered all Muslims to give their pledge of loyalty to 'Ali ibn Abi Talib (A.S.) All of them obeyed him. 'Umar bin Khattab said to Ali (A.S.), "Congratulations. From today, you have become the lord of all believing men and women."

As soon as the ceremony was complete, another revelation came from Heaven which is as follows.

"This day, have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." The Prophet thus designated 'Ali ibn Abi Talib (A.S.) as his successor both at the beginning of his mission, and at its end. God will be pleased

only with those who will accept Ali as immediate successor of the Prophet. They are those whose religion will be complete and will get his favors, and He will accept their Islam.

### Questions

1. *What did God say in the verses of "Balligh" and "Ikmal"?*
2. *What do you know about the event of Dhul 'Asheera?*
3. *Prove the Caliphate through the incident of Ghadeer?*
4. *The Shias and Sunnis both acknowledge 'Ali (A.S) as Khalifa. What is the difference between their acknowledgments?*

## Lesson 11

# Our Twelfth Imam

Our twelfth Imam is alive. He is in occultation. When it will be the pleasure of God for him to reappear, He will reappear from Ka'aba, and he will fill the world with justice, the same world which this time is full of injustice and inequity.

Our twelfth Imam has already lived more than 1170 years and he will live as long as God wishes him to be alive. The age of our twelfth Imam should not be an occasion for wonder or surprise. Noah lived about 2000 years. The prophet Khidr, Elias, Idris and 'Isa (Jesus) are still alive. Whoever doubts that anyone can live so long, in fact, casts doubt at the ability of God to give such long life,. For God, nothing is impossible and nothing is difficult.

The 'Companions of the Cave' have been sleeping for thousands years, and they are alive. If God can create a she-camel with her child out of a rock for Şalih; if He can transform the staff of Moses into a serpent; if He can save Abraham from huge fire, why can't He give long life to our twelfth Imam? God gave him a long life to our twelfth Imam and God protects him from his enemies.

There are many proofs that our twelfth Imam exists. Some of them are as follows:

1. God says in his book (Quran): 'Every people must have a reformer' and our prophet said, "Whoever does not know his own Imam, and dies in a state of unbelief."  
This verse of Quran and this Hadith are proof that every age must have an Imam. Imam of this age is our twelfth Imam.
2. God has commanded the Muslims in His book to follow the truthful ones, and to obey those who have authority. According

to this commandment, every age must have someone who is Truthful, and someone who has Authority. No one except our twelfth Imam can claim to be 'Truthful' and one endowed with 'Authority'.

3. Our prophet said, "This Religion (Islam) will last as long as my twelfth successors will last. All of them will be of the Quraish. When the last of them dies, this world will also perish."

The Sunni scholar, Mulla Ali Muttaqi, writes in his book, Kanzul Ummal that if the last Imam had also died, this whole world would have perished, and no one would be living in it. The fact that it exists, is a proof that the twelfth Imam is living and with him the religion and the world exist.

### Questions

1. *What is the age of the twelfth Imam? Give names of some people who were alive much before the birth of the Imam and are still living.*
2. *Why one should not be surprised, about the lengthy age of somebody? Quote some incident in support.*

## Lesson 12

### The Four Deputies

When Imam Ḥasan ‘Askari (A.S) left this world, the twelfth Imam was about four or five years old. His life was also in peril and the enemies wanted to kill him. But it was the will of God that he should stay alive. Therefore as per the commandment of God, he disappeared from the sights of men. From that moment until the following 70 years, he was in what is called the ‘Lesser Occultation’. During these 70 years, our Imam kept in touch with his friends and followers through four of his deputies or ‘representatives.’ In Arabic they are called ‘Nuwab Al-Arba’a (four deputies). The Imam gave audience to them, and through them he sent his messages. They were four persons and their graves are in Baghdad. The people visit these places for *ziarat* purposes.

The first of these four deputies was Uthman bin Sa‘eed. Our Imam had put him in charge of the finances. He collected the *Sahne-e-Imam*, the share of Imam of the *Khums*.

The second deputy was Muḥammad bin Uthman, the son of the first deputy. When Uthman bin Saeed died, our Imam wrote a letter of condolences to his son, and also informed him that he was the second deputy.

The third deputy was Ḥusain bin Rauḥ. It is through him that the believers send their applications to the Imam on the morning of the 15th of every Sha‘ban. There is an interesting incident connected with his name. According to this story, a citizen of Baghdad visited Bukhara on some business. When he was returning to Baghdad, a local man gave him ten leaves of gold with the request to deliver them to Ḥusain bin Rauḥ. He put the leaves in his baggage. When the traveller returned to

Baghdad and unpacked his baggage, he noticed that one leaf was missing. He went into the market, bought a gold leaf, and then presented all ten of them to Husain bin Rauh. He took nine leaves, and returned the tenth to the traveller. The traveller asked him why he did not want to take the tenth leaf. He said: "The leaf which you had lost, reached me. And you bought this one from the market to make up the loss. Now you keep it."

The fourth and the last deputy was 'Ali ibn Muhammad Samari. He died on 15th Shaaban of 329 Hijri. It was after his death that the Imam went into his 'Major Occultation.' Since then all the problems, as our Imam pronounced, be referred to faqeehs (scholars of Islamic Jurisprudence). Their command is his command and his command is God's command.

### Questions

1. *Give the name of the four deputies?*
2. *Narrate some incident which may be connected with any of these four deputies?*
3. *Give period of existence of these deputies?*
4. *What is our duty now after these deputies?*

## Lesson 13

### **The Day of Judgment (Qiyamat)**

Qiyamat is also called Ma'ad. On Qiyamat or the day of Judgment, all men and women will be resurrected, and all of them will be judged for their deeds. Those of them who did good deeds, will go to paradise and those who did wrong deeds, will be cast into the hell.

One should not be surprised at the revival of the dead. God created everything when nothing existed. He can, therefore, give life to those people once again, who are dead.

On one occasion, Hazrat Ibrahim was walking along the bank of river. He noticed a corpse, the half of which was under water and the other half was out. He was amazed to see the corpse in that state, and he prayed to God to show him how He would restore life to it.

God bade Ibrahim to catch four birds, kill them, put their pieces on tops of four hills, but keep the beak of each bird in his own hand, and then call them out. Ibrahim did as he was commanded to do, and the pieces of each bird came to him, reassembled themselves, and he put the beak on each bird, and all four of them flew away.

God has the power to restore life to anyone in whatever state it may be. One must not doubt that ability or else it would be like apostasy.

### **Questions**

1. *What do you understand by Ma'ad?*
2. *Why one should not be surprised on resurrection of the dead?*
3. *How did we know that God has the power to revive the dead who are even in pieces?*

## Lesson 14

### Barzakh

The period from the time of death till the Day of Judgment, is called Barzakh. A man who dies near the day of judgment his period in Barzakh will be shorter but who dies much before the Day of Judgment his in Barzakh will be longer. The conduct of a Muslim is made up of two parts viz. faith and deeds. The deeds of a man will be judged on the Day of Judgment but there was no place to judge the faith. It was, therefore, necessary that there should be some place to judge the faith in order to grant award or penalty. This place is called Barzakh. In Barzakh, the faith of a man will be judged. If he has the right faith, he will be rewarded for it, but if he has the wrong faith, he will pay the penalty for it.

In Barzakh, souls will remain in bodies quite different to the present ones. In dreams while sleeping in bed, we move about, eat drink and do all sorts of works but our bodies remain in beds. We have another body which moves about in the dreams. God will provide similar type of bodies to the souls in *Barzakh*. This type of body is called "*Mithli*" (virtual).

According to a *Hadith*, the souls of the true believers live in the Wadi-as-Salam (the valley of peace) in the *Barzakh* and the souls of the unbelievers, *Munafiqeen* (Hypocrites) and the enemies of the Ahlul-Bayt (A.S) will live in *Wadli-e-Barhoot*.

After death the body of a (sinful) person is "squeezed" in the grave. The bodies of Apostles, prophets, *Aimma* (Imams), the minors, the mentally retarded and the insane, are not squeezed. If he is buried near the graves of *Aimma*, his body is also not squeezed. The body of those people are squeezed who disobeyed God, or who were brutal

and tyrannical with their families and with the true believers.

On the Day of Judgment, the Aimmah (A.S) will intercede for the true believers if they committed errors in their life. But there will be no intercession in the Barzakh. In Barzakh, every man will have to answer for himself. After the death of a man, his next of him or other members of his family, should carry out those of his duties which he failed to carry out when alive whatever these duties were toward God, or toward one's fellow human beings. They should also perform such deeds which may bring merits to the deceased to enable him to pass through Barzakh comfortably.

God created the universe. He gave life to those who did not have life. When they die he can revive them, as he will. He can also revive them who were eaten by wild animals or whose bodies were cremated. The souls of all of them enter the Barzakh, though we cannot see their comfort or agony.

Once upon a time, a man came to see our fifth Imam. He had a skull of an unbeliever in his hand. He said, "This is a skull of an unbeliever, and it is not hot. I do not feel any heat in it. How do I know that it is being tortured by fire?" The Imam sent for two flints and asked the man to touch them and to tell him if he could feel any heat in them. He touched them and said he did not feel any heat. The Imam asked him to rub them against each other. He rubbed them, and they began to throw off sparks. The Imam then said to the man, "These stones are cold. But God who can conceal fire in them, has also the power to torture this skull by fire." The man was satisfied and went away, blessing the Imam.

## Questions

1. *Why should there be Barzakh?*
2. *What type of bodies we will have in Barzakh?*
3. *Where do the souls of believers and non-believers live in Barzakh?*
4. *How could comfort be provided in Barzakh to the deceased?*
5. *What is squeezing in grave and who are its victims? Which are the places where there is no squeezing in the grave?*

## Lesson 15

### **Actions and Accountability**

Only in this world, one can do good deeds. In the Here after, no one will have this opportunity. Hereafter is the place only for judgment. Those people who do not say salat, do not keep Roza (fasting), do not pay Zakat and Khums and do not perform Hajj, and die, will regret on the Day of Judgment. But regrets on that day will be of no avail at all. This world and this life alone provide us the opportunity to perform all the good deeds we can.

Once we die, this opportunity ceases forever. We are not judged in this world for what we do or for what we fail to do. If it were not so, we would not see the Apostles, the prophets, the Imams, the saints and the good and God-fearing people in distress, nor would we see evil men and criminals like Nimrud, Pharoah and Yazid, living in comfort and luxury.

If a Muslim spends money as charity, he wards off evil from himself. Through charity he can also dispel misfortune from himself. But he will receive merits for his charity only on the Day of Judgment. Similarly a sin brings a curse upon a man. But for that sin he will pay the penalty on the Day of Judgment.

God appointed two angels for every individual. They record his good and bad deeds. On the Day of Judgement, each individual will be given the record of his deeds and he will not be able to deny his wrong doing in his life. Furthermore, the organs and the limbs of an individual will also bear testimony to all that each of them did as per the wishes of its master.

Before anyone is sent into paradise or hell, everyone's action will be subjected to account. Such accounting is necessary so that no

one can raise any objection to God's decision. If God sends a man to hell or paradise just after his birth, one would be right to criticize Him that He has thrown to hell with no fault of him and awarded a place in paradise with no merit of him, After the actions, none will be able to criticize Him.

## Questions

1. *What is the advantage of charity and where one will get its merit?*
2. *Which is the place where one can perform good or bad deeds and which is the place where one will get reward or punishment for one's deeds?*

# **Branches of Religion (Conducts)**

## Lesson 16

### Rules for Dead Bodies

When someone dies, then those around him, should lay him down flat in such a way that his face and soles of feet, both should be toward the Qibla. This is a rule for everyone—whether male or female, young or old child.

#### ***Ghusl-e-Mass-e-Mayyit.***

(mandatory bathing for touching the dead body)

If someone touches the body of a dead person before it is washed, then he has to take a bath called *Ghusl-e-Mass-e-Mayyit*. If someone touches a limb or a part of the body of a dead person, which is separated from the body in life or after the death, *ghusl* becomes mandatory for him provided that part has a bone in it and the body or its part is touched after it is cold and before the *Ghusl-e-Mayyit*. *Ghusl* is not mandatory (*Wajib*) for one who has touched the dead organs like hair or the teeth of a dead person. But such a *ghusl* is mandatory if one has touched the nails of the dead body.

#### ***Ghusl-e-Mayyit***

The dead body of every Muslim must be washed, it is mandatory. Even if there is only the chest or bone, it must be washed. In case there is miscarriage, and the fetus is more than four months old, it should also be washed.

The corpse should be washed first with water that has lote leaves in it; then with water of camphor; and finally, with pure water. This is mandatory.

#### **The manner of washing (*Ghusl*).**

The person washing the dead body must first remove all impurities and dirt from it. After making the dead body clean, one should mix crushed leaves of the lote tree (*Sidr*) in the

water, and then make intention (*Niyyat*) as follows.

"I wash this corpse with water of *sidr*, *Wajib Qurbatan Ilallah* (to seek God's closeness)

Then he should wash the head and neck of the corpse with that water. Then he should lift the right side and wash the right side of the body from the neck to the toes of the right foot. Similarly he should wash the left side, from the neck to the toes of the left foot.

Next the person washing the corpse, should mix camphor in the water, and make intention as follows: "I wash this corpse with water of camphor, *wajib qurbatan Ilallah*." He should then wash the body in the same manner as he did before.

Lastly, the person washing the dead body, should wash it with pure water in the same manner as the first two ghusls.

**Hunoot.** After washing the corpse, one should rub camphor on seven points which touch the ground when performing *sajdah* viz., the forehead, both palms, both knees and the toes of the feet. This too is mandatory for everyone except a martyr and someone who was in the "state of *ahram*."

### **Shroud (*Kafan*)**

Whether it is the corpse of a man or a woman, it should be covered with three pieces of cloth—*pairahan*, *lungi* and *chadar*. It is mandatory to cover the corpse in these three pieces. But if the dead person is a man, then it is better (*Mustahab*), the body is covered, in addition to these three pieces, with a *raan pech*, a turban and a *chadar*. If the dead person is woman, then it is better to cover the body, in addition to these three pieces, with a *raan pech*, *maqna seena band* and *orhni*.

It is *mustahab* to give *burd-i-Yamani* to both, man and woman. A man should wash the body of a dead man, and a woman should wash the body of a dead woman, and drape them in shroud. It is allowed for a husband to give ghusl and kafan to

his dead wife, and a wife can do the same to her husband.

### **Shrouding (*Kafan* wrapping)**

There are special instructions for draping the body in *Kafan*. First spread the sheet. Tear the top front of the *pairahan*, spread half of it on the sheet, and let the other half remain loose toward the head. Then from the centre of the sheet, spread a *lungi* toward the feet. Tear one end of the *lungi* lengthwise. Then put the corpse on these pieces of cloth, and tie the end of the torn *lungi* around the waist in such a manner that the knot should rest on the navel. Then put cotton on the area of the genitals, and bring the other end of the *lungi* from between the legs, and it should pass under the knot in such a way that it looks like a *langote* but it should not displace the cotton.

Then join the two feet together and wrap them with the *lungi*. After that, the *pairahan* which was toward the head, should be draped. If there is a turban, should be wound around the head, and let the two ends rest on the chest, and then take "*Jaridatain*," i.e., two pieces of wood from lote-tree or a palm or willow, write "*shahadatain*" on them, wrap them in cotton, put one on the right side under the arm, and the other on the left side, under the left arm. These should reach from the collar bone to the waist, on top of the *pairahan*. After this the body should be wrapped in the sheet. The sheet should be tied at the waist and the feet so that it will not come loose and separate. The corpse of a woman should first be draped in *sinahand* then *pairahan*. She should be draped in "*maqna*" and *orhni* and then her body should be wrapped in the sheet.

### ***Namaz-e-Mayyit***

*Namaz-e-Mayyit* is mandatory for any Muslim who is dead and has attained the age of six years, whether Shia or non-Shia, young or old, man or woman, pious man or a sinner, freeman or slave. This salat is mandatory even for a man who has committed suicide. It is obligatory on every Muslim who has the information of the dead person but as soon as it is

performed by one of them, it does not remain obligatory on others. If none offers this prayer, every one is a sinner. This prayer can be said in congregation or individually. If there is a congregation, its leader must be an *"adill"*. The followers should also read the prayer instead of standing quiet. If they do not do so, their presence will be considered useless and their presence may break the contact between the leader and the followers.

The following are the conditions for holding funeral prayer:-

1. The dead body should be kept in front.
2. The man offering this prayer should stand facing the Qibla.
3. The head of the dead body should remain on the right of those who offer the prayer.
4. If the prayer is being offered in congregation, some part of the dead body should remain before them. At some places the men gather at a place and offer the prayer without making an intent. In such cases, the prayer of those who are near the dead body, will be in order and the prayer of the rest will be void.
5. Prayer should be offered only after the dead body has been washed and provided shroud.
6. Prayer should be offered with the permission of the wali (next of kin).
7. The prayer should be offered in standing position. In offering this prayer, *Taharat* (cleanliness) is not necessary. If a body has been buried without prayer, then it should be offered on the grave of the person buried in it till such time the body has not turned into pieces.

### **Method of Offering Namaz-e-Mayyit**

One should make an intent (niyyat) that he is offering Namaz-e-Mayyit *Wajib Qurhatan Ilallah* and then say '*Allahu Akbar*' and read *Ashhado Alla Ilaha Illallahu Wa Ashhado Anna Muhammadan Rasoolullah* Then say *Allah Akbar* and read salawat: *Allahumma Salli 'ala Muhammadin-wa-ali Muhammad.* اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Then say takbeer and read: *Allahummaghfir lil Momineena wal Mominat* اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
and say *Allahu Akbar* After saying *Allahu Akbar* read this *du'a*: *Allahummaghfir lee* Haadha. اللَّهُمَّ اغْفِرْ لِي هَذَا  
then say *Allahu Akbar* to complete the prayer.

If the dead person is a minor, then the following *du'a* should be read: *ALLAHUMMAJ 'ALHU LI ABAYYHI WA LANA SALAFANW WA FARATANW WA AJRA*

اللَّهُمَّ اجْعَلْهُ لِأَبِيهِ وَلِنَاسَلَفَاوَفَرَطًاوَأَجْرًا

It is "Makrooh" (undesirable) to offer *Namaz-e-Mayyit* twice but there is no harm in doing so if the dead body is of some prominent (religious) person.

### How to Carry the Bier

Those men who carry the bier, should be facing the head of the corpse. One man should carry the right shoulder of the dead body and another man should carry the right foot on his shoulder. A third man should lift the left shoulder and a fourth man should lift the left foot of the dead body on his shoulder. After walking some distance, these men should change their places. The man carrying the right shoulder, should take the place of the man carrying the right foot. The man carrying the right foot, should take the place of the man carrying left foot and that man should take the place of the man carrying left shoulder who will take the place of the man carrying the right shoulder of the body but he will do so by coming from the foot side of the dead body. In this manner, they should carry the dead body to the grave.

### How to Bury the Dead Body

The corpse should be buried in such a way that it should be safe from wild animals and there should be no foul smelling. The grave should be dug to the depth of a person's neck in height. In the grave it is mustahab to make a *lahad* facing Qibla for sitting. The following instructions should be kept in mind when burying a dead body:

The dead body should not be lowered into the grave at a stroke.

The corpse of a man should be placed on the ground at three places. The third time it should be placed at the foot side of the grave and then be lowered in the grave from the foot-side of the grave. It should be lowered from the head side.

2. The corpse of a woman should be kept by the side of the grave the third time. Then lower it in the grave in such a way that its head is not lowered. The man who enters the grave, should preferably be a *mahram* and be bare headed and bare footed. He should also untie all the knots of his clothes. The body should rest on its right side, facing the Qibla. Then the shroud should be opened in such a way that the face is uncovered, and the right cheek touches the earth. Put some earth underneath for raising the head slightly. Then the man should stand on one side so that the dead body should not come in between his legs. While in the grave the man should recite *Sura Akhlas*, *Ayatul Kursi* and *A 'oodhu billahi minash-Shaitanir rajim*. Before coming out of the grave, he should also read *Talqeen*.

### Height of the Grave

The grave should be four fingers higher than the land surrounding it. Some-one should sprinkle water on the grave from the head to the foot while himself facing the Qibla. The remaining water in the pot should be poured in the middle of the grave. After the burial, *Talqeen* should be read again.

### Questions

1. How to lay down the dying person?
2. When *ghusl-e-mass-e-mayyit* becomes obligatory?
3. *Ghusl* of whose dead body is mandatory?
4. Explain the method of *ghusl-e-mayyit*?
5. What is *Hunoot*?
6. How much shroud is mandatory?
7. Explain the method of *Namaz-e-Mayyit*?
8. What should be the height of a grave?
9. How the dead bodies of a man and a woman should be lowered and laid at rest in the grave?
10. How to drape the dead body in shroud?

## Lesson 17

### Ṣaum or Roza (Fasting)

To refrain, from the time of morning *Adhan* till *Maghrib*, from the things prohibited which cause the saum to be invalid, by the commandment of God, is called **Roza** (Fasting).

Nine things make the fasting Invalid:

(1) eating and drinking, (2) sexual intercourse; (3) emission of semen, (4) imputing any false statement to God, or to His Prophet or to the Imams; (5) allowing the dust or smoke or steam vapours to enter the throat; (6) dunking the head in water; (7) staying until the morning prayer, without ghusl or tayammum, in a state of ritual uncleanness, i.e., in *janabat*, *haid* or *nefas*; (8) enema with liquid thing; (9) vomiting intentionally.

It is essential that one must maintain the intent of fasting all day long. If anyone intends to break the fast, and then changes his mind, and does not break it, his fast will become invalid, and he will have to repeat it. If he actually breaks the fast, then he will have to give *kaffara* (penalty).

If someone does any of the things which break the fast, out of forgetfulness, his fast will not become invalid. The fast would become invalid if he does any of those things deliberately.

If a man has a 'wet dream,' or a 'nocturnal emission' after morning prayer, his fast is not invalid.

**Kaffara.** If a man has broken a fast deliberately during Ramadan he has to pay *kaffara*. For *kaffara*, he should either emancipate a slave; or he should fast continuously for two months; or he should feed sixty poor Ithna Ashari people; or he should give to each of them about 710 gram wheat or barley or some other grain.

If someone is unable to meet these requirements, then he should fast for as many days as he can, and should distribute as much grain as

he can. and he should seek forgiveness from God. And then whenever he finds himself capable of meeting the requirements of the Holy Law for breaking a fast, he should meet them as kaffara.

If a man breaks his fast with something that is unlawful, for example, if he drinks wine, he will have to pay all three kaffaras at the same time. If he cannot pay all three, he should pay as much as he can.

If someone has sexual intercourse with his wife during a fast or if masturbates during a fast, he will have to pay a kaffara for each act. If he has sexual intercourse in unlawful manner, he will have to pay three kaffara for each act. If any act which breaks the fast is repeated by someone during one and the same fast, then there will be only one kaffara. If someone has sexual intercourse, and also does something else that breaks the fast he will have pay two kaffaras.

One may not fast during travel. But if someone breaks the fast before crossing the *Hadd-e-Tarakhuş* (Farewel Limit) he will have to pay kaffara and also he will have to repeat the fast. One is allowed to delay the payment of kaffara but it is better to pay it as soon as possible.

**The Missed (qada) Fast.** If non-Muslim accepts Islam, he will not have to fast for the years when he was not a Muslim. But if a Muslim becomes an apostate, and then he re-enters Islam, he will have to repeat the fasts of the time when he was not a Muslim. If a man recovers from insanity, he will not have to repeat the fasts which he missed when he was in that state. But one has to repeat the fasts missed during intoxication after it is removed. If a man is doubtful about the number of missed fasts, then it is mandatory for him to keep fast for lesser number of days but it is better to keep fast for the maximum number of days. If a man is keeping a missed fast, he can break it before *Zuhr* provided the time of *Qada* is not short.

If a man is continuously sick from one *Ramadan* to another, *Qada* will not be wajib for him for the previous *Ramadan* but for each missed fast, he will have to pay about 710 gram of grain.

The eldest son must perform all those salat and fasts which his father missed. It is mandatory but keeping the fasts and reading salat that one's mother missed, is better (*mustahab*)

**Fasting by Travellers.** If it is lawful to travel, then it is unlawful to fast during the travels. But if someone is travelling for unlawful purposes, or someone who is a 'professional' traveller, they will have to fast during the travels. One may undertake journey to save oneself from keeping fast as it is allowed but such an act is *Makrooh* (undesirable).

If someone sets out on travel after *Zuhr*, he cannot break the fast, and if a man returns from the journey, and enters the prescribed limit (*Hadd-e-Tarakhus*) before *Zuhr* and if he has not done anything that would break his fast, he will have to keep fast. Fasting will be mandatory for him. If someone intends to travel over a distance of 43 kilometers and 630 meters, his *salat* and *roza* (fasts) both will become *qasr* after he crosses the prescribed limit.

### **Exemption during Ramadan**

1. An old man who is not able to keep fast due to his old age or feels extraordinary trouble in doing so, fasting is not mandatory for him. In the latter case, he will, however, have to give 710 gram of grain to a religious poor man.
2. If someone is suffering from a disease in which thirst becomes unbearable for him, he may not fast. But for each fast he has missed, he will have to give grain to the poor and the destitute. During fasting, such a person may drink just enough water during the day that his condition does not deteriorate. In other words, he should drink the minimum quantity of water allowable under the circumstances.
3. If a women is pregnant and it is likely that fasting is harmful for her or for the foetus, then fasting is not obligatory for her. But later, she will have to repeat the fasts which she missed, and also, she will have to give grain to the poor or the destitute for each fast.
4. If a women is breast feeding a child whether she is its mother or not, and if it appears that fasting could be harmful to the child, then fasting is not obligatory for her. This is applicable both to the mother of the child, or to some other woman who is breast

feeding it. But the woman in question will have to repeat the fasts later and also she will have to give grain against each fast. If a mother finds another woman willing to breast feed the child, then she may give her child to her, and herself begin to fast.

### **Proof for appearance of moon**

Proofs of sighting the moon: (1) A man saw the new moon himself. (2) A number of men saw the moon, and their testimony is satisfactory. (3) Two men, both 'adil' (trustworthy) saw the moon. (4) The month before *Ramadan* completes 30 days.

### **Questions**

1. *Which things cause the break of fast?*
2. *What are the orders if a man makes an intent to break the fast but does not actually break it?*
3. *What are the kaffaras for missing a fast?*
4. *On whom keeping the fast, is not obligatory?*
5. *What are the proofs for sighting the moon?*

## Lesson 18

### Hajj (Pilgrimage to Mecca)

To visit the *Ka'ba* in Mecca, and to carry out a number of prescribed rites there, is called *Hajj* or pilgrimage. Hajj is obligatory once in a lifetime. Following are the preconditions for the performance of *Hajj*.

1. One should be an adult.
2. One should be sane.
3. One should be a free man, and not a slave.
4. There should be no danger that the person performing Hajj would fall into some error or would miss doing something that is mandatory.
5. One should be *mustatî'ie'* (competent) i.e. he should have sufficient funds available to him from his home to Mecca. He should be physically fit to perform all the rites of Hajj and to endure the rigours of the journey. There should be no obstacle to his journey. There should be no danger to his honour, life and property during the journey. He should have enough time so that he may carry out the duties of *Hajj* within their time limits. He should be able to pay the expenses of his lawful dependents. And when he returns from *Hajj*, he should still have his means of making a living available to him.

If *Hajj* is mandatory for someone, but he does not perform it, and then he is either overtaken by old age or is unable to perform it because of sickness or weakness, and if he also loses hope of performing this duty in future in person, he should send someone else in his stead to perform Hajj.

If *Hajj* is mandatory for someone but does not perform it, and then he becomes poor, he should still try to go to Mecca and perform it regardless of difficulties that confront him. But if he becomes utterly

helpless, and if someone else sends him to Mecca to perform *Hajj-e-badal*, then he should stay in Mecca until the following year so that he may perform his own Hajj.

If Hajj is mandatory for someone, and he does not perform it and dies, he dies like a non-Muslim.

### Questions

1. *What does Mustatī' (competent) mean?*
2. *What are the preconditions for Hajj?*
3. *If a man on whom Hajj is mandatory, does not perform it and becomes poor, what are the rules in this regard?*

## Lesson 19

# Zakat

### **Zakat is mandatory on nine items.**

(1)Wheat (2) Barley (3) Date fruit (4) Raisins (5) Gold (6) Silver (7) Camels (8) Cattle (9) Sheep and goats.

*Zakat* must be paid on each of these things if its quantity is equal to the quantity fixed by the Holy Law. *Zakat* is mandatory for a person who should be in possession of the item in question which is not less than the minimum quantity fixed by the Holy Law for this purpose and he should be owner of the item. He should also be an adult, sane and free.

*Zakat* can be spent on the following eight categories.

1. It can be paid to an Ithna Ashari Shia who may not have means and expenses of a whole of ear, for himself and his family.
2. It can be paid to a *miskeen* (poor person) who may be poorer even than the beggars.
3. It can be paid to a person appointed by the Imam or by a representative of the Imam, and authorised by them to collect it.
4. It can be given to a Muslim of weak faith in the hope that such payment will streng then his faith.
5. If a slave is in distress, *zakat* can be spent for his emancipation.
6. If man is unable to repay his debts, *zakat* can be paid to him so that he may pay off those debts.
7. *Zakat* can be spent on those works which benefit the Muslims such as the construction of a mosque, a school or an inn etc.
8. If a man suffers a loss of his wealth during his travels, *zakat* can be paid to the extent of the loss.

A recipient of *zakat* must be an *Ithna 'Ashari 'Shia*. He should also have good character and should be known as one who

does not commit capital (major) sins openly *Zakat* must not be given to *Sadaat*. But one *Saiyed* may give his *zakat* to another deserving *saiyed*.

A man must not give *zakat* to members of his own family. He is under an obligation to bear the expenses of his own family whom he has to support.

### ***Fitra***

On the eve of Eid, at sunset, a man who is an adult, sane and intelligent, and is not a beggar or a slave, should pay *Fitra* for himself and all members of his family, three kilo grams of wheat of barley or rice or some other grain or its value. If a man has a guest who comes before sunset, his *fitra* also must be paid by the host.

*Fitra* is payable to the same people to whom *zakat* is payable. But it is better that *Fitra* should be spent on poor Shia Muslims.

### **Questions**

1. *Which are the items on which zakat is mandatory?*
2. *On whom Fitra is mandatory?*
3. *What are the uses of zakat and Fitra?*

## Lesson 20

### ***Khums***

It is mandatory to pay *Khums* on the following items:

1. Savings at the end of the year.
2. Mines.
3. Treasures or treasury.
4. If lawful and unlawful things get mixed into one.
5. Anything extracted from the sea by divers.
6. Booty (the spoils of war)
7. If a *Dhimmi Katir* (an unbeliever who is protected by the Islamic state) buys land from a Muslim.

If man has income from business of industry or some other means, or if he receives income through gift, and if he can save something from a whole year's expenses for himself and for all members of his family. He has to pay *Khums* on his savings. *Khums* is the fifth part of his savings.

The expenses must be only those which are allowed by Islam, and matching one's means. If someone has spent money on anything unlawful, or if he has spent beyond that matching his means, he will have to pay *Khums* on them also.

It is very important to pay *Khums*. Use of money or property on which *Khums* due is not paid, is unlawful. If some buys or constructs a building without paying his *Khums* dues, his prayers in that building will not be valid.

#### **Utilization of *Khums***

*Khums* must be split into two equal parts. One part belongs to the *Sadaat*. It should be spent on poor sadaat and on such orphans and travellers who may be Sayad and are poor.

The other half belongs to the Imam. At this time, when the Imam is in occultation, his share of *khums* must be paid to the fully eligible mujtahid, or it should be spent with his permission.

*Khums* is payable only to *Ithma' Asheri Shia Sadaat*. It should also be known that they are not openly committing sins. *Khums* must not be given to non-sadaat. But the part of *khums* which belongs of the Imam, can be spent on non-sadaat also but with the permission of the *'alam* of the time.

A man should not pay *khums* to those people who are his dependents, and whose expenses he has to bear, such as members of his own family.

### Questions

1. *On how many items payment of Khums is mandatory?*
2. *On whom the amount of khums can be spent?*
3. *Who should be given the Sahme Imam?*

## Lesson 21

### Miscellaneous Problems

1. Singing or to pay attention to singing, is unlawful in Islam. Reciting Qur'an Majid, and reading *Nauha* and *Marsia* (dirges and elegies), in imitation of popular music, is also unlawful.
2. Shaving of beard or trimming to the extent of nearing clean shaving is unlawful. This is an order for all men. Fashions cannot change the commandments of God. When a boy reaches the age of majority, he must not shave his beard whether it has fully grown or not.
3. If a woman breast feeds the children of her daughter, the mother of those children becomes unlawful for her husband provided the conditions for breast feeding are fulfilled.
4. If a man has sexual relationship with a boy, then it is unlawful for that man to marry the sister or the mother or the daughter of that boy.
5. A boy reaches the age of majority when he is 15 years old or when he discharges semen when awake or asleep or when his pubic hair begins to grow. A girl reaches puberty when she is 9 years old or when her pubic hair grows or when she begins her periods.  
If a boy emits semen whether when he is asleep or awake, he must take Ghushl-e-Janabat. It is mandatory. Without this Ghushl, he cannot say prayer. Semen is the fluid which comes out of the sexual organ when orgasm takes place and which brings laziness to the body.

## Questions

1. *What are the singing and shaving the beard.*
2. *What is the order if a woman breast feeds child of her own daughter*
3. *At what age a girl and a boy will be called 'baligh' (adult).*

## **MORALITY**

- 1. Reformation of one's self.**
- 2. Reformation of mankind  
(Society).**

## Lesson 22

# Usury, backbiting, obedience to Parents and lying

Usury is a capital sin. God says in His Book that the usurer is one who wages war against Him and His Messenger. Imam Ja'far Sadiq (A.S.) is quoted in Kafi as saying: one dirham of usury is worse than fornication or adultery with mother or sister for seventy times. *Ameer al-Momineen* 'Ali ibn Abi Talib (A.S.) says that the man who takes interest, who pays interest, one who writes the usury accounts, and witnesses, all are equal sinners.

### What is usury (interest)

Giving or taking, more or less, of any of those things which are weighed and measured, in any transaction. Therefore, if two things are not of the same kind, then it will not be interest. For example, if someone gives one ounce of gold and takes few ounces of silver in exchange, then it is not interest. Or, even if something is not weighed or measured, a transaction in it of more or less, is also not interest. But if someone gives anything as a loan, and then takes more than it in return, it is interest whether it is weighed and measured or not.

### How to avoid usury?

One may give \$ 100.00 and then take \$90.00 plus some other thing. In a case like this, the principal (\$90.00) plus the value of the "other thing" may exceed \$ 100.00, but since the nature of the commodity changed in the transaction, it will become permissible.

Some people make fun of transactions like this. They consider them cheating. All that one may say here is that God who made usury

unlawful, has also suggested ways of avoiding this sin of usury.

The exchange of more or less in transactions between a father and his son, a husband and his wife and a man and his slave, are not usury. Also, it is not usury if a Muslim collects from a non-Muslim more money than the amount which he gave as a loan.

### **Backbiting.**

The Prophet of Islam said to his friend, Abu Dhar-el-Ghiffari: "O Abu Dharr, eschew backbiting because it is worse than fornication." Abu Dharr said, "May my parents be a ransom for you. Why is it so?" The Prophet said: "It is so because when a man is guilty of fornication, and if he repents sincerely, God forgives him. But if a man backbites another person, then that person has to forgive him or else God will not forgive him."

Abu Dharr asked: "O messenger of God! What is backbiting?" He said: "Backbiting is talking about a believer in such a way that he would not like." Abu Dharr said: "If a certain flaw is found in a person, and it is mentioned, is it still backbiting?" The Prophet said "Yer, that is backbiting because if he does not merit it, and his flaws are mentioned, then it is accusation."

If a true believer is faced with a situation when someone backbites someone else, in his presence, he should either stop him or he should move away from there.

Imitating someone who has a physical defect, and making fun of him with gestures, but not saying anything, is also backbiting, and is forbidden.

### **When it is allowed to backbite someone.**

(1) If a man has been unfair and unjust to someone else, then the victim can tell his story to someone who has the power to check injustice. Others may hear the story.

(2) If a man consults someone else about a third party regarding matters relating to marriage or partnership in business or giving a loan, then the person being consulted should tell him all that he knows about the party in question.

(3) To expose misleading acts of *Bid'at* (innovation in religion)

for example, if a man misleads public in his speeches or damages religion or he makes false claims then it is the duty of the Ulema particularly to challenge him and to prevent him from doing harm to other people.

(4) If a man is well known for some quality or if he is called in generally by that quality, then it is permissible to mention that quality but not in words which he might resent.

(5) Telling other people about a man who commits a sin publicly, is not backbiting.

(6) Exposing a man who claims spurious pedigree, and telling others his correct pedigree, is not backbiting.

Backbiting is a major sin but there is an atonement (*kaffara*) for it. A man who has committed the sin of backbiting, must show sincere regret, never repeat it, and seek forgiveness from the person he has wronged. If the latter person has died, then the wrong-doer must pray to God that He should forgive him (the dead person) and bless him.

### **Obedience to Parents.**

One of the most important duties in Islam is for a person to respect his parents, to obey them and to serve them. One should win their pleasure. Disobeying them and displeasing them is a capital sin in Islam. God says in His Book that even if parent oppress one, he should not protest even by saying "Oh"

According to a *Hadith* of the Prophet, the best thing to do with one's parents, is to anticipate their wishes so that they do not have to ask for anything or any service, do not raise your voice above theirs; do not walk ahead of them; do not look at them in humility. If they beat you, pray for their forgiveness, sit before them as humble and helpless. If the parents are non-Muslims, and ask you to abandon Islam, do not obey them but treat them well and with kindness. Do not do any thing that might prompt others to call them names; if they are dead say *ṣalat* for them, keep fast, for them; perform Hajj for them. Serving one's parents for one day and one night, is better than one year's crusade (*Jihad*). If they are in debt, pay their debts. Bear their expenses. Whoever looks at them angrily, his *salat* is not accepted. Show them your solicitude. Seeing them with kind and gentle eye is a form of worship.

## **A true incident:**

In Bani Israel there was a devout man called Jurayh. He spent most of his time in devotion to God. One day he was busy, as ever, in his prayers when his mother came and called him. But because he was saying salat, he could not respond to her. She went back. A little later, she came back and called him again. He was still at prayer and could not answer. She came a third time, and called him. He did not answer, and began his salat. she was angry and said. "I wish that God would call him to account for his attitude."

On the following day a harlot came into the chamber where Jurayh sa. l his prayers, and bore a child, and then she claimed that he had committed fornication with her, and he was the father of the child, she had given birth.

When the king heard this, he ordered the execution of Jurayh. This alarmed his mother, and went crying before the king. Jurayh said to her: "Mother, it is your curses which have brought this penalty upon me." Some other people also heard the story, and they investigated the matter. Jurayh told them the whole story. They asked him if he could prove the truth of his statement. He said: "Yes, bring that child." They brought that child before Jurayh. Jurayh asked him. "Whose son you are?" The infant was given the power of speech by God, and he spoke up: "I am the son of so and so who grazes the sheep of so and so."

Jurayh was released and he vowed that he would serve his mother as long as he was alive, and would not depart her.

## **Telling lies.**

Lying is a capital sin in Islam. In Qura'n Majid, God has cursed those people who tell lies. According to one Hadith of our Prophet, lying is worse than drinking wine. Hadrat 'Isa (Jesus) said; that a chronic liar is subjected to sin by God so that he be humiliated and insulated in the people's eyes. There is another Hadith which means that lying vitiates Imaan. It is not allowed to tell lie even as a joke.

There are, however, a few situations in which one may tell a lie. They are:

1. If speaking the truth is likely to do some harm to a believer.

then one should not speak the truth. If speaking the truth could lead to some innocent person's murder, and if by lying it is possible to save his life, then one must lie. Lying in a situation like this is obligatory. But it is better to use vague language in such situation. For example, if someone has deposited his wealth with you for safe-keeping and ruler wants to seize it, and questions you, so you may say something like this: "It is not in my hand," or "I don't have it." What you mean is that you do not have it in your hand or in your pocket but he gets the impression that it is not in your possession.

2. If two believers are on unfriendly and cold terms with each other, and you want to make peace between them, then you can make a fake statement such as, tell one of them that the other one admires him and likes him very much, and so on.
3. If a Muslim finds himself in a situation where speaking the truth regarding his faith or religion, could bring a threat to his honour or his life, he may conceal the truth, if he has no other alternative to save his honour or his life.

### Questions

1. *What has Imam Ja'far Sadiq (A.S.) said about usury?*
2. *What is usury and how could one get rid of?*
3. *Who can forgive the sin of backbiting?*
4. *Can backbiting become permissible at any time?*
5. *How could the parents be pleased after their death?*
6. *What is the harm in telling lies ?*

## Lesson 23

### Religion And *Shari'ah* (Religious Laws)

Just as a house must have four walls and a roof, and a river must have a waterfront, a religion also must have fixed laws and rules. Some commandments and actions are necessary for upholding faith and principles of religion. These commandments and actions keep those principles alive, and do not allow them to be forgotten. The collection of these rules and laws is called '*Shari'ah*'. In Arabic the word *Shari'ah* or *Shari'at* literally means bank or waterfront. The banks keep a river on its course, and the waterfront gives access to the people to the water. And this is the aim of the commandments of the **Shari'at**. Those commandments protect the religion, and they also show us how to take advantage of them.

*Salat* is one of the commandments of *Shari'ah*. It reminds us of **Tauheed** (monotheism). The recitation of sura *Hamd* in it teaches us the qualities of God, belief in the Day of Judgment and how to stay on the "straight path." The manner of saying *salat* reminds us of prophethood and Imamah because it is from them that we have learned to say *salat*.

*Salat* is the best way of reminding us the principles of faith and the system of belief in Islam, and it does so, many times, during the 24 hours. It also tells us that the best way of getting benefit from the system of belief, is devotion and action. Without action, faith is a dead thing. If the embankment of a river collapses, the water will spill over and spread everywhere. Similarly if one abandons good deeds, his faith will deviate from the right course. If a man seeks God's pleasure in a form of worship

other than *salat*, it will be totally wrong.

### Questions

1. *What does Shari'at mean?*
2. *What about faith without action?*

## Lesson 24

### Love And Hatred

Just as God gave us heart, brain, eyes, ears, tongue and many other gifts, He also gave us the treasures of love and hatred. These are also the gifts of God, and it is our duty to put them to the right use.

The right use of love and hatred is that we love goodness and good people, and we hate evil and the evil people. Hating good people is as great sin as loving evil people.

It is a muslim's duty to love God, His Messenger and the *Aimma* (Imams). He should love them more than his own life. He should obey all their commandments, and he should love those who love them. The love for God, His Messenger and the *Aimma*, is called **Tawalla**.

Similarly, it is the duty of every muslim to hate the enemies of God, His Messenger and the *Aimma*. One should not imitate them in anything, and one must not show any respect to them. Putting distance between one self and the enemies of God, the Prophet and the *Aimma*, is called **Tabarra**.

A friend's friend is also a friend and a friend's enemy is an enemy. So a friend of Allah, His messenger and Imams will have friendship with their friends and hate their enemies.

As it is a duty to love good people, it is a duty to love goodness and hate evil.

The love of goodness means that one should adopt it first for himself, and then as far as possible, he should try to spread it. Spreading goodness is called **Amr bil Ma'ruf**

The hatred of evil means that first one should reject it and then

one should try to protect others from it. The attempt to protect others from evil, is called *Nahy anil munkar*.

*Tawalla, Tabarra 'Amrbil Ma'ruf* and *Nahy anil Munkar* all the four-are mandatory duties for the Muslims in the same manner as Salat, Fasting etc. are mandatory.

## Questions

1. *What is the meaning of love and hatred?*

## Lesson 25

### *Taqaiyya*

If a believer is surrounded in the midst of unbelievers, and declaration by him of the true Faith, could lead to loss of honour or life or property, then it is better for him not declare his Faith. It is called *Taqaiyya*. But if the practice of *Taqaiyya* can cause harm to self or to religion itself or some big harm to the life, property or dignity of some other believer, then it is not allowed. It will be unlawful (*haram*).

*Taqaiyya* is not lying; nor the practice of *Taqaiyya* is something displeasing God and the Prophet. It is only as per their commandments that we practice *Taqaiyya* in certain situations. Therefore one must not oppose *Taqaiyya* and one must not ridicule it. If we oppose it, it would mean opposing God and His Prophet.

We relate here a Quranic and a historical event which will show how *Taqaiyya* was practised and which will also prove its lawfulness.

The Pharaoh who had claimed that he was God, was childless. Therefore, he made his cousin Ezekiel his successor (crown-prince). But Ezekiel did not consider Pharaoh a God, and he was a true believer in God. Ezekiel is called 'Momin (believer) of the people of Pharaoh.'

Once, some enemies squalled on Ezekiel to Pharaoh that he did not consider Pharaoh a god. This made Pharaoh very angry. He summoned Ezekiel and said: "Is it true that you do not acknowledge me a God?" Ezekiel said: "He who is the master of the lives and property of the other people, is also the master of my life and property, and he who gives them sustenance, also gives me sustenance. I bear witness that he who is their God, is my God also. Other than Him, I do not acknowledge anyone else as my God."

Ezekiel's answer satisfied Pharoah. He thought that Ezekiel considered him to be his God. Actually Ezekiel had declared his faith in God Himself. His manner and his good conducts pleased God and He praised him in Quran' Majid and called him "*Momin-i-Aal-e-Phiraon*" (The believer in the people of Pharoah). Ezekiel's Faith was a secret from Pharoah and his people. God says in His Book:-

THERE WAS A BELIEVING MAN AMONG THE PEOPLE OF THE PHAROAH WHO CONCEALED HIS FAITH.

Muhammad Mustafa (S.A.), the Messenger of God, once said that there are three *ṣiddiq* (most truthful ones) in the world. One of them is Ezekiel, and best of them all is Ali ibn Abi Talib (A.S.).

If the practice of *Taqaiyya* were forbidden, then God would not have praised Ezekiel who practised it; and if the practice of *Taqaiyya* were the same thing as lying, then the Prophet of Islam would not have called him a '*ṣiddiq*'.

How is *Taqaiyya* practised? The answer is to be found in the story of *Ezekiel*. When Pharoah questioned Ezekiel about his Faith, he said: "First let us ask those people about their faith who reported to you against me." Pharoah said: "Who is your master? Who gives you food? Who created you and who is your God?" In answer to every question, they said; 'Pharoah'. Ezekiel said, "He who created them He who is their God He who feeds them and He who is their Master, is same as my Master. He created me, He feeds me and He is my God." This answer convinced Pharoah and his people that Ezekiel followed the same religion as they did whereas he told them that God is his Creator and his Master. Ezekiel did not tell a lie and yet he practised *taqaiyya* very faithfully, and saved his life.

Imam Husain (A.S.) did not practise *Taqaiyya*. His aim was to protect Islam. If he had practised *Taqaiyya*, Islam's existence would

have been jeopardised. The very purpose of *Taqaiyya* is to protect and to save Islam.

## Questions

1. *What are the pre-conditions for practising Taqaiyya?*
2. *When Taqaiyya becomes unlawful?*
3. *What is the incident of Ezekiel?*
4. *Why Imam Husain (A.S.) did not practise Taqaiyya?*

# **HISTORY**

- 1. Personalities**
- 2. Events**

## Lesson 26

# OUR LEADERS

Our guides and our leaders are the 14 Ma'ṣoomeen (A.S.) They spread Islam, and they offered great sacrifices to protect it from its enemies. If they had not come into the world, we would not see the light of true faith anywhere. We must love, respect and obey them. We must try to walk in their footsteps (i.e. to follow them). Their lives are the models for us. We must, therefore, have familiarity with the story of their lives. Each of them was perfect, and the life of each of them is an object-lesson for all mankind. Some events from their lives are presented below.

## Our Prophet (S.A.)

Even before his proclamation as Prophet of God, he was held in high esteem by the citizens, and everyone trusted him. The Arabs were a people notorious for their temper. For a most trivial reason, they fought a war that lasted for 40 years. Every tribe wanted to let down another tribe. No tribe could tolerate the other flourishing. Everyone was divided into tribes and clans. A state of war was a norm for them. But even then all the members of tribes and clans loved our Prophet equally. Everyone trusted him. In fact they called him 'the Truthful' and 'the Trustworthy'. The old building of Ka'ba was being rebuilt after dismantling. Members from each tribe were taking part in its rebuilding. Everybody was satisfied and proud of taking part in the reconstruction of Ka'ba.

There is a stone in Ka'ba called '*Hajar-e-Aswad*' (the Black Stone). According to a tradition, Gabriel had brought it from heaven. When the time came to put the Black Stone back in its place in the wall,

each clan claimed the honor for itself. But each clan's claim was challenged by other clans, and no clan was willing to yield the honour to someone else.

The arguments of the clans were bitter, and soon the swords were drawn out. All who had been working together so far in rebuilding the Ka'ba, had become enemies of each other. The situation became very alarming and there were chances of a war which would destroy Mecca completely.

At that moment some wise men intervened with the suggestion that the work of placing the Black Stone be put off that day and the chiefs of the clans should wait until the following morning. The dispute should be referred to the person who enters the precincts of the Ka'ba first, for adjudication. Whatever decision he might take, should be accepted by all. This was a wise suggestion and was accepted by all. As was agreed upon, everybody assembled at the site the next morning. They saw a man coming at a distance when he came nearer, all were happy to see him. He was our Prophet. They unanimously said that none but he could take the right decision in the matter.

The decision taken by the Prophet made everybody very happy. He ordered a sheet to be brought and spread on the ground. This was done. He lifted the Black Stone and placed it on the sheet. He then called one man from each tribe and told them to lift the sheet and carry the stone to the wall of the Ka'ba. They complied with. He then lifted the Stone and put it at the required place. The chiefs were fully satisfied with his decision and the people returned to their homes in a joyful mood, praising him.

### **Ḥadrat Faṭīma Zahra (S.A.)**

She was the only daughter of Muhammed Mustafa (S.A.), the Prophet of Islam. She was the ideal for womanhood. In her house there was a maid-servant, Fizza. Fizza enjoyed equal status in the house. One day Faṭīma Zahra (S.A.) used to do all household work and on the other day Fizza used to do. There was no distinction in her house between master and slave. If some poor and hungry wayfarer came to the door of the house of Faṭīma (S.A.), he never returned empty handed.

A day after her marriage, the Prophet came to see her, and was surprised to see her wearing old clothes instead of wedding suit. He asked her why she was not wearing the wedding dress. She said, a poor woman came asking for clothes, and I gave her the new suit. The Prophet asked, why she did not give away the old clothes. Fatima (S.A.) said, "I liked the new suit. If we give something in God's name, we should give what we like. I, therefore, gave her the suit I liked, and I put on the old one."

On another occasion, the Prophet paid a visit to his daughter's home. Abdullah ibne Maktoom, a blind companion was with him. Fatima (S.A.) asked her father to wait until she could hang a curtain between them and herself. He said, "But Abdullah ibn Maktoom is blind." Fatima (S.A.) said, "Yes. But I can see". The Prophet was pleased to hear her answer. He invoked God's blessings upon her, and said: "Fatima, my daughter, is an integral part of my mission as messenger of God."

#### **'Ali ibn Abi Talib (A.S.)**

Ali was the greatest hero of Islam. He was an absolute stranger to fear. And he was extremely strong. He seized the heavy gate of the fortress of *Khyber*, tore it from its hinges and held high on his hands. The battles of Islam could not be won without him.

A hero is never afraid of anything. In this world there have been many heroes who have overpowered other heroes. But there have been very few among them who have overpowered their own lower nature and their lust. To fight against a champion with a sword in hand, is the little *Jihad* (crusade), and to fight against and to overcome one's own lusts, is the greatest *Jihad* we shall tell you a story from the life of Ali ibn Abi Talib (A.S.) in which he fought both the Great Jihad and the Little Jihad at one and the same time.

This incident took place in the battle of *Khandaq* the third battle of Islam. The enemies of Islam and the Prophet had marched from Mecca, and had arrived at the gates of Medina. The Muslims had dug a trench (*Khandaq*) around the city to protect it from the enemy. Because of this trench, the enemy was unable to enter the city.

On both sides of the trench, the two armies were encamped. The pagans of Mecca had brought the most formidable champion of

Arabia with them. His name was Amr bin Abdawud. The Arabs believed that there was no warrior who was braver and stronger than him. No one in the army of Islam dared to face him and all the people of Mecca were convinced that with Amr bin Abdawud in their army, victory for them was guaranteed. Many muslims in the army of Islam, also believed that Amr bin Abdawud could defeat and kill any and every member of the Islamic army. The surprise of the two armies knew no bounds when they saw Ali resting his knee on the chest of Amr, ready to kill him.

At that moment, Amr, in a final show of resentment and defiance, spat at Ali. Immediately Ali rose from his chest and moved away. A little later, he returned and then beheaded his adversary.

The people asked Ali, "Why did he spare such a formidable enemy as Amr, once he had overcome him?" He said: "Amr made me angry by spitting at me. If I had killed him in that state, I would have found satisfaction for my anger. But I was not seeking my own satisfaction. I was fighting only to win the pleasure of God. Therefore, I rose from Amr's chest, fought against my own anger, and when I knew I had overcome it, only then I killed Amr. If I had killed Amr in a state of anger, then my action would have lacked sincerity. It would not have been *jihad* exclusively and purely for the pleasure of God."

One of the famous traditions of the Prophet on this occasion, is: "One stroke of Ali's sword in the battle of Khandaq is superior to the devotions of all in the two worlds."

### **Imam Hasan (A.S.)**

Imam Hasan (A.S.) spent much time in devotions to God. He was also brave, calm and kind-hearted. His generosity and charity are proverbial. He was extremely generous. Twice he gave half of all his property and wealth in charity. The Caliph of Syria, was his implacable enemy. When he heard about Imam Hasan's generosity, he did not like it, and wrote to him: "There is nothing good in extravagance." The Imam wrote to him. "Charity in the name of God is not extravagance."

Seeing his generosity another man once advised him, saying "You should spend your wealth in moderation, and you should save some of it for the rainy day."

The Imam said: "I cannot agree with you. God gives me all that I have, and out of that gift, I spend on His people. If I change my practice, and stop distributing the God given wealth among them, then it is possible that God also might change His practice, and stop bestowing His gifts upon me."

Imam Hasan (A.S.) signed peace treaty with the ruler of Syria just to stop blood shed of Muslims. Many of his companions did not want peace. But he told them, "In the present circumstances, waging war is like committing suicide. It is entirely in the interest of Islam and Iman to make peace at this time." He upheld his commitment to peace until the last moment. He had many critics and many enemies who reproached him for 'cowardice' and for 'compromise' with the right thing, and he did not make his principles flexible merely to please those people who lacked vision. He put the interest of Islam ahead of everything else in life.

Those who abandon the path of truth for fear of their critics, are coward. Those who do not leave the right path for fear of criticism from others, are, in fact, brave men.

### **Imam Husain (A.S.)**

If we see someone committing an error, it is most probable that we shall walk past him and will not try to correct him. But the Imams our leaders cannot do this. They cannot walk past the scene of error. Imam Hasan (A.S.) and Imam Husain (A.S.) were passing through a street in Medina, when they were still children. At the street corner, they saw an old man taking ablutions. They noticed that the man was not taking ablutions in the manner prescribed by Islam. They had to correct him. The two little princes approached the old man and said: "Both of us will take ablutions, and you kindly tell us whose ablutions are right and whose not. The old man saw the little princes taking ablutions, and he noticed that both took ablutions in the same manner. He then realized that they wished to correct him because he had taken ablutions in the wrong way. The old man respectfully said that he would ever remain grateful to them as they had corrected him to take ablutions in a right way in that old age.

Imam Husain (A.S.) could not overlook when he saw a man taking ablutions in a wrong way. How could he overlook the attempts of Yazid to destroy Islam? He refused to acknowledge Yazid as a spiritual leader and lawful ruler of the Muslims. For this refusal, Imam Husain (A.S.) had to pay a very high price. He himself, and supporters, were killed on the banks of the river Euphrates after they had to endure the agonies of hunger and thirst for several days. Those who escaped massacre, were thrown into prison. Imam Husain (A.S.) endured all this but he did not compromise with falsehood, tyranny, oppression and injustice. By his incredible sacrifices, Imam Husain (A.S.) succeeded in saving Islam and he and the other martyrs in his caravan, became immortal. Yazid was no more and his mission died its own death.

### **Imam Zayn-ul-Abideen (A.S.)**

Imam Zayn-ul-‘Abideen (A.S.) loved nothing more than to wait on God. He spent nights and days in prayers. Very frequently, his feet were swollen. He prayed so much that his forehead and his knees were calloused. These callousness used to be frequently cut. Two small bags were filled with these cuttings. At nights, he carried food in bags on his back secretly to the homes of the poor in Media. He did it so often that his back also was calloused like his forehead and his knees.

Those poor people whom he fed, did not know who he was. When the Imam died, the poor men notified that the delivery of food at their doors was suddenly halted. Then they learned that it was Imam Zayn-ul-‘Abideen (A.S.) who brought food to them.

Imam Zayn-ul-‘Abideen (A.S.) composed his own prayers. The collection of all his prayers, is called *Ṣaḥifa-e-Kamila*. This collection is also called *Zabur-i-Aal-i-Muḥammad* (Psalm of Muhammad’s progeny).

### **Imam Muḥammad Baqir (A.S.)**

He was present in Kerbala. He was five years old at that time. After the battle, he was also made a prisoner, and was taken to Kufa and Damascus.

When Yazid ordered the execution of Imam Zayn-ul-Abideen (A.S.), he said: “Moses (Prophet Musa) was Ma‘aṣoom (infallible,

sinless), and my father is also Ma'asoom. Neither Pharoah nor his courtiers were willing to kill Moses because they were lawful children of their parents. But you, O! Yazid, and your courtiers want to kill a Ma'asoom. The only reason for this is that all of you are illegitimate children. No one would be willing to kill a Ma'asoom unless he is an illegitimate child of his mother." On hearing this, Yazid kept quiet and refrained from killing the Imam.

Once a man came to see the Imam and showed him the skull of a man who was pagan. He said to the Imam. "The muslims believe that an unbeliever is tortured with fire after his death. This is a wrong belief. Here I have the skull of a man who was an unbeliever, it is not burning and it is not being tortured."

The Imam sent for two flints. The flint is a stone and if two of them are rubbed against each other, spark is created. In the past, people used to utilise flints to get fire instead of match boxes. However, the Imam asked the man to rub the flints against each other. When he did, the flints threw off sparks. The Imam asked the man if flints were cold or hot. He said, "they were cold." The Imam said: "God Who is all powerful to keep the stone cold yet there is fire in it. He has the power to keep this skull cold outwardly but create fire in it. The man was satisfied by this answer and went away.

### **Imam Jafar Sadiq (A.S.)**

He was a patron of the science of Islam. The religion had spread to a great extent in his time. Scholars from all parts of the country had gathered in Medina. Four thousand scholars kept pen and paper at hand to record everything that Imam said.

During his time, the caliphate of the Bani Umayyia finally collapsed. Their place was taken up by the Abbasis. The Abbasis had instigated the muslims against the Umayyias in the name of Imam Husain (A.S.) who was martyred without any fault.

In those days when people claimed to be faithful to the Ahley Bayt (A.S.), a man came from Khurasan to see the Imam and said to him: "In the province of Khurasan alone there are one hundred thousand men who are willing and eager to fight and die for you. Why don't you

rise against the Abbasis, and wrest from them that caliphate which actually belongs to you?" The Imam heard him and ordered him to leap into the fire which was burning in a nearby oven. The man started shivering and requested the Imam to withdraw the orders. Just at that moment, Haroon Makki arrived at the scene. The Imam ordered him to jump into the fire. Haroon Makki complied with the orders without any hesitation. After sometime, the Imam led him (the visitor) to the oven, and he saw that Haroon Makki was sitting in the middle of the oven and was busy in prayer. The fire did not hurt him at all. The Imam asked him, "How many men who are faithful like Haroon Makki, are in Khurasan?" He answered that there were none. There upon the Imam told him that he should never tender advice in future to the Imam.

### **Imam Musa Kazim (A.S.)**

He was noted for his great forbearance and soberness. On one occasion, the maid-servant accidentally spilled hot curry on him. At first she was frightened that the Imam would be angry with her but then she read a verse from Qura'n Majid which means that God likes those people who restrain their anger. The Imam said: 'I have restrained my anger.'

The maid then said, "God likes those people who condone the faults of others." Our Imam said, "I forgive you."

The maid then read another verse which means God loves those people who do good deeds. The Imam said to her, "I emancipate you. Go, you are free now."

The Imam was so well known for the forbearance that people called him Kazim, which means "someone who curbs his anger."

### **Imam 'Ali Riza (A.S.)**

In his time the creed of the Shia muslims made great progress. The Khalifa of his time was Mamoon Rashid. The government was very much afraid of his knowledge and popularity. Mamoon Rashid called the Imam from Medina to Khurasan where he was staying at the time. The Imam passed through many cities on his way and the people crowded the cities and the streets through which he passed to meet him, to catch a glimpse of him. They also asked questions about the religion.

During his journey, an interesting incident took place. A man named Abu Habib dreamt that Muḥammad Mustafā (S.A.), the blessed Messenger of God, had come to his hometown. When investigated where the prophet was staying in his home town, Abu Habib was shown a certain mosque where Hajis used to inn. He went into that mosque and noticed that the prophet sat in the alcove of the mosque and in front of him there were many other people. Abu Habib saluted and greeted the Messenger of God with salam and sat in front of him; The Prophet acknowledged his greetings with salam and gave him a handful of dates which were kept in a tray in front of him. Abu Habib took the dates and counted them. They were 18. When he woke up, he interpreted his dream to mean that he had 18 more years to live in this world. Sometime later, Imam Riza (A.S) arrived in the home town of Abu Habib en-route to Khurasan. When Abu Habib sought audience with the Imam, he found the Imam sitting at the same place in the same mosque where he had seen the prophet in his dream. There was a tray full of dates before him. He greeted the Imam and sat down. The Imam acknowledged his greetings and gave him a handful of dates. He counted them and found that they were 18. Abu Habib requested the Imam to give him a few more dates. But the Imam said: "If my grandfather had given you more dates than these, I too would have given more."

### **Imam Muhammad Taqi (A.S.)**

He had impressed all with his knowledge since his childhood. Once he was standing on a street of Baghdad and excepting him, the children were playing there. Mamoon Rashid, the caliph, passed that way riding his horse. All the children fled away from the street but the Imam remained standing calmly. The caliph was much surprised to see him standing calmly and asked him why he did not run away with other children. The Imam said: "I had not done any wrong so I had no fear of being punished. The street is wide enough, and my presence is not causing any inconvenience to anyone. Also, I do not think there is any reason for you to hurt me. Therefore, I did not run away." Mamoon was much impressed by his answer, and asked him his name. The Imam said that his name was Muḥammad and he was the son of Imam Riza (A.S.).

Mamoon, the caliph, returned a little later via the same route. Once again, the other children fled away from the street but the Imam stayed where he was. When Mamoon came near, he held up his fist and asked the Imam, "Tell me what do I have in my hand?" The Imam said, "God creates fish in the river. Kings catch them in hunting with the help of a hawk, conceal them in their hands, and then pose question to us-Ahlul Bayt about them to test our knowledge." Mamoon said that indeed he was the son of Ali Riza (A.S). He brought the Imam with him and married his daughter to him. The people raised objections to this marriage. There upon Mamoon called all the leading scholars of Baghdad in his court for a debate with the Imam. All the scholars were silenced by him in the debate. The people were greatly impressed with the knowledge of the Imam.

### **Imam Ali Naqi (A.S.).**

He was famous for his great knowledge, his generosity and his life of devotion to God. The contemporary government was afraid of his ever increasing influence.

Once a woman appeared and claimed that she was Zaynab, the daughter of Faṭīma Zahra (S.A). According to her claim, she had disappeared, and had then reappeared. The Abbasi Caliph was at a loss to know what to do in the matter, and approached the Imam for his aid and advice. The Imam said that wild animals will not eat the children of Faṭīma Zahra (S.A) and he suggested that the woman in question be cast before them, and the truth will become known. When the woman claiming to be Zaynab, was informed how her claim would be put to test. She at once confessed that she had lied.

There were some enemies of the Imam at the court. After this incident, some of them told the Abbasi Caliph that since Imam Ali Naqi (A.S) was also in the progeny of Faṭīma Zahra (S.A), he too ought to be safe if cast before the wild animals. They had assumed that those animals would kill him. The Imam agreed to this. The wild animals were brought into an arena and the Imam walked into it. The Abbasi Caliph was watching from grandstand as soon as the wild animals saw the Imam, they started rubbing his feet with cheeks, and showing affection

for him. All those present these were greatly surprised to see this.

### **Imam Hasan Askari (A.S.).**

Like his infallible forefathers, he spent all his life in to save the religion. Once there was a protracted draught. The muslims offered prayers for rain (Namaz-e-Istisqa) but to no avail. The people were much perturbed. Then one day a Christian monk came there. Whenever he lifted his hands for prayers, immediately rains came pouring. The muslims were very much baffled and bewildered. The government had no means to remove the anxiety and it was compelled to seek help from the Imam. The Imam came and when the monk lifted his hands for praying, the Imam ordered one of his companions, to remove the object which the monk was holding between his fingers. The object which was removed, was a bone. The Imam said that it was the bone of some prophet and if held under the sky uncovered, rain would start falling. The Imam buried the bone and then offered prayer for rain (Namaz-e-Istisqa). This time rain fell in great abundance and the people were very happy.

### **Twelfth Imam :**

Like prophets Abraham and Moses, the Imam had many enemies including the government, even before he was born. They did not wish that Imam should come in this worlds because they knew that if he was born, he would remove the injustice and cruelty, prevailing then. They were, therefore, afraid of him.

God made arrangements for his safety. Even Narjis Khatoon, his mother, had no signs of pregnancy. Therefore, nobody could know that she was expected to give birth to a child. After his birth, his upbringing was also kept secret. He was only four years old when his father expired. After the martyrdom of the 11th Imam, our 12th Imam used to remain out of sight from, the people. Only his Nuwwab (deputies) could see him and present before him the problems of Muslims and get them answers. This period which is called 'Lesser Occultation,' lasted for seventy years. By this time his fourth and the last of Nawab also died. The Imam declared that there would no deputy after him. Then the second period is called 'Greater Occultation'. The most fortunate

persons still get chances of meeting the Imam even now.

*Note: This lesson should be taught to the children in such a way that the events are understood correctly.*

### **Question**

1. *What is Black Stone and how it was installed by the Prophet?*
2. *What is the event of Abdullah bin Maktoom and what lesson can be derived from it?*
3. *Why Hadret 'ALI (A.S.) descended from the chest of Mar- ibn - Abdawud when the latter was defeated?*
4. *What correspondence took place between Imam Hasan (A.S.) and Mu'aviya about charity?*
5. *What do you know about the incident of Haroon Makki?*
6. *What reply Imam Mohd. Taqi (A.S.) gave to Mamoon?*
7. *What was the duration of the "Lesser Occultation"?*

## Lesson 27

# SOME IMPORTANT EVENTS

### ***Shab-e-Hijrat (Night of Holy Immigration)***

When the idolators of Mecca had surrounded the house of our Prophet, in order to kill him, he left his home, migrated from Mecca and took refuge in the cave of Thaur (Ghar-e-Saur), under the commandment of God. From there he went to Medina. The Prophet asked Ali Ibn Abi Talib (A.S.) to sleep in his (Prophet's) bed so that enemies might believe that the Prophet was present. Ali fell asleep with much comfort in the bed of the Prophet, and all around him there were drawn swords. God directed Gabreil and Michel to safe-guard Ali and at the same time sent a verse as Revelation which meant that for His pleasure, Ali sold his life to God and the latter bought it from him. Since then Ali's life belongs to God Himself.

### ***Ayah-e-Wilayat (Verse of Gaurdianship)***

On one occasion, a man came into the Mosque of the Prophet when there were many worshippers in it, and he asked for charity. No one gave him anything. Just as he was going to leave the Mosque, Ali ibn Abi Talib (A.S.) signalled to him to come, and to remove his ring from his finger. Ali was at that time in 'ruku' when praying. The man removed the ring and went away with it.

It was then that the following verse of Qura'n Majid was revealed:

Verily, your guardian is (none else but) God and His apostle (Muhammad) and those who believe, those who establish prayer and pay zakat while they be bowing down (in prayer). This verse is called "Ayah-e-Wilayat."

### ***Ayah-e-Tatheer (Verse of Sanctification)***

One day, the Prophet came to the house of his daughter, Faṭīma

Zahra (S.A.) and lay down, covering himself with a Yameni Mantle (Sheet). Imam Hasan (A.S.), Imam Husain (A.S.), Imam Ali (A.S.) and Fatima Zahra (S.A.) entered into the mantle after obtaining permission from the Prophet. When all five had gathered in the mantle, God Almighty told His angels that He created the whole universe out of His love for them. Then He sent Gabriel with Ayah-e-Tatheer. Gabriel also entered the mantle and read out the Ayah-e-Tatheer in which God had said, "O, Ahlul-Bayt, God intends that every evil is kept away from you, and that He sanctifies you as you should be sanctified." This verse is called "*Ayah-e-Tatheer*." Kisa means sheet (mantle) and therefore, it is called "*Hadith-e-Kisa*" also and *Panjtan Pak* are called "*Ashhab-e-Kisa*."

#### ***Ayah-e-Mowaddat:-***

Once the muslims came to the Prophet in a group and desired to present wealth as wages for the propagation work done by him. In reply God revealed a verse which means 'O Apostle, Tell the muslims "I do not, want any recompensation from you for the work that I did for you except that you love my kinsfolks." This verse is called *Ayah-e-Mowaddat*. According to the Prophet, his kinsfolks are: Ali (A.S.), Fatima (S.A.), Hasan (A.S.), Husain (A.S.) and the nine lineal descendants of Husain (A.S.). As per commandment of God it is obligatory to love them.

#### ***Surah-e-Dahr:-***

Once Imam Hasan (A.S.) and Imam Husain (A.S.) fell ill. As per advice of Prophet, their parents vowed that upon recovery of their children from illness they would fast for three days. On their recovery, Hadrat Ali (A.S.) and Hadrat Fatima (S.A.) kept fast. Both the children also kept fast and their maid-servant, Fizza, also observed fast. On all the three days when they sat to break the fast in the evening, some beggar came at the door and begged. All the members gave away their shares of food to the beggar each day. They broke the fast daily with water only and went to bed. On the fourth day, the Prophet came to see them. Both the children had become so weak due to hunger that they were grogging. The Prophet prayed for them and just then food came for them from Heaven. God also revealed a verse highly praising

the sacrifice and charity offered by the Ahlul-Bayt (A.S.).

### ***Mubahila (Verbal Abusive Duel)***

The Christians of Najraan came to discuss some matters pertaining to religion with the Prophet of Islam. When they were not convinced with reasoning, God revealed a verse upon the Prophet saying "when they are not ready to accept the truth on the face of open reasoning, they should be asked to bring their children, women and souls and I (Prophet) will bring my own to hold a Mobahela in order to invoke God's curse upon the liars." The Prophet came at the place of Mubahila. He was carrying Husain (A.S.) in his arms, Hasan (A.S.) held him by his finger. Fatima Zahra (S.A.) was behind them and behind her was Ali (A.S.). The Prophet (S.A.) asked them to sit down and say 'Ameen' when he prayed to God.

But when the Christians saw this little group, they lost nerve and refused to hold *Mubahila*. They agreed to pay *kujya* (tax) to the Islamic State, and they withdrew from there. This incident is called Mubahila:

In Mobahela, our Prophet (S.A.) took only Hasan (A.S.) and Husain (A.S.) out of all the children, and Fatima Zahra (S.A.) out of all the women, and Ali Ibne Abi Talib (A.S.) as his soul. Since then Ali (A.S.) is called *Nafs-e-Nabi* or the soul of the Prophet.

### **Question**

1. Explain the event in which *Ayah-e-Wilayat* was revealed.
2. Who were persons accompanied the Prophet in Mubahila?
3. Why the christians did not wish to face Mubahila?
4. Explain the incident of *Shab-e-Hijrat*?
5. When and why love for Ahlul-Bayt was made obligatory?
6. What is *Hadith-e-Kisa* and who are *Ashhab-e-Kisa*?
7. For whom *Surah-e-Dahr* was revealed and why?

## Lesson 28

# MECCA- MEDINA

Mecca and Medina are two famous cities of Saudi Arabia. Both these cities are the hub of the Islamic world. The Ka'ba or the House of God is in Mecca. Ka'ba was built by two prophets, Hadrat Ibrahim and Hadrat Ismail. It was built without the assistance of any non-maasoom. When Hadrat Ibrahim and Hadrat Ismail were constructing the Ka'ba, Archangel Gabriel was assisting them. The famous Black Stone (*Hajar-e-Aswad*) is fixed in one of the walls of the Ka'ba. This stone came from heaven. The most important event connected with the Ka'ba is that Fatima Bint-e-Asad was praying near the wall of the Ka'ba. At that moment, the wall in front of her, spilt open and she entered it through the breach. Thereafter Hadrat Ali (A.S.) was born to her.

Our Prophet, Muhammad Mustafa (S.A.) was born in Mecca. His ancestors, Abdul Muttalib and Abu Talib are buried here. This is called "Jannat-ul-Mo'alla". Our Prophet loved Mecca and missed it very much. When migrated from Mecca to Medina, he used to enquire about Mecca from the persons who came from there. He was anxious to go back to Mecca. However God provided a chance and he re-entered Mecca as a conquerer.

**Medina:-** This city is called the *Haram* of our Prophet. He is buried here. On arrival, he was welcomed with enthusiasm. There is a famous event in this connection. On arrival here the Prophet freed his camel and announced that at whose house it might sit down, he (Prophet) would stay in that house. The camel sat down at the door of Hadrat Abu Ayub Anṣari and the Prophet accordingly stayed in his house.

On arrival in Medina, the Prophet was rendered all help by its

citizens but contrary to this the citizens of Mecca continued to attack him. Within a short period, the Prophet had to fight many battles. On the 28th Safar of 11 Hijri, the Prophet died here and was buried here. Now this city is called '*Madina Munawware*' and '*Madinat-ur-Rasool*'

There is a very famous cemetery in Medina called "*Jannatul Baqi*". The graves of *Hadrat Fatima Zahra (S.A.)*, and four of our Imams, viz. *Imam Hasan (A.S.)*, *Imam Zayn-ul-Abidin (A.S.)*, *Imam Muhammed Baqir (A.S.)* and *Imam Jafar Sadiq (A.S.)*, are in this cemetery. Medina is a place of blessings.

### Questions

1. *Where is Ka'ba and who built it?*
2. *Who was born in Ka'ba?*
3. *Where are "*Jannatul Baqi*" and "*Jannatul Moalla*"?*
4. *Who are the Imams buried in Jannatul Baqi?*
5. *Which city is called "*Haram-e-Rasool*"?*

## Lesson 29

# NAJAF ASHRAF

Najaf Ashraf is a famous city of Iraq. About thousand years back, it was called "*Zahar Kufa*". (Backside of Kufa.) In those days Kufa had a large population. Thousands of men were living there. There were gardens, a river and were adequate arrangements of water. This city was used by the government as cantonment. Najaf was the outer part of Kufa and was called the backside of Kufa.

In 40 Hijri, *Ameer-ul-Momineen* Ali ibn Abi Talib (A.S.) was assassinated in the Jama Masjid of Kufa. In his will, he had told his children that he should be buried in Najaf. There already existed a grave, prebuilt due to special arrangement of God. Imam Hasan (A.S.) and Imam Husain (A.S.) buried the body of their father, as per his wish, in Najaf.

The history of Najaf is much older. The graves of four of the prophets are situated here. Prophet Adam, Nuh (Noah), Hud, and Salih are buried here only.

Najaf became famous after the burial of *Ameer-ul-Momineen* (A.S.) in it, and its population continued to increase. It has now reached several millions whereas the population of Kufa itself is approximately one-fourth of it. It is due to the grace of *Ameer-ul-Momineen* (A.S.) that the deserted place has become populous.

About thousand years ago, though this place had population but no importance was attached to it so far learning is concerned. At that time a great Shia Muslim Scholar-Shaykh Abu Jafar Tusi, was living in Baghdad. He became a victim of persecution by the then oppressive government and his library was burnt down, Shaykh Tusi abandoned Baghdad and settled in Najaf Ashraf. Shaykh Tusi was

greatest scholar of his time and author of many important books on Shia *Hadith*.

Due to the grace of the vicinity place of *Ammerul-Momimeen* (A.S.) shrine and the sincerity of Shaykh Tusi, Najaf achieved great importance and became a big center of learning. Thousands of students started learning and hundreds of Ulema were busy in educating them. Pilgrims used to come in great number for "*Ziarat*", (Holy visit) It would not be wrong to say that then the wind which blew in Najaf carried aroma of learning in itself. But the last oppressive Baath government, which was against Islam, has ruined this place by killing numberless Ulemas, students and momineen. Now the present center of learning is Qom. After the fall of Baath regime, it is gaining its' past splendour.

## Questions

- 1 *How many prophets are buried in Najaf?*
- 2 *Where is the grave of Hadrat Ali (A.S.)*
- 3 *How did Najaf Ashraf achieve the status of center of learning?*
- 4 *How did Najaf Ashraf lose the status of center of learning?*
- 5 *Where is the center of learning these days?*

## TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ا	,	ک	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	و	w
ح	h	ه	h
خ	kh	ی	y
د	d	آ	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	a
و	u
ی	i

### *Short Vowels*

اَ	a
اِ	u
اُ	i

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