

Diniyat Classes Muscat (Boys)

COURSE BOOK

5th Edition / 2021



M05

For children of classes V and VI

Full Name:

DINIYAT CLASSES MUSCAT

BOYS SECTION

COURSE BOOK

M05

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Acknowledgement

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

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

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

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

Disclaimer

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

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

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

Munajaat for Children

O merciful Lord!

O merciful Lord, you have created us.

O merciful Lord, you have given us favors

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

O wise and able God, Help us:

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

اے مہربان پروردگار

اے مہربان پروردگار، تو نے ہمیں پیدا کیا

اے مہربان پروردگار، تو نے ہمیں نعمتوں سے نوازا

تو نے پیغمبر (ع) اور ائمہ (ع) بھیجے تاکہ ہمیں سیدھے راستے کی ہدایت کریں۔ اور ہمیں اچھی زندگی کے طریقوں سے آشنا کریں

اے خدائے دانا و توانا

ہماری مدد فرما کہ

• ہم تیرے حکم کو اچھی طرح جانیں اور ان پر عمل کریں

• ہم تیری نعمتوں کی قدر کریں اور انہیں اچھی طرح استعمال کریں

• ہم ضرورت مندوں کی مدد کریں اور ہمیشہ نیک کام کریں

• ہم لوگوں کے ساتھ محبت و نرمی سے پیش آئیں

• ہم اپنے والدین اور استاد کو خوش کریں اور انکا احترام کریں

• ہم جو کچھ نہیں جانتے وہ جان جائیں

• ہم ایک دوسرے کے ساتھ مل کر کوشش کریں، دین اسلام کو پھیلانے کی

DUA BEFORE STARTING A LESSON

Mafatihul Jinaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

اللَّهُمَّ أَخْرِجْنِي مِنْ ظُلُمَاتِ الْوَهْمِ

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

وَ أَكْرِمْنِي بِنُورِ الْفَهْمِ

And favour me with the light of understanding

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

O Allah! Open for us the doors of Your mercy

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

And unfold for us the treasures of Your knowledge

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

With Your mercy, O the Most Merciful of the Merciful

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah! Send Your blessings on Muhammad and his ahlulbayt

Diniyat Classes Muscat (Boys Section)
Parents' Suggestions

Dear Parents/Guardians

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

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

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

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

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

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

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

Management, Diniyat Classes Muscat (Boys Section)

Full Name of Parent/Guardian

Contact number Email ID

Name of all students studying in this Diniyat Classes

Suggestions:

.....

.....

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

Signature Date

AQAID-M05

Diniyat Classes Muscat (DCM)

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Aqaid Chapter 1

TAWHEED

Presence of God

Smoke rising from houses tells us that a fire has been lit. Footprints indicate that somebody has passed by. Trains, cars and cycles show us that somebody has made them; they did not make themselves. Looking at them also tells us that somebody is running them; they are not running themselves.

Similarly, the earth, sky, humans, animals, moon, stars, trees and mountains tell us that someone has created them. And this Creator is called Allah.

Without looking at the creator of the car, we assume that he is knowledgeable, powerful and alive (when he made the car). Similarly, looking at the working world tells us that the Creator of this world has power and ability, and that he knows everything and is alive. He is the Creator of this world.

Tawheed (Oneness of God)

Proof no. 1:

The consistent working of this world from skies to earth, the rising and setting of the sun and the moon on time, the rivers flowing in one direction, the growing of the trees in one direction – all tell us that there is ONE Creator of this universe – or else there would be crisis in the running of the world. The two Gods would have two worlds and the sun and the moon would be of two kinds. Hence proved that there is one God.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

(Ambiya:22) Agar asmaan aur zameen me Allah ke siwa aur khuda hote to zameen o asmaan barbaad hojaate...'

Proof no. 2:

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

Aqaid Chapter 2

SABUTIYA & SALBIYA ATTRIBUTES

Subutiya Attributes (Sifaat e Subutiya)

Sifaat e Sabutiya are those 8 famous attributes that exist in God.

1. Qadeem: Allah has always been there and will always be there.
2. Qadir: Allah has power over all things. He can do what he wants and not do what he doesn't want.
3. Aalim: Allah knows everything and nothing is hidden from him.
4. Mudrik: Allah can see everything without eyes and hear everything without ears.
5. Hayy: Allah has always been alive and will always be alive.
6. Mureed: Allah does everything by his own intention (irada).
7. Mutakallim: Allah can talk to anyone by creating a voice in an object or without any object
For example giving the bush a voice so he could talk to Prophet Musa (alayhissalaam)
8. Saadiq: Allah is truthful.

Salbiya Attributes (Sifaat e Salbiya)

Sifaat e Salbiya are those 8 famous attributes that do not exist in God.

1. Murakkab Naheen (Not Compound): Allah is not made combined with anything else nor is anything else made with Allah in it.
2. Jism Naheen (No Body): Allah does not have hands, legs, eyes, nose, ears, height, circumference etc.
3. Makan Naheen (No Place):

Allah has no place: God does not live anywhere. Although the miracles of his existence are present everywhere.

4. Hulul Naheen Nothing enters Allah nor does He enter anything or anybody.
5. Marayi Naheen (Not Seen): Allah cannot be seen anywhere in this world or the hereafter.
6. Mahallay Hawadis Naheen (No Changes): There is nothing in Allah that changes. For e.g. that he would be young first and then become old.
7. Shareek Naheen (No associate): Allah does not have a partner/associate in his work, creation or anything else.
8. Sifaat Zaid bar Zaat Naheen (Attributes not Separate— Allah and his attributes are same they are not separate from him (his zaat) for e.g. one attribute of God is knowledge. It is not the case that first Allah existed, then he acquired knowledge; Allah always had knowledge. Knowledge is part of Him (his zaat)

Aqaid Chapter 3

JUSTICE (ADL E ILAAHI)

It is necessary to accept that Allah is Adil the same way it is necessary to believe He is One. Allah does not forego anything that is good, does not do anything that is bad, and we cannot decide what is good or bad.

Allah is Adil and does not do anything wrong (zulm) because He is all powerful (Qadeer), all knowing (Aleem) and all wise (Hakeem)

All powerful (Qadeer / قدیر): Usually a person does zulm when he needs something. But Allah has no need to do wrong with anyone because he has absolute power (Qadeer) He has control over everything.

Quran says in Surah Baqrah ayat 20 "...surely Allah is all powerful"

Sometimes a person does zulm when he cannot get what he needs and tries to get by force because he is weak or someone is forcing him to do so.

For example, a ruler has power but he does not own anything, he will forcefully get whatever he wants, which will be zulm.

Surah Ale Imran ayat 189 says "To Allah belongs the control of the skies and the earth; and Allah is All-Powerful"

All wise (Hakeem / حکیم): Whatever Allah does is due to a reason (Hikmat)

Quran says in Surah Nisa ayat 19 ".....it may be that you dislike something in which Allah has placed much good for you"

All knowing (A'leem / علیم): Allah has all knowledge and our knowledge in front of Allah's knowledge is extremely limited.

Quran says in Surah Baqrah ayat 32 "They said. "Glory to You! We have no knowledge except what You taught us. You, only You, are All-Knowing, All-Wise."

Sometimes we humans do not understand the wisdom of Allah's plans and we object because our knowledge is very less in front of HIS thus we do not understand the hikmat of his actions, e.g. when our prayers go unanswered or we do not succeed despite our efforts. Whatever happens is either a test or result of what we had done, Allah says in Quran Surah Shura ayat 30 "Whatever misfortune befalls you is a consequence of your own deeds. But much of it He forgives."

Freedom in deeds

Allah has created us, taught us about Good and Bad, and then given us the freedom of will – anyone who does something good does so because of his own choice, and so does a person who does something bad. It is not the case that Allah has already decided about our deeds and we are forced to do it.

Proofs of freedom in deeds:

It is said in the Quran Surah Insan ayat no.3: "Surely We showed him the Right Path, regardless of whether he chooses to be thankful or unthankful"

1. Allah sent 124, 000 Prophets to guide man. If man has no freedom of will then sending Prophets is pointless.
2. Allah has promised to reward good deeds and punish bad deeds. It would be pointless to reward or punish man on deeds when he has no choice. Hence, it will be zulm if Allah does this but He never does anything wrong (zulm).
3. Allah has promised to reward good deeds and punish bad deeds. It would be pointless to reward or punish man on deeds when he has no choice. Hence, it will be zulm if Allah does this but He never does anything wrong (zulm).

WORKSHEET: Adaalat

Answer the following questions:

Q) Explain in your own words how A...’s quality: ‘Qadeer’ proves that he does not do zulm?

Q: Explain any two proofs that Allah has given us the freedom to choose to do good or bad deeds. (In your own words)

Q) a) State a personal experience where you did not like how something happened/did not happen and there may have been some wisdom behind A...’s plan.

b) What could have been the reason behind it?

Aqaid Chapter 4

PROPHETHOOD (NABUWWAT)

Qualities of a Prophet

Prophets were created by Allah to guide us and we were created to obey them.

The 124, 000 Prophets Allah has sent to us look like us humans. They ate, drank, slept and woke up like we do. But they have a lot of qualities we don't.

1. They are born knowledgeable and they follow Halal and Haram from childhood, we are born illiterate and Halal and Haram is wajib upon us after we become Baligh.
2. They do not learn from anyone and we learn from others.
3. They are Masoom: which means they do not make even one sin or error in their lives. We commit sins and make mistakes sometimes.
4. The position of Prophethood is given to them by Allah as they deserve it and Allah doesn't give this position to those who don't deserve

Nabi, Rasool and Ulul-Azm

Allah made 124,000 Prophets (Nabi)

Out of these Nabis, He made 313 of them Rasools

Out of these Rasools, He made 5 Ulul-Azm

Every Ulul Azm Prophet was given a book or sahifa(booklet), and a Shariat.

Rasool is higher in status than a Prophet (Nabi), and every Ulul Azm Prophet is higher in status than a Rasool. And our Prophet Hazrat Muhammed Mustafa (sallallahu alayhe wa aleh) is better than everyone else.

The last Prophet (sallallahu alayhe wa aalehi wasallam)

Allah has given our Prophet (sallallahu alayhe wa aleh) (The last Prophet) Quran, which will remain till the Day of Judgment, and he has given him a religion 'Islam' in which there is guidance about every good and bad thing in this world and the hereafter. The Prophet (sallallahu alayhe wa aleh) has a great status in the eyes of Allah. Allah and the angels send Durood (Salawaat) on the Prophet (sallallahu alayhe wa aleh), and momineen have been instructed to do the same. Whenever we take the name of our Prophet (sallallahu alayhe wa aleh), we should send Durood to him in these words: "Sal-lal-lahu—alai-hi-wa-aa-lehi-wa-sallam". When we write his name we should write this sentence next to his name.

Hazrat Muhammed Mustafa (sallallahu alayhe wa aleh) is the last of the Prophets. Anyone who claims to be a Prophet after him is definitely a liar.

Aqaid Chapter 5

IMAMAT

Qualities of an Imam

The one who saves and runs the religion after the Prophet (sallallahu alayhe wa aleh) is called an Imam. An Imam's duty is to safeguard the religion in its originality and to keep trying to bring people towards the religion.

It is as important for an Imam to be 'Ma'soom' as it is for a Nabi.

Just like a Nabi, an Imam is born knowledgeable and they follow Halal and Haram from childhood.

We have 12 Imams. Allah has made them the successors of our Holy Prophet (sallallahu alayhe wa aleh) and they are appointed to be the guardians of the religion.

The names of the aimmah (alayhemussalaam) are as follows:

- | | |
|---|---|
| 1.} Imam Ali (alayhissalam) | 7.} Imam Musa Kazim (alayhissalam) |
| 2.} Imam Hasan (alayhissalam) | 8.} Imam Ali Reza (alayhissalam) |
| 3.} Imam Husain (alayhissalam) | 9.} Imam Mohammed Taqi (alayhissalam) |
| 4.} Imam Ali (Zainul Abedin) (alayhissalam) | 10.} Imam Ali Naqi (alayhissalam) |
| 5.} Imam Mohammed Baqir (alayhissalam) | 11.} Imam Hassan Askari AS (alayhissalam) |
| 6.} Imam Ja'far Sadiq (alayhissalam) | 12.} Imam Mehdi Sahebuz-zamaan (alayhissalam) |

The last Imam (ajjalallho ta'aala farajahush shareef)

Like Allah SWT has appointed Prophet Mohammad (sallallahu alayhe wa aleh) as the last Prophet and ended Nabuwat with him, he has appointed 12th Imam, Hazrat Mahdi Akher uz zamaan (ajjalallaho ta aala farajahush shareef) as last Imam.

There will be no Prophet after Prophet Muhammad (sallallahu alayhe wa aaleh), nor will there be an Imam after Imam Mehdi (ajjalallaho ta ala farajahush shareef)

The 12th Imam (ajjalallaho ta aala farajahush shareef) is alive by order of Allah SWT and is hidden from our eyes. Whenever Allah sees fit he will send the last Imam (ajjalallaho ta alla farajahush shareef) and he will fill the world with justice, when it will have been filled with injustice before, and we have been ordered to wait for the Last Imam (ajtfs) and pray for his re appearance.

Aqaid Chapter 6

QAYAMAT

After dying there will be a day when everyone will be made alive once again. That day is called Qayamat and on this day, good deeds and bad deeds will be accounted for.

Jannat

Jannat is also known as Bahisht and Heaven.

It is the place where there will be every kind of peace and blessings.

The people who obeyed Allah in this world will live in Jannat forever.

Dozakh:

Dozakh is also known as Jahannum and Hell

It is the place where there will be every kind of torture and pain.

Everything in Dozakh – the food, the drink, the beds, the sheets will all be made of fire.

The people who disobeyed Allah in this world will live in jahannum forever.

MISCELLANEOUS CONCEPTS

Miracle

No wise person in this world can believe something without proof. It is the responsibility of the person who claims something to provide proof to back up his claim, and also the public to not accept any claim without proof. Allah has given Prophets AS and Imams AS miracles so that they can prove their Prophethood and Imamate.

Miracle is the thing that no man can do without the special help of Allah. No ordinary man can do a miracle.

Prophets and Imams show miracles so that people believe that the person showing the miracle is a Prophet or Imam. That he is no ordinary man but a special person sent down by Allah for guidance and that is why he has been granted the special power of miracle.

The last Prophet (sallallahu alaihe wa aaleh) has been given many miracles to prove his prophethood including splitting of the moon, darakhto ka jhuk kar salaam karna, sangrezo ka hathon par tasbeeh parhna, darakhto ka ishare par chal kar ajana, Quran etc

Among these; Quran is the most important and eternal miracle

Quran

Quran is the last Holy Book that Allah (SWT) has sent down on his last Prophet, Hazrat Muhammad (SALLALLAHO ALAYHE WA ALEH) for the guidance of mankind. This book has been sent down as Prophet Mohammad (SALLALLAHO ALAYHE WA ALEH's miracle. That is why the whole world combined could not bring a book or even one Surah equal to the Quran when challenged, and nor will they be able to till the Day of Judgement.

There are 114 Surahs in the Quran. Every Surah begins with Bismillah, except for Surah Tauba, which has no Bismillah in it.

The complete knowledge of the Quran is only with Prophet Mohammad (SALLALLAHO ALAYHE WA ALEH) and his Ahlebait (alayhissalaam). No-one else has the complete knowledge of the Quran.

(Ale Imran :7)

هـ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

while none knows it's (hidden) interpretation except Allah and those firmly rooted in knowledge(rasekhoon a fil il=Ma'sumeen (alayhemussalaam)

.

It is haram (forbidden) to touch the words of the Quran without Wuzu.

There are 4 ayats of the Quran that if you recite or listen to, a Sajda becomes wajib on you. The Prophet (SALLALLAHO ALAYHE WA ALEH) said: "Illuminate your houses with the recitation of the Quran." The houses where Quran is recited are more blessed. Therefore we should recite the ayats of Quran daily and reflect (think) on it.

Ka'ba

Ka'ba is the house of Allah in the city of Mecca in the land of Arabia. It first made by Prophet Adam later major renovation was done by Prophet Ibrahim AS and Prophet Ismail AS by the order of Allah SWT.

People who do Hajj do 'tawaaf' of the Ka'ba. In namaz, we face towards the Ka'ba. Our first Imam, Imam Ali AS was born in the Ka'ba.

After Prophet Ibrahim the Ka'ba was filled with idols. These idols remained till the time of Prophet Mohammad (sallallaho alayhe wa aleh). When Mecca was conquered, Imam Ali AS destroyed the idols while standing on Prophet Mohammad'(sallallaho alayhe wa aleh)'s shoulders.

Before Ka'ba, Baitul Muqaddas used to be the Qibla. In the second year of Hijrat, by the order of Allah, the Qibla was changed to the Ka'ba. At this time, our Prophet (SALLALLAHO ALAYHE WA ALEH) was in Namaz. He changed his Qibla to the Ka'ba during Namaz.

The reappearance of our last Imam (ajjalallaho ta alla farajahush shareef) will also be near this Ka'ba.

Angels

Angels are the noorani creatures of Allah who do not eat and drink like humans. Their job is only obeying Allah's commands. Some angels spend all their lives in Qiyam, some in Ruku, and some in Sajda. And some angels have specific duties like 'Kiraaman Kaatebain' etc.

4 angels are famous:

1. **Hazrat Jibra-eel:** He is also known as the leader of the angels and 'Ruhul Ameen'. He is responsible for taking messages from Allah SWT to the Prophets.
2. **Hazrat Meeka-ael :** By the order of Allah, he takes food to the creatures of Allah.

3. **Hazrat Izraa-eel** : He is also called Malakul Maut, or the Angel of Death. He is responsible for taking out human souls.
4. **Hazrat Israa-feel** : Before Qayamat, he will blow the horn (soor) due to which all living creatures will die. And then on the day of Qayamat, to gather all living beings, he will blow the horn again due to which all living things will become alive again.

Islam and Eeman

As you are aware, there are 5 usul e deen: Tawheed, Adl, Nabuwwat, Imamat, Qayamat

Believing in three Usool e Deen (Tawheed, Nabuwwat and Qayamat) is Islam. Therefore people who believe in Tawheed, Nabuwwat and Qayamat are called Muslims.

Believing in all five Usool e Deen is eeman. Therefore people who believe in Tawheed, Adal, Nabuwwat, Imamat and Qayamat are called Momins

Taqwa

Having fear of God and his punishment, and following his commands is called Taqwa.

Kaafir

An unbeliever of Islam is called a Kaafir.

Munafiq

A person who does not accept Islam or Iman from his heart is called a Munafiq.

Faasiq

A person who disobeys Allah's commands is a Faasiq.

Aqeeda (Belief) and Amal (Actions)

It is necessary for a momin to have complete faith in the Usool e Deen and to accept it from the heart. Believing in Usool e Deen will have an effect on his actions as well. This is because a person's actions are according to his beliefs. For example, a child will not be naughty if he believes he will be punished. Or a trader avoids a business if he is afraid he might undergo a loss. Or the way a person does not drink poison because he knows he will die.

Similarly, when there is wholehearted belief in Usool e Deen, a momin's actions and character becomes good and pure because:

The belief of Tawheed : Causes person to feel answerable to Allah and hence convinces to obey Allah in every aspect because he is answerable to Allah.

The belief of Nabuwwat and Imaamat : Ensures that we perform actions for allah as taught by nabi and imam

The belief of Adaalat : Keeps reminding us of rewards for good deeds and punishment for bad ones.

The belief of Qayamat : instills the hope of going to Jannat and the fear of going to Jahannum.

Kalima with Translation

Arabic	Translation
لَا إِلَهَ إِلَّا اللَّهُ	There is no God except Allah SWT
مُحَمَّدٌ رَسُولُ اللَّهِ	Muhammad (SALLALLAHO ALAYHE WA ALEH) is the Prophet of Allah SWT
عَلِيٌّ وَلِيُّ اللَّهِ	Imam Ali (alayhissalaam) is the wali of(/authorized by) Allah SWT
وَ وَصِيٌّ رَسُولِ اللَّهِ	And is the successor of the Prophet (sallallahu alayhe wa aaleh)
وَ خَلِيفَتُهُ بِلَا فَصْلٍ	And is the immediate successor of him (Prophet Muhammad (sallallahu alayhe wa aaleh))

Aqaid Chapter 8

AZAADAARI

Remembrance of Imam Hussain alayhissalaam's tragedy of karbala is called Azaadaari.

Aimmah (alayhemussalaam) also did azaadaari:

- Imam Sadiq (A.S.) said: 'As for A'li Ibn al-Husain (A.S.), he cried over Husain (alayhissalaam) for twenty years (after the tragedy of Kerbala); never would any food be placed before him except that he would begin to weep. ¹
- Imam Redha (alayhissalaam) said (to De'bil, a poet sincerely devoted to the Ahlul Bayt): I desire that you recite for me poetry, for surely, these days (of the month of Muharram) are the days of grief and sorrow, which have passed over us, Ahlul Bayt. ²

Azadari includes the Islamic rituals such as majlis, matam and juloos etc.

- Marsiya, Matam:

Imam Sadiq (alayhissalaam) said: There is none who recites poetry about Husain (alayhissalaam) and weeps and makes others weep by means of it, except that Allah makes Paradise incumbent upon him and forgives his sins. ³

- Majlis:

Imam Redha (alayhissalaam) said: He who sits in a gathering in which our affairs (and our path and aims) are discussed and revived, his heart shall not die on the day (Day of Judgment) when hearts shall die (of fear). ⁴

The first Majlis after the event of Karbala was organized by Bibi Zainab (salamullah alayha) after being released from prison. After that this process spread to every country, nation and religion. Today, even non-Muslims in different countries grieve Imam Hussain (alayhissalaam)

The time of Muharram is the special time for Azaadaari because Imam Hussain (alayhissalaam) was martyred on the 10th of this month. The commemoration of Azaadaari continues till 8th Rabiul Awwal in our countries.

- Imam Redha (alayhissalaam) said: With the advent of the month of Muharram, my father Imam Kadhim (alayhissalaam) would never be seen laughing; gloom and sadness would overcome him for (the first) ten days of the month; and when the tenth day of the month would dawn, it would be a day of tragedy, grief and weeping for him. ⁵

¹ Bihar al Anwar, vol 46, pg. 108

² Mustadrak al-Wasail, vol 10, pg. 386.

³ Rijal al-Shaikh al- Tusi pg. 189.

⁴ Bihar alAnwar vol 4 pg. 178.

⁵ Amaali Saduq, pg. 111

There Is great reward mentioned in riwayaat for those who mourn Imam Hussain (alayhissalam):

- Imam Baqir (alayhissalaam) said: He who remembers us, or in whose presence, we are remembered, and (as a result) tears flow from his eyes, even though they may be in the measure of a wing of a mosquito, Allah shall construct for him a house in paradise and make the tears a barrier between him and the fire (of hell). ⁶

In Azaadaari, it is our responsibility that we take part in it respectfully, and respect everything associated with it.

It is our responsibility to stay away from any action that is against Islam's commands, like not praying Namaz to take part in Majlis or Maatam etc.

⁶ *Al-Ghadeer* vol. 2, pg. 202.

TAQLEED

Taqleed in Worldly Affairs

It is almost impossible that one person's knowledge be complete in every field, and that he be an expert in every field. It is also undeniable that to live life, he needs different type of things. That is why it is necessary that he turn towards experts of the field that he himself is not an expert in, so that his needs in life are fulfilled. Turning towards an expert is called Taqleed. This kind of taqleed is extremely important for the progress and excellence of any society.

Taqleed in Religious Affairs

Religious matters are not all that different. This also requires Taqleed. The commands of Islam have to be understood in light of Quran, Hadees and other sources. To develop this understanding lot of uloom have to be learned which require years of hard work. Not every person is capable of this, and neither is this practically possible for the society. This is why if some people of a society learn Ilm e Deen to excellence, it is allowed for the people to trust their expertise and follow their rules (fatwa) in matters of religion. In Islamic and Fiqhi terms, an expert like this is known as a Mujtahid and obeying his fatawaa (plural of fatwa) is called Taqleed.

Imam gave the order of Taqleed

From the first Imam, Hazrat Ali (alayhissalaam) to the eleventh Imam Hazrat Hassan Askari AS, AImma have told their students to explain fataawa to the people to explain the commands of God. Similarly, they recommended many people in the general public to do Taqleed, to ask the Elder Ulema their problems and follow their solutions.

Our tenth Imam Hazrat Ali Naqi alayhissalaam and eleventh Imam Hazrat Hassan Askari alayhissalaam particularly laid stress on Taqleed. One reason for this was that the long disappearance of the 12th Imam (ghaibat) was nearer.

Our 12th Imam Hazrat Mehdi Sahebuzaman (ajjalallaho ta alla farajahush shareef) has also ordered to do taqleed of Aadil Mujtahideen in many of his messages.

Method of Taqleed:

In order to do Taqleed, we first have to find out 'Aalam' i.e. the mujtahid who is best among others in terms of ability to derive rulings from sources such as Quran, Hadis etc.

The methods of finding Aalam, as informed by Agha Sistani are summarized below:

- a) A learned person, having a capability to identify an Aalam, can himself find out
- b) If two people who are just, and possess the capability to identify an Aalam, confirm about someone being Aalam
- c) Statement of only one trusted and reliable person can also establish a mujtahid being an Aalam
- d) A number of learned persons, who possess the capability of identifying an Aalam certify about someone being Aalam, and one gets satisfied with their statement

Many of the above methods may not be applicable or practical for most of us, who are not in touch with such people who have the capability to identify an Aalam. Hence for people like us, we should find out from our area or country's Ulema or from other reliable sources, about who is an Aalam.

After one comes up with a name, he should decide that now he will follow this Mujtahid in all matters of the religion.

A Mujtahid's rulings can be found in his book, and the solution for problems not in his book can be asked from him personally.

For those momineen who are not doing Taqleed of anyone at present, should start doing Taqleed of a Mujtahid who is alive right now.

In the ghaibat of our 12th Imam, Taqleed is our evidence that by obeying the Mujtahid's fataawa, we have obeyed Allah's commands. A person who does not do taqleed does not have any such evidence and even after following rules from his own understanding and choice, he cannot claim that he has done as Allah wants him to.

Further rulings of taqleed can be found in tozeeh ul masaail.

LEADERS APPOINTED BY THE GOD:

Prophet Ibrahim (alayhissalaam)

The Prophet Ibrahim (alayhissalaam) lived long ago. In those days the people were ignorant and illiterate. They had totally forgotten the teachings of the previous prophets, and they had lost the way and tradition of worshipping Allah. Instead, they worshipped idols. They made statues of people or animals out of stone, wood, silver or gold, and they worshipped them. In front of these lifeless, powerless objects they would prostrate themselves, pray to them and offer them sacrifices.

One group would worship the sun, another group the moon, another the stars, and so on. Many of the people in those days served the tyrants and oppressors. They even considered them as gods and worshipped them. They accepted their commands as if they were the commands of GOD, and never questioned them or reflected about them. The people humiliated themselves by throwing themselves to the ground before their rulers, and made every effort to satisfy them.

In such a dark time our Merciful Allah chose Hazrat Ibrahim (alayhissalaam) and taught him the right way of life, and then He commanded Hazrat Ibrahim (alayhissalaam) to call the people to the way of worshipping Allah.

Hazrat Ibrahim (alayhissalaam) used to say to the people:

- What power do the idols have?
- Why do you love and worship them?
- What have these statues ever done for you?
- They do not see, they do not hear,
- They cannot harm you and they cannot benefit you:
- Why do you humiliate yourselves before them?
- Why do you prostrate before them?
- Why do you worship them, and submit to their priests?"

But the people heard these words without reflecting on them. They would reply:

- "Our fathers and forefathers worshipped the idols. Our friends and colleagues worship the idols. So we will follow our ancestors and remain on their religion."

Hazrat Ibrahim (alayhissalaam) used to say to them:

- Your ancestors were mistaken.
- Your fathers were also mistaken.
- They should not have worshipped idols.

- But do you not yourselves have reason?
- Do you yourselves not have understanding?
- Can you not see for yourselves that these idols are weak and helpless?

“O people, I am Prophet of Allah, and I have brought His message. It is a message of freedom and prosperity. Listen to my words and accept them and be blessed in this world and in the Hereafter.”

‘O people, no idol is your lord and sustainer, nor master of your fate. The One Who is your Lord and Sustainer and Master of your fate is Allah, Who has created you and the earth and the heavens, and Who controls the world and all that is in it. He has all power, and. He is Unique, Triumphant and All-Powerful.”

“These idols of yours disgust me. I hate them and I refuse to submit to them.”

I love Allah, and I am devoted only to Him. I know that my sickness and my cure, my life and my death, my time in this world and my time in the Hereafter, everything is in His hands. My only hope is that on the Day of Resurrection He will be kind to me, and treat me generously.

“O people, be worshippers of the One True Allah, for all power is from Allah, and it is Allah alone who is Triumphant and All-Powerful. Allah is the only One to befriend you and help you. Be attentive to Him and worship only Him. He is the only One worthy of submission and worship. You must only be led by Allah and His servants whom He has appointed to lead you and guide you”.

Discussion questions

1. What were the ignorant people of Ibrahim (alayhissalaam) time worshipping?
2. How did Prophet Ibrahim(as) explain to people that it is wrong to worship idols?
3. Did the people listen to Ibrahim (alayhissalaam) and think about what he said?
4. What was their reply to his words? Were they right or wrong? Why?
5. Is it right for human beings to serve other human beings?
6. Have you ever seen someone who worships idols?
7. How did Ibrāhīm (alayhissalaam) explain his worship and devotion to Allah? Why did he hate the idols and love Allah?
8. Why is it that Allah is the only Being worthy of worship, devotion and obedience?
9. What kind of person worships Allah? What is the hope and fear of such a person?

Exercises

1. With one of your friends, reenact the conversation between Ibrahim (alayhissalaam) and the idol-worshippers.
2. Write a brief summary of this lesson.
3. Recite the lesson to one of the members of your family.

ARE GOOD AND BAD THE SAME?

We all understand the meaning of good and bad, and it is easy to distinguish a good person from a bad one. A good person has good manners, good behaviour, is honest and truthful, loves justice and is polite and trustworthy. But a bad person has bad manners and bad behaviour, tells lies and bullies other people, and is impolite and deceitful. Do you think that good and bad people are the same?

Like most people you probably like good people, and don't like bad ones.

Allah loves the people who do good, and He hates the people who do wrong. For this reason He has sent His prophets to tell the people to do good deeds and stop doing bad deeds.

Now, answer these questions.

- (1) Will Allah reward the people who do good deeds?
- (2) Will He punish the people who do bad deeds?
- (3) Is it in this world that good people are rewarded?
- (4) Is it in this world that bad people are punished?
- (5) Where do people receive the recompense of their actions?

Allah has another aalam that we call the Hereafter. In that aalam the good people are separated from the bad ones and each group receives the recompense of its actions. If there was no Hereafter, good people would have no motive and reason to perform good deeds, and no motive to refrain from bad deeds.

If there was no Hereafter, the call of the prophets would be futile and pointless. Good and bad would have no real meaning. If there was no Hereafter, our lives would be of no use and our creation would be purposeless.

Do you think that Allah has created us just to live in this world for a few days, just to eat and drink, to sleep and to wear clothes, and then to die, with nothing more? Do you think that this is all we should live for? And that Allah, Who does nothing in vain, has created us merely for this?

The Hereafter is the place where the good are separated from the bad. The people who have performed acts of goodness in their lives will be allowed into Paradise, where they will live in happiness and bliss. Allah is pleased with them, and they too are pleased with the many blessings of Allah. But the bad and irreligious people are sent to Hell, where they receive the punishment for their evil deeds. Allah is angry with them and they live in suffering and pain, and that is the result of their own deeds, and what they deserve.

Discussion questions

1. Do you think that good and bad people are the same?
2. To what deeds do the prophets call mankind?
3. If good and bad were the same to Allah, would He have sent the prophets? Do you know why?
4. Do people receive the full recompense for their deeds in this world?
5. If not, where do they receive it?
6. If there was no Hereafter, would good and bad really mean anything?
7. Having understood that there is a life after the life of this world, what is our responsibility? How should we lead our lives?
8. In order to be fully successful in this life and the life to come, what kind of leadership must we accept?
9. By what kind of person should we be guided?

Exercises

1. Write down the answers to five of these questions.
2. Discuss the answers to these questions with your friends.
3. Recite the lesson to your family

HOW THE DEAD RETURN TO LIFE

The Prophet Ibrahim (alayhissalaam) was one of Allah's most loyal servants. He had faith in Allah, the Hereafter and the Resurrection. He was perfectly aware that in the Hereafter the dead return to life and are present for Allah's Judgment. However, in order that his faith would become even stronger, he asked Allah to show him how the dead return to life, and said.

"O Allah, show me how you raise the dead to life."

In response, Allah revealed to Ibrahim (alayhissalaam): "O Ibrāhim, do you not believe in the Resurrection?" (Of course, Allah was fully aware of the reason for Ibrahim's (alayhissalaam) request) Ibrahim replied:

"O Allah, I believe, but I wish to see with my eyes so that my heart is fully satisfied ."

Allah accepted Ibrahim's (alayhissalaam) request and revealed to him:

"Take four birds, kill them and cut them into pieces and pound them finely. Then divide the pounded meat, feathers and bones into four parts, and put each part on a separate hill. Stand between the hills and call each bird. By the will of their Lord and at your command they will hurry towards you. Know that Allah is All-Knowing, All-Powerful."

(check this full event) Ibrāhim (alayhissalaam) did as he had been told. He took the four birds and he killed them, cut them into pieces, ground them and mixed them. He then divided the mixture into parts and put each part on the top of a hill. Then he stood between the hills and in a loud voice called them out one after the other:

The particles of the birds made their way miraculously to Ibrahim's (alayhissalaam) feet, and immediately their head, body, legs and feathers all joined perfectly together again. Then they came to life: flapped their wings and began to walk, one after the other, just as if nothing had ever happened to them.

In this way Ibrāhim (alayhissalaam) witnessed the Resurrection of the dead from the depths of his heart.

Questions

1. What request did Ibrahim (alayhissalaam) make to Allah?
2. Why did he make that request?
3. What did Allah tell Ibrahim (alayhissalaam) to do?
4. What did Ibrahim (alayhissalaam) do?
5. How did he bring the birds to life?
6. Who bestowed on Ibrahim (alayhissalaam) the power to bring the birds to life?

Exercises

1. Tell this story to the members of your family.
2. Think up three more questions from this lesson and ask your best friend to answer them.

AKHLAQ-M05

Diniyat Classes Muscat (DCM)

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THE MEANING AND ORIGIN OF AKHLAQ:

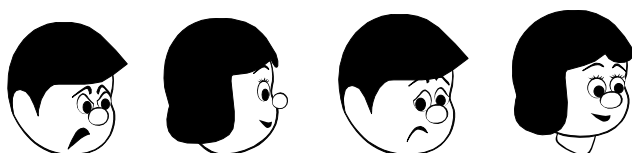
The word *Akhlaq* is the plural for the word *Khulq* which means CHARACTER.

Our Character is that ability (*malakah*) of the soul which is the source of all behaviour and activities that we perform spontaneously without thinking about them.

Malakah is a property of the soul which comes into existence through exercise and repetitive practice and is not easily destroyed.

A particular behaviour (*malakah*) may appear in us because of one of the following reasons:

Natural and physical make up: It is observed that some people are patient while others are touchy and nervous. Some are easily disturbed and saddened while others show greater resistance and resilience.



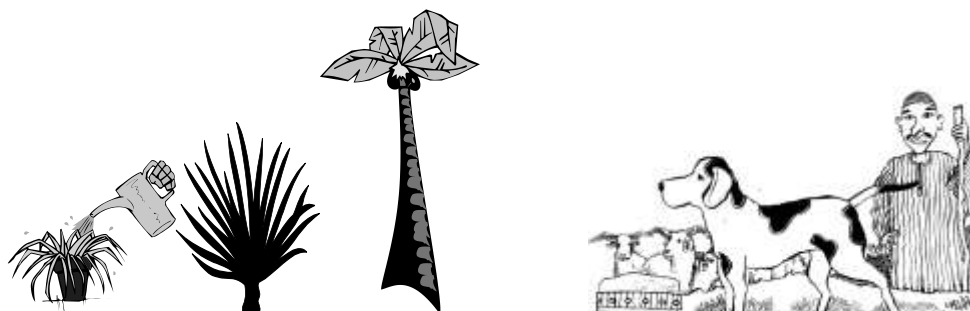
Habit: This is formed because of continual repetition of certain acts and leads to the emergence of a certain behaviour.

Practice and conscious effort: If continued long enough will eventually lead to the formation of certain behaviour.

Even though the our physical make-up produces certain behaviour patterns in us, it is by no means true that we have no choice in the matter and are absolutely compelled to abide by the dictates of this physical make-up. On the contrary, since we have the power to choose, we can overcome the dictates of our physical nature through practice and effort, and can acquire the behaviours of our choice.

We can control our anger and other emotions and desires, and channel them to improve and move ourselves along the path of perfection and wisdom.

Just as the seed of a date grows into a fruitful tree through proper care, or a wild horse is trained to serve his master, or a dog is trained to be the lifelong friend and a help to man, so also can man attain perfection and wisdom through self-discipline and intelligent perseverance.



Human perfection has many levels. The greater the amount of self-discipline and effort on our part, the higher the level of perfection we would attain.

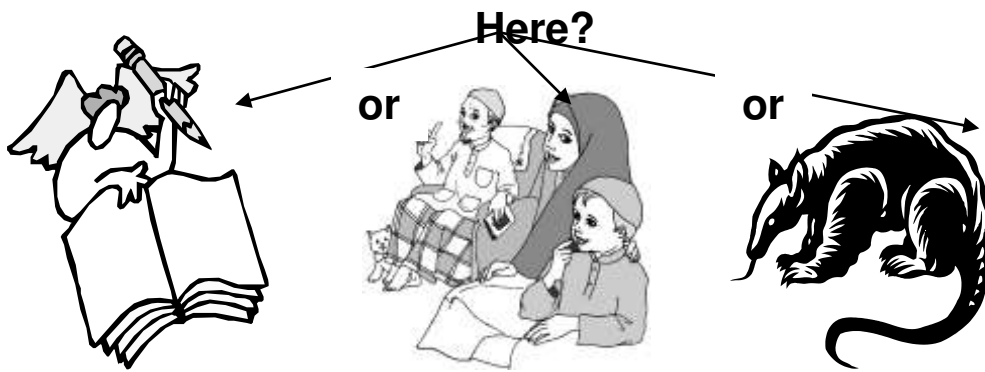
In other words, we stand between two extreme points, the lowest of which is below the level of beasts and the highest of which surpasses even the high station of angels.

Our movement between these two extremes is discussed by *`ilm al-akhlaq* or the science of moral values. It is the goal of moral values to raise and guide us from the lowest animal state to that high position superior to that of the angels.

In a hadith from Imam Ali (alayhissalam), he is related as saying:

Surely God has characterized the angels by intellect without desire and anger, and the animals with anger and desire without reason. He exalted man by bestowing upon him all of these qualities. Accordingly, if man's reason dominates his desire and ferocity, he rises to a station above that of the angels; because this station is attained by man in spite of the existence of hurdles which do not trouble the angels.

So? Where are we now?



BAD HABITS

Not praying on time:

Salaat is one of the most important acts of Worship, performing it is Wajib.

Not praying on time without a good reason; e.g. If you are watching your favourite football match the FA cup between Manchester United and Crystal Palace, and it is time for Salaat, you should go to pray first, and then come back to watch the rest of the match.

Our 6th Imam (alayhissalam) has said:

"Whoever does not pray on time is not of us."

One day Hazrat Amir ul-Mu'minīn 'Ali (alayhissalam) was in the midst of fighting during the battle of Siffin. In spite of these circumstances he often glanced at the sun between the rows of fighters. Ibn Abbas asked him why he kept glancing at the sun? Imam (alayhissalam) said, "I am looking towards Zawāl (decline of sun from its zenith) so that I may perform Prayer." Ibn Abbas asked him if there was opportunity to recite prayer in these trying circumstances? Imam (alayhissalam) replied, "Why are we fighting these people? Our aim in fighting these people itself is the establishing of Prayer."¹

Eating even after you are full:

Eating even after you are full is a bad habit , and it can make you sick

Imam Ali (alayhissalam) has said:

Habitual overeating leads to a variety of ailments.

إِذْمَانُ الشَّبَعِ يُورِثُ أَنْوَاعَ الْوَجَعِ ²

Sleeping more than is required:

Sleeping too much is bad for you because the more you sleep, the more tired you get. This means that you become lazy and lay in bed for longer than you need.

Time is very precious, and Allah has given it to you to spend usefully. Try not to waste it.

Telling Lies:

To tell lies. Lying is very bad, and can become a habit very easily. Lying is also like a key, which opens the door to other bad deeds.

"When a believer utters a lie, such a bad smell comes from his mouth that even the Angels move away!!(mustadrak alw asaail)

¹ Irshad ul Quloob-greater sins vol 4

² ghurarul hikam

Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said: "*Leave falsehood and make speaking the truth a habit.*"



To be rude to others and also to be stubborn:

Being rude to people is bad because you hurt their feelings; also you will lose your self-respect and your friends if you make a habit of being rude.

Being stubborn means that you think only you are right and that everybody else is wrong and you refuse to listen to anyone else. You should listen to others and think about what they are saying before you decide what is right and wrong.

To laugh at other people's mistakes:

Laughing at other people's mistakes is rude and also shows you as being proud. Everybody is human, and everybody makes mistakes. To laugh at other people is bad because you can hurt their feelings. Just think, how would you like it if other people laughed at you?



Sulking:

Sulking means to make a face when you don't get what you want. This is bad because you are being a spoilsport.

If your parents refuse you something, they are only doing it for your own good.

To think you are better than everyone else:

Thinking that you are better than others, is one of the worst deeds and is called pride.

This is why Shaytan was removed from the mercy of Allah, because he thought he was better than Prophet Adam (alayhissalam).

However good you are, or however well you do, just remember Allah and thank Him, and you will stop yourself from becoming proud.

To be in the state of Najasat (unclean):

You should always try and remain clean and Pak.

This means that you should wash yourself properly every time you go to the toilet, and make sure that your clothes do not get Najis. If they do, then you should clean them as soon as you come home.

It is said that to be clean and Pak (Tahir) is from the habits of the prophets.



ACQUIRING KNOWLEDGE

Importance of acquiring knowledge

Prophet Mohammad (sallallaho alayhe wa aalehi wasallam) says:

“Verily, the angels spread out their wings for the seeker of knowledge out of their delight for him, so that he walks over them.”²

Prophet Mohammad (sallallaho alayhe wa aalehi wasallam) says:

“Acquiring knowledge is obligatory on every believer, male or female.”

Prophet Mohammad (sallallaho alayhe wa aalehi wasallam) says:

“Seek knowledge from the cradle to the grave.”

These aḥādīth demonstrate the importance of acquiring knowledge in Islam.

Once the Prophet ((sallallaho alayhe wa aalehi wasallam).) entered the Mosque, BEFORE THE PRAYER TIME and he found two groups in the Mosque.

In one group, some were reading from the Qur'an while others were praying. The other group was in a corner busy learning. They learnt how to read and write and discussed the teachings of Islam and their application to their daily lives.

Looking at both, the Prophet ((sallallaho alayhe wa aalehi wasallam).) said: "They are both engaged in useful pursuits. But I am a teacher. I shall join the group assembled to learn."

And so he sat with the group of students.



There are some important things we must do whenever we learn something new:

- * Remember to thank the teacher for teaching us.
- * Practice and use that knowledge to make ourselves better people
- * Share that knowledge with others, because unlike wealth, knowledge increases through sharing with others.

Rasūl Allāh (sallallaho alayhe wa aalehi wasallam) has said: “The zakāt of knowledge is sharing it with others”

If someone teaches something to you, you should do three things



LISTEN

LEARN

UNDERSTAND

Manners of learning:

- Start with bismillah
- Sit quietly and listen to the teacher
- Be polite when asking questions
- Not disturb the teacher or distract other students

A man came to the Prophet pbuh and asked about the way to acquire knowledge. The Prophet (sallallahu alayhe wa alehi wasallam) replied

- * Adopt silence
- * Listen attentively
- * Memorize
- * Act upon it
- * Spread it (Nashr kerna)

Never become proud of having Knowledge.

No matter how much you know there is always many times more that you do not know

There was a King in days long gone by, who was very famous. One reason for his fame was that he had a wise old man for his councilor.

The councilor was walking down the road when he was stopped by an old lady, who said "I have a question for you." The wise old man said "How can I help you?"

The old lady asked her question and the wise old man sat down and started to think. He scratched his head and moved one way and then another. Finally he said, "I don't know the answer."

The old lady said, "Huh, you are supposed to be the King's wise man, and you can not even answer an old woman's question!"

The wise old man laughed and replied "The King pays me for the answers that I **DO** know, if he was to pay me for the answers that I **DO NOT** know, all the kingdoms on the earth would not suffice."

This shows us that no matter how clever a person is, there is always room for him to improve.

Best type of Knowledge:

The best forms of knowledge are the teachings of the Qur'ān, the teachings of Rasūl Allāh (sallallahu alayhe wa aalehi wasallam) and the Ahl al-Bayt (alayhissalam) and the knowledge that we can use to help others

Sincerity in gaining knowledge

According to the teachings of Islam, seeking knowledge is one of the great acts of worship that leads us to Paradise. However, the intention behind seeking knowledge is more important than the knowledge itself. Seeking true knowledge for the pleasure of Allāh (SWT) and serving His creatures leads one to Paradise. On the other hand, seeking knowledge for selfish motives and worldly gain can lead a person to ignorance and sins.

Imām 'Alī (alayhissalam) said: Do not seek knowledge for four aims:

1. Self-glorification in front of people of knowledge
2. Quarrelling with the ignorant
3. Showing off in gatherings of people
4. Attracting attention of people in order to secure an office of authority

PATIENCE AND PERSEVERANCE

Meaning:

Perseverance means to be able to be patient and remain firm in times of difficulty and hardship.

This can be compared to a mountaineer who, in order to reach the peak of a mountain has to face internal and external obstacles and barriers. The internal obstacles, like the love of comfort, the fear and despair are within his inner self while the external ones, like falling rocks, wolves, thieves are outside beyond his control. Each of them in their own ways interfere with his climbing efforts.

Someone faced with these kinds of barriers will have the option to either drop his journey on this road that is full of hardships and dangers, or to go ahead by resisting against them and overcoming every barrier with his power of determination. The second case is defined as PATIENCE and perseverance.

Importance:

It is impossible to arrive at a sacred goal without patience, perseverance and great tolerance. For this reason, the Prophet (peace and blessings be upon him and his family), in spreading his message, wiping out the traces of disbelief and polytheism and establishing the system of monotheism, was ordered by God to persevere and was spoken to by God in this regard:

"Persevere, you and those with you, as you have been ordered to."

Surah Hud 11: 112: فَاسْتَقِمْ كَمَا أُمِرْتَ

Perseverance in seeking religious knowledge

There is great reward and merit of gaining religious knowledge:

The holy Prophet (sallallahu alayhe wa aalehi wasallam) said: "surely, the angels spread their wings under [the feet] of the seekers of the knowledge."¹

If we want to achieve this great reward and merit we must practice patience and perseverance in seeking knowledge.

-We must study our lesson repeatedly

-If we do not understand the lesson at first we must try again and ask others for help

It is mentioned in hadiths that "If you knew what successes you would achieve as a consequence of seeking and acquiring knowledge, you would go after knowledge even if your blood would spill in its path or [if it] required you to go into the seas and travel through the oceans²

¹ Usul al-Kafi, Sheykh Muhammad Kulayni, vol. 1, p. 34

² Bihar al-Anwar, 'Allamah Majlisi vol. 2, p. 177.

Accomplishment of a goal requires action, and action requires patience and staying power.

Perseverance of Hazrat Nuh (alayhissalam)

Hadhrat Nuh (alayhissalam) lived a very long and difficult life which resulted from his spending a lot of time among stout idol worshippers, attempting to rid them of their false beliefs. However, in spite of this, he persevered and exhibited steadfastness, withstanding their tortures and troubles.

At times, the people would beat him up to such an extent that for three whole days he would be in a state of unconsciousness while blood continued to ooze out of his ears. They would pick him up and throw him in a house but upon regaining consciousness, he would pray:

“O’ Lord! Guide my people for they comprehend not!”

For approximately nine hundred and fifty years, he invited people towards God, but the people only increased in their rebellion and obstinacy. They would bring their children towards Nuh (alayhissalam), point him out to them and say:

“O’ Children! If you happen to remain alive after us, beware that you do not follow this insane person!”

Then, they would say to him, “O’ Nuh! If you do not stop your speeches, you shall be stoned to death. These people who follow you, are base and ignoble ones, who have listened to your talks and accepted your invitation without the slightest of reflection and deliberation.”

When Nuh (alayhissalam) spoke to them, they would insert their fingers into their ears and pull their clothes over their heads so that they would neither hear his words nor see his face. The situation reached such an unbearable point that Nuh (alayhissalam) saw no alternative but to seek God’s help and so he supplicated:

“O’ Allah! I am overpowered. Assist me and grant me relief from them.”¹

¹ Taareekh-e-Anbiya, pg. 48-52

TAQWA

What is TAQWA:

Taqwa is the action of restraining oneself from disobeying the commands of Allah (S.w.T.). When Imam Ja'far as-Sadiq (alayhissalam) was asked to explain the meaning of the word, 'Taqwa' he replied,

"Submit to the command {of Allah (S.w.T.)} and do not go near the prohibited."

It means that one should work hard to fulfill all the commands of Allah and refrain from the prohibited things.¹

Importance of avoiding the prohibited:

Hazrat Musa (alayhissalam) passed by a person from his followers who was in prostration. After completing his chore Musa (alayhissalam) returned to find him still in prostration.

He said, "If I had the power to grant your wish I would surely have granted it." Allah (S.w.T.) revealed to Musa (alayhissalam) that, "Even if this man prostrates for Me till his head gets detached from his neck,

I will not accept his deeds, till he abstains from that which I dislike and does that which pleases Me. Otherwise sin hinders the supplications from acceptance."²

Worth of Taqwa:

Imam Ali (alayhissalam) has been reported as saying: "People have not been recommended to anything greater than Taqwa, for it is the advice of we, the Ahl al-Bayt." ³

¹ Greater sins vol 1

² Iddatul dai- pg 125

³ Wasa'il al-Shiah, vol. 12, p. 155

FORGIVENESS

Forgiveness means to "let someone off the hook". It means to pardon someone for their mistakes towards you.

Forgiveness is a very good deed and shows that you have a big heart.

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

أَلْعَفْوُ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا.

*"Forgiveness increases a person in esteem."*¹

The Holy Prophet (sallallaho alayhe wa aalehi wasallam)'s forgiveness

Concerning the Prophet's virtues, it has been related that: "The Messenger of God (peace and blessings be upon him and his family) would never take revenge (on someone) for (having wronged) him. Rather, he would pardon and excuse."²

In addition to being the type of person who overlooked the faults of others, the Noble Prophet of Islam also encouraged others to do the same and he said:

"You must pardon others for verily pardoning others only increases the servant (of God) in might. So be forgiving so that God may make you mighty."³

Similarly, on another occasion he stated: "Shall I inform you of the best (most beneficial) traits for this world and the Hereafter? They are pardoning one who has done injustice to you, bonding with one who has cut off ties with you, doing good to one who has wronged you and giving to one who has withheld from you."⁴

If we want Allah to forgive us...

Allah tells us in Qur'an, Surah 64 ayat 14:

".... And if you forgive, and over look and cover up (their ills) then verily God is Oft forgiving, The Most Merciful."

This shows us that if you are kind enough to forgive someone who has done something against you, Allah, who is The Kindest of all will also forgive you.

Imam Sajjad (alayhissalam) and the slave girl:

One day, some people had come to the house of Imam Sajjad (alayhissalam) as guests. Preparing the meals, one of Imam's (alayhissalam) servants hastily pulled out the kebabs

¹ Jami' al-Sa'adat, vol. 1, pg. 368

² Mustadrak al-Wasa'il, vol. 2, p. 87

³ Mir'at al-'Uqul, vol. 8, p. 194

⁴ Mir'at al-'Uqul, vol. 8, p. 192

from the oven; as he did so, the skewers of the kebabs slipped from his grasp, fell upon the head of Imam Sajjad's (alayhissalam) child, who had been standing below the ladder, and caused his death. The servant stood aghast and terribly perturbed, but the Imam (alayhissalam) said: "You have not done it on purpose. Go away, for I have freed you in the way of Allah." He then ordered that the child be given ablution, shrouded and buried.¹

¹ Muntahal A'mal, vol. 2, pg. 4-Anecdotes for reflection

VISITING THE SICK

If you visit someone who is not well, you make them feel happy.

Why do they feel happy?

The reason they feel happy is that they know you care.

This means that the sick person knows that he/she has not been forgotten, and that there is somebody who worries about how they are feeling.

Blessing of Angels

Amir al-Mu'minin [a.s] said to some of his companions, 'Will you come with me to visit so-and-so who is sick?' They therefore went with him and found Abu Musa al-Ash'ari seated with him.

Amir al-Mu'minin [a.s] asked, 'O Abu Musa, have you come to see him because he is sick or is it just a social visit?' ' he replied: 'Rather (I came) because he is sick,

Amir al-Mu'minin [a.s] said 'When a believer visits his sick brother-in-faith,', 'seventy thousand angels bless him until he returns to his family.'¹

Holy Prophet (sallallahu alayhe wa aalehi wasallam) and the old woman

There was once an old woman who used to throw rubbish on Prophet Muhammad ((sallallahu alayhe wa aalehi wasallam).) everyday when he passed her house on his way to the mosque, but he never ever got angry with her.



One day when the Prophet ((sallallahu alayhe wa aalehi wasallam).) passed the old woman's house, any rubbish did not hit him.

He stopped and asked the old woman's neighbour if she was all right because she was not there to throw rubbish on him.

The neighbour told him that the old woman was not well and she was in bed.

So the Prophet ((sallallahu alayhe wa aalehi wasallam).) went to visit the old woman because it is good to go and see people who are not well.

The old woman thought the Prophet ((sallallahu alayhe wa aalehi wasallam).) had come to tell her off, and she said:

"Why did you wait until I was ill to tell me off. Why didn't you



¹ Al-Mustadrak 1/83 h.7

come when I was well and strong?"

Prophet Muhammad ((sallallahu alayhe wa aalehi wasallam).) replied to the old woman:

"I have not come to tell you off, but to visit you because Allah tells us to look after people who are not well."

The old woman was so surprised that the Holy Prophet ((sallallahu alayhe wa aalehi wasallam).) was being so kind to her, after she had been so mean to him, that she decided to listen to him and she became a Muslim.

This shows how important it is to visit sick people, you can make them feel very happy and when they get better, they will remember you and like you even more.

Have you ever been sick, and sent to hospital?

If so, how did you feel when people came to visit you. What did you feel when they brought you presents and gifts?

FULFILLING PEOPLE'S NEEDS

A need is when a person wants something, or has to have something so that he can live. Food and water are basic needs of all living creatures.

When we have something that others do not, then we should try and share what we have so that other peoples' needs are also met.

Blessing from Allah

- When someone needs your help or asks for something from you we should not consider this as trouble, rather it is a blessing from Allah so that by helping the person we can get reward.

Ameerul Momineen (alayhissalam) says:

'Verily the needs of the people that are addressed to you are a blessing from Allah upon you, so take advantage of them and do not be weary of them, lest they should turn into [divine] wrath.'

إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكُمْ فَأَعْتَنِمُوها وَلَا تَمْلُوها فَتَتَحَوَّلَ نَقْمًا.

- And so we should try to help the person and as soon as possible

Ameerul Momineen (alayhissalam) says:

'Do not delay granting the needy to tomorrow, for you do not know what will happen to you and to him tomorrow.'

¹. لَا تُؤَخِّرْ إِنْ أَلَاةَ الْمُحْتَاجِ إِلَى غَدٍ، فَإِنَّكَ لَا تَدْرِي مَا يَعْزِضُ لَكَ وَلَهُ فِي غَدٍ

- 'And we should never refuse to fulfil the needs of a momin in need if we are able to do so

Ameerul Momineen (alayhissalam) says:

'I am amazed at the person who is approached by his Muslim brother in need and refuses to fulfil it, not deeming himself worthy of [doing] good; so assume that he does not desire any reward nor does he fear any punishment. Do they lack interest in [acquiring] noble traits?'

عَجِبْتُ لِرَجُلٍ يَأْتِيهِ أَخُوهُ الْمُسْلِمُ فِي حَاجَةٍ، فَيَمْتَنِعُ عَنْ قَضَائِهَا وَلَا يَرَى نَفْسَهُ لِلْخَيْرِ أَهْلًا، فَهَبْ أَنَّهُ لَا ثَوَابَ يُرْجَى وَلَا عِقَابَ يُتَّقَى، أَفَتَزْهَدُونَ فِي مَكَارِمِ الْأَخْلَاقِ.

The etiquettes of fulfilling needs

Ameerul Momineen (alayhissalam) says:

The fulfilling of needs is not made righteous except by three things:

- by considering it to be small such that it becomes great,
- by hiding it such that it is made apparent [by Allah] and

¹ Ghurarul hikam

- by expediting it such that it becomes felicitous.

لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثٍ: بِتَضْغِيرِهَا لِتَعْظُمَ، وَسِتْرِهَا لِتُظْهَرَ، وَتَعْجِيلِهَا لِتَهْتَأَّ

Story:

Aabaan Ibn Taghlib narrates: I was engaged in the tawaaf of the Ka'bah with Imam Sadiq (peace be upon him) when one of my friends asked me to move to a side and listen to his request. Not wanting to leave the company of the Imam (peace be upon him), I ignored him and disregarded his request.

In the next round around the Ka'bah that person signaled me to come towards him; this time however the Imam (peace be upon him) happened to see him and so asked me: O' Aabaan! Does he have some work with you? I replied yes

Imam (peace be upon him) asked: Who is he? I said: One of my friends. The Imam (alayhissalam) further asked: Is he also a Mu'min and a Shiite? I replied: Yes. Hearing this, the Imam (peace be upon him) instructed: Go to him and fulfill his desire.

I asked: Should I discontinue my tawaaf?. He (alayhissalam) replied: Yes. I asked: Is it permissible to discontinue even the obligatory tawaafs and leave them midway if it is for the purpose of fulfilling the needs of a Mu'min? He (peace be upon him) replied: Yes.

I halted my tawaaf and proceeded towards the man. After assisting the person, I returned to the Imam (peace be upon him) and requested him to inform me of the rights of a Mu'min upon another Mu'min...¹

¹ Shanidani-ha-e-Taareekh, pg. 69; Mahajjah al-Baidhaa, vol. 3, pg. 356-anecdotes for reflection

HAQQ-UN-NAAS:

Haq = right, e.g. a person's right to have or own something, and

Naas = which means person, or human beings.

It can be seen from this, that Haqq-un-naas means the rights of people. Every person has certain rights which are vital, and should not be taken away.

If I am holding the estate of an orphan, then it is the right of the orphan to inherit the estate when he comes of age. I should not consume it for my self, taking advantage of my position as the custodian.

Forgiveness fro breaking haqq un naas

Allah who is Just and Merciful, will (Inshallah) forgive us for the sins which we commit against Him, provided we repent for them sincerely; but how can He forgive you for the sins which you commit against others. That would be going against His justice. We can never be forgiven for breaking Haqq-un-naas, the rights of others, unless the person whom we have wronged forgives us himself.

The next question is "**What actions break Haqq-un-naas?**"

A person has a right over you even when he is not there. Imagine you were at a gathering, and were discussing with others. If you are not at that gathering, you still have a right that your name isn't insulted, nor your reputation spoilt. This means that if someone does Gheebat, or Tohmat, or Fitna in which your name is mentioned then a sin has been committed against you.

Such a sin cannot be forgiven unless you have forgiven it. It is because of these high consequences that we should avoid committing actions which breach the rights of others. This shows that Islam is a religion that not only benefits a person directly, but helps the community in general. Where else can you find a law that commands you not to insult others, and to guard their reputation in public and private.

The transfer of deeds ...

If a person has upon him someone's right (*haqq*), then his good deeds (of equal weight or merit) will be handed over to the rightful owner. For example, in case of backbiting (*gheebat*), defaming etc, the good deeds of the person who has backbited or has defamed anyone, will be transferred to the account of the person whom he backbited or defamed, and in turn that person's bad deeds will be transferred to the account of the person who backbited and defamed him.

GOOD INTENTIONS

When you make an intention, it means to know what you are about to do and why you are doing it.

In Islam, intention plays a very important part in all our duties, because without a clear intention, almost any act is useless.

Imagine that someone was praying Salaat, he could be praying correctly and still his prayer might not be accepted. This is because when we pray, we can be praying for many reasons, some of them are:

- a. So that Allah will be pleased with us.
- b. So that people will see how good we are.
- c. Because if we don't, our parents will get angry.

Obviously, our prayer will only be accepted if we have the first intention.

The Arabic word for intention is **NIYYAT**. Every act we do should have a good Niyyat.

This means that the sins or blessings we get for doing something depends on **WHY WE DID IT**.

Another example is that suppose you gave a lot of money to charity in front of many people. There is nothing wrong in doing that depending on your Niyyat. If you give the money so that everyone will see how rich and kind you are, then that action is not worth anything in the "eyes" of Allah; however if you give the money in front of people so that they can see you and so that they might follow your example, then that action is looked upon very highly by Allah.

So, no matter what we do, we should always have a good Niyyat (intention) about it. We don't have to say anything as long as we know in our mind why we are doing something.

Whatever we do, there should always be one Niyyat that should be in our minds, **THE NIYYAT THAT WE ARE DOING SOMETHING FOR THE PLEASURE OF ALLAH**.

Niyyat should always be Qurbatan ilallah

TAHARAT AND UNCLEANLINESS

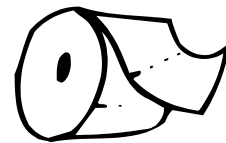
To be clean means to be free from dirt. To be Tahir (Pak) means to be pure according to Islam. There is a big difference between these two words.



If you dress in new clothes, take a shower and put on some perfume or cologne, you will be clean. Then imagine you go to the toilet and do not wash yourself properly.

You might still be clean, but now you are Najis.

When we go to the toilet, we should wash ourselves twice better 3 times to make sure that we are Tahir. It is no good using tissue paper BY ITSELF, because this may make us clean, but it will not keep us Tahir.



It is always a good habit to try and be Tahir (or pure) all the time. Our 8th Imam (alayhissalam) said:

"To be pure and clean is amongst the habits of the Prophets."

Also, Prophet Muhammad (sallallohu alayhe wa aalehi wasallam) has said

"Cleanliness and purity are part of faith."

The opposite of being Tahir is being Najis, and the opposite of Cleanliness is Uncleanliness.

One should always try to avoid being both Najis and unclean. There are certain ways Islam explains us to be both Tahir and clean at the same time. These are shown below.

Wudhu.

Islam tells us to wash ourselves with a special method before praying. This washing is known as Wudhu.

Ghusl.

Means to clean the body with a special method, with the **Niyyat** of cleaning it spiritually to be close to Allah swt.

There are times when Ghusl becomes Wajib, i.e. when you touch a dead body. This means that you have to do Ghusl before you can pray Salaat.

Daily Bath.

Islam is a religion, which not only tells you to keep your soul clean, but to also keep your body clean. You should take a regular bath or shower to keep your body clean

Washing of Face and Brushing Teeth.

In the morning when you wake up, you should wash your face and brush your teeth. This makes you feel fresh as well as cleaning the dirt that forms overnight.

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

"Upon you is the brushing of the teeth, for surely it purifies the mouth, and pleases Allah, and brightens the eyesight. Indeed the angels hate the odour from a mouth not cleaned after eating food."

Clean Clothing.

A Muslim should never dress with dirty clothes. This does not mean that you wear your best and most expensive clothes. It means that even if you have one piece of cloth to wear, you should keep it clean.

When you wear clothes, you should wear it for yourself, and not for others to look at.

Cutting Nails.

You should always cut your nails because they grow very long and can get very dirty.

If you have long nails, dirt can get trapped underneath. When you eat, you will be putting that dirt in your food and swallowing it. This is very bad for your health and can lead to many illnesses.

Looking After Hair.

One should always comb his hair with a proper parting. You should never leave your hair messy and unkempt.

Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said that if you can not look after your hair properly, you should shave it off!

This shows the importance of caring for your hair. This does not mean that you spend all your time making sure that each hair is in place. You should make sure that your hair is **clean** and tidy.

One important point about the above is that Islam has told us to keep our bodies clean because a clean body leads to a healthy body. If we do not look after our bodies we will get all sorts of illnesses. If you keep your body clean you will feel good, and fresh.

The same way we are told to keep our souls Tahir, since a clean soul also leads to a healthy soul.

HARD WORK

Allah says In the Holy Qur'an: "And that there is nothing for man except what he tried, And that his efforts shall soon be seen, Then shall he be rewarded to the fullest measure"

The above Ayat tells us that we will not get anything unless we try to get it.

Hard work means to concentrate and strive at something until you achieve it.

You must have all heard the English saying,

If at first you don't succeed, then try, try again

Islam believes in working hard. If you work hard at something, than you will almost always succeed. Another common English saying is

It is better to have tried and failed, than not to have tried at all.

A believer has to work harder than most people. This is because most people work only for this life, i.e. food, house, money, family etc...

However, the believer has to work for BOTH this life and the next life.

The way to work for the next life is to be fair in this life, to pray on time and to help those in need.

One of our Imams was once working on a field. It was hot and sunny, and Imam was digging the ground. He was working very hard.

A person passed by and saw Imam sweating and working away at the ground. He said to Imam, "Oh son of the Prophet, have you no shame!"

Imam looked up from his work and asked, "Why, what have I done?"

The man answered, "You are working so hard for this world, and are forgetting your God."

Imam replied, ***"Doing hard work which is Halaal is one of the best forms of worship."***

This shows that Islam is a religion which helps us lead a well-balanced life. Its rules are not just on recitation and Salaat, but also work and livelihood.

INJURING OTHER PEOPLES FEELINGS

All people have feelings. There is nothing worse than a person who has his feelings hurt, because it takes a long time to recover.

If you throw a stone at someone, you will hurt them. The bigger the stone, the more they will be hurt. If you hurt their legs, then they won't be able to walk, or if you hurt their eye then they won't be able to see.

The tongue throws out words, and sometimes these words hurt more than stones. The stones hurt the body, but the tongue hurts the feelings.

There is a saying: *"The tongue is sharper than the sword."*

This means that sometimes, when you say something it can hurt someone even more than a sharp sword.

How can you hurt people:

If you call someone names, or insult them, or make fun of something about them then you hurt their feelings. This makes them sad

Making fun of others:

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

"Those who make fun will be brought on the day of Qiyāma and a door will be opened towards Paradise. He would be told to enter it fast. Full of grief and misery, as soon as he tries to enter it the door will slam shut and another door will open on the other side. He would be told enter quickly, but as soon as he reaches it they will shut that door also. He will continue in this struggle but he would not be able to enter any of the doors. At last he would lose all hope and now when he is called, he shall decline."¹

Think for a moment. Pretend that you were them. Would YOU like someone calling you names all the time, making life miserable for you. Would YOU like some laughing when you fell down, or someone telling tales at you. Would YOU like people making fun of your family, or the colour of your skin, or at the way you are.

NO YOU WOULD NOT.

So next time you say something to someone else, even if it is only a joke. It might not be a joke to them. Think how it will affect their feelings before you say it.

¹ Muhajjatul Baiza Vol. 5 page 326

BLABBERING

Blabbering means to talk too much about things which are of no use or importance, without stopping. You will notice that no one pays attention to a person who talks too much. As a result he loses his respect. He will not have any close friends since people will try to avoid him. In general, he will be thought of as a child.

Blabbering is something which many people do often. Certain people, when they get together start talking about useless things, talk about other people, talk about who is doing what and who is going where. All this just turns out to be Gheebat and Fitna. You should always try to avoid these types of meetings or groups, since you will come out without any benefit, and in the meantime, someone's name and honour would have been damaged.

Disadvantages of blabbering

- You may hurt someone without realising
- There are more chances of you doing someone's gheebat
- You may give away secrets

When a person talks too much, he is giving away all his secrets, and he does not even realise.

- Others get tired of listening to you and you may lose all your friends.

Imam Ali (alayhissalam) said: Excessive talking makes one's brothers fed up.

¹كَثْرَةُ الْكَلَامِ تُمِلُّ الْإِخْوَانَ.

- If we talk too much and start speaking about things we do not know properly and this may cause us to lie unintentionally

Imam Ali (alayhissalam) said: Let go the talk you don't know about it and don't enter a conversation you were not told to do so.²

We should always think before speaking and speak less

- Imam Ali (alayhissalam) said: "When a believer intends to say something, he thinks it over in his mind. If it is good he discloses it, but if it is bad he lets it remain concealed."³

Imam Ali (A.H.) has said: "The heart of a fool lies behind his tongue."

¹ Ghurar ul hikam

² وَدَعَ الْقَوْلَ فِيمَا لَا تَعْرِفُ، وَالْخِطَابَ فِيمَا لَمْ تُكَلِّفْ

³ Nahj al-Balaghah p. 184, sermon [khutbah] 176

This shows that the secrets (heart) of a fool is revealed when he speaks.

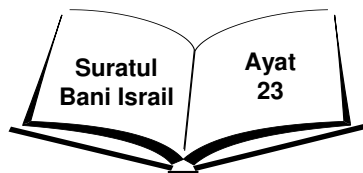
- On the contrary the person who is wise will only talk when it benefits him, which is why Imam Ali (alayhissalam) also said: "The tongue of a wise man lies behind his heart."
- Ameerul momineen (alayhissalam): Speech is like medicine, a little of it is beneficial but too much of it can be fatal.¹

Prophet Isa has explained us to treat our words as if they were gold. Would you throw away gold to anyone, and just treat it like sand. Well you should not throw your words away either. They are too expensive and important to be treated as dust, to throw away.

¹ 4. الْكَلَامُ كَالدَّوَاءِ قَلِيلُهُ يَنْفَعُ، وَكَثِيرُهُ قَاتِلٌ. Ghurar ul hikam

Respect of Parents

Allah tells us in Qur'an (Surah 17, ayat 23)



"Thy lord has commanded that you worship none but Him, and that you be kind to your parents."

Why should we obey our parents?

- Our parents are older than us and so have had a lot of experience.
- They have given up so much for us. Grown-up men and women look after themselves. They work, earn money, buy food and clothes, pay the bills, and look after their own house.

BUT WHAT ABOUT US? Can we work and earn money? Can we buy our own meals, pay rent. We are younger and still under the care of our parents, we can not look after ourselves in all respects.

Then who does all these things for us? Of course, our parents. they taught us the difference between right and wrong, they gave us food. If there was ever a time when there was only enough food for one person, they would give it to the child. Our mothers carried us for 9 months, day and night before we were born.

Why does our father and mother do all these things for us? It is because we are their children, and they love us. They want us to grow up being healthy and well mannered. Since they work so hard for us, to make us better people, shouldn't we also love, respect and obey them?

- They also have our best interests at heart, so when they tell us something, they are telling us for our own good.

What will happen if we disobey our parents:

- If we disobey our parents, we will ruin our own lives because we will bring our children up to disobey us.

Imam Ali (alayhissalam) has said:

"Respect your father and your son will respect you."

- Allah will be displeased with us
 - Allah says to one of the Prophets:
"I swear by My Honour that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."
 - Indeed, the first thing that Allah caused to be written on "Lauhe Mahfuz"
 was that *"I am Allah, and there is no god except Me. I am pleased with the man with whom his parents are pleased, and displeased with him whose parents are not pleased."*
- The displeasure of Allah is so great on those who displease their parents that the person who is disowned by his parents, he will never smell the fragrance of heaven.

Respect of parents:

Allah tells us in Qur'an (Surah 17, Ayat 23)

"Your lord has commanded that you worship none but Him, and that you be kind to your parents. Whether one of them or both of them become old in your life, do not say a word of contempt (uf) to them or repel them, but address them in terms of honour. And out of kindness, lower to them the wing of humility and say: "My Lord! Bestow upon them your mercy even as they cherished me in childhood."

The word "uf" is a very mild word, but Imam Ja'far as Sadiq (alayhissalam) said that if a milder word were to exist in the language, Allah would have used it instead. One should never call parents by their names, but refer to them as mother and father.

Duties to Parents

There are many ways to respect your parents, some of them are:

1. Never raise your voice at them.
2. Do not sit when they are standing.
3. Do not walk in front of them unless told to do so.
4. Do not speak when they are speaking.
5. Never correct them in front of others.
6. Do not displease them or make them angry.
7. Never insult, argue or shout at them.
8. When you wake up in the morning the first thing you should do is say "Salamun Alaykum" to your parents.

These are all simple things, but how many of us actually do them. How many of us will actually stand and say "Salamun Alaykum" when our mother or father enters the room?

If your parents ask you to do something, like go shopping, you should not even show them that you are tired. You should not even cast a weary glance at your parents.

Prayer for Parents:

A prayer for parents from the Holy Qur'an, Sura Bani Israil, verse 24:

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Rabbirham huma kamaa rabbayani sagheera.

(My Lord, have mercy on them (our parents), as they looked after me when I was little.)

Kindness to parents:

- A man once went to the Prophet (sallallahu alayhe wa aalehi wasallam) and asked him if there was any act worthy of Allah's mercy. The Prophet (sallallahu alayhe wa aalehi wasallam) asked him whether his parents were still alive, to which he replied yes. The Prophet (sallallahu alayhe wa aalehi wasallam) replied that the best deed worthy of Allah's grace was to be kind to parents since this was preferred over all acts.

- The Prophet (sallallahu alayhe wa aalehi wasallam) once said to Imam Ali (alayhissalam) that *"sitting in the company of parents for an hour is preferable to going for Jihad."* He further added, *"O Ali! If only a word is uttered with a view to pleasing the parents, Allah can be pleased."*

LYING

Prophet Mohammad (sallallahu alayhe wa aalehi wasallam) says : "If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."

"A person who is not honest cannot have a perfect and strong faith".

"Beware of association with the liar for he is like a mirage which draws the far one nearer to you and the nearer far from you."

Possible reasons for lying are:

- A. as an excuse to get yourself out of trouble,
- B. to cheat somebody out of something you want,
- C. to get someone else into trouble.

As you can see, all the above reasons are sinister. If you have done something which will do trouble, then you should face it, and not lie your way out of it because that is being very irresponsible.

There should never be any reason to avoid the truth. If you are honest in your dealings with people, if you have nothing to hide, then you should be able to say the truth without fear.

Every type of falsehood is haraam¹

Every kind of lie and every method of speaking an untruth is Harām. Just as it is Harām to speak a lie with the tongue it is similarly Harām to write something false. Even to point a finger in expressing a lie is "Harām." For example if a person who does not pray is asked by another, "Have you performed Salāt?" and he nods his head. This tantamounts to lying and is a sin. Similarly propagating the words of a liar while being aware that they are untrue is Harām.

The foul-smelling mouth of the liar

It is recorded in a tradition that on the Day of Judgement the mouth of a liar will give an awful smell.

The smell of a liar's mouth would be so disgusting that even the Angels will not go near him. They will keep away from the liars. This is not only for the Day of Judgement. Even in this world, the Angels can smell the foul odour from the mouths of the liars.

In a prophetic tradition it is said, "When a believer utters a lie, such a bad smell emanates from his mouth that even the Angels move away."²

Lying in jest and pleasantry

¹ Greater sins vol 2

² Mustadrak ul-Wasa'il

Lying in jest is another kind of falsehood. For instance, telling a simpleton that, “A certain lady wants to marry you,” or “that person has invited you for dinner tonight,” when actually there is no truth in it. This type of falsehood is also Harām.

Small lies?

Hazrat Imam Zayn ul-'Abidīn (alayhissalam) says, “Avoid falsehood, whether it is small or big, in solemnity or jest.”¹

Qur'an also tells us to tell the truth, and not to cover it with lies.

2:42: *And cover not Truth with falsehood, nor conceal the Truth when you know (what it is).*

Habit of Lying:

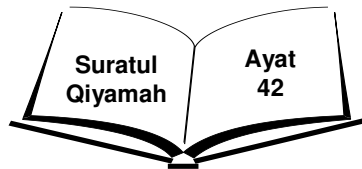
If you make the habit of lying, then you will lie very often without realising. You will lie to your family, your friends and everybody you meet. Then one day you will be caught out because you will have trapped yourself in a corner, and there will be no escape.

Also if you make a habit of lying you will start doing other things which are even worse. One evil leads you to another.

¹ al-Kāfi

SELF-ACCOUNTING

Allah says in the Holy Qur'an,



"And I swear by the self-accusing soul."

In the above ayat we are told that there is a part of our soul which is called the self-accusing soul and that this is such an important part that Allah swears by it.

What is the self-accusing soul?

The self-accusing soul is our conscience; it is the part of us that makes us feel guilty when we do something wrong

Self - accounting is to listen to this conscience. If you ignore your conscience enough times then you will no longer hear it and then the next time you do something wrong, you will not feel guilty.

Once our Holy Prophet (sallallahu alayhe wa aalehi wasallam) was travelling with his followers when he stopped at a deserted place where there was nothing growing.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) told his followers to go and collect wood. They replied that they would not be able to find any wood in such a deserted place. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) told them that they should still go and try to find some.

So they went and brought back whatever little they could. In a short while there was a big heap of wood laid before the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then told them that their sins could just as easily be searched for and collected.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) was teaching them about self - accounting. In the same way that the wood was collected although it could not be seen before collecting, people's sins are not easily seen or remembered. But when they are looked for and accounted, they make a long list.

Is it not better to self - account and find that long list now while you can still ask for forgiveness rather than on the Day of Judgement when it will be too late.

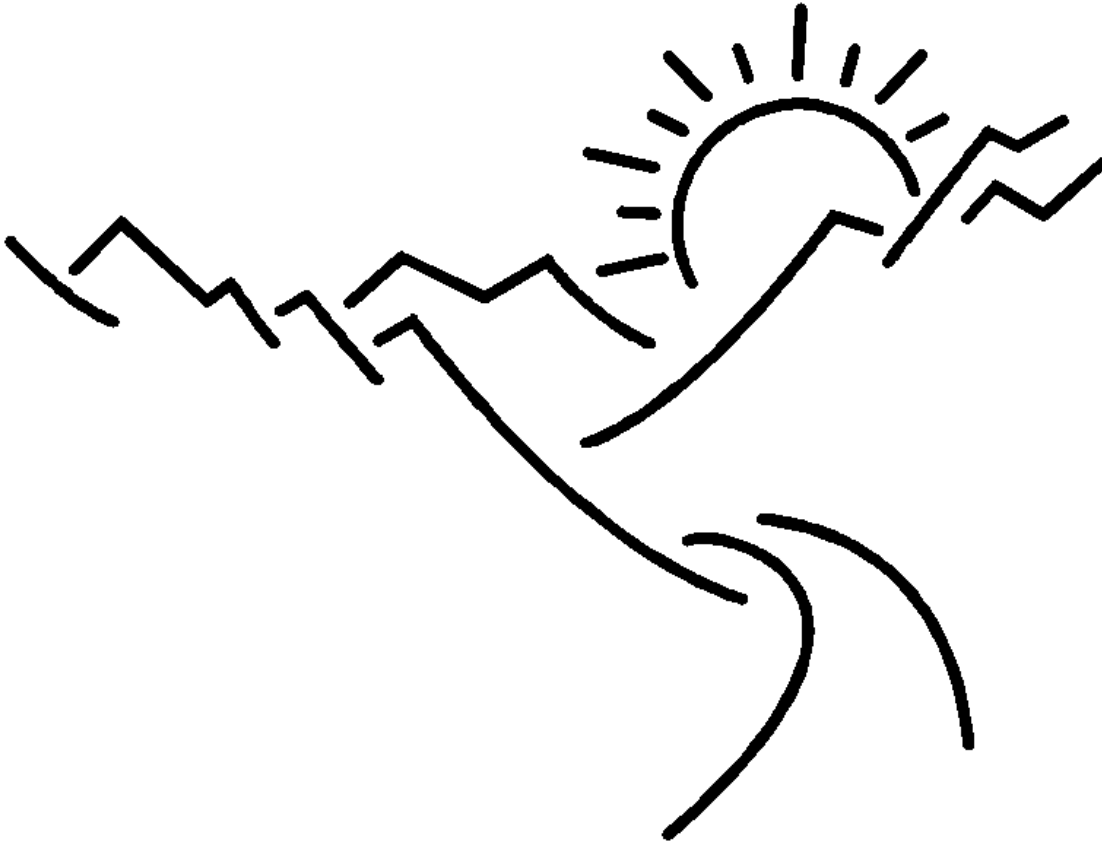
You should get into the habit of self - accounting every day (at night, or after Salaat) where you think of the whole day and everything that you have done in that day.

What good thing have you done? If none then think of something good that you can do the next day.

What bad things have you done? How are you going to put them right (do Tawbah).

WORKSHEET

Why did the Holy Prophet (sallallahu alayhe wa aalehi wasallam) stop at such a deserted place?



What did he ask his followers to collect and why?

What was he trying to teach his followers?

Why is it important to self-account?

FIQH-M05

Diniyat Classes Muscat (DCM) (BOYS)

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THE MUNAFIYAT OF SALAAT

THINGS THAT INVALIDATE SALAAT

There are **12 things** that can make your Salaat Batil (invalid). If any of these things happen, you will have to offer your prayers again.

Things That Invalidate Salaat

📖 1135 – 1164

1. Any thing is left/lost in one of the necessary conditions of Salaat; **E.g.** you realise that your clothes are not Tahir (Pak).
2. All those things that make the Wudhoo & ghusl Batil, **E.g.** sleeping, passing wind, etc.
3. Folding the arms intentionally just as some other Muslims do during their Salaat, with the intention of humbleness, and treating it as part of the namaz. (ehtiyat e wajib ki bina per namaz batil hai)
4. To say Ameen after Suratul Hamd.
5. Turning away from the direction of Qiblah.
6. Speaking intentionally.
7. Laughing loudly (intentionally)
8. Crying intentionally for a worldly thing. (ehtiyat e wajib)
9. Anything that changes the impression that you are not praying; **E.g. clapping hands or jumping.**
10. Eating or drinking in such a way that people say that he/she is not praying
11. Doubt in first 2 Rakaats of Dhohr, Asr and Isha prayers, and also anywhere in Fajr or Maghrib prayers.
12. Adding or leaving out any Wajib-e-Rukn part of Salaat (there are details, which can be seen in touzih)

**MUNAFIYAT MEANS THE THINGS WHICH
MAKES YOUR SALAAT BATIL**

Some Munafiyat Explained

Anything That Makes Wudhu Batil

📖1136 – 1138

- It makes no difference whether it happened intentionally or by mistake.

Turning Away From The Qiblah

📖1140

- If it happened **intentionally** then the **Salaat is Batil** under all circumstances.

Speaking Intentionally

📖1141 – 1159

- This makes Salaat Batil if you intentionally utter even a single word consisting of a single letter.
- Clearing one's throat will not make Salaat Batil.
- If someone says Salaamun Alaykum then the person praying should reply with the same phrase use and say Salaamun Alaykum

Laughing Intentionally

📖1160

- Even if you feel like laughing but control yourself forcefully until your face turns red, you have to pray again as per ahtiat-e-wajib

That Which Can't Be Called Salaat

📖1161 – 1162

- Any act that changes the form of Salaat, regardless of whether it was done intentionally or by mistake.
- Moving the arms or even indicating something to someone with your hands will not harm the Salaat.

SALAAT SHOULD BE PERFORMED WITH
PRESENCE OF MIND AND HEART

Fiqh Chapter 2

PRAYING WHEN TRAVELLING

It is a great sin (Gunahe Kabira) to make one's Wajib prayers Qadha. Even a dying person, who is conscious, has to offer Salaat in whichever way possible.

A person while on a journey, whether by aeroplane, automobile or train has to offer Wajib prayers if s/he thinks that before s/he reaches his/her destination it will become Qadha.

These Are The Steps To Follow

1st perform Wudhu; if this is not possible, do Tayammum instead.

- **Next** you have to find out the position of Qiblah with the help of a compass or by asking someone who may know. If the direction of qibla changes during the course of namaz, you also have to change your direction accordingly
- **Then** you should make your Niyyat and recite Takbiratul Ihram facing Qiblah.

How To Pray When Travelling

- If you can, then pray in a standing position.
- If you cant stand and pray, then sit down and pray.
- If this is not possible, then the Ruku, Sajdah and all other actions should be done with the movement of the eyelids.

REMEMBER

- The body and clothes for Salaat should be Tahir. If any of these become Najis while on a journey and if it is possible to change the clothes or make the body Tahir, it should be done.
- If it is not possible to change the clothes or to make the body Tahir, you should still pray (whether you have to perform qaza or not, pls refer touzih)

**WAJIB PRAYERS ARE SUCH AN IMPORTANT IBADAT THAT THEY
CANNOT BE LEFT OUT UNDER ANY CIRCUMSTANCES.**


**FURTHER DETAILS AVAILABLE IN
'A CODE OF PRACTICE FOR MUSLIMS IN THE
WEST'**

Fiqh Chapter 3


MISCELLANEOUS MASAIL

Daimul Hadath





When someone has a problem of urinating, winding out of gas, etc, every now and then.

If a person suffers from incontinence, i.e. s/he suffers from an illness due to which their urine comes out, drop after drop, or they cannot control their faeces, they should act as follows:  **313**

- If they are sure that they can offer their prayers, after performing Wudhu, at any time within the time prescribed for prayers, they should offer the prayers within that time.
- In case they can control their urine or faeces only for so much time within which they can perform Wajib actions relating to prayers, then they should perform only the Wajib parts.

 **320:** If they recover from this illness, there is no need for them to offer Qadha of those prayers that were offered during the period of illness. However if they recover when there is still time of namaz,(According to ehtiyat e lazim) that namaz shall be offered

Qadha Prayers

- A person who does not offer his/her Wajib prayers in time should offer Qadha prayers, even if s/he was asleep or unconscious during the entire time prescribed for the prayers.  **1379**
- A person, who has Qadha prayers to offer, should not be careless about offering them even though it is not obligatory to offer them immediately.  **1381**
- A person, who has Qadha prayers to offer, can still pray Mustahab Salaat.  **1382**
- It is not necessary to maintain order in the offering of the Qadha prayers except in the case for of which order has been prescribed. **E.g.:** If you have missed both Dhohr and Asr prayers, it is obvious that while offering Qadha, you will offer the Dhohr Qadha first.  **1384**

As long as a person is alive, no other person can offer Qadha on his/her behalf, even if they are unable to offer them.  **1396**

Salaat in Arabic stands for the mode of worship prescribed in Islam. By worship, we mean "Submission to Allah."

Allah is Great! Nothing else, matters. Allah is calling you. Leave aside, your worldly affairs, forget everything else. **DO NOT MISS THIS GOLDEN OPPORTUNITY.** Go and pray in the presence of Allah. He is Great. Our, problems, worries, our difficulties will all be solved if we ask Allah for a solution. Not only that, our joy, our success, our achievements do not really matter. Let us look forward to communicate with Him. Only His love and care can bring prosperity in this world and in the life Hereafter.

If you pray Salaat first (on time) and do everything else later, you will feel completely satisfied. TRY IT !

The 17 Rakaats in total take only about 30 mins to pray. With Ta'qibat it takes about 45 mins per day. Is that asking for so much? Remember, there are 24 hours in a day.

One day, while the Holy Prophet (S) was present in Masjid Nabavi, a man entered and offered the prayers hastily and did not perform the Ruku and Sajdah properly.

The Holy Prophet (S) said , **"If this man continues to offer the prayers in the same way and dies, he will not die on my religion (Islam)."**

Hence, we **SHOULD NOT** offer Salaat hurriedly. While offering prayers, we should remember Allah constantly and offer them humbly.

While performing prayers, one should repent for one's sins.

A person who considers prayers to be something ordinary and unimportant is just like one who does not offer them at all.

The Holy Prophet (S) has said that:

A person who does not attach any importance to prayers and considers it to be something unimportant deserves to be tortured in the Hereafter (e.g., in the grave, Hell).



Importance of Punctuality in Prayers

1. Prayer keeps a person's heart pure.
2. Allah bestows upon the one who prays salaats blessings of knowledge, faith and wealth.
3. Allah is pleased with the one who prays salaats and so are the Prophet(S) and the Imams (alayhissalam).
4. Prayer exalts the human soul, restrains it from impure things, produces peace of mind, removes the future difficulties and solves our problems.
5. The Holy Prophet (S) has said Prayer is the Mercy of the Believer.
6. Salaat is going to help us in the Hereafter. The angels pray for our forgiveness and help us; praying Salaat in this world will serve the purpose of a lamp or light in the grave.

Every Good Deed Of A Person Will Be Accepted By Allah If His Prayer Is Accepted By Allah. If One's Salaat Is Rejected, Every Good Deed Of His Will Be Rejected Also.

Imam Ali (alayhissalam) has said: "If he who offers prayers comes to know how much Grace of Allah is bestowed upon him during the prayers, **he would never lift his head from Sajdah.**"

Fiqh Chapter 4

SALAAT - PLACE OF PRAYER

Revision - Necessary Masails

1. Salaat is not allowed in a Ghasbi (somebody else's) place without his/her permission. (As per ehtiyat e wajib it should be mubah)
2. The place of Sajdah must be Tahir.
3. It is not allowed to pray in a place where the prayer cannot be completed properly
4. The place of prayer should not be unstable, like praying on rice/grains
5. There should be enough space to stand properly and to perform Ruku and Sajdah properly.
6. Women should stand behind men while praying.

MASJID: It is stressed that the Salaat should be performed in a Masjid (mosque). Masjids in order of preference are:

1. **Masjidul-Haraam** (around Ka'aba) - A prayer offered here is equal to **100,000 prayers** anywhere else.
2. **Masjidun-Nabi** (Madina) - A prayer offered here is equal to **10,000 prayers** offered anywhere else.
3. **Masjidul-Kufa** - A prayer offered here is equal to **1,000 prayers** elsewhere.
4. **Baitul-Muqaddas**-

As per Agha Khoi, for, women, their home is better than the Masjid.

As per Agha Sistani, it is better for a woman to pray in such a place that is free from namahram, whether it be her house or masjid (ref: 881)

Our Holy Prophet (S) has said that:

“A Masjid will complain before Allah if it is neglected and nobody comes to pray there.”

Places Where Praying Is Makruh

- Bathroom
- Shoor zameen
- In front of a person
- In front of an open door
- In streets or roads with the condition that it is not inconvenience for them (because if it is inconvenience, then it is haram, not makrooh)
- In front of fire or 'chiraagh'
- In kitchen and all such places where there is 'aatish daan'
- In front of a well or pit which is used for urinating
- In front of a photograph or statue of a living thing (however if it is covered then it is not makrooh)
- In a room where a 'junub' person is present
- At a place where there is a photograph, even if it is not in front of him/her
- In front of a grave, Above the grave
- Between two graves, In graveyard

Fiqh Chapter 5

SALAAT - CLOTHES OF PRAYER

There are certain rules laid down concerning the clothes when saying prayers. They are:

1. The clothes must be Tahir (paak)
2. The cloth or clothes must not be Ghasbi.(mubah ho ehtiyat e wajib ki bina per)
3. It should not be a part of a dead animal who is not slaughtered according to sharia
4. For men only: They should not wear anything made of gold.
5. For men only : They are not allowed to wear pure silk.

Other Rules

1. If a person did not know that his/her body or clothes were Najis, and came to know after the Salaat, the Salaat is correct.
2. If a person forgets that his body or clothes were najib and he comes to know during or after the namaz, then if he has forgot due to not paying importance, or carelessness, then s/he has to repeat the namaz (as per ahtiat-e-lazim), and offer qaza if time has lapsed. Besides this condition, repetition is not required

Najasats Forgiven In Salaat

- a) The blood which comes out of a wound or tumour. But if that blood reaches another part of the body which is far from the tumour or wound, it must be cleaned (refer masala 836 and 837)
- b) The blood on the cloth or body of the person who is praying salaam, which is less than the tip of the fore-finger.

Fiqh Chapter 6

SALAAT - TIMES OF PRAYER

The Time of Prayer for the Daily Prayers

The following is explained better by using an example of the timings of Salaat, sunrise and sunset

Timings were:				
Fajr	Sunrise	Zuhr	Sunset	Maghrib
6:18 a.m	7:45 a.m.	11:56 a.m.	3:57 p.m.	4:07 p.m.

- a. **Subh** (Fajr Prayers)
Beginning from Subhe Sadiq and ending at sunrise.
On 1st Dec Subhe Sadiq is at 6:18 a.m.
Sunrise is at 7:45 a.m. when salaat becomes qadha.
- b. **Zuhr** (Midday Prayer)
Beginning from exact noon and ending when four Rakaats time remain to sunset.
On 1st Dec Zuhr Salaat time starts at 11:56 a.m. and ends at 3:53 p.m.
- c. **Asr** (Afternoon Prayer)
Beginning after completing of four Rakaats time from noon and ending at sunset.
On 1st Dec Asr Salaat time starts at 12:00 noon and ends at 3:57 p.m.
- d. **Maghrib** (Evening Prayer)
Beginning after magrib e sharee, ending when four Rakaats time remains to exact midnight.
On 1st Dec Maghrib time starts at 4:07 p.m. and ends at 11:47 p.m. (assuming exact midnight at 11.51pm as calculated below, and assuming that it takes 4 minutes to offer Isha prayers)
- e. **Isha** (Night Prayer)
Beginning after completion of 3 Rakaats time from magrib e sharee and ending at exact mid between early sunset and fajr
On 1st Dec Isha time begins at 4:10 p.m. (assuming that it takes 3 minutes to offer maghrib prayers) and ends at 11.51 pm (calculated as midway between 3.57pm and 7.45am assming that the next day sunrise is at 7.45 am).

Fiqh Chapter 7

SAUM - SIGNIFICANCE OF FASTING

The Month of Ramadhan is the holiest month in the Islamic calendar and begins with all its social, moral and spiritual blessing. The following quotation from a Du'a points out some of these blessings:

"O Allah this is the month of Ramadhan in which You sent the Qur'an as a guide for people and as a clear sign to differentiate between right and wrong; and it is the month of fasting, month of prayers, month of returning to You (Tawbah) and month of repentance; it is the month of forgiveness and mercy....; the month in which is the 'Night of Qadr' which is better than a thousand months....; O Allah, bless Mohammed and his progeny.... and keep me free for Your worship and for reciting the Book."

It appears from the above sentences that amongst the blessings of this month are Qur'an, the 'Night of Qadr', the repentance from sins and forgiveness.

According to Islamic belief, every action, whether good or bad, carries more weight in this month. Thus, charity is a virtue at all times, but is more virtuous in this month; and injustice is an evil at all times, but is more evil in this month. Reciting the Qur'an is a commendable deed the whole year round, but during the month of Ramadhan it assumes a far greater significance.

And as the month of Ramadhan entered, Imam Zainul Abideen (alayhissalam) would pray:

"O Allah, help us fast in this month, by preventing our limbs from doing anything that displeases You, and by engaging them in acts which gain your pleasure.....so that we may not lend our ears to things futile and our eyes may not see that which leads to forgetting You. Our hands may not commit that You have prohibited, and our feet may not advance towards the forbidden....." (Saheefa-e-Kamilah)

Our Holy Prophet (S) told Jabir bin Abdillah:

"O Jabir, this is holy Ramadhan, whoever fasts in it during the day, and stands to remember Allah during the night, controls his hunger and speech, he shall be forgiven his sins the way the holy month passes".

Jabir said: *"O Messenger of Allah, what a beautiful advice this is!"*

The Holy Prophet (S) answered: *"And how important the conditions!"* (Furoo' Al-Kafi Vol.4)

The Importance of the Month of Ramadhan:

1. The month of Ramadhan is the holiest month in the Islamic Calendar.
2. The complete Holy Qur'an was revealed to Prophet Muhammad (S) during this Holy month.
3. Allah forgives us if we ask for forgiveness.
4. In this month is the night of Qadr, which is better than a thousand months.
5. Duas are easily accepted.

The Holy Prophet (S) has advised that we should eat enough to kill the hunger and not more

Fiqh Chapter 8

MOON SIGHTING

The First Date of the Month Is Proved In the Following Way

1. If a person sights the moon himself.
2. A group of people say that they have sighted the moon, and one gets 'yaqeen' or 'itminan', similarly anything which results in 'yaqeen' or if a person gets 'itminan' by an 'uqalai' way (ref: 1701)
3. If two just (Adil) persons say that they have sighted the moon, the first date of the month will not be proved if they differ about the particulars (i.e. particular details as to how it was sighted).
4. If 30 days pass from the 1st of the moon of Shaaban whereby the 1st of Ramadhan is proved and if 30 days pass from the 1st of Ramadhan whereby the 1st of Shawaal is proved.
5. If the moon is high up in the sky or sets late, it is not proof of the fact that it appeared the previous night
Similarly if there is a halo (crown of light) around it, it does not prove that the new moon appeared the previous night.

Fiqh Chapter 9

SAUM - THE DIFFERENT FASTS AND THEIR CONDITIONS

Wajib Fasts

1. Fast during the month of Ramadhan. 📖 1559
2. Qadha fast for the month of Ramadhan. 📖 1572
3. Fast becoming wajib on account of Kaffara. 📖 1667
4. When a father dies, it is ehtiyat e wajib on the eldest son to fast his Qadha fasts. 📖1721 (new: 1683)
5. Fast broken or left out intentionally. 📖 1667

Fasting is Mustahab on all the days of the year except on those days on which it is Haraam to observe fast. Some are mentioned below.

Haraam Fasts

1. Eid-ul-Fitr. 📖 1748
2. Eid-ul-Hajj. 📖 1748
3. A fast kept despite illness.

Makruh Fast 📖 1756

It is Makruh to fast on the 10th of Muharram (Ashura Day).

Sunnat Fasts 📖 1757

It is Sunnat to fast everyday, however certain days are strongly recommended.

1. On all days of Rajab and Shaban or on as many as is possible to fast, even if it is only one day.
2. On 13th, 14th and 15th of every Lunar month.
3. The day of Nawroz (approx. 21st March)
4. From the 4th up to the 9th of Shawwal.
5. The 25th and the 29th day of Zilqad.
6. The first and last Thursday of every month AND the 1st Wednesday after the 10th of every month.
7. From the 1st day to the 9th day of the month of Zilhajj.
8. The 18th of Zilhajj - Eid-e-Ghadeer.
9. The 24th of Zilhajj - Eid-e-Mubahela.
10. The 1st, 3rd and 7th day of Muharram.
11. The 17th of Rabiul Awwal - Birthday of our Holy Prophet (S).
12. The 15th of Jamadiul Awwal.
13. The 27th of Rajab - the appointment of the Holy Prophet (S) to the prophetic mission (Bi'that).

Calendar shows all the Sunnat Fasts of a Year

Muharram						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Safar						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Rabiul Awwal						
M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

Rabiul Akher						
M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Jamadil Awwal						
M	T	W	T	F	S	S
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2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Jamadil Akher						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Rajab						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Sha'baan						
M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

Ramadhan						
M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24

Shawwaal						
M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
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25	26	27	28	29	30	
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23	24	25	26	27	28	29
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Zilqad						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Zilhajj						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Conditions of Fasting

1. Sanity.
2. Islam: Should be a Muslim and follow Islamic laws.
3. Not being in danger of illness by fasting.
4. Not being a traveller.

Saum is an act of worship; to stay away from forbidden things so as to earn "the pleasure of Allah by obeying Him."

The most important thing is the **Niyyat** (Intention). There is no need to utter it. However one must have in mind why one is fasting; that is one must have in mind: "Qurbatan Ilallah"; for the pleasure of Allah. 📖 1559

Niyyat can be made for the whole month together on the eve of the first of Ramadhan or individually on the eve of each day. If you choose to do Niyyat for the whole month together, then if you miss a fast for any reason in between, you will be required to do Niyyat again.

Fasting begins before SUBHE SADIQ or FAJR.

Fasting ends at MAGHRIB which occurs a few minutes after sunset.

Fiqh Chapter 10

SAUM - THINGS THAT MAKE FAST BATIL OR ARE MAKRUH

Things That Invalidate (Batil) the Fast If Done On Purpose 📖 1581

1. Eating and drinking.
2. Saying false things about Allah, Prophet (S) or the successors of the Holy Prophet (S).(ehtiyat e wajib)
3. Making dust reach one's throat.(ehtiyat e wajib)
4. Vomiting intentionally

Things that are Makruh when Fasting 📖 1666

1. Using eye drops or Surma, etc if its taste or smell can be felt in the throat.
2. Actions which would make you physically weak e.g. donating blood.
3. Inhaling snuff and smelling fragrance from herbs and (giyah-jari booti)
4. Tooth extraction or any other action which will cause you to bleed from mouth
5. Using a wet stick of wood for brushing.
6. Putting water in mouth, or using any kind of mouthwash unnecessarily.(any liquid)

The above 6 things do not break your fast if you do them but it is better if you do not do them.

Fiqh Chapter 11

SAUM – PEOPLE EXEMPTED FROM FASTING

They are of 2 categories:

- ❖ Those who will not fast and have no Qadha to give;
- ❖ Those will give Qadha later, when the holy month of Ramadhan is over.

1. Men and women who are not capable of fasting because of advanced old age are totally exempted. They do not have to give Qadha later.
📖 1734
2. Those elderly people who find it very difficult to fast are also exempted; but they have to pay a redemption (**Fidyah**) of ONE MUDD (i.e. 3/4 kg or 750gms) of food (wheat or barley or roti or similar things) in lieu of each fast, to the poor and needy. **📖 1734 (new 1696) (baaz suratoun mai fidya nahi)**
3. If someone has an illness that makes him very thirsty and he cannot bear being thirsty, or it is excessively difficult for him to bear it, then fasting is not obligatory on him. However, in the second case, he must give one mudd of food to a poor person for each missed fast; and in the event that he is able to fast afterwards, it is not obligatory on him to make them up **📖1736 (new 1698)**
4. A mother in the advanced stage of pregnancy will not fast if fasting is harmful to herself or the baby. She will give Fidyah in place of the fasts and will give Qadha later.
📖 1737
5. A mother who is nursing her child is exempted if she fears that fasting might reduce the supply of milk for the child. She will give Fidyah in place of each fast she has missed out and will give Qadha later.
📖 1738 (there are other conditions also, refer to 1700 in new touzih)

Fiqh Chapter 12

SAUM - KAFFARA

It is a great sin to eat or drink during the days of Holy Ramadhan, or deliberately commit acts which break the fast without a justifiable reason.

Anyone who leaves out a fast purposely has to give Qadha as well as **Kaffara**. 📖 1667

The Kaffara for each fast is:

either: (i) to free a slave.

or : (ii) to fast for 60 days.

or : (iii) to feed 60 poor to their fill or give 1 mudd* to each poor person i.e.

¾ kg of foodstuff to each of them. 📖 1669

* 1 mudd is equal to ¾kg foodstuff like wheat, barley, etc.

If you choose to fast for 2 months as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time. (It is ehtiyat e wajib to keep the other fasts one after the other as well) 📖 1670

(for more details refer to tauzeeh)

However, you will not begin fasting your 31 days when you know there will be a day in between when it is Haraam to fast; e.g. You will not begin fasting your Kaffara at the beginning of Zilhajj as on the 10th of Zilhajj - Eid-ul-Hajj - it is Haraam to fast. 📖 1671

If a person breaks his fast by a Haraam acts, whether it is originally haram (such as drinking alcohol(sharab)), or has become haram due to something else (such as eating food which is harmful due to current physical condition or illness), then one kaffara is enough, however as per ahtiat-e-mustahab, he shall give all 3 kaffaras (new ref: 1637)

Fiqh Chapter 13

SAUM - QADHA FASTS

1. If a person does something that breaks the fast without confirming the fajr, and later finds that the time for Fajr had set in, then only Qadha is required (ref: 1659:4)
2. If a person is sure (or itminan) that maghrib has arrived, and then opens his fast, and later on he comes to know that it was not maghrib, then he has to offer qaza only (ref: 1659:8)
3. If a person puts water in the mouth to feel cool and the water is then swallowed by mistake, only Qadha fast has to be kept (ref: 1659:9)
4. If a person who was insane becomes sane, s/he is not required to fast those which s/he missed when s/he was insane. 📖 1703
5. When an unbeliever becomes a Muslim, s/he does not have to fast those that s/he missed out when s/he was an unbeliever. However, if a Muslim changes his/her Faith to accept another and then later becomes a Muslim again, s/he has to give Qadha for all those s/he missed out when s/he wasn't a Muslim. 📖 1704
6. If a person breaks his/her fast on account of compulsion, e.g. if s/he has to break his/her fast because there may be a danger to his/her life from other unbelievers around him/her, then s/he has to fast Qadha for the fasts missed.¹
7. If a person leaves out a fast for any reason that is valid, e.g. becoming ill during the month of Ramadhan, then s/he has to fast Qadha for those fasts after that Ramadhan but before the next Ramadhan. If however, s/he does not manage to complete the Qadha fasts before the next year, then s/he has to give one MUDD (3/4 kg) of foodstuff, (i.e. wheat, barley, etc), to a poor person for each fast missed out. After that those Qadha fasts can be kept at any time throughout the person's life. 📖1718
8. If a person does not fast during Ramadhan due to illness or any other valid reason, and dies before the end of Ramadhan, it is not necessary to give Qadha fasts on their behalf. 📖 1711
9. A person who is fasting a Qadha fast for the month of Ramadhan can break his/her fast before Zohr, however if a person is fasting Qadha for someone who is dead, it is better not to break the fast after Zohr.
10. If a father has not kept a Wajib fast other than that of the month of Ramadhan, e.g. a fast that became Wajib on account of a vow, the eldest son is not required to do Qadha for that fast. Similarly if the father was hired to fast Qadha for another person and he did not observe them, it is not Wajib for the eldest son to offer them. 📖 1722 (new ref: 1684)
11. If the illness of a person continues till the next year, then it is not required to do qaza for the same, however it is essential to give one MUDD of foodstuffs (gandum jaw or roti etc) to a poor person, per fast (ref: 1674)

¹ zahiran e/wajib hai

SAUM - FASTING WHEN TRAVELLING

1. Travelling means having reached outside the boundaries of the city, town or village, on your way to a journey which should not be of less than 28 miles.(approx 44 km) On a day one has the intention of travelling, one will not break the fast while still at home or in the city. The fast will be broken once you cross the hadd-e-tarakkhus
2. At any place where you pray Qasr, you will not fast. If you have travelled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 Rakaats, and you will not fast. You will give Qadha later.
3. The people whose job is that of travelling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are travelling, and their prayer will not be Qasr, either.
4. To travel for the sole purpose of not fasting is allowed, but it is better if you do not do that.
5. If you travel from the place where you live AFTER the time of ZOHR, you will complete the fast(ehtiyat ki bina per). However, if you travel BEFORE the time of ZOHR, you will not fast.(ehtiyat e wajib)
6. The day you arrive back from your trip, if you reach the boundary of your hometown BEFORE the time of ZOHR, and you have not done anything that will break your fast, then you must fast on that day.(ehtiyat ki bina per)
However, if you reach the boundary of your hometown AFTER the time of ZOHR you will not fast and give Qadha after Ramadhan.(ehtiyat ki bina per)
7. If a person makes a vow for a Sunnat fast on a particular day, regardless of whether s/he travels on that day or not, s/he must fast while journeying; However, if a person makes a vow to fast but does not specify the day then s/he cannot fast if s/he travels (ref: 1688)
8. A traveller can observe a Sunnat fast in Medina on three days if his/her main purpose is for praying for the fulfilment of his/her needs, and as per ahtiat, those three days shall be Wednesday, Thursday and Friday.
9. If a person does not know that a traveller cannot fast and finds out during the fast, his/her fast becomes Batil; however, if s/he does not find out about it until sunset, his/her fast is valid.

Fiqh Chapter 15

AMR BIL MA'ROOF

"Let there arise out of you a Nation who will invite to goodness and enjoin what is right and forbid what is evil:..."

(Ale Imran, 3:104)

It is the 7th Pillar of Islam and it means enjoining the good.

If a person does not fulfil the obligations laid down by Allah, it is obligatory on us to guide him to the right path provided we have some hope that he will follow the guidance we give him.

This is a very important branch of Islam.

Everything that has been ordered by Allah has been called Ma'roof, i.e. Good. For example; Salaat, Fasting, Khums, Zakat and establishing Fundamentals of Islam.

Examples of these also include those things that have been recommended by Islam; like

- feeding
- welcoming guests,
- teaching about Islam,
- good Akhlaq and
- having pleasant characters.

Amr bil Ma'roof becomes Wajib under 4 conditions

1. You know what is good and what is bad.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You know that by giving your advice you will not suffer yourself.

"You are the best community that has been raised up for mankind; You enjoin what is right and forbid what is evil, and you believe in Allah....."

(Ale Imran, 3:110)

This is the 8th Pillar of Islam.

It means to forbid those things which are Haraam. We should ask any man doing those things which have been prohibited by Allah, to refrain from doing them, provided of course that we have some hope that they will use that advice.

Munkar means everything that has been forbidden in Islam; like:

- (haram)drinking
- gambling,
- listening to music,
- eating pork, etc.

The are 4 stages for discouraging those things which are forbidden in Islam

1. By facial expression of disgust at the deeds of one who does what is forbidden.
2. By words of advise and warning or by angry words.
3. By use of physical force to stop the evil deed provided no harm comes to him physically - i.e. he should not get hurt to the extent of getting injured or breaking a bone

Those people who practise Amr bil Ma'roof and Nahi Anil Munkar are amongst those who occupy an esteemed position in the Sight of Allah Who groups them amongst His triumphant servants.

Fiqh Chapter 17

TAWALLA

Tawalla is the 9th Pillar of Islam.

It means to love and follow the teachings of the Ahlul Bayt (alayhimussalam).

The Love of Ahlul Bayt (alayhimussalam) in the Holy Quran:

Imam Hasan Mujtaba (alayhissalam) is quoted in a correct Tradition saying in a sermon which he gave to people that: I am from those Ahlul Bayt whose Mawaddat has been must by Allah for every Muslim.

He said: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say: I do not ask of you any reward of it but love for my near relatives (ahlul Bayt alayhiussalam) (42:23) (Hayat ul Quloob vol3)

Importance of tawalla in riwaayaat:

Imam al-Baqir (alayhissalam) said: "The love of us (Ahlul Bayt) is Faith and the hatred of us is infidelity." (Al-Kafi, vol. 1, p. 187)

Imam as-Sadiq (alayhissalam) said: "Verily, there are various degrees of serving Allah, but affection (and cordial inclination) for us, Ahlul Bayt, is the highest one." (Bihar-ul-Anwar, vol. 27, p. 91)

Fiqh Chapter 18

TABARRA

"Those who annoy Allah and His Apostle - Allah has cursed them in this world and in the hereafter; and has prepared for them a humiliating punishment." (al Ahzab, 33 : 57)

It is the 10th Pillar of Islam.

Tabarra means to hate those who are the enemies of Allah, His Prophet (sallallahu alayhe wa aalehi wasallam) and the Ahlulbayt(alayhimussalaam)

Imam Muhammad. 'Ali al-Baqir (alayhissalam) has said:

وَأَبْغَضُ مُبْغِضِ آلِ مُحَمَّدٍ وَإِنْ كَانَ صَوَامًا قَوَامًا

"Have enmity for those who have enmity for the family of Muhammad even if they fast and stand (for Salat) a lot." (Wasa'il ash-Shi'a, vol. 11, pg. 444, sec. 17, no. 19)

Seeking nearness to Allah through Tabarra:

بَرِئْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ، وَأَتَقَرَّبُ إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ بِمُؤَالَاتِكُمْ وَمُؤَالَاةٍ وَلِيَّكُمْ، وَبِالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ، وَالنَّاصِبِينَ لَكُمْ الْحَرْبَ، وَبِالْبَرَاءَةِ مِنْ أَشْيَاعِهِمْ وَأَتَّبَاعِهِمْ

"I disassociate myself from them through Allah and through all of you and I seek nearness to Allah and then to you through love for you and your friends and disassociation with your enemies and from those who want to fight against you and disassociation from their adherents and followers."

In these lines of the ziyarat we seek nearness to Allah and Ahlul Bayt (alayhimussalam) through:

- the love of Ahlul bayt (alayhimussalam) and their friends, as well as
- through enmity towards enemies of Ahlul Bayt (alayhimussalam) and their friends

HISTORY-M05

Diniyat Classes Muscat (DCM)-BOYS

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History Chapter 1

THE YOUTH OF THE HOLY PROPHET (SALLALLAHO ALAYHE WA ALEHI WASALLAM)

As the Holy Prophet (sallallahu alayhe wa alehi wasallam) grew up, the people around him noticed that this young man was not like others of his age. The people admired his character and bravery and all the Quraish liked him.

In his youth, the Holy Prophet (sallallahu alayhe wa alehi wasallam) accompanied his uncle Abu Talib on trade journeys to Syria and Yemen. He soon gained a reputation in Makka for his good business sense, his honesty and trustworthiness.

People were so impressed by the qualities of the Holy Prophet (sallallahu alayhe wa alehi wasallam), that they began to call him as-Sadiq (the Truthful) and al-Ameen (the Trustworthy).

When the Holy Prophet (sallallahu alayhe wa alehi wasallam) would pass them, people would say:

"There goes the young man who behaves equally well with the high and the low. He is considerate to his equals, respects the elders and always shows love and affection to the children. He never speaks a lie or misuses anything entrusted to his care. He does not look at women with an evil intent and is never rude to anybody. He does not backbite or spend his time in finding faults in people."

Such was the character of our Holy Prophet (sallallahu alayhe wa alehi wasallam), and in later years even his enemies would still leave their belongings with him for safekeeping when they went on a trip away from Makka.

Once a man came to Makka and was cheated by a trader in the market place. He complained to the Quraish that he had been mistreated. At that time, some leading citizens formed a committee that would look into such incidents and try to help the people who were unfairly treated.

They decided that the main tribes of Quraish should make an agreement that would protect the rights of the people. This important covenant was called "Hilful Fudhool" or "Covenant of High Morals". The Holy Prophet (sallallahu alayhe wa alehi wasallam) participated in this agreement and was an active member of the Hilful Fudhool.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) also spent part of his youth as a shepherd.

Thus, by the time he was 25 years of age, the Holy Prophet (sallallahu alayhe wa alehi wasallam) had built himself a good reputation in Makka and had gained the trust and affection of the people around him.

Exercise

The Holy Prophet (sallallahu alayhe wa alehi wasallam) built a good reputation in Makka. Write down the ways in which he managed to do this.

Now you know...

- ◆ As the Holy Prophet (sallallahu alayhe wa alehi wasallam) grew up, he stood out as an exceptional young man unlike others of his age. The Quraish admired him for his bravery and character.
- ◆ He spent part of his youth as a shepherd and he also accompanied his uncle Abu Talib on trade journey to Syria and Yemen.
- ◆ During the trade journeys he built a good reputation because of his honesty and trustworthiness. People used to call him as-Sadiq (the truthful) and al-Ameen (the trustworthy).
- ◆ Even his enemies trusted him; many would leave their belongings with him for safekeeping when they went on a trip away from Makka.
- ◆ The Holy Prophet (sallallahu alayhe wa alehi wasallam) was an active member of 'Hilful Fudhool' – Covenant of High Morals. This was an agreement that protected the rights of the people.
- ◆ By the age of 25, the Holy Prophet (sallallahu alayhe wa alehi wasallam) had gained the trust and affection of the people around him.

REVISION EXERCISE:

Answer the following questions:

1. What did the Quraish notice was different about the Holy Prophet (sallallahu alayhe wa alehi wasallam) compared to others his age?
2. What two titles were attributed to the Holy Prophet (sallallahu alayhe wa alehi wasallam)?
3. What historical event showed that even the enemies of the Holy Prophet (sallallahu alayhe wa alehi wasallam) admired him?
4. What committee did the Holy Prophet (sallallahu alayhe wa alehi wasallam) join that ensured the rights of the people?
5. Why do you think he did this?

THE FIRST REVELATION

When the Prophet (sallallaho alayhe wa aalehi wasallam) was 40 years old, he received his 1st revelation.

At that time he was in the cave of Mount Hira, which is a mountain near the Holy Ka'aba. When Jibreel (alayhissalam) brought from Allah Ta'aala the first 5 verses of Suratul Alaq. These were:

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

Read! In the Name of your Lord Who created (everything in the Universe). He created man from a clot. Read! And your Lord is the Most Honourable. (He) Who taught (to write) with the pen. (He) taught man what he knew not.

Alaq, 96:1-5]

When the Holy Prophet (sallallaho alayhe wa aalehi wasallam) had finished reciting, the angel announced, "O Muhammad! there is no doubt that you are the Apostle of Allah and I am his angel Jibraeel." After saying this, the angel disappeared.

This event told the Holy Prophet (sallallaho alayhe wa aalehi wasallam) that it was now time to start his mission. At this time he was 40 years old. The date was 27th of Rajab, 610 A.D. Also at this time, Allah blessed the Holy Prophet (sallallaho alayhe wa aalehi wasallam) with such a memory that, whatever he heard only once from Jibraeel (alayhissalam), remained in his heart forever.

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) then left the cave to return home, where he would begin his mission to preach the Unity of Allah and to invite all mankind to the path of worshipping only One God.

History Chapter 3

THE FIRST PEOPLE TO BECOME MUSLIMS

When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) returned from the cave in MounthHira after the first revelation, he immediately went home.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) lived with his wife Bibi Khadija (alayhissalam) and his young cousin Imam Ali (alayhissalam). Imam Ali (alayhissalam) at that time used to live with the Holy Prophet (sallallahu alayhe wa aalehi wasallam) because Janab e Abu Talib could not afford to support his four sons due to his poor financial state. As a result, his son Ja'far was looked after by his brother Abbas, and his son Ali (alayhissalam) was brought up by the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

Imam Ali (alayhissalam) was 6 years old when he came to live with Bibi Khadija (salamullah alayha) and the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

When he reached his home, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) informed his wife about what had happened, and she immediately believed in his mission and became a Muslim. The next person the Holy Prophet (sallallahu alayhe wa aalehi wasallam) spoke to was Imam Ali (alayhissalam), who was only 10 years old at the time. Imam Ali (alayhissalam) also accepted Islam on hearing the experiences of the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

Thus Bibi Khadija (salamullah alayha) was the first woman to become a Muslim, and Imam Ali (alayhissalam) the first man. The third person to become a Muslim was Zaid bin Harith, who was the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) freed slave and adopted son.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) received further revelations from Allah and he gradually began to spread the religion of Islam. For the first three years of his mission, he did not make a general invitation to everybody, but selected certain special people who he saw were ready to embrace the religion of Allah.

As a result of his limited activity only 30/40 people became Muslims in these first three years.

The Quraish and their leaders knew what was going on, but they were not bothered by the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) activities at this time. They thought that this new religion would soon die out.

During the three years, the Quraish did not harm the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and continued to respect him. As return, he did not openly criticise their idols and remained busy in keeping in contact with his small group of Muslims.

The attitude of the Quraish remained relaxed until the day when the Holy Prophet (sallallahu alayhe wa aalehi wasallam) began to preach the religion of Islam openly on the command of Allah.

History Chapter 4

THE INVITATION OF ZUL ASHIRA

Three years after his mission had started, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) received the following revelation from Allah : ***And warn your nearest relatives...
Shu'ara, 26:214]***

When this command came, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) called Imam Ali (alayhissalam) and instructed him to arrange a meal and to invite the sons of Abdul Muttalib so that he could deliver to them the words of Allah. Following the invitation, some forty men from the children of Abdul Muttalib gathered near the mountain of Safa. Amongst them were the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) uncles, Abbas, Hamza and Abu Lahab. J Abu Talib was also present there.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) commanded Imam Ali (alayhissalam) to serve the food to the guests. Imam Ali (alayhissalam) kept the food - which was hardly enough to feed even one man - in front of the assembled guests. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) blessed the food with the Name of Allah and asked the people to eat. Everyone of the forty guests had his fill and yet the food remained the same. After the feast was over, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) wished to speak to the assembly, but Abu Lahab said to the people that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had displayed great magic and so the people all left.

On the second day, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) again invited the same group for a meal. This time, he stood up immediately the eating was over and said to the gathering:

"O sons of Abdul Muttalib! I swear by Allah, besides Whom there is no god, that I have been sent by Him as His Messenger. O my relatives! One day you will die as if you were going to sleep and sometime later you will be brought back to life to be judged according to your deeds. The good people will live in Heaven, while those who are evil-doers will be put in Hell forever. No human being has ever brought a better thing for his people than that which I have brought for you. My Lord has ordered me to invite you towards Him. Which one of you will support me so that he may become my brother and successor after me?"

When the speech of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) reached this point, the entire assembly remained silent. Suddenly Imam Ali (alayhissalam), who was only 13/16 years old, stood up and said, "O Prophet of Allah! I am prepared to support you." The Holy Prophet (sallallahu alayhe wa aalehi wasallam) asked him to sit down, and repeated the question three times. Each time, however, none but Imam Ali (alayhissalam) stood up to support him. After the third time the Holy Prophet (sallallahu alayhe wa aalehi wasallam) hugged Imam Ali (alayhissalam) and holding his hand up high, he said, "People! This young man is my brother and successor amongst you. Listen to his words and follow him."

At this stage, the meeting came to an end and some of those present turned to J Abu Talib and teased him saying, "Muhammad has directed you to follow your own son and to take orders from him and has declared him to be your elder."

However, the words of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) proved to be true and many times in his life he repeated the same words about this special position of Imam Ali (alayhissalam).

History Chapter 5

THE PERSECUTION OF MUSLIMS

After introducing Islam to his relatives, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) began to tell all the people of Makka about his mission. He called all the tribes to the mountain of Safa, and then said to them, "If I tell you that an enemy is hiding behind this mountain ready to attack you all, would you believe me?" All of them replied, "Yes, because we have never heard you tell a lie." Then the Holy Prophet (sallallahu alayhe wa aalehi wasallam) said, "Save yourself from the punishment of Hell fire. Believe that there is no god but Allah, and you will be successful in your life." When they heard this message, there was confusion amongst the people

The people of Makka forgot that they themselves used to call the Holy Prophet (sallallahu alayhe wa aalehi wasallam) "as-Sadiq", which means "the Truthful one". Instead they began to call him a mad man and liar. They began to make life difficult for him by spreading thorns on his path and getting children to throw stones at him. Sometimes they would throw rubbish on him as he passed under their windows.

All these acts had no effect on the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and he did not give up preaching belief in One God in place of the countless gods worshipped by the Makkans. When the number of Muslims began to slowly increase, the chiefs of some tribes became worried, and they came to Abu Talib, the uncle and guardian of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and asked him to stop his nephew from preaching his religion.

They offered to give the Holy Prophet (sallallahu alayhe wa aalehi wasallam) money, power or anything he wanted, as long as he would give up talking against their gods. When Abu Talib told the Holy Prophet (sallallahu alayhe wa aalehi wasallam) about their message, he said, "By Allah, even if these people put the sun in my one hand and the moon in the other, I would not give up what I have been commanded by Allah to do."

Majority of Quraish who were the enemies of Bani Hashim, began to harass the Holy Prophet (sallallahu alayhe wa aalehi wasallam) all the time. The main trouble makers included Abu Sufyan, Abu Jahl, and Utba bin Rabee'. Although they could not attack him openly because of the power and influence of Abu Talib, they took every opportunity to create difficulties for him.

Once, when the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was offering prayers next to the Holy Ka'ba, Abu Jahl got some members of Quraish to throw the intestines of a goat on his shoulders while he was in Sajdah. After the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had finished his prayers, he prayed to Allah to curse each one of them.

The Makkans then turned their attention to the new Muslims. Some Muslims came from powerful tribes, so they were safe from trouble. However, many Muslims were poor or slaves, and these began to face the most terrible cruelties at the hands of the Makkans.

Abu Zar Ghiffari was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. When the uncle of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), Abbas, passed by and saw what they were doing, he reminded the Quraish that Abu Zar was from the tribe of Bani Ghiffar who used to live next to the route of the trade caravans. If they learnt that a member of their tribe had been tortured by the Quraish, they would not let the trade caravans pass safely. On hearing this, the greedy Quraish left Abu Zar alone.

Bilal Habashi was the Mu'azzin (prayer caller) of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). He was the slave of Umayya bin Khilaf. When Bilal accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilal lie bare-backed on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand. At other times he would tie a rope around his neck and get him dragged around the hills of Makka. Despite these cruelties, Bilal continued to say "Ahad, Ahad", which means that "Allah is One". Finally, the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) uncle Abbas bought him and then freed him.

Lubeena Khatun was the slave maid of Umar bin Khattab, who later was made Caliph of the Muslims. When Lubeena became a Muslim, he would beat her so much that he himself would get tired.

Ammar bin Yasir and his parents Yasir and Sumayya were amongst the first Muslims. The unbelievers tried to make them change their minds but they refused. The three of them were taken to the desert and beaten and tortured. This was repeated many times until at one time, Yasir died. When his pregnant wife Sumayya complained to Abu Jahl about this inhuman treatment he took his spear and thrust it into her heart.

Then they turned to Ammar and beat him so terribly that he was about to die. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, Ammar had to agree. Later, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) approved his action saying that as long as Ammar had the faith in his heart, it did not matter what he was forced to say. Despite the tortures suffered by the Muslims, none of them changed their faith and their numbers increased day by day.

History Chapter 6

THE HIJRAT TO ABYSSINIA

The unbelievers of Makka had made life very difficult for the Muslims. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) was worried and concerned about the condition of the Muslims, so he advised a group of his followers to migrate to Abyssinia (Ethiopia), which was ruled by a kind Christian king whose name was Negus(Najjashi).

This was the first Hijrat in Islam and 10 people took part in it. It happened in the fifth year of Prophethood. A second, larger group of Muslims also migrated soon afterwards, under the leadership of Ja'far bin Abu Talib, the brother of Imam Ali (alayhissalam). The Muslims were welcomed with much kindness in Abyssinia and found the life there very pleasant and comfortable.

When the chiefs of Makka found out that the Muslims had migrated and were living peacefully in Abyssinia, they became worried that the Muslims might turn Negus, the king of Abyssinia, towards Islam. They decided to send some gifts to the king and his ministers, and try to convince him to send the Muslims back to Makka. They sent two men after the Muslims.

When the two men reached Abyssinia, they first met the ministers and gave them expensive gifts. They convinced the greedy ministers to support their mission by backing them in the court of the king. On the following day, they met Negus, and after presenting him with gifts, they said: "A group of our young men have gone against the beliefs of our forefathers and have invented a new religion. These people have now run to your country. I request you to hand them over to us so that we can take them back to Arabia."

As soon as this speech was over, the ministers loudly declared their support for this request. However, Negus took no notice of them and asked whether the Muslim refugees had killed anyone, or stolen anybody's property or had committed any crimes in Makka. They replied that their only crime was inventing a new religion.

The king then announced, "I cannot hand over the people who are living under my protection without a proper investigation."

He sent a message to the Muslims that their leader should come to the court. Ja'far bin Abu Talib came to present the case for the Muslims. The king turned to Ja'far and asked, "Why have you given up the beliefs of your forefathers and started a new religion?"

Ja'far replied, "We used to be ignorant people who worshipped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbours and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a faultless character, invited us to worship One God. He taught us to respect other people's property, to behave well with our relatives, to respect our neighbours and women and to avoid lying. He ordered us to offer prayers, to fast and to pay

religious tax on our wealth. We have believed in him and worship Allah. However, the Quraish have behaved very cruelly towards us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country and we have perfect faith in your justice.

The king was very impressed with the sincere speech of Ja'far, and he asked him to recite something from the Heavenly Book of the Muslims. Ja'far recited and explained some verses from Surah Maryam of the Holy Qur'an.

When the king and bishops heard the words of Allah about the virtues of Bibi Maryam (alayhissalam) and Prophet Isa (alayhissalam), tears came to their eyes as they recognised the truth. King Negus declared that he would never surrender the Muslims to the Quraish and asked them to leave his court.

One of the Makkans, who was a very cunning man, decided to try another approach. He knew that the Christians believed that Prophet Isa (alayhissalam) was the son of God.

The next day he went to the king and said that the Muslims had special beliefs about Prophet Isa (alayhissalam) that were totally different to the basic belief of the Christians, and so they were a danger to the official religion of Abyssinia.

King Negus again called Ja'far and asked him what the Muslims thought about Isa (alayhissalam). Ja'far replied, "Our belief regarding Isa (alayhissalam) is that which has been taught to us by the Holy Prophet (sallallahu alayhe wa aalehi wasallam). He was the servant and Prophet of Allah, and the Spirit of Allah with which He blessed Bibi Maryam (alayhissalam)."

The king was pleased with this answer, and he praised the beliefs of the Muslims and allowed them full freedom to practise their religion in his country.

He returned the presents of the Quraish back to them and said, "God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather wealth by means of your bribes." The two men had no choice but to return to Makka, having totally failed in their attempt to bring back the Muslims.

The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had migrated to Madina.

History Chapter 7

THE BOYCOTT OF BANI HASHIM

The chiefs of Quraish were very disturbed to see that the religion of Islam was gaining strength in spite of all their efforts. By now, well respected people like Hamza, the uncle of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and some powerful men of Quraish had become Muslims. The chiefs could not bear to stand by and watch Islam advancing in this manner and so they held a meeting to plan a way to stop it.

They decided to boycott all the Muslims and in this way stop their activities. An agreement was drafted and hung on the inside walls of the Holy Ka'ba, and the community of Quraish was told to act according to it. The agreement stated that:

1. All trade and business with the supporters of Muhammad shall be banned.
2. Any association with them is strictly prohibited.
3. Nobody is allowed to marry their daughters or sons to those of the Muslims.
4. All those who oppose Muhammad should be supported in all circumstances.

This agreement was signed by all the chiefs of the Quraish and was put into action straight away. Abu Talib, the uncle of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), pledged the support of the entire Bani Hashim clan to his nephew. He also advised all the Muslims to move out of Makka into a valley in the mountains. Thus, the Muslims moved out of their homes into small houses and tents in a valley known as the "Valley of Abu Talib", and set up small houses and tents.

To protect themselves from a sudden attack from the Quraish, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time they suffered terrible hardships. Food was in very short supply, and many had to survive on a single date or less per day. The Bani Hashim were only allowed out of the valley during the special months of Rajab and Zilhaj when fighting was not allowed.

During these times they came to Makka to buy food and other necessities. However some Makkans, like Abu Lahab, made things more difficult for them by encouraging the shopkeepers to raise the price of food so that the Bani Hashim could not afford to buy very much.

Throughout their difficult times, the Muslims did not lose heart and remained strongly attached to Islam and the Holy Prophet (sallallahu alayhe wa aalehi wasallam). Finally some of the Makkans began to regret their shameful action against the Muslims, who after all were their relatives. They became ashamed for having signed the agreement and began to look for a solution to the problem. They called a meeting of the Quraish proposing to end the boycott and allow the Muslims to return home.

Although Abu Jahl was not in favour of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down the agreement. When they brought it down from the Holy Ka'ba, they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.

After being informed of the developments by his uncle, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) decided to leave the valley and the Muslims returned to their homes in Makka once again.

The patience and reliance on Allah in the face of hardships by these early Muslims is a great lesson to us all.

History Chapter 8

THE DEATH OF ABU TALIB (ALAYHISSALAM) AND BIBI KHADIJA (ALAYHASSALAM)

After the boycott on the Muslims had been lifted they returned to their previous lives in Makka. After three difficult years, they looked forward to improving their condition. However, certain events occurred that year that left the Holy Prophet (sallallahu alayhe wa aalehi wasallam) extremely sad and the Muslims shared in his sorrow. In that year the Holy Prophet (sallallahu alayhe wa aalehi wasallam) lost first his uncle Abu Talib (alayhissalam), and then his wife Bibi Khadija (alayhassalam) one month later. His sorrow and grief knew no bounds and he named this year "Aamul Huzn", the Year of Grief.

Abu Talib (alayhissalam) had been the supporter and defender of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) since the death of his father, Abdul Muttalib. He treated him better than his own sons. In order to protect the Holy Prophet (sallallahu alayhe wa aalehi wasallam) from being murdered by his enemies, Abu Talib (alayhissalam) used to make one of his sons, usually Imam Ali (alayhissalam), sleep in the bed of the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

Abu Talib (alayhissalam) believed so much in the excellence of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) that he used to request the blessings of Allah by using his nephew's name. Once, when the Quraish were faced with a terrible drought, they came to Abu Talib (alayhissalam), begging him to pray for rain. Abu Talib (alayhissalam) held the hand of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), who was then only a young boy, and raised his head to the skies, saying, "O Lord, send down rain for the sake of this young boy, and favour us with your blessings". This prayer was hardly over when rain began to fall heavily.

As the Holy Prophet (sallallahu alayhe wa aalehi wasallam) grew older, Abu Talib (alayhissalam) involved him in his trade caravans, giving him experience in dealing with people. When he was 25 years old, it was Abu Talib (alayhissalam) who arranged for a proposal of marriage to be sent to Bibi Khadija (salamullah alayha).

During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage formula himself.

When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) declared his mission, Abu Talib (alayhissalam) stood faithfully by his side, never stepping back from the defence of his nephew.

Although Abu Talib (alayhissalam) began to lose his position amongst the Quraish because of his support for the Holy Prophet (sallallahu alayhe wa aalehi wasallam), he did not for one moment think of asking him to hold back the message of Islam.

The actions of Abu Talib (alayhissalam) throughout his life confirm that he was a Muslim and believed in the religion of Allah. Some people have said that he was an unbeliever, but the

following fact is enough to prove that this is not true.

A Muslim woman cannot remain married to an unbeliever. It is a fact of history that Fatima binte Asad was one of the first women to accept Islam. She was also the wife of Abu Talib (alayhissalam), and remained his wife till he died. If he had not been a Muslim, it would have been unlawful for her to remain his wife.

It was no wonder that the Holy Prophet (sallallaho alayhe wa aalehi wasallam) missed his uncle so much. Abu Talib (alayhissalam) had been his guardian for 50 years.

In the same year, the Holy Prophet (sallallaho alayhe wa aalehi wasallam) lost his dear wife Bibi Khadija (alayhissalam), the mother of his beloved daughter, Fatima Zahra (salamullah alayha). Bibi Khadija (salamullah alayha) had been the richest woman in Arabia when she married the Holy Prophet (sallallaho alayhe wa aalehi wasallam). She was 40/25/28 years old when the marriage took place. When the Holy Prophet (sallallaho alayhe wa aalehi wasallam) declared his Prophethood 15 years later, she was the first woman to believe in him and accept Islam.

Thereafter, she gave her entire wealth for the sake of Islam. The Holy Prophet (sallallaho alayhe wa aalehi wasallam) used her wealth to spread the religion and to buy the freedom of many slaves who had become Muslims. The Holy Prophet (sallallaho alayhe wa aalehi wasallam) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

The double tragedy was a bitter blow to the Holy Prophet (sallallaho alayhe wa aalehi wasallam), at a time when he needed the encouragement and support of his loved ones.

History Chapter 9

THE ASCENSION (MI'RAJ) OF THE HOLY PROPHET (SALLALLAHO ALAYHE WA AALEHI WASALLAM)

Mi'raj is a very important event in the history of Islam. It is the occasion when Allah raised his beloved Prophet (sallallahu alayhe wa aalehi wasallam) to the heavens and showed him the marvels of His creations. This great honour had never been given to any of Allah's other Prophets (alayhissalam). The Holy Qur'an says:

[Glory be to Him Who made His servant go by night from Masjidul Haraam to Masjidul Aqsa, whose surroundings We have blessed, so that We might show him some of Our signs. He alone hears all and sees all.]

Bani Israa'il 17:1]

The great journey began from the house of Umme Hani, a sister of Imam Ali (alayhissalam). The Holy Prophet (sallallahu alayhe wa aalehi wasallam) was resting there when he was awakened from his sleep by Angel Jibraeel (alayhissalam). He was asked to mount on a winged animal called Buraaq. He then went from Makka to the mosque of al-Aqsa in Baytul Muqaddas (now known as Jerusalem). On the way he stopped at the mountain of Sinai and offered 2 raka'at prayers there, because it is the mountain on which Allah spoke with Prophet Musa (alayhissalam).

On the second part of his journey, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) rose from Masjidul Aqsa through the seven heavens with Jibraeel (alayhissalam). Here he met the Prophets Isa, Musa, Nuh and Adam (alayhissalam). He also saw the places of blessing and pleasure (Heaven) and the places of torture and suffering (Hell).

After this he came to the place known as Sidratul Muntaha where Jibraeel (alayhissalam) left him. From here the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam including the new order to all Muslims to perform the five daily prayers. He then returned the same way he had come, first to Baytul Muqaddas, and then to Makka.

On the way to Makka the Holy Prophet (sallallahu alayhe wa aalehi wasallam) met a trading caravan of the Quraish who had lost a camel and were making a search for it. He drank some water from one of their containers and then continued onwards to Makka. He reached the house of Umme Hani at the time of daybreak.

On the next day the Holy Prophet (sallallahu alayhe wa aalehi wasallam) talked about his experiences to a large group of people in Makka. Many were amazed and believed his account but there were some who did not believe him. They asked him to describe the mosque at Baytul Muqaddas as proof of his truthfulness. When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) gave the detailed description of the mosque, some people who had been to the place confirmed that it was true.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then told the disbelieving Quraish that he had met one of their trade caravans at Baidaa بَيْدَاء, and they had been looking for a lost camel.

He also told them that the caravan was being led by a brown camel and that the group would soon enter Makka. It was not long before a caravan, as described by the Holy Prophet (sallallahu alayhe wa aalehi wasallam), entered Makka. The leader of the caravan, Abu Sufyan, confirmed everything that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had said. Now the people had no doubt that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had indeed made the miraculous journey, and word spread like wild fire around Makka about the events of Mi'raj. The leaders of the Quraish were very upset at the whole issue, especially because a lot of people became Muslims as a result of it.

It is important to understand that the journey was an actual physical one and not a spiritual dream as claimed by Ayesha, one of the wives of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). She stated that he was asleep in her house the whole night. This report is untrue, because at the time of Mi'raj, Ayesha was not yet married to the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and only became his wife one year after the Hijrat to Madina. Muawiya, the son of Abu Sufyan, also claimed that the Mi'raj was a "true dream". He made up his story because he was an enemy of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). He was not born at the time and did not convert to Islam until 9 years after Hijrat so he could not know all the facts about the Mi'raj.

The reason why the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was taken to Baytul Muqaddas, which was a centre for Jews and Christians was to show that Islam was a continuation of the message of Prophets Ibrahim, Musa and Isa (alayhissalam). It also showed that the religion was universal and not confined to Makka and Madina only.

It is a measure of the closeness of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to Allah that he was given an opportunity to see and hear wonderful things, the like of which have never been seen or heard before.

History Chapter 10

THE JOURNEY TO TA'IF

After the death of Abu Talib, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was faced with increasing difficulties and problems in Makka. Without his uncle's protection, his life was in constant danger, and there was not much opportunity to spread Islam.

He decided to try to preach Islam outside Makka. In those days the town of Ta'if was a busy and important centre of trade. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) went to Ta'if alone and contacted the tribe of Bani Saqeef with a view to invite them to Islam.

After arriving in Ta'if, he met the chief and elders of that tribe and explained to them the belief in One God and asked them for their support. However, his words did not have any effect on them and they rejected his message. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) realised that the people of the town could become a threat to him because he was alone and away from his home town. He therefore took a promise from the Bani Saqeef that they would not talk about his presence in Ta'if.

The elders of Bani Saqeef did not keep their promise to the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and instead asked the loafers and hooligans of the town to harass him. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) found himself suddenly surrounded by a mob who began to insult him. When they began to throw stones, he was forced to retreat and take refuge in a garden.

The garden belonged to two wealthy people of the Quraish. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) had sweat on his face and parts of his body were hurt from the cruel attack. He sank down under a tree for some rest, and began the following prayer: "O Lord! I present my weakness and lack of strength before You. You are the kind Nourisher and the Helper of the weak. To whom are You abandoning me?"

Although the owners were idol worshippers and enemies of Islam, they were moved by the condition of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and felt sorry for him. They told a Christian slave to take a plate of grapes to him.

When the Christian presented the grapes to the Holy Prophet (sallallahu alayhe wa aalehi wasallam), he took one and ate it, saying, "In the Name of Allah, the Beneficent, the Most Merciful". The Christian was very surprised to hear these words and remarked that he had not heard the Arabs pray to anyone but Laat and Uzza, the great idols.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) asked him about his birth place and his religion. He replied that he came from Naynivah and was a Christian.

On hearing his answer, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) stated, "That is the place where my brother Yunus (Jonas) son of Mata (Matthew) lived". The Christian was very surprised to hear these names. He asked, "How do you know Yunus son of Mata? Nobody in this country has heard of them". The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then said, "Yunus was a Prophet of Allah like myself".

The words of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had a great effect on the slave and he immediately bowed and kissed the hands of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and expressed his faith in him.

When he returned to his masters, they asked him what the conversation was all about. He replied, "The person who is sitting in your garden is the chief of all humanity. He has told me things that only a Prophet can know." This reply annoyed them very much but all they said to him was that his own religion was better than Islam.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) left Ta'if disappointed that he had not been successful in bringing these stubborn and ignorant people to the right path. He decided to return to Makka. However, he could not enter Makka in safety because his life was in danger. He therefore sent word to Mut'am bin Adi, a powerful Makkan, for help. Mu'tam was an idol worshipper but agreed to provide security for him, due to his respect for his family. He sent a message to the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to enter Makka and come straight to his house.

On the next day Mu'tam told his sons to arm themselves and escort the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to the Holy Ka'ba.

When Abu Sufyan and others who wanted to harm him saw that he had the protection of Mu'tam, they were disappointed, but did not harm him. After performing Tawaaf, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) went to his own home.

Soon afterwards, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) migrated to Madina. In the later years, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was to take over Ta'if and defeat the Bani Saqeef. However, he never forgot the services of Mu'tam in his time of need, and when news of Mu'tam's death reached Madina, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) remembered him for his goodness.

The journey of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to Ta'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.

History Chapter 11

LADY FATIMAH (SALAMULLAH ALAYHA) - PART 1

Name :	Fatimah
Title:	Az Zahra (The Radiant)
Kuniyat:	Ummul A'immah
Father:	Prophet Muhammad (sallallahu alayhe wa aalehi wasallam)
Mother:	Bibi Khadija (salamullah alayha)
Birthdate:	20 th Jamadil Aakhir, 7 years before Hijra, in Makka
Martyrdom:	3 rd Jamadil Aakhir 11AH
Buried:	Madina, Saudi Arabia

When Lady Khadijah (salamullah alayha) was about to give birth, the women of Makka refused to assist her saying that she had betrayed them by supporting the Prophet (sallallahu alayhe wa aalehi wasallam). However, Allah granted Lady Fatimah (salamullah alayha) a very special birth. Lady Khadijah (salamullah alayha) received four midwives by the command of Allah and these were the four chosen ladies named: Lady Sarah – the wife of Prophet Ibrahim (alayhissalam), Lady Maryam – the mother of Prophet Isa (alayhissalam), Lady Asiyah – the wife of Fir'awn and Umme Kulthum – the sister of Prophet Musa (alayhissalam).

It was only up to the age of five that Lady Fatimah (salamullah alayha) enjoyed the blessings and affection of her mother because when she was five years old, Lady Khadija (salamullah alayha) passed away. So from then on she was looked after by her father, Prophet Muhammad (sallallahu alayhe wa aalehi wasallam).

Lady Fatimah (salamullah alayha) is known as "*Sayyidatu-n-nisa i'l Alameen*" which means Leader of all the women of the world. She inherited the many qualities of her father including wisdom, will-power, piety, patience and knowledge. Her generosity and compassion for the poor was such that no beggar ever returned from her door without being attended to. Imam Husain (alayhissalam) has said, "I often witnessed my mother absorbed in prayer from dusk to dawn."

The Prophet (sallallahu alayhe wa aalehi wasallam) has been reported to say, "Fatimah is a piece of my heart." Whenever she came into his presence, the Prophet (sallallahu alayhe wa aalehi wasallam) would stand up in respect, not because she was his daughter, but because she possessed the highest qualities of piety and faith amongst all women. Although the

Prophet (sallallahu alayhe wa aalehi wasallam) was a perfect example for men, it was Lady Fatimah (alayhissalam) who undertook the duty to preach to the women. She was and still is the perfect model for all women to follow.

The excellence of this pure lady was such that even at a young age, the Prophet (sallallahu alayhe wa aalehi wasallam) received numerous offers for her hand in marriage from wealthy families and chiefs

of tribes. He refused them all, saying that he was waiting for the order of Allah regarding the person to whom his daughter should be married.

The Muslims realised that the person who married this great lady would not need to be rich and powerful, but would have to possess her qualities of truthfulness, piety and excellence. Therefore, some people suggested to Imam Ali (alayhissalam) that he should go to the Prophet (sallallahu alayhe wa aalehi wasallam) and place a proposal for himself. Imam Ali (alayhissalam) also wished this, and he approached the Prophet (sallallahu alayhe wa aalehi wasallam). Imam Ali (alayhissalam) felt shy at his request but when the Prophet (sallallahu alayhe wa aalehi wasallam) encouraged him to speak what was on his mind, he managed to tell him.

On receiving the proposal of Imam Ali (alayhissalam), the Prophet (sallallahu alayhe wa aalehi wasallam) was so pleased that he smiled and said, "It is a welcome and happy proposal." However, he asked Imam Ali (alayhissalam) to wait till he asked his daughter. When the Prophet (sallallahu alayhe wa aalehi wasallam) mentioned the proposal of Imam Ali (alayhissalam) to Lady Fatimah (salamullah alayha), she remained quiet due to her modesty. However, from her silence, her approval was clear to the Prophet (sallallahu alayhe wa aalehi wasallam) and he declared, "Fatimah's silence is her acceptance."

In those days, Imam Ali (alayhissalam) owned nothing except his sword and battle armour. He was advised by the Prophet (sallallahu alayhe wa aalehi wasallam) to sell the armour to meet the expense of marriage. With the money from the sale, the items of dowry for Lady Fatimah (salamullah alayha) were purchased. The marriage ceremony was performed by the Holy Prophet (sallallahu alayhe wa aalehi wasallam) in the month of Ramadhan 2 A.H. Muhajireen and Ansar gathered for the wedding, and Imam Ali (alayhissalam) arranged for a feast (Walimah).

The Prophet (sallallahu alayhe wa aalehi wasallam) informed his daughter of the virtues and qualities of her husband. Then he turned to Imam Ali (alayhissalam) and mentioned the excellence of his daughter and said that if Imam Ali (alayhissalam) had not been born, there would have been none else to match her. He then divided the duties of life between them. He told Lady Fatimah (salamullah alayha) to take care of all the household affairs while he made Imam Ali (alayhissalam) responsible for the outdoor duties.

From this marriage Imam Ali (alayhissalam) and Lady Fatimah (alayhissalam) were blessed with two sons, Imam Hasan (alayhissalam) and Imam Husain (alayhissalam), and two daughters, Lady Zainab (salamullah alayha) and Lady Umme Kulthum (salamullah alayha). All their children were well-known for their piety and noble virtues and it was their strength of character and actions that changed the course of history.

History Chapter 12

LADY FATIMAH (ALAYHISSALAM) - PART 2

After her marriage, Lady Fatimah (salamullah alayha) was very devoted to Imam Ali (alayhissalam). She never once demanded anything from her husband and instead used to help their maid Lady Fidha with the housework. They lived in a simple house next door to the Holy prophet (sallallahu alayhe wa aalehi wasallam) due to the love and affection they shared. It was in this house that Lady Fatimah (alayhissalam) gave birth to the new stars of Islam, her children Imam Hasan (alayhissalam), Imam Husain (alayhissalam), Lady Zainab (salamullah alayha) and Lady Umme Kulthum (salamullah alayha).

The status of this pure lady can be seen in the event of Mubahila, when the Prophet (sallallahu alayhe wa aalehi wasallam) faced the Christians and they arranged to meet together and curse one another to decide which was correct, Islam or Christianity. The Prophet said, "Come let us summon our sons and your sons, our women and your women, and ourselves and yourselves, and then let us humbly pray and invoke the curse of Allah on the liars!" (3:61). When we see who the Prophet (sallallahu alayhe wa aalehi wasallam) brought as his women, it was no other than Lady Fatimah (salamullah alayha).

The tasbeeh that we recite after every obligatory prayer was in fact a gift from the Prophet (sallallahu alayhe wa aalehi wasallam) to his beloved daughter, which is why we call it Tasbeehat-e-Fatimah Zahra (salamullah alayha). In it we recite *Allahu Akbar* 34 times, *Alhamdulillah* 33 times and *Subhanallah* 33 times.

Up to now striving in the way of Allah with her beloved father was quite pleasant when compared to the difficulties that Lady Fatimah (alayhissalam) had to face after the demise of the Prophet (sallallahu alayhe wa aalehi wasallam). The death of the Prophet (sallallahu alayhe wa aalehi wasallam) affected Lady Fatimah (salamullah alayha) very much and she was deeply saddened and grief-stricken.

After the death of her father she had to go through so much torture as she witnessed how Imam Ali (alayhissalam) was deprived of his rightful claim to the caliphate. Those who falsely seated themselves in the position of Imam Ali (alayhissalam), stole the gift of Fadak that the Prophet (sallallahu alayhe wa aalehi wasallam) had given to Lady Fatimah (salamullah alayha), and as if that was not enough, they even went to the extent of setting her house on fire. At one event, these cruel tyrants resorted to physical violence by pushing down the door of this pure lady's house so that it injured her greatly and killed the unborn baby boy she was carrying.

After having suffered so much, it was no surprise that her life in this world came to an end only seventy-five or ninety-five days after the death of her father, at the age of only eighteen years. She breathed her last on 3rd Jamadil Aakhir 11 A.H. but before she departed from this world she told Imam Ali (alayhissalam) to make sure she was buried in the night and that anyone that had displeased her should not be allowed to attend her funeral. After going through such torment, the daughter of the messenger of Allah was finally laid to rest

in Madina.Its either in Rozatul Jannat (place b/w mimber e rasool s.a.w & his house-check) or in her own house, exact location is unknown.

The Prophet (sallalloho alayhe wa aalehi wasallam) had said:

“Whoever injures Fatimah, injures me; and whoever injures me injures Allah; and whoever injures Allah practises unbelief. O Fatimah! If your wrath is incurred, it incurs the wrath of Allah; and if you are happy, it makes Allah happy too.”

History Chapter 13

IMAM HASAN (ALAYHISSALAM) - PART 1

Name :	Hasan
Title:	Al Mujtaba (The Chosen one)
Kuniyat:	Abu Muhammad
Father:	Imam Ali (a.s.)
Mother:	Bibi Fatima Zahra (a.s.)
Birthdate:	15 th Ramadhan, 3AH, in Madina
Imamat:	From 40AH to 50AH
Martyrdom:	28 th Safar 50AH
Buried:	Madina, Saudi Arabia

The Holy Imam (alayhissalam) was the eldest child of Imam Ali (alayhissalam) and Lady Fatima Zahra (alayhissalam). When the Prophet (sallallaho alayhe wa alehi wasallam) received the happy news of the birth of his grandson, he came at once to his beloved daughter's house. He took the newly born baby in his arms and recited the Adhaan in its right ear and the Iqamah in its left ear. Then, in accordance with the command of Allah, he named the child Hasan.

HIS QUALITIES:

The Holy Imam (alayhissalam) spent the first seven years of his life under the care and guidance of his grandfather, the Prophet (sallallaho alayhe wa alehi wasallam). This early training made the Holy Imam (alayhissalam) outstanding in his knowledge, piety, tolerance, intelligence and courage.

The Holy Imam (alayhissalam) and his brother Imam Husain (alayhissalam) were very dear to the Prophet (sallallaho alayhe wa alehi wasallam). He used to carry them on his shoulders and once told the people, "Hasan and Husain are the leaders of the youth of Paradise."

The Prophet(sallallaho alayhe wa alehi wasallam) once said: I give Hasan(alayhissalam) my prestige and patience and Husain(alayhissalam) my generosity and mercy

As a child, the Holy Imam (alayhissalam) used to listen attentively to the verses of the Holy Qur'an as they were revealed. To the surprise of the Prophet (sallallahu alayhe wa alehi wasallam), his daughter Lady Fatima (alayhissalam) would often recite the exact text of a newly revealed verse before he personally told her about it. When he asked her how she knew, she informed him that the Holy Imam (alayhissalam) had already taught her the verse when he heard the Prophet (sallallahu alayhe wa alehi wasallam) recite it in the mosque in front of the people.

He was quite wealthy and could have lived in luxury if he desired, but he preferred to spend his money to help the poor and needy. Twice in his life he gave away his entire wealth in charity and began all over again.

The Holy Imam (alayhissalam) helped his father throughout his life until Imam Ali (alayhissalam) died when the Holy Imam (alayhissalam) was 37 years old. At this age he inherited his father and became the guardian of the Ahlul Bayt and the Shia. In his well-known will Imam Ali (alayhissalam) appointed him as the next Imam.

History Chapter 14

IMAM HASAN (ALAYHISSALAM) - PART 2

The martyrdom of Imam Ali (alayhissalam) on the 21st of Mahe Ramadhan, 40 A.H. marked the beginning of Imam Hasan's (alayhissalam) Imamate. The Muslims pledged their allegiance to him and finalised the formality of Bay'at (Oath of Allegiance).

REMOVING THE EVIL MUAWIYA:

No sooner had he taken the reins of leadership in his hands than he had to meet the challenge of Muawiya bin Abu Sufyan, the governor of Syria, who began trying to undermine his authority. The Holy Imam (alayhissalam) decided that Muawiya would have to be ousted by force and he prepared for war. He appointed a representative in Kufa and proceeded to Nukhayla where he had asked the army to gather. After 10 days, only 4,000 men had assembled, so he went back to Kufa and made another call for people to come to arms, sending out Hujr bin Adi to do the same.

Slowly the people answered the call for Jihad. A mixed band of people formed the army:

- Some were sincere Shia,
- Others were Kharjites who hated Imam Ali (alayhissalam) but wished to fight Muawiya by any means possible even under his son Imam Hasan (alayhissalam) ,
- Some were men who loved fighting and desired war booty,
- Some were unsure about the right of the Holy Imam (alayhissalam) to the Caliphate,
- Others blindly followed their tribal leaders with no thought for religion.

ATTACK ON THE IMAM:

The Holy Imam (alayhissalam) gave an address to the army in which he first praised Allah and the Prophet (sallallahu alayhe wa alehi wasallam). He then told the people that he was their sincere advisor and urged them to unite rather than be divided in factions. This message was misunderstood by some, who thought that he planned to hand over authority to Muawiya. There was a riot amongst the people and a group of them attacked the Holy Imam (alayhissalam) while he was in his tent. The Shia gathered around him and protected him.

Later, during the march towards Syria, a man from the Bani Asad attacked the Holy Imam (alayhissalam) and struck him on the thigh with an axe.

BETRAYAL:

While Imam (alayhissalam) was in Mada'in, Ubaidullah bin Abbas was at Maskan with 12,000 men to stop Muawiya's army, who had advanced into Iraq.

Muawiya managed to bribe Ubaidullah by telling them that Imam (alayhissalam) has already accepted to withdraw and promised to pay him one million dirhams to betray the Holy Imam (alayhissalam).

The Holy Imam (alayhissalam) realised that he could not trust the intentions of most of his men and the only people he could rely on were his Shia, who were too few to resist the Syrian soldiers. Meanwhile, Muawiya wrote to him suggesting a truce and peace treaty on the Holy Imam's (alayhissalam) terms.

In compliance with the Will of Allah and with the view to avoid the massacre of the few sincere Muslims, the Holy Imam (alayhissalam) entered into a peace treaty with Muawiya on terms which were meant to save Islam and stop a civil war.

THE PEACE TREATY BETWEEN MUAWIYA AND IMAM HASAN (A.S.):

1. Muawiya would deal with the people according to the Holy Qur'an and the Sunnah of the Prophet (S).
2. He would not appoint anyone as his successor.
3. The family of Imam Ali (A) and their Shia would be protected.
4. He would pay 50,000 dirhams annually out of the national revenues to the Holy Imam (A).
5. Abusive language would not be used with reference to Imam Ali (A) and his followers after Friday prayers.

Muawiya accepted the terms, But very soon he cleared that he is not bounded to any of these terms

The Holy Imam (alayhissalam) used this opportunity to strengthen the belief of the Muslims and increase their awareness of Islam. He moved back to Madina, where he catered for the religious requirements of the people and devoted his life to the propagation of Islam.

Muawiya was still not satisfied with affairs. He knew that the treaty was never meant as a surrender of authority by the Holy Imam (alayhissalam), because he was Divinely Appointed as the Imam.

It was merely an interim transfer of the administration of the Islamic State, subject to the condition that it would be returned to the Holy Imam (alayhissalam) after Muawiya's death and

then it would be in turn inherited by Imam Husain (alayhissalam). However, Muawiya had plans to declare Yazid, his son, as his successor, and he decided to get rid of the Holy Imam (alayhissalam) first.

THE DISLOYAL WIFE:

One of the Holy Imam's (alayhissalam) wives was Ju'da binte Ash'ath bin Qays. Muawiya conspired with Ju'da to give the Holy Imam (alayhissalam) some poison. In return she would get 100,000 dirhams and he would marry her to Yazid. This evil woman put poison in the Holy Imam's (alayhissalam) drinking water and he immediately fell gravely ill as a result. After great suffering, the Holy Imam (alayhissalam) departed from this world. Just before he died, he entrusted the affairs of Imamatus to his brother Imam Husain (alayhissalam) and made him the guardian of his own family.

ATTACK ON IMAM (A.S.)'S COFFIN:

The Holy Imam (alayhissalam) had stated that before he was buried in Jannatul Baqee, his body should be taken to the grave of the Prophet (sallallahu alayhe wa alehi wasallam) for a final visit. When the Bani Hashim attempted to carry out the last wishes of the Holy Imam (alayhissalam), they were stopped by Ayesha and members of the Bani Umayyah, who thought that they wished to bury him next to his grandfather.

Imam Husain (alayhissalam) did not want bloodshed so he directed that the body be taken straight to Jannatul Baqee, where Imam Hasan (alayhissalam) was buried next to his grandmother Fatima binte Asad. He was 48 years old when he was martyred.

When Ju'da came to Muawiya to claim her reward, he gave her the money, but refused to marry her to Yazid, declaring that a woman who could poison one husband would certainly not hesitate to poison another.

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History Chapter 15

IMAM HUSAIN (ALAYHISSALAM)- PART 1

Name :	Husain
Title:	Sayyidush Shuhada (Chief of Martyrs)
Kuniyat:	Abu Abdillah
Father:	Imam Ali (a.s.)
Mother:	Bibi Fatima Zahra (a.s.)
Birthdate:	3 rd Shabaan, 4AH, in Madina
Imamat:	From 50AH to 61AH
Martyrdom:	10 th Muharram 61AH
Buried:	Kerbala, Iraq

The Holy Imam (alayhissalam) was the second son of Imam Ali (alayhissalam) and Lady Fatima (alayhissalam). He is the third of our Holy Imams (alayhissalam). His birth was an occasion of great joy for the Ahlul Bayt (alayhissalam) and was celebrated on earth and in the heavens. When he received the news, the Prophet (sallallahu alayhe wa alehi wasallam) came and recited Adhaan and Iqamah in the new born child's right and left ears respectively. On the seventh day of his birth the ceremony of Aqeeqa was performed and he was named Husain.

SHABBIR:

The Prophet (sallallahu alayhe wa alehi wasallam) had kept the names of his grandsons as commanded by Allah. Prophet Musa's (alayhissalam) brother Prophet Haroon (alayhissalam) had also had two sons, Shabbar and Shabbir. The names of the sons of Imam Ali (alayhissalam) were Arabic equivalents of the Jewish words Shabbar and Shabbir. The significance was to emphasise the relationship of Imam Ali (alayhissalam) to the Prophet (sallallahu alayhe wa alehi wasallam), who has said, "O Ali, you are the same to me as Haroon was to Musa, except that there is no Prophet after me." These words show that Imam Ali (alayhissalam) had the same position as Prophet Haroon (alayhissalam), who was the brother and the successor after Prophet Musa (alayhissalam).

FITRUS:

On the day when the Holy Imam (alayhissalam) was born, Allah ordered the angel Jibraeel (alayhissalam) to descend and congratulate the Prophet (sallallahu alayhe wa alehi wasallam)

on His behalf.

While descending, Jibraeel (alayhissalam) passed over an island where the angel Fitrus had been banished due to his delay in executing a command of Allah. He had been deprived of his wings and expelled to the island, where he had remained for several years praying and asking for Allah's forgiveness.

When Fitrus saw Jibraeel (alayhissalam), he asked where he was going. Jibraeel told him that he was going to the house of Imam Ali (alayhissalam) to congratulate him on the birth of the Holy Imam (alayhissalam). When he heard this, Fitrus said, "Can you carry me also along with you? Perhaps Muhammad (sallallaho alayhe wa alehi wasallam) will recommend my case to Allah"

When the angels arrived at the house of Imam Ali (alayhissalam), Jibraeel (alayhissalam) delivered Allah's message and then stated the matter of Fitrus. The Prophet (sallallaho alayhe wa alehi wasallam) said, "Ask the angel to touch the body of the newly born child and return to his place in Heaven."

On doing this, Fitrus instantly got his wings back and ascended to Heaven, promising the Holy Imam (alayhissalam), "O Husain, from this day onwards, whenever anyone sends their Salaams to you, I will always deliver it to you."

HIS QUALITIES:

For the first seven years of his life, the Holy Imam (alayhissalam) grew up under the guidance of his grandfather who loved him very much. He used to say, "Husain is from me and I am from Husain." Once he said, "Hasan and Husain are the leaders of the youth of Paradise." At the time of Mubahila, the Prophet (sallallaho alayhe wa alehi wasallam) took Imam Hasan (alayhissalam) and the Holy Imam (alayhissalam) along with him as his children.

The Prophet (sallallaho alayhe wa alehi wasallam) has also said, "Hasan and Husain are Imams whether they are sitting or standing." This statement meant that his grandsons were always to be obeyed, whether they sat in peace or came out to war.

The Holy Imam (alayhissalam) inherited his excellent qualities from his parents. He was a generous and gentle person.

The Holy Imam (alayhissalam) looked after many widows and orphans personally.

The Holy Imam (alayhissalam) enjoyed the presence and guidance of his father till he was 36 years old and for the next 10 years he served his brother Imam Hasan (alayhissalam) faithfully. At the time of his death, Imam Hasan (alayhissalam) appointed the Holy Imam (alayhissalam) as his trustee and transferred the duty of Imamatus to him.

IMAM HUSAIN (ALAYHISSALAM) - PART 2

BURYING HIS BROTHER:

In 50 A.H., when his brother Imam Hasan (alayhissalam) passed away, the Holy Imam (alayhissalam) took over the responsibility of Imamatus. The last wishes of Imam Hasan (alayhissalam) had been to bury him in Jannatul Baqee after taking his body to the grave of the Prophet (sallallahu alayhe wa alehi wasallam) for a last farewell. When the Holy Imam (alayhissalam) tried to carry out this last wish, his way was blocked by the Bani Umayyah. One of them, Marwan, who had been the secretary of Uthman, said, "How can Uthman be buried outside Madina while Hasan is buried next to the Prophet of Allah." Ayesha, a widow of the Prophet (sallallahu alayhe wa alehi wasallam), came out on a mule to insist that the body of Imam Hasan (alayhissalam) be turned away. Abdullah bin Abbas said to her, "What mischief you bring about, one day on a mule and one day on a camel!" The Holy Imam (alayhissalam) said to the Bani Umayyah, "By Allah! If my brother had not told me to avoid bloodshed, you would have known how our swords would have taken their toll from you." He then took the body of Imam Hasan (alayhissalam) to Jannatul Baqee.

IMAMATUS:

The Holy Imam (alayhissalam) began his Imamatus at a very difficult time for the Muslims, especially the Shia. Muawiyah was busy stirring up trouble in every way he could. The Shia of Iraq approached the Holy Imam (alayhissalam) and wanted to pledge their allegiance to him, but he reminded them that they were bound by the agreement between Imam Hasan (alayhissalam) and Muawiyah, and the whole matter should be reviewed after Muawiyah's death. From his side, Muawiyah had violated every condition of the agreement and the only thing he had left to do was to nominate his son Yazid as his successor. The problem was that Yazid was totally unsuitable to assume power and Muawiyah and his supporters knew this very well. Thus Muawiyah devoted the rest of his life to securing the Caliphate for his unworthy son. Slowly, by bribing, threatening and killing any opposition, he began to achieve his objective. Meanwhile, the Holy Imam (alayhissalam) continued his life on the path of peace and devoted himself to guiding the people in matters of religion.

The Holy Imam (alayhissalam) was well known for his generosity. Once a Bedouin Arab came to him saying that he had heard the Prophet (sallallahu alayhe wa alehi wasallam) say that, when in need, one should ask help from a noble and generous man. He had come to the Holy Imam (alayhissalam) for help because he found these qualities in him. The Holy Imam (alayhissalam) told him that he would ask him three questions, and for each correct answer, he would give the man one-third of the money he had in his purse. The conversation was as follows:

Holy Imam (alayhissalam): What is the best thing to do?

Bedouin: To believe in Allah.

Holy Imam (alayhissalam): What is the best means for man to be safe from destruction (in the hereafter)?

Bedouin: To trust in Allah.

Holy Imam (alayhissalam): What is the best quality a man can have?

Bedouin: Knowledge associated with intelligence.

Holy Imam (alayhissalam): If this is not available, what then?

Bedouin: Wealth accompanied by generosity.

Holy Imam (alayhissalam): What if this is out of reach?

Bedouin: Poverty allied with patience.

Holy Imam (alayhissalam): What if this too is not practicable?

Bedouin: Then let lightning consume the man to ashes.

The Holy Imam (alayhissalam) smilingly gave his whole purse to the Bedouin.

A man once came to the Holy Imam (alayhissalam) for advice, saying that he could not stop himself from committing sins. The Holy Imam (alayhissalam) asked him to do any of the following five things and then he could sin as he wished:

1. Do not eat from the sustenance (Rizk) of Allah and then sin as you like.
2. Go out of the kingdom of Allah and then sin as you like.
3. Find a place where Allah does not see you and then sin as you like.
4. When the Angel of Death approaches you to remove your soul, stop him from doing so.
5. When you are dragged into the hell-fire at the command of Allah, refuse to enter.

THE GREAT TRAGEDY OF KERBALA:

Muawiya died in 60 A.H., having secured Yazid as the next Caliph. He had committed the worst possible crimes to make this possible and had killed many pious people, notably Hujr bin Adi. Before his death, Muawiya had left strict instructions to his son not to interfere with the Holy Imam (alayhissalam), because he was the only man who could affect their power. However, Yazid was too arrogant to listen to such advice and one of the first things he did was to write to his governor in Madina demanding the oath of allegiance from the Holy Imam (alayhissalam).

The Holy Imam (alayhissalam) flatly refused this demand but he had to leave Madina, because his presence would mean danger for the Muslims of that city. Thus began the series of events that ended in the tragedy of Karbala. The Holy Imam (alayhissalam) told his brother Muhammad al-Hanafiyyah, that he was leaving Madina only to reform the religion of his grandfather, the Prophet (sallallaho alayhe wa alehi wasallam).

The Holy Imam (alayhissalam) left with his family for Makka and then for Kufa, whose citizens had sent numerous letters for him to come to their city to serve their needs. On his way he was diverted to Karbala by a unit of Yazid's army led by Hur.

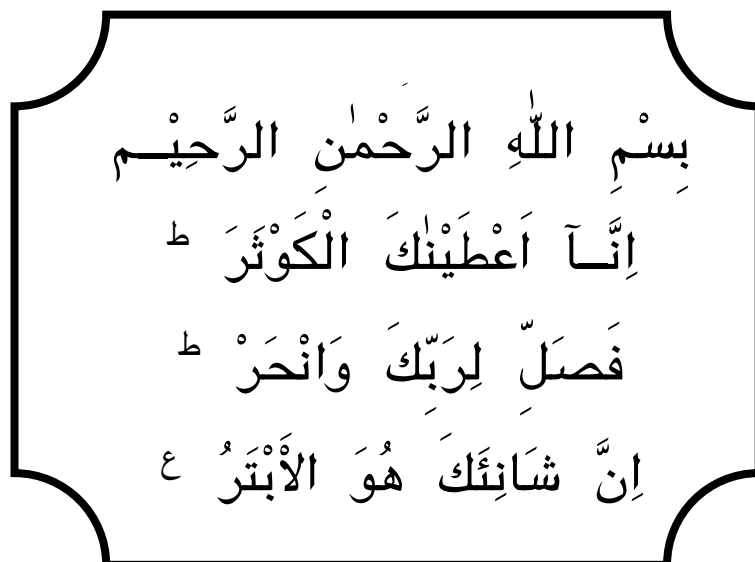
After three days hunger and thirst the Holy Imam (alayhissalam) and his small group of faithful companions were martyred in Karbala. He left this world on the 10th of Muharram, 61 A.H. when he was 57 years old. **Ref Tareekh 8.21**

QURAN-M05

Diniyat Classes Muscat (DCM)(BOYS)

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DU`Á FROM THE HOLY QUR`ÁN

Although Alláh is aware of all our needs, He still likes us to ask from Him. He has instructed us to do Du`á in the Holy Qur`án:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

Your Lord says: "Call (do Du`á) to Me, I will answer you.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Verily, those who are too proud to worship Me,

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

shall soon enter hell, disgraced. (al-Mu'min, 40:60)

We see from this verse that Alláh not only invites us to do Du`á, He promises that He will answer our prayer. He also says that Du`á is a form of worship.

Du`á 1

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

Our Lord! Do not let our hearts go astray after You have guided us,

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

and grant us mercy from You,

إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

for verily You, and You (alone) are the Bestower (Giver) (Áli-Imrán 3:8)

Du`á 2

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا

وَتَبَّتْ أَعْدَامُنَا وَانصَرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

Du`á 3

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

(al-Mumta<inah, 60:4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَافَ قُرَيْشٍ * (١)

إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ * (٢)

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ * (٣)

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ * (٤)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ * (٢٥٥)
لَا إِكْرَاهَ فِي الدِّينِ
قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى
لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ * (٢٦٥)
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أُولِيَاءُهُمُ الطَّاغُوتُ
يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

RECOMMENDED WUZU SUPPLICATIONS (TOZIH AL-SISTANI – REF 263)

When his eyes fall on the water, he should say:

bismil lāhi wa billāh, wal hamdu lillāhil ladhī ja'alal mā'a tahūraw wa lam yaj'alhu najisā	بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجِسًا۔
<i>In the name of Allah and by Allah. All praise is for Allah who made water pure and did not make it impure.</i>	

When washing his hands before performing wudū', he should say:

bismil lāhi wa billāh, allāhummaj 'alnī minat tawwābīna waj 'alnī minal mutatahhiirīn	بِسْمِ اللَّهِ وَبِاللَّهِ اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ
<i>In the name of Allah and by Allah. O Allah! Make me of those who often repent and make me of those who purify themselves.</i>	

When rinsing the mouth, he should say:

b allāhumma laqqinnī hujjatī yawma alqāk, wa atliq lisānī bidhikrik	اَللّٰهُمَّ لَقِّنِيْ حُجَّتِيْ يَوْمَ الْقَاكَ وَاطْلِقْ لِسَانِيْ بِذِكْرِكَ۔
<i>i O Allah! Inculcate in me my proof on the day I meet You, and make my tongue fluent with Your remembrance.</i>	

When rinsing the nose, he should say:

b allāhumma lā tuḥarrim 'alayya rīḥal jannah, waj 'alnī mimmay yashammu rīḥahā wa rawḥahā wa tībahā	اَللّٰهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيْحَ الْجَنَّةِ وَاجْعَلْنِيْ مِمَّنْ يَشْتُمُّ رِيْحَهَا وَرَوْحَهَا وَطِيْبَهَا۔
<i>i O Allah! Do not deprive me of the fragrance of Paradise, and make me of those who smell its fragrance, its breeze, and its perfume.</i>	

When washing the face, he should say:

b allāhumma bayyid wajhī yawma taswaddu f īḥil wujūh, wa lā tusawwid wajhī yawma tabyaddul wujūh	اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَسْوَدُّ فِيْهِ الْوُجُوْهُ وَلَا تُسْوَدْ وَجْهِيْ يَوْمَ تَبْيَضُ الْوُجُوْهُ۔
<i>i O Allah! Brighten my face on the day when [some] faces shall darken, and do not darken my face on the day when [some] faces shall brighten.</i>	

When washing the right arm, he should say:

b allāhumma a'tinī kitābī biyamīnī, wal khulda fil jināni biyasārī, wa ḥāsibnī hisābay yasīrā	اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ وَالْخُلْدَ فِي الْجَنَانِ بِيسَارِيْ وَحَاسِبْنِيْ حِسَابًا يَسِيْرًا۔
<i>i O Allah! Give me my book [of deeds] in my right hand, and a permanent stay in Paradise with ease, and account me [for my deeds] with an easy accounting.</i>	

When washing the left arm, he should say:

b allāhumma lā tu'tinī kitābī bishimālī, wa lā miw warā'i zahrī, wa lā taj'alhā maghlūlatan ilā 'unuqī, wa a'ūdhu bika mim muqatta'ātin nīrān	اَللّٰهُمَّ لَا تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ وَلَا مِنْ وَّرَآءِ ظَهْرِيْ وَلَا تَجْعَلْهَا مَغْلُوْلَةً اِلَى عُنُقِيْ، وَاعُوْذُ بِكَ مِنْ مُّقْطِعَاتِ النَّيْرَانِ۔
<i>i O Allah! Do not give me my book [of deeds] in my left hand, nor from behind my back, and do not chain it to my neck. I seek refuge with You from the garments made from Hell-fire.</i>	

When wiping the head, he should say:

b allāhumma ghashshinī birahmatika wa barakātika wa 'afwik	اَللّٰهُمَّ غَشِّشْنِيْ بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ۔
<i>i O Allah! Envelop me in Your mercy, Your blessings, and Your pardon.</i>	

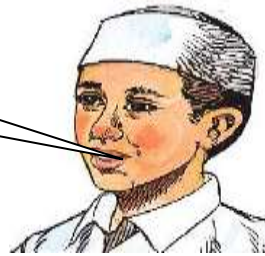
When wiping the feet, he should say:

b allāhumma ṭhabbitnī 'alas sirāti yawma tazillu f īḥil aqdām, waj 'al sa'yī f īmā yurdhika 'annī, yā dhal jalāli wal ikrām	اَللّٰهُمَّ ثَبِّتْنِيْ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيْهِ الْاَفْدَامُ وَاجْعَلْ سَعْيِيْ فِيْ مَا يُرْضِيْكَ عَنِّيْ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ۔
<i>i O Allah! Keep me firmly on the path on the day when feet shall stumble, and let my efforts be in those things that make You pleased with me, O Possessor of Majesty and Bounty!</i>	

WUZU – METHOD

We have to do Wuzu for Namaz

I am doing Wuzu in
obedience to Allah,
Qurbatan ilallah



1. NIYYAT



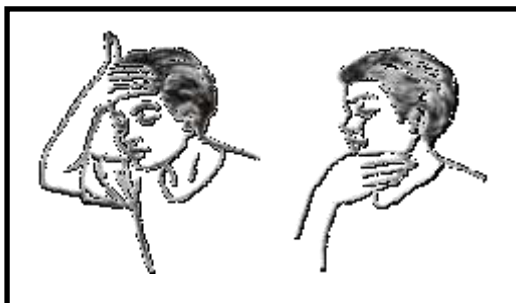
2. Washing Hands



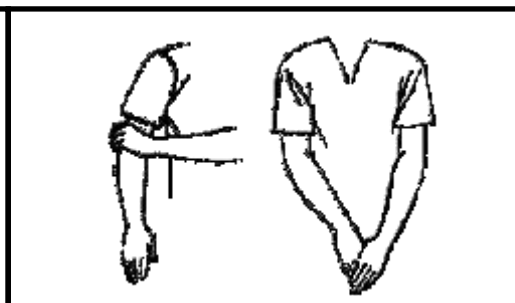
3. Gargling 3 times



4. Washing Nose 3 times



5. Washing of the face
From Top to Bottom



6. Washing of the arms, from elbow
to fingertips, First Right, then Left



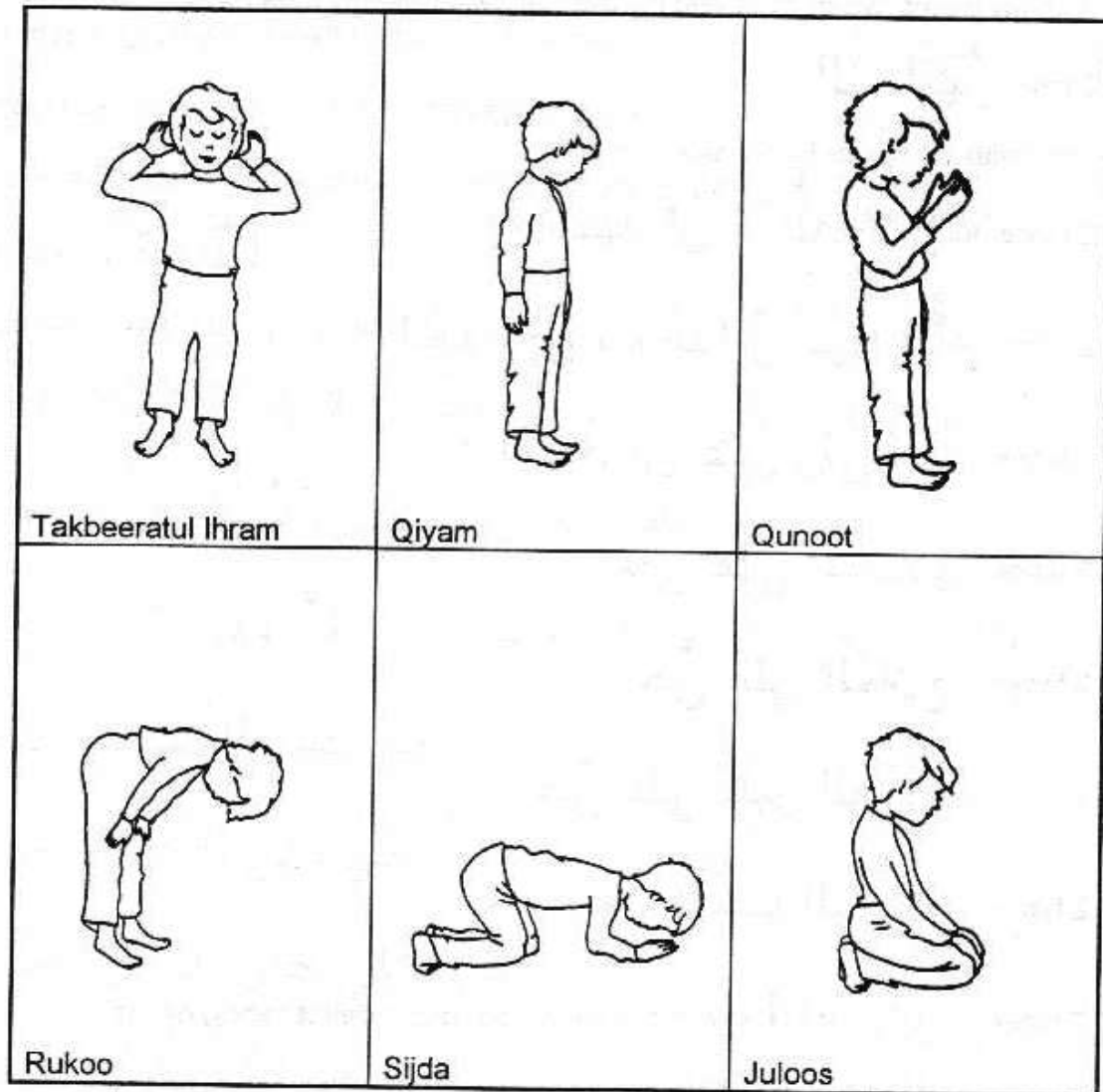
7. Masah of the head
From back to Front



8. Masah of the feet, from fingertips
to mound, First Right, then Left

NAMAZ – METHOD (ZUHR NAMAZ)

These are the actions that I have to know before I pray namaz. They all have special names.



Following is the method of Zuhur Namaz

1. Say niyyat "I am praying 4 rak'ats of Zuhur Prayers, Qur-batan Ilallah (for Allah)"

2. Raise hands up to ear and say "Allahu Akbar"

اللَّهُ أَكْبَرُ



3. Stand still for qiyam and looking at the ground (mohr, turbat). Recite Suratul Fatiha and Sura Ikhlas (or any other sura from the Qur'an)



4. Say "Allahu Akbar" and then go to ruku'. Looking between your feet, recite: "Sub-hana rabbiyal 'azeemi wa biham-dih"

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ



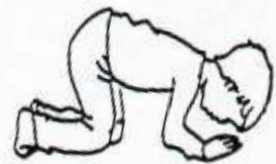
5. Stand up from ruku' and recite: "Sami'allahu liman hamidah" ﴿٢﴾

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ



6. Say "Allahu Akbar" and then go to sajda making sure that the seven parts of your body touch the ground – Forehead, two palms, two knees, and the two tips of toes. In sajda, recite: "Sub-hana rabbiyal a'laa wa bihamdi"

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ



7. Sit up from sajda and looking at your lap, say: "Astaghfirullah rabbi wa atubu ilayh"

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ



8. Go back to sajda once more and recite: "Sub-hana rabbiyal a'laa wa bihamdi

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ



9. Sit up from sajda and recite: "Allahu Akbar"

اللَّهُ أَكْبَرُ



10. Now stand up for qiyam of the second rak'at. Whilst in the process of standing up, recite: "Bihawillahi wa quwwatihi aqumu wa aq'ud"

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ



11. Stand for qiyam and recite Suratul Fatiha and Suratul Ikhlas.

12. Raise hands for qunoot and recite: "Rabbanaa aatinaa fid dunya 'hasanataw wa fil aakhirati 'hasanataw waqinaa 'azaaban naar.

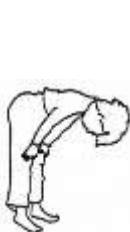
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْآخِرَةِ حَسَنَةً

وَّ قِنَا عَذَابَ النَّارِ



13. Then do ruku' and the two sajdas just like the first rak'at.



14. Sit after the second sajda, say Takbeer “Allahu Akbar” and then recite Tashahhud: “Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan ‘abduhu wa rasuluh, Allahumma salli ‘alaa Muhammadiw wa aali Muhammad - ﴿٢﴾

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

15. . Now stand up for qiyam of the third rak’at. Whilst in the process of standing up, recite: “Bihawlillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

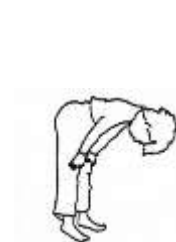
16. In qiyam of third rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

17. Then do ruku’ and the two sajdas just rak’at.



like the first



18. Now stand up for qiyam of the fourth rak’at. Whilst in the process of standing up, recite: “Bihawlillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

19. In qiyam of fourth rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

20. Then do ruku' and the two sajdah just like the first rak'at.



21. Sit after the second sajdah, say Takbeer "Allahu Akbar" and then recite Tashahhud: "Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan 'abduhu wa rasuluh, Allahumma salli 'alaa Muhammadiw wa aali Muhammad"

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

22. Then say salaam: "Assalamu 'alayka ayyuhan nabiyyu wa rahmatullahi wa barakatuh; Assalamu 'alaynaa wa 'alaa ibadillahis saaliheen; Assalamu 'alaykum wa rahmatullahi wa barakatuh -

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادَ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

23. Then three times (raising your hands each time) say Allahu Akbar:

اللَّهُ أَكْبَرُ

Memorize the following Surahs

Suratul Hamd

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

Suratul Ikhlas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ
وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

NAMAZ KI IBARATEIN

When	What
Start of namaz & After every action	اللَّهُ أَكْبَرُ
Ruku	سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ
Rising from Ruku	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
Sajda	سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ
Sitting between two sajdas	أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ
Rising from second sajda	بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ
Qunoot	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ
Tashahhud	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
Third and Fourth Rakat	سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ
Salam	السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

PRACTICAL WUZU - ASSESSMENT

- Washing
 - ☐ Washes hands
 - ☐ Rinses mouth
 - ☐ Rinses nose
 - ☐ Washes face from top to bottom
 - ☐ Washes face – From beginning of forehead to end of chin
 - ☐ Washes face – Full width
 - ☐ Washes hands from elbow to fingers completely
 - ☐ Washes hands from elbow to fingers direction
 - ☐ Washes right hand first, then left hand
- Wiping
 - ☐ Wipes head with correct side of fingers
 - ☐ Wipes head from behind to front
 - ☐ Wipes feet from fingertips to mound
 - ☐ Wipes right feet first, then left hand
 - ☐ Wipes from the water which remains while washing left hand
 - ☐ Wipes while water is not dried
- General
 - ☐ Not much gap between different actions
 - ☐ Does not waste water(makrooh)

PRACTICAL NAMAZ – ASSESSMENT

Rak'at 1- Actions

Niyyat

- ☐ Does niyyat before starting namaz
- ☐ Says and understand Qurbatan Ilallah

Takbiratul Ahram

- ☐ Says correct words
- ☐ Straight, and calm

Qir'at

- ☐ Recites Suratul Hamd
- ☐ Recites Suratul Ikhlas
- ☐ Straight, and calm
- ☐ No rhythmic movement

Ruku'

- ☐ Waits for a while, straight, before going to Ruku
- ☐ Starts zikr after getting calm
- ☐ Recites zikr
- ☐ After reciting zikr, waits for a while, then stands up

Samiallah

- ☐ Recites 'Samiallah'
- ☐ Recites 'Samiallah' standing straight and calm
- ☐ After 'Samiallah', waits for a while, then goes to sajda

Sajda

- ☐ Seven parts on the floor
- ☐ Starts zikr only after becoming calm
- ☐ Recites zikr
- ☐ Stays calm during zikr
- ☐ Correct part of thumb on the floor
- ☐ After reciting zikr, waits for a while, then sits

Astaghfirullah

- ☐ Recites 'Astaghfirullah'
- ☐ Recites 'Astaghfirullah' sitting straight and calm
- ☐ After 'Astaghfirullah', waits for a while, then goes to sajda

Sajda No. 2

- ☐ Seven parts on the floor
- ☐ Starts zikr only after becoming calm
- ☐ Recites zikr
- ☐ Stays calm during zikr
- ☐ Correct part of thumb on the floor
- ☐ After reciting zikr, waits for a while, sits for a while, and then stand up for second rak'at
- ☐ Recites Bihawl

Rak'at 2

Qir'at

- ☐ Recites Suratul Hamd
- ☐ Recites Suratul Ikhlas
- ☐ Straight, and calm
- ☐ No rhythmic movement

Qunoot

- ☐ Raises hand
- ☐ Recites Qunoot

Ruku'

- ☐ Waits for a while, straight, before going to Ruku
- ☐ Starts zikr after getting calm
- ☐ Recites zikr
- ☐ After reciting zikr, waits for a while, then stands up

Samiallah

- ☐ Recites 'Samiallah'
- ☐ Recites 'Samiallah' standing straight and calm
- ☐ After 'Samiallah', waits for a while, then goes to sajda

Sajda

- ☐ Seven parts on the floor
- ☐ Starts zikr only after becoming calm
- ☐ Recites zikr
- ☐ Stays calm during zikr
- ☐ Correct part of thumb on the floor
- ☐ After reciting zikr, waits for a while, then sits

Astaghfirullah

- ☐ Recites 'Astaghfirullah'
- ☐ Recites 'Astaghfirullah' sitting straight and calm

- ☐ After 'Astaghfirullah', waits for a while, then goes to sajda

Sajda No. 2

- ☐ Seven parts on the floor
- ☐ Starts zikr only after becoming calm
- ☐ Recites zikr
- ☐ Stays calm during zikr
- ☐ Correct part of thumb on the floor
- ☐ After reciting zikr, waits for a while, then sits

Tashahhud

- ☐ Recite tashahhud
- ☐ Recited tashahhud sitting straight and calm

Salam

- ☐ Recite all 3 salams
- ☐ Recited salam sitting straight and calm

Closing

- ☐ Recite Allahu Akbar three times

Recitation Assessment

The student should be able to recite correctly, with accurate talaffuz

- ☐ Takbiratul Ahram
- ☐ Suratul Hamd
- ☐ Suratul Ikhlas
- ☐ Zikr-e-Ruku'
- ☐ Samiallah
- ☐ Zikr-e-Sajda
- ☐ Astaghfir
- ☐ Bihawl
- ☐ Qunoot
- ☐ Tashahhud
- ☐ Salam 1
- ☐ Salam 2
- ☐ Salam 3

Quranic Ayats with translation

Aya-e-Tatheer	Ahzab 33:33
<p>إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا</p>	
<p>Bus Allah (SWT) ka irada ye hai ai Ahle Bait (AS) kay wo tum sey har burai ko door rakhey aur is tarah pak o pakeeza rakhey jo pak o pakeeza rakhnay ka haq hai</p>	
<p>Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying</p>	

Aya-e-Mawaddat	Shoora 42:23
<p>قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ</p>	
<p>Aap kah dijie kay main tum say is tableegh e risalat ka koi ajar naheen chahta ilawa is kay merey aqraba say mohabbat karo</p>	
<p>Say: I do not ask of you any reward for it but love for my near relatives</p>	

Ayat-e-Durood	Ahzab 33:56
<p>إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا</p>	
<p>Be shak Allah (SWT) aur us kay malaika rasool par salawat bhejtay hain, to ay sahibat-e-iman, tum bhi un par salawat bhejtey raho aur salam kartay raho</p>	
<p>Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation</p>	

Aya-e-Mubahila	Ale Imran 3:61
<p>فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ</p>	
<p>Inhein kay dijie kay ao hum log apney apney farjand, apni apni aurtaun aur apney apney nafson ko bulaien aur phir khuda ki bargah main dua karein aur khoon par khuda ki lanat qarar dain</p>	
<p>then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars</p>	

Aya-e-Ikmal-ud-Deen	Maida 5:3
<p>الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا</p>	
<p>Aaj main nay tumharey liey deen ko kamil kardia hai aur apni nemataun ko tamam kardia hai aur islam tko tumharey liey pasandeeda banadia hai</p>	
<p>This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion</p>	

Aya-e-Wilayat	Maida 5:55
<p>إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ</p>	
<p><i>Iman walon, bus tumhara wali Allah (SWT) hai, aur iska rasool aur wo sahiban-e-iman jo namaz qaim kartey hain aur halat-e-rukoo main zakaat detey hai</i></p>	
<p>Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow</p>	

Aya-e-Baligh	Maida 5:67
<p>يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ</p>	
<p><i>Ai paighambar, aap is hukm ko pohonchadein jo aap kay parwardigar ki taraf say nazil kia gaya hai aur agar aap ney ye na kia to goya is kay paigham ko naheen pohonchaya. Aur khuda aap ko logon kay shar say mehfooz rakhega kay allah kafiron ki hidayat naheen karta hai</i></p>	
<p>O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people</p>	

Aya-e-Baqiyyatullah	Hood 11:86
<p>بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ</p>	
<p><i>Allah ki taraf ka zakheera tumrahay haq main bohut behtar hai aur tum sahabe iman ho</i></p>	
<p>What remains with Allah is better for you if you are believers, and I am not a keeper over you</p>	

Aya-e-Jaa-al-Haq	Bani Israil 17:81
<p>وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا</p>	
<p><i>Aur keh dijiey kay haq agaya aur batil fana hogaya kay batil baharhal fana honey wala hai</i></p>	
<p>And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).</p>	

Aya-e-Ghalba-e-Islam	Tawba 9:33
<p>هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ</p>	
<p><i>Wo khuda wo hai jisney apney rasool ko hidayat aur dine haq kay sath bheja takey apney deen ko tamam adyan par ghalib banaye chahey mushrakeen ko kitna hi nagawar kyoh na guzrey</i></p>	
<p>He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse</p>	

References:

- ❑ Arabic text from al-Islam.org
- ❑ English translation by Shakir, from al-Islam.org
- ❑ Urdu translation by Allama Zeeshan Hyder Jawwadi