

Diniyat Classes Muscat (Boys)

COURSE BOOK

5th Edition / 2021



M07

For children of classes VII and VIII

Full Name:

DINIYAT CLASSES MUSCAT

BOYS SECTION

COURSE BOOK

M07

MASTER INDEX

General Section

- Master Index
- Acknowledgement
- Munajaat for Children
- Dua before starting a lesson
- Parents Feedback Form

Chapters

- Aqaid Section
- Akhlaq Section
- Fiqh Section
- History Section
- Quran Section

(Index of individual chapters is available in the beginning of each of the above sections)

Appendix

- Wuzu Supplications
- Wuzu Method
- Namaz Method
- Namaz ki Ibaratein
- Practical Wuzu Assessment Checklist
- Practical Namaz Assessment Checklist
- Quranic Ayat

Acknowledgement

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

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

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

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

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

Disclaimer

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

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

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

Munajaat for Children

O merciful Lord!

O merciful Lord, you have created us.

O merciful Lord, you have given us favors

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

O wise and able God, Help us:

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

اے مہربان پروردگار

اے مہربان پروردگار، تو نے ہمیں پیدا کیا

اے مہربان پروردگار، تو نے ہمیں نعمتوں سے نوازا

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

اے خدائے دانا و توانا

ہماری مدد فرما کہ

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

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

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

• ہم لوگوں کے ساتھ محبت و نرمی سے پیش آئیں

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

• ہم جو کچھ نہیں جانتے وہ جان جائیں

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

DUA BEFORE STARTING A LESSON

Mafatihul Jinaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

اللَّهُمَّ أَخْرِجْنِي مِنْ ظُلُمَاتِ الْوَهْمِ

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

وَ أَكْرِمْنِي بِنُورِ الْفَهْمِ

And favour me with the light of understanding

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

O Allah! Open for us the doors of Your mercy

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

And unfold for us the treasures of Your knowledge

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

With Your mercy, O the Most Merciful of the Merciful

اللَّهُمَّ صَلِّ 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:

.....

.....

.....

.....

.....

.....

.....

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

Signature Date

AQAID-M07

Diniyat Classes Muscat (DCM)

Contents

1. Khuda ki zaat aur sifaat	2
2. Allah does not do bad things	7
3. Is man coerced (majboor) or independent (mukhtar).....	8
4. Three Questions, One Answer	9
5. Twelve Imams	10
6. Qayamat.....	12
7. Deeds and Accounts.....	13
8. Tawakkul	14

KHUDA KI ZAAT AUR SIFAAT

Allah ki Zaat kay mutaliq gaur karna.

Insan jab Khuda ke muta'aalliq ghor karta hai, to us ki do suratai hain

1. Khuda ki sifat ke muta'alliq
2. Khuda ki zaat (asliyyat) ke muta'alliq

Insani aql wa fikr jin baton ka idrak (grasp) nahin kar sakti in mai say aik, Khuda-e-Azz-o-Jal ki zaat-e-aqdas hai, jo insaan kay hawaas khamsa(5 senses) aur awham(imagination)-e-afkaar(thoughts) ki sarhadoon(boundary) say mawraa(ahead) hai.

Zaat e haq ki maarifat ka bus yeh hi aik rasta hai keh issay is ki ayaat(nishaniyon) aur khilqat (creation) kay ajaibaat(amazing things) say pehchana jaye. Agar koi insaan Allah Taala'h ki sifaat aur is kay afaal say hat kar is ki zaat ki kunh(reality) tak pochnay ki koshish karayga tu iski aql jawab de jayegi aur woh gumrah ho jayega.

Isi lye Imam Mohammed Baqir (alaihis salam) nay farmaya:

Tum khayali ghoray daura kar zaat e baari ka jo bhi tasweer (image) apnay zehan mai qaim karoge woh tumhare hi tarah makhlooq hoga aur tumhare hi taraf lauta dia jayega.

Insaan jis cheez kay moutaliq gaur karay ga tu woh kisi na kisi nateejay per pohonch jayega laikin zaat-e-haq is qaiday say mustasnah (exempted) hai. Zaat-e-Haq kay muta'alliq koi jitna gaur karayga utna hi hairat(confusion) mai doob jayega.

Quran Majeed farmata hai. "لَيْسَ كَمِثْلِهِ شَيْءٌ" koi cheez is kay manind nahin hai.

*Mohammad bin Muslim bayan kartay hai keh- **Imam Mohammed Baqir (alaihissalam) nay farmaya:** Khuda ki makhluqaat kay mutaliq jitna chaho socho laikin Khuda ki zaat kay mutaliq mat socho. Jab tum Khuda ki azmat ko daikhna chaho to ISKI azeem takhliqaat(creation) ko daikho. (till here is from muharramate Islam by Muhammad husaini Bararanchi: approved by Aga nadir)*

Sifaate Khuda. (sifaat=qualities)

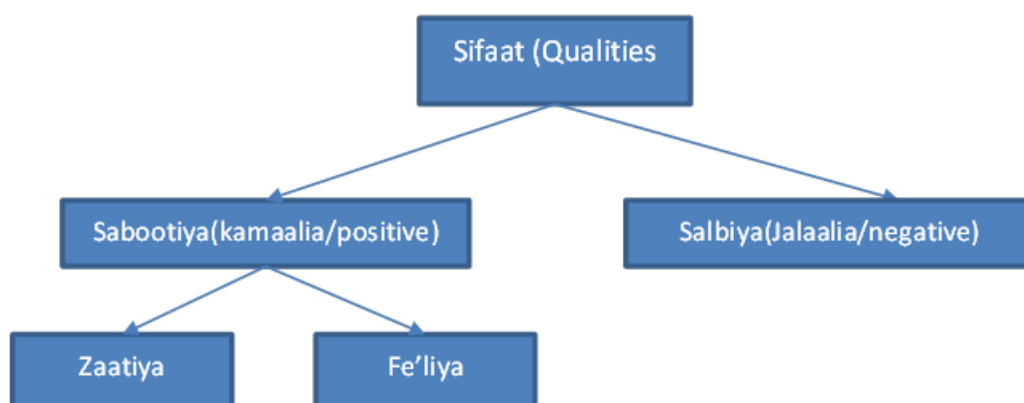
Sifaate khuda ko ibteda me 2 hisso me takseem kiya jata hai:

1. **Sifaate subutiya:** Sifaate subutiya wo sifaat hai jo khuda ki zaat ke liye sabit hai.
 - Zaroori hai ke wo tamam sifat jo kamal ka sabab ho, khuda me ho. Agar ek bhi sifate subutiya khuda me na ho to khuda is sifat ke liye kisi aur ka mohtaj ho jayega.
 - Sifat e Subutiya ko Sifate Kamaliya bhi kaha jata hai.
 - Agarche kitabo ne in sifat ko 8 me munhasir(limit) kiya hai, ye fakat 8 nahi balki hazaron hai jaise ki Quran, riwayaton aur duaon me aaya.
 - Khuda ki sari sifate subutiya mustakil hai ie khuda ki apni hai. Kisi ne khuda ko ata nahi ki warna khuda ka mohtaj hona lazim ayega.

Sifat e Salbiya: Ye wo tamam sifat hai jo Allah ki zaat se salb hai (khuda me nahi)

- Zaroori hai ke wo tamam sifat jo khuda ke liye naks ka baes ho, khuda me na ho kyonke khuda har naks o aib se paak hai.
- Inko sifate jalaliya bhi kaha jata hai kyonki Khuda inse paak hai. Tajleel yaani paak hona . Tajleel se lafz jalaliyah nikla hai.
- Lehaza, agarche kitabo ne in sifat ko 8 me munhasir(limit) kiya hai, ye fakat 8 nahi.

Sifate subutiya ki 2 kismein hai: sifate zaati aur sifate feili



Sifate zaati: Ye wo sifat hai jo khuda ki zaat se akhz(derive) ki jati hai.

- Ye khuda ke liye hamesha sabit hai.
- Ye Sifaat khuda ki zaat kay liye wajib hay
- Ye sifaat khuda ki zaat se alag nahi- Aisa nahi kay aik zamnay mai khuda alim nahi tha phir alim ho gaya.

eg: Alim, Qadir, Hayy .

- Sirf khuda ki zaat ko madde nazar rakhne se aap samajh sakte ho ke wo alim, qadir, hayy hai.
- Inko khuda ke liye karar dene me koi nisbat/ghaire khuda ko madde nazar rakhne ki zaroorat nahi.

Sifate zaati hi uski sifate kamal hai: Jab khuda ki zaat ilm se mutassif hoti hai to ye uske liye kamal ka sabab hai. Sifate feili , sifate kamaliya nahi kyonke khuda ki zaat ki sifat nahi. Khuda ki zaat pehle hai aur khuda ka feil baad me hai.

Sifate feili/af-aali: Ye sifat khuda ke kisi feil(action) se nikali(derive) jati hai. Khuda ki zaat mai nahi samjh ati

- Ghair khuda ko madde nazar rakhne par sifaate feili ko khuda ke liye sabit kiya jata hai. Lehaza ek nisbat zaroori hai eg Khaliq: Jab khuda khalq nahi kar

raha to isay khaliq nahi keh sakte kyonke khaliq, khalq karne wale ko kehte hai.

- Lehaza ye sifat hamesha khuda ke liye sabit nahi- Aisa nahi ke jabse khuda hai, wo khalq bhi kar raha hai. Khalq karega to khaliq hai warna khaliq nahi. Isi tarha khuda ki sifat- Raaziq: jab rizq dega to raziq kehlayega. Jab kisi ko maaf karey to Gaffar kehlayega. Agar rizq na de , maaf na karey to raaziq aur gaffar nahi kehlayega.
- Kyoke khuda kamil hai (alim o qadir etc hai)- uska kamal sabab hai ke wo khaliq, raziqetc banay. Lehaza sifate Feili ka sarchasma(origin) sifate zaati hua karti hai.

Sifat e subutiya: Wo tamam sifat jo kamal ka sabab hai zaroori hai ke Khuda me ho. Agar ek sifat bhi khuda me na ho to naqs lazim ayega aur khuda har naqs se paak hai. Lehaza sifate subutiya 8 me munhasir(limiyed) nahi.

1) Alim

- Yaani jannewala: khuda har shai ka jannewala hai.
- Ye khuda ki safat e zaati hai.
- Illat hamesha apne Malool ko jannay wali huwa karti hay lehaza khuda Alim hay. Is Kainaat ko dekh kar pata chlta hai kay iska ka banane wala koi bohota bara Alim hona chahiye.

2) Qudrat

- Ye sifat e zaati hai.
- Qudrat yaani feil anjam dene ki salahiyat(Ability). Eg khalq karne ki ability: chahe to feil karey (eg khalq karey) aur chahe to na karey. (Aag me jalane ki qudrat(salahiyat) hai, but Aag majboor hai jalane par(aag hogi to definitely jalayei.) Khuda kaam karne par Qadir hai - is tarha ke chahe to karey aur chahe to na karey.

3) Hayy

- Yaani Zinda hona.
- Ye khuda ki sifate zaati hai.
- Jab ye sabit ho gaya ke khuda alim o qadir hai to uska zinda hona khud ba khud sabit ho gaya kyoke hayat bagair na ilm ho sakta hai na qudrat.

Bunyadi sifate zaat e Bari ta'ala yehi 3 hai: ilm, qudrat aur hay. Deegar sifate inhi ki taraf palatti hai.

4) Mudrik:

- idraq karna. (To comprehend)
- ye sifat e zaati hai
- ye sifat khuda ke ilm ki taraf palatti hai.

5) Mureed:

- Irada karna
- Khuda ke ilm me hai ke fula waqt wo cheez honi hai, wo cheez us waqt ho jayegi. Chuke se sifat ilm ki taraf palatti hai, lehaza sifate zaati hai. Lekin agar irada ko ijaad karne ke mano me liya jaye, to “irada” sifate feili shumar hoga.
- S. Yaseen:82 me khuda ke irade ko yu bayan kiya gaya:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Jab kisi cheez ka irada karta hai to kehta hai kun aur wo cheez hi jati hai. Is ayat me kun kehna khuda ke ilm ki taraf ishara hai, warna khuda kun nahi kehta.

5) Mutakallim:

- Ye sifate feili hai
- Mutakallim yaani kalam karne wala: khuda kisi bhi cheez me apni awaz ijad kar sakta hai. Wo awaz paida karne me kisi cheez ka mohtaj nahi. Bagair kisis cheez ke bhi khuda awaz ijad kar sakta hai

6) Sadiq:

- Ye sifate zaati hai
- Jab kahega to sach kahega

7) Qadeem:

- Ye sifat e zaati hai.
- Allah kay liye koi starting point nahi. Wo adam se wujood me nahi aya kyoke wo wajib ul wujood hai jiska wujood apna hai .

8) Samee aur Baseer:

Ye dono sifaat zaati hai¹ ye dono sifaat khuda ke ilm ki taraf palatti hai.

Khuda ko un cheezon ka ilm hai jo suni jaati hai (masmoo-aat kai ilm hai) aur un cheezon ka ilm hai jo dekhi jaati hai (mabsoo- raat ka ilm hai)

Sifate Salbiya

1) Khuda jism nahi rakhta:

- Jism mehdoodiyat lata hai.
- khuda jism ka mohataj hoga.

2) Khuda makan nahi rakhta

- Khuda makan me mehdood ho jayega
- makan ka mohtaj ho jayega

3) Khuda marai nahi

- Khuda ko dekha nahi jaa sakta.

¹ Agar inko sifate feili kahe, it means koi action ho raha hai. It implies ke kaan ho phir sune eyes ho, phir dekhe, jisse khuda ke liye jism tasawwur karna parhega+ khuda ears n eyes ka mohtaj ho jayega

- wo cheez dekhi jaa sakti hai jo koi jism rakhti ho. Khuda ka koi jism nahi
- Agar khuda marai ho to (kisi simt me ?) mehdood ho jayega.

4) Khuda mehelle hawadis nahi

Khuda par mukhtalif halat taari nahi hotay. Eg bimari-sehat; bachpana- jawani- burhapa etc. Kyoke mukhtalif halat tari honay ke liye jism ka hona zaroori hai aur Khuda jism nahi rakhta.

5) Khuda hulool nahi karta: kisi cheez me nahi samata. Hulool karna jism chahta hai aur khuda jism nahi rakhta

6) Khuda mohtaj nahi

7) Khuda ka shareek nahi

8) **Khuda zaed bar zaat nahi:** Khuda ki sifate subutiya uski zaat se alag nahi. Jo zaate bari ta'ala hai wo khud ilm hai, khud Qudrat hai. Aisa nahi ke kharij me khuda ek alag wujood hai, ilm ek alag wujood hai, qudrat ek alag wujood hai. Ilm hi uski zaat hai. Qudrat hi uski zaat hai etc. kharij me ek hi wujood hai.

Mafhooman ye alag alag chezain hai. Zaat ka mana aur ilm/qudrat ka mana ek nahi.

Agar ye sifat zaati na ho to

- khuda in sifat ko hasil karne me gair ka mohtaj hoga.
- ye lazim ata hai ke ek zamane me khuda sifat kamaliya se khali tha, jisse naks lazim ata hai.

ALLAH DOES NOT DO BAD THINGS

You know that Allah is All-powerful. He can do whatever he wants. Some people understand this to mean that Allah can do bad things too. They think he can lie, can do injustice and may not fulfil his promises – because he has power over everything.

Think of it: Is this right?

To be All-powerful means being able to do, not to do it. This means that Allah, being All-powerful, CAN do anything he wants, but that does not mean that he necessarily does it.

When we don't like bad things, how can Allah like them?

We are capable of washing our face with any water, whether it is najis or pak; whether it is flowing in a river or in a dirty drain.

But only an insane person would wash their face in a drain.

That tells us that we CAN wash our face in the drain - but we don't.

Allah too can lie but he doesn't, can be unjust but is not, can not fulfil his promise but does it. He can do bad things – he just doesn't do them.

IS MAN COERCED (MAJBOOR) OR INDEPENDENT (MUKHTAR)

In this world there are a lot of things that have nothing to do with humans. For example the rising and setting of the sun, seasonal changes etc. These are Allah's works and man cannot do them.

There are many things that we do but we do not have fully control on that. For example, we can plough, plant seeds, water it and fertilize it, but we don't have any control on growth of plant and flowers. This is in Allah's hands

There are many things that only we do. Allah does not take part in them. For example whether we tell lies or the truth, whether we eat Halal or Haram, whether we pray namaz or don't, whether we fast or not etc. These are purely our work, we do it ourselves. Allah does not take part in these deeds of ours.

To think that what we do is actually Allah's doing that he does through us - and that we are forced to do them - is wrong. In reality, we have power and independence over these deeds and we can do or not do them.

Once Abu Hanifa argued about this with our sixth Imam Hazrat Jafar e Sadiq (alayhissalam). According to Abu Hanifa, Allah is responsible for all of man's actions – good or bad. Imam told him that if Allah is responsible for all of man's deeds, then Allah should be punished or rewarded for man's deeds (ma'azallah), and if man and Allah are equal partners in man's deeds then along with man, Allah too should be punished or rewarded for man's deeds (ma'azallah). But both these scenarios are wrong. The truth is, man does his deeds himself and so he will be punished or rewarded for them. Listening to this, Abu Hanifa was ashamed and was speechless.

Like it is wrong to say that Allah does everything and we cannot do anything, similarly it is wrong to say we can do anything.

Once someone asked Imam Ali AS whether man can do everything or not, Imam AS told him to stand raising one leg. When he had done that, Imam told him to raise his other leg too. He said, I cannot do that. Imam AS said similarly, there are many things in this world that are not in our capacity. And remember that just like man cannot interfere in Allah's work, Allah is not a partner in man's deeds.

Whatever man does, he will be punished or rewarded accordingly.

THREE QUESTIONS, ONE ANSWER

Hazrat Bohlool (r) was a very smart and intelligent man, but he was posing as a mad person due to some reasons. There was no one like him when it came to answering at the spot.

One day he passed by a mosque where Abu Hanifa was teaching his students. Hazrat Bahlool heard Abu Hanifa saying that he could not understand three things which Imam Jafar e Sadiq (alayhissalaam) had said:

- The Imam had said that Allah will not be seen even on the Day on Judgement, but whatever exists should be seen.
- Imam had said that Shaitan will be burned in Hell, but Shaitan is made of fire, and how can fire burn fire?
- According to the Imam (alayhissalaam), people are independent of their own actions, but Abu Hanifa believed that nothing is in a man's power and that Allah does everything.

Hearing this, Hazrat Bohlool got angry and as soon as Abu Hanifa came out, Bohlool threw a brick at him. Abu Hanifa's students caught Bohlool and took him before the judge.

Bohlool said that the people had imprisoned him without a reason, that he had no fault. Abu Hanifa said that he had hit him with a brick. Bohlool said, "weren't you saying just now that people don't do anything – Allah does?"

Abu Hanifa said "I was hit very hard and I'm restless with pain." Bohlool replied "Where is the pain? Show it to me!" Abu Hanifa said "Pain is not something that can be seen." Bohlool answered: "If it exists, it should be seen because you're the one who says that if something exists it should be seen. And also, the brick cannot have hurt you because you say that Shaitan is made of fire so fire cannot hurt Shaitan – aren't you and the brick made of the same earth?"

Abu Hanifa was very ashamed and Bohlool laughed and went away.

Bohlool proved, using one brick, that man is responsible of his own actions and that Allah has nothing to do with it.

TWELVE IMAMS

There are many Ahadis (plural of hadees: traditions) of the Holy Prophet (sallallahu alayhe wa alehi wasallam) in which he said that my caliphs and guides of the ummat will be twelve. Twelve means that Imams and caliphs can be neither more than twelve nor less.

Today, out of all the sects of Islam, Shia Ithna Ashris are the only sects that believe in twelve Imams. The Imams of other sects are either more than twelve or less.

We are called Shia Ithna Ashris because Ithna Ashr means twelve and Shias believe in twelve Imams, this is how it is proven that Shia Ithna Ashris follow the true faith.

The Twelve Imams we believe in have many proofs of their Imamatus. They are:

First Proof: Hazrat Mohammad Mustafa (sallallahu alayhe wa alehi wasallam)(sallallahu alayhe wa alehi wasallam) has said that after me, Ali (alayhissalaam) will be Caliph, after him Hasan (alayhissalaam), then Husain (alayhissalaam), then Ali ibn-il Husain Zainul Addeen (alayhissalaam), then Mohammad ibn Ali al-Baqir (alayhissalaam), then Ja'far ibn Mohammad as-Sadiq (alayhissalaam), then Musa ibne Ja'far al-Kazim (alayhissalaam), then Ali ibne Musa ar-Reza (alayhissalaam), then Mohammad ibne Ali at-Taqi (alayhissalaam), then Ali ibne Mohammad an-Naqi (alayhissalaam), then Hasan ibne Ali al-Askari, then M----- ibne Hasan al-Mehdi (alayhissalaam). [His name is the same as Prophet (SALLALLAHO ALAYHE WA ALEHI WA SALLAM)]. It is better not to take his name, but call him with his titles or kunyat]

It was known that our Prophet (sallallahu alayhe wa alehi wasallam)(sallallahu alayhe wa alehi wasallam) has told the names, titles and father's name of the twelve Imams. Thus it is obligatory on every Muslim that if they have accepted the religion taught to us by the Prophet, they should also recognize that twelve Imams shown by him.

Second proof: Our prophet's famous hadees:

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي وَأَنْهَمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ
inni tarikun fikumus-saqalaini kitaballahi wa itrati ahla baiti maa in tamassaktum bihima lan tazillu ba'di wa inna-huma laiy yaftareqa hatta yareda alayyal hawz –

I leave for you two heavy and significant things; the Quran and my Ahlul Bayt. If you stay with them you will not be led astray (away from correct path) after me. Both these things will stay joined together, and will never be separated unless they reach the Hawz of Kausar where they will be reunited with me.

The purpose of an Imam is to prevent people from going astray. According to the Prophet (sallallahu alayhe wa alehi wasallam)(sallallahu alayhe wa alehi wasallam), Quran and Ahle Bayt are the two things that will keep us from being led astray, and so it is necessary that an Imam, from Prophet's Ahle Bayt, stays along with the Quran till Qayamat. And all of our

twelve Imams are from the Ahle Bayt of the Prophet (sallallaho alayhe wa alehi wa sallam)(sallallaho alayhe wa alehi wa sallam)

This proves our twelve Imams being Imams, because anyone else who claimed to be Caliph or Imam was not from the Prophet's (sallallaho alayhe wa alehi wa sallam)(sallallaho alayhe wa alehi wa sallam) Ahle Bayt. Thus it is necessary for every person who has faith to acknowledge Imams from the Prophet's (sallallaho alayhe wa alehi wa sallam)(sallallaho alayhe wa alehi wa sallam) family as Imams.

QAYAMAT

Qayamat is also known as ma'ad. Qayamat is the day when people will be made alive again so that they can account for their good or bad deeds, and be sent to Jannat or Dozakh accordingly.

It is not surprising that the dead shall be made alive. This is because the Allah who has the power to make everything from nothing can also raise the dead.

Once, Prophet Ibrahim AS passed by a river. He saw a dead creature that was half in water and half on land.

Seeing this, he was astonished and prayed to Allah, O Allah! Show me how you will raise the dead.

Prophet Ibrahim AS was ordered to take 4 different birds, then to slaughter them and keep their pieces on separate mountains. Then he was to take their beaks and call them – they would come flying back to him.

Prophet Ibrahim(alayhissalaam) did as he was told, and the birds came flying back to him and then flew away.

This clearly proves that Allah has the power not only to raise the dead but to raise them even after they have been crushed.

Doubting His power is equal to doubting the Quran and Allah and His Prophet's word.

DEEDS AND ACCOUNTS

Allah has given people the chance to do deeds in this world only. In the hereafter, no one has the chance to do any deeds. The people who don't pray, fast, give zakat or go for Hajj, and then die, will have only regrets in the hereafter.

The hereafter is only a place of rewards or punishment. It is not a place of deeds. For deeds, we only have this world. If this world was for reward and punishment, then pious followers of Allah, Prophets and Imams would not have problems and Firaun, Namrood and Yazeed would not live in luxury.

It is true that Charity drives away problems but the reward will be given to us in the hereafter. Similarly, sins welcome problems but the punishment will be given in the hereafter.

Allah has appointed two angels who write everything down. On the Day of Accounts, the accounts of men shall be handed over to them and no one will be able to deny their sins.

Apart from these accounts, our hands, legs, eyes and ears will all bear testimony to the sins we did using these parts.

Allah has kept the accounts for before sending us to Jannat and Jahannum so that no one can object to Allah. If Allah put us in Jannat or Jahannum as soon as we were born people would object as to why we were sent to Jahannum without having sinned, or why we were sent to Jannat without having worshipped.

After the Accounts, no one will be able to object to Allah.

Aqaid Chapter 8

TAWAKKUL

Tawakkul ke maani hain bharosa karna. Insaan ko chaiye ki har haal mein Allah par bharosa kare.

Saari nematein chhin jayein to mayoos nahi hona chahiye aur saari dunya mukhalif ho jaye to bhi darna nahi chahiye.

Jo khuda par bharosa karta hai, Khuda is ke lie kafi hai aur jo khuda se darta hai woh kisi aur se nahi darta isliya ke isko yaqeen hota hai ke har nafa aur har nuksaan khuda ke haath mein hai. Jise khuda bachaye use koi mita nahi sakta aur jisse khuda mitaye use koi bacha nahi sakta. Aur jise khuda maala maal karde us se koi kuch chheen nahi sakta

Jo khuda se nahi darta woh dunya ki har cheez se darta hai. Jo khuda se darta hai woh maut se bhi nahi darta.

→ Jo sirf khuda se ummeed rakhta hai woh bandon ke aage haath nahi phailata, bandon ki khushamad karne ke bajaye apne khuda ke samne gid gidata hai, na-ummeedeeyon main bhi mayoos nahi hota. Aise shakhs ko khuda, bandon ke samne zaleel nahi karta.

Janab e Ibrahim alayhis salaam ko jab Namrud aur uski qaum ne laakhon man aag mein dala to aag ke shole mein jaate huwe Aap nahi dare kyunke Aap sirf Khuda par tawakkul karte they

Sholon mein jaane ke baad bhi janabe Ibrahim mayoos nahi huwe kyunke Aap sirf khuda se ummeed rakhte the. Allah ne bhi aag ko thanda karke janabe Ibrahim ko bacha liya. Lihaza humko bhi kabhi mayoos nahi hona chahiye aur hamare dil se kabhi khuda ka khauf nahi nikalna chaiye.

Tawakkul aur asbab

Islaam ye chahta hai kay asbaab (means) muhayya kiye jaein aur nateeje kay liye A.... per bharosa kia jaye.

Islam nay tark e asbaab (means) ki ta'leem nahi di. Rasool e Khuda (sallallaho alayhe wa alehi wa sallam)(sallallaho alayhe wa alehi wa sallam) ne hamesha fauj ko hathiyaroun se lais kiya aur unhain fauji tarbiyat dilayi.

Aik dafa jab aik arab aap ki khidmat main aya to aap ne farmaya "Tum ne unth (camel) ko kahan chodha?"

Arab ne jawab diya "main ne masjid ke bahir use A..... par tawakkul karte huwe chodh diya".

Aap ne farmaya “Nahi, ye tareeka ghalat hai, jao us ka zanu bandho aur tawakkul karo”.

Quran e Majeed ne hamesha asbaab (means) muhayya karne par zor diya hai

masalan Quran e Majeed Sura e Nisa, Ayat :102 main

mujaahideen ko ye dars diya ke jab ain jang main namaz ka waqt aajaye to
“wo apne hathiyaar aur bachao ka saman le kar namaz parhain.

Is ke ilawa hukum aya “dushmanon ke muqable main apni quwwat amada karo aur ghodhe (horses) tayyar rakho”

ya Hazrat Musa ko Allah ne hukum diya “Mere bandon ko le kar raat ke waqt safar karo take dushman tumhain dekhne na paye”. (Sura e Dukhan, Ayat:23)

Haan Islam ki ta’leem ye hai ke dushman ke muqable ke liye quwwat(taqat) amada rakho laikin nateeja khuda ke supurd kar diya jaye.

Yahi wajah hai ke Imam Ja’far e Sadiq ne farmaya “A.... ne apne bandon par farz kiya hai ke wo apni zaroraton ko in asbaab (means) ke zariye sey hasil karain jo A.... ne muqarrar kiye hain aur hukm diya hai ke in wasaail se istifada karain”.

Aik martaba Hazrat Musa (alayhissalaam) beemar huwe to Bani Isra’eel ne in se kaha “Aap falan dawa iste’maal karain to tandrust ho jayenge”. Hazrat Musa ne kaha “Main dawa nahi loonga. A.... mujhe baghair dawa ke tandrusti ata kare ga”.

Aap kafi arse bimar rahe, phir A.... ki wahi ayi
‘.....Jab tak tum is dawa se apna ilaaj nahi karoge..., us waqt tak main tumhain tandrusti nahin dunga. Nabi ne dawa iste’maal ki aur sehatyaab hogaye.

Hazrat Musa ke dil main ye baat kayi dinon tak rahi ke A... agar baghair waseelay ke saifa ata kar daita to is main kiya aib/mushkil thi?

Jab nabi toor e Sina par gaye to A.... ne farmaya
‘.....Ay Musa! Tum mujh par tawakkul kar ke mairi hikmat ko batil karna chahte ho, is dawa main ye faide kis ne rakhe hain?’.

Isi terhan aik aabid, aabaadi chor kar jangal may ja baitha, ke A... ghaib say mujhay rizq ata karay ga, kayi dino tak rizq na aaya to us nay dua ki kay jo maira rizq muqarrar hai yahin ata kar warna mujhay maut day..

Usay ye aawaaz sunai di “ Mujhay apni izzat o jalalat ki qasam, is terhan say may tujhay rizq nahi dunga, jab tak tu kisi aabadi may ja kar koi kaan na karay, Tu mairi khilqat ki hikmat ko

zaya na kar, mai bando kay hathon bando ko rizq pohunchana behtar samajhta hun aur baraherast(direct) rizq dena mairi hikmat ke khilaaf hai”.

(Ref. Pand e tareekh-5-pg 225,219,210)

SAWALAAT

1. Tawakkul ke kia ma’na hain?
2. Kia tawakkul ka matalab hai asbab muhayya na karna? Wazahat karein

AKHLAQ-M07

Diniyat Classes Muscat (DCM) (BOYS)

Contents

1. WHY SHOULD WE HAVE AKHLAQ?	2
2. CLEANLINESS	4
3. BROTHERHOOD & UNITY	6
4. Sila Rahim.....	9
5. Neighbours.....	11
6. Elders.....	12
7. Under Privileged , The Sick , Servants	14
8. SELF RELIANCE.....	16
9. ISLAMIC CULTURE	18
10. TRUTHFULNESS	20
11. SHUKR	22
12. CHARITY & HOARDING.....	24
13. BEING JUST (ADL) AND JUDGING AGAINST ISLAM	27
14. LOVE OF LEADERSHIP HONOUR AND WEALTH	29
15. GHEEBAT AND TOHMAT	31
16. DECEITFULNESS & CUNNINGNESS.....	34
17. LOYALTY AND BREACH OF PROMISE	36
18. DEEDS WHICH INVITE HAPPINESS	37
19. TAWBAH—REPENTENCE.....	39
20. AAQ E WALEDAYN KI SAZA AUR NUQSANAAT	41
21. RISALATUL HUQUQ 1-.....	44
22. DOST AUR DOSTI:.....	47

WHY SHOULD WE HAVE AKHLAQ?

In Islam there is a lot of emphasis placed on moral conduct. Why is this so? Why should we behave well, and respect others? What is the reason?

This can be explained to us by the following explanation.

When Allah created the human being, He created it in two parts. One part was like an empty car shell, used to hold something, this is known as the BODY. The other part was like the engine, this is known as the SOUL.

Our body is such that it needs looking after. We have to feed it and keep it warm, otherwise we will become ill, and suffer.

The soul, known as the NAFS, also needs looking after, Otherwise it will also become ill. The way to look after this soul is to listen, to think, to respect, to help. When we help someone, we feel happy, but it is not the body that feels happy. It is not the arms, or the legs, or the head that feels happy, it is something else. That something else is our NAFS. The **Akhlaq of Islam is food for the soul**, and if we feed it regularly, it will remain healthy.

This brings another question. Other religions also preach respect, so why don't we follow them?

All the religions which were sent down by Allah were brought with their own codes of conduct. Each religion expanding and adding, until with the advent of Islam, all the rules had been perfected. The other religions have been altered by man in one way or another, and only Islam remains as pure as the night it was revealed. This means that by following the Akhlaq of Islam you are feeding your nafs with the best food.



"I have been sent to complete the nobility of character." Holy Prophet (sallallahu alayhe wa aalehi wasallam)

There is also a saying in English, that the eyes are the windows to the soul. That means that whatever you look at, **DIRECTLY** affects your NAFS. If you look at things which are Haraam, you are lowering the standard of your NAFS, while if you refrain from looking at Haraam, you are strengthening the faith of your nafs.

The problem with the world today is that the body is being looked after very well, but the soul is being totally neglected. This causes the disease of the soul, which people do not realise, such diseases cause intensive, and long-term damage.

The greatest doctors of the nafs, who have given us rules and examples to follow are the Fourteen Ma'sumeen.

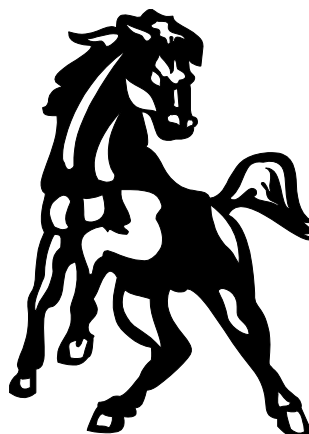
Now we shall examine this nafs and see what it is like. Allah tells us in Qur'an, that we are not capable of understanding the nafs and its creation. However we have been told of the different types of nafs.

In general, there are three main facets of the nafs, called

- a. **NAFS-E-AMMARA** : This is the nafs in its worst form. Where it leads towards evil. When a person reaches this stage, he is lower than the animals in the eyes of Allah. At this stage, he is selfish, he looks at Haraam, and he does not care about anyone else. These are the symptoms of this illness, the same way a cough and runny nose is the symptom of a cold.
- b. **NAFS-E-LAWAAMA** : This is the stage where we are not evil, but we still do wrong. It is this nafs which is known as the conscience, because when we do something bad, this nafs tells us that we should not have done it, and that we should repent.
- c. **NAFS-E-MUTMAINNA** : This is the stage which is the goal of this life. To reach the stage of TOTAL CONTENTMENT with Allah. To commit no sin knowingly and to take pleasure in doing good acts. It is this soul which was called on the day of Ashura, when Imam Husain (alayhissalam) put down his sword and heard the voice saying "Oh soul that is content! Come back to your Lord, well pleased (yourself) and well pleasing to Him."

Imam Ali (alayhissalam) has said that :

"The nafs is like a wild horse, and you are riding upon him, if you move your attention for one second , he will throw you off."



"The restraining the soul (or self) from its appetite, is the greatest holy war."

Here, he is referring to the Nafs-e-Ammara.

CLEANLINESS

Recommendation in riwayaat regarding cleanliness and hygiene

Imam Ali (alayhissalam) : From the morals of the prophets is cleanliness.¹

Rasool Allah(sallallaho alayhe wa aalehi wasallam) : How wretched is the servant who is filthy²

Some acts as mentioned in riwaayaat

- Brushing teeth

رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ.

The Prophet (sallallaho alayhe wa aalehi wasallam) said, 'If it were not for the fact that it would inconvenience my community, I would have commanded them to brush their teeth before every prayer.'³

- Combing hair
- Shaving pubic hair and hair under armpits

Imam Musa ibn Ja'far, the seventh Imam, (alayhissalam) said:

"There are five sunnah about the head and five others related to the body. The first five concerning the head, are: washing the mouth, trimming the moustache, combing the hair, and drawing up water through the mouth and nostrils....

The second five, concerning the body, are: circumcision, shaving the pubic hair, depilating the armpits, clipping the nails, and cleansing the privy parts (with water, tissue, cloth, etc., while water is preferable)." ⁴

- Clipping nails

Abi 'Abdillah (alayhissalam): "Clipping nails is from the *sunnah*."⁵

- Applying perfume.الإمام الرضا (عَلَيْهِ السَّلَامُ): الطَّيِّبُ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ.

Imam Ar-Ridha' (alayhissalam) said, 'Putting perfume is a noble characteristic of the prophets.'⁶

¹ .(bihaar ul anwaar)

² (al kafi vol 6)

³ [al-Kafi, v. 3, p. 22, no. 1]

⁴ Khisal by Saduq, p. 125

⁵ In al-Kafi: Narrated from Ibn 'Uqbah from his father from

⁶ [al-Kafi, v. 6, no. 1]

Cleanliness in Prophet(Sallallaho alayhe wa aalehi wasallam)’s seerat

- When the Holy Prophet (sallallaho alayhe wa aalehi wasallam) used to wash his head and beard; he would wash them with ‘*Sidr*’ (Lotus jujube).¹
- Imam ‘Ali (alayhissalam) said: Removal of hair from the armpits eliminates bad odor and is hygienic. It is a *sunnah* which the virtuous one (sallallaho alayhe wa aalehi wasallam) instructed (his followers to perform).²
- Aba ‘Abdillah (alayhissalam): “It is a must
- for every believer to clip his nails, trim his moustache and apply some perfume every Friday. When it was Friday and the Holy Prophet (sallallaho alayhe wa aalehi wasallam) did not have any perfume, he would ask for some of his wives’ perfume cream, which he mixed with water and put on his face.”³

¹ (Makarim al-Akhlaq: 32,)

² In al-Faqih:

³ al-Kafi 6:511

BROTHERHOOD & UNITY

Allah says in the Holy Qur'an, Sura Al-Hujurat, Ayat 10:

*"The **believers** are surely brothers; so make peace among your brothers..."*

The idea of brotherhood was introduced by the Holy Prophet ((sallallahu alayhe wa aalehi wasallam).w.) after Hijrat, when the Makkans had to leave their homes and belongings to move to Madina. The Holy Prophet ((sallallahu alayhe wa aalehi wasallam).w.) made one Makkan a brother to one Madinite, so that they could help each other.

The merits of a Momin.

عن يعقوب بن شعيب قال: سمعته يقول ليس لأحدٍ على الله ثوابٌ على عملٍ إلا للمؤمنين.

Imam Abu Abdillah (alayhissalam)::

Allah has not taken it on Himself to reward anyone for good deeds except the believers¹

Brotherhood/bond between momins

○ Jabir(alayhissalam) reported: I sighed in the presence of Abu Ja'far [a.s] and said, 'Son of Allah's Messenger, sometimes I feel afflicted for no apparent reason or I am overcome with a condition of grief such that my family and friends see it on my face.' 'Indeed, Jabir,' he replied. 'Why is that, O son of Allah's Messenger?' I asked. 'What will you do knowing it?' he asked. 'I would love to know,' I replied.

'O Jabir,' he then said, 'Allah [M.G] created the believers from the earth of Paradise and brought about their souls from the breeze of Paradise. Believers are thus full brothers; so, when one soul amongst this group of souls is afflicted in any place, the rest are depressed, for they are one.'²

○ Imam Abu Abdillah (alayhissalam):

عن أبي عبد الله (ع) قال: المؤمنون إخوةٌ بنو أبٍ وأمٍّ، فإذا ضرب على رجلٍ منهم عرقٌ سهر الآخرون.

"Believers are like brothers from one father and mother; when one of them is struck, the others lose sleep".³

Various traditions show that there exists between brothers in faith a special bond.

This causes the suffering of one to affect the others too. The brothers in faith are naturally inclined towards one another. We should not disregard this special bond or brotherhood

1 Al-Majlisi: Bihar al-Anwar 67/64 h.9

2 Al-Majlisi: Bihar al-Anwar 74/266 h.6, 74/265 h.5, 67/75 h.11, 74/276 as quoted from Al-Kulayni: al-Kafi 2/166 h.2 and al-Barqi: al-Mahasin 1/133 h.10

3 Al-Majlisi: Bihar al-Anwar 74/264 h.4 and Al-Kulayni: al-Kafi 2/165 h.1.

that exists between us due to the light of faith in our hearts, and make sure to fulfil the rights of our momin brothers.

- Imam Abu 'Abd Allah [a.s]

وقال: إن المؤمنين ليلتقيان فيتصافحان، فلا يزال الله عليهما مُقبلاً بوجهه، والذنوبُ تتحاتُّ عن وجوههما حتى يفترقا.

..... When two believers meet and shake hands, Allah does not cease looking at them and their sins continue to fall off them until they part.¹

1 Al-Majlisi: Bihar al-Anwar 67/64 h.11 and 12. The last statements of the narration are recorded in al-Mustadrak 2/96 h.10

Rights of Momin brothers:

There exists with regards to momin brothers several rights, we must be careful that we do not ignore these rights and try our best to fulfill them. There is much reward for doing so.

- It has been narrated that Abu 'Abd Allah (alayhissalam) said:
Allah has elected some people from His creation for fulfilling the needs of the destitute amongst the Shi'ah of 'Ali [a.s] that He may reward them for that with Paradise.¹
- It has been reported that Abu 'Abd Allah [a.s] said:
By Allah (I swear), never has Allah been worshipped with anything better than fulfilling the rights of a believer. A believer has more rights than the Ka'bah.²

Story:

It has been reported that Abu Ja'far [a.s] said:

A group of Muslims left on a journey and lost their way. They were overcome with severe thirst; they began using the earth for ablution and sought shelter under a tree. An old man dressed in white came to them and said, 'Rise. You have nothing to worry about. Here is water.' So, they rose and drank until their thirst was quenched. They then asked, 'Who are you, may Allah have mercy on you?' He said, 'I am of the Jinn who paid allegiance to the Messenger of Allah [a.s]. I heard him saying, 'A believer is a brother to a believer, his eyes and his guide.' So, it is not right for you to perish in my presence.'³

¹ Al-Mustadrak 2/406 h.5, al-Majlisi: Bihar al-Anwar 74/323 h.91 and al-Hurr al-'Amili: Wasa'il al-Shi'ah 11/576 h.2 as quoted from al-Kulayni: al-Kafi 2/193 h.2; yet with little difference in the series of narration.

² Al-Majlisi: Bihar al-Anwar 74/222 [as quoted from Shaykh al-Mufid: al-Ikhtisas 23]

³ Al-Mustadrak 1/539 h.2

SILA RAHIM

Establishing bonds of kinship

Explanation:

The term “rahim” is used to denote those, who are one's relatives by birth, and it is forbidden to sever one's relationship with them.

Those, who associate with their relatives in a goodly manner and seek to help them, Allah shall lengthen their lives, grant them an increase in their livelihood and subject them to an easy reckoning on the Day of Judgment.

On the other hand those, who distance themselves from their relatives and seek to trouble them shall have to face detrimental consequences for such acts of theirs - destruction of their faith, ruining of their hereafter, lessening of their life-span, diminution in sustenance and, the worst of all, the termination in the bestowal of Divine grace and favour upon them. Allah has mentioned in the 'Hadith-e-Qudsi': “I am the Rahman. One, who severs his relation with his relatives, I shall sever My relation with him.”¹

Allah, the Wise, has said:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ

“But if you held command, you were sure to make mischief in the land and cut off the ties of kinship.” (Surat Muhammad (47), Verse 22)

Imam Baqir (alayhissalam) said: صَلَّةُ الْأَرْحَامِ تَطْيِبُ النَّفْسَ وَتَزِيدُ فِي الرِّزْقِ

*“Establishing the bonds of kinship freshens the soul and increases the sustenance.”*²

The Imam(alayhissalaam)'s Bonds of Kinship

Hasan Ibn 'Ali, a cousin of Imam Sadiq (alayhissalam), was a courageous, robust and physically powerful person such that he was referred to as the lance of the family of Abu Talib. Possessing a wide nose, he was popularly known as Hasan Aftas.

He was the standard-bearer in the uprising initiated by 'Abdullah Mahdh (the grandson of Imam Hasan (alayhissalam)) against Mansur Dawaniqi. His relations with Imam Sadiq (alayhissalam) turned sour over the issue and he even went to the extent of attacking him (alayhissalam) with a large knife with the intention of killing him (alayhissalam).

Salimah, one of Imam's (alayhissalam) slave-girls, relates: “The Imam (alayhissalam) was on his death-bed and I was at his bedside, nursing him, when he suddenly dropped into unconsciousness. As soon as he had regained his consciousness, he instructed me: 'Give seventy dinars to Hasan Aftas and such and such sums to such and such individuals.'”

¹ Ihya al-Qulub, pg. 127

² Jami' al-Sa'adat, vol. 2, pg. 260

I said to him: “Should we give seventy dinars to the person, who had lunged at you with a knife and desired to kill you?”

He (alayhissalam) said: “Do you not desire that I should be one of those about whom Allah says:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ

“And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning. And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly, and repel evil with good; as for those, they shall have the (happy) issue of the abode.”⁶

He (alayhissalam) then continued: “Yes, O' Salimah! Allah has created the Paradise and made it pure and fragrant such that its fragrance can be perceived at a distance of two thousand years - but this fragrance shall not reach the person, who has severed ties with his relatives, and one, who has been disowned by his parents.”¹²

1 Hikayat-ha-e-Shanidani, vol. 5, pg. 30; Al-Ghunyah of (Sheikh) Tusi, pg. 128

2 (Anecdotes of reflection – sayyed Ali Akbar Sadaqaat)

NEIGHBOURS

And be good to the neighbour who is your relative and to the neighbour who is not a relative . . . (Qur'an, 4:36)

Islam regarding neighbours:

Islam has great respect for the mutual rights and duties of neighbours. The Holy Prophet said:

Jibra'il always used to advise me to be generous with neighbours, till I thought that Allah was going to include the neighbours among the heirs of a Muslim.

The Holy Prophet said:

That man is not from me who sleeps contentedly while his neighbour sleeps hungry.

Who are included in neighbours:

Respect to Neighbours does not necessarily mean only those people living next door, but all the people in the area close around you (meaning 40 houses).

The Prophet (sallallahu alayhe wa aalehi wasallam) said: "Forty houses from the front, the back, the right, and the left are neighbors."¹

Rights of neighbours:

We should have consideration towards our neighbours and try not to do things which will cause inconvenience to them. We should also help them in all ways i.e. sacrificing time and if need be, helping them financially.

Al-Imam `Ali ibn al-Husayn (a. s.) in his *Risalat al-Huquq*, said:

These are your duties towards your neighbour: Protect his interests when he is absent; show him respect when he is present; help him when he is inflicted with any injustice. Do not remain on the look-out to detect his faults; and if, by any chance, you happen to know any undesirable thing about him, hide it from others; and, at the same time, try to desist him from improper habits, if there is any chance that he will listen to you. Never leave him alone at any calamity. Forgive him, if he has done any wrong. In short, live with him a noble life, based on the highest Islamic ethical code.

¹ Quoted from al-Wafi; part 3 page 97 (as quoted from al-Kafi).

ELDERS

Sad reality regarding old people:

Our life always begins with weakness in childhood, and ends with weakness in old age. Children grow up to be strong and make progress, and attain power. Each day they move closer to their peak of youth and gain more strength. On the other hand, old people deteriorate everyday, and get weaker everyday they approach the termination of their life.

Their understanding may turn into lack of comprehension, strong memory is converted into senility, strength turns into weakness.

One of the calamities for the elderly is their separation from the active work force in the society due to their old age and weakness. They have to retire, and stay home. A worst calamity for the elderly is for them not to find the love and respect they deserve in their family. The haughty young children might treat them with harshness or might ruthlessly cast them out of their own homes; and they will be left alone with a broken heart and no love and support.

Several traditions stress the importance of respecting the elderly. There may be many old people in any society. The civilized world has opted to separate them from their sweet homes and cast them out into homes for the elderly. However, Islam has stressed that their white hair is a sign of due respect and a source of blessings for us. Islam instructs us to honor them now that they have approached the end of their life.

We should not oppose them, or treat them with anger and hurt their feelings. We should realize that they have become impatient due to their old age. They have lost their ability to withstand difficulties such as hunger, thirst and other things.

Respect for the Elders as Viewed in Traditions

- Abdullah ibn Sin'an narrated that Imam Sadiq said:

إِنَّ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَجَلَّ إِجْلَالِ الشَّيْخِ الْكَبِيرِ.

*"Part of reverence to God, the Exalted, the High, is to show reverence to an old man."*¹

- When it was time to punish the people of Lot, God the Almighty put it off until dawn. When the Prophet Lot asked why, Gabriel told him that God says: "There is an old man with a white beard sleeping on his back amongst these people. I have put off their punishment until he turns his face around."
- Rasool e Khuda (sallallahu alayhe wa aalehi wasallam) *"He who respects the old for their age and white hair, God, the Exalted, will safeguard him from the terror of the Day of Judgment."*²

○ مَنْ وَقَّرَ ذَا شَيْبَةٍ لَشَيْبَتِهِ أَمَّنَهُ اللَّهُ تَعَالَى مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ.

¹ Usul al-Kafi, v.2, p.658

² Sharh-i-Risalat al-Huquq, Ghopanchi, v.2, p.445, and Safinah al-Bihar, v.1, on white hair

Rights of elder people:

Imam Sajjad alayhissalam: 'And the right of him who is older than you is that you should:

- respect him because of his age, and
- Honor his submission to God since he has precedence (over you) in Islam.
- You should refrain from confronting him in disputes and
- Should not surpass him or walk ahead of him, and
- You should not consider him to be foolish. If he behaves foolishly with you, you should put up with it and honor him because of the right of his Islam and his age. This is because the right of age is in the same measure as (the right of) Islam. And there is no power but in God.'

(A divine perspective on rights-al-islam.org)

UNDER PRIVILEGED , THE SICK , SERVANTS

These people are in a position where you have authority or control over them. It is one thing to respect and have consideration for people, but a different thing all together to deal with them.

Underprivileged:

Imam Amir-ul-Mu'mineen 'Ali (alayhissalam) said: "The cause of the cessation of (one's) wealth is leaving the needy heedless."¹

Imam Amir-ul-Mu'mineen 'Ali (alayhissalam) said: "The Holy Prophet (sallallahu alayhe wa aalehi wasallam) narrated from Allah, the Exalted, on the night of ascent, Who said: 'O' Ahmad, My love is the loving of the poor. Bring the poor nearer to yourself and situate them close to yourself in order that I approach you..."²

Once there was a poor person who used to work in the fields. His clothes were dusty and tattered. He came to the mosque for prayers and sat down next to a rich man. The rich man moved his clothes to one side so that they did not touch the poor man.

The Prophet ((sallallahu alayhe wa aalehi wasallam).w.) saw this and asked the rich man as to why he acted in such a manner. Did he think that by touching the poor man, his poverty would be transmitted?

The rich man apologised, and offered to share half his wealth with the person he had insulted. The poor man refused, saying that he was afraid that if he took the money and also became rich, he might also become proud and would forget to respect those who do not have as much. This shows that we should not only respect others, but also treat them as equals.

The sick:

How many of us have ever visited a hospital to cheer up those who are sick.

We take the health that Allah has given us for granted. There are many who do not have the same luck that we have. You never know, you might be ill one day, or you might have an accident.

The way we should thank Allah for the grace He has shown us is to visit those in hospitals, make them feel that they are not forgotten, talk with them and give them small gifts so that they do not feel left out.

In doing so, you are showing Allah that you are truly thankful, and that you are using your health and wealth to help those who might not have it in the same amount.

¹ Ghurar-ul-Hikam, vol. 4, p. 190

² Al-Hayat, vol. 2, p. 51

It has been reported that the Prophet [a.s] said:

Whenever a believer visits one who is sick for the sake of Allah, he will be immersed in mercy totally. When he sits and spends some time with him, he will be soaked in mercy completely. If he visits him in the morning, seventy thousand angels will bless him until he retires in the evening; and if he visits him at night, seventy thousand angels will bless him until he rises in the morning.¹

Servants:

Servants are not slaves, but people who work for you.

If you have a maid, or someone who does the housework, or runs errands for you, then they work for you. We should never treat servants or other employees as if they are second-class, or lower than us. If we do, it is a sign of pride and arrogance.

Bibi Fatimah (alayhissalam) had a servant who used to help in the housework. Instead of Bibi Fatimah (alayhissalam) just sitting, while the servant did all the work, Bibi Fatimah (alayhissalam) shared the chores.

One day she would do the work, and the next day, the servant would do it. When they ate the evening meal, they all ate together, at the same table. This shows the way in which we should treat people who work for us.

¹ Al-Mustadrak 1/84 h.4 and al-Majlisi: Bihar al-Anwar 81/225 h.34 [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i 115].

SELF RELIANCE

To rely on someone means to **DEPEND** on them.

When a child is born, for the first few years, it is totally **RELIANT**, it depends totally on its mother for nourishment, clothes, warmth, love and affection.

Allah has given us a life where we are born dependant; when we become adults, others are dependant on us (like our children), and finally when we become old, we are again dependant on others due to our frailty.

So life is like a circle, where we move from one position to another, eventually coming back to the point at which we started.

When we are children, and cannot look after ourselves, we are call **dependants**. Islam teaches us that we should grow out of this stage, and learn to be capable to look after ourselves.

This stage is called **SELF RELIANCE**, and means to do as much as we can by ourselves. **It does NOT mean doing ABSOLUTELY EVERYTHING by ourselves.** We should not go and ignore help or aid from another.

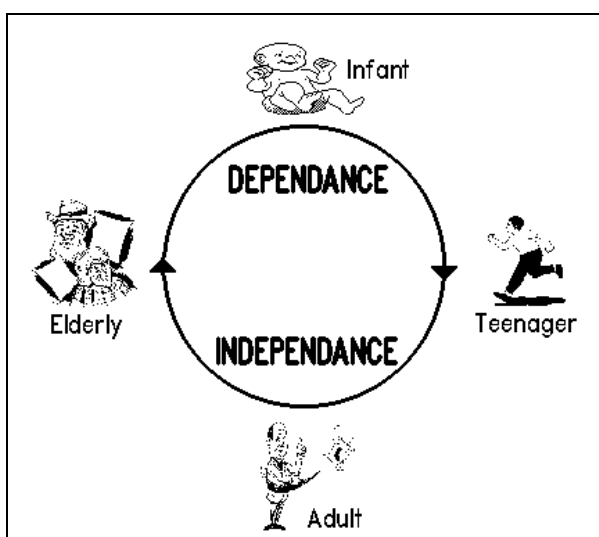


Figure 1: *The circle of life*

Some people have a habit that the minute they want something, they will ask someone to do it for them, even if they can do it themselves. They do not mean to be bossy, or rude.

This is a **dreadful habit**, and leads to people avoiding them.

Islamic etiquette (*Akhlaq*) teaches us that we should not ask others to do for us what we can do for ourselves, even if we have to go out of our way a little. There are certain groups of people that this does not apply to, like parents, the elderly, those who are handicapped in some way.

Thus we should be self-reliant whenever we can.

HOW DOES THIS APPLY TO US?

It means that we should make our own beds in the mornings, clean our own rooms, wash our own dishes, do our own chores. We should not expect others to follow us around making sure that our duties are performed for us, that is of course unless we are still little children.

Some people take self-reliance too far. Islam explains us that no matter how old we are, our parents still have authority over us. Being older, they have more experience and know (in most cases) what is better for us. Still however, some children will reply to their parents that they know best, and that they will do whatever they want because they are adults now.

We should realise that the we are DEPENDANT ON ONLY ONE THING, and that is **Allah**.

No matter how well off we are, or how much we can do for ourselves, we owe our very existence to Allah, who not only created us, but is keeping us alive, every moment.

It was a long journey. At one place, they all decided to rest. The Prophet (sallallahu alayhe wa aalehi wasallam) and his companions alighted from their horses and loosened their luggage. Then they decided to slaughter an animal and prepare a meal. One companion said: "I will slaughter the animal."

Another said: "And I will skin it."

The third one volunteered to cook the meat. And so everyone volunteered to help in one-way or the other.

The Prophet (sallallahu alayhe wa aalehi wasallam) said: "I will go to find the fuel."

Immediately the companions rose to say

"No, O Prophet of Allah, let it be our pride to serve you while you rest. We are here to do the work for you."



"I know that you could all do that. But Allah hates a person who enjoys such a privilege among his friends and companions. He hates a man who arrogates himself any preferential position."

**Holy Prophet
(sallallahu
alayhe wa aalehi**

Then he went towards the woods and brought back with him twigs and thorns which he had gleaned.

ISLAMIC CULTURE

A culture is a set of habits, rules and regulations which a group of people follow as part of their lives.

Islamic culture is how we should behave. It is the way Muslims are taught to live and is based on the two sources of Qur'an and Hadith. A Muslim should understand and practise this knowledge, since when these two sources are combined, we have the way and means to lead a life which will lead to perfection and contentment.

There are countless examples of what we should do, and how we should act, but the essence of all these actions is having good Akhlaq.

To have good Akhlaq, you have to follow a very simple rule. Prophet Isa (alayhissalam), Imam Ali (alayhissalam), and Prophet Muhammad (sallallaho alayhe wa aalehi wasallam) have all emphasised one message and that is:

Treat others the way you would like them to treat you.

This just means to have CONSIDERATION, whether it is family, other relatives, or friends.

Whenever you meet others you are carrying the flag of Islam. This means people will look at you and say, "This is how Muslims behave".

There was once a school which had many Muslims students in it. The principal of that school was once asked what he thought of the month of Ramadhan. He responded that it was the worst month in his year. When he was asked why, he replied "The students are all fasting, and so they spit all over the walls, and the floor, since they do not want to swallow their saliva."

Now this shows the example set by the students to the principal. As far as he was concerned, all Muslims spit all over the place during Ramadhan. This gives a bad and untrue image of Islam to the non-Muslim.

The Prophet (sallallahu alayhe wa aalehi wasallam) was once asked why he came to the world, what was his purpose. He replied,



"I have been sent to complete the nobility of your character."

This means that the main purpose of the Prophet (sallallahu alayhe wa aalehi wasallam) was to improve and perfect the culture, the character of a person, and thus the community.

It is very important that we should have a good Islamic Culture at home, since this is where the foundation is set for growing children.

We should make sure that we all recite Salaat on time. If possible we should pray Salaate Jamaat at home, with the father leading, and the children following.

The mother should teach the girls the importance of wearing Hijab, and the parents should explain about music, about discos, and all the other habits which Islam discourages.

Some parents tell their children not to fast during examinations. This makes the children feel that fasting can be missed for such reasons, and reduces its importance. How can you blame the children, when it is the parents who encourage them?

The point that people do not realise is that if you obey Allah, He will help you. Allah has said that for every 1 step you take towards Him, He will take 10 steps towards you. So make a niyyat and fast. Do not look at fasting as if it is going to harm you, but think that it will help your concentration, it will help you to study, and you soon see how well you can actually do.

We must make Islamic culture part of our day-to-day lives, not just something we put on for the mosque, or for Madressa. Only then will we benefit both in this life, and the next.

TRUTHFULNESS

Truthfulness is something which everyone knows is important, but yet it is one of the most difficult virtues to make into a habit.

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

¹ Greater sins vol 2

² Mustadrak ul-Wasa'il

Lying in jest and pleasantry

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).*

Terrible punishment for the liars²

A liar is inflicted with several kinds of punishments. The Prophet (sallallahu alayhe wa aalehi wasallam) while describing the spectacle of Miraj (Ascension) said:

“I saw a man, who lay flat on his back while an angel mounted his head. The angel who was standing upon the head had a pointed iron rod. He repeatedly injured the sleeping person. The face of the victim was shattered upto the neck. But when the rod was lifted the head returned to its original form. Again the rod was hit on the face and the man suffered the same retribution.”

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) says that he inquired,

“Why is this man punished?”

He was told, “This is a man who left his home in the morning and uttered a lie that caused harm to the people. So he shall be punished in this manner (after death) till the Day of Qiyāma.”

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

² Greater sins vol 2

SHUKR

In essence this means to thank Allah, for the favours which He has provided for us.

To be thankful to Allah is an important part of worship, or faith in Islam. Imam Ali (alayhissalam) has said,

"Eiman (faith) is divided into two halves: one half lies in patience and the other in THANKFULNESS".

People often ask how you can call being thankful an act of worship, but Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) explains to us in very simple words the following,

"There are people who worship Allah for the sake of (fulfilling their) desires and that is the worship of business people. And verily there are those who worship Allah out of fear of Him, this is the worship of slaves. But there are those who worship out of thanks giving to Him, this being the worship of free minded people and is the best of worship"

Allah does not require our thanks, He does not benefit from it in any way. As always, the reason why Islam asks us to perform any action is so that we may benefit from it ourselves. By thanking Allah, we make ourselves remember that it was He who granted us His blessings, it was not just our own work.

He declares in Qur'an Surah 27, Ayat 40,

"...and he who is grateful, verily he is grateful to his own self, and whoever is ungrateful, then verily My Lord is Self-Sufficient and Bounteous."

If we thank Allah, and show our appreciation, then with His infinite Grace, He will grant us even more. In Qur'an, Surah 14 Ayat 7, we are told,

"If you are grateful I will increase My favours unto you..."

But instead, mankind has build up a very bad habit, they think that everything they get is from their own work, rather than from Allah.

Allah says in Qur'an Surah 100, Ayat 6-8,

"Truly Man is, to his Lord, ungrateful; And to that fact He bears witness by his deeds; and violent is he in his love of wealth."

When we tell people that Allah has given us everything, they laugh and say, " This money which I have here, and the money that is in the bank, who has given that to me! Nobody has given that money to me; I have earned it all by MYSELF, with MY hard work."

This shows that they do not understand. The example is very simple and is explained below:

A young boy was sitting at home on his birthday. Suddenly the doorbell rang, and the boy rushed to see who it was.

When he opened the door, he saw the postman with a **HUGE** parcel. The postman gave the parcel to the boy and went away to deliver the rest. The parcel was so big, it was almost as big as the boy. He rushed forward to open it, and when he unwrapped it, he saw a big, new, shiny bicycle. He was very happy.

Then, later on in the evening, the phone rang, and the boy went to pick it up. When he picked up the phone, he heard his grandmother on the other side of the line, she said to him:

"Did you like the bicycle that I sent you?"

The boy replied, "You did not give the bicycle, **the POSTMAN did.**"

This shows that the boy did not understand that the postman only delivered the bicycle, and did not send it.

In the same way, when we do something good, or come first, or get a reward, we should thank Allah, because He is the one who sent it to us.

How should we be thankful?

If there is a person who has been successful in any way whatsoever, then he should thank Allah for the opportunities which made him successful.

This 'thanks' should not be just in prayers or in words, but in action. The best thanks to Allah, is by PERFORMING SOMETHING WHICH HELPS OTHER HUMAN beings, because Allah is above any needs.

After we offer our prayers, we should go into Sajdah, and actually talk to Allah, thanking Him for the favours we received that day, thanking Him that no accident occurred, that we have been given another day to live.

CHARITY & HOARDING

Charity means to love one's fellow men and to give assistance to those in need.

Charity is an act, which has a VITAL role in Islam. To help those in need is important to the concept of community life, and Islamic morals.

It has been reported that 'Ali ibn Al-Husayn [a.s] said:

Whoever feeds a hungry believer, Allah will feed him with the fruits of Paradise; and whoever gives a drink to a thirsty believer, Allah will quench his thirst (on the Day of Judgment) with an exquisite drink of Paradise; and whoever clothes a believer, Allah will clothe him with a green robe of Paradise.¹

WHY SHOULD WE HELP THOSE IN NEED ?

Allah has assisted us in our difficulties, we hardly even find time to thank Him. What right have we to refuse help to our own fellow human beings, when Allah has never refused us?

Allah spoke these words to Prophet Musa (alayhissalam) in Hadith e Qudsi,

"Oh Musa, when you deal well with My creation (people), I am so pleased, it is as if you have dealt well with Me."

This shows that besides fulfilling an obligation by being charitable, you are also gaining the pleasure of Allah.

To be charitable, you do not have to have money. On the contrary, one of the best and most appreciated forms of charity is the giving of one's TIME for a good cause.

When a person donates anything, time or money, he feels as if he has lost it. However, Allah promises in Qur'an Surah 2 ayat 261:

"The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grain in every ear; and Allah multiplies for whom He pleases; and Allah is Ample giving, Knowing."

This means that Allah will increase your own sustenance when you give to others from your earnings.

¹ Kitab ul Momin

Allah also tells that we should give BOTH secretly and openly. We should give secretly so that our niyyat is pure, for the love of Allah. This is so that pride does not enter our actions by giving in front of others.

However, if we feel that by giving openly, that others will see us and follow our example then we should do so. Without charity, the society we live in will become selfish, and cold hearted.

Always remember, Allah has given you wealth as a test. On the day of Judgement, Allah will ask you, "What did you do with the wealth that I gave you? Did you spend it on yourself or did you share it amongst the rest of my creation?"

WITH WEALTH COMES MORE RESPONSIBILITY, because a wealthy person has more chance to be charitable than a poor person. On the day of Qiyamat, Allah will ask who was responsible for the suffering of the poor. Don't let your actions plead guilty for you on that day.

Imam Amir-ul-Mu'mineen 'Ali (alayhissalam) said: "The cause of the cessation of (one's) wealth is leaving the needy heedless."¹

HOARDING

The hoarder is deprived of his blessing.

4. الْمُحْتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ. 2.

Hoarding means to collect things and pile them up on the side without ever really using them. This is very bad since you are denying others by keeping things for yourself.

A person who hoards things is both greedy and is a miser. He is greedy because he collects everything he can get his hands on. He is a miser because he does NOT USE the things he has, but just keeps them for the sake of keeping.

WHAT IS THE WORST THING TO HOARD?

The worse things to hoard are those things which are necessities of life. If for example I have a well of fresh water in my garden, while others around me are thirsty. If I drink only a bit of the water, but do not give any to my neighbours then that is an example of hoarding a necessity.

A miser may think the money and wealth he is hoarding is very valuable, but this is not the case, since in Allah's eyes they are worth nothing.

Imam Ali (alayhissalam) has said: *The coin of a miser is as worthless as a pebble.*

Temporary world:

This world does exist and is for real. No one is denying that fact, but the next world also exists in it we shall dwell forever. It is better to put aside some of the luxuries in this world so that you can save up for the second life.

¹ Ghurar-ul-Hikam, vol. 4, p. 190

² Ghurarul Hikam

If you were working and you wanted to buy a house to live in, you would have to save up from your earnings, and put some aside until you had enough. You know that you will be living in the house for a long time and it will be worth the hardship now to enjoy the house in the future.

Similarly, you are saving up in this life so that you can live comfortably in the next life. You do not need to save up money and wealth, like the hoarder, but you need to save up thawaab and good deeds, and that is by using your wealth to help others.

BEING JUST (ADL) AND JUDGING AGAINST ISLAM

Equality:

All men are equal, whether male or female, white or black, Arabs or non-Arabs, celebrities or ordinary, or rich or poor. This is the basic principle which Islam has always taught.

The Prophet (sallallahu alayhe wa aalehi wasallam) said: “by way of Islam, Allah took away the arrogance and taking pride in ancestors that were followed in the pre-Islamic era. All people are (the offspring) of Adam who was created from dust. The honorable among them in the sight of Allah is the most pious of them.”¹

Fair standards of Distinction

Having decided equality, Islam has used such a logic style befitting reason and sound nature and corresponding to immortal principles of justice and giving equal opportunities to everybody. Hence, the standard of distinction has been a matter that is within everybody's capacity:

- Measurement of preference is God-fearing and righteous deed:

“O People, We have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable among you in the sight of Allah is the most pious of you. Allah is All-knowing and All-aware. (49:13)”

- On this standard, too, God made a distinction between the prophets, each according to his efforts:

“We gave some of Our Messengers preference over others. To some of them Allah spoke and He raised the rank of some others. We gave authoritative proofs to Jesus, son of Mary, and supported him by the Holy Spirit. (2:253)”

- In the same manner, scholars were given preference to the ignorant and the believers to each other according to standings of knowledge, piety, and uprightness:

“Allah raises the position of the believers and of those who have received knowledge. (58:11)”

It has been reported that Imam Abu 'Abd Allah [a.s] said:

إِنَّ اللَّهَ (جَلَّ جَلَالُهُ) خَلَقَ طَيِّبَةَ الْمُؤْمِنِ مِنْ طَيِّبَةِ الْأَنْبِيَاءِ، فَلَنْ تَخْبُثَ أَبَدًا.

Allah [M.G] created the essence of a believer from the essence of the Prophets. Thus, it can never become wicked.²

Justice:

¹ Al-Mustadrak 2/92 h.6 and 72 h.7 and al-Majlisi: Bihar al-Anwar 74/272 h.13 and 63/71 h.15 [as quoted from al-Kulayni: al-Kafi 2/167 h.10].

² Al-Mustadrak 1/168 h.1. A similar narration is recorded in Al-Majlisi: Bihar al-Anwar 5/225 h.1 and 67/93 h.12 as quoted from Al-Barqi: al-Mahasin 1/133 h. 7 and al-Kulayni: al-Kafi 2/3 h.3

If people are equal in the eyes of Allah, then they must be treated with equality. This is why it is very important to be fair and just when you are making a decision which affects other people.

The story below shows an example of just this :

There was a man who was journeying towards Kufa. When he arrived in Kufa, he decided to be a guest of Imam Ali (alayhissalam). For a number of days, he stayed with Imam (alayhissalam) without divulging the purpose of his visit; nor did Imam (alayhissalam) ask him about it. Finally the man said:

"I have a dispute with a particular party here and I have come to get it settled. Would you act as an arbitrator (judge) ?"

Imam (alayhissalam) said: "You are party to the dispute, aren't you?"

"Yes," the man replied

"Then you cannot expect me to be your arbitrator. If you wanted me to decide your case, you should not have become my guest. The Prophet (sallallaho alayhe wa aalehi wasallam) said: 'When a person has been appointed a judge or an arbitrator in a case, he has no right to play host to either of the two sides, except when they are both invited together.'"

Justice starts with yourself. You cannot fool yourself about what you are doing. If you can be just with yourself, then it is easier to be just with others.

Imam Ali (alayhissalam) has said that:

"He is the most just man that does justice upon himself without anyone else to judge him."

When we make decisions concerning other people, we have to decide between what we feel is right and wrong. Not between our friends and enemies. It doesn't even matter if family is involved, what is important is that the truth must be told.

This is explained to us by the Holy Qur'an

(4:135) " you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your family, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), in case you swerve, and if you distort (justice) or decline to do justice, verily God is well-acquainted with all that you do."

LOVE OF LEADERSHIP HONOUR AND WEALTH

Reality of this world vs hereafter:

Surah Al – ‘Ankabut, 29:64

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

Wa maa haazihil-hayaatud-dunyaaa ‘il-laa lahwunw-wa la-‘ib? Wa ‘in-nad-Daaraal-‘Aakhi-rata lahiyal - Hayawaan. Lau kaanuu ya‘-lamuun.

“And this life of the world is nothing but a sport and play; and as for the next abode, that most surely is the life, did they but know.

Death shows us that we are not our own masters; that our stay on earth is only temporary; that the world is no place for the realization of our dreams.

Wealth of Shaddad and Fir’aun (Pharoah) and persons of the categories perished. They left this world with their own deeds and they are tasting what they have done in this world.

Love of leadership, honour wealth:

The love a person has for being famous stems from a desire to be better than others, and a desire to be admired by people.

If you look around, you will always see people who strive very hard to do things, either they work hard for money, practice for sports, or study for exams. If you ask some of them why they are working so hard, they will say that it is because they want other people to notice them.

This idea is totally against the principles of Islam. Everything, every act one does, should be totally for the pleasure of Allah, (‘lillah’). This does not mean that we must sit and pray 24 hours a day, but means that we should work to make ourselves better so that we may use our talents to help others, in whatever field we choose.

This love for power and wealth is another of the lower desires that a human being possesses. Communities have fought and families have broken over people who are fighting for some sort of status above others.

Result of Love for this world:

It has been narrated from Ibne ‘Abbas that he said: “I heard the Messenger of Allah (sallallahu alayhe wa aalehi wasallam) say: ‘The one who is plagued with love of the transient world within his heart will be overcome with three trials:

- Continuous thoughts about the transient world will tire him and they will never stop;
- (one will develop a) poverty which will never be satiated;
- the long desires and wishes (which one possesses) will never be fulfilled.¹

¹ Bihar al-Anwar, vol. 74, pg. 188

Imam Ali (alayhissalam) has said :

"Desire tends to the destruction of the understanding."

Imam Ali (alayhissalam) has also said :

"Love for the dunya is the head of all evil."

which means that if you are working for things with ONLY this life in mind, then your desires will take you over and you will commit one sin after another.

This can be seen in real life where people do crazy things just to get power and wealth, they cheat and fail to understand that what they are doing is wrong. They lose their reason and become one track minded.

There is nothing wrong in being a leader, there is nothing wrong in being rich or famous, or having any thing valuable. The only condition which a person needs when having any of the above, is taqwa (awareness of Allah's presence). We must always remember that it is Allah who has given us our gifts and He has given them to us so that we can use them to help others.

Contentment:

Imam Ali (alayhissalam) has said: "The love of the present world is the source of all misery."

If ALL our attention is focused on becoming great by whatever means (wealth, leadership, honour) in this world only, then we might get all our worldly wishes, but we will never really gain happiness.

Imam Abu Abdillah (alayhissalam):

مَثَلُ الدُّنْيَا كَمَثَلِ مَاءِ الْبَحْرِ؛ كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ اِزْدَادَ عَطْشًا حَتَّى يَفْتُلَهُ.

The example of the world is that of sea water; the more a thirsty person drinks from it, the thirstier he becomes until it kills him.¹

That is when we realise that the richest thing of all is contentment, which we can only gain by following Allah's command and getting close to Him.

Imam al-Sadiq said, "One who passes his evenings and mornings in such a way that the world be his biggest concern, God ordains poverty between his two eyes and causes his affairs to become disjointed and dissipated, while he does not attain anything except what has been apportioned for him.

And as for one who passes his evenings and mornings while his biggest concern and goal be the Hereafter, God puts contentment to his heart and gives a wholeness and unity to his affairs."¹

No matter how rich we are we can never buy happiness or love.

¹ Usul al-Kafi, vol. iii, p. 205

GHEEBAT AND TOHMAT

What is Gheebat and Tohmat:

Gheebat is speaking about a hidden defect of a momin , in his absence

Regardless of whether the defect is regarding his body, akhlaq, aamaal, thisworld or hereafter

Tohmat: *or false accusation is mentioning negative qualities that are not present in him."*

Difference: When you speak about someone, and what you say is TRUE, then this is GHEEBAT. When you speak about someone, and what you say is FALSE, then this is TOHMAT.

Hadees: The Holy Prophet Muhammad (sallalloho alayhe wa aalehi wasallam) said: *"Backbiting is speaking about your brother what he does not like to be mentioned."* And he added: *"Know that if you mention what is actually in him, this is backbiting; and if you mention what is not actually in him, this is a false accusation."*

Condemnation of doing Gheebat:

It is like eating the flesh of your brother:

In Qur'an Surah 49 Ayat 12, Allah tells us: *"....And do not spy nor let some of you backbite others. Does one of you like to eat the dead flesh of his brother?"*

Good deeds of back-biter are transferred to the scroll of deeds of the one about whom he has back-bited.

In the early days of the first few Imams, there were two men. Let us call the first one Haroon and the second one Khalid.

One day Khalid started telling everybody bad things about Haroon. He was spreading lies all around. After a few days Haroon heard about this. The first thing he did was to go home and put all his money and gold and silver in a big bag and then took the bag to Khalid's house.

When Khalid saw Haroon coming he became scared because he thought that Haroon had come to beat him up. Khalid came out of his house and fell on his knees and begged to Haroon, "O Haroon, I am really sorry, I did not mean to tell tales about you, O please do not beat me!!"

Haroon said, "I have not come to beat you, I have come to give you this money, and this wealth." Khalid had the shock of his life. Haroon continued, "Khalid, I have come to thank you, here have this wealth of mine."

Khalid stood up and asked, "Why are you giving me wealth when I have insulted you and spoilt your name among the people?"

Haroon replied. "The Holy Prophet ((sallallahu alayhe wa aalehi wasallam).w.) has said that if one person TALKS BEHIND THE BACK of another, the Thawaab of the first person gets transferred to the second." he continued, "So now that you have spoken bad of me behind my back, I am thanking you for giving me all your Thawaab. This money is too little for the amount of Thawaab that you have given me."

Tohmat:

In Islam, you should always give the benefit of the doubt to others. Even if someone does do something bad, you should hide it, and not tell the whole world. How would you like it if Allah told the whole world the evil that you or I perform? We all commit sins at one time or another. If Allah can hide our faults, then you should hide the faults of others.

In Dua e Kumail, we say to Allah, ***"O He who covers defects..."***

Imagine you saw someone you know go into a pub (a place where people go to drink alcohol). If you were to tell the world that this man has been drinking, then that is Tohmat. How do you know he was drinking? He could have broken down, and gone in the pub to use the phone, or ask directions.

Once there was a man who did tohmat of our Sixth Imam. Imam did not know about it until a few days later when one of his 'friends' came to him and said, "Oh Imam, I have heard terrible news. This person has been going around and saying this about you."

Imam became angry at his 'friend'. He said, *"Think of the person who did tohmat towards me as if he shot an arrow at my body. I did not hear him so it is as if the arrow missed me; But by telling me this news, you have picked up the arrow from the ground and have hit me with it."*

What causes one to do gheebat, Tohmat

Gheebat and Tohmat can be a result of Jealousy. If a person is respected, has done good, has helped others, there will always be people who are angry and bitter that such a person is respected by all. The result is to try and slander and destroy this reputation by sowing seed of venom in their character, by telling the world lies so that the respect turns to outrage and shame. Such people are cursed by Allah, and are referred to as the whispers of the evil whispers of mankind. (**Suratun Naas**)

LISTENING to gheebat and tohmat:

It is the duty of a good Muslim to stop others from speaking ill of a person, and if that is not possible he should go away from the people who are talking ill.

If we listen to those who do gheebat it is as if we are silently helping him, had no one listened to this person he would not have the courage and motivation to speak ill about other people.

Condemnation in riwayat of one who LISTENS to gheebat

Rasul-e-akram (sallallahu alayhe wa aalehi wasallam) ne farmaya : gheebat sunne wala gheebat karne wale me se aik hai.

Rasul-e-akram (sallallahu alayhe wa aalehi wasallam) ka irshaad hai jis shakhs ke paas iske deeni bhai ki gheebat ki jaai aur wo iski himayat par qadir hone ke bawajood iski himayat na kare to dunya-o-akhirat me Allah taala is ki madad nahi farmai ga.

Praise of one who protects his momin brother in his absence:

Rasul-e-kareem (sallallahu alayhe wa aalehi wasallam) ka irshaad hai ke jis shakhs ke paas iske baradar-e-deeni ki gheebat ki jai aur wo iski madad par qadir ho chunache wo iski madad kare to Allah taala dunya-o-akhirat me iski madad farmai ga.

Rasul-e-khuda (sallallahu alayhe wa aalehi wasallam) farmaate hain ke jo shakhs apne musalman bhai ki abroo ki hifazat kare betehqeeq jannat is ke liye wajib hai.

DECEITFULNESS & CUNNINGNESS

Not deceiving others:

One of the fundamental principles of living is to co-operate and mix with people so that both groups benefit from one another, and both are satisfied.

We are all after the same goal, **to attain the pleasure of Allah** and Inshallah enter His eternal paradise. This makes us all like partners, working together to achieve the same ends.

To be **deceitful or cunning** means to put yourself in a better position by tricking or lying to someone else, while at the same time making them think that you are helping them.

This is why it is an extremely bad act and cannot be forgiven by anyone else, but the victim himself.

To gain at someone else's expense is never allowed in Islam.

To commit deceit, you have to make the person believe one thing while the opposite is true.

If I was to tell you that this stamp is very rare and worth £5000, and I'll make you a deal by selling it for £2500.

If you bought it and then found out it was worth only £5 then you have been **DECEIVED** by me.

A lot of people do this in real life and claim that in business, everything is allowed!

This sort of business will lead to ruin. Your name will be spoilt and your heart will become mean and no one will trust you.

Once you have lost trust then you will never find happiness in your life, nor when you rise on the day of Judgement.

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

"Whoever deceives another Muslim or harms him or even dislikes him is not one of us."¹

When a person commits deceit, they might gain for a little while, in this world. They might gain money or fame, but in the long run, they are losing because on the Day of Judgement, the person they tricked will be in front of them, and only then will they be sorry, but it will be too late !!

(Surah 6 ayat 123):

"Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not."

The points to learn from this is that if you commit deceit, you are harming yourself in the long run. You should **never let others suffer from your gain**. If you do, that is selfishness and going against the creatures of Allah, and therefore against Allah Himself.

¹ Harrani; Tuhaf al-Uqul an aal al-Rasul, Prophet's Sermons

Not GETTING deceived

Not only do we have to be fair and true, but we must be aware of those people who try and deceive us!!

There are people who pretend to follow Islam, but try and lead us away from the right path. When anything good happens to you, they pretend to be happy, but really, they are very jealous and mean. These people are just trying to deceive you into thinking they are good.

Allah explains to us in the Holy Qur'an (Surah 3 ayat 120):

*"If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their **CUNNING** do to you, for God compasseth round about all that they do."*

Shaytan is always trying to deceive us. He makes us think so much of this world, that we forget that we are here only temporarily. But Allah explains to us, in the above verse and in the next, that if we believe and have faith, no one will be able to trick us (Surah 4 ayat 76)

*"Those who believe fight in the cause of God, and those who reject faith fight in the cause of evil: so fight you against the friends of Satan: feeble indeed is the **CUNNING** of Satan."*

The worst thing to be tricked in is your **belief**. When people come to you and talk to you, and say that what you are following is wrong, think about what they say. Do not follow them blindly, but question yourself and try and understand your faith. Allah tells us that there will always be someone trying to guide us astray, we should be careful and avoid these people (Surah 6 ayat 112/3),

*"Likewise did We make for every Messenger an enemy, evil ones among men and Jinns, inspiring each other with flowery discourses by way of **DECEPTION**... To such (deceit) let the hearts of those incline, who have no faith in the Hereafter: let them delight in it, and let them earn from it what they may."*

We are told in this ayat, the ONLY PEOPLE who will be deceived are the ones who have no belief in the next life, and in the Day of Judgement. If we keep firm on our path, Allah will guide us through all dangers and trickery.

LOYALTY AND BREACH OF PROMISE

The fulfillment of promise is a virtue, which Islam recommends. The breaking of promise is a vice, which it prohibits.

Imam 'Ali (alayhissalam) the Commander of the Faithful said: *"Breach of promise brings the hatred of Allah and of people. Allah says: 'It is most hateful to Allah that you should say that which you do not do.'"*

When you make a promise, then you are bound by it. Others are then relying on you, and you cannot let them down. If you are not sure that you can do what ever you said, then don't promise. Just say that you will try to do it.

Imam Sadiq (alayhissalam) has said: *"A believer is a brother to his believing fellow, an eye and a guide for him. He never betrays wrongs or tricks him, nor does he make to him a promise which he breaks."*¹

Hypocrites do not keep their words

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) is reported to have said:

"Three traits make man a hypocrite even if he prays and fasts:

Betrayal of trust, lying and non-fulfillment of promise."⁶

Promise of the Holy Prophet (sallallaho alayhe wa aalehi wasallam)

The Noble Prophet ((sallallaho alayhe wa aalehi wasallam)) had promised one of his companions, Abu Haitham Ibn Tayyahan, that he ((sallallaho alayhe wa aalehi wasallam)) would present him with a slave. Incidentally it so happened that three captives were brought before him - two of whom he ((sallallaho alayhe wa aalehi wasallam)) gifted away while one remained with him.

Meanwhile Hadhrat Zahra (s.a) approached him ((sallallaho alayhe wa aalehi wasallam)) and requested: "O' Prophet of Allah! Can you grant me a slave or an assistant? Do you not see the effects of the hand-mill upon my hands?"

At that moment the Noble Prophet ((sallallaho alayhe wa aalehi wasallam)) suddenly recollected his promise to Abu Haitham and said to himself: "Since I had previously promised Abu Haitham, how can I grant my daughter precedence over him, even though my daughter turns the hand-mill with her weak and delicate hands?"²

People often make promises which they do not or cannot keep. What do you think are the reasons for this? Why do people make such promises? Can you think of some examples?

¹ Living the right way- Jawaad e Tehrani

² Shanidaniha-e-Tarikh, pg. 290; Mahajjah al-Baidha, vol. 5, pg. 338

DEEDS WHICH INVITE HAPPINESS

Allah says in Surah al-Baqarah, Ayat 277:

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

There are many deeds which, if done regularly make Allah pleased with the person who has done them.

We should do good deeds because other people benefit from us. By being good we are obeying Allah and pleasing Him. Also we will have a good feeling by helping others.

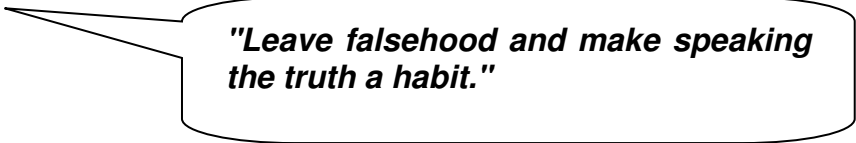
Some of these are listed below:

1. Waking up early in the morning for Salatul Shab, and Salatul Fajr.
51:15 *As to the Righteous, they will be in the midst of Gardens and Springs,*
51:16 *Taking joy in the things, which their Lord gives them, because, before then, they lived a good life.*
51:17 *They were in the habit of sleeping but little by night,*
51:18 *And in the hours of early dawn, They (were found) praying for Forgiveness;*
2. When you wake up in the morning, say Salamun Alaykum to your parents and ask them if there is anything you can do for them.
3. Reciting Qur'an in the morning before going to school or work. Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said:

"Let light shine in your house with the recitation from Qur'an, and do not turn your homes into dark vaults. For when Qur'an is frequently read in a house, the blessings of Allah descend, and those of the house live a life of ease and happiness, and the house shines in the sight of the heavenly creatures, the same way as the stars shine for the creatures on earth."

"The best among you are those who learn the Qur'an and teach it to others."

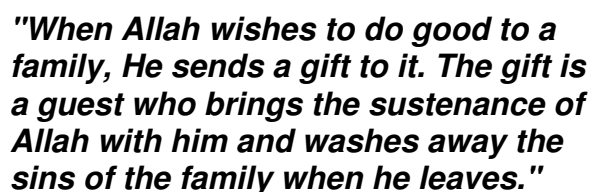
4. Giving help to those in need. **Everybody** gets help from Allah. Allah likes those people more who are kind to others and try hard to help them.
5. Giving to the poor. Allah has given you your wealth. You should be thankful to Him by giving it to others who need it.
6. To pray Salaat **ON TIME**. Our 6th Imam (alayhissalam) has said:
"Whoever does not pray on time is not of us."
7. To tell the truth at all times. Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said:



"Leave falsehood and make speaking the truth a habit."

We are also told that lying is the mother of all evils, since when you lie, you will start to do other bad things as well.

8. To be a host (have a guest in the house). Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said:



"When Allah wishes to do good to a family, He sends a gift to it. The gift is a guest who brings the sustenance of Allah with him and washes away the sins of the family when he leaves."

This does not mean that the sins of the family will disappear! It means that the guest gives a chance to the family to be good and hospitable. If the family are good hosts, Allah will be pleased with them, and with His mercy forgive them of their sins.

9. To wash your hands before **and** after meals.
10. To be in a state of Taharat (clean). Always perform wudhu before sleeping, eating, praying Qur'an or offering Salaat.
11. To say Salaat e Jamaat. Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said that if you have already offered your Salaat, and you come to a mosque where Salaat is being recited in Jamaat, you **should** offer your prayers again to please Allah.

TAWBAH—REPENTENCE

One of the first outcomes of becoming awake is that we realise our problems and shortcomings – i.e. failure in committing obligatory acts or refraining from bad acts.

Is Tawbah just saying **‘Astaghfir ullaaha rabbee wa atubu ilayh’** استغفرالله ربي واتوب اليه

I ask forgiveness of God, my Lord, and turn towards him – ?

Or is there more to it than that?

Once a person was repeating constantly:- *‘Astaghfir ullaaha rabbee wa atoobu ilayh’*

Imam Ali said, *‘Tawbah is not just something uttered by words – this is a state for the righteous and the people in high position.’*

Requirements for Tawbah

Imam Ali defined the requirements for real tawbah – some of them are necessary to have tawbah and some of them are good to have perfect tawbah.

Imam Ali (alayhissalam) said:-

‘because you have tasted the pleasure that is haraam you must make life difficult for yourself so that the flesh you get from haraam must disappear’ –

this is to make tawbah very complete and perfect

1) You need to regret- If someone does not regret his mistakes, this repentance is not really there.

If someone really regrets then all other things come. If someone really regrets he will do his best to remedy the result of his actions.

2) To decide not to repeat – if I say that I will not do something again but then I do it again that means that I am not really sorry. This means that I have not decided to refrain.

When I am sure that I have decided to do something *then* I should say *inshallah* – so that Allah gives us support in accomplishing and actualising what we decided we should do.

3) We should try and repair or restore the damage that has been done. If there is a religious obligation in order to repair the damage that has been done then you should do it i.e. *Kaffarah* or *qadha*.

God loves those who repent, and is All forgiving

Allah is so Merciful if we repent – he loves us:-

‘...God loveth those who turn unto Him constantly...(tawwaabeen)’ (2:222)

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ (222)

If we break our relation with Allah then we shouldn't leave that period for long because then it is difficult to come back. Allah does not love for us to be far from Him. When we do that, Allah takes the initiative:-

‘When my servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, listen to My call, and believe in Me: That they may walk in the right way.’ (2:186)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِي فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

‘Say: ‘o my servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins for He is Oft-forgiving, Most Merciful.’ (39:53)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

Allah always sends invitations to repent and not to despair. If we accept to go back then he forgives us. If someone sincerely repents then everything is carefully looked after by Allah, it may be that all his sins will be forgiven or even more than that:-

Those who do not repent:

‘...And those who do not desist (wa mallam yatub) are indeed doing wrong.’ (49:11)

وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (11)

Those who do not repent they are the ones who oppress – the ‘only’ people who do bad are those who do not repent. Those who really repent are no longer wrongdoers. Whoever commits a sin has done oppression to himself – those who repent are no longer oppressors

We may make mistakes – but we must quickly try to repent. We should not let time pass.

Before committing a sin we should remember those verses of the Quran that warn about punishment, about failure to repent. If we commit sin then we should have lots of hope that Allah will forgive us if we repent.

AAQ E WALEDAYN KI SAZA AUR NUQSANAAT

What is Aaq e Walidayn:

Allama Majlisi kitab e Kafi ki sharah may farmatay hain :

Aaq e waledayn say murad ye hai kay,

aulaad in ka ehteraam na karay,

kisi qism ki guftaar o raftaar say in ko takleef pohinchaye,

Inki aisi khuahishaat o mutalibaat ki mukhalifat karay jin ka poora karna aqlan o shar'an jaiz ho.¹

Quraan aur ahadees me walidayn ke silsile me takeed:

Quran aur hadeeso me bohut takeed aayi hai waledayn ke silsile me,

eg. "and we have enjoined on man goodness to his parents'

{aur ham ne insaan ko maa baap ke sath neik bartao karne ki niseehat ki hai}

(Sura e Ankaboot, aayat # 8) and

"Be grateful to me and to both your parents"

{mera aur apnay maa baap ka shukriya ada karo} (Sura e Luqman, aayat # 14)

Condemnation of one who does aaq e walidayn

A riwayat of the Holy Prophet(sallallaho alayhe wa aalehi wasallam), states that the greatest sins are shirk and aaq e waledayn.

Quran ki ayato ne aaq e waledayn ko 3 khitab diye:

- 1) Jabbar(bohut zyada zulm karne wala)
- 2) Shaqee (unblessed)
- 3) Asee (nafarman/disobedient)

Jabbar ki saza batate huey Quran kehta hai ke isko ahista ahista khoon aur charbi mila hua paani pilaya jayega. Usey lagega maut usko ghere huey hai, lekin usko maut bhi nahi ayegi. Aur issay bhi bara azaab iska intezar kar raha hai.

Shaqee ki saza batate huey Quran kehta hai ke aisi aag me dala jayega ke unki cheekho pukar se asman o zameen kanp rahe honge.

Asee ki saza Quran me aayi ke “ jo **A...** aur uske Rasool(sallallahu alayhe wa aalehi wasallam) ki nafarmani kare, usey jahannam me dala jayega aur dardnaak azab milega.

Aur aaq e waledayn ke liye ye teeno azab bataye gaye.

Riwayato ki raushni me wo nuqsanaat jo aaq e waledayn ko uthane parhenge:

1. **A...**(s.w.t) ki narazgi, jiske muqable me jahannam bhi koi azab nahi
2. Jo waledayn ko ghussa dilata hai usay jannat ki khushboo tak naseeb nahi hogi
3. Roze qayamat **A...** (s.w.t) ussay baat nahi karega, uspar nigahe rehem nahi karega, uske gunah maaf nahi karega.
4. Iski saza dunya me hi shuru ho jati hai, isko akherat tak ki mohlat nahi di jati.
5. Uski namaz qabool nahi hogi (Jo apne waledayn ko gusse se dekhta hai, **A...**(s.w.t) uski namaz qabool nahi karta, chahe uske waledayn zalim hi ho)
6. Dunya se jate waqt intehai pareshani hogi.
7. Rasool(sallallahu alayhe wa aalehi wasallam) aur Aimma(alayhissalam) uski madad nahi karte.
8. Nemate salb ho jati hai: maal me barkat kam ho jati hai, umar kam ho jati hai, dunya chorne se pehle zillat o ruswai ka samna karna parhega.
9. Usay jahannam to milegi, lekin jahannam me bhi usme aur firoun me sirf eik hi darje ka farq hoga.
10. Eik farishte ki bad-dua hoti hai; khudaya, usko tabah kar de jisne apne waledayn ko naraz kiya
11. Ispar Jibraeel (alayhissalam) ne lanat bheji aur Rasool(sallallahu alayhe wa aalehi wasallam) ne ameen kaha.

Riwayato ki raushni me nematein aur fawayad jo waledayn ki khidmat ke liye hai:

Agar koi insan apne waledayn ki khidmat nahi karta to na sirf ye ke usne Islam ka hukum nahi mana balki wo apne aap ko un nemato aur fawayad se mehroom kar leta hai jo parwardigar ne sirf waledayn ki khidmat karne wale ke liye rakhi hai.

- 1) **A...** (s.w.t) ki khushnoodi (in the happiness of parents lies the happiness of **A...** (s.w.t))
- 2) uski umar me barkat hoti hai
- 3) uski izzato abroo mehfooz rehti hai
- 4) uske maal me izafa hota hai
- 5) usay jannat milti hai, aur wo bhi ambiya se sirf eik darja kam.
- 6) Maut asan ho jati hai (those who wish an easy death should do good to relatives, and be kind to parents.)
- 7) Eik farishte ki dua hoti hai: Khudaya, unki hifazat farma, jo apne waledayn ke sath neki karte hai.
- 8) Gunah maaf ho jate hai.

Note:

- A person can become aaq e waledayn if he forgets his parents after they die, though he may have served them while they were alive
- If parents want the child to do any haram or leave any of the wajibat, the parents must not be obeyed, but they cannot be insulted either.
- Please read this topic in the book "Gunahane kabera" by Ayat. Dastaighaib Shirazi, for a broader understanding, and try to obtain the opinion of your own Marja.

Homework:

- 1) Write the translation of the aayat of Sura Bani Israeel (sura # 17) aayat # 23-24.
- 2) Read the Dua for Parents (translation) from Sahifa e Kamila and write down five most striking points from the dua.

RISALATUL HUQUQ 1-

TREATISE OF RIGHTS

Introduction:

Among the most important works in the world of Islam is the 'Treatise on Rights' by the greatest Imam, Zayn al-'Abidin, peace be on him. In it the Imam has mentioned all the methods necessary for man's conduct and in developing his life.

The 'Treatise of Rights' has been narrated in Al-Khisal, Al-Amali, & Man La Yahdhuruhi Al-Faqih, all by Shaykh Al-Suduq (died 381 AH/ 991 CE). The first narrator of it is Abu Hamza Thumali, a trustworthy and respected companion of Imam Ali Zaynul Abedeen (alayhissalam)

Although the word haqq translates best as 'rights', it has a number of other closely related meanings such as justice, truth, obligation, duty, responsibility.

On reading the 'Treatise of rights' one immediately realises that the word 'rights' is much better translated as duties, obligations or responsibilities.

The body organs have 'rights' because they share in the destiny (future/ fate) of a person for the body will be resurrected(will come back to life).

THE RIGHTS OF THE SELF

Imam Ali Zaynul Aabedeen (alayhissalam)

Risalatul Huquq(Charter of Rights)

Self

It is the right of yourself upon you is that you should use your body fully in obedience to Allah, by giving to your tongue it's right, to your hearing it's right, to your sight it's right, to your hand it's right, to your leg it's right, to your stomach it's right, to your private parts it's right and you seek the help of Allah in this task.

Imam Ali(alayhissalam) has said:"The noblest holy war is one's fighting against his own selfish desires".

Tongue

It is the right of the tongue that you should consider it too respectable to utter obscene language; and you should accustom it to good (speech), and discipline it with good manners, and keep it silent except in time of necessity and for spiritual and material benefit, and keep it away from useless talk which may cause much harm with little benefit; and you should be kind to people and say good things about them.

Imam Baqir(alayhissalam) has said: "Lying will destroy man's faith".

Imam Ali(alayhissalam) has said:" Its mass is small, but its sin is great".

Ears

It is the right of your hearing to keep it pure from listening to gheeba (backbiting) and listening to that which is unlawful to listen to. You should not turn it into a way to your heart except for noble talk which may create some good in your heart, or which may earn you a noble character, because it is a door which allows a talk to get to the heart, carrying to it different types of ideas, whether good or evil.

Eyes

It is the right of your eyesight to lower it before that which you are not allowed to see; and not use it except in a place which gives you a lesson by which you may increase your knowledge, because sight is the door of contemplation

Hands

it is the right of your hand that you should not stretch it to what is forbidden to you; otherwise you will earn punishment from Allah in the life hereafter, and condemnation from people in this life. And you should not hold it from that (actions) which Allah has made wajib on you.

And you should increase the honour of your hand by withholding it from unlawful things and by extending it for good deeds which are not even wajib, because if the actions of your hands are based on wisdom and nobility, surely you will get a good reward in the hereafter.

Feet

It is the right of your two feet that you should not use them to go to that which is forbidden to you. You should not make them your mount to pass through a disreputable road; because your feet are your transportation and are to take you on the path of religion and advancement.

Remember you have to stand on the bridge (sirat) over Jahannam, so make sure that your feet do not slip and cause you to fall into the fire.

Stomach

It is the right of your stomach that you should not turn it into a container for that which is haram, whether it be a little or a lot; .. .and you should keep it under control when hungry and thirsty because overeating causes laziness, hinders a person from work...

EXCERCISE:

Write two of the huquq (rights) for each of the organ ,above (other than mentioned)

(Ref.:I E B Students Manual -Year 6 + Risalatul Huquq, Imam Sajjad (alayhissalam))

DOST AUR DOSTI:

Insaan ki zindagi par dost ka asar

- i) Dost insaan ki mashrati zindagi par asar dalte hai: A man is known by the company he keeps. Jinkay dost achchay hote hai who mashre me shareef tasawwur kiye jaate hai.
- ii) Dost insaan ki maaddi zindagi par asar dalte hai.
- iii) Dost insaan ke shakhsyat, amal-o- akhlaaq, & akherat par asar dalti hai: eik insaan ki achchayiyya & khusoosan buraiyya doosron mei bohut jaldi & baday ghair mehsoos tareekay se daakhil hoti hai.

6th imam se unkay walid ne farmaya: Jo shaks buray logo kay saath uthta baithta hai woh unkay gazand(harm) se mehfooz nahi reh sakta.

Dost kisko banaye?

A) Masoomen (alayhissalam) ne khuda ke liye aur khuda parast logo se dosti ka hukum diya hai.

Rasool khuda(sallallahu alayhe wa aalehi wasallam) ne achay dost ko yu pehchanwaya hai :

- woh shaks jis ka dekhna tumhay Allah ki yaad mei masroof karday,
- jiski guftaar tumhare ilm mei izaafa karday &
- jis ka amal tumhe akherat ki yaad dilade.

B) Islam ne hame bure kirdaar & amal walo se dosti karne se mana kiya hai.

Sura furqan:28,29 me aaya hai ki: Qayamat ke roz eik giroh kahega; kaash ham fala ghair saaleh shaks se dosti na karte, usi ne hamey gumraahi ke raaste par daala.

Hadeeso mei aaya hai ki in logo se door raho:

- I. jhootho se : woh apni jhoothi baton se nazdeek ko door & door ko nazdeeq dikayega. Aur agar sach bhi bolega tab bhi uski baat par bharosa nahi kiya jaa sakta
- II. Faasiq & badkaar logo se: woh tumhay eik luqme ya ussay bhi kam me bech dega
- III. Ehmak se: tumhay fayda pohchana chahta hoga, tab bhi na-samjhi mei nuksaan pohchaega
- IV. Kat-e-rehmi karne walo se: Quran me inhay A ki lanat & nafreen(curse) ka morid karar diya gaya hai
- V. Kanjooos se: tumse le lega par dega kuch nahi & tumhare mushkil waqt me tumhay zillat ke hawale kar dega
- VI. Buzdil se: mamuli mushkil ke waqt mei bhi tumhay , balki apne waledayn ko bhi chodkar bhag jayega.

- VII. Khushamadi kane wale & chaaploos(flaterers) logo se: who apne na pasandidah amal ko achcha banakar pesh karega & uski khwahish hogi ki tumhara kirdaar bhi aisa ho jaye
- VIII. Kha-en se: jo shaks tumhare faide ki khatir dusro ko dhoka deta hai who eik din tumhay bhi dhoka dega
- IX. Zaalim se: Jo shaks tumhaari khaatir logo par zulm karta hai who eik din tumpar bhi zulm karega .
- X. Chughalkhor se: Jo shaks dusro ki chugli khata hai woh jald hi tumhari chugli bhi khaega
- XI. Jo sirf tumhari lagzisho ko yaad rakhe & tumhari khubiyo ko bhool jaye.

Dosti ki shartey: masoomeen ke farman ki raushni mei

- i) Iska zaahir & baatin yaksa ho& tumhare mutaliq woh jis cheez ka izhaar karey wohi uske dil me ho
- ii) Tumhaari bhalayi ko apni bhalayi, tumhare nuksaan ko apna nuksaan, tumhari abroo ko apni abroo, & tumhari ruswai ko apni ruswai samjhe
- iii) Agar uske paas daulat ya koi position aa jaye to tumsay rawayya badli na kar le
- iv) Hattul imkaan tumhari madad karey & tumhara saath de
- v) Tumhare musibat ke waqt tumhe bhool na jaye & tumhe akela na chod de

Dost ki qadar karo

Hadeeso se milta hai ke apne dost ki qadr karni chahiye, usay ranjeeda na kare & chugalkhoro ki baton par tawaajjo na de, warna apne dost ko kho baithoge.

Dost ke huqooq

- i) Maali musibato me dost ke kaam aaye: dosto ki maali madad karnay ki fazilat bataayi gayi hai & insaan ko ukhaaya gaya hai kay is kaare khair ko anjaam de
- ii) Dost ki deegar hajate poori karay : hamey yeh bataya gaya ke dost ke izhaaray hajat se pehle uski hajat poori karde. Us par ehsaan na jataye, usko mangne ki sharmindagi se bachaye.
- iii) Zubaan se uska haq ada karey: dost ki maujoodgi & ghair maujhoodgi mei
 - uski abroo ki hifazat karey
 - dost ke liye apni zubaan se neik kalemaat ada karey
 - uske aibo par parda dale
 - koi uski gheebat kar raha ho to usey na pasand karey
 - dost ka mazaak na udaye
- iv) apne doston ko apni duaon me yaad rakhne ki badi fazilat batayi gayi hai.

Rasool (sww): Jo dua dostonke lie unki ghair mojoodegi me ki jaati hai khuda usey radd nahi karta.¹

v) Dost se khuloos ka rawaiyya apnao

- Ussay makkari(sly, tricky) na karo
- ussay fareib(fraud) na karo
- uske mamle mei A se daro & mohtaata raho
- ussay jhagda na karo
- uska mazaak na udao.
- uskey saath na munasib shoki(joke, jest) na karo
- usay past-o- haqeer na samjho
- ussay mukhasemana(hostility, enmity) rawayya na rakho
- uspar badayi haasil karne ki koshish na karo

vi) dost se choti choti baton par naraaz nahi hona chahiye & agar narazgi ho gayi to jaldi raazi ho jana chahiye

vii) dost ke aibo ki nishan dehi karo: 6th imam: mera mehboob tareen dost woh hai jo mujhay mere aib bataye

viii) Marnay ke baad bhi dost kay haq ka khyaal rakhey: uski maghferat ke liye dua kare, uske liye neik amal anjaam dei, uskay pasmaandagaan(pee-chay reh jaane walo) ka khayal rakhay.

Mola e kainaat (alayhissalam) farmaate hain: jab tak ke dost apne dost ki ghaibat aur aflaas me aur wafaat ke baad bhi is ke huqooq ki nige-hdaasht na kare wo dosti me kaamil nahi hosakta²

Dosti mei e-tedaal:

- Jis dost se tumhara taalluk ho uskay saath dosti ka izhaar e-tedaal ki hadd tak rakho. Usay apne tamam raaz na bata do. Mumkin hai eik din woh tumhara dushman ban jaye.
- Jis shaks se tumhari dosti na ho, us say sard- mehri(coldness) baratne mei bhi e-tedaal se kaam lo. Mumkin hai eik din woh tumhara dost ban jayega.

¹ (ref: Dosti (al qaa'im) jam3, tar-teeb: Sayyid Abid Hussain Zaidi)

² (ref: Dosti (al qaa'im) jam3, tar-teeb: Sayyid Abid Hussain Zaidi)

FIQH-M07

Diniyat Classes Muscat (DCM) (BOYS)

Contents

1. SALAATE JAMAAT - CONGREGATIONAL PRAYER	2
2. SALAATE JAMAAT - CONGREGATIONAL PRAYER	3
3. SALAAT-E-JUM'A - FRIDAY PRAYER.....	7
4. SALAATE EIDAIN - EID PRAYERS	8
5. SALAAT – E – AYAAT.....	10
6. SALAAT – E – QASR	12
7. PRAYER.....	12
8. RAKAATS RECITED DAILY.....	12
9. AN INTRODUCTION TO GHUSL	13
10. AHKAMUL ISTIBRA	15
11. TOILET ETIQUETTE	16
12. ISLAMIC TERMINOLOGY.....	17

Fiqh Chapter 1

SALAATE JAMAAT - CONGREGATIONAL PRAYER

DEFINITION: Salaate Jamaat means prayers that are offered in gathering (i.e. more than two people).

Benefits: Praying in congregation provides us with rewards both in this world and the hereafter;

Allah has put a very big reward for Jamaat Salaat. Our Holy Prophet (sallallahu alayhe wa aalehi wasallam) and our Imams (alayhissalaam) have placed great emphasis on Jamaat Salaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

Fiqh Chapter 2

SALAATE JAMAAT - CONGREGATIONAL PRAYER

Importance and conditions of Jamaat Salaat

The following are a few examples of the importance of offering the congregational prayers. For a full listing please refer to 'Islamic Laws' (page 262)

1. 25 times better than the prayers offered alone. 📖 1409
2. If a parent orders the son to offer Jamaat prayers, (with love and if dieobeying them would cause them 'aziyat') it is haram to disobey them
📖 1415
3. When congregation prayers are being offered, it is Mustahab (i.e. better to) for a person, who has already offered his prayers alone, to repeat the prayers in congregation. 📖 1412
4. It is not permissible to absent oneself from the congregational prayers intentionally (be-etainae), and it is not proper to abandon congregational prayers without a justifiable excuse. 📖 1410
5. When an Imam is leading a congregation for the daily prayers; one can follow him for any of the daily prayers. 📖 1417

The following are a few examples of the conditions of offering the congregational prayers. For a full listing of please refer to 'Islamic Laws' (page 270 - 275).

1. The Imam of the congregation prayers should be: 📖 1462
 - Baligh
 - Aaqil (sane)
 - Adil
 - of legitimate birth
 - Shia Ithna Asheri
 - Able to Recite Correctly
 - Male (If the followers are male or mixed)
2. If the Imam and the followers are both women, the obligatory precaution is that all of them should stand in line, and the Imam should not stand in front of others. 📖 1490
3. In the first line immediately after Imam, it is Mustahab, if learned and pious persons occupy the first row. 📖 1491
4. It is Mustahab that the rows of the congregation are properly arranged, and that there is no gap between the persons standing in one row; all standing shoulder to shoulder. 📖 1492
5. It is necessary for the follower that, besides that which is recited in the prayers, he should perform all acts like Ruku and Sajdah with the Imam or a little after him, and if he performs them before the Imam, or after a considerable delay, intentionally, his congregational prayers becomes void. However, if he converts to Furada, his prayers will be in order.
📖 1479

Misc. Masa'el for Salaate Jamaat

1410. It is not permissible to abstain from participation in congregational prayers on account of levity and it is not proper for one to abandon congregational prayers without a just excuse.
1422. If the rows of the congregation reach the gate of the masjid, the prayer of a person, who is standing in front of the gate behind the row is in order and the prayers of those persons, who are following the Imam while standing behind that person, is also in order. Rather, the prayers of those persons who are standing on both the sides and are linked with the congregation by means of some other followers are also in order.
1423. If a person who is standing behind a pillar, is not linked with the Imam by means of another follower from the right or left side, he cannot follow the Imam.
1424. The place where the Imam stands should not be more than an ordinary span higher than the place of the follower and there is no harm if it is less than a span. Furthermore, if the ground is sloping and the Imam stands on the higher side of it there is no harm if the slope is not much.
1427. If after the takbir of the Imam the persons in the front row are ready for prayers and are about to say takbir, a person standing in the back row can also say takbir. However, the recommended precaution is that he should wait so that the takbir of the front row may be completed.
1436. If a person follows the Imam at the time when the Imam is in bowing state (ruku) and participates in the bowing of the Imam, his prayers are in order, though the recitation by the Imam may have come to an end, and it will be treated as one unit. However, if he bends to the extent of bowing but does not join the bowing of the Imam, his jamaat prayer is void but he can finish his namaz with the intention of furada.
1437. If a person follows the Imam when he is in bowing and bends to the extent of bowing and doubts whether or not he has joined the bowing of the Imam - his jamaat namaz is void and his namaz gets converted into furada.
- However if this doubt occurs after ruku he should ignore this doubt.
1438. If a person follows the Imam when he is in bowing and before he bends to the extent of bowing, the Imam raises his head from bowing, he has the option to finish his namaz with the intention of furada (individual prayer), he also has more options details of which can be found in the tawzeeh.
1439. If a person follows the Imam from the beginning of the prayers or during the time Surah al-Hamd and surah are being recited and by chance, before he goes into bowing, the Imam raises his head from bowing, the prayers of that person are in order.

1449. If a person follows the imam, when he is in the second unit of the prayers consisting of four units, he should sit after the two prostrations in the second unit of his prayers, which is the third unit of the Imam, and should recite tashahhud to the extent it is obligatory, and should then stand up. And if he does not have time to recite the Tasbihat Arba'ah thrice. he should recite the same once and should then join the Imam in bowing.
1450. If the Imam is in the third or fourth unit and the follower knows that if he follows him and recites Surah al-Hamd he will not be able to join the Imam in bowing he should wait on the basis of obligatory precaution till the Imam goes in bowing and should then follow him.
1451. If a person follows the Imam, when he is in the state of qiyam of third or fourth unit he should recite Surah al-Hamd and surah. and if he does not have time for the surah he should complete Surah al-Hamd and should join the Imam in bowing
1461. If a person has lagged behind the Imam by one unit it is better that when the Imam is reciting tashahhud of the last unit he (the follower) should place the fingers of his hands and put front part of his feet on the ground and should raise his knees, and wait till the Imam says salaam of the prayers and should then stand up. And if he makes intention of individual prayers at that very time there is no harm in it
1469. When a follower makes his intention, it is necessary for him to specify the Imam.
1470. It is necessary for the follower to recite all the things of the prayers himself, except Surah al-Hamd and surah.
1471. If the follower hears Surah al-Hamd and surah of the Imam in the first and second unit of the dawn, dusk and night prayers he should not recite Surah al-Hamd and surah although he may not be able to distinguish the words. And if he does not hear the voice of the Imam it is recommended that he should recite Surah al-Hamd and surah. However, he should recite them in low voice, but if he recites them loudly by mistake there is no harm in it.
1475. The follower should not recite Surah al-Hamd and surah in the first and second unit of midday and afternoon prayers and it is recommended that instead of them he should utter some recital (e.g. Subhan allah)
1476. The follower should not say Takbiratul ehram before the Imam. And it is Ehtiyat e Mustahab that he should not say the takbir until the takbir of the Imam comes to an end.
1477. If the follower says the salaam by mistake before the Imam does it, his prayers is in order, and it is not necessary that he should say salaam again along with the Imam On the other hand what is apparent is that even if he says salaam before the Imam intentionally there is nothing wrong with his prayers
1478. If a follower says other things of prayers (i.e. other than Takbiratul ehram before the Imam. there is no harm in it. However, if he hears them (being said by the Imam) or

knows when the Imam is going to say them the recommended precaution is that he should not say them before the Imam.

1479. It is necessary for the follower that, besides that which is recited in the prayers, he should perform other acts like bowing and prostration along with the Imam or a little after him, and if he performs them before the Imam or delays them after him for such a long duration that urfan it wont be called as itteba (following of imam) intentionally his congregational prayers becomes void.
1480. If a follower raises his head from bowing before the Imam by mistake, and if the Imam is in bowing. he (the follower) should return to bowing as per ehtiyat e wajib, and should raise his head with the Imam, and in this case the excess of a bowing, which is a rukn, does not invalidate the prayers. However, if he returns to bowing and the Imam raises his head before he (the follower) joins him in bowing his prayers is void.(as per ehtyat e wajib)
1481. If a follower raises his head by mistake and sees that the Imam is in prostration he should return to prostration (based on ehtyat e wajib), and (even)if this thing happens in both the prostrations the prayers are still valid.

Fiqh Chapter 3

SALAAT-E-JUM'A - FRIDAY PRAYER

Salaat-e-Jum'a = Friday Prayers

Definition:

Jumuah prayers (weekly congregational prayers) are every Friday throughout the year.

Benefits:

Jum'a prayer has to be prayed in Jamaat, therefore all the benefits of praying in congregation apply.

Importance:

Refer to Al Jumuah, 62:9

There are certain conditions for Friday Prayer:

Must be prayed in Jamaat

Between 2 namaz e Jumma there should be at least 1 Farsakh(5.5KM) distance.

It is wajib e takhiri

Must be at least 5 (better 7) persons including the Imam



Fiqh Chapter 4

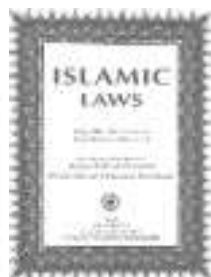
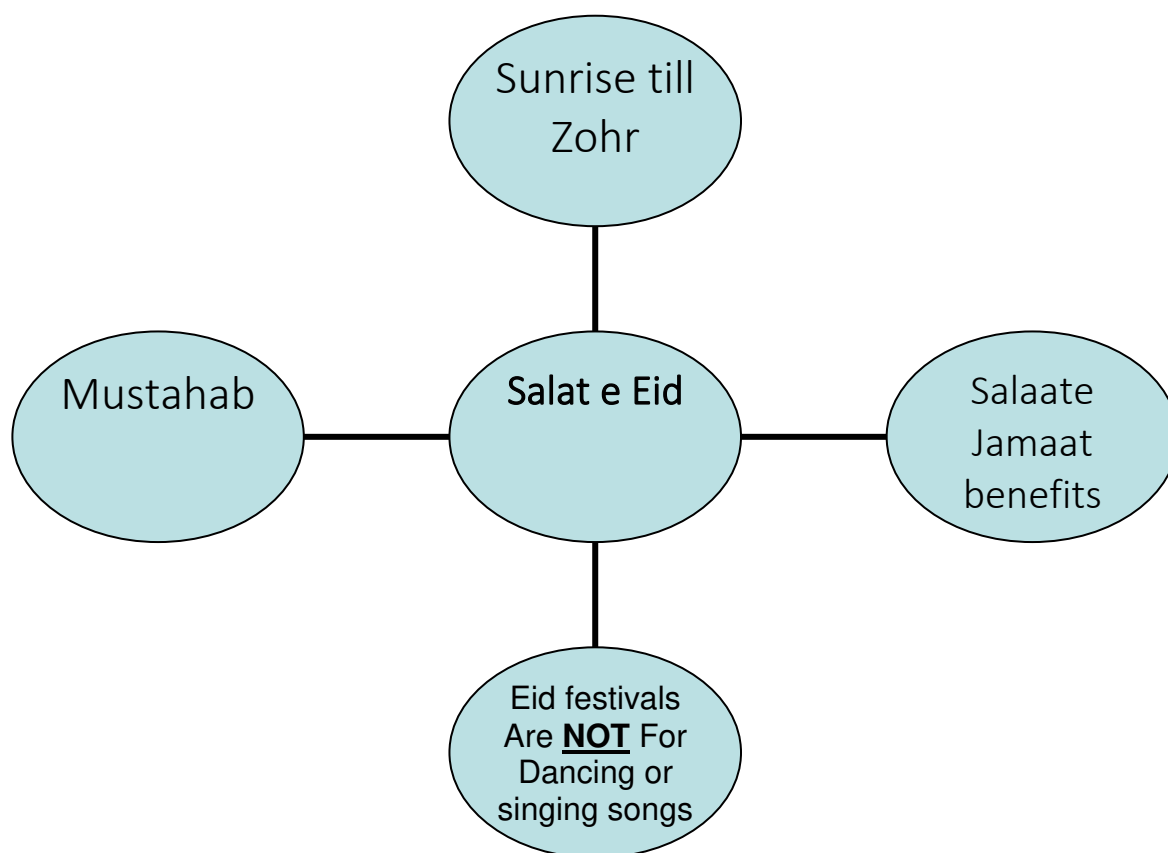
SALAATE EIDAIN - EID PRAYERS

Salaat-e-Eidain = Prayers offered on Eid

DEFINITION

Special prayers offered on two big festivals (that is Eid-ul-Fitr and Eid-ul-Hajj)










Introduction to Salaat-e-Eidain



After
Eid-ul-Fitr = 1st Shawwal
Eid-ul-Hajj = 10th
Prophet Ibrahim
sacrificed to

For further guidelines on Salaate Eidain please refer to Islamic Laws 📖 1525 – 1541

Method of Praying the Eid Prayer: -

Niyyat	I am praying 2 Rakaats of Eid-ul-Fitr\Adha Sunnat Qubatan ilallah	
1 st Rakaat Qira'at		Suratul Hamd and Suratul A'ala (sura number 87)
Qunoot (4)		5 takbir with 4 qunoot)
Ruku & Sajdah	 & 	
2 nd Rakaat Qira'at		Suratul Hamd and Suratul Shams (sura number 91)
Ruku(after qunoot)		
Qunoot (3)		(4 takbeer with 3 qunoot)
Sajdah		
Tashahud & Salam		

Fiqh Chapter 5

SALAAT – E – AYAAT

Salaat-e-Ayaat is WAJIB when any of the following occur 📖 1500

- Solar and Lunar Eclipse:
 - Even if the sun or the moon are eclipsed only partially and it does not create fear in any person.
- Earthquake: (Ahtiate Wajib)
 - even if it does not cause fear.
- Any natural disaster that is likely to create fear in people. (Ahtiate Mustahab, not Wajib)
 - **E.g.:** Cyclones, devastating storms, etc.



The offering of Salaat-e-Ayaat becomes Wajib only on the people who live in the town where the reason (earthquake etc.) occurs. 📖 1503

Timing Of Salaat-e-Ayaat

During a Solar or Lunar eclipse 📖 1504

- the prayer can be recited at any time from the beginning of the eclipse till it is completely cleared.

If a person does not recite their Salaat during this time 📖 1505

- One should recite it whenever possible **BUT** with the Niyyat of Qadha.

A person who did not know that there was an eclipse until after it was over: 📖 1508

- will offer the prayer with the Niyyat of Qadha if it was a total eclipse, **HOWEVER,**
- if it was just a partial eclipse then it is not Wajib to offer Salaat-e-Ayaat.

Method Of Reciting Salaat-e-Ayaat 📖 1516 – 1524

No. OF RAKAAT - 2 (Wajib)
No. OF RUKU - 10 (Wajib)
No. OF QUNOOT - 5 (Mustahab)

- ❖ **NIYYAT**
- ❖ **TAKBIRATUL EHRAM,**
- ❖ recite **SURATUL HAMD** and any other **SURAH**
- ❖ then go to **RUKU'**. Your **1st RUKU** is complete.
- ❖ rising from **RUKU'**, recite **SURATUL HAMD** and one **SURAH**
- ❖ go into **RUKU'** again. Your **2nd RUKU** is complete.
- ❖ Likewise, you should do **FIVE RUKU**.
- ❖ After rising from the **5th Ruku**, say **SAME ALLAHU LEMAN HAMIDAH**
- ❖ go to **Sajdah** - Complete **2 Sajdahs** as usual
- ❖ rise for the **2nd Rakaat**.
- ❖ **recite the 2nd Rakaat in the same way as you did the first.**

NOTE:

It is Mustahab to recite Qunoot before every 2nd Ruku, but it is enough if Qunoot is recited only before the 10th Ruku. 📖 1521

**Counting all 10 RUKU together, you will recite Qunoot:
before the 2nd AND 4th Ruku in the 1st Rakaat; and
before the 6th, 8th, and 10th Ruku in the 2nd Rakaat.**

Fiqh Chapter 6

SALAAT – E – QASR

How The 17 Rakaats Are Reduced

PRAYER	RAKAATS RECITED DAILY	RAKAATS RECITED BY TRAVELLER
Fajr	2	2
Zohr	4	2
Asr	4	2
Maghrib	3	3
Isha	4	2
Total	17	11

It is recommended that a traveller should say thirty (30) times after every prayer:
"Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar".

7 Conditions To Be Fulfilled For Salaat-E-Qasr To Apply

1. Travelling Distance

A traveller should shorten their prayers if the **TOTAL** distance covered during the journey (going and coming combined) is 44 KM or more.

2. Town/City Boundary – HADDE TARAKH-KHUS

For this the traveller should cross hadde tarakhkhus

Had e tarakkhus is the boundary of the town from where the houses of the towns are not visible and voice of its azan is not audible.

3. Niyyat

Before starting the journey, there must be a firm intention (Niyyat) of travelling 44 km or more.

4. Purpose of Journey

The journey should not be Haraam or for a Haraam purpose.

5. Length of Stay

The intention (Niyyat) to stay must be for less than 10 days

The stay of 10 days means staying minimum from:

- (i) Before azan e fajr of 1st day to sunset of 10th day; OR
- (ii) After azan e fajr of the 1st day till the same time of the 11th day)

6. Destination

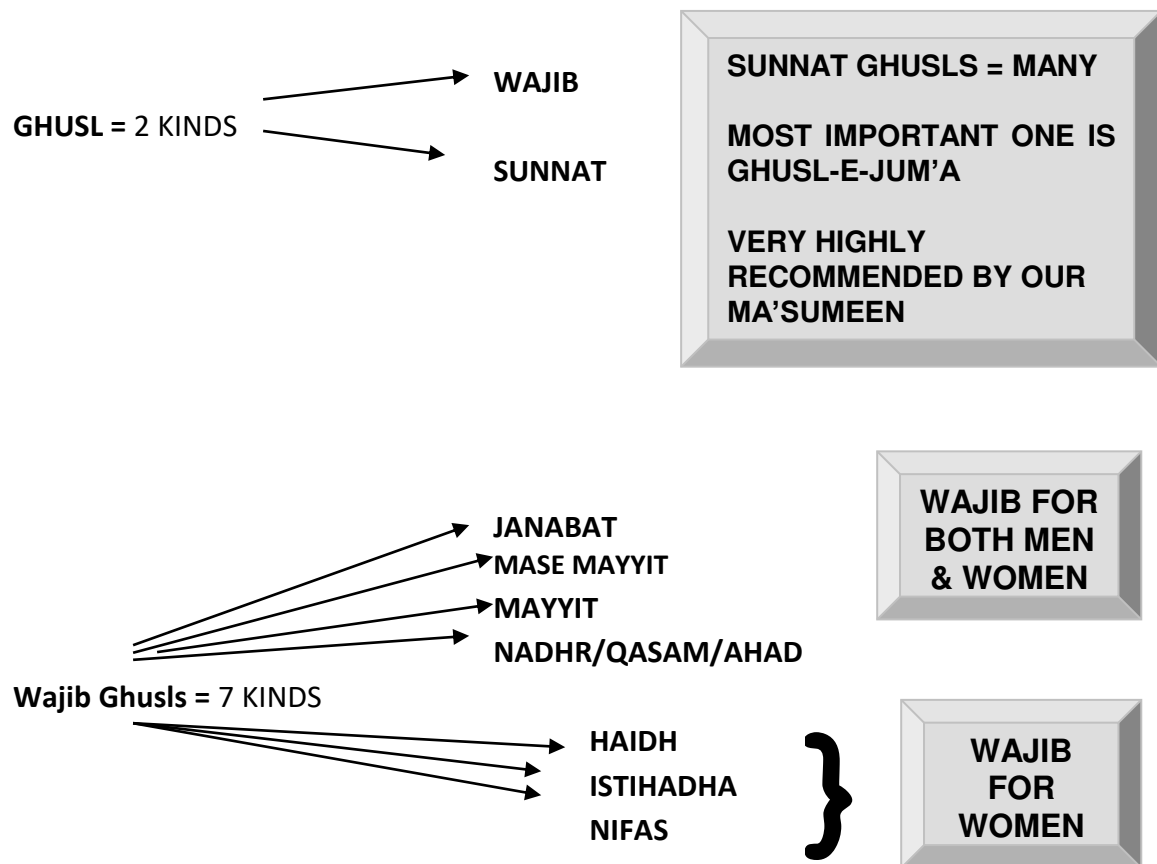
The destination should not be to a place which the traveller has made his/her hometown – **WATAN**.

7. Journey Frequency

The travelling is NOT the normal journey which a person does on account of work.(the person should not be kaseer us safar)

AN INTRODUCTION TO GHUSL

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

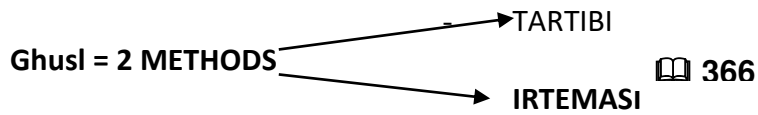


Conditions Of Ghusl

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

Remember: There Is No Need: 📖 386

- For the body to be washed downwards from the head
- For Mawalaat – delay between different actions of Ghusl is allowed



How To Perform Ghusl

There are TWO methods

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

1st: NIYYAT

2nd: wash the head running down to the neck
(It is ehtyat e wajib to disconnect from shower before going to 3rd step)

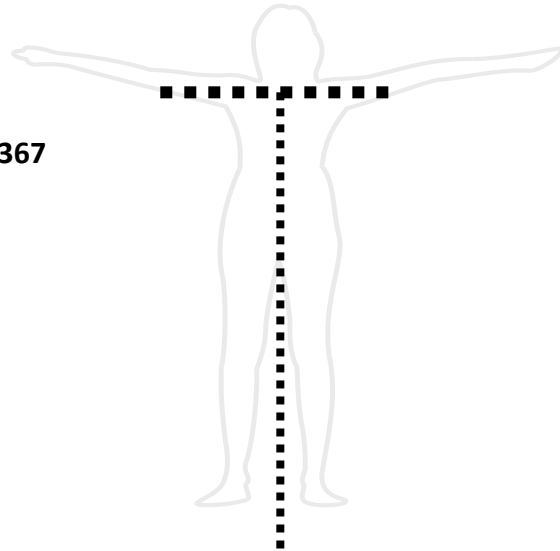
3rd: then wash the rest of the body

Or It Is Better

To wash the rest of the body in 2 stages

1st: the right half of the body, including your private parts,

2nd: then the left half, again, washing your private parts.



Fiqh Chapter 8

AHKAMUL ISTIBRA

What is Istibra?

Istibra is a recommended act which is performed by men after urinating. It is done to ensure that no more urine is left in the urinary organ.

Remember that urine is Najis and if you do not clean yourself properly, your clothes and body can become Najis and A'maals including Salaat will not be accepted in the state of Najasat.

Remember also that Islam is the only Religion which has made Salaat Wajib 3 times a day (5 prayers). Soon you will need to pray again so keep yourselves clean at all times.

The Method Of Performing Istibra

1. If after the passing of urine the anus also becomes impure it should be purified first.
2. Thereafter the part between the anus up to the root of the urinary organ should be pressed thrice with the middle finger of the left hand.
3. Then the thumb should be placed above the urinary organ and the finger next to the thumb should be placed below it and it should be pressed thrice up to the point of circumcision.
4. Finally, the front portion (fore part) of the organ should be given three jerks. And finally the part concerned must be cleaned twice (Once is Wajib, and as per ahtiate Mustahab if washing with qaleel water, then twice and better thrice) with water.

Advantage Of Doing Istibra

If Istibra is performed and a liquid comes out at a later stage, and if one does not know whether that liquid is urine or not, then you are still Paak and your state of cleanliness (Taharat) is not broken. This is because Istibra was performed after urinating.

If Istibra had not been performed, then you would have to assume that that liquid was indeed urine and you would have to clean yourself.

Fiqh Chapter 9

TOILET ETIQUETTE

Rules Regarding The Use Of Toilets

It is Wajib to

1. Hide our private parts in the toilet and at all times from adults, even if they are our parents or siblings 📖 57
2. Wash our selves at least once, it is ehtyat e mustahab to wash twice and better three times after urinating (details in touzih masala 66). 📖 66
3. Clean our selves after relieving bowels – it is better to use water but it can also be made Pak by using Pak and dry paper. 📖 68

It is Haraam to:

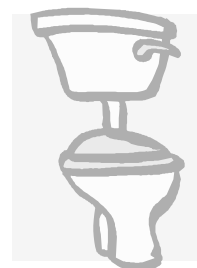
1. Face Qiblah **OR** keep our back towards Qiblah relieving ourselves (as per ahtiate Wajib). 📖 59
2. Use sacred things in cleaning the body after relieving bowels: e.g. Khake Shifa, paper having the names of Allah, Ma'sumeen. 📖 70

It is Haraam to relieve yourself in the following 4 places: 📖 64

1. In the property of another person without the permission of the owner
2. In blind alleys, without the permission of the people who live there
3. On the grave of Muslims and in all sacred places, like a Mosque
4. At a place which is Waqf exclusively for its beneficiaries, like some Madressas

It is Mustahab to :

1. To enter the toilet with the left foot forward and to come out with the right foot forward. 📖 79
2. Cover your head 📖 79
3. Urinate before Namaaz and before going to sleep 📖 83



It is Makruh to: 📖 80 – 82

1. Urinate on the road side or under the shade of a fruit tree
2. Eat while relieving yourself
3. Take longer than is necessary
4. Wash yourself with your right hand
5. Talk while in the toilet
6. Urinate while standing, or on a hard surface, or in the burrows of animals or in stationery water.
7. Suppress your urge to urinate **AND** if is harmful to your health to constrain yourself, then it becomes Haraam to do so

To utter words in the remembrance of Allah is not Makruh

Fiqh Chapter 10

ISLAMIC TERMINOLOGY

JAHHRIYA AND IKHFATIYA = These rules apply to the Daily 17 Rakaats of Salaat.

JAHHRIYA: To recite the Dhikr in Namaaz loudly

IKHFATIYA: To recite the Dhikr in Namaaz softly.

Salaat-e-Fajr, Maghrib And Eisha

1. It is Ehtiyat e WAJIB for a man to recite Suratul Hamd and the 2nd Surah in these Salaats, LOUDLY. 📖 1001
2. A woman can recite Suratul Hamd and the 2nd Surah, in these Salaats, loudly OR silently. 📖 1003

HOWEVER,

3. It is Ehtiyat e WAJIB for men and women to recite Tasbihate 'Arba, silently. 📖 1016

Salaat-e-Dhohr And Asr

It is WAJIB(ehtiyat ki bina per) for men and women to recite Suratul Hamd and the 2nd Surah, in these Salaats, SILENTLY. 📖1001

If a person intentionally prays loudly when s/he should be praying softly, or vice versa, Salaat is BATIL.(as per ehtiyat e wajib)

WAJIB-E-AYNI = Obligatory for every individual.

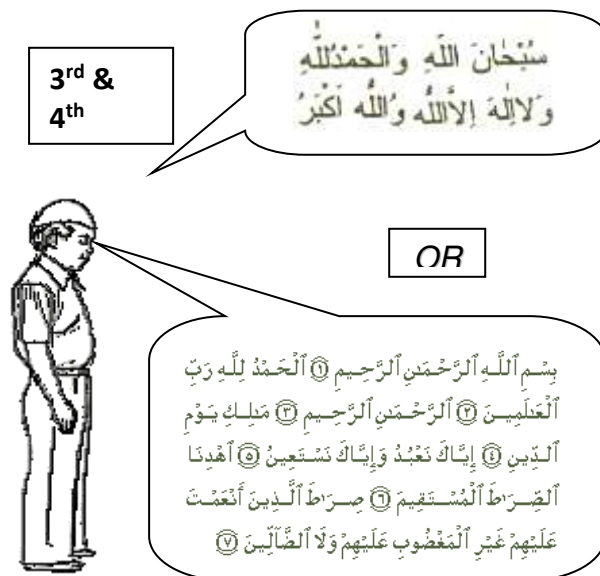
E.g. Salaat.



WAJIB-E-TAKHIRI = Optional Wajib.

E.g.

In the 3rd & 4th Rakaat of the daily prayers, a person has to recite either 'Tasbihat-e-Arbaa' or Suratul Hamd. S/he has to choose out of the two but cannot leave both. So Al-Hamd and Tasbihat-e-Arba' are Wajib-e-Takhyiri in these Rakaats.



WAJIB-E-KIFAI = A Wajibat which is obligatory upon all present until one person (or more) fulfils it.

E.g.1

When a person enters a room and says "Salamun Alaikum", to reply is obligatory upon everyone in that room until one person replies "Alaikum Salaam".

E.g.2

When a person dies, it is Wajib on everyone to give it Ghusl, Kafan pray Salaat-e-Mayyit and bury it. If one person (or more) carries out all these, it is no longer Wajib on the rest of the community.

HISTORY-M07

Diniyat Classes Muscat (DCM)-BOYS

Contents

THE BATTLE OF UHUD - PART 1	2
THE BATTLE OF UHUD - PART 2	4
THE MISSIONARIES OF ISLAM	6
THE BATTLE OF AHZAB.....	8
THE PLEDGE OF RIZWAAN	10
THE INVITATION OF FOREIGN STATES TO ISLAM	12
THE BATTLE OF KHAYBER - PART 1	14
THE BATTLE OF KHAYBER - PART 2	16
THE STORY OF FADAK	18
THE LAPSED UMRAH	20
THE BATTLE OF MOOTA.....	22
IMAM ALI AR-RIZA (alayhissalam)	24
IMAM MUHAMMAD AT-TAQI (alayhissalam).....	26
IMAM ALI AN-NAQI (alayhissalam)	28
IMAM HASAN AL-ASKARI (alayhissalam)	30
PROPHET SULAYMAN (alayhissalam).....	32
PROPHET LUT (alayhissalam)	35
PROPHET YA'QUB (alayhissalam).....	37

History Chapter 1

THE BATTLE OF UHUD - PART 1

The Makkans were determined to take revenge for their defeat at Badr. Their women could not accept that their brave champions had been so easily killed by the Muslims, and they mocked their men for their weakness. Abu Sufyan wanted to keep the anger of the people high and he forbade any mourning within Makka until they had fully avenged their dead companions. The emotions of the people were further fuelled by some Jews, who composed poems to incite them to war.

The final straw was when the Holy Prophet (sallallahu alayhe wa alehi wasallam) blocked the trade routes of the Quraish to Iraq. The chiefs of the Makkans decided that they now had enough reasons to march against the Muslims. The Quraish traders would regain access for their caravans if the Muslims were defeated, so they agreed to pay all the expenses of the proposed war.

Abu Sufyan was aware of the bravery of the Muslims, and he knew that he would have to outnumber them if he wanted to win. He therefore enlisted the tribes of Kanaanah and Saqeef, promising them weapons and full provisions for the journey.

A large number of slaves also joined the Quraish army tempted by promises of freedom. Amongst them was Wahshi, an Ethiopian slave. He possessed great skill in the use of the throwing spear, and had been promised his freedom if he killed the Holy Prophet (sallallahu alayhe wa alehi wasallam), Imam Ali (alayhissalam) or Hamza.

Abu Sufyan managed to prepare a large army consisting of 700 armour-clad men, 3,000 camel soldiers, a cavalry of 200 men and a group of foot soldiers. This army marched towards Madina and camped at the foot of the hills of Uhud, on 7th Shawwal 3 A.H.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) had already received news of the plans of the Quraish from his uncle Abbas, who lived in Makka. After consultation with the Muslims he decided to meet the enemy outside the city limits of Madina for three reasons. These were:

1. Hand to hand fighting in the narrow streets of Madina would be very disorganised and the soldiers could not be used together against the enemy. Moreover, once the enemy was allowed into the city, the lives of the women and children would be in danger.
2. The enemy could surround the city and control all roads leading out of the city. Such a siege could break the morale of the Muslims.
3. The Holy Prophet (sallallahu alayhe wa alehi wasallam) did not trust some hypocrites like Abdullah bin Ubayy, and feared that they might harm the Muslims from within the city.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) came out to meet the Quraish with 1,000 men at Uhud, 3 miles outside Madina. Abdullah bin Ubayy, who had wanted to fight in Madina, then deserted the Muslim army with 300 of his men.

He gave the excuse that the Holy Prophet (sallallahu alayhe wa alehi wasallam) had taken the advice of younger men over his own. Thus, the Holy Prophet (sallallahu alayhe wa alehi wasallam) was left with only 700 men. Only 100 of them were armour-clad and between them they had only two horses.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) began to set up his army in fighting formations. 50 archers were posted at a pass between the hills of Uhud to guard the army from any attack from the rear. They had strict orders not to leave their post, whatever the outcome of the battle.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) knew that the Muslims would be worried at being outnumbered in the battle, so he strengthened their morale with an address. He said to them,

"It is a difficult task to fight the enemy, and only those who are guided and supported by Allah can remain steadfast. Remember that Allah is with those who obey Him, while Shaitan is the companion of those who disobey Him. Remain firm in Jihad and use it to acquire the blessings that Allah has promised you. None dies in this world until Allah decides."

He then told them not to start fighting until orders were given to fight.

On the side of the Makkans, Abu Sufyan had divided his army into 3 parts. The armoured men were placed in the middle. Preparations were now complete and the small band of Muslims stood against the large army of unbelievers, ready to give their lives away for the sake of the defence of Islam.

History Chapter 2

THE BATTLE OF UHUD - PART 2

The man who began the Battle of Uhud was Talha bin Abi Talha, a great warrior from the army of Abu Sufyan. He entered the battlefield and challenged the Muslims to individual combat. The challenge was accepted by Imam Ali (alayhissalam) and very soon Talha's dead body lay on the ground. The standard was taken by his two brothers but they were both cut down by sword of Imam Ali a.s.

Until nine people of the Makkan army took the standard, one after the other, but every one of them was sent to Hell by Imam Ali (alayhissalam). After them, an Ethiopian slave by the name of Sawaab came to the field. He had a frightening figure and on seeing him none of the Muslims dared to come forward. This man was killed by Imam Ali (alayhissalam) by a single blow.

Seeing his men being so easily killed, Abu Sufyan ordered a general attack. The two armies met and the air was filled with the sound of weapons. From the side of the Muslims, Hamza, Abu Dujana and Imam Ali (alayhissalam) gave a heroic account of their valour and began to create chaos in the army of Abu Sufyan.

At this time, the Ethiopian slave Wahshi got behind Hamza unnoticed. With a swift and accurate throw, the accursed man managed to pierce the abdomen of Hamza and kill him.

The Muslims continued to attack the enemy successfully and the Makkans began to lose heart. After losing a lot of men they decided that they had had enough and fled the battlefield.

It was at this point that the Muslims made a grave error that cost them dearly. Instead of following the Holy Prophet's (sallallohu alayhe wa alehi wasallam) orders and pursuing the enemy out of the battlefield, they lay down their own weapons and started gathering the booty.

Thinking that the battle was over, the majority of the archers guarding the passage in the hill left their posts to gather the spoils, against the orders of their leader. One of the Makkan commanders, Khalid bin Walid, was fleeing when he saw the opportunity to attack the Muslims from behind. He gathered his men and launched a furious attack from the rear.

The Muslims were taken so much by surprise that they did not know what to do. In the confusion, their ranks became disorganised. The retreating Makkan forces rallied again and began a fresh onslaught from the front.

The Muslim army's standard bearer, Mus'ab bin Umair was killed. He bore a great facial resemblance to the Holy Prophet (sallallohu alayhe wa alehi wasallam) and so the Makkans raised a cry that the Holy Prophet (sallallohu alayhe wa alehi wasallam) had been killed. This threw the Muslims into further chaos and utter dismay.

Many of their famous personalities were disheartened. Some like Abu Bakr and Umar bin Khattab threw away their swords saying there was no use fighting when the Holy Prophet

(sallallaho alayhe wa alehi wasallam) was no more. Uthman also fled, running so far away that he returned to Madina after 3 days.

On the other hand, many valiant soldiers remained faithful and entered the middle of the Makkan ranks determined to fight to their last breath. This went on until a Muslim saw the Holy Prophet (sallallaho alayhe wa alehi wasallam) and shouted at the top of his voice that he was still alive. The spirit of the Muslims revived but the Holy Prophet (sallallaho alayhe wa alehi wasallam) now became the chief target of the Makkan forces. The Makkans attacked him and his two upper teeth were broken by the sword of one of them. He had fallen into a pit where Imam Ali (alayhissalam) found him and protected him against the continuous furious attack of the Makkans. Other faithful companions, including the brave lady Umme Ammaarah (Nusaibah alMaziniyyah), also prevented the enemy from getting too close to the Holy Prophet (sallallaho alayhe wa alehi wasallam) and shielded him against the rain of arrows.

It was in this battle that the reputation of Imam Ali (alayhissalam) was confirmed and he was acknowledged as a master in the field of sword fighting. He fought so hard that his sword broke. The Holy Prophet (sallallaho alayhe wa alehi wasallam) then gave him own sword "Zulfiqar". In appreciation of the bravery of Imam Ali (alayhissalam) the voice of the angel Jibraeel (alayhissalam) was heard from above saying, "There is no warrior except Ali; there is no sword except Zulfiqar."

The Makkan forces had turned the tables but they were too exhausted to push their advantage either by attacking Madina or by driving the Muslims from the heights of the hills of Uhud. They satisfied their desire for revenge by committing horrible brutalities upon the slain and the injured, cutting off their ears and noses and mutilating their bodies. The brave Hamza was amongst the martyrs. His liver was torn out and chewed by Hind, wife of Abu Sufyan but by the will of God, it turned into rock hard and she couldn't chew it. From that day she was known as Aakilat ul Akbaad (the liver chewer).

In this battle, 70 Muslims were martyred and 70 wounded. Imam Ali (alayhissalam) was also heavily wounded. The Makkans lost 22 warriors, 12 of them at the hands of Imam Ali (alayhissalam).

The defeat of the Muslims was a test for them and through the ashes of the battle they emerged more eager and determined to defend their faith and the cause of Islam.

History Chapter 3

THE MISSIONARIES OF ISLAM

After the defeat of the Muslims in the Battle of Uhud, many tribes became bold and started thinking that they could send in their armies to take over Madina.

The Muslims, however, had only lost at Uhud because of a lapse in their discipline and they had learnt from their experience very well. They were still a very powerful force. As a warning, the Holy Prophet (sallallahu alayhe wa alehi wasallam) silenced the tribes who were thinking of attacking Madina, by sending small military units to them to suppress any plots against the Muslims. These military units also prepared the ground for the Holy Prophet (sallallahu alayhe wa alehi wasallam) to send groups of missionaries to teach the various tribes about Islam.

Some of the enemy tribes resorted to deceitful means to weaken Islam. The representatives of some tribes living outside Madina came to the Holy Prophet (sallallahu alayhe wa alehi wasallam) and claimed that they wished to become Muslims and that they needed someone to teach them and their people about Islam. It was the duty of the Holy Prophet (sallallahu alayhe wa alehi wasallam) to give this request a positive reply, because the men represented several large tribes. Accordingly, he authorised 10 trained missionaries to accompany the representatives of the tribes.

According to some books, Once the group were out of the zone of authority of the Muslim government, they revealed their evil intentions. Suddenly they encircled the missionaries. The Muslims had no choice but to draw their swords to defend themselves. Their enemies, however, swore that all they wanted to do was to arrest them and hand them over to the Quraish and claim a reward.

The Muslims looked at one another and decided to fight. They replied that they did not believe the words of idol worshippers and bravely resorted to lay down their lives in the path of Islam. All of them were killed, except three. These three persons put away their swords and surrendered, trusting the goodwill of the enemies.

While they were being led away, one of them felt ashamed at having surrendered. He managed to release his hands and took a sword to attack the enemies. The enemies retreated and overcame him by throwing stones at him. When he fell, they stoned him so much that he died and was buried on the spot.

The other two prisoners were handed over to the Quraish in Makka and exchanged for two prisoners of their own. In Makka, a man whose father was killed in the Battle of Badr by the Muslims, purchased one of the missionaries. As revenge, he hanged him. The second man (Khubain bin Udai) was kept in prison for a time before he too was hanged. Before his death he bravely asked the Makkans for some time to offer his Salaat. Thus, even as he died, he impressed upon his murderers the strength of his faith in Islam. He was the first muslim to offer prayers before getting killed by the enemies.

When the Holy Prophet (sallallahu alayhe wa alehi wasallam) heard about the fate of the missionaries, he was very grieved and sent two men secretly to bury the second missionary, whose body had been left hanging on the gallows for several days.

A few months later, a man of the tribe of Bani Aamir came to Madina. The Holy Prophet (sallallahu alayhe wa alehi wasallam) invited him to Islam. The man requested that some people be sent to his tribe in Najd as missionaries. When the Holy Prophet (sallallahu alayhe wa alehi wasallam) expressed concern for their safety, in view of past experiences, the man said that he himself would stay in Madina so that his tribe would not harm the Muslims.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) then decided to send 40 learned Muslims to Najd under the leadership of a man called Munzir. He also sent a letter to the chief of one of the other tribes in Najd, inviting him to Islam.

However, the chief did not even bother to read the letter and immediately put the bearer to death. He then asked for assistance from the neighbouring tribes to attack the missionaries, who had camped at Najd. Although the tribe of Bani Aamir tried to change his mind, they were outnumbered.

The Muslims were senior missionaries, brave and well trained in warfare, so they considered it a shame to surrender.

They all took up their arms to fight, but they were hopelessly outnumbered by the treacherous enemies. After a brave fight, they were all martyred, except for one man whose name was Ka'b . He was wounded, but managed to reach Madina and gave information about what had happened. (Acc to some references, Two of the Muslims were grazing the camels when the attack took place. One was killed after fighting and killing two of them but the other, whose name was Amr, managed to escape.)

These events teach us about the great sacrifices made by the early Muslims in the spreading and defence of Islam. May Allah bless their efforts.

History Chapter 4

THE BATTLE OF AHZAB

When the Jews of Bani Qaynqaa were expelled from Madina because of their trouble making, their sister tribe, the Bani Nuzayr, were very angry. They became deadly enemies of Islam and waited for an opportunity to do the Muslims harm.

Once the Holy Prophet (sallallahu alayhe wa alehi wasallam) , together with a few companions, went to the fort of the Bani Nuzayr. While he waited outside the fort, the Jews sent one of their men to climb out from inside and kill him by throwing a huge rock on his head. The Holy Prophet (sallallahu alayhe wa alehi wasallam) came to know of this treacherous scheme just in time and immediately left the place. Since the Bani Nuzayr had broken the treaty which they had signed, the Holy Prophet (sallallahu alayhe wa alehi wasallam) gave them ten days to leave Madina. After some resistance, they left Madina, demolishing their houses so that the Muslims could not occupy them. They were allowed to take away all the possessions that they could carry, except for weapons of war. Some of them went to Syria and others settled with the Jews of Khayber.

On settling down at Khayber, the Banu Nuzayr became determined to take revenge on the Muslims. They contacted the Quraish in Makka and 20 leaders from the Jews and 50 from Quraish signed an agreement in the Holy Ka'ba that so long as they lived, they would fight the Holy Prophet (sallallahu alayhe wa alehi wasallam). Thereafter, the Jews and Quraish contacted their allies and sent agents to a number of tribes for help. In this way, 10,000 soldiers gathered. They then marched upon Madina under the command of Abu Sufyan.

When the news of these preparations reached Madina, the Holy Prophet (sallallahu alayhe wa alehi wasallam) consulted his companions. Salman Muhammadi (Farsi) advised to dig a deep and wide ditch on the unprotected side of Madina. This plan was accepted and the Muslims were divided into parties of 10, and each party allotted 10 yards to dig.

The Holy Prophet himself participated in this task. The ditch or moat (Khandaq) was completed in time, just three days before the forces of the enemy reached Madina. The Muslims could gather only 3,000 men to oppose this huge army. They camped a few miles outside Madina.

Meanwhile, the leader of Bani Nuzayr met secretly with some Jews of Bani Quraiza who still lived in Madina. He convinced them to violate the treaty which they had concluded with the Muslims. Thus, the Muslims were exposed to danger within Madina, and the Jews began terrorising the women and children. When the Holy Prophet (sallallahu alayhe wa alehi wasallam) learnt about what was happening he sent back 500 men to patrol the city.

The enemy was astonished to see the moat because it was a new thing for Arabs. They tried day and night to cross over, but each time they were repelled by the Muslim soldiers. The enemy began to shower arrows and stones at the Muslims in their frustration.

Finally, some of the Quraish's warriors - including the famous Amr bin Abdiwad - succeeded in crossing the moat at a point where it was not very wide. Amr was one of the best warriors in all of Arabia. In battle he was considered equal to 1,000 warriors. He began to challenge the Muslims to fight, but his reputation made them hesitate. Three times the Holy Prophet (sallallahu alayhe wa alehi wasallam) urged the Muslims to fight Amr. Each time only Imam Ali (alayhissalam) stood up. Finally, the Holy Prophet (sallallahu alayhe wa alehi wasallam) allowed him to go, giving him his own sword and tying a special turban on his head. As Imam Ali (alayhissalam) went to the battle field, the Holy Prophet (sallallahu alayhe wa alehi wasallam) exclaimed, "The whole Faith is going to fight the whole Infidelity".

When Amr learnt who Imam's (alayhissalam) identity, he refused to fight him, saying that Abu Talib had been his friend and he did not want to kill his friend's son. Imam Ali (alayhissalam) told him not to be concerned about his death because if he died he would be blessed with a place in Heaven while Amr would end up in Hell.

He then reminded Amr that he had once said that if any opponent made three requests, Amr would always grant one of them. Amr agreed to this. Imam Ali (alayhissalam) then invited Amr to accept Islam or to return to Makka or to come down from his horse as Imam (alayhissalam) had no horse and was on foot.

Amr agreed to the last request and came down from his horse. A fierce battle followed.

For a time, so much dust covered both warriors that nobody knew what was happening. Amr sent a murderous blow to the head of Imam Ali (alayhissalam). Although Imam Ali (alayhissalam) blocked it with his shield, Amr's sword broke through and inflicted a serious cut on his head. Imam Ali (alayhissalam) then struck a blow to Amr's feet which brought Amr down. Suddenly the shout of "Allahu Akbar" was heard from Imam Ali (alayhissalam) as he chopped off Amr's head. The killing of Amr shocked the other warriors who had crossed the moat, and they fled away.

The battle was brought to an end because of three factors:

1. The Holy Prophet (sallallahu alayhe wa alehi wasallam) signed an agreement of peace with some of the tribes who had gathered to fight the Muslims.
2. The enemy was demoralised at the death of Amr ibn Abdiwad.
3. The severe winter caused the enemies' horses to perish and their food was almost finished.

Finally, the Holy Prophet (sallallahu alayhe wa alehi wasallam) went to the place where the Mosque of Victory (Masjid-ul-Fath) now stands, and prayed to Allah for help. A fierce storm raged which uprooted the tents of the enemies, sending their belongings flying on all sides, and causing terror in their ranks. The Makkans and Jews fled away from the battle field. This battle is known as Ahzab (Battle of the Various Parties) or Khandaq (Battle of the Moat) and the Muslims emerged victorious in spite of their fewer numbers. The Holy Qur'an says:

O you who believe! Remember the blessing of Allah unto you when the armies came to you. We sent upon them a strong wind and an army that you did not see. And Allah sees all that you do.
Ahzab, 33:9

History Chapter 5

THE PLEDGE OF RIZWAAN

In the SIXTH year of Hijra, Holy Prophet (sallallahu alayh walehi wasallam) saw in a dream that he was actually performing the tawaaf around the Kaaba along with his companions. He therefore decided to perform Umrah that very year.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) announced to the Muslims that he intended to go for pilgrimage to Makka in the month of Zilqad of 6 A.H. The Muhajireen, who had migrated to Madina with the Holy Prophet (sallallahu alayhe wa alehi wasallam), were delighted at this opportunity to return to their beloved home town. The Ansar, who were the original residents of Madina, were also keen to undertake this blessed journey. In all, about 1,400 Muslims prepared to accompany the Holy Prophet (sallallahu alayhe wa alehi wasallam) to Makka.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) left Madina on schedule and sent an advance party to scout the route ahead and to warn him of any threat from the Quraish. He ordered the Muslims not to carry any arms other than swords. Along the journey, the Holy Prophet (sallallahu alayhe wa alehi wasallam) and his companions put on their Ehram, and chose 70 camels for sacrifice during the Haj.

Meanwhile, the Quraish learned of the advance of the Muslims towards Makka and despatched 200 soldiers to stop them. When the Holy Prophet (sallallahu alayhe wa alehi wasallam) received word that an ambush awaited them, he asked their guide to take them on a route that would bypass the enemies. Finally, after travelling through rough country, they reached a place where there was a well by the name of Hudaibiya, 10 miles from Makka.

Here, the Holy Prophet (sallallahu alayhe wa alehi wasallam) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraish that he wished to enter Makka to perform the pilgrimage. He also let them know that he had come in peace and wished to settle matters by discussions.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) then asked Umar bin Khattab, who had not fought the Quraish in any battle, to act as a representative of the Muslims and go to Makka. Umar excused himself, saying that his position was weak. The Holy Prophet (sallallahu alayhe wa alehi wasallam) therefore sent Uthman bin Affan, who was the nephew of Abu Sufyan, the chief of the Makkans.

Because he was related to Abu Sufyan, Uthman was warmly received in Makka. The Quraish told him that he was free to do the Haj himself, but they would not allow the rest of the Muslims to enter the city. Uthman refused to perform the Haj alone, so he was detained in Makka.

When Uthman did not return, the Muslims feared that he had been killed. The Holy Prophet (sallallahu alayhe wa alehi wasallam) said that there was a possibility of battle breaking out, so

he took a solemn oath of allegiance from the Muslims that they would support him even in the face of death. This famous allegiance was taken under an acacia tree, and is known as the Pledge of Rizwaan. The event has been mentioned in the Holy Qur'an as follows:

Indeed Allah was well pleased with the believers when they pledged their allegiance to you under the tree. He knew what was in their hearts so He sent down peace on them and rewarded them with an immediate victory.

Fath, 48:18

Soon afterward, Uthman returned from Makka, safe and unharmed. With him was a man called Suhail who was sent by the Quraish with instructions to settle the dispute peacefully. As a result of the discussions between Suhail and the Holy Prophet (sallalloho alayhe wa alehi wasallam), a peace treaty was signed between the Muslims and the Quraish. The conditions of the treaty were:

1. The Muslims should return to Madina that year without performing Haj.
2. They could return the next year but their stay would not exceed 3 days.
3. The Muslims should not bring any arms with them except sheathed swords.
4. There would be no war between the Quraish and the Muslims for 10 years.
5. Any idolater or Makkan Muslim visiting Madina without permission of his tribe would be sent back to Makka, but a Muslim of Madina going to Makka without permission would not be allowed to return.

Any tribe of Arabia would be free to join any of the parties to the treaty and the allies also would be bound by this treaty.

At the conclusion of this treaty, Umar accused the Holy Prophet (sallalloho alayhe wa alehi wasallam) of selling them short. Although some of these terms seemed to be against the interests of the Muslims, it proved not to be the case. After staying 3 days at Hudaibiya, the Muslims returned to Madina. On the way, the Surah of Fath (Victory), was revealed, which described the treaty as an open victory for the Muslims.

The Treaty of Hudaibiya brought welcome peace to Arabia after a long period of unrest. In the 2 years after this treaty, more people accepted Islam than in the whole 19 years since the beginning of the Holy Prophet's (sallalloho alayhe wa alehi wasallam) mission.

THE INVITATION OF FOREIGN STATES TO ISLAM

In the peace that followed the signing of the Treaty of Hudaibiya, the Holy Prophet (sallallahu alayhe wa alehi wasallam) had a great opportunity to spread the religion of Islam. In 7 A.H. he wrote letters to several neighbouring states inviting their rulers and people towards Islam.

- At the time, there were four powerful states around Arabia. On one side there was **Iran**, which ran from **Central Asia** up to **Iraq**.
- The second state was **Byzantine**, known as **Rome** amongst the Arabs. The Byzantine Empire included **Asia Minor**, **Syria** and **Palestine**.
- The third state was **Egypt**, which had been a part of the Byzantine Empire, but was now independent.
- The fourth state was **Abyssinia**, which lay to the south of Egypt, and whose influence extended to other populated areas in **Africa**.

A brave officer by the name of Abdullah bin Huzafah was sent by the Holy Prophet (sallallahu alayhe wa alehi wasallam) to Khusro Parvez, the Emperor of Iran. When the letter inviting him to Islam was read before him, the Emperor flew into a rage. He tore the letter to pieces and rudely turned Abdullah out of his court.

When Abdullah returned to Madina and related his experience, the Holy Prophet (sallallahu alayhe wa alehi wasallam) was displeased and cursed Khusro saying,

"O Lord! Break his kingdom into pieces."

Meanwhile, the arrogant Emperor sent a letter to the ruler of Yemen, who was under him, ordering him to send some men to capture the Holy Prophet (sallallahu alayhe wa alehi wasallam) and bring him to his court.

Accordingly, two officers from Yemen came to Madina to carry out his orders. When they saw that the Holy Prophet (sallallahu alayhe wa alehi wasallam) had the powerful support of the Muslims, they realised that they had no chance of capturing him.

However, they informed the Holy Prophet (sallallahu alayhe wa alehi wasallam) of their orders and warned him of the consequences of displeasing the powerful Emperor of Iran. In reply the Holy Prophet (sallallahu alayhe wa alehi wasallam) told them that Khusro Parvez had just been killed by his own son, Sheerwaih, who was now the new Emperor.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) then advised them to tell the people of Yemen to come out of Iranian control and come towards Islam. The officers were so impressed with the miraculous knowledge of the Holy Prophet (sallallahu alayhe wa alehi wasallam) that they accepted Islam on the spot and later many people from Yemen also became Muslims.

To Hercules, the Kaiser of Rome, the Holy Prophet (sallallahu alayhe wa alehi wasallam) sent Dihyah bin Kalbi with a letter of invitation to Islam. The Kaiser received Dihyah with honour and was impressed with the contents of the letter.

After making enquiries in Arabia and discussions with the Roman priests, he was convinced that the message was from the very same Prophet whose coming had been foretold in the Tawrat and Injeel.

However, he was afraid that if he openly declared himself a Muslim, he would be removed from power by the influential Christians priests. Nevertheless, he wrote a letter to the Holy Prophet (sallallahu alayhe wa alehi wasallam) expressing his faith and devotion to him and sent to him several presents.

Amongst the gifts were a white mule named Duldul which later remained with Imam Ali (alayhissalam) and his progeny. The Kaiser also sent two slave girls. One of them, Maria Qibtiah, was married by the Holy Prophet (sallallahu alayhe wa alehi wasallam) while Hasan bin Thaabit married the other.

To the Maqauqis, the Ruler of Egypt, the Holy Prophet (sallallahu alayhe wa alehi wasallam) sent Haatib bin Abi Balta'ah, a wise and experienced traveller. After the king read the message he thought over the contents of the letter for a long time.

In the discussion that followed, Haatib explained in length the message and mission of the Holy Prophet (sallallahu alayhe wa alehi wasallam). Although he was convinced by the arguments of Haatib, the Maqauqis was not prepared to give up his position as the head of the Coptic Church. He wrote a letter of regret to the Holy Prophet (sallallahu alayhe wa alehi wasallam) and sent some presents back with Haatib. When the Holy Prophet (sallallahu alayhe wa alehi wasallam) received the letter in Madina he remarked, *"He has not accepted Islam on account of fear for his rulership, but his rule and authority will come to an end soon."*

To the Negus of Abyssinia, the Holy Prophet (sallallahu alayhe wa alehi wasallam) sent two letters with 'Amr bin Umayyah. In one letter he invited the Negus to Islam. In the other he requested him to allow and make arrangements for the return of Ja'far bin Abu Talib and the other Muslims who had migrated to Abyssinia in the early difficult days of Islam.

The king received the messenger of the Holy Prophet (sallallahu alayhe wa alehi wasallam) with great respect and kissed the letters as a mark of respect before reading them. On finishing the letter regarding the invitation to Islam, the Negus immediately recited the Kalima and became a Muslim. He also obeyed the request of the Holy Prophet (sallallahu alayhe wa alehi wasallam) regarding the arrangements for the return of the Muslims and sent his own son Raarhaa with them.

In addition, the Holy Prophet (sallallahu alayhe wa alehi wasallam) also sent letters to many other tribes and states, notably the prince of Ghassaan and the ruler of Yamamah. Both these men, however, did not give a firm commitment to Islam because it did not suit them politically. However, many other chiefs and rulers became inclined towards Islam and sent their representatives to Madina to learn more about the Holy Prophet (sallallahu alayhe wa alehi wasallam) and Islam.

By sending his messengers far and wide, the Holy Prophet (sallallahu alayhe wa alehi wasallam) showed that Islam was a religion not only for the Arabs, but for the whole world.

History Chapter 7

THE BATTLE OF KHAYBER - PART 1

To the north of Madina was situated a fertile land known as the Valley of Khayber. The area was populated by 20,000 Jews who were skilled in farming and warfare. They had built seven strong forts in Khayber to protect themselves from any attack.

When the Jewish tribes of Bani Qaynqaa and Bani Nuzayr were expelled from Madina because of their plots against Islam, some of them settled at Khayber. Here, they continued in their old ways, encouraging and helping the Arab tribes to harm the State of Islam.

Even after the Jews had lost against the Muslims in the Battle of Ahzab, they remained a source of danger to the Muslims. Moreover, the Holy Prophet (sallallaho alayhe wa alehi wasallam) had sent letters to various leaders of neighbouring countries, and he was worried that those leaders who had rejected the message of Islam might pair up with the Jews of Khayber to threaten the Muslims.

Since he had just signed a peace treaty with the Quraish, the Holy Prophet (sallallaho alayhe wa alehi wasallam) knew that he would have no trouble from them and he could thus concentrate on removing the danger to Islam from Khayber. He therefore ordered the Muslims to get ready to conquer the last centre of the Jews in Arabia.

The Muslim army consisted of 1,600 men, of whom 200 were mounted soldiers. The army marched out under standard of Imam Ali (alayhissalam).

To stop the tribes of Bani Ghatfaan and Bani Fazarah from assisting their Jewish allies, the Holy Prophet (sallallaho alayhe wa alehi wasallam) first marched towards them so that they moved away from their homes.

Then, the Holy Prophet (sallallaho alayhe wa alehi wasallam) changed his direction for Khayber and by the time the two tribes realised that the real target was the Jews, it was too late for them to help their allies.

The seven forts of Khayber were named Na'im, Qamus, Katibah, Nastaat, Shiq, Watih and Sulaalim. All the forts had watchtowers with sentries posted to keep a lookout for any trouble. The forts were specially constructed to defend the entire area and the walls were equipped with weapons like giant catapults to push back an enemy attack.

The Muslim army reached the area of Khayber and after studying the situation, they occupied all the important points of access so that the Jews could not escape.

The arrival of the Muslims went unnoticed and when the farmers came out of the forts the next morning, they were shocked to find themselves confronted by an army. The Jews rushed back into the forts and held meetings to decide how to tackle the situation.

Finally, it was decided to move the women and children to one fort and the food to another. This could be done because the forts were connected by underground tunnels. The Jews then planned to attack the Muslims with the best warriors from each fort.

Meanwhile the Muslims also prepared for war. The first fort of Khayber to fall to the Muslims was Na'im. In the conquest of this fort, some Muslims were killed and many were wounded. These soldiers were taken to a make-shift hospital where their injuries were treated by the women of the Bani Ghifar tribe.

The next fort that was attacked was Qamus. After a struggle, this fort was also captured. Two women who were present in the fort were arrested, one of whom was Safiyah, daughter of Huyayy bin Akhtab. This lady later became the wife of the Holy Prophet (sallallahu alayhe wa alehi wasallam). The conquest of the two forts greatly increased the confidence of the Muslims, while the Jews became very disturbed and frightened.

As the siege of the forts continued, the Muslims began to run out of food and were forced to eat the meat of horses, which is Makruh but not Haraam to eat.

At this difficult time, one shepherd who tended the sheep of the Jews approached the Holy Prophet (sallallahu alayhe wa alehi wasallam). After some discussions, he was convinced of the truth of Islam and became a Muslim. When he asked what he should do with the sheep that were in his care, the Holy Prophet (sallallahu alayhe wa alehi wasallam) told him in clear terms in the presence of hundreds of hungry soldiers, *"In my religion, the breach of trust is one of the greatest crimes. Take the sheep to the gate of the fort and hand them over to their owners"*.

The shepherd did as he was ordered and then participated in the battle and was martyred.

By his action the Holy Prophet (sallallahu alayhe wa alehi wasallam) showed clearly that he was not in Khayber to conquer land and wealth, but his aim was to remove the threat to Islam from the Jews. In spite of the needs of his men, he would not permit the unlawful use of the enemy's property and instead prayed to Allah to grant the Muslims victory over the fort where food was stored.

As days passed, one fort after another came under the hands of the Muslims. Time and time again, the heroes of Islam showed their bravery and spirit of self-sacrifice to attain the blessings of Allah .

History Chapter 8

THE BATTLE OF KHAYBER - PART 2

After capturing the forts of Na'im and Qamus, the Muslims turned their attention to the forts of Watih and Sulaalim. These forts were very heavily guarded and the Muslims could not gain victory even after trying for ten days.

Both Abu Bakr and Umar led the Muslims on separate occasions to try and enter the forts but they were forced to retreat. Umar even demoralised the Muslims by praising the courage of the chief of the Jews, a fearful warrior by the name of Marhab. This action of Umar displeased the Holy Prophet (sallallahu alayhe wa alehi wasallam) very much.

Finally, the Holy Prophet (sallallahu alayhe wa alehi wasallam) announced a famous message. He declared,

"Tomorrow I shall give the standard to a person who loves Allah and the Prophet and who is loved by Allah and the Prophet, and Allah will accomplish the conquest of this fort at his hands. He is a man who has never turned his back to the enemy and does not run away from the battlefield".

All the soldiers were curious to learn who that person would be, and the next morning they gathered around the Holy Prophet (sallallahu alayhe wa alehi wasallam) to see who would be chosen to lead the soldiers. The Holy Prophet (sallallahu alayhe wa alehi wasallam) asked, *"Where is Ali?"*.

He was informed that Imam Ali (alayhissalam) was suffering from an eye infection so severe that he was unable to see. The Holy Prophet (sallallahu alayhe wa alehi wasallam) ordered that Imam Ali (alayhissalam) be brought to him. When Imam Ali (alayhissalam) came, the Holy Prophet (sallallahu alayhe wa alehi wasallam) rubbed his eyes and prayed for his recovery. The eyes of Imam Ali (alayhissalam) were instantly cured and he never had trouble with them again.

The Holy Prophet (sallallahu alayhe wa alehi wasallam) then ordered Imam Ali (alayhissalam) to advance against the enemy. He told him to ask the chiefs of the forts to accept Islam. If they refused he was to ask them to surrender and live freely under Muslim protection and pay tax to the Muslim state. If this offer was also refused, then he should fight.

Imam Ali (alayhissalam) approached the forts wearing a strong coat of armour and carrying his twin-tongued sword, Zulfiqar.

The Jews sent out one of their best warriors, Harith the brother of Marhab, to fight the Muslims. The soldiers of Islam were struck with fear when they saw the powerful Harith advance toward them. However, Imam Ali (alayhissalam) met his challenge and after a brief fight, Harith lay dead on the ground.

The death of his brother enraged Marhab. He came out of the fort fully armed and in a deadly

mood. He was dressed in a heavy coat of armour and wore on his head a cap made of stone which he had covered with a helmet. As he challenged the Muslims, he recited his war poem stating,

"The walls of Khayber testify that I am Marhab. I am the best of warriors and those who face me in the battlefield are coloured with their own blood."

Imam Ali (alayhissalam) stepped forward and recited his own poem, stating,

"I am the person whose mother named him Haidar, a wild lion. In battle I make short work of my enemies."

The words of Imam Ali (alayhissalam) were carefully chosen. He knew that Marhab had been recently having bad dreams about being ripped apart by a lion and his words therefore caught Marhab by surprise and disturbed him. However, Marhab advanced with a terrible fury, determined to use all his skill to avenge his dead brother.

The blows of the two warriors struck awe in the hearts of the onlookers. Suddenly Marhab plunged his three-pronged lance towards Imam Ali, who avoided the thrust and struck a powerful blow to the head of Marhab. The sword of Imam Ali (alayhissalam) broke through the helmet, stone cap and head of Marhab and finally stopped at his teeth.

A silence fell as the Jews unbelievably watched their champion fall dead. As he shouted *"Allahu Akbar!"* in victory, Imam Ali (alayhissalam) was surrounded by several experienced Jewish soldiers. However, they could not match his skill and soon they lay dead.

During the fight someone struck a blow at Imam Ali (alayhissalam), breaking his shield. He turned to the gate of the fort and wrenched it off its hinges and used it as a shield. When he finally threw it away, even 10 Muslims could not lift it. Imam Ali (alayhissalam) later commented that he had lifted the gate by the strength granted to him by Allah due to his firm faith in the Day of Judgement.

As a result of the bravery of Imam Ali (alayhissalam), the fort was taken and soon all forts were within the hands of the Muslims. The Muslims lost 20 men in this battle while the Jews lost 93 men. The Holy Prophet (sallallahu alayhe wa alehi wasallam) had made the Jews realise how useless it was to plot the downfall of the Muslims. After the victory he restored all their land to them with the orders that half of the profit from their agricultural activity should be given over to the Muslims in return for protection.

The Jews however, did not forget their humiliation at the hands of the Muslims. After their defeat, a Jewish woman by the name of Zainab brought some lamb meat as a gift for the Holy Prophet (sallallahu alayhe wa alehi wasallam). The meat was poisoned and the Holy Prophet (sallallahu alayhe wa alehi wasallam) ate only a little bit, but that poison had an effect on his health in the long term and when he was on his death bed a few years later, he said that his illness was partly due to the poison he had been given at Khayber.

On the day of the victory, the Muslims who had migrated from Makka to Abyssinia returned home. The Holy Prophet (sallallahu alayhe wa alehi wasallam) was overjoyed and commented that he did not know what pleased him more - the victory at Khayber or the return of his cousin Ja'far bin Abu Talib with the Muslims from Abyssinia.

THE STORY OF FADAK

CLASS 7 - LESSON 13

After his victory at Khayber the Holy Prophet (sallallahu alayhe wa aalehi wasallam) decided to destroy the remaining strongholds of the Jews and thus end the danger to Islam. He therefore turned his attention to the Jewish village of Fadak, which was a fertile territory 180 kilometres north of Madina.

He sent an envoy to the elders of Fadak. The chief of the village, preferred peace and surrender to fighting. In return for the protection of the Muslims, he agreed to give half of the produce of the region to the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

According to the rules of Islam, the lands conquered through war and military power are the property of all the Muslims and their administration lies with the ruler of the Muslims. However, those lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and after him, to the Holy Imam (alayhissalam) of the time. They have the right to distribute such properties as they see fit. This is evident from the following verse:

Whatever God has bestowed on His Prophet from the people of the towns is for God and the Prophet and his relatives and the orphans and the needy and the wayfarer, so that it may not circulate among the rich ones of you... Hashr, 59 : 7(Part)

The land of Fadak thus came into the possession of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and when the following verse was revealed,

And give the kinsman his due, and the needy and the wayfarer... Bani Israa'il, 17 : 26(Part)

he made a gift of Fadak to his dear daughter Bibi Fatima (alayhissalam).

However, after the Holy Prophet (sallallahu alayhe wa aalehi wasallam) passed away, Abu Bakr, who had stolen the right of Imam Ali (alayhissalam) to the Caliphate, took Fadak away from Bibi Fatima (alayhissalam). He did this to ensure that Imam Ali (alayhissalam) would not have the means to regain his rights.

When her agents informed her that they had been replaced by the Caliph's men at Fadak, Bibi Fatima (alayhissalam) decided to contest her right by legal means.

Abu Bakr refused to acknowledge her claim, and asked her to provide witnesses. Although she already possessed the property of Fadak and there had never been any doubt about her ownership, she brought two witnesses. These were Imam Ali (alayhissalam) and a woman

named Umme Ayman, about whom the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had guaranteed that she would go to heaven.

Even then, Abu Bakr would not agree and he quoted a fake tradition saying,

"The Holy Prophet has said, 'We the group of Prophets do not inherit, nor are we inherited and what we leave is for alms.'"

This was a blatant lie and moreover no one but Abu Bakr claimed to have heard it.

Bibi Fatima (alayhissalam) then gave an eloquent lecture in which she first explained about the Oneness of Allah and the nature of the mission of her father. She then proved that Abu Bakr was lying by quoting the following verse:

And Sulaiman inherited Dawood... Naml 27 : 16(Part)

Eventually, Abu Bakr wrote a certificate to the effect that Fadak was the absolute property of Bibi Fatima (alayhissalam) and gave it to her. However, when she was going back to her house, Umar al-Khattab chanced to meet her and came to know the contents of the certificate. He brought it back to Abu Bakr saying,

"As Ali is a beneficiary in this case, his evidence is not acceptable. As for Umme Ayman, being a woman, her testimony is also of no value on its own."

Saying this, he tore up the certificate in the presence of Abu Bakr. This action grieved Bibi Fatima (alayhissalam) so much that she cursed him saying,

"May Allah cause your abdomen to be torn in the same way."

This prayer proved fateful, because in 24 A.H., Umar was stabbed thrice in the stomach by his killer, Abu Lulu.

Although Abu Bakr was ashamed of his conduct and had decided to return Fadak to her, she never forgave him for his actions. She did not speak to him again as long as she lived and at her funeral, he was not allowed to take part as per her will.

After this, Fadak remained in the hands of successive rulers until the time of the Umayyad Caliph Umar bin Abdul Aziz, who returned it to Imam Muhammad al-Baqir (alayhissalam). However, the next Caliph took it away and it remained with the Bani Umayyah Caliphs until their rule ended. During the rule of the Bani Abbas it was returned briefly, but then taken away forever.

THE LAPSED UMRAH

history chapter 05

One of the conditions of the Peace Treaty of Hudaibiya was that the Muslims would be permitted to visit Makka the following year. They would be allowed to stay there for three days to carry out their religious duties.

After a year had passed, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) declared that the Muslims should prepare for the Umrah, the minor Haj. The announcement was met with great joy, especially by the Muhajirs, who had not seen their relatives and home town in seven years. 2,000 Muslims prepared to make the journey.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) put on his Ehram in the mosque and the others followed him. Then the Muslims proceeded to Makka reciting the Talbiyyah (Labbayk, Allahumma Labbayk - Here I am, my Lord, here I am). They took with them 80 camels for sacrifice. The sight of this caravan, which possessed so much majesty and dignity, made many idolaters inclined towards Islam. As a result, many became Muslims.

One of the conditions of the treaty was that, when entering Makka, the Muslims should be unarmed except for a single traveller's sword. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) knew that this made them vulnerable to attack from the Quraish, whom he did not trust. Therefore, he sent 200 well armed men in a valley near Makka and to wait there for his arrival.

When the Quraish learnt of this action of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) they realised that it was useless to plan any surprise attacks on the Muslims. They therefore opened the gates of Makka and vacated the city for the nearby mountains and hills. From here, they could observe all their activities of the Muslims during their three days' stay.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) entered Makka with the Muslims and the sound of "Labbayk" echoed throughout the city, filling the Makkans with awe. He performed Tawaaf of the Holy Ka'aba while mounted on his camel.

At this stage he ordered that the Muslims join him in saying:

"There is no god but Allah. He is One and Matchless. He has acted according to his promise (He had promised that the Muslims would visit the Holy Ka`ba soon). He helped His servant. He raised the army of One God to the highest rank and condemned the armies of the idol worshippers to loneliness".

On that day all the centres of pilgrimage and the places where ceremonies of Umrah are performed, including Masjidul Haraam, the Holy Ka`ba and the hills of Safa and Marwah were

under the control of the Muslims.

Seeing the Muslims perform their sacred rites at these places made a great impact on the leaders of the Quraish, and now they finally believed that this mighty religion and its leader could never be stopped.

The time for noon prayers arrived. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) ordered Bilal to recite the Adhaan. Bilal climbed onto the roof of the Holy Ka`ba, and loudly announced the call to prayer. Every word was like an arrow in the hearts of the listening Quraish. One of them hid his face in his handkerchief as he heard Bilal's recitation. He could not bear to hear the open declaration of the Oneness of Allah and the Prophethood of Muhammad (sallallahu alayhe wa aalehi wasallam) which had once been the greatest crime according to the disbelievers of Quraish.

Afterwards, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) led the Muslims in performing Sa'i between the hills of Safa and Marwah. The hypocrites and idolaters had spread the rumour that the Muslims had become weak due to the poor climate in Madina. To show them that they were wrong, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) did "Harwalah" during part of the Sa'i, and the Muslims followed him. Harwalah is a type of quick walking, just short of running.

Then the Muslims sacrificed their camels and came out of the state of Ehram and had their hair cut. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then ordered that 200 Muslims should proceed to the valley where the Muslim soldiers were camped, to replace them so that they could come and perform their Umrah.

The rites and ceremonies of Umrah came to an end. The Muhajirs went to their homes to meet their relatives. They also invited some Ansar to their homes to return some of the hospitality that the Ansar had shown them on their arrival in Madina.

After three days the Holy Prophet (sallallahu alayhe wa aalehi wasallam) gave the order for the Muslims to leave Makka for Madina. Before he left, he received a proposal of marriage from a Quraish woman Maimoona, who was the sister-in-law of Abbas, the uncle of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). He accepted this proposal and married her in Makka.

The short visit of the Muslims and the glory of Islam had made a deep impression on the minds of the citizens of Makka. Many of them were left with a longing to learn more about the religion and the conduct of the Muslims had won a greater victory than any war.

The Holy Qur'an says:

Allah made the dream of His messenger come true for a genuine purpose. If Allah wills, you (believers) will enter the Sacred Mosque in security with your heads shaved, nails cut and without any fears in your heart.

Fat'h, 48 : 27

THE BATTLE OF MOOTA

History Chapter 06

By 8 A.H. there was security in most of Arabia and the call of Islam had extended to many parts. The Jews in the north and the Quraish in the south had been subdued by the victories of the Muslims in battle and they did not pose a threat any longer.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) sent envoys to neighbouring countries and invited their rulers to embrace Islam. Some of these envoys were well received, while others were mistreated and even killed. One such envoy, Harith bin Umayr Azdi was sent with a letter to the ruler of Syria. Before he could reach his destination, he was captured at Moota by Shurahbil (sharjeel), the governor of the ruler of Syria in the border towns. Disregarding the universal law about the safety of envoys, Shurahbil killed Harith. In a separate incident, 15 missionaries sent to the Syrians were also killed.

When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) received the sad news, he was deeply grieved and decided to punish Shurahbil and those who obstructed the spread of Islam. He gave orders for Jihad and 3,000 men assembled at Jurf, the military station of Madina. He instructed the army to march towards Moota and first invite the people to become Muslims. If they accepted Islam, the murder of the envoy would not be avenged but if they resisted, the Muslims should fight against them in the Name of Allah .

Ja'far bin Abu Talib was appointed as the commander of the army and the Holy Prophet (sallallahu alayhe wa aalehi wasallam) said that if Ja'far was killed then Zayd bin Harith would lead them, and if he was killed then Abdullah bin Rawaahah would assume command. If he too was killed, then the Muslim army should select their commander from amongst themselves. Before dispatching the expedition, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) instructed them to observe the following rules:

1. Not to interfere with the monks and nuns who were worshipping in their monasteries.
2. Not to lift their hand against any women, children or old people.
3. Not to cut down trees or destroy buildings.

These instructions were an example of the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) vision and the efforts he was making to bring about changes and reforms in all walks of life, in a period in Arabia when no scruples were exercised, particularly in war.

In response to the news of the march of the Muslim army, Hercules of Rome and the Syrian Ruler sent their best troops to the borders and Shurahbil gathered an army of 100,000 soldiers. In addition to being hopelessly outnumbered, the Muslims were also facing a professional army. Due to their constant wars with Iran, the Romans had become experts in war strategy and tactics. They were also equipped with better weapons and transport. Also, the Romans had the advantage that they were fighting at home while the Muslims were in a foreign land.

Despite being in a weaker position, the Muslim forces gave a heroic account of their valour. Ja'far divided his men into 3 divisions and the armies met at Sharaf near Moota. The battle began with single combats but soon turned into a full scale war. The Muslims fought courageously but soon the differences in number proved too great. Ja'far was surrounded and lost one arm and then the other. Eventually, he was killed with a blow to the head and after him Zayd and then Abdullah were also martyred.

By the end of the first day the Muslim army was in disarray and their numbers were severely reduced. As their new commander, the Muslims chose Khalid bin Walid.

Khalid withdrew the Muslim army and returned to Madina.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) was much grieved at the loss of Muslim lives and especially that of his cousin Ja'far. He saw in his dream that Ja'far had been given 2 wings like angels in heaven and since then Ja'far is known as Tayyaar - the one who flies.

Just before his death, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) prepared a strong force under Usama bin Zayd, to return to Moota. However, this expedition never got off the ground because of his illness. Although Usama was ready to march, some Muslims, especially Abu Bakr and Umar, were worried that they would be absent from Madina when the Holy Prophet (sallallahu alayhe wa aalehi wasallam) passed away. They wanted to be present to put a stop to the successorship of Imam Ali (alayhissalam) and put their own plans into action.

IMAM ALI AR-RIZA (ALAYHISSALAM)

Mnet 9-lesson 5

Name:	Ali
Title:	ar-Riza (One with whom Allah is Pleased)
Kuniyat:	Abul Hasan
Father:	Imam Musa al-Kazim (alayhissalam)
Mother:	Bibi Ummul Baneen Najma (alayhissalam)
Birthdate:	11th Zilkad 148 A.H. in Madina
Imamat:	From 183 A.H. to 203 A.H.
Martyrdom:	29th Safar 203 A.H.
Buried :	Mashad, Iran.

Imam (alayhissalam) was brought up under the care of his father for 35 years. His father left behind a written document declaring his succession.

Imam (alayhissalam) is also known as Imam Zaamin (alayhissalam). Zaamin comes from the Arabic word Zamaanat, which means security.

One reason for which Imam (alayhissalam) has been called Zamin has been said that one who does his zyarat for him is zamanat(guarantee) of heaven.

When his father was poisoned in prison in 183 A.H., Imam (alayhissalam) took over the great responsibility of Imamat under very difficult circumstances. Haroon Rashid, the Abbaside Caliph, made life very difficult for the followers of Imam (alayhissalam).

In Madina, Imam (alayhissalam) carried out his duties in a peaceful manner in the face of a very difficult period for the Shia, and it was mostly due to his efforts that the teachings of the Holy Prophet (sallallaho alayhe waa aalehi wasallam) and the correct interpretation of the Holy Qur'an became widespread. He had command over several languages and used to answer the questions of his followers in their own language.

Haroon Rashid died in 193 A.H., having nominated his son Amin as his successor. However, Amin was killed after ruling for 4 years only, by his brother Ma'mun, who then took over the Abbaside Caliphate.

Ma'mun was an intelligent man, and he could see that the Shia were increasing in number despite torture and oppression. He was aware of the position and power that Imam (alayhissalam) held over the people. Many of Ma'mun's own ministers were Shia, and he began to get worried about the influence of Imam (alayhissalam).

He decided that the only way he could hold on to power and quieten down the Shia, who were threatening to revolt, was by changing his approach.

First, he declared himself Shia also. He ordered that the descendants of Imam Ali (alayhissalam) should not be harmed. Next, he invited Imam (alayhissalam) to come from Madina to Marv, which was his winter capital.

On his way to Marv, Imam (alayhissalam) passed Nishapoor, where thousands of people had gathered to catch a glimpse of him. Some scholars begged him to stop and address them so that they could hear his voice. Imam (alayhissalam) related to them that the angel Jibraeel (alayhissalam) had told the Holy Prophet (sallallaho alayhe waa aalehi wasallam), who

had told Imam Ali (alayhissalam), and each Imam (alayhissalam) had told the next Imam (alayhissalam), that Allah had said, "Laa Ilaaha Illallah is My fortress, and whoever enters My fortress saves himself from My punishment." Then Imam (alayhissalam) went forward a little and stopped. He then informed them that there were a few conditions to entering the fortress of Allah, one of which was complete submission to the Imam (alayhissalam) of the time. This report is famous and has been recorded by many historians.

On his arrival in Marv, Imam (alayhissalam) was met with respect by the hypocrite Ma'mun. He admitted that Imam (alayhissalam) had the right to the Caliphate, and offered it to him. Imam (alayhissalam) refused and so Ma'mun insisted that he accept to become the heir to the throne.

Despite his reluctance, Imam (alayhissalam) was forced to accept the position, and Ma'mun made the people pay the oath of allegiance to him. He also ordered that the royal robes would be green in the future, which was the colour of the household of the Holy Prophet (sallallahu alayhe waa aalehi wasallam). Ma'mun then ordered that the Dirham coin should have the name of Imam (alayhissalam), and issued a royal decree saying that Imam (alayhissalam) would succeed him and his title would be ar-Riza min Aale Muhammad.

Ma'mun had not given this position to Imam (alayhissalam) due to any love for him, but he had done it to quieten the threat of the Shia. He had no intention of allowing Imam (alayhissalam) to become his successor. When Imam (alayhissalam) took up his place in the court of Ma'mun, he took the opportunity to spread the teachings of Islam further. He organised Majalis to remember the martyrs and sacrifice of Karbala, and explained to the people the moral lessons to be learnt from that tragedy.

Ma'mun's court was visited by people from all over the world. Imam (alayhissalam) answered all the questions they asked to Ma'mun. They were always satisfied with his answers, used to say that they had never met a man who argued and explained in the style of Imam (alayhissalam).

Ma'mun soon felt threatened by the growing popularity of Imam (alayhissalam) and decided to ensure his own survival by killing him. He did this by inviting Imam (alayhissalam) to a meal where he fed him poisoned grapes. Imam (alayhissalam) became very ill as a result and died on 29th Safar 203 A.H. He is buried in Toos (Mashad) in Iran.

IMAM MUHAMMAD AT-TAQI (ALAYHISSALAM)

Mnet 9-lesson 6

Name:	Muhammad
Title:	at-Taqi (One who is Mindful of Allah)
Kuniyat:	Abu Ja'far
Father:	Imam Ali ar-Riza (alayhissalam)
Mother:	Bibi Khaizuran (alayhissalam)
Birthdate:	10th Rajab 195 A.H. in Madina
Imamat:	From 203 A.H. to 220 A.H.
Martyrdom:	29th Zilqad 220 A.H.
Buried :	Kazmain, Iraq.

Imam (alayhissalam) was brought up under the care of his father for 4 years. When the Abbaside Caliph Ma'mun forced Imam ar-Riza (alayhissalam) to leave Madina for Iran, he knew that he would never see his young son again. He therefore declared Imam (alayhissalam) as his successor, so that the people of Madina would be in doubt as to who was the next Imam. In 203 A.H. the cursed Ma'mun poisoned Imam Ali ar-Riza (alayhissalam) and thus Imam (alayhissalam) took over the duties of Imamat when he was only 8 years old.

In spite of his minor age, he demonstrated the intelligence and wisdom of his forefathers. He was bold, learned, used to forgive people and was tolerant. He was famous for his hospitality and courtesy to all and for his help to the poor, orphans and the needy. He lived a simple life and worked tirelessly to guide people to the right path.

Ma'mun received reports of the brilliance of Imam (alayhissalam) in debating in matters of Fiqh, Hadith and Tafsir of the Holy Qur'an. He wanted to confirm these reports for himself so he had Imam (alayhissalam) brought to his capital in Baghdad.

Although Ma'mun had shown in many instances his true enmity towards Ahlul Bayt (alayhissalam) and their Shia, he welcomed Imam (alayhissalam) for his own ulterior motives. He did not doubt that the young man was the Imam of the time despite his age, and he knew that the Shia would follow the rulings of Imam (alayhissalam) without hesitation. In order to protect himself and the future of the Abbaside empire, Ma'mun wanted to marry his daughter Ummul Fazl to Imam (alayhissalam).

The elders of Bani Abbas were very disturbed when they learnt of Ma'mun's intentions. A group of them came to Ma'mun with a view to dissuade him from this marriage. Ma'mun rejected their plea, stating that Imam (alayhissalam) was a true successor to his father and commanded the same virtues and excellence in spite of his tender years. He further stated that the best scholars of the Islamic world could not hope to compete with Imam (alayhissalam).

This gave the elders an opportunity to prove him wrong and they decided to appoint Yahya bin Aksam, a great scholar and juror of Baghdad, to debate against Imam (alayhissalam).

Ma'mun agreed to the contest and organised a large gathering in his court. News of the contest spread quickly and people wondered how a young child could contest against the veteran judge who was famous for his knowledge. When the court was assembled, Yahya confidently asked Imam (alayhissalam), "What is your verdict about a man who indulges in hunting while in the state of Ehram?"

Imam (alayhissalam) immediately replied, "Your question is vague and misleading. Perhaps you could clarify it by mentioning whether the man hunted within the precincts of the Holy Ka'ba or outside; whether he was literate or illiterate; whether he was a slave or a free man; whether he was Baaligh or not; whether it was for the first time or he had done it previously; whether the prey was a bird or some other creature; whether the prey was small or big; whether he hunted in the day or at night; whether the hunter repented for his action or persisted in it; whether he hunted secretly or openly and whether the Ehram was for Umrah or Haj. Unless these points are explained, no specific answer can be given to this question".

Yahya was staggered at listening to these words and the audience was dumbfounded. He acknowledged the superiority of Imam (alayhissalam) and humbly requested to be told the answer. Imam (alayhissalam) then gave the different verdicts for each of the possibilities listed above.

Ma'mun was overjoyed at this display of the knowledge of Imam (alayhissalam) and in the same gathering, he wedded his daughter Ummul Fazl to him. After staying in Baghdad for a year, Imam (alayhissalam) returned to Madina.

His marriage with Ummul Fazl was not peaceful and she was a source of constant difficulty to him. She was also jealous because he married Bibi Summana Khatoon (alayhissalam), who later became the mother of the Ninth Imam (alayhissalam).

In Madina Imam (alayhissalam) once again gave the people true guidance and taught the religion of Islam freely. People from far and wide would come to Madina to seek knowledge and truth from him.

After Ma'mun died Mu'tasim Billah came to the throne. He was a man who hated the Ahlul Bayt (alayhissalam) deeply. He knew that it was difficult to act against Imam (alayhissalam) in his home city of Madina, so he called him to Baghdad.

In the same year the cursed man got Imam (alayhissalam) poisoned. Imam (alayhissalam) passed away when he was only 25 years old, and is buried beside his grandfather, Imam Musa al-Kazim (alayhissalam), at Kazmain in the suburb of Baghdad.

History chapter 14

IMAM ALI AN-NAQI (ALAYHISSALAM)

Name:	Ali
Title:	an-Naqi (The Pure) and al-Hadi (The Guide)
Kuniyat:	Abul Hasan
Father:	Imam Muhammad at-Taqi (alayhissalam)
Mother:	Bibi Summana Khatoon (alayhissalam)
Birthdate:	15th Zilhaj 212 A.H. in Madina
Imamat:	From 220 A.H. to 254 A.H.
Martyrdom:	3rd Rajab 254 A.H.
Buried :	Samarra, Iraq.

Imam (alayhissalam) was only 8 years old when his father died. Thus, like his father, he also took over the responsibility of Imamat at a very young age.

The Abbaside Caliph Ma'mun Rashid was succeeded by Mu'tasim, who ruled for 8 years. He was in turn followed by Wathiq Billah. During the 5 years of the reign of Wathiq, Imam (alayhissalam) and the Shia were allowed to live peacefully. After Wathiq, his brother Mutawakkil came to power.

Mutawakkil was notorious for his free living, immodesty and intoxication. He was the first Abbaside Caliph to hold and participate openly in parties where music, drinking, vain talk and all kinds of evil were practised.

For the first 4 years of his rule, Mutawakkil was occupied in state matters, so he did not trouble Imam (alayhissalam). After he was free from his affairs, he turned his attention to the activities of Imam (alayhissalam).

At the time, Imam (alayhissalam) was preaching to the people in Madina, guiding them to the right path and increasing their faith in Islam. The recognition of his great knowledge and attributes grew day by day. When Mutawakkil heard about his reputation and popularity, he was overcome by jealousy and felt that his own power was threatened.

Mutawakkil disguised his hatred for Imam (alayhissalam) and wrote to him, respectfully inviting him to come to Samarra to meet him. He claimed that he believed in the position of Imam (alayhissalam) and wanted to settle matters peacefully.

Although Imam (alayhissalam) was well aware of Mutawakkil's evil intentions, he knew that the consequences of refusing would be sure death. He therefore reluctantly decided to leave Madina, the beloved city of the Holy Prophet (sallallahu alayhe waa aalehi wasallam). When he arrived in Samarra, Mutawakkil totally ignored him and ordered that he should be put up in an

inn provided by the state for beggars and homeless people.

Mutawakkil now showed his true colours by imprisoning Imam (alayhissalam) under the custody of a cruel hearted man by the name of Zarraqui. This man, however, soon changed his feelings on witnessing the manners and behaviour of Imam (alayhissalam). Thereafter, Mutawakkil transferred him to the prison of another cruel man called Sayeed. Here Imam (alayhissalam) remained until Fateh bin Khaqan became the prime minister of Mutawakkil. Fateh was a Shia and could not bear to see the miserable condition of Imam (alayhissalam), so he used his influence to secure his release. However, Mutawakkil kept a close watch on the activities of Imam (alayhissalam), trying to prove that he was acting against the government so as to have an excuse to kill him.

Although Mutawakkil was his most deadly enemy, Imam (alayhissalam) did not return this enmity. Once Mutawakkil happened to suffer from a serious sickness and his own doctors declared him incurable. Mutawakkil's mother approached Imam (alayhissalam) for help, and he prescribed an ointment that resulted in a spontaneous cure.

Mutawakkil was very hard towards descendants of Abu Talib(a) and used to hunt out and kill them had made life so terrifying for them that they were scattered far and wide. He did not content himself with this, but also showed his disrespect for the dead by demolishing the grave of Imam Husain (alayhissalam).

He prohibited anyone from going to Ziyarat to Karbala. If anyone tried, they were killed or put into underground prisons, never to be seen again.

Mutawakkil was finally killed by his own son Muntansir, who succeeded him. He was followed by Mustain Billah and Mu'taz Billah. It was the accursed Mu'taz who decided to kill Imam (alayhissalam) because he could not bear to see the devotion of the people to him. A messenger of Mu'taz came to Imam (alayhissalam) and managed to poison him. Imam (alayhissalam) died within a few hours. The funeral prayers were conducted by his son, Imam Hasan al-Askari (alayhissalam), and he was buried in Samarra. He was only 42 years at the time.

(Mnet-CLASS 9 - LESSON 7)

History chapter 15

IMAM HASAN AL-ASKARI (ALAYHISSALAM)

Name:	Hasan
Title:	al-Askari (One who Lives Near the Soldiers)
Kuniyat:	Abu Muhammad
Father:	Imam Ali an-Naqi (alayhissalam)
Mother:	Bibi Saleel (alayhissalam)
Birthdate:	10th Rabiul Akhar 232 A.H. in Madina
Imamat:	From 254 A.H. to 260 A.H.
Martyrdom:	8th Rabiul Awwal 260 A.H.
Buried :	Samarra, Iraq.

Imam (alayhissalam) began his period of Imamatus during the reign of Mu'taz Billah. Mu'taz was followed by Mu'tadi and then Mu'tamad. Although the Abbaside Caliphs were busy with their own political problems, they all kept a very strict eye on Imam (alayhissalam), and restricted his movements. In fact Imam (alayhissalam) spent the greater part of his life in the prisons of these cruel rulers.

The Abbaside Caliphs were more worried about the presence of Imam (alayhissalam) because they knew that his son would be the awaited "Mahdi". The Hadith of the Holy Prophet (sallallahu alayhe waa aalehi wasallam) about the Mahdi was well known and the people eagerly waited for him to come and relieve them from their difficult life under the Abbasides. As a result, the rulers inflicted all sorts of calamities on Imam (alayhissalam). In spite of the fact that he had very little time with the people, he remained ever busy in guiding them to the right path by imparting his great religious knowledge. He managed to discharge his duties of Imamatus with cheer and perseverance. History shows that the commentators of the Holy Qur'an have often quoted the interpretation of verses from Imam (alayhissalam).

When Mu'tamad came to power he realised that the way to stop the birth of the Mahdi was to make sure that Imam (alayhissalam) had no chance to marry and have a child. Accordingly, he decided to imprison him for life. Imam (alayhissalam) passed very difficult times in this prison and often had to go without food or water. He used to offer his prayers by carrying out Tayammum with earth.

One day Mu'tamad decided to torture Imam (alayhissalam) by putting him before wild lions. To his surprise and disappointment the beasts bowed in respect to Imam (alayhissalam) and did not harm him at all.

Imam (alayhissalam) had been in the prison of Mu'tamad in Baghdad for 2 years when Allah set into motion a series of events that was to lead to the birth of the Mahdi, our 12th Imam (alayhissalam).

At the time, there was a drought in Baghdad and people were desperately praying for rain. A Christian came to Baghdad and claimed that he could make it rain by praying in the Christian manner. As soon as he raised his hands in prayer, it began to rain.

The people became confused and many began to listen to his teachings because of his miraculous powers.

When news of this reached Mu'tamad, he realised that he had to do something to save the situation. After all, he was ruling in the name of Islam and he knew that his power would be threatened if the Muslims began to turn to Christianity.

Not knowing what to do, Mu'tamad at last decided that there was only one person who could help and that was Imam (alayhissalam). When Mu'tamad came to him, Imam (alayhissalam) did not refuse to help because it was his duty to defend Islam.

Imam (alayhissalam) asked Mu'tamad to gather the people and then call the Christian. When the people had assembled, he invited the Christian to demonstrate his ability. When he raised his hands to pray, some rain clouds appeared.

Imam (alayhissalam) stopped him and asked a soldier to go over to the Christian and bring back what he had in his hands. The soldier returned with a bone. When the Christian was told to resume his prayers, nothing happened. Imam (alayhissalam) explained to the people that the Christian was using a bone from the body of a Prophet of Allah. It was a special blessing from Allah that whenever a bone of one of His Prophets was raised to the sky, it showered with rain. Now Imam (alayhissalam) told the people that he himself would pray for the rain to fall.

As he raised his hands, rain clouds appeared immediately. The people began to go to their homes in fear of being drenched, but Imam (alayhissalam) told them that those clouds were not for Baghdad. Finally some clouds appeared which he said were meant for Baghdad. He told the people to go to their homes and then there were heavy rains and the water shortage in Baghdad came to an end.

The people were delighted at the actions of Imam (alayhissalam). Many did not know him because he had been in the prison for most of his life. When they asked him his address, he pointed to Mu'tamad and said that he was the king's guest. Mu'tamad was too embarrassed and scared to admit to the people that Imam (alayhissalam) was his prisoner, so he gave them the address of Imam Ali an-Naqi's (alayhissalam) house in Samarra. The people escorted Imam (alayhissalam) to his home and here he lived for a time during which our 12th Imam (alayhissalam) was born.

Mu'tamad could not bear hearing about the popularity of Imam (alayhissalam) and tried many times to have him killed. At last he sent a poisoned drink to him which caused the martyrdom of the Imam (alayhissalam) at the age of 28 years. The funeral prayers were led by our 12th Imam (alayhissalam) who was only 5 years old. Imam (alayhissalam) is buried besides his father in Samarra.

(Mnet-CLASS 9 - LESSON 8)

History Chapter 16

PROPHET SULAYMAN (ALAYHISSALAM)

Prophet Sulayman (alayhissalam) was the youngest son of Prophet Dawood (alayhissalam) and inherited him. Allah granted him the greatest kingdom that any king has ever ruled over. He had control over the wind and could use it to direct his throne through the air. Both men and jinn served him faithfully and he could order the birds to carry out his commands by speaking to them in their own language. As a result of these special blessings, Prophet Sulayman's (alayhissalam) kingdom was very powerful and many countries were under its control. When the army of Prophet Sulayman (alayhissalam) marched on a mission, it was an awe-inspiring sight. The Holy Qur'an describes one such episode as follows:

Sulayman's army consisting of men, jinn and birds were gathered together in his presence in ranks. When they arrived in the valley of the ants, an ant said (to the others), "O ants, enter your dwellings lest you are crushed by Sulayman and his army by mistake." Naml, 27 : 17,18

Prophet Sulayman (alayhissalam) heard the warning of the chief of the ants and asked it to come forward. He said to it,

"Did you think that a Prophet of Allah would ever harm any of His creatures?"

The ant replied,

"No I did not, but I was worried that when my fellow ants would see the grandeur of your army, they would underestimate their own bounties from Allah and become ungrateful. It is for this reason that I asked them to hide out of sight."

One day Prophet Sulayman (alayhissalam) noticed that his messenger bird, Hud Hud (a Hoopoe bird) was missing. The Holy Qur'an says:

And (Sulayman) inspected the birds and said, "How is it that I cannot see Hud Hud. Is he absent? I shall certainly punish him severely or slaughter him unless he has a good reason (for his absence). Naml, 27 : 20,21

It was not long before Hud Hud appeared, saying,

"I have been to a country about which you may know nothing. The country is Saba (Sheba) and it is ruled by a woman who has complete control over her people. Her throne is especially grand. However, they all worship the sun and have forsaken Allah."

Prophet Sulayman (alayhissalam) sent a letter to Bilqees, the Queen of Saba, saying,

"In the Name of Allah, the Beneficent the Most Merciful. Do not rebel against me and come towards me in submission to Allah."

When Bilqees received the letter, she asked her ministers about their opinion on the matter. They replied that they had powerful armies and they were not afraid to go to war, but the final decision was in her hands.

Bilqees wanted to settle the matter peacefully so she sent her messengers to Prophet

Sulayman (alayhissalam) with costly gifts and waited for his reaction. When the representatives of Saba arrived in the kingdom of Prophet Sulayman (alayhissalam), they were amazed to see the splendour of his buildings and palace.

Prophet Sulayman (alayhissalam) welcomed them and asked for the reply to his letter. When they presented him with the gifts, he impatiently put them aside, and told them,

"What are these riches? I have been given such bounties from Allah that are possessed by none. Return to your country and inform your Queen that I am sending such an army towards Saba that no one will be able to withstand."

When Bilqees received this message and the report about Prophet Sulayman's (alayhissalam) power, she decided to submit herself before him and accept his invitation to embrace Islam. When Prophet Sulayman (alayhissalam) learnt that she was coming to his kingdom, he turned to his people and said,

"Who amongst you can bring me the throne of the Queen of Saba before she herself gets here?"

One jinn said,

"I will bring it before you rise from your place."

But Asif bin Barqiah, who had been taught the special Name of Allah by Prophet Sulayman (alayhissalam), said, according to the Holy Qur'an:

Said he who had some knowledge of the Book, "I will bring it to you before your eye blinks", and when he (Sulayman) saw the throne settle beside him, he said, "This is by the Grace of my Lord so that He may test whether I am grateful or ungrateful... Naml, 27 : 40(Part)

In preparation for the arrival of Bilqees, Prophet Sulayman (alayhissalam) had ordered a palace of glass to be built. Under the glass floors, there was a pool of water with various kinds of fish swimming in it. When Bilqees arrived, he took her to the palace.

The Holy Qur'an says:

She was told, "Enter the palace."; but when she saw it she thought there was a pool of water and bared her legs. (Sulayman) said, "Indeed this is but a place of glass." (She) said, "My Lord! verily I have been unjust to myself. I submit with Sulayman to Allah, the Lord of the worlds."

Naml, 27 : 44

Bilqees was fooled by the appearance of water and hitched up her dress to her knees to save it from getting wet. When she realised her mistake, she at once understood the subtle point that Prophet Sulayman (alayhissalam) was making to her.

He was showing her that things are not always what they seem, and even if the sun she worshipped was the most powerful force she could see, there was another, more powerful,

Force behind it.

The intelligent lady understood the message and turned to Allah in repentance and faith.

Prophet Sulayman (alayhissalam) then returned her to Saba and allowed her to rule in his name.

Prophet Sulayman (alayhissalam) ruled over his people with justice for a long time. His power extended across most of the known world. This unique blessing was in response to his prayer which is recorded in the Holy Qur'an:

*He said, "O my Lord! Forgive me and grant me a kingdom such as shall not befit anyone after me, verily You are the Granter of bounties (without measure)
Saad, 38 : 35*

PROPHET LUT (ALAYHISSALAM)

Prophet Lut (alayhissalam) was the cousin's son of Prophet Ibrahim (alayhissalam). Their mothers were sisters and Prophet Lut's (alayhissalam) own sister, Sarah, was Prophet Ibrahim's (alayhissalam) first wife. The two Prophets (alayhissalam) migrated together to Palestine, but later Prophet Lut (alayhissalam) settled in the district of Sodom in Jordan.

The people of Sodom were unsociable and treated strangers disgracefully. Anybody who passed through their area would be robbed of all his possessions. Their life was full of singing, merry-making and gambling. But by far the worst vice in their community was homosexuality, which was openly practised. The word sodomy is in fact a reference to the people of Sodom, who were the first to commit this act. To guide these people, Allah sent Prophet Lut (alayhissalam) to them. Prophet Lut (alayhissalam) did his utmost to teach the people about the evil of their ways. He preached to them the message of Allah and begged them to give up their evil customs.

However, after 30 years of guidance, only a handful of people had accepted his teaching while the rest remained engrossed in their sinful habits. The Holy Qur'an says:

And (We sent) Lut, when he said to his people, "Why do you commit such indecent acts that have never been committed before by anyone in any of the worlds? Verily, you come to men in lust instead of women. Indeed you are a people who are guilty of excess." And they had no answer except that they said, "Turn him out of our town, he and his people seek to purify (themselves)."

Surah al-A'raaf, 7:80-82

While Prophet Lut (alayhissalam) increased his efforts to try and guide the people, they wanted to expel him and his followers from the town. When he warned the people to fear the Wrath of Allah for their indecent behaviour, they laughed and said that they did not care about it.

Prophet Lut (alayhissalam) despaired of ever guiding the people. He was deeply ashamed when they forced travellers passing through the town to indulge in their vile acts, and prayed to Allah to deliver him and his family from the people of Sodom.

Finally, the punishment of Allah descended on these wretched people. Allah sent down a group of His angels, including Jibraeel (alayhissalam), to teach the people of Sodom a terrible lesson.

The angels came down in human form and first visited Prophet Ibrahim (alayhissalam). He thought they were travellers who were passing by his house, so he welcomed them and prepared a roasted calf for them.

However, they did not touch their meals and their strange behaviour frightened Prophet Ibrahim (alayhissalam). At this point, the angels introduced themselves and said that they were on their way to punish the people of Lut. However, they also informed him of the good news that he would soon be blessed them with a son, (Prophet) Ishaaq (alayhissalam), and a grandson, (Prophet) Ya'qub (alayhissalam).

Prophet Ibrahim (alayhissalam) had not been able to have a child with his wife Sarah and the news delighted them. Then, he remembered their other purpose. The Holy Qur'an says:

And when Ibrahim recovered from his awe and had received the good news, he began

pleading with Us for Lut's people. Verily, Ibrahim was indeed forbearing, compassionate and often turned to Allah. (Allah said), "O Ibrahim, Forsake this (argument)! Indeed the decree of your Lord has already come to pass, and verily, they are about to receive a torment (which is) irreversible."

Hud,11:74-76

The angels then changed themselves into young men and left for Sodom. When they reached the town, they knocked at the door of Prophet Lut's (alayhissalam) house. Prophet Lut (alayhissalam) was very worried when he saw that he had guests who were handsome youths, because he knew very well what the habits of his people were. However, he could not turn them away and so he welcomed them to his house. The Holy Qur'an says:

And when Our Messengers came to Lut, he was grieved for them and felt himself powerless (to protect them) and they said, "Do not fear or grieve, we will deliver you and your people, except your wife. She shall be of those who stay behind. Verily, we are bringing upon the people of this town a punishment for their sins." And indeed We have left a clear sign of it for a people who understand.

Ankabut, 29:33-35

No sooner had the guests arrived than Prophet Lut's (alayhissalam) immoral wife signalled to the people that there were young men in her house.

The Holy Qur'an says:

And his people came rushing to him, those who had done evil deeds in the past. He (Lut) said, "O my people, here are my daughters (to marry) - they are purer for you, so guard against (the punishment of) Allah, and do not disgrace me about my guests. Is there not amongst you a single right minded man?" They said, "Indeed you know that that we do not need your daughters and you very well know what we intend."

Hud, 11:78,79

As the people surged towards the house, determined to satisfy their evil desires, Jibraeel (alayhissalam)/one of the guests waved his arm at them/ threw some sand in their faces and turned them blind. He then asked Prophet Lut (alayhissalam) to leave in the night with his family and the few virtuous people, but to leave his wife behind. As soon as they were safe, the angels brought the punishment of Allah on the town.

The Holy Qur'an says:

So the (violent) Blast seized them (while) entering upon dawn. Thus did We turn it (the town) upside down and rained down on them stones of baked clay. Verily, in this are signs for those who are heedful.

Hijr,15:73-75

PROPHET YA'QUB (ALAYHISSALAM)

Allah says the following about Prophet Ibrahim (alayhissalam) in the Holy Qur'an:

And We bestowed on him Ishaq, and Ya'qub as an additional gift, and made them righteous. And We made them leaders to guide (the people) by Our command; and We inspired them to perform good deeds and observe their moral obligations and pay Zakaat; and they obeyed Us.

Anbiya, 21:72,73

Prophet Ishaq (alayhissalam) was the younger son of Prophet Ibrahim (alayhissalam), by his wife Sarah. Prophet Ishaq (alayhissalam) married his uncle's daughter Rafqa, and they were blessed with twin sons, Eesu and Prophet Ya'qub (alayhissalam).

Prophet Ya'qub (alayhissalam) was much loved by his parents and his twin brother became jealous. To prevent trouble between the brothers, Prophet Ishaq (alayhissalam) advised Prophet Ya'qub (alayhissalam) to migrate from their home in Palestine to Fidaan Aram, where his maternal uncle Labaan lived. In Fidaan Aram he went into the service of his uncle. He later married his uncle's daughter Lay'ah.

After the period of service was over, Prophet Ya'qub (alayhissalam) left with his family and property to return to Palestine. In Palestine, Prophet Ya'qub (alayhissalam) sent presents to his brother to indicate good-will, and his brother accepted them and welcomed him warmly. In time, the grudge between the brothers was forgotten.

Prophet Ya'qub (alayhissalam) decided to make his home in the land of Kanaan and Allah blessed him with twelve sons. His twelve sons became famously known as the "Grandchildren of Ishaq"

His second wife, Raheel died early and therefore Prophet Ya'qub (alayhissalam) always regarded her sons Binyameen and especially Prophet Yusuf (alayhissalam) with particular affection. His love for Prophet Yusuf (alayhissalam) was later to become a source of jealousy for his older sons who determined to do away with their younger brother.

But Allah chose Prophet Yusuf (alayhissalam) to be His Messenger and protected him from the evil intentions of his brothers.

QURAN-M07

Diniyat Classes Muscat (DCM)(BOYS)

Contents

1. MEMORISATION OF SURATUL FALAQ:2
2. DU`Á FROM THE HOLY QUR`ÁN3
3. SURA E A`LA.....4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

مِنْ شَرِّ مَا خَلَقَ ۝

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ ۝

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Qur'an Chapter 02

DU`Á FROM THE HOLY QUR`ÁN

Introduction

Put your faith in Alláh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Alláh owns the treasures of the heavens and the earth.

Sometimes your Du`á is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

Du`á 1

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي

O our Lord! We have indeed heard the voice of a messenger calling

لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

to the faith, saying "Believe in your Lord!" So we believed.

رَبَّنَا فَاعْفُ رُ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا

O our Lord! Forgive us then our sins, and remove from us our evil deeds,

وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

and cause us to die among the virtuous ones.

(Áli-Imrán 3:193)

Du`á 2

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

(al-Kahf, 18:10)

Du`á 3

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

O my Lord! Verily, I have need of the good that You have sent me

(al-Qasas, 28:24)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (1) الَّذِي خَلَقَ فَسَوَّى (2)
وَالَّذِي قَدَّرَ فَهَدَى (3) وَالَّذِي أَخْرَجَ الْمَرْعَى (4)
فَجَعَلَهُ غُثَاءً أَحْوَى (5) سَنُقْرِئُكَ فَلَا تَنسَى (6)
إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7)
وَنُيَسِّرُكَ لِلْيُسْرَى (8) فَذَكِّرْ إِنَّ نَفْعَ الذِّكْرِى (9)
سَيَذَكَّرُ مَنْ يَخْشَى (10) وَيَتَجَنَّبُهَا الْأَشْقَى (11)
الَّذِي يَصِلَى النَّارَ الْكُبْرَى (12) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا (13)
قَدْ أَفْلَحَ مَنْ تَزَكَّى (14) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (15)
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (16) وَالْآخِرَةَ خَيْرٌ وَأَبْقَى (17)
إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (18) صُحُفِ إِبْرَاهِيمَ وَمُوسَى (19)

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 اَجْعَلْنِي 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 tuharim 'alayya rīhal jannah, waj 'alnī mimmay yashammu rīhahā wa rawhahā 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 īhil wujūh, wa lā tusawwid wajhī yawma tabyaddul wujūh	اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَسْوَدُّ فِيْهِ الْوُجُوْهُ وَلَا تُسَوِّدْ وَجْهِيْ يَوْمَ تَبْيِضُ 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 hāsibnī 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 اِلَيَّ عُقْنِيْ، 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>	

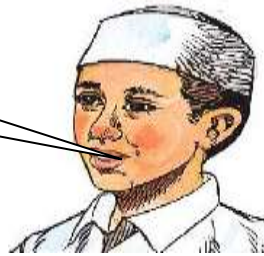
When wiping the feet, he should say:

b allāhumma thabbitnī 'alas sirāti yawma tazillu f īhil aqdām, waj 'al sa'yī f īmā yurdhika 'annī, yā dhal jalāli wal ikrām	اَللّٰهُمَّ ثَبِّتْنِيْ عَلَي 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



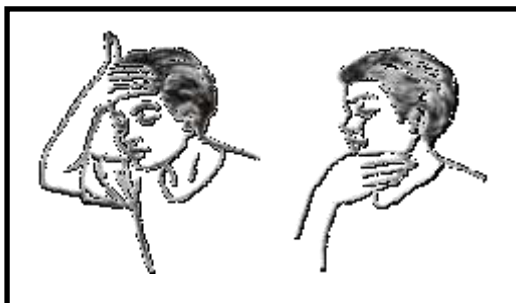
2. Washing Hands



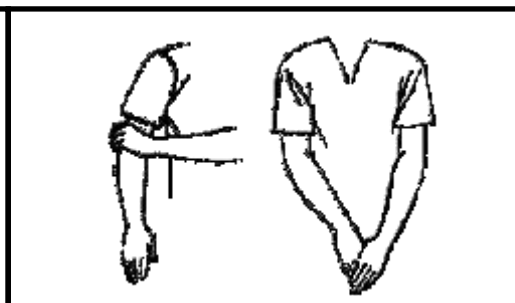
3. Gargling 3 times



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



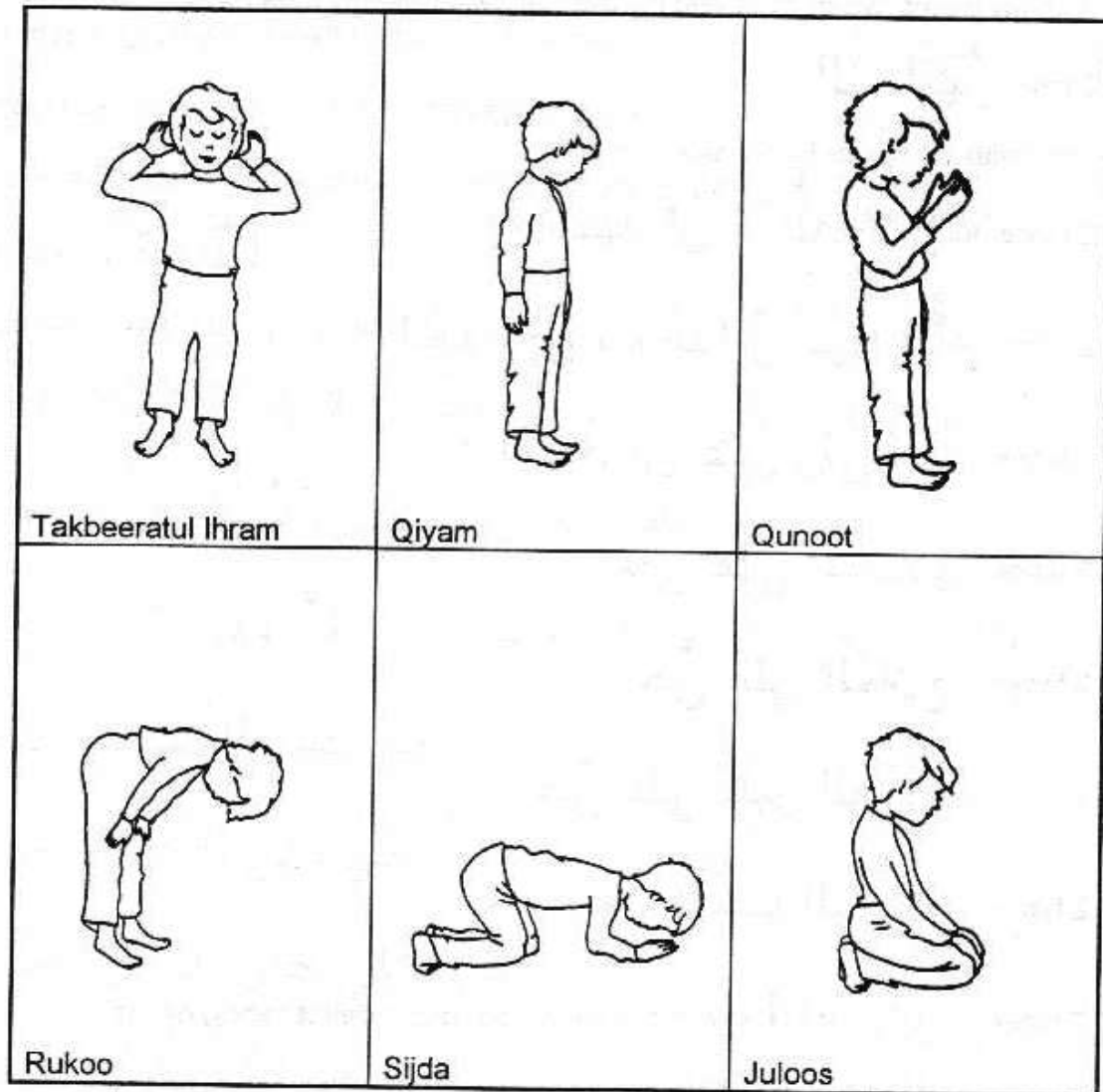
7. Masah of the head
From back to Front



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 Zuhr Namaz

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

2. Raise hands up to ear and say "Allahu Akbar"

اللَّهُ أَكْبَرُ



3. Stand still for qiyam and looking at the ground (mohr, turbat). Recite Suratul Fatiha and Sura Ikhlas (or any other sura from the Qur'an)



4. Say "Allahu Akbar" and then go to ruku'. Looking between your feet, recite: "Sub-hana rabbiyal 'azeemi wa biham-dih"

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ



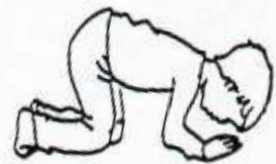
5. Stand up from ruku' and recite: "Sami'allahu liman hamidah" ﴿٢﴾

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ



6. Say "Allahu Akbar" and then go to sajda making sure that the seven parts of your body touch the ground – Forehead, two palms, two knees, and the two tips of toes. In sajda, recite: "Sub-hana rabbiyal a'laa wa bihamdi"

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ



7. Sit up from sajda and looking at your lap, say: "Astaghfirullah rabbi wa atubu ilayh

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ



8. Go back to sajda once more and recite: "Sub-hana rabbiyal a'laa wa bihamdi

سُبْحَانَ رَبِّيَ 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: "Bihawli illahi 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.

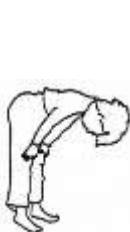
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْآخِرَةِ حَسَنَةً

وَّ قِنَا عَذَابَ النَّارِ



13. Then do ruku' and the two sajdass 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

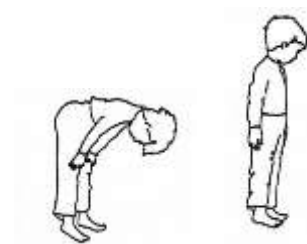
16. In qiyam of third rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

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 sajdas just like the first rak'at.



21. 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”

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 kartey 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 dijiyey 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 بِالْهُدَىٰ 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