

# Diniyat Course Book

## for Girls



Name: .....

Manual No.: .....**M05**.....

## Munajaat for Children

### Ay Mehrban Parwardigar!

Ay Mehrban Parwardigar, tu ne hamay paida kiya.

Ay mehrban parwardigar, tu ne hamay ne'maton se bakhsha.

Tu ne paighamber aur Aaimma bhajay taake hamay seedhay raaste ki hidayat karain. Aur hamain achi zindagi ke tariqon se aashna karain.

#### **Ay khuda e daana o tawana:**

- Hamari madad farma ke  
ham tere hukum ko achhi tarhan janain aur un par amal karain.
- Hamari madad farma ke  
ham teri ne'maton ki qadr karain aur unhain achi tarhan iste'mal karain.
- Hamari madad farma ke  
ham zaroorat mandon ki madad karain aur hamesha naik kam karain.
- Hamari madad farma ke  
ham mazloomon ki madad karein aur zaalimon ka muqabla karain.
- Hamari madad farma ke  
ham logon ke sath muhabbat o narmi se paish aayain.
- Hamari madad farma ke  
ham apne waalidain aur ustaad ko khush karain aur unka ehtaraam karain.
- Hamari madad farma ke  
ham jo kuch nahi jante wo jaan jayein.
- Hamari madad farma ke  
ham aik doosre ke sath mil kar koshish karain, deen e Islam ko abaad karne ki.

# 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

## DCM Session 2022-2023

| Date      | Arabic Date | FIRST PERIOD                 | SECOND PERIOD                |
|-----------|-------------|------------------------------|------------------------------|
| 13-May-22 | 11 Shawwal  |                              |                              |
| 20-May-22 | 18 Shawwal  |                              |                              |
| 27-May-22 | 25 Shawwal  |                              |                              |
| 03-Jun-22 | 3 Zilqa'da  |                              |                              |
| 10-Jun-22 | 10 Zilqa'da |                              |                              |
| 17-Jun-22 | 17 Zilqa'da | Summer Vacations (Tentative) | Summer Vacations (Tentative) |
| 24-Jun-22 | 24 Zilqa'da | Summer Vacations (Tentative) | Summer Vacations (Tentative) |
| 01-Jul-22 | 1 Zilhajja  | Summer Vacations (Tentative) | Summer Vacations (Tentative) |
| 08-Jul-22 | 8 Zilhajja  | Summer Vacations (Tentative) | Summer Vacations (Tentative) |
| 15-Jul-22 | 15 Zilhajja | Summer Vacations (Tentative) | Summer Vacations (Tentative) |
| 22-Jul-22 | 22 Zilhajja | Summer Vacations (Tentative) | Summer Vacations (Tentative) |
| 29-Jul-22 | 29 Zilhajja | Summer Vacations (Tentative) | Summer Vacations (Tentative) |
| 05-Aug-22 | 7 Muharram  | Muharram Break               | Muharram Break               |
| 12-Aug-22 | 14 Muharram |                              |                              |
| 19-Aug-22 | 21 Muharram |                              |                              |

| Date      | Arabic Date | FIRST PERIOD  | SECOND PERIOD |
|-----------|-------------|---------------|---------------|
| 26-Aug-22 | 28 Muharram | TEST 1        |               |
| 02-Sep-22 | 5 Safar     |               |               |
| 09-Sep-22 | 12 Safar    |               |               |
| 16-Sep-22 | 19 Safar    | Chehlum Break | Chehlum Break |
| 23-Sep-22 | 26 Safar    |               |               |
| 30-Sep-22 | 4 Rabi-I    |               |               |
| 07-Oct-22 | 11 Rabi-I   |               |               |
| 14-Oct-22 | 18 Rabi-I   |               |               |
| 21-Oct-22 | 25 Rabi-I   |               |               |
| 28-Oct-22 | 2 Rabi-II   | TEST 2        |               |
| 04-Nov-22 | 9 Rabi-II   |               |               |

| Date      | Arabic Date  | FIRST PERIOD                     | SECOND PERIOD                    |
|-----------|--------------|----------------------------------|----------------------------------|
| 11-Nov-22 | 16 Rabi-II   |                                  |                                  |
| 18-Nov-22 | 23 Rabi-II   |                                  |                                  |
| 25-Nov-22 | 1 Jamadi-I   | National Day Holiday (Tentative) | National Day Holiday (Tentative) |
| 02-Dec-22 | 8 Jamadi-I   |                                  |                                  |
| 09-Dec-22 | 15 Jamadi-I  |                                  |                                  |
| 16-Dec-22 | 22 Jamadi-I  |                                  |                                  |
| 23-Dec-22 | 29 Jamadi-I  | Winter Vacation (Tentative)      | Winter Vacation (Tentative)      |
| 30-Dec-22 | 6 Jamadi-II  | Winter Vacation (Tentative)      | Winter Vacation (Tentative)      |
| 06-Jan-23 | 13 Jamadi-II |                                  |                                  |
| 13-Jan-23 | 20 Jamadi-II | TEST 3                           |                                  |
| 20-Jan-23 | 27 Jamadi-II |                                  |                                  |
| 27-Jan-23 | 5 Rajab      |                                  |                                  |

| Date      | Arabic Date | FIRST PERIOD | SECOND PERIOD |
|-----------|-------------|--------------|---------------|
| 03-Feb-23 | 12 Rajab    |              |               |
| 10-Feb-23 | 19 Rajab    |              |               |
| 17-Feb-23 | 26 Rajab    |              |               |
| 24-Feb-23 | 3 Shaban    |              |               |
| 03-Mar-23 | 10 Shaban   |              |               |
| 10-Mar-23 | 17 Shaban   | TEST 4       | LAST CLASS    |

# AQAID-M05

Diniyat Classes Muscat (DCM)

## Contents

|                                         |    |
|-----------------------------------------|----|
| 1. Tawheed.....                         | 4  |
| 2. Sabutiya & Salbiya Attributes .....  | 5  |
| 3. Justice (Adl e Ilaahi) .....         | 6  |
| 4. Prophethood (Nabuwwat) .....         | 8  |
| 5. Imamat .....                         | 9  |
| 6. Qayamat.....                         | 10 |
| 7. Miscellaneous Concepts .....         | 11 |
| 8. Azaadaari.....                       | 15 |
| 9. Taqleed.....                         | 17 |
| 10. Leaders Appointed by the God: ..... | 19 |
| 11. Are Good and Bad the Same? .....    | 21 |
| 12. How the Dead Return to Life .....   | 23 |

## Aqaid Chapter 1

# TAWHEED

### Presence of God

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

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

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

### Tawheed (Oneness of God)

#### Proof no. 1:

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

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

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

#### Proof no. 2:

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

## Aqaid Chapter 2

### SABUTIYA & SALBIYA ATTRIBUTES

#### Subutiya Attributes (Sifaat e Subutiya)

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

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

#### Salbiya Attributes (Sifaat e Salbiya)

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

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

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

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

## Aqaid Chapter 3

### JUSTICE (ADL E ILAAHI)

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

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

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

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

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

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

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

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

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

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

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

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

### Freedom in deeds

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

### Proofs of freedom in deeds:

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

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

**WORKSHEET:    Adaalat**

**Answer the following questions:**

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

---

---

---

---

---

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

---

---

---

---

---

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

---

---

---

---

b) What could have been the reason behind it?

---

---

## Aqaid Chapter 4

# PROPHETHOOD (NABUWWAT)

### Qualities of a Prophet

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

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

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

### Nabi, Rasool and Ulul-Azm

Allah made 124,000 Prophets (Nabi)

Out of these Nabis, He made 313 of them Rasools

Out of these Rasools, He made 5 Ulul-Azm

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

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

### The last Prophet (sallallaho alayhe wa aalehi wasallam)

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

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

## Aqaid Chapter 5

# IMAMAT

### Qualities of an Imam

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

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

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

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

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

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

### The last Imam (ajjalallho ta'aala farajahush shareef)

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

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

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

## **Aqaid Chapter 6**

### **QAYAMAT**

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

#### **Jannat**

Jannat is also known as Bahisht and Heaven.

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

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

#### **Dozakh:**

Dozakh is also known as Jahannum and Hell

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

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

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

## **MISCELLANEOUS CONCEPTS**

---

### **Miracle**

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

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

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

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

Among these; Quran is the most important and eternal miracle

---

### **Quran**

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

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

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

(Ale Imran :7)

هـ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

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

.

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

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

---

## **Ka'ba**

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

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

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

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

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

---

## **Angels**

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

4 angels are famous:

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

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

---

## Islam and Eeman

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

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

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

---

## Taqwa

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

## Kaafir

An unbeliever of Islam is called a Kaafir.

## Munafiq

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

## Faasiq

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

---

## Aqeeda (Belief) and Amal (Actions)

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

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

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

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

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

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

---

#### Kalima with Translation

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

## Aqaid Chapter 8

### AZAADAARI

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

Aimmah (alayhemussalaam) also did azaadaari:

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

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

- Marsiya, Matam:

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

- Majlis:

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

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

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

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

---

<sup>1</sup> Bihar al Anwar, vol 46, pg. 108

<sup>2</sup> Mustadrak al-Wasail, vol 10, pg. 386.

<sup>3</sup> Rijal al-Shaikh al- Tusi pg. 189.

<sup>4</sup> Bihar alAnwar vol 4 pg. 178.

<sup>5</sup> Amaali Saduq, pg. 111

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

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

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

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

---

<sup>6</sup> *Al-Ghadeer* vol. 2, pg. 202.

# **TAQLEED**

### **Taqleed in Worldly Affairs**

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

### **Taqleed in Religious Affairs**

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

### **Imam gave the order of Taqleed**

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

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

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

## **Method of Taqleed:**

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

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

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

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

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

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

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

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

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

## **LEADERS APPOINTED BY THE GOD:**

### **Prophet Ibrahim (alayhissalaam)**

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

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

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

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

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

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

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

Hazrat Ibrahim (alayhissalaam) used to say to them:

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

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

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

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

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

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

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

### Discussion questions

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

### Exercises

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

## **ARE GOOD AND BAD THE SAME?**

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

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

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

Now, answer these questions.

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

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

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

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

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

**Discussion questions**

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

**Exercises**

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

## **HOW THE DEAD RETURN TO LIFE**

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

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

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

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

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

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

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

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

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

## Questions

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

## Exercises

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

# AKHLAQ-M05

Diniyat Classes Muscat (DCM)

## Contents

|                                            |    |
|--------------------------------------------|----|
| 1. THE MEANING AND ORIGIN OF AKHLAQ: ..... | 1  |
| 2. BAD HABITS .....                        | 3  |
| 3. ACQUIRING KNOWLEDGE .....               | 5  |
| 4. PATIENCE AND PERSEVERANCE .....         | 7  |
| 5. TAQWA.....                              | 9  |
| 6. FORGIVENESS.....                        | 10 |
| 7. VISITING THE SICK .....                 | 12 |
| 8. FULFILLING PEOPLE’S NEEDS .....         | 14 |
| 9. HAQQ-UN-NAAS:.....                      | 16 |
| 10. GOOD INTENTIONS .....                  | 17 |
| 11. TAHARAT AND UNCLEANLINESS .....        | 18 |
| 12. HARD WORK.....                         | 20 |
| 13. INJURING OTHER PEOPLES FEELINGS .....  | 21 |
| 14. BLABBERING.....                        | 22 |
| 15. Respect of Parents .....               | 23 |
| 16. LYING.....                             | 25 |
| 17. SELF-ACCOUNTING.....                   | 27 |

## THE MEANING AND ORIGIN OF AKHLAQ:

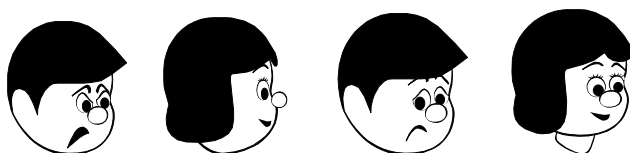
The word *Akhlaq* is the plural for the word *Khulq* which means CHARACTER.

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

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

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

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



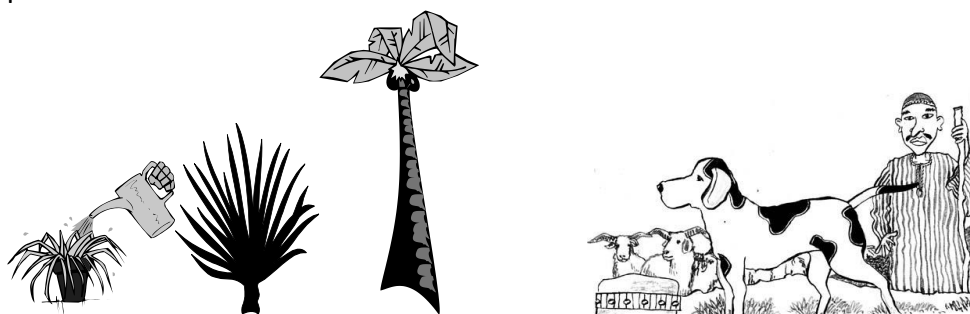
**Habit:** This is formed because of continual repetition of certain acts and leads to the emergence of a certain behaviour.

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

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

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

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



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

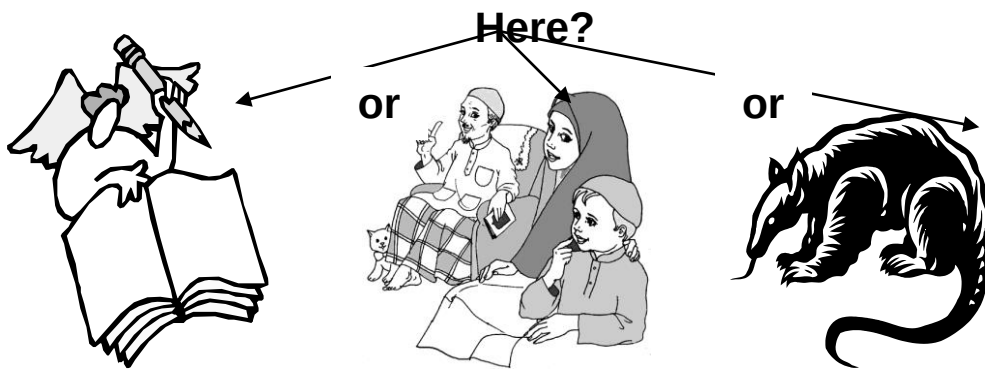
In other words, we stand between two extreme points, the lowest of which is below the level of beasts and the highest of which surpasses even the high station of angels.

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

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

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

## So? Where are we now?



## BAD HABITS

### Not praying on time:

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

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

Our 6th Imam (alayhissalam) has said:

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

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

### Eating even after you are full:

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

Imam Ali (alayhissalam) has said:

Habitual overeating leads to a variety of ailments.

إِذْمَانُ الشَّبَعِ يُورِثُ أَنْوَاعَ الْوَجَعِ <sup>2</sup>

### Sleeping more than is required:

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

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

### Telling Lies:

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

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

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

---

<sup>1</sup> Irshad ul Quloob-greater sins vol 4

<sup>2</sup> ghurarul hikam



### **To be rude to others and also to be stubborn:**

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

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

### **To laugh at other people's mistakes:**

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



### **Sulking:**

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

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



### **To think you are better than everyone else:**

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

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

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

### **To be in the state of Najasat (unclean):**

You should always try and remain clean and Pak.

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

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



## ACQUIRING KNOWLEDGE

### Importance of acquiring knowledge

Prophet Mohammad (sallallahu alayhe wa aalehi wasallam) says:

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

Prophet Mohammad (sallallahu alayhe wa aalehi wasallam) says:

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

Prophet Mohammad (sallallahu alayhe wa aalehi wasallam) says:

“Seek knowledge from the cradle to the grave.”

These ahādīth demonstrate the importance of acquiring knowledge in Islam.

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

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

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

And so he sat with the group of students.

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

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

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

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



**LISTEN**

**LEARN**

**UNDERSTAND**

### Manners of learning:

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



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

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

### **Never become proud of having Knowledge.**

No matter how much you know there is always many times more that you do not know. There was a King in days long gone by, who was very famous. One reason for his fame was that he had a wise old man for his councilor.

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

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

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

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

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

### **Best type of Knowledge:**

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

### **Sincerity in gaining knowledge**

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

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

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

## PATIENCE AND PERSEVERANCE

### Meaning:

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

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

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

### Importance:

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

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

Surah Hud 11: 112: فَاسْتَقِمْ كَمَا أُمِرْتَ

### Perseverance in seeking religious knowledge

There is great reward and merit of gaining religious knowledge:

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

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

-We must study our lesson repeatedly

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

It is mentioned in hadiths that "If you knew what successes you would achieve as a consequence of seeking and acquiring knowledge, you would go after knowledge even if your blood would spill in its path or [if it] required you to go into the seas and travel through the oceans<sup>2</sup>

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

<sup>1</sup> Usul al-Kafi, Sheykh Muhammad Kulayni, vol. 1, p. 34

<sup>2</sup> Bihar al-Anwar, 'Allamah Majlisi vol. 2, p. 177.

Perseverance of Hazrat Nuh (alayhissalam)

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

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

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

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

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

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

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

*“O’ Allah! I am overpowered. Assist me and grant me relief from them.”<sup>1</sup>*

---

<sup>1</sup> Taareekh-e-Anbiya, pg. 48-52

## **TAQWA**

### **What is TAQWA:**

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

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

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

### **Importance of avoiding the prohibited:**

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

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

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

### **Worth of Taqwa:**

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

---

<sup>1</sup> Greater sins vol 1

<sup>2</sup> Iddatul dai- pg 125

<sup>3</sup> Wasa'il al-Shiah, vol. 12, p. 155

## FORGIVENESS

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

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

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

أَلْعَفُو لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا.

*"Forgiveness increases a person in esteem."*<sup>1</sup>

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

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

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

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

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

### If we want Allah to forgive us...

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

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

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

### Imam Sajjad (alayhissalam) and the slave girl:

One day, some people had come to the house of Imam Sajjad (alayhissalam) as guests. Preparing the meals, one of Imam's (alayhissalam) servants hastily pulled out the kebabs from the oven; as he did so, the skewers of the kebabs slipped from his grasp, fell upon the head of Imam Sajjad's (alayhissalam) child, who had been standing below the ladder, and caused his death. The servant stood aghast and terribly perturbed, but the Imam (alayhissalam) said: "You have not done it on purpose. Go away, for I have freed you in the

<sup>1</sup> Jami' al-Sa'adat, vol. 1, pg. 368

<sup>2</sup> Mustadrak al-Wasa'il, vol. 2, p. 87

<sup>3</sup> Mir'at al-'Uqul, vol. 8, p. 194

<sup>4</sup> Mir'at al-'Uqul, vol. 8, p. 192

way of Allah.” He then ordered that the child be given ablution, shrouded and buried.<sup>1</sup>

---

<sup>1</sup> Muntahal A'mal, vol. 2, pg. 4-Anecdotes for reflection

## VISITING THE SICK

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

Why do they feel happy?

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

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

### Blessing of Angels

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

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

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

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

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



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

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

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

So the Prophet ((sallallahu alayhe wa aalehi wasallam).) went to visit the old woman because it is

good to go and see people who are not well.

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

"Why did you wait until I was ill to tell me off. Why didn't you come when I was well and strong?"

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

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



<sup>1</sup> Al-Mustadrak 1/83 h.7

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

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

# Have you ever been sick, and sent to hospital?

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

## FULFILLING PEOPLE'S NEEDS

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

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

### Blessing from Allah

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

Ameerul Momineen (alayhissalam) says:

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

إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكُمْ فَأَعْتَنِيْمْوْهَا وَلَا تَمْلُوهَا فَتَتَحَوَّلَ نِقْمًا.

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

Ameerul Momineen (alayhissalam) says:

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

<sup>1</sup>. لَا تُؤَخِّرْ إِنَالَةَ الْمُحْتَاجِ إِلَى غَدٍ، فَإِنَّكَ لَا تَدْرِي مَا يَغْرِضُ لَكَ وَلَهُ فِي غَدٍ

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

Ameerul Momineen (alayhissalam) says:

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

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

### The etiquettes of fulfilling needs

Ameerul Momineen (alayhissalam) says:

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

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

لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثَ: بِتَصْغِيرِهَا لِتَعْظُمَ، وَسَرِّهَا لِتُظْهَرَ، وَتَعْجِيلِهَا لِتَهْنَأَ

### Story:

Abaan Ibn Taghlib narrates: I was engaged in the tawaaf of the Ka'bah with Imam Sadiq (peace be upon him) when one of my friends asked me to move to a side and listen to his

---

<sup>1</sup> Ghurarul hikam

request. Not wanting to leave the company of the Imam (peace be upon him), I ignored him and disregarded his request.

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

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

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

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

---

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

### **HAQQ-UN-NAAS:**

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

**Naas** = which means person, or human beings.

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

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

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

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

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

### **The transfer of deeds ...**

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

## GOOD INTENTIONS

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

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

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

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

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

The Arabic word for intention is **NIYYAT**. Every act we do should have a good Niyyat. This means that the sins or blessings we get for doing something depends on WHY WE DID IT.

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

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

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

Niyyat should always be Qurbatan ilallah

## TAHARAT AND UNCLEANLINESS

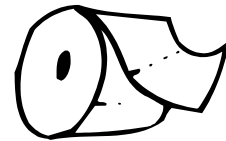
To be clean means to be free from dirt. To be Tahir (Pak) means to be pure according to Islam. There is a big difference between these two words.



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

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

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



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

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

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

***"Cleanliness and purity are part of faith."***

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

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

### **Wudhu.**

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

### **Ghusl.**

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

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

### **Daily Bath.**

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

### **Washing of Face and Brushing Teeth.**

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

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

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

### **Clean Clothing.**

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

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

### **Cutting Nails.**

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

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

### **Looking After Hair.**

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

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

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

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

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

## HARD WORK

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

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

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

You must have all heard the English saying,

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

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

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

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

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

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

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

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

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

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

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

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

## INJURING OTHER PEOPLES FEELINGS

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

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

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

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

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

### **How can you hurt people:**

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

### Making fun of others:

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

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

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

NO YOU WOULD NOT.

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

---

<sup>1</sup> Muhajjatul Baiza Vol. 5 page 326

## BLABBERING

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

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

### Disadvantages of blabbering

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

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

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

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

<sup>1</sup> كَثْرَةُ الْكَلَامِ تُمِلُّ الْإِخْوَانَ.

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

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

### We should always think before speaking and speak less

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

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

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

- On the contrary the person who is wise will only talk when it benefits him, which is why Imam Ali (alayhissalam) also said: "The tongue of a wise man lies behind his heart."

- Ameerul momineen (alayhissalam): Speech is like medicine, a little of it is beneficial but too much of it can be fatal.<sup>4</sup>

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

---

<sup>1</sup> Ghurar ul hikam

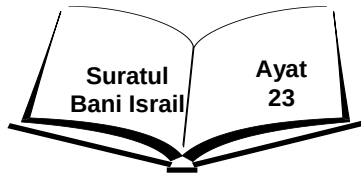
<sup>2</sup> وَدَعَ الْقَوْلَ فِيمَا لَا تَعْرِفُ، وَالْخَطَابَ فِيمَا لَمْ تُكَلِّفْ

<sup>3</sup> Nahj al-Balaghah p. 184, sermon [khutbah] 176

<sup>4</sup> Ghurar ul hikam. 4. أَلْكَلَامُ كَالدَّوَاءِ قَلِيلُهُ يَنْفَعُ، وَكَثِيرُهُ قَاتِلٌ.

## Respect of Parents

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



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

### Why should we obey our parents?

- Our parents are older than us and so have had a lot of experience.
- They have given up so much for us. Grown-up men and women look after themselves. They work, earn money, buy food and clothes, pay the bills, and look after their own house. BUT WHAT ABOUT US? Can we work and earn money? Can we buy our own meals, pay rent. We are younger and still under the care of our parents, we can not look after ourselves in all respects.

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

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

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

### What will happen if we disobey our parents:

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

Imam Ali (alayhissalam) has said:

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

- Allah will be displeased with us

This means that if we displease our mother, we will never enter heaven, i.e. the way to heaven is through the pleasure of your parents.

- This again is repeated when Allah says to one of the Prophets:

*"I swear by My Honour that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."*

- Indeed, the first thing that Allah caused to be written on "Lauhe Mahfuz"

was that *"I am Allah, and there is no god except Me. I am pleased with the man with whom his parents are pleased, and displeased with him whose parents are not pleased."*

The displeasure of Allah is so great on those who displease their parents that the person who is disowned by his parents, he will never smell the fragrance of heaven.

## Respect of parents:

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

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

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

## Duties to Parents

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

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

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

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

## Prayer for Parents:

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

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا *Rabbirham huma kamaa rabbayani sagheera.*  
(My Lord, have mercy on them (our parents), as they looked after me when I was little.)

## Kindness to parents:

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

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

## LYING

*Prophet Mohammad (sallallaho 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 haraam<sup>1</sup>**

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."<sup>2</sup>

### **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?**

---

<sup>1</sup> Greater sins vol 2

<sup>2</sup> Mustadrak ul-Wasa'il

Hazrat Imam Zayn ul-'Abidīn (alayhissalam) says, "Avoid falsehood, whether it is small or big, in solemnity or jest."<sup>1</sup>

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

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

### **Habit of Lying:**

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

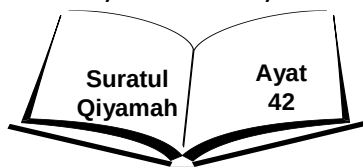
Also if you make a habit of lying you will start doing other things which are even worse. One evil leads you to another.

---

<sup>1</sup> al-Kāfi

## SELF-ACCOUNTING

Allah says in the Holy Qur'an,



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

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

What is the self-accusing soul?

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

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

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

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

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

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

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

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

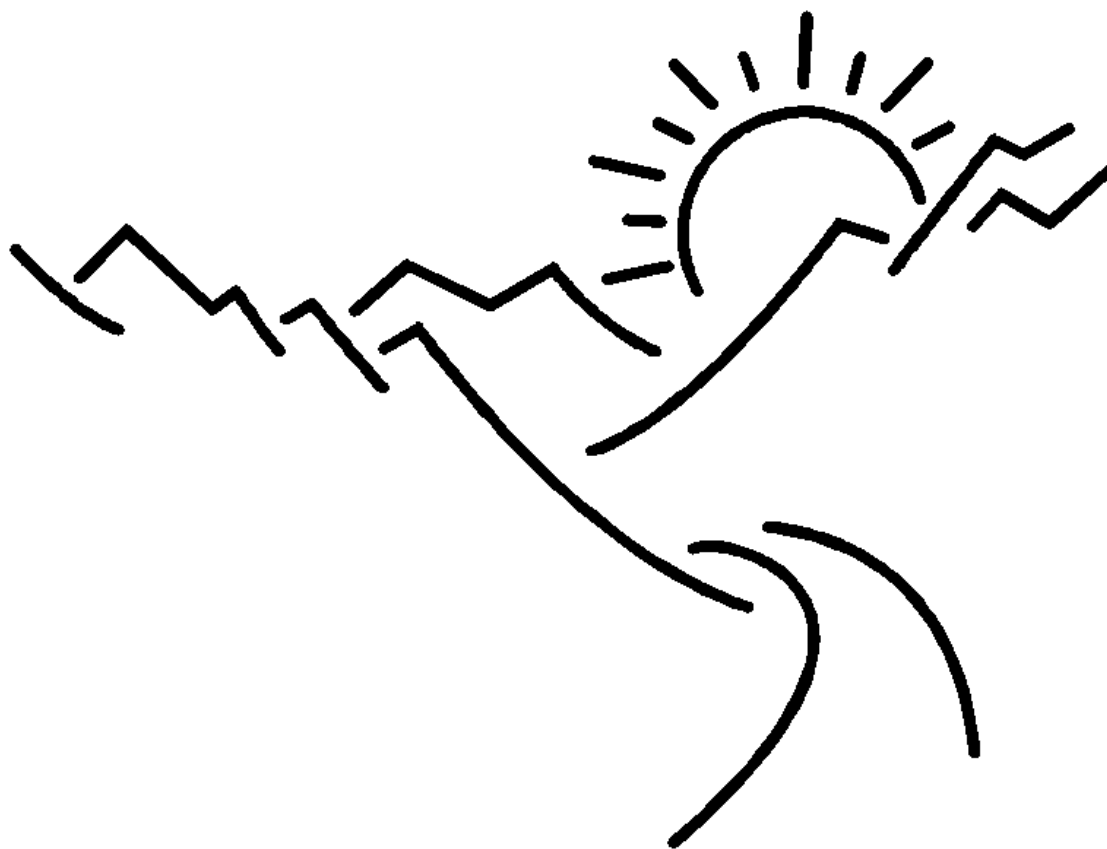
You should get into the habit of self - accounting every day (at night, or after Salaat) where you think of the whole day and everything that you have done in that day.

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

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

## WORKSHEET

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



What did he ask his followers to collect and why?

What was he trying to teach his followers?

Why is it important to self-account?

# HISTORY-M05

Diniyat Classes Muscat (DCM)-GIRLS

## Contents

|                                                                                       |    |
|---------------------------------------------------------------------------------------|----|
| THE FIRST REVELATION .....                                                            | 2  |
| THE FIRST PEOPLE TO BECOME MUSLIMS.....                                               | 3  |
| THE INVITATION OF ZUL ASHIRA .....                                                    | 4  |
| THE PERSECUTION OF MUSLIMS .....                                                      | 5  |
| THE HIJRAT TO ABYSSINIA.....                                                          | 7  |
| THE BOYCOTT OF BANI HASHIM .....                                                      | 9  |
| THE DEATH OF ABU TALIB (alayhissalam) AND BIBI KHADIJA (alayhassalam) .....           | 10 |
| THE ASCENSION (MI'RAJ) OF THE HOLY PROPHET (sallallaho alayhe wa aalehi wasallam).... | 12 |
| THE JOURNEY TO TA'IF.....                                                             | 14 |
| LADY FATIMAH (salamullah alayha) - PART 1 .....                                       | 16 |
| LADY FATIMAH (alayhissalam) - PART 2 .....                                            | 18 |
| PROPHET IBRAHIM (alayhissalam) - PART 1 .....                                         | 20 |
| PROPHET IBRAHIM (alayhissalam) - PART 2 .....                                         | 22 |
| PROPHET IBRAHIM (alayhissalam) - PART 3 .....                                         | 24 |
| PROPHET ISMA'IL (alayhissalam) .....                                                  | 26 |

## History Chapter 1

### THE FIRST REVELATION

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

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

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

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

*Alaq, 96:1-5]*

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

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

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

## History Chapter 2

### THE FIRST PEOPLE TO BECOME MUSLIMS

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

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

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

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

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

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

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

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

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

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

## History Chapter 3

### THE INVITATION OF ZUL ASHIRA

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

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

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

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

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

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

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

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

## History Chapter 4

### THE PERSECUTION OF MUSLIMS

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

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

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

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

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

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

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

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

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

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

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

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

## History Chapter 5

### THE HIJRAT TO ABYSSINIA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## History Chapter 6

### THE BOYCOTT OF BANI HASHIM

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

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

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

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

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

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

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

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

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

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

## History Chapter 7

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## History Chapter 8

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

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

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

*Bani Israa'il 17:1]*

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

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

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

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

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

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

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

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

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

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

## History Chapter 9

### THE JOURNEY TO TA'IF

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## History Chapter 10

### LADY FATIMAH (SALAMULLAH ALAYHA) - PART 1

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

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

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

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

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

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

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

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

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

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

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

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

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

## History Chapter 11

### LADY FATIMAH (ALAYHISSALAM) - PART 2

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

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

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

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

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

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

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

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

**"He who greives Fatima grieves me, he who grieves me, grieves Allah; he who makes her angry, makes me angry; what pains Fatima, pains me."** [Peshawar Nights]

## History Chapter 19

### PROPHET IBRAHIM (ALAYHISSALAM) - PART 1

Prophet Ibrahim (alayhissalam) is one of the greatest Prophets of Allah. The Holy Qur'an says:

*Ibrahim was certainly a model of faith for the people, obedient to Allah and upright, and was not an idolater but grateful to Him for His favours; so He chose him and guided him on the right path, and gave him what is good in this world, and in the hereafter he will be amongst the righteous ones.*

Naml, 16 : 120 - 122

Prophet Ibrahim (alayhissalam) was born in Babylon(بابل)at the time when Namrud was the king. Namrud was a proud man

After some time, Allah decided to send Prophet Ibrahim (alayhissalam) to these people so they may be guided.

A short while before Prophet Ibrahim (alayhissalam) was born, Namrud was told by his astrologers that a special child would soon be born, who would stand against him and tell the people to stop worshipping idols. After that warning, Namrud ordered to separate men from their wives and to kill newly born babies.

Prophet Ibrahim's (alayhissalam) mother had shown no signs of pregnancy when she carried him. To protect him from Namrud's men, she hid the baby in a cave and returned to the town. Allah caused milk to flow from the fingers of Prophet Ibrahim (alayhissalam) and thus provided him with a source of food.

Prophet Ibrahim (alayhissalam) grew up outside the town for 13 years before his mother brought him to her home secretly. His father, Taraq, had already died, so he was adopted by Azar, his father's brother.

Azar was a famous sculptor who used to make idols out of stone. His sons used to sell these idols to the people. Azar gave Prophet Ibrahim (alayhissalam) the same job as his sons.

Even in his young age, Prophet Ibrahim (alayhissalam) already believed in Allah and he hated idols. On the first day of his job, he tied a rope around some idols and dragged them through the dirt to the market-place.

He then called to the people,

*"Come and buy these lifeless idols who can neither benefit nor harm anybody."*

The people looked at the dirty idols and were angry at the disrespect that Prophet Ibrahim (alayhissalam) had shown to their gods. They complained to Azar and Prophet Ibrahim (alayhissalam) was not allowed to sell any more idols.

As time passed, Prophet Ibrahim (alayhissalam) tried to show the people the error of their ways. He first approached his uncle, who was like a father to him, and advised him to worship Allah and abandon the idols. The Holy Qur'an records his conversation with Azar in the following verses:

"O my father! Do not worship Shaitan, who was disobedient to Allah. O my father! I am afraid that the punishment of Allah might touch you so that you would be Shaitan's companion." He (Azar) said, "Do you turn against my gods, O Ibrahim? If you do not go away I will stone you. Get away from me for a long while." He (Ibrahim) said, "Peace be on you, I will pray to my Lord to forgive you. He is most gracious to me.

Maryam, 19 : 44 - 47

Although he was unsuccessful with Azar, Prophet Ibrahim (alayhissalam) did not lose hope and began preaching to the people. He used to tell them,

*"Can your idols hear you? Can they ever help you or harm you?"*

They would say,

*"We worship them because our forefathers worshipped them."*

Prophet Ibrahim (alayhissalam) would then teach them that only Allah, the Creator of the heavens and earth, should be worshipped.

Although the people could not answer Prophet Ibrahim's (alayhissalam) arguments against their idols, they were stubborn and only a few people listened to him and began worshipping Allah. Prophet Ibrahim (alayhissalam) then decided to show the people how useless their idols were by destroying them. He got his chance during the annual festival, which was held outside the town.

On the day of the festival, when all the people, young and old, had left the town, Prophet Ibrahim (alayhissalam) was alone. He went to the main temple where all the important idols were kept. He took an axe and broke all the idols except the largest one. The idols, which had been kept neat and tidy, now lay in pieces on the ground. Before he left the temple, Prophet Ibrahim (alayhissalam) put the axe in the hands of the largest, unbroken, idol.

The Holy Qur'an says:

***When he (Ibrahim) said to his father and his people, "What are these images to which you turn (in devotion)?" They said, "We found our fathers (ancestors) worshipping them." He (Ibrahim) said, "Indeed you and your fathers were in a clear error." They said, "Have you really brought us the truth or are you only a joker?" He said, "No! Your Lord is the Lord of the heavens and the earth, Who has created them. And I am a witness to this (Truth). And, by God! I will plan against your idols when your backs are turned!" So he broke them into pieces, except the chief of them, so they could return to it."***

*Anbiya, 21 : 52 - 58*

## History Chapter 20

### PROPHET IBRAHIM (ALAYHISSALAM) - PART 2

Prophet Ibrahim (alayhissalam) had broken all the idols except the largest one in the main temple while the people were celebrating their festival outside the town. When they returned and found what had happened to their gods, they were shocked and said,

*"Who has done this cruel thing to our lords?"*

One of them said,

*"It must be Ibrahim. He has always hated idol worship."*

Prophet Ibrahim (alayhissalam) was brought to court to face trial for damaging the idols. When he was asked whether he was guilty he replied,

*"It must have been done by the biggest idol. Ask them about it if they can speak."*

But the people said,

*"Our idols do not talk or answer questions."*

Now Prophet Ibrahim (alayhissalam) took the opportunity to make the people understand how useless their idols were. He said,

*"Shame on you! How can you worship pieces of wood and stone. They do not know anything and can neither harm nor benefit you."*

However, nobody was willing to listen to his words and he was declared guilty. The people began to shout,

*"Burn him alive! Let him be with his Lord."*

Namrud decided to burn Prophet Ibrahim (alayhissalam) alive to please his idols. He ordered that wood be collected to make a huge bonfire. So much wood was brought that when the fire was lit, no one could get close enough to throw Prophet Ibrahim (alayhissalam) into it.

Namrud decided to build a large catapult and Prophet Ibrahim (alayhissalam) was thrown into the fire using this catapult. When Prophet Ibrahim (alayhissalam) was flying in the air towards the fire, the angel Jibrael (alayhissalam) came to ask him if he needed his help. Prophet Ibrahim (alayhissalam) replied,

*"Yes, but not from You, from my Lord only."*

The Holy Qur'an says:

*They said, "Burn him to ashes if you want to help your gods." We (Allah) said, "O Fire, be cold and peaceful for Ibrahim."*

Anbiya, 21 : 68,69

When Prophet Ibrahim (alayhissalam) landed in the fire he prayed to Allah to protect him. By Allah's command, the fire became cool and harmless. Namrud and his followers were amazed to see Prophet Ibrahim (alayhissalam) sitting calmly and comfortably in the middle of the burning fire. Many who saw this miracle realised the truth of his teachings but others, especially Namrud, remained proud and stubborn.

After a while, Prophet Ibrahim (alayhissalam) came out of the fire and met Namrud who told him,

*"You are creating confusion in my community by inviting them to worship another lord besides me. Tell me Who is your Lord?"*

The Holy Qur'an says:

*Have you thought about the one (Namrud) who argued with Ibrahim about his Lord, because Allah had given him the kingdom? Ibrahim said to him, "My Lord is He Who gives life and causes death." He (Namrud) said, "I (also) give life and cause death." (Then) Ibrahim said, "Allah makes the sun rise from the east, (why don't) you bring it from the west." Thus the unbeliever was baffled and Allah does not guide unjust people.*

*Baqarah, 2 : 258*

Prophet Ibrahim (alayhissalam) told Namrud that Allah is the One who gives and takes away life. Namrud said,

*"I can also do that. If I call two prisoners who are going to be hanged, and let one go free and kill the other, I have given one life and the other death."*

Prophet Ibrahim (alayhissalam) replied,

*"No, you are only right if you bring the dead one back to life. Anyway, my Lord makes the sun rise in the east. If you are so powerful, make it rise from the west."*

Namrud could not reply to this argument and was defeated. However, he remained stubborn and did not accept the religion of Prophet Ibrahim (alayhissalam).

Namrud knew that he could not harm Prophet Ibrahim (alayhissalam), because he was under the protection of Allah. So he ordered Prophet Ibrahim (alayhissalam) to leave his kingdom and stopped everybody from following his religion.

Prophet Ibrahim (alayhissalam) thus left his homeland with his family and sheep. He took with him his wife Sarah, and his cousin Prophet Lut (alayhissalam) and left for Palestine.

## History Chapter 21

### PROPHET IBRAHIM (ALAYHISSALAM) - PART 3

Prophet Ibrahim (alayhissalam) had been told to leave the country by the king, Namrud. He took his family and left for Baytul Muqaddas in Palestine. His wife Sarah was a beautiful woman, so to guard her from the eyes of the people, he would put her in a box whenever they came to a town. When they were travelling in the middle of the desert, he would let her out.

After some time, they arrived in a new country. The guard at the border wanted to check the box in which Sarah lay hidden. Prophet Ibrahim (alayhissalam) told the guard,

*"You may suppose that the box is full of gold and silver and I will pay the tax for that, but do not open the box."*

However, the guard insisted that he had to see what Prophet Ibrahim (alayhissalam) was carrying and so he opened the box. When he saw Sarah, he took Prophet Ibrahim (alayhissalam) to the king.

When they came before the king, he was attracted to the beauty of Sarah and he reached out to touch her. Prophet Ibrahim (alayhissalam) prayed to Allah to protect the honour and dignity of his wife. At his prayer, the king's hand turned into a solid block of wood.

The king begged Prophet Ibrahim (alayhissalam) to pray to Allah to give him his hand back, saying that he would not look at Sarah again. Prophet Ibrahim (alayhissalam) prayed and the king's hand became normal again.

After talking for a while with Prophet Ibrahim (alayhissalam), the king looked up at Sarah and could not resist making the same mistake as before. As he tried to touch her, his hand dried up like a piece of wood.

He turned to Prophet Ibrahim (alayhissalam), once more begging for Allah's forgiveness and asking for his hand back. Prophet Ibrahim (alayhissalam) told him that he would pray for him one last time. He said,

*"O my Lord, if this man is truly sorry, then change his hand to its original form."*

Through this prayer, the king was cured. He was impressed with the power of Prophet Ibrahim (alayhissalam), and accepted his faith. He treated Prophet Ibrahim (alayhissalam) with great respect and presented him with a maid called Haajar, to serve Sarah, and allowed them to go wherever they wanted.

On his way to Baytul Muqaddas, Prophet Ibrahim (alayhissalam) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allah. To teach them the error of their ways, he used a very polite way of approach. Prophet Ibrahim (alayhissalam) introduced himself as a star-worshipper also and then sat down at night to worship with them.

The Holy Qur'an says:

*We showed Ibrahim the kingdom of the heavens and the earth to strengthen his faith. When it became dark, he saw a star and said, "This is my Lord." But when it set, he said, "I do not love those who fade away." When he saw the moon rising, he said, "This is my Lord." And when it set he said, "Had my Lord not guided me I would certainly have gone astray." Then when he saw the sun rising he said, "This is my Lord, this is the greatest one" And then when it (also) set, he said, "O my people, I am not part of what you associate with God-An'aam, 6 : 77 - 79*

Prophet Ibrahim (alayhissalam) got the people's attention by claiming that the star, then the moon, and finally, the sun, were his gods. But as each of these set, he turned away from them saying,

*"I am sick of these ever-changing creations. I believe in Allah, Who is the Creator of the heavens and the earth. I do not belong to those who believe in partners to Allah or the idol-worshippers."*

Although Prophet Ibrahim (alayhissalam) used this polite way of teaching and proved how useless their worship was, the Magi continued to argue with him. He said,

*"Why do you argue with me about Allah when He has guided me to the right path?"*

The people refused to believe his words and threatened to harm him and told him to be afraid of the revenge of the stars. Finally Prophet Ibrahim (alayhissalam) left these foolish people and continued on his way to Baytul Muqaddas.

Prophet Ibrahim (alayhissalam) and Sarah could not have any children and this made him very sad. Sarah then suggested that he marry her maid Hajira, and perhaps Allah would give them a child.

Prophet Ibrahim (alayhissalam) and Hajira were married and Allah blessed them with a son, Prophet Isma'il (alayhissalam).

Five years later, Sarah also gave birth to a son, Prophet Ishaq (alayhissalam).

Prophet Ibrahim (alayhissalam) is called the father of the Prophets (alayhissalam) because from his son Prophet Isma'il came the Arab Prophets (alayhissalam), including the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and from his son Prophet Ishaq came the Israelian Prophets (alayhissalam), including Prophet Isa (alayhissalam).

The title of Prophet Ibrahim (alayhissalam) was "Khalilullah", which means "Friend of Allah".

When the time came for his death, he told the angel who had come to take his soul,

*"Ask Allah, Does a friend take the life of his friend?"*

He meant that Allah should not order Prophet Ibrahim's (alayhissalam) death because he was His friend. The angel of death, Israa'il (alayhissalam), could not answer this question, so he returned to Allah, Who commanded him to go back to Prophet Ibrahim (alayhissalam) and say,

*"O Ibrahim, does a friend refuse an invitation to meet his friend?"*

## History Chapter 22

### PROPHET ISMA'IL (ALAYHISSALAM)

When Prophet Isma'il (alayhissalam) was Prophet Ibrahim (alayhissalam)'s son. The new-born son was the apple of his father's eye and when Sarah watched the two of them, she was sad that she could not have a child. After a time, on petty matters she began arguing about Hajra which caused uneasiness to Ibrahim (as) and he complained to Allah . So Allah asked him to take away to another place . On the command of Allah, Prophet Ibrahim (alayhissalam) brought Haajira and Prophet Isma'il(alayhissalam) to Makka. In this desert like land he left his wife and baby in the care of Allah and returned to his home in Palestine. According to the Holy Qur'an, he prayed:

***O our Lord! I have left part of my family in a valley where nothing grows, close to Your Holy House. Our Lord! This is so they can set up prayer. So make the hearts of the people kind towards them and provide them with fruits so that they may be grateful.*** -Ibrahim, 14 : 37

Although Haajira was alone in the desert, she had learnt from her husband to trust in Allah and be patient. When the baby got thirsty she tried to look for water, searching between the hills of Safa and Marwah, but she was unsuccessful. Finally, she returned to her baby, disappointed. Suddenly, she saw that a stream of water was flowing out from where Prophet Isma'il (alayhissalam) had struck the ground with his foot. She was very happy and drank her fill.

Meanwhile, the water had attracted a flock of birds. The people of the tribe of Jurhum, who lived nearby, were following the birds in search of water. When they saw Haajir and Prophet Isma'il (alayhissalam) alone in the desert, they asked Lady Haajir to allow her to come and stay with them near this water and finally she allowed them after getting permission from Prophet Ibrahim(alayhissalam).

Haajir and Prophet Isma'il (alayhissalam) began to live with the tribe of Jurhum. Sometimes, Prophet Ibrahim (alayhissalam) used to visit them. On one of his visits when Prophet Isma'il (alayhissalam) was 13 years old, Prophet Ibrahim (alayhissalam) dreamt that he was sacrificing his son. It was the 8th of Zilhaj, also known as Yawme Tarwiyah. Prophet Ibrahim (alayhissalam) often received Allah's commands in his dreams, but because he was being asked to actually kill his son, he wondered whether it was real.

On the next day he saw the same dream and was now sure that it was a true command. The 9th of Zilhaj is known as Yawme Arafaat. The Holy Qur'an says:

***And when (Isma'il) grew up a bit, he (Ibrahim) said, "O my son! I saw in a dream that I am sacrificing you. What is your view?" He (Isma'il) said, "O father! Do as you have been commanded. If Allah wills, you will find me from the patient ones."***  
***Saffat, 37 : 102***

Prophet Ibrahim (alayhissalam) took a rope and a knife, and led his son into the desert. On the way, Shaitan appeared in the form of an old man, and tried to convince Prophet Ibrahim (alayhissalam) that he was making a terrible mistake in killing his son. Three times Shaitan came, and each time Prophet Ibrahim (alayhissalam) made him go away by throwing seven small stones at him.

When they reached Mina, Prophet Ibrahim (alayhissalam) laid his son on the ground and took the knife. Prophet Isma'il (alayhissalam) saw how distressed his father was at having to kill him,

so he said,

*"O my father! Tie my hands and legs so that I do not struggle. Put a blindfold over your eyes so that you do not have to see me die and tighten your cloak so that my mother does not see my blood splattered on your clothes. Make your knife sharp so that you can do your job quickly. That way I will feel no pain."*

Prophet Ibrahim (alayhissalam) did as his son requested, and then cut the throat of his son. But when he removed the blindfold, he was surprised to see his son standing safe besides him and that his knife was turned upside down and he had a sheep in place of his beloved son Ismail(alayhissalam). At that time, Prophet Ibrahim (alayhissalam) was congratulated by God and ordered to slaughter the heavenly sheep. The Holy Qur'an says:

*And We called out to him, "O Ibrahim, Indeed you have proved your dream true. This is how We pay back people who do good. Indeed this was a clear trial, and We ransomed him with a Great Sacrifice. And We gave (this blessing) to one from the later times." Peace be upon Ibrahim.-Saffat, 37 : 104 - 109*

Thus Allah told Prophet Ibrahim (alayhissalam) that He was rewarding him for his faith by saving Prophet Isma'il (alayhissalam). Instead of his son, the blessing of sacrifice in the Way of Allah would be given to a person in the future.

This person was none other than Imam Husain (alayhissalam), who sacrificed himself, his family members and his friends on the plains of Kerbala for the sake of Islam.

After his son had been saved, Prophet Ibrahim (alayhissalam) left for Palestine to return to Sarah. Allah made the actions of Prophet Ibrahim (alayhissalam) and his family Wajib for all Muslims. Thus, when we go for Haj, we walk between Safa and Marwah just as Haajirā did. We also go to Mina and offer an animal for sacrifice and stone the Shaitans.

On one of his visits, Prophet Ibrahim (alayhissalam) was ordered by Allah to rebuild the Holy Ka`ba, which had broken down. The Holy Qur'an says:

*And Ibrahim raised the foundations of the House (Holy Ka'aba) with Isma'il, (praying), "O our Lord! accept this from us. You are the All-Hearing, the All-Knowing.*

*Baqarah, 2 : 127*

The two of them built the Holy Ka`ba together. Prophet Isma'il (alayhissalam) carried the stones and Prophet Ibrahim (alayhissalam) paved them in place. The angel Jibraeel (alayhissalam) guided them at every step and showed them where to put the Holy Black Stone (Hajare Aswad). It still remains in the same place today. After the building was ready, they performed the Haj. Prophet Isma'il (alayhissalam) settled in Makka and lived there all his life. Our Holy Prophet Muhammad (sallallohu alayhe wa aalehi wasallam) is from his descendants.

# QURAN-M05

Diniyat Classes Muscat (DCM)(GIRLS)

## Contents

1. DU`Á FROM THE HOLY QUR`ÁN.....2
2. SÚRAH AL-QURAISH .....3
3. ÁYATUL KURSIYY (2 : 255-257) .....4

## Qur'an Chapter 01

### DU`Á FROM THE HOLY QUR'ÁN

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

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

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

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Verily, those who are too proud to worship Me,

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

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

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

#### Du`á 1

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

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

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

and grant us mercy from You,

إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

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

#### Du`á 2

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا

وَتَبَّتْ أَقْدَامُنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

#### Du`á 3

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

*(al-Mumtaniha, 60:4)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَافَ قُرَيْشٍ ﴿١﴾

إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

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

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

# FIQH-M05

Diniyat Classes Muscat (DCM)GIRLS

## Contents

|                                                 |    |
|-------------------------------------------------|----|
| 1. TAQLEED - TERMINOLOGIES .....                | 2  |
| 2. TAQLEED - RULINGS .....                      | 4  |
| 3. NAJASAAT-EXPLANATION .....                   | 6  |
| 4. NAJASAAT – KAFIR .....                       | 8  |
| 5. NAJASAAT - RULES .....                       | 9  |
| 6. MUTAHHIRAAT - LIST .....                     | 11 |
| 7. MUTAHHIRAAT—TYPES OF WATER .....             | 12 |
| 8. MUTAHHIRAT—TAHARAT WITH WATER .....          | 14 |
| 9. MUTAHHIRAT- TAHARAT WITH EARTH AND SUN ..... | 16 |
| 10. RULINGS RELATED TO TOILET .....             | 17 |
| 11. GHUSL – WAJIB & MUSTAHAB GHUSLS .....       | 19 |
| 12. GHUSL- METHOD & RULINGS .....               | 21 |
| 13. GHUSL – CONDITIONS .....                    | 23 |
| 14. TAYAMMUM - SITUATIONS .....                 | 24 |
| 15. TAYAMMUM—METHOD AND RULINGS .....           | 26 |
| 16. PRACTICAL WUZU - ASSESSMENT .....           | 28 |
| 17. PRACTICAL NAMAZ – ASSESSMENT .....          | 29 |
| 18. WUZU – METHOD .....                         | 32 |
| 19. REVISION OF ZUHR NAMAZ METHOD .....         | 34 |
| 20. WAAJIBAAT E NAMAZ .....                     | 37 |
| 21. THE MUBTILAAT OF SALAAT .....               | 39 |
| 22. ZIYARAT AFTER NAMAZ .....                   | 40 |
| 23. KHUMS .....                                 | 41 |

## Fiqh Chapter 1

### TAQLEED - TERMINOLOGIES

| TERMS                            | EXPLANATION                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|----------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>MUJTAHID</b>                  | An Aalim-e-Deen(scholar) who has thoroughly studied Qur'an, Hadees and other related subjects, and is able to obtain Ahkam-e-Ilahi from them, and give Fatwa                                                                                                                                                                                                                                                                                                                                               |
| <b>MUJTAHIDA</b>                 | A lady mujtahid. A lady can become Mujtahida but she cannot be followed by others                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>FATWA</b>                     | After studying the Quran, hadees, & other related subjects, a mujtahid comes to a conclusion that this is the rule for this issue. Such a ruling is called a fatwa.                                                                                                                                                                                                                                                                                                                                        |
| <b>FATAWA</b>                    | Plural of Fatwa                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>ISTAFTA</b>                   | Asking Fatwa, i.e. asking Mujtahid about his ruling on a religious issue                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>TAQLEED</b>                   | To follow. To follow Fatwa of a Mujtahid regarding religious duties                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>MUQALLAD</b>                  | That Mujtahid who is followed (whose Taqleed is done)                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>MUQALLID</b>                  | A person who follows a Mujtahid                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>MUQALLIDA</b>                 | Female follower                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>AALAM / MUJTAHID E AALAM:</b> | That Mujtahid who is more capable/knowledgeable in deriving a ruling or Fatwa from Quran Hadis etc., as compared to other Mujtahids of his time.                                                                                                                                                                                                                                                                                                                                                           |
| <b>MARJE'</b>                    | The Mujtahid whose Fatawa are followed by people. All Marje' are Mujtahids, but not all Mujtahids are Marje'                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>EHKAAM E DEEN</b>             | The rulings of Islam, given by Allah SWT, for us to follow. Following these is beneficial for the person him/herself                                                                                                                                                                                                                                                                                                                                                                                       |
| <b>AADIL</b>                     | That person who performs all that has been made obligatory (Wajibat) and avoids all that has been prohibited (Muharramaat)                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>EHTIYAAT-E-WAJIB :</b>        | When a Mujtahid is not able to arrive at a definite ruling on a particular issue (means he is not able to give fatwa), he gives us a safe solution which is known as Ehtiyaat-e-Wajib. The Muqallid has a choice, either to follow this Ehtiyaat, or to follow the Fatwa of the second-in-line Aalam                                                                                                                                                                                                       |
| <b>EHTIYAAT-E-MUSTAHAB</b>       | Here, the Mujtahid is able to come to a definite ruling about a particular issue, but in addition to the fatwa, he also gives us a better solution. As he has not been able to arrive at a definite conclusion about the better solution, its called Ehtiyaat-e-Mustahab. The Muqallid has the choice of either following or leaving this Ehtiyaat, & in case he chooses to leave the ehtiyaat, he has to follow the fatwa. In short, the muqallid has to follow either the fatwa or the ehtiyate mustahab |

|                        |                                                                                                                                                                                                                                                                                   |
|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>TAKLIF-E-SHAR'I</b> | The responsibilities put on us by the Shari'at (e.g. performing Namaz, not to steal etc.) are known as Taklif-e-Shar'i (i.e. Responsibilities of Religion) .                                                                                                                      |
| <b>MUKALLAF</b>        | Those on whom the responsibilities of religion (Taklif-e-Shar'i) becomes wajib. A person becomes Mukallaf when he/she is Aaqil (sane), qadir (able), and is Baligh.                                                                                                               |
| <b>BULOUGH</b>         | Buloogh means being Baligh. The latest a boy becomes baligh is when he completes 15 lunar years (as per Islamic Calendar), For boys, there are other conditions of Buloogh also, which will be taught in higher classes. A girl becomes baligha when she completes 9 lunar years. |
| <b>MUMAYYAZ</b>        | When a na-baligh child is able to differentiate between good and bad, he/she is termed as Mumayyaz (i.e. one who can differentiate). Shari'at is not obligatory on a Mumayyaz, but his good actions may earn him Sawaab                                                           |

**Note for teacher:** can leave the highlighted if difficult for students(will b included in next year)

## TAQLEED - RULINGS

**Rule :** It is not permitted to do taqleed in Usool-e-deen. Every person is required to understand the Usool-e-deen with proofs and accept them. Also, it is not required to do taqleed in the necessary issues of furu'-e-deen like: namaz is wajib, roza is wajib etc.

**Rule :** During ghaibat (occultation) of Imam ATF, for acting upon ehkaame deen (religious rulings), it is necessary to choose any one of the following 3 methods

1. become a mujtahid yourself so that you can know wajibaat & muharraamaat through proper proofs & thus act correctly.
2. do taqleed of a mujtahid and base your actions on his fatawa for fulfilling your religious duties.
3. do Ehtiyaat : carefully perform the ehkame deen in such a way that it does not go against the fatwa of ANY mujtahid. However you will need knowledge almost to the level of a mujtahid for doing this.

**Note:** Those momineen & mominaat who should do taqleed for performing their wajibaat, but don't do taqleed should note that while it is possible that their actions without taqleed may be valid, it is also possible that they may be invalid, in which case they will have to repeat all their actions.

As has already been pointed out in the first part of this book, acting according to the fatawa of a mujtahid or doing taqleed guarantees that your actions are valid.

If someone did not do taqleed as soon as he became baligh, he should immediately start taqleed of the mujtahide a'lam, find out his fatawas & perform his wajibaat according to them. Regarding the wajibat, eg namaz, roza, haj, khums, etc, which he has been doing without taqleed, he should check whether they are according to the fatawa of this mujtahid by either contacting the mujtahid directly, or contacting his representative or referring to his book of rules.

Hence, it would be far better to teach na baligh children about mujtahid e a'alm & his fatawa correctly in an easy manner so that their actions are valid & correct from the beginning.

**Characteristics of the mujtahid :**

Taqleed of only such a mujtahid should be done who has all the following qualities (jame'us sharaet) :

1. Man
2. Shia ithna-ashari
3. Of legitimate birth.
4. Baaligh (see meaning above)
5. Aaqil (sane)
6. Should be alive
7. Aadil
8. Aa'lam (as per some maraje')

**Rule :** In every period of time there will be a number of jame' us sharaet mujathid. While you can do taqleed of anyone of them, but if there is a possibility that there may be a difference in their rulings, you should act according to the fatawa of the one who is most knowledgeable (aa'lam) amongst them

**Note :**

1. Where there is a difference in the rulings, do taqleed of the aa'lam. Where the fatawa of the aa'lam & others are the same, you can follow any one but it will be easy to just stick to the aalam in all issues.
2. The method of identifying the aalam is given in the book, Tauzeehul Masael. Qum & Najaf are our major centres of knowledge. Many ulama (learned men) who are in touch with these centres can inform us that who is the mujtahid e aa'lam.  
During Ghaibate Imame Zamana (ATF) riwayatoun sai pata chalta hai kai Imam alaihissalam nai aik general ijazat di hai kai jo bhi is maqam ijtehaad tk ponhchay to aam aadmi apni saree zimmedari ko pura kernai kai liyai in ki taqleed karai.

Please note that in this manual, basic masael are given as per Agha Sistani, but students may need to know more rules while performing their wajibaat for which they should refer to the book of rules of their mujtahid (tauzihul masael)

**Rule :** If the mujtahid does not give a fatwa in a certain issue but gives ehtiyate wajib (obligatory precaution), then it is jaez for the muqallid to either act according to the ehtiyate wajib of his mujtahid (aa'lam) or act according to the fatwa of aa'lam-fal-aa'lam (that mujtahid who is the most knowledgeable after aa'lam)

## Fiqh Chapter 3

### NAJASAAT-EXPLANATION

Najasaat are those things which shariat has labelled as Najis (opposite of Pak). If a thing is labelled najis certain rules automatically follow which we shall learn later. In this chapter we will learn a little about the things shariat has labelled as najis.

If a paak thing were to touch any one of the najisul ain things with wetness, the paak thing becomes mutanajjis

The things which are labelled as Najis by Shari'at, i.e. which are originally najis, are known as 'Ain-e-Najis, whereas the things which become najis by coming in contact with Ain-e-Najis, are known as Mutanajjis

In general, both of these are known as Najis

#### Some terminologies :

- **Haram flesh animals:** Animals whose meat is forbidden to eat are called haram flesh animals or haram gosht janwar : eg : rabbit, cat, dog , rat, lion etc..

Some birds are haram flesh eg crow, parrot etc

- **Halaal flesh animals :** Animals whose flesh is permitted to be eaten are called halal flesh animals or halal gosht janwar. E.g. hen, cow, etc. The urine & stools of halal flesh animals are paak.

Some birds are halal flesh, eg teetar, pigeons etc.

- **Gushing blood (Khoon e jahinda) :** when slaughtered, the blood of some animals gushes or spurts. Nearly all animals that directly give birth to their young have gushing/spurting blood.

#### List of some Ain-e-Najis

##### 1 & 2 : Urine & Stool:

The urine & stools of a human being are najis.

The urine & stools of haram flesh animals with gushing blood are also najis.

Urine & faeces of all birds are paak, but it is better to keep away from excreta of all haram flesh birds.

##### 4 & 5 : Blood & Dead body :

The blood & dead body of a human being is najis. However, when the dead body of a muslim is given 3 ghusls, it becomes paak.

Blood & dead body of all animals with gushing blood, whether they are halal fleshed or haram fleshed are najis. However the remaining blood of animals whose meat is halaal is pak, if they have been slaughtered according to Islamic shariat.

Blood and dead body of birds with gushing blood are najis.

## **6 & 7 : Dog & Pig :**

Their entire bodies alongwith their sweat, saliva, etc , everything is najis.

## **8: Non muslim (kaafir) :**

The entire body of a kaafir, his sweat, saliva etc everything is najis.

Just like a kaafir, Ghaali & naasibi are also najis

As per Agha Sistani, the Ahl-e-Kitab (Christians, Jews etc.) are not Najis, however as per some Maraje', they are Najis

## **9 & 10 : alcoholic drinks, alcoholic drink made from barley.**

Alcoholic drinks are najis. As per Ehtiyat-e-mustahab, other liquids which cause intoxication are najis

Solid substances that intoxicate, eg chars, opium etc are paak, although it is haram to eat/drink these.

Using Fuqah (an alcoholic drink made from barley) is haram and based on ehtiyaat e wajib it is najis

## **11: Sweat of a camel that feeds on najasat :**

Sweat of camels & other animals that regularly feed on human excreta is najis

## **Difference between Pak/Najis and Halal/Haram**

Whether something is paak or najis & halal or haram are 2 different issues. Paak or najis is concerned with touching, & haram-halal is concerned with eating-drinking or using it. Eg mud is paak but haram to eat. A cat is paak (all animals besides dog & pig are paak) but it is haram to eat the meat of a cat.

A cloth which you are not authorized to use (ghasbi) is paak but its use is forbidden for you.

## Fiqh Chapter 4

### NAJASAAT – KAFIR

#### Kafir:

Anyone who does not believe in tawheed, nubuwwat, qayamat or any one of these is a Kafir. A person who knowingly denies the basic & foundational beliefs of Islam is also a Kafir & najis.

As per some Maraje' (like Agha Sistani), Ahle kitab (people of the book namely the Jews, Christians & Majusi) who do not accept the risalat of the khatimul ambiya SAW are Pak, whereas some other Maraje' conclude that they are Najis

#### Examples :

1. A basic belief is that the Qur'an is a heavenly book. Anyone who claims that the Prophet, himself has written it is a Kafir.
2. Anyone who believes that Mirza Ghulaam Ahmed (Qadiyani) or anyone else is a nabi of Allah after Hazrat Muhammad Mustafa SAW is a Kafir.
3. A person who considers Namaz as insignificant, doesn't accept that it is Wajib, or says things to the effect that it is past-time of people who have nothing better to do etc. is a kafir.

Details are in tauzeeh

#### Mushrik:

A person who does shirk about Allah, that is believes there is more than 1 God is a Mushrik. Rules regarding a Mushrik are same as those of Kafir. Mushrik are najis.

#### Ghali:

A person who considers Ambia as equal to Khuda, or considers anyone from amongst the twelve (12) Imams Khuda or better than Nabi e Aakhiruzzaman SAW has done ghulu (meaning has crossed the limits). Ghali are outside the sphere of Islam & are najis

#### Nasibi

Anyone who shows enmity or hatred towards anyone from among the twelve (12) Imams is a Nasibi. Nasibi are outside the sphere of Islam & are najis.

#### Khariji:

One who dares to wage war against any Imam is a Khariji. If a Khariji announces (ailaan kare) his hatred (bughz) regarding Ahle Bayt (as) he is outside the sphere of Islam and is najis.<sup>1</sup>

#### Munafiq:

A person who has recited the Kalima with his tongue, and apparently accepts the rules of Islam but denies them in his heart is a Munafiq (hypocrite). One cannot know the condition of another's heart. For our ease Islam orders us to consider all apparent Muslims as Pak.

---

<sup>1</sup> Teachers note: Khariji ki do aqsaam hain aik wo jo ehlaibait alaihimussalam sai apnai bugz ka elan kertai hain wo nasibi mai dakhil hain aur wo najis hain aur dusri qism paak hai)

## Fiqh Chapter 5

### NAJASAAT - RULES

#### Golden Rules

##### Golden Rule 1:

- All things are Pak, unless proved Najis by methods given by Shari'at.

##### Golden Rule 2 :

- If a thing is Najis & later one doubts that it has become Pak or not, it will be considered Najis.
- Similarly, if a thing is Pak & later there is a doubt about it being Najis, it will be considered Pak

#### How is Najasat proved?

According to Shari'at a thing is proved to be najis by anyone of the following 3 methods.

1. Personal knowledge.
2. Two 'Aadil bear witness
3. Owner or guardian (person who has the thing) say that it is najis.

Explanation:

1. **Personal knowledge:** A person comes to know that a certain thing has become najis. Gumaan (say 80% knowledge) or Wehem (say 5% knowledge) are not sufficient to declare something najis.
2. **Witness of 2 'Aadil:** If 2 'Aadil say that a thing has become najis then it will be considered najis provided they also give the reason behind it becoming najis
3. **Owner or guardian says so:** When the owner or guardian of a thing says it is najis, it will be considered najis

#### How is Taharat proved?

Similarly, Taharat can also be proved by one of the following methods:

1. Personal knowledge
2. 2 'Aadil persons say it is Pak
3. Owner or guardian says so and he does not lie
4. Muslim disappears from view

Explanation:

- **Muslim disappears from view:** If the body, dress, vessel etc. of a Muslim becomes najis, & that person goes away from us, then with certain conditions mentioned in Tauzeehul Masael, we will consider the najis thing Pak

### Miscellaneous rules related to Najasaat

The rules of Najasaat are mentioned below. Looking at the rules, it becomes clear that why it is necessary for every child to know the rules of Najasaat & Taharat & act upon them

- It is haram to make the Quran Najis. If it becomes Najis, it is Wajib to make it Pak immediately
- It is Haram to eat a Najis thing. It is also haram to give a Najis thing to others to eat
- It is Haram to make a mosque Najis. If it becomes Najis, it is Wajib to make it Pak immediately
- When one has a choice & still recites Namaz with a najis body or dress, such a Namaz is batil
- The Kafan (shroud) of a mayyit (dead body) should be Pak
- During Hajj & Umrah, on many occasions, a condition is that the dress should be Pak

## **Fiqh Chapter 6**

### **MUTAHHIRAAT - LIST**

Things which make other things paak are called Mutahhiraat & are 12 in all. The list of Mutahhiraat is given here & the following chapters cover the method of making things Pak with Water, Earth & Sun. To get details of these 3, and other 9, please refer to Touzihul Masael

#### **LIST**

1. Water
2. Earth
3. Sun
4. Istehala
5. Inqilaab
6. Intiqal
7. Islam
8. Taba'iat
9. Removal of Ain e Najasat
10. Istibra of animals that eat Najasat
11. Disappearance of Muslim
12. Coming out of blood from body of the Zabiha (slaughtered animal)

## Fiqh Chapter 7

### MUTAHHIRAAT—TYPES OF WATER

Water is Taahir and Mutahhir. That is, it itself is Pak and has the capability of making other Najis things Pak.

Water is available in various forms each of which comes with its own set of rules.

#### Classification of water based on purity:

Based on purity, water is divided in two types: Mutlaq and Muzaaf

- **Mutlaq** (unmixed/plain/absolute)
  - Mutlaq water means plain water not mixed with anything else.
- **Muzaaf** (mixed) water
  - Muzaaf water is that water which with something else is mixed to the extent that it can no longer be called plain water. E.g. colored water, tea, sharbat etc.
  - Muzaaf water is also that water which is actually not water, e.g. Milk, fruit juice, oil

Note : Mixing water with small amounts of chlorine, kaafoor (camphor), sugar etc. does not make it Muzaaf. Sea water comes under the category of Mutlaq water.

#### Classification of water based on origin:

Based on origin, water is divided in the following categories:

- Kurr Water
- Qaleel Water
- Flowing Water (Jari)
- Rain Water (Barish)
- Well Water (Kunwa)

#### Kurr Water

That quantity of water which fills a container whose volume is 36 cubic handscap (balisht) is called Kurr water. Approximately, we can say that water which fills container whose length, breadth, & height are 3.3 handspans approx (balisht) each is called Kurr water.

For a water to be called Kurr it should be in the required quantity or more. The shape of the container, whether it is square, round, pipe-like etc. is irrelevant.

#### Qaleel Water

Any water that does not bubble from the earth & is less than Kurr, e.g. water which fills a glass, jug, a small tank, or a handful of water, is known as Qaleel water

**Flowing Water (Jari) :**

Jari water is one which has a natural source, and flows on earth

**Rain water :**

Water coming from rain

**Well water :**

Water in a Well which originates from earth

**Rulings regarding Water****Rule**

If the slightest Najasat falls in or touches a Muzaaf water, it makes the Muzaaf water Najis; whether the quantity of Muzaaf water is more or less.

If Muzaaf water is poured on a Najasat from the top, that part of Muzaaf water becomes najis which comes in touch with the Najasat, the rest of it remains paak.

For example, if a rat dropping falls in oil, the entire oil becomes najis. Also, if a drop of blood falls in a cauldron of tea or sharbat, all the contents of the cauldron become najis.

**Rule**

If the slightest Najasat falls in or touches a Qaleel water, it becomes najis.

If Qaleel water is poured on a Najasat from the top, that part of Qaleel water becomes najis which comes in touch with the najasat, the rest of it remains Pak

For example, if a drop of blood falls in a glass filled with water, all the water becomes najis. Also, if a dog puts its mouth in ditch of water, all the water in the ditch becomes najis

**Rule**

If a Najasat falls into or touches Kurr water, Flowing(Jari) water, or Well (Kunwa) water, these do not become najis unless their color or taste or smell changes because of the Najasat. If such a change occurs, only that part of the water becomes Najis in which the change has occurred, the rest remains Pak. However, if the part of Kurr water in which the change has not occurred is less than Kurr, the entire Kurr water becomes najis

For example, if a kafir washes his hands in water, or a pig/dog puts its mouth in water, or urine falls in water in a tank (assuming it is more than Kurr) or a stream, it does not become najis except that part which has changed color or taste or smell due to the Najasat

For example, if some drops of Najasat fall into a tank, the water remains Pak. Then color is mixed with this water & it becomes Muzaaf. Now if some najasat were to fall in this water the entire water of the tank would become Najis.

For example, a portion of water in a tank becomes red because of blood. If the water that has not become red is less than Kurr, all the water in the tank becomes Najis.

## Fiqh Chapter 8

### MUTAHHIRAT—TAHARAT WITH WATER

#### Basic conditions:

Water makes a najis thing Pak if 4 basic conditions are fulfilled.

1. Water should be Mutlaq in the beginning
2. Water should be Pak in the beginning
3. While washing, the water should not become Muzaaf.
4. Ain e Najasat should be removed from the najis thing.

Rule : after a najis thing has been made paak, if the color or smell of najasat remains , that is not a problem, the thing is paak.

#### Method of making a najis vessel Pak

- ☐ Rule: If Qaleel water is being used to make the inside of a vessel Pak, it should be washed 3 times. If Kurr or Jari water are being used, it is ehtiyate Wajib to wash 3 times
- ☐ Rule : If a dog has had a drink from a vessel, first rub it with paak mud, throw away the mud, then wash three times with Qaleel, Kurr, or Jari water
- ☐ Rule : If a pig licks a vessel or a wild rat dies in it, it is necessary to wash the vessel 7 times with Qaleel, Kurr or Jari water.

#### Note :

- There are 2 methods of washing a vessel with Qaleel water:
  - a) fill completely with water three times & discard the water each time.
  - b) pour some water in a vessel, swirl it so that the water reaches all the najis places. Discard the water. Do this thrice.
- Washing with Katheer (more than Kurr) water: plunge the vessel in a stream, tank or wash with water from a tap, that is connected to Kurr water e/wajib 3 times

#### Method of making other things Pak

##### With Qaleel water:

When the najasat is urine:

- If, what has become najis is something besides cloth & body: pour water in such a way that no urine remains in that thing & it will become Pak
- To make body Pak : it is necessary to pour water twice
- To make a cloth paak, pour water twice & squeeze the cloth each time.(10\*)

If anything has become najis with any najasat besides urine: remove the 'Ain e Najasat with water, cloth, paper etc. Then pour water once in such a way that it reaches all the Najis areas. The thing will become Pak. (It is necessary to squeeze cloth and other stuff that absorbs water)

##### With Katheer water:

In a tank of Kurr water OR in Jari water OR in well water OR under tap water connected to Kurr OR in heavy rain: Put the najis thing in such a way that the water reaches all the najis parts. The thing will become Pak

However if body or cloth has become najis with urine, it will become Pak only if washed twice with Kurr water

**Explanation:**

1. To make najis things Pak with Qaleel water, after removing the 'Ain e Najasat, it is important that the water flows over the Najis part. But for Katheer water, as soon as the Katheer water comes in contact with the Najis part, the thing becomes Pak
2. When a thing is required to be washed once, then in the first wash & when it is required to be washed twice, then in the 2<sup>nd</sup> wash: if the water touches the najis part & becomes Muzaaf due to a color change or something else, the thing will not become Pak

## Fiqh Chapter 9

### MUTAHHIRAT- TAHARAT WITH EARTH AND SUN

#### Earth:

Earth makes the soles of feet & the soles of shoes paak if it meets the following 4 conditions

- 1- Earth should be paak.
- 2- Earth should be dry.
- 3- Ehtiyaat laazim is that the Najasat should have transferred from the earth.
- 4- Najasat(ain e najis or mutanajjis) is removed by walking on earth or rubbing feet on earth.

By Earth it is meant mud, stones etc.

Lower part of a cane or wheel of a vehicle can not become paak with earth.

The soles of feet & the soles of shoes will not become paak by carpet, damar (taar), wooden flooring

To make the said things paak, it is **better** to walk a distance of more than 15 armspans (1 armspan =46cm) on earth, even if the najasat is removed before this distance is covered.

#### Sun:

Sun makes najis earth, buildings, and walls Pak, with some conditions. A mat not made with thread can be made paak by the sun, but it is Ishkaal that trees, grass, doors, windows, can be made paak by the sun.

#### Conditions:

1. First remove the 'Ain e Najasat from the najis thing.
2. The najis thing should be wet. If it is dry, make it wet
3. Nothing should obstruct the sunlight falling on the najis thing.
4. Only the sun should make the Najis thing dry. There should be no help from wind or any other factor.
5. The najis part should be dried by the sun in a single exposure

## Fiqh Chapter 10

### RULINGS RELATED TO TOILET

#### Suppressing

Excretion is a natural method by which harmful water & matter is thrown outside the body. Excessively suppressing it leads to problems. According to Shari'at this is Makrooh & if there causes harm, it becomes Haram.

#### Concealing

It is Wajib for a person, to conceal/hide his private parts from every baligh man & woman & mumayyaz child

#### Qibla

During excretion (of urine & stools) it is haram on the basis Ehtiyaat e Wajib to sit such that the front portion of the body (chest, & stomach) or back is towards the Qibla.

#### Haram

It is haram to excrete at 5 places :

1. In streets with a dead end, when the residents of the street have not given permission.
2. In someone's property without his permission.
3. When the place is waqf for use by a particular group of people.
4. Near the graves of Momineen, which causes their disrespect.
5. Any place which causes harm to Religion (Deen & Mazhab)

#### Making the organs Pak

Stone, cloth etc. can be used to make the anus Pak (with strict conditions as mentioned in Tauzeehul Masael), although it is always better to use water to make it Pak

Whether the anus is washed with water from a mug or a pipe (i.e. with Qaleel or Kurr water), washing it once will make it Pak, but it is essential that no particle of Najasat remains on the body.

The outlet for urine can be made Pak only with water. After passing urine or doing Istibra (after urinating), it is enough to wash once with Kurr or Jari water. If Qaleel water is being used (e.g. from a mug) it is Ehtiyaat to wash twice, but better to wash thrice

**Mustahab Acts**

- It is Mustahab to sit for excretion in a place where no-one can see you
- While entering the toilet first place your left foot inside, while leaving first place your right foot outside
- Keep head covered (with cap, dupatta etc.) & keep the weight of the body on the left foot.

**Makrooh Acts**

While excreting, the following is Makrooh

- To sit facing the sun & the moon (unless the private parts are covered)
- Sitting for excretion next to fruit bearing trees
- Eating something, talking (unless it is necessary or are doing zikre khuda)
- Uncessasarily taking more time
- Doing taharat with right hand
- Standing while urinating
- Urinating into stagnant/still water

## Fiqh Chapter 11

### GHUSL – WAJIB & MUSTAHAB GHUSLS

We have learnt earlier that if Hadas e Akbar occurs then ghusl should be done for all works which require wuzu

Ghusl is a Fiqh term given to bathing in a particular way as shown by Shari'at which should be done only for obeying Allah's orders

#### WAJIB GHUSLS

There are 7 Wajib Ghusls, out of which few are being taught here.

#### Ghusl e Mas e Mayyit

If any part of your body touches the dead body of a Kafir or a Muslim, Ghusl e mas e Mayyit becomes Wajib on you.

When a dead body of a Muslim is given 3 Ghusl in the manner shown by Shari'at, it becomes Pak. Now by touching this body, Ghusl does not become Wajib. However it is Mustahab to do Ghusl e mas e mayyit

#### Ghusl e Mayyit

When a Muslim man or woman dies, it is Wajib for everyone to give Ghusl to the dead body.

If one person or some people together give the Ghusl, it is no longer Wajib on the remaining people to give Ghusl to the body.

#### Ghusl for Nazar & Qasam etc.

According to Shari'at doing Nazr, Qasam, Ahed for Ghusl makes the Ghusl Wajib.

Note: nazr faqat wajib ghusl aur sabit shuda ghusl ki ki jasakti hai

#### Ghusl for Hayz, Istehaza etc

These will be taught in detail in higher classes

## MUSTAHAB GHUSL

There are many Mustahab Ghushs. Some are Mustahab due to date & day. E.g. Ghush for Friday

- Eidul Fitr (1st Shawwal)
- Eidul Azha (10 Zilhajja)
- Eid e Ghadeer (18<sup>th</sup> Zilhajja) (rajan)
- Day of Mab'as e Paighamber e Akram (27<sup>th</sup> Rajab)(rajan)
- Night of Baraa'at (15<sup>th</sup> Shaban)(rajan)
- Nights of Qadr (nights of 19<sup>th</sup>, 21<sup>st</sup> & 23<sup>rd</sup> Ramazanul Mubarak) .....etc.

Certain Ghushs are Mustahab because of the occasion: E.g.

- Ghush e Ehraam
- Ghush e Dukhool e Ka'ba

## Fiqh Chapter 12

### GHUSL- METHOD & RULINGS

#### Method

Method of Wajib & Mustahab Ghusl are the same, only Niyyats (intentions) are different.

There are 2 methods of doing ghusl : “Ghusl e Irtimasi” and “Ghusl e Tartibi”

#### Ghusl e Irtimasi

Do Niyyat of Ghusl & plunge into a river, sea, tank etc. in such a way that the entire body is under water. If the feet are on the ground, lift them.

Similarly one who has worn the Ehram for Hajj or Umrah cannot do Ghusl e Irtimasi.

#### Ghusl e Tartibi

Do Niyyat of Ghusl & wash the body in 3 stages.<sup>2</sup>

In the 1<sup>st</sup> stage wash the head, face & neck using the shower or a container or plunging head under water in a tank

(And then it is ehtiyat e wajib to disconnect (from) the water before stage 2)

In the 2<sup>nd</sup> stage wash the right side of the body including the right shoulder, right arm, right portions of chest, stomach, hips, back, right leg up to sole of right foot.

In the 3<sup>rd</sup> stage wash the corresponding left parts & the Ghusl is complete.

While washing each side of the body, wash some part from the adjoining side as well.

Kindly note that according to Ayatollah Sistani it is correct to do Ghusl in 2 stages also (instead of 3 stages). 1<sup>st</sup> head, face, neck, & then rest of the body. However he says that it is better to wash in 3 stages. Method is the same as above

---

<sup>2</sup> It is BETTER to do in 3 parts

## Rulings

If one wants to do more than 1 Wajib or Mustahab Ghusl, do Niyyat (intention) of all Ghusls & perform 1 Ghusl; & all the Ghusls will be done.

If the oiliness or dirt do not allow water to reach the skin, it is necessary to remove these.

There is no problem in using shampoo or soap to clean the body of dirt or oil.

If the body is not Pak, after removing the 'Ain e Najasat, the water poured with niyyat (intention) of Ghusl will make the body Pak & Ghusl will also have been done.  
see details in tauzeeh

It is not necessary to say the Niyyat of Ghusl or to pass over it in the mind. But if it is said in words e.g. I am doing Ghusl for Friday Qurbatan ilallah, even that is not a problem

Going to the bathroom to obey Allah's orders itself shows the presence of niyyat.

After doing most of other Wajib Ghusls, and Some Mustahab Ghusls, one can pray Namaz without Wuzu, although it is Ehtiyaat e Mustahab to do wuzu. (For details see Tauzeehul Masael)

## Fiqh Chapter 13

### GHUSL – CONDITIONS

Conditions (Sharait) to be fulfilled for a Ghusl to be correct are the same as for Wuzu to be correct except Mawalaat & that it is not necessary for the body to be Pak before starting Ghusl.

These conditions were taught in earlier classes, hence here we are only mentioning the list:

#### LIST:

1. Water for Ghusl should be Pak.
2. Water for Ghusl should be Mutlaq (plain).
3. Water & place of Ghusl should be Mubah (not ghasbi).
4. Water vessel for ghusl should be Mubah.
5. Vessel should not be made of gold or silver.
6. There should be no 'Ain e Najasat on the body.<sup>3</sup>
7. Time should be enough.
8. Niyyat
9. Tarteeb (sequence)
10. Perform the ghusl yourself.
11. There should be no Shar'i objection to the use of water.
12. Nothing should stop water from reaching the body.

#### Some Rulings

- ❖ Mawalaat is not a condition for ghusl. It is not necessary to wash the body parts immediately one after another.

For example, if a person washed the head with niyyat of ghusl & then again visit the bathroom after an hour to wash the body, the ghusl is correct.

The importance of this rule is realized when someone discovers, after Ghusl has been completed, that there is something on some part of the left side of the body which did not allow water to reach the skin during ghusl. Now all he has to do is to remove the obstruction & wash that much part with the Niyyat of Ghusl.

If the obstruction is somewhere on the right side of the body, remove it, wash it & e/mustaahab to wash left side of the body

If any part of the head-face-neck portion has been left out, wash that much with Niyyat of ghusl, then e/wajib to wash the entire body in sequence wash the entire right side, & then the entire left side, (if you are washing body in 3 parts)

It is not necessary to do ghusl from up to down direction. Ghusl can also be done in down to up direction.

---

<sup>3</sup> see details in tauzeeh

## Fiqh Chapter 14

### TAYAMMUM - SITUATIONS

In seven (7) situations, one is required to do Tayammum with mud, instead of Wuzu or Ghusl with water.

**Shart NO's acc to tauzi-**

1. Can't get water-**cant reach**=shart2
2. There is bodily harm in using water=**3**
3. Using water will involve in problem of thirst.=**5**
4. Water is enough only for Taharat of body or dress. =**6**
5. Use of water or container is Haram=**6**
6. Time for Namaz is less=**7**
7. Water is not **there**. =**1**

### EXPLANATION

1- Can't get Water Tayyamum ki dusri surat

**Paani tak rasaa'ee na hona**

If a person is unable to get the water he should do Tayammum. The reason maybe anything e.g. the person is too old or too weak to reach water or does not have the required tools to get the water, or fears attack by thieves or dangerous animals.

If one has to buy water at many times its actual price, & if it is not beyond his capacity, it is Wajib to buy the water. If someone offers water without emphasizing the favour, it should be accepted.

2- There is bodily harm in using water Tayyamum ki teesri surat

**Paani ke iste'maal mein khauff ho**

If someone fears any of the following, he should do Tayammum. And if he still does Wuzu or Ghusl, these are batil.

- Using the water will cause some disease or defect in the body.
- Existing disease will increase.
- Treatment will become difficult.

If the situation requires Jabira wuzu or Jabira ghusl (doing wuzu or ghusl with bandage) to be done, it is not Jaiz to do tayammum.

If cold water is harmful but hot water is not harmful, it is necessary to do wuzu or ghusl with hot water.

3- Using the water will involve in problem of thirst: Tayyamum ki paanchvi surat

**Paani pyaas bujhaane ke liye zaruri ho**

If a person fears that by using the water he, his family, other people, or animals will have to face unbearable thirst, he should do tayammum instead of wuzu or ghusl.

4- Water is only enough for Taharat of body or dress: Tayyamum Ki chhati Surat

**Wuzu ka takraav kisi shara'ee takleef se ho raha ho jo oon se ziyada ahem ho ya massaavi ho**

If the body is najis, or no Pak dress is available & water is so less that one can either do wuzu/ghusl or make body/dress Pak, he should make the body/dress Pak & do tayammum for Namaz

5- use of water or its container is haram: 6 shart acc to tauzi

If someone has no other water or vessel except those which are haram for him to use, he should do tayammum.

Remember that the use of ghasbi water, ghasbi container are haram.

6-Time for namaz is less: Tayyamum Ki Saatwin Surat

**Vaqt ka tang hona-**

If time is so less that if one does wuzu or ghusl then the entire or part of Namaz will not be recited within time, he should do tayammum

If it is possible to do wuzu or ghusl quickly and recite Namaz within its time, it is not Jaiz to do tayammum for Namaz

If someone delays wuzu or ghusl purposely so that there is not enough time for wuzu or ghusl, he has done sin (gunah), but his Namaz with tayammum is correct (valid), although the Ehtiyaat e Mustahab is to recite the Qaza of this Namaz also..(20).

7- When water is not there: Tayyamum ki pehli surat

**Paani ka na hona**

If a person is amongst people e.g. he is in a city or village, he should try to obtain water for wuzu or ghusl until he becomes hopeless about getting water.

There are separate rules for searching for water in jungles or deserts.

If a person is used to using large quantities of water for wuzu & ghusl<sup>4</sup>, but right now if he has enough water with which it is possible to do normal wuzu or ghusl, it is Wajib for him to do wuzu or ghusl with that water.

---

<sup>4</sup> aam halat mai bhi avoid kia jai

## Fiqh Chapter 15

### TAYAMMUM—METHOD AND RULINGS

#### THINGS TO DO TAYAMMUM ON

It is correct to do Tayammum on the following things in the alphabetical order given. (Only if things listed under ‘A’ are unavailable can you use something from ‘B’ & so on)

|   |                                                                                          |
|---|------------------------------------------------------------------------------------------|
| A | Mud, sand, clump of soil, stone (such as grinding stone, marble, gypsum, limestone etc.) |
| B | Wet mud                                                                                  |
| C | Dust present on carpet, rug, dress, & their like, which people wouldn't call mud         |

- ❖ In category “A”, it is Ehtiyaat e Mustahab, that if mud is available, use mud for tayammum. If mud is not available, then use sand or clump of soil. If these are not available then use stone.
- ❖ It is Ehtiyaat e Mustahab that given a choice, do not do tayammum on baked gypsum or limestone, baked bricks or other ‘mined’ stones.
- ❖ It is correct to do tayammum on a mud wall
- ❖ If nothing is available, on which tayammum can be done: Namaz is not Wajib on such a person, but it is better (Ehtiyaat e Mustahab) to recite Namaz within its time without Tayammum. However it will still remain Wajib to recite its Qaza

#### METHOD OF TAYAMMUM:

5 things are Wajib in tayammum done in place of wuzu or ghusl.

1. Niyat
2. Strike/hit both hands, together, on the thing being used for tayammum.
3. Wipe forehead with the palms.
4. Masah (wiping) of the back of the right hand.
5. Masah of the back of the left hand.

Ehtiyaat e Mustahab: strike again & Masah of back of hands

#### EXPLANATION:

##### 1: Niyat:

- Tayammum should be done ‘Qurbatan ilallah.’
- If 2 tayamum are wajib, it is necessary to decide which of these 2 are replacing wuzu.
- It is not necessary to say the Niyat or go through it in the mind

## **2: Strike the object of tayammum:**

- Place or strike both palms along-with all fingers.
- Ehtiyaat e Wajib: place or strike both hands together

## **3: Wiping the forehead with the palms**

- Entire forehead to be wiped with both palms
- Ehtiyaat e Wajib: wipe entire area from hairline to upper part of nose, including the eyebrows. (From top to bottom, not side ways)
- Join both palms together, start wiping from hairline so that the forehead, and eyebrows are wiped & end at upper part of nose

## **4-5: Masah of back of hands:**

- With the palm of left hand do Masah of back-of-right-hand starting from wrist ending at finger tips.
- To ensure that the required area has been covered start from a little behind the wrist.
- Masah between fingers is not required.
- Likewise, do Masah of back-of-left hand with front-of-right-hand.

## **6: Strike again & Masah of back-of-hands:**

- Whether tayammum is in place of wuzu or ghusl, it is Ehtiyaat e Mustahab to once again strike the object of tayammum & do only Masah of back of right & left hands

## **RULINGS OF TAYAMMUM**

- Remove rings before tayammum. If there is some obstruction or oiliness on body parts involved in tayammum, remove these.
- It is better that, if possible, body parts involved in tayammum should be Pak
- It is necessary that the thing on which tayammum is done is Pak & Mubah. Either it belongs to the tayammum doer or he has the permission of the owner to use it.
- If any body part involved in tayammum bears a wound, over which a bandage has been tied: if it is harmful to untie the bandage, wipe over the bandage.  
If the bandage is on the palm & cannot be untied, strike with the bandage and wipe forehead & back-of-hands with the bandage.
- Things which make wuzu batil also make tayammum batil.
- Besides this, whenever the reason for tayammum no longer exists, tayammum becomes batil. E.g. if tayammum was done because water was not available, when water becomes available the tayammum will become batil

## **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

## Fiqh Chapter 17

### PRACTICAL NAMAZ – ASSESSMENT

#### Rak'at 1- Actions

- ☐ 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...while standing

#### Niyat

- ☐ 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

## **Rak'at 2**

☐ 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

### **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

## Recitation Assessment

Note for teacher: At this age, the student should be able to recite correctly, with accurate talaffuz, and with correct makharij, and also take care of waqf ba harkat and wisl ba sukun

- ☐ Takbiratul Ahram
- ☐ Suratul Hamd
- ☐ Suratul Ikhlas
- ☐ Zikr-e-Ruku'
- ☐ Samiallah
- ☐ Zikr-e-Sajda
- ☐ Astaghfir
- ☐ Bihawl
- ☐ Qunoot
- ☐ Tashahhud
- ☐ Salam 1
- ☐ Salam 2
- ☐ Salam 3

## Fiqh Chapter 18

### Appendix A

#### WUZU – METHOD

1. Before I go to the wash basin I roll up my sleeves and take off my socks. If I am wearing a watch, ring or glasses, I take them off too. If the floor is najis, I wear slippers
2. At the water tap I first thank Allah for having made the water available and so clean.

اَلْحَمْدُ لِلّٰهِ All praise is for Allah

3. I do Niyyat. I am doing Wuzu Qurbatan Ilallah قُرْبَةً اِلَى اللّٰهِ

In obedience to Allah and to get closer to Him

4. I wash my hands (after stool 2 times and after urine & sleeping 1 time)



5. I rinse my mouth three times



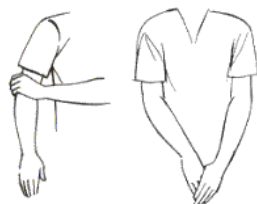
6. I rinse my nose three times.



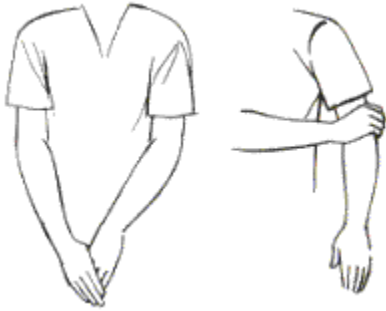
7. I take some water in my right hand and pour it on my forehead from where the hair grows. I then wipe my face with my hand stretching from thumb to the middle finger. I always wipe downwards from the forehead to the chin. Then I wipe on either side of my face downwards. I make sure that water reaches every part of my face.



8. I take some water in my left hand and pour it just above the right elbow back and front. Then I wipe my right arm with my left hand from the elbow to the fingertips making sure that the water reaches everywhere.



9. Then I take some water in my right hand and wash my left arm in the same way as I washed my right arm.



10. With three fingers of my right hand I wipe the middle part of my head with my finger tips making sure that I do not touch my forehead.



11. Then I wipe my right foot with my right hand from the toes to the mound at the joint of the foot and leg. In the same way I wipe my left foot with my left hand



## Fiqh Chapter 19

### APPENDIX B:

## REVISION OF ZUHR NAMAZ METHOD

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: “Bihawillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

11. Stand for qiyam and recite Suratul Fatiha and Suratul Ikhlas.

12. Raise hands for qunoot and recite: “Rabbanaa aatinaa fid dunya ‘hasanataw wa fil aakhirati ‘hasanataw waqinaa ‘azaaban naar.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةٌ

وَقِنَا عَذَابَ النَّارِ

13. Then do ruku' and the two sajdas just like the first rak'at.

14. Sit after the second sajda, say Takbeer "Allahu Akbar" and then recite Tashahhud: "Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan 'abduhu wa rasuluh, Allahumma salli 'alaa Muhammadiw wa aali Muhammad - [2]

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: "Bihawillahi wa quwwatihi aqumu wa aq'ud"

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

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 وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

17. Then do ruku' and the two sajdas just like the first rak'at.

18. Now stand up for qiyam of the fourth rak'at. Whilst in the process of standing up, recite: "Bihawillahi wa quwwatihi aqumu wa aq'ud"

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

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 وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ 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 [2]

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ 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

## Fiqh Chapter 20

### WAAJIBAAT E NAMAZ

Things which are wajib to do and say in namaz are called wajibate namaz.

In all wajibate namaz are 11, of which 5 are called wajibaat e rukni and the remaining 6 are called wajibaat e ghair e rukni. Besides wajibat e namaz other actions (eg qunoot) and recitations or azkaar (eg istighfar) are mustahab.

#### Explanation:

##### Wajibaat e Rukni:

These 5 wajibaat e namaz are rukn. Purposely doing these in excess or omitting these will make namaz batil. If these are left out by mistake, still the namaz is batil. Doing an extra ruku or doing 2 extra sajdas (4 sajdas instead of 2) by mistake in any one rakat will also make the namaz batil.

##### Wajibaat e Ghair e Rukni:

These 6 wajibaat namaz are not rukn. These are the wajibaat which if left purposely will make namaz batil. Namaz is still correct if you leave these by mistake, but in this case you have to do corrections (which will be explained later in senior classes).

#### List:

##### Wajibaat e Rukni;

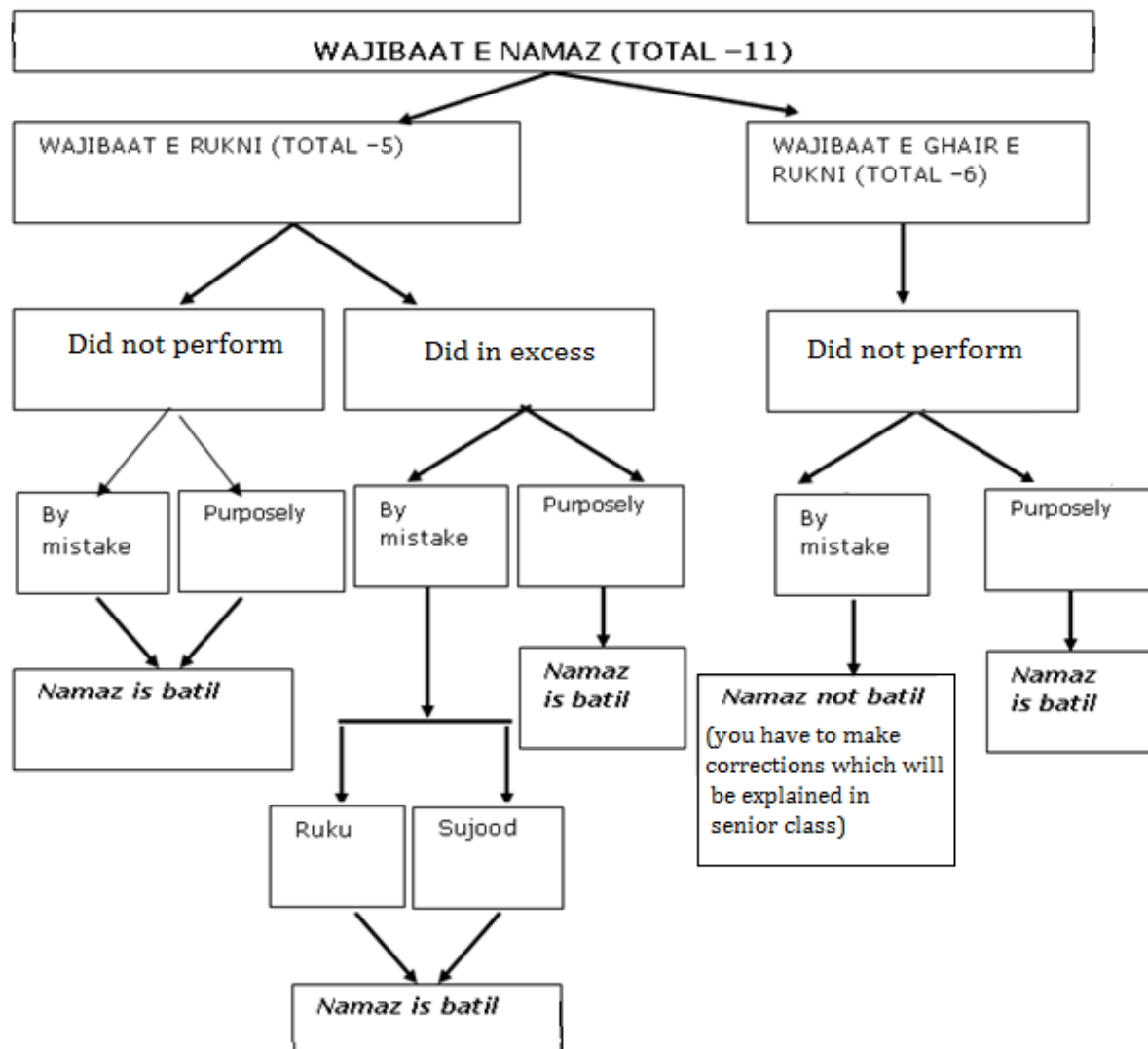
- 1.} Niyyat
- 2.} Takbeeratul ehraam and its qayam
- 3.} Qayam connected to the Ruku (meaning you have to go to ruku from qayam)
- 4.} Ruku
- 5.} Sujood

##### Wajibaat e Ghair e Rukni:

- 6.} Qirat (Alhamd and sura) and Qayam while reciting qirat
- 7.} Zikr e Ruku, Zikr e Sujood
- 8.} Tashahud
- 9.} Salaam
- 10.} Tarteel
- 11.} Muwaalaat

(see chart next page)

{ref: Maslas : 929 ,930 , 935 , 945 , 946 .965 ,992 , 1009 , 1032 , 1033 ,1087 , 1095 ,1101}



## THE MUBTILAAT OF SALAAT

### THINGS THAT INVALIDATE SALAAT

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

#### Things That Invalidate Salaat

📖 1135 – 1164

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

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

ZIYARA

زِيَارَة

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ  
السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ الزَّهْرَاءِ  
السَّلَامُ عَلَيْكَ يَا خَدِيجَةَ الْكُبْرَى  
السَّلَامُ عَلَيْكَ يَا حَسَنَ الْمُجْتَبَى  
السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ  
وَ عَلَى تِسْعَةِ الْمَعْسُومِينَ مِنْ ذُرِّيَّتِكَ  
عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ جَعْفَرٍ بْنِ مُحَمَّدٍ  
وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيٍّ بْنِ مُوسَى وَ مُحَمَّدٍ بْنِ عَلِيٍّ  
وَ عَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ  
وَ الْحُجَّةَ بْنَ الْحَسَنِ عَجَّلَ اللَّهُ فَرَجَهُ  
وَ سَهَّلَ اللَّهُ مَخْرَجَهُ وَ ظَهَّرَهُ  
وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

## Fiqh Chapter 23

### KHUMS

One of the most important conditions for a thing to become mubah (lawful) is that the khums for that thing (if wajib) must have been paid.

Khums means one-fifth. Khums is divided into two equal parts:

Sehme Imam and Sehme Sadat.

Sehme Imam is to be given to your marja (or his legal representative). Some mujtahids (like Ayatullah Seestani and Khui) allow Sehme sadat to be given directly to the poor and deserving sadat. with some conditions

While it is important to calculate your khums accurately, it is equally important that you must send your khums to the right person as specified by sharia. If your khums does not reach the right person, it is as if you have not paid the khums

#### **RULES FOR GIVING SEHME IMAM**

There are three methods of giving Sehme Imam portion to **your** Marja

- (a) Give personally to your Marja
  - (b) Give or send to legal representative (wakil) of your Marja
  - (c) Give to an organisation, which has permission (ijaza) from your Marja
- take receipt of qom or najaf

If your Marja dies, then the validity of all ijaza (permissions) of that Marja expires immediately, and all wakils (representatives) of that Marja lose their wakalat immediately.

The most common item on which khums is wajib is the **ANNUAL SAVINGS** from your income after deducting all allowable (mubah) expenses after one year. The normal amount of khums payable is 20% (or one fifth) of the annual savings on your chosen khums date. Annual savings include all cash savings, any new but unused items bought or acquired during the year.

Apart from annual savings, the khums is also wajib on

- (a) **Israf (extravagance) expenses** during the year
- (b) **Haram expenses** during the year

#### **SOME OF THE ITEMS EXEMPTED FROM KHUMS:**

**Mahr (Dower):** Amount fixed as Mahr in marriage and received by wife from her husband

**Khums-paid Item (Mukhammas):** If khums has been paid on an item by its owner, then there is no khums on it ever in future as long as its owner remains the same. But if the same item goes to a new owner, then khums will become wajib on the new owner if the item remains unused for one year.

#### **Meeras**

**Usual Necessities:** There are certain necessary items, which are expected to be available in your possession anytime<sup>5</sup>, and these are exempted from khums even if they remain unused for one year. Examples of such items include: pain killer medicines, one Quran, one Tohtul Awam book, phone directory, one normal dictionary, items related to specific profession, etc. The criterion of determining such items is that people express surprise if they come to know that you do not possess such basic items..

(Ref.- Maulana Sadiq Hasan- Australia lecture notes)

<sup>5</sup> urf mai naqs aur aib shumar kia jata ho agar yai cheezain naho to