

Diniyat Course Book

for Girls



Name:

Manual No.:**M06**.....

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 2023-2024

Student's Homework Diary

Date	Arabic	Cls	FIRST PERIOD	SECOND PERIOD
05-May-23	14 Shawwal	1		
12-May-23	21 Shawwal	2		
19-May-23	28 Shawwal	3		
26-May-23	6 Zilqad	4		
02-Jun-23	13 Zilqad		TEST 1	
09-Jun-23	20 Zilqad		Summer Vacations (Tentative)	Summer Vacations (Tentative)
16-Jun-23	27 Zilqad		Summer Vacations (Tentative)	Summer Vacations (Tentative)
23-Jun-23	4 Zilhaj		Summer Vacations (Tentative)	Summer Vacations (Tentative)
30-Jun-23	11 Zilhaj		Summer Vacations (Tentative)	Summer Vacations (Tentative)
07-Jul-23	18 Zilhaj		Summer Vacations (Tentative)	Summer Vacations (Tentative)
14-Jul-23	25 Zilhaj		Summer Vacations (Tentative)	Summer Vacations (Tentative)
21-Jul-23	3 Muharram		Muharram Break	Muharram Break
28-Jul-23	10 Muharram		Muharram Break	Muharram Break
04-Aug-23	17 Muharram	5		

Date	Arabic	Cls	FIRST PERIOD	SECOND PERIOD
11-Aug-23	24 Muharram	6		
18-Aug-23	1 Safar	7		
25-Aug-23	8 Safar	8		
01-Sep-23	15 Safar	9		
08-Sep-23	22 Safar		Chehlum Break	Chehlum Break
15-Sep-23	29 Safar	10		
22-Sep-23	7 RabiA		TEST 2	
29-Sep-23	14 RabiA	11		
06-Oct-23	21 RabiA	12		
13-Oct-23	28 RabiA	13		

Date	Arabic	Cls	FIRST PERIOD	SECOND PERIOD
20-Oct-23	5 RabiS	14		
27-Oct-23	12 RabiS	15		
03-Nov-23	19 RabiS		PICNIC (tentative)	PICNIC (tentative)
10-Nov-23	26 RabiS	16		
17-Nov-23	4 JamadiA		TEST 3	
24-Nov-23	11 JamadiA	17		
01-Dec-23	18 JamadiA	18		
08-Dec-23	25 JamadiA	19		
15-Dec-23	2 JamadiS	20		
22-Dec-23	9 JamadiS		Winter Vacation (Tentative)	Winter Vacation (Tentative)
29-Dec-23	16 JamadiS		Winter Vacation (Tentative)	Winter Vacation (Tentative)

Date	Arabic	Cls	FIRST PERIOD	SECOND PERIOD
05-Jan-24	23 JamadiS	21		
12-Jan-24	1 Rajab		TEST 4	
19-Jan-24	8 Rajab		SPORTS DAY (tentative)	SPORTS DAY (tentative)
26-Jan-24	15 Rajab	22		
02-Feb-24	22 Rajab	23		
09-Feb-24	29 Rajab	24		
16-Feb-24	6 Shaban	25		
23-Feb-24	13 Shaban	26		
01-Mar-24	20 Shaban		TEST 4	
08-Mar-24	27 Shaban		RESULT (tentative)	RESULT (tentative)

AQAID-M06

Diniyat Classes Muscat (DCM)

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Aqaid Chapter 01

IS THERE A GOD?

While there are several religions in today's world, there are also people who do not believe in any God.

Known as 'atheists', these people believe that the world came into being by itself one day and will end the same way.

However, where other things are concerned, they do not believe that things just 'came into being' on their own. It is only to deny the existence of God that they say the world came into existence by itself.

Belief in God is a natural instinct.

An atheist asked Imam Ja'far as-Sadiq (A) to convince him about the existence of God.

The man was a sailor, so Imam (A) asked him,

"Have you ever been caught in a fierce storm in the middle of the sea with your sails torn away while you try desperately to keep afloat?" The answer was "Yes".

Then Imam (A) asked, "and perhaps even that the boat went down leaving you exhausted and helpless in the mercy of the raging waves?"

The answer was again "Yes".

Then the Imam (A) asked. "Was not there in all that black despair a glimmer of hope in your heart that some power could still help you?"

When he agreed, Imam (A) said, "That power is God."

The atheist was intelligent and recognized the truth.

Question: If the belief in God is inborn, why are there many human beings who do not believe in God? Is the instinct not present in them?

Answer: Even though Allah places the instinct in the human being, people can sometimes choose to suppress the instinct, or ignore it and until it fades away.



Not everything that exists can be seen

Many things exist in the world that exist but cannot be seen

Eg: emotions(anger, sadness), pain,

Look at a bicycle, can you see all the different parts? There is a lamp, handlebars, a frame, pedals, a chain, wheels, etc; but does the bicycle have reasoning too? Can it understand?

Of course, not. Clearly, a bicycle has no understanding and reasoning.

Allah, our lovely God, is not matter. He is above and beyond matter. For this reason He can't be seen with the eyes, nor witnessed by the rest of the five senses. But when we witness this magnificent world of creation, and notice that it is full of signs and traces of His Might, we understand that He exists, and realise that He has created and is in charge of this great universe.

Question: Think of some of the things that we know exist even though we cannot see them?

Aqaid Chapter 02

TAWHEED

Aqaid means our basic beliefs as Muslims. It is sometimes called Usule Deen (Roots of religion).

Our Aqaid as Shia Ithna'asheri are five; Tawheed, Adal, Nabuwwah, Imamah and Qiyamah. Tawheed refers to the belief in One Unique God. Suratul Ikhlas teaches us that there is One God, Who is Self-reliant, He was not born and did not have offspring, and there is no being like Him.

Proof 1: If there were two gods...

Agar farz karey ke do khuda hai to 3 possibilities hai:

1. Dono dhaeef hai: to ye dono khuda nahi. (kyoke fitrate insan dhaeef khuda ko qabool nahi karti: itna bara universe ka system chalane wala koi dhaeef to nahi ho sakta) lehaza ye possibility batil hai.
2. Dono qawi hai: kya dono, ek doosre ko shikast de sakte hai? (x, y ko defeat karey aur y, x ko defeat karey?) agar dono ek doosre ko defeat ka dein, to dono dhaeef hai aur dono khuda nahi. Aur agar dono ek doosre ko defeat nahi kar sakte tab bhi dono dhaeef hai aur dono khuda nahi. Lehaza ye possibility ke do khuda ho aur dono qawi ho possible nahi hai.
3. Ek dhaeef hai, ek qawi hai: to dhaeef khuda nahi. Lehaza jo qawi hai wo khudahi aur wo ek hi hai.

Proof 2:

Sari qaenat me aik hi nizam nazar ata hai, jisse pata chalta hai ke kaenat khalq karne wala aur chalane wali zaat ek hi hai. Agar 2 khuda hotay to dono apne apne asaraat murattab karte (both would show their effects) jisse is qaenat ka nizam (system) darham barham ho jata.

(eg one machine makes an object cold other makes it hot. Object to barbaad ho jayega)

Proof 3:

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 03

ADAL

Adal means Allah does everything that is appropriate for Him (shayaan e shan)

For example; it is not shayaan e shan that Allah asks for something we are not capable of doing, punish those who obeyed Him, give miracle to a person who claims to be a nabi but is not (false nabi).

He possesses every good quality. He does not do anything wrong, neither does he refrain from doing something necessary.

Thus, neither does Allah oppress, nor refrain from punishing an oppressor.

In order to understand that Allah is free from every evil, let's understand that a person does an evil act due to any of the following reasons:

- He does it unknowingly – which would make Him jaahil but He is Aleem
- He is forced to do it – which would make Him za'eef (weak) but He is Qadeer.
- He does for personal need/advantage – which would make Him mohtaaj but He is Ghani.
- He does it without any reason – but he is Hakim i.e. does not do anything without reason

None of the above is correct for Allah. He cannot do zulm because He is Aleem, Qadeer, Ghani and Hakeem.

Quran says in surah nisa ayat 19 :

عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

“Perhaps you dislike a thing and Allah placed in it much good.”

We may not know the reason of His actions because our knowledge is extremely limited in front of His knowledge

Allah says in sura e Isra ayat 85

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلٌ

“And you haven't been given from the knowledge except a little”

This ayat is a proof that we have very little knowledge

Another proof for Allah's Adl is that He has said that he will send bad people to Hell and good people to Heaven.

Out of greed for Heaven, or fear of Hell, people do good things and refrain from doing bad things, because they trust Allah.

But if Allah was not just, we would think that it is possible that we do good things and yet God may send us to Hell. When we think that way, we will neither trust Allah, nor do any good things nor refrain from bad things.

If Allah does this there will be no authenticity of His promise about reward and punishment and that He has done a senseless thing which is not possible because he is Hakeem.

Aqaid Chapter 04

NABUWWAT

In the world, humans and animals are both born. During their lifetime, both of them eat and drink. Then one day, both of them die.

In these things, every human and animal is similar to each other. But the difference is that animals will neither be accounted for their good and bad deeds; nor will they be sent to Heaven and Hell because of them. But humans will be made alive again after they die, and they will face their Lord.

The person whom God is happy with will go to Heaven and get beautiful bounties, and the one with whom God is unhappy will be sent to Hell.

In an animal's life, it does not need to know what pleases Allah and what makes him unhappy. But it is necessary for humans to know what makes Allah happy and what makes him unhappy.

God is merciful on his people. That is why he has sent 124,000 prophets (nabi) to tell us these things. Out of these nabi, 313 are big nabi. These are called Rasul.

Out of the 313 Rasul, 5 are big Rasuls, who are called Ulul-Azm.

An objection: The Holy Quran (Baqarah:285) says: "We do not differentiate between any of the prophets"

So how can these 5 prophets be greater in status than the rest?

Answer: this verse is true in its proper context. That is, so far as achieving the aim of prophethood is concerned (which means teaching the people about existence of Allah, the Day of Judgement, and the training of their minds), all the prophets from Adam to the last of the prophets, are equal. But they differ in their qualities, achievements, and rank.

The Holy Qur'an also says:

"We favoured some of these messengers above others; from those, Allah spoke to some and some he raised in ranks"

Out of these 5, the biggest is our Rasul Prophet Mohammad Mustafa (sallallahu alayhe wa aalehi wasallam), who is Allah's last prophet.

No prophet came after him. Whoever has claimed to be a Prophet after him is a liar. For example Muselema Kazzaab, Sajah and Mirza Ghulaam Ahmed Qadiyani.

Out of the names of the Prophets we find in books, these are the famous ones: (Read as Hazrat Adam AS, Hazrat Nooh AS etc.)

Adam	Nooh	Idrees	Ebrahim	Ismaeel	Ishaq
------	------	--------	---------	---------	-------

Ya'qub	Yusuf	Younus	Loot	Saleh	Hood
Shu'aib	Shees	Dawood	Suleman	Zulkifl	Al-yasa'
Ilyas	Zakariyya	Yahya	Musa	Haroon	Yusha'
Eisa	Muhammad				

The five Ulul Azm Prophets to whom Allah gave a *Shari'at* are:

Janabe Nooh ((ALAYHISSALAM).)	Janabe Ibrahim ((ALAYHISSALAM).)	Janabe Musa ((ALAYHISSALAM).)
Janabe Eisa ((ALAYHISSALAM).)	Hazrat Muhammad (sallallahu alayhe wa aalehi wasallam)	

After the arrival of our Prophet, Allah has ended all previous Shari'ats.

Now, till the Day of Judgement, only the Prophet (sallallahu alayhe wa aalehi wasallam)'s shariat will remain and the only people who shall be saved will be the people who follow the Prophet's shariat.

QUALITIES OF A PROPHET (NABI)

There are some characteristics which must be present in a Nabi.

- A nabi is born *aalim*
- His parents, grandparents and ancestors are all Muwahhid.
A nabi is never born into a Kafir household but he is always born in a pure and chaste household.
A nabi is always born into a good and respectable family.
- A nabi does not have any repulsive (manfoor) disease.
- A nabi does not do any job/profession that is considered disreputable or indecent.
- Every nabi is *ma'soom*. He does not sin, do any evil deed or overlook. He does not make mistakes.
Since a nabi is born *aalim*, he detests sins dislikes evil deeds. Owing to this dislike, he does not sin.
It is wrong to think that a Nabi is compelled to do good deeds or refrain from evil.
The reason a nabi does good and stays away from bad is because of his knowledge and *ma'refat*. It is his decision and choice.
- A Nabi is better and more competent (*afzal*) than the people he has been sent to guide. During a Nabi's time, no person can be better or more competent than he is.
- Nabi is chosen by Allah only. Neither people chose Nabi, nor a Nabi chooses himself

IDENTIFYING A PROPHET (NABI)

Whom has Allah sent as a Nabi? We know this by two things:

[1]

- The nabi before him tells of the name and place of the next-to-come Nabi.
- For example Isa ((ALAYHISSALAM).) foretold of our Prophet (sallallahu alayhe wa aalehi wasallam)'s coming and predicted that the Nabi after me will be the last Nabi, and his name shall be Ahmed.
- Hazrat Musa ((ALAYHISSALAM).) also foretold of the coming of our Prophet (sallallahu alayhe wa aalehi wasallam). He told that the last Nabi would come from a place called Yasrib.
- Therefore the Jews settled in Yasrib before our Prophet (sallallahu alayhe wa aalehi wasallam) came. Yasrib is the other name of Madina e Munawwara.
- The Jews and Christians started waiting for the last Prophet (sallallahu alayhe wa aalehi wasallam) after hearing about him from Janabe Musa ((ALAYHISSALAM).) and Janabe Isa ((ALAYHISSALAM).). But it was their misfortune that instead of believing in and helping the Prophet they had been waiting for, they became his staunch enemies and opposed him when he came.

[2]

- The other way of identifying a Nabi is his miracle. Miracle or *Mo'jiza* is that God-given power with which a Nabi can perform extraordinary acts that people of that time cannot equal. This way, people become sure that the person with a Mojiza is a Nabi sent by Allah.
- This is why every Nabi presents a Miracle as proof of his Nabuwwat, for example Janabe Musa (alayhissalam)'s staff turned into a snake and swallowed all the magician's ropes (which looked like snakes).
- Janabe Isa (alayhissalam) brought the dead back to life and healed the sick without medicine.
- Our Prophet Hazrat Muhammad (sallallahu alayhe wa aalehi wasallam) also presented many Miracles. He split the moon into two parts by pointing with his finger.
- Once, on pointing his finger a stream had started flowing. On his command, stones and animals spoke and gave witness to his Nabuwwat.
- Quran Majeed is our Prophet's biggest miracle and one that will remain till the Day of Judgement. In it, all humans and jinn are challenged to equal the Quran.
(Bani Israil:88) "Say: If Jinn and humans combine to bring the like of this quran, they could not bring the like of it, even if some of them help the others"
- But till today, there has been no such equal which is the biggest proof of Quran being a miracle.

Aqaid Chapter 07

'ISMAT

We are born uninformed and we are ignorant to everything of the world, and then gradually we gain knowledge.

The more we study, the less our ignorance becomes. Yet our knowledge is still limited.

Even the biggest 'aalim among us has limited knowledge. Despite knowing, we forget and make mistakes. Apart from this, we also make mistakes on purpose, and sin. To save us from this, and to guide us, Allah sent Nabi and Imams.

If Nabi and Imams are to guide us, they have to be untainted with all these weaknesses, otherwise someone will have to correct them when they make mistakes or forget. To make a Nabi and Imam infallible (ma'soom), Allah uses his special mercy to grant them such knowledge and pure *nafs* that they neither choose to make mistakes nor can they commit sins.

This special mercy is called '*ismat*, and whoever is granted this special mercy (inaayat) is called *Ma'soom*.

Since 'Ismat is a hidden quality which Allah grants only to his chosen People, it is not possible for us to identify Ma'sooms unless Allah tells us about them.

Allah has told us that Prophet Muhammad (sallallahu alayhe wa aalehi wasallam), Twelve Imams (alayhissalam) and Janabe Fatima (SA) are ma'soom.

Since a Nabi or Imam *has* to be a Ma'soom, only Allah can choose him/her.

No-one knows of this except Allah. Thus Nabi and Imams are only those whom Allah appoints, and whom he declares Ma'soom.

Aqaid Chapter 08

IMAMAT

Imamat, like Nabuwwat, is also in usool-e-deen, not in furoo-e-deen. This is because for the God who sends Prophet after Prophet for his people's guidance, it is necessary to arrange for guidance of the people born till the Day of Judgement (after Nabuwwat is over).

Therefore after Hazrat Muhammad (sallallaho alayhe wa aalehi wasallam), Allah appointed the 12 Imams (alayhissalam) as guides over the people. Once Imamat gets over, the world shall also be over.

Imamat is in the usool-e-deen, so without believing in it, a person can neither be a believer nor can he enter Heaven after dying. Allah says that "On the day of Qayamat, we shall call every one with their Imam (leader)."

Thus we now know that on the Day of Judgement, not only will we be questioned about who our God is, what our book is, and what our Qibla is. But we shall also be questioned about our Imams. Thus belief in Imams is necessary.

Our Prophet has said: "Whoever dies without knowing the Imam of his time, dies the death of an unbeliever." Thus we know that without knowing Imam e Zamana, no man can die the death of a *momin*. Since believing in Imams is so important, it is necessary for Allah to appoint the Imams himself and to announce their names through Prophets.

When it is necessary for Islam and Quran to remain till qayamat, it is also necessary that some protectors of shariat and the Book and *sunnat* remain till Qayamat. The twelve Imams are appointed so that they keep the religion of the Prophets alive.

Imam is ma'soom like a Nabi. He is pure from every mistake and forgetfulness.

Imam, like nabi, is also born 'aalim and throughout his life, there is nothing about the smallest or the biggest things that he does not know.

Imam, like nabi, can perform miracles. It is not possible to have an equal to the miracle of an Imam or Nabi.

Like Nabi, Imam is better and more competent than anyone in their time

Like Nabi, Imam is pure from any kind of personal, family, physical, mental, apparent and hidden weakness.

Imam, like nabi, is a complete ruler of this world and the religion.

Imam is Ahl e Bayt of the Prophet.

Aqaid Chapter 09

WHY WE NEED IMAM?

Once in a mosque in Iraq there was a man called Amr bin Ubayd who told people that he did not believe in the need of A-immah

A young student of Imam Ja'far as-Sadiq (alayhissalam), whose name was Hisham, asked Amr that if he was so sure that there was no need of an Imam, could he please answer some of his questions. Amr agreed.

Hisham: "Do you have eyes?" Amr: " Yes, of course I have eyes."

Hisham: "What is the use of your eyes?" Amr: "They are to see with."

Hisham: "Do you have ears?" Amr: "Yes, I have ears."

Hisham: "What is the use of your ears?" Amr: "They are to hear with."

Hisham: "What about your nose, your mouth? Amr: Thought what foolish questions he was being asked.

Hisham: "Do you have a brain?" Amr : "yes, I have a brain."

Hisham: "Of what use is the brain to you?" Amr: "It is with the brain that I am able to understand the information received by all the other organs."

Hisham: " Does that mean that although all the organs that you have(eyes, ears, nose, mouth) are healthy, they still cannot work without the brain. Amr: "Yes"

Hisham: "So, if Allah has made a brain to guide the organs in the body,

DON'T YOU THINK THAT ALLAH WOULD LEAVE A GUIDE (IMAM) FOR ALL THE PEOPLE OF THE WORLD?"

Amr could not reply!

Aqaid Chapter 10

THE END RESULT OF THE WORLD

Just the way the world did not exist at one point and then it came into being, the same way one day the world will be finished and Qayamat will come.

This is how Qayamat will come: By Allah's command Hazrat Israfeel will bring a *soor* to the earth. This *soor* will have two mouths. One will be pointing towards the earth and the other towards the skies

First, he will blow into the mouth pointing towards the earth. This will kill everyone on earth. Then he will blow towards the skies. This will kill everyone in the skies; and except for Hazrat Israfeel no-one shall remain alive.

Then hazrat Israfeel will also die by the order of Allah and no-one except for Allah will remain alive. After this, whenever Allah wishes, first the people of the skies and then the people of the earth shall be made alive. Then people will be made to account for their deeds and they will go to Heaven or Hell according to their acts.

Signs of Qayamat

Before Qayamat comes, some signs will occur which will show that Qayamat is about to come

1. Yajooj Majooj: These cause a lot of destruction and blood shed. Sikandar Zulqarnain made a wall because of which the world got saved from their destruction. When Qayamat is near, this wall will come down and Yajooj Majooj will come out and cause a lot of destruction.
2. The sun will rise from the West.

Aqaid Chapter 11

QURAN MAJEED - I

Importance of Quran

Rasool e Akram (sallallahu alayhe wa aalehi wasallam) said:

“The best among you is he who learns the Quran and teaches others to recite it”

People are restless because of the intensity of the heat, the sun is over their heads, the ground is so hot that feet can't be kept on it, the air is hot like a fire. It is hard to breathe, every person is wandering about here and there in search of shade. On the ground of Qayamat, there are also people who are standing peacefully; they are neither inconvenienced by sun nor heat.

Dear students!

Out of God's people, why did these particular group of people remain safe from the hardships of Qayamat? Why did Allah grant them the blessing of shade? Our Holy Prophet (sallallahu alayhe wa aalehi wasallam)'s hadeeth gives us the answer. He said:

“Agar naikiyon ki zindagi aur shahidon ki maut aur hasrat (qayamat) ke din najaat aur hararat (qayamat) ke din saya aur gumrahi ke roz raah yabi chahte ho to Quran parho kyunke wo khuda ka kalam hai aur shaitani waswason se hifazat karne wala aur meezaane a'maal main naik amal ki zyadti ka ba'as hai” (is the source of this known?

This hadeeth of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) tells us about the Quran's esteemed position. Quran is such an esteemed book that reciting it, hearing it and even looking at it has merits. Acting on it's teaching will lead to success in the world and hereafter. On the other hand, negligence towards the Quran will drive you away from Allah's blessings. This has been condemned in Masumeen's Ahadith.

FACTS ABOUT QURAN MAJEED:

- Quran Majeed has 114 Surahs.
- Quran majeed has 30 paras..
- Quran majeed was revealed in 33 23 years.
- According to revelation (check spelling), the first ayat of the Quran is:

“IQRA BI'ISME RABBIKAL LAZI KHALAQ

(Read; in the name of God who created you)

This ayat is in Sura e Alaq which was revealed in the Cave of Hira.

- According to revelation, the last ayat of the Quran is:
“Alyauma akmalto lakum deenakum wa atmamtu alaikum ne'mati wa razeetu lakumul islama deena”

(Today, I have completed the religion for you, and completed my blessings for you, and I have chosen Islam for you as your religion.)

This ayat is in Sura e Maida and it was revealed in the plain of Ghadeer when the Prophet (sallallahu alayhe wa aalehi wasallam) announced Hazrat Ali (alayhissalam)'s wilayat.

- The smallest Sura of Quran is “Al Kawthar”
- The biggest Surah of Quran is “Al Baqara”.
- According to the order of Quran, the first Surah is “Al hamd” and the last Surah is “An Naas”.

- 86 Surahs were revealed in Makka and 28 Surahs in Madina.
- Sura e tawba is the only sura in the Quran which does not start with “Bismillah hir rahmanir Rahim”
- Soora e Naml has “Bismillah hir rahmanir Rahim” in it, along with a Bismillah in the beginning
- Quran Majeed contains the name of only one lady: Janab e Maryam (mother of Isa (alayhissalam)).
- In the Quran, the Prophet’s name “Muhammad” has come four times and “Ahmad” has come once.
- In the Quran, there are four ayats, upon reading of which Sajda becomes wajib. These are: sura e Alif LaamMeem tanzil/Sajda (sura no. 32), sure Haameem sajda/fusselat (sura no. 41), sura e najm (sura no. 53) aur sura ‘Alaq (sura no. 96).
- Sura ad Dahr is the Surah in the Quran which was revealed in honor of the Ahlul Bayt (alayhissalam)
- Sura e Ikhlās has mention of Allah’s tawheed. Therefore it is also called Sura e Tawheed.

Aqaid Chapter 12

QURAN MAJEED – II

QURAN IS A MIRACLE

Every nabi offered miracles (that were appropriate according to his time) to prove his nabuwat. It is famously known that during Firaun's time, magic was at the height of glory; and so Prophet Musa (alayhissalam) showed the miracle of his staff and proved himself to Firaun's people. The same way when the Holy Prophet (sallallaho alayhe wa aalehi wasallam) was chosen as a prophet, the Arabs had a high position and were well-versed when it came to the language and poetry.

To them, the Prophet (sallallaho alayhe wa aalehi wasallam) offered the miracle of Quran whose language and poetry left the Arabs speechless. Quran challenged them that if you claim that Muhammad (sallallaho alayhe wa aalehi wasallam) is not a Prophet of Allah, and that this (Quran) is not Allah's words but a product of Muhammad (sallallaho alayhe wa aalehi wasallam)'s own making, then you produce ten surahs of its kind or even one surah. No one answered that challenge – not then, when the Quran was revealed, and not until now. This way, the people who refused to believe the Prophet were proven wrong. Now no one could claim that it is not possible to find out if Mohammad (sallallaho alayhe wa aalehi wasallam) was a true Prophet.

The other Prophets' miracles remained till they were alive but Prophet (sallallaho alayhe wa aalehi wasallam)'s miracle is present among us up until today and it is a light for any truth seeker.

QURAN IS COMPLETE

It is a belief of the Ja'fari religion that the Holy Quran present today is the original and complete Quran. Whoever claims that Shi'a believe the Quran to be faulty or that according to them the Quran has 40 parahs etcetera is a lie and an accusation.

Apart from Quran, other divine books Taurait, Injeel, Zuboor, and other *saheefas* were revealed but they were not revealed as a miracle and with time, their followers have made changes in them. A speciality of the Quran is also that one ayat from it can neither be reduced nor increased. All Muslims agree that the order of Surahs today is not the order in which they were revealed.

SHAN-E-NUZOOOL

Quran was revealed gradually during Prophet (sallallaho alayhe wa aalehi wasallam)'s 23-year-long invitation to Islam. Many surahs and Ayats were revealed related to the events and situations in the Prophet's life. The shan-e-nuzool for these Ayats are these very events and situations in the Prophet's life. However, the rules and laws in the Quran are for all times

MUHKAM AND MUTASHABIH

The Quran itself says that some ayat are muhkam (i.e, clear) and some ayaat are mutashabih. The true meaning of the ayats is only known to Allah and the 14 Masumeen (alayhissalam) (Rasikhoona fil ilm).

Quran also informs that the people with bad intentions wrongly interpret the mutashabih ayaat and mislead people.

TAFSIR E QURAN

Tafseer is the knowledge based on whose rules, the hidden meanings of the Quran are revealed. Not everyone has the right to explain the meanings of the words of the Hakeem and Aleem God. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) said that:

من قال في القرآن برأيه فليتبوأ مقعده من النار

“Whoever shall do tafseer of the Quran according to his own opinion deserves to go to Hell”. [this is known as tafsir bir-rai]

MERITS OF TEACHING QURAN

Quran is light, quran is shafa, Quran is a guide, Quran is a blessing.

It has rules, events, lessons, examples, tasbeeh, dua,

Quran is a guide which guides towards natural and naik (good) life

It has a freshness which does not deteriorate, and keeps it fresh

Teaching Quran is actually teaching Islam

Rasul-ul-lah (sallallahu alayhe wa aalehi wasallam) said:

“Brighten and enlighten your houses with recitation (tilawat) of Quran”

He (sallallahu alayhe wa aalehi wasallam) also said:

“The house in which there is a lot of recitation of Quran is the house of abundant Khair o Barkat”

At another place, he said:

“It is one of the obligatory right of Allah to all momin, whether male or female, slave or free, that he/she shall learn and understand quran”

Aqaid Chapter 13

SPECIAL AYAATS OF QURAN

Aya-e-Tatheer

- The mention of purification of Ahle bayt is in Sura e Ahzab, ayat no. 33. This ayat is called Aya-e-Tatheer:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“In-nama yureedul-lahu liyuz-hiba ankumur-rijsa ahlal bayt, wa yutah-hirakum tatheera”.

(Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying)

Aya-e-Mawaddat

- Love towards the Ahle Bayt ki is in sura e Shura ayat no. 23. This ayat is called Aya e Muwaddat:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Qul laa as'alukum alaihi ajran illal mawaddata fil qurba”

(Say: I do not ask of you any reward for it but love for my near relatives;)

Aya-e-Durood

Sura e Ahzab ayat no. 56 is known as Aya e Durood:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا يَا

“Innallaha wa malaikatahu yusalluna alan nabi. Ya ayyahullazeena amanu sallu alyhe wasallimu tasleema”

(Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation)

Aya-e-Wilayat

- The wilayat of Ahle bayt is mentioned in sura e Maida ayat no. 55. This is called Aya e Wilayat:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا
نَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ الَّذِينَ يُقِيمُوا

**“Innama waliyyukum ullahu wa rasooluh wallazeena aamanul lazeena yuqeemoonas
salaata wa yu'toonaz zakaata wahum raaki'oon”**

(Only Allah is your Vali and His Messenger and those who believe, those who keep up
prayers and pay the poor-rate while they bow)

Imam-e-Zama's reign

- Imam e Zamana's reign is mentioned in Sura e Qasas ayat 5:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ
وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

**“Wa nureedu anna munna ‘alal lazeenas tuz’ifu fil arzi wa naj’alahum aimmatan wa
naj’alahumul waarithheen”**

(And We desired to bestow a favor upon those who were deemed weak in the land,
and to make them the Imams, and to make them the heirs)

Aqaid Chapter 14

TAQLEED

For our guidance, Allah the just sent Prophets who told us about what Allah wants . Allah ended the process of prophethood on Prophet Muhammad (sallallahu alayhe wa aalehi wasallam). After this for protecting the religion and for our guidance He started the process of Imamah. Today our guide and leader is the Prophet's 12th successor Hazrat Imam Mehdi (ATF) who is in occultation (ghaibat). Instead of directly contacting people, he chose *na'ibeen* to guide people. In ghaibat e sughra Imam e Zamana (alayhissalam) chose four *na'ibeen* one after the other - Hazrat Usman Bin Said, his son Hazrat Muhammad bin Usman, Hazrat Hussain bin Rauh and Hazrat Ali bin Mohammad. The last (specific) *na'ib* Hazrat Ali bin Mohd passed away in 329 AH and Ghaibat e Kubra started in which Imam did not himself choose any specific *na'ib*. Instead, for our guidance, he told us:

"In regards to the problem you face in the duration of Ghaibat e Kubra, turn towards the Ulema who tell our ahadeeth; because they are a proof (hujjat) on you from me and I am the proof (hujjat) from Allah."

Regarding this our 11th Imam (alayhissalam) has said:

"It is necessary for people to do *taqleed* of people among the *fuqahaa* (i.e, people who know *ehkam e shariat* in detail) who protects his religion, who does not follow the instincts of his nafs, and who is obedient of Allah and his Prophet (sallallahu alayhe wa aalehi wasallam)."

This is how, by the order of Imam (alayhissalam), the process of *taqleed* started in Ghaibat e Kubra.

The human mind encourages the fact that the ignorant turn towards the people who know. When we are ill, we follow the guidance of a doctor..The same way, when we want to build a building,we turn towards a builder. Thus we know that turning towards the expert of a field is completely logical. The same way, to find out about the laws of Allah, it is logical to turn towards the Ulema who extract rulings from Quran, Hadeeth and Seerat e Masumeen (who are called Mujtahid). This is called *Taqleed*.

Aqaid Chapter 15

THE MERITS (FAZILAT) OF AHLE BAYT (ALAYHISSALAM)

In the Arabic language, 'bayt' translates to 'house', and "ahlebayt" means people of the house. People of the house which may include parents, wife, husband, children and even other relatives. But in the Quran (Ayate Tattheer), the word ahlebayt mean a specific group of people – the Ma'someen (alayhissalam).

This is definite that among all creations, the highest place belongs to the Prophet (sallallaho alayhe wa aalehi wasallam), then Imam Ali (alayhissalam) and then the remaining 12 Ma'sumeen AS

The pure fourteen ma'someen were sent in human form for human guidance.

Aya-e-Tatheer

The merits of Ahle bait are numerous, which are mentioned in many places in the Quran and Hadees.

As an example, in Sura e Ahzab, ayat no. 33:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"In-nama yureedul-lahu liyuz-hiba ankumur-rijsa ahlal bayt, wa yutah-hirakum tatheera".

(Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying)

This ayat is called Aya-e-Tatheer. This was revealed when the Prophet (sallallaho alayhe wa aalehi wasallam) gathered Ali (alayhissalam), Fatima (SA), Hasan(alayhissalam) and Husain(alayhissalam) and prayed for them. This entire event is told in Hadees e Kisa, which momineen recite in their Majalis with true belief.

Hadis-e-Saqalain

All sects of Islam have narrated in their books that in the last duration of his life, the Prophet (sallallaho alayhe wa aalehi wasallam) willed several times that:

"I am leaving two heavy (important) things amongst you. One is the Book of Allah and the other, my family, the Ahlulbayt. If you follow and obey both of these then you will never be led astray. And know this that the Quran and AhlulBayt can never separate from each other, until they reach me at the Hauz (well) of Kausar".

Aqaid Chapter 16

THE RELIGION OF AHLE BAYT (ALAYHISSALAM)

Allah has created a collective law for human beings to live their lives, called Islam. The Prophet (sallallahu alayhe wa aalehi wasallam) brought down this religion to us; and he also established it practically. Our belief is that before his demise, the Prophet (sallallahu alayhe wa aalehi wasallam) appointed Imam Ali (alayhissalam) as his successor.

Thus on the way back from the Farewell Hajj, in Ghadeer e Khum, the Prophet gathered all the *Haaji's*, gave a sermon and announced to them: **“Of whosoever I am the maula, this Ali is his Maula ”**

After this sermon, over 1 lakh Haji's paid allegiance to Imam Ali (alayhissalam) at Ghadeer for three days continuously; and accepted him as the ruler.

After the Prophet's demise, one group of Muslims denied Imam Ali's caliphate, and majority joined them, the result of which was that the Islam whose roots the Prophet had established was deviated

People elected Abubakar as first Caliph, who in turn nominated Umar as second Caliph, who in turn created a counsel of 6 people to elect the third Caliph, who elected Usman

Finally, the Caliph Usman was murdered in Madina and common Muslims, in great frustration, turned to Imam Ali (alayhissalam). Imam Ali, in his four and a half years of (apparent) khilafat, established Islamic Justice strictly. This was not tolerated by the people who had used Islam for their own benefit and they plotted against Imam Ali (alayhissalam) and martyred him.

After this, it was seen that the kings who lived in palaces, drank wine, and played with Muslims' lives and wealth started being called the Prophet (sallallahu alayhe wa aalehi wasallam)'s successors and caliphs.

These very rulers, for the sake of ruling over the Muslims, contorted the teachings of Islam, wrongly interpreted the verses of the Quran, and tortured true believers. This is when Muslims split into groups, and every group left the Ahlulbayt and tried to understand Islam their own way. These ways were known as 'religions' and 'sects'.

The religion of the Ahlulbayt – the Shia religion or the Imamia religion is that explanation and teaching of Islam that the Prophet (sallallahu alayhe wa aalehi wasallam) and his Ahlulbayt have taught. The religion of the Ahlulbayt is also known as the Ja'feri religion. This is because our sixth Imam Hazrat Ja'fer e Sadiq (alayhissalam) got a better chance to spread the rulings of Islam and tell us about halal and haram, as compared to other Imams. On one hand, The Bani Umayya's rule was ending and Bani Abbas' rule was being established. During the war that took place in this while, the family of the Prophet (sallallahu alayhe wa aalehi wasallam) was relatively safe from persecution on the hands of the Rulers. During this time, Ulema, Fuqaha and Narrators of Ahahdeeth came from far and wide to Imam Ja'fer e Sadiq (alayhissalam) so that they could gain knowledge

Since Imam (alayhissalam) could guide and teach with comparative freedom, the religion was named after him and became known as the Ja'fari religion

AKHLAQ-M06

Diniyat Classes Muscat (DCM)

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Akhlaq Chapter 01

RESPECT 1

To treat someone with respect means to treat them with high regard, with honour. In Islam, respect is one of the foundations of faith, and one of the pillar stones of Akhlaq.

Respect should be given to everything, because everything has been created for a purpose, and it is that purpose we should respect.

Respect to (and Duties Towards) the Ahlul Bayt

Status of Ahlul Bayt(alayhissalam):

The Ahlul Bayt are those people who have been selected/appointed by Allah, pure and free from all sin. They are guardians of Islam and guides sent by Allah to mankind, to help us stay on the right path.

The Ahlul Bayt are included in the sanctity of Allah:

Imam Sadiq (alayhissalam) has said that there are three sanctities of Allah, and nothing equals them in this regard. (i) the Book of Allah which is Allah's wisdom and light (ii) The holy Ka'ba which is the prayer direction (Qibla) for the people and a person's Prayer is not accepted if he prays in some other direction and (iii) The Aale Muhammad (alayhissalam).¹

Almighty Allah says:

ذَٰلِكَ وَمَنْ يُعِظَّمِ لُحُومَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ.

And whoever respects the sanctified ordinances of Allah, it is better for him with his Lord.
(Surah Haj 22:30)

Respect towards Ahlulbayt (alayhemussalam)

They should be respected as a gift from Allah, and also because of the sacrifices they made so that the truth should reach us.

The Prophet said: "On the Day of Resurrection, I will intercede for four persons: one who respects my descendants, one who settles their needs, one who helps them meet their needs in exigencies, and one who loves them heartily and verbally"²

We should respect all of them, especially the TWELFTH IMAM (alayhissalam), not because he is greater or different from the other Imams (alayhissalam), but because he is the Imam (alayhissalam) of our time.

Whenever one utters the name or title of 12th Imam (alayhissalam) one should stand up in respect as has been the practice of the twelver shias.

One day the name of Imam e zamana (alayhissalam) was mentioned in assembly of imam Jafar (alayhissalam) when the name was uttered he (alayhissalam) stood up in respect.³

So next time we recite salaam or ziyarat, spare a thought as to what we are saying, and to whom we are saying it.

1 Hayatul quloob Ibne Babawayh narrates with authentic chains

2 Quoted from Bihar ul-Anwar; 20/57 (as quoted from Uyounu Akhbar ir-Ridha)

3 Ref mikyalul makaarim

Akhlaq Chapter 02

RESPECT 2

Respect to Majalis, Qur'an and Adhaan.

Quran:

The Holy Qur'an contains all the teachings of the three other books, Tawrat, Zabur and Injeel. Allah says about the Qur'an in 6:92 that

"This is a book we have revealed, blessed, Verifying that which is before it, and that you may warn the (the people of) metropolis (Chief city of a county) and those around it, who believe in the hereafter believe in it, and they attend their prayers constantly."

- We should always keep quiet when it is being recited, If someone else is reciting it we must listen to it carefully as commanded by Almighty Allah,
"And when the Qur'an is recited, then listen to it and remain silent, that mercy may be shown to you." (Surah al-Ar'āf 7: 204)
- Keep it on top of the other books and not place anything on top of Qur'an
- Do wudhu before touching or reciting it.
- Do not turn your back to Qur'an
- Do not stretch your legs towards it..
- Sit facing the Qibla while reciting the Qur'an.
- Qur'an should be recited in a pleasant tone, slowly and with thinking upon the meaning. Qur'an itself says,
"Do they not then reflect on the Qur'an? Nay, on the hearts there are locks." (Surah Muhammad 47: 24)

ADHAAN

Imam Jafar as-Sadiq (alayhissalam) has said: "One who offers his prayers along with Adhan and Iqamah, two rows of angels pray behind him, while one who offers his prayers with only the Iqamah and without the Adhan, one row of angels prays behind him." Imam was asked: "And how long is each row?" Imam replied: "At the very minimum, its length is the distance between East and West, while at the maximum, its length is the distance between the earth and the heavens." 1

It is a much recommended act, some mujtahideen have even made it compulsory in namaz e jamaat. 2

Some things to take care of regarding adhaan are as follows:

- If a person pronounces the sentences of Adhan or Iqamah without proper order, like if he says 'Hayya 'alal falah' before 'Hayya alas Salah; he should repeat from the place where the order has been disturbed.3
- While pronouncing Adhan, a person should stand facing Qibla4
- While pronouncing Adhan, a person should have performed Wudhu or Ghusl.4

1 Duas.org; (Wasail ash-Shia, vol. 4, p. 620)

2 Rooh ul hayaat

3 Islamic laws (al-islam.org) Issue 941

4 It is mustahab ; Islamic laws (al-islam.org) Issue 947

- One should not engage in talking during Adhan.⁴

MAJAALIS

Imam Sadiq (alayhissalam) said to Fudhail: Do you sit together, talk and discuss amongst yourselves? Fudhail replied: Yes. The Imam then said: I approve of these sittings. So keep our 'issue' (Imamate) alive. May Allah exhibit mercy on those who revive our issue and mission! ¹

Majaalis are where we all gather to mourn for our beloved Imam Hussain (alayhissalam).

It is a bad habit to talk while Majlis is being recited.

ELDERS

- One of the ways to respect your elders is to greet them when you see them. Do not wait for them to say salaam to you first, but say to them

SALAAMUN ALAYKUM WA RAHMATULLAHI WA BARAKAATUH.

You should always try to greet people first, since according to the Prophet (sallallahu alayhe wa aalehi wasallam), 90% of the Thawaab goes to the one who offers salaam, and 10% of the Thawaab goes to the one who replies.

Imam Sajjad (alayhissalam) has said: The right of him who is older than you (*kabir*) is that :

- you show reverence toward him because of his age and
- you honour him because he entered Islam before you.
- You leave off confronting him in a dispute.....

It has been narrated in some resources that Imam Hasan and Imam Hussain (pbuth), as children, taught an old man, in a good manner, how to make wudu properly, as follows:

One day an old man came to Medina. At the time of prayers he began to make wudu, but he was making his wudu incorrectly. Imam Hasan and Imam Hussain (pbuth) immediately realized that the old man was not doing his wudu correctly. They wanted to correct him, but hesitated to tell him directly. Perhaps the old man would feel humiliated by two young boys correcting him, or he might even lose interest in the act of worship.

Imam Hasan and Imam Hussain (pbuth) came up with a plan. They went to the old man and said, "My brother and I disagree over who amongst us performs wudu the best. Would you mind watching us make wudu and be the judge to see which one of us indeed performs wudu correctly? Could you please correct us wherever we are wrong?" The man watched carefully trying to judge who is better.

The boys performed their wudu under his supervision, one after the other. When they had finished, he realized the wudu done by the boys was methodical and correct. It was his own wudu which was incorrect. Turning to Imam Hasan and Imam Hussain (pbuth), he gently said: "The wudu done by you is correct. I am grateful that you chose to guide me in such a beautiful manner."

Imam Hasan and Imam Hussain (pbuth) neither criticized the old man, nor reproached him for his ignorance of the ruling of Islam. They did not refer to his way of performing wudu as wrong, nor did they call his action void. Rather, they performed wudu themselves and taught the old man its correct way indirectly. The result of this polite and wise criticism was that the

¹ Wasail al-Shiah , vol. 10, pg. 391

old man confessed to his mistake explicitly, learned how to perform wudu correctly, and thanked them with kindness and pleasure¹

NEIGHBOURS

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

It is reported from Rasool Allah (sallallahu alayhe wa aalehi wasallam): 40 ghar Charon taraf se hamsae me dakhil hain.²

Imam Sajjad (alayhissalam) has said: The right of your neighbour (*jar*) is that you:

- guard him when he is absent,
- honour him when he is present, and
- aid him when he is wronged.³

Imam Sadiq (alayhissalam) has said: Hamsayon se naiki rizq o rozi me izaafa karri hai. ⁴

Holy Places (i.e. Graves of Ma'sumeen)

Rasoolallah (sallallahu alayhe wa aalehi wasallam) has said: Jis ne meri ziyarat ki ya meri awlad me se kisi ki ziyarat ki to me qaymat ke din us ki ziyarat karunga aur is ko qayamat ke din ki holnakion se bachaunga.

The reason why shia respect the holy shrines of the ma'sumeen (alayhissalam) is because it is the way of Aimmah (alayhissalam) and they have many times recommended shia to visit these shrines and have promised a lot of reward in return.

Kuch Adaab e ziyaarat:

- Ghusl karna
- khushboo lagana
- Ghareebon aur nadaron ki madad kare
- Ziyaarat gaah ki taraf nihaayat waqaar aur ahista rawi se jaey.⁵

Respect to (and Duties Towards) Dead Body.

Respect towards a dead body is an obligation for every Muslim, whether the one who died was a Muslim or not. If the body is that of a Muslim, there are certain acts which must be performed before it is buried such as ghusl, shrouding, the prayer of Mayyit. The body must be handled very carefully, as the soul can still feel the pain. The Mayyit has a right, that no one should speak ill about it, as this is back-biting. If you see a dead body with any marks upon it, you should not tell others otherwise you are disrespecting the body.

You should visit the grave yard often, and recite salaam to the dead buried there. You should recite Qur'an, du'as and prayers for them, and do good deeds on their behalf.

1 [1]. Ibn Shahrashub, Mazandarani, Manaqeb Al –e- Abi-Taleb (alayhissalam), Vol. 3, Pg. 400, Qom, Allamah publication, first edition, 1379 AH; Majlesi, Muhammad Baqer, Baharul Anwar, Vol. 43, Pg. 319, Beirut, Dar –e- Ehya al-Torath al-Arabi, second edition, 1403 AH.

2 Pachas mozooat par 100 waqiaat –kitaab ush shafi

3 Risalatul huqooq: 32 (al-islam.org)

4 Pachas mozooat par 100 waqiaat –al kafi

5 Aqaaid e imamia (shkh mohd Raza Muzaffar)

Akhlaq Chapter 03

RESPECT 3

Respect to (and Duties Towards) other Religions and Islamic Shari'a.

Respect to other religions is one of the duties a Muslim must perform. It is not good to put down other religions, but instead we should convince others to understand Islam so that they may also become Muslims. We should never insult other religions. All the major religions come from Allah, as there is only one God. But these have been changed by people over the years to suit themselves. We should be able to see the truth in most religions, and explain all true followers about Islam.

Why shouldn't we insult other religions?

We should never insult other religions, since they then might turn around and insult us.

Qur'an explains,

6:108: *Do not revile those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.*

Respect towards Islamic shariah :

The Islamic Shari'a are the rules and regulations governing the Islamic way of life for a person. One of the duties of a Muslim is to respect and observe these rules and try very hard to understand them.

If there is a rule that we do not understand, instead of ridiculing or insulting it, we should try to think and look deeper into its meaning and significance.

Respect to (and Duties Towards) the Disabled

The disabled are those people who have some physical defect in their bodies which do not allow them to perform as well as others in certain aspects of life. Respect for the disabled means to treat them as normal offer them affection and help before they even ask from us.

The duties towards them is to look after them, i.e. provide them with whatever they need and to live as normal a life as is possible, since under the skin, they are no different to the rest of us. One should not pity the disabled, because they do not want pity. They are as good as you and me, and what they need is a bit of extra consideration. If you pity them, then they will feel inferior. We should treat them as equals.

Respect to (and Duties towards) Teachers

The respect towards a teacher is as great as that of a parent. A person who teaches you is giving you something more valuable than any other wealth, because knowledge is the greatest of all treasures.

Make best use of your teachers, and ask them questions while they are still around. This applies to all your teachers, whether they are at Madressa, school or elsewhere.

Imam Sajjad (alayhissalam) says: The right of the one who trains you (*sa'is*) through knowledge is:

- Respecting him,
- Respecting his sessions,
- Listening well to him, and attending to him with devotion.
- You should not raise your voice toward him.
- You should not speak to anyone in his session

- Nor speak ill of anyone with him.
- If anyone ever speaks ill of him in your presence, you should defend him.
- You should conceal his faults and make manifest his virtues.

All the Prophets (alayhissalam) and Imams (alayhissalam) were all teachers and guides. Even your parents are your teachers because they spend so much time bringing you up. You should obey a teacher the way you obey your father and mother.

Respect towards the Laws of the Land.

A Muslim must respect the laws of the land in which he lives, whether that land is a Muslim country or not. If you cannot respect the laws of the country, and there is no way of changing them, i.e. through parliament, then you should go to live elsewhere.

This does not mean that we should forget Islamic law, because this law is not confined to any land or boundary, but applies to every Muslim throughout the world.

Akhlaq Chapter 04

GENEROSITY

This means to give others from what you have, to give plenty, and not just a little bit.

Generosity is the opposite of stinginess which means refraining from giving things to others and collecting wealth and riches for oneself

Imam Ali al-Rida (alayhissalam) said: *"The generous are near to Allah, near to people, and near to paradise. The niggardly(misers) are far from Allah, far from people, and far from paradise."*

There are many ways of being generous, some of them are:

1. Donating to a charity
2. Giving food to the needy
3. Spending your time to help others.

To be generous you **do not** have to have money. You can be generous by spending your **time** helping people.

Children and young people often think that to donate something you should be an adult. This is not true. If a child donates something, it means more to Allah than if an adult donated the same thing. This is because the child is not earning and does not have much, and so is giving away something which is more precious to him/her, than it is to the adult. Quantity (with respect to money, clothes or food) is not the criterion for perfection; rather, it is the purity and sincerity of intention, which is important.

NOTE: A child should ask permission from his Father/Wali to spend any of his belongings even for CHARITY.

And so what you give away should be:

- Purely for the sake of Allah, and not for showing off

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

لَا يَقْبَلُ اللَّهُ تَعَالَى عَمَلًا فِيهِ مِثْقَالُ ذَرَّةٍ مِنْ رِيَاءٍ

*"Allah shall not accept a deed, which has an atom's weight of showing off in it."*¹

- Something precious to you

Allah says in the Holy Quran: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Never will you attain [the] righteousness until you spend from what you love. And whatever you spend of a thing then indeed, Allah of it (is) All-Knowing

Bibi Fatima Zahra (sa)'s dress

"The Prophet had a new dress made for Fatima (as a gift) for her wedding; she had just one old patched dress. On her wedding night, someone knocked on the door and said:

"I ask the household of Prophethood to give me an old dress." At first, Fatima was going to give him her old dress, but then remembered the Qur'anic verse:

`By no means shall ye attain righteousness unless ye give (freely) of that which ye love (prefer)'

She then gave the poor man her new dress. Consequently, Gabriel descended, and said:

¹ Jami' al-Sa'adat, vol. 2, pg. 376

"O Muhammad! Allah sends Him peace upon you; He commanded me to greet Fatima and (give her the gift He sent her) which is a dress from Paradise, made of silk brocade etc."1

The Prophet (sallallahu alayhe wa aalehi wasallam) said,

رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): مَا جَبَلَ اللَّهُ وَلِيًّا لَهُ إِلَّا عَلَى السَّخَاءِ.

'Allah has created every single vicegerent of His with generosity as their natural disposition.'2

In Qur'an (Surah 92 Ayat 5-7) Allah says,

".....As for him who GIVES AWAY and guards himself against evil and believes in the best, We will smoothen for him the path unto bliss."

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

"A generous person is a friend of Allah, and a miser is an enemy of Allah."

1 Al-Asfoury wrote in his book Nuzhat al-Majalis v.2, p.226, on the authority of Ibn al-Tawous:

2 [Kanz al-'Ummal, no. 16204]

Akhlaq Chapter 05

PRIDE, HUMILITY AND HUMBLENESS

WHAT IS PRIDE?

It is something that makes a person think highly of themselves. When someone thinks highly of themselves they consider others below them. They forget their own faults and are not thankful for Allah's blessings.

Shaytan's pride:

Allah says in the Holy Qur'an, Sura Al-Baqarah, Ayat 34:

"And when we said to the angels "Prostrate (do Sajdah) to Adam!" they all prostrated save Iblees. He refused and he was rude with pride, and so he became one of the unbelievers."

Iblees was a jinn who had been taken up to the heavens because he was so good, but when Allah made Adam and told all in heaven to do Sajdah to Adam, Iblees refused. He said he was better than Adam as he had been made from fire and Adam was made from clay.

Iblees had disobeyed Allah because of his pride and because of this not only was he thrown out of Heaven but he will go to Hell and burn there for ever.

HUMILITY/HUMBLENESS:

This means to be AWARE of one's status according to Islam. The opposite of humility is arrogance/pride. This means to think of yourself as better than others. This was Iblees's mistake and it is why he is cursed.

In Islam we are told that no one is better than another. So, humility means to know that we are no better than anyone else, and that is how we should behave. The greatest enemy of humility is our NAFS. Whenever we do anything good, it tells us that we've done something good and how great we are. This means that YOU must protect YOURSELF against getting "big headed."

Signs of humility

WHAT IS A HUMBLE PERSON LIKE ? DOES HE GO AROUND DOING TASBEEH ALL DAY?

NO, he does not. The sign of a humble person can be explained by the words of Imam Ali (alayhissalam): "From the signs of humility is:

- to be content with any place in an assembly,
- to salute when you meet,
- to abandon quarrels and discord even if you were on the right; and
- not to expect (love) praise for your fear of Allah."

A person who is humble is said to have modesty. That means he does not go around telling everybody how great he is. Nor does he become proud when others praise him.

Why should we be humble?

- By being humble, we are showing to the world that Allah has created all men equal, whether they are black, brown, white or yellow.

We are showing that the only person who is greater in the eyes of Allah is the person who has Taqwa (ashamed of displeasing Allah).

- The Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said: *"Indeed, humility exalts a man's position with Allah. Thus be humble and Allah will shower you with mercy."*

Our Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said: "Pride enters the heart like a black ant crawling over a black rock at night."

This shows how easily pride can overtake us, and also shows the importance of being humble so as to protect yourself against pride.

How to cure Pride:

- To cure oneself of pride you should think of Allah and realise that He alone is the All-Powerful Creator, deserving of praise and worship.

We are nothing compared to Allah so we have no right to feel pride.

Whether it is wealth, beauty or something else, nothing really belongs to us, so we have no right to feel pride.

In the Du'a after Asr prayers we say to Allah:

اللَّهُمَّ مَا بِنَا مِنْ نِعْمَةٍ فَمِنْكَ

"My Lord , whatever talents/grace/boon/favour I have got, it is but from You."

If we want to remain humble, we should always remember this sentence and say it to ourselves EVERY time we do something good, or come first or win something. That way we will stop our nafs from praising us, and make it praise Allah.

- If ever you feel yourself becoming proud, think of yourself at the beginning, when you were born - a little baby, unable to do anything for himself, then think of yourself at the end - in a grave.
- Don't wait for others to say salam to you first, whether they are older or younger, rich or poor. You be the first to greet others. Don't be ashamed to carry your groceries, or throw garbage in the dustbin on the road. Make friends with people of good character, don't avoid someone just because she lives in a small house, or is not intelligent, or beautiful.

Akhlaq Chapter 06

CONSIDERATION OF UNDER-PRIVILEGED PEOPLE

Who are underprivileged ?

Under-privileged people are those people who are not as well off as we are.

This does not only mean wealth and clothes, it also means people who have physical and/or mental problems.

We should not be proud and we should thank Allah:

Allah has made everybody for a special reason, He has made some people big, some small, some white and some black.... all different types.

If you are lucky enough to be perfectly healthy, you should not be proud because your body was not made by YOU. It has been made by Allah and so you should thank Allah.

Imam Sadiq (alayhissalam) said¹: 'When you see a sick person, say three times but in a way that he can't hear you:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَلَوْ شَاءَ فَعَلَ

"All praise is for Allah who has kept me away from this sickness which he has given you, and if Allah had wanted this I could have had this too!"

And if you say this thrice, Allah will never involve you in this illness.'

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

"All of you are from Adam, and Adam was from dust."

This shows us that there is nothing to be proud of, we should remember that we are made only from dust.

We should not complain!

If your body is not perfect, you should not complain because there are many other people with even more problems than you.

We should help them

We should ALWAYS HELP those people who are not as fortunate as ourselves in whatever way we can, and NEVER EVER tease them.

If we do this, we are being considerate, if not then we are being very unkind and thoughtless.

The secret of being considerate is to pretend you were the other person, and try to see how life would be through his/her eyes.

At the end of the day, it is good enough just thinking about the under-privileged, we should DO something to help them.

¹ Al Kaafi

Akhlaq Chapter 07

HASAD AND GHIBTA

Difference between Hasad and Ghibta

When a person learns that the Almighty Allah has bestowed a person with a new blessing, he experiences either of the two conditions:

- 1- First type is that he is angry for the fact that he has received that bounty and he hopes that it would be taken away from him. Such a condition is known as jealousy (**Hasad**).
- 2- The second type is that he is angry, because someone else has received some blessing and he is also not hoping that the person may lose his blessing. On the contrary he wants to have the same blessings. Such a condition is known as envy (**Ghibta**) in Arabic terminology. In summary it means to crave someone else's position or property;

Regarding Ghibta:

Ghibta is lawful if it does not reach to the level of Hasad.

Thus it is narrated from Imam Ja'far Sadiq (alayhissalam) that he said: A believer may feel envy (*Ghibta*) but he never feels jealousy (*Hasad*)..1

2. "إِنَّ الْمُؤْمِنَ يَغْبِطُ وَلَا يَحْسَدُ."

However This is a bad habit if it indicates that you are not satisfied with what Allah has given you. But to desire something without it has no harm. On contrary, if one desires something for some good purpose like for expansion a bit on his households or for charity etc then it is not desiring for this world, rather it is for the life hereafter.

In the Holy Qur'an (Surah 4, Ayat 32) Allah says:

"And do not covet those things which Allah has given as gifts more freely on some of you than on others; for men shall have of what they earn, and women will have of what they earn: But ask Allah for his bounty. For Allah has full knowledge over all things."

Signs of a jealous person

الإمام عليّ (عليه السلام) : الحاسد يرى أنّ زوال النعمة عنّ يحسده نعمة عليه.3

- Imam Ali (alayhissalam) said, 'The jealous one sees a loss for the one he is jealous of as a gain for himself.'

الإمام الصادق (عليه السلام) : قال لقمان لابنه : للحاسد ثلاث علامات : يغتاب إذا غاب ، ويتملق إذا شهد ، ويشتم بالمصيبة.

Imam al-Sadiq (alayhissalam) said, 'Luqman told his son, 'There are three signs of the jealous person:

- He backbites someone in his absence,
- Flatters him in his presence, and
- Rejoices at the misery of others.'

Effects of Jealousy:

1 Usul Kafi , Vol. 2, Pg. 307; Biharul Anwar, Vol. 73, Pg. 250

2 Jame' al-Sa'adat, Volume 2, Page 195

3 [Ghurur al-Hikam, no. 1832]

4 [al-Khisal, p. 121, no. 113]

- Jealousy hurts the jealous person most of all and not the one he is jealous of
A jealous person will always be miserable and unhappy
Imam Ali (alayhissalam) said, 'The fruit of jealousy is the misery of this world and the Hereafter.¹

الإمام علي (عليه السلام) : ثَمَرَةُ الْحَسَدِ شَقَاءُ الدُّنْيَا وَالْآخِرَةِ .

Imam Ali (alayhissalam): The jealous person will never be found happy.

لَا يُوجَدُ الْحَسُودُ مَسْرُورًا.

In fact the balance (of deeds) of a jealous person is light, thereby making Hell his abode, whereas the balance (of deeds) of the envied person is heavy, thereby leading him to Paradise.

The best example of how much damage jealousy can do we only have to look at what happened with the sons of Prophet Adam (alayhissalam), Haabil and Qaabil:

One day, Prophet Adam (alayhissalam) asked his sons Haabil and Qaabil to bring a gift for Allah, and whose ever gift was accepted by Allah would be the successor of Prophet Adam (alayhissalam).

Haabil who was a shepherd brought the best animal that he had to give to Allah. Qaabil who was a farmer brought some spoilt corn as he thought to himself that Allah does not eat, so why should he take good corn.

Qaabil did not realise that although it is true that Allah does not eat, Allah has told us that when you give a gift to anyone, give the best you can give.

Allah of course accepted Haabil's gift, who had given the best he could. This made Qaabil very jealous of Haabil.

Qaabil was so jealous that his brother was going to succeed his father that he killed his own brother.

Hence because of this vice, he hurled himself in Hell while sending his brother to Paradise.²

- Jealousy caused Faith and good deeds to perish

We know the way in which dry wood is burnt and consumed by a hot raging fire. That is what jealousy does to our deeds.

الإمام الباقر (عليه السلام) : إِنَّ الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْخَطْبَ .

Imam al-Baqir (alayhissalam) said, 'Jealousy consumes faith like fire consumes dry wood.'³

- The jealous person wishes for the other person to lose his blessings

Jealousy (in its worst form) means not to want something that someone else has, but at the same time not wanting him to have it either.

Imam Ali (alayhissalam):The jealous person is never pleased with the one whom he is jealous of except by [his] death or cessation of the blessing.⁴

لَا يَرْضَى الْحَسُودُ عَمَّنْ يَحْسُدُهُ إِلَّا بِالْمَوْتِ، أَوْ بِزَوَالِ النِّعْمَةِ.

There once was a man who had a farm. His neighbour also had a farm. One day the man saw his neighbour milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbour should have such a good cow.

¹ '[Ghurar al-Hikam, no. 4632]

² Anecdotes for reflection

³ [al-Kafi, v. 2, p. 306, no. 1]

⁴ Ghurar ul Hikam

Then Shaytan came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbour has." Shaytan replied, "Is that all, I will give you ten cows like that."

The man answered "I don't want even one cow like that, I just don't want my neighbour to have it!"

This shows how dangerous jealousy can be. It makes people lose their mind.

(references: 82 questions by Agha dastaghaib shirazi, anecdotes for reflection...)

Akhlaq Chapter 08

SELF HUMILIATION

This means to make yourself look low and useless in front of someone else, like begging. You should never humiliate yourself in front of anybody EXCEPT Allah, because HE is the only one to whom we should beg. When you humiliate yourself, you lose your dignity, and show that you have little self respect.

Honour of a believer

Imam Jaffer As-Sadiq (alayhissalam) has explained:

"Indeed, God has left to a believer all his dealings, except to belittle himself, for hasn't it been stated in the Qur'an, "But for God is ALL HONOUR and for HIS Apostle, and for the believers, but the hypocrites know it not."

Imam Husain (alayhissalam) was once approached by a beggar for some money. Imam (alayhissalam) told the treasurer to pay him one thousand Ashrafi (gold coins of the time). The beggar took the money, but instead of going away with it, he sat down to count and check every coin. When he was asked why he was counting, the beggar replied, "Why not, I have sold my DIGNITY in begging."

On hearing this, Imam (alayhissalam) said it was true, and ordered another thousand Ashrafi to be paid to him. When the beggar had counted and taken possession of two thousand coins, Imam (alayhissalam) took a further thousand Ashrafi and gave it to the beggar, and uttered these words,

"The first thousand Ashrafi is in response to your begging, the second thousand Ashrafi is in RETURN for your DIGNITY, and the third thousand Ashrafi is for your visit, and coming to see me instead of going elsewhere to ask for help."

This shows, besides the generosity of Imam (alayhissalam), that even the beggar has honour and dignity, and should never be humiliated by the giver.

A lot of people in the world belittle themselves because they want something from other people, e.g. if the boss makes a joke about you in front of people, and you just sit there, then you are belittling yourself just so that your boss can laugh.

Allah has made all men equal. Therefore, if you humiliate yourself for someone else, you think that person is greater than you. This means that by humiliating yourself for his money, or power, you are worshipping him. As a result you are bringing him on the same level as Allah, and that is becoming MUSHRIK (believing in more than one God.)

COMPLAINING WHEN IN DISTRESS AND SABR

Complaining:

This is the opposite of sabr. It is a bad habit, and is one which takes away mercy of Allah. To complain when misfortune falls upon us, shows that we have little faith in Allah. This is because Allah is testing us to see whether we have patience and forbearance.

Test

"We shall test you through fear, hunger, and loss of life, property, and crops. (Muhammad), give glad news to the people who have patience and in difficulty say, "We are the servants of Allah and to Him we shall all return." It is they who will receive blessings and mercy from Allah and who follow the right guidance. (2:155-7)"

Patience (sabr)

If we try to overcome the problem, and say **Alhamdulillah it was not worse**, then we will pass the test.

If we don't do anything about it and just complain to Allah, and say "Why me!" and "It's not fair!" then we have failed the test.

Allah tells us in Surah 94, ayat 6:

"Verily, with every difficulty there is relief."

This means that no matter what difficulties we have in this world, if we have patience and try our best to remove them, Allah will help us, and we will have relief, and the problem will sort itself out with the grace of Allah.

"Allah loves those who have patience (3:146)."

Reward of patience

Imam as-Sadiq (alayhissalam) said: "The believer who shows steadfastness against misfortune that befalls him will be given the rewards of one thousand shahids."

"Give glad news to the people who have patience and in difficulty say, "We are the servants of Allah and to Him we shall all return." It is they who will receive blessings and mercy from Allah and who follow the right guidance. (2:155-7)"

Allah promises to support the patient: (Baqara: 153):

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

'Indeed, Allah (is) with the patient ones.'

In the above Ayat we are told that if we have sabr (patience) then Allah is there with us, and we know that if Allah is with us then we have nothing to worry about.

The important thing to learn from this lesson is that if you are in a problem, you should put in the effort to get out of that problem. If you are sincere, then Allah will help you. It may take a long time, but in the long run, you will be successful if your heart and intentions are in the correct place.

Complaining only to Allah

When Prophet Yusuf (alayhissalam) was thrown in the well by his brothers, his father was struck with grief. He did not sit there and moan. He took his grief and his complaint directly to the only One who could help him, Allah.

(12:84) *"And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy."*

(12:85) *"They said: "By God! (never) will you cease to remember Joseph until you reach the last extremity of illness, or until you die!"*

(12:86) *"He said: "I ONLY COMPLAIN of my distraction and anguish TO GOD and I know from God that which you know not..."*

Areas of Sabr:

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said: **Sabr is in three parts:**

1. Sabr in times of hardship - when something goes wrong for you.
2. Sabr in regards to obedience - performing all the Wajibaat correctly.
3. Sabr in regards to disobedience - not committing any Haraam acts

The perfect example of Sabr is the life of Prophet Ayyub (alayhissalam). He was blessed with so much (health, children, wealth, land and sheep).

Then Shaitan asked Allah for power over Prophet Ayyub's (alayhissalam) affairs saying that while Prophet Ayyub (alayhissalam) had all these blessings he would remain grateful but if they were taken away then he would turn away from Allah.

Shaitan then destroyed all of Prophet Ayyub's (alayhissalam) animals and property and worse of all, he killed his children as well. Then he caused Prophet Ayyub (alayhissalam)'s body excruciating pain. rendering him bedridden with illness.

Even with all this hardship Prophet Ayyub (alayhissalam) remained faithful to Allah, praying and thanking Him for everything. Not only did he have SABR but also SHUKR (thankfulness).

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said *that faith is divided into two halves, one half is patience (Sabr) and the other half is thanksgiving (Shukr).*

The above hadith tells us that to have true faith in Islam not only should we be patient but also thankful. So next time when something bad happens to you not only should you be patient but also thank Allah because Allah knows best.

Akhlaq Chapter 10

FORSAKING DUTIES.

To forsake duties means to give up doing something that you should do, or said that you would do.

There are three types of duties:

Duties towards	i)	Allah
	ii)	Muslims
	iii)	Mankind (including yourself)

An example of forsaking a duty towards Allah is not offering your prayers. This is HARAAM, and those people will not receive Allah's favour. The duties towards Allah are also duties to yourself, since everything that Allah has commanded us to do is for our own benefit.



An example of forsaking a duty towards Muslims is not burying a dead body. When a Muslim dies it is WAJIB to give the body ghusl and make sure that it has been buried according to Islam. If this is not done, then everyone who knew about the death will get gunah.

An example of forsaking a duty towards mankind is to cause harm to something that others need or use. Imagine you have a farm by the riverside, and you deposit fertiliser and other chemicals into it. If further downstream, people rely on that water for drinking, then it is your duty to ensure that you do not pollute the river. It does not matter whether those people are Muslims or not, friends or enemies.

Islam is a religion for the whole world, and has rights for all things. Every creature, be it plant, animal or person has rights set by Islam, and we should learn to respect and obey them.

Akhlaq Chapter 11

LOOKING AT FORBIDDEN (NA-MAHRAM) WOMEN AND MEN.

In Islam there is a great emphasis on virtue and piety. This is demonstrated by the importance of Hijab.



Hijab does not mean to wear black all the time, it is a form of cover which protects **BOTH** men and women from staring at each other and help to maintain their dignity.

Hijab allows men and women to talk on equal terms, since the man does not get distracted by the lady's beauty, and maintains a respectful distance from her so that he concentrates on what she says. The actual presence of the hijab causes the man to lower his glance.

HIJAB COMES IN TWO STAGES:

The first stage, which applies to both men and women is the most important. This stage is to **LOWER THE EYES**. This means that a man should not look at a woman who is Na-Mahram (forbidden) to him. This does not mean that you are not allowed to see or talk to a lady, but means that you should confine your gaze within the boundaries of modesty, i.e. you should not STARE at her face, you should avoid looking directly into her eyes.

The second stage applies to ladies only, and is the covering of the hair, and wearing of loose clothes which do not reveal the shape of her body.

Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said that, the first look you take is for you, and the second look is against you.

This means that when you look at something, i.e. a lady without Hijab, or anything else haraam, the first look is for you to see what it is, so that you know whether it is good or bad. If you then look again at what is not permissible to see, then it is against you, and you are committing a sin.

This shows that to stare with desire at a lady is a sin which should be avoided. You cannot just say that you are enjoying the view, because your Niyyat will be corrupt (bad).

Why is it forbidden to look at Na-Mahram women? Allah has told us that to enter heaven, we must control two things,

- a) our appetite (what we eat)
- b) our desires (what our nafs wants)

We control our appetite, by refraining from haraam food. In the same way we control our soul by refraining from haraam scenes.

The way Haraam food is bad for our body, haraam scenes are bad for our soul.

The soul is like pure clean water, and that which holds it (our body), is like a vase. Whatever we see through our eyes enters the water of our soul. If we look at bad things, then we are polluting (making dirty) the water and so our soul becomes dirty and this makes us do other things even worse.

We have to keep our soul clean by only allowing those things which are clean to enter our soul.

Not only should men avoid close contact with women who are unrelated to them, but the women should also avoid such contact with men, whether it is at school, university or on the street.

Whenever two people are present together, then Shaytan quickly becomes the third person, and starts trying to plant his evil thoughts.

HISTORY-M06

Diniyat Classes Muscat (DCM)(GIRLS)

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History Chapter 01

THE PLEDGES OF 'AQABAH

During the Haj season, tribes from all over Arabia came to Makka to perform their pilgrimage. Although their worship was not anything like the Haj that Islam has taught us, they regarded the Holy Ka'ba as an important building. The Holy Prophet (sallallahu alayhe wa aalehi wasallam)

took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Madina, which was called Yathrib in those days, also used to come to Makka every year. The two main tribes in Madina were the Aws and the Khazraj. They were great enemies of each other and many battles had been fought between them.

In the eleventh year after the beginning of the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) mission, he met 6 people from the tribe of Khazraj in Makka during the Haj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Madina, that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Tawrat, which had been revealed to Prophet Musa (alayhissalam). The people of Khazraj believed that this was the very same Prophet and so they became Muslims. On their return to Madina they made efforts to teach people about Islam and soon many people wanted to know more about this new religion.

In the following year, 12 people came to Makka to meet the Holy Prophet (sallallahu alayhe wa aalehi wasallam). The meeting took place at 'Aqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge not to associate anyone with Allah, not to steal and not to bury their daughters alive. They promised not to slander one another and to perform good deeds."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) promised them that if they acted according to the pledge they would be rewarded with Paradise by Allah. This agreement is called the "First Pledge of 'Aqabah¹". The 12 people returned to Madina, their hearts filled with faith. They wrote back to the Holy Prophet (sallallahu alayhe wa aalehi wasallam) asking him to send someone to Madina who could teach them more about Islam.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

The missionaries did their work so well that there was a great change in thinking in Madina. The people eagerly awaited the Haj season so that they could meet the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and personally declare their readiness to help Islam.

The next year a Haj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Madina for Makka. It included 73/72 Muslims, two of whom were women. The rest of the people were those who wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet (sallallahu alayhe wa aalehi wasallam) on the 13th of Zilhaj at 'Aqabah.

During the meeting, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) addressed them and recited verses from the Holy Qur'an. The words of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) made a great impression on all the listeners and they all were ready to express

¹ a place between Mina and Makka

their faith in Islam at his hands. Everyone swore the oath of allegiance (Bay'at) at the hands of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). This event is known as "the Second Pledge of 'Aqabah."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then promised the people that he would soon come to Madina himself. Once the ceremony was over, the people left for their homes.

A point to note is the fact that so many people of Madina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few Makkans had become Muslims. There can be two reasons for this:

1. The people of Madina had heard about an Arabian Prophet from the neighbouring Jewish tribes. The Jews claimed that when that Prophet would appear he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet (sallallahu alayhe wa aalehi wasallam) when he claimed to have been appointed by Allah.
2. The people of Aws and Khazraj were tired of the endless quarrels between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority who would bring peace to their region.

The time was now ripe for the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to leave his home in Makka. Life in that city was becoming more and more difficult for the Muslims, who faced endless persecution at the hands of the Quraish.

History Chapter 02

THE HIJRAT TO MADINA - PART 1

When the Quraish realised that the Muslims now had the support of the people of Madina, they were very disturbed. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them.

The companions of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. He asked them to give him a little time to make a decision. After a few days, he advised all the Muslims to migrate to Madina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Makka one by one, giving excuses for their departure. Because they were afraid of the reaction of the Quraish, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.

The Quraish suddenly realised that the Muslims were all leaving Makka. They managed to detain a few, but by that time the majority had already escaped and were on their way to Madina. In Makka there only remained the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and his family, Imam Ali (alayhissalam) and a few old and ill Muslims. Final arrangements were being made for these last few Muslims also to leave.

The Quraish were enraged at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-un-Nadwa, where all important decisions were made, the Quraish decided that the only action that would stop the spread of Islam would be the murder of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). This idea was popular and the only problem was the revenge that the Bani Hashim, the family of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), would take on the killer. Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (sallallahu alayhe wa aalehi wasallam), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person.

This plan was approved and 40 young men were selected to carry out the cowardly deed.

On the same night that the Quraish planned to kill the Holy Prophet (sallallahu alayhe wa aalehi wasallam), he was commanded by Allah to leave Makka for Madina. The angel Jibraeel (alayhissalam) informed the Holy Prophet (sallallahu alayhe wa aalehi wasallam) of the wicked intentions of the Quraish. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) said to Imam Ali (alayhissalam),

"Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."

He then instructed Imam Ali (alayhissalam) to follow him to Madina after he had returned the property that certain people of Makka had left with the Holy Prophet (sallallaho alayhe wa aalehi wasallam).

Imam Ali (alayhissalam) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet (sallallaho alayhe wa aalehi wasallam).

He used to say in later years that in spite of the deadly danger, he slept peacefully the whole night.

And due to this spirit of sacrifice Allah swt descended the following ayat of Sura e Baqarah:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Sura e Baqarah: 207²

And among men there is one who sells his self to seek the pleasure of Allah. And Allah is compassionate to His servants

As night approached, the house of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) was encircled by the 40 men of Quraish. They decided to wait till the morning before carrying out their assignment.

When half the night was over, the Holy Prophet (sallallaho alayhe wa aalehi wasallam) left his house to begin his journey. As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse:

And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see.

Ya Sin, 36 : 9

H.W: Write & learn the Aayat in Arabic:

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) continued on his way without raising the suspicions of the men who waited for him. In the morning the men burst into his house and made for the bed making a great noise as each tried to be first to strike a blow. On hearing the commotion, Imam Ali (alayhissalam) calmly raised his head from the pillow and threw the green sheet aside.

The sight of Imam Ali (alayhissalam) stopped the would-be killers in their tracks.

² اور لوگوں میں وہ بھی ہیں جو اپنے نفس کو مرضی پروردگار کے لئے بیچ ڈالتے ہیں اور اللہ اپنے بندوں پر بڑا مہربان ہے

"Where is Muhammad?", they demanded.

Imam Ali (alayhissalam) replied,

"Did you hand him to me, so that I may deliver him back to you? Anyway, he is not in the house at present."

The Quraish were frustrated at their failure but they left Imam Ali (alayhissalam) unharmed because they had no quarrel with him. They left the house, regretting their decision to wait till the morning.

Meanwhile the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was undergoing further adventures on his journey to Madina, knowing that he was safe from the enemy because he had the protection of Allah. In the Holy Qur'an, Allah says:

Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans - but Allah too made a plan, and Allah is the best planner.

Anfaal, 8 : 30

(Ref. extra notes from Tareekh e Islaam-1)

History Chapter 03

THE HIJRAT TO MADINA - PART 2

While Imam Ali (alayhissalam) lay on his bed, the Holy Prophet (sallallaho alayhe wa aalehi wasallam) began his journey out of Makka. Before he had left the city, he met Abu Bakr on the way and took him along with him. The Holy Prophet (sallallaho alayhe wa aalehi wasallam) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the cave of Thaur, which was to the south of Makka on the way to Madina.

The sacrifice of Imam Ali (alayhissalam), when he took the place of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) on the night of migration, pleased Allah so much that He revealed the following verse:

And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants.

Baqarah, 2 : 207

When the Quraish found out that the Holy Prophet (sallallaho alayhe wa aalehi wasallam) had left Makka, they sent men to block all routes leading to Madina. They also hired some men who could trace the location of travellers by their footprints. It was declared that whoever gave correct information about the hiding-place of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) would be rewarded with 100 camels.

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) to the cave of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in a nest at the entrance.

The men knew that the spider and pigeons would not have made their homes there if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle Allah protected His beloved messenger.

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) remained in the cave for three days and nights. On one of these nights Imam Ali (alayhissalam) came to visit him. The Holy Prophet (sallallaho alayhe wa aalehi wasallam) told him to arrange for camels for Abu Bakr and himself.

He also directed him to announce in Makka the following day that if anybody had left something in trust with the Holy Prophet (sallallaho alayhe wa aalehi wasallam), or had loaned him anything, he should claim it from Imam Ali (alayhissalam).

He further instructed Imam Ali (alayhissalam) to make arrangements for the Fawaatim (The three Fatimas - Fatima az-Zahra (salamullah alayha), Fatima binte Asad and Fatima binte

Zubayr), as well as any other members of Bani Hashim who wished to leave Makka. Imam Ali (alayhissalam) was to escort these people personally to Madina.

On the fourth day Imam Ali (alayhissalam) sent three camels to the cave along with a reliable guide named 'Ibn Urayqit. The Holy Prophet (sallallaho alayhe wa aalehi wasallam) and Abu Bakr then left with the guide for Madina, travelling along the coastal route so as to avoid the Quraish riders.

It is from this night that Muslims mark the beginning of the Islamic Era or the Hijra calendar. This is because the migration marked the beginning of centralisation of Muslims in Madina and the setting up of the first Muslim state.

The journey to Madina was a distance of some 400 kilometres and they travelled mostly at night and rested during daytime. Despite their care, they were spotted by a man who went immediately to the Quraish and reported what he had seen.

In order to claim the reward alone for their capture, a man called Saraqah convinced the Quraish that the man had seen some other people and that it would be a waste of time to follow them. He then went to his house, armed himself and rode a swift horse to the spot where the Holy Prophet's (sallallaho alayhe wa aalehi wasallam) party had been last seen.

Saraqah was a strong man and his approach made Abu Bakr very worried. However the Holy Prophet (sallallaho alayhe wa aalehi wasallam) told him the same thing he had said to him when they had nearly been discovered in the cave of Thaur:

...Do not be afraid, Allah is with us...

Tawba, 9 : 40(Part)

In the meantime, the Holy Prophet (sallallaho alayhe wa aalehi wasallam) prayed to Allah to be protected from the mischief of Saraqah. Suddenly, the man was thrown violently from his horse. He realised at once that it was not an accident but rather a warning due to his bad intentions.

He therefore turned to the Holy Prophet (sallallaho alayhe wa aalehi wasallam) and asked for his forgiveness and offered to help him in any way he could. The Holy Prophet (sallallaho alayhe wa aalehi wasallam) told him to return to Makka and stop people from pursuing them. Saraqah then returned to Makka, telling whoever he met on the way that there was no trace of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) on that route.

On the 12th of Rabiul Awwal the Holy Prophet (sallallaho alayhe wa aalehi wasallam) arrived at Quba, just outside Madina. Here he awaited the arrival of his cousin Imam Ali (alayhissalam).

History Chapter 04

THE HIJRAT TO MADINA - PART 3

The village of Quba was the centre of the tribe of Bani Awf. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) stopped at this place and stayed at the house of the chief of the tribe. At Quba, a large number of Muslims were waiting to escort him into Madina, which was not very far away.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) stayed there for a few days while he waited for the arrival of Imam Ali (alayhissalam). During this time, he laid the foundation of a mosque for the Bani Awf. This was the first mosque of Islam.

Meanwhile in Makka, Imam Ali (alayhissalam) declared to the people that whoever had left any belongings in trust with the Holy Prophet (sallallahu alayhe wa aalehi wasallam) should come and claim it back. He stayed in Makka for three days until everything had been returned to its rightful owner. Then he gathered the women of the household of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and any Muslims who still remained in Makka and prepared to leave. The group left for Madina at night.

The spies of the Quraish came to know about the migration of this last group of Muslims and pursued them. They caught up with Imam Ali (alayhissalam) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Makka and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish and finally Imam Ali (alayhissalam) realised that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said, *"Whoever wishes that his body be cut into pieces and his blood to be shed should step forward"*.

Seeing the look in the eyes of Imam Ali (alayhissalam) the Quraish changed their attitude and let them go.

Imam Ali (alayhissalam) managed to guide his group into Quba three days after the arrival of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). His feet were swollen and bleeding, a sight which brought tears to the eyes of the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

One day after the arrival of Imam Ali (alayhissalam), the Holy Prophet (sallallahu alayhe wa aalehi wasallam) proceeded to Madina. Both the Muhajirs (the Muslims who had migrated from Makka) and the Ansar (the Muslims of Madina) lined the streets of Madina eagerly awaiting the first appearance of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). When his camel came down at a place called Thaniyatul Wida and set its foot on the land of Madina, he came into view of the waiting people. They greeted him warmly and began singing in joy:

"The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".

History Chapter 05

THE HIJRAT TO MADINA - PART 4

The arrival of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) in Madina was a cause for great celebration among the Muslims. As his camel entered Madina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) be his guest and stay at his house.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) took care of this delicate problem by saying,

"Let the camel walk. I shall stop wherever it kneels down."

Everybody looked eagerly to see where the camel would finally stop.

The camel stopped and bent its knees in a large piece of land which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that of Abu Ayyub Ansari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to her house.

The competition for who should take the Holy Prophet (sallallahu alayhe wa aalehi wasallam) for a meal began, but the Holy Prophet (sallallahu alayhe wa aalehi wasallam) cut short all the arguments by asking,

"Where are my belongings?"

When he was told that Abu Ayyub's mother had taken them, he went towards that house. Abu Ayyub was delighted to have the honour of being the host of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), who stayed with him for about seven months, until his house next to the mosque was ready.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) wished to build a mosque over the plot where his camel had stopped. The orphans whose property it was wanted to make the land a present to him but he refused the offer, and paid the price of the plot, which was 10 dinars in gold.

After the purchase, the ground was cleared of the trees and a mosque, 54 yards in width by 60 yards in length, was built over it with clay and mud. The roof was made with palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and his family and on the other side rooms/shade/hall were provided for about 70 of the poorer people of Madina who had no house of their own. These rooms/shade/hall were called "Suffa".

The construction work was shared equally between the Muhajir (those who had migrated from Makka) and the Ansar (the local people of Madina).

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) also shared in the work although Ammar bin Yasir, an early convert and faithful companion, seldom allowed him to do anything and used to do the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) share himself.

Ammar was the first person to begin work on the foundation of the mosque. One day the Holy Prophet (sallallahu alayhe wa aalehi wasallam) affectionately dusted his body clear of mud and told him,

"O Ammar you will be killed by a group of oppressors while you will be inviting them to truth."

This prophecy was well known, and 38 years later, Ammar was killed fighting on the side of Imam Ali (alayhissalam) against Muawiya in the Battle of Siffin. At that time many of Muawiya's men realised that they were on the wrong side and left him.

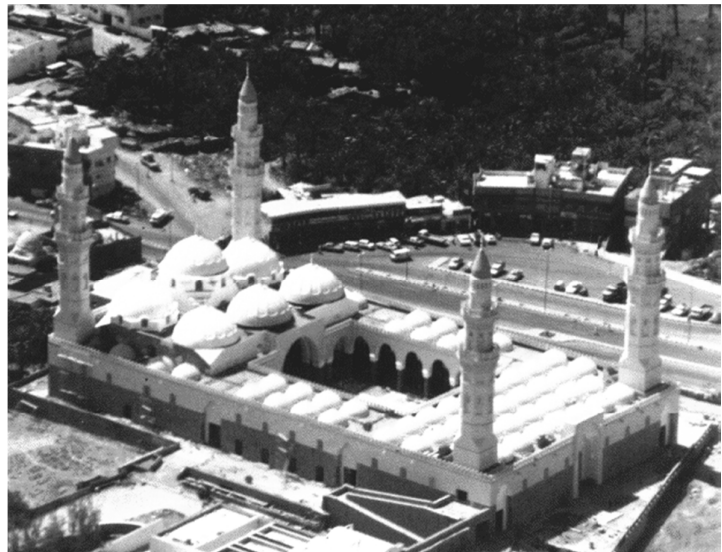
Although the mosque was very simple in structure, it was the best in the whole history of Islam. It became the centre of Muslim activity in Madina. The daily and Friday prayers were held there. From this mosque the Holy Prophet (sallallahu alayhe wa aalehi wasallam) taught people about the religion of Allah and thousands became Muslims.

The mosque was called Masjidun Nabawi and still stands in Madina today, although it is very much larger.

Before the migration of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), Madina was called Yathrib, but afterwards it became known as Madinatun Nabi (The City of the Prophet) or Madina for short.

The Muslim Hijra Calendar began from that year. Today, it is over 1400 years since those early days of the arrival of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) in Madina.

May Allah give us the strength to remain firm on the path of religion as taught by our Holy Prophet Muhammad Mustafa - peace be upon him and his family.



Masjide Quba – Madina

KHUTBA E JUMA

During the journey of hijrat from Mecca to Madina(then Yathrib), the Prophet(sallallahu alayhe wa aalehi wasallam) waited for Imam Ali(alayhissalam) to join him at Quba. When the Imam joined him they traveled together from Quba. It was Friday. By the time of Zuhur

prayers they had reached the kabila of banu Salim. The Prophet stopped there to recite Salate Juma & gave this speech(khutba) before the Salat.

(Read the Khutba on next pg & answer the questions that follow it).

- All praise be to **A**. I praise HIM, seek HIS help, pardon(maghferat), & guidance from HIM.
- I have faith in HIM & do not deny HIM. I am enemy of him who disbelieves HIM. I bear witness that there is no god but HE, He has no associate(shareek).
- & Muhammad is his servant & messenger, sent by HIM with guidance, noor & the duty to preach & advise at a time when sending of prophets had stopped. There was a lack of knowledge & people were astray(gumrah). Qayamat was near & death was facing them.
- Whoever obeys **A** & HIS Prophet is on the right path. Whoever disobeys them is misguided (gumrah), at fault & is in great error.
- I advise you to fear **A**. The best advice one muslim can give to another is to make him prepare for akherat & have fear of **A**. Fear Him as much as he has warned. There is no advice better than this & no remembrance greater than HIS. The best way of life is to fear **A** the way he wants you to fear HIM . This shall be of great help when one arrives at his destination – akherat.
- He who pays attention to the relations between himself & **A** - both in front of people or in secret & has no desire except to attain His pleasure, will benefit in this world & will have made provisions for after-death when one shall be at the mercy of his worldly deeds except which nothing else shall be with him. And if he does not do so, then he shall wish that there was a great distance between himself & death.
- **A** makes you fear HIM. HE is also Rahman, & kind to HIS servants. HE fulfils HIS promises & what HE says is true. HE HIMSELF has said that there is no change in HIS words and He has said that he never is tyrannical(zalim) towards his servants. Thus you should fear **A** both outwardly & inwardly because HE forgives the faults of those who fear HIM & gives them a great reward.
- Whoever fears **A** attains great success. Fear of **A** protects from HIS displeasure, HIS punishment & HIS anger. Fearing **A** will brighten your face, wins **A**'s favour & increase your status.
- Go ahead & take your share from this world, but do not show slackness in respect of matters concerning **A**.
- He has given you the knowledge of HIS book, & has made HIS path clear so that He may distinguish those are truthful from those who are not. You should treat others well just as **A** treats you.

- Consider HIS enemies as your enemies, for HIS sake discharge satisfactorily the duty of participating in Jihad.
- **A** made you “the chosen ones” & named you “muslim” so that if anyone perishes (halaak), he perishes after clear guidance has come from HIM. & if he lives, he lives because of clear guidance (hujjat) from **A**.
- There is no strength except in **A**’s support. Remember HIM the most. Work hard for the day that is to come. He who keeps his dealings with **A** proper & straight shall find that **A** Himself straightens his dealings with others because it is HE who enforces his decisions upon others, while no one can enforce their will against HIM. HE is the master of the people not they HIS. **A** is greatest of all. There is no power But **A**’s & HE is great.

Ref: History of Islam- By Maulana S. Ali Naqi Naqvi (Imamia Mission, Aligarh). The khutba has not been picked up as it is, but has been simplified wherever necessary.

Questions:

1. When did A send the Last Prophet?
2. What is the best advice a muslim can give another?
3. If man does not pay attention to the affairs between himself & A, what will he wish for at death?
4. Why should you fear A both inwardly & outwardly?
5. What benefits will fearing A bring?

History Chapter 06

THE DECLARATION OF BROTHERHOOD

After his arrival in Madina, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was faced with a new challenge. For the first time, the Muslims were centralised and arrangements had to be made to run this new Muslim state.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) faced three main problems. These were:

1. The danger of attack from the Quraish in Makka and other idol worshippers from the rest of Arabia.
2. The presence of the Jews of Madina who lived within and outside the city and possessed enormous wealth.
3. The differences which existed between his own supporters.

He tackled the issue concerning the Muslims first. The people who had migrated with him from Makka (Muhajireen) and the local Muslims who lived in Madina (Ansar) had been brought up in different environments and there was a great difference in their thinking and culture. Moreover, the tribes of Aws and Khazraj, who made up the Ansar, were sworn enemies of each other and had been fighting for over a hundred years.

The first thing the Holy Prophet (sallallahu alayhe wa aalehi wasallam) did was to create peace between the tribes of Aws and Khazraj. He united them on the basis of their common faith in Islam, and told them to forget their old differences.

Then, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) turned his attention to the needs of the Muhajireen. These brave Muslims had left all their wealth and possessions in Makka to come with the Holy Prophet (sallallahu alayhe wa aalehi wasallam) to Madina. They had no wealth or property. On the command of Allah, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) established brotherhood between the Muhajireen and Ansar. He paired off each Muhajir with one Ansar and declared them brothers. The generous Ansar gave over one half of their wealth to their new brothers so that they could live comfortably in Madina.

At the end of all the pairings, only Imam Ali (alayhissalam) was left. He asked the Holy Prophet (sallallahu alayhe wa aalehi wasallam) who his brother would be. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) declared, "O Ali, you are my brother in this world as well as the next."

By this simple method, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) ensured the unity of the Muslims and this unity enabled him to concentrate on the other two problems as well. To tackle the issue of security for all citizens of Madina, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) drafted an agreement to establish peace between the Muslims and the Jews. The contents of that document represented a great leap forward for the unprincipled Arabs.

For the first time, the Arabs were introduced to a Constitution that outlined the principles of freedom, order and justice. We have quoted only a part of that agreement here.

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

1. The signatories of the agreement form one nation. If a Muslim kills someone by mistake or becomes a captive, blood-money or ransom should be paid as necessary. The Muslims should support such a person with the expenses of the payment.
2. Anybody from amongst the Jews who embraces Islam shall be entitled to the assistance of the Muhajireen and the Ansar. There will be no difference between such a person and any other Muslim, and nobody shall oppress him or be his enemy.
3. Groups of Muslims should go for Jihad (Holy War) alternately, so that the blood shed in the path of Allah is divided equally.
4. If a Muslim kills another Muslim without a just cause and his crime is proved legally, he shall be executed, unless the heirs of the murdered person forgive him. In either case, it is the duty of the Muslims to be united against the murderer.
5. The authority of resolving differences shall always rest with Allah and Muhammad.
6. When the Muslims fight for the defence of Madina, the Jews must pay their share in the expenses of war.
7. The Muslims and Jews are free to practise their law and religion.
8. Lives of neighbours and those who have been granted asylum are like our own lives, and must be respected. No asylum shall be granted to the Quraish or their allies.
9. The signatories of this agreement take joint responsibility for the defence of Madina.
10. When the Muslims invite the Jews to conclude peace with the enemy, they should accept the proposal. The Muslims should also accept any such proposal made by the Jews, except when the enemy is opposed to the religion of Islam.

Allah is the Protector of the good and the pious, and Muhammad is His Prophet."

This far-sighted document was gladly accepted by most people in Madina. The few Jews who rejected it at first also added their signatures at a later date. Having made arrangements to secure Madina, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) could now concentrate on the threat of the Quraish of Makka.

History Chapter 07

THE CHANGE OF QIBLAH

When Allah first ordered the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and all Muslims to offer the daily Salaat, they were required to pray facing Baytul Muqaddas (Jerusalem). This was the practice in Makka and continued in Madina until the seventeenth month³ after Hijrat.

In Madina, the Jews also said their prayers facing Baytul Muqaddas. They did not like the fact that the Muslims had the same Qiblah as they did, and tried to use this fact to discredit Islam and the Holy Prophet (sallallahu alayhe wa aalehi wasallam). They said to the Muslims, "Muhammad claims to have a religion whose laws supersede all other previous laws, yet he does not have an independent Qiblah, and offers his prayers facing the Qiblah of the Jews."

After the Holy Prophet (sallallahu alayhe wa aalehi wasallam) received this news he used to come out at night and look into the sky awaiting the revelation from Allah about this matter. The following verse was revealed at this time:

Many a time We have seen you turn your face towards heaven. We will make you turn towards a Qiblah that will please you... Baqarah, 2:144

The fact that the Qiblah was the same as that of the Jews was also because it was a test of the faith of the people. The true faith of the followers would be tested by seeing if any of them refused or delayed to turn towards the new Qiblah as chosen by Allah. This is confirmed in the Holy Qur'an in the following verse:

...We decreed your former Qiblah only so that We may know the Prophet's true followers and those who were to deny him. It was indeed a hard test, but not for those whom Allah guided... Baqarah, 2:143

One day, while the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and the Muslims were praying together, the command came from Allah to change the Qiblah from Baytul Muqaddas to the Holy Ka'ba in Makka. After the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had already completed two raka'ats of the noon prayer, the Angel Jibraeel (alayhissalam) communicated to him the command of Allah.

He held the hand of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and turned him towards the Holy Ka'ba in Masjidul Haraam in Makka. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) at once changed his direction in the middle of Salaat. Imam Ali (alayhissalam) followed this change immediately. The other Muslims were confused by this action and only a few followed the example of Imam Ali (alayhissalam).

The mosque where this happened is known as "Masjide Dhul Qiblatain" which means "The Mosque with the Two Qiblahs". This mosque still exists in Madina today.

With modern instruments and science we can pinpoint the exact location of Madina to be at latitude 24 degrees and longitude 39 degrees. This makes the Qiblah 45 degrees south of Madina.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) turned towards the new Qiblah without hesitation. The old and new Qiblahs can still be seen today in Masjide Dhul Qiblatain. It was one of the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) miracles that he turned exactly to face the Holy Ka'ba without the use of any scientific instrument or computation.

³ Till then, the date was recorded in months w.r.t. Hijra year

The Holy Ka'ba which serves as the Qiblah for all Muslims today has always been respected by the Arabs, even before the Holy Prophet (sallallahu alayhe wa aalehi wasallam). It was for this reason that this new Qiblah served to attract more Arabs towards Islam.

Masjide Qiblatayn – Madina



History Chapter 08

THE BATTLE OF BADR

In the middle of Jamadil Awwal of 2 A.H., a report was received in Madina that a trade caravan was going from Makka to Syria under the leadership of Abu Sufyan.

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) decided to send two men to find out more facts about this caravan. He told them to find out about its route, the number of guards, as well as the nature of the goods they were carrying. The two men gathered the following information:

1. It was a big caravan and all the Makkans had shares in its goods.
2. The leader of the caravan was Abu Sufyan and it was guarded by 40 men.
3. The goods were loaded on 1,000 camels and were valued at about 50,000 Dinars.

The Quraish had confiscated the property of all the Muslims who had migrated from Makka, and therefore the Holy Prophet (sallallaho alayhe wa aalehi wasallam) decided to also seize the property of the Makkans as compensation. Although the Muslims pursued Abu Sufyan, they could not reach him. However, the time of the return of the caravan was almost certain because the Quraish always used to return from Syria to Makka in the early autumn.

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) left Madina and proceeded towards the valley of Badr, 80 miles away, where he awaited the return of the caravan.

Abu Sufyan realised that the Muslims would wait for him at Badr which was a stopping place on the route to Makka, so he sent an urgent message to Makka for help. The Makkans immediately sent out a large army under the command of Abu Jahl to fight the Muslims at Badr. The Holy Prophet (sallallaho alayhe wa aalehi wasallam) was informed of the march of the Makkan army and he asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Madina, Miqdaad, who was a true Muslim, stood up and declared, "O Prophet of Allah, we are with you and we shall fight."

Meanwhile Abu Sufyan decided to take a longer route back home, and avoid Badr. Once he was safely in Makka, he sent a message to Abu Jahl to return, but Abu Jahl was too proud to go back and wanted to crush the Muslims with his large army.

The two armies clashed on 17th of Mahe Ramadhan 2 A.H. The Muslim army consisted of 313 soldiers, having between them only 2 horses and 70 camels. The Makkan army had 900 soldiers, 100 horses and 700 camels. They were much better equipped than the Muslims.

According to Arab custom, there was single combat before the battle began. Three famous warriors, Utbah bin Rabiyyah, Shaybah bin Rabiyyah and Walid bin Utbah challenged the Muslims. Three Muslims, Awf, Ma'uz and Abdullah Rawahah came forward. Because these

men were from the Ansar of Madina, Utbah said, "We have no fight with you. Send us our equals."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then sent 'Ubaydah, Hamza and Imam Ali (alayhissalam). Ubaydah faced Utbah, Hamza faced Shaybah and Imam Ali (alayhissalam) faced Walid. Hamza and Imam Ali (alayhissalam) soon killed their opponents, but Ubaydah was badly hurt and later died. Imam Ali (alayhissalam) then killed Utbah. The Quraish were disturbed to see the skill of the Muslim warriors and began to attack together.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) held back his small army and ordered them to fire arrows at the enemy. This organised attack broke up the ranks of the Makkans and, seeing their confusion, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) ordered a general attack. The Muslims began to fight with confidence and the valley of Badr rang with the sounds of battle. Then Imam Ali (alayhissalam) tore into the heart of the Makkan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Makkans, who began to flee.

Before long, the battle was over and the Muslims had achieved a great victory, despite being outnumbered.

In this battle the Muslims lost 14 men, while 70 Makkans, including their chiefs Abu Jahl, Nawfal, Umayyah and others were killed. Out of these, Imam Ali (alayhissalam) killed 36 men himself and helped in killing several others.

70 prisoners were taken by the Muslims. The prisoners were treated with much kindness by the citizens of Madina and some became Muslims. "Blessing be on the men of Madina", said one of these prisoners in later days, "they made us ride, while they themselves walked, they gave us wheat and bread to eat when there was little of it; contenting themselves with dates".

The rich prisoners paid ransom and were set free. Others were asked to teach 10 children each to read and write while the rest were released by the Holy Prophet (sallallahu alayhe wa aalehi wasallam), and allowed to return to Makka.

The victory at Badr strengthened the faith of the Muslims and warned the unbelievers of Makka that Islam was now a force to be reckoned with. During the same year Allah sent down the command making fasting compulsory on Muslims. The following verse of the Holy Qur'an was revealed in this respect:

The month of Ramadhan (is) that in which the Qur'an was sent down; a guidance for mankind and clear evidence of guidance and discrimination (between right and wrong). So whoever of you witnesses the month, he shall fast therein, and whoever is ill or on a journey, (he shall fast) the same number of other days...

Baqarah, 2:185

History Chapter 09

THE THREE GHAZWAS

The news of the defeat of the Quraish by the Muslims in the Battle of Badr spread throughout Arabia. In Makka, the unbelievers were shocked at their defeat and many said they would not rest till they took revenge for their dead companions. The rich Jews of Madina, Khaybar and Wadiul Quraa became alarmed at the rapid increase in the power and popularity of the Muslims. For these reasons, these two groups became deadly enemies of the Muslims.

The Jews of Bani Qaynqaa lived in Madina with the Muslims, and they controlled most of the businesses in the city. To try to break the strength of the Muslims, they spread rumours against Islam and made fun of the verses of the Holy Qur'an.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) decided to bring an end to their harmful activities and delivered a warning speech to the Jews in the market-place of Bani Qaynqaa.

He said to them, "The fate of the Quraish serves them right. It is a lesson to you as well. I am afraid the same fate will overtake you if you continue with your ways. There are many religious scholars amongst you, and they will confirm that I am the Prophet of Allah because this fact is recorded in your own Book, the Tawrat".

Instead of remaining silent at the words of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), the proud Jews replied that they were not as weak as the Quraish and went on to say many disrespectful things.

In reply, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) reminded them of the Islamic Constitution that governed the city of Madina and warned them not to break the law.

The Jews were overconfident due to their strength, so they continued to act arrogantly against the Muslims. They were waiting for an excuse to force the Muslims into attack.

One day a Muslim woman went to the market place of the Bani Qaynqaa and a Jew shopkeeper demanded that she remove her veil so that he could see her face. When the lady refused, somebody stitched up her dress in such a way that when she rose, a part of her body was revealed. On seeing the poor woman being insulted in this shameful manner, a Muslim who was present struck the shopkeeper and killed him. At once all the Jews turned on the Muslim and put him to death.

When the Muslims learnt of the massed attack of the Jews on a single Muslim they were extremely angry.

The Jews realised that the situation was now serious and so they left their businesses and took refuge in their homes in strong forts outside Madina.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) ordered the Muslims to lay siege on the forts and after 15 days, the Jews surrendered.

In return for mercy, the Jews agreed to leave their weapons and wealth behind and leave Madina forever.

Although the Muslims were now free of the poisonous influence of the Bani Qaynqaa, several other plots were being hatched against them all the time and brief accounts of some Ghazwas are given below.

Ghazwa means a battle in which the Holy Prophet (sallalloho alayhe wa aalehi wasallam) himself participated.

1. Ghazwatul Kadar.

The tribe of Bani Salim lived in an area called Kadar.

News reached Madina that the people of that tribe were gathering arms to attack the Muslims. The Holy Prophet (sallalloho alayhe wa aalehi wasallam) went with a small army towards Kadar.

The enemies, however, scattered when they heard of his march and the Holy Prophet (sallalloho alayhe wa aalehi wasallam) returned without any fighting.

Later, he sent a second force and this time they engaged the Bani Salim in battle and returned to Madina victorious.

2. Ghazwatus Saweeq.

Abu Sufyan in Makka had vowed to take revenge for the defeat at Badr and came out with 200 men to cause trouble.

He did not have an army strong enough to attack Madina directly, so with the help of the chief of the Jewish tribe of Bani Nuzayr, he attacked the Muslims in the region of Ariz.

He killed one Muslim and set fire to a palm grove.

When the Holy Prophet (sallalloho alayhe wa aalehi wasallam) heard about the incident he came out with a group of men and pursued Abu Sufyan and his warriors.

The enemy ran away, leaving behind bags of "Saweeq", (a food prepared with flour and palm dates).

The Muslims took possession of these bags and gave this Ghazwa the name Ghazwatus Saweeq.

3. Ghazwa Zil Amr.

Reports were received in Madina that the tribe of Ghatfaan had gathered to attack the Muslims and conquer Madina.

The Holy Prophet (sallalloho alayhe wa aalehi wasallam) came out with 450 men to face the enemy.

The enemy lost heart and ran to hide in the mountains.

In the meantime, due to heavy rain, the clothes of the Holy Prophet (sallalloho alayhe wa aalehi wasallam) had become wet, so he took off some of his clothes and put them to dry on a tree branch.

One of the enemy saw that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was unarmed, so he came down from the mountain and threatened him with a sword, saying, "Who can save you today?"

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) calmly replied, "Allah."

The man was so stunned by this confident reply that he lost his nerve and began to tremble.

At once the Holy Prophet (sallallahu alayhe wa aalehi wasallam) grabbed the sword and said to him, "And who can save you now?"

The man was an idol worshipper and knew that his wooden gods could not help him and he admitted, "None can save me."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) did not take any action against this man and he became a Muslim and stayed steadfast to the religion till his last days.

In these early days of Islam, the Muslims were called to defend their religion time and time again. But they never gave in to the pressure from their neighbouring tribes, who could not stand and watch the increasing strength of Islam.

History Chapter 10

MUQADDAS ARDABELI

(The holy one from Ardabel)

NOTE: The chapters on Ullama and ashaab that do not have any reference mentioned are taken from QFatima and/or Mnet manuals

AHMED bin MUHAMMAD ARDABELI (A.R.)

From Ardabel, he was also known as *Muhaqqiq Ardabeli* (The investigator RESEARCHER of Ardabel)

His date of birth and initial days of life are not known(as he was not from a renowned family).

He is known for his piety thus the title Muqaddas.

He is among the only two ulema about whom it can be said with confidence that they used to meet Imame Zamana (ATF) regularly. In fact he is the only personality who, whenever he wished, used to ask questions to Imam Ali (alayhissalam) at His Haram, and got answers

It is reported that for travelling between Samarra, Karbala and Najaf he used to travel on a hired donkey.

Once he was given a letter to deliver to someone in Najaf on his way back from Karbala. The people got worried as Muqaddis Ardabeli had not arrived in Najaf at the expected time. Many hours later he arrived in Najaf exhausted walking with the donkey.

When he was asked about the delay, he said he had walked all the way as he had not had permission from the owner of the donkey to carry the extra weight of the letter.

He was respected highly by all.

Shah Abbas Safavi of Iran wanted him to come and live in Iran but Ahmed Ardbili would not agree.

Once, a fugitive mu'min from Iran came to Muqaddas Ardabeli in Najaf, asking him to write to the Shah recommending a pardon,

Muqaddas Ardabeli wrote :

"The holder of temporary rule, Abbas, is advised that although the man was initially a wrongdoer, who now seems to be oppressed. If you forgive him, Allah may forgive some of your lapses" . From the slave of the Master of Wilaya (Imam Ali (alayhissalam) - Ahmed Ardabeli.

In reply, Shah Abbas Safavi wrote :

“I bring to your esteemed notice that Abbas has done the service ordered by you feeling deeply obliged. I hope you will not forget this devotee of yours in your duas “. From a dog on the threshold of Ali (alayhissalam) - Abbas.

On insisting at staying in Najaf and not moving to Iran, Muqaddas Ardabeli helped to strengthen the hawza in najaf. After Shaheed Thaani, he was the leading marja '. One of the major achievement was rebirth to the Hoza Ilmia of Najaf-e-Ashraf.

Among his peers were *Mir Muhammed Baqir Damaad and Shaikh Bahai.*

His books include *Tafseer Ayaat Al-Ahkaam and Hadiqatush-Shia*(On halat e Masoomin a.s)

A large number of his students became Mujtahid.
This was earlier seen only in case of Shaikh Toosi.

Among his students were *Amir Allam, Shaikh Faizullah Tabarsi, Sahibe Ma'alim (son of Shaheed-e-Sani)*

He died in Najaf in Safar 993 A.H.

That is his era was about 433 years back.

He is buried under minarette of the haram of Imam Ali (alayhissalam). (Allama Hilly being under the right minarette)

(Ref. compiled from IEB note & Maulana Sadiq Hasan's dars-Mohsinaan e Islam)

“Ulama A... ki rah mai larnay walay, rozadar o namazi say afzal hain” Imam Ali(a s)

History Chapter 11

SHAYKH BAHAI

MUHAMMAD ibn HUSAYN AL-AMILI AL BAHAI (A.R.)

He was born on the 17 Dhulhijja 953 A.H. in Balbeck.

He is the mujaddid of the 10th century.

When he was still young, his father moved to Khurasan where he lived mainly in Herat.

Shaykh Bahai studied under his father who was himself a student of Shahid ath-Thani.

Shaykh Bahai became Shaykh al-Islam of Isfahan under Shah 'Abbas, a position that was at that time the foremost clerical office in Iran.

He helped in the building and development of Isfahan.

He was a great scholar in several fields such as mathematics, astronomy and fiqh as well as being a poet, and a philosopher.

He wrote many books include Jami'al - 'Abbasi, on fiqh;
Kitab az-Zubda on usul ul fiqh; and
the Kashkul - prose and poetry on various subjects.
Jami'al - 'Abbasi was the first handbook in Fiqh for the layperson in Farsi.

Among his students was Muhammad Taqi Majlisi - the father of Baqir Majlisi.

He died in Shawwal 1032 A.H. in Isfahan and is buried in Mashhad.

“Ulama A... ki rah mai larnay walay, rozadar o namazi say afzal hain” Imam Ali(a s)

History Chapter 12

ALLAMA MAJLISI

MULLA MUHAMMAD BAQIR AL-MAJLISI (A.R.)

He was born in Isfahan, Iran in 1038 A. H.

He is the mujaddid of the 11th century.

His father was the famous A'lim - Mulla Muhammad Taqi Majlisi (A.R.).

He wrote over 60 books, the most famous of which is ***Bihaarul Anwaar*** (Oceans of Lights) which is in 110 volumes and divided into 25 main sections. It covers an extensive range of topics such as wisdom, reason, knowledge, tawheed, adala, qiyama, nabuwwa, imama, historical events, personality of the ambiya and aimma, ghayba of the 12th Imam, jinns, angels, animals, birds, eiman, kufr, furu

Some of the other books are ***Jalaal Al-Uyun, Hilayatul Muttaqeen, Hayat Al-Qulub, Haqq Al-Yaqeen.***

His books are still used as a major source of reference.

It is said that he used to pin his hair to the wall whilst writing at night so that if he fell asleep, the hair would be pulled to wake him up again.

When death approached, and he laid down and stretched out his legs he remarked that he had forgotten the pleasure of stretching his legs.

He was also titled **Shaykh ul Islam.**

Allama Majlisi died in Isfahan on the 27th Ramadhan 1111 A.H. and is buried there.

“Ulama A... ki rah mai larnay walay, rozadar o namazi say afzal hain” Imam Ali(a s)

History Chapter 13

SHAYKH MURTADHA ANSARI (A.R.)

Shaykh Murtadha Ansaari was a descendent of the Prophet's noble companion, Jabir b. Abdullah Ansari.

He was born on 18th Dhul Hijjah (the day of Eid-e-Ghadeer) 1214 AH. in Dezful.

For 20 year, he studied in Iran before leaving for Iraq. After a brief stay there, he decided to return to Iran. In 1249 AH he decided to visit the holy shrines of Iraq, but he took up permanent residence in Najaf for here he started his own classes which made him world famous. he became an undisputed Marja' A'lam after the death of Muhammad Hasan Najafi - Sahib-e-Jawahir.

He was famous for his memory and speedy resolution of intellectual problems. Shaikh was a genius of extra ordinary calibre.

In Usool and Fiqh his originality and analytic mind enabled him to blaze a new path, a path which has been adopted and followed by all the subsequent Fuqaha.

His two great works, 'Rasail' and 'Makasib' are a major part of the curriculum in modern Hawzas.

We can say that after Muhaqqiqe Hill, Allama Hilli and Shaheed-e-Awwal, the figure of Shaikh Murtadha Ansari towers highest among the Shia Fuqaha.

He is rightly known as 'Khatimul Fuqaha Wal Mujtahideen'.

His lifestyle was that of the poor and on his death he left only 70 Qiran (approx. £3.00).

He died in Najaf on 18th Jamad ul Aakher 1281 AH.

Sheikh Murtuza Ansari aur Saeedul ulama

Sahibe jawahir nay apni zindagi kay akhri ayyam may hukum diya kay najafay ashraf kay tamam safway awwal kay ulema ko jama kiya jaeye. Tamam ulema sahibe jawahar ki khidmat may hazie hagaye. Albatta sheikh ansari nahi aaye. Sahibe jawahir nay farmaya ; sheikh ansari ko bulaya jaeye, jab inki talash may log gaye to dekha kay sheikh ansari haramay ameermomineen kay ek goshay may ru ba qibla khaday hoeye sahibe jawahir ki sehat –o- afiyat kayliye dua kar rahi hain, jab dua khatm hogayee to sheikh ansari ko sahibe jawahir ki khidmat may chalanay ko kaha gaya.

Jab sheikh ansari sahibe jawahir ki khidmat may pahuchay to unhonay inko apnay sirhanay bitaya aur inka hath pakad kar ruba qibla hokar un goya hoaye “ ab mujpar maut asan hai “ phir hazreen ki janib rukh karkay farmaya “ yeh shaks meray bad tumhara rahbar aur marjay ho ga”.

Iskay bad sheikh ansari say kaha “ apni ehtiyat may kami kardo aur ziyada sakhti mat ekhtiyar karo, kyunki deene islam sahal aur aasaan deen hai.”

Thoday hi arsay baad sahibe jawahir ka inteqaal hogaya aur ab sheikh ansari ko ummat ki rahbari ka fariza anjam dena tha, char muslim mujtehdien app ki alamiyat kay baray may tasdeekh kar chukay thay lekin uskay bawajood unhonay fatwa denay aur marjaeeyat ka uhda sambhalanay say khudko rokay rakah aur sayeed-ul-ulema mazandarani ko khat likha. Sayeed-ul-ulema in dino iran may thay yeh sheik ansari kay ham class aur karbalaye moa’lla may kisi waqt dono sath hi padha kartay thay.

Shaikh Ansari unko apnay per tarjeeh diya kartay thay.Chunanchay un ko jo khat likha uska mazmoon kuch yu hai: Jis zamanay may aap karbala e mualla may huwa kartay thay aur hum dono Shareeful Ulama kay dars may jaya kartay thay to aap mujh say ziada behter taur per dars samajhtay thay.Ab munasib ye hi hai kay Najaf e asraf aa kar aap majeiyat kay is uhday ko sambhal lain.

Saeedul ulama nay jawab may likha : Aap ki baat durust hai laikin is arsay may aap ilmi marakiz mai dars o tadrees , ilmi mubahisay may masroof rahay hain aur may yahan logo kay masalay masail aur deegaer umoor ki anjaam dehi may mashghool raha hun , lihaza aap marjeiyat kay is uhday kay liye ziada munasib hain.

Shaikh e Ansari ko saeedul ulama ka jawaab mausool huwa. Ab wo Hazrat Ali(alayhissalam) kay haram e mutahhar mai hazir huway aur Imam say apni is azeem zimmedari kay silsilay mai madad talab farmai aur kaha kay wo inhain laghzishoon say bachayen.

Sheikh e Ansari ka girya.

Amirulmomineen(alayhissalam) Hazrat Ali (alayhissalam) kay haram e mutahhar kay aik khadim ka bayan hai: Mamul kay mutabiq fajr say qabl haram may roshani ke liye charagh jalanay pohncha to achanak may nay wahan kisi kay ronay ki aawaz suni. Ye aawaaz hazrat Ali(alayhissalam) kay marqad ki payeti say buland ho rahi thi. Dildoos aur jigar soos nalay jab mairay kanoo mai paray to may heraan reh gaya. Khudaya ye kiski aaho fughan buland hai? kon aisi dard bhari aawaaz mai girya kar raha hai? umuman raat kay is hissay mai zaereen nahi hotay hain aur.....

Inhi khayalaat mai gharq aahista aahista agay barha takay asal surat e haal maloom ho sakay kay kia hai. Phir yakayak mairi nazrain Sh Ansari per parhi, mai nay daikha wo zare e aqdas per apna chehra rakhay huway phoot phoot kar is terhan ro rahay hain jis terhan koi ma apnay jawaan baitay ki maut per roya karti hai.Aur bari sozo gudaz ke aalam mai Imam(alayhissalam) say faryaad kar rahay hain: “Mairay Aaqa! Mairay maula ! ay Abul Hasan ! ay Amirulmomineen ! ye zimmedari(merjeiyat) mairay ooper aa gaye hai. Bohot bari aur bohot ehem zimmedari . May chahta hun kay aap (alayhissalam) mujhay lagzish aur ghalation say bachayen aur mujhay apni zimmedarion ki baja aawari say hatnay na dain.Aur zamanay kay nasheeb o faraz aur toofaan o hawadis mai musalsal mairi rehnumai farmaen, warna mai marjeiat aur rehbari ki zimmedarion say duri ikhtiyaar kar lunga aur isay qabool nahi karunga.”

Ref.: “Darakhshan Chehray”---Jame Athar publications pg 157-160

Aayatullah Shustari nay Sh Ansari ki namaz e janaza parhay the. Shaikh Murtaza ansari ki rehlat kay baad logo nay inki taraf ruju kia. Masjid e Sehla aur Masjid e kufa mai aksar o baishat etikaaf farmaya kartay thay. Logo ka inkay baray may ye khayal tha kay wo Imam e Zamana(alayhissalam) say mulaqaat ka sharaf hasil kartay hain. Aayatullah Shustari ko sehne Imam Ali(alayhissalam) kay qiblay ki janib walay darwazay , maqbara e Sheikh Murtaza Ansari kay bilmuqabil dafn kar diya gaya{pg 42, 43}

Ref.: "Darakhshan Chehray"---Jame Athar publications

History Chapter 14

IMAM ALI (ALAYHISSALAM) - PART 1

Name :	Ali
Title:	Al Murtadha (The one with whom Allah is pleased)
Kuniyat:	Abul Hasan
Father:	Abu Talib bin Abdul Muttalib
Mother:	Bibi Fatima Binte Asad
Birthdate:	13 th Rajab, 23 years before Hijra, in Makka
Imamat:	From 11AH to 40AH
Martyrdom:	21 st Mahe Ramadhan 40AH
Buried:	Najaf, Iraq

A UNIQUE BIRTHPLACE:

The first Holy Imam (alayhissalam) was born in the Sacred House, the Holy Ka`ba, in Makka in 600 A.D. The place of his birth was a sign of his position in the eyes of Allah and no one else has ever been born in the Holy Ka`ba.

Just before he was born, his mother Fatima binte Asad came to the Holy Ka`ba with intense pain of pregnancy .She stood there and prayed God to help her. The wall of the sacred building then split by a miracle. Abbas bin Abdul Muttalib and some of his companions watched in amazement as she walked into the building which closed behind her. As the door was locked, nobody could get in.

And Imam Ali (alayhissalam) was born in the Holy Kaba!

At that time, the Prophet (sallallaho alayhe wa aalehi wasallam) had just suffered the death of his own son. He therefore was all the more attached to his new cousin and brought him up under his affectionate care.

In Nahjul Balagha the Holy Imam (alayhissalam) says, "The Prophet (sallallaho alayhe wa aalehi wasallam) brought me up in his own arms and fed me his own morsel. I followed him wherever

he went like a baby camel following its mother. Each day a new part of his character would become known to me and I would accept and follow it as a command."

His childhood was spent in the company of the Prophet (sallallahu alayhe wa aalehi wasallam) and the Holy Imam (alayhissalam) was similar in his character, knowledge, self-sacrifice, patience, bravery, kindness and eloquence. From his infancy, he prostrated to Allah with the Prophet (sallallahu alayhe wa aalehi wasallam), and when the message of Prophethood was declared, he was the first man to become a Muslim.

After the declaration of Prophethood, the Holy Imam (alayhissalam) was always ready to serve the Prophet (sallallahu alayhe wa aalehi wasallam) and defend him from his enemies. He used to write down the verses of the Holy Qur'an and discuss them with the Prophet (sallallahu alayhe wa aalehi wasallam) as soon as they were revealed to him. His matchless devotion lasted up to the day when the Prophet (sallallahu alayhe wa aalehi wasallam) passed away in 11 A.H. The Prophet (sallallahu alayhe wa aalehi wasallam) has said of the Holy Imam (alayhissalam):

- "O Ali, you are my brother in this world and the Hereafter."
- "I am the city of knowledge and Ali is the gate."
- "Nobody knows Allah except I and Ali. Nobody knows Ali except Allah and I. Nobody knows me except Allah and Ali."
- "If you want to see the knowledge of Adam, the piety of Nuh, the devotion of Ibrahim, the awe of Musa and the service and devotion of Isa, look at the bright face of Ali."

Among the many titles of the Holy Imam (alayhissalam) are:

1. Amir al-Mu'mineen (Commander of the Faithful)
2. Sayyid al-Wasiyyeen (Master of the successors of Prophets)
3. Qaseem an-Naar wal Jannah (Distributor of Hell and Paradise)
4. Saqi al-Kawthar (Waiter at the Pool of Kawthar)
5. Haider al-Karraar (The Charging Knight)
6. Imam al-Muttaqeen (Leader of the Pious)
7. As-Siddeeq al-Akbar (The Greatest Testifier)
8. Al-Farooq al-A'zam (The Greatest Distinguisher between Right and Wrong)
9. Ya'soob al-Muslimeen (The Best amongst Muslims)
10. Khalifatu Rasulullah (Successor of the Messenger of God)
11. Wasi ar-Rasulullah (The Viceregent of the Messenger of God)
12. Waliullah (The Friend of God)
13. Yadullah (The Hand of God)
14. As-Saafi (The Pure)
15. Asadullah al-Ghalib (The Victorious Lion of God)

History Chapter 15

IMAM ALI (ALAYHISSALAM) - PART 2

The Virtues and the Qualities of the Holy Imam (alayhissalam)

The Holy Imam (alayhissalam) was a man who possessed and displayed the greatest character that a human being is capable of achieving. In all fields he has left for his followers a model on which to base their own lives. The Prophet (sallallahu alayhe wa aalehi wasallam) said to the Holy Imam (alayhissalam), **"O Ali, you will be engaged in disputes but you will overcome them because of seven qualities that you have which no one else has:**

- you are the first of those who believed in me,
- the greatest of them in war,
- the most knowledgeable of them in the signs of Allah,
- the one of them who is most loyal in keeping the covenant (Ahd) of Allah,
- the most compassionate of them towards people,
- the most capable of giving equal treatment and
- the greatest of them in distinction before Allah."

Hereunder, we attempt to list some of his outstanding merits.

1. His faith in Allah and the Prophet (sallallahu alayhe wa aalehi wasallam)

The Holy Imam (alayhissalam) was the first man to become a Muslim. The Prophet (sallallahu alayhe wa aalehi wasallam) has said, "The angels bless me and Ali for 70 7 years because, for a time, Ali and I were the only ones who recited the Kalima." He also said, "Ali was the first to believe in me and will be the first to shake my hand in greeting on the Day of Judgement. He is the greatest testifier of the truth (Siddeeq). He is the chief of the believers."

2. His knowledge

The Prophet (sallallahu alayhe wa aalehi wasallam) said, "Ali is the most learned of my community and the most capable of giving legal decisions after me." The Holy Imam (alayhissalam) proved superiority in all branches of knowledge throughout his life. After the death of the Prophet (sallallahu alayhe wa aalehi wasallam), even the Caliphs who had wrongly seized power had to come to the Holy Imam (alayhissalam) for the solution of their difficult problems. When he came to power, he put on the cloak and turban of the Prophet (sallallahu alayhe wa aalehi wasallam) and went to the mosque and sat on the pulpit.

After praising Allah and giving guidance to the people, he sat back confidently, knitted his fingers and placed them on his stomach. Then, he said, "Question me before you lose me. Question me, for I have the knowledge of those who came earlier and those who will come later. I could give judgements to the people of the Tawrat by their Tawrat, to the people of the

Gospels by their Gospels, to the people of the Psalms by their Psalms and the people of the Furqaan (Holy Qur'an) by their Furqaan. By Allah, I know the Qur'an and its interpretation better than anyone who claims knowledge of it."

3. His bravery

The Holy Imam (alayhissalam) was always at the forefront of the battles of Islam and personally brought about victory for the Muslims in many of them. He was both a great soldier and a great general and was the victor of Badr, Uhud, Khandaq, Khayber and Hunayn.

Not only was he unstoppable in the battlefield, he also taught his friends and enemies how to conduct themselves in war. His bravery extended to his general dealing with the people and he never hesitated in saying or doing something in the cause of Islam, no matter what the opposition.

4. His eloquence

The most famous of the many books on Ameerul Momineen (alayhissalam)'s eloquent(baleegh) sayings is Nehjul Balagha which is compiled by Syed Razi.

5. To love the Holy Imam (alayhissalam) and to be his Shia

The Holy Imam (alayhissalam) once said, "The Prophet, may Allah bless him and his family, told me that only believers will love me and only hypocrites will hate me." Therefore, one of the ways in which the faith of a Muslim can be judged is by examining his feelings towards the Holy Imam (alayhissalam).

When Umme Salama, a wife of the Prophet (sallallaho alayhe wa aalehi wasallam), was asked about the Holy Imam (alayhissalam), she replied, "I heard the Apostle of God say that Ali and his Shia will be the successful ones." The Prophet (sallallaho alayhe wa aalehi wasallam) once said, "70,000 of my community will enter Heaven without any reckoning or punishment against them." Then he turned to the Holy Imam (alayhissalam) and said, "They are your Shia and you are their Imam. "

Once when the Prophet (sallallaho alayhe wa aalehi wasallam) was with a group of Muslims he said to them. "O People of Ansar, instil in your children the love of Ali bin Abu Talib (alayhissalam). Whoever loves him should know that he is rightly guided and whoever hates him should know that he is in error."

May Allah raise us on the Day of Judgement at the side of Imam Ali (alayhissalam)

History Chapter 16

IMAM ALI (ALAYHISSALAM) - PART 3

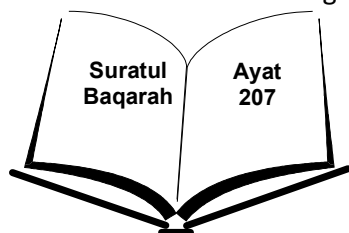
The life of the Holy Imam (alayhissalam) is filled with events that prove his merits and his position as the foremost amongst Muslims after the Prophet (sallallahu alayhe wa aalehi wasallam). No other person achieved so much or possessed such qualities. Here we list very briefly some highlights from his life.

1. HIS CONDUCT AT ZUL ASHIRA

When the Prophet (sallallahu alayhe wa aalehi wasallam) was commanded by Allah to preach to his relatives, he called them together for a meal after which he introduced them to Islam and asked who would help him in his mission. None came forward except the Holy Imam (alayhissalam) although at the time he was only a young boy. At that time the Prophet (sallallahu alayhe wa aalehi wasallam) told him, "O Ali, you are my brother, my trustee, my helper, my inheritor and my successor after me". At a time when his own family was not prepared to believe in him, the Prophet (sallallahu alayhe wa aalehi wasallam) received the guarantee of lifetime support from the Holy Imam (alayhissalam).

2. HIS SACRIFICE ON THE NIGHT OF MIGRATION.

After he had ordered the Muslims to leave Makka for Madina for their safety, the Prophet (sallallahu alayhe wa aalehi wasallam) received the command to migrate himself. As per the command of Allah he asked the Holy Imam (alayhissalam) to sleep on his bed, while he left the house secretly. Although the Holy Imam (alayhissalam) was aware that he might be killed in the place of the Prophet (sallallahu alayhe wa aalehi wasallam) he did not hesitate to carry out the order. The plot by the Quraish to collectively kill the Prophet (sallallahu alayhe wa aalehi wasallam) was thus averted and in recognition of the sacrifice of the Holy Imam (alayhissalam), Allah revealed the following verse:



And among men there is one who sells his soul seeking the pleasure of Allah and truly, Allah is affectionate to his (such) servants.

3. HIS FULFILMENT OF THE OBLIGATIONS OF THE PROPHET (sallallahu alayhe wa aalehi wasallam) IN MAKKA

A lot of people in Makka used to leave their valuables with the Prophet (sallallahu alayhe wa aalehi wasallam) because of his reputation for honesty. Even his enemies trusted him in this matter. After he left for Madina he instructed the Holy Imam (alayhissalam), who was the only person he could trust, to return the deposits to their owners. He was also entrusted the duty of bringing his own family to Madina.

4. DEPUTATION OF THE HOLY IMAM (alayhissalam) TO Bani Judhaimah

The Prophet (sallallahu alayhe wa aalehi wasallam) had sent Khalid bin Walid to the people of Bani Judhaimah near Makka. However, Khalid exceeded his orders and made war on the people who had even accepted Islam. In order to repair the damage done by Khalid, the Prophet (sallallahu alayhe wa aalehi wasallam) sent the Holy Imam (alayhissalam) towards them.

He dealt gently with the people, and compensated them for their losses, paying them more than they asked. By his wise and sensible steps, he managed to make the oppressed people happy and as a result, The Prophet got very delighted.

5. REMOVING THE IDOLS FROM THE HOLY KA`BA

After the conquest of Makka, the Prophet (sallallahu alayhe wa aalehi wasallam) decided to remove all the idols that the Makkans had placed within the walls of the Holy Ka`ba. He could not reach up to some of them and he chose the Holy Imam (alayhissalam) to climb onto his shoulders and knock down every last idol.

6. TAKING UP THE STANDARD AT KHAYBER

During the battle of Khayber, the Muslims were unable to conquer one of the Jewish forts, despite numerous attempts under different commanders. The Holy Imam (alayhissalam) was present but could not take part due to a severe eye infection. Finally the Prophet (sallallahu alayhe wa aalehi wasallam) declared: "Tomorrow, I will give the standard to one whom Allah and His Apostle love. He does not flee from battle and will not come back until Allah has brought about victory at his hands". The Muslims waited anxiously for the next day, each wanting to be the one chosen.

However, the Prophet (sallallahu alayhe wa aalehi wasallam) called the Holy Imam (alayhissalam) and restored the health of his eyes by rubbing them with his saliva. The Holy Imam (alayhissalam) then went into battle with such ferociousness that none could withstand him. He did not return until he had captured every fort and brought about victory for the Muslims.

7. THE DELIVERY OF THE VERSES OF THE HOLY QUR'AN TO MAKKA

The Prophet (sallallahu alayhe wa aalehi wasallam) sent a document containing verses of Surae Tawba (Bara'at) with Abu Bakr to Makka to read it out during the Haj. However, the angel Jibraeel (alayhissalam) came to the Prophet (sallallahu alayhe wa aalehi wasallam) and said, "Allah sends His greetings to you and wills that the verses be delivered only by you or a man from you". The Prophet (sallallahu alayhe wa aalehi wasallam) immediately sent the Holy Imam (alayhissalam) on a fast camel to overtake Abu Bakr and take the verses in his place. Thus, the Holy Imam (alayhissalam) completed the task of reciting the verses, which contained an important message, that the Muslims would no longer tolerate the idol worshippers, to the people of Makka.

8. THE NOMINATION AT GHADEER KHUM.

After his final Haj, the Prophet (sallallahu alayhe wa aalehi wasallam) received a command from Allah to inform the people of the succession of the Holy Imam (alayhissalam). At a place called Ghadeer Khum, the Prophet (sallallahu alayhe wa aalehi wasallam) gave a speech in which he summarised his entire mission. At the end of it he said, "O people, for whomever I am the Master, this Ali is also his Master." There is no doubt that everyone present understood the message although many did not follow it in their greed for power and their jealousy of the Holy Imam (alayhissalam).

RESPONSIBILITY OF BEING A SHIA:

- FOLLOW THE TEACHINGS OF IMAM ALI (alayhissalam)
- CONDUCT OURSELVES WITH THE SAME KINDNESS AND CONSIDERATION AS OUR IMAM (alayhissalam)
- BE JUST
- BE TRUTHFUL
- PRACTISE PIETY
- UPHOLD OUR FAITH NO MATTER HOW STRONG OUR ENEMY MAY BE

History Chapter 17

IMAM ALI (ALAYHISSALAM) - PART 4

THE MARTYRDOM OF IMAM ALI (alayhissalam)

After Imam Ali (alayhissalam) became the Caliph of the Muslims, he had to fight many battles. The last of these was the Battle of Nahrawan, against the Kharjites. These were the people who had deserted the Holy Imam (alayhissalam) because they thought he should not accept their proposal of HAKAM against Muawiya at Siffin. After the war, a group amongst them met at Makka, where they plotted the assassination of the Holy Imam (alayhissalam), Muawiya and Amr al-Aas. Amr was Muawiya's close advisor and his governor in Egypt and they feared that he would claim the Caliphate after the death of Muawiya. By these murders the Kharjites thought that they could bring order to the Muslim empire. Accordingly, Abdur Rahman ibne Muljam agreed to kill the Holy Imam (alayhissalam), Burak bin Abdallah Tymi to kill Muawiya and Amr bin Bakr Tymi to kill Amr al-Aas.

The morning of Friday the 19th of Mahe Ramadhan was fixed for the execution. The three assassins poisoned their swords and set off towards Kufa, Damascus and Egypt. The man sent to Egypt was killed before he could approach Amr al-Aas. The second man, Burak, reached Damascus and actually struck at Muawiya but missed, and was killed before he could do him any harm. However, the man sent to kill the Holy Imam (alayhissalam) reached Kufa safely and stationed himself in the mosque of Kufa on the night of the 19th of Mahe Ramadhan.

THE LAST FOOTSTEPS:

The Holy Imam (alayhissalam) had prophesied his departure from this world several days beforehand. When he left the house, the chickens began making a great noise. The Holy Imam (alayhissalam) said, "Leave them alone, for their cries are only in grief of my approaching death."

On the morning of the 19th of Mahe Ramadhan, the Holy Imam (alayhissalam) went to the mosque of Kufa and began to wake up all the people sleeping there. Ibne Muljam was lying on his stomach so as to hide the sword, and the Holy Imam (alayhissalam) woke him up as well, telling him not to sleep on his stomach as that was the way of Shaitan. After giving the Adhaan, the Holy Imam (alayhissalam) started praying. When the Holy Imam (alayhissalam) was in the state of prostration, Ibne Muljam dealt a heavy stroke with his sword on the Holy Imam's (alayhissalam) head. The Prophet (sallallahu alayhe wa aalehi wasallam) had foretold the assassination of the Holy Imam (alayhissalam) and his children and had said "O Ali, I see before my eyes your beard dyed with the blood of your forehead".

MERCY FOR MURDER

The murderer was caught and brought to the Holy Imam (alayhissalam) and when the Holy Imam (alayhissalam) saw that the ropes tied to him were cutting his flesh, he forgot his own agony and requested that Ibne Muljam should be treated more humanely.

LAST WORDS OF WISDOM:

The Holy Imam (alayhissalam) was taken home from the mosque. During his last hours, Asbagh bin Nabata, one of his companions, visited him and asked him for some words of advice. The Holy Imam (alayhissalam) replied, "O Asbagh, what can be greater counsel than the fact that yesterday I was your companion, today I am your guest and tomorrow I will only be a memory."

His last words to his sons were, "**Remain steadfast in piety and resign yourself to the Will of Allah. Never aspire to anything which is beyond your reach. Always be truthful and merciful towards the orphans. Help the poor and needy and try to live in the world in a way which may help it to become better.**"

THE SPECIAL FUNERAL

He also instructed them to carry his coffin from behind only, as the front would be carried by unseen hands. He told them to take the route guided by the coffin itself. At the place where the coffin would stop, they would find a grave already dug for him. He also requested his sons that he should be buried secretly, because he feared his enemies might desecrate his grave.

On the 21st of Mahe Ramadhan in 40 A.H. the Holy Imam (alayhissalam) departed this world. He was 63 years old at the time. After washing and shrouding his body, his two sons Imam Hasan (alayhissalam) and Imam Husain (alayhissalam) carried the coffin. The coffin stopped at Najaf which is about four miles from Kufa. Here they found a grave already prepared with a message in it saying: "This grave has been dug by Prophet Nuh (alayhissalam) for the Commander of the Faithful, Ali (alayhissalam)."

The Holy Imam (alayhissalam) was buried in this grave. Until recently, the shrine of the Holy Imam (alayhissalam) at Najaf was breathtaking. Countless number of people from all over the world used to flock to his tomb day after day to pay their respects and to offer salutations. Here they prayed to Allah seeking the Holy Imam's (alayhissalam) intercession.

History Chapter 18

PROPHET ZAKARIYA (ALAYHISSALAM) AND PROPHET YAHYA (ALAYHISSALAM)

Prophet Zakariya (alayhissalam) was sent to the people of Bani Israa'il. He was a descendent of Prophet Ya'qub (alayhissalam). He was well liked and respected by his people because of his cheerful manner. He was in charge of the mosque of Baytul Muqaddas in Jerusalem, and preached the religion of Allah from there. He guided the people according to the rules laid down in the Tawrat of Prophet Musa (alayhissalam), who had been the last Rasool (a Prophet who has been given a Book) before him.

Prophet Zakariya (alayhissalam) had also been entrusted to look after Bibi Maryam (alayhissalam), the mother of Prophet Isa (alayhissalam). He had provided her with a special chamber in Baytul Muqaddas. Although Bibi Maryam (alayhissalam) remained in the chamber, busy worshipping Allah, Prophet Zakariya (alayhissalam) found that she always had fresh fruit in her room. Because he knew that she had no contact with any person, he wondered where the food came from. Bibi Maryam (alayhissalam) informed him that Allah sent her the fruits every morning and evening, and it was a sign of His Grace. Prophet Zakariya (alayhissalam) realised that he was the guardian of a very special lady whom Allah had specially chosen for a great honour.

Prophet Zakariya (alayhissalam) had reached the age of 90 years and despite his cheerful and relaxed nature, he was sad that he had no son to succeed him. After hearing Bibi Maryam (alayhissalam) he pondered on the limitless blessings that Allah bestows on His servants and wondered if he could be blessed with a son despite his old age. The same night he went to pray under the Arch of Sanctuary in Baytul Muqaddas, which was the special place of prayer to Allah. His prayers have been recorded in the Holy Qur'an as follows:

(This is) a mention of the mercy of your Lord to His servant Zakariya. When he quietly called his Lord and said, "My Lord! My bones have become feeble, and my hair has turned white with age. Yet I have never been deprived in receiving from you the answer to my prayers. I am afraid of what my kinsmen will do after (my death) and my wife is barren. Lord, grant me a son who will be my heir and the heir of the family of Ya'qub, and make him, O my Lord, one with whom You are well pleased."

Maryam, 19 : 2 - 6

... "Lord grant me by Your Grace, virtuous offspring, You hear all my prayers." When he was standing during prayer in the sanctuary, the angels called him saying, "Allah gives you the glad news of the birth of your son, Yahya, who will be testimony of the Word of Allah. (He will be) honourable and chaste and one of the righteous Prophets."

Aale Imran, 3 : 37,38

The prayers of Prophet Zakariya (alayhissalam) were answered and he was blessed with a handsome and virtuous son, Yahya (alayhissalam). Allah bestowed this child with wisdom and knowledge in his infancy and appointed him His Prophet and Messenger.

From his childhood, Prophet Yahya (alayhissalam) worshipped and glorified Allah. Among his qualities mentioned in the Holy Qur'an, is the fact that he was always kind to his parents and never spoke to them harshly. Prophet Yahya (alayhissalam) is mentioned in the Bible as John the Baptist.

Prophet Yahya (alayhissalam) was well versed in the Divine commandments as laid down in the Tawrat. He used to teach people the religious principles and urged them to stay away from sin. He was particularly serious in discharging his duties as a Prophet and would not hesitate to speak out if he thought that a wrong action was being committed.

One day, Prophet Yahya (alayhissalam) found out that the Emperor of Palestine, Herodotus, wanted to marry his niece, Herodya. He was extremely annoyed, because this sort of marriage was against the religion and had been forbidden in the Tawrat. His views that this marriage should not occur began to spread around the country, and people began to gossip about the king's unlawful relationship with his niece.

Herodya wanted to marry the king without delay because she dearly desired to become Queen of Palestine. When she heard of Prophet Yahya's (alayhissalam) objection to the marriage, she became his deadly enemy.

Once when the king was indulging in wine and music, she appeared in front of him in a shameless manner. The king became more infatuated with her than ever, and promised to give her anything she desired. She demanded that Prophet Yahya (alayhissalam) be killed as soon as possible. The king, who had lost all control of his senses in his love for his niece, issued the order for murdering Prophet Yahya (alayhissalam).

History Chapter 19

PROPHET DAWOOD (ALAYHISSALAM)

The Bani Israa'il, who had been brought out of Egypt by Prophet Musa (alayhissalam), had settled in the land of Palestine. However, they were constantly engaged in war against the Philistines who finally managed to banish them from their homes.

In the last battle, the Sacred Casket containing the original Tablets of the Tawrat was lost, and this greatly demoralised the Bani Israa'il. They spent many gloomy years in exile before they approached Prophet Samuel (alayhissalam) and asked him to appoint a strong king for them so that they could regain their land.

On the command of Allah, Prophet Samuel (alayhissalam) appointed Taalut (Saul) as their king. The Bani Israa'il protested at this choice, saying that Taalut was a poor and unknown man. However, Prophet Samuel (alayhissalam) informed them that Taalut had been chosen because of his knowledge, wisdom and strength, and he would undoubtedly lead them to victory.

It took Taalut 20 years to relocate the Sacred Casket and once it was restored to the people, they marched to Palestine. The Philistines were led by a fearsome commander, a huge man by the name of Jaalut (Goliath). The sight of Jaalut filled the Bani Israa'il with dread and none dared to fight him.

Prophet Dawood (alayhissalam) was present in the army of Taalut. He was only a young man at the time, and had not come to fight. His job was to attend to his three older brothers who were soldiers, and to bring news of the war back to their father. When Taalut saw that Jaalut had terrified his army, he tried to encourage his men by promising them great rewards if they faced Jaalut. He promised that he would marry his daughter to the man who killed Jaalut.

Drawn by the commotion at the battlefield, Prophet Dawood (alayhissalam) left his post and came to find out what was going on. He had never fought a duel before, but when he saw the scene, he approached Taalut and said,

"I am fit to fight this devil because I have killed a tiger and a bear who attacked my father's sheep."

The brave words of Prophet Dawood (alayhissalam) touched Taalut, who dressed him in a coat of armour and warned him to be careful.

Before Prophet Dawood (alayhissalam) approached Jaalut, he removed the heavy armour which was restricting his movement. He stood before the enemy, armed only with a catapult and the staff with which he used to guide his sheep.

Before Jaalut could react to this challenge, Prophet Dawood (alayhissalam) had shot a stone from his catapult. The stone struck Jaalut's forehead with terrible force and brought him to the ground in a daze. Prophet Dawood (alayhissalam) then drew Jaalut's heavy sword and cut off his head.

The sight of their champion dead crushed the Philistines, who deserted the battlefield in panic. In appreciation of the extraordinary courage of Prophet Dawood (alayhissalam), Taalut married him to his daughter Mikaal. The Holy Qur'an says:

Through Allah's Will, they defeated their enemy. Dawood slew Jaalut and Allah granted him the kingdom and wisdom...
Baqarah, 2: 251(Part)

Prophet Dawood (alayhissalam) was made commander-in-chief of Taalut's army and his close friendship to Taalut's son Yunathan, made him very powerful and popular in the land. After Taalut's death Prophet Dawood (alayhissalam) became the king. Allah gave him wisdom and the Divine Book, Zaboor (Psalms), which he used to recite in a melodious voice to attract the people to the words of Allah.

Prophet Dawood (alayhissalam) was given many blessings by Allah. When he used to praise Allah, the mountains and the birds would also joined him. Iron was like wax in his hands, and he used to design and mould special, light-weight battle armour made of iron ringlets joined together.

By selling these to the army, he earned his livelihood. The Holy Qur'an says:

Indeed We granted Dawood a favour, saying, "O Mountains! sing the praise of Allah along with him, and O Birds!, you too." And We made iron soft for him. Saba, 34 : 10

Prophet Dawood (alayhissalam) used to allocate different duties for each day. He set aside one day for the worship of Allah, one day for hearing people's complaints, one day for giving sermons, one day for rest and so on. On the day set for his rest, Prophet Dawood's (alayhissalam) guards did not allow anybody to enter his house. On one such day, two angels in human form entered his house from the roof, startling Prophet Dawood (alayhissalam).

The Holy Qur'an says:

When they climbed into the prayer room and entered upon Dawood he was frightened of them. They said, "Do not be frightened, the two of us are disputing a wrong that one has done the other. So decide between us with justice and do not act unjustly; and guide us on the straight path. This is my brother. He has 99 ewes and I have but a single ewe, but he says, 'Make me the owner of that one also', and he has overcome me in arguing."
Saad, 38 : 22,23

Prophet Dawood (alayhissalam) heard the complaint and at once he said that the man demanding the only sheep his brother possessed was being unjust.

At that moment Prophet Dawood (alayhissalam) realised that this was a test of Allah and he regretted his hasty decision without demanding proof from the complainant and hearing both sides of the story.

He realised that in his position as judge amongst the people, he could not make rash decisions and he turned to Allah, begging His forgiveness for this mistake.

The Holy Qur'an says:

We forgave him that (lapse) and indeed for him with Us is a closeness and an excellent reward.
Saad, 38 : 25

Prophet Dawood (alayhissalam) ruled wisely for many years and was succeeded by his youngest son, Prophet Sulayman (alayhissalam).

History Chapter 20

PROPHET SULAYMAN (ALAYHISSALAM)

Prophet Sulayman (alayhissalam) was the youngest son of Prophet Dawood (alayhissalam) and inherited him. Allah granted him the greatest kingdom that any king has ever ruled over. He had control over the wind and could use it to direct his throne through the air. Both men and jinn served him faithfully and he could order the birds to carry out his commands by speaking to them in their own language. As a result of these special blessings, Prophet Sulayman's (alayhissalam) kingdom was very powerful and many countries were under its control. When the army of Prophet Sulayman (alayhissalam) marched on a mission, it was an awe-inspiring sight. The Holy Qur'an describes one such episode as follows:

Sulayman's army consisting of men, jinn and birds were gathered together in his presence in ranks. When they arrived in the valley of the ants, an ant said (to the others), "O ants, enter your dwellings lest you are crushed by Sulayman and his army by mistake." Naml, 27 : 17,18

Prophet Sulayman (alayhissalam) heard the warning of the chief of the ants and asked it to come forward. He said to it,

"Did you think that a Prophet of Allah would ever harm any of His creatures?"

The ant replied,

"No I did not, but I was worried that when my fellow ants would see the grandeur of your army, they would underestimate their own bounties from Allah and become ungrateful. It is for this reason that I asked them to hide out of sight."

One day Prophet Sulayman (alayhissalam) noticed that his messenger bird, Hud Hud (a Hoopoe bird) was missing. The Holy Qur'an says:

And (Sulayman) inspected the birds and said, "How is it that I cannot see Hud Hud. Is he absent? I shall certainly punish him severely or slaughter him unless he has a good reason (for his absence). Naml, 27 : 20,21

It was not long before Hud Hud appeared, saying,

"I have been to a country about which you may know nothing. The country is Saba (Sheba) and it is ruled by a woman who has complete control over her people. Her throne is especially grand. However, they all worship the sun and have forsaken Allah."

Prophet Sulayman (alayhissalam) sent a letter to Bilqees, the Queen of Saba, saying,

"In the Name of Allah, the Beneficent the Most Merciful. Do not rebel against me and come towards me in submission to Allah."

When Bilqees received the letter, she asked her ministers about their opinion on the matter. They replied that they had powerful armies and they were not afraid to go to war, but the final decision was in her hands.

Bilqees wanted to settle the matter peacefully so she sent her messengers to Prophet Sulayman (alayhissalam) with costly gifts and waited for his reaction. When the representatives

of Saba arrived in the kingdom of Prophet Sulayman (alayhissalam), they were amazed to see the splendour of his buildings and palace.

Prophet Sulayman (alayhissalam) welcomed them and asked for the reply to his letter. When they presented him with the gifts, he impatiently put them aside, and told them,

"What are these riches? I have been given such bounties from Allah that are possessed by none. Return to your country and inform your Queen that I am sending such an army towards Saba that no one will be able to withstand."

When Bilqees received this message and the report about Prophet Sulayman's (alayhissalam) power, she decided to submit herself before him and accept his invitation to embrace Islam. When Prophet Sulayman (alayhissalam) learnt that she was coming to his kingdom, he turned to his people and said,

"Who amongst you can bring me the throne of the Queen of Saba before she herself gets here?"

One jinn said,

"I will bring it before you rise from your place."

But Asif bin Barqiah, who had been taught the special Name of Allah by Prophet Sulayman (alayhissalam), said, according to the Holy Qur'an:

Said he who had some knowledge of the Book, "I will bring it to you before your eye blinks", and when he (Sulayman) saw the throne settle beside him, he said, "This is by the Grace of my Lord so that He may test whether I am grateful or ungrateful... Naml, 27 : 40(Part)

In preparation for the arrival of Bilqees, Prophet Sulayman (alayhissalam) had ordered a palace of glass to be built. Under the glass floors, there was a pool of water with various kinds of fish swimming in it. When Bilqees arrived, he took her to the palace.

The Holy Qur'an says:

She was told, "Enter the palace."; but when she saw it she thought there was a pool of water and bared her legs. (Sulayman) said, "Indeed this is but a place of glass." (She) said, "My Lord! verily I have been unjust to myself. I submit with Sulayman to Allah, the Lord of the worlds."

Naml, 27 : 44

Bilqees was fooled by the appearance of water and hitched up her dress to her knees to save it from getting wet. When she realised her mistake, she at once understood the subtle point that Prophet Sulayman (alayhissalam) was making to her.

He was showing her that things are not always what they seem, and even if the sun she worshipped was the most powerful force she could see, there was another, more powerful, Force behind it.

The intelligent lady understood the message and turned to Allah in repentance and faith.

Prophet Sulayman (alayhissalam) then returned her to Saba and allowed her to rule in his name.

Prophet Sulayman (alayhissalam) ruled over his people with justice for a long time. His power extended across most of the known world. This unique blessing was in response to his prayer which is recorded in the Holy Qur'an:

*He said, "O my Lord! Forgive me and grant me a kingdom such as shall not befit anyone after me, verily You are the Granter of bounties (without measure)
Saad, 38 : 35*

History Chapter 21

YOUM E ARAFAA

“Arafaa” Arafat hi ka doosra naam hai, jo Makka e Muazzema say 12 miles kay faasley par hai. Ek wasi maidaan {jahaa hujjaj 9th Zilhajj ko Zohar k waqt se guroob e aafaa tak wuqoof kartay hai}. Goya us maidaan ka har tukda arafaa hai aur in tukdo ka majmuaa arafaat hai. Isay Arafat is liye kahaa jaata hai kay yahaa mulk mulk kay baashinday jamaa hotay hai aur aapas may mutaaraf hotay hai.

Ya is liye:

Kay yeh a’raf-ud-deek { murghay ki kalgi} say hai. Kyu ki murghay ki kalgi buland aur numaaya hoti hai, isi tarah Arafa bhi Makka ki sarzameen say kuch bulandi par waaqe hua hai kay nazdeek Arafa din ka naam hai aur Arafat , maqaam ka naam hai.

Chunaachay Tabrasi A.R. “Majmu al Bayaan” may tehreer kiya : “Arafa us mashhoor jagah ka naam hai jahaa hajj kay mouqay par wuqoof zaruri hai aur us roz wuqoof ko roz e Arafa kahaa jaata hai.

Riwaayat Ibne Abbas say manqul hai, “Hazart Ibrahim a.s. nay 8th Zilhajj ko khwaab dekha kay apnay betay Ismail a.s. ko zabaah kar rahay hai. Subah ko tamaam din gour kiya kay yeh hukmay Ilaahi hai ya nahi. Is soch ki wajah say 8th Zilhajj ka naam “Youm e Tarwiya” ho gaya. { Tarwiya yaani soch o bichaar aur gour o fikr hai.}

Doosri raat ko phir yehi khwaab dekha. Jab subah huyi to poori tarah jaan liya kay hukmay Khuda hai.

Is Irfaan/pehchannay ki wajah say 9th Zilhajj ka naam Roz e Arafa ho gaya.

Roz e Arafa woh mubaarak din hai jis may Khuda wanday aalam ki taraf ruju kiya jaaye to who baksh deta hai.

Hadeeth e Imam Jafar Sadiq a.s. “ Jis shakhs kay gunaah Mahe Ramadhan may bakshay nahi jaaye uskay gunaah aainda Mahe Ramadhan tak nahi bakshay jaayengay magar yeh kay who Arafa kay roz ka sharaf haasil kar lay

Ref: Saheefa e Sajjadiya {notes by Mufti Jaafar Husain}

QURAN-M06

Diniyat Classes Muscat (DCM)(GIRLS)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ط
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَ مَا كَسَبَ ط
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ج صلی
وَأَمْرَأَتُهُ ط حَمَّالَةَ الْخَطَبِ ج
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ع

Qur'an Chapter 02

DU`Á FROM THE HOLY QUR'ÁN

Introduction

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 أَفْرِغْ عَلَيْنَا صَبْرًا

وَتَبَّتْ أَقْدَامُنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

Duá 2

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ

وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ

إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

Duá 3

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَقَبَّلْ دُعَاءَ ﴿٤٠﴾

Duá 4

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾
رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾
فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾
وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤﴾
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾
إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾
جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ
جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْتَيْنِ وَالزَّيْتُونَ ﴿١﴾

وَطُورِ سِينِينَ ﴿٢﴾

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

FIQH-M06

Diniyat Classes Muscat (DCM) (Girls)

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TAQLEED

ISTELAHAAT (revision) Lesson 6-Ehkaamul Islaam part 2

IJTAIHAAD : Koshish, amal, ehkaam e ilahi ko akhaz(hasil) kernay kay liyai koshish kerna

MUJTAHID : Wo aalim e deen jis nay qur'an, hadees aur dusray uloom ka gehrayi say mutali'a(study) kia ho aur in mai ijtaihaad ker kay islam kay ehkaam akhaz(hasil) keray aur fatwa day.

MUJTAHIDA : Khatun mujtahid

FATWA : Deen kay kisi masalay kay baray mai qur'an , hadees aur dusray uloom ki bunyaad per aik mujtahid jis natijay per pohonchta hai, wo natija aur rayai uska fatwa hai.

FATAWA : Fatwa ki jam'a. aik say ziada fatway.

ISTAFTA : Fatwa poochna, kisi masalay mai mujtahid ka nazarya maloom kerna.

TAQLEED : Taqleed kay lughwi(in dictionary) ma'na **pairawi kerna**(to follow) hai.

Fiqh ki istailah(term) mai **ehkaam e deen per mujtahid kay fatway per amal kerna** iski taqleed kerna kehlata hai.

MUQALLAD : Wo shakhs(mujtahid) jis ki taqleed ki jayai.

MUQALLID : Taqleed kernay wala mard.

MUQALLIDA : Taqleed kernay wali aurat.

MAZEED ISTAILAHAAT(revision)

AALAM YA MUJTAHID E AALAM:

Wo mujtahid jo apnay zamanay kay dusray mujtahadeen kay muqabilay mai sab say ziada ilm rakhta ho.

MARJE':

Wo buzurg aalam mujtahid jis ki taraf awaam apnay deeni masail mai ruju(to refer) kertay hon.

EHKAAM E DEEN :

Yai islam kay wo muqaddas farameen hain jin per amal kernay ka perwerdigar nay hamay hukm dia hai.(revise- Ehkaam e khamisa(five))

Deen kay ehkaam per amal kernay mai insaan ki apni bhalai aur faida hai.

AADIL :

Wo shakhs jo apni zindagi mai aisa tawazun(balance) paida keray jis mai is kay aqeeday bhi durust hon aur iska amal bhi ehkaam e ilahi kay tab'e(according) ho.

EHTIYAAT :

Jab mujtahid shari'at kay kisi masalay aur hukm kay baray mai yaqini ra'ey qaim na ker sakay (yani fatwa na day) to wo apnay muqallidun ko ehtiyaat per amal kernay ki farma'ish kerta hai. Is ehtiyaat ko Ehtiyaat e wajib kehtay hain. Agar fatwa dainay kay baad ehtiyaat bhi batyai to isay Ehtiyaat e mustahab kehtay hain. Aisi soorat mai ja'iz hai kay hum sirf fatway per amal kerain aur ehtiyaat e mustahab ko tark ker dain.

MASALA: agar muqallad kisi masalay mai fatwa na de aur sirf ehtiyaat e wajib bataey (mahall e taammul ya mahall e ishkali likhay) to muqallid ke liyai jaiz hai ke is ehtiyaat per amal kare ya is masalay mai aisay mujtahid ke fatway per amal keray jo aalam kay baad sab say ziada ilm rakhta ho(yani Aalam fal-aalam) {see new masala # 6 or old #7 for example} .

MUKALLAF :

Shari'at kay wajibaat (masalan namaz) ko takleef e shar'i kehtay hain.Jis per yai takaleef wajib ho jain usay mukallaf kehtay hain. Jab larka aur larki baligh ho jain is waqt say wo mukallaf shumaar hotay hain.(is mai kuch aur details hain,afterwards)

MASALA: (one of the conditions) Larka is waqt baligh hota hai jab is kay 15 saal pooray ho ker 16th saal shuru ho . Saal ki ginti chand kay lihaz say hogi.

MASALA : (one of the conditions) Larki is waqt baligh hoti hai jab iskay 9 saal pooray ho ker 10th saal shuru ho. Saal ki ginti chand kay lihaz say hogi.

MUMAYYAZ :

Jab bachay ka sin(age) itna hojai kay wo achay aur buray ko samajhnay lagay to isay mumayyaz (tameez kernay wala, basamajh) kehtay hain. Mumayyaz per takaleef e shari'at nahi hain magar wo amal keray to acha hai.

Fiqh Chapter 02

TAQLEED-MASAEEL

LESSON 7-Ehkaamul Islam-2

Masala : Usoole deen mein taqleed jaez nahi balke har insaan par laazim hai ke unhein daleel key saath samjhe aur unhe tasleem{accept} kare.

Furoo e deen ke zaroori kaam jaise ke namaaz ka wajib hona, roze ka wajib hona waghaira in mein bhi taqleed ki zaroorat nahi.

Masala : Daure ghaibate Imam(A.S.) mein ehkaame deen mein laazim hai ke har musalman hasbe zail teen(3){following} suraton mein se kisi aik par apne amal ki bunyad rakhe :-

1. Khud Mujtahid banjaey take wajibat aur muharrimat ko daleelon{proof} say pehchan sake aur sahi amal baja laey, ya
2. Mujtahid ki taqleed kare take uske fatwe ke mutabiq amal kare, ya
3. Ehtiyaat par amal kare yani ehkame deen is tarah sambhal kar baja lae ke kisi bhi mujtahid ke fatwe ki khilaf warzi naho. Ehtiyaat par amal karna aam logo ke liye mushqil hai

Masala : Taqleed is mujtahid ki ki jaey gi jo jame ushsharait{all given conditions} ho yani jis mai hazb e zail(following) shartain pae jaey.

Muqallad mujtahid ki sharait	Mazkoora sharait ki zid(yani aisay loag jo shayad taleem hasil ker kay mujtahid ban jaein magar awaam ke liey inki taqleed jaiz na hogi)
1.Mard	Aurat
2.Shia ithna-ashari	Ghair e shia ithna-ashari
3.Halaal zada(sahi nasab wala)	Jis ka nasab sahi nahi
4.Baaligh	Nabaligh
5.Aaqil	Deewana
6.Zinda	Murda(taqleed shuru ki janay kay waqt wo hayaat na ho)
7.Aadil	Ghair e aadil

Aadil {Defination} :

Aadil wo shaks hai jo in tamaam kaamo ko anjam de jo is par wajib hai aur in tamam kamo ko na kare jo is par haraam hai.

Aadil ko pehchannay ka tareeka yeh hai ki bazahir woh ek achcha shaks ho aur uske mohalle, hamsayo{neighbours} ya uske saath uthne baithne wale iske bare me kahe ke yeh tamam shariat par amal karta ho

Masla: Aalam ke taqleed kare jab mujtahideen ke fatwo me ikhtelaf /farq ho .

Ehkaame Taqlid: (masail from tauzehul masail)

(1) Har musalmaan ke liye usool e deen ko daleel ke saath jaanna zaroori hai.

(3) Mujtahid aur aalam ki pehchaan teen tareeko se ho sakti hai:{Masla # 3 simplified}

(i) kisi insaan ko khud yakeen aajaye,{yeh ek aam insan ko nahi ho sakta jab tak khud mujtahid ya nazdiq ba mujtahid na ho }

(ii) Do aise aalim aur adil shaks ke kehne se ya ek kaabil e bharosa shaks jo mujtahid aur a'alam ko pehchaan ne ka malika{ability} rakhte ho,

(iii) Kuch aalim jo kaabile e bharosa ho aur jo mujtahid aur aalam ko pehchan sakte ho unke kehne se itminan aa jaye

(4) Kisi mujtahid ka fatwa haasil karne ke chaar tareeke hai

(i) Khud mujtahid se sunna

(ii) Mujtahid ka fatwa bayaan karne wale do aadil ashkhaas se sunna.

(iii) kisi aise shaks se sunna jiski baat par itmenaan ho.

(iv) mujtahid ki kitaab (masalan tauzeehul masael) main parhna basharte ki is kitaab ki sehat ke bare main itmenaan ho.

NAJASAAT

(80) Chand cheezen najis hai:

(i-ii) Peshab aur paikhana

(iii) Murdaar

(iv) Khun

(v-vi) Kutta aur suwwar

(vii) Kafir

(viii) Sharab

(ix) Najasat khor haiwan ka paseena.(camel kai elawa mai e/wajib hai)

(i-ii) Peshab aur paikhana:

(81) Insaan aur har is haiwaan ka jiska gosht haraam hai aur jiska khun jahinda hai , yaani agar iski rag kaati jaye to khun uchall kar nikalta hai, peshab aur paikhana najis hai. Haan in haiwaano ka paikahana pak hai jinka gosht haraam hai magar inka khun uchal kar nahi nikalta masalan woh machli jiska gosht haraam hai aur isi tarah gosht na rakhne wale chote haiwaano masalan makkhi, khatmal aur pissu ka fuzla ya aalaaish bhi pak hai lekin haraam gosht haiwaan ke jo uchalne wala khun na rakhta ho, ehtiyat e laazim ki bina par iske peshab se bhi parhez karna zarori hai.

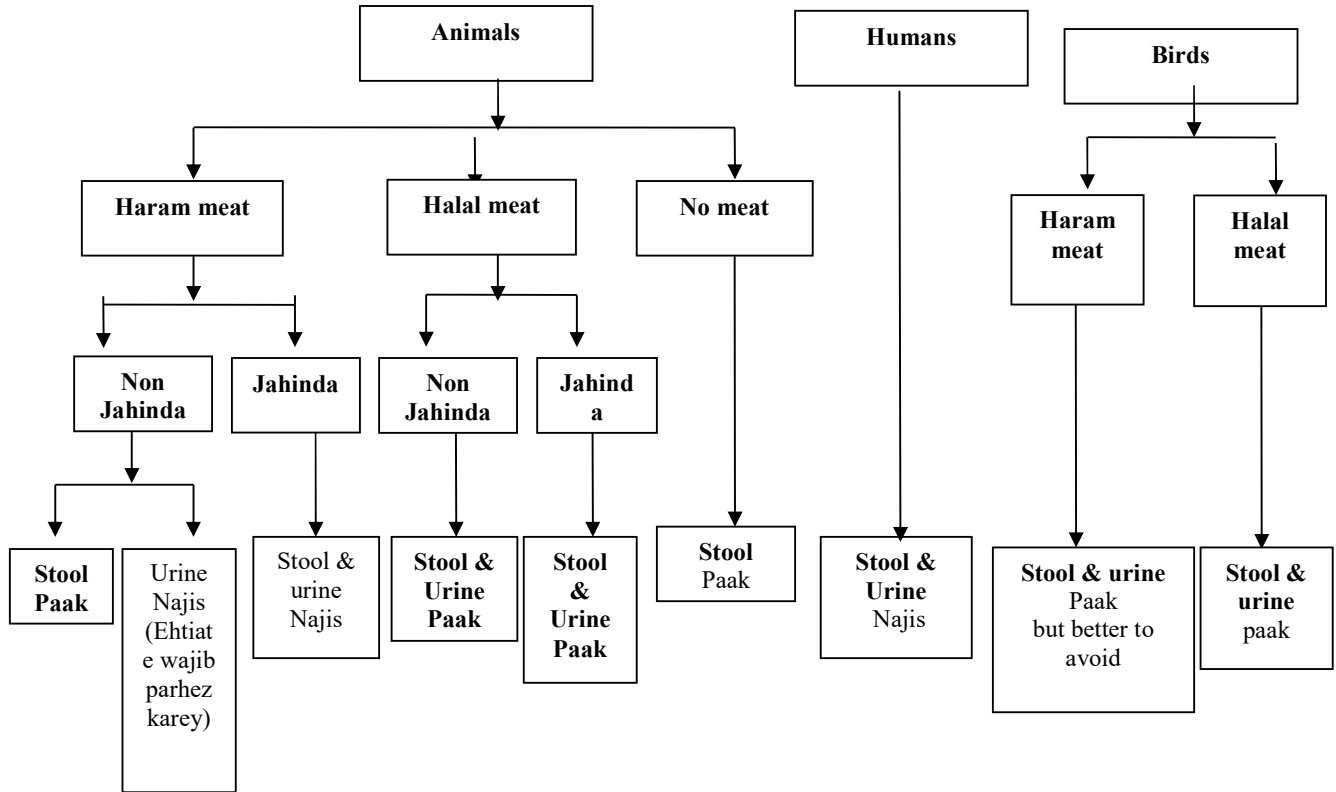
(82) Jin parindon ka gosht haraam hai inka peshab aur fuzla pak hai lekin isse parhez behtar hai.

(83) Najasat khor haiwan ka peshab aur paikhana najis hai aur issi tarah is bher ke bache ka peshab aur paikhana jisne soowarni ka doodh piya ho najis hai jiski tafseel khane peene ke ehkaam mein ayegi.

CHART:

(ref :masala no. 81 &

Urine & Stool



(iv) Murdaar:

(85) Insaan ki aur uchalne wala khun rakhne wale har haiwaan ki laash najis hai khwa wo [kudrati taur par] khud mara ho ya shar'ee tareeke ke alawa kisi aur tareeke se zabah kiya gaya ho.

(86) Laash ke who ajza jin mein jaan nahi hoti paak hai. Masalan un, baal, haddiyaan aur daant.

(87) Jab kisi insaan ya jahinda khun wale haiwan ke badan se iski zindagi ke dauraan mein gosht ya koi dusra aisa hissa jis mein jaan ho juda kar liya jaye to woh najis hai.

(88) Agar hoton ya badan ki kisi aur jagah se baarik si woh [papdi] ukhed li jaye to agar is mein rooh na ho aur aasaani se ukhad jaye to woh pak hai.

(91) Sayal(liquid) dawayyan, ittar, roghan[tel, ghee], jooton ki polish aur sabun jinhe bahar se daraamad(import) kiya jata hai agar inki najasat ke bare mein yakeen na ho to pak hai.

(v) Khun:

(93) Insaan aur khune jahinda rakhne wale har haiwaan ka khun najis hai. Pas aise janwaron masalan machli aur machar ka khun jo uchal kar nahi nikalta pak hai.

(94) Jin janwaron ka gosht halaal hai agar inhe sharee tareeke se zibah kiya jaye aur zaroori miqdaar mein iska khun kharij ho jaye to jo khun badan mein baki reh jaye woh pak hai lekin agar [nikalne wala] khun janwar ke saans lene se ya iska sar buland jagah par hone ki wajah se badan mein palat jaye to woh najis hoga.

(95) Jis ande ki zardee mein khun ka zarra maujood ho, ehtyat e mustahab hai ki isse parhez kiya jaye.(khoon ka khana jaiz nahi hai)

(97) Agar daaton ki reekhon se nikalne wala khun loaab e dehen(saliva) se makhloot ho jane par khatam ho jaye to iss loaab se parhez laazim nahi hai.

(98) Jo khun chot lagne ki wajah se naakhun ya khaal ke neeche jam jaye agar iski shakal aisi ho ki log isse khun na kahe to woh pak hai aur agar khun kahen aur who zahir ho jaye to najis hoga. Aisi soorat main agar nakhun ya khaal mein surkh ho jaye ki khun badan ka zahiri hissa samjha ja raha ho aur khun ko nikal kar wudhu ya ghusl ke liye is maqaam ka paak karna bohot zyada taqleef ka bayis ho to zaroori hai ki tayammum kar le.

(99) Agar kisi shakhs ko yeh pata na chale ki khaal ke neeche khun jam gaya hai ya chot lagne ki wajah se gosht ne aisi shakal ikhtiyar kar li hai to who pak hai.

(100) Agar khana pakaate huwe khun ka ek zarra bhi ismein gir jaye to sare ka sara khana aur bartan ehtiyaat e laazim ki bina par najis ho jayega. Ubaal, garmi aur aag inhe pak nahi kar sakte.

(101) Peep yaani who zard mawaad(yellow matter) jo zakhm ki halat behtar hone par iske charon taraf paida ho jata hai iske muta'aliq agar yeh maaloom na ho ki isme khun mila hua hai to woh pak hoga.

(vi-vii) Kutta aur suwwar:

(102) Kutta aur suwwar najis hai hatta ki inke baal, haddiyan, panje, nakhun aur ratoobatein bhi najis hai.

(viii) Kaafir:

(103) Kaafir, yani wo shaks jo allah ta'ala ke wajood ya iski wahdaniyat ka iqraar na karta ho najis hai. Issi tarah ghaali[yani woh log jo aimma alayhimus salaam mein se kisi ko khuda kahe ya yeh kahe ki khuda , imam mein hulul kar gaya hai] aur khariji aur nasibi [woh log jo aimma aliyhimus salaam se bair aur bughz ka izhar kare] bhi najis hai.

Issi tarah woh shaks jo kisi nabi ki nabuwat ya zarooriyaat e deen mein se kisi ek ka aisa inkaar kare jo juzwi(partially) taur par hi sahi, rasool e akram sallallaho alaiyhe wa ale hi wasallam ki takzeeb(jhutlane) ka sabab bane, najis hai. Albatta ahle kitab yani yahudi, isae aur majusi pak mane jayenge.

(104) Kaafir ka tamaam badan hatta ke iske baal, nakhun aur ratoobatein bhi najis hai.

(106) Agar kisi shaks ke mutaaliq yeh ilm na ho ki musalman hai ya nahi aur koi alamat iske musalman hone ki na ho to woh pak samjha jaiga lekin ispar islam ke dusre ehkamat ka itlaaq nahi hoga, masalan na hi woh musalman aurat se shaadi kar sakta hai aur na hi ise musalmano ke kabrastan mein dafan kiya ja sakta hai.

(107) Jo shaks[khanwada e risalat ke] bara imaamon mein se kisi ek ko bhi dushmani ke bina par gali de, woh najis hai.

NAJASAT LESSON 9(Ref. Ehkaam ul islaam 2)-REVISION OF M05

Kafir kay ma'na

Kafir :

Jo shakhs bhi tawheed, nabuwat aur qayamat ya in mai say kisi aik ko na manay usay kafir kehtay hain. Jo shakhs deen e islam kay bunyaadi aqeeday aur arkaan ka jantay boojhtay inkaar kare wo bhi kafir aur najis hai. Ehl e kitaab(yahudi, nasara, majusi) jo Khatimul Ambia(sallallaho alayhe wa aalehi wasallam) ki risalat ka iqraar nahi kertay in say bhi perhaiz behter hai.(Yani Aayatullah Seestani nay in ko paak jana hai albatta ehtiyaat e mustahab hai ke in say ijtainaab kia jaey.(5*))

Misaal :

1. Qur'an ka aasmani kitab hona bunyadi aqeeda hai. Jo shakhs isay Paighamber(sallallaho alayhe wa aalehi wasallam) ki likhi huwi kitab kahay wo kafir hai.
2. Jo shakhs Hazrat Muhammad Mustafa(sallallaho alayhe wa aalehi wasallam) ke baad Mirza Ghulaam Ahmed ya kisi aur ko khuda ka nabi manay wo kafir hai.
3. Jo shakhs namaz ko haqeer samjhay, isay wajib na manay ya fursat walun ka shughl waghaira kay alfaaz say ta'beer keray wo kafir hai.

Mushrik :

Jo shakhs khuda ki zaat mai shirk keray yani aik say ziada khuda ka qa'il ho isay mushrik kehtay hain. Mushrik kafir kay hukm mai hai aur najis hai.

Ghali :

Jo shakhs bhi Ambia ko khuda kay barabar ya bara(12) Imam mai say kisi ko khuda ya Nabi e Aakhiruzzaman(sallallaho alayhe wa aalehi wasallam) say afzal samjhay is nay ghalv kia (yani had say barh gaya). Ghali daere islaam say kharij aur najis hai.

Nasibi aur Khariji :

Aisa shakhs jo bara(12) Imam mai say kisi aik say bhi dushmani aur bughz ka izhar kare wo nasibi hai aur jis nay Imam kay khilaaf jang kernay ki jasarat ki ho wo khariji hai.(khariji ki do aqsaam hai 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) Nasibi aur Khariji daere islam say kharij aur najis hain.

Munafiq :

Aisa shakhs jis nay zaban say kalama parha ho aur zahiri taur per islaam kay ehkaam ko tasleem kerta ho magar dil mai in cheezun ka inkar keray munafiq hai. Dil kay ehwaal logon ko maloom nahi hosaktay .Islam nay hamari aasani ke liyai her us shakhs ko paak samajhnay ka hukm diya hai jo zahiri taur per musalmaan ho.

(ix) Sharaab:

(108) Sharab najis hai. Iske ilawa insaan ko mast kar deni wali cheezen najis nahi hai.

(109) Sanati aur tibbi(industrial and medical) alcohol ki tamaam aqsaam pak hai.

(x) Najasat khane wale haiwaan ka paseena:

(113) Us camel ka paseena jisay insaani najasat khane ki aadat ho najis hai. Isi tarah ehtiyat e wajib ki bina par is qism ke dusre haiwanat ka paseena bhi najis hai.

NAJASAT SAABIT HONE KE TAREEQE:

(115) Kisi bhi cheez ki najasat teen tareeqo se sabit hoti hai.

(i) Khud insaan ko yaqeen ya aqli tareeqe se itmenaan ho jaye ki fulaa cheez najis hai. Agar kisi cheez ke mutaaliq mehez gumaan ho ki najis hai to isse parhez karna laazim nahi lihaza qehwa khano(coffee shops) aur hotelo mein jahaa laa parwah log aur aise log khaate peete hai jo najasat aur tahaarat ka lihaaz nahi karte, khana khane ki soorat ye hai ki jab tak insaan ko itmenaan na ho ki jo khana iske liye laya gaya hai woh najis hai iske khane mein koi haraj nahi.

(ii) Kisi ke ikhtiyar mein koi cheez ho aur woh is cheez ke bare mein kahe ki najis hai aur woh shakhs ghalat bayani na karta ho masalan kisi shaks ki biwi ya naukar ya mulaazimaa kahe ki bartan ya koi dusri cheez jo iske ikhtiyar mein hai najis hai to woh najis shumaar hogi.

(iii) Agar do adil aadmi kahe ki ek cheez najis hai to woh najis shumar hogi bashart ye ki woh iske najis hone ki wajah bayan kare. Masalan kahe ki yeh cheez khun ya masalan peshab se najis hui hai. Haa agar ek adil ya qabil e itmenaan shakhs ittela de lekin iski baat se itmenaan na aye to ehtiyat e wajib ki bina par isse ijtenaab karna zaroori hai.

(116) Agar koi shakhs masale se adam-e-waqifeeyat(masla not known) ki bina par yeh na jaan sake ki ek cheez najis hai ya pak masalan isse ye ilm na ho ki choohe ki mengni pak hai ya nahi to isay chahiye ki masala pooch le lekin agar masala jaanta ho aur kissi cheez ke baare mein isay shak ho ki pak hai ya nahi masalan isay shak ho ki woh cheez khun hai ya nahi ya yeh na jaanta ho ki machchar ka khun hai ya insaan ka to woh cheez pak shumaar hogi aur iske bare mein chaan-been karna ya poochna laazim nahi.

(117) Agar kisi najis cheez ke baare mein shak ho ki pak ho gayi hai ya nahi to woh najis hai. Isi tarah agar kisi pak cheez ke baare mein shak ho ki najis ho gaye hai ya nahi to woh pak hai. Agar koi shakhs in cheezo ke najis ya pak hone ke mutaaliq pata chala bhi sakta ho to tehqeeq zarori nahi hai.

Paak Cheez Najis Kaise Hoti Hai:

(119) Agar koi pak cheez kisi najis cheez say lag jaye aur dono ya in may se ek is qadar tarr ho ki ek ki taree dusri tak pahooch jaye to pak cheez najis ho jayegi. (lekin agar waasta muta'addid ho jaye to najis nahi hogi. Masalan agar daya haath peshab se najis ho aur ye haath ek nayee ratoobat ke saath baye haath ko lage to baya haath najis ho jayega. Ab agar baya haath khushk hone ke baad masalan tarr libaas se lage to woh libaas bhi najis ho jayega lekin agar ab woh libaas kisi dusri tarr cheez ko lag jaye to woh cheez najis nahi hogi. Haa agar taree itni kam ho ki dusri cheez ko na lage to pak cheez najis nahi hogi khwa woh ain e najasat ko hi kyu na lagi ho).

(120) Agar koi pak cheez kisi najis cheez ko lag jaye aur in dono ya kisi ek ke tarr hone ke mutaaliq shak ho to pak cheez najis nahi hoti.

(122) Agar zameen, kapda ya aisi dusri cheezay tarr ho to inke jis hisse ko najasat lagegi woh najis ho jayega aur baaqi hissa pak rahenga. Yehi hukum kheere aur kharbooz wagaira ke baare may hai.

(123) Jab sheere(sugar syrup), tel, [ghee] ya aisi hi kisi aur cheez ki soorat aisi ho ki agar iski kuch miqdaar nikaal li jaye to iski jagah khaali na rahe to juhi woh zarra bhar bhi najis hoga saare ka saara najis ho jayega lekin agar iski soorat aisi ho ki nikaalne ke maqaam par jagah khaali rahe agarche baad mein pur hi ho jaye to sirf wohi hissa najis hoga jisay najasat lagi hai. Lehaza agar chuhe ki mengni ismay gir jaye to jahaa woh mengni giri hai woh jagah najis aur baaqi pak hogi.

(125) Agar badan ke kisi hisse par paseena ho aur wo hissa najis ho jaye aur phir paseena beh kar badan ke dusre hisso tak chala jaye to jahaa jahaa paseena bahega badan ke wo hisse najis ho jayenge lekin agar paseena aage na bahe to baaqi badan pak rahenga.

(126) Jo balgham naak ya gale se khaarij ho agar ismein khun ho to balgham mein jahaa khun hoga najis aur baaqi hissa pak hoga. Lihaza agar yeh balgham mooh ya naak ke bahar lag jaye to badan ke jis muqaam ke baare mein yaqeen ho ki najis balgham us par laga hai najis hai aur jis jagah ke baare mein shak ho ki wahaa balgham ka najasat wala hissa pahuncha hai ya nahi woh pak hoga.

(127) Agar ek aisa lota jiske painde(base) mein suraakh ho najis zameen par rakh diya jaye aur issay behne wala pani aage behna band hokar lote ke neech is tarah jama ho jaye ki lote ke andar wale paani ke saath isay ek hi pani kaha ja sake to lote ka paani najis ho jayega lekin agar lote ka pani tezi ke saath behta rahe to najis nahi hoga.

(128) Agar koi cheez badan may dakhil hokar najasat se ja mile lekin badan se bahar aane par najasat aalood na ho to woh cheez pak hai. Chunache agar anema ka saamaan ya iska pani maq'ad mein daakhil kiya jaye ya suee chakoo ya koi aur aise cheez badan mein chubh jaye aur bahar nikalne par najasat aalood na ho to najis nahi hai. Agar thook aur naak ka paani jism ke andar khun se ja mile lekin bahar nikalne par khun aalood na ho to iska bhi yehi hukum hai.

Ehkaame Najasaat:

(129) Quraan majeed ki tehreer(writing) aur warq ko najis karna jabki ye fail bad hurmati mein shumaar hota ho bila shuba haraam hai aur agar najis ho jaye to fauran paani se dhona zaroori hai balki agar behurmati ka pehlu agar na bhi nikle tab bhi ehtiyat e wajib ki bina par kalaam e pak ko najis karna haraam aur pani se dhona wajib hai.

(130) Agar quraan majeed ki jild(cover) najis ho jaye aur isse quraan majeed ki behurmati hoti ho to jild ko paani se dhona zaroori hai.

(131) Quraan majeed ko kisi ain e najasat masalan khun ya murdaar par rakhna khwa woh ain e najasat khushk hi kyu na ho agar quran majeed ki be hurmati ka bayis ho to haraam hai.

(135) Najis cheez ka khana peena ya kisi dusre ko khilana pilana haraam hai lekin bachche ya deewaane ko khilana pilana jayiz hai. Aur agar bachcha ya deewana najis ghiza khaye peeye ya najis haath se giza ko najis karke khaye to use rokna zaroori nahi.

(137) Agar ek shakhs kisi dosre ko najis cheez khate ya najis libas se namaz parhte dekhe to usse is bare mein kuch kehna zaroori nahi.

BAITUL KHALA KE EHKAAM:

(53) Insaan par wajib hai ki pashaab aur paikhana karte waqt aur dusre mawaqe par apni sharmgahon ko in logon se jo mukallaf ho khwa woh ma aur behen ki tarah iske mehram hi kyu na ho aur issi tarah deewano aur in bachcho se jo ache bure ki tameez rakhte ho(mumayyaz) chupa kar rakhe.

(54) Apni sharmgahon ko kisi makhsus cheez se chupana laazim nahi. Masalan agar haath se bhi chupale to kaafi hai.

(55) Pashaab ya paikhana karte waqt ehtiyat e laazim ki bina par badan ka agla hissa yaani pait aur seena qible ki taraf na ho aur na hi pusht qible ki taraf ho.

(58) Agr koi shaks isliye ki namahram isse na dekhe ru-ba-qibla ya pusht-ba-qibla baithne par majboor ho to ehtiyat e laazim ki bina par zaroori hai ki pusht ba qible baith jaye.

(59) Ehtiyat e mustahab ye hai ki bachche ko rafe' hajat ke liye ru-ba-qibla ya pusht-ba-qibla na bithae.

(60) Chaar jaghon par rafe' hajat haraam hai:

(i) Band gali main jabki wahan rehne walon ne iski ijazat na de rakhi ho. Issi tarah agar guzarne walo ke liye zarar ka bayis ho to umoomi gali kucho aur raaston par bhi raffe hajat karna haraam hai.

(ii) Is jagah main jo kisi ki niji milkiyat(personal property) ho jabki isne rafe' hajat ki ijazat na de rakhi ho.

(iii) In jaghon main jo makhsus logon ke liye waqf ho, masalan baaz madraseh.

(iv) Mo'mineen ki qabron par jabki is fail se inki be hurmati hoti ho balki agar be hurmati na bhi hoti ho. Haan agar zameen bil asl mubah ho to koi haraj nahi. Yahi soorat har is jagah ki hai jahan rafe' hajat deen ya mazhab ke muqaddisaat ki tauheen ka sabab bane.

(61) Teen suraton mein maq'd (paakhanaa kharij hone ka maqaam) faqt paani se paak hota hai :

(1) Paakhane ke sath koi aur najaasat maslan khun bahar aya ho.

(2) Koi bairuni najaasat maqa'd par lag gayi ho, siwaye is ke keh khwateen mein pashaab, paakhane ke makhraj tak pohunch jaaye.

(3) Maq'd ka itraaf ma'mooli se zayada aalodah ho gaya ho.

In teen suraton ke 'lawohelawa maq'd ko ya to paani se dhoya ja sakta hai aur ya is tareeqe ke mutabiq jo b'ad mein bayan kiya jaayega, kapdhe ya paththar waigairah se bhi paak kiya ja sakta hai. Agar che paani se dhonaa behtar hai.

(62) Pешaab ka makhraj pani ke alawa kisi cheez se pak nahi hota aur ise ek martaba dhona kaafi hai albattha ehtiyat e mustahab hai ki do martaba dhoye aur behtar ye hai ki teen martaba dhoye.

(63) Agar maq'ad ko pani se dhoya jaye to zaroori hai ki paikhane ka koi zarra baaki na rahe albattha rang ya bu baaki reh jaye to koi haraj nahi aur agar pehli baar hi woh maqaam youn dhul jaye ki paikhane ka koi zarra baaki na rahe to dobara dhona laazim nahi.

(64) Paththar, dhela, kapda ya in jaisi dusri cheezein agar khusk aur paak hon to in se maq'd ko paak kiya ja sakta hai aur agar in mein ma'mooli naamee bhi ho jo maq'd ko tar naa kare to koi harj nahin.

(67) Agar ek shaks ko shak ho ki maq'ad (paikhana kharij hone ka maqam) pak kiya hai ya nahi to is par laazim hai ki isse pak kare agarche paikhana karne ke baad woh hamesha mutaaliqa(related) maqaam ko fauran pak karta ho.

(68) Agar kisi shaks ko namaaz ke baad shak guzre ki namaaz se phle pешaab ya paikhane ka makhraj pak kiya that ya nahi to isne jo namaz ada ki hai woh sahi hai lekin aainda namaazon ke liye ise pak karna zaroori hai.

Rafe' Hajat kay Mustahabaat aur Makroohat

(75) Har shakhs kay liye mustahab hai ke jab bhi rafe' haajat kay liye jaaye to aisi jaga baithay jahan use koi na dekhay. Baitul Khala may daakhil hote waqt pehley baya paaon andar rakhey aur nikalte waqt pehle daya paaon baahar rakhay aur ye bhi mustahab hai ke rafe' haajat kay waqt sar dhaanp kar rakhey aur badan ka bojh baaein paaon par rakhey.

(76) Rafe' haajat kay waqt sooraj aur chand ki taraf munh karke baithna makrooh hai laikin agar apni sharmgah ko kisi tarah dhaanp lay to makrooh nahi hai. Ilawa azein rafe' haajat kai liya hawa kay rukh kay bilmuqabil neez gali kuchon, raaston, makan kay darwazon kay saamnay aur mewedaar darakhton kay neechey baithna bhi makrooh hai aur is haalat mai koi cheez khana ya ziada waqt lagana ya daein haath say tahaarat karna bhi makrooh hai aur ye hi soorat baatein karne ki bhi hai, laikin agar majboori ho ya zikre khuda kare to koi haraj nahi.

(77) Khare ho kar paishab karna aur sakht zameen par ya jaanwaro kay bilon mai ya paani mai, bilkhusus sakin pani mai paishab karna makrooh hai.

(78) Paishab aur paikhana rokna makrooh hai aur agar badan kai liye mukammal taur par muzir ho to haraam hai.

(79) Namaaz say pehle, sonay se pehlay paishaab karna mustahab hai.

(bold # did in 05(ehkaam II) & 56,57 & 66 left)

EHKAAM E TAHARAT

Mutlaq aur Muzaaf paani

(13) Pani ya mutlaq hota hai ya muzaaf. Muzaaf wo pani hai jo kisi cheez sai hasil kia jaye, masalan tarbooz ka pani, (narial ka pani) gulab ka araq waghaira. Us pani ko bhi muzaaf kehte hai jo kisi dusri cheez sai alooda ho masalan gadla pani jo is had tak matiala ho ke phir usay paani na kaha jaskay. In ke ilawa jo paani ho usey aabe mutlaq kehte hai or iski paanch qismain hain:

i- Kur paani, -ii-Qaleel paani, -iii-Jaari paani, -iv-Baarish
ka paani, -v-Kuwein ka paani.

i--Kur paani

(14) Kur wo paani hai jiske bartan ki gunjaish 36 cubic baalisht* ho jo taqreeban 384 litre hota hai.....(*=Aik baalisht ki lambai taqreeban 22 cm hoti hai.)

(15) Agar koi cheez aine najis ho maslan paishaab ya khun ya wo cheez jo najis hogayee ho jaise ke najis libaas aise pani se mile jiski miqdar aik kur kay barabar ho aur iske natije mai najasat ki boo, rang ya zaeqa paani mai saraiyat kar jaye to pani najis hojayega laikin agar aisi koi tabdeeli waqae na ho to najis nahi hoga.

(16) Agar kur paani ki boo, rang ya zaeqa najasat kay ilawa kisi aur cheez say tabdeel hojaye to wo paani najis nahi hoga.

(19) Agar kisi najis cheez ko kur paani say muttasil nal ke neechey dhoein to agar us cheez say girnay wala pani bhi kur say muttasil ho aur isme najasat ki boo, rang ya zaeqa paida na ho aur na hi us mei ayne najasat ki aamezish ho to wo paani paak hai.

(21) Agar paani ki miqdaar aik kur kay barabar ho aur baad mei shak ho ke aaya ab ye kur say kam hochuka hai ya nahi to is ki haisiyyat aik kur paani hi ki hogi, yani wo najaasat ko bhi paak karega aur najasat kay ittisaal say najis bhi nahi hoga. Is ke bar aks jo paani aik kur say kam tha agar uske mutaalliq shak ho ke ab uski miqdaar aik kur kay barabar ho gae hai ya nahi to use aik kur say kam hi samjha jae ga.

(22) Paani ka aik kur kay barabar hona do tareeqo say saabit hota hai:

- i-Insaan ko khud is baare mai yaqeen ya itmeinaan ho
- ii- Do aadil mard is baare mai khabar dein.

Albatta agar aik adil ya qabile etamad shakhs ya wo shakhs jis ke ikhtiyaar mai paani hai agar paani kay kur honey ki ittila de, jabke is khabar par itmeinann na aasaakey to is par bharosa karna mahalle ishkaal hai.

ii--Qaleel paani:

(23) Aise paani ko qaleel paani kehte hai jo zameen se na uble aur jiski miqdaar ek kurr se kam ho.

(24) Jab qaleel paani kisi najis cheez par gire ya koi najis cheez ispar gire to paani najis ho jayega.

Albatta agar paani naji cheez par zor se gire to iska jitna hissa is najis cheez se milenga najis ho jayega lekin baaki pak hoga.

(25) Jo qaleel pani kisi cheez par ain e najasat door karne ke liye dalaa jaye to in maqamaat par jahan najis cheez ek baar dhone se pak nahi hoti, wo najasat se juda hone ke baad najis ho jata hai aur isi tarha wo qaleel paani jo ain e najasat ke alag ho jane ke baad najis cheez ko paak karne ke liye is par dalaa jayee isse juda ho jane ke baad binabar ehtiyaat e laazim najis hai.

(26) Jis qaleel pani se peshab ya paikhane ke makhaarij dhoye jaye wo agar kisi cheez ko lag jaye to paanch sharait ke saath ise najis nahi karega.

(i)pani main najasat ki bu, rang ya zaika paida na hua ho

(ii) bahar se koi najasat is se na aa mili ho

(iii) peshaab ya paikhane ke saath koi aur najasat masalan khun kharij na hua ho

(iv)paikhane ke zarraat pani main dikhayee na de

(v) peshaab ya paikhane ke makhaarij ke atraaf main ma'amool se zyada najasat na lagi ho

iii--Jaree Paani:

Jaree paani wo hota hai

(1)jiska aik qudrati manba (source) ho

(2)Jo beh raha ho chahe ise kisi masnooe tareeke se bahaya ja raha ho.

(3)isme kisi had tak hi sahi, tasalsul ho

aur ye zaroori nahi ki wo paani qudrati zakheere se muttassil hi ho, lihaaza agar qudrati tareeke se wo paani ke zakheere se juda ho masalan agar paani upar se qatro ki soorat main tapak raha ho to neech gir kar dobara behne ki soorat main ise jaree hi mana jayega. Haan agar koi cheez pani ke zakheere se ittisaal main rukawat ban jaaye masalan paani ke bahao ya ubaal main rukawat bane ya zakheere se ittisaal hi tor de to baaki maanda paani ko jaree nahi mana jayega, chahe wo paani beh bhi raha ho.

(33) Hamaam aur building ke nalkon ka paani jo totiyon(taps) aur showers ke zariye behta hai agar is mkhzan ke paani se milkar jo in nalkon se muttasil ho agar kur ke baraabar ho jaye to nalko ka paani bhi kurr pani ke hukum main shaamil hoga.

iv-- Baarish ka Pani:

(35) Jo cheez najis ho aur ain e najasat isme na ho ispar jahan jahan ek baar baarish ka paani phonch jaye pak ho jati hai. Lekin agar badan aur libas peshab se najis ho jaye to binabar ehtiyate wajib inpar do baar baarish ka paani pohonchna zaroori hai, albatta kaleen aur libas wagaira ka nichorna zaroori nahi hai. Lekin halki si bunda baandi kaafi nahi balki itni baarish lazmi hai ki log kahe ki baarish ho rahi hai.

(36) Agar baarish ka pani ain e najis par barse aur baras kar dusri jagah pohonch jaye lekin ain e najasat isme shaamil na ho aur najasat ki bu, rang ya zaika bhi isme paida na huwa ho to woh pani pak hai. Pas agar baarish ka pani khun par barasne ke baad risey aur inme khun ke zarraat shaamil ho ya khun ki bu, rang aur zaika paida ho gaya ho to woh pani najis hoga.

v-- Kunwe(well water) ka Pani

(42) Ek aise kunwe ka pani jo zameen se ubalta ho agarche miqdaar mein ek kurr se kam ho najasat parne se is waqt tak najis nahi hoga jab tak is najasat se iski bu, rang ya zaika badal na jaye.

Paani ke Ehkaam:

(44) Muzaaf pani jiske maani masala number 13 mein bayan ho chuke hai kisi najis cheez ko pak nahi karta. Aise pani se wudhu aur ghusl karna bhi baatil hai.

(45) Muzaaf pani ki miqdaar agarche ek kurr ke barabar ho agar isme najasat ka ek zarra bhi par jaye to najis ho jata hai. Albatta agar aisa pani kisi najis cheez par zor se gire to iska jitna hissa najis cheez se muttasil hoga najis ho jayega aur jo muttasil nahi hoga woh pak hoga. Masalan agar arqe gulab ko gulab daan se najis haath par chidka jaye to iska jitna hissa haath ko lagega najis hoga aur jo nahi lagega woh paak hoga.

(46) Agar woh muzaaf pani jo najis ho ek kurr ke barabar pani ya jaree pani se yun miljaye ki phir isse muzaaf pani na kaha ja sake to woh paak ho jayega.

(47) Agar ek pani mutlaq tha aur baad mein iske baare mein ye ma'aloom na ho ki muzaaf ho jane ki had tak pohoncha hai ya nahi to woh mutlaq pani mutasawwir hoga yaani najis cheez ko pak karega aur isse wudhu aur ghusl karna bhi sahi hoga aur agar pani muzaaf tha aur ye maloom na ho ki mutlaq huwa ya nahi to woh muzaaf mutasawwir hoga yaani kisi najis cheez ko paak nahi karega aur isse wudhu aur ghusl karna bhi baatil hoga.

(48) Aise pani jiske baare mein ye maaloom na ho ki mutlaq hai ya muzaaf aur ye bhi maloom na ho ki pehle mutlaq tha ya muzaaf, najasat ko pak nahi karta aur isse wudhu aur ghusl karna bhi baatil hai. Jun hi koi najasat aise pani mein paregi (aur wo kur sai kam ho to) woh pani najis ho jayega aur agar ye kurr ya isse zyada ho to ehtiyat e laazim ki bina par najis ho jayega.

MUTAHHIRAAT: PAANI

(142) Baara cheezay aisi hai jo najasat ko pak karti hai aur unhe mutahiraat kaha jata hai.

- | | | | |
|---|------------------------------------|--------------|-------------------|
| (i) Pani | (ii) Zameen | (iii) Sooraj | (iv) Istehalaa |
| (v) Inqelaab | (vi) Inteqaal | (vii) Islam | (viii) Taba'eeyat |
| (ix) Ain e najasat ka zaa-il ho jana. | (x) Najasat khor haiwan ka istabra | | |
| (xi) Musalaman ka ghayab ho jana. | | | |
| (xii) Zabeeha ke badan se khun ka nikal jana. | | | |

(i) Pani:

(143) Pani char sharto ke saath najis cheez ko pak karta hai:

(AS) Pani mutlaq ho-

muzaaf pani masalan arqe gulaab (ya arqe baide mushq) se najis cheez pak nahi hoti.

(b) Pani pak ho

(c) Najis cheez ko dhone ke dauraan pani muzaaf na ban jaye-

jab kisi cheez ko pak karne ke liya pani se dhoya jaye aur uske baad mazeed dhona zaroori na ho to ye bhi laazim hai ki is paani may najasat ki bu, rang ya zaika maujood na ho lekin agar dhone ki soorat issay mukhtalif ho [yani wo aakhri dhona na ho] aur pani ki bu, rang aur zaiqa badal jaye to ismay koi haraj nahi. Masalan agar koi cheez kurr pani ya qaleel pani se dhoyee jaye aur isay do martaba dhona zaroori ho to khwa pani ki bu, rang aur zaika pehli dafa dhone ke waqt badal jaye lekin dusri dafa istemal kiya jane wale pani mein aisi koi tabdeeli runuma na ho to woh cheez pak ho jayegi.

(d) Najis cheez ko pani se dhone ke baad ismay ain e najasat ke zarraat baaqi na rahay.

Najis cheez ko qaleel pani yani ek kurr se kam pani se pak karne ki kuch aur sharait bhi hai jinka zikr kiya ja raha hai:

(144) Najis bartan ke andruni hisse ko qaleel pani se teen dafa dhona zaroori hai aur kurr ya jaree pani ka bhi ehtiyat e wajib ki bina par yahi hukum hai lekin jis bartan se kutte ne pani ya koi aur maey cheez pee ho usay pehle pak matti se manjhna chahiye phir is bartan se matti ko door karna chahiye, iske baad qaleel ya kurr ya jaree pani say do dafa dhona chahiye. Isi tarah agar kutte ne kisi bartan ko chata ho aur koi cheez usmein baki reh jaye to use dhone se pehle matti se manjh lena zaroori hai. Albatta agar kutte ka lu'aab kisi bartan mein gir jaye ya uske badan ka koi aur hissa is bartan se lage to ehtiyat e laazim ki bina par usse mitti se manjhne ke baad teen dafa paani se dhona zaroori hai. (only Read)

(147) Jo bartan sharaab se najis ho gaya ho to use teen (3) martaba dhona zaroori hai. Is baare may qaleel ya kurr ya jaree pani ka koi farq nahi aur ehtiyaat e mustahab yeh hai ki isay saat (7) baar dhoya jaye .

(149) Najis bartan ko qaleel pani se do tareeke se dhoya ja sakta hai.

[pehla tareeqa] Bartan ko teen dafa bhara jaye aur har dafa khaali kar diya jaaye.

[dusra tareeqa] Bartan may teen dafa munaasib miqdaar may pani daale aur har dafa pani ko yu ghumaye ki woh tamam najis muqamaat tak pahonch jaye aur phir usay gira de.

(150) Agar bara bartan masalan degh ya martaban najis ho jaye to teen dafa pani se bharne aur har dafa khali karne ke baad pak ho jata hai. Isi tarah agar is may teen dafa upar se is tarah pani undeale ki iski tamaam atraaf tak pahonch jaye aur har dafa iski teh mein jo pani jama ho jaye usko nikaal de to bartan pak ho jayega. Agarche ehtiyat e mustahab ye hai ki dusri aur teesri baar jis bartan ke zariye pani bahar nikaala jaye usay bhi dho liya jaaye.

(153) Agar kisi najis cheez ko kurr ya jaree pani mein ek dafa yu dubo diya jaye ki pani iske tamaam najis muqamaat tak pahonch jaye to woh cheez pak ho jaaeygi aur qaaleen ya daree aur libaas waghaira ko pak karne ke liye usay nichorna aur isi tarah se malna ya pau se ragadhna zaroori nahi hai aur agar badan ya libaas peshab se najis ho gaya ho to e/wajib ki bina per usay kurr pani(ya is ki manind pani) may do dafa dhona bhi laazim hai. Albatta jaree pani may ek bar dhona kaafi hai.

(154) Agar kisi aisi cheez ko jo peshaab say najis ho gayi ho qaleel paani say dhona maqsood ho to is par aik dafa yu paani baha day ke peshaab is may baaqi na rahe to wo cheez paak ho jaegi. Albatta libaas aur badan par do dafa paani bahana zaroori hai takey paak ho jaein. Laikin jahan tak libaas, qaaleen, dari, aur inse milti julti cheezo ka taaluq hai unhay har dafa paani dalney ke baad nichorna chahiyye takey ghusala in may say nikal jaey. (Ghusala ya dhowan us pani ko kehte hai jo kisi dhoee jane wali cheez sai dhulney ke dauran ya dhul jaane ke baad khud ba khud ya nichorne se nikalta hai).

(156) Agar koi cheez peshaab ke ilawa kisi najaasat se najis ho jaey to wo najasat door karne ke baad aik dafa qaleel paani is par dala jaey. Jab wo paani beh jaey to wo cheez paak ho jaati hai. Albatta libaas aur is se milti julti cheezon ko nichorna zaroori hai takey in ka dhowan nikal jaey.

(157) Agar kisi najis chatai ko jo dhaagon say bani huwi ho kur ya jaari paani may dubo diya jaaey to ayne najasat door honey ke baad wo paak ho jaey gi laikin agar ise qaleel paani say dhoya jaey to jis tarah bhi mumkin ho iska nichorna zaruri hai khwah is mein paun hi kyou na chalaney padein taake is ka dhowan alag hojaey.

(158) Agar gandum, chawal, saabun waghaira ka upar wala hissa najis hojaey to wo kur ya jaari paani may duboney say paak ho jaega. Inhay qaleel paani se bhi paak kia ja sakta hai. Laikin agar inka andruni hissa najis ho jaye to kur ya jaari paani ke in cheezon ke andar tak pahonchne par ye paak hojati hain.

(159) Agar saabun ka zahiri hissa najis ho jaey to use paak kia jaa sakta hai jabke agar iska baatini hissa najis ho jaey to wo paak nahi ho sakta. Haan, agar kisi shakhs ko is baare main shak ho ke najis paani sabun ke andruni hisse tak sarayet kar gaya hai ya nahi to wo hissa paak hoga.

(160) Agar chawal ya gosht ya aisi hi kisi cheez ka zahiri hissa najis hojaey to kisi paak pyaaley ya is ke misl kisi cheez mei rakh kar ek dafa is par paani daalne aur phir phek dene ke baad wo cheez paak ho jati hai aur agar kisi najis bartan mei rakhay to ye kaam teen dafa anjaam dena zaruri hai aur is soorat mei wo bartan bhi paak ho jaeyga laikin agar libaas ya kisi dusri aisi cheez ko bartan may daal kar paak karna maqsood ho jiska nichorna laazim hai to jitni baar is par paani dala jaey use nichorna zaroori hai aur bartan ko ulat dena chahiyye take jo dhowan is may jama ho gaya ho wo beh jaaey.

(161) Agar kisi najis libaas ko jo neel ya us jaisi cheez se ranga gaya ho kur ya jaari paani me duboya jaaey aur kaprey ke rang ki wajah se paani muzaaf hone se qabl tamaam jaga pohonch jaey to wo paak ho jaega aur agar use qaleel paani se dhoya jaey aur nichorne par isme se muzaaf pani na nikle to wo libaas paak ho jata hai.

(164) Jab tak ain e najasat kisi najis cheez se alag na ho wo paak nahi hogi laikin agar boo ya najasat ka rang is mei baqi reh jaye to koyi haraj nahi. Lehaaza agar khun libaas par se hata diya jaye aur libaas dho liya jaye aur khun ka rang libas par baqi bhi reh jaye to libaas paak hoga.

(165) Agar kur ya jaari pani may badan ki najasat door kar li jaye to badan paak ho jata hai laikin agar badan peshab se najis huwa ho to is soorat mei(bina ber e/wajib ab e kur sai) aik dafa se paak nahi hoga laikin pani se nikal aane ke baad dobara is mei daakhil hona zaroori nahi balke agar paani ke andar hi badan par is tarah haath pher le ke paani badan se juda ho kar do dafa badan tak pohonch jaye to kafi hai.

(166) Agar najis ghiza daato ki reekhon may reh jaye aur pani muh may bhar kar yu ghumaya jaye ke tamam najis ghiza tak pohonch jaye to wo ghiza pak ho jati hai.

(167) Agar sar ya chehrey ke balon ko qalil paani se dhoya jaye aur wo baal ghane na ho to in se dhowan juda karne ke liye unhay nichorna zaroori nahi kyon ke paani ma'mool ke mutabiq khud juda ho jata hai.

(168) Agar badan ya libaas ka koyi hissa qaleel paani se dhoya jaye to najis muqaam ke pak hone se is muqaam se muttasil(connected) wo jaghein bhi pak ho jaengi jin ko dhote waqt umooman(usually) paani pahoch jata hai. Matlab yeh hai ke najis maqam ke atraaf ko alehda dhona zaroori nahi balke wo najis maqam ko dhona ke sath hi paak ho jate hain aur agar ek paak cheez ek najis cheez ke barabar rakh day aur dono par paani daaley to iska bhi yehi hukum hai. Lehaaza agar ek najis ungli ko paak karne ke liye sab ungliyo par paani daley aur najis pani ya paak pani sab ungliyo tak pohonch jaye to najis ungli ke paak hone par tamam ungliya paak ho jaye gi.

- (169) Jo gosht ya charbi najis ho jaye dusri cheezon ki tarah pani se dhoyi ja sakti hai. Yehi soorat is badan ya libaas ki hai jis par thodi bahot chiknayi ho jo paani ko badan ya libaas ya bartan tak pohonchne se na roke.
- (170) Agar bartan ya badan najis ho jaye aur baad mein itna chikna ho jaye ke paani is tak na pohoch sake aur bartan ya badan ko pak karna maqsood ho to pehle chiknayi door karni chahiye taake paani in tak (Yaani bartan ya badan tak) pohonch sake .
- (171) Jo nal kurr paani se matsal ho woh kurr paani ka hukm rakhta hai.
- (172) Agar kisi cheez ko dhoya jaye aur yaqeen ho jaye ke paak ho gayi hai laikin bad main shak guzre ke ain e najasat is se door huwi hai ya nahi to zaroori hai ke ise dobara paani se dho liya jaye taake yaqeen ajaye ke ain e najasat door ho gayi hai.
- (173) Wo zameen jis may pani jazb ho jaata ho maslan aisi zameen jis ki satah(upper level) rait ya bajri par mushtamil(consist) ho agar najis ho jaye to qaleel pani se pak ho jati hai.
- (174) **Agar** wo zameen jis ka farsh pathar ya eenton ka ho ya dusri sakht zameen jis may pani jazb na hota ho najis hojaye to qaleel pani se pak ho sakti hai laikin zaroori hai ke is par itna paani dala jaye ke behne lage. Jo pani upar dala jaye agar wo kisi gatar waghaira se bahar na nikal sake aur kisi jagah jama ho jaye to is jagah ko paak karne ka tareeqa yeh hai ke jama shuda pani ko kapre ya bartan se bahar nikal diya jaye.
- (176) Agar pigli huwi najis shakar se qand(sugar cube) bana lay aur usay kur ya jaari pani may rakh day to wo paak nahi ho gi.

TAHARAT WITH WATER		
Najis from URINE		
	With kur water	With qalil water
Cloth(only cloth)/carpet/similar →	2 times e/wajib (# 160)	2 times +squeeze every time(#161)
Body →	2 times* e/wajib (#160+172)	2 times* (# 161)
Other than above →	1 time (#160)	1 time (#161)
Najis from blood , kafir etc. (other than urine)		
	With Kur water	With qalil water
Cloth/carpet/similar →	1 time (#160)	1 time+squeeze (#163)
Body →	1 time (#172)	1 time (#163)
Other than above	1 time (#160)	1 time (#163)
If vessel (bartan) is najis**		
	With Kur water	With qalil water
	3 times (ehtiyat e wajib)***	3 times (# 151)

*- It is sufficient to wash urinary organ 1time.

** - With the exception of najasat caused by dog, pig & dead body of a field mouse.

***- Alcoholic beverages are not based on ehtiyate wajib but wajib.

ACCORDING TO AAGHA SEESTANI'S TAUZEEH

MUTAHHIRAAT: ZAMEEM & SOORAJ

Zameen : LESSON 14

Masala : Zamin paon kay talway aur jootay kay nichlay hissay ko char(4) shartun say paak kerti hai(12*) :

- 1- Zameen paak ho
- 2- khushk ho.
- 3- E/lazim ki bina per najasat zameen sai lagi ho
- 4- Ain e najasat raasta chalnay say ya paon zameen per ragarnay say door ho jae.

Masala : Zameen say asa(lakri) ka nichla hissa, gari ka pahya(wheel) waghaira paak honay mai ishkaal hai.

Masala : Zameen matti ya pathar waghaira per mushtamil ho. Qaleen, damar ya lakri waghaira kay farsh per mazkoora cheezun ka paak hona mushkil hai.

Masala : Mazkoora cheezun ko paak kernay kay liye behter hai kay pandra(15) hath ya is say ziada fasla zameen per chalay khuah is say kam chalnay(ya paoun zameen per ragarnay) say najasat door hogae ho.

Sooraj :

Masala : Sooraj najis zameen, imarat aur deewar ko chand sharton kay sath paak kerta hai. Isi terhan najis chatai jis ki banawat mai dhagai istemal na huai houn sooraj say paak ho sakti hai laikin darakht, ghans, darwazay, khirkian sooraj say paak honay may ishkaal hai.

Sharait

1. Najis cheez say pehlay ain e najasat bartaraf keray.
 2. Najis cheez ter ho aur agar khushk ho to isay ter ker laina chahiye.
 3. Sooraj ki raushni pernay may koi rukawat na ho.
 4. Faqat sooraj najis cheez ko khushk keray. Isay khushk kernay may hawa ka ya aur kisi cheez ka dakhil na ho.
 5. Bunyad aur imarat kay jis hissay mai najasat saraiat ker gae hai dhoop say aik he martaba may khushk ho jae.(13*)
- (Ref. Ehkaamul islam 2)

Fiqh Chapter 09

GHUSL

Wajib Ghusl

Kitab Ehkaamul Islam no. 1 mai bayan kia ja chukka hai kay jab hadas e akbar paish aayai to tamaam kam jin kay liyai wazu wajib hai unhay anjaam dainay kay liyai ghushl karna zaroori ho jata hai. Sirf Khuda kay hukum ki baja aawari kay khayal say shari'at kay batayai huway khas tarikay kay mutabiq nahanay ko fiqh ki istailah may ghushl kehtay hai. Wajib ghushl saat(7) hain.

Fehrist(list) :

1. ghushl e janaabat
2. ghushl e mas e mayyat
3. ghushl e mayyat
4. ghushl e haiz(sirf auratun kay liye)
5. ghushl e nifaas(sirf auratun kay liye)
6. ghushl e istaihaza(sirf auratun kay liye)
7. nazar aur qasam waghaira ki wajah say wajib honay wala ghushl.(jo ghushl share lehaz sai sabit houn)

Aur agar chaand ya sooraj ko mukammal grahan laga ho aur mukallaf jaan boojh kar namaz e aayaat na parhay yahaa tak kay namaz qaza ho jaaye to ehtiyaat e waajib ki bina par zaruri hai kay is ki qaza kay liye ghushl karay.

{before masala # 344}

Tashreeh:

Ghusl e Mase Mayyat

Kafir ya musalmaan ki mayyat ke jism ka koyi bhi hissa chu jaye to ghushl e mase mayyat wajib ho jata hai. Musalmaan ki mayyat ko jab shari'at kay tareeqay kay mutabiq teen ghushl day diye jaye to woh paak ho jati hai aur ab isay chunay say ghushl wajib nahi hota

Ghusl e Mayyat

Jab kisi musalmaan mard ya aurat ka inteqaal ho jaye to har ek par wajib hai kay is ki mayyat ko ghushl day.Kisi ek nay ya chand ek nay mil kar ghushl day diya to baqi logo say ye wujoob saqit ho jata hai (khatam hojata hai).

Ghusl e Haiz , Nifaas ,Istehaza....

Khuda nay aurato ki khalqat is tarha ki hai kay mukhtalif auqaat mai in kay badan say nuqsaan de khun kharij ho jata hai. Jab haiz , nifaas aur istehaza kay khun aanay band ho jaye to ye ghushl wajib ho jatay hain. Is kay tafseeli ehkaam kitab e tauzeehul masail may darj hai.

Nazar aur qasam waghaira ka ghushl.

Shari'at kay mutabiq ghusl ki nazar karay ,qasam khaye ya khuda say ehed karay to yeh ghusl wajib ho jaye ga.(jo ghusl share lehaz sai sabit houn)

MUSTAHAB GHUSL

Mustahab ghusl bahut hai. In mai say baa'z din aur tareekh ke lihaaz se mustahab hai maslan:

- Jumma ke din ka ghusl
- Eidul Fitr(yakum Shawwal)
- Eidul Azha(10 Zilhajja)
- Eid e Ghadeer(18th Zilhajja)rajan
- Roz e Mab'as e Paighamber e akram(27th Rajab)rajan
- Shab e baraa'at(15th Shaban)rajan
- Shab haaye qadr(19th, 21st aur 23rd Ramazanul mubarak ki raatey) waghaira.

Chand ghusl mauqay aur mehel kay lihaaz say mustahab hain masalan

- Ghusl e ehraam
- Ghusl e dukhool e ka'ba

H.W: Write 5 more Mustahab ghusal from tawzih.

GHUSL-TARKEEB O EHKAM

MASALA: Wajib ghusl ho ya sunnat dono ka tariqa yaksa hai sirf niyyat main farq hota hai. Agar ek say ziada wajib ya sunnat ghusl ka mouqa ho jaye to sab ki niyyat kar kay ek ghusl karay to saare ghusl ada ho jaye ge.

MASALA: Ghusl karne se pehle sabun / shampoo waghaira ka istimaal kar ke badan ki chiknahat ya mayl dur karna sahi hai (agar mayl ya chiknahat ho to). Balke chiknahat ya mayl pani ko jild tak pohonchne may rukavat banti ho to ise dur karna zaruri hai. Agar jism paak na ho to ayn e najasat door karne kay baad ghusl baja laanay ke khayal se daala jane wala pani jism ko bhi paak kar de ga aur ghusl bhi hota jaye ga (agar pani kur ho to werna details hain). (#376, 371)

MASALA: Ghusl ki niyyat ke alfaz zaban se ada karna ya dil may niyyat ke alfaz guzarna zaroori nahi. Khuda ke hukum ki taa' meel ke liye hamam main jane ka irada aur amal khud is ki niyyat hai. Sirf zehen mutawajje hona chahiye ke ab mai ghusl kar raha hu aur yahaa par ghusl khatm huwa. Agar niyyat ke alfaz maslan: ' jumma ka ghusl karta/ karti hu qurbatan ilallah' kahe to bhi koi haraj nahi. [15]

MASALA: Ghusl karne ke do tariqe hai "ghusl e irtimasi" aur "ghusl e tartibi"

Ghusl e Irtimasi

Agar kisi shakhs ko ghusl e irtimaasi kay baad pata chalay kay uskay badan kay kuch hissay tak paani nahi pahucha hai to khwa who us makhsus hissay kay mutaliq jaanta ho ya na jaanta ho zaruri hai kay dobara ghusl karay. {# 368}

Agar kisi shakhs kay paas ghusl e tartibi kay liye waqt na ho lekin irtimaasi ghusl kay liye waqt ho to zaruri hai kay irtimasi ghusl karay. . { # 369}

Ghusl e Tartibi

Ghusl ki niyyat kare phir badan ko teen marhale may dhoye. (e/lazim ki bina per pelay sur aur gardun aur phir pura badasn dhoay) Pehle marhale may sar, chehre aur gardan tak pani pohchaye khwah fawware, lote, hauz waghaira may sar ko duba kar. Dusre marhale may jism kay daye hisse ko dhoye jis main kandha, daaya hath, seene ka daaya hissa, pet ka daaya hissa, qamar ka daaya hissa , daayan pair{leg} aur pair ka talwa sab shamil hai. Teesre marhalay may isi andaz se jism kay baye hisse may pani pohchaye to ghusl mukammal ho jaye ga. Albatta har hissa dhote waqt kuch miqdar is ke sath wale hisse ko bhi dho le.

NOTE: Ayatullah Seestani kay nazdeek ghusl mai badan ko do marhalay mai dhona bhi sahi hai, yani pehlay sar aur gardan aur phir baqi jism. Albatta aap farmatay hai kay behter hai kay teen marhalay may dhoye. Jis ka tareeqa aap nay upar parha (16)

Wajib ghusl (siwayai ghusl e istaiha e mutawassita) aur mustahab ghusl kay baad bhi baghair wuzu namaz parh sakta hai agarchay ehtiyaat e mustahab hai kay wuzu bhi karay.

GHUSL KE EHKAAM

364) Agar kisi ko ghusal ke baad pata chale ke us ne badan ka kuch hissa nahin dhoya to agar wo baeyn(left) taraf ho to sirf usi miqdar ka dholena kafi hai aur agar daeyn(right) taraf ho to ehteyaat e mustahab ye hai ke itni miqdar dhona ke baad baeyn taraf ko dobara dhoye aur agar sar aur garden dhulne se reh gaee ho to ehteyaat e wajib ki bina par zaroori hai ke itni miqdar dhona ke baad dobara badan ko dhoye.

373) Ghusal me baal barabar badan bhi agar an-dhula reh jae to ghusal baatil hai lekin kaan aur naak ke andruni hisso ka aur har us cheez ka dhona jo batin shumar hoti ho wajib nahin hai.

375) Agar kaan ki baali ka suraakh ya us jaisa koi aur suraakh is qadar khula ho ke is ka andhruni hissa badan ka zaahir shumar kiya jae to ise dhona zaroori hai warna is ka dhona zaroori nahin hai.

379) Wo tamam sharait jo wuzu ke sahih hone ke liye bataee ja chuki hai masalan pani ka paak hona aur ghazbi na hona, wahi sharait ghusal ke sahih hone ke liye bhi hai. Lekin ghusal me ye zaroori nahin ke insane badan ko oopar se niche ki janib dhoye. Ghusal e tartibi mei ye zaroori nahin ke sar aur garden dhona ke baad fauran badan ko dhoye. Lehaza agar sar aur garden dhona ke baad tawakkuf kare aur kuch waqt guzarne ke baad badan ko dhoye to koi harj nahin balke zaroori nahin ke sar aur garden ya tamam badan ko aik saath dhoye. Pas agar misaal ke taur par sar dhoya ho aur kuch der baad gardan dhoye to jaiz hai lekin jo shaks peshab ya paikhana ke nikalne ko na rok sakta ho taham ise peshab aur paikhana andazan itne waqt tak na aata ho ke ghusal kar ke namaz parh le to zaroori hai ke fauran ghusal kare aur ghusal ke baad fauran namaz parh le.

383) Agar koi shaks shak kare ke us ne ghusal kiya hai ya nahin to zaroori hai ke ghusal kare lekin agar ghusal ke baad shak kare ke ghusal sahi kiya hai ya nahin to dobara ghusal karna zaroori nahin.

Fiqh Chapter 12

HAYZ:

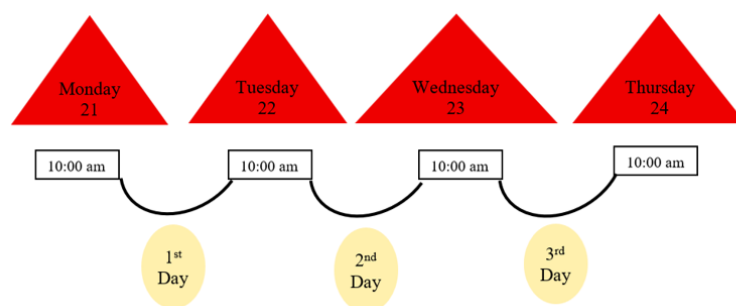
Hayz woh khun hai jo a'amuman har mahine chand dino ke liye auraton ke raham se khaarij hota hai aur aurat ko jab hayz ka khun aaye to use haa'ez kahte hain.

432) Hayz ka khun umooman garha aur garam hota hai aur iska rang siyah(black) ya surkh(red) hota hai. who tezi se aur thodi si jalan ke saath khaarij hota hai.

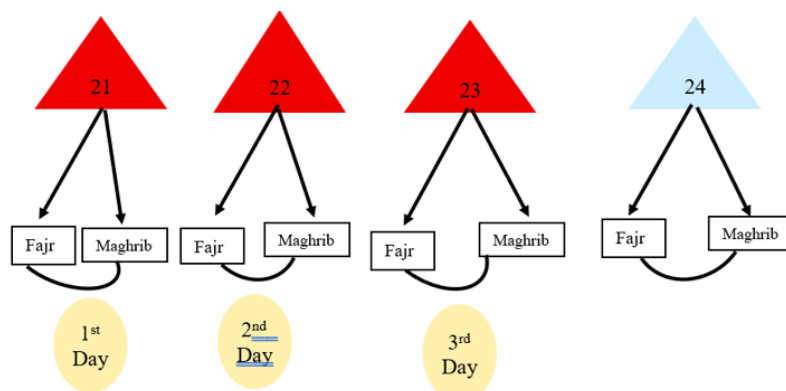
434) Agar kisi ladki ki nau saal(9 years) ki umar tak pohonchne se pehle khun aaye to woh khun hayz nahi hai.

438) Hayz ki muddat 3 din se kam aur 10 din se zyada nahi hoti aur agar khun ane ki muddat 3 din se zara bhi kam ho to wo hayz nahi hoga.

439) Hayz ke liye zaroori hai ke pehle 3 din lagataar aye. Lihaaza agr misaal ke taur par kisi aurat ko 2 din khun aye phir 1 din na aye aur phir aik din aajaye to wo hayz nahi hai.



Khoon teen din dikha lehaza yeh haiz hai



Poore teen din khoon dikha hai to yeh haiz hai

HAAIZ KE EHKAAM:

448)Chand cheezay jo haaiz par haraam hain.

{Some of them are mentioned below.} ref # 448 and # 354+315

1.} Namaz aur us jaisi ibaadatay jinhay wuzu ghusl ya tayammum kay saath ada karna zaruri hai.

Lekin un ibaadato kay ada karnay may koyi haraj nahi jinkay liye wudhu ghusl ya tayammum karna zaruri nahi jaisay namaz e mayyat. {# 448}

2.} Apnay badan ka koyi hissa Quran e majeed kay alfaaz ya Allah s.w.t.kay naam say khwaa woh kisi bhi zubaan may ho mas karna .Aur behtar yeh hai kay ambiya a.s., aimma a.s., aur Hazrat e Zahra a.s. kay naamo say bhi apna badan mas na karay.

3.} Un aayaat may say kisi aayat ka parhna jin kay parhnay say sajdaa wajib ho jaata hai.

Wo aayatain-----i) Sure Sajda # 15, ii)Sure Fusselat # 37,
ii)Sure Wannajm # 62, iv) Sure Alaaq #19.

4.} Masjid ul Haraam aur Masjid e Nabawi may jaana, khwaa ek darwaazay say daakhil ho kar dusray darwaazay say nikal aaye.

5.} Masjid ul Haraam aur Masjid e Nabawi kay alaawa dusri masjido may theherna aur ehtiyaat e wajib ki bina par Aimma a.s kay haram may thehernay ka bhi yehi hukum hai.Lekin agar in masjido may say kisi masjid ko uboor(cross) karay, masalan ek darwaazay say daakhil hokar dusray say baahar nikal jaaye to koyi haraj nahi .

6.} Kisi masjid may koyi cheez rakhnay kay liye daakil hona. Ehtiyaat e wajiob ki bina par yehi hukum masjid say koyi cheez uthanay kay liye bhi hai.chaahay masjid may daakhil na bhi ho.

454) Agar koyi aurat namaz ke dauaran haaez ho jaye to iski namaz baatil hai hatta kai (e/wajib ki bina par) haiz aakhri sajde ke baad aur salaam ke akhri harf se pehle aya ho.

Fiqh Chapter 13

NAMAZ KE WAJIBAAT

Wajibaat e namaz giyara(11) hain:

- | | | |
|-------------|---|--|
| 1- niyyat | 2- qayaam | 3- takbiratul ehraam yani Allaho akbar kehna |
| 4- rukoo | 5- sujood | 6- Qiraait |
| 7- Zikr | 8- Tashahud | 9- Salaam |
| 10- Tarteeb | 11- Mawalaat yani ajza e namaz ka pe dar pe bajalana. | |

929: Namaz ke wajibaat main se baaz in ke rukn hain yani agar insaan inhain baja na laye to khwah aisa karna amadan ho ya ghalati se ho namaz batil ho jati hain aur baaz wajibaat rukn nahi hain yani agar wo ghalti se choot jayain to namaz batil nahi hoti.

Namaz ke arkaan paanch hain:

1. niyyat
2. takbiratul ehraam (yani namaz shuroo karte waqt Allaho akbar kehna)
3. Rukoo se muttasil qayam yani rukoo main jane se pehle khara hona.
4. rukoo
5. Har raka't main do sajde. Jahan tak izafe ka ta'aluq hain agar izafa amadan ho to baghair kisi shart ke namaz batil hai. Agar ghalati se ho to rukoo main ya aik hi raka't ke do sajdon main izafe se Ehtiyate lazim ki bina par namaz batil hai warna batil nahin.

See chart of WAJIBAAT E NAMAZ on pg. 128

Niyyat

930: Zaroori hai ke insaan namaz qurbat ki niyyat se, yani khudawand e alam ki bargah main pasti aur khuzoo' ke izhar ke liye parhe aur ye zaroori nahi ke niyyat ko apne dil se guzare ya masalan zuban se kahe ke char raka't namaz e zuhr parhta hun qurbatan ilallah. قُرْبَةً إِلَى اللَّهِ

931: Agar koyi shakhs zuhr ki namaz main ya asr ki namaz main niyyat kare ke char rakat parhta hun laikin is amr ka ta'ayun na kare ke namaz zuhr ki hai ya asr ki to is ki namaz batil hai. albattha itna bhi kafi hai ke namaze zuhr ko pehli namaz aur asr ki namaz ko dusri namaz ke taur par mua'yn kare. Isi tarah agar kisi shakhs par zuhr ki qaza wajib ho aur wo is qaza namaz ya namaz e zuhr ko Zuhr ke waqt main parhna chahe to zaroori hai ke jo namaz wo parhe niyyat main is ka ta'ayyun kare.

932: Zaroori hai ke insaan shuroo' se akhir tak apni niyyat par qaim rahe. Agar wo namaz main is tarah ghafil ho jaye ke agar koyi pooche ke kya karraha hai to is ki samajh main na aye ke kya jawab de to is ki namaz batil hai.

933: Zaroori hai ke insaan faqat khudawand e alam ki bargah main pasti ke izhar ke liye namaz parhe pas jo shakhs riya kare yane logon ko dikhane ke liye namaz parhe to is ki namaz batil hai khwah ye namaz parhna faqat logon ko ya khuda aur logon donon ko dikhane ke liye ho.

934: Agar koi shakhs namaz ka kuch hissa bhi Allah Ta'ala e jal shana ke ilawa kisi aur ke liye bajalaye khwah wo hissa wajib ho masaln sura e alhamd ya mustahab ho masalan Qunoot, agar ghair e khuda ka ye qasad poori namaz main sarayat kar jaye masalan riya ka irada is amal main ho jo is hisse par mushtamil hai ya kaifiyat ye ho ke agar is hisse ko dobara anjam dain to namaz main aise izafa ho jata ho jisse namaz batil ho jati ho, to namaz batil hai. Agar namaz to khuda ke liye parhe laikin logon ko dikhane ke liye kisi khaas jagah masalan masjid main parhe ya kisi khaas waqt masalan awwal e waqt main parhe ya kisi khaas qaide se masalan ba jama'at parhe to us ki namaz bhi batil hai.

Takbiratul ehraam

935: Har namaz ke shuru may Allaho Akbar **الله أكبر** kehna wajib aur rukn hai, aur zaruri hai ke insaan Allah ke huruf aur akbar ke huruf aur allah aur akbar ke alfaaz pay-darpar kahe aur ye bhi zaruri hai kay ye do lafz sahi arabi may kahe jaein aur agar koi shakhs ghalat arabi mai kahay ya masalan in ka urdu may tarjuma kar ke kahay to sahi nahi hai.

936: Ehtiyat e mustahab ye hai ke insan namaz ki takbiratul ehram ko is cheez say masalan iqamat ya dua say jo wo takbeer say pehlay parh raha ho na milaye .

937: agar koi shakhs chahe ke Allaho Akbar ko is jumle ke saath jo bad me parhna ho masalan Bismillahirrahmanirrahim se milae to behtar ye hai ke akbar ke aakhri harf "ra" par pesh de. Lekin ehtiyate mustahab ye hai ke wajib namaz me ise na milaey.

938: Namaz me takbiratul ehram kehte waqt zaroori hai ke insaan ka badan sakin ho aur agar koi shakhs jaan boojh kar is halat me takbiratul ehram kahe ke iska badan harkat me ho to (iski takbir) baatil hai.

939: Zaroori hai ke takbir, alhamd, sura, zikr aur dua itni aawaz se kahe ke kam az kam khud sun sakay aur agar ouncha sunne ya behra hone ya shour o gul ki wajah se na sun sakay to is tarah kehna zaroori hai ke agar koi rukawat na ho to sunle.

940: Jo shakhs kisi beemari ki wajah se gunga hojai ya us ki zuban mai koi nuqs ho jis ki wajah sai Allahu Akbar na keh sakta ho to zaruri hai ke jis tarah bhi mumkin ho is tarah kahe aur agar bilkul hi na keh sakta ho to zaruri hai ke dil me kahe aur iske liye ungli se is terhan ishara kare ke jo takbeer se munasibat rakhta ho aur agar ho sakay to zabaan aur hont ko bhi harkat de aur agar koi paidaishi gunga ho to uske liye zaruri hai ke woh apni zuban aur hont ko is tarah harkat de jo kisi shakhs ke takbir kehne se mushabeh ho aur iske liye apni ungli se bhi ishara kare.

941: Acha hai ke insaan takbiratul ehraam say pehlay rija ki niyyat say kahay

”يَا مُحْسِنُ قَدْ أَتَاكَ الْمُسِيءُ وَقَدْ أَمَرْتُ الْمُحْسِنَ أَنْ يَتَجَاوَزَ عَنِ الْمُسِيءِ أَنْتَ
الْمُحْسِنُ وَأَنَا الْمُسِيءُ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَجَاوَزَ عَنْ
قَبِيحِ مَا تَعْلَمُ مِنِّي.“

Ya muhsinu qad atakal musiu wa qad amartal muhsina an yatajawaza 'anil musiei antal
Muhsinu wa anal Musio bihaqqi Muhammadin wa Ali Muhammadin salli 'ala Muhammadin wa
Ali Muhammadin wa tajawaz 'an qabihi ma ta'lamu minni..

(Yani) “ Ay apnay bando per ehsaan karnay walay khuda! Ye gunehgar banda teri bargah may
aaya hai aur tu nay hukm diya hai ke naik loag gunahgaron say darguzar karain. Tu ehsaan
karnay wala hai aur mai gunahgar hun. Muhammad sallallahoalayhe wa aalehiwasallam aur
Aale Muhammad(ALAYHEMUSSALAM) kay tufail , Mohd sallallahoalayhe wa aalehiwasallam
aur Aal e Mohd. S.a.w per apni rehmatain nazil farma aur mairi burayion say jinhe tu janta hai
darguzar farma.”

942: Mustahab hai ke namaz ki pehli takbir aur namaz ki darmiyani takbeerain kehte waqt
hathon ko kanon ke barabar tak le jaye.

943: Agar koi shakhs shak kare ke takbeeratul Ehraam kahi hain ya nahin jabke qiraat main
mashghool ho chuka ho to apne shak ki parwa na kare aur agar abhi kuch na parha ho to
zaroori hai ke takbeer kahe.

944: Agar koi shakhs takbeeratul ehraam kehne ke baad shak kare ke saheeh tareeqe se
takbeer kahi hai ya nahi to khwah us ne age kuch parha ho ya na parha ho apne shak ki parwa
na kare.

Qiyaam yani khara hona

945: Takbeeratul Ehraam kehne kay mauqay per qayam aur ruku say pehlay wala qayam-
qayam muttasil baruku- rukn hai. laikin hamd aur sura parhnay kay mauqay per qayam aur
ruku kay baad qayam rukn nahi hai, jisay agar koi shakhs bhol chuk ki wajah say tark kar day
to is ki namaz sahi hai.

946: Takbiratul ehram kenay say pehlay aur is ke baad thori dair ke liye khara hona wajib hai
takay yaqeen ho jaye ke takbir qayam ki halat mai kahi gaye hai.

947: Agar koi shakhs ruku karna bhol jaye aur alhamd aur sure ke baad baith jaye aur phir isay
yaad aaye ke ruku nahi kia to zaruri hai ke khara hojaye aur ruku may jaye. Laikin agar seedha
kara huwe baghair jhukay honay ki halat may ruku karay to chunkay wo qayam muttasil
baruku baja nahi laya is liye iska ye ruku kifayat nahi karta.

948: Jis waqt aik shakhs takbiratul ehraam ya qirat ke liye khara ho zaroori hai ke chal na raha ho aur kisi taraf na jhukay aur ehtiyat e lazim ki bina per badan ko harkat na day. Ikhtiyar ki halat may kisi jagah taik na lagaye lekin agar aisa karna ba-amr e majboori ho to koi haraj nahi.

949: Agar qayam ki halat may koi shakhs bhulay say chal paray ya kisi taraf jhuk jaye ya kisi jagah taik lagaye to koi haraj nahi hai.

950: Ehtiyat e wajib ye hai ke qayam ke waqt insan ke dono paon zamin per hon laikin ye zaruri nahi ke badan ka bojh dono paon per ho, chunanchay agar aik paon per bhi ho to koi haraj nahi.

951: Jo shakhs thik taur per khara ho sakta ho ,agar wo apnay paon aik dusray say itnay juda rakhay ke isay khara hona na kaha ja sakay to iski namaz batil hai, balkay agar khara hona kaha ja sakay tab bhi ehtiyaat e wajib ki bina per zaruri hai ke pairon ko bohut ziada khula na rakhay.

952: Jab insaan namaz may koi wajib zikr parhnay may mashgol ho to zaroori hai ke is ka badan sahin ho aur jab mustahab zikr may mashghool ho tab bhi ehtiyaat e lazim ki bina per ye hi hukm hai aur jis waqt wo qadr e aagay ya peechnay hona chahe ya badan ko daye ya baye janib thori si harkat dena chahe to zaroori hai ke is waqt kuch na parhay.

953: Agar mutaharrik badan ki halat mai koi shakhs mustahab zikr parhay masalan ruku, sajday may janay ke waqt takbeer kahay aur zikr ke qasd say kahay jiska namaz mai hukm diya gaya hai to wo zikr sahi nahi, laikin iski namaz sahi hai. Zaruri hai ke

insaan **بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ** (beholillahi waquwwatihi aqumu wa aqud) Is waqt kahay jab khara horaha ho.

954: Haathon aur ungliyon ko Alhamd parhtay waqt harkat denay may koi haraj nahi, agarchay ehtiyaat e mustahab ye hai ke inhay bhi harkat na di jaye.

955: Agar koi shakhs alhamd aur sura parhtay waqt ya tasbehaat parhtay waqt be-ikhtiyar itni harkat karay ke badan ke sahin honay ki halat say kharaj ho jaye to ehtiyaate mustahab ye hai ke badan ke dobara sahin honay per jo kuch is nay harkat ki halat may parha tha dobara parhay.

956: Namaz ke dauran agar koi shakhs kharay honay kay qabil na rahay to zaroori hai ke baith jaye aur agar baith bhi na sakta ho to zaroori hai ke laith jaye, lekin jab tak is kay badan ko sukun hasil na ho zaroori hai ke koi wajib zikr na parhay.

957: Jab tak insaan kharay ho kar namaz parh sakta ho zaroori hai ke na baithay, masalan agar khara honay ki halat may kisi ka badan harkat karta ho ya wo kisi cheez per taik laganay per ya badan ko thora sa terha karnay per majboor ho to zaroori hai ke jaisay bhi hosakay khara ho kar namaz parhay, laikin agar wo kisi terhan bhi khara na ho sakta ho to zaroori hai ke seedha baith jaye aur baith kar namaz parhay.

958: Jab tak insaan baith sakay zaroori hai ke wo lait kar namaz na parhay aur agar wo seedha ho kar na baith sakay to zaroori hai ke pehlu ke bal is terhan letay ke iskay badan ka agla hissa qibla rukh ho. Ehtiyaat e lazim ki bina per zaroori hai ke jab tak daye(right) pehlu per lait sakta ho baye(left) pehlu per na letay aur agar dono taraf letna mumkin na ho to pusht ke bal is terhan letay ke is kay talway qible ki taraf hon.

959: Jo shakhs baith kar namaz par raho ho agar wo alhamd aur sura parhnay kay baad khara ho sakay aur ruku khara ho kar baja lasakay to zaruri hai ke khara ho jaye aur qayam ki halat say ruku may jaye aur agar aisa na kar sakay to zaruri hai kay ruku bhi baith kar baja laye.

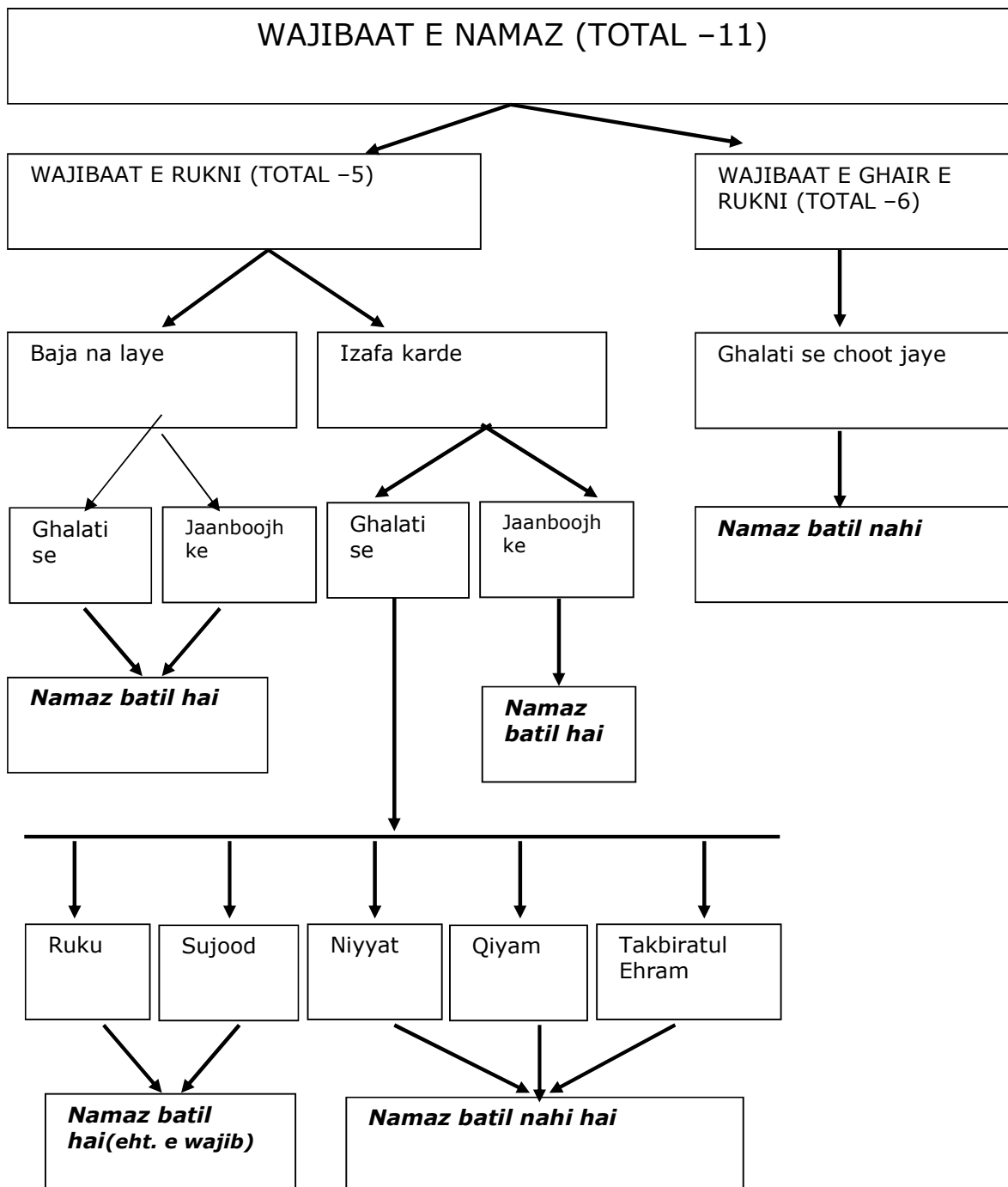
960: Jo shakhs lait kar namaz parh raha ho agar wo namaz ke dauran is qabil ho jaye ke baith sakay to zaroori hai ke namaz ki jitni miqdar mumkin ho baith kar parhay aur agar khara ho sakay to zaroori hai ke jitni miqdar mumkin ho khara ho kar parhay laikin jab tak is ke badan ko sukun hasil na ho jaye zaroori hai ke koi wajib zikr na parhay. (haan agar janta ho kai kuch dair khara ho paiga to zaroori hai kai qayam muttasil ba ruku kai liyai khara ho)

961: Jo shakhs baith kar namaz parh raha ho agar namaz ke dauran is qabil ho jaye ke khara ho sakay to zaroori hai ke namaz ki jitni miqdar mumkin ho khara ho kar parhay laikin jab tak is ke badan ko sukun hasil na hojaye zaroori hai ke koi wajib zikr na parhay. (haan agar janta ho kai kuch dair khara ho paiga to zaroori hai kai qayam muttasil ba ruku kai liyai khara ho)

962: agar kisi aisay shakhs ko jo khara ho sakta ho ye khauf ho ke khara honay say beemar ho jayega ya isay koi takleef hogi to wo baith kar namaz parh sakta hai aur agar baithnay say bhi takleef ka dar ho to lait kar namaz parh sakta hai

963: Agar insaan aakhir e waqt tak kharay ho kar namaz ki adayegi say mayus na ho aur awwal e waqt may namaz parh le aur aakhir e waqt may khara honay per qadir ho jaye to zaroori hai ke wo dubara namaz parhay, laikin agar khara ho kar namaz parhnay say mayus ho aur awwal e waqt may namaz parh le, aad as aun(Us ke baad) wo kharay honay ke qabil ho jaye to zaroori nahi ke dubara namaz parhay.

964: Mustahab hai ke qayam ki halat may jism seedha rakhay, kandhon ko neechay ki taraf dheela chor de, hathon ko rano par rakhay, unglion ko baham(aapas mai) mila kar rakhay, nigah sijday ki jagah per markooz(fixed) rakhay, badan ka boojh dono paon per yaksaan(equally) dalay, khushu wa khuzu ke sath khara ho , paon aagay peechay na rakhay aur agar mard ho to paon ke darmian teen(3) pheli huwi unglion say le kar aik balisht tak ka fasla rakhay aur aurat ho to dono paon mila kar rakhay.



NAMAZ A'AYAAT

1472. Namaaz a'ayaat jis ke parhne ka tareeqah b'ad mein bayaan hoga, teen cheezon ki wajah se wajib hoti hai :

- (1) Suraj grahan(eclipse)
- (2) Chaand grahan, agarche in dono ke kuch hisse ko hi grahan lage aur khawah(chahe) insaan par is ki wajah se khauf bhi taari na hua ho.
- (3) Zalzalah, ehteyaat-e-wajib ki bina par, agarche is se koi bhi khaufzada na hua ho.

Albatta baadalon ki garj, bijli ki karak, surkh wa siyah aandhi aur inhein jaisi dusri aasmaani nishaanian jin se aksar log khaufzada ho jayen aur isi tarah zameen ke hadsaat maslan zameen ka dhans janaa aur paharon ka girna jin se aksar log khaufzada ho jaate hain in suraton mein bhi ehteyaat-e-mustahab ki bina par namaaz a'ayaat tark nahin karna chahiye.

1473. Jin cheezon ke liye namaaz a'ayaat parhna wajib hai agar woh ek se zayada (waqu' pazeer) ho jayen to zaruri hai keh insaan in mein se har ek ke liye ek namaaz a'ayaat parhe. Maslan suraj ko bhi grahan lag jaye aur zalzalah bhi aa jaye to dono ke liye do alag alag namaazein parhni zaruri hain.

1475. Jin cheezon ke liye namaaz a'ayaat parhna wajib hai woh jis ilaaqe mein (waqu' pazeer) hon aur mahsus ki jayen faqat us hi ilaaqe ke logon ke liye zaruri hai keh namaaz a'ayaat parhein aur dusre maqaamaat ke logon ke liye is ka parhna wajib nahin hai.

1476. Jab suraj ya chaand grahan lagne lage to namaaz a'ayaat ka vaqt shuru' ho jata hai aur us vaqt tak rahtaa hai jab tak woh apni sabqaa haalat par laut na aayen. Agarche behtar yeh hai keh itni taakheer na kare keh grahan khatm hone lage. Laikin namaaz a'ayaat ki takmeel suraj ya chaandi grahan khatm hone ke b'ad bhi kar sakte hain.

1477. Agar koi shakhs namaaz a'ayaat parhne mein itni takheer(delay) kar de keh chaand ya suraj grahan se nikalna shuroo ho jaye to adaa ki niyyat karne mein koi harj nahin laikin agar us ke mukammal taur par grahan se nikal jaane ke b'ad namaaz parhe to phir zaruri hai keh qaza ki niyyat kare.

1480. Agar kisi shakhs ko chaand ya suraj ko grahan lagne ka pata na chale aur un ke grahan se baahar aane ke b'ad pata chale keh poore suraj ya poore chaand ko grahan laga thha to zaruri hai keh namaaz a'ayaat ki qaza kare. Laikin agar use yeh pata chale keh kuchh hisse ko grahan laga tha to namaaz a'ayaat ki qaza us par wajib nahin hai.

1482. Agar insaan ko maahereen falkiyaat(astronomist) ke kahne par jo 'ilmi qaayede ki rau se suraj ko aur chaand ko grahan lagne ka vaqt jaante hon itminaan ho jaye keh suraj ko ya chaand ko grahan laga hai to zaruri hai keh namaaz a'ayaat parhe aur isi tarah agar woh kahen keh suraj ya chaand ko falan vaqt grahan lage ga aur itni deir tak rahega aur insaan ko in ke kahne se itminaan haasil ho jaye to un ke kahne par a'mal karna zaruri hai.

1483. Agar kisi shakhs ko 'ilm ho jaye keh chaand ya suraj ko grahan lagne ki wajah se jo namaaz a'ayaat us ne parhi hai woh baatil thhi to zaruri hai keh dobaraah parhe aur agar vaqt guzar gayaa ho to us ki qaza bajaa laye.

1484. Agar yawmiah(daily) namaaz ke vaqt namaaz a'ayaat bhi insaan par wajib ho jaye aur us ke paas dono ke liye vaqt ho to jo bhi pahle parh le koi harj nahin hai aur agar dono mein se kisi ek ka vaqt tang ho to pahle woh namaaz parhe jis ka vaqt tang ho aur agar dono ka vaqt tang ho to zaruri hi keh pahle yawmiah namaaz parhe.

1487. Jab aurat haiz ya nafaas ki haalat mein ho aur suraj ya chaand ko grahan lag jaye ya zalzalah aa jaye to us par namaaz a'ayaat wajin nahin hai aur na hi us ki qaza hai.

Namaaz A'ayaat parhne ka Tareeqa

1488. Namaaz a'ayaat ki do rak'atain hain aur har rak'at mein paanch ruku' hain. Iske parhne ka tareeqa yeh hai keh niyyat karne ke b'ad insaan takbeer kahe aur ek daf'a alhamd aur ek poora surah parhe aur ruku' mein jaye aur phir ruku' se sar uthha'e phir dobaraah ek daf'a alhamd aur ek poora surah parhe aur phir ruku' mein jaye. Is a'mal ko paanch daf'a anjaam dein aur panchway ruku' se qayaam ki haalat mein aane ke b'ad do sajde bajaa laye aur phir uthh khara ho aur pehli rak'at ki tarah dusri rak'at bajaa laye aur tashahhud aur salaam parh kar namaaz tamam kare.

1489. Namaaz a'ayaat mein yeh bhi mumkin hai keh insaan niyyat karne aur takbeer aur alhamd parhne ke b'ad ek surah ki aa'yaton ke paanch hisse kare aur ek a'yat ya us se kuchh ziyada parhe balkeh ek a'yat se kam bhi parh sakta hai laikin ehteyaat ki bina par yeh zaruri hai keh mukammal jumla ho, surah ki ibtedaa se shuru kare aur bismillah kahne par iktefaa na kare aur is ke b'ad ruku' mein jaye aur phir khara ho jaye aur alhamd parhe baghair use surah ka dasra hissa parhe aur ruku' mein j'ae aur isi tarah is a'mal ko dohraata rahe hatta keh paanchwein ruku' se pahle surah ko khatm kar de. Maslan Surah Falaq mein pahle Bismillah hir Rehmaanir Rahim. Qul A'uzo be rabbil falaq. Parhe aur ruku' mein jaye. Is ke b'ad khara ho aur parhe Min sharre Ma Khalaq. Aur dobaraah ruku' mein jaye aur ruku' ke b'ad khara ho aur parhe Wa min sharre ghaaseeqin izaah waqab. Phir ruku' mein jaye aur phir khara ho aur parhe Wa min sharrin naffaasate fil o'qad. Aur ruku' mein chala jaye aur phir khara ho jaye aur phir parhe Wa min sharre haasedin izaah hasad. Aur is ke b'ad paanchwein ruku' mein jaye aur (ruku' se) khara hone ke b'ad do sajde kare aur dusri rak'at bhi pahle rak'at ki tarah baja laye aur is ke dosre sajde ke baad tashahhud aur salam parhe. Ye bhi jaiz hai ke surah ko paanch se kam hisson mein taqseem kare laikin jis vaqt bhi surah khatm kare laazim hai keh b'ad waale ruku' se pahle alhamd parhe.

1493. Dusre, chawthe, chhathe, aanthwein aur daswein ruku' se pahle qunoot parhna mustahab hai aur agar qunoot sirf daswein ruku' se pahle parh liya jaye tab bhi kaafi hai.

1496. Namaaz a'ayaat ka har ruku' rukn hai aur agar in mein amadan kami ya beshi kare to namaaz baatil hai. Yahi hukm hai agar sehwan kami ho ya ehteyaat ki bina par ziyada ho.

ROZE KE EHKAAM:

Roze se muraad hai ki khuda ki khushnoodi aur us kai aagay izhaar e tazallul ke liye insaan azaan e subh se maghrib tak aanth(8) cheezon se jo baad mein bayan ki jayengi parhez kare.

(1531) Insaan ke liye roze ki niyyat dil se guzarna ya masalan yeh kehna ki “main kal roza rakhunga” zaroori nahi balki iska irada karan kaafi hai ki woh bargah e ilahi mein apni zillat ke izhaar ke liye azaan e subh se maghrib tak koi aisa kaam nahi karega jisse roza baatil ho aur yeh yakeen haasil karne ke liye is tamaam waqt mein woh roze se raha hai zaroori hai ki kuch der azaan e subh se pehle aur kuch der maghrib ke baad bhi aise kaam karne se parhez kare jinse roza baatil ho jata hai.

(1532) Insaan ramazan ki har raat ko isse agle din ke roze ki niyyat kar sakta hai.

(1538) Misaal kay tour par agar koyi shakhs Ramadhan kay pehlay rozay ki niyyat karay lekin baad may maaloom ho kay yeh dusra roza tha to us ka roza sahi hai

(1541) Agar koyi shakhs azaan e subah say pehlay rozay ki niyyat karay aur so jaaye aur maghrib kay baad bedaar ho to uska roza sahi hai.

(1543) Agar ramazan may bacha azan e subh say pehlay baligh ho jaye to zaroori hai kay roza rakhay aur agar azan e subh kay baad baligh ho to is din ka roza us per wajib nahi hai. laikin agar mustahab roza rakhnay ka irada kar liya ho to us soorat may ehtiyat e mustahab ye hai kay us rozay ko poora karay.

(1544) Agar qaza rozay kisi kay zimmay ho to wo mustahab roza nahi rakh sakta.....

(1548) Agar koyi beemaar shakhs Ramadhan kay kisi din may zuhr say pehlay tandrust ho jaaye aur usnay us waqt tak koyi aisa kaam na kiya ho jo rozay ko baatil karta ho to ehtiyaat e wajib ki bina par zaruri hai kay niyyat karay aur us din ka roza rakhay aur agar zuhr kay baad theek ho to us din ka roza us par wajib nahi. Albatta zaruri hai kay us ki qaza karay.

(1550) Agar kisi din ke bare mein insaan ko shak ho ki shabaan ki akhri tareekh hai ya ramazan ki pehli tareekh aur woh qaza ya mustahab ya aise hi kisi aur roze ki niyyat karle roza rakhle aur din mein kisi waqt isse pata chale ki ramazan hai to zaroori hai ki ramazan ke roze ki niyyat karle.

1551) Agar kisi mo'ayyan wajib roze ke bare mein masalan ramazan ke roze ke bare mein insaan muzabzub ho ki apne roze ko baatil kare ya na kare ya roze ko baatil karne ka qasd kare to agar dobara roze ki niyyat na kare to iska roza baatil ho jata hai aur agar dobara roze ki niyyat karle to ehtiyaat e wajib yeh hai ki is din ka roza pura kare aur baad mein iski qaza kare.

MUBTILAAT E ROZA:

(1553) Kuch cheeze(total 8 may say)jo roze ko baatil kar deti hain:

1. Khana aur peena.
2. Khuda ta'aala, paighambar e akram (sallallaho alayhe wa aalehi wasallam) aur inke janasheenon se ehtiyat e wajib ki bina par koi jhoot baat mansoob karna .
3. Ghubar halaq tak pohchana ehityat e wajib ki bina par.
4. Azaan e subh tak hayz ya nifas ki halat mein baqi rehna.
5. Kisi sayaal cheez se huqna(anema) karna.
6. Qay(vomit) karna.

In mubtilaat ke tafseeli ehkaam aainda masael mein bayan kiye jayenge.

I. Khana aur Peena:

(1554) Agar rozedaar is amr ki janib mutawajje hote huwe ke roze se hai koi cheez jaan booch kar khayee ya piye to iska roza baatil ho jata hai, qate nazr iske ki woh cheez aisi ho jisi umooman khaya ya peeya jata ho masalan roti aur pani ya aisi ho jisi umooman khaya ya peeya na jata ho masalan matti aur darakht ka sheera, aur khwa kam ho ya zyada hatta ki agar rozedaar toothbrush mun se nikale aur dobara mun mein le jaye aur iski taree nigal le tab bhi roza baatil ho jata hai siwaaye iss soorat ke ki iski taree loaab e dehen mein ghul milkar is tarah khatam ho jaye ki isse bairuni taree na kaha ja sake.

(1555) Jab rozedaar khana kha raha ho agar isse maloom ho jaye ki subah ho gayee hai to zaroori hai ki jo luqma mun mein ho isse ugalde aur agar jaan boochkar woh luqma nigalle to iska roza baatil hai aur is hukum ke mutabiq jiska zikr baad mein hoga ispar j\kaffara bhi wajib hai.

(1556) Agar rozedaar ghalati se koi cheez khaa le ya pee le to iska roza baatil nahi hota.

(1557) Injection aur drip se roza baatil nahi hota, chahe injection taqweeyat pohchane wala aur drip glucose waghaira ki hi kyun na ho. Dame ki beemari mein istemaal hone wala spray agar dawa ko sirf phepron tak pohchaye to isse bhi roze baatil nahi hota. Issi tarah aankh aur kaan mein dawa daalne se roza baatil nahi hota chahe iska zaika gale mein mehsus ho. Naak mein daali jane wali dawa agar gale tak na pohche to isse roza baatil nahi hota.

(1558) Agar rozedaar daanton ki reekhon mein phasi huwi koi cheez amadan nigal le to iska roza batil ho jata hai.

(1559) Jo shaks roza rakhna chahta ho iske liye azaan e subh se pehle daanton mein khalaal karna zaroori nahi hai lekin isse ilm ho ki jo ghiza daanton ki reekhon mein reh gayee woh din ke waqt peth mein chale jayengi to khalaal karna zaroori hai.

(1560) Mun ka paani nigalne se roza baatil nahi hota khwa turshi waghaira ke tasawwur se hi mun main paani bhar aya ho.

(1561) sir aur sene ka balgham jab tak mun ke andar wale hisse tak na pohche isse nigalne mein koi haraj nahi lekin agar woh mooh mein aa jaye to ehtiyat e mustahab yeh hai ki isse na nigle.

(1562) Agar rozedaar ko itni pyaas lage ki isse pyas se mar jane ka khauf ho jaye ya isse nuqsan ka andesha ho ya itni sakhti uthana pare jo iske liye na qaabil e bardaasht ho to itna paani pee sakta hai ki in umoor ka khauf khatam ho jaye balki agar maut aur iss jaise cheez ka khauf ho to paani peena wajib hai lekin iska roza baatil ho jayega aur agar ramazan ho to ehtiyat e laazim ki bina par zaroori hai ki isse zyada pani na peeye aur din ke baaki hisse mein woh kaam karne se parhez kare jisse roza baatil ho jata hai.

(1564) Insaan kamzori aur naqaahat ki wajah se roza nahi chor sakta lekin agar kamzori iss had tak ho ki umooman bardaasht na ho sake to phir roza chorne mein koi haraj nahi.

IV. Khuda aur Rasool Par Bohtaan Bandhna:

(1577) Agar rozedaar zabaan se ya likhkar ya ishare se ya kisi aiur tareeqe se allah taala ya rasool e akram (sallallaho alayhe wa aalehi wasallam) ya aimma (alayhimussalam) mein se kisi se jaan boochkar koi jhoot baat mansob kare to agarche woh fauran kehde ki maine jhoot kaha hai ya tauba karle tab bhi ehtiyaat e laazim ki bina par iska roza baatil hai aur ehtiyaat e mustahab ki bina par hazrat fatima zehra (sa) aur tamam ambiya e mursaleen aur inke janasheenon se koi jhooti baat mansoob karne ka yahi hukum hai.

V. Ghubaar ko halaq tak pohonchana:

(1584) Ehtiyat e wajib ki bina par gaarhe ghubaar ka halaq tak pohonchana roze ko baatil kar deta hai khwa gubar kissi aise cheez ka ho jiska khana halaal ho masalan aata ya kisi aisi cheez ka ho jiska khana haraam ho masalan matti.

(1586) Agar hawa ki wajah say kaseef ghubaar paida ho aur insaan mutawajje honay aur ehtiyaat kar saknay kay baawajood ehtiyaat na karay aur ghubaar uskay halq tak pahuch jaaye to ehtiyaat e wajib ki bina par us ka roza baatil ho jaata hai.

(1587) Ehtiyaat wajib yeh hai kay rozedaar cigarette aur tambaaku waghaira ka dhuaa bhi halaq tak na pahuchaaye.

(1589) Agar koyi shakhs yeh bhool jane par kay rozay say hai ehtiyaat na karay ya be ikhtiyaar ghubaar waghaira uskay halaq may pahuch jaaye to us ka roza baatil nahi hota.

(1590) Pura sar pani may dubonay say roza baatil nahi hota lekin yeh shadeed makruh hai.

VI. Azaan e subh tak hayz aur nifas ki halat mein rehna:

1608) Agar Ramzan ke rozon mei aurat subh ki azan se pehlay haiz ya nifaas se paak ho jaye aur amadan ghushl na kare ya uska fariza tayammum karna ho aur tayammum na kare to zaroori hai ke is din ka roza poora kare aur iski qaza bhi kare. Ramzan ki qaza mai agar jaan boojh kar ghushl ya tayammum na kare to ehtiyaate wajib ki bina par is din ka roza nahi rakh sakti.

(1609) Jo aurat Ramzan ki shab mei haiz ya nifas se paak ho jaey, agar jaan boojh kar ghusl na kare yahan tak ke waqt tang ho jaey to zaroori hai ke tayammum kare aur iska us din ka roza sahee hai.

(1610) Agar koi aurat Ramzan mei subh ki azan se pehle haiz ya nifaas se paak ho jaey aur ghusl ke liye waqt na ho to zaroori hai ke tayammum kare aur subh ki azan tak baidar rehna zaroori nahi hai.....

(1611) Agar koi aurat subh ki azan ke baad (nadir bhai: azane subh ke nazdeek haiz ya nifas ke khun se paak ho jaey aur uske ghusl ya tayammum mei se kisi ka waqt na ho to iska roza sahee hai.

(1612) Agar koi aurat subh ki azan ke baad haiz ya nifas ke khun se paak hojaey ya din mei ise haiz ya nifas ka khun aa jaey to agarche ye khun maghrib ke qareeb hi kyun na aaey is ka roza baatil hai.

(1613) Agar aurat haiz ya nifaas ka ghusl karna bhool jaey aur ise aik din ya karee din ke baad yaad aey to jo rozay is ne rakhe hon wo sahee hain.

(1614) Agar aurat Ramzan mei subh ki azan se pehle haiz ya nifaas se paak ho jaey aur ghusl karne mei kotahi kare aur subh ki azan tak ghusl na kare aur waqt tang honay ki soorat mai tayammum bhi na kare to jaise ke guzar chuka hai, zaroori hai ke us din ka roza poora kare aur qaza bhi kare laikin agar kotahi na kare masalan muntazir ho ke zanana hamaam mayassar aa jaey khuah is muddat mei wo teen dafa soey aur subh ki azan tak ghusl na kare aur tayammum karne mei bhi kotahi na kare to iska roza sahee hai.

(1615) Jo aurat istehaza-e-kaseera ki haalat mei ho, agar wo apne ghuslon ko us tafseel ke sath na bajalaey jis ka zikr masala no. 394 mei kiya gaya hai to iska roza sahi hai. Aise hi istehaza-e-mutawassita mei agarche aurat ghusl na bhi kare, is ka roza sahee hai.

(1616) Jis shakhs ne mayyit ko mas kiya ho yani apne badan ka koi hissa mayyit ke badan se mas kiya ho wo ghusle mase mayyit ke baghair roza rakh sakta hai aur agar rozay ki halat mei bhi mayyit ko mas kare to iska roza baatil nahi hota.

VII. Huqna laina

(1617) Sayal cheezse huqna (anema) agar-che ba amre majboori aur elaj ki gharz se liya jaey rozay ko baatil kar deta hai.

VIII. Qay karna

(1618) Agar rozedaar jaan boojh kar qay kare to agar-che wo beemari waghaira ki wajah se aisa karne par majboor ho, is ka roza baatil ho jata hai lekin agar sehwan ya be-ikhtiyaar ho kar qay kare to koi haraj nahi.

(1620) Agar roze-dar qay rok sakta ho, jabkay usay tab'ei nizam(naturally) kay tehet hi qay aarahi ho , to usay rokna zaroori nahi.

(1624) Agar rozedaar dakaar le aur koyi cheez uskay halaq ya muh may aa jaye to zaruri hai kay usay ugalde aur agar woh cheez be ikhteyaar pet may chali jaaye to uska roza sahi hai.

MAKROOHAT E ROZA

Woh cheezen jo rozedar ke liye makrooh hain:

(1629) Rozedar ke liye kuch cheezen makrooh hai inmein se baaz yeh hai:

1. Aankh mein dawa daalna aur surma lagana jabke iska maza ya bu halak mein pohche.
2. Har aisa kaam karna jo kamzori ka bayis ho masalan khun dena aur hamam jana.
3. Naak mein dawa dalna jabki yeh ilm na ho ki halaq tak pohchegy aur agar yeh ilm ho ki halaq tak pohchegy to iska istemaal jayiz nahi hai.
4. Khushboodar paudon ko sunghna.
5. Aurat ka pani may baithna.
6. Shiyaaf istemaal karna yani kisi khushk cheez se anema lena.
7. Jo libas pehn rakha ho usse tarr karna.
8. Daanth niklwana aur har woh kaam karna jiski wajah se munh se khun nikle
9. Tarr lakdi se miswaak karna.
10. Bila wajah pani ya koi aur siyaal(liquid) cheez munh(mouth) mein dalna.

Roze ka Kaffara:

(1632) Ramazan ka roza torne ke kaffareh ke taur par zaroori hai ki insaan ek ghulaam azad kare ya is tareeqe ke mutabiq jo agle masale mein bayan kiya jayega do mahine roze rakhe ya saath fakeeron ko peth bharkar khana khilaye ya har fakeer ko ek mudh takreeban $\frac{3}{4}$ kilo ta'aam yani gandum ya jau ya roti waghaira de aur agar yeh afaal anjaam dena iske liye mumkin na ho to baqadre imkaan sadaqa dena zaroori hai aur agar yeh mumkin na ho to tauba o istaghfaar kare aur ehtiyat e wajib yeh hai ki jis waqt(kaffarah dene ke) qabil ho jaye to kaffarah de.

(1655) Zaroori hai ki insaan kaffarah dene mein kotahi na kare lekin fauri taur par dena bhi zaroori nahi.

1656) Agar kisi shaks par kaffarah wajib ho aur woh kayee saal tak na de to kaffareh mein koi izafa nahi hota.

(1657) Jis shaks par ek din ke kaffarah ke taur par saanth fakeero ko khana khilana zaroori ho, agar saath fakeer maujood ho to woh yeh nahi kar sakta ki kaffarah to itna hi de lekin fakeeron ki tadaad kam kar de. Masalan tees fakeeron mein se har ek ko do mudh taam dekar issi par iqtefa kar le. Haan yeh kar sakta hai ki woh fakeer ke ghar ke afraad mein se har ek ke liye chahe woh chote hi ho ek mudh is fakeer ko de aur woh fakeer apne ghar walon ki wikaalat mein ya inke chote hone ki soorat mein inki wilayat mein isse qubool kare aur agar isse saanth fakeer na mile balki masalan sirf tees fakeer mile to phir har ek ko do mudh taam de sakta hai. albatta is soorat mein ehtiyat e wajib ki bina par zaroori hai ki jab bhi mumkin ho tees aur fakeeron ko bhi ek mud de.

(1664) Agar kisi shaks ko shak ho kay maghrib ho gayi hai ya nahi to roza iftaar nahi kar sakta lekin agar usay shak ho kay subah hui hai ya nahi to woh tehqeeq karnay say pehlay aisa kaam kar sakta hai jo rozay ko baatil karta ho.

MAHINE KI PEHLI TAREEKH SAABIT HONE KA TAREEQ:

(1701) Mahine ki pehli tareekh (mandarja zail) char cheezon se saabit hoti hai:

1. Insaan khud chand dekhe
2. Ek aisa giroh jiske kehne par yakeen ya itmenan ho jaye yeh kahe ki hamen chand dekha hai aur is tarah har woh cheez jis say yaqeen aa jaye ya (kisi aqali bunyaad par) itmenaan haasil ho jaye .
3. Do aadil mard ye kahe ki hamne raat ko chand dekha hai ,lekin
4. Shabaan ki pehli tareekh se tees din guzar jaye jinke guzarne par ramazan ki pehli tareekh saabit ho jati hai aur ramazan ki pahli tareeq se tees din guzar jaye jinke guzarne par shawwal ki pehli tareekh saabit ho jati hai.

Haraam aur makrooh roze:

(1709) Eid ul fitr aur Eid e Qurbaan ke din roza rakhna haraam hai. Nez jis din ke bare mein insaan ko yeh ilm na ho ki shabaan ki akhri tareekh hai ya ramazan ki pehli to agar woh is din pehli ramzan ki niyyat se roza rakhe to haraam hai.

(1711) Agar aulaad ka mustahab roza- ma baap ki aulad se shafqat ki wajah se- ma baap ke liye azeeyat ka maujib ho to aulad ke liye mustahab roza rakhna haraam hai.

(1717) Aashur ke din roza rakhna makrooh hai aur is din ka roza bhi makrooh hai jiske bare mein shak ho ki arafaa ka din hai ya eid e qurbaan ka din.

(1720) Rozedaar ke liye mustahab hai ki roza iftaar karne se pehle maghrib aur isha ki namaz parhe lekin agar koi dusra shaks iska intezaar kar raha ho ya usse itni hook lagi ho ki huzoor e qalb ke saath naamz na parh sakta ho to behtar hai ki pehle roza iftar kare lekin jahan tak mumkin ho namaz fazeelat ke waqt mein hi ada kare.