

Diniyat Course Book

for Girls



Name:

Manual No.:**M07**.....

AQAID-M07

Diniyat Classes Muscat (DCM)

Contents

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

KHUDA KI ZAAT AUR SIFAAT

Allah ki Zaat kay mutaliq gaur karna.

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

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

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

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

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

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

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

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

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

Sifaate Khuda. (sifaat=qualities)

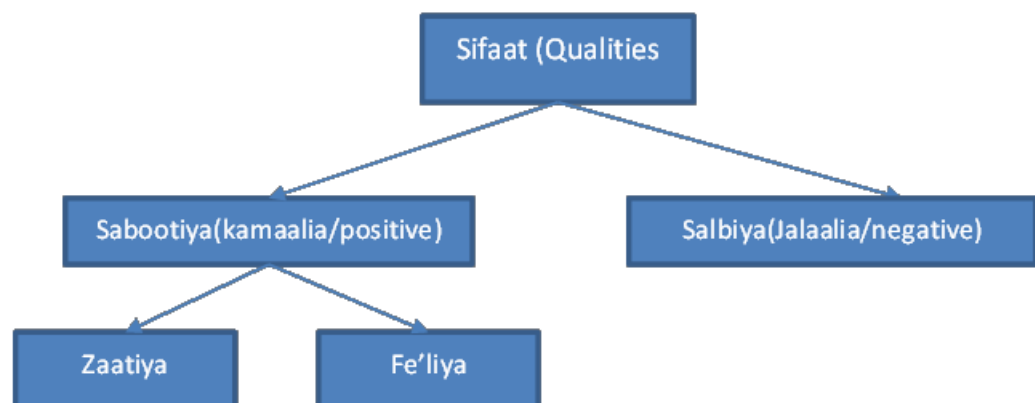
Sifaate khuda ko ibteda me 2 hisso me takseem kiya jata hai:

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

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

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

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



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

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

eg: Alim, Qadir, Hayy .

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

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

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

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

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

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

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

1) Alim

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

2) Qudrat

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

3) Hayy

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

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

4) Mudrik:

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

5) Mureed:

- Irada karna
- Khuda ke ilm me hai ke fula waqt wo cheez honi hai, wo cheez us waqt ho jayegi. Chuke se sifat ilm ki taraf palatti hai, lehaza sifate zaati hai. Lekin agar irada ko ijaad karne ke mano me liya jaye, to “irada” sifate feili shumar hoga.
- S. Yaseen:82 me khuda ke irade ko yu bayan kiya gaya:
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ
Jab kisi cheez ka irada karta hai to kehta hai kun aur wo cheez hi jati hai. Is ayat me kun kehna khuda ke ilm ki taraf ishara hai, warna khuda kun nahi kehta.

5) Mutakallim:

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

6) Sadiq:

- Ye sifate zaati hai
- Jab kahega to sach kahega

7) Qadeem:

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

8) Samee aur Baseer:

Ye dono sifaat zaati hai¹ ye dono sifaat khuda ke ilm ki taraf palatti hai.
Khuda ko un cheezon ka ilm hai jo suni jaati hai (masmoo-aat kai ilm hai) aur un cheezon ka ilm hai jo dekhi jaati hai (mabsoo- raat ka ilm hai)

Sifate Salbiya

1) Khuda jism nahi rakhta:

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

2) Khuda makan nahi rakhta

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

3) Khuda marai nahi

- Khuda ko dekha nahi jaa sakta.

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

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

4) Khuda mehelle hawadis nahi

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

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

6) Khuda mohtaj nahi

7) Khuda ka shareek nahi

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

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

Agar ye sifat zaati na ho to

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

ALLAH DOES NOT DO BAD THINGS

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

Think of it: Is this right?

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

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

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

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

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

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

IS MAN COERCED (MAJBOOR) OR INDEPENDENT (MUKHTAR)

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

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

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

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

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

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

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

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

THREE QUESTIONS, ONE ANSWER

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

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

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

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

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

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

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

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

TWELVE IMAMS

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

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

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

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

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

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

Second proof: Our prophet's famous hadees:

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

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

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

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

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

QAYAMAT

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

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

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

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

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

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

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

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

DEEDS AND ACCOUNTS

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

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

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

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

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

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

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

Aqaid Chapter 8

TAWAKKUL

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

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

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

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

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

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

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

Tawakkul aur asbab

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SAWALAAT

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

AKHLAQ-M07

Diniyat Classes Muscat (DCM) (GIRLS)

Contents

1. WHY SHOULD WE HAVE AKHLAQ?	2
2. CLEANLINESS	4
3. BROTHERHOOD & UNITY	5
4. Sila Rahim.....	7
5. Neighbours.....	9
6. Elders.....	10
7. Under Privileged , The Sick , Servants	12
8. SELF RELIANCE.....	14
9. ISLAMIC CULTURE	16
10. TRUTHFULNESS	18
11. SHUKR	20
12. CHARITY & HOARDING.....	22
13. BEING JUST (ADL) AND JUDGING AGAINST ISLAM	24
14. LOVE OF LEADERSHIP HONOUR AND WEALTH	26
15. GHEEBAT AND TOHMAT	28
16. DECEITFULNESS & CUNNINGNESS.....	30
17. LOYALTY AND BREACH OF PROMISE	32
18. DEEDS WHICH INVITE HAPPINESS	33
19. TAWBAH—REPENTENCE.....	35
20. AAQ E WALEDAYN KI SAZA AUR NUQSANAAT	37
21. RISALATUL HUQUQ 1-.....	39
22. DOST AUR DOSTI:.....	41
23. MOMINA AMEERUL MOMENEEN KI NIGAH MAY	44

WHY SHOULD WE HAVE AKHLAQ?

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

This can be explained to us by the following explanation.

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

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

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

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

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



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

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

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

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

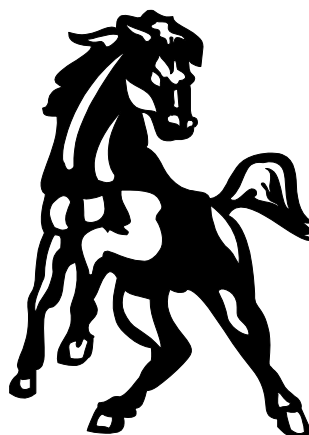
Now we shall examine this nafs and see what it is like. Allah tells us in Qur'an, that we are not capable of understanding the nafs and its creation. However we have been told of the different types of nafs.

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

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

Imam Ali (alayhissalam) has said that :

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



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

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

CLEANLINESS

Recommendation in riwayaat regarding cleanliness and hygiene

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

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

Some acts as mentioned in riwaayaat

○ Brushing teeth

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

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

○ Combing hair

○ Shaving pubic hair and hair under armpits

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

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

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

○ Clipping nails

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

○ Applying perfume. الإمام الرضا (عليه السلام): الطَّيِّبُ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ.

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

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

○ When the Holy Prophet (sallallaho alayhe wa aalehi wasallam) used to wash his head and beard; he would wash them with 'Sidr' (Lotus jujube).⁷

○ Imam 'Ali (alayhissalam) said: Removal of hair from the armpits eliminates bad odor and is hygienic. It is a *sunnah* which the virtuous one (sallallaho alayhe wa aalehi wasallam) instructed (his followers to perform).⁸

○ Aba 'Abdillah (alayhissalam): "It is a must for every believer to clip his nails, trim his moustache and apply some perfume every Friday. When it was Friday and the Holy Prophet (sallallaho alayhe wa aalehi wasallam) did not have any perfume, he would ask for some of his wives' perfume cream, which he mixed with water and put on his face."⁹

1 .(bihaar ul anwaar)

2 (al kafi vol 6)

3 [al-Kafi, v. 3, p. 22, no. 1]

4 Khisal by Saduq, p. 125

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

6 [al-Kafi, v. 6, no. 1]

7 (Makarim al-Akhlaq: 32,)

8 In al-Faqih:

9 al-Kafi 6:511

BROTHERHOOD & UNITY

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

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

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

The merits of a Momin.

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

Imam Abu Abdillah (alayhissalam)::

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

Brotherhood/bond between momins

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

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

- Imam Abu Abdillah (alayhissalam):

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

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

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

This causes the suffering of one to affect the others too. The brothers in faith are naturally inclined towards one another. We should not disregard this special bond or brotherhood that exists between us due to the light of faith in our hearts, and make sure to fulfil the rights of our momin brothers.

- Imam Abu 'Abd Allah [a.s]

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

..... When two believers meet and shake hands, Allah does not cease looking at them and their sins continue to fall off them until they part.⁴

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

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

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

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

Rights of Momin brothers:

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

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

Story:

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

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

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

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

3 Al-Mustadrak 1/539 h.2

SILA RAHIM

Establishing bonds of kinship

Explanation:

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

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

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

Allah, the Wise, has said:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ

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

Imam Baqir (alayhissalam) said: *صِلَةُ الْأَرْحَامِ تَطْيِبُ النَّفْسَ وَتَزِيدُ فِي الرِّزْقِ.*

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

The Imam(alayhissalaam)’s Bonds of Kinship

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

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

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

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

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

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

“And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning. And those who are constant, seeking the pleasure of their Lord,

¹ Ihya al-Qulub, pg. 127

² Jami' al-Sa'adat, vol. 2, pg. 260

and keep up prayer and spend (benevolently) out of what We have given them secretly and openly, and repel evil with good; as for those, they shall have the (happy) issue of the abode.”6

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

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

2 (Anecdotes of reflection – sayyed Ali Akbar Sadaqaat)

NEIGHBOURS

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

Islam regarding neighbours:

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

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

The Holy Prophet said:

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

Who are included in neighbours:

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

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

Rights of neighbours:

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

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

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

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

ELDERS**Sad reality regarding old people:**

Our life always begins with weakness in childhood, and ends with weakness in old age. Children grow up to be strong and make progress, and attain power. Each day they move closer to their peak of youth and gain more strength. On the other hand, old people deteriorate everyday, and get weaker everyday they approach the termination of their life. Their understanding may turn into lack of comprehension, strong memory is converted into senility, strength turns into weakness.

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

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

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

Respect for the Elders as Viewed in Traditions

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

إِنَّ مِنْ إِجْلَالِ اللَّهِ عَزَّ وَجَلَّ إِجْلَالِ الشَّيْخِ الْكَبِيرِ.

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

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

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

Rights of elder people:

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

- respect him because of his age, and
- Honor his submission to God since he has precedence (over you) in Islam.

¹ Usul al-Kafi, v.2, p.658

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

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

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

UNDER PRIVILEGED , THE SICK , SERVANTS

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

Underprivileged:

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

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

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

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

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

The sick:

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

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

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

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

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

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

¹ Ghurar-ul-Hikam, vol. 4, p. 190

² Al-Hayat, vol. 2, p. 51

retires in the evening; and if he visits him at night, seventy thousand angels will bless him until he rises in the morning.¹

Servants:

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

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

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

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

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

Akhlaq Chapter 8

SELF RELIANCE

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

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

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

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

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

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

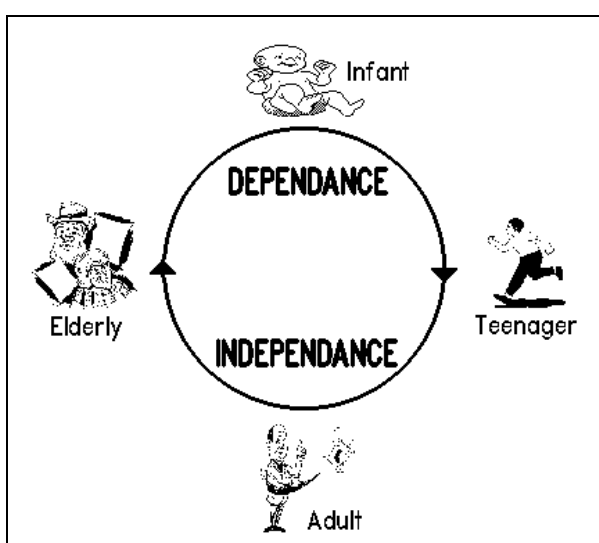


Figure 1: *The circle of life*

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

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

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

Thus we should be self-reliant whenever we can.

HOW DOES THIS APPLY TO US?

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

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

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

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

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

Another said: "And I will skin it."

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

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

Immediately the companions rose to say

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



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

**Holy Prophet
(sallallahu
alayhe wa aalehi**

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

ISLAMIC CULTURE

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

TRUTHFULNESS

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

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

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

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

Possible reasons for lying are:

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

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

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

Every type of falsehood is haraam¹

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

The foul-smelling mouth of the liar

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

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

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

Lying in jest and pleasantry

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

Small lies?

¹ Greater sins vol 2

² Mustadrak ul-Wasa'il

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

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

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

Terrible punishment for the liars²

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

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

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) says that he inquired, "Why is this man punished?"

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

Habit of Lying:

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

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

¹ al-Kāfi

² Greater sins vol 2

SHUKR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How should we be thankful?

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

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

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

CHARITY & HOARDING

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

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

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

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

WHY SHOULD WE HELP THOSE IN NEED ?

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

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

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

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

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

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

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

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

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

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

Always remember, Allah has given you wealth as a test. On the day of Judgement, Allah will

¹ Kitab ul Momin

ask you, "What did you do with the wealth that I gave you? Did you spend it on yourself or did you share it amongst the rest of my creation?"

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

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

HOARDING

The hoarder is deprived of his blessing.

4. الْمُحْتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ. 2.

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

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

WHAT IS THE WORST THING TO HOARD?

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

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

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

Temporary world:

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

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

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

¹ Ghurar-ul-Hikam, vol. 4, p. 190

² Ghurarul Hikam

BEING JUST (ADL) AND JUDGING AGAINST ISLAM

Equality:

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

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

Fair standards of Distinction

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

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

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

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

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

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

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

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

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

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

Justice:

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

The story below shows an example of just this :

There was a man who was journeying towards Kufa. When he arrived in Kufa, he decided to be a guest of Imam Ali (alayhissalam). For a number of days, he stayed with Imam (alayhissalam)

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

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

without divulging the purpose of his visit; nor did Imam (alayhissalam) ask him about it. Finally the man said:

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

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

"Yes," the man replied

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

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

Imam Ali (alayhissalam) has said that:

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

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

This is explained to us by the Holy Qur'an

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

LOVE OF LEADERSHIP HONOUR AND WEALTH

Reality of this world vs hereafter:

Surah Al – ‘Ankabut, 29:64

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

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

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

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

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

Love of leadership, honour wealth:

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

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

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

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

Result of Love for this world:

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

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

Imam Ali (alayhissalam) has said :

"Desire tends to the destruction of the understanding."

Imam Ali (alayhissalam) has also said :

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

¹ Bihar al-Anwar, vol. 74, pg. 188

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

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

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

Contentment:

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

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

Imam Abu Abdillah (alayhissalam):

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

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

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

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

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

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

¹ Usul al-Kafi, vol. iii, p. 205

GHEEBAT AND TOHMAT

What is Gheebat and Tohmat:

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

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

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

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

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

Condemnation of doing Gheebat:

It is like eating the flesh of your brother:

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

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

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

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

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

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

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

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

Tohmat:

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

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

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

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

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

What causes one to do gheebat, Tohmat

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

LISTENING to gheebat and tohmat:

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

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

Condemnation in riwayat of one who LISTENS to gheebat

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

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

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

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

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

DECEITFULNESS & CUNNINGNESS

Not deceiving others:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Surah 6 ayat 123):

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

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

Not GETTING deceived

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

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

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

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

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

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

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

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

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

LOYALTY AND BREACH OF PROMISE

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

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

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

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

Hypocrites do not keep their words

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

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

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

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

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

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

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

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

¹ Living the right way- Jawaad e Tehrani

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

DEEDS WHICH INVITE HAPPINESS

Allah says in Surah al-Baqarah, Ayat 277:

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

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

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

Some of these are listed below:

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

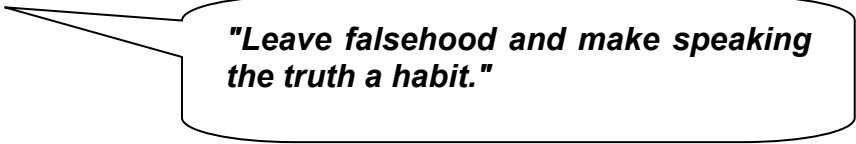
"Let light shine in your house with the recitation from Qur'an, and do not turn your homes into dark vaults. For when Qur'an is frequently read in a house, the blessings of Allah descend, and those of the house live a life of ease and happiness, and the house shines in the sight of the heavenly creatures,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

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

4. Giving help to those in need. **Everybody** gets help from Allah. Allah likes those people more who are kind to others and try hard to help them.
5. Giving to the poor. Allah has given you your wealth. You should be thankful to Him by giving it to others who need it.
6. To pray Salaat **ON TIME**. Our 6th Imam (alayhissalam) has said:

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

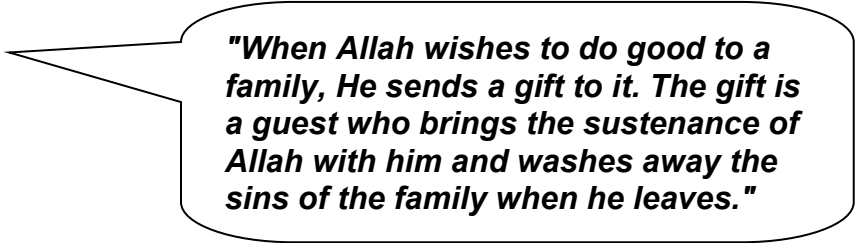
7. To tell the truth at all times. Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) has said:



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

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

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



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

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

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

TAWBAH—REPENTENCE

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

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

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

Or is there more to it than that?

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

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

Requirements for Tawbah

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

Imam Ali (alayhissalam) said:-

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

this is to make tawbah very complete and perfect

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

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

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

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

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

God loves those who repent, and is All forgiving

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

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

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ (222)

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

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

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

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

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

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

Those who do not repent:

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

وَمَنْ لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (11)

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

We may make mistakes – but we must quickly try to repent. We should not let time pass. Before committing a sin we should remember those verses of the Quran that warn about punishment, about failure to repent. If we commit sin then we should have lots of hope that Allah will forgive us if we repent.

AAQ E WALEDAYN KI SAZA AUR NUQSANAAT

What is Aaq e Walidayn:

Allama Majlisi kitab e Kafi ki sharah may farmatay hain :

Aaq e waledayn say murad ye hai kay,

aulaad in ka ehteraam na karay,

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

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

Quraan aur ahadees me walidayn ke silsile me takeed:

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

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

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

(Sura e Ankaboot, aayat # 8) and

"Be grateful to me and to both your parents"

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

Condemnation of one who does aaq e walidayn

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

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

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

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

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

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

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

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

- 1) A...(s.w.t) ki narazgi, jiske muqable me jahannam bhi koi azab nahi
- 2) Jo waledayn ko ghussa dilata hai usay jannat ki khushboo tak naseeb nahi hogi
- 3) Roze qayamat A... (s.w.t) ussay baat nahi karega, uspar nigahe rehem nahi karega, uske gunah maaf nahi karega.
- 4) Iski saza dunya me hi shuru ho jati hai, isko akherat tak ki mohlat nahi di jati.

- 5) Uski namaz qabool nahi hogi (Jo apne waledayn ko gusse se dekhta hai, A...(s.w.t) uski namaz qabool nahi karta, chahe uske waledayn zalim hi ho)
- 6) Dunya se jate waqt intehai pareshani hogi.
- 7) Rasool(sallallaho alayhe wa aalehi wasallam) aur Aamma(alayhissalam) uski madad nahi karte.
- 8) Nemate salb ho jati hai: maal me barkat kam ho jati hai, umar kam ho jati hai, dunya chorne se pehle zillat o ruswai ka samna karna parhega.
- 9) Usay jahannam to milegi, lekin jahannam me bhi usme aur firoun me sirf eik hi darje ka farq hoga.
- 10) Eik farishte ki bad-dua hoti hai; khudaya, usko tabah kar de jisne apne waledayn ko naraz kiya
- 11) Ispar Jibraeel (alayhissalam) ne lanat bheji aur Rasool(sallallaho alayhe wa aalehi wasallam) ne ameen kaha.

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

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

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

Note:

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

Homework:

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

Akhlaaq Chapter 21
RISALATUL HUQUQ 1-
TREATISE OF RIGHTS

Introduction:

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

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

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

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

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

THE RIGHTS OF THE SELF

Imam Ali Zaynul Aabedeen (alayhissalam)
Risalatul Huquq(Charter of Rights)

Self

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

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

Tongue

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

Imam Baqir(alayhissalam) has said: “Lying will destroy man’s faith”.
Imam Ali(alayhissalam) has said:” Its mass is small, but its sin is great”.

Ears

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

Eyes

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

Hands

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

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

Feet

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

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

Stomach

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

EXERCISE:

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

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

DOST AUR DOSTI:

Insaan ki zindagi par dost ka asar

- i) Dost insaan ki mashrati zindagi par asar dalte hai: A man is known by the company he keeps. Jinkay dost achchay hote hai who mashre me shareef tasawwur kiye jaate hai.
- ii) Dost insaan ki maaddi zindagi par asar dalte hai.
- iii) Dost insaan ke shakhsyat, amal-o- akhlaaq, & akherat par asar dalti hai: eik insaan ki achchaiyya & khusoosan buraiyya doosron mei bohot jaldi & baday ghair mehsoos tareekay se daakhil hoti hai.
6th imam se unkey walid ne farmaya: Jo shaks buray logo kay saath uththa baithta hai woh unkey gazand(harm) se mehfooz nahi reh sakta.

Dost kisko banaye?

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

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

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

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

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

Hadeeso mei aaya hai ki in logo se door raho:

- i) jhoontho se : woh apni jhoonthi baton se nazdeek ko door & door ko nazdeeq dikayega. Aur agar sach bhi bolega tab bhi uski baat par bharosa nahi kiya jaa sakta
- ii) Faasiq & badkaar logo se: woh tumhay eik luqme ya ussay bhi kam me bech dega
- iii) Ehmak se: tumhay fayda pohchana chahta hoga, tab bhi na-samjhi mei nuksaan pohchaega
- iv) Kat-e-rehmi karne walo se: Quran me inhay A ki lanat & nafreen(curse) ka morid karar diya gaya hai
- v) Kanjooos se: tumse le lega par dega kuch nahi & tumhare mushkil waqt me tumhay zillat ke hawale kar dega
- vi) Buzdil se: mamuli mushkil ke waqt mei bhi tumhay , balki apne waledayn ko bhi chodkar bhag jayega.
- vii) Khushamadi kane wale & chaaploos(flaterers) logo se: who apne na pasandidah amal ko achcha banakar pesh karega & uski khwahish hogi ki tumhara kirdaar bhi aisa ho jaye
- viii) Kha-en se: jo shaks tumhare faide ki khatir dusro ko dhoka deta hai who eik din tumhay bhi dhoka dega
- ix) Zaalim se: Jo shaks tumhaari khaatir logo par zulm karta hai who eik din tumpar bhi zulm karega .

- x) Chughalkhor se: Jo shaks dusro ki chugli khata hai woh jald hi tumhari chugli bhi khaega
- xi) Jo sirf tumhari lagzisho ko yaad rakhe & tumhari khubiyo ko bhool jaye.

Dosti ki shartey: masoomeen ke farman ki raushni mei

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

Dost ki qadar karo

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

Dost ke huqooq

- i) Maali musibato me dost ke kaam aaye: dosto ki maali madad karnay ki fazilat bataayi gayi hai & insaan ko ukhaaya gaya hai kay is kaare khair ko anjaam de
 - ii) Dost ki deegar hajate poori karay : hamey yeh bataya gaya ke dost ke izhaaray hajat se pehle uski hajat poori karde. Us par ehsaan na jataye, usko mangne ki sharmindagi se bachaye.
 - iii) Zubaan se uska haq ada karey: dost ki maujoodgi & ghair maujhoodgi mei
 - uski abroo ki hifazat karey
 - dost ke liye apni zubaan se neik kalemaat ada karey
 - uske aibo par parda dale
 - koi uski gheebat kar raha ho to usey na pasand karey
 - dost ka mazaak na udaye
 - iv) apne doston ko apni duaon me yaad rakhne ki badi fazilat batayi gayi hai.
- Rasool (sww): Jo dua dostonke lie unki ghair mojudgi me ki jaati hai khuda sue radd nahi karta.¹

- v) Dost se khuloos ka rawaiyya apnao
- Ussay makkari(sly, tricky) na karo
 - ussay fareib(fraud) na karo
 - uske mamle mei A se daro & mohtaata raho
 - ussay jhagda na karo
 - uska mazaak na udao.
 - uskey saath na munasib shoki(joke, jest) na karo
 - usay past-o- haqeer na samjho
 - ussay mukhasemana(hostility, enmity) rawayya na rakho

¹ (ref: Dosti (al qaaim) jam3, tarteeb: Sayyid Abid Hussain Zaidi)

- uspar badayi haasil karne ki koshish na karo
- vi) dost se choti choti baton par naraaz nahi hona chahiye & agar narazgi ho gayi to jaldi raazi ho jana chahiye
- vii) dost ke aibo ki nishan dehi karo: 6th imam: mera mehboob tareen dost woh hai jo mujhay mere aib bataye
- viii) Marnay ke baad bhi dost kay haq ka khyaal rakhey: uski maghferat ke liye dua kare, uske liye neik amal anjaam dei, uskay pasmaandagaan(peechnay reh jaane walo) ka khayal rakhay.

Mola e kinaat (alayhissalam) farmaate hain:jab tak ke dost apne dost ki ghaibat aur aflaas me aur wafaat ke baad bhi is ke huqooq ki nigehtdaasht na kare wo dosti me kaamil nahi hosakta¹

Dosti mei e-tedaal:

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

¹ (ref: Dosti (al qaaim) jam3, tarteeb: Sayyid Abid Hussain Zaidi)

MOMINA AMEERUL MOMENEEN KI NIGAH MAY

i) Moula e Muttaqqiyaan ki ek hadees,-

Tumhaari ghairat ko kya ho gaya hai, ke tumhari auratay sadko- baazaaro may mardo kay shaana ba shaana chalti hain aur raste main ruk kar mardon se batain karti hain jabke Madeena ki auratay side main ho kar chalti hain aur beech ka raasta mardon ke liye chod deti hain... (Mafati ul Jinaan)

Yeh hadees khaas Iraq waalo kay liye thi aur aurato kay hawaalay say thi par mardo say bhi taqaaza kiya jaa raha hai. Madeenay ki aurato ka tareeqa tha kay woh raastay kay daaye ya baaye bilkul corner par hokar chalti thi aur darmiyaan ka raasta mardo kay liye chodti thi. Iraq ki auratay mardo kay shana b shana chalti thi aur jaha dil chaaha bazaar may ruk kar mardo say baatay karti thin.

Galati aurat kar rahi hai par moula us mard ko bhi daat rahay hai jis kay hotay huay ye galati ho rahi hai.

Jis kay paas haya nahi us kay paas eimaan nahi:-

ii) Rasul e Khuda (sallallaho alayhe wa aalehi wasallam) ya 1st Imam(alayhissalam). ki hadees hai,-

“Anqareeb woh zamaana aa raha hai, aur jo saaray zamaano may badtareen zamaana e sharr (yani bura nahi balkay sab say bura) hai aur uski pehchaan yeh hai kay us main auratay libaas pehnay hongy lekin libaas pehenna aur na pehenna baraabar hoga, apnay zeb o zeenat ko zaahir karnay waali hongy , fitno may daakhil hongy aur un ka har har qadam unko deen say khaarj kar raha hoga.”

Imam Ali (alayhissalam), Nahjul Balagha may ek usul bata rahe hain,-

Teen aisi cheezay hai jo agar mard may aa jaaye to badtareen hai aur agar aurato may aa jaaye to behtareen.

1.} Kanjoosi,

2.} Karakhtigi/sakhti/takabbur aur

3.} Buzdili.

Konsi kanjoosi, buzdili aur bad-akhlaqi ka zikr hai? Iski wazahat bhi maua hi nay ki hai.

1.} Kanjoosi:-

Shohar ke maal ke hawaley se hai – uski ijazat ke baghair kharch nahi karna, na ke sadaqa o kaar e khair main kanjoos hon.

2.} Karakhtigi/sakhti/takabbur:-

Na-mehram ke sath deal karne main bad-ikhlaq ho.

Sure Ahzaab ki aik aayat kay tarjumay ka mafhoom aurato kay hawaalay say,

Khabardaar! Jab kisi say baat karo to apnay lehjay may narmi na aanay do, tumhaari narmi/khush akhlaqi us kay dil may marz, balkay pehle se jo beemari maujood hai, tumhara acha lehja is ke dil main laalach/tam’a paida karay gi.

Aurat ka rawayya aisa ho ke mard ki himmat hi na ho ek had se zyada aage aane ki – jabke maujooda haalaat aurat ko job milti hi wahin hai jaha na-mehramon ke saath khush-akhlaaqi/narmi se paish aaye.

3.} Buzdili:-

Yahan buzdili se murad 'ehtiyat' hai – yani mard se is tarhan dare ke use apne qareeb na ane de.

Bibi Sayyada: “Mujhe saare zamane ki khushi mil gayi jo rasool e khuda ne mujhe mardon se ar o kaar rakhne se bacha liya” (Sachhi kahaniyan)

Buzdili na-mehramon se ehtiyat karne, door rehne aur darne ke hawale se hai. warna khas Maula Ali ne apne manne walon ki aisi tarbiyat ki ke mard to mard, auratain bhi, jab deen ka masala ajaye, jurrat o shuja'at ki aisi tasweer banin ke ka'inaat main koyi iski misaal paish nahi kar sakta.

Sauda e Hamadaniya Basra ki rehnay waali thi. Imam Ali ki tarbiyat yaafta thi. Hakim e Shaam ke governor ne Basra may zulm barha diye. Logo say naajayis tax leta. Sab log pareshan thay. Koyi bhi shikaayat ki himmat nahi karta tha. Sauda e Hamadaniya aik boorhi aurat thi. Unhonay Hakim e Sham kay saamany jaa kar yeh masala hal kiya jab kay Hakim e Shaam un say badla lenay kay liye intezaar kar raa tha, kyunke Sauda e Hamadaaniya ki pur-josh taqreer ki wajah say woh ek moukay par Sifteen ki jang haar gaya tha.

Ali (alayhissalam) ki tarbiyat yafta Zainab o Kulsoom(sallallaho alayhe wa aalehi wasallam) agar hamaray mayar say bohut buland hain to ham Sauda e Hamadaniya to ban saktay hain.

Ref: Audio# 5 Sharjah 2003-MSH

182-rule: Women are permitted to speak to non-mehram men if the following conditions are met'

- The woman does not make the voice soft and attractive
- There is no fear of following into corruption.

183-rule: It is makrooh for women to speak to men if it is not necessary.

Ref. "Code of ethics for Muslim men & women".

Subject: ref- aurat muqayyad + kamayi

Ref 1 – Urwatul wusqa – allama mohd kazim tabatabayi yazdi

Volume 2 – fi mustahabaat in nikah – masala # 15 – musatahab hai aurat ko ghar may **mehdood** (HABASAL MAR'A) karna illa zaroorat.....

Ref 2 – Hayatul quloob – allama majlisi

Volume 2 – bab 45, pg 721 – Ghazwa e Tabook ki rawangi ke waqt ka khutba e Rasool e khuda ((sallallaho alayhe wa aalehi wasallam))

'badtareen kamayi aurat ki kamayi hai'

Also ref – behtareen aurat wo hai jo na kisi na-mehram ko dekhay aur na koi na-mehram usay dekhay – confirm this riwayat

Also last waqiya in sachi kahaniya (vol shayad 2nd - cant find at home warna wahi se quote karti) – jab rasool(sallallaho alayhe wa aalehi wasallam) ne ghar ke kaam bibi ko & bahar ke kaam maula ali ko sonpay to bibi ka jumla (mafhoom) – mujahy sare jahan ki khushi mil gayi ke khuda ke rasool(sallallaho alayhe wa aalehi wasallam) ne mujhay na-mehramo se sarokar rakhne se bacha liya- u can find the book on net & quote , warna mujhay mili to likh kar bhejungi

HISTORY-M07

Diniyat Classes Muscat (DCM)-GIRLS

Contents

THE BATTLE OF UHUD	2
THE MISSIONARIES OF ISLAM	6
THE BATTLE OF AHZAB.....	8
THE PLEDGE OF RIZWAAN	10
THE INVITATION OF FOREIGN STATES TO ISLAM	12
THE BATTLE OF KHAYBER.....	14
IMAM HASAN (alayhissalam)	19
IMAM HUSAIN (alayhissalam).....	24
PROPHET YUNUS (alayhissalam)	28

History Chapter 1

THE BATTLE OF UHUD

PART 1

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

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

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

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

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

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

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

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

then deserted the Muslim army with 300 of his men.

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

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

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

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

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

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

PART 2

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

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

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

chaos in the army of Abu Sufyan.

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

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

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

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

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

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

Many of their famous personalities were disheartened. Some like Abu Bakr and Umar bin al-Khattab threw away their swords saying there was no use fighting when the Holy Prophet (sallallahu alayhe wa alehi wasallam) was no more. Uthman also fled, running so far away that he returned to Madina after 3 days.

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

It was in this battle that the reputation of Imam Ali (alayhissalam) was confirmed and he was acknowledged as a master in the field of sword fighting. He fought so hard that his sword broke. The Holy Prophet (sallallahu alayhe wa alehi wasallam) then gave him his own sword "Zulfiqar". In appreciation of the bravery of Imam Ali (alayhissalam) the voice of the angel Jibreel

(alayhissalam) was heard from above saying, "There is no warrior except Ali; there is no sword except Zulfiqar."

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

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

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

History Chapter 2

THE MISSIONARIES OF ISLAM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

History Chapter 3

THE BATTLE OF AHZAB

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

History Chapter 4

THE PLEDGE OF RIZWAAN

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

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

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

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

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

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

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

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

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

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

Fath, 48:18

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

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

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

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

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

History Chapter 5

THE INVITATION OF FOREIGN STATES TO ISLAM

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

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

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

When Abdullah returned to Madina and related his experience, the Holy Prophet (sallalloho alayhe wa alehi wasallam) was displeased and cursed Khusro saying,
"O Lord! Break his kingdom into pieces."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

History Chapter 6

THE BATTLE OF KHAYBER

PART 1

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

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

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

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

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

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

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

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

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

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

into the forts and held meetings to decide how to tackle the situation.

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

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

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

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

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

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

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

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

PART 2

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

Both Abu Bakr and Umar led the Muslims on separate occasions to try and enter the forts but

they were forced to retreat. Umar even demoralised the Muslims by praising the courage of the chief of the Jews, a fearful warrior by the name of Marhab. This action of Umar displeased the Holy Prophet (sallallaho alayhe wa alehi wasallam) very much.

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

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

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

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

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

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

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

The death of his brother enraged Marhab. He came out of the fort fully armed and in a deadly mood. He was dressed in a heavy coat of armour and wore on his head a cap made of stone which he had covered with a helmet. As he challenged the Muslims, he recited his war poem stating,

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

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

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

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

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

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

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

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

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

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

History Chapter 11

IMAM HASAN (alayhissalam)

PART 1

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

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

HIS QUALITIES:

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

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

The Prophet(sallallahu alayhe wa alehi wasallam) once said: I give Hasan(alayhissalam) my

prestige and patience and Husain(alayhissalam) my generosity and mercy

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

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

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

IMAM HASAN (alayhissalam) - PART 2

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

REMOVING THE EVIL MUAWIYA:

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

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

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

ATTACK ON THE IMAM:

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

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

BETRAYAL:

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

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

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

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

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

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

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

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

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

It was merely an interim transfer of the administration of the Islamic State, subject to the condition that it would be returned to the Holy Imam (alayhissalam) after Muawiya's death and then it would be in turn inherited by Imam Husain (alayhissalam). However, Muawiya had plans to declare Yazid, his son, as his successor, and he decided to get rid of the Holy Imam (alayhissalam) first.

THE DISLOYAL WIFE:

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

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

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

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

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

History Chapter 12

IMAM HUSAIN (alayhissalam)

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

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

SHABBIR:

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

FITRUS:

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

on His behalf.

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

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

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

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

HIS QUALITIES:

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

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

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

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

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

IMAM HUSAIN (alayhissalam) - PART 2

BURYING HIS BROTHER:

In 50 A.H., when his brother Imam Hasan (alayhissalam) passed away, the Holy Imam

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

IMAMATUS:

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

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

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

Bedouin: To believe in Allah.

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

Bedouin: To trust in Allah.

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

Bedouin: Knowledge associated with intelligence.

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

Bedouin: Wealth accompanied by generosity.

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

Bedouin: Poverty allied with patience.

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

Bedouin: Then let lightning consume the man to ashes.

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

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

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

THE GREAT TRAGEDY OF KERBALA:

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

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

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

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

History Chapter 14

PROPHET YUNUS (alayhissalam)

Prophet Yunus (alayhissalam) was sent by Allah to the people of Naynivah (Babylon) to guide them on the right path. The people of Naynivah were idol worshippers, and although Prophet Yunus (alayhissalam) tried night and day to explain to them how useless their worship was, they did not accept his advice. They said to him,

"You are a liar. Our forefathers have always worshipped these idols and we will do the same."

Prophet Yunus (alayhissalam) tried to convince the people for a long time to worship One God. He even warned them of Allah's punishment if they continued in their sinful ways, but they refused to give up their idol worshipping. They said

"O Yunus, do not bother yourself about us. We neither believe in your Lord, nor do we care about any punishment."

At last Prophet Yunus (alayhissalam) was fed up with these stubborn people. He asked Allah to send His punishment on them and walked out of their town. However, Prophet Yunus (alayhissalam) had made a mistake because his anger had caused him to leave the people before he had received the command of Allah to do so.

After his departure, the signs of Allah's punishment appeared over Naynivah. A huge cloud came over the whole area and the land was plunged into darkness.

The people at once realised that they were about to be punished for their sins. A wise man from amongst them advised them to ask for Allah's forgiveness at once, before they were all destroyed. All the people, young and old, men and women, came out of their homes and sincerely begged Allah to forgive them. Allah accepted their prayers and withdrew His punishment.

Meanwhile, Prophet Yunus (alayhissalam) had gone a long distance and had reached the sea. There he saw some people in a boat that was ready to sail. He requested them to allow him to join them. Since he looked like a very respectable person, the passengers of the boat cheerfully welcomed him on board.

In the sea, the boat was suddenly caught up in a heavy storm. It was in danger of going under and the captain said that unless they reduced the weight load, they would all drown. It was agreed that one person would have to be thrown overboard. To decide who that person would be, the passengers cast lots. The first time the lot fell to Prophet Yunus (alayhissalam), but since he was considered to be a dignified person, the lots were cast again.

When the lot fell to Prophet Yunus (alayhissalam) the second time, they had no choice but to throw him overboard. At that moment, Prophet Yunus (alayhissalam) realised his mistake in walking out on his people without waiting for the command of Allah.

He knew that his present problems were due to that mistake but he trusted in the Wisdom of Allah and jumped into the stormy sea.

In the meantime, Allah commanded a large fish to swallow Prophet Yunus (alayhissalam) into its belly. Prophet Yunus (alayhissalam) suddenly found himself in the stomach of the fish, and he lay there, frightened but unharmed. The Holy Qur'an says:

Yunus was certainly a Messenger. He abandoned his people and sailed away in a full ship where the people cast lots. Because he lost, he was thrown in the water. The fish swallowed him up and he deserved (all this). Had he not glorified Allah, he would certainly have remained inside the fish until the Day of Resurrection.

Saffat, 37 : 139 - 144

Prophet Yunus (alayhissalam) spent several days and nights inside the fish while it swam across the sea. In the darkness of the stomach of the fish Prophet Yunus (alayhissalam) prayed to Allah to forgive him for his mistake and his prayers were accepted.

The Holy Qur'an says:

Zan Nun (Yunus) went away in anger and thought We would never have Power over him, but in darkness he cried, "Lord! You are the only Lord whom I glorify. I have certainly done wrong to myself so forgive me." We answered his prayer and saved him from his grief. Thus do We save the faithful ones.

Anbiya, 21 : 87,88

The fish went to the seashore and expelled Prophet Yunus (alayhissalam) safely onto the ground. Prophet Yunus's (alayhissalam) body was badly burnt by the acids inside the fish and Allah caused a plant to grow whose leaves healed Prophet Yunus (alayhissalam) and whose fruits fed him. Soon Prophet Yunus (alayhissalam) had regained his health and he was commanded to return to Naynivah.

When he went back he was amazed to see that the people had given up their idol worshipping and were worshipping Allah. His people welcomed him and he spent the rest of his life preaching and leading them on the right path.

Ref Class 6 - Lesson 20

QURAN-M07

Diniyat Classes Muscat (DCM)(GIRLS)

Contents

1. MEMORISATION OF SURATUL FALAQ:.....2
2. DU`Á FROM THE HOLY QUR`ÁN.....3
3. SURA E A`LA 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

مِنْ شَرِّ مَا خَلَقَ ۝

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ ۝

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Qur'an Chapter 02

DU`Á FROM THE HOLY QUR'ÁN

Introduction

Put your faith in Alláh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Alláh owns the treasures of the heavens and the earth.

Sometimes your Du`á is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

Du`á 1

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي

O our Lord! We have indeed heard the voice of a messenger calling

لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

to the faith, saying "Believe in your Lord!" So we believed.

رَبَّنَا فَاعْفُ رُكَّنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا

O our Lord! Forgive us then our sins, and remove from us our evil deeds,

وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

and cause us to die among the virtuous ones.

(Áli-Imrán 3:193)

Du`á 2

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

(al-Kahf, 18:10)

Du`á 3

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

O my Lord! Verily, I have need of the good that You have sent me

(al-Qa#a#, 28:24)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (1) الَّذِي خَلَقَ فَسَوَّى (2)
وَالَّذِي قَدَّرَ فَهَدَى (3) وَالَّذِي أَخْرَجَ الْمَرْعَى (4)
فَجَعَلَهُ غُثَاءً أَحْوَى (5) سَنُقْرِئُكَ فَلَا تَنسَى (6)
إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7)
وَنُيَسِّرُكَ لِلْيُسْرَى (8) فَذَكِّرْ إِنَّ نَفْعَ الذِّكْرِى (9)
سَيَذَكَّرُ مَنْ يَخْشَى (10) وَيَتَجَنَّبُهَا الْأَشْقَى (11)
الَّذِي يَصِلَى النَّارَ الْكُبْرَى (12) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا (13)
قَدْ أَفْلَحَ مَنْ تَزَكَّى (14) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (15)
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (16) وَالْآخِرَةَ خَيْرٌ وَأَبْقَى (17)
إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (18) صُحُفِ إِبْرَاهِيمَ وَمُوسَى (19)

FIQH-M07

Diniyat Classes Muscat (DCM) (GIRLS)

Contents

1. EHKAAME TAQLID	2
2. TAHAARAT KAY EHKAAM	4
3. NAJASAAT.....	8
4. MUTAHHIRAAT.....	13
5. BARTANO KE EHKAAM	21
6. WOH CHEEZAY JIN KAY LIYE WUDHU KARNA ZAROORI HAI, MUBTELAAT E WUDHU.....	23
7. WAJIBAAT E NAMAZ - QIRAT	25
8. RUKU	31
9. SUJOOD	34
10. QURAN E MAJEED KE WAJIB SAJDAY	41
11. TASHAHHUD, SALAAM, TARTEEB, MUWAALAAT,QUNOOT,TAAQIBAAT E NAMAZ.....	42
12. MUSTAHAB AZKAAR E NAMAZ	46
13. NAMAZ A'AYAAT	50
14. KHUMS	54
15. AMR BIL MARUF & NAHI ANIL MUNKAR	58
16. HAYZ.....	59
17. ISTEHAAZA.....	60

Fiqh Chapter 1

EHKAAME TAQLID

(#1-4: Revision)

(1) Har musalmaan ke liye usool e deen ko az-ru e baseerat (daleel ke saath) jaan na zaroori hai.

Usoole e deen main taqlid nahi ki ja sakti. Yani ye nahi ho sakta ke koi shaks usool e deen main kisi sahib e ilm ki baat sirf is wajah se manne ki wo keh raha hai.

Lekin agar koi shaks islam ke sahi aqaed par yakken rakhta ho aur iska izhaar karta ho agar che ye izhaar az-ru e baseerat (daleel ke saath) na ho tab bhi wo musalmaan aur momin hai aur is par imaan aur islaam ke tamam ehkaam jaree honge.

Jahan tak deene ehkaam ka taalluk hai, “musallima (confirmed) aur qatye umur (part of deen acc to every muslim)” ko chod kar baaki ehkaamaat mein zaroori hai kay insaan ya to khud mujtahid ho yaani ehkaam ko daleel ke zariye haasil kar sake

ya kisi mujtahid ki taqlid kare

ya azruhe ehtiyaat(acc to ehteyaat) apna fareeza yun ada kare ki use yakeen ho jayee ki usne apni sharee zimedaari pure kar di hai. Masalan agar chand mujtahid kisi amal ko haraam karaar de aur chand dosre kahe ki haraam nahi hai to is amal se baaz rahe aur agar ba’az mujtahid kisi amal ko wajib aur ba’az mustahab gardane(kahe) to use baja laye.

Lihaaza jo ashkhaas na to mujtahid ho aur nahi ehtiyaat par amal pera ho sake unke liye wajib hai ki mujtahid ki taqlid kare.

(2) Deene ehkaamaat main taqlid ka matlab ye hai ki kisi mujtahid ke fatwa par amal kiya jaye aur zaroori hai ki jis mujtahid ki taqlid ki jaye wo

mard, baligh, aqil, shia ithna asheri, halaal zada, zinda aur aadil ho.

Aadil wo shaks hai jo in tamaam kaamo ko baja laye jo is par wajib hai aur in tamam kamo ko tark kare jo is par haraam hai.

Aadil hone ki nishaani yeh hai ki who bazaahir ek achcha shaks ho aur uske ehle mohalla(area people), hamsayo (padhosi) ya hamnasheeno (saath uthne bathne wale log)se iske bare main daryaaft kiya jaye to woh uski achchayee ki tasdeek kare.

Agar yeh baat ijmaalan(briefly) maloom ho ki dar pesh masail main mujtahideen ke fatwa ek doosre se mukhtalif hai to zaroori hai ki is mujtahid ki taqlid ki jaye jo “a’alam” ho yaani apne zamane ke deegar mujtahideen ki nisbat ehkaam e ilahi ko nikalnai ki behter salihyat Rekhta ho

(3) Mujtahid aur aalam ki pehchaan teen tareeko se ho sakti hai:

(i) kisi insaan ko khud yakeen aajaye, masalan wo aisa shaks ho jo khud sahib e ilm ho aur mujtahid aur aalam ko pehchaan ne ki salahiyat rakhta ho.

(ii) Do aise aalim aur adil ashkhaas jo mujtahid aur a’alam ko pehchaan ne ka malika(capability) rakhte ho, kisi ke mujtahid ya a’alam hone ki tazdeek(justify) kare, basharte ke do aur aalim aur aadil inki tardeed(oppose) na kare, balke kisi ka mujtahid ya a’alam hona ek kaabil e e’tamaad ehle khubra(jo mujtahid oalam ko pehchannay ki salahiyat rekhtai houn)) o ittela shaks ke qaul se bhi saabit ho jata hai.

(iii) Ye ke insaan kisi uqlaei tareeqe se kisi shaks ke mujtahid ya a’alam hone ka itmenaan haasil kar le. Masalan kuch aise ehle ilm(ehle khubra) jo mujtahid aur a’alam ko pehchaanne

ki salahiyat rakhte hai aur inki baat se itmenaan bhi aa jata hai, kisi ke mujtahid ya a'alam hone ki tasdeeq kare.

(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 padhna basharte ki is kitaab ki sehat ke bare main itmenaan ho.

(5) Jab tak insaan ko ye yakeen na ho jay eke mujtahid ka fatwa badal chukka hai wo kitaab main likhe hue fatwe par amal kar sakta hai aur agar fatwe ke badal jaane ka ehtemaal ho to chaan been karma zaroori nahi.

(6) Agar mujtahid e a'alam koi fatwa de to iska muqallid is masale main kisi doosre mujtahid ke fatwe par amal nahi kar sakta.

Taham (albatta) agar wo (yani miltahid e a'alam) fatwa na de balke ye kahe ke ehtiyaat isme hai ki yun amal kiya jaye , masalan ehtiyaat isme hai ki namaaz ki pahli aur doosri rakat main surah al hamd ke baad ek poori surat padhe to zaroori hai ki muqallid ya to is ehtiyaat par, jise ehtiyaat e wajib kehte hai, amal kare ya kisi doosre miltahid ke fatwe par **a'alam fal a'alam** ka khayal rakhte huwe amal kare. Pas agar wo(yani doosra miltahid) faqat soore al hamd ko kafi samajhta hi to doos ri soorah tark ki ja sakti hai.

Jab mujtahid e a'alam kisi masale ke bare main kahe ke mehelle ta'ammul ya mehelle ishkaal hai to iska bhi yahi hokum hai.

(7) Agar mujtahid e a'alam kisi masale ke bare main fatawa dene ke baad ya usse pehle ehtiyaat ka tazkira kare masalan ye kahe ki najis bartan paani main ek martaba dhone se paak ho jaata hai agar che ehtiyaat isme hai ki teen martaba dhoye to muqallid aisi ehtiyaat ko tark kar sakta hai. Is kism ke ehtiyaat ko ehtiyaat e mustahab kehte hai.

(9) Muqallaf ke liye wo tamaam masael seekhna lazim hai jinke bare main ehtamaal hai ki na seekhne ki wajah se khuda ki ma'asiyat (gunah/ against)main mubtila ho sakta hai, yaani ksi wajib ko tark karne ya kisi haraam ko anjaam dene ka murtakib (guilty/committing)ho sakta hai.

(10) Agar kisi shaks ko koi aisa masala pesh aaye jiska hukum use maalum na ho to laazim hai ki ehtiyaat kare ya in sharait ke mutabiq taqlid kare jiska zikr upar aa chukka hai,

(11) Agar koi shaks Mujtahid ka fatwa kisi doosre shaks ko bataaye aur phir mujtahid apna fatwa badal de to iske liye dosre shaks ko fatwe ki tabdeeli ki ittila dena zaroori nahi. Lekin agar fatwa batane ke baad ye maloom ho ki fatwa bataane main ghalti ho gayee hai aur is ittela ki wajah se wo shaks apne sharee wazeefe ke khilaaf amal karega to ehtiyaat e laaazim ki bina par jahan tak ho sake is ghalti ka izaala kare.

Fiqh Chapter 2

TAHAARAT KAY EHKAAM PAANI

NOTE: bold masail-do this year & not bold- for revision

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 doosri 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 koyi cheez aine najis ho maslan paishaab ya khoon ya wo cheez jo najis ho gayee ho jaise ke najis libaas aise pani se mile jiski miqdar ek kur ya us sai ziyada kay barabar ho aur iske natije mai najasat ki boo, rang ya zaeqa paani mai saraiyat kar jaye to pani najis ho jayega laikin agar aisi koi tabdeeli waqe na ho to najis nahi hoga.

(17) Agar koi ayn e najasat masalan khoon aise paani mei ja gire jis ki miqdar aik kur se zyada ho aur us ki boo, rang ya zaeqa tabdeel karde, to is soorat mai agar paani ke is hisse ki miqdar jis mei koi tabdeeli waqe nahi hui, aik kur say kam ho to saara paani najis ho jayega lekin agar uski miqdaar aik kur ya usse zyada ho to sirf woh hissa najis mana jaye ga hoga jiska boo, rang ya zaeqa tabdeel hua 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 najis cheez par zor se gire to iska jitna hissa is najis cheez se milega najis ho jayega lekin baaki pak hoga.

(25) Jo qaleel pani kisi cheez par ain e najasat door karne ke liye dalaa jaaye to in maqamaat par jahaa najis cheez ek baar dhone se paak nahi hoti, wo najaasat se juda hone ke baad

najis ho jaata 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 jaane ke baad binabar ehtiyaat e laazim najis hai.

iii--Jaree Paani:

Jaree paani wo hota hai (1) Jiska aik qudrati mamba (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 jeyenga.

(27) Jaree paani agarche kurr se kam hi kyu na ho najasat ke aa milne se tab tak najis nahi hota jab tak najasat ki wajah se iska bu, rang ya zaika badal na jayee.

(28) Agar najasat jaree paani se aa mile to iski itni miqdaar jiski bu, rang ya zaika najasat ki wajah se badal jaye najis hai. Albatta is paani ka wo hissa jo chashme se muttasil ho paak hai khwa iski mikhdaar kur se kam hi kyu na ho. Nadi ki doosri taraf ka paani agar ek kurr jitna ho ya is paani ke zariye jisme (bu, rang ya zaika ki) koi tabdeeli waqe' nahi hui chashme ki taraf ke paani se mila hua ho to paak hai warna najis hai.

(29) Agar kisi chashme ka paani jaree na ho lekin soorat e haal ye ho ki jab isme se paani nikalay to dobara iska paani ubal padhta ho to wo paani, jaree paani ka hukum nahi rakhta yaani agar najasat isse aa mile aur iski miqdaar kur se kam ho to najis ho jata hai.

(30) Nadi ya neher ke kinare ka paani jo sakin ho aur jaree pani se mittasil ho, jaree pani ka hukum nahi rakhta.

(31) Agar ek aisa chashma ho jo misaal ke taur par sardiyon main ubal padhta ho lekin garmiyo main khush ho jata ho isi waqt jaree paani ke hukum main aayega jab iska paani ubal padhta ho.

(34) Jo paani zameen par beh raha ho lekin zameen se ubal na raha ho agar woe aik kurr se kam ho aur usme najasat mil jaaye to who najis ho jayenga lekin agar wo pani tezi se beh raha ho aur misaal ke taur par najasat uske nichle hisse ko lage to iska upar wala hissa najis nahi 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 ehtiyat inpar do baar baarish ka paani pohonchna zaroori hai, albatta kaleen aur libas wagaira ka nichodna zaroori nahi hai. Lekin halki si boonda 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 baraskar doosri 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 khoon par barasne ke baad risey aur inme khoon ke zarraat shaamil ho ya khoon ki bu, rang aur zaika paida ho gaya ho to woh pani najis hoga.

(37) Agar makaan ke andruni ya uupri chhat par aine najasat moujood ho to baarish ke dauran jo pani najasat ko choo kar andruni chhat se tapke ya parnale se gire woh pak hai. Lekin jab baarish tham jaye aur ye baat ilm mein aaye ki ab jo paani gir raha hai woh kisi najasat ko choo kar aa raha hai to woh pani naji hoga.

(38) Jis najis zameen par baarish baras jaye woh paak ho jati hai aur agar baarish ka pani zameen par behne lage aur baarish ke dauran hi chhat ke neeche kisi najis makaam tak ja pohonche to ise bhi pak kar dena.

(39) Najis matti ke tamaam ajza tak agar baarish ka paani phonch jaye to woh pak ho jayengi, bashart ye ki insaan ko ye yakeen na ho jaye ki matti se milne ki wajah se baarish ka paani muzaaf ho chuka hai.

(40) Agar baarish ka pani ek jagah jama ho jaye khwa ek kurr se kam hi kyu na ho baarish barasne ke waqt agar koi najis cheez isme dhoyee jaye aur pani najasat ki bu, rang ya zaika qubool na kare to woh najis cheez pak ho jayengi.

(41) Agar najis zameen par biche hue pak kaleen wagaira par baarish barse aur iska pani barasne ke waqt kaleen se najis zameen par pohonch jaye to kaleen bhi najis nahi hoga aur zameen bhi pak ho jayengi.

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 padhne se is waqt tak najis nahi hoga jab tak is najasat se iski bu, rang ya zaika badal na jaye.

(43) Agar koyi najasat kunwe mein gir jaye aur iske paani ki bu, rang ya zaike ko tabdeel kar de to jab kunwe ke pani mein paida shuda ye tabdeeli khatam ho jaye to paani paak ho jayenga. Albatta ehtiyaat e wajib ki bina par is pani ke pak hone ki shart ye hai ki pani kunwe se ubalne wale pani mein makhloot ho 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 najsat ka ek zarra bhi padh 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 jayenga 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 lagenga najis hoga aur jo nahi lagenga woh paak hoga.

(46) Agar woh muzaaf pani jo najis ho ek kurr ke barabar paniya jaree pani se yun miljayee ki phir isse muzaaf pani na kaha ja sake to woh paak ho jayenga.

(47) Agar ek pani mutlaq tha aur baad mein iske baare mein ye ma'loom na ho ki muzaaf ho jane ki had tak pohoncha hai ya nahi to woh mutlaq pani mutasawwir hoga yaani najis cheez ko pak karenge 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 karenge 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. Joonhi koi najasat aise pani mein padegi woh pani najis ho jayega aur agar ye kurr ya isse zyada ho to ehtiyat e laazim ki bina par najis ho jayega.

(49) Aisa pani jisme khoon ya peshaab jaisi ain e najasat aa pade aur iskay bu, rang ya zaike ko tabdeel kar de najis ho jata hai khwa woh kurr ke barabar ya jaree pani hi kyu na ho. Taaham agar is paani kay bu, iska rang ya zaika kisi aisi najasat se tabdeel ho jaye jo isse bahar hai masalan kareeb pade hue murdaar ki wajah se iski bu badal jaye to ehtiyat e lazim ki bina par woh najis ho jayenga.

(50) Woh pani jisme ain e najasat masalan khoon ya peshaab gir jaye aur iskay bu, rang ya zaiqe tabdeel kar de agar kurr ke barabar ya jaree pani se muttasil ho jaye ya baarish ka pani ispar baras jaye ya hawa ki wajah se baarish ka pani ispar gire ya baarish ka paani is dauran jabki baarish ho rahi ho parnaale se ispar girey to in tamaam soorato mein isme waqe' shuda tabdeeli zail ho jaane par aisa pani pak ho jata hai lekin zaroori hai ki baarish ka paani ya kur pani ya jaree pani isme makhloot ho jaye.

(51) Agar kisi najis cheez ko kurr pani ya jaree pani mein pak kiya jaye to jis baar dhone mein woh cheez pak hone wali hai, is waqt woh pani jo bahar nikalne ke baad isse tapke pak hoga.

(52) Jo pani pehle pak ho aur ye ilm na ho ki baad mein najis huwa ya nahi, woh pak hai aur jo pani pehle najis ho aur ma'loom na ho ki baad mein pak huwa ya nahi, woh najis hai.

.

NAJASAAT

(80) Dus cheezen najis hain:

- (i-ii) Peshab aur paikhana
- (iii) Manee
- (iv) Murdaar
- (v) Khoon
- (vi-vii) Kutta aur suwwar
- (viii) Kafir
- (ix) Sharab
- (x) Najasat khor haiwan ka paseena.

(110) Agar angoor ki ras mein khud ba khud ya pakaane par ubal aa jaye to pak hai lekin iska khana peena haram hai. Issi tarah ehtiyat e wajib ki bina par ubla huwa angoor haraam hai lekin najis nahi.

(111) Khajoor, munaqqa, kishmish aur inke sheere mein chahe ubal aa jaye to bhi pak hai aur inka khana halaal hai.

(112) Fuqqaa' jo aam taur par jau se tayyar hoti hai aur halke nashe ka sabab banti hai haraam hai aur ehtiyat e wajib ki bina par najis hai. Lekin woh aab e jau pak aur halaal hai jo kisi qism ke nashe ka sabab nahi banti.

(118) Agar koi shakhs jaanta ho ki jo do bartan ya do kapde woh istemaal karta hai in may se ek najis ho gaya hai lekin isay ye ilm na ho ki in may se kaun sa najis hua hai to dono se ijtenaab karna zaroori hai aur misaal ki taur par agar yeh na jaanta ho ki khud iska kapda najis hua hai ya woh kapda jo iske zer istemaal nahi hai aur kisi doosre shakhs ki milkeeyat hai to zaroori nahi ki apne kapde se ijtenaab kare.

(120) Agar chawal ya gosht ya aisi hi kisi cheez ka zahiri hissa najis hojaye agar isko kisi paak pyale ya iske kisi misl cheez me rakhain aur aik dafa is par paani daalain aur phenk dain to wo cheez paak hojaati hai aur agar kisi najis bartan me rakhain to ye kaam 3 dafa anjaam dena zaruri hai aur is soorat me wo bartan bhi paak hojayega aur agar libaas ya kisi doosri aisi cheez ko bartan me daal kar paak karna maqsood ho jis nichodna laazim hai to jitni baar is par paani daala jaye isay nichodna zaroori hai aur bartan ko ulat daina chahie taakay jo ghassala isme jama hogaya ho wo beh jaye.

(121) Aisi do cheezay jinke baare may insaan ko ilm na ho ki in may se kounsi pak hai aur kounsi najis, agar ek pak aur tarr cheez in may se kisi ek cheez ko chu jaye to issay parhez karna zaroori nahi hai siwaye baaz soorato mein jaise is soorat may jab in dono mashqooq najis cheezo ki saabiqa yaqeeni halat najasat ki halat ho ya masalan is soorat mein jab koi aur pak cheez ratoobat ke saath doosri mashqooq cheez se lag jaye.

(132) Quraan majeed ko najis raushnaee se likhna khwa ek harf hi kyu na ho isse najis karne ka hukum rakhta hai. Agar likhkha ja chhuka ho to isse pani se dhokar ya cheel kar ya kisi aur tareeqe se mita dena zaroori hai.

(133) Agar kaafir ko quraan majeed dena behurmati ka maujib ho to haraam hai aur isse quraan majeed wapis le lena wajib hai.

(134) Agar quraan e majeed ka waraq ya koi aisi cheez jiska ehteraam zaroori ho, masalan aisa kaagaz jispar allah taala ya hazrat rasool e akram(sa) ya kisi imam(alayhissalam) ka naam likha ho baitul khala mein gir jaye to uska bahar nikalna aur use dhona wajib hai, Khwa is par kuch rakam kyu na kharch karni padhe aur agar iska bahar nikalna mumkin na ho to zaroori hai ki is waqt tak is baitul khala ko istemaal na kiya jaye jab tak ye yaqeen na ho jaye ki wo gall kar khatam ho gaya hai. Isi tarah agar khaake shafa baitul khala may gir jaye aur iska nikalna mumkin na ho to jab tak ye yakeen na ho jaye ki woh bilkul khatam ho chuki hai, is baitul khala ko istemal nahi karna chahiye.

(136) Jo najis cheez paak ki ja sakti ho use bechne aur udhar dene mein koi haraj nahi lekin iske najis hone ke bare may jab ye do shartain maujood ho to kharreedne ya udhar lene wala ko batana zaroori hai:

(i) Jab andesha ho ki dusra fareeq kisi wajib hukum ki mukhalifat ka murtaqib hoga masalan uss [najis cheez] ko khane ya peene mein istemaal karega. Agar aisa na ho to batana zaroori nahi hai. Masalan libas ke najis hone ke bare mein batana zaroori nahi jise pehenkar dosra fareeq namaz padhega kyunki libas ka pak hona shart e waqa'e nahi hai.

(ii) Jab bechne ya udhar dene wale ko tawaqqo ho ki doosra fareeq iski baat par amal karega aur agar wo janta ho ki doosra fareeq iski baat par amal nahi karega to use batana zaroori nahi hai.

(138) Agar ghar ka koi hissa ya qaleen ya daree najis ho aur woh dekhe ki iske ghar aane walo ka badan, libas ya koi aur cheez taree ke sath najis jagah se ja lagi hai aur sahib e khana iska bayis huwa ho to do sharto ke saath jo guzishta masale mein bayan huwi hai in logon ko is bare mein agah karna zaroori hai.

(139) Agar mezbaan ko khana khane ke dauraan pata chale ki ghiza najis hai to dono sharto ke mutabiq jo masala no. 136 mein bayan huwi hai zaroori hai ki mehmaan ko iske mutaaliq agah kar de lekin agar mehmaanon may se kisi ko is baat ka ilm ho jaye to uske liye doosro ko batana zaroori nahi. Albatta agar woh inke saath yu ghul milkar rehta ho ki inke najis hone ki wajah se wo khud bhi najsat mein muhtila ho kar wajib ehkaam ki mukhalifat ka murtaqib hoga to inko batana zaroori hai.

(140) Agar koi udhar li huwi cheez najis ho jaye to iske malik ko do sharto ke saath jo masala no. 136 mein bayan huwi hai agah kare.

(141) Agar bachcha kahe ki koi cheez najis hai ya kahe ki isne kisi cheez ko dho liya hai to uski baat par aitebaar nahi karna chahiye lekin agarchay bachcha mumayyiz ho aur najasat aur taharat ko bakhoobi samajhta ho aur woh kahe ki usne ek cheez pani se dhoyi hai jabki

woh cheez uske istemaal mein ho ya bachche ka qaul ae'temaad ke kaabil ho to uski baat qubul kar leni chahiye aur yahi hukum hai jabki bachcha kahe ki woh cheez najis hai.

REVISION:

(81) Insaan aur har is haiwaan ka jiska gosht haraam hai aur jiska khoon jahinda hai, yaani agar iski rag kaati jaye to khoon uchchal kar nikalta hai, peshab aur paikhana najis hai. Haan in haiwaano ka paikhana pak hai jinka gosht haraam hai magar inka khoon uchchal 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 uchchal ne wala khoon na rakhta ho, ehtiyat e laazim ki bina par iske peshab se bhi parhez karna zarori hai.

(85) Insaan ki aur uchchalne wala khoon rakhne wale har haiwaan ki laash najis hai khwa woh [kudrati taur par] khud mara ho ya shar'ee tareeke ke alawa kisi aur tareeke se zabah kiya gaya ho.

(86) Laash ke woh ajza jin mein jaan nahi hoti paak hai. Masalan oon, baal, haddiyaan aur daanth.

(91) Sayal dawayyan, ittar, roghan [tel, ghee], jooton ki polish aur sabun jinhe bahar se daraamad kiya jata hai agar inki najasat ke bare mein yakeen na ho to pak hai.

(93) Insaan aur khoone jahinda rakhne wale har haiwaan ka khoon najis hai. Pass aise janwaron masalan machchi aur machchar ka khoon jo uchchal 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 khoon kharij ho jaye to jo khoon badan mein baki reh jaye woh pak hai lekin agar [nikalne wala] khon 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 khoon ka zarra maujood ho, ehtiyat e mustahab hai ki isse parhez kiya jaye.

(102) Kutta aur suwwar najis hai hatta ki inke baal, haddiyan, panje, nakhun aur ratoobatein bhi najis hai.

(103) Kaafir yani wo shaks jo allah ta'ala ke wajood ya iski wahdaniyat ka ikraar 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.

Isi tarah woh shaks jo kisi nabi ki nabuwwat ya zarooriyaat e deen mein se kisi ek ka aisa inkaar kare jo juzwi taur par hi sahi, rasool e akram sallallaho alaiyhe wa ale hi wasallam ki

takzeeb ka sabab bane, najis hai. Albatta ahle kitab yani yahudi, isae aur majoosi pak mane jayenge.

(104) Kaafir ka tamaam badan hatta ke iske baal, nakhun aur ratoobatein bhi najis hai.

(108) Sharab najis hai. Iske ilawa insaan ko mast kar deni wali cheezen najis nahi hai.

(109) Sanati aur tibbi alcohol ki tamaam aqsaam pak hai.

(113) Is unth ka paseena jisse insaani najasat khane ki adat ho najis hai. Isi tarah ehtiyat e wajib ki bina par is kism ke doosre haiwanat ka paseena bhi najis hai.

Najasat Saabit Hone ke Tareeqe:

(115) Kisi bhi cheez ki najasat teen tareeqon se sabit hoti hai.

(i) Khud insaan ko yaqeen ya uklaiee tareeqe se itmenaan ho jaye ki fulan cheez najis hai. Agar kisi cheez ke mutaaliq mehez gumaan ho ki najis hai ro isse parhez karna laazim nahi lihaza qehwa khano aur hotelon mein jahan la parwah log aur aise log khate peete hai jo najasat aur taharat 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 shaks ghalat bayani na karta ho masalan kisi shaks ki biwi ya naukhar ya mulaaziman kahe ki bartan ya koi doosri cheez jo iske ikhtiyar mein hai wnajis 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 khoon ya masalan peshab se najis hui hai. Haan agar ek adl ya qabil e itmenaan shaks ittela de lekin iski baat se itmenaan na aye to ehtiyat e wajib ki bina par isse ijtenaab karna zaroori hai.

(116) Agar koi shaks masale se adam waqifeeyat ki bina par yeh na jan sake ki ek cheez najis hai ya pak masalan isse ye ilm na ho ki choohe ki mengni pak hai ya nahi to sse chahiye ki masala pooch le lekin agar masala jaanta ho aur kissi cheez ke baare mein isse shak ho ki pak hai ya nahi masalan isse shak ho ki woh cheez khoon hai ya nahi ya yeh na jaanta ho ki machchar ka khoon 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 gaye hai ya nahi to woh najis hai. Issi tarah agar kisi pak cheez ke baare mein shak ho ki najis ho gaye hai ya nahi to woh pak hai. Agar koi shaks in cheezon ke najis y apak hone ke mutaaliq pata chala bhi sakta ho to tehqeeq zaroori nahi hai.

Paak Cheez Najis Kaise Hoti Hai:

(119) Agar koi pak cheez kisi najis cheezse lag jaye aur dono ya inmein se ek is qadar tarr ho ki ek ki taree doosri tak phonch jaye to pak cheez najis ho jayengi 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 jayenga. Ab agar baya haath khush hone ke baad masalan tarr libaas se lage to woh libaas bhi najis ho jayega lekin agar ab woh libaas kisi doosri tarr cheez ko lag jaye to woh cheez najis nahi hogi. Haan agar taree itni kam ho ki doosri cheez ko na lage to pak cheez najis nahi hogi khwa woh ain e najasat ko hi kyu na lagi ho.

(123) Jab sheere, tel, [ghee] ya aisi hi kisi aur cheez ki soorat aisi ho ki agar iski kuch miqdaar nikla li jaye to iski jagah khaali na rahe to junhi 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 kurr hi ho jaye to sirf wohi hissa najis hoga jisse najasat lagi hai. Lihaza agar chuhe ki mengni ismein gir jaye to jahan woh meingni giri hai woh jagah najis aur baki pak hogi.

(135) Najis cheez ka khana peena ya kisi doosre ko khilana pilana haraam hai lekin bachche ya deewaane ko khilana pilana jayiz hai. Uar agar bachcha ya deewana najis ghiza khaye peeye ya najis haath se giza ko najis karke khaye to use rokna zaroori nahi.

Fiqh Chapter 04

MUTAHHIRAAT

PAANI

NOTE: **BOLD** maslas----In this year's course.

Not bold: Only reading

(142) Baarah cheezen aisi hai jo najaasat ko paak karti hai aur unhe mutahhairaat 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 zail ho jana. | (x) Najaasat khor haiwan ka istabra | | |
| (xi) Musalaman ka ghayab ho jana. | | | |
| (xii) Zabeeha ke badan se khoon ka nikal jana. | | | |

(i) Pani:

(143) Pani char sharton ke saath najis cheez ko paak karta hai:

(a) Pani mutlaq ho- muzaaf pani masalan arqe gulaab ya arqe baide mushq se najis cheez pak nahi hoti.

(b) Pani paak ho

(c) Najis cheez ko dhona 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 mein najasat ki bu, rang ya zaika maujood na ho lekin agar dhona ki soorat isse mukhtalif ho [yani wo aakhri dhona na ho] aur pani ki bu, rang aur zaiqa badal jaye to ismein 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 ka bu, rang aur zaika pehli dafa dhona ke waqt badal jaye lekin doosri dafa istemal kiye jaane wale pani mein aisi koyi tabdeeli roonuma na ho to woh cheez pak ho jayengi.

(d) Najis cheez ko pani se dhona ke baad ismein ain e najasat ke zarraat baki na rahein.

Najis cheez ko qaleel pani yani ek kurr se kam pani se paak 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 maya cheez pee ho usay pehle pak matti se manjhna chahiye phir iss 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 chaata ho aur koi cheez usmay baaqi reh jaye to use dhona se pehle matti se manjh lena zaroori hai. Albatta agar kutte ka lu'aab kisi bartan may gir jaaye ya uske badan ka koi aur hissa is bartan se lage to ehtiyat e laazim ki bina par usay mitti se manjhne ke baad teen dafa paani se dhona zaroori hai.

(145) Jis bartan mein kutte ne mu dala hai agar iska mu tang ho to issmein matti dalkar khoob hilaye taaki matti bartan ke tamaam atraaf mein pahonch jaye. Iske baad usay isi tarteef ke mutaabeeq dhoye jiska zikr saabeeqa masala mein ho chuka hai.

(146) Agar kisi bartan ko suwar chaate ya ismein se koi sayal cheez pee le ya is bartan mein koi jangli chuha margaya ho to ise qaleel ya kurr ya jaree pani se saath martaba dhona zaroori hai lekin matti se maanjhna zaroori nahi.

(147) Jo bartan sharaab se najis ho gaya ho to use teen martaba dhona zaroori hai. Is bare mein qaleel ya kurr ya jaree pani ka koi farq nahi aur ehtiyaat e mustahab yeh hai ki ise saath bar dhoya jaye .

(148) Agar ek aise bartan ko jo najis matti se tayyar huwa ho ya jismein najis pani saraiyat kar gaya ho kurr ya jaree pani mein dal diya jaye to jahan jahan wo pani pahonchega bartan pak ho jayega aur agar iss bartan ke andruni ajza ko bhi paak karna maqsood ho to usay kurr ya jaree pani mein itni der tak pade rehna dena chahiye ki pani tamaam bartan mein saraiyat kar jaye aur agar is bartan mein koi aisi nami ho jo pani ke andruni hisso tak pahonchnay mein maane' to pehle ise khushk karlena zaroori hai aur phir bartan ko kurr ya jaree pani mein dal dena chahiye.

(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 khali kar diya jaye.

[doosra tareeqa] Bartan mein teen dafa munaasib miqdaar mein pani dale aur har dafa pani ko yun ghumaye ki woh tamam najis muqamaat tak pohonch jaye aur phir usay gira de.

(152) Agar tanoor peshab se najis ho jaye aur ismein upar se ek martaba un pani dala jaye ki iski tamaam atraaf tak pohonch jaye to tanoor pak ho jayega aur ehteyat e mustahab ye hai ki amal do dafa kiya jaye aur agar tanoor peshab ke alawa kisi aur cheez se najis huwa ho to najasat door karne ke baad mazkoora tareeke ke mutabeeq is mein ek dafa pani dalna kaafi hai aur behtar ye hai ki tanoor ki teh mein ek gada khod liya jaye jismein pani jama ho sakey phir is pani ko nikal liya jaye aur gadhe ko pak mitti se purr kar diya jaye. (only READ)

(153) Agar kisi najis cheez ko kurr ya jaree pani mein ek dafa yu dubo diya jaye ki pani iske tamaam najis muqamaat tak pohonch jaye to woh cheez pak ho jaengi aur qaaleen ya daree aur libaas waghaira ko pak karne ke liye usay nichodna aur issi tarah se mallna ya pau se ragadhna zaroori nahi hai aur agar badan ya libaas peshab se najis ho gaya ho to usay kurr pani mein do dafa dhona bhi laazim hai. Albatta jaree pani mein ek bar dhona kafi 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 dein ke peshaab is mein 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, qaleen, dari, aur inse milti julti cheezon ka taaluq hai unhein har dafa paani dalney ke baad nichodna chahiye taaakey ghusala in mein 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 nichodne se nikalta hai).

(155) Jo cheez aise sheer khwar ladke ya ladki ke peshaab se najis hojaey jis ne doodh ke ilawa koi ghiza khana shuroo na ki ho agar is par aik dafa is tarah pani dala jaey ke tamaam najis maqamaat par pohonch jaey to wo cheez paak ho jaey gi laikin ehtiyaat e mustahab ye hai ke mazed aik baar is par paani daala jaey. Libaas, qaleen aur dari waghaira ko nichodna zaroori nahi.

(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 nichodna zaroori hai takey in ka dhowan nikal jaey.

(157) Agar kisi najis chatai ko jo dhaagon say bani huwi ho kur ya jaari paani mein dubo diya jaaey to aynе 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 nichodna zaruri hai khwah is mein paoon hi kyon na chalaaney paday taake is ka dhowan alag hojaey.

(158) Agar gandum, chawal, saabun waghaira ka oupar wala hissa najis hojaey to wo kur ya jaari paani mein duboney say paak ho jaega. Inhein qaleel paani se bhi paak kia ja sakta hai. Laikin agar inka androoni hissa najis ho jaye to kur ya jaari paani ke in cheezon ke andar tak pohonchne par ye paak ho jati hain.

(159) Agar saabun ka zahiri hissa najis ho jaey to use paak kia jasakta 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 androoni hisse tak sarayet kar gaya hai ya nahio to wo hissa paak hoga.

(160) Agar chawal ya gosht ya aisi hi kisi cheez ka zahiri hissa najis hojaey to kisi paak pyaley ya is ke misl kisi cheez mei rakh kar aik dafa is par paani daalne aur phir phenk dene ke baad wo cheez paak ho jati hai aur agar kisi najis bartan mei rakhein to ye kaam teen dafa anjaam dena zaruri hai aur is soorat mei wo bartan bhi paak ho jaeyga laikin agar libaas ya kisi doosri aisi cheez ko bartan mei daal kar paak karna maqsood ho jiska nichodna laazim hai to jitni baar is par paani dala jaey use nichodna zaroori hai aur bartan ko ulat dena chahiyye take o dhowan is mei jama ho gaya ho wo beh jaey.

(161) Agar kisi najis libaas ko jo neel ya us jaisi cheez se ranga gaya ho kur ya jaari paani me deboya jaaey aur kapde ke rang ki waja se paani muzaaf hone se qabl tamaam jaga pohonch jaey to wo paak ho jaega aur agar use qaleel paani se dhoya jaey aur nichodne par isme se muzaaf pani na nikle to wo libaas paak ho jata hai.

(162) Agar kapde ko kur ya jaree pani mei dhoya jaaey aur misaal ke taur par baad mei kae waghaira kapde mei nazar aey aur ye ehtamaal na ho ke ye kapde ke andar paani ke pohonchne mei mane' huwi hai to wo kapda paak hai.

(163) Agar libaas ya us se milti julti cheez ke dhone ke baad matti ka zarra ya saabun isme nazar aey aur ehtamaal na ho ke ye kapde ke andar paani ke pohonchne mei mane' huwa hai to wo paak hai laikin agar najis paani matti ya saabun mei sarayet kar gaya ho to matti aur sabun ka oupar wala hissa paak aur iska androoni hissa najis hoga.

(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 khoon libaas par se hata diya jaye aur libaas dho liya jaye aur khoon ka rang libas par baqi bhi reh jaye to libaas paak hoga.

(165) Agar kur ya jari pani mei 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 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 dantoan ki reekhon mein reh jaye aur pani mu me bhar kar yun 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 unhein nichodna zaroori nahi kyon ke paani ma'mool ke mutabiq khud juda ho jata hai.

(168) Agar badan ya libaas ka koyi hissa qalil paani se dhoya jaye to najis muqaam ke pak hone se is muqaam se muttasil wo jaghein bhi pak ho jaengi jin ko dhote waqt umooman paani pohonch jata hai. Matlab yeh hai ke najis maqam ke atraaf ko alehda dhona zaroori nahi balke wo najis maqam ko dhone ke sath hi paak ho jate hain aur agar aik paak cheez aik najis cheez ke barabar rakh dein aur donon par paani dalein to iska bhi yehi hukum hai. Lehaaza agar aik najis ungli ko paak karne ke liye sab ungli par paani dalein aur najis pani ya paak pani sab ungliyon tak pohonch jaye to najis ungli ke paak hone par tamam ungliyan paak ho jayein gi.

(169) Jo gosht ya cahrbī najis ho jaye doosri cheezon ki tarah pani se dhoyi ja sakti hai. Yahi soorat is badan ya libaas ki hai jis par todi bohut chiknayi ho jo paani ko badan ya libaas tak pohonchne se na roke.

(170) Agar bartan ya badan najis ho jaye aur bad mein itna chikna ho jaye ke paani is tak na pohonch sake aur bartan ya badan ko pak karna maqsood(chahate) ho to pehle chiknayi door karni chahiye taake paani in tak (Yaani bartan ya badan tak) pohonch sake .

(171) Jo nal kur paani se muttasil ho wo kur pani ka hukum 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 aaye ke ain e najasat door ho gayi hai.

(173) Wo zameen jis mein pni jazb ho jaata ho maslan aisi zameen jis ki satah rait ya bajri par mushtamil 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 doosri sakht zameen jis may pani jazb na hota ho najis hojaye to qaleel pani se paak ho sakti hai lekin 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.

(175) Agar ma'adani namak ka dalaa ya is jaisi koi aur cheez upar se najis ho jaye to qaleel pani se paak ho sakti hai.

(176) Agar pigli huwi najis shakar se qand bana lain aur use kur ya jari pani main rakh dein to wo paak nahi ho gi.

(ACCORDING TO AAGHA SEESTANI'S TAUZEEH:)

TAHARAT WITH WATER		
Najis from URINE		
	With kur water	With qalil water
Cloth →	2 times e/wajib (# 160)	2 times + squeeze every time (#161)
Body →	2 times* aihtiat wajib (#160+172)	2 times* (# 161)
Other than above →	1 time (#160)	1 time agr jazb hounai waali hou tou squeeze (#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.

WORK SHEET:

TAHARAT WITH WATER		
Najis from URINE		
	With kur water	With qalil water
Cloth →		
Body →		
Other than above →		
Najis from blood , kafir etc. (other than urine)		
	With Kur water	With qalil water
Cloth →		
Body →		
Other than body & cloth		
If vessel (bartan) is najis		
	With Kur water	With qalil water

(ii) Zameen:

(177) Zameen, pau ke talwey aur jute ke nichle hisse ko chaar shartoun se paak karti hai:

(a) Yeh ke zameen paak ho.

(b) Yeh ke zameen khushk ho.

(c) Ehtiyaat e lazim ki bina par najasat zameen se lagi ho.

(d) Ain e najasat maslan khoon aur peshab ya mutanajjis cheez maslan mutanajjis matti jo paun ke talway ya joote ke nichlay hisse mein lagi ho wo raasta chalne se ya pau zameen par ragadne se door ho jaye, laikin agar ain e najasat zameen par chalne ya zameen par ragadne se pehle hi door ho gayi ho to ehtiyaat e laazim ki bina par paak nahi honge. Albatta yeh zaroori hai ke zameen matti ya pathar ya eenton ke farsh ya inse milti julti cheez par mushtamil ho. Qaleen, dari, chatai, ghaas par chalne se paoon ka najis talwa ya joote ka najis hissa paak nahi hota.

(178) Pau ka talwa ya joote ka nichla hissa najis ho to damar ya lakdi ke bane huwe farsh par chalne se paak hona mahall e ishkaal hai.

(179) Pau ke talwe ya joote ke nichle hisse ko pak karne ke liye behtar hai ke pandrah zira' (kohani se le kar darmiyani ungli ke siray tak ka faasla aik zira' kehlata hai. Kaha jata hai ke aik mutawassit inaan ke aitabaar se zira' ki miqdaar lag bhag 46 meter hoti hai.) Ya is se ziada faasla zameen par chale khwah pandrah zira' se kam chalne ya pau zameen par ragadne se najasat door ho gayi ho.

(180) Paak hone ke liye pau ya joote ke najis talway ka tar hona zaroori nahi balke khusk bhi hon to zameen par chalne se pak ho jate hain.

(181) Jab pau ya joote ka najis talwa zameen par chalne se paak ho jaye to is ki atraaf ke wo hisse bhi jinhein umooman keechad waghaira lag jati hai paak ho jate hain.

(182) Agar kisi aisay shakhs ke hath ki hatheli ya ghutna najis ho jayein jo hathon aur ghutnon ke bal chalta ho to us ke rasta chalne se us ki hatheli ya ghutne paak ho jana mehell e ishkal. Yahi soorat laathi aur mosnoo'i taang ke nichle hisse, chopaye ke na'l, motor gadion aur doosri gaadion ke payyon (wheels) ki hai.

(183) Agar zameen par chalne ke baad najasat ki boo, rang ya baareeq zarre jo nazar na aein pau ya joote ke talwe se lage reh jaein to koyi haraj nahi. Agarche ehtiyaat e mustahab ye hai ke zameen par is qadar chala jaye ke wo bhi za'il ho jayein.

(184) Joote ka androoni hissa zameen par paak nahi hota aur zameen par chalne se mouzey ke nichle hisse ka paak hona mahall e ishkaal hai, laikin agar mouzey ka nichla hissa chamde ya chamde se milti julti cheez se bana ho aur use pehan kar chalne ka riwaaj bhi jo to wo zameen par chalne se paak ho jaye ga.

(iii) Sooraj:

(185) Sooraj - zameen, imarat, aur deewaar ko panch shartoun ke sath paak karta hai:

[a] Najis cheez is tarha tar ho ke agar doosr cheez is se lage to tar ho jaye. Lahaaza agar wo cheez khushk ho to ise kisi tarah tar kar laina chahiye take dhoop se khushk ho.

[b] Is main koyi ain e najasat baqi na reh gayi ho.

[c] Koyi cheez dhoop main rukawat na dale. Pas agar dhoop pardey, badal, ya aisi hi kisi cheez ke pichay se najis cheez par padhe aur ise khushk kar de to wo cheez paak nahi hogi. Albatta agar badal itna halka ho ke dhoop ko na rooke to koyi haraj nahi.

[d] Faqat sooraj najis cheez ko khushk kare. Lehaaza misaal ke tour par agar najis cheez hawa aur dhoop se khushk ho to paak nahi hoti. Haan agar kaifiyat ye ho ke yeh kaha ja sake ke yeh najis cheez dhoop se khushk huwi hai to phir koyi haraj nahi.

[e] Imarat ke jis hisse main najasat saraayat kar gayi hai dhoop se aik hi martaba khushk ho jaye. Pas agar aik dafa dhoop najis zameen aur imarat par parhe aur is ka saamne wala hissa khushk kare aur doosri dafa nichle hisse ko khushk kare to is ka saamne wala hissa pak hoga aur nichla hissa najis rahe ga.

(186) Sooraj, najis chataayi ko paak kar deta hai laikin agar is ki banawat main dhaage istemaal huwe hon to inhein paak nahi karta. Isi tarah darakht, ghaas aur darwaaze, khidkiyan sooraj se paak hone mein ishkal hai.

(187) Agar dhoop najis zameen par padhe, baad az aan' shak paida ho ke dhoop padhne ke waqt zameen tar thi ya nahi ya tari dhoop ke zareeye khushk huwi ya nahi to wo zameen najis hogi aur agar shak paida ho ke dhoop padhne se pehle ain e najasat zameen par se hata di gayi thi ya nahi ya yeh ke koyi cheez dhoop ko mane' thi ya nahi to phir zameen ka paak hona mahall e ishkal hai.

(188) Agar dhoop najis deewar ki aik taraf parhe aur is ke zariye deewar ki wo janib bhi khushk ho jaye jis par dhoop nahi padhi to ba'eed nahi ke deewar dono taraf se paak ho jaye. Laikin agar aik din is ke zaahiri hisse ko khushk kare aur agle din baatini hisse ko khushk kare to sirf is ka zaahiri hissa paak hoga.

Fiqh Chapter 05

BARTANO KE EHKAAM

(226) Jo baratan kutte, suwar ya murdaar ke chamde se banaya jaye usmein kisi cheez ka khana peena jabke taree iski najasat ka mojiib banee ho, haraam hai aur iss bartan ko wudhu aur ghusl aur aise doosre kamon mein istemaal nahi karna chahiye jinhe pak cheez se anjaam dena zaroori ho aur ehtiyat e mustahab ye hai ki kutte, suwar aur murdaar ke chamde ko khwa wo bartan ki shakal mein na bhi ho istemaal na kiya jaye.

(227) Sone aur chandi ke bartano mein khana peena balki ehtiyat e wajib ki bina par inko kisi tarah bhi istemaal karna haraam hai lekin inse kamra waghaira sajane ya unhe apne paas rakhne mein koi haraj nahi, go inka tarq kar dena ahwat hai aur sawat ya qabze mein rakhne ke liye sone aur chandi ke bartan banane aur inki khareedo farokht karne ka bhi yahi hukm hai.

(228) Isteqaan [sheeshe ka chota sa glass jismein kahwa peete hai] ka holder ko sone ya chandi se bana huwa ho agar isse bartan kaha jaye to woh sone, chandi ke bartan ka hukm rakhta hai aur agar isse bartan na kaha jaye to iske istemaal koi haraj nahi.

(229) Aise bartanon ke istemaal mein koi haraj nahi jinpar sone ya chandi ka paani chdhaya gaya ho.

(230) Agar kisi dhaat ko chandi ya sone mein makhloot karke bartan banaye jaye aur woh dhaat itni ziyada miqdar mein ho ki is bartan ko sone ya chandi ka bartan na kaha jaye to iske istemaal mein koi haraj nahi.

(231) Agar ghiza sone ya chandi ke bartan mein rakhi ho aur koi shaks isse doosre bartan mein undail le to agar doosra bartan aam taur par pehle bartan mein khane ka zariya shumaar na ho to aisa karne mein koi haraj nahi hai.

(232) Huqqe ke chilam ka soorakhon wala dhakna , talwar, churri ya chakoo ka mayan aur quraan majeed rakhne ka dabba agar some ya chandi se bane ho to koi haraj nahi taham ehtiyat e mustahab ye hai ki sone chandi ki bani huwi ittara daani, surma daani aur afeem daani istemaal na ki jaye.

(233) Majboori ki halat mein sone chandi ke bartanon mein itna khane peene mein koi haraj nahi jisse majboori khatam ho jaye lekin isse ziyada khana peena jayaz nahi.

(234) Aisa bartan istemaal karne mein koi haraj nahi jiske bare mein maaloome na ho ke ye sone ya chandi ka hai ya kisi aur cheez se bana huwa hai.

Bartano ke ehkaam-istifta

1) Soney chandi ke bartan khareedna kaisa hai

2) Bechna kaisa hai

Ans: 1,2) Agar zeenat ya ghar mai rakhnai kai liyai hou tou khareed aur faroukht (sale & purchase) jaiz hai .

3) Agar shak ho jaye ke phula cheez bartan hai ya nahi, to?

Ans: 3) Mujtaheed sai maloom karna houga .

4) Agar shak ho jaye ye bartan soney ya chandi ka hai ya nahi, to?

Ans: 4) Masala nahi .

5) Agar soney ya chamdi ka bartan ghar me zeenat ke liye sajaye to?

6) Agar soney/chandi ka bartan ghar me aisi hi rakha ho- koi istemal nahi ho raha, bas para hai-to iska kya masla hai

Ans: 5,6) Agha kai nazdik jaiz hai .Ehtiyat e mustahib hai kai na karain.

7) Agar soney ya chandi ke bartan me kuch rakhe, lekin ussay muh lagakar na piye to? eg soney ya chandi ka glass hai lekin ham straw se piye to?

Ans: 7) Jaiz nahi

8) Ye sona hai ya chandi- kya isay urf tay karega ya eik minimum miqdar batayi hai aga seestani ne ke maslan agar 20 % isme sona ya chandi ho to ye sona ya chandi kehlayega.

Ans: 8) Sona ya cahndi ka naam us per aaye us kou sona ya chandi kaha jai .

9) Kya saucer, serving dish, pani ki mashq aur tray ko aga seestani ne bartan samjha?

Ans: 9) Yai sab zarf hai , tray mai aihtiat wajib hai .

10) Agar sirf soney ka paani chraya gaya ho to kya isko muh lagakar pi sakte hai?

11) Agar sirf chandi ka paani chraya gaya ho to kya isay muh lagakar pi sakte hai?

Ans: 10,11) Haraj nahi ,jaiz hai .

WOH CHEEZAY JIN KAY LIYE WUDHU KARNA ZAROORI HAI, MUBTELAAT E WUDHU

315 – 6 cheezon kay liye wudhu karna wajib hai;

- a) Namaz – e – mayyit kay alawawajib namazon kay liye. Mustahab namazon may wudhu shart – e – sehat hai.
- b) Bholay huway sajday aur tashahud ko anjam denay kay liye jabkay inkay aur namaz kay darmiyan koi hadas is-say sarzad huwa ho, masalan isnay peshaab kiya ho, lekin sajda – e – sahav kay liye wudhu karna wajib nahi.
- c) Khana– e – ka’ba kay wajib tawaf kay liye jo hajj aur umrah ka juzz hota hai.
- d) Wudhu karnay ki nazar ki ho (mannat mani ho) ya ahad kiya ho ya kasam khaee ho.
- e) Jab kisi nay mannat mani ho ke masalan Quran – e – Majeed (ke words)ka bosa lega.
- f) Najis shuda Quran – e – Majeed ko dhonay kay liye ya baitul khala wagaira say nikalnay kay liye , jab kay mutalliqa shaks majboor ho kay is maqsad kay liye apna haat ya badan ka koi aur hissa Quran – e – Majeed kay alfaz say mas karay lekin wudhu may sarf honay wala waqt agar Quran – e – Majeed ko dhonay ya usay baitul khula say nikalnay may itni takheer ka ba-is ho jis-se kalam – e – Allah ki be-hurmati hoti ho to zaroori hai ki woh wudhu kiye bagair Quran – e – Majeed ko baitul khula wagaira se bahar nikal lay ya agar najis ho gaya ho to usay dho dalay.

316 – Jo shaks ba wudhu naho us kay liye Quran – e – Majeed kay alfaz ko mas karna yani apnay badan ka koi hissa Quran – e – Majeed kay alfaz say lagana haram hai. Lekin agar Quran – e – Majeed ka farsi zuban may ya kisi aur zuban may tarjuma kiya gaya ho to usay mas karnay may koi haraj nahi hai.

317 – Bachchay aur deewanay ko Quran – e – Majeed kay alfaz ko mas karnay say rokna wajib nahi. Lekin agar inkay aysa karnay say Quran – e – Majeed ki tauheen hoti ho to unhay rokna zaroori hai.

318 – Jo shaks ba wudhu b na ho uskay liye Allah ta’ala kay namo aur in sifaton ko mas karna khwah kisi zuban may likhi ho ehtiyat – e – wajib ki bina par haram hai aur behtar yeh hai ki Rasool – e – akram (sallallahu alayhe wa aalehi wasallam) aur a’immah – e - tahereen (alayhissalam) aur Hazrat Fatimah Zahra (alayhissalam) kay asma – e –mubaraka ko bhi mas na karay.

319 – Wudhu jab bhi kiya jaye, chahay namaz ka waqt anay say kuch pehlay, kafi der pehlay ya namaz ka waqt ajanay kay baad, agar qurbatan ilallah ki niyyat say kiya jaye to sahi hai. Yeh zaroori nahi hai kay wajib ya mustahab honay ki niyyat ki jaye balke agar galati say wujub ki niyyat kar lay aur baad may maloom ho ke abhi wudhu wajib nahi howa tha to bhi sahi hai.

320 – Agar kisi shaks ko yaqeen ho kay (namaz ka) waqt dakhil ho chuka hai aur wajib wudhu ki niyyat karay lekin wudhu karnay kay baad usay pata chalay ki abhi waqt dakhil nahi huwa tha to uska wudhu sahi hai.

321 – Mustahab hai ke agar insan ba wudhu ho tab bhi har namaz kay liye dobara wudhu karay.

Baaz fuqaha – e – rizwanullah ta’ala alaihim nay farmaya hai ki mayyit ki namaz kay liye , kabrastan janay ke liye , masjid ya A’immmah (alayhimussalam) kay haram may janay kay liye , Quran – e – Majeed sat rakhnay , usay padhnay , liknay aur uska hashiya mas karnay kay liye aur sonay kay liye wudhu karna mustahab hai.

Lekin mazkurah mawarid may wudhu ka mustahab hona sabit nahi hai ; albatta agar koi shakhs mustahab honay kay ehtemal kay sath wudhu karay to uska wudhu sahi hai aur us wudhu kay sath har woh kam kar sakta hai jo ba wudhu ho kar karna zaroori hai.

Masalan – Is wudhu kay sath namaz padh sakta hai.

Mubtelaat - e – Wudhu

322 – Saat cheezay wudhu ko batil kar deti hai;

- a) Pешaab- jo mashkook ratubat pешaab kay baad or isteбра say pehlay insaan say kharij hoti hai woh bhi pешaab ka hukum rakhti hai.
- b) Pakhana.
- c) Riyah yani maide ya aaton ki hawa jo maq’ad say kharij hoti hai.
- d) Neend jis ki wajah say na ankhay dekh sakay aur na kaan sun sakay. Lekin agar ankhay na dekh rahi ho magar kaan sun rahay ho to wudhu batil nahi hota.
- e) Aisi halat jismay aqal zael ho jati ho, masalan dewangi, masti ya behoshi.
- f) Aurton ka istehaaza jiska zikr baad may aega.
- g) Janabat, balki ehtiyat – e – mustahab ki bina par har woh kam jis kay liye ghusl kar na zaroori hai.

Fiqh Chapter 07

Wajibaat E Namaz - Qirat

Note: highlighted portion not in course

965: Zuroori hai ke insaan rozana ki wajib namazon ki pehli aur dusri rakat may pehlay alhamd aur phir kisi aik suray ki tilawat karay aur ehtiyaat e wjib ye hai ke aik mukammal suray ki tilawat karay. Wazzuhaha aur alam-nashraha ki suratain aur isi terhan sura e feel aur sura e quraish ehtiyaat ki bina per namaz may aik surat shumar hoti hai.

966: Agar namaz ka waqt tang ho ya insaan kisi majboori ki wajah say sura na parh sakta ho masalan isay khauf ho ke agar sura perhay ga to chor ya darinda ya koi aur cheez isay nuqsan pohnachaye gi ya isay koi zaroori kam ho to ,agar wo chahay to sura na perhay balkay waqt tang honay ki soorat may aur khauf ki ba'z halatoon may zuroori hai ke wo sura na perhay.

967: Agar koi shakhs jan boojh kar alhamd say pehlay sura perhay to iski namaz batil hogi, lekin agar ghalati say alhamd say pehlay sura perhay aur perhnay ke dauran yaad aaye to zaroori hai ke suray ko chor day aur alhamd perhnay ke baad sura shuru say perhay.

968: Agar koi shakhs alhamd aur sura ya in may say kisi aik ka perhna bhool jaye aur ruku may janay ke baad isay yaad aaye to iski namaz sahi hai.

969: Agar ruku ke liye jhuknay say pehlay kisi shakhs ko yaad aaye ke is nay alhamd aur sura nahi perha to zaroori hai ke perhay aur agar ye yaad aaye ke sura nahi perha to zaroori hai ke faqat sura perhay, lekin agar isay yaad aaye ke faqat alhamd nahi perhi to zaroori hai ke pehlay alhamd aur is kay baad dubara sura perhay, aur agar jhuk bhi jaye lekin ruku ki had tak pohonchnay se pehle yaad aaye ke alhamd aur sura ya faqat sura , ya faqat alhamd nahi perhi to zaroori hai ke khara hojaye aur isi hukm ke mutabiq amal karay.

970: Agar koi shakhs jaan boojh kar farz namaz may in charo suro may say koi aik sura padhay jin may aayat e sajda ho aur jinka zikr masala number 354 may kia gaya hai to wajib hai ke aayat e sajda padhnay kay baad sajda karay. Lekin agar sajda baja laye to ehtiyaat ki binna per is ki namaz batil hai aur zaroori hai ke isay dubara perhay, siwaye is kay ke is nay bhulay say sajda kar liya ho aur sajda na karay to apni namaz jari rakh sakta hai agarchay sajda na kar kay is nay gunah kia hai.

971: Agar koi shakhs aisa sura perhna shuru kar day jis may sajda wajib ho lekin aayat e sajda per pohonchnay say pehlay isay khayal aa jaye to is sure ko chor kar koi aur sura perh sakta hai aur aayat e sajda perhnay kay baad khayaal aaye to zaroori hai ke jis terhan sabiq masalay may kaha gaya hai amal karay.

972: Agar koi shakhs namaz ke dauran kisi doosray ko aayat e sajda perhtay huway sunay to is ki namaz sahi hai, aur agar wajib namaz perh raha ho to ehtiyaat ki bina per sajday ka ishara karay aur namaz khatm karnay kay baad is ka sajda baja laye.

973: Mustahab namaz may sura perhna zaroori nahi hai khuwah wo namaz mannat mannay ki wajah say wajib hi kion na ho gayi ho, lekin agar koi shakhs aisi mustahab namazain inke ehkaam ke mutabiq perhna chahe masalan namaz e wehshat ke jin may makhsoos suratain perhni hoti hain, zaroori hai ke wahi suratain perhay.

974: Jum'a ki namaz may aur jum'a ke din fajr zohr aur asr ki namazoon aur shab e jum'a ki isha ki namaz may pehli rakat may alhamd ke baad sura e jum'a aur doosri rakat may alhamd ke baad sura e munafeqoon perhna mustahab hai. Agar koi shakhs jum'ay ke din ki namazon may in may say koi aik sura perhna shuru kar day to ehtiyaat e wajib ki bina per isay chor kar koi doosra sura nahi perh sakta .

975: Agar koi shakhs alhamd ke baad sura e ikhlaas ya sura e kaferoon perhnay lagay to wo isay chor kar koi doosra sura nahi perh sakta , albatta agar namaz e jumm'a ya jum'a ke din ki namazon may bhool kar sura e jum'a aur sura e munafeqoon ki bajaye in do sooraton may say koi soora perhay to inhay chor sakta hai, aur sura e jum'a aur sura e munafeqoon perh sakt ahi, aur ehtiyaat ye hai ke agar nisf tak perh chuka ho to phir in sooron ko na choray.

976: Agar koi shaks jumeey ki namaz may ya jumah ke din ki namazon may surah ikhlas ya surah kaferoon parhe tou khwa wo nisf tak na pohancha ho ehtiyat e wajib ki bina par chor kar surah jumah aur surah munafikoon nahi parh sakta.

977: Agar koi shaks namaz may surah ikhlas ya surah kaferoon ke ilawa koi doosra surah parhe tou jab tak nisf tak na pohancha ho usay chohr sakta hai aur doosra surah parh sakta hai. Nisf tak pohanchne ke baad bigair kisi wajah ke is surah ko chohr kar doosra surah parhna ehtiyat ki bina par ja'iz nahi.

978: Agar koi shaks kisi surah ka koi hissa bhool jaye ya ba-amar majburi maslan wakt ki tangi ya kisi aur wajah se isay mukamal na kar sake tou wo us surah ko chohr kar koi doosra surah parh sakta hai khwa nisf tak hi pohanch chukka ho ya wo surah ikhlaas ya surah kaferoon hi ho aur bhool jane ki surat may jitni mikdaar parh chukka hai is par bhi iktefa kar sakta hai.

979: Mard par ehtiyat ki bina par wajib hai ke subah, magrib aur isha ki namazon may alhamd aur surah buland aawaz se parhe. Aur mard aur aurat dono par ehtiyat ki bina par wajib hai ke namaz e zuhr wa asar may alhamd aur surah aahista parhe.

980: Ehtiyat ki bina par zaruri hai ke mard subha, magrib aur isha ki namaz may khayal rakhe ke alhamd aur surah ke tamaam kalemaat hatta ke inke aakhri huroof tak buland aawaz se parhe.

981: Subha, magrib aur isha ki namaz may aurat alhamd aur surah buland awaaz se ya aahista jaise chahe parh sakti hai. Lekin agar na mehram iski awaaz sun raha ho aur uska sunaana haraam ho tou aahista parhe(fatwa hai). Aur kefiyat ye ho ke issay apni awaaz

sunana haraam ho tou zaruri hai ke aahista parhe. Aur agar jaan boojh kar buland awaaz se parhe tou ehtiyat ki bina par iski namaz batil hai.

982: Agar koi shaks jis namaz ko buland awaaz se parhna zaruri hai isay amadan aahista parhe ya jo namaz aahista parhni zaruri hai issay amadan buland aawaz se parhe tou ehtiyat ki bina par iski namaz batil hai. Lekin agar bhool jane ki waja se ya masla na jaan'ne ki waja se aisa kare tou sahi hai. Naiz alhamd aur surah parhne ki dauraan bhi agar wo mutawajja ho jay eke issay galti hui hai tou zaruri nahi hai ke namaz ka jo hissa parh chukka ho issay dobara parhe.

983: Agar koi shaks alhamd aur surah parhne ke dauran apni awaaz mamool se zyada buland kare maslan in suraton ko aise parhe jaise ke faryaad kar raha ho to iski namaz batil hai.

984: Insaan ke liye zaruri hai namaz ki qirat ko sahi parhe aur jo shaks kisi tarah bhi poore surah alhamd ko sahi na parh sakta ho tou jis tarha bhi parh sakta ho parhe, Jab ki alhamd ki sahi parhi jane wali mikdaar bhi ik kabil e tawajo mikdaar ho

985: Agar kisi ko alhamd achi tarah yaad na ho tou zaruri hai ke apni zimedari ada karne ki koshish kare chahe is tarah se ke alhamd seekh lay, koi isay parhwaye aur wo parh lay, namaz jamaat may kisi ikteda kar lay ya shak ki surat may namaz ko dohra lay aur

986: Wajibat e namaz sikhane ki ujrati lena ehtiyat ki bina par haraam hai. Lekin mustahabaat e namaz sikhane ki ujrati lena ja'iz hai.

987: Agar koi shaks alhamd aur surah ka koi lafz jaan boojh kar ya jahil e taqseeri ki waja se na parhe ya ik huroof ki bajaye maslan "ض" ki bajaye "ز" ya "ذ" kahe ya zair o zabr ka is tarah khayal na rakhe ke galat hojaye ya tashdeed na parhe tou iski namaz batil hai.

988: Agar insaan ne koi lafz jis tarah yaad kiya ho issay sahi samajhta ho aur namaz may is tarah parhe aur baad may issay pata chale ke isne galat parha hai tou iske liye namaz ka dobara parhna zaruri nahi.

989: Agar koi shaks kisi lafz ke zabar aur zair say waqif na ho ya ye na jaanta ho ke wo lafz "ه" say ada karna chahiye ya "ح" say tou zaruri hai ke kisi bhi tarah say apni zimmedari puri kar day maslan seekh lay ya namaz ko jamaat se parh lay ya aise lafz ko (ya do say zaaid) tareekon say ada karey taakey isay yakin ho jay eke is nay sahi tareekay say bhi parh liya hai. Albatta is tareekay may iski zimmedari isi surat may sahih ho sakti hai ke galat ada kiye janey wale jumle ko kuran ya zikr kaha ja sakey.

990: Ulema e tajweed ka kehna hai ke agar kisi lafz may wao (و) ho aur us lafz say pehle wale harf pe paish ho aur is lafz may wao (و) ke baad wala harf hamza (ء) ho maslan "سوء" to parhne wale ko chahiye ke isay wao ko mad ke sath kheench kar parhe. Is tarah agar kisi lafz may alif ho aur is lafz may alif say pehle wale harf par zabar ho aur us lafz may alif ke baad wala harf hamza ho maslan "جاء" to zaruri hai ke is lafz ke alif ko kheench kar parhe. Agar kisi lafz may (ي) ho aur is lafz may (ي) se pehle wale harf par zair ho aur is lafz may (ي) ke baad wala harf hamza ho maslan "جيء" to zaruri hai ke ye (ي) ko madd ke sath parhe, aur

agar in huroof may “wao, alif aur ya” ke bad hamza ke bajaye koi sakin harf ho yaani is par zabar, zair ya paish (may say koi harkat) na ho tab bhi in teeno huroof ko madh ke sath parhna zaruri hai. Lekin zahiran aise maamley may qirat ka sahi hona madh par mauqoof nahi. Lehaza jo tareeka bataya gaya hai agar koi is par amal na kare tab bhi iski namaz sahi hai. Lekin (وَلَا الضَّالِّينَ) jaise alfaaz main jahan tashdeed aur alif ka poore taur par ada hona mukhtasir madh par maukuf hai zaruri hai ke alif ko thora sa kheench kar parhe.

991: Ehtiyat e mustahab ye hai ke insaan namaz may wakt ba harkat aur wasil ba sakoon na kare aur wakaf ba harkat ke maani ye hai ke kisi lafz ke aakhir may zair, zabar aur paish parhe aur is lafz aur iske bad ke lafz ke darmiyaan faasla day. Maslan kahe

الرَّحْمَنِ الرَّحِيمِ aurke meem ko zair day aur is kay baad kadre faasla day aur
 kahe مَلِكِ يَوْمِ الدِّينِ aur wisal e maskoon ke maani ye hai ke kisi lafz ki zair, zabar ya pesh na parhe aur is lafz ko baad ke lafz se jorh day. Maslan ye kahe الرَّحْمَنِ الرَّحِيمِ aur
 الرَّحِيمِ ke meem ko zair na day. Aur fauran مَلِكِ يَوْمِ الدِّينِ kahe.

992: Namaz ki teesri aur choti rakat may fakat ik dafa al hamd ya ik dafa tasbihat e araba parhi ja sakti hai. Yaani namaz parhne wala ik dafa kahe:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Aur behtar ye hai ke teen dafa kahe. Aur ik rakat may alhamd aur doosri rakat may tasbihat bhi parh sakta hai. Behtar ye hai ke dono rakaat may tasbihaat parhe.

993: Agar wakt kam ho to zaruri hai ke tasbihaat e araba ik dafa parhe. Aur agar is kadar wakt bhi na ho tou ik dafa سُبْحَانَ اللَّهِ kehna kaafi hai.

994: Ehtiyat ke bina par mard aur aurat dono par wajib hai namaz ke teesri aur chohti rakat may alhamd ya tasbihaat e araba aahista parhe.

995: Agar koi shaks teesri aur chohti rakat may al hamd parhe to wajib nahi hai ke iski bismillah bhi aahista parhe. Lekin muktadee ke liye ehtiyat e wajib ye hai ke bismillah bhi aahista parhe.

996: Jo shaks tasbihaat yaad na kar sakta ho ya inhe theek theek na parh sakta ho tou zaruri hai ke wo teesri aur chohti rakat may al hamd parhe.

997: Agar koi shaks namaz ki pehli do rakaton may ye khayal karte huwe ke ye aakhri do rakatien hain tasbihaat parhe lekin ruku se pehle agar isay sahi surat ka pata chal jaye to zaruri hai ke al hamd aur surah parhe aur agar issay ruku ke dauran ya ruku ke bad pata chale tou iski namaz sahi hai.

998: Agar koi shaks namaz ki aakhri do rakaton may ye khayal karte huwe ke ye pehli do rakatien hai al hamd parhe ya namaz ki pehli do rakaton may ye khayal karte huwe ke ye aakhri do rakataien hai al hamd parhe tou issay sahi surat ka khwa ruku se pehle pata chale ya baad may iski namaz sahi hai.

999: Agar koi shaks teesri ya chohti rakat may al hamd parhna chahta ho lekin tasbihaat iski zabaan par aajaye ya tasbihaat parhna chahta ho leki al hamd iski zabaan par aajaye tou agar iske parhne ka bilkul irada na tha to zaruri hai ke issay chohr kar dobara al hamd ya tasbihaat parhe. Lekin agar bataure kulli bila irada na ho jaise ke iski aadat wohi kuch parhne ki ho jo iski zabaan par aaya hai tou wo isi ko tamaam kar sakta hai aur iski namaz sahi hai.

1000: Jis shaks ki aadat teesri aur chohti rakat may tasbihaat parhne ki ho aur agar wo apni aadat se gafat bartey aur apne wazifey ki adayegi ki neeyat say al hamd parhne lage tou wohi kafi hai. Aur iske liye al hamd ya tasbihaat dobara parhna zaruri nahi

1001: Teesri aur chohti rakat may tasbihaat ke baad astagfaar karna mustahab hai. Maslan kahe **اَسْتَغْفِرُ اللهَ رَبِّي وَ اَتُوبُ اِلَيْهِ** ya kahe **اَللّهُمَّ اغْفِرْ لِي** aur agar namaz parhne wala astagfar parhne aur ruku ke liye jhukne se phele shak kare ke isnay al hamd ya tasbihaat ko parha ke nahi tou zaruri hai ke hamd ya tasbihaat parhe aur agar astagfar parh raha ho ya is say farig ho chukka ho aur isay shak hojaye ke isnay al hamd ya tasbihaat parhi hai ke nahi tou bhi ehtiyat e wajib ki bina par zaruri hai ke al hamd ya tasbihaat parhe.

1002: Agar teesri aur chohti rakat ke ruku may ya ruku may jaatey huwe shak kare ke isnay al hamd ya tasbihaat parhi hai ke nahi tou apne shak ki parwa na kare.

1003: Agar namaz parhne wala shak kare ke aaya isnay koi ayat ka lafz durust parha hai ya nahi maslan shak kare ke **قُلْ هُوَ اللهُ اَحَدٌ** durust parha hai ke nahi tou wo apne shak ki parwa na kare. Lekin agar ehtiyatan wohi aayat ya jumla dobara sahi tareeke se parh day to koi harj nahi. Aur agar kahi baar bhi shak kare tou kahin baar parh sakta hai. Han agar wo was wasey say ki hadh tak pohanch jaye tou behtar hai ke takraar na kare.

1004: Mustahab hai ke pehli rakat may al hamd parhne se pehle **اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ** kahe. Aur zohr aur asr ki pehli aur doosri rakaton may **بِسْمِ اللّٰهِ** buland awaaz say kahe. Aur al hamd aur surah ka har lafz wazey taur par parhe. Aur har ayat ke aakhir par wakaf kare. Yaani issay baad wali ayat ke sath na milaye. Aur al hamd surah parhte wakt ayat ke maaino ki taraf tawajo rakhein. Agar jamat se namaz parh raha ho tou imam jamat ke surah al hamd khatam karne ke baad aur agar furada namaz parh raha ho to surah al hamd parhne ke baad kahe **اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ** aur surah qul ho allah ho ahad parhne ke baad aik ya do ya teen dafa kahe " **كَذٰلِكَ اللهُ رَبِّيْ** " ya teen dafa kahe " **كَذٰلِكَ اللهُ رَبَّنَا** " aur surah parhne ke baad thori dair rukey. Aur iskey baad ruku say pehle ki takbeer kahe ya qunoot parhe.

1005: Mustahab ye hai ke tamam namazon ki pehli rakat may surah qadr aur doosri rakat may surah ikhlaas parhe.

1006: Panjgana namazon may say kisi ik namaz may bhi insaan ka surah ikhlaas ka na parhna makruh hai.

1007: Ik hi saans may surah “qul ho allah ho ahad” ka parhna makruh hai.

1008: Jo surah insaan pehli rakaat may parhe iska doosri rakat may parhna makruh hai. Lekin surah ikhlaas agar dono rakato may parhe tou makruh nahi hai.

RUKU

Note: highlighted portion not in course

1009: Zaruri hai ke har rakat may qirat ke baad is qadar jhukey ke apni tamaam unglion, min jumla aangoothey (including thumb) ke sirey ghutney par rakh sake. Is amal ko ruku kehte hai.

1010: Agar ruku jitna jhuk jaye lekin apni unglion ke siray ghutno par na rakhe tou koi haraj nahi.

1011: Agar koi shaks ruku aam tareeqe ke mutabik na baja laye maslan baye ya daye jaanib jhuk jaye ya ghutne aagey ko barha lay tou khwa iske haath ghutno tak pohanch bhi jaye tou iska ruku sahi nahi hai.

1012: Zaruri hai ke jhukna ruku ki neeyat say ho. Lehaza agar kisi aur kaam ke liye maslan kisi janwar ko maarne ke liye jhukey tou isay ruku nahi samaj sakta. Balke zaruri hai ke khara ho aur dobara ruku ke liye jhuke aur is amal ki waja se rukun may izafa nahi hota aur namaz batil nahi hoti.

1013: Jis shaks ke hath ya ghutne doosre logon ke hath aur ghutno se muktallif ho maslan iske hath itne lambe ho ke agar mamuli sa bhi jhuke tou ghutno tak pohanch jaye ya iske ghutne doosre logon ke ghutno ke mukable may neech ho aur issay hath ghutno tak pohchane ke liye bohot zyada jhukna parta ho tou zaruri hai ke itna jhukey jitna amooman log jhuktey hai.

1014: Jo shaks baith kar ruku kar raha ho issay is qadar jhukna zaruri hai ke iska chehra iske ghutno ke bil muqabil ja pohnche. Aur behtar hai ke itna jhuke ke iska chehra sajde ki jaga ke bil mukabil ja pohanche.

1015: Behtar ye hai ke ikhtiyaar ki halat may ruku may teen dafa subhanallah ya ik dafa **سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ** kahe. Agarche koi bhi zikr kafi hai jo ehtiyat e wajib ki bina par zaruri hai ke itni hi mikdaar may ho lekin wakt ki tangi aur majboori ki halat may ik dafa subhallah kehna kafi hai. Jo shaks **سُبْحَانَ رَبِّيَ الْعَظِيمِ** achi tarah na parh sakta ho zaruri hai ke koi aur zikr maslan teen bar subhanallah kahe.

1016: Zikr e ruku musalsal aur sahi arabi may parhna zaruri hai. Aur mustahab hai ke issay teen ya panch ya saath dafa balke is say bhi zyada parha jaye.

1017: Ruku ki halat may zaruri hai ke namaz parhne wale ka badan sakin ho. Naiz zaruri hai ke apne ikhtiyaar se badan ko is tarah harkat na day ke ispar sakin hona sadiq na aaye. Hatta ke ehtiyat ki bina par agar wo wajib zikr may mashgool na ho tab bhi yehi hokum hai. Aur

agar jan bhooj kar is therao ka khayal na rakhe tou chahe sukoon ki halat may zikr ada kar lay ehtiyat ki bina par iski namaz batil hai.

1018: Agar namaz parhne wala is waqt jab ke ruku ka wajib zikr ada kar raha ho bhooley se be ihteyar itni harkat kare ke badan ke sukoon ki halat may honay se kharij ho jaye to behtar ye hai ke badan ke sukoon hasil karne ke bad dobara zikr ko baja laye. lekin agar itni kam harkat kare ke badan ke sukoon may hone ki halat say kharij na ho ya unglion ko harkat day tou koi haraj nahi hai.

1019: Agar namaz parhne wala is say peshtar ke ruku jitna jhuke aur iska badan sukoon hasil kare jaan boojh kar zikr e ruku parhna shuroo kar day tou iski namaz batil hai. Siwaye iske ke sukoon ke aalam may dobara zikr ada kar day. Alabatta agar bhoole say tou zikr ko dobara ada karna zaruri nahi.

1020: Agar ik shaks wajib zikr ke khatam hone se pehle jan boojh kar sar ruku se utha le tou iski namaz batil hai aur agar sehwan sar utha lay to zikr dohrana zaruri nahi.

1021: Agar ik shaks zikr ki miqdaar ke mutabiq hatta ke aik subhanallah kehne ki hadd tak hi, ruku ki halat may chahe sukoon ke baghair hi sahi, na reh sakta ho tou zikr kehna zaruri nahi hai. Albatta ehtiyat e mustahab ye hai ke zikr kahe chahe iska baaki maanda hissa ruku se uthte huwe qurbat-e-mutlaqa ki niyyat se kahe ya is say pehle hi zikr kehna shuroo kar day.

1022: Agar koi shaks marz wagaira ki waja say ruku may apna badan sakin na rakh sakey tou iski namaz sahi hai. Lekin zaruri hai ke ruku ki halat se kharij hone se pehle wajib zikr is tareeqe se ada kare jaise upar bayan kiya gaya hai.

1023: Jub koi shaks ruku ke liye na jukh sakta ho tou zaruri hai ke kisi cheez ka sahara le kar ruku baja laye. Aur agar sahare ke zariye bhi mamool ke mutabiq ruku na kar sake to zaruri hai ke is qadr jhuke ke urfan is say ruku kaha ja sake aur is kadr na jukh sake tou zaruri hai ke ruku ke liye sar se ishara kare.

1025: Jo shaks khare ho kar ruku na kar sake lekin jab baitha huwa ho tou ruku ke liye jukh sakta ho to zaruri hai ke khare ho kar namaz parhe aur ruku ke liye sar se ishara kare. Ehtiyat e mustahab ye hai ke ik dafa phir namaz parhe aur iske ruku ke wakt baith jaye aur ruku ke liye jukh jaye

1026: Agar koi shaks ruku ki hadh tak pohonchne ke baad jan boojh kar sar ko uthale aur dobara ruku karne ki hadd tak jhuke to iski namaz batil hai.

1027: Zaruri hai ke zikr e ruku khatam hone ke bad seedha khara hojaye aur ehtiyat e wajib ki bina par jab iska badan sukoon hasil kar lay tou iske bad sajde may jaye aur agar jan boojh kar khara hone say pehle sajde may chala jaye tou iski namaz batil hai. Isi tarah agar badan ke sukoon hasil karne se pehle sajde may chala jaye to bhi ehtiyat e wajib ki bina par yehi hokum hai

1028: Agar koi shaks ruku ada karna bhool jaye aur is say pehle ke sajde ki halat may pohanche ise yaad aajaye tou zaruri hai ke khara hojaye aur phir ruku may jaye. Jhuke huwe hone ki halat may agar ruku ki janib laut jaye tou kaafi nahi hai.

1029: Agar kisi shaks ko peshani zameen par rakhne ke baad yaad aye ke isne ruku nahi kiya tou iske liye zaruri hai ke laut jaye aur khara hone ke bad ruku baja laye. Agar isay doosre sajde may yad aaye tou ehtiyat e lazim ki bina par iski namaz batil hai.

1030: Mustahab hai ke insan ruku may jaane say pehle jub seedha khara ho, takbeer kahe, ruku may ghutno ko peeche ki taraf dhakele, peeth ko humwaar rakhe, gardan ko khainch kar peeth ke barabar rakhe, dono paoon ke darmiyaan dekhe, zikr se pehle ya baad may ya pehle durood parhe aur jub ruku ke bad uthe aur seedha khara ho tou badan ke sukoon ki halat may hotay huwe **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** kahe.

1031: Auraton ke liye mustahab hai ke ruku may hathon ko ghutno say upar rakhein aur ghutno ko peeche ki taraf na dhakeley.

Fiqh Chapter 09

SUJOOD

Note: highlighted portion not in course

1032: Namaz parhne wale ke liye zaruri hai ke wajib aur mustahab namazon ki har rakat may ruku ke bad do sajde kare. Sajda ye hai ke khaas shakal may peshani ko khuzoo ki niyyat say zameen par rakhe aur namaz ke sajde ki halat may wajib hai ke dono hathelia, dono ghutne aur dono pao ke angootha zameen par rakhe jaye. Ehtiyat e wajib ki bina par peshani say muraad peshani ka darmiyani hissa hai. Ye wo mustateel hai jo peshani ke darmiyani hisse may do abruo say lekar sar ke bal ugne ke maqam tak, do farzi khat kheenchne par banega.

1033: Do sajde mil kar ik rukn hai aur agar koi shaks wajib namaz may bhoole say ya masle say la-ilmi ki bina par aik rakat may dono sajde tark kar day tou iski namaz batil hai. **Isi tarah agar bhool kar ya jehl qusoori ki waja se aik rakat may do sajdo ka izafa kare tou ehtiyat e lazim ki bina par yehi hukm hai. (Jehl qasuri ye hota hai ke insaan ke pas apni la-ilmi ka maqool uzr mozood ho)**

1034: Agar koi shaks jan boojh kar aik sajda kam ya zyada kar day tou is ki namaz batil hai aur agar sehwan aik sajda kam ya zyada kare to iski namaz batil nahi hogi. Han kam hone ki surat ka hukm, sajda sahv ke ehkam may bayan kiya jayega.

1035: Jo shaks peshani zameen par rakh sakta ho agar jan boojh kar ya sehwan peshani zameen par na rakhe tou khwa badan ke doosre hisse zameen say lag bhi gaye ho to is ne sajda nahi kiya lekin agar wo peshani zameen par rakh day aur sehwan badan ke doosre hisse zameen par na rakhe ya sehwan zikr na parhe tou iska sajda sahi hai.

1036: Behtar ye hai ke ikhteyar ki halat may sajde may teen dafa **سُبْحَانَ اللَّهِ** ya ik dafa **سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ** parhe aur zaruri hai ke ye jumle musalsal aur sahih arabi may kahe jaye aur zahir ye hai ke kisi bhi zikr ka parhna kafi hai lekin ehtiyat e lazim ki bina par zaruri hai ke itni hi miqdaar may ho aur mustahab ye hai **سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ** teen ya panch ya saath dafa ya issay bhi zyada martaba parhe.

1037: Sajde ki halat may zaruri hai ke namazi ka badan sakin ho aur halat e ikhteyaar may isay apne badan ko is tarah harkat nahi dena chahiye ke sukoon ki halat say nikal jaye aur jub wajib zikr may mashghool na ho tou ehtiyaat e wajib ki bina par yehi hukm hai.

1038: Agar is say peshtar ke peshani zameen say lage aur badan sukoon hasil kar lay koi shaks jaan boojh kar zikr sajda parhe tou iski namaz batil hai, siwaye iske ke sukoon may aane ke baad dobara zikr parhle aur agar zikr khatam hone se pehle jan boojh kar sar sajde se uthale tou iski namaz batil hai.

1039: Agar is say peshtar ke peshani zameen par lage koi shaks sehwan zikr sajda parhe aur is say peshtar ke sar sajde say uthaye isay pata chal jaye ke isne ghalti ki hai to zaruri hai ke sakin hojaye aur dobara zikr parhe. Han agar peshani zameen par lag chuki ho aur badan sakin hone se pehle bhoole say zikr parha ho to dohrana zaruri nahi.

1040: Agar kisi shaks ko sar sajde se utha lene ke baad pata chale ke isne zikr e sajda khatam hone say pehle uthaliya hai tou iski namaz sahi hai.

1041: Jis wakt koi shaks zikr sajda parh raha ho agar wo jan boojh kar saath azaye sajda may say kisi ik ko zameen par say uthaye aur iska ye amal is aaram o sukoon ke bar khalaaf ho jiska sajde may hona zaruri hai to iski namaz batil hojayegi. Yehi hukm ehtiyat e wajib ki bina par us wakt hai jab zikr parhne may mashgool na ho.

1042: Agar zikr e sajda khatam hone say pehle koi shaks sehwan apni peshani zameen par say utha le to isay dobara zameen par nahi rakh sakta aur zaruri hai ke isay ik sajda shumaar kare lekin agar doosre aaza sehwan zameen par say utha le tou zaruri hai ke inhe dobara zameen par rakhe aur zikr parhe.

1043: Pehle sajde ka zikr khatam hone ke baad zaruri hai ke baith jaye hatta ke iska badan sukoon hasil kar le aur phir dobara sajde may jaye.

1044: Namaz parhne wale ki peshani rakhne ki jaga ghutno aur paoo ki unglion ke siro ki jaga se 4 mili hui unglion say zyada buland ya past nahi honi chahiye balke ehtiyat e wajib ye hai ke iski peshani ki jaga uske khare hone ki jaga se chaar mili hui unglion say zyada neechi ya oonchi bhi na ho.

1045: Agar kisi aisi dhalwaan jaga may agar che iska jhukao sahi taur par maloom na ho namaz parhne wale ki peshani ki jaga iske ghutno aur pa'o ki unglion ke siro ki jaga say chaar mili hui unglion say zyada buland ya past ho tou iski namaz mehelle ishkaal hai.

1046: Agar namaz parhne wala apni peshani ko ghalti say ik aisi cheez par rakh day jo ghutno aur iske pa'o ki unglion ke siro ki jaga se chaar mili hui unglion se zyada buland ho aur inki bulandi is kadar ho ke ye na keh sake ke sajde ki halat may hai to zaruri hai ke sar ko uthaye aur aisi cheez par jis ki bulandi chaar mili hui unglion se zyada na ho rakhe aur agar iski bulandi is kadar ho ke keh sake ke sajde ki halat may hai aur wajib zikr parhne ke baad mutawajja ho tou sar sajde se utha kar namaz ko taman kar sakta hai. Agar wajib zikr parhne se pehle mutawajja ho to zaruri hai ke peshani ko is cheez say kheench kar is cheez par rakhe ke jiski bulandi chaar mili hui unglion ke barabar ya is say kam ho aur wajib zikr parhe aur agar peshani ko kheenchna mumkin na ho to wajib zikr ko isi halat may parhe aur namaz ko tamam kare aur zaruri nahi ke namaz ko dobara parhe.

1047: Zaruri hai ke namaz parhne wale ki peshani aur is cheez ke darmiyaan jis par sajda karna sahi hai koi doosri cheez na ho. Pas agar sajdagah itni meli ho ke peshani sajda ko na chuye to iska sajda batil hai. Lekin agar sajda ka rang tabdeel hogaya ho to koi haraj nai.

1048: Zaruri hai ke sajde may dono hathelia zameen par rakhe. Ehtiyat e wajib ki bina par zaruri hai ke mumkina surat may puri hathelion ko zameen par rakhe lekin majburi ki halat may hatho ke pusht bhi zameen par rakhe tou koi haraj nahi aur agar hatho ki pusht bhi zameen par rakhna mumkin na ho to ehtiyat ki bina par zaruri hai ke hatho ki kalaiyan zameen par rakhe. Aur agar inhe bhi na rakh sake tou phir kohni tak jo hissa bhi mumkin ho zameen par rakhe. Aur agar ye bhi mumkin na ho to phir bazoo ka rakhna kafi hai.

1049: Sajde may zaruri hai ke pao ke dono angootha zameen par rakhe. Lekin zaruri nahi ke dono angootha ke sire zameen par rakhe balke inka zahiri ya batini hissa bhi rakhe to kafi hai. Agar pao ki doosri unglio ya pao ka upar wala hissa zameen par rakhe ya nakhun lambe hone ki bina par anghootay zameen par na lagen to namaz batil hai. Aur jis shaks ne kotahi aur masla na jaan'ne ki waja se apni namazien is tarah parhi ho zaruri hai ke inhe dobara parhe.

1051: Agar koi shaks mamool ke khilaf sajda kare maslan seene aur pait ko zameen par tikaye ya pao ko kuch lumba kar day chunancha agar kaha jaye ke isne sajda kiya hai to iski namaz sahi hai. Lekin agar kaha jaye ke lait gaya hai aur ispar sajda karna sadiq na aata ho to iski namaz batil hai.

1052: Sajdaga ya doosri cheez jis par namaz parhne wala sajda kare zaruri hai ke jitni miqdaar par sajda sahi hai itni mikdaar pak ho lekin agar misal ki taur par sajdaga ko najis farsh par rakh day ya sajdaga ki ik taraf najis ho aur wo peshani pak taraf rakhe ya sajdaga ki upar ki taraf kuch hissa pak aur kuch hissa najis ho lekin peshani ko najis na kare to koi harj nahi hai.

1053: Agar namaz parhne wale ki peshani pay phora ya zakhm ya is tarah ki koi aur cheez ho jiski bina par wo peshani zameen par baghair zor lagaye bhi na rakh sakta ho maslan agar wo phora puri peshani ko na ghere hue ho to zaruri hai ke peshani ki sehatmand hisse say sajda kare aur agar peshani ki sehatmand jaga par sajda karna is bat par maukuf ho ke zameen ko kho day aur phore ko garhey may aur sehatmand jaga ki itni mikdaar zameen par rakhe ke sajde ke liye kafi ho to zaruri hai ke is kam ko anjaam day (peshani ke maani sujud ke masa'el ke ibteda may bayan kiye ja chuke hai)

1054: Agar phora ya zakhm tamam peshani par (jis ke maani bayan kiye ja chuke hai) phela huwa ho to ehtiyat e wajib ki bina par zaruri hai ke peshani ke dono atraaf ko, jo peshani ke baki maanda hisse, ya kisi ik janib ko jis tarah bhi mumkin ho zameen par rakhe aur agar ye na kar sakta ho to zaruri hai ke apne chehre ke kuch hisse say sajda kare aur ehtiyat e lazim ye hai ke agar thodi (chin) say sajda kar sakta ho to thodi say sajda kare aur agar na kar sakta ho to peshani ke dono atraaf may say ik taraf se sajda kare. Aur agar chehre se sajda karna kisi tarah bhi mumkin na ho to zaruri hai ke sajde ke liye ishara kare.

1055: Jo shaks baith sakta ho lekin peshani zameen par na rakh sakta ho agar itna jhuk sakta ho ke jisse urfan sajda karna kaha ja sake to zaruri hai ke itna jhuke aur sajdaga ya kisi doosri cheez ko jis par sajda sahi ho kisi buland cheez par rakhe aur apni peshani is par rakhe lekin

zaruri hai ke agar mumkin ho to hathelion aur ghutno aur pa' o ke angootho ko mamool ke mutabik zameen par rakhe.

1056: Mazkura farz may agar koi aisi buland cheez na ho jis par namaz parhne wala sajda ya koi doosri cheez jis par sajda karna sahi ho rakh sake aur koi shaks bhi na ho jo maslan sajda ko uthaye aur pakre takey wo shaks ispar sajda kare to zaruri hai ke ye sajda ya doosri cheez ko jis par sajda kar raha ho, haath se uthaye aur ispar sajda kare.

1057: Agar koi shaks bilkul hi sajda na kar sakta ho aur jitna jhuk sakta ho isay sajda na kaha ja sakta ho to zaruri hai ke sajde ke liye sar se ishara kare. Aur agar aisa na kar sake to zaruri hai ke ankhon se ishara kare aur agar ankhoon se bhi ishara na karsakta ho to zaruri hai ke dil may sajde ki neeyat kare aur ehtiyat e lazim ki bina par zaroori hai ke hath wagaira se sajde ke liye ishara bhi kare aur wajib zikr ada kare.

1058: Agar kisi shaks ki peshani be-ikhteyar sajde ki jaga se uth jaye to zaruri hai hat-ul imkaan isay dobara sajde ki jaga par na jaane day qat'e nazar is ke ke isne sajde ka zikr parha ho ya na parha ho to ye ik sajda shumaar ho. Agar sar ko na rok sake aur be-ikhteyar dobara sajde ki jaga pohanch jaye to wohi ik sajda shumar hoga. Lekin agar wajib zikr ada na kiya ho to ehtiyat e mustahab ye hai ke zikr ada kare lekin zaruri hai ke isay qurbat mutliqa ki neeyat se kahe aur iski juzw'e namaz hone ka qasd na kare.

1059: Jahan insane ke liye taqayya karna zaruri hai, wahan wo qaleen ya is tarah ki cheez par sajda kar sakta hai aur ye zaruri nahi hai ke namaz ke liye kisi doosri jaga jaye ya namaz ko is liye mo'khar kare ke isi jaga par taqayya ka sabab khatam hone ke baad namaz ada kare. Lekin agar isi maqam par chatai ya kisi doosri cheez jis par sajda karna sahi ho agar wo is tarah sajda kare ke taqayya ki mukhalifat na hoti ho to zaruri hai ke phir wo qaleen ya us say milti julti cheez par sajda na kare.

1060: Agar koi shaks (parindo ke) paro say bhare gaddey ya isi kism ki doosri cheez par sajda kare jis par jism sukoon ki halat may na rahe to iski namaz batil hai.

1061: Agar insaan keechad wali zameen par namaz parhne par majboor ho aur badan aur libaas ka alooda hojana iske liye mushaqqat ka mojib na ho to zaruri hai ke sajda aur tashahud mamool ke mutabik baja laye. Agar aisa karna mushakat ka mojib ho to qayam ki halat may sajde ke liye sar se ishara kare aur tashahud khare ho kar parhe to iski namaz sahi hogi.

1062: Pehli rakat may aur maslan namaz e zohr, namaz e asr, aur namaz e isha ki teesre rakat may jisme tashahud nahi hai ehtiyat e wajib ye hai ke insaan doosre sajde ke baad thori dair ke liye sukoon se baithe aur phir khara ho.

WOH CHEEZAY JIN PAR SAJDA KARNA SAHI HAI

1063: Sajda zameen par aur in cheezo par karna zaruri hai ke jo khayee aur pehni na jaati ho aur zameen say ugti ho. Maslan lakri aur darakhto ke patto par sajda kare. Khane aur pehannay ki cheezo, maslan gandum, jao, aur kapas par aur in cheezon jo zameen ki ajza shumar nahi hoti maslan sona, chandi aur is tarah ki doosri cheezon par sajda karna sahi nahi hai lekin tar-coal aur zaft (jo ghatya kism ka ik tar-coal hai) ko majburi ki halat may doosri cheezon ke muqable may jin par sajda karna sahi nahi sajde ke liye awwaliyat day.

1064: Angoor ke patto par sajda karna jabke wok kache ho aur inhe mamoolan khaya jata ho ja'iz nahi. Is surat ke ilawa in par sajda karne may koi haraj nahi.

1065: Jo cheezien zameen say ugti hai aur haivanat ki khurak hai maslan ghaas aur bhoosa, in par sajda karna sahi hai.

1066: Jin phoolo ko khaya nahi jata in par sajda sahi hai. Balki in khane ki dawaon par bhi sajda sahi hai jo zameen se ugti hai inhe koot kar ya ubaal kar inka pani peete hai maslan gul-e-bunafsha, gul-e-gaozaban, phir bhi sajda sahi hai.

1067: Aisi ghaas jo baaz shehro may khayee jati ho aur baaz shehron may khayee to na jati ho lekin waha isay ashia e khurdani may shumar kiya jata ho ispar sajda sahi nahi aur ehtiyat ki bina par kachey phalo par bhi sajda karna sahi nahi.

1068: Chunney ke pathar aur gypsum par sajda karna sahi hai balki pukhta gypsum aur choone aur is tara eent aur matti ke pakkey huwe bartano par sajda karne may koi haraj nahi.

1069: Agar likhne ke kagas ko aise cheez say banaya jaye jis par sajda karna sahi hai maslan lakri aur bhoose say to ispar sajda kiya ja sakta hai. Aur isi tarah agar ruee ya kataan say banaya gaya ho to bhi ispar sajda karna sahi hai. Lekin agar resham ya ab-resham aur is tarah ki cheez say banaya gaya ho to ispar sajda sahi nahi. Tissue paper par sajda sirf is surat may sahi hai jub insaan ko maloom ho ke isay aisi cheez say banaya gaya hai jis par sajda sahi hai.

1070: Sajde ke liye khaak e shifa sub cheezon say behtar hai. Iske baad mitti, mitti ke baad pathar, aur pathar ke baad ghaans hai.

1071: Agar kisi ke par aisi cheez na ho jispar sajda karna sahi hai ya agar ho lekin shadeed sardi ya garmi wagaira ki waja se ispar sajda na kar sakta ho to aisi surat may tar-coal aur zaft ko sajde ke liye doosri cheezon par awwaliyat haasil hai. Lekin agar inpar sajda karna mumkin na ho to zaruri hai ke apne libaas ya kisi doosri cheez par halat e ikhteyaar may jis par sajda ja'iz nahi sajda kare. Lekin ehtiyat e mustahab ye hai ke jab tak apne kapro par sajda mumkin ho kisi doosri cheez par sajda na kare.

1072: Keechar par aur aisi naram mitti par jis par peshani sukoon se na tik sake sajda karna batil hai.

1073: Agar pehle sajde may sajda peshani se chipak jaye to zaruri hai ke doosre sajde ke liye isay chura lay.

1074: Jis cheez par sajda karna ho agar namaz parhne ke dauran wo gum ho jaye aur namaz parhne wale ke pas koi aur cheez na ho jis par sajda karna sahi ho to jo tarteef masla no.

1071 may batai gai hai ispar amal kare khwa wakt tang ho ya abhi itna wakt ho ke namaz tor kar dobara parhi ja sake.

1075: Jub kisi shaks ko sajde ki halat may pata chale ke isne apni peshani kisi aisi cheez par rakhi hai jis par sajda karna batil hai chunache wajib zikr ada karne ke bad mutawajja ho to sar sajde se uthaye aur apni namaz jari rakhe aur agar wajib zikr ada karne se phele mutawajo ho to zaruri hai ke apni peshani ko kheen ch kar is cheez par ke jis par sajda karna sahi hai laye aur wajib zikr parhe. Lekin agar peshani lana mumkin na ho to isi haal may wajib zikr ada kar sakta hai aur iski namaz dono surato may sahi hai.

1076: Agar kisi shaks ko sajde ke bad pata chale ke isne apni peshani kisi aisi cheez par rakhi hai jis par sajda karna batil hai tou koi haraj nahi.

1077: Allah tala ke ilawa kisi doosre ko sajda karna haraam hai. Awaam may say baaz log jo aaimma (alayhimussalam) ke mazarat e muqaddasa ke samne peshani zameen par rakhte hai agar wo allah tala ka shukar ada karne ki niyyat se kare to koi haraj nahi warna mehelle ishkal hai.

WO CHEEZAIN JIN PAR SAJDA KARNA:

<u>Jaiz hai</u>	<u>Jaiz nahi</u>
• Zameen,¹ {1063} • Zameen se ugne wali cheezain(eg lakri, patte), pathar {1063,1070} • Wo cheezain jo khayi aur pehni nahin jateen(eg darakht ki bark){1063} • Angoor ke patte jabke who kachai hou aur khaye nahin jate hon{1064} • Zameen se ugne wali haiwanat ki khorak(eg ghaas aur bhoosa){1065} • Wo phul jo khaye nahin jate aur unki dawayain paani mai daal kar paani piya jai .(eg gul-e-banafsha){1066} • Choone ka pathar aur gypsum, mitti{1068,1070} • Pukhta gypsum aur eent aur mitti ke bartan {1068} • Kaghaz, jo sajda karne wali cheez se bana ho .{1069} • Ruee ya kataan se bana huwa kaghaz{1069} • Tissue , jab sajda karne wali cheez se bana ho.{1069} • Khak e shifa, {1070,1071} ***In main se kuch bhi na ho to koyi bhi us cheez par sajda jaez hai jispar aam halat main sajda jaiz nahin.{1071}	• Khane peene ki cheezain (eg gandum, jau kapas) {1063} • Wo cheezain jo zameen ki ajza' nahin (eg sona, chandi) {1063} • Kache khaye jane wale angoor ke patte {1064} • Khayi jane wali aur ashya e khordani main shumar hone wali ghaas {1067} • Kache phal {1067} • Resham aur abresham se bana huwa kaghaz. {1069} • Keechar aur naram matti jis par paishani sukoon se na tik sake.{1072}

¹ (tar-coal aur zaft-aihtiat wajib jaiz nahi ikhtiyari halat mai

SAJDAY KE MUSTAHABAAT AUR MAKRUHAAT:

1078: Chand cheezain sajde main mustahab hain:

1. Jo shakhs khada ho kar namaz parh raha ho wo ruku se sar uthane ke bad mukammal taur par khade ho kar aur baith kar namaz parhne wala ruku ke bad poori tarah baith kar sajde main jane ke liye takbir kahe.
2. Sajde main jate waqt mard pehle apni hatahaliyan aur aurat apne ghutne ko zameen par rakhe.
3. Namazi nak ko sajda gah ya kisi aisi cheez par rakhe jis par sajda karna durust ho.
4. Namazi sajde ki halat main haath ki ungliyon ko mila kar kanon ke pas is tarah rakhe ke un ke siray qibla ru hon.
5. Sajde main dua kare, allah ta'ala se hajat talab kare aur ye dua parhe:
"Ya khair al mas'oolen, wa ya khair al mu'teen, urzuqni warzuq 'ayali min fazlika fa'innaka zul fazlil 'azeem.

(see mustahab azkar e namaz for arabic)

Yani: Ay sab main se behtar jin se ke maanga jata hai aur ay un sab se bartar jo ata karte hain. Mujhe aur maire ahl o ayaal ko apne fazl o karam se rizq ata farma kyunke tu hi fazl e azeem ka malik hai.

6. Sajde ke bad baain (left) raan par baith jaye aur daain (right) paun ka upar wala hissa (yani pusht) bain paun ke talwe par rakhe.
7. Har sajde ke bad jab baith jaye aur badan ko sukun hasil ho jaye to takbir kahe.
8. Pehle sajde ke bad jab badan ko sukun hasil ho jaye to "Astaghfirullah rabbi wa'atubu ilaih" kahe. **أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ**

Fiqh Chapter 10

QURAN E MAJEED KE WAJIB SAJDAY

1080: Quran e majeed ki chaar suratoon yani sura e sajdah aayat 15, sura e fusselat aayat 37, sura e wan-najm aayat 62 aur sura e alaq aayat 19 mai sajda hai jisay agar insaan padhay ya sunay to aayat khatm honay ke baad fauran sajda karna zaroori hai aur agar sajda karna bhool jaye to jab bhi usay yaad aaye sajda karay. Han agar aayae sajda ghair ikhtiyari halat mai sunay to sajda wajib nahi hai agarche behter ye hai ke sajda kia jaye.

1081: agar insaan sajday ki aayat sunnay ke waqt khud bhi wo aayat padhay to zaroori hai ke do sajday karay .

1082: agar namaz ke ilawa sajday ki halat mai koi shakhs aayae sajda padhay ya sunay to zaroori hai ke sajday say sar uthaye aur dubara sajda karay.

1083: agar insaan soye huway shakhs ya deewanay ya aisay bachay say jo quran ki pehchaan nahi rakhta, sajday ki aayat sunay ya us per kaan dharay to sajda wajib hai. Lekin agar gramophone ya tape recorder say sunay to sajda wajib nahi aur sajday ki aayat radio per tape recorder ke zariye nashr ki jaye tab bhi yehi hukm hai. laikin agar koi shakhs radio station say baraherast nshriyat may sajday ki aayat padhay aur insaan isay radio per sunay to sajda wajib hai.

1084: Quran ka wajib sajda karnay ke liye ehtiyaat e wajib ki bina per zaroori hai ke insaan ki jagah ghasbi na ho aur ehtiyaat e mustahab ki bina per us ki peshani rakhnay ki jagah uske ghutnoo aur paon ke ungliyon ke siroon ki jagah say chaar mili huwi ungliyon say ziada unchi ya neechi na ho lekin ye zaroori nahi ke us nay wuzu ya ghusl kia huwa ho ya qibla rukh ho ya apni sharmgah ko chupaye ya us ka badan aur peshani rakhnay ki jagah paak ho. Us ke ilawa jo sharait namaz padhnay walay ke libas ke liye zaroori hai wo sharait quran majeed ka wajib sajda ada karnay walay ke libas may shart nahi hai.

1085: Ehtiyaat e wajib ye hai ke quran majeed ke wajib sajday main insaan apni peshani sajdagah ya kisi aisi cheez per rakhay jis per sajda karna sahi ho aur ehtiyaat e mustahab ki bina per badan ke dosray aaza zamin per us terhan rakhay jis terhan namaz ke silsilay may bataya gaya hai.

1086: Jab insaan quran majeed ka wajib sajda karnay ke iraday say peshani zamin per rakh de to khuwah wo koi zikr na bhi padhay tab bhi kafi hai aur zikr ka padhna mustahab hai aur behter hai ke ye padhay : “ la ilaha illallahoh haqqan haqqa , lailaha illallahoh eemanau wa tasdeeqa, lailaha illallahoh ubudiyataun wa riqqa, sajadtu laka ya rabbi ta’abbudan wa riqqa, la mustankifan wala mustakbira, bal ana abdun zalilun zaifun khaifun mustajeer.” (see arabic text in mustahab azkar e namaz pg 40)

Fiqh Chapter 11

Tashahhud, Salaam, Tarteeb, Muwaalaat, Qunoot, Taaqibaat e Namaz

TASHAHHUD

1087: sab wajib aur mustahab namazon ke doosri rakat mei namaze maghrib ki teesri rakat mei aur zohr, asar aur isha ki chaauthi rakat mei insaan ke liye zaroori hai ke doosre sajde ke baad baith jae aur badan ke sukoon ki halat mei tashahud padhe yaani kahe; ashhadu anla illaha illallahu wahdahu la shareeka lahu wa ashhadu anna mohammadan abdahu wa rasoolahu allahumma salle ala mohammadin wa aale mohammad

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

aur agar kahe ashhadu an laillaha illallahu wa ashhadu anna mohammadan sallallahu alaihi wa aalehi abdahu wa rasoolahu.() to bhi kafi hai. namaze witr mei bhi tashahud padhna zaroori hai.

1088: Zaroori hai ke tashahud ke jumle sahi arabi mei aur mamool ke mutabiq musalsal kahe jae.

1089: Agar koi shaks tashahud padhna bhoor jaaye aur khada ho jae aur ruku se pehle use yaad aae ke isne tashahud nahi padha to zaroori hai ke baith jae aur tashahud padhe aur phir dubaara khada ho aur is rakat mei jo kuch padhna zaroori hai padhe aur namaz khatam kare. Ehteyaate mustahab ke bina par namaz ke baad be ja qayaam ke liye do sajde sahv baja lae aur agar ise ruku mei ya iske baad yaad aae to zaroori hai ke namaz tamaam kare aur namaz ke salaam ke baad ehteyaate mustahab ke bina par tashahud ki qaza kare. Zaroori hai ke bhoole hue tashahud ke liye do sajde sahv baja lae.

1090: mustahab hai ke tashahud ki haalat mei insaan baen raan par baithe aur daen pau ki pusht ko bae pau ke talwe par rakhe aur tashahud se pehle kahe alhamdulillah (see arabic text in mustahab azkar e namaz pg 40) ya kahe bismillahe wabillah walhamdulillah wa khairul asma'ilillah. (see arabic text in mustahab azkar e namaz pg 40)

Aur ye bhi mustahab hai ke hath rano par rakhe aur ungliya aik doosre se milae aur apne daaman par nigah dale aur tashahud mei salwaat ke baad kahe watakabbal shafa'atahu warfa darajatah (see arabic text in mustahab azkar e namaz pg 40)

1091: mustahab hai ke aurtein tashahhud padhte waqt apni raane mila kar rakhein.

NAMAZ KA SALAAM

1092: namaz ki aakhri rakat ke tashahhud ke baad jab namazi baitha ho aur iska badan sukoon ki haalat mei ho to mustahab hai ke wo kahe “assalaamo alayka ayyohan nabbiyo wa rahmatul lahi wabarakatoh”

اَلْسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ Aur iske baad zaroori hai ke kahe “assalaamo alaykum” اَلْسَّلَامُ عَلَيْكُمْ Aur ehteyaate mustahab ye hai ke “assalamo alaykum” اَلْسَّلَامُ عَلَيْكُمْ ke jumle ke saath “warahmatul lahi wa barakatoh” اَلْسَّلَامُ عَلَيْكُمْ اَللّٰهُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ ke jumle ka izaafa kare ya ye kahe “assalamo alayna wa’ala ibadillahis saleheen” اَلْسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصّٰلِحِيْنَ lekin agar is salaam ko padhe to ehteyaate wajib ye hai ke iske baad “assalamo alaykum” اَلْسَّلَامُ عَلَيْكُمْ bhi kahe.

1093: agar koi shakhs namaz ka salaam kehna bhool jae aur ise aise waqt yaad aae jab abhi namaz ki shakal khatam na hui ho aur isne koi aisa kaam bhi nahi kiya ho jise amadan ya sehwan karne se namaz batil ho jaati hai masalan qible ki taraf peeth karna to zaroori hai ke salaam kahe aur iski namaz sahi hai.

1094: agar koi shaks namaz ka salaam kehna bhool jae aur ise aise waqt yaad aaye jab namaz ki shakl khatam ho gayee ho ya usne koi aisa kaam kiya ho jise amadan ya sehwan karne se namaz batil ho jaati hai masalan qible ki taraf peeth karna, to iski namaz sahi hai.

TARTEEB

1095: agar koi shaks jaan booj kar namaz ki tarteef ulat de masalan alhamd se pehle sura padh le ya ruku se pehle sajday baja lae to iski namaz batil ho jaati hai.

1096: agar koi shaks namaz ka koi rukn bhool jae aur uske baad ka rukn baja lae masalan ruku karne se pehle sajday baja lae to uski namaz ehteyaat ke bina par baatil ho jaati hai.

1097: agar koi shakhs namaz ka koi rukn bhool jae aur aisi cheez baja lae jo iske baad ho aur rukn naa ho masalan isse pehle ke do sajday kare, tashahhud padh le, to zaroori hai ke rukn baja lae aur jo kuch bhool kar isse pehle padha ho use dubaara padhe.

1098: agar koi aik aisi cheez bhool jae jo rukn naa ho aur iske baad ka rukn baja lae masalan alhamd bhool jae aur rukoo mei chala jae to uski namaz sahi hai.

1099: agar koi shaks aik aisi cheez bhool jae jo rukn naa ho aur is cheez ko baja lae jo uske baad ho aur wo bhi rukn naa ho masalan alhamd bhool jae aur sura padh le to zaroori hai ke jo cheez bhool gayaho wo baja lae aur uske baad wo cheez jo bhool kar pehle padh li ho dubaara padhe.

1100: agar koi shaks pehla sajda is khayaal se baja lae ke dusra sajda hai ya dusra sajda is khayaal se baja lae ke pehla sajda hai to uski namaz sahi hai aur uska pehla sajda, pehla sajda aur dusra sajda , dusra sajada shumaar hoga.

MAWALAAT

1101: zaroori hai ke insaan namaz mawaalaat ke saath padhe yaani namaz ke afaal masalan ruku, sujood aur tashahhud tawatur aur tasalsul ke saath baja lae aur jo cheezain bhi namaz mei padhe mamool ke mutabiq pei dar pei padhe aur agar inke darmiyaan itna faasla daale ke log ye naa kahe ke namaz padh raha hai to iski namaz baatil hai.

1102: agar koi shakhs namaz mei sahwani huroof ya jumlo ke darmiyaan fasla de aur fasla itna na ho ke namaz ki soorat barqarar na rahay to agar wo abhi baad wale rukn mei mashghool na huwa ho to zaroori hai ke wo haroof ya jumlay mamool ke mutabiq padhay aur agar baad ki koi cheez padhi ja chuki ho to zaroori hai ke isay dohraye aur agar baad ke rukn mai mashghool ho gaya ho to is ki namaz sahi hai.

1103: Ruku o sujood ko lamba karnay aur namaz mai lambi lambi sooratain padhnay say mawalaat per koi farq nahi padhta.

QUNOOT

1104: tamaam wajib aur mustahab namazon mei doosri rakat ke ruku se pehle qunoot padhna mustahab hai lekin namaze shafa mei zaroori hai ke ise raj'aa ki niyyat se padhe aur namaze witr mei bhi bawajood iske, ke aik rakat ki hoti hai, ruku se pehle qunoot padhna mustahab hai. namaze jum'aa ki har rakat mei aik qunoot, namaze aayat mei paanch qunoot, namaze eid ul fitr wa qurbaan ki dono rakaton mei milakar chand qunoot hain jis ki tafseel ka tazkira apne mukaam par aaega.

1105: mustahab hai ke qunoot padhte waqt hath chehre ke saamne aur hatheliyaan aik doosre ke saath mila kar aasmaan ki taraf rakhe aur anghooton ke ilaawa baqi unghliyon ko aapas mei milae aur nigah hatheliyon par rakhe balkay ehtiyaat e wajib ki bina per hath uthaye baghair qunoot nahi ho sakta, siwaye is ke ,kay majboori ho.

1106: qunoot mai insaan jo zikr bhi padhay khuwa aik dafa “subhanallahi” سُبْحَانَ اللَّهِ hi kahay kafi hai aur behter hai ke ye dua padhay “Lailaha illallahul halimul karim , lailaha illallahul aliul azeem, subhanallahi rabbis samawatis sabeel wa rabbil arzinassabeel wa ma fi hinna wa ma bainahunna wa rabbil arshil azim, walhamdo lillahi rabbil aalamin”.[2]

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ
وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

1107: Mustahab hai ke insaan qunoot buland awaaz say padhay lekin agar aik shakhs jama'at ke sath namaz padh raha ho aur imaam is ki awaaz sunay to is ka buland awaaz say qunoot padhna mustahab nahi hai.

1108: Agar koi shakhs amadan qunoot na padhay to is ki qaza nahi hai aur agar bhoool jaye aur is say pehlay ke ruku ki had tak jhukay usay yaad aajaye to mustahab hai ke khada ho jaye aur qunoot padhay. Agar ruku mai yaad aajaye to mustahab hai ke ruku ke baad qaza karay aur agar sijday mai yaad aaye to mustahab hai ke salaam ke baad us ki qaza karay.

TAQIBAATE NAMAZ

1109: mustahab hai ke namaz padhne ke baad insaan kuch der ke liye taqibaat yaani zikr, dua aur quraane majeed padhne mei mashghool rahe. Behtar hai ke isse pehle ke wo apni jagah se harqat kare aur uska wuju, ghusal ya tayyamum baatil ho jae ru ba qibla ho kar taqibaat padhe. Ye zaroori nahi ke taqibaat arabi mai ho lekin behtar hai ke insaan wo duain padhe jo duaon ki kitaabo mei bataaee gae hai aur tasbeehe fatema(alayhassalam) in taaqibaat mei se hai jinki bohot zyaada taakeed ki gae hai. ye tasbeeh is tarteeb se padhni chahiye :34 dafa allaho akbar اللهُ أَكْبَرُ iske baad 33 dafa alhamdu lillah الْحَمْدُ لِلّٰهِ aur iske baad 33 dafa subhanallah سُبْحَانَ اللّٰهِ aur subhanallah, alhamdulillah se pehle bhi padha jaa sakta hai lekin behtar hai ke alhamdulillah ke baad padhe.

1110: insaan ke liye mustahab hai ke namaz ke baad sajda shukr baja lae aur itna kafi hai ke shukr ki niyyat se peshaani zamaan par rakhe. Lekin behtar hai ke sau dafa ya teen dafa ya aik dafa shukran lillah اللهُ شُكْرًا ya afwan عَفْوَ

kahe aur ye bhi mustahab hai ke jab bhi insaan ko koi neymat mile yaa ke musibat tal jaae sajda shukr baja lae.

PAYGHAMBARE AKRAM(sallallahu alayhe wa aalehi wasallam) PAR DUROOD

1111: jab bhi insaan hazrat rassole akram(sallallahu alayhe wa aalehi wasallam) ka isme mubaarak masalan Mohammad(sallallahu alayhe wa aalehi wasallam), Ahmed(sallallahu alayhe wa aalehi wasallam) ya aa-azrat ka laqab aur kunniat masalan Mustafa(sallallahu alayhe wa aalehi wasallam) aur Abul Qasim (sallallahu alayhe wa aalehi wasallam) zabaan se ada kare ya sune to khwah wo namaz mai hi kyon naa ho mustahab hai ke durood bheje.

1112: Hazrat Rasool Akram (sallallahu alayhe wa aalehi wasallam) ka isme mubaarak likhte hue mustahab hai ke insaan durood bhi likhe aur behtar hai ke jab bhi aa-hazrat (sallallahu alayhe wa aalehi wasallam) ko yaad kare to durood bheje.

Ruling 940. Before takbirat al-ihram, it is good that one says the following with the intention of raja':

يَا مُحْسِنُ قَدْ أَتَاكَ الْمُسِيءُ، وَقَدْ أَمَرْتُ الْمُحْسِنَ أَنْ يَتَجَاوَزَ عَنِ الْمُسِيءِ، أَنْتَ الْمُحْسِنُ وَأَنَا الْمُسِيءُ، بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَتَجَاوَزْ عَنِ قَبِيحِ مَا تَعْلَمُ مِنِّي

ya muhsinu qad atakal musiy, wa qad amartal muhsina an yatajawaza anil musiy, antal muhsinu wa anal musiy, bihaqqi muhammadin wa ali muhammad, salli ala muhammadin wa ali muhammad, wa tajawaz an qabihi ma ta'lamu minni

O the Benevolent! A sinful person has come to You, and You have instructed the benevolent to overlook the sinner. You are the Benevolent and I am the sinner. By the right of Muḥammad and the progeny of Muḥammad, bless Muḥammad and the progeny of Muḥammad, and overlook my ugly acts of which You are aware.

Ruling 1003. It is recommended that in the first rakah before reciting Surat al-Ḥamd, one says:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a'ūdhu billāhi minash shayṭānir rajīm

I seek refuge in Allah from the outcast Satan.

And [it is recommended that] in the first and second rakahs of zuhr and aṣr prayers, one recites 'Bismilla' aloud, and recites Surat al-Ḥamd and the other surah distinctly, and pauses at the end of every verse – i.e. he does not join it with the next verse – and while reciting Surat al-Ḥamd and the other surah, [it is recommended that] he pays attention to the meaning of the verses. Furthermore, if he is performing prayers in congregation, then after the imam has completed the recitation of Surat al-Ḥamd, or if he is performing prayers on his own, after he has completed the recitation of Surat al-Ḥamd, [it is recommended that] he says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

alḥamdu lillāhi rabbil 'ālamīn

All praise is for Allah, Lord of the worlds.

...and after completing the recitation of Suratul Ikhlāas [it is recommended that] he either says:

كَذَلِكَ اللَّهُ رَبِّي

kadhālikal lāhu rabbi
Such is Allah my Lord.

Or...

كَذَلِكَ اللَّهُ رَبُّنَا

kadhālikal lāhu rabbunā
Such is Allah our Lord.

...once, twice, or three times. And [it is also recommended that] after reciting the other surah, he should pause for a short while and then say the takbir before ruku or qunut.

1078)-5. one should supplicate in sajdah and seek from Allah the Exalted that He fulfil his needs (ḥajat), and he should recite this dua:

يَا خَيْرَ الْمَسْئُولِينَ وَيَا خَيْرَ الْمُعْطِينَ، أَرْزُقْنِي وَأَرْزُقْ عِيَالِي مِنْ فَضْلِكَ، فَإِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

yā khayral mas'ūlīn wa yā khayral mu'tīn, urzuqnī war zuq 'iyālī min faḍlik, fa'innaka dhūl faḍlil
'aẓīm

O Best of those who are asked! O Best of givers! Provide for me and provide for my family out of Your grace, for surely You possess tremendous grace.

-8. after the first sajdah, when one's body is still, he should say:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

astaghfirul lāha rabbī wa atūbu ilayh

I ask Allah my Lord forgiveness for my sins, and I turn to him in repentance.

Ruling 1089. It is recommended that while saying tashahhud, one should sit with his weight placed on his left thigh and place the front of his right foot on the sole of his left; and before tashahhud, he should say:

الْحَمْدُ لِلَّهِ

alḥamdu lillāh

...or he should say:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَخَيْرُ الْأَسْمَاءِ لِلَّهِ

bismillah wa billah, wal hamdu lillah, wa khayrul asma'i lillah

In the name of Allah and by Allah. All praise is for Allah, and the best names belong to Allah.

It is also recommended that one place his hands on his thighs, close his fingers together, look at his lap, and say after reciting salawat in tashahhud

وَتَقَبَّلْ شَفَاعَتَهُ وَارْفَعْ دَرَجَتَهُ

wa taqabbal shafa'atahu war fa' darajatah

And accept his [i.e. the Prophet's] intercession and raise his rank.

Ruling 1085. If one does not say any dhikr when he places his forehead on the ground with the intention of performing an obligatory sajdah of the Qur'an, it is sufficient. However, saying a dhikr is recommended, and it is better to say the following:

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا، لَا إِلَهَ إِلَّا اللَّهُ إِمَانًا وَتَصَدِيقًا، لَا إِلَهَ إِلَّا اللَّهُ عُبودِيَّةً وَرِقًّا، سَجَدْتُ لَكَ يَا رَبِّ تَعَبُّدًا وَرِقًّا، لَا مُسْتَكْبِرًا وَلَا مُسْتَكْبِرًا، بَلْ أَنَا عَبْدٌ ذَلِيلٌ
ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ

la ilaha illal lahu haqqan haqqa, la ilaha illal lahu imanan wa tasdiqa, la ilaha illal lahu ubudiyyatan wa riqqa, sajadtu laka ya rabbi taabbudan wa riqqa, la mustankifan wa la mustakbira, bal ana abdun dhalilun daifun khaifun mustajir

There is no god but Allah, truly, truly. There is no god but Allah, I believe in this certainly and I affirm it certainly. There is no god but Allah, I testify this in servitude and as a slave. I prostrate to You, O my Lord, in servitude and as a slave, not disdainfully nor arrogantly. Rather, I am a servant lowly, weak, fearing, and seeking refuge.

Ruling 1105. I In qunut, it is sufficient to say any dhikr, even if it is one 'subhanallah', and it is better if one says the following:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ، وَرَبِّ الْأَرْضِينَ السَّبْعِ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

lā ilāha illal lāhul ḥalīmul karīm, lā ilāha illal lāhul ‘aliyyul ‘aẓīm, subḥānal lāhi rabbis samāwātis sab‘, wa rabbil araḍīnas sab‘, wa mā fihinna wa mā baynahunna wa rabbil ‘arshil ‘aẓīm, wal ḥamdu lillāhi rabbil ‘ālamīn

There is no god but Allah, the Forbearing, the Generous. There is no god but Allah, the High, the Great. I declare emphatically that Allah is free from imperfections, [Allah,] Lord of the seven skies and all that is in them and all that is between them, and Lord of the Great Throne. And all praise is for Allah, Lord of the worlds.

Fiqh Chapter 13

Namaz A'ayaat

(note –Bold to be done this year-

UnBold: Done in M07-only to revise)

1472. Namaaz a'ayaat jis ke padhne ka tareeqah b'ad mein bayaan hoga, teen cheezon ki wajah se wajib hoti hai :

- (1) Suraj grahan
- (2) Chaand grahan, agar che is ke chhe hisse ko hi grahan lage aur khawah 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 sayah 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 pahadon 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 padhna wajib hai agar woh ek se ziyada waqu' pazeer ho jayen to zaruri hai keh insaan in mein se har ek ke liye ek namaaz a'ayaat padhe. Maslan suraj ko bhi grahan lag jaye aur zalzalah bhi aa jaye to dono ke liye do alag alag namaazein padhni zaruri hain.

1474. Agar kisi shakhs par kayee namaaz a'ayaat wajib hon khawah woh sab is par ek hi cheez ki wajah se wajib huyee hon, maslan suraj ko teen dafa' grahan laga ho aur is ne oos ki namaazein na padhi hon ya mukhtalif cheezon ki wajah se maslan suraj grahan aur chaand grahan aur zalzale ki wajah se oos par wajib huyee hon to oon ki qaza karte waqt yeh zaruri nahin keh woh is baat ka ta'ayyun kare keh kaoon si qaza kaoon si cheez ke liye kar raha hai.

1475. Jin cheezon ke liye namaaz a'ayaat padhna wajib hai woh jis ilaaqe mein waqu' pazeer hon aur mahsoos ki jayen faqat oosi ilaaqe ke logon ke liye zaruri hai keh namaaz a'ayaat padhein aur dusre maqaamaat ke logon ke liye is ka padhna wajib nahin hai.

1476. Jab suraj ya chaand grahan lagne lage to namaaz a'ayaat ka waqt shuru' ho jata hai aur oos waqt tak rahtaa hai jab tak woh apni sabqaa haalat par laut na aayen. Agar che bahtar 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 padhne mein itni takheer kar de keh chaand ya suraj grahan shuroo ho jaye to adaa ki niyyat karne mein koi harj nahin laikin agar oos ke mukammal taur par grahan se nikal jaane ke b'ad namaaz padhe to phir zaruri hai keh qaza ki niyyat kare.

1478. Agar chaand ya suraj ko grahan lagne ki muddat ek rak'at namaaz padhne ke barabar ya is se bhi kam ho to jo namaaz woh padh raha hai adaa hai aur yehi hukm hai agar in ke grahan ki muddat is se ziyada ho laikin ansaan namaaz na padhe yahan tak keh

grahan khatm hone mein ek rak'at padhne ke barabar ya is se kam waqt baaqi ho to is surat mai namazy aayat wajib aur ada hai.

1479. Jab kabhi zalzalah, baadalon ki garj, bijli ki karak aur isee jaisi cheezein waqu pazeer hon aur insaan ehteyaat karna chaahe to agar in ka waqt was'ee ho to namaaz a'ayaat ko fauran padhna zaruri nahin hai basurat digar zalzalah ke jaisi cheezon mein zaruri hai keh fauran namaaz a'ayaat padhe ya'ni itni jaldi padhe keh logon ki nazron mein takheer karna shumaar na ho aur agar takheer kare to ehteyaat-e-mustahab yeh hai keh b'ad mein adaa aur qaza ki niyyat kiye baghair padhe.

1480. Agar kisi shakhs ko chaand ya suraj ko grahan lagne ka pata na chale aur oon 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 oose yeh pata chale keh kuchh hisse ko grahan laga thha to namaaz a'ayaat ki qaza oos par wajib nahin hai.

1481. Agar kuchh log yeh kahen keh chaand ko ye keh suraj ko grahan laga hai aur ansaan ko zaati taur par oon ke liye kahne se yaqeen ya itminaan haasil na ho is liye woh namaaz a'ayaat na padhe aur b'ad mein pata chale keh oonhonein thhik kaha thha to oos surat mein jabkeh poore chaand ko ya poore suraj ko grahan laga ho namaaz a'ayaat padhe laikin agar kuchh hisse ko grahan laga ho to namaaz a'ayaat ka padhna oos par wajib nahin hai aur yahi hukm is surat mein hai jeb ke do aadmi jin ke a'adil hone ke baare mein 'ilm na ho yeh kahen keh chaand ko ya suraj ko grahan laga hai aur b'ad mein m'aloom ho keh woh a'adil thhe.

1482. Agar insaan ko maahereen falkiyaat ke kahne par jo 'ilmi qaayede ki rau se suraj ko aur chaand ko grahan lagne ka waqt jaante hon itminaan ho jaye keh suraj ko ya chaand ko grahan laga hai to zaruri hai keh namaaz a'ayaat padhe aur isi tarah agar woh kahen keh suraj ya chaand ko falan waqt grahan laga aur itni deir tak rahegaa aur insaan ko in ke kahne se itminaan haasil ho jaye to oon 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 oos ne padhi hai woh baatil thhi to zaruri hai keh dobaraah padhe aur agar waqt guzar gayaa ho to oos ki qaza bajaa laye.

1484. Agar yawmiah namaaz ke waqt namaaz a'ayaat bhi insaan par wajib ho jaye aur oos ke paas dono ke liye waqt ho to job hi pahle padh le koi harj nahin hai aur agar dono mein se kisi ek ka waqt tang ho to pahle woh namaaz padhe jis ka waqt tang ho aur agar dono ka waqt tang ho to zaruri hi keh pahle yawmiah namaaz padhe.

1485. Agar kisi shakhs ko yawmiah namaaz padhte huye 'ilm ho jaye keh namaaz a'ayaat ka waqt tand hai aur yawmiah namaaz ka waqt bhi tang ho to zaruri hai keh pahle yawmiah namaaz ko tamam kare aur b'ad mein namaaz a'ayaat padhe aur agar yawmiah namaaz ka waqt tang na ho to oose tor de aur pahle namaaz a'ayaat aur oos ke b'ad yawmiah namaaz bajaa laye.

1486. Agar kisi shakhs ko namaaz a'ayaat padhte huye 'ilm ho jaye keh yawmia namaaz ka waqt tang hai to zaruri hai keh namaaz a'ayaat ko chhodh de aur yawmiah namaaz

padhne mein masshghool ho jaye aur yawmiah namaaz ko tamam karne ke b'ad is se pahle keh koi aisa kaam kare jo namaaz ko baatil karta ho baaqi maandah namaaz a'ayaat wohin se padhe jahaan se chhodhi thhi.

1487. Jab aurat haiz ya nafaas ki haalat mein ho aur suraj ya chaand grahan lag jaye ya zalzalah aa jaye to oos par namaaz a'ayaat wajin nahin hai aur na hi oos ki qaza hai.

Namaaz A'ayaat padhne ka Tareeqa

1488. Namaaz a'ayaat do rak'ati hain aur har rak'at mein paanch ruku' hain. Iske padhne ka tareeqa yeh hai keh niyyat karne ke b'ad insaan takbeer kahe aur ek daf'a alhamd aur ek poora surah padhe aur ruku' mein jaye aur phir ruku' se sar uthha'e phir dobaraah ek daf'a alhamd aur ek poora surah padhe aur phir ruku' mein jaye. Is a'mal ko paanch daf'a anjaam dein aur paanchon ruku' se qayaam ki haalat mein aane ke b'ad do sajde bajaa laye aur phir uthh khade ho aur pahli rak'at ki tarah dusri rak'at bajaa laye aur tashahhud aur salaam padh kar namaaz tamam kare.

1489. Namaaz a'ayaat mein yeh bhi mumkin hai keh insaan niyyat karne aur takbeer aur alhamd padhne ke b'ad ek surah ki aa'yaton ke paanch hisse kare aur ek a'yat ya oos se kuchh zayada padhe balkeh ek a'yat se kam bhi padh 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 khada ho jaye aur alhamd padhe baghair oose surah ka dasra hissa padhe aur ruku' mein j'ae aur isi tarah a'mal ko dohraata hai 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. Padhe aur ruku' mein jaye. Is ke b'ad khade ho aur padhe Min sharre Ma Khalaq. Aur dobaraah ruku' mein jaye aur ruku' ke b'ad khada ho aur padhe Wa min sharre ghaaseeqin izaa waqab. Phir ruku' mein jaye aur phir khada ho aur padhe Wa min sharrin naffaasate fil o'qad. Aur ruku' mein chala jaye aur phir khada ho jaye aur phir padhe Wa min sharre haasedin izaa hasad. Aur is ke b'ad paanchwein ruku' mein jaye aur (ruku' se) khada hone ke b'ad do sajde kare aur dusri rak'at bhi pahle rak'at ki tarah hisson mein taqseem kare laikin jis vaqt bhi surah khatm kare laazim hai keh b'ad waale ruku' se pahle alhamd padhe.

1490. Agar koi shakhs namaaz a'ayaat ki ek rak'at mein paanch daf'a alhamd aur surah padhe aur dusri rak'at mein ek daf'aq alhamd padhe aur surah ko paanch hisson mein taqseem kar de to koi harj nahin hai.

1491. Jo cheezein namaaz yawmiah mein wajib aur mustahab hain woh namaaz a'ayaat mein bhi wajib aur mustahab hain. Albatta agar namaaz a'ayaat jam'at ke sathh padhi ja rahi ho to azaan aur iqamat ke bajaye teen daf'a bataur rajae "assalat" kaha jaye laikin agar yeh namaaz jam'at ke sathh na padhi ja rahi ho to kuchh kahne ki zarurat nahin. Albatta suraj ya chaand grahan ke a'alawa namaaz a'ayaat ka jam'at ke sathh padh janaa, sabit nahin hai keh shariat ne oos ki ijaazat de di ho

1492. Namaa a'ayaat padhne waale ke liye mustahab hai keh ruku' se pahle aur oos ke b'ad takbeer kahe aur paanchwein aur daswein ruku' ke b'ad takbeer kahnaa mustahab nahin hai balke mustahab hai ke "same'a allahuleman hamedah" kahe.

1493. Dusre, chawthe, chhathe, aanthwein aur daswein ruku' se pahle qoonoot padhna mustahab hai aur agar qoonoot sirf daswein ruku' se pahle padh liya jaye tab bhi kaafi hai.

1494. Agar koi shakhs namaaz a'ayaat mein shak kare keh kitni rak'atein padhi hain aur kisi natize par na pohoonch sake to oos ki namaaz baatil hai.

1495. Agar (koi shakhs jo namaaz a'ayaat padh raha ho) shak kare keh woh pahli rak'at ke aakhri ruku' mein hai ya dusri rak'at ke pahle ruku' mein aur kisi natije par na pohoonch sake to ooski namaaz baatil hai laikin agar misaal ke taur par shak kare keh chaar ruku' bajaa layaa hai ya paanch aur oos ka yeh shak sajde mein jaane ke liye jhukne se pahle ho to jis ruku' ke baare mein oose shak ho keh bajaa laya hai ya nahin oose adaa karna zaruri hai. Laikin agar sajde ke liye jhuk gayaa ho to zaruri hai keh apne shak ki parva na kare.

1496. Namaaz a'ayaat ka har ruku' rukn hai aur agar in mein amuman kami ya beshi kare to namaaz baatil hai. Yahi hukm hai agar sahoon kami ho ya ehteyaat ki bina par zayada ho.

Fiqh chapter 14

KHUMS

One of the most important conditions for a thing to become mubah (lawful) is that the khums for that thing (if wajib) must have been paid.

KHUMS

Khums means one fifth. Khums is divided into two equal parts: Sehme Imam and Sehme Sadat.

Sehme Imam is to be given to your marja (or his legal representative). Some Mujtahids (like Ayatullah Seestani and Khui) allow Sehme Sadat to be given directly to poor and deserving sadat.

If your marja allows you to give Sehme Sadat directly to poor sadat, it is better to give it to your marja, and then you are not responsible about the conditions to be met by the receiving sadat.

While it is important to calculate your khums accurately, it is equally important that you must send your khums to the right person as specified by sharia. If your khums does not reach the right person, it is as if you have not paid the khums.

CONDITIONS FOR PERSONS RECEIVING SEHME SADAT

In case you are giving the sehme sadat portion directly to a sadat, then you are responsible to make sure that the person receiving sehme sadat must fulfil the following five general conditions:

1. **Must be a saiyed.**
2. **Must be a shia ithna asheri** (ie believes in the Imamate of 12 Imams of Ahlulbayt)
3. **Must be poor** (wo jis ke pass saal bhar ka jaiz kharcha ziada ho aur uski income kam ho)
4. **Must not be a relative, whose maintenance is wajib on you** (eg husband can not give his sehme sadat to his wife)
5. **Must be given sehme sadat for not more than one year's of his/her expenses (e/wajib)**

The person receiving sehme sadat must also fulfil five other conditions regarding his/her character

CONDITIONS ON CHARACTER OF PERSONS RECEIVING SEHME SADAT

In addition to five general conditions mentioned above, a person receiving Sehme Sadat must also fulfil five other conditions related to his/her character.

These are:

- (1) **Must not be a salat-omitter e/wajib (one who omits namaz)** (whether openly or secretly)

- (2) **Must not be a drunkard e/wajib (sharabi)** (whether openly or secretly)
- (3) **Must not be openly fasiq e/wajib** (committing sins openly such as shaving beard, not observing hijab etc)
- (4) **Must not spend it in sinful activities**
- (5) **Must not get encouragement in sins by receiving sehme sadat e/wajib**

According to present mujtahids (maraje), an **adil** (just) is that person who keeps away from all sins, whether major or minor. Current mujtahids are of the opinion that a person receiving khums, zakat or fitra need not be an adil (just), but he/she must fulfil all above five conditions.

RULES FOR GIVING SEHME IMAM

There are three methods of giving Sehme Imam portion to **your** Marja

- (a) Give personally to your Marja
- (b) Give or send to legal representative (wakil) of your Marja
- (c) Give to an organisation, which has permission (ijaza) from your Marja

Note: As per Agha Sistani: qom ya najaf ki raseed honi chahiyai

One must be very careful regarding ijaza (permission) given to an organisation.

If your Marja dies, then the validity of all ijaza (permissions) of that Marja expires immediately, and all wakils (representatives) of that Marja lose their wakalat immediately.

If you send khums (sehme sadat or sehme imam) overseas or within your country by post or other means to the deserving or authorised people, and the money gets lost and does not reach those people, then the responsibility is yours, and you have to pay it again making sure that it reaches the intended person.

ITEMS ON WHICH KHUMS BECOMES WAJIB

Khums is wajib on 7 types of things. One of the most common things on which khums becomes wajib is the annual savings from the income.

Another thing on which khums becomes wajib is treasure (khazana), and gifts which remain unused for 1 year

RULES ON CALCULATING KHUMS

The most common item on which khums is wajib is the **ANNUAL SAVINGS** from your income after deducting all allowable (mubah) expenses after one year. The normal amount of khums payable is 20% (or one fifth) of the annual savings on your chosen khums date.

Annual savings include:

(a) **all cash savings** , and

(b) **savings on those items which decrease as you spend** (eg groceries, petrol, perfumes, oil etc), and

(c) **any new but unused items** bought or acquired during the year (eg a new shirt bought & not used)

Calculation of khums must be done as accurately as possible. It is not allowed to pay a lump

sum amount (as a rough figure) every year and assume that the khums has been paid.

Apart from annual savings, the khums is also wajib on:

(a) **Israf (extravagence) expenses** during the year

(b) **Haram expenses** during the year

Israf is a major sin and involves those expenditures, which are beyond the status (shaan) of a person.

Islam allows a person to lead a comfortable life according to his needs and status but does not allow one to lead a life above his status in the society where he lives.

Haram expenses include anything spent on those things, which are haram (prohibited) and sin in Islam.

Examples: expenses on shaving beard, money spent on haram movies, haram musical tapes, lottery tickets, haram food or drinks etc.

For calculation of khums, you can use Hijri year or any other year, which is common in the area where you live.

If you have been paying khums on a fixed date (say 30 June) every year, and if you want to change the date of khums, then you should change to an earlier date, and not to a later date

If a person, who was regular in paying khums, dies, then it is wajib on his heir to work out and pay the khums of that person from his property for the period between his previous khums date and the date he died.

ITEMS EXEMPTED FROM KHUMS

There is no khums on the following items even if they remain unused for whole year:

(1) Mahr (Dower): Amount fixed as Mahr in marriage and received by wife from her husband

(2) Khula Money: Amount paid by wife to husband when she wants to get a divorce from husband even when husband is performing all his wajib duties.

(3) Jaheez (Dowry): Items arranged by bride's father for the bride at the time of marriage. Bride's father does not have to pay khums on these items on following conditions:

- (a) Dowry is a custom in the area where he lives,
- (b) It is impossible to arrange the customary dowry in one year, and can only be collected bit by bit,
- (c) Dowry must not be in cash.

(4) Items Obtained from a Non-believer of Khums : If you receive an item from a kafir or from a non-shia, and khums was not paid by them, then immediate payment of khums on that item is exempted on you. But khums will become wajib on you if it remains unused with you for one year.

(5) Items Obtained from a Shia: If you receive an item from a shia Muslim, on which khums was wajib and has not been paid, then according to Khui and Seestani, immediate payment of khums is not wajib on you. However, khums will become wajib on you if the items remains unused in your possession for one year.

(6) Khums-paid Item (Mukhammas): If khums has been paid on an item by its owner, then there is no khums on it ever in future as long as its owner remains the same. But if the same item goes to a new owner, then khums will become wajib on the new owner if the item remains unused for one year.

(7) (Meeras)

- If you receive your due estate (meeras) from the deceased Muslim, there is no khums on it even if it remains unsued with you for one year.
- If the deceased Muslim was not paying khums (or had debts), then khums (and debts) must be paid first from his property before distributing the estate.
- If the estate you received generates income, then khums will become wajib on the income generated if that income remains unused for one year.

(8) Items of Na-baligh:.

- According to Seestani, khums is wajib on the items owned by a na-baligh if it remains unused for one year, and the khums will be paid by the wali of the child (usually father).

(9) Khums/Zakat/Wajib & Sunnat Sadqa:

- According to Seestani, no khums if his savings is from Khums or Zakat money received.

(10) Usual Necessities: There are certain necessary items, which are expected to be available in your possession anytime², and these are exempted from khums even if they remain unused for one year. Examples of such items include: pain killer medicines, one Quran, one Tohfutl Awam book, phone directory, one normal dictionary, items related to specific profession, etc. The criterion of determining such items is that people express surprise if they come to know that you do not possess such basic items.

H.W= Write down the list of things(7) on which khums is wajib.(from tauzeehul masail-new one)

(Ref: Lectures by Maulana Sadiq Hasan- Austrailia)

² urf mai naqs aur aib shumar kia jata ho agar yai cheezain naho to

Fiqh Chapter 15

AMR BIL MARUF & NAHI ANIL MUNKAR

“Tum may say aik jama’at aisi honi chahiye jo bhalayi ki baato ki taraf daawat denay wali ho wo neki ka hukm day aur burayi say rokay, beshak aisay log kaamiyabi hasil karnay waalay hai”.

(Sure aal e imran-104)

Rasool (s.aw)-“Khuda ka dushman wo momin hai jo be-deen ho”- Poocha gaya ke ya rasool A... kamzor momin jo be-deen ho kaun hai? , farmaya: “Jo nahi as munkar na karay”.

(alhukmuz zaahira 182)

Amr bil maruf = Achay kaam ka hukm daina,

Amr yani hukum dena, Aamir yani amr karnewala

Nahi anil munkar = Kisi buray kaam say kisi ko rokna,

nahi yani mana karna, Naahi yaani munkar se roknewala

Izhar e karahiyyat yani apne qaul ya feil (قول و فعل) se **ye dikhana ke is kaam se ham raazi nahi.**

eg: maslan kahi gunah ho raha hai aur ham wahan hai to hamne zour se “la hou la wala qowwata ” parhna shuru kar diya.

Amr o nahi karna yani ham us shaks ko us **galat kaam se roke**, yahan faqat izhare karahiyyat nahi

Amr o nahi wajib honay ki 2 sharait hain:

A) Umoomi shart :- Mukallaf ho wo shakhs.eg pagal ya bachcha na ho,

qudrat rakhta ho amr o nahi karne ki.

Qudrat: Agar amr o nahi ki qudrat nahi, to amr o nahi sakit ho jayega. Lekin agar

izhare karahiyyat ki qudrat hai to izhare karahiyyat saakit nahi ho jata, chahe amr o nahi sakit

ho gaya ho.

B) Khusoosi shart :- Ye panch (5) shartain (conditions) hain.

1) Ilm

2) Ehtimal e taseer

3) Israar

4) Fasaad na ho

5) Ma’zoor na ho

Fiqh Chapter 16

HAYZ

Hayz woh khun hai jo a'amuman har mahine chand dino ke liye auraton ke raham se khaarj 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 khaarj 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.

440) Hayz ki ibteda main khun ka bahar ana zarooti hai laikin ye zaroori nahi ke poore 3 din khun nikalta rahe balke agar sharmgah main khun maujood ho to kafi hai aur agar 3 dinoun main thore se waqt ek liye koyi aurat paak ho bhi jaye jaisa ke tamaam ya baaz aurton ke darmiyan muta'arif (known) hai tab bhi wo hayz hai.

441) Aik aurat ke liye ye zaroori nahi ke is ka khun pehli raat aur chothi raat ko bahar nikle laikin ye zaroori hai ke dusri aur teesri raat ko munqateh(discontinue) na ho. Pas agar pehle din subh sawerey se teesre din ghuroob e aftaab tak mutawaatir(continuous) khun aata rahe aur kisi waqt band na ho to wo hayz hai aur agar pehle din do pehr se khun ana shuroo' ho aur chothe din usi waqt band ho to us ki soorat bhi yahi ahi (yani wo bhi hayz hai).

443) Agar kisi aurat ko 3 din se zyada aur 10 din se kam khun aye aur use ye ilm na ho ke ye khun phode ya zakhm ka hai ya hayz ka to use chahiye ke us khun ko haiz na samjhe.

444) Agar kisi aurat ko aisa khun aye jiske bare main use ilm na ho ke zakhm ka khun hai ya haiz ka to zaroori hai ke apni ibadaat bajalaati rahe laikin agar is ki saabiqa haalat haiz ki rahi ho to is soorat main use haiz qarar dey.

447) Agar kisi aurat ko teen din se kam muddat tak khun aaye aur phir band ho jaaye aur phir teen din tak khun aaye to dusra khun Ha'ez hai aur pehla khun khawaah woh us ki 'adat ke dino hee mai aya ho hayz nahin hai.

ISTEHAAZA

Aurton ko jo khun aate rehte hai in mein se ek khun istehaza hai aur aurat ko khun e istehaza aane ke waqt mustahaza kehte hai.

390) Khun e istehaza zyadatar zard rang ka aur thanda hota hai aur fishaar(little force) aur jalan (irritation) ke baghair kharij hota hai aur garha bhi nahi hota lekin mumkin hai ke kabhi siyah ya surkh aur garam aur garha ho aur fishaar aur jalan ke saath kharij ho.

391) Istehaza teen qism ka hota hai

(i) Qaleela (ii) Mutawassita (iii) Kaseera.

Istehaza e qaleela yeh hai ki khun sirf uss ruee ke upar wale hisse ko aalooda kare jo aurat apni sharm gah main rakhe aur is ruee ke andar tak sarayat na kare.

Istehaza e mutawassita yeh hai ki khun ruee ke andar tak chala jaye. Agarche iske ek kone tak hi ho lekin ruee se is kaprey tak na pohnche jo aurtein umooman khun rokne ke liye baandhti hai.

Istehaza e kaseera yeh hai ki khun ruee se tajawuz karke kaprey tak pohonch jaye.

Istehaza ke ehkaam:

ISTEHAZA KE EHKAAM				
		Zaroori	Ehteyaat e Wajib	Ehtiyaat e Mustahab
#392	Qaleela	Wuzu har namaz ke liye + sharmgha ke zahiri hisse par khun laga ho to dhole.		Ruee ko dhona / Tabdeel karna
#393	Mutawassita	Wuzu har namaz ke liye + sharmgha ke zahiri hisse par khun laga ho to dhole.	Rozana ek ghusl kare.	Ruee ko dhona / Tabdeel karna
#394	Kaseera	Din ke 3 ghusal (Fasla namazo me na rakhe, warna Asr aur Isha ke liye alag ghusal)	Ruee/kaprey ka tukda tabdeel kare ya isse dhoye	