

Diniyat Course Book

for Girls



Name:

Manual No.:**M08**.....

Munajaat for Children

Ay Mehrban Parwardigar!

Ay Mehrban Parwardigar, tu ne hamay paida kiya.

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

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

Ay khuda e daana o tawana:

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

DUA BEFORE STARTING A LESSON

Mafatihul Jinaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

اللَّهُمَّ أَخْرِجْنِي مِنْ ظُلُمَاتِ الْوَهْمِ

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

وَ أَكْرِمْنِي بِنُورِ الْفَهْمِ

And favour me with the light of understanding

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

O Allah! Open for us the doors of Your mercy

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

And unfold for us the treasures of Your knowledge

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

With Your mercy, O the Most Merciful of the Merciful

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah! Send Your blessings on Muhammad and his ahlulbayt

DCM Session 2023-2024

Student's Homework Diary

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

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

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

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

AQAID-M08

Diniyat Classes Muscat (DCM)

Contents

1. WUJOOB E MAREFAT E KHUDA:.....	2
2. TAWHEED	3
3. EVIDENCE OF GOD IN CREATION.....	4
4. EVIDENCE IN MAN'S OWN INSTINCT.....	7
5. EVIDENCE FROM LOGIC.....	9
6. NATURE OF EXISTENCE.....	11
7. ADL.....	16
8. LUTF	18
9. WHY EVIL AND SUFFERING EXIST?	19
10. TESTS & DIFFICULTIES.....	20
11. DO WE HAVE FREE WILL?	21
12. LIFE AFTERDEATH -4-RESURRECTION (QAYAMAT)	24
13. LIFE AFTER DEATH -5- COMING OUT OF THE GRAVES	27
14. LIFE AFTER DEATH -6- SCROLLS OF DEEDS (NAME A'AMAL).....	32
15. TAQIYYA.....	37

Aqaid Chapter 01

WUJOOB E MAREFAT E KHUDA:

Wujoob e maarefat e Khuda: yaani marefat e khuda hasil karna wajib hai. Ye janna zaroori hai ke koi khuda hai. Kyo?

Iske liye 2 Aqli daleelen di jaty hain, jiske baad insan ke lie zaroori hoja hai ke woh Khuda ke barey me tehkeek karey.

1. Wujoob e shukr e Mun'im.

i) Aql kehti hai jisne aap ko nemat di hai uska shukr ada karen.

ii) Shukr jab tak mumkin nahi jab tak aap apne muni'm (jisne aap ko nemat di hai) ko na pehchanen.

iii) Lehaza aql kehti hai ke apko mun'im ki marefat hasil karni chahiye takey ap uska shukria ada kar saken.

2. Wujoob e daf'e zarar e mohtamal.

Wujoob- Wajib hona

Daf' - door karna

Zarar- isse muraad azaab e akhirat hai.

Mohtamal- jis cheez ke barey me ehtimal / wo cheez jo possible ho.

Ye aik mazboot aur mohkam daleel hai jo wujoob e marefat e khuda ko saabit karty hai.

Agar koi bohot barey zarar ka sirf imkaan bhi ho, to aql wajib karar deti hai ke insan tehkeek karey ke zarar hai bhi ya nahi.

Tareekhe insaniyat me kuch aise log guzre hain jo sache the. E.g. Ambiya. (Prophet Musa(As), Prophet Isa Prophet Mohammad (sallallaho alayhe wa aalehi wasallam) ...

Inhone khabar di khuda ki, Qayamat ki, jahannum ki aur na-mannewalon ke liye abadi halakat ki.

Ab ek ehtemal paida hota hai ke shayad khuda ho, Jannat- jahannum ho, abdi azab me muhtela honey ka imkan ho.

Jab itne barey zarar ka ehtemal ho to aql majboor karti hai ke tehkeek karey ke koi abadi halakat hai bhi ya nahi. Aur is zarar ke ehtemal ko door karey.

Lehaza ye daleel har aik se taqaza karty hai ke wo tehqeeq kare ke Khuda ka wujud hai ya nahi (takey akherat ke azab se bach sakay), aur tehqeeq ke alawa insan ke paas koi aur chaara nahi hai.

Is daleel ko Imam Jafar Sadiq (as) ne yu qaaim kia : shayad jo khuda ko manne wale hain wo haq par hon ya shayad khuda ko na manne wale haq par hon. Agar saabit ho gaya (marne ke baad) ke jo Khuda ko nahi mantey wo haq par hain to marne k baad na unka nuqsan hai na musalmano ka. Lekin agar marne k baad pata chala k musalman haq par hain to wo to bach jainge. Lekin jo khuda ko nahi mantey wo azaab e akhirat me phans jainge.

Lehaza jab itna bara zarar hai to aql kehti hai ke phir tehqeeq karo ke waqaan isme koi sachai hai ya nahi.

Lhaza in dono dalael ko dekhne ke baad ye sabit hota hai kay Wujoob e Marifat e Khuda ki tehqeeq karna zaroori hai

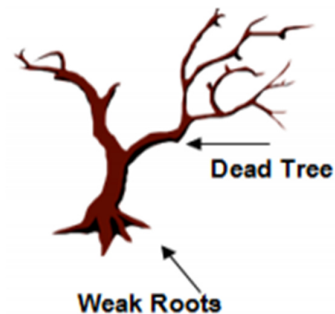
Aqaid Chapter 02

TAWHEED

Aqaid means our basic beliefs as Muslims. It is sometimes called Usool-e-deen (Roots of religion).

Before believing in any of the roots of religion, it is necessary for a believer to have strong faith in the existence of a God. It is not enough to believe in God because it is what most people do, or it is what has always been taught and believed by those around us. Each human being has to know for himself/herself the reasons behind the belief in God.

We have to ponder over and understand our Aqaid at individual levels. Although you will hear and read about what the beliefs should be, until you accept them yourself, you will not have faith ('Iman), although you may be a Muslim. That is why there is no Taqlid in matters of Aqaid. We accept the Usool-e-deen with proofs(daleel kay sath). We do Taqlid of a Mujtahid in matters of Furoo-e-deen.



Our basic Aqaid as Shia Ithna'Asheris are five;

1. **Tawheed,**
2. **Adl**
3. **Nabuwwat**
4. **Imamat**
5. **Qiyamat**

In the next few lessons, we will attempt very briefly to discuss these beliefs.

TAWHEED - BELIEF IN THE UNITY OF ALLAH

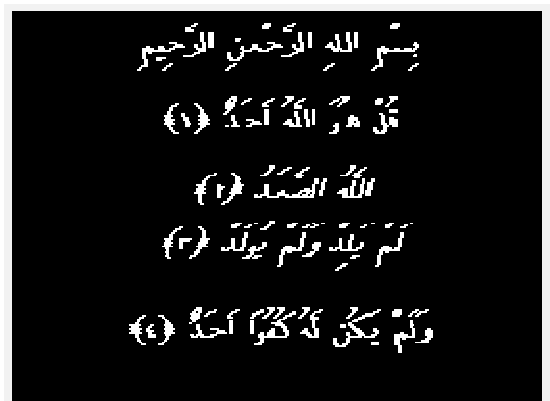
BELIEF IN ONE GOD:

Tawheed refers to the belief in One Unique God.

Suratul Ikhlāas teaches us that:

- there is One God,
- Who is Self-reliant (be niaz),
- He was not born and did not have offspring, and
- there is no being like Him.

The first step to understanding Tawheed is to accept that God exists. There are many proofs to ponder over - we will discuss only a few.



Aqaid Chapter 03

EVIDENCE OF GOD IN CREATION

The perfect harmony of creation around us points to the existence of a Creator. Can such beautiful, original and perfect creations, from single-celled amoeba to the complex brain of man, have evolved by chance?

Our Holy Prophet Muhammad (S) was once walking with his companions when he saw an old lady working at a spinning wheel.

Whilst she was working she was praising Allah for all that He had given her.

Our Prophet (S) greeted her and asked her, "Your faith is admirable; will you tell me what made you believe in Allah?"



The woman answered, ***"O Messenger of Allah! If I do not move my spinning wheel, it does not spin. If a simple thing like my spinning wheel cannot turn without help how is it possible that the whole universe can operate so efficiently without a driving force."***

The Prophet (S) was very pleased with the old woman's reply.

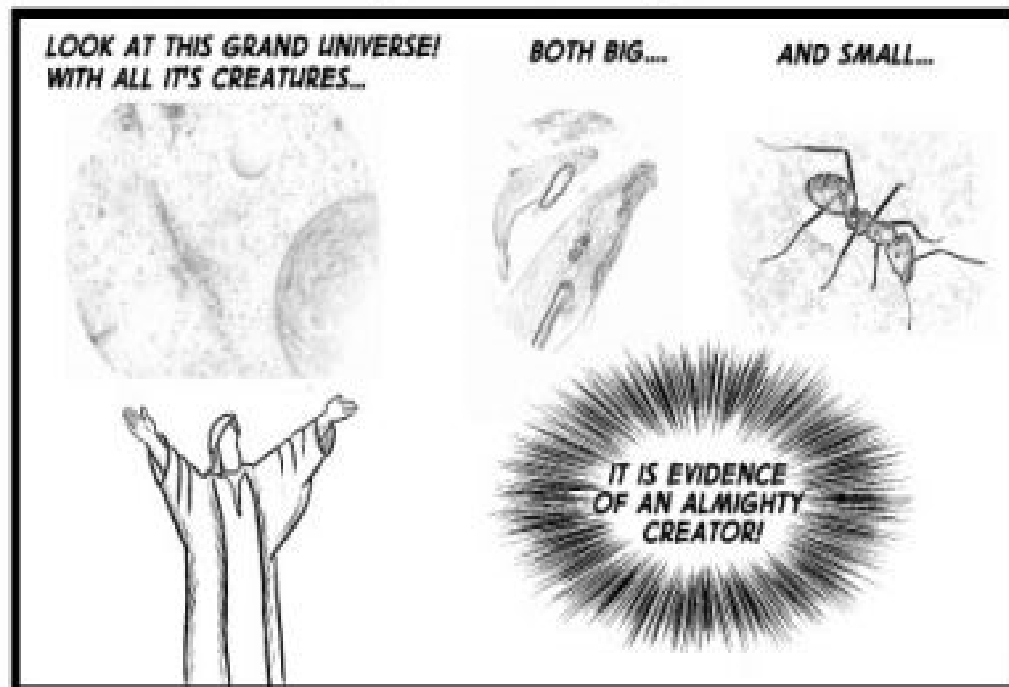
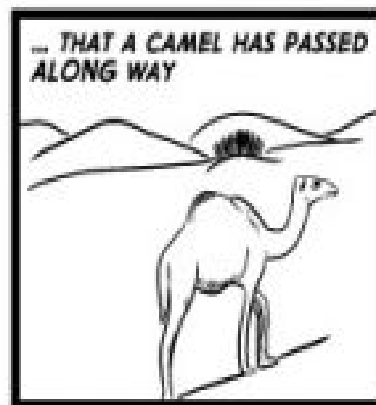
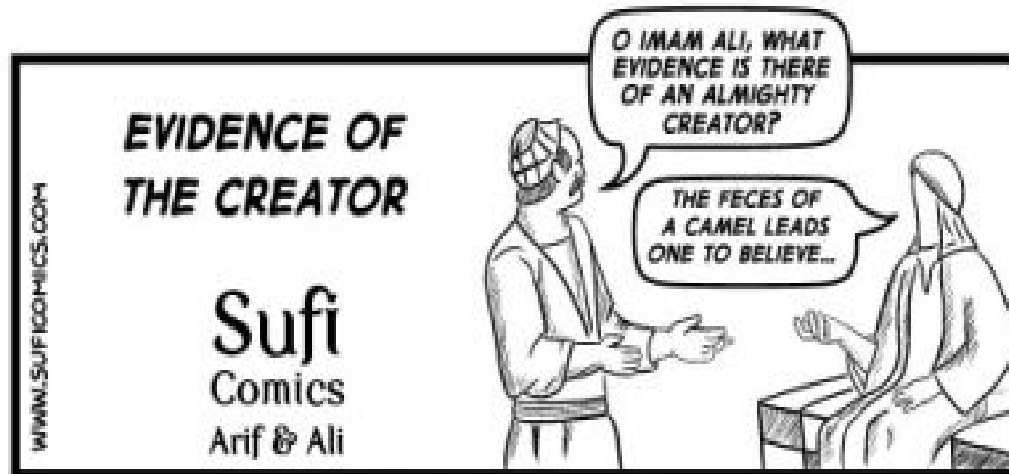
Turning to his companions he said, ***"See how this old lady came to know about Allah through such a fine and simple way. Your faith in Allah should also be as firm as hers."***



Imam Ali (A) has said,

"The footprints of a camel and the dung of a donkey give a clue that the camel and donkey have passed, despite the fact that you cannot see them - then what of all creation?"

Imam's (A) example shows that the existence of the Creator cannot be denied just because we do not see Him - His creations point to His existence.





Aqaid Chapter 04

EVIDENCE IN MAN'S OWN INSTINCT

Belief in God is a natural instinct. An atheist asked Imam Ja'far as-Sadiq (A) to convince him about the existence of God.

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

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

The answer was "Yes".

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

The answer was again "Yes".

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

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

The atheist was intelligent and recognized the truth.



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

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

Take the example of the mother's love for her child. We are all aware of the existence of such an instinct, and have seen it around us many times. Yet we have also heard of the cases, although rare, when mothers have killed their own children. A recent happening in America illustrates this point very clearly, when a young woman drowned her two baby boys in a lake. Did she not have a mother's instinct to love and protect her children? She did, but other factors affected her so much that she went against her instincts and destroyed her babies. That the case attracted so much outrage is an indication that it was a most unnatural thing to do.

Although the instinct in belief in God is there in human beings, they suppress it to reject the belief in a Creator. Reasons for doing this include; running away from responsibility which faith would bring.

Instinct in God strongest at certain times

Although the instinctive belief in God is always there, it is strongest at two times:

1. **In difficulties &**
2. **At the moment of death**

IN DIFFICULTIES:

When a human being faces a problem, and is going through a hard time, the instinctive belief in God becomes very strong. Even those who have not bothered much about the belief in God, will turn to Him in times of grief or fear.

At such times, just as in the story on the previous page, they know that the only being who can help them is the God.

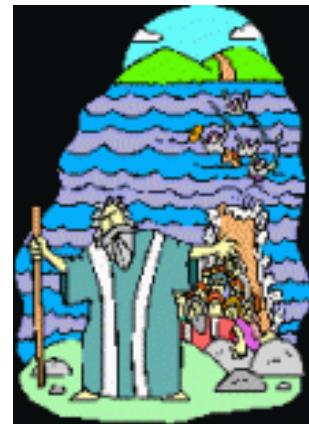
In this way difficulties are sometimes actually blessings, because they turn a person towards God. If human beings were always happy, and experienced no hardships, they would turn away from God.

AT THE MOMENT OF DEATH:

When a person knows that s/he is dying, the instinct in God is extremely strong. Even if s/he had rejected faith in God throughout life, at such a time s/he would affirm faith in God.

The **Qur'an** tells us in **Sura Yunus** about Firawn that "**when drowning overtook him, he said: I believe that there is no god but He, in whom the children of Israel believe, and I am of the Muslims**". (10:90)

Of course it was too late for him. At the time of death no affirmations or repentances are accepted.

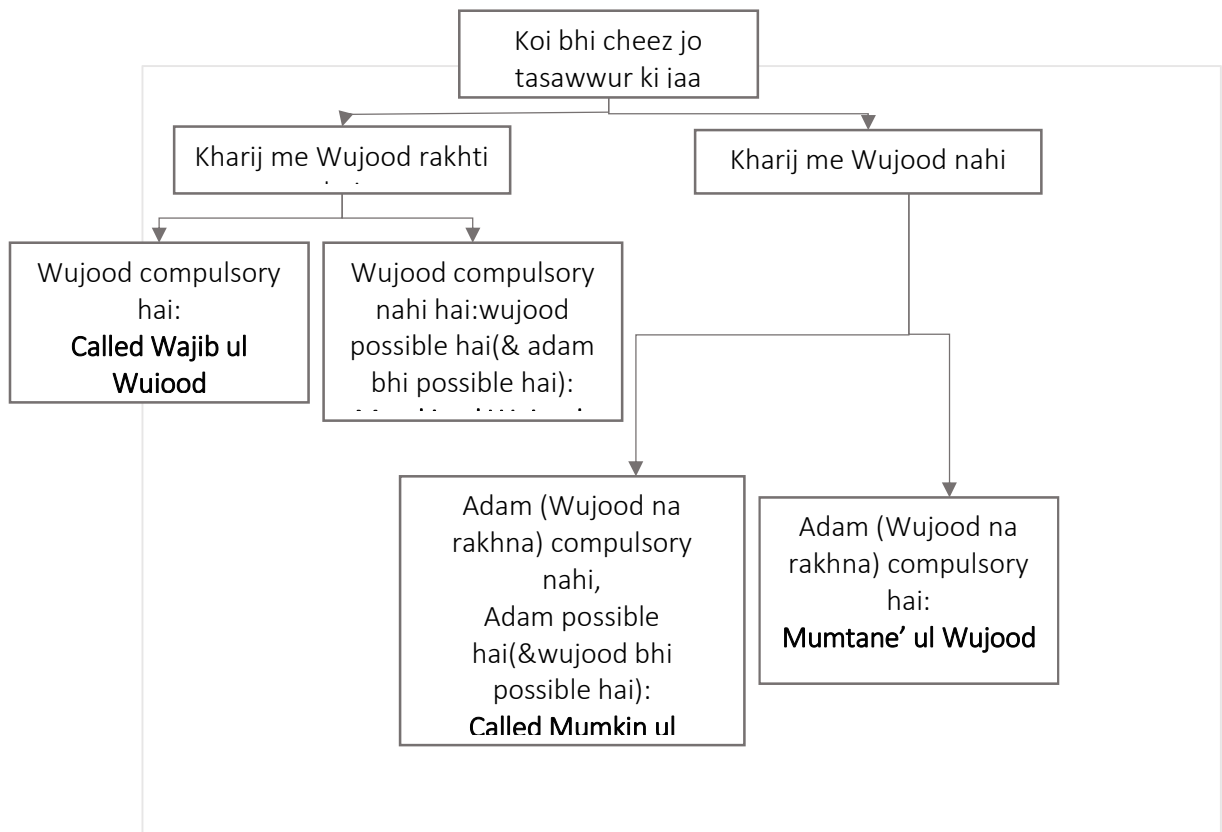


Aqaid Chapter 05

EVIDENCE FROM LOGIC

(DALEEL E WUJOOB O IMKAAN)

Types Of Wujood



Lehaaza wujood ki 3 qismain hain:

1) Wajib ul Wujood, 2) Mumkin ul Wujood, 3) Mumtane' ul Wujood (majazan called wujood)

Properties of Wajib ul Wujood:

1. Iske liye wujood waajib hai. Hamesha wujood me hai. Wujood uski zaat me hai. Lehaza wujood ke liye kisi ka mohtaj nahi.
2. Iske liye *Adam* mumkin nahi

Properties of Mumkin ul Wujood:

1. Iske liye wujood aur adam dono possible hai.
2. iske liye wujood aur adam dono barabar hai. Mumkin, wujood ke liye illat ka mohtaj hota hai. Lehaza wujood me aane ke liye illat ka mohtaj hai.
3. Mumkin apni baqa me illat ka mohtaj hai. Agar illat hata dain to phir adam me chala jayega

Properties of Mumtane' ul Wujood:

Iske liye wujood possible nahi (e.g. ijtemaa e naqeedhain)

Daleel:

Jitni bhi cheezain insan tasawwur kar sakta hai wo ya to

- 1) wajibul wujood hai ya
- 2) Mumkinal wujood hai ya
- 3) Mumtane'al wujood hai.

Har mumkinal wujood ko wujood me anay ke liye illat(sabab,reason) chahiye. Ham farz karte hai ke mumkinal wujood X wujood me hai. Isko wujood me lanay ki illat kya ho sakti hai?

(A) Ho sakta hai ke X ne apne apko wujood diya ho: Ye mahaal(impossible) hai kyonki ijtema e Naqeedhain lazim ayega. (kyonki isme aap farz kar rahe ho ke ek cheez wujood nahi rakhti, phir ap farz kar rahe ho ke wohi cheez wujood rakhti hai aur apne aap ko wujood de rahi hai. Taqaddumushai ala nasfseh)

(B) Ho sakta hai koi mumtane'al wujood ne X ko wujood diya ho: ye mahal hai kyonki faqedushai laa yu'ti shai. Jis cheez kay paas wujood na ho wo kisi aur cheez ko wujood nahi de sakta.

(C) Ho sakta hai ke koi aur mumkinul wujood example Y ne X ko wujood diya ho: Toh sawaal uthega kay phir is mumkinul wujood (Y) ko kisne wujood diya. Iske liye 2 possibilities hay:

- 1) Y ko X ne wujood diya: ye mahaal hay kyonki daur e lazim ayega .
- 2) Isko kisi third mumkinal wujood eg Z ne wujood diya hay: agar ye tasalsul ki soorat ikhteyaar karle to mahaal hay kyonki illaton ka tasalsul mahaal hay.

(D) Lehaza ek hi cheez bach jati hai aur wo ye ke kisi wajib ul wujood ne X ko wujood diya ho.

Lehaza har mumkinul wujood ko wujood denay wali (akhri) zaat wajib ul wujood hay. Mumkinul wujood ka tasalsul bhi aik wajib ul wujood per khatam hona chahiye.

Aur wahi wajib ul wujood ka nam Allah hai

Aqaid Chapter 06

NATURE OF EXISTENCE

Once we accept that God exists, we have to try to understand the nature of His existence.

a. He is One:

b. His Attributes:

All perfect attributes belong to Him alone. He is the Most Powerful, the Most Knowledgeable, the Most Wise, the Most Merciful, and the Most Honorable.

Allah says in the **Holy Qur'an**:

"And Allah's are the best names, so call on Him by them...."

(Al Araf, 7:180)

The actual attributes of Allah are three:

- Hayy (Ever living)
- Ālim (All knowledgeable)
- Qadir (Power over everything)

All other attributes are branches of these three. The meaning of sifaat is to negate the opposite as **Imam Ali (alayhissalam) says in his sermon – We are asserting the subutiya to negate the opposite. E.g. When I say He is Aalim, I am saying He is not Jaahil (ignorant)**

We try to understand Him through His Names but He is far superior to the names. Whatever one thinks of Allah, He is not that. We must therefore think of Allah in terms of His attributes which are termed as Asmaa ul husnaa (the most beautiful names).

c. **The Wonders of Creation:**

The outer way of knowing God is throughout the world around us.

We first question who has created life. Then we ponder over the wonderful way in which everything has been created. If we see there is beauty, order, wisdom, knowledge etc. in the creation of things, we know that the being that created them also has these qualities.

Aqaid Chapter 6

WONDERS OF HIS CREATION

IMAM JA'FAR AS-SADIQ (alayhissalam) TALKS TO AN ATHEIST:

Once an atheist came to the 6th Imam (alayhissalam) and asked him to help him believe in God. Imam (alayhissalam) asked him to take a seat.

There arrived a child with an egg in his hand. Imam took the egg from him and said to the atheist: " **Here is a mysterious fortress enclosed within a hard shell, underneath which is a fine wrapping which covers molten silver (the albumen) and some molten gold (the yolk). The molten gold does not mix with the molten silver (although both are semi-fluid and should mix when shaken). They retain their separate states. No artist comes out of it to say that he has made any changes. . . nor is it known whether it is designed to produce a male or female. Birds of various colors issue there from.**

Do you think it has a designer?

Who has painted all this inside it? And

How did the chick come about?

Who designed all these various shades, the feathers, the limbs, the feet, the beak, the wings, the eyes, the ears, the nose, the bowels, the crop, the joints etc seeing that no-one entered it?"

The atheist was amazed and had no answer!

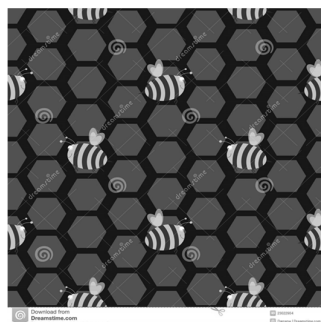


WISDOM IN THE ANIMAL LIFE:

Animal wisdom is a wonderful sign which shows the existence of a wise Creator. The workings of many animals who work instinctively, is a brilliant testimony to the wisdom of God.

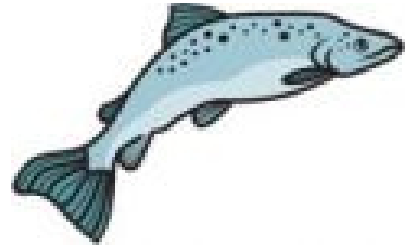
THE BEE:

Scientists have discovered that the bee hive is a large amazing centre where a great and vital effort occurs. In one "honey town", there are about 120,000 firm hexagonal houses built by the architect bees. At the centre of these houses is the royal palace that is the seat of the queen bee who produces two million infants a year. Around the palace stand splendid buildings, the residences of the princesses. There are special houses for the care of infant bees. Wide streets have been built in every direction, and air-conditioning can also be seen in the hives. All the bees work together, in various capacities such as guards, workers, engineers, cleaners etc. to produce honey, to train the next generation, and to continue life. They do not stop until they die.



THE SALMON:

The salmon is another good example of animal wisdom. The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river from which flows the tributary where he was born. If he is removed from that tributary, he will at once change his direction and go back to the main stream to return to his own tributary.



THE EELS:

Even more amazing are the eels. The eels migrate at maturity from all ponds and rivers, to the deep waters of the Bermuda. There they breed and die.

The little ones, with no-one to guide them, find their way back to the same rivers and ponds from where their parents came. Eels from Europe return to Europe, while those from America go back to America, although the babies of both types of eels were born in the Bermuda. Added to all that, the European eel who has travel more than the American eel, is slower to mature so that it is not too old by the time it reaches its home.



THE WASP:

A wasp will overpower a grasshopper, dig a hole in the earth and sting the grasshopper in exactly the right place so it does not die but is unconscious. The wasp will lay her eggs so that her children can feed on the insect without eating dead meat. The mother then flies away and dies. She never sees her young. This procedure is then repeated again, and again, for every new wasp to come on the face of this earth.

Such mysterious ways, in which animals and insects function, just on their instinct, cannot be explained by accident or adaptation.

These qualities have been bestowed by a great Creator who knew exactly what each living thing would need to survive on the earth.



It is no wonder that the **Holy Qur'an** says:

Everything in the Heavens and the Earth glorifies Allah. (62:1)

Extracts from Nahjul Balagha

The following are parts of the sermons given by Imam Ali (alayhissalam) in which he describes some of the wonders of creation.

THE PEACOCK (FROM SERMON 163):

Allah has established such clear proofs for His skilled creative power and great might that minds bend down to Him in acknowledgement thereof. . .

He has created birds of various shapes which live in the burrows of the earth, in the openings of high passes, and on the peaks of mountains. . .

Among them are those shaded with one shade, and there is no other colour except the one in which they have been dyed. There are others which are shaded in with one colour and they have a neck ring of different colour.



The most amazing among them by way of creation is the peacock which Allah has created in the most symmetrical moderateness, and arranged its colours in the best arrangement . . . It feels proud of its colours and swaggers with its movements. . . You could imagine its feathers to be sticks made of silver, and the wonderful circle and sun-shaped feathers growing thereon as pieces of pure gold and green emerald. If you compare them to anything growing on land, you would say that it is a bouquet of flowers collected during spring. If you compare them to clothes, they are like printed apparel or amazing variegated sheets of Yemen. If you compare them to ornaments they are like gems of different colours girded together by means of studded silver. . .

There is hardly a colour from which it has not taken and improved it further by regular polish, lustre, silken brightness, and brilliance. . . If you carefully see one hair from the hair of its feathers sticks, it would look like red rose, then emerald green and then golden yellow. . . How can sharpness of intellect describe such creation?

EXTRACTS FROM HADITH THE MUFAZZAL:

Hadith-e-Mufazzal is the narration by the 6th Imam (alayhissalam) to one of his companions, Mufazzal bin Umar.

Mufazzal asked the Imam (alayhissalam) to give him some answers to counter the arguments of the atheists who denied the existence of God. Consequently, Imam (alayhissalam) narrated to him some of the wonders of creation.

This narration took place over a period of some days, and was written by Mufazzal. The following are some excerpts from the book.

O Mufazzal! The structure of the Universe is the foremost proof and argument for the existence of Almighty Allah - how the parts thereof have been set together and are possessed of elegant workmanship and design. . .

This Universe is comparable to a house furnished with all articles necessary for human beings. The sky is like a canopy. The earth is spread like a carpet, while the stars. . . appear as lamps alight in their places.

The gems are treasured as if the house has a lot of collection.



O Mufazzal! Don't you see that everything big or small has been created on a flawless plan without fault or error?

Just see the advantage that occurs to a child from

weeping. There is a fluid in the child's brain which if not drained off may cause trouble or illness, even the loss of an eye. The discharge of the fluid from its brain leaves it healthy and the eyes brighter. . . Just consider the various organs of the body, the functions each one is required to perform, and the perfection of design that underlies each.

Both hands are meant to handle business, both feet are meant for movement, the eyes are to see with, the mouth is to take in food, the stomach to digest it, the liver to extract its nutrition for distribution to the various parts of the body after manufacturing it into blood . . . you shall find that every organ is exactly fitted to perform its specific functions, and is perfectly designed.....



.....O Mufazzal! Just consider the mercifulness of Allah towards animals in giving their

bodies a covering with different kinds of hair to protect them against winter hardships. And they have been gifted



with hoofs, cleft and uncleft, or padded feet. They have neither hands nor palms nor fingers to spin and weave, so their clothing is made part of their bodily build without renovation and changing.

O Mufazzal! Just consider the physical build of the bird as it was ordained that it would fly high in the air. It has been gifted with a light body and a compact constitution. It has only two feet instead of four. . . it is gifted with a sharp chest to cut through the air just as a boat is built to cut through the water. . .the whole body is covered with feathers to get filled with air for high flights.



An ignorant being, devoid of good qualities, could not have given these qualities to the things it creates.

Human beings often walk through life blindly. They see with their eyes, but do not think about what they see. That is why in the holy Qur'an, Allah often invites us to think about His signs present in the world. One example is the following ayat:

Most surely in the creation of the Heavens and the Earth, and the alteration of the night and the day, there are signs for men who understand. (3:189)

Aqaid Chapter 07

ADL

Adl is the 2nd Root of the Shi'a faith. It is the belief that Allah is just, and does not do zulm. Although there are many qualities of Allah, Adl alone has been chosen to be part of the roots of religions.

The reason for this selection was:

- Muslims differ in regard to the belief in Adl. Some Muslims believe that it is not necessary for Allah to be just, and whatever He does would be considered good. To separate themselves from such a belief, the Shia's, have included the belief in Adl as part of their fundamental beliefs.

The OPPOSITE of ADALAT is ZULM

Frequently people think that Justice of Allah is the same meaning as the justice we expect in courts of law etc. And if a problem befalls a man, he says Allah has been unjust to him. Allah says in the Holy Qur'an:

"Allah bears witness that there is no God but Him, and so do the angels and possessors of knowledge - (He) is firm, upholding justice..."

(Ali Imran, 3:18)

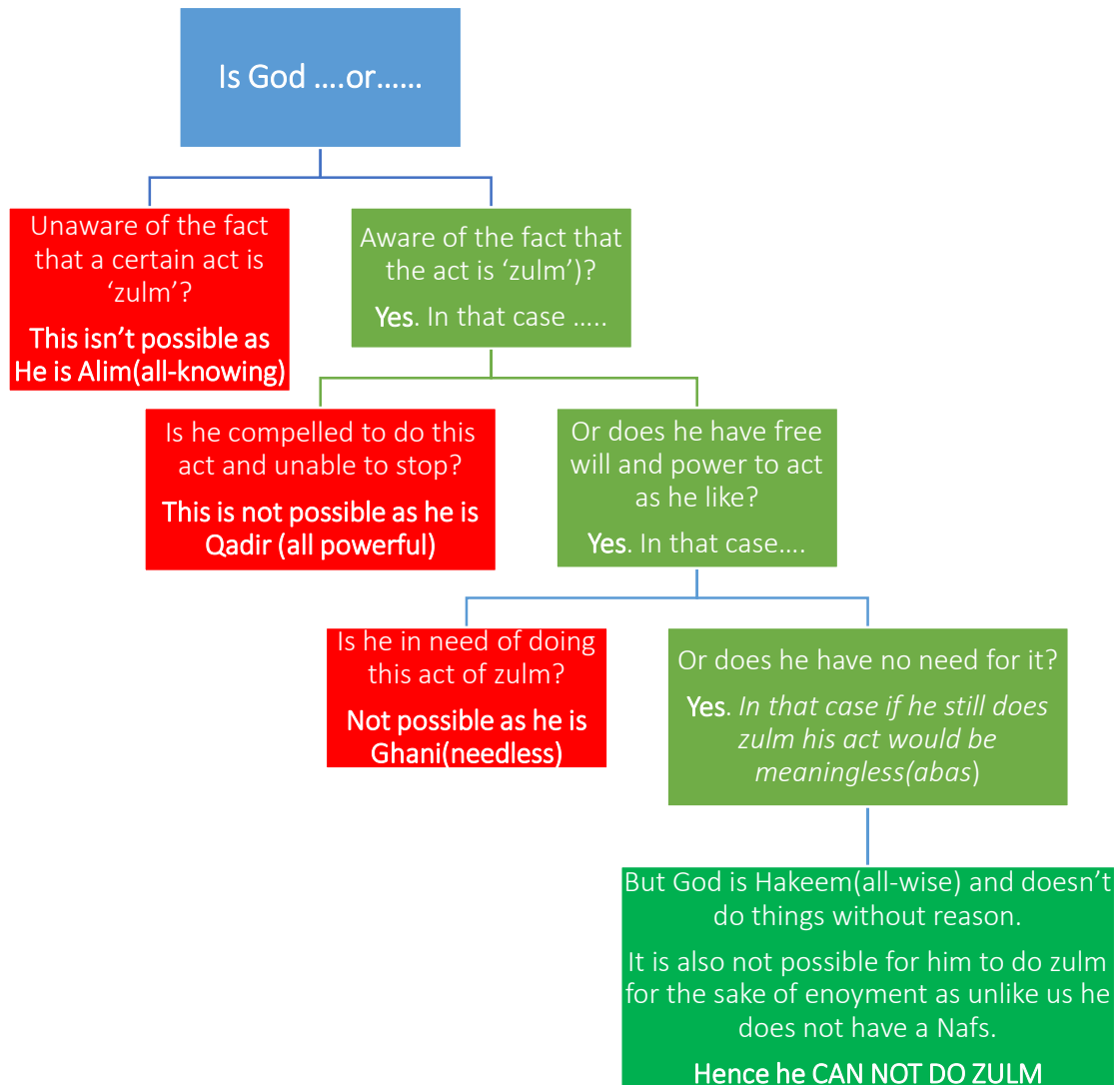
"And Allah does not wish injustice to mankind"

(Ali Imran, 3:108)

It is our belief that because a certain work is good that Allah commands us to do it and because the other action is evil, He orders us not to do it. On the other hand a group within our Sunni brothers believe that there is nothing like good and evil but whatever Allah commands becomes good and whatever Allah forbids becomes evil.

It is a fundamental attribute of Allah that he can do no wrong or evil. All His actions are in accordance with Adalat and injustice can never be found in his actions as it is below His dignity.

Logical proof for the fact that Allah Can Not do Zulm.



Aqaid Chapter 08

LUTF

It is a common belief that if a person can do some good to another person without any harm coming to himself or any other person, and he does not do it, it would be against virtue. Therefore, if Allah can do anything beneficial to His creatures and supposing He does not do it, it will be against the virtue of Allah.

'Lutf' is that action on the part of Allah which would help His creatures in His obedience and assist their moral correction.

The Shia ithna-asheri faith believes 'Lutf' (Grace) is (logically) incumbent on Allah (necessary quality). On the other hand some Ashaira (a sect within ahl e sunnat) believe that just like 'Adalat' is not necessary for Allah, 'Lutf' is not incumbent on Allah.

The sending of Shariah (rules and Islamic laws) and sending the Prophets and Imams to guide us as well as appointing a Day of Judgement are the examples of 'Lutf' by Allah.

WHY EVIL AND SUFFERING EXIST?

WHY EVIL AND SUFFERING EXIST IN THE WORLD?

The most common argument against the justice of Allah is that there are a lot of tragedies and sufferings occurring in the world. If Allah was just, and good and kind, He would not let such things happen.

Human beings would not be made to suffer natural disasters such as earthquakes and hurricanes, etc. Nor will men go through personal tragedies and difficulties such as death, sickness, misery etc.

However there are many answers to this:

THESE HAPPENINGS ARE NOT 'ZULM'

Firstly, as explained zulm is when someone's rights are violated. But we humans do not have any rights from Allah that He swt is obliged to fulfil.

On the contrary God has created this world as a trial, to test the humans.

Secondly, We have already proven using logic that God does NOT do zulm (due to him being all-powerful, all-knowing and needless)

So these events cannot be zulm, rather they must have some wisdom of the all-wise God behind them. Even though we may not understand the wisdom or reason – because we have very limited knowledge

SUFFERINGS CAUSED BY ONE'S SELF:

Sometimes suffering is brought onto people by themselves. Knowingly, or sometimes unknowingly, they commit acts which later create problems for themselves.

Allah has given them an Aql and knowledge. They have the ability to inform themselves, be aware of harmful acts and stay away from them. If they don't, it is their own doing which brings the suffering.

Allah does not interfere to correct things as the human being has been given the freedom to live his life the way he chooses to.

Aqaid Chapter 10

TESTS & DIFFICULTIES

Allah has established a system of tests so that we may see how we stand up to these and understand the judgement of Allah on us. Tests will be held for all persons, believers and non-believers.

There are 2 main categories of tests.

1. First is the everyday test of rules of Shariah and articles of faith. To pass this test man has to sincerely believe in the true religion and obey its rules faithfully.
2. The second type of test is the harder one, and that is by suffering. This includes test by fear, hunger, loss of wealth and lives. Also accidents, floods, earthquakes, fire, robbery, famine and disease are all the things that have considerable effect on our lives. We are tested to see how we react to them. Does our faith remain unshaken? Were we patient and faced these with fortitude and courage? Our eternal happiness depends upon these tests.

Aqaid Chapter 11

DO WE HAVE FREE WILL?

Our belief is that man acts of his own accord and Allah has not pre-arranged all man's actions, although what everyone will do is in His knowledge. If we were not free, there would be no purpose to the creation of hell and heaven.

There are some actions or aspects of life which are not in our control and on the other hand we are given control and power over other actions by Allah.

A question arises in our minds. 'At what point are we free?'

Replying to this **Imam Musa al-Kazim (alayhissalam)** said, "**A man acquires that ability when 4 conditions are fulfilled:**

1. When there is nothing to hinder his plans.
2. When there is nothing to hinder his health.
3. Faculties (needed for that work) are up to the required standard.
4. Allah provides him the occasion for that work.

We believe that there are some actions within the power and will of man, and there are other actions which are beyond him.

For example, a sick person has the will and power to get treatment. But cure and recovery are beyond his power.

If Allah has willed that he recovers, he will. He may be destined to die from that illness, or suffer it for long. So human beings have certain actions they are responsible for. They will be rewarded and punished for those actions only.

Obedience and disobedience to Allah come under the group of actions for which man is responsible, and for which he will be judged.

It is wrong to believe that everything is destined by Allah, and He plans whether a man will be obedient or disobedient.

If this was the case then reward and punishment would have no meaning. Why reward or punish when it is Allah Himself who is responsible for the action?

As Shi'as we believe that Allah has foreknowledge of the actions of man, but in no way forces him to do them. He will be judged for those actions he committed with his own free will, and will not be judged for those which were destined for him.

ANSWERING 3
QUESTIONS
WITH 1 BRICK

Sufi
Comics
Arif & Ali

WWW.SUFICOMICS.COM

THERE ARE 3 TEACHINGS I
DO NOT AGREE WITH MY
TEACHER, IMAM JAFAR...

1. GOD CAN NEVER BE SEEN.
HOW IS THIS POSSIBLE?

2. SINCE SATAN IS MADE OF
FIRE, HOW CAN HE FEEL ANY
PAIN IN HELL-FIRE?

3. IF GOD IS IN CONTROL OF
MAN'S DESTINY, WHY SHOULD
MAN BE PUNISHED FOR SINS?

BAHLOOL THROWS A BRICK
ON THE MAN'S FACE

AAAAHH!
THAT WAS
PAINFUL!

I ACCUSE BAHLOOL
OF WRONGFULLY
INJURING ME! I
WANT JUSTICE

IS THIS TRUE
BAHLOOL?

I WAS JUST ANSWERING
THE QUESTIONS HE
ASKED.

THIS MAN CLAIMS THAT IF GOD IS THERE, THEN HE MUST BE
SEEN. HE IS NOW COMPLAINING OF PAIN. JUST AS PAIN CAN BE
THERE WITHOUT BEING SEEN GOD ALSO EXISTS WITHOUT BEING
SEEN.

HE IS MADE OUT OF CLAY AND THIS BRICK WITH WHICH I HIT HIS
HEAD IS ALSO MADE OUT OF CLAY, IF CLAY CAN INFLICT PAIN
AND HURT CLAY, WHY CAN'T FIRE DO THE SAME TO FIRE?

LASTLY, WHY DOES HE WANT JUSTICE FROM YOU? HE MIGHT
AS WELL TRANSFER THE PUNISHMENT TO GOD WHO, ACCORD-
ING TO HIM - IS RESPONSIBLE FOR ALL THE ACTIONS OF MAN.

FREEWILL OR PRE-DESTINATION

Arif & Ali
Sufi Comics



The classic question whether our actions are governed between Freewill or Pre-destination has been asked by all schools of thought. The correct answer according to Islamic thought is that it's somewhere in between. We don't have complete freewill over all our actions, as that would imply that God has no power over our actions. At the same time we're not completely powerless over our actions, as that would imply that God controls us like robots.

EXERCISES:

1. Think of a part of the world which is going through great difficulties. Analyze the problems of the people there. What do you think are some of the reasons for the suffering there?
2. Most people experience very negative emotions when going through a difficulty. Write an account of a problem you have had (could be an imagined one), how you felt about, and how you would counsel yourself to bear it better.

Aqaid Chapter 12

LIFE AFTERDEATH -4-RESURRECTION (QAYAMAT)

Regarding Qayamat Allah says in the Qur'an, "It will be momentous in the heavens and the earth, It will not come on you but of a sudden". (Surah-al-A'araf: 187)

Allamah Qutubuddin Rawandi relates from Imam Ja'far as-Sadiq (alayhissalam) that once Prophet Isa (alayhissalam) asked Jibra'eel as to when would Qayamat come? As soon as Jibra'eel heard about Qayamat, he started trembling and fell down unconscious. When he regained consciousness he said, "O Ruhullah! Verily you know more about it than me", and he recited the above Verse (Ayah).

It is also narrated that whenever the Holy Prophet (S.A.W.S.) would talk about Qayamat, there would be sternness in his voice, and his cheeks would turn red.

Shaikh Mufeed quotes in 'Al-Irshad' that when the holy Prophet (S.A.W.S.) returned to Madina from the expedition of Tabook, Amr bin Ma'dikarib came to visit him. The Prophet said to him, "Submit to Islam Amr, then Allah will protect you from the greatest terror". "What is the greatest terror"? he asked, "for I fear nothing".

It is said that Amr was a very brave and strong man. His bravery can be proven by the fact that he had conquered many areas. His sword was famous by the name of ('Shamsheere Samsaam') One stroke of his sword would cut asunder the neck of a camel. During the caliphate of Umar ibn Khattab, Umar told Amr to give him his sword. Amr gave it to him. Umar hit it hard but it had no effect. He threw it in a rage saying that it was no good. To which Amr replied, "O King! You asked for my sword, not my hands". Umar became furious.

When Amr told the Holy Prophet (S.A.W.S.) that I fear nothing, the Prophet said, "Amr, it is not as you think and suppose. Indeed there will be one great shout among the people. Not one person will remain who does not attend, nor a living person who does not die, except as Allah wishes.

Then there will be another great shout among them, and those who are dead will assemble and all get into ranks. The heavens will split open and the earth will be crushed. The mountains will be cut asunder and fire will hurl them like sparks. No one who has a soul will remain, except his heart be stripped bare while he mentions his sins and is occupied with his soul, except as Allah wishes. Then, where will you be, Amr at this"? "Indeed I am hearing of a terrible event", said Amr. Then he believed in Allah and His Apostle. People from his tribe also accepted Islam and returned back.

Those A'mal which eases the trouble of Qayamat.

Ten such A'amals which eases the troubles and difficulties of Qayamat:

(1) Surah-al-Yusuf daily during (day or night), Surah-ad-Dukhan in Nafela orwajib namaz, Surah al-Ahqaf on the day or night on friday, Sura-al-Asr in Supererogatory (Nafela) Prayers.

(2) Respect a man with a white beard.

(3) Whoever dies while going to Mecca or returning from there.

(4) Whoever is buried in the courtyard of the Ka'bah.

- (5) Who guards himself from sins or the lustful passions (of his self), only for the sake or fear of Allah.
- (6) The man who keeps away from the passions of his self.
- (7) Whoever suppresses his anger even after having power (to retaliate),
- (8) Love (Walayah) of Ali (alayhissalam).
- (9) A person who helps a believer brother (mo'min), and free him from anxiety, and fulfills his desires.
- (10) Whoever goes to the grave of a believer brother, places his hand on it and recites Surah Qadr 7 times.

The Trumpet of Israfeel (Soore Israfeel).

When Almighty Allah will intend to bring forth Qayamat, He will order Israfeel to blow the trumpet (Soor). The trumpet is large and illuminated, and has one mouth piece and two tubes, one pointing towards the earth and other towards the sky. Israfeel will go to the Baitul Muqaddas (in Jerusalem) and while facing the Qibla will blow the trumpet. When the voice will come out from that side which is towards the earth all living beings on it shall die, and when the voice will come out from that side which is towards the sky all living being in it shall also die. Then Allah will say to Israfeel "Die" and he too shall die. Allah has described the end of the world in many verses (Ayah) of the Qur'an.

"When the great event comes to pass, there is no belying its coming to pass- Abasing (one party), exalting (the other), When the earth shall be shaking with a (severe) shaking, And the mountains shall be made to crumble with (an awful) crumbling, so that they shall be scattered dust". (Surah-al-Waqeah:1-6)

"On the day when the earth shall be changed into a different earth, and the Heavens (as well), and they shall come forth before Allah, the One, the Supreme". (Surah-al Ibraheem : 48)

"When the Heavens becomes cleft asunder, And when the stars become dispersed, And when the seas are made to flow forth, And when the graves are laid open, Every soul shall know what it has sent before and held back". (Surah al-Infitar :1-5)

"When the sun is covered. And when the stars darken, And when the mountains are made to pass away". (Surah- at-Takwir:1-3)

"So when the sight becomes dazed, And the moon becomes dark, And the sun and the moon are brought together". (Surah-al-Qiyamah: 7-8)

"It will not come on you but of a sudden". (Surah-al A'araf: 187)

People will be engrossed in their different activities, some will be feeding the cattle, some busy in the factories, some weighing things, while some will be absorbed in sins. But when the trumpet will be blown, they all shall die as they are.

"So they shall not be able to make a request, nor shall they return to their families". (SurahYaseen: 50)

Then the angry voice of Allah will be heard "Where are those men who walked arrogantly over the earth, where are the kings and the emperors who prided upon their empires, where are the people who claimed to be Gods, where are your so called kingdoms. Whose Kingdom is it today"? No one will have the courage to answer. Then He Himself will say "Verily Allah's, the Dominant (Qahhar), the Compelling (Jabbar)". (Ehsanul Fawaed)

Life again....(second life)

The entire universe will remain destroyed till Allah wishes. Someone asked Ma'soom (alayhissalam) regarding this time gap. Ma'soom (alayhissalam) replied that, "It will remain like that for forty years".

In another tradition it is stated that "It will remain like this for four hundred years". Thereafter it will rain consequently for forty days and all physical matter will gather together and collect. Israfeel will be the first one to come to life again. Allah will then command him to blow the trumpet again, he shall do so and all dead will arise.

A voice will then come "O souls driven forth from the bodies! and the scattered flesh! and the rotten bones! and the dispersed hairs, come and join together, come forth to account (for your deeds)".

The earth will be commanded by Allah to vomit all that lies buried in it. "And the earth brings forth her burdens". (Surah-az-Zilzal: 2)

All the matter buried in the earth will come out and join. And the people will arise and stand together.

But each one will have a distinct state and different voices. The virtuous will be uttering Allah's praises "Praise be to Allah who has fulfilled what He promised". While the sinners will be lamenting while coming out of their graves "O woe to us! who has raised us up from our sleeping place". (Surah-al Yaseen: 52)

It is related in a tradition that one foot will be on the earth while the other in the grave, and they will be standing in wonder so much so that thirty thousand years will pass away. This will be the first part of the punishments of Qayamat.

The believers will say: O Lord! Hasten us to our eternal abode, so that we may delight in the blessings of Paradise. While the unbelievers will say: O Lord! Let us remain here, for your wrath is less here (as compared to the hereafter). (Ma'ad)

LIFE AFTER DEATH -5- COMING OUT OF THE GRAVES

The time when people will come out of their graves is very horrifying. Allah says in the Qur'an "Therefore leave them alone to go on with the false discourses and to sport, until they come face to face with that day of theirs with which they are threatened. The day on which they shall come forth from their graves in as if they were hastening on to a goal, their eyes cast down, disgrace shall overtake them, that is the day which they were threatened with". (Surah-al-Ma'arij : 42-44)

Imam Ali (alayhissalam) said, "For every man there are fifty halting stations in Qayamat, and each station will be equal to the span of a thousand years. Here the first halting place is when coming out of the grave, where every man will have to wait bare feet and naked. He will have to bear the agony of hunger and thirst. But the person who believes in the Unity (Tawheed) of Allah, Proclamation (Be'asat) of the Holy Prophet (S.A.W.S) Accounting (Hisaab) , Resurrection (Qayamat) And Jannat & Dozakh, and bears testimony to the Prophet hood (Nubuwwat) of Prophet Mohammad (S.A.W.S.), and follows the instructions which have been ordained unto him, will be safe from this agony (of hunger and thirst)".

Imam Ali (alayhissalam) says in the `Nahjul Balagha': That day would be such that Allah would collect on it the anteriors and the posteriors, to stand in obedience for giving accounts, and for reward or recompense of deeds. Sweat would flow up to their mouths and the earth would be trembling beneath them. In the best condition among them would be he who has found a resting place(dunya may kirdar e pasandida ki wajah say) for both his feet and an open place for his breath. (Sermon 101)

Imam Jafar-as-Sadiq (alayhissalam) said "On the day of Qayamat people will be standing in the presence of the Almighty like an arrow in the quiver". Just as when we place an arrow in the quiver no place remains, in the same way on the day of Qayamat people will be standing besides each other, and there will be no place left to move about.

The accursed will be recognized by their faces.

It is appropriate to quote here the various states in which people will arise out of their graves.

(1) Holy Prophet (S.A.W.S.) said, that the one who doubts the greatness and high honour of Ali (alayhissalam), Will arise from his grave in a manner that in his neck will be bound a collar with three hundred thorns in it, and on each thorn satan will be seated who will be spitting on his face with rage.

(2) Imam Mohammad-al Baqir (alayhissalam) said that, on the day of Qayamat a group of people will be ordered to come out of their graves in a manner that their hands will be bound with their necks such firmly that they would not be able to move even an inch. And for each of them an Angel will be assigned who will be threatening and ridiculing them., and will proclaim: "These are the people who were given immense wealth by Allah, but they acted miserly and refused to spend in the way of Allah".

(3) Holy Prophet (S.A.W.S.) said , "A person who backbites (ghibat) and thus creates mischief and dissension among two people, Allah will fill his grave with fire, which will keep burning him till the day of Qayamat. And as soon as he comes out of his grave (on the day of

Qayarnat), Allah will send a huge python who will keep biting his flesh. and he will ultimately be thrown in hell".

(4) The Holy Prophet (S.A.W.S.) says that a person who looks at non-intimate (na-mahram) woman with lust, Allah will make him come out of his grave in a manner that he will be bound in chains of fire. After being brought in this accursed state in front of all the people, Allah will command him to be thrown into the blazing fire Of hell.

(5) Prophet Mohammad (S.A.W.S.) says that on the day Qayamat drunkards will come out of their graves with a blackened face. Their eyes will be sunken into their skulls, faces shrunk, and puss will be oozing out of them. Their tongues will have been pulled out from their necks. In an authritative narrative in 'Ilmul Yaqeen' it is narrated by Mohsin Fayz Kashani that on the day of Qayamat drunkards will be made to come out of their graves in a manner that a goblet of wine will be hung in their necks, and will be holding a glass in their hands. An obnoxious smell worse than a corpse will be coming out of their bodies, and all those passing by will be ridiculing them and invoking Allah's curse upon them.

(6) It is related that the person who consumes interest will arise on the day of Qayamat in a manner that he will be having a large belly, which will be lying on the ground. He will try to bend and pick it up, but will not be able to do so. Because of this state of his, people will recognize that he is an interest-eater.

(7) Holy Prophet (S.A.W.S.) said, that the Almighty Allah shall collect the one who beats the tambour (a brass drum) with a tarnished face on the day of Qayamat. And in his hand will be a tambour of fire which he will be hitting on his own head. Seventy thousand Angels shall beat him in the head and face with their clubs of fire. And the musicians & singers, and those who beat the drum shall arise blind & deaf on that day.

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks(peshani) and the feet". (Surah-ar Rahman 41)(Ma'ad)

Those Almal which are useful for the people in Qayamat.

(1) It is related in a tradition, that for a person who attends a funeral and walks along with the bier, Allah appoints Angels to accompany him in his grave till Qayamat.

(2) Imam Ja'far-as-Sadiq (alayhissalam) said that a person who relieves the troubles and helps a believer brother, Allah will keep him safe from the troubles of the hereafter, and he will arise contented and happy from his grave

(3) Imam Ja'far-as-Sadiq (alayhissalam) said that for all the believers who arise from their graves on the day of Qayamat, Allah will appoint a corporeal body (Jisme Misali) who will be walking in front of him. Whenever the believer feels pain or is grieved, it will pacify him and give glad tidings that Allah has forgiven him and blessed him, and it will continue doing so till they reach the place for accounting. Allah will take his account leniently and will order him to enter Paradise. The (corporeal) body will still be walking in front of him. The believer will tell the body, My Allah bless you, you removed me from my grave and gave me glad tidings about Allah's forgiveness and mercy. You are indeed a sincere friend, for verily I have now witnessed Allah's blessings & mercy (as you said). Now tell me who you are"? And it will reply, "I am that very happiness which you presented to your brother in faith in the world. Hence Allah appointed me to accompany you in this difficult journey and give you glad tidings".

(4) Imam Ja'far-as-Sadiq (alayhissalam) said, that if a person gives clothes to his believer brother in the summer or the winter, it becomes incumbent upon Allah to clothe him with the heavenly attires, and to ward off difficulty during death and in the grave. When he will come out of his grave on the day of Qayamat, the Angels will come to greet him and give glad tidings of Allah's mercy

Allah says in the Qur'an: "The great fearful event shall not grieve them, and the Angels shall meet them: This is your day which you were promised". (Surah-al-Ambiya:103)

(5) Sayyed ibne Tawoos writes in 'Iqbal' that the Holy Prophet (S.A.W.S.) said, that the person who recites the following supplication (du'a) one thousand times in the month of Sha'ban, Allah will write in his account one thousand years of worship, and will forgive his sins of one thousand years. And on the day of Qayamat when he will arise from his grave, his face will be shining like a full moon, and his name will be written among the truthful ones (Siddiqueen): لا اله الا الله ولا نعبد الا اياه مخلصين له الدين ولو كره المشركين

(6) To recite Dua'e Jawshane Kabeer in the first part of the month of Ramazan is also beneficial.

(7) Piety and Virtue are the apparels of the believer. And on the day of Qayamat the pious and virtuous believers will come in their clothing. These are the people for whom Allah promises that they shall not arise naked.

Facts regarding Resurrection (Qayamat) [Kaifiyat e Hashar o Nashr].

One day Ma'az bin Jabal was seated in the presence of the Holy prophet (S.A.W.S.) in the house of Abu Ayyub Ansari. Ma'az asked the Holy Prophet regarding the eighteenth verse (Ayah) of Surah-an-Naba': "The day on which the trumpet shall be blown so you shall come forth in hosts(giroh)."" The Holy Prophet (S.A.W.S.) replied, "O Ma'az! You have asked me a very horrifying question". Then he started weeping and said, "Some people from my Ummah will arise from their graves in their different states: Some will have the face of monkeys, while some pigs. Some will be walking upside down on their heads. Some of them will be blind and will not be able to walk. Some will be deaf & dumb and will not understand anything. Some will be in a state that their tongues will be hanging out of their mouths, filthy water will be coming out of their mouths which they will be licking with their tongues. Some people will arise with amputated hands and feet. Some will be hanging from the branches of trees made of fire. Some will be more rotten than a corpse and emitting a repugnant odour. And some will be wearing long garments of tar which will have been stuck to their skins and flesh.

'Those having the face of pigs will be the ones who ate unlawful (haram) property eg. Bribe etc. Those walking upside down on their heads and the blind ones will be the unjust and oppressive rulers. The deaf & dumb will be the ones who prided upon their knowledge (Ilm) and worship (Ibadah). The ones licking their tongues will be the Scholars (Ulama) and Judges (Qazis), who did not practise what they preached. The ones with amputated hands & feet will be the ones who troubled their neighbours in the world and oppressed them. The ones hanging from the tree branches will be the ones who backbited along with the kings and

rulers (to please them), and instigated them by creating mischief. The ones emitting a repugnant odour will be the ones who acted according to their lusts and passions, and did not give Allah's Rights. The ones wearing garments of tar will be the haughty and arrogant people".

Muhaddise Kashani writes in 'Aynul Yaqeen' that on the day of Qayamat some people will arise in the manner that their faces will be even worse than monkeys and pigs.

The Holy Prophet (S.A.W.S.) once said that "On the day of Qayamat, people will arise in three different conditions. Some will be riding on animal, some will be walking on foot, while some will be walking on their faces". The narrator (rawi) asked him as to how could they walk on their faces, to which the Prophet replied, "The Almighty who taught them to walk on their feet certainly has the power to make them walk on their faces".

That day will be equal to 50000 years.

"(that) day the measure of which is fifty thousand years" (Surah-al-Ma'arij : 5).

Ma'soor (alayhissalam) has said that Qayamat has fifty halting stations, and each station is equal to a thousand years. The evil doers will have to wait for a thousand years in each station". The calculation of years is according to the time of this world, but there will not be any sun or moon (for days and nights). Man will be able to see all those things which he could not see in the world at night. And all the deeds which men committed concealing from one another will be made apparent in front of all. In another place Allah says: "And what they never thought of shall become plain (zaahir) to them from Allah". (Surah-az-Zumar: 47) This world is a dark world, people are not aware of what is hidden in other's minds, in fact he is not aware of himself. But Qayamat is a day of righteousness (haqqeeqi din). The sun of reality will shine there for a thousand years, and we will realize as to what we ourselves were, and what our companions were.

The first station here is of astonishment. As related earlier that man will stand at the edge (kinaray) of his grave in astonishment for years. At this moment except humming no other voice will reach his ears.

"And the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sound". (Surah-at Taha:108) And they will try to call another, but their hearts will come to their throats because of fear. "When hearts shall rise up to the throats, grieving inwardly". (Surah-al-Momin: 18).

Then the second station will be of companionship where people will inquire about the state of one another.

"And some of them shall advance towards others questioning each other". (Surah-at-Toor: 25)

In this way people will cross one station and another. They will be scattered like moths "The day on which men shall be as scattered moths". (Surah-al-Qare'ah : 4) And will flee from their own parents, brothers and children.

"They day on which a man shall run from his brother, and his mother and his father, and his spouse and his son". (Surah-al-Abasa: 34-36)

It will be a day when people will have no escape because they will be surrounded by the Angels from all sides.

"O assembly of the jinn and men! if you are able to pass through the regions of the heavens and the earth, then pass through" (Surah-ar-Rahman: 33).

"Man shall say on that day: Where to fly to". (Surah al-Qiyamah: 10) No way, none will be able to run away.

"By no means, there shall be no place of refuge. With your Lord alone shall on that day be the place of rest" (Surah-al-Qiyamah: 11,12)

There is no other way except to stand in front of the Almighty.

Then they will reach the station of questioning. Every one will ask their friends and relatives to give them some of their good deeds. A father will try to put an obligation on his son by saying that, "In the world I bore troubles to get comforts for you. I remained hungry but fed you, now at least give me one of your good deeds in turn". The son will reply, "O father! At this moment I am more helpless than you are". No one will pay any heed to anyone's requests. (Ma'ad)

(Ref:Manazile Aakhira(S.AQummi,+ read from Aqaid e Imamia-Sh Md Reza Muzaffar-urdu pg 401 to 411)

Aqa'id Chapter 14

LIFE AFTER DEATH -6- SCROLLS OF DEEDS (NAME A'AMAL)

Allah says in the Qur'an: "And when the books (of deeds) are spread". (Surah-at-Takweer: 10).

It is one of the important stages of the hereafter and belief in it is incumbent. It is stated in the Qur'an : "And most surely there are keepers over you, Kiraman katebeen, they know what you do". (Surah-al-Infitar: 10-12).

In another place the two Angels are also referred to as `Raqeeb` and `Ateed`. Whatever a man does, or sees, or even intends doing, is noticed and written down by these two Angels. Someone asked Imam (alayhissalam) as to how could `Kiraman-Katebeen` know of the intentions (niyyah) of people (to perform good or bad deeds), so as to record them.

The Imam (alayhissalam) replied that, "When a person intends doing a good deed, sweet fragrance emits from his mouth. The Angels smell this fragrance and come to know. Whereas when a person intends doing an evil deed, a foul odour emits from his mouth, and the Angels become aware".

If a person intends doing a good deed, one good deed is written down in his scrolls, and if he performs that intended deed, ten good deeds are written down. Whereas if a person intends doing an evil deed, the same is not written down in his scrolls till he actually performs it.

As written in the Qur'an: "Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall `be recompensed only with the like of it, and they shall not be dealt with unjustly." (Surah-al-An'aam : 161).

It is one of the countless mercies of Allah that when a person commits a sin, `Ateed` tries to enter it in his scrolls, but `Raqeeb` tells him to wait lest the person may feel ashamed and apologize for his act.

He does not record the deed for five or seven hours. And if within that period the person does not repent, Ateed says: "Verily he is shameless", and then records one evil deed in his scrolls.

It is stated in traditions (Ahadees) that every man has two scrolls of deeds, first in which are recorded all good and virtuous deeds, and second in which are recorded all bad and evil ones. All the acts of men are written in it, even to the extent that the air which he blows out of his mouth to lit a fire is also recorded.

"And everything they have done is in the writings, And everything small and big is written down". (Surah-al-Qamar 52,53)

Shaikh Sadooq relates in "E'teqadatul Imamiyah", that once the commander of the faithful Ali (alayhissalam) passed by some youths who were busy in vain and useless gossip, and were laughing. He (alayhissalam) said, "Why do you blacken your scrolls (of deeds) with such vain talks"?

They said, "O Master! are these also recorded"? Imam Ali (alayhissalam) replied, "Yes,

and even the breath that you exhale. The reward of removing a thorn or a stone or a skin from the path of other people are also recorded. These small deeds too do not go wasted". (Ma'ad)

"Come and read my Scrolls".

"Then as for him who is given his book in his right hand, he will say: Lo! read my book, Surely I knew that I shall meet my account. So he shall be in a life of pleasure, in a lofty position". (Surah-al-Haqqah : 19-22). A child who secures first rank in his school is so excited and happy, that he calls out to his friends "Come and see my result, that I have passed in the first rank". In the same manner, on the day of Qayamat, a believer (Mo' min) will be given his scrolls in his right hand, and he will call out in excitement: "Lo! come and read my book. My Prayers (Namaz), Fasts (Siyam), and other deeds are accepted by Allah. Come and have a look at them. Surely I knew that I shall meet my account. In the world I was always worried about what would be the outcome of my deeds on the day of Qayamat. Today my accounting is over'. So he shall be in a life of pleasure. Verily the person will be fortunate, and will remain in eternal bliss in Paradise. While the unfortunate child who has failed in his exams, passes through the narrow lanes hiding from people's sight with his head bowed down in shame. Sometimes he wishes that he had died, and sometimes pacifies himself. This will be the state of the evil-doers on that day. "And as for him who is given his book in his left hand he shall say: O would that my book had never been given to me, And I had not known what my account was, O would that it had made an end (of me), My wealth has a wailed me nothing". (Surah-al-Haqqah : 25-28)

"And as for him who is given his book behind his back, he shall call for perdition, and enter into burning fire". (Surah-al-Inshiqaq : 10-12)

The (sinner) person will be given his scrolls from behind, in a manner that his right hand will be tied with his neck, and his left hand will be stretched behind. The scrolls will then be given in his left hand and it will be said unto him "Read your scrolls". He will say, "How can I see what's behind so as to read". Then his neck will be twisted around. In some narratives it is stated that his neck will be turned around pulling him by the beard. And it will be said unto him, "Read your book, your own self is sufficient as a reckoner against you this day". (Bani Israeel : 14)

He will read his scrolls of deeds and cry out "'Sabbora" (perdition)

"Woe to us! What a book is this! It does not omit a small one nor a great one, but numbers them (all), and what they had done they shall find present (there), and your Lord does not deal unjustly with anyone". (Surah-al-Kahf : 49). (Ma'ad).

Refusal to accept the Scrolls.

It is narrated that many people at that time will refuse to accept what is written in the scrolls., and will say, "O Allah! the deeds and actions written in these scrolls are surely not ours"

Imam Ja'far-as-Sadiq (alayhissalam) says, that at that time Allah will bring forth the Angels (who wrote the scrolls) to testify. They will say, "O Allah! Verily these are Your own Angels and will testify in Your favour, while the reality is that we have not committed these

acts", and they will swear upon it.

As said in the Qu'ran: "On the day that Allah will raise them up all, then they will swear to Him as they swear to you". (Surah-al-Mujadilah : 18)

And when their shamelessness reaches this stage, Allah will set a seal on their tongues, and their bodily parts will scream and testify against them. "On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned".(Surah al-Yaseen : 65).

In another place it is stated: "And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups. Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did". (Surah-al- Ha Meem Sajda : 19-20).

"And they shall say to their bodily components, "Why have you borne witness against us""? They shall reply, "Allah who makes everything speak has given us speech". (Surah-al- Ha Meem Sajda : 21). At that time they will be rendered speechless.

"Say, then Allah is the conclusive argument". (Surah al-An'am : 150) Their refusal (to accept their faults) at that time, will be the proof of their ignorance. For if they accept their faults, surely Allah would shower His mercy upon them and forgive.

It is narrated in "Anware No'maniyah", that when a person's deeds will be weighed, and his bad deeds will be more than his good ones, Allah will command His Angels to throw him into hell fire. When the Angels will be taking him, he will turn around and see. Allah will ask him, "Why do you look behind"? He will reply, "O my Lord! I had never expected that you would throw me to the flames." Allah will say, "O my Angels! I swear by my Honour and Grandeur, verily he in his life-time never ever thought of what he now says. But now when he claims to have thought so (of my mercy), I permit him to enter Paradise".

Shaikh Ayyashi narrates from Imam Ja'far-as-Sadiq (alayhissalam) that He said, that on the day of Qayamat every person will be given his scrolls (of deeds) and will be told to read it. At that time Allah will recollect the person's strength of sight, speech and movement, and he will say, "O regrets What has happened to my scrolls, for there is no big or small sin of mine which is not recorded in it". Shaikh Ibne Quwailah narrates from Imam Ja'far-as-Sadiq (alayhissalam) that He said, that whoever in the month of Ramazan goes for the Pilgrimage (Ziyarat) to the Shrine of Imam Husain (alayhissalam) or dies on the way while going there, then on the day of Qayamat there will be no accounting and reckoning for him, and he shall enter Paradise without fear or anxiety. Allamah Majlisi narrates from Imam Ali ar-Reza (alayhissalam) in 'Tohfatus Saemeen' that He said, "Whoever comes to visit my grave from far and near, on the day of Qayamat We shall save him from three calamities: (1) We shall give him refuge from the terrors of Qayamat, when the scrolls of good doers will be given in their right hands, and evil ones in their left hands, (2) He will be safe from the punishment at the Bridge (Pool) of Serat, (3) During weighing of scales We will help him".

It is written in 'Haqqul Yaqeen' that Husaini bin Sa'eed in 'Kitabuz Zohd' narrates from Imam Ja'far-as-Sadiq (alayhissalam) that He said, that when Allah will wish to take account of a believer (mo'min), He will give his scrolls (of deeds) in his right hand. And Allah Himself will take his accounting so that no one else may come to know about his affairs.

Allah will then ask him,

"O My valuable slave! Have you committed such and such acts also"? The believer will answer (in repentance), "Yes my Lord, I have committed them". Then Allah will say, "I have forgiven your sins and have replaced them with good deeds". People will look at him with awe in Paradise and exclaim : Glory be to Allah! Verily this person is free from all sins.

A narrator (rawi) asked Imam (alayhissalam) regarding Allah's words : "Then as to him who is given his book in his right hand, he shall be reckoned with by an easy reckoning, and shall go back to his people joyfully" (Surah-al-Inshiqaq : 7- 9), as to who are the relatives of the believer in Paradise. Imam (alayhissalam) replied, "His relatives will be the same as in this world, provided they be believers".

And when Allah will take account of the evil-doers, He shall do it in the open and in front of all those present in Qayamat. And Allah will end all correspondence with him, and give his scrolls in his left hand from behind. The person will cry out: O what a catastrophe! And he will fall head-long into hell. He will be the one who led a luxurious and careless life with his family in the world, and disbelieved in the hereafter. It is also a fact that in Qayamat Allah will tie the hands of the hypocrites (munafeqeen) and disbelievers behind their necks. And in the supplication (du'a) to be recited during Wuzu, these two punishments are described:

اللهم اعطني كتابي بيمينى والخلد فى الجنان بيسارى وحاسبني حسابا

يسيرا اللهم لا تعطني كتابي بشمالى ولا من وراء ظهري ولا تجعلها مغلولة الى عنقي واعوذ بك من مقطعات النيران

Angels take the Scrolls to the Holy Prophet (S.A.W.S.) and the Holy Aimmah (alayhissalam)

The Angels first take the scrolls to the Holy Prophet (S.A.W.S.), and then to the Holy Imams (alayhissalam). Lastly the scrolls are handed over to Imam Mahdi (A.T.F.S.) for scrutiny. Imam (alayhissalam) looks at both (good as well as bad) scrolls, and asks for forgiveness from Allah for the sins of His Shi'ahs written in them. And those sins which can be written off are done so. Hence Imam (alayhissalam) tells His Shi'ahs, "Beware! when your scrolls come to me, your sins should be such that can be written off, and should not be such that cannot be corrected or forgiven". Then the scrolls are taken to the heavens.

As said in the Qur'an: "And say: Work, so Allah will see your work and (so will) His Apostle and the Believers (Holy Aimmah)" (Surah al -Bara'at: 105)

WEIGHING SCALES (MEEZAN E AAMAL)

Every sect has interpreted the meaning of Meezan according to their own views. Some opine that the deeds shall literally be weighed. While some say that the deeds shall be given a physical form and then weighed. The good deeds shall be given a beautiful face, while the evil deeds an ugly one. Allamah Ne'matullah Jazaeri in "Anware No'maniyah" says, that according to trustworthy and consecutively transmitted reports it clearly proves that the deeds shall be given a physical form and then they shall be weighed. (Ehsanul Fawaed).

In some traditions it is related, that this deeds will be weighed with the weight of the deeds of the prophets and their successors. Hence in one ziyarat it is stated: "peace be on you, O the weighing scale" Here Imam Ali (alayhissalam) is referred to as the weighing scale. The prayers of all mankind will be weighed with the weight of the prayers of Imam Ali (alayhissalam). Imam Ja'far-as-Sadiq (alayhissalam) says, that the weighing scale (in which

the prayer and deeds of men shall be weighed) are the prophets (Ambiya) and Their Successors (Awsiya). On the day of Qayamat our prayers will be compared with the prayers of Imam Ali (alayhissalam).

Whether the humility and Sincerity, which were present in the prayers of Imam Ali (alayhissalam) are found in our prayers or no. Our generosity, bravery, mercy and forgiveness are like His (alayhissalam) or no. Hence our deeds should not be contrary to His, so as not to turn away from the righteous scale (Ali A.S.) and turn towards His enemies Mu'awiya and Yazid, and walk on their paths. And our characters should not be like those who usurped the garden of fadak of Hazrat Zahra (alayhissalam). (maad)

Allah says in the Qur'an: "And the measuring out on that day they will be just, then as for him whose measure (of good deeds) is heavy, those are they who shall be successful. And as for him whose measure (of bad deeds) is light, those are they who have made their souls suffer loss because they disbelieved in our communications" (Surah al-Aaraf: 9-10)

In another place He says: "The terrible calamity what is the terrible calamity and what will make you comprehend what the terrible calamity is?"

The day on which men will be as scattered moths, And the mountains shall be as loosened wool.

Then as for him whose measure of good deeds is heavy, he shall live a pleasant life. And as for him whose measure of good deeds is light, his abode shall be the abyss. And whose will make you know what it is? A burning fire." (Surah-al-Qare'ah: 111)

The best actions which help to increase the measure of good deeds in the scales in Qayamat, are sending salawat on Mohammad (S.A.W.S.) and his progeny, and good character. I state below some traditions on the importance of Salawat, and later some incidents of good character.

(Compiled from "Manazilul Aakhira" by Sh. Abbas e Qummi.)

Aqaid Chapter 15

TAQIYYA

The Concept of Taqiyya

Taqiyya means to hide one's faith and not to let others know what you really believe. Islām allows us to do this if our lives are in danger or we fear others may harm us.

We know taqiyya is allowed in Islām because Allāh says in the Qur'ān:

{...لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً}...
*The faithful should not take the faithless for allies instead of the faithful, and whoever does that Allāh will have nothing to do with him, **except when you are wary of them out of caution.***

- Surah Aal-i Imrān, 3:28

The condition for taqiyya is that when we hide our faith it should not put the life of another Muslim in danger nor should it misguide others or put Islām in danger.

Some Sunni Muslims believe taqiyya was only allowed in the early days of Islām when Muslims were few and they were being tortured but now it is harām to practice taqiyya. Other Sunni Muslims believe taqiyya is still allowed but only with non-Muslims if a person is living in their midst and fears for his life.

The Shi'ahs on the other hand believe taqiyya can be practiced even today. The condition is not whether it is practiced against another Muslim or non-Muslim. The condition is that as long as Islām is not harmed and another person's life is not in danger, then it is wājib to save your life even if you have to lie and hide your true faith.

Some Sunni Muslims accuse the Shi'ah Muslims of hypocrisy because they practice taqiyya against them (Sunni Muslims). But what we have to realize is that over the last 1400 years of Muslim history, the Shi'ah have always been persecuted, tortured and killed by the ruling Banu Umayyā and Banu Abbās rulers and the Shi'ah had to hide their faith and love for the Ahl al-Bayt (alayhissalam) in order to save their lives. Even today, there are sects such as the Wahābbi who teach their followers that it is good to kill the Shi'ah.

Our Imāms therefore taught us to be wise: when Islām is in danger then you should even sacrifice your life. But when there is nothing to be gained, then it is foolish to put yourself in harm's way and risk your life. Instead, we should hide our faith, which is the meaning of taqiyya.

The famous Sunni scholar at-Tabari defined taqiyya as, 'to say with the tongue (against what one believes) while the heart rests comfortably in faith (*imān*). As long as one does not believe what one says and it is only out of fear of people, but the heart rests in faith, then there is no harm and he has not committed a sin.'¹

Difference from Nifāq

Those who accuse the Shi'ah of hiding their true faith and beliefs say the Shi'ahs are being hypocrites (munafiqeen) by practising taqiyya because they are saying and doing things other than what is in their hearts.

However nothing is further from the truth. Taqiyya is actually the exact opposite of Nifāq (hypocrisy).

A hypocrite (munāfiq) *pretends to follow the right path* but in his heart he believes in the wrong things and *he pretends to have faith only to cheat others* and take wrong advantage of them.

A person who practices taqiyya *pretends to follow the wrong path* but in his heart he believes in the truth and *he pretends only out of fear* and to preserve his or her life.

In other words the Shi'ah are not allowed to practice taqiyya unless they fear for their safety. But if they are in danger, then naturally who the person threatening them should not matter, whether it a non-Muslim or a Muslim who believes it is lawful to harm or kill Shi'ahs.

Furthermore, some well known Sunni scholars have also supported the belief in Taqiyya (references excluded from here due to space)

Imām Ja'far as-Sādiq ('a) said, 'Rasulullāh (sallallaho alayhe wa aalehi wasallam) used to say: "He that has no taqiyya has no religion (deen)."'

¹ Tabari, *Jām'i al-Bayān*, 3:28

AKHLAQ-M08

Diniyat Classes Muscat (DCM) (GIRLS)

Contents

1. WAJH E TAKHLEEQ{REASON FOR CREATION}	2
2. JIHAAD E NAFS.....	4
3. THE IMPORTANCE OF RELIGIOUS EDUCATION AND ADVICES ON HOW TO ACHIEVE IT	7
4. RECONCILING PEOPLE	10
5. RIGHTS OF MOMIN BROTHERS	11
6. QARDH E HASANAH.....	13
7. HUSN-E DHAN AND SU-E' DHAN	15
8. KADHMUL GAIZ	17
9. FORBEARANCE.....	19
10. FITNA AND FASAAD	21
11. KHAYAANAT.....	22
12. IKHLAAS	23
13. CARE FOR THE ENVIRONMENT	25
14. ABUSIVE LANGUAGE, INSULTS, AND IMPERTINENCE	27
15. MUSIC AND ITS EFFECTS.....	30
16. KHUTBA E ZAHRA SALAMULLAH ALAYHA (SUMMARY)	32
17. THE REWARD FOR ADHAN AND IQAAMAT	34
18. RESPECT FOR THE MOSQUES	35
19. TASLEEM O RAZA.....	36

Akhlaq Chapter 01

WAJH E TAKHLEEQ{REASON FOR CREATION}

Beshumaar ayaat aur kaseer ahadees se zahir o wazeh hai ke khaaliq e aalam ne zameen o aasmaan, arsh o kursi aur jamee makhlooqat ko nahi paida kia magar sirf ibaadat ke waste, aur bagair maarifat ibaadat bekaar hai.

Maarifat e Bari Ta'ala:

Imam Ali (alayhissalaam): Awwale ibaadat (e khuda) us ki marefat aur shanakht hai...

Tamam ibadaat main sabse pehli aur zaroori shai maarifat e Ilahi hai. Jis par tamaam ibadain dependant hain. Aur agar imaan na ho to tamam ibadain abas{bekar} hain

Aur ibaadat ke waste kuch aur bhi sharait hain jo rooh e ibadat hain maslan khuzu o khushu aur huzoor e qalb. Hazrat Ameerul momineen (alayhissalam) jab namaz ke lie tashreef lejaate to aapke pairon me larza aur jism me ra'sha paida hojaata tha

Mafhoom e Dunya:

Rasool e Khuda (sallallahu alayhe wa aalehi wasallam): Dunya ki misaal aik us darakht kii si hai jis ke saye me kuch dair musaafir araam kare aur chala jaye.

Ameerul momineen aik hadees me farmaate hai ke ...aqalmad wo hai jo fani ko fani aur baqi ko baqi samjhe, dunya e fani ko tark karo kyunke mohabbat e dunya insaan ko khuda se ghafil aur zaleel banadeti hai.

Imam Mohammed Baqir (alayhissalam) ne farmaya: " Jo harees e duniya hai uski misaal reshama ke keere ki tarha hai jis qadr reshama ziada hota jayega ussi qadr qaid o band barhti chali jayegi jab tak mar na jaye rihai mushkil hojaegi. Yad rakh jab pesh e parwardigar hazri hogi to 4 cheezon ka tujhe sawaal hoga:

1). Jawaani kis kaam main guzari? 2). Umar kis kaam main sarf kar di? 3). Maal kahan se haasil kia?

4). Maal kahan kharch kia?.Lehaaza jawaabat ki tayyari karo

Bad anjaami e dunya:

Rasool e Khuda ne farmaya : " Ye dunya ek wo lazeer giza hai jo ziada khaai jaye to dard e shikam ka baas banti hai".

(Tark e) Dunya ka meaning:

Logon ne dunya ke jo mana samjhe hain wo bilkul ghalat hain. Tark e dunya ke mana ya nahi hain ke dunya ko bura samajh kar isko bilkul chor diya jaye aur dunya ko dushman qaraar diya jaye. Balke arzu e maut karna aur maut ki dua maangna mazmoom hai aur kufraan e nemat e ilahi hai.

Hazrat Imam Zain ul Abideen (alayhissalam) apni dua main farmate hain: " Khudawanda! Mujhe umar ata farma, taake main apni umar ko teri ita'at main sarf kar sakun aur agar ye umar shaitani kaamon main sarf ho to jald az jald qabz e rooh farma, taake tere azaab ka mustahiq na hojaun".

Imam Ali (alayhissalam) ne farmaya : “.....Isi tarha maal o mata e dunya hai jo bilkulliya qabil e mazammat nahi. Maal e duniya sirf wo qabil e mazammat hai jo aadmi ko Khuda se gaafil bana de. Magar wo maal o daulat jo raah e Khuda main sarf ho aur aakhirat bakhair ka haqdaar bana de wo mamduh tareen daulat hai.

Mukhtasir ye ke har wo cheez jo Khuda aur Aakhirat se baaz rakhe wo duniya hai aur jo cheez qurb e Ilahi aur sawaab e aakhirat ki baais ho, wo aakhirat hai.

Hazrat Imam Jafar Sadiq (alayhissalam) ka irshad hai ke zuhud usko nahi kehte ke apni daulat ko zaya kar dia jaye ya halal ko apne upar haraam qarar de dia jaaye balke zuhud ye hai ke apni daulat se ziada ehtmaad tera Khuda par ho.

{Ref: Aynulhayat by Allama Majlisi- pg 26,28,55,358,360,404,406}

M08 (changed in urdu transliteration) 2011-2012

Akhlaq Chapter 02

JIHAAD E NAFS

Imam Ali (alayhessalaam):

“ Struggle against your [lower] self and call it to account the way a partner would hold his partner accountable, and demand from it the right of Allah the way an adversary would demand from his foe, for verily the most felicitous of people is the one who undertakes to hold his self to account.”¹

What is Jihaad e Nafs

Jihad al-nafs is the struggle against evil ideas, desires and powers of lust, anger, and insatiable imagination, placing all of them under the dictates of reason and faith in obedience to God's commands, and finally, purging all satanic ideas and influences from one's soul.

Islamic ethical teachings indicate that the one who succeeds in this struggle can rise above and beyond the level of angels, and one who fails in this struggle will descend to a level lower than the level of animals, and may even be grouped among the legions of the devil.²

The Major Jihaad:

This struggle is considered as the major struggle (al-jihad al-akbar) as it is much more difficult than fighting in the battlefield,

Imam Ja'far al-Sadiq (alayhissalam) said: “The Prophet (sallallahu alayhe wa aalehi wasallam) of God dispatched a contingent of the army (to the battlefield). Upon their (successful) return, he (sallallahu alayhe wa aalehi wasallam) said: ‘Blessed are those who have performed the minor *jihad* and have yet to perform the major *jihad*.’ When asked, ‘What is the major *jihad*?’ the Prophet (sallallahu alayhe wa aalehi wasallam) replied: ‘The *jihad* of the self (struggle against self)’”. [Al-Majlisi, *Bihar al-Anwar*, vol. 19, p. 182, hadith no. 31]³

Will Power:

In the world around us, we are always exposed to objects which are dangerous, drugs, alcohol, pornography. If we were to yield (give in) to these temptations, we would ruin our lives.

To have will power means to be able to keep yourself from all these bad habits, from simple points such as sleeping in late to behaviour which is much worse, such as not offering our prayers on time, or even not offering them at all!!

The whole month of Ramadhan is an exercise of will power. The easiest thing in the month of Ramadhan is NOT to eat food. It is very easy to fast, compared to what else we must accomplish. We must control ourselves from looking, listening to things which are Haraam. We must control our tempers, and our language. At the end of the month, we would have conquered that voice inside us which invites us towards evil. The voice of our nafs.

1 Ghurar Ul Hukam: جَاهِدْ نَفْسَكَ عَلَى طَاعَةِ اللَّهِ مُجَاهِدَةَ الْعَدُوِّ عَدُوَّهُ، وَغَالِبِهَا مُغَالِبَةَ الصَّدِّ ضِدَّهُ، فَإِنَّ أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ.

2 <https://www.al-islam.org/articles/merits-soul-struggle-against-self-jihad-al-nafs>

3 <https://www.al-islam.org/articles/merits-soul-struggle-against-self-jihad-al-nafs>

Once, the Prophet (sallallahu alayhe wa aalehi wasallam) was asked, don't you have a voice inside you (DESIRE) which tells you to do evil ? And he replied, Yes I do ! But I keep it locked up.

It was not with chains of metal that the nafs was tied up, but with the fetters of will power. This shows that the most powerful weapon against evil, is what Islam teaches us to use and develop, the will power.

Reward for Jihaad e nafs

Ameerul Momineen (alayhessalam):

-Verily the one who struggles with his [lower] self, in obedience to Allah and against disobedience to Him, has the status of a virtuous martyr in the sight of Allah.

4. إِنَّ الْمُجَاهِدَ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ وَعَنْ مَعَاصِيهِ، عِنْدَ اللَّهِ سُبْحَانَهُ بِمَنْزِلَةِ بَرِّ شَهِيدٍ.

-Struggle against your vain desires, overcome your anger and resist your bad habits, [by this] your soul will become pure, your intellect will become perfect and the reward of your Lord will be complete.

5. جَاهِدْ شَهْوَتَكَ، وَغَالِبْ غَضَبَكَ، وَخَالِفْ سُوءَ عَادَتِكَ، تَزَكُّ نَفْسُكَ، وَيَكْمُلُ عَقْلُكَ، وَتَسْتَكْمِلُ ثَوَابَ رَبِّكَ.

Anecdote: Mukhaalefat e Nafs Ki Wajah Say Kaafir ko Islam ki Doulat Naseeb Huyi

Baghdad ke bazaar may ek kaafir pahucha. Log uskay gird jamaa ho gaye. Who logo ko unki niyyat ka haal sunaata aur jo kuch unkey gharo may hota who bhi unhay batlata tha.

Kisi nay Imam Musa Kaazim a.s. ko is maajray say aagaah kiya to aap nay aam libaas pehna aur bazaar may pahuch gaye.

Aap nay apnay ek saathi say kahaa kay tum apnay dil may koyi niyyat rakh kar us ka koyi sawaal karo.

Aap kay saathi nay dil may niyyat ki aur poocha kay bataao kay meray dil may kya hai to kaafir nay usi waqt bilkul sahi sahi bata diya.

Imam Musa Kaazim a.s. us kaafir ko alaahidaa le gaye aur farmaaya ,

“ Tum nay yeh maqaam kaisay haasil kar liya jab kay yeh cheez to nabuwwat ka ek jazu hai.

Kaafir nay kaha mainay nafs ki mukhaalifat kar kay yeh maqaam paaya hai.

Imam a.s. nay farmaaya kay kya tunay nafs kay saamnay kabhi Islam ko bhi pesh kiya hai?

Us nay kaha, “ Ji haa mera nafs Islam ko tasleem karnay par aamaada nahi hai.

Aap nay farmaaya, “Jab tum nay humsha nafs ki mukhaalifat ki hai phir kya wajah hai ki is mas-alay may nafs ka kehna maan liya? Tumhay is masale may bhi nafs ki mukhaalifat karni chahiye.

Is nukte par us nay kuch der tak gour kiya phir musalmaan ho gaya aur who ek achcha musalmaan saabit hua.

Islam laanay kay baad who kabhi kabhaar Imam Musa Kaazim a.s. ki khidmat may haazir hota tha. Ek din kisi nay us say poocha mujhay meri niyyat ka haal sunaao.

Us nay jitni bhi gour o fikr ki us shakhs ki niyyat kay haal say waaqif na ho saka.

4 Ghurar Ul Hukam

5 Ghurar Ul Hukam

Phir us nay Imam a.s. say poocha kay moula mai jab tak kaafir tha mai itna roshan zameer tha kay logo ki niyyat ka haal bhi jaan leta tha lekin jab say musalmaan hua hu mujh say meri roshni chin gayi hai. Aakhir is ki wajah kya hai?

Imam a.s. nay farmaya, Allah taala har shakhs ko us ki mehnat ka usay samara zarur deta hai.

Jab tu kaafir tha to mukhaalifate nafs ka samar Allah taala tujhay isi duniya may de deta tha aur aakherat may tera koyi hissa na tha

aur jabki tu musalmaan ho gaya to tera ajar Allah kay paas mehfooz hai. Who tujhay aakherat may is ka ajar zarur dega. Isi liye us nay duniya may tujhay ajar e duniya chod diya hai. 6

6 (Ref. Pande tareekh #2-pg239)

Akhlaq Chapter 03

THE IMPORTANCE OF RELIGIOUS EDUCATION AND ADVICES ON HOW TO ACHIEVE IT

Importance:

The performance of obligatory deeds and desistance from “Haram’ deed mainly depends on obtaining religious education. Besides, to obtain religious education is a matter of great importance, honour and prestige.....

Importance in Quran:

.....Sur-e-Iqra’ was the first sura to be sent. In this sura, Allah has declared that after creating man, he was taught everything. Thus, after the blessing of life, blessing of education is mentioned. This proves that education is the best blessing of the whole world. The biggest honour that Allah has bestowed on man is that from ‘Alaq’ (clot of blood), he rose him to the exalted position of a learned person.

It is stated in ‘Sur-e-Zumar’: Can an educated and illiterate be equal? Never. Only an intelligent person can understand that the position of an educated is far superior to that of an illiterate.

Importance in Ahadees:

Abdulla Bin Maymun Kaddah, through Hazrat Imam Jafar Sadiq (alayhissalam) has narrated a tradition of the Holy Prophet (s.a.w.a.) :

One who walks on the path of religion, Allah guides him to the path of paradise, the angels spread their wings below his feet. All living beings in heaven and earth including fishes in ocean, pray for him, The status of an ‘Abid’ as compared to an ‘Alim’ is that of stars as compared to full moon.....

Alims are the inheritors of the prophet. Prophets do not leave dirham-dinar as legacy, their legacy is education. One who inherits this, he has obtained a lot.

Asbagh bin Nabata has narrated from Amirul Momeneen Hazrat Ali (alayhissalam) that:

Obtain ilm:

- It’s learning is a pious deed
- discussion is its rosary (Tasbih),
- Argument is its jihad and
- Teaching is its sadqa.

Through education one can understand Haram-Halal. You can obtain paradise through education. Education is a friend in loneliness, helper in loneliness, mental peace in war. Allah has made some people ‘leaders of good deeds` by education. Look at their good deeds and follow them. Education is the life of the heart, light of the eye, strength of the body and destination of pious people. Through education, you obey Allah’s orders, you can understand the exalted position of Allah and his oneness. Through education, you realize the importance of kindness, Halal and Haram. Education is Imam (leader) of intelligence.....

(Beharul Anwar, p. 54)

Obtaining knowledge is more compulsory than obtaining wealth

Abu Ishaq has cited the following words of Hazrat Ali (alayhissalam): O people! The completion of religion is to obtain knowledge and to act on it. It is more compulsory to obtain knowledge than to obtain wealth. The quantity of wealth is destined. Allah, the Just, has taken the responsibility of its distribution and He will fulfill His promise. Ilm is preserved by Aalims and you have to obtain it. So obtain ilm as ordered by Allah.
(Usul-e-Kafi-1, p. 30)

No KHAIR for those who do not obtain religious knowledge:

The Holy Prophet (s.a.w.a.) has said : In life, Khair (betterment) is only for two types of people:

The Alim who is obeyed and
a person who listens carefully and obtains knowledge (Ilm)
(Usul-e-Kafi-1, p. 33)

Imam Jafar-e-Sadiq (alayhissalam) told Bashir Dahan : There is no betterment for those of my companions who do not obtain religious education. Bashir! Remember, a person who does not learn Fiqh is dependant on others' Ilm and people will lead him astray because of his ignorance.....

(Usul-e-Kafi-1, p. 33)

Besides these, there are innumerable traditions, which are cited in the books of Ahadis (traditions).

A word of Advice regarding religious knowledge and love of this world

(Agha Mamqani in his will says:)

So my son, beware! Don't let this big blessing, great status and source of much 'sawab' slip from your hands. Beware, in your anxiety for worldly wealth, don't neglect religious education.

Son, be contended. Don't go after the show and splendor of the world. This world has not appreciated the worth and dignity of the grandson of the Holy Prophet (s.a.w.a.) Hazrat Imam Hussein (alayhissalam), then who are you? This world gave importance to Yazid over Imam Husain (alayhissalam). Don't fall in love with this unfaithful and double-crossing world. It is against intelligence. Philosophers like Ibn-e-Sina have strongly opposed it. Son, don't be disappointed with all the trials and tribulations which you have to suffer in obtaining ilm. Do your work. Remember, this world is a house of misery and troubles. It is useless to search for happiness and ease in this world. If this world gets attracted towards you, then it will push you further from the next world, take you away from piety and get you entangled in useless talk and deception. It will put all its burden on you by distracting you. One who desires this world will always be in distress. His condition will always be like hell, which is always shouting 'Hal Min Mazid'. Its stomach is never full. There is always one way to escape from it - fall in love with the next world. Then there will be neither uneasiness, nor misery nor sadness.

But yes, remember, by rejecting this world, it does not mean that you should give away all you have, cut off relations with everybody and become a 'sufi'. The shariat does not like this at all. 'Rejecting this world' means not to fall in love with this world, not to get carried away by its pleasure. It means to have faith in Allah in whatever you get and be happy in Allah's will.

On this subject, there is a reference in the 'Sahih' of Abdulla bin Yasur. A man said to Hazrat Imam Jafar-e-Sadiq (alayhissalam): I loved this world. I hope I get it. Imam said: You love it so much? What will you do if you get it? The man replied: I will use it for my benefit as well as for the benefit of my children, I will do charity in the way of Allah, I will perform Haj and Umra. The Imam replied: This is not the love of this world but this the love of the next world.

(Waselush-shia-2, p. 530)

It is stated by hammad through Hazrat Imam Jafar-e-Sadiq (alayhissalam) that when Allah wishes to bless any body He gives him religious education.

(Usul-e-kafi-1, p. 32)

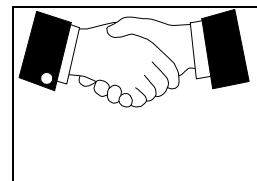
(Excerpts from 'The Will of Aayattullah Sheikh ABDULLAH AL-MAMQANI')

Akhlaq Chapter 04

RECONCILING PEOPLE

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive Mercy." [The Holy Qur'an, al-Hujurat 49:10]



Reconciling people means to bring two people, or groups back together after some incident has caused them to split or quarrel.

It is the duty of every Muslim to try and make peace between two parties which are known to him. Allah says in Qur'an

49:10: The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear God, that you may receive Mercy.

If a person can make peace between two parties at not cost to himself, but does not, then he is held answerable for not taking action.

If someone harms you, then you are entitled to harm them back to an equal degree, **BUT** it is better on your part to show your Akhlaq, to set an example, and forgive. This is also explained to us, where Allah says,

42:40: The recompense for an injury is an injury equal thereto (in degree): BUT if a person forgives and makes reconciliation, His reward is due from God: for (God) loves not those who do wrong.

Imam Ali (alayhissalam) also explains that to bring together two parties is also regarded as charity.

"Reconciliation between two parties is the best kind of charity".

There is a limit to reconciliation. Although Islam is a peaceful religion, it is not idle.

If there is someone who breaks the Shari'a of Islam, and breaks the rights of others, then this is the crime of Haqq-un-naas, and for this, action should be taken.

49:9: If two parties among the Believers fall into a quarrel make you peace between them: but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of God; but if it complies, then make peace between them with justice, and be fair: for God loves those who are fair (and just).

RIGHTS OF MOMIN BROTHERS

Imam Sadiq(alayhissalaam) farmatay hain : khuda ki is se behtar ibadat nai ke momin ka haq ada kya jaye .

momin ka dosray momin par kya haq hai? maooomeen ki ahadees ke khazanay uski wazahat aur tafseel se bharay parre hain. un mein se kuch ka mukhtasir tazkira yahan kya gaya hai .

Momin ke huqooq :

- **momin ke liye fikarmand aur iska khair khwah hona .**

Imam Baqir(alayhissalaam) : “momin aik dosray ke liye bhai hain jaisay aik maa baap se agar un mein se kisi aik ki rag par takleef ho to dosaron ko chahiye ke uski wajah se baidar rahen .”

Imam Sadiq(alayhissalaam) : “sab se asaan haq mard e muslim ka yeh hai ke tu is ke liye dost rakh har is cheez ko jo apne liye dost rakhay aur bura samjhay is cheez ko jis ko apne liye bura samjhay”

- **momin se mohabbat aur uska ehtram o Ikram karna**
- **momin ke sath neki karna:**
 - is ki zaroriyat poori karna aur is ki mushkil dur karna,

Imam Baqir(alayhissalaam) : “momin ka haq momin bhai par yeh hai ke agar bhooka ho to sair kare barhena ho to libaas pahnaye. is ki museebat dur kare is ka karz ada kare agar marjaye to is ke ghar walon ki is ka janashen ban kar kher khabar le.”

Imam Sadiq(alayhissalaam) ne huqooq momin bayan karte hue farmaya ke –“apne nafs, – apne maal, apni zabaan, –apne haath aur apne paiir se is ki madad kare. Aur yahan taq farmaya ke : agar tumhara nokar ho aur is ke paas koi nokar na ho to lazim hai ke –apne is bhai ke paas is nokar ko bhaij do ke woh is ke kapray dhoay aur is ka khana pakaye aur is ka farsh bichaya .”

sath yeh bhi farmaya ke : “agar is ki koi zaroorat maloom ho to to is ko poora karne mein jaldi kare aur is ko sawal karne par majaboor na kare .”

Imam Raza(alayhissalaam) : “jo koi bhi kisi momin ki koi mushkil ya gham Bar taraf kare khudawand Mutaal roz qayamat is ke dil se gham bar taraf kare ga.”

Imam kazim(alayhissalaam) ne farmaya :” jis ke paas is ka momin bhai baaz halaat mein taalib pana ho aur woh bawajood qudrat usay pana na day to woh Wilayat e khuda se kharij ho jata hai .”

- is ki hifazat aur rahnumai karna,
- is ki ghair mojoodgi mein is ke maal aur ghar walon ka khayaal rakhna.

- **momineen ke sath ache ta'alluqaat qaim rakhna**

Imam Sadiq(alayhissalaam) : “musalman par musalman bhai ka yeh haq hai ke jab is se miley to salam kare aur jab woh bemaar ho to ayadat kare aur jab woh ghar se dur ho to uskay liye taalib e kher ho aur jab woh cheenkay to uskay liye alhamdulillah kahe aur jab woh bulaye to is ke paas aeye, marjaye to mushai'at e janaza kare .”

Imam Sadiq(alayhissalaam) rasool ﷺ se naqal karte hain ke : “musalman ka farz hai ke jab safar ka iradah kare to –apne bhaiyon ko aagah kare aur bhaiyon ka farz hai ke jab woh aeye to is se milnay ayen .”

- **momin ki ziyarat kare, khushnodi khuda ki khatir .**

Imam Baqir(alayhissalaam) o Imam Sadiq(alayhissalaam) farmatay hain ke : *“jab koi momin –apne momin bhai ki ziyarat ko nikalta hai uska haq pehchan kar to Allah is ke har qadam par aik hasana likhta hai aur aik gunah mehw karta hai aur aik darja buland karta hai aur jab woh daqqul baab karta hai to is ke liye aasman ke darwazay khul jatay hain”*

doosri janib Imam Sadiq(alayhissalaam) ne farmaya : *“agar aik momin dosray momin se milna pasand na kare to is ke aur jannat ke darmain sattar diivaaren haail hon gi aur har deewar aik hazaar saal ki masafat ke barabar mouti hogi aur aik ka faasla doosri se hazaar sala raah ki masafat par hoga .”*

Imam Sadiq(alayhissalaam) : (momin se) *“uff na kahe warna unkay darmain se rishta e Wilayat munqate hojaye ga aur dono mein se jo koi yeh kahe ga ke to mera dushman hai to woh kufar kare ga aur agar is pay tohmat lagaye ga to is ke dil mein imaan is terhan ghul jaye ga jaisay namak pani mein .”*

- **momin ke sath burai na karna;**

- Zulm na kare,
- Dhoka na day,
- is par tohmat na lagaye,
- Is ki gheebat na kare,
- Is ki takzib na kare,
- is se hasad na kare,
- Wa'da khilaafi na kare.

- **momin ke mar jaane ke baad;**

- is ke ghar walon ki kher khabar le,
- is ke janazay mein shareek ho,
- is ki qabar ki ziyarat kare.

Aik waqea :

Abaan bin taghlab se marwi hai ke mein hazrat abbu abdullah ke sath tuwaf kar raha tha ke mera aik saathi aaya aur mujhe sath aik zaroorat se le jana chaah is ne isharay se mujhe bulaya mein ne hazrat abbu abdullah ko chore kar jana bura samgha mein tuwaf mein mashgool tha ke is ne phir ishara kya .

hazrat ne dekh liya aur farmaya. ae Abaan kya yeh tujhe bulaa raha hai mein ne kaha jee haan farmaya yeh kon hai mein ne kaha mera saathi hai farmaya kya yeh bhi is aqeday ka hai jis ka to hai. mein ne kaha jee haan.

farmaya is ke paas ja mein ne kaha kya tuwaf qata kardoon farmaya haan, mein ne kaha agarchay tuwaf wajib ho farmaya haan. pas mein chala gaya. . . .

Akhlaq Chapter 06

QARDH E HASANAH

This means to give a loan to those who require aid.

In Islam, there is a duty and a unity which should bind all Muslims, this duty should be so strong that material goods should be put aside to fulfil it.

If there is a person who has had the ability to be successful and has made a good and profitable business, 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.

Reward:

Imam Sadiq (alayhissalaam) has said:

مَكْنُوبٌ عَلَى بَابِ الْجَنَّةِ الصَّدَقَةُ بِعَشْرَةٍ وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ

"It is written upon the door of Paradise: The reward for (giving) charity is ten times and that of (extending) loans is eighteen times" (Jaame' Al-Sa'adaat, vol. 2, pg. 159.)

Refusing loan to a Momin:

Since Allah has given you opportunities to be successful, you should go out of your way to provide opportunities for others.

If someone comes to you and asks you for financial or other aid, it becomes your duty to help him. You should lend him the required amount if you have the means, and give him further assistance.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) said: "He whom is referred to by his Muslim brother (to borrow) but he does not give him loan, Allah will forbid him entering Paradise on the Day when the righteous will be recompensed."

Bihar-ul-Anwar, vol. 76, p. 369

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) said: "The one from whom his brother Muslim needs borrowing but he does not give him loan, Allah prohibits him entering Paradise on the Day when the righteous will be recompensed."

Bihar-ul-Anwar, vol. 76, p. 367

Duty of the debtor:

However, this duty is mutual. The facility of Qardh e Hasanah is provided by Islam so that the community as a whole can develop and prosper, while at the same time become more united. Thus, the one who borrows the money should have the intention to pay it back as quickly as he possibly can, and should not delay. If he misuses the facility, then he is taking advantage of the system, and will cause difficulties for others.

On the night of his ascension, one of the scenes that the Holy Prophet (peace be upon him and his holy progeny) witnessed was of a person, who was attempting to pick up a bundle of firewood. Despite trying, when he would be unable to do so, more firewood would be added to the bundle!

The Holy Prophet (peace be upon him and his holy progeny) asked Jibraeel: *Who is this person?* Jibraeel replied: *This person was in debt and desired to repay it but could not do so, and so he took another loan, making further additions to burden of his debts.* Namunah-e-Ma'arif, vol. 5, pg. 253; L'aali al-Akhbaar.

Granting respite to the debtor:

Imam Sadiq (peace be upon him) has stated: One who desires that God shelters him on the Day when there shall be no shelter save His, should either grant respite to one, who owes money to him or relinquish the money that is owed to him.

Once on an extremely hot day, the Holy Prophet (peace be upon him and his holy progeny), while sheltering himself from the sun by means of his hands said: Who is it that desires to be sheltered from the intense heat of Hell? He repeated this sentence three times and on all the three occasions the people said: We, O' Prophet of God!

He (peace be upon him and his holy progeny) then said: One, who grants respite (in the repayment of debt) to his debtor or relinquishes the money that is owned to him by an indigent person (shall be sheltered from the severe heat of Hell). (I'Im-e-Akhlaaq-e-Islami, vol. 2, pg. 214.

Conquering vices through qarz e hasana

There is a saying that a man will manage to find sleep at night even though a relative may have died the previous day, but the day he has lost his money, he will never sleep.

This highlights particular vices which exist in a man's heart, greed and selfishness. If a man is able to lend a substantial amount of money, without any profit in return for himself, then he has conquered both these vices.

He has conquered the **SELFISHNESS** by letting the money out of his hands, to give others the chance of becoming successful.

He has also conquered the **GREED** because he knows he will earn no profit on the money, because to charge interest is Haraam.

We must always help our community and people at large, if we stop to ponder for a moment, tomorrow we will not be on this earth any more, but our book of deeds will remain open. If we leave behind us people who will remember us for helping them, we will still gain blessings. If on the other hand, the only memory that people have of us is our meanness, then on the day of Judgement, what will be the use of all our wealth and riches?

Akhlaq Chapter 07

HUSN-E DHAN AND SU-E' DHAN

Definitions:

These two words, which are antonyms, refer to opinion you have about others. People are of two types, those who always think bad of others, and those who try and think the best about others.

Husn-e dhan means to have a good opinion about other people. Not to assume the worst about them, not to suspect their actions.

If a person assumes the worst of people's actions, then this is **Su-e' dhan**, and is a very bad habit. It leads to Fitnah and Fasaad, and other terrible deeds.

إِنَّ اللَّهَ حَرَّمَ عَلَى الْمُسْلِمِ دَمَهُ وَ مَالَهُ وَ عِرْضَهُ وَ أَنْ يَظُنَّ بِهِ سُوءَ الظَّنِّ

"Certainly Allah has made sacred the blood, property and respect of a Muslim (from another Muslim) and he must not even entertain bad thoughts (about the other Muslim)." (Al-Mahajjat al-Baydha, Volume 5, Page 268.)

Examples :

If for example, a person stands up and gives a few thousand pounds to a charity, I can think in two ways. Either I can think that this person has pride is just showing off all his money, or I can think that this person is sincere, and is setting an example for others to follow.

If you see a Muslim talking with a girl who is Na-Mahram, and you then assume that he is having a date, or is of loose morals, then you have already dented his reputation in your eyes.

Negative effects of su' e zann:

If you tell others your opinion, you have committed Fitnah and Fasaad. You should give the benefit of the doubt. Even if such suspicions turn out to be true, who are you to spread other peoples' faults, when Allah has covered yours.

Suspicion is especially harmful within families. We see so much family conflict because of suspicion. A wife or husband may be too suspicious of each other about issues such as money or extended family relationships, and this can cause a lot of marital conflict.

Positive effects of Husn e zann:

Imam 'Ali (alayhissalam) says that avoiding suspicion benefits us more than anyone else because it leads to calmness and tranquillity of the heart.

"Interpreting things positively (Īusnul Ānn) leads to peace of mind" (v Beharul-Anwaar vol.74 p.191)

Guarding against su' e zan: MAKING EXCUSES FOR OTHERS

When we see someone in a situation that looks suspicious, we must try to make as many

excuses for

them as possible and try to find as many justifications as possible. The Ahlul Bayt (alayhissalam) tell us:

“Interpret the action of your brother in the best way possible until it becomes very clear that he is going the wrong thing, and do not interpret a word that comes from your brother negatively”.(Mizanul-Hikmah vol.4 p.1784]⁷

Not all Suspicions are bad

However, when it comes to the enemies of Islam, we should not be naïve, and we should have reasonable suspicions about them so that they cannot harm us.

Therefore trusting everyone without discriminating between those who love us and those who want to harm us is also wrong.

Quran regarding su’ e zann

Qur'an (49:12) explains to us that we should avoid suspicion of others, since in some cases it can be a sin. This is true if ONE starts going and spreading rumours.

Avoid suspicion as much (as possible): for suspicion in some cases is a sin

In conclusion, always give someone else the benefit of the doubt.

Homework:

1. Give an example of a situation where suspiciousness can be harmful and MUST be avoided, and explain how it must be avoided

⁷ NOTE: DIFFERENTIATE BETWEEN HUSN-E-ZUN AND TRUSTING SOMEONE BLINDLY

Akhlaq Chapter 08

KADHMUL GAIZ

Kadhmul Gaiz means to swallow anger, to forgive others.

It is similar to forbearance but refers specifically to when you have been wronged, and is one of the most commendable acts in Islam.

This does not mean that you let people crook you left right and centre and then forgive them! It applies to those whom you have power over, or those who repent or have done the deed without intention.

Anger is a bitter pill to swallow, and is only managed with a **strong will power**. This can be seen by the following sayings of the Prophet (sallallahu alayhe wa aalehi wasallam),

"The strongest of you is he who overpowers himself when enraged and the most forbearing of you is the one who forgives when having overpowered his enemy."

"Do you consider the intense strength as being in the lifting of (a heavy) stone whereas in fact it is in overpowering oneself when filled with anger".

Condemnation of anger:

Imam Ja'far al-Sadiq (alayhissalam) said: "Anger is the key (that opens the door) to all kinds of vices." [Al-Kulayni, *al-Kafi*, vol. 2, p. 303, hadith # 3]

It is narrated from Imam al-Sadiq (alayhissalam) that he heard his father Imam al-Baqir (alayhissalam), as saying: "A bedouin came to the Prophet (sallallahu alayhe wa aalehi wasallam) and said: 'I live in the desert. Teach me the essence of wisdom.' Thereupon the Prophet (sallallahu alayhe wa aalehi wasallam) said to him: 'I command you not to get angry'. After repeating his question thrice (and hearing the same reply from the Prophet every time) the bedouin said to himself: 'After this I will not ask any question, since the Apostle of God (sallallahu alayhe wa aalehi wasallam) does not command anything but good'." Imam al-Sadiq (alayhissalam) says: "My father used to say, 'Is there anything more violent than anger? Verily, a man gets angry and kills someone whose blood has been forbidden by God, or slanders a married woman'." [Al-Kulayni, *al-Kafi*, vol. 2, p. 303, hadith # 4] (<https://www.al-islam.org/articles/diseases-soul-anger>)

The **way to swallow your anger** is to "cool off".

"Verily anger is from Shaitan and the Shaitan is created from fire. And the fire is but extinguished with water. Therefore whenever one is overtaken with anger, he should make wudhu."

Wudhu has a calming effect on the body, and cools it down. It also makes us remember Allah, so we gain control over our self again.

Imam Ali (alayhissalam) has said that: "Should any of you be faced with anger, he should sit down if standing, should lie down if sitting."

All of us have done sins at some time in our lives, something that might have been worthy of punishment. But **if Allah can forgive us** with his infinite mercy, then what right have we to be angry at others when they are sorry.

"Almighty Allah had said, Oh the son of Adam! Remember Me when in anger so that I remember you when you deserve my wrath and do not destroy you."

Also we are told in Qur'an,

3:133: *Be quick in the race for forgiveness from your Lord, and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous. Those who spend (freely), whether in prosperity, or in adversity; WHO RESTRAIN ANGER, AND PARDON (ALL) MEN; for God loves those who do good.*

Imam Musa al Kadhim (alayhissalam) was given the title AL-KADHIM for this reason. He is the ideal example of one who swallowed his anger. He was treated despicably and imprisoned by the oppressors right up to his martyrdom in prison, but he restrained his anger and bore it with patience.

Surah 42 Ayat 36-41

"Whatever you are given (here) is (but) a convenience of this Life: but that which is with God is better and more lasting: (it is) for those who believe and put their trust in their Lord; those who avoid the greater sins and shameful deeds, and, WHEN THEY ARE ANGRY EVEN THEN FORGIVE;

Those who respond to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them from Sustenance;

And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, His reward is due from God: for (God) does not love those who do wrong.

But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame."

Akhlaq Chapter 09

FORBEARANCE

What is HILM

A forbearing person, in the face of ill treatment by his family, friends and other people, exhibits patience for the sake of divine pleasure. The reality of forbearance is when a person, despite having the power and ability to extract revenge, pardons the person who has caused him harm and injury;

Not all people have reached the peak of human perfection and knowledge nor do they possess the intelligence to compel themselves to behave in a suitable and courteous manner. It is for this reason that sometimes a person must interact with others that are not self-built who, due to lack of knowledge or existence of family problems and pressures, behave improperly and neither observe proper rules of conduct nor respect others.

In such circumstances, he should abstain from retaliation, try to overlook the inappropriate behavior and practice tolerance and not react very fast. In some instances, a person has to turn a blind eye to the unsuitable behavior of other people. If during his life a person is such that he is moderate and patient with malicious antagonists, he can reap very desirable results and succeed in life.

However, if he desires to retaliate for every hostile act perpetrated against him or for every one of his rights that is abused, he will be wasting his energies and time in addition to torturing his own heart and losing his own peace of mind.

God's HILM

We read in the supplications: "O' Lord! Your grace is (too) expansive and Your forbearance is (too) immense that You should punish me for my deeds and disgrace me for my sins."

Hilm and knowledge

Viability of knowledge is not feasible without forbearance, the Noble Prophet (sallallahu alayhe wa aalehi wasallam) states:

"I swear upon Allah in whose hands my life lies, no two things have joined and supplemented one another better than forbearance and knowledge." (Bihar al-Anwar, vol. 2, p. 46.)

that in some instances when knowledge is praised, forbearance too is praised and in reality forbearance and knowledge are mentioned as two invaluable elements which are conjoined and supplementary. The Noble Prophet (sallallahu alayhe wa aalehi wasallam) states:

"O my Lord! Free me from want on account of knowledge and beautify me with forbearance." (Bihar al-Anwar, vol. 97, p. 368.)

(Provisions for the Journey (Mishkat), Volume 2 by Muhammad Taqi Misbah Yazdi)

Narrations on merits of forbearance

1. اُحْلَمْ تُكْرَمَ.

Be forbearing and you will be honoured.

(2) اُخْلَمْ تُوقَّرَ.

Be forbearing and you will be respected.

(3) أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى غَضَبِهِ بِحِلْمِهِ.

The strongest of all people is the one who overcomes his anger with his forbearance.

Hilm of Imam Hasan (alayhissalam)

One day, Imam Hasan (alayhissalam) was sitting in his place when he was confronted by a man who had come from Syria. As soon as the man set his eyes upon the Imam (alayhissalam), he began to curse and revile him; but the Imam (alayhissalam) remained silent till he had completed his outburst.

When he had stopped, the Imam (alayhissalam) turned towards him, greeted him, smiled and then said: "Brother! You seem to be a stranger here and you have apparently made a mistake. If you want me to disregard your behaviour and forgive you, I shall do so; if you seek something from me, I shall grant it to you; if you want me to guide you, I shall do so; if you are hungry, I shall feed you; if you are in need of clothes, I shall provide them to you; if you are needy, I shall give you all that you need; if you have been expelled, I shall grant you shelter and if you have a desire, I shall fulfill it for you. If you can be my guest for the duration of your stay here, it would be to your benefit, since my house is large and contains all amenities."

Hearing these words of Imam Hasan (alayhissalam), the man burst into tears and said: "I bear witness that you are Allah's Caliph upon the earth and Allah knows best where He places His message and caliphate. Before this meeting of ours, I regarded you and your father as my greatest enemies amongst the people, but now you are the most beloved of them all for me."

The man stayed with Imam Hasan (alayhissalam) as his guest for the entire duration of his stay in Madinah and eventually became one of the sincere followers of the Ahlul Bayt.⁸

Muntahal A'mal, Volume 1, Page 222-Anecdotes for reflection part 2

Akhlaq Chapter 10

FITNA AND FASAAD

This means to spread rumours, and tell lies about people, with the niyyat (intention) of damaging their reputation.

It is like backbiting, except that the rumours are totally unjustified and untrue.

Another word for fitna and fasaad is slander (spoil someone's name)

Imam Hassan (alayhissalam) has said:

"If a person comes to you and speaks ill of someone else, you should know that he is actually speaking ill of you. It is worth while to regard such a person as your enemy, and not to trust him, for lying, backbiting, trickery, deceit, jealousy, hypocrisy, duplicity and creating dissension go hand in hand with slander"

Imam Ali (alayhissalam) has said:

"The worst of you are those who slander and create discord among friends. They will find fault with the innocent."

Slandering is such a bad deed, that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) said that:

"A slanderer will not enter paradise."

Slandering is haraam because it damages someone's reputation, it is unfair on the one who is being slandered because people will think he has done things which he has not.

Slandering breaks the community, and cause enmity and hatred. It is one of the worst sins, and goes hand in hand with gheebat and other social crimes.

The only people who slander are cowards, if they see someone with whom people are good, they become jealous and want to tarnish his reputation. They do not have the courage to insult face to face, and so go around like snakes slithering and whispering rumours in the dark.

Akhlaq Chapter 11

KHAYAANAT

What is khayanat:

If a thing such as money, a business, a car or the like is placed as trust in one's possession, being unfaithful to it, spoiling it or denying having received it as a trust is Khayanat

Misappropriation of property as a greater sin is stated in the Qur'an and the authentic tradition related by Abdul Azīm from Imam Muhammad Taqi (alayhissalam) and also from the traditions of Imam Sadiq (alayhissalam), Imam Kadhīm (alayhissalam) and Imam Rid'a (alayhissalam).

AMEerul Momineen (alayhissalaam) : From the most grievous forms of treachery is being treacherous with trusts or deposits [that one has been entrusted with].

مِنْ أَفْحَشِ الْخِيَانَةِ خِيَانَةُ الْوَدَائِعِ.

The punishment and condemnation of khayaanat:

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) says:

"One who embezzles a property in his charge and does not deliver it to its owner and dies in such a condition, then he does not die in my community (he does not die a Muslim). When such a person meets Allah, He shall be infuriated with him. And one who purchases an embezzled property knowing that it is embezzled is just like the (actual) embezzler." (Wasa'il ul-Shia)

Another tradition states,

"And it will be ordered to throw him in the fire; he will remain in the deep pit of Hell forever." (Wasa'il ul-Shia)

Importance of returning Amaanat

Hazrat Imam Ja'far as-Sadiq (alayhissalam) says:

"Fear Allah! And return the entrusted thing to the owner. Even if the murderer of 'Ali (alayhissalam) entrusts me with something, I shall deliver it to him (when he desires)."

Betraying secrets

Sometimes a person is told a secret and asked not to divulge it to others. This secret is also a kind of trust. It may also be that one learns of a secret regarding another person and is sure that that person would prefer that it is not made known to others

To divulge a secret that one has come to know is Khayanat. The following saying of 'Ali (alayhissalam) is present in Ghurarul Hikam:

"To divulge a secret that you are supposed to guard is Khayanat and betrayal."

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) mentions that:

"People who sit together must be careful of safe-guarding the trust. It is not permitted for a believer to expose a secret of his believing brother." (Bihār al-Anwār Vol.16)

(Greater sins)

Akhlaq Chapter 12

IKHLAAS

Meaning of Ikhlāas:

Ikhlāas yani kaam ko anjaam dena sirf khuda ki khaatir

Meaning of Riyakaari:

Opposite of ikhlāas is Riyakari yani logon ko dikhaane ke lie koi amal anjaam dena.

Ikhlāas aur riyakaari ki alaamatain:

Riwaayat: Ikhlāas ki alaamat hai ke jab amal anjaam de to siwaye khuda ke kisi se tareef ki umeed na rakhe (Note this is only mafhoom – actual riwayat to be added)

Riyakari ki alamatain:

- Jab logon ke sath hoga naik amal ka lalchi nazar ayega,
- Aur jab tanha hoga to sust hoga
- Hamesha logon ki tareef ka umeedwaar hoga
- Hamesha logon ke samne apna zahir bohut acha pesh karne ki koshish karega.(if riw add w / ref)

Ayat regarding Ikhlāas:

(Sura e Anaam :162)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, and my rites of sacrifice, and my living, and my dying (are) for Allah, Lord (of) the worlds.

Importance of Ikhlāas

- Ikhlāas ke baghair amal qubool nahi hota.

Na sirf ye ke qabool nahi hota, balke Logon ke lie amal karne se insaan ko gunaah bhi mil sakta hai.

Rasool e Khuda (sallallohu alayhe wa alehiw asallam): 'Apne amal ko khalis karo ke khuda qabool nahi karega siwaye jo Khalis us ke lie ho'(riw 2 b added w ref)

Fiqhi angle :

Stages of riyakaari:

- 1) Amal ke shuru me riyakaari
- 2) Amal ke dauraan me
- 3) Amal khatam karne ke baad

Akhlaqi angle se teeno condemnable hain, lekin fiqhi angle se 1 aur 2 me amal baatil ho jaata hai, 3 me nahi hota.

Requirement for ikhlāas

Amaal me Ikhlāas hone ke lie sab se important cheez hai ke EMAN strong ho

Kyunke insaan logon ki khatir amal karta hai kyunke ise logon ki tareef pasand ati aur ye is waja se hota hai kyunke Allah ke wadon par poora yaqeen nahi hota .

Rasool e Khuda (sallallahu alayhe wa aalehi wasallam): 'Jab insaan eman ke a'la darje par hota hai to ikhlaas ata hai' (actual riw 2 b added)

Ujub

Ujub yani: apne amal ko acha samjhna

Least level of Ujub: Acha kaam karne ke baad khushi mehsoos karna- Is se ibaadat baatil nahi hoti lekin ye eman ki kamzori ki alaamat hai

Highest level of ujub: Apne kaam ko Khuda par minnat ya ehsaan samajhna. Ye haram hai aur is se ibaadat baatil hojati hai.

How difficult is Ikhlāas:

Riwaayat: Kisi amal ko baqi rakhna khud amal se zyaada mushkil hai

Riwaayat: Riyaakaari is tarha amal me daakhil hojati hai jis tarha raat ki tareeki me chikne pathar par kaali chunti chale (actual riw to be added)

Chupi huwi Ibaadat:

Riwayat: Khuda pasand karta hai ke amaal ko chupa kar anjaam dia jaye'(add w ref)

Akhlaq Chapter 13

CARE FOR THE ENVIRONMENT

Allah created us all, and gave us the world and all the creatures within so that we may live and prosper by using them, not abusing them.

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَقَالَ فِي الْأَرْضِ خَلْقًا وَأَنْزَلْنَا مِنْ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

“He created the heavens without pillars as you see them, and put mountains upon earth lest it might convulse with you, and he spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.” (31:10)

We must look after our planet, and find ways of cleaning up the mess and damage we cause to it.

When you are given something, it is important that you use it properly, only then will it last. If you abuse something, then it will work for a while, but in the end it will get bad and it will have to be thrown away.

Our world is getting used, and abused. We can not throw that away. We only have one world, our world, and only by keeping it clean can we make sure it lasts. The same way we inherited the earth from our ancestors, we have to look after it so that we can hand it down in good condition to the next generation.

Consider your house, you live in it, you sleep in it. What would happen if you did not bother to clean up the mess you make, the dishes, the clothes, the dust, the dirt. If this was not dealt with, then the house would soon become uninhabitable. There is no point just sweeping everything under the carpet since that is a short term solution, you must clear the rubbish and remove it totally.

This planet has about 4 billion people, if we do not clear our rubbish, then where can we go when it becomes too polluted to live in?

How can we do things to keep our world clean ?

We can start thinking, start realising that we should not waste things. The more we waste, the more we throw away. This all adds up. We should try not to use chemicals which damage the ocean and the sky, we should throw things in their proper places, and not on the streets, or out of the windows. Just imagine, if everyone threw their rubbish on the street. It would all add up and there would be an awful mess. We are not the only creatures on the planet. We have to share this world with the rest of Allah’s creatures.

Everything in this universe is created by Allah, and serves His purpose. We must respect these, and use them sparingly without waste.

We should not despise even the plants since Allah explains us

55:6 » And the herbs and the trees-both (alike) bow in adoration.

Let us not make so much mess that the rest of the creatures become poisoned and hurt because of our selfishness.

What examples of Environmental Pollution can you think of ?

Is it just commercial industry that causes pollution, or is it the individual consumer?

What solutions, both long term and short term can you think of to prevent pollution?

Akhlaq Chapter 14

ABUSIVE LANGUAGE, INSULTS, AND IMPERTINENCE

Below are a few saying of Imam Ali (alayhissalam) about the danger of the tongue. Look over them, and think about their meaning.

*"Nothing else need to be restrained and kept under **control** but the **tongue**".*

"Whosoever desires to remain safe should guard against what comes out of his tongue".

"Take care of your tongue".

"Woe be upon you! Will people be with their noses prostrated in hell fire except for reasons of what they had reaped out of (misuse) of their tongues".

"The one from whose tongue people are afraid of is from the inmates of hell fire".

"Salvation of the believer lies in guarding his tongue.

The above sayings give you an example of the dangers of verbal abuse.

ABUSIVE LANGUAGE فُحْش

إن الله لا يحب الفحش والتفحش

"Surely, Allah does not like obscene language and abusiveness" (Jaame' Al-Sa'adaat, vol. 1, pg. 314)

To use abusive language means to swear or insult someone.

OR

Utterance of vulgar, reprehensible and dirty things is referred to as obscene language. One, who speaks obscene language lacks modesty and shame, and possesses a tongue that is filthy and impure.(anecdotes for reflection part 4 by sayyed ali akbar sadaqaat)

This is so obviously wrong, but surprisingly it is a common habit especially amongst the youth.

God does not approve of obscene or abusive language and hence a (true) Mu'min should never be foulmouthed.

Reasons for using abusive language:

Let us consider the use of such language, and what purpose, if any, it serves.

Most people swear when something bad happens to them, or when someone does something that they don't like. These people say that the actual swearing helps them to control their anger, and stops them from doing other things which might be even worse.

This argument is logical, but Islam rejects it because a person who cannot restrain his anger, without using foul language must have a very weak will power. The most noble person according to Islamic etiquette (akhlaq) is that person who can control his anger, and even manage to look happy.

Satan in the Company of Those Using Foul Language

One day the Holy Prophet (peace be upon him and his holy progeny) and Abu Bakr were seated together when a person came up to Abu Bakr and began abusing and reviling him.

When the person had finished his outburst Abu Bakr, for the sake of defending himself, spoke out and in the process began to abuse the person.

The moment Abu Bakr began using foul language, the Holy Prophet (peace be upon him and his holy progeny), who till then had remained a mute spectator to the incident, suddenly got up from his place in order to distance himself from him.

As he (peace be upon him and his holy progeny) moved away, he commented: *O' Abu Bakr! When that person was abusing you, an angel of God, was answering the person in your defense, but the moment you began abusing him, that angel left you and his place was taken over by the Shaitaan; and I am not of the persons, who would sit in a gathering in which the Shaitaan is present.* (Iblees Naameh, vol. 1, pg. 73; Ihyaa al-U'loom, vol. 3, pg. 370)

Not using foul language even in Tabarra

It is prohibited for a momin to use فُحْش (naazeba alfaaz) even if it is used for enemies of Ahlul Bayt (alayhemussalaam).

The reason for this is not because they are least bit respectable, but rather because using such language is below the dignity a momin.

However sending 'la'nat' on the enemies of ahlebait (alayhemussalaam) and condemning them (in other than foul language) is a commendable act and the practice of Quran and Masumeen (alayhemussalaam).

Regarding a momin however; neither of the above are allowed.

INSULTING OR RIDICULING OTHERS

One of the (greater) sins promised Divine Chastisement is insulting a believer, degrading him, defaming him, abusing or taunting him. Insulting a believer in any manner is *Harām* whether it is in jest or by way of abuse or criticism, or in relation with his defects; or by scolding or reprimanding him or considering him lowly and debasing him, denouncing him, taunting him or hurting his feelings in any way.

Ayaat and riwayaat regarding the honour of a Momin:

In the ayats and traditions recorded on the subject of a believer's honour, Allah (S.w.T.) has made a special mention of utmost honour and respect that a believer deserves and which has to be accorded to him.

- Allah (S.w.T.) has given a high status to the believer by associating him with Himself as seen from the following ayat.

"Allah is the guardian of those who believe." (Surah al-Baqarah 2: 257)

- Imam Mūsa al-Kadhim (alayhissalam) stood before the Ka'ba and said,

"O Ka'ba! How great is your right. By Allah the right of a believer exceeds yours." (Safinatun Behar Vol. 1 page 290)

Making Fun

It is a serious sin to make fun of a believer's actions, traits or habits in a manner that people find it funny and laugh. Whether it is done verbally or by actions or gestures, there is no doubt that such a behaviour will be severely punished.

Allah (S.w.T.) says in Surah at-Tawba,

“They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffings and they shall have a painful chastisement.” (Surah at-Tawba 9: 79)

According to traditions the circumstances of revelation (Shān al-Nuzūl) of this ayat are as follows: During the Battle of Tabuk the Holy Prophet (sallallaho alayhe wa aalehi wasallam) announced that people should donate as much as they can to cover the cost of this Battle. The affluent people donated large amounts and the poor gave whatever little they could. A companion by the name of Abu Aqīl Ansari brought 1.75 sīr of dates and said, “I have laboured from last night till morning and received 3.5 sīr of dates. Half I left for my family and the other half for Allah.” The hypocrites began to make fun of both the types of people and began to find faults with them. For those who donated more, they said that they have given such large amounts to show off their wealth and for those who could contribute little, they said: They want to be included among the philanthropist, or they wanted people to consider them at the time of giving charity.

Those who have made fun of believers in this world will be laughed at in the hereafter and their abode will be hell. After the accounting all the believers will be bestowed their places in paradise and the unbelievers will be lying in Hell. Then a door will open towards Paradise and the unbelievers and hypocrites will rush towards it and see the believers in luxurious surroundings. They shall try to enter but the door would slam abruptly and the believers will burst out laughing. This is their recompense for making fun of the believers in the world.

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

“Those who make fun will be brought on the day of Qiyāma and a door will be opened towards Paradise. He would be told to enter it fast. Full of grief and misery, as soon as he tries to enter it the door will slam shut and another door will open on the other side. He would be told enter quickly, but as soon as he reaches it they will shut that door also. He will continue in this struggle but he would not be able to enter any of the doors. At last he would lose all hope and now when he is called, he shall decline.” (Muhajjatul Baiza Vol. 5 page 326)(greater sins vol 3)

Impertinence

This means to give *cheek*, or disrespectful answers back to people who are talking to you.

If someone is talking to you, whether he is telling you off or not, you should never be rude in your replies. If you are innocent then explain yourself, but to answer back to a parent or a teacher in such a manner is an inexcusable example of bad akhlaq.

The respect which parents and teachers command over you is very great, and you are not supposed to even show them displeasure, let alone answer back to their face.

Impertinence just proves that you have a poor character. It may make you feel big in class for a while, but at the end of the day, you will have lost all your respect in front of your elders.

Imam Ja’far as-Sadiq says:

“Swearing, bad-mouthing and impertinence are the signs of hypocrisy (nifaaq) and faithlessness.” (Usul al-Kafi, v 2. p. 325- **Principles of Upbringing Children by Ibrahim Amini**)

Akhlaq Chapter 15

MUSIC AND ITS EFFECTS

Gunaah e Kabeera:

Playing instruments of music is a Greater Sin. It is Harām to play instruments like guitar, piano, tambourine, drums etc. Listening to music is also a Greater Sin. Music as a Greater sin is reported by Fazl ibn Shazān from Imam ‘Ali ar-Rid’a (alayhissalam):

“And to be engrossed in musical instruments is also a Greater Sin.”

Condemnation of listening to music

Muadda Ibn Ziyad says, “I was in the company of Imam Ja’far as-Sadiq (alayhissalam) when a person said, “When I go to the toilet, I can hear the singing girls of my neighbour. Sometimes, I remain (in toilet) longer so that I may listen to more of it.”

Imam (alayhissalam) said: “Desist from listening to music and songs attentively.”

Then this man further said, “Master, I do not go to music gatherings! I only hear the sounds!”

Imam Ja’far as-Sadiq (alayhissalam) said, “Have you not read this Qur’anic verse...

“Surely, the hearing and the sight and the heart, all of these shall be questioned about that?”(Surah al-‘Isrā’, 17:36)

The man replied, “I was not aware of this ayat. I regret my actions. I shall not do so in the future. I repent for my past sins and I seek forgiveness from my Lord.”

Seeing his condition, Imam (alayhissalam) said,

“Get up ! Go and perform ghusl and offer Salāt and pray for forgiveness. You have certainly been involved in a deadly sin and a terrible situation. You have repented for it and I thank Allah for that; and I seek forgiveness of Allah for all those things that He dislikes. Certainly, Allah only dislikes the evil things. Leave the evil things to the evil people because there are different people suitable for different things.” (al-Kāfi Chapter of Music)

Effects of Music:

Music Causes Shamelessness and Hypocrisy

The Sixth Imam (alayhissalam) has also stated,

“The playing of violin promotes the growth of hypocrisy in the heart like water assists the growth of vegetation (algae).” (Wasa’il ul-Shia)

Imam (alayhissalam) also says,

“If drums and cymbals are played at one’s house for forty days, Allah will impose a satan by the name of ‘faqandir’. The satans will infiltrate into every cell of the person’s body. With the spread of this evil, the person loses all sense of dignity and self-esteem. He will then not care as to what he says or what is said about him. Then, this satan blows into this person. As a result, he becomes utterly shameless. So much so that he is not concerned or affected even if his women are dishonoured.” (Wasa’il ul-Shia)

It is usually observed that the people in whose homes music is played with regularity either using musical instruments or by radio or cassettes are absolutely shameless and wanton.

Divine Bounties (Barakat) are Removed

Amir ul-Mu'minīn 'Alī (alayhissalam) says,

"Angels do not even enter a house that has wine, drum, tambourine or a flute. Even the prayers of the inhabitants of this house are unacceptable. They are deprived of barakat." (Wasa'il ul-Shia)

Punishment:

The Holy Prophet (sallallohu alayhe wa aalehi wasallam) has stated,

"A person who possesses a sitar, on the day of Qiyāma will be raised with a black face. His hands will be holding a sitar of fire. Seventy thousand angels with maces of fire will be hitting him on the face and the head. The singer will arise from his grave, blind, deaf and dumb. The adulterer will be similarly raised. The player of flute will also be made to rise in this way as will be the drum player." (Mustadrak ul-Wasa'il)

(Greater sins vol 1)

Background Music

The next question, is what about the background music which we hear day to day on the television, etc.

The term "background music" refers to those sounds that you are unaware of, which are used to describe certain scenes such as in a television program. Examples are the sounds leading up to a point of suspense, fear or some other occurrence.

It **DOES NOT** mean listening to music in the background, i.e. leaving it on while you do your homework, or lowering the volume so that you can have a conversation in the background, whether in a car, a restaurant or at home. This type of music is Haraam, and should be avoided.

There is a big difference between **LISTENING** to and **HEARING** a sound. When you hear something, it is just a sound which enters your ears, you do not pay attention to it, and in the majority of cases, you do not even notice it, i.e. the sound of air blowing past you, the sound of cars and conversation etc... While when you listen to something, it is an actual positive action, which you do consciously.

Thus any form of music which you put on purposely to LISTEN to, even if it is in the background, does not become "background music" in the above context, whether the volume is low or not. This type of music becomes Haraam.

Not only should we avoid music, but we should not go to places which are designed to play music, or places where people dance to music. Such places, like discos and parties, cause people to lower their guard, and act in a loose and permissive manner. When you dance to music, you are letting that music control your actions and your thoughts. This can lead you to perform other immoral actions.

Akhlaq Chapter 16

KHUTBA E ZAHRA SALAMULLAH ALAYHA (SUMMARY)

1. Hamara fariza hai kay khud bhi deen par amal karain aur amr bil ma'aruf aur nahi anil munkar karay / doosro tak bhi Islam ka paigaam pohndhaaye.
2. Khutba-e- zahra(s.a) ki pehli rawiya Bibi Zainab thi aur in ka aik laqab Aqeela e Bani Hashim bhi hai.
3. Khutba e Zahra(s.a) woh khutba hai jisay masoomen ne lafz ba lafz apni aulad ko hifz karwaya hai.
4. Masoomen(alayhissalam) ne kaha kay hamaray ilm ka aik bohot bada zariya hamare daadi ki kitab hai , called Mushaf e Fatema(s.a)
5. Shehzaadi ne yeh khutba 9 hisso me taqseem kiya jo manderja zel hai.
 - i) Khuda ki maarefat / ta'arruf.
 - ii) Paigambar ki maarefat / ta'arruf.
 - iii) Quran e Kareem kay fazaail, maqsad, fawaaid.
 - iv) Shariat ka ta'arruf / nizaam.
 - v) Apna ta'arruf / apnay baba kay 23 years ki khidmat ka tazkera.
 - vi) Imaamat ka ta'arruf / apnay shouhar kay madadgaar honay ka tazkera.
 - vii) Rasul e Khuda s.a.w.s ki aakh band hotay hi aalamay Islam / Millat e Islam kay sahi raastay say hat jaanay ka tazkera .
 - viii) Quran ki aayato kay zariye apnay haq ka mukhtasir mutaaliba kiya.
 - ix) Un logo par jo Zulm na karnay waalo may say thay par zulm hotay dekh khaamosh baithnay waalo may say thay un ko gairat dilawaayi aur un par laanat bhejna.
6. Khutbe mei shezaadi ne ansaar ko ghairat dillayi, un ki khaamoshi par ehtejaaj kiya aur unki tabdili ki wajah doulat e duniya ki laalach batayi.
7. Shehzaadi ne majme se kaha, "Aay bandagaan e Khuda , A.... nay tum logo ko Amr o Nahi kay liye muqarrar kiya hai aur ab deena Khuda uar waliye parwardigaar ko tumhay uthana hai aur doosro ko pahuchaana hai aur tum apni jaan aur nafs par khuda ke ameen ho.
8. Shehzaadi ne Ehkaam e Shariat ka tazkira kiya aur manderja zel waajibaat ki wajah batayi

	List A		List B
1	Imaan	a	shirk se pakeezgi
2	namaz	b	take guroor se bachaya jaye
3	zakaat	c	Tazkiya e nafs + rizq may barkat
4	roza	d	khuloos me izaafa

5	hajj
6	adl
7	masoomeen ki ita-aat
8	imaamat
9	jihad
10	sabr
11	amr bil ma'aroof
12	waalidayn ke saath neki
13	sile rehmi
14	qisaas
15	nazr poori karna

e	deen ko taqat mile
f	dilo ko joda ja sake
g	millat ka nizam chale
h	musalmano me firke na ho
i	Islam ko izzat mile
j	hamare ajr & sawasb mei izaafa ho
k	isme tamam awaam ki maslehat hai
l	khuda ke ghazab& azaab ko thanda
m	hamari umr me izaafa ho & hamari tadaat ziada nazar aaye
n	insaani jaane mehfooz rahe
o	hame maghferat, isteghfaar, maafi ata hoti rahe

1. Shehzaadi ne in cheezo ke haram hone ki yeh wajah batayi hai.

- a) Karobar me fraud, naap tol me kami karnay say taakay nematain na cheeni jaaye.
- b) Sharab taakay rijz may mubtela na ho aur Ahlebait say door na ho jaaye.
- c) Tohmat taakay A... ki laanat say mehfooz hotay hain.
- d) Chori taakay maashray may nizaam e iffat mehfooz rahe.
- e) Shirk takay sirf A.... ko rabbul aalameen maano

Khutbe ke aakhir me shehzaadi ne kaha:

- a) Khuda se aise daro jaise ussay darnay ka haq hai. {Touba kar kay waapas gunaaah na karo}
- b) Jab maut aaye to Islam par aaye / rahain.
- c) Khuda ki itaa-at karo har us cheez mei jiska hukm Khuda ne diya hai aur jisse Khuda ne roka hai.
- d) Khuda se darne wale sirf woh log hain jo sahebe ilm hain.
Is jumle mei shehzaadi ne ulama aur ilm ki fazilat bayan ki hain.

(Ref:Audio Cassette by Maulana Sadiq Hasan (Kutba e Bibi Fatima Zahra(S.A)...)

Akhlaq Chapter 17

THE REWARD FOR ADHAN AND IQAAMAT

- Aik hadees e nabawi may hai jo khalis niyyat say A... ke liye azaan kahay Kuda usay chalees hazar (40,000) shaheed aur chalees hazar (40,000) siddiqon ka sawaab ata farmata hai aur uski shafa'at say chalees hazar(40,000) gunahgaroon ko behesht may dakhil karay ga.

- Hazrat Bilal ne Rasool(sallallaho alayhe wa aalehi wasallam) say naql kia:.....jo mehez razae parwardigar ki khatir sirf aik namaz ki bhi azaan kahay, A... uskay tamam guzishta gunaho ko muaf farma de ga, aur umar bhar gunaho say mehfooz rakhay ga,aur behesht may darja e shuhada ata farmaye ga.

- Rasool(sallallaho alayhe wa aalehi wasallam) : Muazzin ko azaan o iqamat ke faslay ka sawab us shaheed ke barabar milta hai jo apnay khoon may haath paon mar kar rah e khuda may jaan day raha ho.

Aulaad na honay ki soorat may ghar ke andar azaan ki awaaz buland ki jaye.

- Jo shakhs azaan o iqamat keh kar namaz parhay, farishton ki do(2) safain is ke pechay namaz ada karti hain. Agar sirf iqamat keh kar namaz parhay to aik saf farishton ki us kay peechay namz parhti hai. aur farishton ki safoon ka tool(length) mashriq o maghrib ke tool ke barabar hota hai aur zameen o asmaan ke darmain faslay ke barabar bhi.

- Remember when the muezzin says “Ash haduan la ilaaha illallah” ninety thousan angels say *Durood* {Invoke A...’s blessings} for him. On the day of Reckoning this person will be under the shadow of A..’s Firmament till he is through with the process of accounting.

When the muezzin says “ Ash-haduanna Muhammedan Rasul Allah” forty thousand angels record blessings for him.

- It is narrated from our 5th Imam a.s. that a person who says *adhan* for 10 years in the cause A.... his sins as far as he can think of having perpetrated, will be pardoned. The voice of such a person would reach the very Firmament.

All the animate and inanimate objects in the vicinity of the place where he recited the *Adhan* would bear witness to the fact.....

Akhlaq Chapter 18

RESPECT FOR THE MOSQUES

It should be remembered that A.... has termed the Mosques as his homes. Therefore they are places where people can seek nearness to A.... Otherwise A... is not restricted to any home or place. In comparison with other places a mosque has more favour and blessings of A....

Reliable sources narrate from our 5th Imam a.s. that the Prophet s.a.w.s asked Jibrael about the portion of land that is liked by A.... Jibrale said the mosque and the people who congregate there. More than that A... likes the person who arrives earlier than others at the mosque and is the last to leave it.

The Prophet s.a.w.s has said one who recites the holy Quran and goes to the mosque to offer prayers will be given a place in the heaven by A.... When A... finds a group indulging excessively in sinful acts, and if there are three men of piety in that formation, He says, “ Oh Sinners! If these three pious persons were not in your midst who care for each other and inhabit the mosque and they supplicate to me, then I would most certainly have sent stringent retribution to you!”

Fadl Baqiaq narrates that Imam Jafar Sadiq a.s. has said: Oh Baqiaq only come to the mosques who are the chiefs of the tribes and the heads of the families. When they return from the mosques they would have got at least one of the following three things: 1.} The acceptance of the Prayer that would take them to the heaven. 2.} Safety from any worldly calamity for which they might have prayed. 3.} Getting a brother firm in his Faith.

Sweeping In The Precincts of the Mosque

It is narrated that sweeping in a mosque is equivalent to the reward for freeing a slave. When a person removes the garbage from a mosque, A... will grant him double the reward.

It is mentioned in the traditions that whoever sweeps the mosque on Friday eve (Jumeraat & Shab e Juma) and removes the garbage from there, A... will forgive all his sins.

Imam Jafar Sadiq a.s. says that three things will bitterly complain on the day of Judgement:

- 1.} A Mosque where no one offers prayers.
- 2.} The alim who lived amongst ignorant people and they had not bothered to give him attention.
- 3.} The Quran which had been kept in the bookshelf and has taken dust because no one reading it for a long spell.

{881} Aurato kay liye behtar hai kay namaz aisi jagah padhay jo namehram say mehfooz honay kay lihaaz say doosri jagaho say behtar khwaa woh jagah makaan ya masjid ya koyi aur jagah ho. (masala Ayt. Seestani)

Any services provided to the mosque, however big or small, bring high reward to the person.

(Ref. – Aynul hayaat-A. Majlisi)

Akhlaq Chapter 19

TASLEEM O RAZA

Glossary:

Tasleem (Submission to the will of Allah)

Reza (Satisfaction and pleasure over divine decree)

Tawakkul (Complete reliance upon Allah.)

Comparison between Tasleem , Reza, Tawakkul

The attribute of tasleem holds a rank higher than those of ridha and tawakkul. This is because a person who possesses this attribute abandons his own quest for seeking solutions to the problems that plague him and instead, dissociates himself from his inner attachments to such an extent that he hands himself over to Allah completely.

In the attribute of Rid'a, the actions are generally consistent with human inclination and temperament, while in tawakkul, people take Allah as their agent, but such is not the case in the attribute of tasleem. The chosen ones of Allah are afflicted with various kinds of difficulties such as an ill-tempered spouse, poverty, disease, harassment by the people, and so on; but having submitted themselves totally, they neither voice any protest nor do they experience any sort of unhappiness over these afflictions.

Importance of Tasleem

Until a person reaches level of tasleem his iman is not perfect

-Allah says in (Nisa:65)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no, by your Lord, they will not believe until they make you judge about what arises between them, then not they find in themselves any discomfort about what you (have) decided and submit (in full) submission.”

-Ameerul Momineen (alayhissalam):

The root of faith is complete submission to the command of Allah. 8

11. أَصْلُ الْإِيمَانِ حُسْنُ التَّسْلِيمِ لِلْأَمْرِ مِنَ اللَّهِ.

Complete submission in every situation

-Hazrat Jaabir bin Abdullah Ansaari Imam Mohd Baaqir a.s. kay paas aaye. Us waqt who zaef o laagar ho chukay thay

Imam Mohammed Baqir a.s. nay farmaaya, “Jabir kya mizaaj hai?”

Unhonay kaha, “Moula ab to mera haal yeh hai kay zaefi ko jawaani aur marz ko sehat aur mout ko zindagi say behtar jaanta hu.”

Imam a.s. nay farmaaya,

” Lekin mera haal aisa nahi hai,

Agar Allah mujhay piri (old age) day to mai piri ko aur agar jawaani day to jawaani ko,

agar marz day to beemari ko aur agar shafa day to sehat ko aur

agar mout day to mout ko , aur zindagi day to zindagi ko achha samajhta hu.”

8 (ghurarulhikam)

Yeh sun kar Jabir apnay maqaam say uthay aur Imam a.s. ki peshaani ka bosaa liya aur kaha,

” Aap kay nana jaan Rasul e Khuda s.a.w.s nay sach farmaaya tha kay Jaabir tum lambi umr paaogay aur Hussain kay potay say milogay jo dafan shuda ilm ko zameen say aisay hi shigaafta kar kay nikaalega jaisa kay bail zameen ko shigaafta karta hai aur uska laqab Baaqir hoga.

(Ref. Pande tareekh #5-pg220)

Method of increasing level of Tasleem in us

Strong belief (eman e kamil) in the following will automatically cause us to tasleem to command/decisions of god and masumeen (alayhissalam) , and cause us to be raazi be reza e khuda(on all museebats etc that befall us):

- Allah, rasool saww, Aimmah as love us and are our sarparast(sallallaho alayhe wa aalehi wasallam)
- They have eternal knowledge⁹

⁹ Agha nadir lecture on ta'abbud 2017

HISTORY-M08

Diniyat Classes Muscat (DCM)-(GIRLS)

Contents

1. THE STORY OF FADAK.....	2
2. THE LAPSED UMRAH	4
3. THE BATTLE OF MOOTA.....	6
4. THE BATTLE OF ZATUS SALAASIL	8
5. THE CONQUEST OF MAKKA - PART 1HISTORY CHAPTER 08	11
6. THE BATTLE OF HUNAYN	15
7. THE BATTLE OF TABUK.....	17
8. SHAYKH ABU JA'FER MUHAMMAD IBN HASAN TUSI (A.R.)	20
9. KHWAJA NASIRRUDDIN AL-TUSI (A.R.).....	22
10. ALLAMA HILLI.....	24
11. SHAHEED E AWWAL (THE FIRST MARTYR).....	27
12. IMAM ALI ZAINUL ABIDEEN (ALAYHISSALAM)	29
13. IMAM MUHAMMAD AL-BAQIR (ALAYHISSALAM)	31
14. IMAM JA'FAR AS-SADIQ (ALAYHISSALAM)	33
15. PROPHET AYYUB (ALAYHISSALAM).....	35

History Chapter 01

THE STORY OF FADAK

CLASS 7 - LESSON 13

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

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

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

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

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

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

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

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

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

Abu Bakr refused to acknowledge her claim, and asked her to provide witnesses. Although she already possessed the property of Fadak and there had never been any doubt about her ownership, she brought two witnesses. These were Imam Ali (alayhissalam) and a woman named Umme Ayman, about whom the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had guaranteed that she would go to heaven.

Even then, Abu Bakr would not agree and he quoted a fake tradition saying,
"The Holy Prophet has said, 'We the group of Prophets do not inherit, nor are we inherited and what we leave is for alms.'"

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

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

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

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

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

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

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

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

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

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

History Chapter 02

THE LAPSED UMRAH

history chapter 05

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Holy Qur'an says:

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

Fat'h, 48 : 27

History Chapter 03

THE BATTLE OF MOOTA

History Chapter 06

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

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

When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) received the sad news, he was deeply grieved and decided to punish Shurahbil and those who obstructed the spread of Islam. He gave orders for Jihad and 3,000 men assembled at Jurf, the military station of Madina. He instructed the army to march towards Moota and first invite the people to become Muslims. If they accepted Islam, the murder of the envoy would not be avenged but if they resisted, the Muslims should fight against them in the Name of Allah .

Ja'far bin Abu Talib was appointed as the commander of the army and the Holy Prophet (sallallahu alayhe wa aalehi wasallam) said that if Ja'far was killed then Zayd bin Harith would lead them, and if he was killed then Abdullah bin Rawaahah would assume command. If he too was killed, then the Muslim army should select their commander from amongst themselves. Before dispatching the expedition, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) instructed them to observe the following rules:

1. Not to interfere with the monks and nuns who were worshipping in their monasteries.
2. Not to lift their hand against any women, children or old people.
3. Not to cut down trees or destroy buildings.

These instructions were an example of the Holy Prophet's (sallallahu alayhe wa aalehi wasallam) vision and the efforts he was making to bring about changes and reforms in all walks of life, in a period in Arabia when no scruples were exercised, particularly in war.

In response to the news of the march of the Muslim army, Hercules of Rome and the Syrian Ruler sent their best troops to the borders and Shurahbil gathered an army of 100,000 soldiers. In addition to being hopelessly outnumbered, the Muslims were also facing a professional army. Due to their constant wars with Iran, the Romans had become experts in war strategy

and tactics. They were also equipped with better weapons and transport. Also, the Romans had the advantage that they were fighting at home while the Muslims were in a foreign land.

Despite being in a weaker position, the Muslim forces gave a heroic account of their valour. Ja'far divided his men into 3 divisions and the armies met at Sharaf near Moota. The battle began with single combats but soon turned into a full scale war. The Muslims fought courageously but soon the differences in number proved too great. Ja'far was surrounded and lost one arm and then the other. Eventually, he was killed with a blow to the head and after him Zayd and then Abdullah were also martyred.

By the end of the first day the Muslim army was in disarray and their numbers were severely reduced. As their new commander, the Muslims chose Khalid bin Walid.

Khalid withdrew the Muslim army and returned to Madina.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) was much grieved at the loss of Muslim lives and especially that of his cousin Ja'far. He saw in his dream that Ja'far had been given 2 wings like angels in heaven and since then Ja'far is known as Tayyaar - the one who flies.

Just before his death, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) prepared a strong force under Usama bin Zayd, to return to Moota. However, this expedition never got off the ground because of his illness. Although Usama was ready to march, some Muslims, especially Abu Bakr and Umar, were worried that they would be absent from Madina when the Holy Prophet (sallallahu alayhe wa aalehi wasallam) passed away. They wanted to be present to put a stop to the successorship of Imam Ali (alayhissalam) and put their own plans into action.

History Chapter 04

THE BATTLE OF ZATUS SALAASIL

History Chapter 07

From the day the Holy Prophet (sallallaho alayhe wa aalehi wasallam) entered Madina and made it the capital of the Muslims, he set up a network of spies and observers throughout Arabia. These men informed him about the plans of his enemies and allowed him to take precautionary measures. At the times of the Battles of Uhud and Ahzab these spies had proved invaluable to the Holy Prophet (sallallaho alayhe wa aalehi wasallam).

In 8 A.H. the intelligence network of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) reported to him that, in the valley of Yaabis, thousands of people were gathering to sign a mutual agreement to make a full-scale attack on Madina. They were willing to lay down their lives to destroy Islam and their main objective was to kill the Holy Prophet (sallallaho alayhe wa aalehi wasallam) or his valiant officer Imam Ali (alayhissalam).

On receipt of the news, the Holy Prophet (sallallaho alayhe wa aalehi wasallam) gathered the Muslims in the mosque and informed them of the danger. A group of men were appointed to counteract the threat and Abu Bakr was nominated as its commander. The small unit left Madina for Yaabis. When they reached the stony valley of Yaabis, they found their way blocked by the men of Bani Salim.

The chiefs of the tribe asked Abu Bakr,

"What is the purpose of this military expedition?"

Abu Bakr replied,

"I have been appointed by the Prophet of Allah to present Islam to you and to fight you if you decline to accept it."

At that moment, the chiefs displayed the large number of men in their army and this sight unnerved Abu Bakr. He ordered the Muslims to retreat to Madina although they were inclined to put up a good fight.

The return of the army disappointed the Holy Prophet (sallallaho alayhe wa aalehi wasallam). He now entrusted the army to Umar.

This time the enemies were on the alert and had hidden themselves behind the stones and trees at the entrance to the valley. When the Muslims arrived they were ambushed by the enemy and Umar ordered a retreat.

Amr ibn al-Aas, with a cunning politician head who had just become a Muslim, came to the Holy Prophet (sallallaho alayhe wa aalehi wasallam) and said,

"War is deceit."

He meant that victory in war was not always achieved by strength and valour but could also be achieved by clever planning and deceit.

He added,

"If I am allowed to lead the soldiers I will achieve victory."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) accepted this proposal but the cocky Amr was no more successful than the two commanders before him.

The successive defeats had demoralised the Muslims. Now the Holy Prophet (sallallahu alayhe wa aalehi wasallam) organised an army once more but this time selected Imam Ali (alayhissalam) as commander and gave him the battle standard in his hand. Imam Ali (alayhissalam) marched off at the head of the Muslims, carrying a spear. As he watched him ride off, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) commented,

"He is an attacking commander who never flees the battlefield."

This statement shows what the Holy Prophet (sallallahu alayhe wa aalehi wasallam) thought of the disgraced earlier commanders.

Imam Ali (alayhissalam) took an entirely different route to Yaabis to avoid being spotted by any scouts of the Bani Salim. He travelled by night and concealed his men by day. When they arrived closer to the valley he ordered the men to rest and refresh themselves.

The next morning, after praying the dawn prayers, he led his men up the mountainous land behind the valley. From that point the army descended into the valley.

Inspired by the presence of Imam Ali (alayhissalam), the Muslims proceeded forth in an irresistible tide. They caught the enemy by surprise and caused havoc in their ranks. Before the enemy could organise themselves they were facing the furious onslaught of Imam Ali (alayhissalam) who overpowered them by quickly killing seven of them. Some more men were killed and the others ran away leaving a large booty behind.

The brave and victorious commander returned to Madina and the Holy Prophet (sallallahu alayhe wa aalehi wasallam) came forward to receive him.

On seeing the Holy Prophet (sallallahu alayhe wa aalehi wasallam), Imam Ali (alayhissalam) dismounted immediately in respect. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) patted the back of Imam Ali (alayhissalam) and said,

"O Ali, mount the horse, Allah and His Prophet are pleased with you."

At that time the Holy Prophet (sallallahu alayhe wa aalehi wasallam) uttered a famous sentence saying,

"O Ali, if I had not been afraid that a group of my followers might say the same thing about you as the Christians say about Prophet Isa (alayhissalam), I would say something about you that would make people gather the dust of your feet as an article of blessing."

The bravery and conduct of Imam Ali (alayhissalam) was so valuable that Allah revealed Surae Aadiyaat about the event. The Sura contains powerful and stirring oaths in appreciation of the military spirit of the soldiers who took part in the battle. The Holy Qur'an says:

In the Name of Allah, the Beneficent, the Most Merciful. By the snorting chargers (of the warriors), whose hooves strike against the rocks and produce sparks, while they run during a raid at dawn, and leave behind a trail of dust that engulfs the enemy.

Aadiyaat, 100 : 1 - 5

History Chapter 05

THE CONQUEST OF MAKKA - PART 1 HISTORY CHAPTER 08

6 A.H. ----- On the outskirts of Makka at a place called Hudaibiya

The Treaty of Hudaibiya was signed between the Chiefs of the Quraish of Makka and the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

Treaty of Hudaibiya = There will be no fighting between the Muslims and Makkans or their allies

In the years following the treaty, there was general peace and the Muslims went freely to Makka to perform their pilgrimage in the presence of thousands of idol worshippers who were the enemies of Islam.

In the month of **Jamadiul Awwal of 8 A.H.**, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) sent 3,000 soldiers to the frontiers of Syria, to punish the Romans for killing unprotected Muslim missionaries in a cruel manner. The Muslims however, did not engage in full battle but retreated after a few attacks. Although very few Muslim lives were lost, the expedition was not as successful as had been expected. When the Quraish heard the news, they thought that the military might of the Muslims had weakened and they got bold and decided to disturb the peaceful situation.

Jamadiul Awwal 8 A.H., 3000 soldiers go to the frontiers of Syria to punish Romans for killing unprotected Muslim missionaries. Allies of the Muslims were the Bani Khuza'ah and Allies of the Kuffars of Makka were the Bani Bakr. (Allies = Friends).

The first action of the Quraish was to encourage their friends, the Bani Bakr, to launch an unexpected attack on the people of Bani Khuza'ah, who were the allies of the Muslims and under their protection. The Bani Khuza'ah, who were caught by surprise could not offer much resistance and were killed in their beds and in prayers. The ones who remained alive were made prisoners.

When the news reached the Holy Prophet (sallallahu alayhe wa aalehi wasallam), he promised to avenge the innocent blood of the Bani Khuza'ah.

The Quraish, on hearing that the Muslims were taking this breach of the peace treaty very seriously, began to regret their hasty action. To try and calm things down, they sent Abu Sufyan to Madina with instructions to hide the details of their crimes by all means.

When Abu Sufyan arrived in Madina, he went straight to the house of his daughter, Umme Habiba, who was the wife of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). When he wanted to sit on a mattress that was used by the Holy Prophet (sallallahu alayhe wa aalehi wasallam), his daughter folded it up. Abu Sufyan asked,

"Did you not think that the bedding was suitable for me, or was I not suitable for it?" His daughter replied,

"I do not wish that a person who is an unbeliever and Najis should sit on the bedding of the Holy Prophet (sallallahu alayhe wa aalehi wasallam)."

The experience at his daughter's house left Abu Sufyan very uneasy but he decided to go to meet the Holy Prophet (sallallahu alayhe wa aalehi wasallam) anyway. When he met him, Abu Sufyan talked unashamedly of strengthening the bond of peace between the Muslims and the Quraish, as if their actions against the allies did not matter. However, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) remained silent, thus showing him that he did not care for the proposal at all.

Abu Sufyan realised that he had no chance of changing the mind of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) or stopping the revenge of the Muslims, so he returned to Makka to warn the Quraish.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) decided to use this opportunity to bring Makka under the control of Islam once and for all. However, he wanted to capture this last base of the idol worshippers with as little bloodshed as possible.

He planned to move swiftly and secretly to Makka with a huge army. He hoped that when the Makkans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) mobilised the Muslim army on the 10th of Mahe-Ramadhan **8 A.H.**, and marched towards Makka with about 10,000 men. When they reached a place called Kadid a few miles from Madina, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and the Muslims broke their fasts. Then they continued onward towards Makka.

Abbas bin Abdul Muttalib, who was the uncle of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), lived in Makka and used to inform the Holy Prophet (sallallahu alayhe wa aalehi wasallam) about the decisions of the Quraish. Although he was a Muslim, he had good relations with the chiefs of the Quraish. While the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was proceeding towards Makka, Abbas left towards Madina and met him at a place called Ju'fah. The presence of Abbas proved very useful in the conquest of Makka. The Muslim army finally stopped to camp a few miles from Makka. The Makkans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Makka light up with hundreds of fires from the Muslim camp.

Abu Sufyan and some other chiefs of the Quraish came out of Makka to investigate. He was met by Abbas, who protected him from the swords of the Muslims and guided him to the Holy Prophet's (s.a.w.s.) tent.

When the Holy Prophet (sallallahu alayhe wa aalehi wasallam) saw him, he said,
"Has the time not come for you to accept that there is no god but Allah ?"

However, Abu Sufyan was not very willing to give up his belief in idols. Seeing him hesitate, Abbas warned him that if he waited for much longer, his life would not be safe. Abu Sufyan

realised the danger he was in, and accepted Islam, although in his heart the hatred for the Holy Prophet (sallallahu alayhe wa aalehi wasallam) burned as strong as ever.

THE CONQUEST OF MAKKA - PART 2

Although the Holy Prophet (s.aw.w.) was well aware that Abu Sufyan had only become a Muslim to save his life, he decided to accept the man's words because it would help to secure the city of Makka without bloodshed.

In order to show Abu Sufyan that he did not have any ill feelings against him, the Holy Prophet (sallallahu alayhe wa aalehi wasallam) declared:

"Abu Sufyan is authorised to assure the people of Makka that whoever takes refuge within the Masjidul Haraam around the Holy Ka'aba OR lays down his weapons OR stays in his house OR takes refuge in the house of Abu Sufyan will remain safe from the action of the army of Islam."

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) wished to show Abu Sufyan the military strength of the Muslim army so that he would tell the rest of the Quraish how useless it would be to try and fight the Muslims. So, Abbas, the uncle of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), detained Abu Sufyan in a narrow valley so they could watch the Muslim army march past.

The power and grandeur of the entire Muslim army left Abu Sufyan frightened, and all thoughts of resistance vanished from his mind. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) set him free to return to Makka. When he got there, Abu Sufyan told the Makkans what he had seen and gave them the message of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). He further added that it would be impossible to attack an army so large and well equipped. The morale of the Makkans was completely weakened when they heard the words of Abu Sufyan.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) entered the city of Makka with great dignity riding on his camel al-Qaswa. Nobody stood to oppose him. He stopped at the side of the grave of his uncle Abu Talib and pitched his tent at that place.

Each unit of the Muslim army entered the city through different gates with no incident except for the unit of Khalid bin Walid. Some people tried to stop him and fighting broke out which was stopped by the Holy Prophet (sallallahu alayhe wa aalehi wasallam). Soon, the entire city of Makka surrendered to the Muslims.

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) won the hearts of the Makkans by saying that he would take no revenge for their past actions, and that they were all free.

He then mounted his camel and proceeded towards the Holy Ka'aba for Tawaaf. During the first round of Tawaaf, he turned towards the three big idols named Hubal, Isaf, and Na'ilah,

which had been put above the door of the Holy Ka'ba. He knocked them down with a stick he was carrying and recited the following verse from the Holy Qur'an:

Say, "Truth has come and falsehood has been banished; and falsehood is certainly doomed to banishment." Suratul Bani Israil Ayat 81

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) then entered the Holy Ka'aba to clear it of the idols that were in there. He broke many idols himself. Some of them were placed too high for him to reach, so he asked Imam Ali (alayhissalam) to stand on his shoulders and pull the idols down. Thus, the last traces of idol worship were removed from the Holy Ka'aba and Masjidul Haraam.

By now the time for Dhohr prayers had set in. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) asked Bilal to recite the Adhaan. All the Muslims offered their prayers led by the Holy Prophet (sallallahu alayhe wa aalehi wasallam), who then delivered a speech in which he summarised the message of Islam. The entire population of Makka then offered their allegiance to the Holy Prophet (sallallahu alayhe wa aalehi wasallam).

Allah had kept the promise he had made to his beloved Prophet (sallallahu alayhe wa aalehi wasallam) when He said in the Holy Qur'an:

(O Muhammad,) Allah Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of birth. Suratul Qasas Ayat 85

LESSONS:The Holy Prophet (sallallahu alayhe wa aalehi wasallam) set a great example by forgiving the very people who had troubled and tortured him. The Holy Prophet (sallallahu alayhe wa aalehi wasallam) showed us how to be gracious to the enemy when he declared Abu Sufyan's house as a place of refuge. Truth shall always prevail.

History Chapter 06

THE BATTLE OF HUNAYN

tareekh 8.3

The news of the fall of Makka created great surprise and disturbance among the surrounding tribes. Some of the tribes living around Makka decided to join up and fight the Prophet (sallallahu alayhe wa aalehi wasallam) together.

Meanwhile, the Prophet (sallallahu alayhe wa aalehi wasallam) left Makka after having stayed there for fifteen days. He appointed a guide to educate and instruct the people and entrusted the government and administration of the city, as well as the duty of leading prayers in the mosque, to a pious Muslim from Madina.

The tribes who had gathered to fight the Muslims waited for them in the hills of Hunayn. The Prophet (sallallahu alayhe wa aalehi wasallam), learning of their intentions, marched towards them riding at the head of a huge force of 12,000 Muslims.

The commander of the enemy army sent three spies into the Muslim army to find out their strength. The spies returned with their hearts full of fear at the power of the Muslims. On hearing their bad news, the enemy became demoralised. Their commander knew he was hopelessly outnumbered, so he decided to fight the Muslims by making a surprise attack when they crossed the mountain pass leading into Hunayn. This battle took place in **8 A.H.**

When the Muslim army arrived at the narrow pass, they were forced to march in small groups. Moreover, they were overconfident because of their huge numbers, and this made them careless.

As soon as the Muslims entered the pass, the enemy attacked them from above with stones and arrows. Thereafter, a special group of skilled soldiers came down the mountain side and attacked the Muslims with their swords. The sudden attack broke up the Muslim ranks and they lost their courage. Many of them began to run away from the battle, despite the command of the Prophet (sallallahu alayhe wa aalehi wasallam) to stay and fight.

The enemy made the Prophet (sallallahu alayhe wa aalehi wasallam) their chief target, hoping to kill him and finish the war there and then. When Imam Ali (alayhissalam) realised their intention, he stood next to the Prophet (sallallahu alayhe wa aalehi wasallam) and the enemy could not overcome his skill at combat.

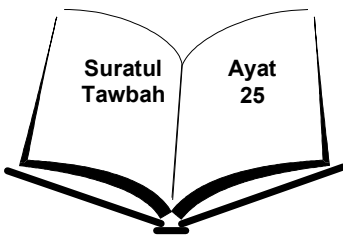
A famous warrior by the name of Abu Jundal came out to fight from the enemy side but unfortunately for him, he came up against Imam Ali (alayhissalam) and soon lay dead. At this time Imam Ali (alayhissalam) began to actively attack the enemy and struck terror into their hearts. By the time he stopped fighting, 40 enemy soldiers had been killed by him. The Muslims gained courage from this and returned to the battle.

The enemy could no longer contain the Muslims, who fell upon them from all sides. By the end of the war a further 30 enemy soldiers were killed.

On leaving the battlefield of Hunayn, some unbelievers gathered at Ootas to regroup and fight again. The Prophet (sallallahu alayhe wa aalehi wasallam) sent a large force to deal with them. Eventually the Muslims won this battle, but not before their commander had been killed. They also took a large number of prisoners and war booty. The prisoners included the daughter of the foster mother of the Prophet (sallallahu alayhe wa aalehi wasallam), Halimah Sa'dia. The Prophet (sallallahu alayhe wa aalehi wasallam) received her with great honour and sent her back to her tribe under his own arrangements.

In the battles of Hunayn and Autaas, a large number of Muslims were killed in the initial confusion. Overall, it was a victory for the Muslims, because the enemy fled leaving behind 6,000 captives, 24,000 camels, 40,000 sheep and 4,000 Waqih of silver. (One Waqih equals 213 grams approximately.)

Allah has referred to this battle in the Holy Qur'an in the following words:



“Allah has helped you on many occasions including the day of Hunayn; when you were happy with the number of your men who proved to be of no help to you and the whole vast earth seemed to have no place to hide you (from your enemies), and you turned back in retreat.”

The Prophet (sallallahu alayhe wa aalehi wasallam) ordered that the entire war booty be transferred to a place called Ja'rana until he returned from Ta'if.

LESSONS:

1. Don't be arrogant of your success.
2. Help and Victory from Allah
3. Always return a good deed with a good deed (Prophet s.a.w.w.) releases the daughter of his foster mother.
4. Imam Ali (alayhissalam) showed great courage in the battlefield of Hunayn. Follow his example by showing courage in the battlefield of life.

History Chapter 07

THE BATTLE OF TABUK

tareekh 8.5:

The expanding power of the Muslims across Arabia worried the neighbouring non-Muslim rulers. One such ruler was the Kaiser of Rome, King of Byzantine. When he saw that the government of Makka had fallen and the chiefs of the Quraish had become Muslims, he felt that his own empire was under threat. Therefore, in **9 A.H.**, he decided to launch a surprise attack on the Muslims.

Syria was one of the colonies of the Roman Empire and its capital was Constantinople. The people were Christians and took orders directly from the Kaiser. On the road leading from Hija to Damascus there was a strong fort called Tabuk. The Kaiser sent out an army of 4,000 mounted soldiers equipped with the latest armour and weapons to fight the Muslims. The Roman army decided to camp at the fort and await further orders.

When the trade caravans returned to Arabia from Syria, they informed the Prophet (sallallahu alayhe wa aalehi wasallam) that the Romans were gathering an army at the borders of Syria. The Prophet (sallallahu alayhe wa aalehi wasallam) realised that the threat to the Muslim state would have to be stopped, so he sent messages to Makka and around Madina asking the Muslims to come to fight in the path of Allah .

WHAT DIFFERENT WAYS DID THE HOLY PROPHET (sallallahu alayhe wa aalehi wasallam) SHOW THE MUSLIMS TO FIGHT THIS BATTLE?

FINANCIALLY:

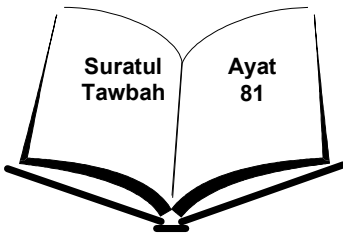
He asked the rich people to provide for the expense of war by paying Zakaat.

PHYSICALLY:

At the call of the Prophet (sallallahu alayhe wa aalehi wasallam), 30,000 Muslims gathered near Madina, ready to participate in battle. 10,000 of these men were mounted soldiers, while the rest were infantry men.

At that time it was extremely hot in Madina. A hypocrite leader called Abdullah bin Ubayy started weakening the spirit of some Muslims by warning them of the great strength of the enemy and the difficulty of marching the long distance to Tabuk in the terrible heat. With his words this hypocrite managed to change the minds of some members of his own tribe, the Khazraj.

The following verse of the Holy Qur'an was revealed at this time.



They did not wish to strive in Allah's way with their wealth and their selves; and they said (to the others), "Do not go in the heat". Say (O Muhammad), "The fire of Hell is fiercer in heat"; if only they could understand.

The day of departure of the Muslim army arrived, and the Prophet (sallallahu alayhe wa aalehi wasallam) addressed the soldiers to strengthen their morale. Then the army marched out of Madina towards Tabuk.

The Commander of the Faithful, Imam Ali (alayhissalam), had always been in the front of every Islamic battle. However, in the Battle of Tabuk, he stayed back in Madina on the orders of the Prophet (sallallahu alayhe wa aalehi wasallam) himself.

The Prophet (sallallahu alayhe wa aalehi wasallam) knew that Tabuk was the farthest place that he had travelled for battle, and that there was a strong chance that anti-Islamic groups might create disturbance in Madina in his absence.

Although he had appointed Muhammad bin Maslamah to act as his representative, he also left Imam Ali (alayhissalam) in Madina to discourage any mischief makers.

The people, who had decided to cause trouble in the absence of the Prophet (sallallahu alayhe wa aalehi wasallam), were dismayed at the presence of Imam Ali (alayhissalam), who was constantly alert. To get Imam Ali (alayhissalam) out of Madina, they started a rumour that the Prophet (sallallahu alayhe wa aalehi wasallam) was not happy with him and that was why he had left him behind.

In order to clarify the position Imam Ali (alayhissalam) followed the Prophet (sallallahu alayhe wa aalehi wasallam) and met him at a place called Jaraf. When the Prophet (sallallahu alayhe wa aalehi wasallam) heard what the hypocrites were saying in Madina, he uttered a very famous statement that is clear proof of the right of Caliphate of Imam Ali (alayhissalam).

He said, "O my brother! Return to Madina, because no one is more suited to preserve the dignity and position of Madina than myself and you.

"Don't you feel happy when I say that your relationship with me is similar to the one between Haroon (alayhissalam) and Musa (alayhissalam), except that no Prophet will come after me?"

(From which it is clear that Just as Prophet Haroon (alayhissalam) was the immediate successor of Prophet Musa (alayhissalam), Imam Ali a.s. is his successor and Caliph after him.)

The journey of the Muslim army was filled with difficulties and the weather was extremely hot. At one point they ran out of water but there was a heavy shower of rain that brought relief to the advancing army. Finally, the Muslims reached Tabuk but the Romans had already retreated when they received news of the size and strength of the Muslim forces. The Prophet (sallallahu

alayhe wa aalehi wasallam) stayed in Tabuk for 20 days and when the enemy did not come back, he decided to return to Madina.

The journey to Tabuk was not wasted because the Prophet (sallallaho alayhe wa aalehi wasallam) managed to get most of the surrounding chiefs to accept Islam while the others agreed to pay tax to the Muslim state in return for protection. Furthermore, the Romans changed their mind about ever disturbing Muslim territories after having seen the might of the Muslim army.

On the way back, the Prophet (sallallaho alayhe wa aalehi wasallam) passed the valley of UqbatilFayq through a narrow hilly road with steep slopes on either side. Huzayfa bin Yamani and Ammar bin Yasir were helping the Prophet (sallallaho alayhe wa aalehi wasallam) to ensure his safe passage, when suddenly there was some lightning. In the flash of light the Prophet (sallallaho alayhe wa aalehi wasallam) and Huzayfa saw a group of people who were waiting to push the Prophet (sallallaho alayhe wa aalehi wasallam) down the slope. When they were seen, the people ran away. Although their faces were masked, the Prophet (sallallaho alayhe wa aalehi wasallam) told Huzayfa each and every one's identity and asked him never to reveal this knowledge.

The Prophet (sallallaho alayhe wa aalehi wasallam) did not want revenge on these people in case he was accused of killing the people who had helped him to secure power. Since then, Huzayfa was always known as "Keeper of the Holy Prophet's (sallallaho alayhe wa aalehi wasallam) secret."

History Chapter 08

SHAYKH ABU JA'FER MUHAMMAD IBN HASAN TUSI (A.R.)

Shaykhu't Tā'ifa

At the outset it must be noted that there are two great Ulema who bear the title TUSI.

The other one is Khwaja Nasiruddin Al-Tusi (A.R.).

They are unrelated but were both born in the Iranian city of Tus.

There is a difference of approx. 200 years between their eras.

His name was Muhammad ibn Hasan ibn Ali ibn Hasan and he was born in Ramadhan 385 A.H. in Tus (Iran).

His early years were spent in Tus where he was taught by his father who was a great A'lim of his time.

In 408 A.H. (1017 A.D.) he moved to Baghdad to pursue further studies and became a student of Shaykh Mufeed.

When Shaykh Mufeed died he studied under Syed Murtadha ('Alamul Huda). He soon became Syed Murtadha's star student.

After the death of Syed Murtadha in 436 A.H., he became the leading Shia 'A'lim and acknowledged as the *Marja'* of the Shia world.

In 448 A.H. during the reign of Qāim ibn Amr Allah; the enemies of Ahlulbayt were jealous of the progress made by the Shia Ulema in particular Shaykh Tusi.

They started influencing the Khalifa by saying that Shaykh Tusi was one of those who abused the first three Khalifa's - Abu Bakr, Uthman & Umar..

Example of Taqayyah:

They produced the book of *a'māl* called **Al - Misbāh** and picked on *Ziyarat e Ashura* which says "...la'na on the first, second third and fourth who committed injustices...."

Shaykh Tusi was called to the court and asked to explain.

He said the first was Qabil, the second the one who killed the she-camel of Nabi Salih, the third one being the killer of Nabi Yahya, and the fourth - Abdur Rahman ibn Muljim (One who struck Imam Ali (alayhissalam) on 21st Ramadhan). (It was taqayyah)

The Khalifa was satisfied.

Seeing that they were not successful they started causing rifts within the general public causing Sunni-Shia riots in Baghdad - 448 A.H. (1056 A.D.).

In these riots thousands of houses belonging to Shias were burnt down including the house of Shaykh Tusi and his famous library which is said to have contained 90,000 books (80,000 given to him by Shaykh Murtadha).

The riots spread to Kadhmayn and Shaykh Tusi decided to move to Najaf with some of his students.

His students included his son - Syed Hasan.

It is he who laid the foundation of Islamic knowledge in Najaf establishing madrasas and making it a flourishing learning centre (albeit destroyed by Saddam). Through him countless benefited, from whom 300 became Mujtahideen.

He is the author of two of the four main books of Ahadith –
Al-Istibsār and **Al-Tahdhib**.

The latter contains 393 chapters with 13,590 Ahadith.

He wrote many other books.

His authority and impact was such that after his death for 80 years no A'lim gave any fatawa which were different from Shaykh Tusi's.

One other reason was also that his book **Al-Nihay** was disputed by some Ulema from Baghdad.

They came to Najaf to resolve the dispute asking for help in the haram of Imam Ali (alayhissalam). All three saw Imam in their dream authorising the book.

He had two daughters and one son. All became Mujtahideen.

His son- Syed Hasan was known as Mufeed the second.

His grandchildren too became eminent scholars.

No Aalim in either the Sunni or Shia world covered such wide fields of study as Shaykh Tusi.

He died in Najaf on the night of 22 Muharram 460 A.H. (1067 A.D.)
at the age of 75 years.

He was buried in his home as per his wasiyya.

The house was converted into a mosque which was later incorporated with the haram of Imam Ali (alayhissalam)

Today it is difficult to identify the original mosque but there is a gate of the haram on the side known as *Bāb Al-Tusi*.

(Ref. mnet)

History Chapter 09

KHWAJA NASIRUDDIN AL-TUSI (A.R.)

Muhaqqiqe Tusi

Fakhrul Mahaqqiqeen

His name was Muhammad bin Muhammad bin Hasan Al-Tusi. He was born on the 11th of Jamadiul Awwal 597 A.H.- 1201 C.E. in Tusi (Iran).

He excelled in his knowledge both in religious and other fields like astronomy, medicine, mathematics, geography and history. His tutor for religious fields was his father (a great Ulema in his own right) and for other fields his tutor was one who had been taught by Ibn Sina (known as Avicenne).

His students included Allama Hilli which is sufficient in itself to describe the greatness of Khwaja Nasiruddin Tusi. His book on Aqāid is still used in madrasas today - *Tajrid Al-I'tiqadat*. He was the Mujaddid (rejuvenator of Islam) of the 6th century.

He collected all the traditions Ahadith of the excellence of the Ahlulbayt which all the sects of Islam agreed with into a book and went to Baghdad to present it to the Khalifa in the hope that it would be accepted as a book to unite all the sects. The Khalifa at the time was sitting at a riverbank with his chief adviser Ibn Hajib. When Khwaja presented the book to Mo'tasam Billah- The Khalifa; the Khalifa gave it to his adviser who in hatred of the Ahlulbayt threw the book into the river. He pulled the book out (the ink had washed off) and handed the empty book back to Khwaja Tusi. The adviser mocked Khwaja by saying "*Look! how the river enjoyed the book*".

Khwaja Tusi returned to Tus disheartened and very sad. He went straight to the shrine of the 8th Imam and that night when he slept he saw a dream in which he saw the 12th Imam and a dua' written on a wall. He complained to Imam about the way he had been treated by the khalifa and Imam told him to ask Allah through this dua'. The dua' is one we recite today also called **Dua' Tawassul**.

Some years later the same khalifa and his adviser were killed by the Mongols when they invaded Baghdad; and it was Khwaja who converted the Mongol ruler Halagu Khan to Islam. The conversion was not an easy task for the Mongols were destroyers who in their invasions had destroyed everything in their path.

When Khwaja Tusi told him of Allah ; Halagu Khan asked to see the rules (the book) of this Allah. Khwaja arranged for the whole Qur'an to be written on deer skin and to carried into the court of Halagu on several horses and camels accompanied by an army Halagu was impressed and converted but asked to be explained of all the rules plus the reason why they were performed? Why Salaa? Why Sawm? etc.

Khwaja Nasiruddin Tusi took up the task and explained everything according to Halagu Khan's understanding.

Khwaja Tusi over a period of time won the favour of Halagu Khan and took up the setting of things like libraries that the Mongols had destroyed in their path.

He set up the revival of Islamic Sciences and the construction of an Observatory at Maragha in Turkey (the first in the world). His charts are used even today to predict natural phenomena like earthquakes etc.

The other Ulema were getting jealous over Khwaja's position and were looking for an opportunity to get back at him. When Halagu's mother died they told Halagu to bury Khwaja Nasiruddin Tusi with his mother so Khwaja could help his mother answer Munkar and Nakir's questions. Halagu thought it was a good idea. Khwaja understood the plot hatched by his enemies and he asked Halagu who was more precious - himself or his mother.

Halagu said it was he-himself. Khwaja suggested that Halagu bury the other Ulema with his mother and save Khwaja for himself. A lot of such attempts were made to get rid of Khwaja Nasiruddin Tusi.

He is one of the Ulema for whom wrong accusations have been made in abundance.

His humility is shown by the following incident .

Once he went to visit a town. A man told him not to sleep outside although it was very hot for it would rain that day. Khwaja Nasiruddin Tusi had predicted according to his knowledge that it would not rain that night. He slept outside and it started raining. In the morning he asked the man how he had predicted this. The man said that whenever his dog comes inside at night he knew that it would rain. On hearing this Khwaja said to himself:

"I studied all my life but my knowledge is not even as much as that of a dog".

On visiting Baghdad once he fell ill. Knowing that he was nearing his death he called some believers and taught them how to give him ghusl, kafan and to bury him.

He asked to be buried at the entrance of the haram in Kadhmain and to inscribe the following aya of Qur'an on his grave:

"...And their dog lay stretching his paws at the entrance...

Suratul Kahf 18:18

Khwaja Nasiruddin Tusi died at the age of 75 years in Baghdad on 18th Dhulhijjah 672 A.H.- 1274 C.E.- Eid e Ghadeer.

When they started digging his grave they found one already prepared.

Apparently it was one that had been prepared for a khalifa the day Khwaja was born but not been used as the one whom it had been prepared for had died elsewhere.

History Chapter 10

Ibn Al-Mutahhar

ALLAMA HILLI

ABU MANSUR HASAN bin YUSUF AL-HILLA (A.R.)

He was born on 29 Ramadhan 648 A.H. in Hilla

he has been given the title which means - The very learned one from Hilla.

He was the nephew and student of Muhaqqiq e Hilli for Fiqh and then proceeded to study from other masters of his era, including Khwaja Nasiruddin Tusi who taught him Philosophy and Logic. Later, he sat with the Sunni Scholars to study their Fiqh.

He was a child genius attaining the position of a mujtahid at the age of 9 - 10 years.

It is reported that as a very young child, when chased by his tutor - his uncle he used to recite the ayaat of wajib sajda; his uncle would have to stop and do sajda whilst he ran away (he was not baligh and therefore it was not wajib on him).

As a child he was once playing outside the masjid whilst his father - a mujtahid also was inside with some mu'mineen. An old man emerged from the masjid crying. Allama asked him the reason for his grief whereby the old man said that Allama's father had said that he would have to repay 50 years of his salaa, because he had been coming early to the masjid and doing his wudhoo for Salatul Dhuhr & Asr with the niyya of wajib before the time of salaa had set in. (This was the fatwa issued by Allama's father - most marja today do not view this in the same way). Allama Hilli told him that he only had to pray one day's qadha salaa.

Perplexed the old man called Allama's father.

Allama explained to his father that the qadha salaa was wajib on the old man everyday since he first did his wudhoo niyya incorrectly. Therefore, everyday when he prayed with wudhoo of wajib niyya he was praying the previous days qadha salaa.

Many a time he would debate with the ulema of the other sects and was respected amongst all. Once the Sultan of the time had divorced his much loved wife 3 times after a petty argument (*in the other sects of Islam one is allowed to divorce one's wife 3 times in one sitting - this case the husband can not remarry his ex-wife unless she has married another man and he then divorces her*).

The Sultan was distraught and called the ulema of all the sects. When none could help he asked if there were anymore sects in Islam.

The ulema advised him of the Shias and he summoned Allama Hilli

Allama Hilli entered the Sultan's court with his shoes under his armpit and he sat down without bowing to the Sultan.

The other ulema ridiculed him on having no etiquette (akhlaq).

Allama replied :

"In your religion as well as mine, to bow down in front of anyone other than Allah is inadvisable."

As for my shoes I have heard that during the Prophet's time, the Hanafis used to steal shoes, so I decided to bring mine in !"

The Hanafi ulema were enraged:

You do not even know from whence the Hanafi sect started ?

It did not even exist at the time of the Prophet (sallallaho alayhe wa aalehi wasallam) but started about 100 years after his wafat."

Allama said : *"I'm sorry ! It must be the Malikis who stole the shoes then."*

The Maliki ulema retorted : *"We too did not exist in the time of the Prophet(sallallaho alayhe wa aalehi wasallam)"*

Allama said : *"It must be the Hambalis then"*

The Hambali ulema denied existing at the time of the Prophet (sallallaho alayhe wa aalehi wasallam).

Allama said : *"It must be the Shafi'is!!!"*

The Shafi ulema said :

"What nonsense you talk! None of our sects existed during the time of Prophet (sallallaho alayhe wa aalehi wasallam)!"

Allama Hill turned to the Sultan and said :

"You have heard that none of these sects existed during the time of the Prophet (sallallaho alayhe wa aalehi wasallam). I am from those who follow the Imam who was with the Prophet (sallallaho alayhe wa aalehi wasallam) all the way !"

Rendering the others dumbfounded, he explained that 3 divorces in one sitting were not permissible and therefore re-marriage to his ex-wife was permissible.

His works include several memorable books and treatises on Fiqh, Usul, Kalam, Logic, Philosophy and Rijal.

We know of at least a hundred books written by him, some of which are still in the form of manuscripts.

Each book of this great faqeeh is enough to portray his genius.

His book *Tabsiratul Muta'allimeen*, is still being studied by the students of Hawza today. Later Fuqaha have written extensive commentaries on Allama's works.

He died on 21 Muharram 726 AH and is buried in Najaf.

MUHAMMAD bin HASAN AL-HILLI

Fakhrul Muhaqqiqeen

(Pride of the Investigators)

He was born in 682A.H. and studied under his father - Allama Hilli.

Allama Hilli was so impressed by his son's brilliance that he called him Fakhrul Muhaqqiqeen.

He too is said to have reached the rank of mujtahid at the age of 10 years.

He is said to be responsible for completing of several of his fathers' works.

Most of the important ulema of the next generation including Shaheed Awwal studied under him.

His famous book on Fiqh is 'Aydhah Al-Fawaaid' which he wrote to explain some difficult parts of his father's book 'Qawaaid'.

He died in 771 A. H. in Hilla.

(Ref. IEB manual)

History Chapter 11

SHAHEED E AWWAL (THE FIRST MARTYR)

SHAMSUD DEEN MUHAMMAD bin MAKKIAL-AMILIAL- JIZZINI (A.R.)

He was born in Jizzeen in 734 A. H. in the Jabal Amil in S. Lebanon, where Shias have lived for many centuries.

He studied in Hilla under the care of great Fuqaha of his time, amongst them Fakhrul Muhaqqiqeen.

It is said that when he studied at night he used to keep a heated copper plate near him. When he felt drowsy he used to place the hot plate on his head as the accompanying pain would keep him awake. As a result of this practise he lost all his hair which never grew back.

He went to Damascus and established himself as a leading a'alim of the town, giving judgements on fiqh for all 4 Sunni schools of thought whilst also being the leader of the Shias. this was only achieved through taqiyya. He was arrested, imprisoned and martyred as a result of a fatwa issued by a Maliki faqih, supported by Shafei, condemning him because he was a Shia, in the year of 786 A.H.

His most important book is *Al-Luma'aAd-Dimashqiyya* which was written by him during his short term in prison which ended with his execution.

It is strange coincidence that two centuries later, a faqih who wrote a commentary on *AAI-Luma'a* was also executed and martyred. He came to be know as Shaheed Ath--Thaani.

The most distinctive feature of the family of Shaheed-e-Awwal is that practically every member of the household was a Faqih. His wife Ummu Ali and his daughter Ummu Hasan were both Fuqaha of the first order. Ladies were instructed to refer to them for any problems of Fiqh. He had three sons, all of them Fuqaha.

SHAHEED E THANI (The second Shaheed)

SHAYKH ZAYNUD DEEN ibn ALI AL-AMILI AL-JUBAAI (A.R.)

He was born in 911 A.H. in Juba', Jabal Aamil in S. Lebanon, but he must have lived in Tus for a considerable time, as he occasionally signed his name as al-Tusi, al-Shami.

He was a widely travelled man, having visited Egypt, Syria, Hijaz, Baytul Muqaddas, Iraq and Constantinople (Istanbul).

Always in pursuit of knowledge, he studied from nearly twelve Sunni Ulama of Fiqh. apart from the proficiency in Fiqh, he was well versed in Usool, Philosophy, Irfan, Medicine and Astronomy.

He became a teacher at the Sunni madrasa Nuriyya in Balbeck in the Biqa valley teaching the 4 Sunni schools of law as well as the Shia'.

His students have recorded in his biography that Shaheed maintained his family by selling firewood cut by himself during the nights, and then sat to teach during the day.

He wrote many books and standardised the study of classification of ahadith. His major book is *Rawdat Al-Bahiyya* which is the commentary on Al-Lum'ah written by Shaheed-e-Awwal. It is a part of curriculum in almost every Hawza even today.

A man whom he had given judgement against complained to the wali of Sidon and as a result Shaheed Ath-Thaani was summoned to Istanbul.

He was killed in 966 A.H. either in or on his way to Istanbul.

History Chapter 12

IMAM ALI ZAINUL ABIDEEN (ALAYHISSALAM)

Name:	Ali
Title:	Zainul Abideen (The Jewel of Worshippers)
Kuniyat:	Abu Muhammad
Father:	Imam Husain (alayhissalam)
Mother:	Bibi Shahr Banu (alayhissalam)
Birthdate:	5th Sha'ban 38 A.H. in Madina
Imamat:	From 61 A.H. to 95 A.H.
Martyrdom:	25th Muharram 95 A.H.
Buried :	Madina, Saudi Arabia.

Imam (alayhissalam) was the eldest son of Imam Husain (alayhissalam). His mother was the Persian princess Bibi Shahr Banu (alayhissalam), daughter of King Yazdjard II, the last pre-Islamic ruler of Iran.

He spent the first two years of his life under the care of his grandfather Imam Ali (alayhissalam), and the next twelve years under the guardianship of his uncle Imam Hasan (alayhissalam). In 61 A.H. he was present in Karbala, where his father, relatives and the companions of his father were mercilessly killed by the forces of Yazid. At the time, he was too ill to fight and was thus preserved by Allah to continue the line of Imamat.

Imam (alayhissalam) lived 34 years after his father and all his life was passed in prayers and Du'as to Allah and in the remembrance of the tragedy of Karbala. His habit of frequent prostration in Sajdah caused him to be popularly known as Sajjad. He was also called 'Abid.

In his time, no one could equal the piety and awareness of Allah that he possessed. He was so mindful of Allah that whenever he sat for Wudhu, the colour of his face would change and when he stood for Namaaz his body would be seen trembling.

When he was asked why he became like this, he replied, "Do you not know before Whom I stand in prayers, and with Whom I talk?"

Imam (alayhissalam) had a habit of going out at night with bags of money, food and even firewood. When he reached the houses of the poor and needy, he would distribute what he had without revealing his identity. It was only after his death that the people found out that their helper was actually Imam (alayhissalam) himself.

Imam (alayhissalam) was part of the caravan of captives that was led from Karbala to Kufa and then to Sham after the martyrdom of Imam Husain (alayhissalam) and his companions.

The cruel army of Ubaidullah Bin Ziyaad chained the hands and legs of Imam (alayhissalam) and made him wear an iron neckband with spikes facing inwards. The chains used to heat up in

those hot days and burn his flesh to the bone. These wounds continued to give him discomfort for the rest of his life.

In Sham, Imam (alayhissalam) and the ladies and children of the party of Imam Husain (alayhissalam) were imprisoned in very harsh conditions. Yazid once called Imam (alayhissalam) and asked him to speak. Imam (alayhissalam) gave such a powerful lecture that the feelings of the people began to be swayed towards him. Yazid was alarmed at this and ordered that Adhaan be recited so that Imam's (alayhissalam) words would be cut off. At this, Imam (alayhissalam) commented that he was the grandson of the same Muhammad (sallallahu alayhe wa aalehi wasallam) whose name they were reciting in Adhaan.

Due to the pressure of public opinion, Yazid decided to free his prisoners and let them return to Madina. But after his return, Imam (alayhissalam) was again chained and sent to Sham on the order of the Bani Umayyah Caliph Abdul Malik. Later he was allowed to return to Madina.

After his return to Madina he retired from public life and was only in contact with some of the Shia who learnt from him and taught others.

Once when the Bani Umayyah Caliph, Waleed bin Abdul Malik, came for Haj, he could not get near and kiss the Black Stone (Hajare Aswad) because of the crowd of people. While he was sitting waiting for the rush to die down, he saw Imam (alayhissalam) enter the Haraam and go straight towards the Black Stone. The crowds parted for him and he managed to kiss the blessed stone quite easily. Waleed was annoyed by this and asked who this man was, although he had recognised Imam (alayhissalam).

A Shia poet, Farazdak, who was standing nearby, heard him and was irritated by the petty remark of Waleed. In reply to Waleed's question he composed a powerful and moving poem in praise of Imam (alayhissalam). This poem exists today and is considered to be one of the masterpieces of Arabic literature.

Imam (alayhissalam) was prevented by the government to preach openly so he used Du'as to guide the people. His Du'as contained a wealth of teaching and wisdom and many of them exist today. His most famous work is the book of 57 Du'as known as Sahifae Kaamilah.

Imam (alayhissalam) was poisoned by Waleed bin Abdul Malik in 95 A.H. and is buried in Jannatul Baqee in Madina next to Imam Hasan (alayhissalam).

History Chapter 13

IMAM MUHAMMAD AL-BAQIR (ALAYHISSALAM)

Name:	Muhammad
Title:	al-Baqir (One who Dissects Knowledge)
Kuniyat:	Abu Ja'far
Father :	Imam Ali Zainul Abideen (alayhissalam)
Mother:	Bibi Fatimah binte Hasan (alayhissalam)
Birthdate:	1st Rajab 57 A.H. in Madina
Imamat:	From 95 A.H. to 114 A.H.
Martyrdom:	7th Zilhaj 114 A.H.
Buried :	Madina, Saudi Arabia.

Imam (alayhissalam) enjoys the unique position of having both paternal and maternal grandfathers as Imams. His mother, Fatimah, was the daughter of Imam Hasan (alayhissalam). The Holy Prophet (sallallohu alayhe wa aalehi wasallam) had told his companion, Jabir bin Abdullah Ansari, that he would live to see the Fifth Imam (alayhissalam) whose name would be Muhammad. He asked him to convey his Salaams to this Imam (alayhissalam), which Jabir managed to do shortly before he died.

Imam (alayhissalam) was brought up for 3 years by his grandfather, Imam Husain (alayhissalam). He was present in Karbala at the time of martyrdom of Imam Husain (alayhissalam) and his friends. He also spent a year in the prison of Damascus with his father and the rest of the children and ladies of the martyrs of Karbala. He lived for 20 years in Madina after the death of his father.

Imam (alayhissalam) was left in relative peace by the rulers because the Bani Umayyah were busy in trying to control the rebellions and wars that were breaking out all over the Muslim empire. Taking advantage of this opportunity, Imam (alayhissalam) set up and conducted classes on the teachings of the Holy Prophet (sallallohu alayhe wa aalehi wasallam) and the Ahlul Bayt (alayhissalam). Under his guidance, his pupils compiled various books on different branches of science and arts. Imam (alayhissalam) also began to teach new sciences like Mathematics and Chemistry for the first time in Arabia.

Imam A) gave much importance to holding Majalis where the event of Karbala would be remembered. At the same time, practical instructions about the teachings of Islam would also be given. These meetings were also encouraged by Imam Ja'far Sadiq (alayhissalam) and Imam Ali Riza (alayhissalam) in later years.

One of the Caliphs at the time of Imam (alayhissalam) was Waleed bin Abdul Malik. Once, the ruler of Rome wrote to Waleed saying that the Roman coins, which were also used by Muslims, would now carry anti-Islamic phrases. The Caliph decided that a new Dinar coin should be minted.

A problem arose as to what phrase should be used on the new coin. When consulted, Imam (alayhissalam) suggested that the phrase "Laa Ilaha Illallah" be printed on one side, and "Muhammadur Rasulullah" on the other. This advice was accepted, and the first Islamic coin was thus minted.

Once a Christian asked Imam (alayhissalam) to give a similar example to the Muslim belief that the fruits of heaven are not reduced by eating. Imam (alayhissalam) replied that it was like a lamp, no matter how many other lamps were lit by the first lamp, the original light would not be reduced.

Imam (alayhissalam) continued to preach peacefully until 114 A.H. Then, the Caliph of the time, Hisham bin Abdul Malik, turned his attention to him. He had heard of the fame and following of Imam (alayhissalam) and he was scared and jealous of the influence that Imam (alayhissalam) had over the Muslims, especially in Madina. He therefore arranged with Zayd bin Hasan to deliver a saddle coated with poison to Imam (alayhissalam).

Zayd brought the saddle with a letter from Hisham. On seeing the saddle, Imam (alayhissalam) remarked that it was a pity that Zayd was involved in this terrible plan. However, demonstrating his contentment in the Will of Allah, Imam (alayhissalam) rode on the saddle. The poison took effect immediately. His condition steadily grew worse for three days.

Just before his death, he called the people of Madina and told them that his son Ja'far (alayhissalam) would be the Imam after him, and that he should give him Ghusl and Kafan. Imam (alayhissalam) breathed his last on 7th Zilhajj 114 A.H. at the age of 57 years and was buried in Jannatul Baqee next to his father.

History Chapter 14

IMAM JA'FAR AS-SADIQ (ALAYHISSALAM)

Name:	Ja'far
Title:	as-Sadiq (The Truthful One)
Kuniyat:	Abu Abdillah
Father:	Imam Muhammad al-Baqir (alayhissalam)
Mother:	Bibi Umme Farwa binte Qasim (alayhissalam)
Birthdate:	17th Rabi-ul-Awwal 83 A.H. in Madina
Imamat:	From 114 A.H. to 148 A.H.
Martyrdom:	25th Shawwal 148 A.H.
Buried :	Madina, Saudi Arabia.

Imam (alayhissalam) has the same birthdate as our Holy Prophet (sallallahu alayhe wa aalehi wasallam). Amongst his titles are al-Faazil (the Successful) and at-Tahir (the Pure). He was brought up in the care of his grandfather, Imam Ali Zainul Abideen (alayhissalam) for 12 years and then remained under the guidance of his father, Imam Muhammad al-Baqir (alayhissalam) for another 19 years.

During the lifetime of Imam (alayhissalam), the Bani Abbas took over the reins of political power from the Bani Umayyah. In this period of internal wars and upheavals, he was not disturbed by the rulers. He used this opportunity to advance the work started by his father and he set up a large teaching centre.

Many students from foreign countries came to learn from Imam (alayhissalam). It has been recorded that His classes and sessions were attended by 4,000 scholars of at one time other than the science students. Amongst his famous students were Hisham bin Hakam, Jaabir bin Hayyaan and Abu Hanifah. Imam (alayhissalam) was responsible for organising the Fiqh (laws) of the Shia faith, which is why our fiqh is known as the Fiqh e Ja'fari.

Once a man from Iran by the name of Sahl bin Hasan came to Imam (alayhissalam) and asked him why he did not fight for his right when there were so many Shia in Iran ready to fight with him. In reply Imam (alayhissalam) took Sahl to the fire place and asked him to sit in the blazing fire. Sahl began to tremble and said that he had a family to return to, and begged to be excused from this test.

Meanwhile, Haroon Barmaki, a close companion of Imam (alayhissalam), arrived, having just returned from Haj. Imam (alayhissalam) asked him to jump in the fire and he did so at once. After a while, Imam (alayhissalam) asked Sahl to look in the fire place. Sahl saw that Haroon sat there, quite unharmed. Imam (alayhissalam) asked Sahl how many such followers were there in Iran, to which the man replied, "None, master." Having made his point, Imam (alayhissalam) asked Haroon to come out of the fire.

Once, a man falsely accused Imam (alayhissalam) of plotting against the Bani Abbas Caliph, Mansoor Dawanaqi. When he was called to the court to explain his actions, Imam (alayhissalam) denied the allegation and asked the man to repeat his words under oath. The man began the oath by praising Allah, but Imam (alayhissalam) asked him to make his statement by saying that he was free from the protection of Allah and trusted his own strength and wisdom. When the man took the oath against Imam (alayhissalam) in this way, his leg was paralysed immediately. Mansoor ordered the man to be thrown out of his court.

Once in Madina there was a shortage of wheat flour and prices of the flour were very high. Imam (alayhissalam) asked his servant what their situation was. The servant replied that they had plenty of wheat and should have no problem for a long time. Imam (alayhissalam) said, "sell the wheat in the market and let us face the situation along with everyone else." In this way he taught that hoarding is discouraged by Islam.

Imam (alayhissalam) was once called to the court of Mansoor who was in an extremely angry mood towards him. When he came to the court, a man called Rabi saw that he was reciting something quietly.

Gradually, the anger of Mansoor died down, and by the time Imam (alayhissalam) approached him, he was pleased to see him. Later, Rabi asked him what he was reciting, and he said it was the prayer to Allah which his great grandfather Imam Husain (alayhissalam) used to recite as follows:

"O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye which never sleeps, surround me with Your impenetrable fortress."

Rabi said that he learnt this prayer and never remained in hard times after he recited it.

Towards the end of his life severe restrictions were put on Imam (alayhissalam) by Mansoor, who used to torture the Shia mercilessly. Finally he sent some poisoned grapes to his governor in Madina, Muhammad bin Sulayman, with instructions to give them to Imam (alayhissalam). The poison took its effect and Imam (alayhissalam) breathed his last on 25th Shawwal 148 A.H. at the age of 63 years. He is buried in Jannatul Bagee next to his father.

History Chapter 15

PROPHET AYYUB (ALAYHISSALAM)

Prophet Ayyub (alayhissalam) was the grandson of Prophet Ishaq (alayhissalam) son of Prophet Ibrahim (alayhissalam) and his wife was the granddaughter of Prophet Yusuf (alayhissalam). Allah gave him many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.

Prophet Ayyub (alayhissalam) was generous with his wealth and took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. For all his bounties, Prophet Ayyub (alayhissalam) remained ever grateful to Allah .

On seeing the devotion of Prophet Ayyub (alayhissalam) to Allah, Shaitan decided to try to lead him astray. Since he was dealing with a Prophet, Shaitan requested Allah for power over Prophet Ayyub's (alayhissalam) affairs and said,

"O Allah, while Ayyub enjoys your blessings he remains grateful to you. But give me control over his affairs and I will make him turn away from you."

Allah was fully aware of the patience and steadfastness of Prophet Ayyub (alayhissalam), but as a trial for His Prophet and as a lesson for mankind, he granted Shaitan's request.

Shaitan came down to earth and caused the destruction of all Prophet Ayyub's (alayhissalam) animals and property and worse of all, he killed his children as well. However, Prophet Ayyub (alayhissalam) turned to Allah with even greater intensity than before.

When Shaitan saw his plot defeated, he caused Prophet Ayyub (alayhissalam) to lose his health and be got with a severe disease. Seeing the troubles befalling Prophet Ayyub (alayhissalam), his people began saying that he must have done something awful to incur the punishment of Allah and they began to avoid him. Finally he was exiled from his community and had to leave the town.

Prophet Ayyub (alayhissalam) began to live in the wilderness and passed his time praying to Allah. His only companion was his wife Rahma, who supported them.

Several years passed and Shaitan watched helplessly as Prophet Ayyub (alayhissalam) remained steadfast in his devotion and prayers to Allah . Finally, he decided that he would try Prophet Ayyub's (alayhissalam) patience through his wife.

One day Shaitan came in the form of a human being to Rahma and told her that he knew of a way to cure her husband of his terrible disease. He told her to take a sheep and slaughter it in his name instead of the Name of Allah . He claimed that its meat would immediately cure Prophet Ayyub (alayhissalam).

When she came back and suggested this treatment to her husband, he instantly realised what had happened. He said to her, *"Has the enemy of my Lord misled you? Pity on you! How many years did we enjoy a life of happiness due to the Mercy of Allah ?"*

She replied, "Eighty years."

He said, "And how long have we been under this trial?"

She said, "For seven years."

Then Prophet Ayyub (alayhissalam) told her angrily,

"Why should we not bear all this for the same period of time as we lived happily? By God! if I am relieved of my afflictions I will flog you with a hundred lashes for your evil suggestion."

He then told her to go away and leave him alone.

Finally, Prophet Ayyub (alayhissalam) turned to Allah and complained about Shaitan's repeated efforts to make him forsake his beliefs.

The Holy Qur'an says:

(Remember) Ayyub when he called to his Lord, "I am afflicted with distress and You are the Most Compassionate of all." So We heard his cry and relieved him of the misery he was in.

Anbiya, 21 : 83, 84(Part)

Allah accepted the prayers of Prophet Ayyub (alayhissalam) and cured him of all his troubles.

The Holy Qur'an says:

(And We said to him) "Stamp your foot on the ground. This stream is for you to wash with, (and) a cool and (refreshing) drink." And we gave him his family and more like them; a mercy from Us and a reminder for those with understanding. And it was said to him, "Take in your hand a bunch of (thin) sticks (like fibre) and strike (your wife) with it, so as not to break your oath." Verily, We found him steadfast, an excellent servant. Verily, he turned to Us often.

Saad, 38 : 42 - 44

Prophet Ayyub (alayhissalam) struck the ground with his foot and a stream of water came out. When he washed himself with the water he saw that his sickness disappeared and he returned to normal. His wife Rahma was worried about him, but when she returned she was amazed to see him restored to his former health.

Prophet Ayyub (alayhissalam) was happy at seeing his wife but after a time, he remembered his vow to punish her for some reasons (acc. to the narrations).

But Allah revealed to him that he should strike her with a soft lash so as to literally fulfil his vow, but not to hurt her at all because she had faithfully served him in his time of trial. Allah then restored Prophet Ayyub (alayhissalam) to his former prosperity. He was blessed with many children and more followers than he had before.

There is a great lesson for us in the proverbial patience of Prophet Ayyub (alayhissalam). He suffered his hardship without bitterness, and submitted himself to the will of Allah, Who rewards plentifully those who remain steadfast in seeking His pleasure.

QURAN-M08

Diniyat Classes Muscat (DCM)(GIRLS)

Contents

1. SÚRAH AT TAKÁTHUR.....2
2. SÚRAH AL MÁ`ÚN 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَاكُمْ التَّكَاثُرُ ﴿١﴾

حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْءِءِیْنِ ﴿١﴾
فَءَءَلِكَ الَّذِي يءِءُ الْءِءِیْمَ ﴿٢﴾
وَلَا یَحْضُرُ عَلَى طَعَامِ الْمِسْكِیْنِ ﴿٣﴾
فَوَيْلٌ لِّلْمُصَلِّیْنَ ﴿٤﴾
الَّذِیْنَ هُمْ عَنْ صَلَءَتِهِمْ سَاهُونَ ﴿٥﴾
الَّذِیْنَ هُمْ یُرَءَوْْنَ ﴿٦﴾
وَلَا یَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

FIQH-M08

Diniyat Classes Muscat (DCM)(GIRLS)

CONTENTS

1. FIQHI ISTELAAHAAT	2
2. TAQLEED----ISTELAHAAT (REVISION)	4
3. MUBTILAATA E NAMAAZ.....	8
4. WOH CHEEZAIN JO NAMAZ MAIN MAKRUH HAIN.....	15
5. NAMAZ E GHUFAILA.....	17
6. AARIYA KE EHKAAM:	18
7. GUM SHUDA MAAL PAANEY KE EHKAAM.....	20
8. NAZAR AUR EHAD KE EHKAAM.....	23
9. MUHTAZAR KE EHKAAM:	27
10. ROZE KE EHKAAM	29
11. ZAKAT E FITRA:.....	44
12. JHOOT [LYING]	47
13. GHEEBAT	50
14. WUZOO DUAS.....	52
15. HAYZ.....	53
16. ISTEHAZA.....	55

Fiqh Chapter 01

FIQHI ISTELAAHAAT

- 1.} **Ehtiyaat:** Woh tareeqa ay amal jis say waqay kai mutabiq amal honay ka yaqeen haasil ho jaaye.
- 2.} **Ehtiyaat e Laazim:** Ehtiyaat e wajib.
- 3.} **Ehtiyaat e Mustahab:** Fatway kay saath ehtiyaat hai, is liye us per amal kerna zaroori nahi hota
- 4.} **Ehtiyaat e Wajib:** Woh hukum jo ehtiyaat kay mutaabiq ho aur faqih nay us kay saath fatwa na diya ho. Aisay masa'el may muqallid us mujtahid ki taqleed kar sakta hai jo aalam kay baad ilm may sab say ziyaada ho.
- 5.} **Ahwat:** Ehtiyaat kay mutaabiq.(kabhi ahwat e/wajib hota hai aur kabhi e/mustahab)
- 6.} **Ishkaal hai:** Is amal ki wajah say sharayi taqleef saaqit na hogi. Isay anjaam na dena chahiye. Is masa'lay may kisi dusray mujtahid ki taraf ruju kiya jaa sakta hai bashartay kay us kay saath fatwa na ho.
- 7.} **Azhar:** Ziyaada zaahir. Yeh mujtahid ka fatwa hai.
- 8.} **Jaahil e Qaasir:** wo jahil jo masla na jannay mai sharee uzr Rekhta ho
- 9.} **Jaahil e Muqassir:** Woh naa wafiq shakhs jis kay liye masa'el ka seekhna mumkin raha ho lekin us nay kotaahi ki ho aur jaan boojh kar masa'el maalum na kiye ho.
- 10.} **Zimmi Kaafir:** Yahudi, Isaayi aur Majoosi, jo Islami sharee mumlikat may rehtay ho aur Islam kay ijtemaayi qawaaneen ki paabandi ka waadaa karnay ki wajah say Islaami hukumat in ki jaan, maal aur aabroo ki hifaazat karay.
- 11.} **Rijaa e Matlubiyat:** Kisi amal ko sawab honay ki ummeed may anjaam dena.
- 12.} **Zaahir yeh hai:** Fatwa yeh hai [siwaayi is kay ibaat may is kay barkhilaaf koyi ishara moujood ho.]
- 13.} **Quwwat say khaali nahi:** Fatwa yeh hai [siwaayi is kay, kay ibaat may is kay barkhilaaf koyi ishara moujood ho.]
- 14.} **Adaalat:** Woh ma'nawi kaifiyat jo taqwa ki wajah say insaan may paida hoti hai aur jiski wajah say wo waajibaat ko anjaam deta hai aur muharrimaat ko tark karta hai.
- 15.} **Mehram:** wo qareebi rishtedaar jin say kabhi nikaah nahi kiya jaa sakta.
- 16.} **Muhrim:** Jo shakhs hajj ya umray kay ehraam may ho.
- 17.} **Musallemaat e Deen:** Wo zaruri umoor jo deen e islam kay juz hai aur jinhay saaray musalmaan deen ka laazmi juz maantay hai jaisay namaz, rozay ka wajib hona. In umoor ko 'zaruriyaat e deen' aur 'qatiyaat e deen' bhi kehtay hai kyu kay yeh wo umoor hai jinhe tasleem karna daaera e Islam kay andar rehnay kay liye zaruri hai.
- 18.} **Wajib e Takheeri:** Jab wujoob do cheezo may may kisi ek say mutaaliq ho to in may say har ek ko waajib e takhiri kehtay hai jaisay rozay kay kaffaray may teen cheezo kay darmiyaan ikhtiyaar hota hai
 - i. Ghulaam azaad karna
 - ii. Saath[60] rozay rakhna.
 - iii. Saath[60] faqeero ko khan khilaana.

19.} **Wajib e Ayni:** Wo wajib jo har shakhs par khud wajib ho jaisay namaz, roza.

20.} **Wajib e Kifaayi:** Aisa wajib jisay agar kuch log anjaam day to baaqi logo say saaqit ho jaaye jaisay ghusl e mayyat sab par wajib hai lekin agar kuch log isay anjaam de day to baaqi logo say saaqit ho jaayega.

21.} **Wali:** Sarparast masalan baap, dada, shouhar ya haakim e sharaa’

TAQLEED-----ISTELAHAAT (REVISION)

TAQLEED : Taqleed kay lughwi ma'na pairawi kerna hai. Fiqh ki istailah mai ehkaam e deen per mujtahid kay fatway per amal kerna iski taqleed kerna kehlata hai.

AALAM YA MUJTAHID E AALAM:

Wo mujtahid jo tamam mujtahadeen mai quran ohadees sai hokum e khuda nikalnai ki sub sai ziyada salahiyat Rekhta ho

MARJE':

Jis mujtahid e aalam ki taraf log ruju karain

AADIL :

Wo shakhs jo wajibat ko anjam daita ho aur gunahoun sai bachta ho

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

MUQALLID : Taqleed kernay wala mard.

EH TIYAAT :

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

MUKALLAF :

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

Ehkaame Taqlid: (revision till # 4)

(1) Har musalmaan ke liye usool e den ko az-ru e baseerat 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 bazeerat na ho tab bhi wo musalmaan aur momin hai aur us par imaan aur islaam ke tamam ehkaam jaree honge.

Jahan tak deene ehkaam ka taalluk hai, “musallima aur qatye umur” 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 azraahe ehtiyaat 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 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, hamsayo ya hamnasheeno 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 mijaahid ki taqlid ki jaye jo “a’alam” ho yaani apne zamane ke deegar mujtahadeen ki nisbat ehkaam e ilahi ko samjhne ki behtar salahiyat rakhta 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 rakhte ho, kisi ke mujtahid ya a’alam hone ki tazdeek kare, basharte ke do aur aalim aur aadil inki tardeed na kare, balke kisi ka mujtahid ya a’alam hona ek kaabil e e’tamaad ehle khibra o ittela shaks ke kaul se bhi saabit ho jata hai.

(iii) Ye ke insaan kisi uqla e tareeqe se kisi shaks ke mujtahid ya a’alam hone ka itmenaana haasil kar le. Masalan kuch aise ehle ilm(ehle khibra) jo mujtahid aur a’alam ko pehchaanane ki salahiyat rakhte hai aur inki baat se itmenaana 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 jaye ke 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 karna zaroori nahi.

(6) Agar mujtahid e a'alam koi fatwa de toh iska muqallid is masale main kisi doosre mujtahid ke fatwe par amal nahi kar sakta.

Taham agar wo (yani mujtahid 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 pehli aur doosri rakat main surah al hamd ke baad ek poora surat padhe to zaroori hai ki muqallid ya to is ehtiyaat par, jise ehtiyaat e wajib kehte hai, amal kare ya kisi doosre mujtahid ke fatwe par **a'alam fal a'alam** ka khayaal rakhte huwe amal kare. Pas agar wo(yani doosra mujtahid) faqat surat al hamd ko kafi samajhta ho toh doosra surat tark kiya ja sakta hai.

Jab mujtahid e a'alam kisi masale ke bare main kahe ke mehelle ta'ammul ya mehelle ishkaal hai to iska bhi yahi hukum 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(aab e kur) 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 likes(kism) ke ehtiyaat ko ehtiyaat e mustahab kehte hai.

(8) Agar wo mujtahid jiski ek shaks taqlid karta hai fauth ho jaye to jo hukum iski zindagi main tha wahi hukum iski wafat ke baad bhi hai.

Lihaza agar marhoom mujtahid, zinda mujtahid ke muqable main a'alam ho to wo shaks jise dar pesh masail main dono mujtahadeen ke maabain ikhtilaaf ka agarche ijmaali taur par ilm ho ise marhom mujtahid ki taqlid par baki rehna zaroori hai aur agar zinda mujtahid a'alam ho to phir zinda mujtahid ki taraf ruju karna zaroori hai.

Aur agar kisi ek ke a'alam hone ka maloom na ho sake ya dono ilm mai barabar houn to agar un do mai sai kisi aik ka ziyada wara w taqwa rehna sabit ho yani yai kai fatwa daina mai ziyada ehtiyat karta ho to zaroori hai kai us ki taqleed ki jai aur agar aisa sabit na hosakai to

us shaks ko ikhtiyar hai ki in dono main se kisi ke fatawa ke mutabiq amal kar le. Albatta aisai mawarid mai jahan ijmaali ilm hasil ho jaaye ya kisi shar'ee taqleef par ijmaali hujjat qayam ho jaaye to, masalan qasar or tamaam ke darmiyaan ikhtilaafi maqamaat, to ehtiyaat e wajib ki bina par zaroori hai ke dono ke fatawa ka khayal rakhe.

Is masale main taqlid se muraad mo'ayyan mujtahid ke fatwe ki pairvi karne ko sirf apne upar laazim qaraar dena hai na ke iske hokum ke mutaabiq amal karna.

(9) Muqallaf ke liye wo tamaam masael seekhna lazim hai jinke bare main ehtemaal hai ke na seekhne ki wajah se khuda ki ma'asiyat main mubtila ho sakta hai, yaani kisi wajib ko tark karne ya kisi haraam ko anjaam dene ka murtakib 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, lekin agar is masale main ise a'alam ke fatwe tak rasaai haasil na ho sake to a'alam fala'alam ka khayal rakhte hue fala'alam ki taqlid kar sakta hai.

(11) Agar koi shaks mujtahid ka fatwa kisi doosre shaks ko bataaye aur phir mujtahid apna fatwa badal de to iske liye doosre shaks ko fatwe ki tabdeeli ki ittela 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 laazim ki bina par jahan tak ho sake is ghalti ka izaala kare.

(Note: will do #12 in M09)

(12) Agar koi muqallaf ek muddat tak kisi ki taqleed kiya baghair a'amaal baja lata rahe, to agar iske aamaal hukm e waqae ke mutaabiq ho ya is mujtahid ke fatawa ke mutaabiq ho jiski taqlid karna abhi iski zimmedaari hai to wo aamaal sahi tasawwur kiye jayenge. Iske ilawa bhi agar wo jaahil e qaasir ho aur aamaal ka nuqs arkaan wagaira ke eitbaar se na ho to bhi iske aamaal sahi tasawwur kiya jayenge.

Yahi hukum is soorat main bhi hai jab jaahil e muqassar ho aur amal main koi aisa nuqs ho jo la ilmi ki soorat main maaf ho, to jaise buland aawaaz se qirat ki jagah ahista awaaz se qirat ya bilaqs, to bhi iske aamaal sahi mane jayenge. Yahi hukum is soorat main bhi hai jab ise ye maaloom naho ki pichle amaal ki kaifiyat ke aitbaar se sahi the ya nahi to bhi iske aamaal minhaaj main zikr shuda baaz mawaarid ke ilawa sahi tasawwur kiye jayenge.

Fiqh Chapter 03

MUBTILAATA E NAMAAS

-1113-Baarah cheezay namaaz ko baatil karti hai aur unhay mubtilatay namaaz kehtay hai:

(1) Namaaz kay dauraan namaaz ki sharto may say koi shart mafqood ho jaye masalan namaaz padhtay huay pata chalay kay jis kapday ko pehen kar namaz padh raha hai woh najis hai.

(2) Namaaz kay dauraan amadan ya sahwani ki wajah say insaan kisi aisi cheez say dochaar ho jo wuzu ya ghusl ko baatil kar day masalan iska paishaab khata ho jaye agarchay ehtiyaat wajib ki bina par is tarah namaaz kay aakhari sajday kay baad sahwani ki bina par ho. Taaham jo shakhs paishab ya paakhana na rok sakta ho agar namaaz kay dauran may iska paishaab ya paakhana nikal jayay aur who is tarikay par amal karay jo ehkaamay wuzu kay zail may bataya gaya hai iski namaaz baatil nahi hogi aur isi tarah agar namaaz kay dauran mustahaza ko khoon aa jayay to agar us nay istehaaza say mutaliq ehkaam kay mutabiq amal kiya ho to uski namaaz sahi hai.

-1114-Jis shakhs ko bayikhtiyaar neendh aa jayay agar usay yeh pata na chalay kay woh namaaz kay dauran so gaya tha ya uskay baad soya to zaroori nahi kay namaaz doobaara padhay bashart yeh kay yeh jaanta ho kay jo kuch namaaz may padha hai woh is qadar tha kay usay urf may namaaz kahay.

-1116-Agar koi shakhs neendh say sajaday ki halat may baydaar ho jayay aur shakh karay kay aaya namaaz kay aakhari sajaday may hai ya sajadaay shukr may hai to chahay usay ilm ho kay apnay ikhtiyaar say so gaya tha ya bayikhtiyaar so gaya tha, uski namaaz ko sahi maana jayayga aur namaaz ko dohraanay ki zaroorat nahi.

(3) Yeh cheez mubtilaatey namaaz may say hai kay insaan apnay hatho ko aajizi aur adab ki niyat say bandhey lekin is kaam ki wajah say namaaz ka batil hona ehtiyat ki bina par hai aur agar mashrooiat ki niyat say anjam day to is kaam kay haraam honay may koi ishkaal nahi hai.

-1117-Agar koi shakhs bhooley say ya majboori say ya taqayya ki wajah say ya kisi aur kaam masalan haath khujanay aur aisa hi kisi kaam kay liyay haath par haath rakh lay to koi haraj nahi hai.

(4) Mubtilaatay namaaz may say ek yeh hai kay alhamd padhnay kay baad Ameen kahay. Ameen kehna say namaaz ka is tarah baatil hona gair maamoom may ehtiyaat ki bina par hai. Agarchay Ameen kehna ko hukmay shariat samajhtay huy Ameen kahay to is kay

haraam honay may koi ishkaal nahi hai. Beherhaal agar Ameen galti ya taqayya ki wajah say kahay to is namaaz may koi haraj nahi hai.

(5) Mubtilaatay namaaz ,may say hai kay bagair kisi uzr kay qiblay say rukh pheray. Lekin agar kisi uzr masalan bhool kar ya bayikhtiyaari ki bina par masalan taiz hawa kay thapaday isay qiblay say pher day, chunanchay agar dayay ya bayay simt tak na pahuchay to iski namaaz sahi hai. Lekin zaroori hai kay jaisay hi uzr dur ho fauran apna qibla durust karay. Agar dayay ya bayay taraf mudh jayay ya qiblay ki taraf pusht ho jayay, agar iska uzr bhoolnay ki wajah say ,gaflat ki wajah say ya qiblay ki pehchaan may galti ki wajah say ho aur us waqt woh mutawajjah ho ya usay yaad ayay kay agar namaaz ko todh day to waqt guzarnay say pehlay us namaaz ko dobara waqt may ada karna mumkin ho, chahay us namaaz ki ek rakat hi waqt may ada ho sakay to zaroori hai kay namaaz ko todh kar nayay siray say ada karay warna isi namaaz par iktifa karay aur is par qaza laazim nahi. Yahi huqm us waqt hai jab qiblay say uska phirna beyikhtiyaari ki bina par ho. Chunanchay qiblay say phiray bagair agar namaaz ko dobara waqt may padh sakta ho-agarchay waqt may ek rakat hi padhi ja sakti ho to zaroori hai kay namaaz ko nayay siray say padhay warna zaroori hai kay isi namaaz ko tamam karay a-ayada {repeat} aur qaza is par laazim nahi hai.

-1118- Agar faqt apnay chehray ko qiblay say ghoomayay lekin iska badan qiblay ki taraf ho- chunanchay is had tak gardan ko modhay kay apnay sar kay peechay kuch dekh sakay to is kay liye bhi wahi huqm hai jo qiblay say phir jaanay waalay kay liye hai jis ka zikr pehlay kiya ja chukka hai aur agar apni gardan ko is had tak na pheray lekin itna ho kay urfan isay ziyaada gardan pherna kaha jaye to ehtiyate wajib ki bina par zaroori hai kay is namaaz ko dohrayay. Ha agar apni gardan ko bahut kam ghumaye to is-say namaaz baatil nahi hoti- Agarchay yeh kaam makrooh hai.

(6) Mubtilaatay namaaz may say ek yeh hai kay amadan baat karay-chahay woh aisa lafz ho jis may ek huruf say ziyaada na ho lekin woh huruf maani masalan (qaaf) kay jiskay arabi zaban may maani "hifaaat karo" kay hai ya koi aur mane samajh may ate ho masalan (ba) is shakhs kay jawab may kay jo huruf e tahaji kay huruf dowam kay baaray may sawaal karay-ha agar is lafz say koi maane bhi samajh may na ata ho aur woh do ya do say ziyada hurfo say markab ho tab bhi ehtiyaat ki bina par (woh lafz) namaaz ko baatil kar dayta hai.

-1119- Agar koi shakhs bholay say aisa kalama kahay jis kay huruf ek ya ussay ziyaada ho to khawa woh kalama maani bhi rakhta ho is shakhs ki namaaz baatil nahi hoti lekin ehtiyaat ki bina par us kay liyay zaroori hai kay jaisa kay baad may zikr ayega namaaz kay baad sajda-e-sahw baja laye.

-1120- Namaaz ki halat may khansnay, ya dakaar lene may koi haraj nahi aur ehtiyatay laazim ki bina par zaroori hai kay namaaz may ikhtiyaaran aah na bharay aur na hi girya karay. "Aakh" aur "aah" aur inhi jaisay alfaaz ka amadan kehna namaaz ko baatil kar deta hai.

-1121-Agar koi shakhs koi lafz zikr kay qasad say kahay masalan zikr kay qasad say “Allaho Akbar”kahay aur isay kehtay waqt awaz ko buland karay taaki doosray shakhs ko kisi cheez ki taraf mutawajjah karay to ismay koi haraj nahi. Isi tarah agar koi lafz zikr kay qasd say kahay agarchay janta ho kay is kaam ki wajah say koi kisi matlab ki taraf Mutawajjah ho jayayga to koi harj nahi lekin agar bilkul zikr ka qasad na karay ya Dono cheezo ka is tarah qasad karay kay lafz ko bayak waqt do maani may istemaal kar raho to iski namaaz baatil hai. Ha agar zikr ka qasad karay, jabki zikr karnay ka sabab yeh ho kay woh kisi ko mutawajjah karna chahta ho to iski namaaz sahi hai.

-1122-Namaaz may quran padhnay aur dua karnay may koi haraj nahi lekin ehtiyaatay mustahab yeh hai kay arabi kay alawa kisi zaban may dua na karay. (char ayato ka huqm kay jin may wajib sajday hai qirat kay ehkam masala no970 may bayan ho chukka hai.)

-1123-Agar koi shakhs amadan ya ehtiyaatan Alhamd aur suray ke kisi hissay ya azkaar namaaz ki takrar karay to koi haraj nahi.

-1124-Zaroori hai kay insaan namaaz ki halat may kisi ko salam na karay aur agar koi doosra shakhs usay salam karay to zaroori hai kay jawab day. Lekin jawab salam kay manind hona chahiyay yaani zaroori hai kay asal salam par izaafa na ho masalan jawab may yeh nahi kehna chahiye kay “salamun alaikum warahmatullahi wa barakatahu” balki ehtiyaatay laazim ki bina par zaroori hai kay agar salam karnay waalay nay alaikum ya alaik ko salam kay lafz say pehlay na kaha ho to jawab may alaikum ya alaik kay lafz ko salam kay lafz say pehlay na kahay balki ehtiyaate mustahab yeh hai kay jawab mukammal taur par isi tarah day jis tarah unsay salam kiya ho. Masalan agar kaha ho “salamun alaikum” to jawab may kahay “salamun alaikum” aur agar kaha ho “assalamo alaikum” to kahay “assalamo alaikum aur agar kaha ho “salamun alaik” to kahay “salamun alaik” lekin “alaikumus salam” kay jawab may :alaikumus salamo, assalamo alaikum ya salamun alaikum keh sakta hai.

-1125-Zaroori hai kay insan chahe namaaz ki halat may ho ya naho salam ka jawab fauran day aur agar jaan bojh kar ya bhoolay say salam ka jawab dene may itna tawaquf karay kay agar jawab day to woh is salam ka jawab shumar na ho to agar woh namaaz ki halat may ho to zaroori hai kay jawab na day aur agar namaaz ki halat may na ho to jawab dena wajib nahi hai.

-1126-Salam ka jawab is tarah dena zaroori hai kay salam karnay waala sun lay lekin agar salam karnay waala behra ho ya salam kehkar jaldi say guzar jayay chunanchay mumkin ho kay salam ka jawab ishaaray say ya isi tarah kisi tarikay say isay samjha sakay to jawab daena zaroori hai. Is surat kay alawa jawab dena namaaz kay alawa kisi aur jagah par zaroori nahi aur namaaz may jayez nahi hai.

-1127-Wajib hai kay namaazi salam kay jawab ko salam ki niyyat say kahay. Dua ka qasad karnay may bhi koi haraj nahi yaani Khudawanday aalam say is shakhs kay liye salamati chahe jisne salam kiya ho.

-1128-Agar namehram aurat ya mard ya woh baccha jo acchay buray may tameez kar sakta ho namaaz padhnay waalay ko salam karay to zaroori hai kay namaaz padhnay waala is kay salam ka jawab day aur agar aurat salamun alaika kehkar salam karay to jawab may keh sakta hai salamun alaiki yaani kaaf ko zair day.

-1129-Agar namaaz padhnay waala salam ka jawab na day to woh gunahgaar hai lekin uski namaaz sahi hai.

-1130-Agar koi shakhs namaaz padhnay waalay ko galat salam karay to ehtiyaatay wajib ki bina par zaroori hai kay is kay salam ka sahi jawab day.

-1131-Kisi aisay shakhs kay salam ka jawab dayna jo mazah aur tamasskhar kay taur par salam karay aur aisay gair muslim mard aur aurat kay salam ka jawab dayna jo zimmi na ho wajib nahi hai aur agar zimmi ho to ehtiyate wajib ki bina par inkay jawab may sirf lafze alaik kaha jayay.

1132-Agar koi shakhs kisi giroh ko salam karay to in sab par salam ka jawab dena wajib hai lekin agar un may say ek shakhs jawab day day to kaafi hai.

-1133-Agar koi shakhs kisi giroh ko salam karay aur jawab ek aisa shakhs day jisay salam karnay ka salam karnay waalay nay irada na ho to (is shakhs kay jawab daynay kay bawajood)salam ka jawab ka jawab is giroh par wajib hai.

-1134-Agar koi shakhs kisi giroh ko salam karay aur is giroh may say jo shakhs namaaz may mashgool ho woh shak karay kay salam karnay waalay ka irada isay bhi salam karnay ka tha ya nahi to zaroori hai kay jawab na day aur agar namaaz padhnay waalay ko yakeen ho kay us shakhs ka irada issay bhi salam karnay ka tha lekin koi shakhs salam ka jawab day day to is surat may bhi ehtiyate wajib ki bina par yahi huqm hai. Lekin agar namaaz padhnay waalay ko maaloom ho kay salam karnay waalay ka irada isay bhi salam karnay ka tha aur koi doosra jawab na day ya shak karay ki us kay salam ka jawab day diya gaya ya nahi to zaroori hai kay salam ka jawab day.

-1135-Salam karna mustahab hai aur is amr ki bahoot taaqid ki gayi hai kay sawar paidal ko aur khada hua shakhs baithay huay ko aur chota badhay ko salam karay.

-1136-Agar do shakhs aapas may ek doosray ko salam karay to ehtiyaatay wajib ki bina par zaroori hai in may say har ek doosray ko uskay salam ka jawab day.

-1137-Agar insaan namaaz na padh raha ho to mustahab hai kay salam ka jawab is salam say behtar alfaaz may day. Masalan agar koi shakhs salamun alaikum kahay to jawab may kahay salamun alaikum warrahmatullah.

(7) Namaaz kay mubtilaat may say ek awaaz kay saath aur jaanbujkar hasna hai, agarchay Beyikhtiyaar hasay lekin jin baato ki wajah say hasay woh ikhtiyaari ho, balki ehtiyaat Wajib Ki bina par jin baato ki wajah say hasi aayi ho agar woh ikhtiyaari na bhi ho tab bhi Agar namaaz ko dohraanay jitna waqt baaqi ho to zaroori hai kay namaaz ko dohraay. Lekin agar jaanbujkar bagair awaaz ya sahwana awaaz kay saath hasay to iski namaaz May koi haraj nahi.

-1138-Agar hasi ki awaaz roknay kay liye kisi shakhs ki halat badal jayay masalan uska rang surkh ho jaye to ehtiyate wajib yeh hai kay woh namaaz dobara padhay.

(8) Ehtiyate wajib ki bina par yeh namaaz kay mubtilaat may say hai kay insaan dunyawī kaam kay liye jaanbujkar awaaz say ya bagair awaaz kay roay lekin agar khaufay Khuda say ya uskay ishtiyaq may aakhirat kay liyay roay to khawa aahista roay ya Bulund awaaz say roay koi haraj nahi balki yeh behtareen amal may say hai balki Agar Khuda say dunyaawi hajat ki barawari kay liye uski baargaah may apni pasti kay izhaar kay liye roay to bhi koi haraj nahi.

(9) Namaaz baatil karnay waali cheezo may say hai kay koi aisa kaam karay jissay namaaz ki shakal baaqi na rahe masalan uchalna, koodna aur isi tarah ka koi amal anjaam dayna chahay. Aisa karna amadan ho ya bhool chuk ki wajah say ho. Lekin jis kaam say namaaz ki shakal tabdeel na hoti ho masalan hath say ishaara karna ismay koi haraj nahi hai.

-1139-Agar koi shakhs namaaz kay dauraan is qadar saakit ho jayay kay log yeh na kahay kay namaaz padh raha hai to uski namaaz baatil ho jaati hai.

-1140-Agar koi shakhs namaaz kay dauraan koi kaam karay ya kuch dair saakit rahay aur shak karay kay uski namaaz toot gayi hai ya nahi to zaroori hai kay namaaz ko dobara padhay aur behtar yeh hai kay namaaz poori karay aur phir dobara padhay

(10) Mubtilaatay namaaz may say ek khaana aur pina hai. Pas agar koi shakhs namaaz kay dauran is tarah khaye ya piye kay log yeh na kahay kay namaaz padh raha hai to khawa uska yeh fail amadan ho ya bhool chuk ki wajah say ho uski namaaz baatil ho jaati hai. Albatta jo

shakhs roza rakhna chahta ho agar woh subah ki azan say pehlay mustahab namaaz padh raha ho aur pyaasa ho aur usay dar ho kay agar namaaz poori karayga to subha ho jayegi to agar paani uskay saamnay do teen kadam kay faaslay par ho to woh namaaz kay dauraan paani pi sakta hai. Lekin zaroori hai kay koi aisa kaam masalan "qiblay say muh pherna" na karay jo namaaz ko baatil karta hai.

-1141-Agar kisi ka jaan bojh kar khaana ya pina namaaz ki shakl ko khatam na bhi karay tab bhi ehtiyate wajib ki bina par zaroori hai kay namaaz ko doobaara padhay khawa namaaz ka tasalsool khatm ho yaani yeh na kaha jayay kay namaaz ko musalsil padh raha hai ya namaaz ka tasalsool khatm na ho.

-1142-Agar koi shakhs namaaz kay dauran koi aisi giza nigal lay jo uskay muh ya daato ki rikho may reh gayi ho to uski namaaz baatil nahi hoti. Is tarah agar zara si qand ya shakar ya inhi jaisi koi cheez muh may rah gayi ho aur namaaz ki haalat may ahista ahista ghool kar pait may chali jaye to koi haraj nahi.

(11) Mubtilaatay namaaz may say do rakati ya teen rakati namaaz ki rakato may ya char rakati namaazo ki pehli do rakato may shak karna hai bashart yeh kay namaaz padhnay waala shak ki halat par baaqi rahay.

(12) Mubtilaatay namaaz may say yeh bhi hai kay koi shakhs namaaz ka ruqn jaan boojhkar ya bhool kar kum karday ya ek aisi cheez ko jo ruqn nahi hai jaanboojhkar ghataye ya jaanboojhkar koi cheez namaaz may badhaye. Isi tarah agar kisi ruqn masalan ruku ya do sijdo ko ek rakat may galati say badha day to ehtiyate wajib ki bina par iski namaaz baatil ho jayaygi albatta bhoolay say takbiratul ehraam ki ziyadati namaaz ko baatil nahi karti.

-1143-Agar koi shakhs namaaz kay baad shak karay kay dauraanay namaaz isnay koi aisa kaam kiya hai ya nahi jo namaaz ko baatil karta ho to uski namaaz sahi hai.

Mubtelaat E Namaz ----(Istifta From An Aalim)

Ques 1

-1141-Agar kisi ka jaan bojh kar khaana ya pina namaaz ki shakl ko khatam na bhi karay tab bhi ehtiyaatay wajib ki bina par zaroori hai kay namaaz ko doobaara padhay khawa namaaz ka tasalsool khatm ho yaani yeh na kaha jayay kay namaaz ko musalsil padh raha hai ya namaaz ka tasalsool khatm na ho.

ques: is masalay may kia misal di ja sakti hai? (underlined portion ke liye)

Ans : masalan koi namaz main biscuit khai mager masalan 1/2 biscuit hai jo namaz ki shakal kharab honay ka sabab nahi ban raha (na ye kay baqaida khana khanay baith jai)

Ques 2

Agar kisi ko shak hai ke mujhay salaam kia gaya hai ya nahi to kia us salaam ka jawab dena zaroori hai?

ANS: WAJIB NAHI HAI

Ques 3

Koi shakhs(specially young boy) kisi ko tafrehan / yun hi salaam kar raha hai to kia aisay salaam ka jawab dena zaroori hai?

ANS: SALAM KA QASD NAHI HAI OR SIRF TANG KARNAY KAY LIYE SALAM KARAY JAWAB WAJIB NAHI HAI

Fiqh Chapter 04

WOH CHEEZAIN JO NAMAZ MAIN MAKRUH HAIN

1144: Kisi shakhs ka namaz main apna chehra dayen ya bayen janib itna kam morhna ke wo apne peeche ki janib maujood kisi cheez ko na dekh sake aur agar apne chehre ko itna ghumaye ke use peeche ki cheezien nazar aa sakain to jaisa ke pehle bayan ho chuka is ki namaz batil hai.

Yeh bhi makruh hai ke koi shakhs namaz main apni aankhain band kare ya dayen aur bayen taraf ghumaye aur apni darhi aur haton se khele aur unglian aik doosre main dakhil kare aur thuke aur quran majid ya kisi aur kitab ya angoothi ki tehreer ko dekhe.

Yeh bhi makruh hai ke alhamd, sura aur zikr parhte waqt kisi ki baat sunne ke liye khamosh hojaye balke har woh kam jo khushoo o khuzoo ko khatm karde makruh hai

1145: jab insan ko neend arahi ho aur us waqt bhi jab usne paishab aur paikhana rok rakha ho namaz parhna makruh hai aur isi tarah namaz ki halat main aisa moza pehenna bhi makruh hai jo paon ko dabaye aur inke ilawa doosre makruhat bhi mufassal (detailed) kitabon main bayan kiye gaye hain.

Woh Suratay Jin May Wajib Namaz Todi Jaa Sakti Hai.

1146.} Ikhtiyaari haalat may wajib namaz ka todna ehtiyaat ki bina par jaez nahi hai lekin maal ki hifaazat aur maali ya jismaani zarar say bachnay kay liye namaz todnay may koi haraj nahi balki woh tamaam deeni aur duniyaawi kaam jo namazi kay liye eham ho in kay liye namaz todnay may koi haraj nahi.

1147.} Agar insaan ki apni jaan ki hifaazat ya kisi aisay shakhs ki jaan ki hifaazat jis ki jaan ki hifaazat wajib ho ya aisay maal ki hifaazat jis ki nigehtasht wajib ho, namaz today baghair mumkin na ho to zaruri hai kay namaz tod day.

1148.} Agar koi shakhs wasi waqt may namaz padhnay lagay aur qarz khwa us say apnay qarzay ka mutaleba karay aur woh us ka qarza namaz kay दौरان ada kar sakta ho to zaruri hai kay isi haalat may ada kar day aur agar baghair namaz today us ka qarza chukana mumkin na ho to zaruri hai kay namaz today aur us ka qarza ada karay aur baad may namaz padhay.

1149.} Agar kisi shakhs ko namaz kay दौरان pata chalay kay masjid najis hai aur waqt tang ho to zaruri hai kay namaz ko tamaam karay aur agar waqt wasi ho to masjid ko paak karnay say namaz na tootti ho to zaruri hai kay namaz kay दौरان usay paak karay aur baad may baaqi namaz padhay aur agar namaz toot jaati ho aur namaz kay baad masjid ko paak karna mumkin ho to masjid ko paak karnay kay liye us ka namaz todna jaez hai aur agar namaz

kay baad masjid ka paak karna mumkin na ho to us kay liye zaruri hai kay namaz tod day aur masjid ko paak karay aur baad may namaz padhay.

1150.} Jis shakhs kay liye namaz todna zaruri ho agar woh namaz khatm karay to woh gunehgaar hoga lekin us ki namaz sahi hai agarche ehtiyaat e mustahab yeh hai kay dobara namaz padhay.

1151.} Agar kisi shakhs ko qiraat ya ruku ki hadd tak jhuknay say pehlay yaad aa jaaye kay azaan aur iqaamat ya faqat iqaamat kehna bhool gaya hai aur namaz ka waqt wasi ho to mustahab hai kay inhay kehney kay liye namaz today balki agar namaz khatm honay say pehlay usay yaad aaye kay unhay bhool gaya tab bhi mustahab hai kay unhay kehney kay liye namaz today.

Namaz-e-Gufaila

Salat Ghufailah -A two rakat namaz to be recited between Magrib & Isha which has great rewards

In first rakat after recitation of Surah Al-Ham'd recite this.

وَدَا النُّونِ اِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَقْدِرَ
عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ اَنْ لَا إِلَهَ إِلَّا اَنْتَ
سُبْحَانَكَ اِنِّى كُنْتُ مِنَ الظَّالِمِيْنَ فَاسْتَجَبْنَا لَهُ وَ
نَجَّيْنَاهُ مِنَ الْغَمِّ وَ كَذَّلِكَ نُنْجِي الْمُؤْمِنِيْنَ.

And in second rakat after recitation of Surah Al-Ham'd recite this.

وَ عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا اِلَّا هُوَ وَ يَعْلَمُ مَا
فِي الْبُرِّ وَ الْبَحْرِ وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ اِلَّا يَعْلَمُهَا
وَ لَا حَبَّةٌ فِى ظُلُمَاتِ الْاَرْضِ وَ لَا رَطْبٌ وَ لَا
يَابِسٌ اِلَّا فِى كِتَابٍ مُّبِيْنٍ.

In Qunoot recite this.

اَللّٰهُمَّ اِنِّى اَسْئَلُكَ بِمَفَاتِحِ الْغَيْبِ الَّتِى لَا يَعْلَمُهَا
اِلَّا اَنْتَ اَنْ تُصَلِّىَ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ
اَنْ تَفْعَلَ بِّى كَذَا وَ كَذَا.

اَللّٰهُمَّ اَنْتَ وَلِىُّ نِعْمَتِى وَ الْقَادِرُ عَلٰى طَلِبَتِى تَعْلَمُ
حَاجَتِى فَاسْئَلُكَ بِحَقِّ مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ عَلَيْهِ وَ
عَلَيْهِمُ السَّلَامُ لَمَّا قَضَيْتَهَا لِيْ.

Visit: www.duas.org

Method of praying Tahajjud Prayer which carries immense rewards

A 11 rakats namaz recited after midnight before morning prayer)

1. Nafilah of Layl - 8 rakats divided into four prayers of two raka'ats each like morning prayer.
2. Salat al Shafa - 2 rakats like morning prayer without any qunoot
3. Salat al-Witr -
 - a) 1 rakat with al-ikhlas 3 times, al-falaq once and an-nas once are recommended after al-hamd.
 - b) In qunoot this is recommended: "In the name of Allah, the Beneficent the Merciful. There is no God except Allah, the Forbearing the Generous. There is no God except Allah the High the Almighty. Glory be to Allah Lord of the seven heavens and Lord of the seven earths, and whatever is in them and between them and above them and below them Lord of the mighty throne. Peace be on the Messengers. All praise is for Allah, Lord of the worlds. O Allah send blessings on Muhammad and his family, the purified ones."
 - c) Then 70 times ask for forgiveness (I seek forgiveness of Allah my Lord and I turn repentant towards Him -

اَسْتَغْفِرُ اللهَ رَبِّىْ وَ اَتُوْبُ اِلَيْهِ.

- d) Ask forgiveness for forty believers (or more) by saying O Allah forgive اَللّٰهُمَّ اغْفِرْ لِيْ followed by O Allah forgive all believers and Muslims

اَللّٰهُمَّ اغْفِرْ لِيْ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ

- e) say 7 times This is the refuge of one who seeks refuge in You from the fire.
- f) Say 300 times اَلْعَفُو (The Forgiver) referring to Allah swt.
- g) finish rakat as normal

Method Of Namaz e Wahshat

A two rakat prayer to be recited on the night of burial, 1st Rakat Sura Fatiha & Ayat al Kursi, 2nd Rakat Sura Fatiha & Sura Inna Anzalna 10 times & qunoot, finish prayer & dedicate sawab to the Marhoom.

Fiqh Chapter 06

AARIYA KE EHKAAM:

(2309) Aariya se murad yeh hai ki insaan apna maal dusre ko de taake who is maal se istefada kare aur uske ewaz use koi cheez na le .

(2310) Aariya main seegha padhna laazim nahi aur agar misaal ke taur par koi shak kisi ko libaas aariya ke qasd se de aur who bhi issi qasd se le to aariya sahi hai.

(2311) Ghasbi cheez ya iss cheez ko bataur aariya dena jo ke aariya dene wale ka maal ho lekin iska fayda isne kisi doosre shaks ke supurt kar diya ho masalan isse kiraye par de rakha ho, iss soorat main sahi hai jab ghasbi cheez ka malik ya who shaks jisne aariya dee jane wali cheez ko bataur ijaara le rakha ho iske bataur aariya dene par raazee ho.

(2313) Agar deewana, bachcha, diwaliya ya safiya apna maal aariyatan de to sahi nahi hai. Lekin agar (inmein se kisi ka) sarparast aariya dene ki maslehat samajhta ho aur jis shaks ka who sarparast hai iska maal aariyatan dede to ismein koi ashkal nahi. Issi tarah jis shaks ne maal aariyatan liya ho istak maal pohonchane ke liye bachcha waseela bane to koi ishkal nahi hai.

(2314) Aariyatan li huwi cheez ki nighedasht main kotahi na kare aur isme najaez tasarruf bhi na kare aur ittefaaqan who cheez talf ho jaye to woh shaks zimmedar nahi hai. Lekin agar tarafain aapas main yeh shart kare ke agar who cheez talf ho jaye to aariyatan lene wala zimmedaar hoga ya jo cheez aariyatan lee ho sona ya chandi ho to iska ewaz dena zaroori hai.

(2316) Agar aariya par dene wala marr jaye to aariya par lene wale ke liye zaroori hai ki jo tareeqa amanat ke maalik ke faut ho jane ki soorat main masala number 2305 main bataya gaya hai issi ke mutaabiq amal kare.

(2318) Jis shaks ne koi cheez aariyatan dee ho who jab bhi chahe isse mansukh kar sakta hai aur jisne koi cheez aariyatan li ho who bhi jab chahe isse mansukh kar sakta hai.

(2319) Kisi aisi cheez ka aariyatan dena jisse halaal istefaada na ho sakta ho masalan qumaar baazi ke aalaat aur khane peene main istemal karne ke liye sone aur chandi ke bartan aariyatan dena. Balki ehtiyat e laazim ki bina par har kism ke istemaal ke liye aariyatan dena – baatil hai . albatta tazeen o aaraaish ke liye aariyatan dena jaiz hai.

(2322) Agar ek shaks koi najis cheez aariyatan de to iss soorat main isse chahiye ki – jaisa ke masala 2018 main guzar chuka hai- is cheez ke najis hone ke baare main aariyatan lene wale shaks ko bata de.

(2323) Jo cheez kisi shaks ne aariyatan lee ho usse iske maalik ki ijazat ke baghair kisi doosre ko kiraye par ya aariyatan nahi de sakta.

(2325) agar koi shaks jaanta ho ki jo maal isne aariyatan liya hai who ghasbi hai to zaroori hai ki who maal iske maalik kko pohcha de aur who isse aariyatan dene wale ko nahi de sakta.

(diwaliya : *wo shakhs jisay is ke qarz khuahoo ke mutalebay par hakim e shara nay apnay maal may tasarruf karnay say mana kar diya ho-)*

Safee : *wo shakhs jo apna maal ehmaqana aur fazool kamoo may kharch karta ho)*

2300 : wurasa ko dena- for detail see this masala

GUM SHUDA MAAL PAANEY KE EHKAAM.

2528: Agar kisi shaks ko kisi doosre ka gum shuda aisa maal mile jo haiwanaat may say na ho aur jiski koi aisi nishani bhi na ho jis ke zariye iske maalik ka pata chal sakey to khwa iski keemat 1 dirham 6/12 chane sike daar chaandi - se kam ho ya na ho apne liye le sakta hai lekin ehtiyat e mustahab hai ke wo shaks is maal ko iske maalik ki taraf se fakeero ko sadka kar day. Yehi hukm is rupay paise ka hai jis par koi alaamat na ho. Han agar iski mikdaar ya zamaan wa makaan ki khusisiat is paise ke liye alaamat bun sakti ho to iske baare may masla 2529 ke mutabik elaan karwana zaruri hai.

2529: Agar koi shaks aisi cheez paye jis par koi aisi nishani ho jiske zariye iske malik ka pata chalay ja sake to agarche isay maloom ho ke iska malik ik aisa kaafir hai jiska maal mohtaram hai to is surat may ke is cheez ki keemat 1 dirham tak pohanch jaye to zaruri hai ke jis din wo cheez mili ho is say ik saal tak logon ke majma (baithako ya majliso) may iska elaan kare. Aur agar iski keemat 1 dirham se kam ho to ehtiyat e wajib ye hai ke isay iske malik ki taraf se sadka kar day aur jub bhi iska malik nikal aye aur wo sadka karne par razi na ho to isay iska ewaz de day.

2530: Agar insaan khud elaan na karna chahe to aise aadmi ko apni taraf se elaan karne ke liye keh sakta hai jiske mutallik isay itmenaan ho ke wo elaan kardega.

2531: Agar ik saal tak elaan kare aur maal ka malik na mile to is surat may jub ki wo maal haram pak mecca ke ilawa kisi jaga se mila ho wo isay iske malik ke liye apne paas rakh sakta hai takey jabhi wo miley isay de day. Aur is muddat may iski hifazat ke sath sath issay istefada karne may koi ishkaal nahi. Aur ye bhi kar sakta hai ke is maal ko iske malik ki taraf se fakiro ko sadqa kar day. Aur ehtiyat e wajib ye hai ke wo khud na lay. Aur agar wo maal isay haram e pak mecca may mila ho to ehtiyat e wajib ye hai ke isay fukra par sadqa kar day.

2532: Agar ik saal tak elaan karne ke bad bhi maal ka malik na miley aur maal iske malik ko dene ke liye iski hifazat ke dauran talf hojaye to agar is maal ki nigedaasht may kotahi na barti ho aur ta-adi yaani be-ehtiyati bhi na ki ho to ispar wo zimmedar nahi hai. Lekin agar wo maal iske malik ki taraf se sadqa kar chukka ho to maal ke malik ko ikhteyaar hai ke is sadqe par razi ho jaye ya apne maal ke ewaz ka mutalaba kare aur sadqe ka sawaab sadqa karne wale ko milega.

2533: Jis shaks ko koi maal mila ho agar wo is tareeke ke mutabik jiska zikr upar kiya gaya hai amadan elaan na kare to pehle (elaan na karke agarche) isne gunaah kiya hai lekin ab isay ehtemaal ho (elaan karna) mufeed hoga to phir bhi is par wajib hai ke elaan kare.

2534: Agar deewane ya na baligh bache ko koi aisi cheez mil jaye jis may alamaat mojoood ho aur iski keemat ik dirham ke barabar ho to iska sarparast elaan kar sakta hai – balke agar wo cheez sarparast ne bachey ya deewane se lay li ho to ispar wajib hai ke elaan kare – aur agar ik saal tak elaan kare phir bhi maal ka malik na miley to zaruri hai ke jo kuch masla 2531 may bataya gaya hai iske mutabik amal kare.

2535: Agar insan is saal ke dauran jis may wo (milne wale maal ke bare may) elaan kar raha ho maal ke malik ke milne say na umeed ho jaye to zaruri hai ke – ehtiyat e wajib ki bina par hakim e shara ki ijazat say – is maal ko sadqa kar day.

2536: Agar is saal ke dauran jis may (insaan milne wale maal ke bare may) elaan kar raha ho who maal talf hojaye to agar is shaks ne is maal ki nighedaasht may kotahi ki ho ya isay beja istemaal kiya ho to wo zamin hai ke iska ewaz iske malik ko day aur zaruri hai ke elaan karta rahe. Aur agar kotahi na ki ho aur beja istemaal bhi na kiya ho phir ispar kuch bhi wajib nahi.

2537: Agar koi maal jispar koi nishani (ya markah) ho aur iski keemat ik dirham tak pohanchti ho aisi jagah miley jiske baare may maloom ho ke elaan ke zariye iska malik nahi milega to zaruri hai ke (jis shaks ko wo maal mila ho) wo pehle din hi isay – ehtiyat e lazim ki bina par hakim e shara ki ijazat say – iske malik ki taraf se fakeero ko sadqa karde aur zaruri nahi ke wo ik saal khatam hone tak intezar kare.

2538: Agar kisi shaks ko koi cheez mile aur wo isay apna maal samajhte huwe utha le aur baad may isay pata chale ke wo iska apna maal nahi hai to jo ehkaam is say pehle wale masa’el may bayan kiya gaye hai unhi ke mutabik amal kare.

2539: Jo cheez mili ho zaruri hai ke iska is tarah elaan kiya jaye ke agar iska malik sune to isay galib gumaan ho ke wo cheez iska maal hai aur elaan karne may mukhtalif mawakey ke lihaz say fark hota hai. Maslan baaz aukaat itna kehna kafi hai ‘mujhe koi cheez mili hai’ lekin baaz suraton may zaruri hai ke is cheez ki jins ka ta’yun kare maslan ye kahe ‘mujhe sone ka ek tukra mila hai’ aur baaz suraton may is cheez ki baaz khususiat ka bhi izafa zaruri hai maslan kahe ‘mujhe soney ki baliya mili hai’ lekin bahrhaal zaruri hai ke is cheez ki tamaam khususiat ka zikr na kare takey wo cheez muayyin na hojaye. Elaan aisi jaga karna zaruri hai ke jaha se malik ko itela milne ka zyada ehtemal ho.

25340: Agar kisi ko koi cheez mil jaye aur doosra shaks kahe ke ye mera maal hai aur iski nishaniya bhi bata day to wo cheez is doosre shaks ko is waqt dena zaroori hai jub isay itmenaan hojaye ke ye isi ka maal hai. Ye lazim nahi ke wo shaks aisi nishaniya bataye jinki taraf amooman maal ka malik bhi tawajja nahi deta.

2541: Kisi shaks ko jo cheez mili ho agar iski keemat ik dirham tak pohanche to agar wo elaan na kare aur is cheez ko masjid ya kisi doosri jagah jahan log jama hotay ho rakh de aur

wo cheez talf hojaye ya koi doosra shaks isay utha le to jis shaks ko wo cheez padi huwi mili ho wo zimmedaar hai.

2542: Agar kisi shaks ko koi aisi cheez mil jaye jo ek saal tak baki na rehti ho to zaruri hai ke in tamaam khususiat ke sath jub tak wo baki rahe is cheez ki hifaazat kare jo iski keemat may ehmiyat rakhti ho. Aur ehtiyat e wajib yeh hai ke is muddat ke dauran iska elaan bhi karta rahe aur phir bhi iska malik na miley to iski keemat ka tayyun kar ke apne liye rakh le aur ye bhi kar sakta hai ke isay baich day aur in paiso ki hifazat kare aur dono surato may zaruri hai ke elaan bhi jaari rakhe. Agar iska malik mil jaye to rakam isay de day aur agar ek saal tak iska malik na miley to zaruri hai ke jo kuch masla 2531 may bataya gaya hai iske mutabik amal kare.

2543: Jo cheez kisi ko padi huwi mili ho agar wuzoo karte wakt ya namaz padhte waqt wo uske paas ho – agarche wo malik milne ki surat may isay na lautana chahta ho tab bhi - iska wuzoo aur namaz batil nahi hogi.

2544: Agar kisi shaks ka joota utha liya jaye aur iski jagah kisi aur ka joota rakh diya jaye aur agar wo shaks jaanta ho ke jo joota rakha hai wo is shaks ka maal hai jo iska joota le gaya hai aur woh is baat par raazi ho ke jo joota wo le gaya hai uske ewaz iska joota rakhle to wo apne jootey ke bajaye wo joota rakh sakta hai. Isi tarah agar wo shaks jaanta ho ke wo shaks iska joota na haq aur zulman le gaya hai tabhi yehi hukm hai. Lekin is surat may zaruri hai ke is jootey ki keemat iske apne jootey ki keemat se zyada na ho warna zyada keemat ke mutallik majhoolul malik ka hukm jaari hoga aur in do surato ke ilawa is jootey par majhool al malik ka hukm jaari hoga.

2545: Agar insaan ke paas majhool al malik maal ho yaani iska malik na maloom ho aur is maal par lafz gumshuda ka itlaak na hota ho to is surat may ke jab isay itmenean ho ke us maal may tassaruf karne par is maal ka malik raazi hoga to jis tarah bhi woh is maal may tassruf karna chahe iske liye ja'iz hai. Agar itmenean na ho to insan ke liye lazim hai ke iske malik ko talaash kare aur jab tak iske milne ki umeed ho us waqt tak talaash kare aur iske malik ke milne se mayoos hone ke baad is maal ko batour e sadqa faqeer ko dena zaruri hai. Ehtiyat e wajib ye hai ke hakim e shara ki ijazat se sadqa de day aur hakim e shara ki ijazat se iski keemat bhi sadqa de sakta hai. Aur agar baad may maal ka malik mil jaye aur sadqa dene par raazi na ho to ehtiyat e wajib ki bina par isay iska ewaz de day.

Fiqh Chapter 08

NAZAR AUR EHAD KE EHKAAM.

2603: Nazar ye hai ke insane apne aap par wajib kar le ke Allah ta'ala ki raza ke liye koi acha kaam karega ya koi aisa kam jiska na karna behtar ho tark kar dega.

2604: Mannat may sigga padhna zaruri hai magar lazim nahi ke sigga arabi may hi parha jaye lihaza agar koi shaks kahe ke 'mera mareez sehat yaab hogaya to allah kai liyai mujh per hai hai ke may dus rupay fakeer ko doon' to uski nazar sahi hai. Ya yun kahe ke Allah ki khatir maine ye nazar ki hai to ehtiyat e wajib ki bina par zaruri hai ke ispar amal kare. Lekin agar Allah ka naam na le sirf ye kahe ke maine nazar ki hai ya Aulia Allah may se kisi ka nam le to nazar sahi nahi hai. Agar nazar sahi ho aur mukallif ispar jaan boojh kar amal na kare to gunaah hai. Isay chahiye ke kaffara day. Nazar puri na karne ka kaffara qasam ki mukhalifat karne ke jaisa kaffara hai jiska bayan baad may hoga.

2605: Zaruri hai ke nazar karne wala baligh aur aqil ho naiz apne irade aur ikhteyaar ke sath mannat maney. Lihaza kisi aise shaks ka mannat maan'na jisay majboor kiya jaye ya jo jazbaat may aakar bagair iradey ke be-ikhteyaar mannat maaney to sahi nahi hai.

2609: Aulad ki nazar karna par baap ki ijazat shart nahi lekin agar baap ya maa isay is kaam se jiski isne mannat mani ho mana kare aur inka ye mana karna shafqat ki bina par ho jiski mukhalifat karna inki aziyat ka sabab ko to aulad ki nazar batil hai.

2610: Insaan kisi aise kaam ki nazar kar sakta hai jisay anjaam dena iske liye mumkin ho. Lihaza jo shaks maslan paidal chal kar karbala na ja sakta ho agar wo nazar maaney ke waha tak paidal jayega to iski nazar sahi nahi hai. Agar nazar karte waqt qudrat rakhta tha aur baad may aajiz hojaye to uska mannat maan'na batil hai aur ispar kuch bhi wajib nahi siwaye in mawake may jahan roza rakhne ki nazar ki ho aur roza na rakh sake to ehtiyat e wajib ye hai ke har din ke roze ke badley 750 gram giza faqeero ko sadqa day ya 1 ½ kg giza is aadmi ko day jo iske badle roza rakhega.

2611: Agar koi shaks nazar kare ke koi haram ya makruh kam anjaam dega ya koi wajib ya mustahab kam tark kardega to iski mannat sahi nahi hai.

2612: Agar koi shaks nazar kare ke kisi mubah kam ko anjaam dega ya tark karega – lihaza is kam ka bajalana aur tark karna har lihaaz se musawi ho to iski mannat sahi nahi.....

2614: Agar ek shaks koi amal baja laney ki nazar kare to zaruri hai ke wo amal isi tarah baja laye jis tarah nazar ki ho. Lihaza agar ~~mannat~~ nazar kare ke mahiney ki pehli tareekh ko sadqa dega ya roza rakhega ya (mahiney ki pehli tareekh ko) awwal mah ki namaz parhega

to agar is din se pehle ya baad may is amal ko baja laye to kafi nahi hai. Isi tarah agar koi shaks nazar kare ke jab is ka mareez sehat yaab hojaye to wo sadqa dega to agar is mareez ke sehat yaab hone se pehle sadqa de day to kafi nahi hai.

2615: Agar koi shaks roza rakhne ki nazar kare lekin rozon ka waqt aur ta'daad mu'aiyin na kare to agar wo ek roza rakhe to kafi hai. Agar namaz parhne ki nazar kare aur namazo ki miqdaar aur khususiat muaiyin na kare to agar ek do rakati namaz namaz e witr parhle to kafi hai. Agar nazar kare ke sadqa dega aur sadqe ki jins aur miqdaar muaiyin na kare to agar aisi cheez de ke log kahe ke isne sadqa diya hai to phir isne apni mannat ke mutabiq amal kar diya hai. Agar nazar kare ke koi kam Allah ta'ala ki khusnoodi ke liye baja layega to agar ik (do rakati) namaz parhle ya ek roza rakh le ya koi cheez sadqa de de to isne apni mannat puri kar li hai.

2616: Agar koi shaks nazar kare ke ek khaas din roza rakhega to zaruri hai ke isi din roza rakhe aur agar jan boojh kar roza na rakhe to zaruri hai ke is din ke roze ki qaza ke ilawa kaffara bhi day lekin is din wo ikhteyaran ye kar sakta hai ke safar kare aur roza na rakhe. Agar safar may ho to lazim nahi ke thehrne ki niyat kar ke roza rakhe. Aur is surat may jab ke safar ki waja se ya kisi doosre uzr maslan beemari ya haiz ki waja se roza na rakhe to lazim hai ke roze ki qaza kare lekin kaffara nahi hai.

2617: Agar insan halat e ikhteyar may apni nazar par amal na kare to kaffara dena zaruri hai.

2620: Agar koi shaks nazar kare ke har haftey ek muaiyin din ka maslan jumeey ka roza rakhega to agar ek jumeey ke din id ul fitr ya id e kurban parh jaye ya jumeey ke din isay koi aur uzr maslan safar darpesh ho ya haiz aajaye to zaruri hai ke is din roza na rakhe aur iski qaza baja laye.

2630: Jab koi shaks Allah ta'ala se ehad kare ke jab iski koi muaiyin shari hajat puri hojaye to fala kam karega. Pas jab iski hajat puri hojaye to zaruri hai ke wo kam anjam day. Naiz agar wo kisi hajat ka zikr kiye bagair ehad kare ke fala kam anjaam dega to wo kam karna ispar wajib hojata hai.

2631: Ehad may bhi nazar ki tarah sigga parhna zaruri hai. Maslan yun keh day ke main khuda se ehad karta hun ke main ye kam karunga. Ye zaruri nahi hai ke jis kam ka ehad kiya jaye wo shari taur par acha ho balke isi qadr kafi hai ke shariat may is kam se na roka gaya ho aur uqla ke nazdik ba-maqсад karar paye. Ya is shaks ke liye ismay koi maslehat ho aur agar ehad karne ke baad aisa hojaye ke is kam ki koi maslehat na rahe ya sharan tarjee ke qabil na rahe aur makruh karar paya ho to zaruri nahi ke is par amal kare.

2632: Agar koi shaks apne ehad par amal na kare to wo gunah gaar hai aur zaruri hai ke kaffara de yaani saanth fakeero ko pait bhar kar khana khilaye ya do mahiney musalsil roze rakhe ya ik ghulam ko azad karde.

Qasam Khane Ke Ehkam.

2633: Jab koi shaks qasam khaye ke falan kaam anjam dega ya tark karega maslan qasam khaye ke roza rakhega ya tambaku ko istemaal nahi karega to agar baad may jan boojh kar is qasam ke khilaaf amal kare to wo gunah gaar hai aru zaruri hai ke kaffara de yaani ik ghulam azad kare ya dus fakeero ko pait bhar kar khana khilaye ya unhe poshaak pehnaye aur agar in aamal ko baja na la sakta ho to zaruri hai ke teen din musalsil roze rakhe.

2634: Qasam ki chand shartein hain:

- (1) Jo shaks qasam khaye zaruri hai ke wo baligh aur aqil ho neez apne irade aur ikhteyar se qasam khaye. Lihaza bache, deewane, be-hawas, aur us shaks ka qasam khana jisay majbur kiya gaya ho durust nahi hai aur agar koi shaks jazbaat may aakar bila irada ya be-ikhteyar qasam khaye to iske liye bhi yehi hukm hai.
- (2) (Qasam khane wala) jis kam ke anjam dene ki qasam khaye, zaruri hai ke wo haram ya makruh na ho aur jis kam ke tark karne ki qasam khaye, zaruri hai ke wo wajib ya mustahab na ho. Aur agar koi mubah kam karne ya na karne ki qasam khaye to agar uqla ki nazar may is kam ko anjam dena ya is ko tark karna behtar ho ya is kam may qasam khane wale ke liye koi dunyawī maslehat ho to iski qasam sahi hai.
- (3) (Qasam khane wala) Allah ta'ala ke naamo may se kisi aise nam ki qasam khaye jo is zaat ke siwa kisi aur ke liye istemaal na hota ho maslan khuda aur Allah – ya Allah ki aisi sifaat aur afaal se qasam khaye jo sirf iske sath khaas hai. Maslan kahe: 'is zaat ki qasam! Jisne aasmano aur zamin ko paida kiya.' Aur agar aise naam ki qasam khaye jo Allah ki zaat ke siwa kisi aur ke liye bhi istemaal hota ho lekin Allah ta'ala ke liye itni kasrat se istemaal hota ho ke jabhi koi wo naam le to khuda wa buzurg wa bartar ki zaat hi zehan may aati ho. Maslan agar koi khaaliq aur raziq ki qasam khaye to bhi qasam sahi hai. Balkey agar kisi aise nam ki qasam khaye ke jab is naam ko qasam khane ke makaam may istemaal kiya jaye toh zaat e haq hi zehan may aati ho maslan sami aur baser (ki qasam khaye) tabhi iski qasam sahi hai.
- (4) (Qasam khane wala) qasam ke alfaz zaban par laye. Lekin agar gunga shaks ishare se qasam khaye to sahi hai. Aur isi tarah wo shaks jo baat karne par qadir na ho likhe aur dil may niyat kar le to kafi hai. Balke jo bol sakta hai wo bhi agar likhe to ehtiyat e wajib ki bina par ispar amal kiya jaye.
- (5) (Qasam khane wale ke liye) qasam par amal karna mumkin ho. Agar qasam khane ke waqt iske liye ispar amal karna mumkin na ho lekin baad may mumkin hojaye to kafi hai. Aur agar qasam khate waqt mumkin ho baad may ispar amal karne se ajiz hojaye to jis waqt se ajiz hoga is waqt se iski qasam kal adam hojayege. Agar qasam par amal karne se itni mashaqat uthani padhe jo iski bardasht se bahir ho to is surat may bhi yehi hukm hai. Agar ye ajiz iske ikhteyar se ho ya bagair ikhteyar ke, agar takheer ke wakt ke aitbaar se iska koi uzr na ho to isne gunah kiya aur is par kaffara wajib hai.

2635: Agar baap, betay ko, ya shohar, biwi ko qasam khane se roke to inki qasam sahi nahi hai.

2636: Agar beta baap ki ijazat ke bagair aur biwi shohar ki ijazat ke bagair qasam khaye to baap aur shohar inki qasam faskh kar sakte hai.

2637: Agar insan bhool kar ya majburi ki waja se ya gaflet ki bina par qasam par amal na kare to uspar kaffara wajib nahi hai. Aur agar isay majbur kiya jaye ke qasam par amal na kare tabhi yehi hukm hai. Agar wehmi qasam khaye maslan ye kahe ke Wallah! Main abhi namaz may mashgool hota hun aur weham ki waja se mashgool na ho to agar iska weham aisa ho ke iski waja se majboor ho kar qasam par amal na kare to ispar kaffara nahi hai.

2638: Agar koi shaks qasam khaye ke main jo kuch keh raha hun sach keh raha hun to agar wo sach keh raha hai to iska qasam khana makruh hai aur agar jhoot bol raha hai to haram hai. Balkey muqadamat ke faisle ke wakt jhooti qasam khana kabeera gunaho may say hai lekin agar wo apne aap ko ya kisi doosre musalman ko kisi zalim ke shar se nijat dilane ke liye jhooti qasam khaye to is may ishkaal nahi balke baaz auqaat aisi qasam khana wajib hojata hai. Taham agar toriya karna mumkin ho aur is taraf tawajja rakh bhi sakta ho to ehtiyat e wajib ye hai ke tauriya kare. (yaani qasam khate wakt qasam ke alfaaz ke zahiri mafhoom ko chohr kar doosre matlab ki niyat kare aur jo matlab isne liya hai is ko zahir na kare) maslan agar koi zalim kisi ko aziyat dena chahe aur kisi doosre shaks se pooche ke kay tumne fala shaks ko dekha hai? Aur isne is shaks ko ik minute kabl dekha ho to wo kahe ke maine isay nahi dekha aur qasd ye kare us waqt se paanch minute pehle maine isay nahi dekha.

Fiqh Chapter 09

MUHTAZAR KE EHKAAM:

(522) Jo moomin muhtazar ho yaani jaankani ki halat mein ho khwa mard ho ya aurat, bara ho ya chota isse ehtiyat ki bina par basoorat e imkaan pusht ke ball yun litana chahiye ki iske paaw ke talwe qibla rukh ho.

(523) Behtar yeh hai ki jab tak mayyit ka ghusl muqammal na ho isse bhi mazkoora tareeqe ke mutabaiq ruh ba qible letaye lekin jab iska ghusl muqammal ho jaye to behtar yeh hai ki isse is haalat mein litaye jiss tarah isse namaze janaza padhte waqt litaate hai.

(524) Jo shaks jaan kani ki halat mein ho isse ruh ba qibla litana ehtiyat ki bina par har musulman par wajib hai . lihaaza woh shaks jo jaankani ki halat mein hai raazi ho aur qaasir bhi na ho[yaani baaligh aur aaqil ho] to iss kaam ke liye iske wali ki ijazat lena zaroori nahi hai. Iske ilawa ki soorat mein iske wali se ijazat lena ehtiyat ki bina par zaroori hai.

(525) Mustahab hai ke jo shaks jaankani ki halat mein ho iske samne shahaadatein , bara imaamon ke naam aur doosre deeni aqaaid is tarah dohraye jaye ke woh samajhle. Iski maut ke waqt tak in cheezon ki taqraar karna bhi mustahab hai.

(526) Mustahab hai ke jo shaks jaankani ki halat mein ho isse ye dua iss tarah sunaee jaye ki samajhle.

**Allahhummaghfir liyal kathira
mim ma'asika waqbal minniyal
yasira min ta'atika ya man
yaqbalul yasira wa ya'afu 'anil
kathir, lqbal minniyal yasira wa'fu
'anniyal kathir. Innaka antal
'afuwwul Ghafur. Alla hum mar hamni fa innaka Rahim.**

اَللّٰهُمَّ اغْفِرْ لِي الْكَثِيْرَ مِنْ مَعَاصِيْكَ وَاَقْبَلْ مِنِّي الْيَسِيْرَ مِنْ طَاعَتِكَ يَا مَنْ
يُّقْبَلُ الْيَسِيْرَ وَيَعْفُو عَنِ الْكَثِيْرِ اَقْبَلْ مِنِّي الْيَسِيْرَ وَاغْفُ عَنِّي الْكَثِيْرَ اِنَّكَ
اَنْتَ الْعَفُوُّ الْعَفُوْرُ اَللّٰهُمَّ ارْحَمْنِيْ فَاِنَّكَ رَحِيْمٌ

(527) Jis shaks ki jaan sakhti se nikal rahee ho agar isse taqleef na ho to isse iss jagah le jana jahan woh namaz padha karta tha mustahab hai.

(528) Jo shakhs jaankani ke aalam mein ho iske aasaani ke liye [yani is maqsad se ke iski jaan aasaani se nikla jaye] iss ke sarhaane soorah e yaseen, surah e saafaat, soohar e ahzaab, ayat ul kursi, soorah e aaraaf ki 54th ayat aur soorah e baqarah ki aakhri teen aayaat padhna mustahab hai. Balki quraan majeed jitna bh padha ja sake padha jaye.

(529) Jo shaks jaankani ke aalam mein ho isse tanha chorna. Koi bhari cheez iske peth par rakhna, junub aur hayez ka iske kareeb hona, is tarah iske paas zyada batein karna, rona aur sirf aurton ko chorna makrooh hai.

Marne ke baad ke ehkaam:

(530) Mustahab hai ke marne ke baad mayyit ki ankhein aur hont band kar diye jayein, is ki thori ko baandh diya jaye, neez is ke haath aur paun seedhey kar diye jayein aur is ke oupar kapda daal diya jaye. Agar maut raat ko waaqi' ho to jahan maut waaqi' huwi ho wahan cheraagh jalaain (roshni kardein) aur janaazey main shirkat ke liye mo'mineen ko ittela' de aur mayyit ko dafan karne mein jaldi karein laikin agar is shakhs ke marne ka yaqeen na ho to intezaar karein taake soorat e haal wazih ho jaye. Ilawa az een agar mayyit hamila ho aur bachha is ke pait main zinda ho to zaroori hai ke dafan karne main itna tawaqquf karen ke is ka pehlo chaak karke bachha bahar nikal lay aur phir is pehlo ko see day.

Fiqh Chapter 10

ROZE KE EHKAAM

Roze se muraad hai ki khuda ki khushnoodi aur iske aage izhaar e tazallul ke liye insaan azaan e subh se maghrib tak aanth cheezon se jo baad mein bayan ki jayengi parhez kare.

(1531) Insaan ke liye roze ki niyyat dil se guzarna ya masalan yeh kehna ki “main kal roza rakhunga” zaroori nahi balke iska irada karna kaafi hai ki woh bargah e ilahi mein apni zillat ke izhaar ke liye azaan e subh se maghrib tak koi aisa kaam nahi karega jisse roza baatil ho aur yeh yakeen haasil karne ke liye is tamaam waqt mein woh roze se raha hai zaroori hai ki kuch der azaan e subh se pehle aur kuch der maghrib ke baad bhi aise kaam karne se parhez kare jinse roza baatil ho jata hai.

(1532) Insaan ramazan ki har raat ko isse agle din ke roze ki niyyat kar sakta hai.

(1533) Ramazan mein roze ki niyyat ka aakhri waqt ek aise shaks ke liye jiski tawajjo ho, azaan e subh se pehle hai yani ehtiyat e wajib ki bina par zaroori hai ki azaan e subh ke waqt jab woh parhez shuru kare to irade ke saath ho chahe woh irada na khud agha taur par iske dil mein kahin maujood ho.

(1534) Jis shaks ne aisa koi kaam na kiya ho jo roze ko baatil kare to woh jis waqt bhi din mein mustahab roze ki niyyat kar le agar che maghrib hone mein kam waqt hi reh gaya ho, iska roza sahi hai.

(1538) Misaal kay tour par agar koyi shakhs Ramadhan kay pehlay rozay ki niyyat karay lekin baad may maaloom ho kay yeh doosra roza tha to iska roza sahi hai.

(1541) Agar koyi shakhs azaan e subah say pehlay rozay ki niyyat karay aur so jaaye aur maghrib kay baad bedaar ho to uska roza sahi hai.

(1546) Agar koyi shakhs kisi gair muayyan wajib rozay kay liye masalan roza ay kaffaray kay liye zuhr kay nazdeek tak amadan niyyat na karay to koyi haraj nahi balki agar niyyat say pehlay musamam irada rakhta ho kay roza nahi rakhega ya muzabzab ho kay roza rakhay ya na rakhay to agar us nay koi aisa kaam na kiya ho jo rozay ko baatil karta ho aur zuhr say pehlay rozay ki niyyat kar lay to uska roza sahi hai.

(1548) Agar koyi beemaar shakhs Ramadhan kay kisi din may zuhr say pehlay tandroost ho jaaye aur usnay us waqt tak koyi aisa kaam na kiya ho jo rozay ko baatil karta ho to ehtiyaat e wajib ki bina par zaruri hai kay niyyat karay aur us din ka roza rakhay aur agar zuhr kay baad theek ho to us din ka roza us par wajib nahi. Albatta zaruri hai kay us ki qaza karay.

(1550) Agar kisi din ke bare mein insaan ko shak ho ki shabaan ki akhri tareekh hai ya ramazan ki pehli tareekh aur woh qaza ya mustahab ya aise hi kisi aur roze ki niyyat karke roza rakhle aur din mein kisi waqt isse pata chale ki ramazan hai to zaroori hai ki ramazan ke roze ki niyyat karle.

1551) Agar kisi mo'ayyan wajib roze ke bare mein masalan ramazan ke roze ke bare mein insaan muzabzub ho ki apne roze ko baatil kare ya na kare ya roze ko baatil karne ka qasd kare to agar dobara roze ki niyyat na kare to iska roza baatil ho jata hai aur agar dobara roze ki niyyat karle to ehtiyaat e wajib yeh hai ki is din ka roza pura kare aur baad mein iski qaza kare.

(1552) Agar koi shaks jo mustahab roza ya aisa wajib roza masalan kaffare ka roza rakhe huwe ho jiska waqt muayyin na ho kisi aise kaam ka qasd kare jo roze ko baatil karta ho ya muzabzub ho ki koi aisa kaam kare ya na kare to agar woh koi aisa kaam na kare aur wajb roze mein zuhr se pehle aur mustahab roze mein ghurub se pehle dobara roze ki niyyat karle to iska roza sahi hai.

Mubtilaat e roza:

(1553) Ath(8) cheeze roze ko baatil kar deti hai:

- I. Khana aur peena.
- II. Khuda ta'aala, paighambar e akram (saww) aur inke janasheenon se ehtiyat e wajib ki bina par koi jhoot baat mansoob karna .
- III. Ghubar halaq tak pohchana ehityat e wajib ki bina par.
- IV. Azaan e subh tak hayz ya nifas ki halat mein baqi rehna.
- V. Kisi sayaal cheez se huqna(anema) karna.
- VI. Qay karna.

In mubtilaat ke tafseeli ehkaam aainda masael mein bayan kiye jayenge.

I. Khana aur Peena:

(1554) Agar rozedaar is amr ki janib mutawajje hote huwe ke roze se hai koi cheez jaan booch kar khaye ya piye to iska roza baatil ho jata hai, qate nazr iske ki woh cheez aisi ho jisi umooman khaya ya peeya jata ho masalan roti aur pani ya aisi ho jisi umooman khaya ya peeya na jata ho masalan matti aur darakht ka sheera, aur khwa kam ho ya zyada hatta ki agar rozedaar toothbrush moon se nikale aur dobara moon mein le jaye aur iski taree nigal le tab bhi roza baatil ho jata hai siwaaye iss soorat ke ki iski taree loaab e dehen mein ghul milkar is tarah khatam ho jaye ki isse bairooni taree na kaha ja sake.

(1555) Jab rozedaar khana kha raha ho agar isse maloom ho jaye ki subah ho gayee hai to zaroori hai ki jo luqma moon mein ho isse ugalde aur agar jaan boojhkar woh luqma nigalle to iska roza baatil hai aur is hukum ke mutabiq jiska zikr baad mein hoga ispar kaffara bhi wajib hai.

(1556) Agar rozedaar ghalati se koi cheez khale ya peele to iska roza baatil nahi hota.

(1557) Injection aur drip se roza baatil nahi hota, chahe injection taqweeyat pohchane wala aur drip glucose waghaira ki hi kyun na ho. Damme ki beemari mein istemaal hone wala spray agar dawa ko sirf phephron tak pohchaye to isse bhi roze baatil nahi hota. Issi tarah aankh aur kaan mein dawa daalne se roza baatil nahi hota chahe iska zaika gale mein mehsoos ho. Nak mein daali jane wali dawa agar gale tak na pohche to isse roza baatil nahi hota.

(1558) Agar rozedaar daanthon ki reekhon mein phasi huwi koi cheez amadan nigal le to iska roza batil ho jata hai.

(1559) Jo shaks roza rakhna chahta ho iske liye azaan e subh se pehle daathon mein khalaal karna zaroori nahi hai lekin isse ilm ho ki jo ghiza daanthon ki reekhon mein reh gayee woh din ke waqt peth mein chalee jayengi to khalaal karna zaroori hai.

(1560) Moon ka paani nigalne se roza baatil nahi hota khwa turshi waghaira ke tasawwur se hi moon main paani bhar aya ho.

(1561) sir aur sene ka balgham jab tak moon ke andar wale hisse tak na pohche isse nigalne mein koi haraj nahi lekin agar woh mooh mein aa jaye to ehtiyat e mustahab yeh hai ki isse na nigle.

(1562) Agar rozedaar ko itni pyaas lage ki isse pyas se mar jane ka khauf ho jaye ya isse nuqsan ka andesha ho ya itni sakhti uthana padhe jo iske liye na qaabil e bardaasht ho to itna paani pee sakta hai ki in umoor ka khauf khatam ho jaye balki agar maut aur iss jaise cheez ka khauf ho to paani peena wajib hai lekin iska roza baatil ho jayega aur agar ramazan ho to ehtiyat e laazim ki bina par zaroori hai ki isse zyada pani na peeye aur din ke baaki hisse mein woh kaam karne se parhez kare jisse roza baatil ho jata hai.

(1563) Bache ya parinde ko khilane ke liye ghiza ka chabana ya ghiza ka chakhna aur issi tarah ke kaam karna jismein ghiza umooman halak tak nahi pohinchti khwa woh ittefaaqan halak tak pohonchjaye to roze ko baatil nahi karti. Lekin agar insaan shuru se jaanta ho ki yah ghiza halak tak pohonch jayengi to iska roza baatil ho jata hai aur zaroori hai ki iski qaza baja laye aur kaffarah bhi ispar wajib hai.

(1564) Insaan kamzori aur naqaahat ki wajah se roza nahi chor sakta lekin agar kamzori iss had tak ho ki umooman bardaasht na ho sake to phir roza chorne mein koi haraj nahi.

Class 4

IV. Khuda aur Rasool Par Bohtaan Bandhna:

(1577) Agar rozedaar zabaan se ya likhkar ya ishare se ya kisi aiur tareeqe se allah taala ya rasool e akram (saww) ya aimma (as) mein se kisi se jaan boojhkar koi jhooti baat mansob kare to agarche woh fauran kehde ki maine jhoot kaha hai ya tauba karle tab bhi ehtiyaat e laazim ki bina par iska roza baatil hai aur ehtiyaat e mustahab ki bina par hazrat fatima zehra (sa) aur tamam ambiya e mursaleen aur inke janasheenon se bhi koi jhooti baat mansoob karne ka yahi hukum hai. albatta is baat ka khayal rekha jai kai jhoot bandhna khud, paigambar sallalaho alaihai wa'aalaihi, ehlaibait alaihaimusalam aur in kai saath saath hazarat e zahra salamulla alaiha per gunah e kabeera hai

(1582) Agar rozedaar se sawaal kiya jaye ki kya rasool e akram (saww)ne aisa farmaya hai aur woh amadan jahan jawab nahi dena chahiye wahan isbaat mein de aur jahan isbaat mein dena chahiye wahan amadan nafi mein jawab de to ehtiyat e laazim ki bina par iska roza baatil ho jata hai.

V. Ghubaar ko halaq tak pohonchana:

(1584) Ehtiyat e wajib ki bina par gaarhe ghubaar ka halaq tak pohonchana roze ko baatil kar deta hai khwa gubar kissi aise cheez ka ho jiska khana halaal ho masalan atta ya kisi aisi cheez ka ho jiska khana haraam ho masalan matti.

(1586) Agar hawa ki wajah say kaseef ghubaar paida ho aur insaan mutawajje honay aur ehtiyaat kar saknay kay baawajood ehtiyaat na karay aur ghubaar uskay halq tak pahuch jaaye to ehtiyaat e wajib ki bina par us ka roza baatil ho jaata hai.

(1587) Ehtiyaat wajib yeh hai kay rozedaar cigarette aur tambaaku waghaira ka dhuaa bhi halaq tak na pahuchaaye.

(1589) Agar koyi shakhs yeh bhool Jane par kay rozay say hai ehtiyaat na karay ya be ikhtiyaar ghubaar waghaira uskay halaq may pahuch jaaye to us ka roza baatil nahi hota.

(1590) Pura sar pani may dubonay say roza baatil nahi hota lekin yeh shadeed makruh hai.

VI. Azaan e subh tak janabat, hayz aur nifas ki halat mein rehna:

1608) Agar Ramzan ke rozon mei aurat subh ki azan se pehlay haiz ya nifaas se paak ho jaye aur amadan ghusl na kare ya uska fariza tayammum karna ho aur tayammum na kare to zaroori hai ke is din ka roza poora kare aur iski qaza bhi kare. Ramzan ki qaza mai agar jaan boojh kar ghusl ya tayammum na kare to ehtiyaate wajib ki bina par is din ka roza nahi rakh sakti.

(1609) Jo aurat Ramzan ki shab mei haiz ya nifas se paak ho jaey, agar jaan boojh kar ghusl na kare yahan tak ke waqt tang ho jaey to zaroori hai ke tayammum kare aur iska us din ka roza sahee hai.

(1610) Agar koi aurat Ramzan mei subh ki azan se pehle haiz ya nifaas se paak ho jaey aur ghusl ke liye waqt na ho to zaroori hai ke tayammum kare aur subh ki azan tak baidar rehna zaroori nahi hai. Jis junub shakhs ka fareeza tayammum ho uske liye bhi yehi hukm hai.

(1611) Agar koi aurat subh ki azan ke qareeb haiz ya nifas ke khoon se paak ho jaey aur uske ghusl ya tayammum mei se kisi ka waqt na ho to iska roza sahee hai.

(1612) Agar koi aurat subh ki azan ke baad haiz ya nifas ke khoon se paak hojaey ya din mei ise haiz ya nifas ka khoon aa jaey to agarche ye khoon maghrib ke qareeb hi kyun na aaey is ka roza baatil hai.

(1613) Agar aurat haiz ya nifaas ka ghusl karna bhool jaey aur ise aik din ya kae din ke baad yaad aey to jo rozay is ne rakhe hon wo sahee hain.

(1614) Agar aurat Ramzan mei subh ki azan se pehle haiz ya nifaas se paak ho jaey aur ghusl karne mei kotahi kare aur subh ki azan tak ghusl na kare aur waqt tang honay ki soorat mai tayammum bhi na kare to jaise ke guzar chuka hai, zaroori hai ke us din ka roza poora kare aur qaza bhi kare laikin agar kotahi na kare masalan muntazir ho ke zanana hamaam mayassar aa jaey khuah is muddat mei wo teen dafa soey aur subh ki azan ka ghusl na kare aur tayammum karne mei bhi kotahi na kare to iska roza sahee hai.

(1615) Jo aurat istehaza-e-kaseera ki haalat mei ho, agar wo apne ghuslon ko us tafseel ke sath na bajalaey jis ka zikr masala no. 394 mei kiya gaya hai to iska roza sahi hai. Aise hi istehaza-e-mutawassita mei agarche aurat ghusl na bhi kare, is ka roza sahee hai.

(1616) Jis shakhs ne mayyit ko mas kiya ho yani apne badan ka koi hissa mayyit ke badan se mas kiya ho wo ghusle mase mayyit ke baghair roza rakh sakta hai aur agar rozay ki halat mei bhi mayyit ko mas kare to iska roza baatil nahi hota.

VII. Huqna laina

(1617) Huqna laina (yane paani ya her mae bari ant me maqad k zariye dakhil krna) Sayal cheez se huqna lene se agar-che ba amre majboori aur elaj ki gharz se ho roza baatil hojata hai.

VIII. Qay karna

(1618) Agar rozedaar jaan boojh kar qay kare to agar-che wo beemari waghaira ki wajah se aisa karne par majboor ho, is ka roza baatil ho jata hai lekin agar sehwan ya be-ikhtiyaar ho kar qay kare to koi haraj nahi.

(1619) Agar koi shakhs raat ko aisi cheez kha le jiske baare mei maloom ho ke uske khane ki waja se din me be-ikhtiyaar qay aaegi to is ka roza sahee hai.

(1624) Agar rozedaar dakaar le aur koyi cheez uskay halaq ya muh may aa jaye to zaruri hai kay usay ugalde aur agar woh cheez be ikhteyaar pet may chali jaaye to uska roza sahi hai.

Woh cheezen jo rozedar ke liye makrooh:

(1629) Rozedar ke liye kuch cheezen makrooh hai inmein se baaz yeh hai:

1. Aankh mein dawa daalna aur surma lagana jabke iska maza ya bu halak mein pohonche.
2. Har aisa kaam karna jo kamzori ka bayis ho masalan khoon dena aur hamam jana.
3. Naak mein dawa dalna jabke yeh ilm na ho ke halak taq pohonchengi aur agar yeh ilm ho ki halak tak pohonchengi to iska istemaal jayiz nahi hai.
4. Khushboodar jaribotiyani(herbs) soonghna.
5. Aurat ka pani may baithna.
6. Shiyaaf istemaal karna yani kisi khushk cheez se anema lena.
7. Jo libas pehn rakha ho usse tarr karna.
8. Daanth niklwana aur har woh kaam karna jiski wajah se moonh se khoon nikle
9. Tarr lakri se miswaak karna.
10. Bila wajah pani ya koi aur siyaal cheez moonh mein dalna

Aise Mawaqe jinmein roze ki qaza aur kaffarah wajib hojate hai:

(1630) Agar koi shaks ramazan ke rozay ko khane, peene, jima, istamna ya janabat per baki rehne ki wajah se baatil kare jabki jabr aur nachari ki bina par nahi balki amadan aur ikhtiyaar se aisa kiya ho to ispar qaza ke ilawa kaffarah bhi wajib hoga aur jo koi mutazakkira umoor ke ilawa kisi aur tareeke se roza baail kare to ehtiyat e mustahab yeh hai ki woh qaza ke alawa kaffarah bhi de.

(1631) Jin Umoor ka zikr kiya gaya hai ager inmein se kisi fail ko anjaam de jabke ise pukhta yakeen ho ke us amal se iska roza batil nahi hoga to ispar kaffarah wajib nahi hai. Yehi hukum us shaks ka hai jisay maloom hi na ho ke ispar roza wajib hai jaise woh bachche jo bulugh ke baad ke ibtedaee dino mein ho.

For Class 5

Roze ka Kaffara:

(1632) Ramazan ka roza todne ke kaffareh ke taur par zaroori hai ke insaan ek ghulaam azad kare ya is tareeqe ke mutabiq jo agle masale mein bayan kiya jayenga do mahine roze rakhe ya saanth fakeeron ko peth bharkar khana khilaye ya har fakeer ko ek mudh takreeban ¾ kilo ta'aam yani gandum ya jau ya roti waghaira de aur agar yeh afaal anjaam dena iske liye mumkin na ho to baqadre imkaan sadaqa dena zaroori hai aur agar yeh mumkin na ho to tauba o istaghfaar kare aur ehtiyat e wajib yeh hai ki jis waqt(kaffarah dene ke) qabil ho jaye kaffarah de.

(1633) Jo shaks ramazan ke roze ke kaffareh ke taur par do maah roze rakhna chahe to zaroori hai ki ek poora mahina aur isse agle mahine ke ek din tak musalsal roze rakhe aur isi tarah baqi mahine k roze bhi ahtiyat e wajib k bina per zaroori he k pe dar pe bajalaye lakin ager rukawat pesh aye k jise urfan uzr shumar kiya jaye to is din ka roza na rakhe or uzr k dor hone k bad dubara shro kre.

(1634) Jo shaks ramazan ke roze ke kaffarah ke taur par do maah roze rakhna chahe to zaroori hai ki roze aise waqt na rakhe jiske bare me woh jaanta ho ki ek mahine aur ek din ke darmiyaan eid e qurbaan ki tarah koi aisa din aajayenga jiska roza rakhna haram hai.

(1635) Jis shaks ko musalsal roze rakhne zaroori hai agar woh inke beech mein baghair uzr ke ek din roza na rakhe to zaroori hai ki dobara az sar nau roze rakhe.

(1636) Agar un dinon ke darmiyaan jinme musalsal roze rakhne zaroori hai, rozedaar ko koi ghair ikhtiyaari uzr pesh aa jaye, masalan hayz ya nifas ya aisa safar jise ikhtiyaar karne par wo majboor ho to uzr ke door hone ke baad rozon ka az sar nau rakhna iske liye wajib nahi balki woh uzr door hone ke baad baaki maanda roze rakhe.

(1638) Agar rozedaar jaanboojh kar Allah ta-aala ya nabi e akram s.a.w.s. say koyi jhooti baat mansoob kare to agarche uspar kaffara wajib nahi lekin ehtiyaat e mustahab hai kay kafaara de

(1639) Agar rozedaar Mahe Ramadahn kay ek din may kayi dafa khaaye peeye ya jimaa karay to un sab kay liye ek kaffara kaafi hai.

(1642) Agar rozedaar dakaar lay aur koyi cheez uskay muh may aajaaye to agar who usay jaanboojh kar nigal lay to bina bar ehtiyaat e wajib, us ka roza baatil hai aur zaruri hai kay uski qaza karay aur kaffara bhi us par wajib ho jaata hai aur agar us cheez ka khana haraam ho masalan dakaar letay waqt khoon ya aisi khoraq jo giza ki taareef may na aati ho is kay muh may aa jaaye aur who ose jaan boojh kar nigal lay to behtar hai kay majmoe kaffara de.

(1643) Agar koi shakhs mannat maanay kay ek khaas din roza rakhega to agar who us din jaan boojh kar apnay rozay ko baatil karde to zaruri hai kay kaffara de aur us ka kaffara usi tarah hai jaisay kay mannat todnay ka kaffara hai.

(1644) Agar rozedaar ek aise shakhs kay kehna par jo kahay kay magrib ka waqt hogaya hai lekin jis kay kehna say itminaan haasil na hua ho, roza iftaar kar lay aur baad may usay pata chalay kay magrib ka waqt nahi hua ya shak karay kay magrib ka waqt hua hai ya nahi to us par qaza aur kaffara dono wajib ho jaate hai aur agar woh yeh samajta tha kay uski baat hujjat hai to us par sirf qaza wajib hai.

(1645) Jo shakhs jaanboojh kar apna roza baatil kar lay aur agar who zuhar kay baad safar karay ya kaffaray say bachnay kay liye zuhar say pehlay safar karay to us par se kaffara saaqit nahi hota balki agar zuhr say pehlay itefaaqan usay safar karna padhay tab bhi kaffara us par wajib hai.

(1646) Agar koi shakhs jaan boojh kar apna roza tor day aur us kay baad haiz, nifaas ya beemari jaisa koi uzar paida ho jaaye to ehtiyaat e mustahab ye hai kay kaffara day. Khususan jab kisi tareeqay say masalan dawaayiyo kay istemaal say khud ko haiz ya beemaari may muhtela kiya ho.

(1647) Agar kisi shakhs ko yaqeen ho kay aaj Ramadhan ki pehli taareekh hai aur who jaan boojh kar roza tor day lekin baad may usay pata chalay kay shaabaan ki aakhri taareekh hai to us par kaffara wajib nahi hai.

(1648) Agar kisi shakhs ko shak ho kay aaj Ramadahan ki aakhri taareekh hai ya Shawwal ki pehli taareekh aur who jaan boojh kar roza tod day aur baad may pata chalay ki pehli shawwal hai to us par kaffara wajib nahi hai.

(1655) Zaroori hai ki insaan kaffarah dene mein kotahi na kare lekin fauri taur par dena bhi zaroori nahi.

1656) Agar kisi shaks par kaffarah wajib ho aur woh kayee saal tak na de to kaffarah mein koi izafa nahi hota.

(1657) Jis shaks par ek din ke kaffarah ke taur par saanth fakeero ko khana khilana zaroori ho, agar saanth fakeer maujood ho to woh yeh nahi kar sakta ki kaffarah to itna hi de lekin fakeeron ki tadaad kam kar de. Masalan tees fakeeron mein se har ek ko do mudh taam dekar issi par iqtefa kar le. Haan yeh kar sakta hai ki woh fakeer ke ghar ke afraad mein se har ek ke liye chahe woh chote hi ho ek mudh is fakeer ko de aur woh fakeer apne ghar walon ki wikaalat mein ya inke chote hone ki soorat mein inki wilayat mein isse qubool karle aur agar isse saanth fakeer na mile balke masalan sirf tees fakeer mile to phir har ek ko do

mudh taam de sakta hai. albatta is soorat mein ehtiyat e wajib ki bina par zaroori hai ki jab bhi mumkin ho tees aur fakeeron ko bhi ek mudh de.

(1658) Jo shaks ramazan ke roze ki qaza kare agar woh zuhr ke baad jaanbooch kar koi aise kaam kare jo roze ko baatil karta ho to zaroori hai ki dus fakeeron ko fardan fardan ek mudh khana de aur agar na de sakta ho to teen roze rakhe

WOH SURATE JIN MAY FAQT ROZAY KI QAZA WAJIB HAI

(1659) Jo suratay bayaan ho chuki hai un kay alaawa in chand surato may insaan par sirf rozay ki qaza wajib hai aur kaffara wajib nahi hai.

1. Aik shakhs ramzan ki raat main junub hojaye aur jaisa ke masla 1602 main tafseel se bataya gaya hai ke subh ki azan tak doosri neend se bedaar na ho.
2. Roze ko batil karne wala kaam to na kiya ho lekin roze ki niyyat na kare ya riya kare ya roza na rakhne ka irada kare. Isi tarah masla number 1551 main batayi gayi tafseel ke mutabiq kisi aise kam ka irada kare jo roze ko batil karta hai.
3. Ramazan main ghusle janabat karna bhool jaye aur janabat ki halat main aik ya kayi din roze rakhta rahe.
4. Mahe Ramadhan may yeh tehqeeq kiye baghair kay subah huyi hai ya nahi koyi aisa kaam karay jo rozay ko baatil karta ho aur baad may pata chalay kay subah ho chuki thi.
5. Koyi kahay kay subah nahi huyi aur insaan us kay kehany ki bina par koyi aisa kaam karay jo rozay ko baatil karta ho aur baad may pata chalay kay subah ho gayi thi.
6. Koyi kahay kay subah ho gayi hai aur insaan us kay kehmay par yaqeen na karay ya samjhay kay mazaak kar raha hai aur khud tehqeeq na karay aur koyi aisa kaam karay jo rozay ko baatil karta ho aur baad may maalum ho kay subah ho gayi thi.
7. Koyi shakhs kisi kay kehmay par jis ka qaul us kay liye sharan hujjat ho ya who galati kartay huay yeh samajta ho kay is ka qaul hujjat hai roza iftaar kar lay aur baad may pata chalay kay abhi magrib ka waqt nahi hua tha.
8. Insaan ko yaqeen ya itminaan ho kay magrib ho gayi hai aur who roza iftaar kar lay aur baad may pata chalay kay magrib nahi huyi thi. Lekin agar matla abar aalood ho ya is jaisi koyi kaifiyat ho aur insaan is gumaan kay tehet roza iftaar kar lay kay magrib ho gayi hai aur baad may maaloom ho kay magrib nahi huyi thi to ehtiyaat ki bina par is surat may qaza wajib hai.
9. Insaan pyaas ki wajah say kulli kare yaani paani muh may ghumaaye aur be ikhtiyaar paani pet may chala jaaye. Lekin agar insaan bhool jaaye kay rozay say hai aur paani galay say utar jaaye ya pyaas kay alaawa kisi doosri surat may jahaa kulli karna mustahab hai –jaisay wudhu kartay waqt- kulli kar lay aur paani be ikhtiyaar pet may chala jaaye to is ki qaza nahi hai.
10. koi shakhs majboori, izteraar ya taqayye ki haalat may roza iftaar karay jabki majboori ya taqayye may khaya peeya ya jamaa kiya ho, ehtiyaat e wajib ki bina par baaqi cheezo may bhi yehi hokum hai.

(1660) Agar rozedaar paani kay alaawa koyi cheez muh may daalay aur who be ikhtiyaar pet may chali jaaye ya naak may paani daalay aur who be ikhtiyaar neechay utar jaaye to us par qaza wajib nahi hai.

(1661) Rozedar ke liye zyada kullian karna makruh hai aur agar kulli ke baad luaabe dehen nigaalna chahe to behtar hai ke pehle 3 dafa luaab ko thuk de.

(1662) Agar kisi shakhs ko malum ho ke kulli karne se be-ikhtiyar ya bhool jane ki waja se pani iske halaq main chala jaye ga to zaroori hai ke kulli na kare aur is soorat main agar kulli kare lekin pani halaq se na utre to ehtiyate wajib ki bina par qaza zaroori hai.

(1663) Agar kisi shakhs ko Mahe ramadhan may tehqeeq kar nay kay baad maaloom na ho kay subah ho gayi hai aur who koyi aisa kaam karay jo rozay ko baatil karta hai aur baad may maloom ho kay subah ho gayi thi to uskay liye roza ki qaza karna zaruri nahi.

(1664) Agar kisi shakhs ko shak ho kay maghrib ho gayi hai ya nahi to roza iftaar nahi kar sakta lekin agar usay shak ho kay subah huyi hai ya nahi to woh tehqeeq karnay say pehlay aisa kaam kar sakta hai jo rozay ko baatil karta ho.

Qaza roze ke ehkaam:

(1669) Agar kisi shaks par chand salon ke ramzan ke rozon ki qaza wajib ho to jis saal ke rozon ki qaza pehle karna chahe kar sakta hai lekin agar aakhri ramzan ke rozon ki qaza ka waqt tang ho masalan aakhri ramazan ke paanch rozon ki qaza iske zimme ho aur aainda ramazan ke shuru hone mein bhi paanch hi din baaki ho to behtar yeh hai ke pehle aakhri ramazan ke rozon ki qaza baja laye.

(1670) Agar kisi shaks par chand salon ke ramazan ke rozon ki qaza wajib ho aur woh roze ki niyyat karte waqt moayyan na kare ki kaunse ramazan ke roze ki qaza kar raha hai to iska shumaar aakhri ramazan ki qaza mein nahi hoga aur natejatan taakheer ka kaffarah ispar se saakit nahi hoga.

(1671) Jis shaks ne ramazan ka qaza roza rakha ho woh is roze ko zuhr se pehle tor sakta hai lekin agar qaza ka waqt tang ho to behtar hai ki roza na tode.

(1674) Agar koi shaks bimaari ki wajah se ramazan ke roze na rakhe aur iski beemaari aainda ramazan tak lambi ho jaye to jo roze isne na rakhe ho inki qaza ispar wajib nahi hai aur zaroori hai ki har din ke liye ek mudh (taqreeban 750gms) taam yani gandum ya jau ya roti waghaira fakeer ko de lekin agar kisi aur uzr masalan safar ki wajah se roze na rakhe aur iska uzr aainda ramazan tak baaki rahe to zaroori hai ki jo roze na rakhe ho inki qaza kare aur ehtiyat e wajib yeh hai ki har ek din ke liye ek mudh taam bhi fakeer ko de.

(1676) Agar koi shaks kisi uzr ki wajah say Mahe Ramadhan may rozay na rakahy aur Mahe Ramadhan kay baad uska uzar door ho jaaye aur who aainda Ramadhan tak amadan rozo ki qaza na bajaa laaye to zaruri hai kay rozo ki qaza karay aur har din kay liye ek mudd ta-aam bhi faqeero ko day.

(1677) Agar koi shaks qaza roze rakhne mein kotahee kare hatta ki waqt tang ho jaye aur waqt ki tangee mein isse koi uzr pesh aa jaye to zaroori hai ki rozon ki qaza kare aur ehtiyat ki bina par har ek din ke liye ek mudh taam fakeer ko de. Agar uzr door hone ke baad musammam irada rakhta ho ki rozon ki qaza baja layenga lekin qaza baja lane se pehle tang waqt mein isse koi uzr pesh aa jaye to is soorat mein bhi yahi hukum hai.

(1678) Agar insaan ka marz chand saal lamba ho jaaye to zaruri hai kay tandrust honay kay baad aakhri Ramadhan kay chootay huay rozo ki qaza bajaa laaye aur us say pichlay saalo kay Maahe mubaarak kay har din kay liye ek mudd ta-aam faqeer ko day.

(1679) Jis shaks ke liye har roze ke ewaz ek mudh taam fakeer ko dena zaroori ho woh chand dinon ka kaffarah ek hi fakeer ko de sakta hai.

(1680) Agar koi shaks ramazan ke rozon ki qaza karne mein kae sal ki taakheer kar de to zaroori hai ki qaza kare aur pehle saal mein takheer karne ki bina par har roze ke liye ek mudh taam fakeer ko de lekin baaki kae sal ki taakheer ke liye ispar kuch bhi wajib nahi.

(1681) Agar koi shaks ramazan ke roze jaan booch kar na rakhe to zaroori ha ki inki qaza baja laye aur har din ke liye do mahine roze rakhe ya saanth fakeeron ko khana de ya ek ghulaam azaad kare aur agar aainda ramazan tak in rozo ki qaza na kare to ehtiyat e laazim ki bina par har din ke liye ek mudh taam kaffarah bhi de.

1683) Baap ke marne ke baad bade bete par ehtiyat e laazim ki bina par zaroori hai ki baap ke rozon ki qaza issi tarah baja laye jaise ki namaz ke silsile mein masala number 1371 mein tafseel se bataya gaya hai. Woh yeh bhi kar sakta hai ki har din ke badle 750gms khana kisis fakeer ko dede. Chahe waarison ke razi hone ki soorat mein mayyit ke maal hi se de.

(1684) Agar kisi ke baap ne ramazan ke rozon ke alawa koi doosre wajib roze masalan mannati roze na rakhe hoye agar baap kisi ke rozon ke liye ajeer bana ho aur isne wo roze na rakhe ho to in rozon ki qaza bade bete par wajib nahi hai.

For Class 6

Musaafir ke rozon ke ehkaam:

(1685) Jis musafir ke liye safar mein char rakati namaz ke bajaye do rakat padhna zaroori ho usse roza nahi rakhna chahiye lekin woh musafir jo poori namaz padhta ho masalan woh shaks jiska pesha hi safar ho ya jiska safar kisis najayiz kaam ke liye ho to zaroori hai ki safar mein roza rakhe.

(1686) Ramazan mein safar karne mein koi haraj nahi lekin roze se bachne ke liye safar karna makrooh hai. Yehi hukum har safar ka hai bajuzz iss safar ke jo hajj, umrah ya kisi zaroori kaam ke liye ho.

(1692) Agar rozedaar zuhr ke baad safar kare to zaroori hai ki ehtiyat ki bina par apne roze ko tamaam kare aur iss soorat mein is roze ki qaza karna zaroori nahi aur agar zuhr se pehle safar kare to ehtiyat wajib ki bina par is din ka roza nahi rakh sakta khoosoosan jab raat hi se iska irada safar karne ka ho. Lekin har soorat mein hadd e tarakhkhus tak pohonchne se pehle aisa koi kaam nahi karna chahiye jo roze ko batil karta ho warna ispar kaffarah wajib hoga.

(1693) Agar musafir ramzan mein khwa woh fajr se pehle safar mein ho ya roze se ho aur saffar kare aur zuhr se phle apne watan phonch jaye ya aisi jagah pohonch jaye jahan woh dus din qayam karna chahta ho aur usne koi aisa kaam na kiya ho jo roze ko baatil karta ho to(ehtiyat ki bina per zaroori hai ki is din ka roza rakhe aur is soorat mein is roze ki qaza bhi nahi aur agar koi aisa kaam kiya ho jo roze ko baatil karta ho to is din ka roza us par wajib nahi hai aur zaroori hai ki qaza kare.

(1694) Agar musafir zuhr ke baad apne watan pohonche ya aisi jagah pohonche jahan dus din qayam karna chata ho to ehtiyat ki bina par is din ka roza baatil hai aur zaroori hai ki iski qaza kare.

(1695) Musafir aur woh shaks jo kisi uzr ki wajah se roza na rakh sakta ho iske liye ramazan mein din ke waqt jama karna aur peth bhar kar khana aur peena makrooh hai.

Woh Log jinpar roza rakhna wajib nahi:

(1696) Jo shaks budhape ki wajah se roza na rakh sakta ho ya roza rakhna iske liye shadeed takleef ka bayis ho ispar roza wajib nahi hai lekin doosri soorat mein zaroori hai ki har roze ke ewaz ek mudd taam yaani gandum ya jau ya roti ya inse milti julti koi cheez fakeer ko de.

(1697) Jo shaks budhape ki wajah se ramazan ke roze na rakhe agar woh ramazan ke baad roze rakhne ke kaabil ho jaye to ehtiyat e mustahab yeh hai ki jo roze na rakhe ho inki qaza baja laye.

(1698) Agar kisi shaks ko koi aisi beemari ho ki isse bohot zyada pyaas lagti ho aur woh pyas bardasht na kar sakta ho ya pyaas ki wajah se isse taqleef hoti ho to ispar roza wajib nahi

hai. Lekin dosri soorat mein zarori hai ki har roze ke ewaz ek mudd taam fakeer ko de aur agar bad mein roza rakhne ke qaabil ho jaye to zaroori nahi hai ki inki qaza baja laye.

Mahine ki pehli tareekh saabit hone ka tareeqa

(1701) Mahine ki pehli tareekh (mandarja zail) char cheezon se saabit hoti hai:

- I. Insaan khud chand dekhe
- II. Ek aisa giroh jiske kehne par yakeen ya itmenan ho jaye yeh kahe ki hamne chand dekha hai aur is tarah har woh cheez jiski badaulat yakeen aa jaye ya kisi uqlai tareeqay sai itmenaan haasil ho jaye .
- III. Do aadil mard ye kahe ki hamne raat ko chand dekha hai lekin agar woh chand ke alag alag ausaaf bayan kare to pehli tareekh saabit nahi hogi aur yahi hukum hai agar insaan ko inki ghalati ka yakeen ya itmenaan ho ya in do aadilon ki gawahi se do aur aadilon ki gawahi ya is jaisi koi cheez takra rahi ho masalan sheher ke bohotse log chand dekhne ki koshish kare lekin do adil aadmiyon ke alawa koi doosra chand dekhne ka dawa na kare ya kuch log chand dekhne ki koshish kare aur in logon mein se do aadil chand dekhne ka dawa kare aur doosron ko chand nazar na aaye halaki in logon mein do aur aadil aadmi aise ho jo chand ki jagah pehchanne, nigah ki tezi aur deeghar khosoosiyat mein in pehle do aadil aadmiyon ki maanind ho, matla bhi saaf ho aur kisaisi cheez ke hone ka ehtemaal bhi na ho jo inki deekh mein rukawat ban sake to aisi soorat mein do adil aadmiyon ki gawahi se mahine ki pehli taareekh saabit nahi hogi.
- IV. Shabaan ki pehli tareekh se tees din guzar jaye jinke guzarne par ramazan ki pehli tareekh saabit ho jati hai aur ramazan ki pahli tareeq se tees din guzar jaye jinke guzarne par shawwal ki pehli tareekh saabit ho jati hai

(1702) Hakim e shara ke hukum se mahine ki pehli tareekh sabit nahi hoti siway ye ke iske hukum se ya iske nazdeek chand sabit ho jane se chand nazar ane ka itmenaan haasil ho jaye.

(1703) Munjimo Ki pesh goi se mahine ki pehli tareekh sabit nahi hoti lekin agar insaan ko inke kehne se yakeen ya itmenaan ho jaye to zaroori hai ki ispar amal kare.

(1704) Chand ka aasmaan par buland hona ya iska der se ghurub hona is baat ki daleel nahi ki sabiqah raat chand raat thi aur is tarah agar chand ke gird halqa ho to yeh is baat ki daleel nahi hai ke yeh doosri raat ka chand hai.

(1705) Agar kisi shaks par ramazan ki pehli tareekh sabit na ho aur woh roza na rakhe lekin baad mein sabit ho jaye ki guzishta raat hi chand raat thi to zaroori hai ke is din ke roze ki qaza kare.

(1706) Agar kisi shehr mein mahine ki pehli tareekh saabit ho jaye to doosre shehron mein bhi jinka ufaq is sheher se muttahir ho mahine ki pehli tareekh saabit hojaegi. Yahan ufaq ke muttahir hone se murad yeh hai ke agr pehle shehr mein chand dikhaye de to doosre sheher mein bhi agr koi rukawat maslan badal na hote to dikhae deta or ye wehan baas e itmenan he jahan dosra shehar pehle shehar k magrib me or khte arz(latitude) k atebad se pehle shehar se nazdeek ho or agr dosra shehar pehle shehar k mashriq me ho to khat-e-arz me pehle shehar k nazdeek hone k sath sath khat-e tool(longitude) me iska fasla pehle shehar se ziada na ho.

(1707) Jis din ke mutaaliq insaan ko ilm na ho ki ramazan ka akhri din hai ya shawwal ka pehla din, is din zaroori hai ki roza rakhe, lekin agar din hi din mein isse pata chal jaye ke aj pehli shawwal hai to zaroori hai ki roza iftar karle.

Haraam aur makrooh roze:

(1709) Eid ul fitr aur Eid e Qurbaan ke din roza rakhna haraam hai. Nez jis din ke bare mein insaan ko yeh ilm na ho ki shabaan ki akhri tareekh hai ya ramazan ki pehli to agr woh is din pehli ramzan ki niyyat se roza rakhe to haraam hai.

(1711) Agar aulad ka mustahab roza ma baap ki aulad se shafqat ki wajah se ma baap ke liye azeemat ka maujib ho to aulad ke liye mustahab roza rakhna haraam hai.

(1712) Agar aulad baap ya maa ki ijazat ke baghair mustahab roza rakhle aur din ke dauran baap ya ma isse(roza rakhne se) mana kare, to agr aulad ka baap ya maa ki baat na manna fitri shafqat ki wajah se azeemat ka maujib ho to aulad ko chahiye ki roza tor de.

(1713) Agar koi shaks jaanta ho ki roza rakhna iske liye aisa muzir nahi hai ke jiski parwah ki jaye to agr che tabeeb kahe ke muzir hai to iske liye zaroori hai ki roza rakhe aur agr koi shaks yakeen ya gumaan rakhta ho ki roza iske liye muzir hai agarche tabeeb kehe k muzir nae he to is per wajib nae k roza rakhe.

(1717) Aashur ke din roza rakhna makrooh hai aur is din ka roza bhi makrooh hai jiske bare mein shak ho ki arafaa ka din hai ya eid e qurbaan ka din.

Woh soortein jinmein mubtilaat e roza se parhez mustahab hai:

(1719) {Mandarja zail} Paanch ashkhaas ke liye mustahab hai ki agr che roze se na ho , ramazan mein in afaal se parhez kare jo roze ko baatil karte hai:

- I. Woh musafir jisne safar mein koi aisa kam kiya ho jo roze ko baatil karta ho aur woh zuhr se pehle apne watan ya aisi jagah pohonch jaye jahan woh dus din rehna chahta ho.
- II. Woh musafir jo zuhr ke baad apne watan ya aisi jagah pohonch jaye jahan woh dus din rehna chahta ho.
- III. Woh mareez jo zuhr ke baad tandurust ho jaye aur yahi hukum hai agar zuhr se pehle tandurust ho jaye jabki woh koi aisa kaam kar chuka ho jo roze ko baatil karta ho aur agar aisa kaam na kiya ho to ehtiyat e wajib ki bina par zaroori hai ki roza rakhe.
- IV. Woh aurat jo din mein hayz ya nifas ke khoon se pak ho jaye.
- V. Woh kaafir jo musalman ho jaye aur usne roza baatil karne wala koi kaam anjaam na diya ho.

(1720) Rozedaar ke liye mustahab hai ki roza iftaar karne se pehle maghrib aur isha ki namaz padhe lekin agar koi doosra shaks iska intezaar kar raha ho ya usse itni bhook lagi ho ki huzoor e qalb ke saath naamz na padh sakta ho to behtar hai ki pehle roza iftar kare lekin jahan tak mumkin ho namaz fazeelat ke waqt mein hi ada kare.

Fiqh Chapter 11

ZAKAT E FITRA:

1952). Eid ul fitr ki raat ghurub e aftaab ke waqt jo shaks baaligh aur aaqil ho aur na to behosh ho aur na fakeer aur na kisi doosre ka ghulam ho to zaroori hai ki apne liye aur un logon ke liye jo uske han khane khate ho feekass ek saa' jiske bare mein kaha jata hai ki taqreeban teen kilo hota hai in ghizaon mein se jo iske sheher(ya ilaqe) mein istemaal hoti ho , masalan gehu ya jau ya khajoor ya kishmish ya chawal ya jawar mustahiq shaks ko de aur ager inke bajaye inki kiimat naqdi ki shakal mein de tab bhi kaafi hai . ehtiyat e laazim yeh hai ki jo ghiza iske sheher mein aam taur par istemaal na hoti ho chahe woh gehu, jau, khajoor ya kishmish ho, na de

1953). Jis shaks ke paas apne aur apne ehlo ayaal ke liye saal bhar ke ikhrejaat na ho aur uska koi rozgar bhi na ho jiske zariye woh apne ehle ayaal ka saal bhar ka kharcha pura kar sake woh fakeer hai aur uspar fitra dena wajib nahi hai.

1954). Jo log eid ul fitr ki raat ghurob ke waqt kissi ke yahan khane wale samjhe jaye zaroori hai ki saahib e khana unka fitra de, qate nazar isse ki woh chote ho ya bade , musalman ho ya kaafir, inka kharcha ispar wajib ho ya na ho aur woh iske sheher mein ho ya kisi dusre shahar mein ho.

1956). Jo mehmaan eid ul fitr ki raat ghurub se pehle saahib e khaana ke ghar aye , raat iske han guzare aur iske han khana khane walon mein agarche waqti taur par shumar ho iska fitra bhi saahib e khana par wajib hai.

1957). Jo mehmaan eid ul fitr ki raat ghurub ke baad warid ho agar woh saahib e khana ke haan khana khane wala shumar ho to iska fitra saahib e khana par ehtiyat ki bina par wajib hai aur agar woh khana khane wala shumar na ho to wajib nahi hai aur jis shaks ko insaan ne eid ki shab mein apne ghar iftar par bulaya ho, woh iske han khana khane wala shumar nahi hota aur saahib e khana par iska fitra wajib nahi hai.

1965) Jis shaks ka fitra kisi dusre shaks par wajib ho ispar apna fitra dena wajib nahi hai. Lekin agar who iska fitra na de ya na de sakta ho to ehtiyat ki bina par khud is shaks par wajib hai ki masala 1952 main zikr shuda sharait agar ismein maujood ho to khud apna fitra de.

1966) jis shaks ka fitra kisi dusre shaks par wajib ho agar who khud apna fitra dede to jis shaks par iska fitra wajib ho is par se iski adaegi ka wojoob saqit nahi hota.

1967) Ghair sayyed, kisi sayyed ko fitra nahi de sakta hatta ke agar sayyed iske han khana khata ho tab bhi iska fitra who kisi dusre sayyed ko nahi de sakta.

1968) jo bachcha ma ya daya ka doodh peeta ho iska fitra is shaks par wajib hai jo ma ya daya ke akhrajat bardasht karta ho. Lekin agar ma ya daya apna kharcha bachche ke maal se pura karti ho to bachche ka fitra kisi par wajib nahi.

1969) insaan agar che apne ehl o ayaal ka kharch haraam mal se deta ho, zaroori hai ki inka fitra halaal maal se de.

1971) Agar koi shaks eid ul fitr ki raat ghurub se pehle faut ho jaye to iska aur iske ehl o ayaal ka fitra iske maal se diya jana zaroori nahi. Lekin agar ghurub ke baad faut ho to ulma main mashhoor yeh hai ki iska aur iske ehl o ayaal ka fitra iske maal se diya jaye. Lekin yeh hukum ishkal se khali nahi aur ehtiyat ke taqazon ko tarq na kiya jaye.

Zakat e fitra ka Masraf:

1972) Fitra ehtiyat e wajib ki bina par faqat in shia ishna asheri fukhra ko dena zaroori hai jo in shariat par pure utarte ho jinka zikr zakat ke mustehkeen mein ho chukka hai aur agar sheher mein shia isna asheri fukhra na mile to dusre musalaman fukhra ko fitra de sakta hai. Lekin zaroori hai ki kisi bhi surat mein “nasibi” ko na diya jaye.

1974) Jis faqeer ko fitra diya jaye to zaroori nahi ki who adil ho lekin ehtiyat e wajib yeh hai ki sharabi, benamazi aur jo kullam khulla gunah karta ho isse fitra na diya jaye.

1975) Jo shaks fitra najayaz kamon mein kharch karta ho to isse fitra na diya jaye.

1976) Ehtiyat e mustahab yeh hai ki ek faqeer ko ek saa se kam fitra na diya jaye. Magar iss soorat mein diya ja sakta hai ki sab maujooda fukhra ko na pohonch sake. Albatta ek saa se zyada dene main koi ishkal nahi hai.

1979) Insaan ke liye mustahab hai ki zakat dene main apne rishtedaron aur hamsayon ko dusre logon par tarji de. Munasib yeh hai ki ehle ilm o fazal aur deendar logon ko bhi dusron par tarji de.

1980) Agar insan yeh khayal karte huwe ki ek shaks faqeer hai isse fitra de aur baad main maalum ho ke who faqeer na tha to agar isne jo maal faqeer ko diya tha who khatam na ho gaya ho to zaroori hai ki wapas le le aur mustahiq ko dede aur agar wapas na le sakta ho to zaroori hai ke khud apne maal se fitre ka ewaz de aur agar who mal khatam ho gaya ho lekin lene wale ko ilm ho ke jo kuch isne liya hai who fitra hai to zaroori hai ki iska ewaz de aur agar isse yeh ilm na ho to ewaz dena ispar wajib nahi hai aur zaroori hai ki fitra dene wala khud fitre ka ewaz de.

1981) Agar koi shaks kahe ke main faqeer hun to isse fitra nahi diya ja sakta bajuzz is soorat ke ki kisi ke kehne se itmenaan ho jaye ya isse ilm ho ke who pehle faqeer tha.

Zakat, fitra ke mutafarriq masael:

1982) zaroori hai ki insan fitra qurbat ke qasd se yani allah tabaarak o taala ki khushnoodi ke liye de aur isse dete waqt fitre ki niyyat kare.

1983) Agar Koi shaks ramazan se pehle fitra de de to yeh sahi nahi hai aur behtar ye hai ki ramazan mein bhi fitra na de. Albatta agar ramazan se pehle kisi faqeer ko karza de aur jab fitra ispar wajib ho jaye karze ko fitre mein shumar karle, to koi haraj nahi hai.

1985) Agar koi shaks aibdar cheez fitre ke taur par de to ehtiyat e wajib ki bina par kaafi nahi hai.

1987) Eid ki namaz padhne wale shaks ko ehtiyat e wajib ki bina par eid ki namaz se pehle fitra dena zaroori hai. Lekin agar koi shaks namaaz e eid nahi padhta hai to fitre ki adaegi main zuhr tak taakheer kar sakta hai.

1989) agar koi shaks eid ke din zuhr tak fitra na de aur alag bhi na kare to iske baad ada aur qaza ki niyyat kiye baghair fitra de.

1990) Agar koi shaks fitra alag karde to who isse apne liye uthakar dusra maal iski jagah bataur e fitra nahi rakh sakta.

1993) Agar fitra dene wale ke apne ilaqe main mustahiq mill jaye to ehtiyat e wajib yeh hai ki fitra dusri jagah na le jaye aur agar dusri jagah le jaye aur mustahiq tak pohchaye to kaafi hai aur agar dusri jagah pohchaye aur who maal talf ho jaye to zaroori hai ki iska ewaz de.

Fiqh Chapter 12

JHOOT [LYING]

Gunahaane Kabeera may say aik gunaah hai Jhoot.

Surah Nahl verse 105: “Only they forge the lie who do not believe in A..’s communications, and these are liars.”

Surah Nur 24:8 “.....and pray for the curse of A.... on the liars.”

Imam Ali a.s. ki aik hadeeth “Koyi banda eimaan ka mazaa chak nahi sakta jab tak jhoot ko tark na karay, mazaak waala jhoot ya sanjeedgi wala.”

Jhoot kay **40 nuqsaanaat** Shaikh Abbas Qummi nay apni kitaab may naqal kiye hain

Definition : “Haqeeqat kay khilaaf khabar dena.” Khabar yaani kisi ko information dena.

Jhoot haraam hai chaahe zubaan say kaha jaaye, chaahe ishaaray say kiya ho, chaahe qalam [likh kar] say, aur chaahay apna banaaya huwa ho chaahay kisi aur ka banaaya huwa ho aur bagair hawaale [reference] kay agay naqal karay.

Jhoot Khuda say baandhna eg. Koyi cheez Quran may na ho aur kahay kay hai. Kuttay ki najaasat ka hukum Quran may nahi hai aur kahai kai hai [haraam and jhoot]

Rasul ya Imam say jhoot baandhna e.g jhooti hadeeth un kay naam say pesh karna.

Hadeeth ko bayan karnay ke 3 tareeqay hain warna ijaazat naheen hai

1. Ilmi tareeqay say 100 % pata ho kay sahi hai i.e. raawiyo ka silsila ghadeer or hadeeth e saqalain
2. Kitaab ka hawaala day.
3. Neither of the above then take care of 3 things
 - a. Zaruriyaat e deen and zaruriyaat e mazhab kay khilaaf baat na ho.
 - b. Imam ki touheen na ho rahi ho
 - c. Aisi ajeeb baat na ho kay jis say aqal e saleem rakhnay waale ka hadeetho par say e'temaad uth jaaye.

Jhoot mazaak may ho ya sanjeedgi may ho haraam hai

4th Imam a.s. hadeeth “Apnay aap ko jhoot say bachaao chaahe chota jhoot ho ya bada jhoot chaahe sanjeedgi may ho ya mazaak may.”

Rasul e Khuda s.a.w.s. nay qayamat ki nishaani yeh bataayi hai kay logo kay nazdeek jhoot mazaak ban jaaya karega. A... ki laanat ho jhootay par agar who mazaak hi may kyu na bol raha ho

- ❖ Jhoot haraam hai chaahe kisi ko hasaane kay liye bola jaaye, kisi ko rulaanay kay ya kisi ko daraane kay liye.
- ❖ Jhoot haraam hai chahe apni pareshaani ko door karnay ke liye bole.
- ❖ Jhoot haraam hai chahe doulai ki kasrat, waledain ya khandan ki badayi, apnay ohday ki badayi, etc. Ghar kay darwaze par koyi aaya hum hai aur hum nay keh dia kay naheen hain to haraam, kisi kay ghar gaye kisi nay khaane ko offer kiya, takalluffan kaha bhook nahi hai to haraam.

Chand maqaamat jis ko islam nay jhoot nahi maana.

- 1.} Islaahay momin Do aadmiyo kay jhgday ko khatm karna
 - 2.} Dafay zarar kay liye i.e. nuqsan say bachnay kay liye maal izzat jaan ko bachanay
 - 3.} Jang -Jihad kay moukay par jhoot ki ijaazat hai.
 - 4.} Muhaaware aur mubaalighay may jhoot jaayez hai.eg “Saikdo dafa mana kiya hai aisa mat karo” chaahe only 10 times kiya ho “aisa jawwab diya kay uskay daat khatte hogaye.”
 - 5.} Majaaz {**Simile**}i.e. kisi aadmi kay liye kehna kay sher aa raha hai. Jaanwar ki zubann say kuch kehekwana Koyi misaal di jaaye for gunaah ki mazammat or neki ki achchayi ya Khuda ki maarefat aur hikmat ko bayaan karnay kay liye misaal di jaaye
 - 6.} Zubaanay haal yaani aisa koyi waqiya jo pesh nahi aaya magar who cheez pesh aa sakti thi . Eg of Karbala ka waqiya.when janab e Zainab calls for Hazrat Abaas to make her sit on the horse.. Bashartay touheenay Imam na ho.
 - 7.} Kissay kahaniyaa jis kay bare may pehlay say maaloom ho kay yeh cheez pesh nahi aayi. Sher o shayeri.
 - 8.} Sawaal karna, darkhwaast karna, dua o hukum dena agarche is say bachna behtar hai
 - 9.} Touriya yaani insaan aisa jumla kahay jis kay do matlab nikal rahay hai.aur sunnay wala us galat matlab lay aur hum apnay dil may sahi matlab rakhay.”
- Aam haalat may bagair majboori may na karay to achcha hai.
- Touriye may iraada/niyyat karna padhti hai.
- 10.} Insaan mazaak ki haalat may koyi baat kahay lekin us ka maqsad saamne waale ko koyi info dena nahi i.e. hum ko bhi haqeeqat pata hai aur saamnay waale ko bhi haqeeqat pata hai.

Acc to **Aga Khoei** bachay say bhi aur biwi say bhi jhoot bolna haraam hai.

Saying inshallaah also will not be considered as jhoot.

Jhoota waada.

1. Agar wada karte waqt iraada kay mai nahi poora karunga to yeh jhoot hai aur haraam.
- 2.} Agar waada karte waqt niyyat thi poora karnay ki aur baad may bagair majboori bhi na poora karay to makrooh
- 3.} Agar waada karte waqt niyyat thi poora karnay ki aur baad may majboori ho to no problem.

A large number of Quranic verses and traditions condemn the sin of lying and describe its evil consequences. The late Haji Noori has collected these verses and traditions and classified them in to 40 points. We shall quote some of them below.

- The liar is not a believer.
- The blackened face of the liar.
- Sin of lying is worse than drinking wine
- The foul smelling mouth of the liar
- Falsehood deprives the liar from the taste of faithThe vice of lying questions the character of the liar
- The traditions from Masoomeen a.s. inform us that all evils are locked in a room and the key to that room is lying
- Lying is a sign of a hypocrite
- The Islamic Shariat does not pay heed to a liar's advice
- Falsehood is the worst of psychological ailments.
- Lying is an embellishment of the Satan's hands
- The worst earning of a man is falsehood.
- Imam Jaafar Sadiq a.s. is reported to have said " One of the divine punishments for too much lying is that A.... makes the liar afflicted with forgetfulness."
- The liar is inflicted with several kinds of punishments.
- The liar is deprived of Namaz e Shab.
- Falsehood deprives the liar from true guidance and causes him to deviate.
- The liar does not deserve friendship and brotherhood.
- Inhuman form of the liar in Barzakh.

Ref: "Greater Sins" by Ayatullah al uzma Dastaghaib Shirazi", "Darse Touzeeh" Semester 3 –last dard- Moulana Sadiq Hassan

Fiqh Chapter 13

GHEEBAT

Definition:

Momin ka tazkira karna, us ki ghair-maujoodgi main us ke kisi poshida aib ke sath.

Is se farq nahin parta ke us ki tauheen karna chahte hain ya nahi (ap ki niyyat naik thi) gheebat gheebat hai- yani apka maqsad iski tauheen nahi magar aap ki zuban par is ke aib ka tazkira aa raha hai.

Gheebat ka matlab hai kisi ke aib batana jo logon ki ankhon se poshida hon ,chahe:

1. Us ke badan ka aib ho
2. Us ke nasb main aib ho
3. Us ke akhlaq main koyi kharabi ho
4. Us ke af'aal (act) main koyi kharabi ho
5. Us ke qaul (baat cheet) ke hawale se kharabi ho
6. Us ke deen ke bare main koyi kharabi ho
7. Us ke dunyawī ma'amalat ke bare main kharabi ho

Is ke ilawa aur bhi koyi aib ho jo zehen main ayain wo bhi kisi momin ke bayan karna gheebat main aye ga(eg. Kisi ke bete, office naukar ki burayi bhi is main ajati hai)

Albatta

Wo aib jo aam logon ko nahi ma'loom, wo bayan karna gheebat kehlayegi, magar wo aib jo zahir hai, dekhne main aaraha hai, bayan karna gheebat main nahi ata, albatta yahan momin ki tauhin ya usko aziyyat dene ka masala ho sakta hai, jo haram ho sakta hai.

Gheebat chahe zaban se ho ya amal se, gheebat hai, magar

Ghebat us waqt bane gi jab mu'ayyan (point) karain kisi admi ka anm ya kisi tarah wo shakhs muayyan ho jaye. Lekin agar ye kaha jaye ke "yahan Muscat main aik kanjoos shakhs rehta hai", ye gheebat nahi hai, kyunke wo shakhs muayyan nahin hai.

Agar kaha jaye "sare shehr wale aise hain" to ye ghebat hai

Agar gheebat ka gunah kisi se hojaye to tauba wajib hai aur mustahab hai ke jis ki gheebat ki hai us se mafi mange (Ayatullah Seestani, Khui and Hakeem)

Imam Khumaini: Ehtyat e wajib hai ke tauba ke ilawa us admi se bhi ma'afi mangna hai.

Masala:

Gheebat sunne wale par bhi Ehtiyaat e Mustahab hai ke us admi ki nusrat/madad kare jis ki gheebat ki jarahi ho. Idhar uski janib se (jis ki gheebat ki jarahi ho) us bat ko rad kare (For example kahe ke dunya hai kabhi kabhaar insaan se hojata hai/ maybe us se mistake hogayi ho...etc) .

Masala:

Gheebat kuch jaghon par jaiz hai. (ba'z maraje' – 10, ba'z 12 magar)

Ismain kuch wo muqamat bhi hain jahan gheebat karna wajib hai.

Kuch Magaamaat jahan gheebat karna jaiz ya wajib hai:

1. Khullam khulla gunah karnay walay kay khulay aib ki gheebat karna jaiz hai.
2. Mazloom ke liye ijazat hai ke wo zalim ki gheebat kar sakta hai.

Agha Seestani: ehtiyat e wajib hai ke mazloom har soorat mai gheebat na karay balkay is soorat may gheebat karay ke jab zalim ka aib batanay say mazloom ko koi madad mil sakti ho.

3. Momin ko jahan naseehat karni ho, wahan gheebat jaiz hai.(mashwaray ke mauqay per)
4. Gawaah jo Islaami court may gawaahi denay aaye to gawaah gheebat kar sakta hai.
5. Agar gheebat na karay to (jiski gheebat na karay uska) nuqsan hoga.
6. Kisi nay deen kay naam par galat cheez likh di uski gheebat karna wajib hai(A Seestani).
7. Jo deen ko nuqsan pohncharaha ho uski gheebat karna wajib hai.

Gheebat aur bohtaan ka farq:

Gheebat wo aib hai jo kisi may maujood ho aur usko bayan kia jaye, jabkay bohtaan wo hai ke us may ye aib hi nahi jo bayan kia ja raha hai. Bohtaan gheebat say ziada bara gunah hai.

(Ref :Audio cassette of Moulana Sadiq Hassan-UAE-2003)

WUZOO DUAS

SUPPLICATIONS TO BE READ AT THE TIME OF WUDHŪ

WWW.AL-MUBIN.ORG – AL-MUBIN@AL-MUBIN.ORG

AT THE BEGINNING OF WUDHŪ:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجِسًا

I begin in the name of Allāh, and only for Allāh. All praise belongs to Allāh who has made water pure and not made it impure.

AT THE TIME OF WASHING THE HANDS:

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

I begin in the name of Allāh, and only for Allāh. O' Allāh! Place me amongst those who ask for forgiveness and place me amongst those who purify themselves.

AT THE TIME OF RINSING THE MOUTH:

اللَّهُمَّ لَقْنِي حُجَّتِي يَوْمَ الْقَاكَ وَأُطْلِقْ لِسَانِي بِذِكْرِكَ

O Allāh! Enable me to answer correctly on the Day of meeting You and open my tongue for Your Praise.

AT THE TIME OF RINSING THE NOSE:

اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَاجْعَلْنِي مِمَّنْ يَشُمُّ رِيحَهَا وَرَوْحَهَا وَطِبَّهَا

O Allāh! Do not make the fragrance of Paradise forbidden for me and let me be one of those who will smell its scent, its refreshment and its perfume.

AT THE TIME OF WASHING THE FACE:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُ فِيهِ الْوُجُوهُ وَلَا تُسَوِّدْ وَجْهِي يَوْمَ تَبْيِضُ الْوُجُوهُ

O Allāh! Brighten my face on the Day (of Judgement) when the faces will be darkened, and do not darken my face on the Day when the faces will be made bright.

AT THE TIME OF WASHING THE RIGHT ARM:

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَالْخُلْدَ فِي الْجَنَانِ بِيَسَارِي وَحَاسِبِي حِسَابًا يَسِيرًا

O Allāh! Place my Book of deeds in my right hand and a permanent stay in paradise on my left, and make my reckoning an easy one.

AT THE TIME OF WASHING THE LEFT ARM:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءَ ظَهْرِي وَلَا تَجْعَلْهَا مَغْلُولَةً إِلَى عُنُقِي, وَأَعُوذُ بِكَ مِنْ مُقْطَعَاتِ النَّارِ

O Allāh! Do not place my Book of deeds in my left hand nor behind me, and do not make it hang around my neck. And I seek refuge with You from the blazing Fire!!

AT THE TIME OF WIPING THE HEAD:

اللَّهُمَّ غَشِّنِي بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ

O Allāh! Cover me with Your Mercy, Your Blessings and Your Pardon.

AT THE TIME OF WIPING THE FEET:

اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ وَاجْعَلْ سَعْيِي فِي مَا يُرْضِيكَ عَنِّي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allāh! Keep me firm on the Bridge (to Paradise) on the Day when the feet will slip, and help me in my efforts to perform acts which will please you. O' The Glorious and Mighty.

HAYZ

Hayz woh khun hai jo a ámuman har mahine chand dino ke liye auraton ke raham se khaarij hota hai aur aurat ko jab hayz ka khun aaye to use haa éz kahte hain.

432) Hayz ka khun umooman garha aur garam hota hai aur iska rang siyah(black) ya surkh(red) hota hai. who tezi se aur thodi si jalan ke saath khaarij hota hai.

434) Agar kisi ladki ki nau saal(9 years) ki umar tak pohonchne se pehle khun aaye to woh khun hayz nahi hai.

438) Hayz ki muddat 3 din se kam aur 10 din se zyada nahi hoti aur agar khun ane ki muddat 3 din se zara bhi kam ho to wo hayz nahi hoga.

439) Hayz ke liye zaroori hai ke pehle 3 din lagataar aye. Lihaaza agr misaal ke taur par kisi aurat ko 2 din khun aye phir 1 din na aye aur phir aik din aajaye to wo hayz nahi hai.

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 árif(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 éz hai aur pehla khun khawaah woh us ki ádat ke dino hee mai aya ho hayz nahin hai.

HAAIZ KE EHKAAM:

454) Agar koi aurat namaz ke dauran haez ho jaye to iski namaz baatil hai hatta kai (e/wajib ki bina par) haiz aakhri sajde ke baad aur salaam ke akhri harf se pehle aya ho.

455) Agar aurat namaz ke dauran shak kare ke ke haez huwi hai ya nahi to us ki namaz sahi hai laikin agar namaz ke baad use pata chale ke namaz ke dauran haez ho gayi thi to jaisa ke pichle masale main bataya gaya jo namaz us ne parhi hai, batil hai.

456) Aurat ke haiz se paak ho jane ke baad us par wajib hai ke namaz aur dusri ibadaat ke liye jo wuzu, ghusl ya tayyamum kar ke baja lana chahiye, ghusl kare aur uska tareeqa ghusl e janaabat ki tarha hai. Ye ghusl wuzu ki jagah kaafi hai albatla behtar ye hai ke ghusl se pehle wuzu bhi kare.

459) Jo namazain aurat nay haiz ki halat may na parhi hon unki qaza nahi, lekin ramazan kay wo rozay jo haiz ki halat may na rakhain hon zaroori hai ke inki qaza karay aur isi terhan ehtiyaat e lazim ki bina per jo rozay mannat ki wajah say muay yān(fixed) dino may wajib huway hon aur us nay haiz ki halat may wo rozay na rakhay hon to zaroori hai ke unki qaza karay.

460) Jab namaz ka waqt ajaye aur aurat ko malum(yakeen) ho ke agar wo namaz parhne main dair kare gi to haiz ho jae gi to zaroori hai ke fauran namaz parhe aur agar use faqat ehtemaal ho ke namaz main ta kheer karne se wo haez ho jaye gi tab bhi ehtiyaat e laazim ki bina par yahi hukm hai.

464) Agar kisi aurat ko haiz say paak ho janay kay baad shak ho kay namaz kay liye waqt baqi hai ya nahi to zaroori hai kay namaz parh lay.

466) Haez kay liye mustahab hai kay namaz kay waqt apnay aap ko khun say paak karay aur ruyi (cotton) ya kapday ka tukra badlay aur wuzu karay aur agar wuzu na kar sakay to tayammum karay aur namaz ki jagah per ru-baqibla baith kar zikr, dua aur salawaat may mashghool ho jaye.

467) Haez kay liye quran e majeed ka parhna aur isay apnay sath rakhna aur apnay badan ka koi hissa is kay alfaaz kay darmiani hissay say mas karna, neez mehendi ya is jaisi kisi aur cheez say khizaab karna ba ʔ Fuqaha kay qaul kay mutabiq makrooh 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:

392) Istehaza e qaleela main har namaz ke liye alehda wudhu karna zaroori hai aur ehtiyat e mustahab ki bina par ruee ko dho le ya isse tabdeel karde aur zaroori hai ki sharmgha ke zahiri hisse par khun laga hone ki soorat main isse bhi dhole.

393) Istehaza e mutawassita main ehtiyat e laazim ki bina par zaroori hai ki aurat apni namazon ke liye rozana ek ghusl kare. Yeh bhi zaroori hai ki istehaza e qaleela ke who afaal anjaam de sabiq(a previous) masale main bayan ho chuke hai. Chunache agar subah ki namaz se pehle ya namaz ke dauran aurat ko istehaza aa jaye to subah ki namaz ke liye ghusl karna zaroori hai. Agar jaan boojh kar ya bhool kar subah ki namaz ke liye ghusl na kare to zuhr aur asr ki namaz ke liye ghusl karna zaroori hai aur agar namaz e zuhr aur asr ke liye ghusl na kare to namaz e maghrib o isha se pehle ghusl karna zaroori hai, khawa khun aa raha ho ya band ho chuka ho.

394) Istehaza e kaseera main ehtiyat e wajib ki bina par zaroori hai ki aurat har namaz ke liye ruee aur kaprey ka tukra tabdeel kare ya isse dhoye aur ek ghusl fajr ki namaz ke liye aur ek ghusl zuhr o asr ki aur ek ghusl maghrib o isha ki namaz ke liye karna zaroori hai aur zuhr o asr aur maghrib o isha ki namazon ke darmiyan faasla na rakhe aur agar faasla rakhe to asr aur isha ki namaz ke liye dobara ghusl karna zaroori hai. Yeh mazkoora ehkaam is soorat main hai agar khun baar baar ruee se patti par pohonch jaye. Agar ruee se patti tak khun pohonchne main itna faasla ho jaye ki aurat is fasle ke andar ek namaz ya ek se zyada namazein parh sakti ho to ehtiyat e laazim yeh hai ki jab khun ruee se patti tak pohonch jaye to ruee aur patti ko tabdeel karle ya dho le aur ghusl karle. Issi bina par agar aurat ghusl kare aur masalan zuhr ki namaz parhe lekin asr ki namaz se pehle ya namaz ke dauran dobara khun ruee se patti par pohonch jaye to asr ki namaz ke liye bhi ghusl karna zaroori hai. Lekin agar faasla itna ho ki aurat is dauran do ya do se zyada namazein parh sakti ho, masalan maghrib aur isha ki namaz khun ke dobara patti par pohonchne se pehle parh sakti ho to zaahir yeh hai ki in namazon ke liye dobara ghusl karna zaroori nahi aur beherhaal istehaza e kaseera main ghusl karna wudhu ke liye bhi kaafi hai.

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 ghushl kare.	Ruee ko dhona / Tabdeel karna
#394	Kaseera	Din ke 3 ghushal (Fasla namazo me na rakhe, warna Asr aur Isha ke liye alag ghushal)	Ruee/kaprey ka tukda tabdeel kare ya isse dhoye	