

Diniyat Course Book

for Girls



Name:

Manual No.:**M09**.....

AQAID-M09

Diniyat Classes Muscat (DCM)

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SOME PROOFS FOR ONENESS OF GOD

1) LOGICAL PROOF

Dalaail se already hum ne sabit kardiya hai ke ek Qadeem to hai jo hamesha se hai.

Kya ek se zyada Qadeem ya khuda ho sakte hai. ?

Ans1 Agar farz karey ke do khuda hai to 3 possibilities hai:

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

2) LACK OF CONFLICT IN SYSTEM OF THE WORLD

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

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

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

IMAM (alayhissalaam)'S REASONING(kai agar do khuda hotiai to)

Hisham Bin Hakam se Hadees e zindeeq me marwi hai ke wo aya Imam Abu Abdillah (alayhissalam) ke paas. Ap ne is se framaya tera qaul teen haal se khali nahi hai. Ya to donon qadeem aur qawee hain ya dono za'eef hain ya aik qawee hai aur dusra zaeef.

Pas agar dono qawee hain to kyun nahi da'f karta(beat nahi karta) har aik in me se dusre ko aur khud sahib e tadbeer nahi banta!.

Aur agar tera khayaal ye hai ke aik qawee hai aur dusra zaeef to saabit hua ke AIK hai, jesa ke dusre ka ajz(kamzoor hona) zaahir karta hai

Aur agar tu kahe ke do hi hain to do haal se khali nahi ya to who muttafiq hain har kaam me ya mutafarriq hain(ikhtilaaf hai) har kaam me lekin jab hum makhlooq ko aik nizaam ke tehet pate hain aur aasman ko girdish me dekhte hain aur raat din aur chand sooraj ko sahi tareeqe par aur aik tadbeer ke tehet kaam karta dekhte hain, to hame yaqeen hota hai ke mudabbir aik hai.....¹

¹ Usool e kafi- kitab ut Tawheed-CH 22, H5

NABUWWAH

Nabuwwah is the belief in the Prophets (alayhissalam) sent down by Allah to guide mankind to the right path. There were 124,000 Prophets (alayhissalam) and the last of them was our Holy Prophet (sallallahu alayhe wa aalehi wasallam). The message and mission of every Prophet (alayhissalam) was the same.

If Allah had just created man but not made provision to guide him, then they would not have been able to worship Him in the correct manner, nor would they know what was expected from them.

Allah chose men at various times to convey His message to the people. These were Prophets (alayhissalam), and they received revelation from Allah through His angels and through dreams.² Since they were also human, they could then go and guide their communities and be role models for them.

² note : dreams sirf ambiya aur aaimma alaihimussalam kai liyai hujjat hai).

NEED OF PROPHETHOOD?

(Ale Imran:164) 'God has been truly gracious to the believers in sending them a Messenger from among their own, to recite His revelations to them, to make them grow in purity, and to teach them the Scripture and wisdom- before that they were clearly astray.'

Why were Prophets sent to the world? To understand the need for Prophets, think about the following points:

EXPERT TEACHERS OF RELIGION:

Society needed teachers to explain the right path to them. If left to themselves, each individual would interpret religion according to his own thinking, and follow his own path. Or some people would follow others who on account of their charisma, limited knowledge in a particular field, wealth, power or influence would dominate over these people.

It was therefore necessary that Divinely appointed Prophets be sent to teach the correct way, and to guide society with Divine authority. This is why we see that God instructs us to take the Prophet as the best model to follow:

"Certainly you have in the Messenger of Allah an excellent model"
(33:21).

NEED FOR REMINDER:

Even if human beings knew what they were supposed to do in this world, and how they should live their lives, they needed a reminder while they were in the world, before the day of accounting came upon them. Thus a Prophet was sent to warn people not to stray from the right path, and give them good news of a great reward from God if they followed His laws. Allah tells the Holy Prophet (sallallohu alayhe wa aalehi wasallam) **in the Qur'an:**

"We have sent you with all truth as a bearer of glad tidings and a warner"
(35:24)

SPIRITUAL PURIFICATION:

A Prophet was entrusted with the duty of training and cleansing the hearts and minds of human beings. They showed humans how they could purify themselves from moral filth, and raise themselves spiritually. They taught people about God, and about ways of attaining moral and spiritual perfection. **In the Qur'an, Allah says:**

"He it is who raised among the unlettered, a Messenger from among themselves, who recites to them His communications, and purifies them, and teaches them the Book and wisdom whereas they were before in clear error".
(62:2)

A PERFECT EXAMPLE:

For human beings to follow the right path, they needed a good example, a model whom they could imitate. If they were just given the rules, it would be only theoretical, and some people may have objected that it was impossible for humans to follow the laws of God in this world. But Allah sent human beings who followed His laws perfectly, and thus were models for others. **Allah says about the Holy Prophet in the Qur'an:**

"Certainly you have in the Messenger of Allah an excellent example for him who hopes in Allah and the last day, and remembers Allah much".

(33:21)

That is why Allah did not send angels to guide human beings. The enemies of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) asked him why Allah had sent an ordinary human being like themselves, who "ate" and "walked in the markets" to guide them.

Why had He not sent an angel who would command awe and respect from human beings? What they did not understand was that an angel could not be a practical model for human beings. It would have been said that the angel could follow the laws of God because he was not a human being and was free from human faults. It was to prevent such arguments, and to show that it is possible for human beings to lead exemplary lives, that Allah sent human Prophets as perfect examples.

A RECEIVER OF DIVINE REVELATION:

We sometimes come across incidents that show that some people are not prepared to accept certain kinds of knowledge. It is either too advanced for them or they are not emotionally and mentally able to grasp the message. Divine message is not something that everyone can easily take, understand, follow it, and then transmit to others. There was a need of a chosen servant of God (al-Mustafa, one of the titles of the Prophet) to receive the final and perfect revelation of God. **God says about the power of Qur'an in these words:**

"Had We sent down this Qur'an on a mountain, you would certainly have seen it falling down, splitting into pieces because of the fear of Allah".

(59:21).

Our belief is that all the Prophets (alayhissalam) were Ma'sum (free from sin and error) and that this was a Divine protection for them. We believe in all the Prophets (alayhissalam) of Allah and respect all of them.

MIRACLES

The other essential quality of the Prophets (alayhissalam) apart from being Ma'sum was that they could display miracles to support their claim to Prophet hood. By Allah's permission, they did things which the people were unable to do. The miracles that Allah gave them were designed to have the greatest impact on the people.

What is Mu'jizah? (Miracle)

Mu'jizah means that which disables or that which people are not able to do. In Islamic terminology, Mu'jizah means such an act which people are unable to do and prophets or imams perform it by the ability given by Allah, to prove Prophethood of the particular Prophets and Imamat of the Imams.

Such Mu'jizah may appear:

- before or after the birth of the Prophet or Imam concerned.
- during his childhood.
- after his attaining maturity.
- before declaration of his Nabuwat or Imamat.
- after declaration or just at the time of it.
- in his life time or after his death.
- either on his body or on something which is connected to him like his clothing.

In all the above conditions, the action which proves the truth of the claim of Nabuwat or Imamat is called Mu'jizah.

The Prophets were given miracles as their credentials. Miracles are performances which are not impossible but are actions which cannot be done without apparatus, medicine or practice, BUT the Prophets and Imams performed them without any practice or machinery.

PROPHETS WHO PERFORMED MIRACLES

AMONGST THE PROPHETS WHO PERFORMED MIRACLES ARE:

PROPHET MUSA (alayhissalam): his staff changed into a serpent, when he put his hand under his armpit it gave out a light and he spoke directly to Allah. Tawrat was revealed to him.

Allah says in the Holy Qur'an:

"..... We sent Musa with our miracles to Firaun and his people, but they too rejected our miracles..... I have brought my miracles from your Lord...." (7:103-105)

"So he cast down his staff and lo! It suddenly became an obvious serpent and he drew forth his hand, and lo! It appeared white to the onlookers." (26:32-33)

PROPHET IBRAHIM (alayhissalam): When Namrud had him thrown into the fire, he did not get burnt.

Allah says in the Holy Qur'an:

"They said: 'Burn him to ashes if you want to help your god'. We said to the fire: 'Be cool and peaceful with Ibrahim.'"

(21:68-69)

PROPHET ISMAIL (alayhissalam): When he was left with his mother in Mecca and she was desperately looking for water for him, a stream of water, known to us today as Zam Zam, appeared at his feet. Also when in a dream Allah asked Prophet Ibrahim (alayhissalam) to sacrifice his son, Prophet Ismail (alayhissalam) agreed and an animal was slaughtered instead.

PROPHET DAWOOD (alayhissalam): he could bend iron with his bare hands and he could shape it in any way he liked. Zabur was revealed to him.

Allah says in the Holy Qur'an:

"..... and softened iron for him..."

(34:10)

PROPHET SULAIMAN (alayhissalam): he could speak the language of the birds and ants.

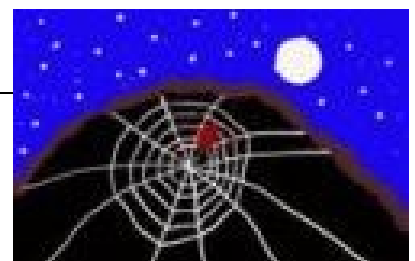
Allah says in the Holy Qur'an:

"..... people, we have been taught the language of the birds.."

(27:16)

PROPHET ISA (alayhissalam): he was born without a father to Bibi Maryam (alayhissalam). Injil was revealed to him. He could raise the dead to life again under the command and will of Allah, he could restore the eyesight of the blind and cure lepers.

PROPHET MUHAMMAD (sallallaho alayhe wa aalehi wasallam): he rose to the Heavens on Me'raj, how he left the



house when it had been surrounded by the disbelievers of the tribe of Quraish and the spider's web outside the cave of Thaur with the bird's nest inside whilst the Holy Prophet (sallallahu alayhe wa aalehi wasallam) was inside, he has very many miracles but his greatest **LIVING MIRACLE** is the **HOLY QUR'AN**.

EXERCISES:

1. What were the miracles given to the following Prophets?

- a) Prophet Saleh (alayhissalam)
- b) Prophet Sulaiman (alayhissalam)
- c) Prophet Yusuf (alayhissalam)

How did these miracles help the Prophets in their task of guiding the people to the right path?

2. Compare a classroom which uses only texts to learn, and has no teacher, to a classroom which uses both text and teachers to learn. List the advantages and/or disadvantages of both ways of learning. Which way is most beneficial?

IMAMAT

Imamat is the belief in the 12 Holy Imams (alayhissalam) who were the inheritors of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) and who were his Caliphs (successors). The word Imamat comes from Imam which literally means leader. The one who leads the Muslim community (umma), after the death of the Holy Prophet (sallallaho alayhe wa aalehi wasallam), is thus known as their Imam.

Like the Prophet himself, such an Imam is a guide for Muslims in all their affairs, religious and otherwise.

A leader of congregational prayers (Jama'at) is also called an Imam as he is a leader of the prayer. However these are not part of the Imamat

The belief in Imamat as a root of religion however, refers only to the **first type of Imam who is a successor of the Holy Prophet (sallallaho alayhe wa aalehi wasallam).**

An Imam does not bring a new mission, nor does any new revelation come to him, but he carries on the religion founded by the Prophet (sallallaho alayhe wa aalehi wasallam).

NECESSITY OF IMAMAT

Many people question the need of an Imam. If a Prophet has already brought all the laws required by human beings to obey their creator, what then is the need for more leaders? Cannot the holy Qur'an and the traditions of the Prophet (sallallahu alayhe wa aalehi wasallam) be enough? To answer these and similar questions think of the following points;

THE NEED FOR A RELIGIOUS GUIDE:

Although human beings have been given their conscience to understand right from wrong, and then given heavenly books and Prophets to guide them, it is still possible that many people may stray from the right path.

To prevent this from happening, Allah sends leaders who continue to guide to the truth. This is a mercy of Allah and in Islamic terminology is known as Lutf.

Lutf means that it is necessary for Allah to do every such thing that brings human nearer to and facilitates : His obedience and (brings closer to and facilitates) abstinence from sins. Both Imam and nabuwaat are 'lutf' of Allah

GUARDIAN OF THE RELIGION:

After the founder of a religion dies and leaves no authority to safeguard the religion, it is very easy for its purity to be lost. Over time as the religion passes through different times and environments and is followed by different people, it changes its original form.

Traditions and superstitions are added to it, and many of its teachings become forgotten or lost.

An Imam is the guardian of the religion and prevents any deviation, extremism, or addition of wrong beliefs. Thus the religion is always maintained in its original and authentic form.

Any confusion or doubt can be settled by referring to the Imam. It is for this reason that **Imam Ali (alayhissalam) says in Nahjul Balagha**, sermon 147:

The earth will never be empty of a person who has arisen with the proof of God, whether through appearing or being known or being hidden, so that the Divine proof and signs not be falsified.

POLITICAL AND SOCIAL LEADER:

For human beings to reach perfection they need to live in a just and progressive society. Such a society of Muslims is known as an Ummah or an Islamic nation.

The Islamic nation needs a leader who not only guides them in religious matters but also leads them socially and politically. It is necessary that a correct system rule over society so that the rights of everyone are maintained.

An Imam is a leader sent by Allah to prevent injustice and to supervise the organization of the society. He is the leader of the Ummah in all its affairs.

THE PROOF(guidance) OF ALLAH AT ALL TIMES:

An Imam is a Hujjah from Allah over his creatures. Those who have gone astray cannot complain that there was no-one to guide them to the right path.

Human beings will use many excuses to avoid bearing the consequences of their actions, but Allah will produce His proofs to show them they have no reason to complain.

The guides were there but they did not follow them. At no time will the earth be empty of a guide from Allah.

A CONNECTOR TO DIVINE GRACE:

An Imam connects the society to Allah through the Prophet (sallallahu alayhe wa aalehi wasallam) and through their high position with Allah. The existence of the Prophet (sallallahu alayhe wa aalehi wasallam) and Imams is compared to the existence of the heart in a body.

Just as the heart pumps blood and nurtures the rest of the body, the Divine guides are the cause of grace and mercy from Allah on society to nurture the progress of its people. By themselves they have no power, but because of their closeness to Allah the Imams are a source of blessings and mercy for the Ummah.

DIFFERENCES BETWEEN IMAMAH AND KHILAFAH

After Rasulullāh (sallallaho alayhe wa aalehi wasallam) passed away, even before he was buried, some Muslims in Madina got together and chose Abu Bakr as their own ruler.)Abu Bakr called himself the Khalifa of Rasulullāh (sallallaho alayhe wa aalehi wasallam). Khalifa means successor or someone who comes after another person.

Imām Ali (‘a) tried to remind people that he was their Imām and the Khalifa of Rasulullāh (sallallaho alayhe wa aalehi wasallam) but most of them refused to listen to him.

After 25 years, the people asked Imām Ali (‘a) to be their ruler and when he agreed, many people fought with him and finally Imām Ali (‘a) was struck with a poisoned sword in the month of Ramadan while he was fasting and praying in the Masjid of Kufa. This was less than four years after Imām Ali (‘a) was the ruler over the Muslims.

After Imām Ali (‘a), all the Aimmah from the Ahl al-Bayt (‘a) were denied their right to rule over the Muslims. Other people ruled and all of them were evil and cruel. They committed many sins and tortured the family of Rasulullāh (sallallaho alayhe wa aalehi wasallam), the Ahl al-Bayt (‘a), poisoning or killing them.

It is important to know that Allāh appoints an Imām through Rasulullāh (sallallaho alayhe wa aalehi wasallam). So an Imām remains as the Imām and the spiritual leader, teacher and guide of Muslims and the protector of the Qur’ān even if the people don’t accept him as their ruler and they choose someone else as their ruler and call him the Khalifa.

In other words, even though people can appoint someone as a Khalifa or even if someone takes power by force and call himself the Khalifa of Rasulullāh (sallallaho alayhe wa aalehi wasallam), he can never be one of the twelve Imāms after Rasulullāh (sallallaho alayhe wa aalehi wasallam) that are chosen by Allāh.

Just like Allāh chose who would be a Nabi or Rasul, similarly, only Allāh chose who would be an Imām. This has been true in the history of all human beings. Allāh chose Nabi Adam (‘a) as His Nabi. Even when a Nabi wanted someone else to be a Nabi, they had to ask Allāh first. For example, Nabi Musa (‘a) asked Allāh if his brother Nabi Harun (‘a) could be his assistant:

{وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي. هَارُونَ أَخِي}

Appoint for me a vizier from my family, Hārun, my brother.

- Surah Tā Hā, 20:29-30

QUALITIES OF AN IMAM

Just like the Prophets, the A-immah have to be:

- **chosen by Allah,**
- **Ma'sum - not commit any sin, not even by mistake.**
- **able to perform miracles**
- **the person at that time with the best Akhlaq and the most Knowledge**

We believe that the Imams (alayhissalam) are divinely appointed(announced/elaan) starting from the announcement of Imam Ali (alayhissalam) at Ghadire Khum on the command of Allah. The order that Imam Ali (alayhissalam) was announced the guardian of the nation is in the verse of Wilayat.

Abu Dhar recounts,

"Once, I was saying my prayers in the company of the Holy Prophet (sallallaho alayhe wa aalehi wasallam) when a beggar came to the mosque asking for some alms. Nobody gave him anything. Ali (alayhissalam) was in the state of Ruku' and he pointed out his ring to the beggar, who approached him and removed the ring from his finger."



At this time the following verse was revealed:

"Verily your guardian (Wali) is Allah and His messenger (Muhammad) and those who believe and establish the prayer, and give charity (alms) while they are (in Ruku') bowing down."

(Al Maidah, 5:55)

When we say Aliyyun Waliyullah (Ali is the Wali of Allah) in our Adhan, it is based on this verse.

Although the Holy Prophet (sallallaho alayhe wa aalehi wasallam) had left the Holy Qur'an, there was a need for someone to continue to explain it and guide the people in their daily affairs.

Just as the Prophets (alayhissalam) were Ma'sum, so the Imams (alayhissalam) of his Ahlul Bayt were also Ma'sum, and protected from any error by Allah Himself. **The famous verse of Tathir is:**

"Verily, Allah wishes to drive away all evils from you, O Ahlul Bayt, and cleanse you thoroughly."

(Al Ahzab, 33:33)

Imaamat is from the Usool e Deen, and so it must be proven at individual level with proof/daleel and Taqleed is not permissible in the case of these beliefs

DOCTRINE OF THE RETURN (*RAJ'AH*)

In this question the Shi'a follow what has been said by the Household of the Prophet : that Allah will cause people to return to this world in the same form as they were before Allah will not cause anyone to return unless he has attained a high degree of faith or has sunk deep into corruption. After this they will die again, and on the Day of Resurrection they shall be raised again to be rewarded or punished, for Allah has mentioned in the Qur'an the desire of these people who have come twice into this world to come yet a third time in order to repent of their sins.

They shall say: "Our Lord! Thou hast caused us to die two deaths, and Thou hast given us twice to live; now we confess our sins. Is there any way to go forth?" (40;11)

Truly the Qur'an came to proclaim *raj'ah* in this world, as did many traditions from the house of Infallibility, and all the Imamites believe this, except a few .who have interpreted the pronouncement on *raj'ah* as meaning that the government will return to the Household of the Prophet together with the power to forbid and command, and that this will be when the Awaited One reappears, without involving the return of people or the giving of life to the dead.

Belief in *raj'ah* is considered among the Sunni to be repugnant, and they deem it a heretical belief. Their collectors of *ahadith* considered one who had transmitted *ahadith* about *raj'ah* to be discredited, and cast aspersions on the characters of such people so as to undermine the value of their transmission. Moreover, they considered one who believed in *raj'ah* to have descended to the ranks of unbelief (*kufr*) or polytheism (*shirk*), or worse. This belief was therefore one of the biggest causes for the despising of the Shi'a by the Sunni, and their slandering of them.

Undoubtedly, this was all part of the sabre-rattling engaged in by some Islamic sects in the past to damage each other and cause dissention. In fact, there is no evidence to substantiate their accusations, because belief in *raj'ah* cannot cause any blemish on belief in *tawhid* or *nubuwwah*; it only emphasizes the correctness of the two, because *raj'ah* testifies to the supreme ability of Allah to resurrect and raise from the dead, and is one of the supernatural events that will testify as a miracle for Muhammad (S.A.) and his Household. It is similar to the miracle of the raising from the dead performed by 'Isa, only more important, as it involves raising those bodies that have rotted away.

Says he (man): "Who will give life to the bones when they are rotten?"

Say: "He will give life to them Who brought them into existence at first, and He is cognisant of all Creation." (36;78-9)

One who denegrates *raj'ah* as being a kind of transmigration of the soul, which we know to be incorrect, has not differentiated between transmigration and bodily resurrection, because the meaning of transmigration is that the soul moves into another body, and this is not the same as bodily resurrection. The meaning of this latter is that the soul returns to the same body with all its individual characteristics; and *raj'ah* is the same as this. If *raj'ah* were a kind of transmigration, the restoring to life by 'Isa must also be transmigration, and the Resurrection (*ma'ad*) would be as well.

Now there remain two points to discuss concerning *raj'ah*: firstly , that it is impossible that it should take place; secondly, that the traditions relating to *raj'ah* are not true. Now, if it is

worth discussing these two subjects, *raj'ah* cannot be as despicable a subject as the enemies of the Shi'a have suggested. How many beliefs of other sects of Islam which are either extremely improbable or else entirely unsubstantiated by religious texts have led to these sects being accused of being unbelievers or of being beyond the pale of Islam? And for this there are many examples : the belief that the Prophet was liable to forget or to disobey Allah's Will; the belief that the Qur'an is eternal; the belief that when Allah said He will punish, he is obliged to do so (*al-wa'id*); the belief that the Prophet did not appoint a *khalifah* after him.

As for our two points of discussion, and for there being no basis in truth for *raj'ah* due to its being impossible, we hold that it is a kind of bodily resurrection, differing only in that it takes place in this world.

Therefore the same evidence that proves the possibility of resurrection will also prove the possibility of *raj'ah*. There is no reason for amazement, except in that it is unusual for us and we are not accustomed to such things in the life of this world. But we know of no cause or impossibility that would bring us near to an understanding or refutation of *raj'ah*, only that human imagination does not find it easy to accept what is out of the ordinary. So there is no more reason to refute it than there is to refute resurrection.

Who will revive these bones when they have rotted away. (36;78)

Say: "He will revive them Who brought them into existence at first, and He is Cognizant of all Creation." (36;79)

In such a situation, where there is no intellectual evidence either to deny or to prove *raj'ah*, or even if it is just our imagination that says that there is no evidence, we must have recourse to the Islamic texts which are from the source of Divine inspiration. For there is proof in the Qur'an to substantiate the occurrence of *raj'ah* in this world for some of the dead, as there is also for the miracle of 'Isa in restoring the dead to life.

And I heal the blind and the leprous and bring the dead to life with Allah's permission. (3;49)

And Allah said:

When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. (2;259)

And also in the verse we have seen before:

They shall say: "Our Lord! Thou hast caused us to die two deaths . . ." (40;11)

And the meaning of the verse will not be fulfilled unless there is a return to this world after death, although some commentators of the Qur'an have tried to give an exegesis (*ta'wil*) which cannot, however, satisfy us or reveal the true meaning of the verse.

Concerning the second point of discussion, which claims that the traditions referring to *raj'ah* are not authentic, this has no foundation in truth, because *raj'ah* is a necessary belief according to the Household of the Prophet, and this has been narrated by many transmitters.

After this, it is rather surprising that a famous writer, Ahmad Amin, who claims to be knowledgeable, says in his book "The Dawn of Islam" (*Fajr al-Islam*): "Judaism makes its appearance in Shi'ism in the belief in *raj'ah*." We would say to him: Judaism also makes its appearance in the Qur'an through *raj'ah*, as it has been mentioned in those verses of the Book which have been quoted above.

And we would also tell him : there is no way in which Judaism and Christianity cannot appear in Islam, because the Prophet came to confirm what existed of the Divine *shara'i'*,

even though he abrogated some of their laws. So the appearance of Judaism and Christianity is not a disgrace in Islam, even if, as the writer claims, *raj'ah* is one of the beliefs of the Jews.

Anyway, *raj'ah* is not one of the fundamentals of Islam, belief in which is compulsory; but our belief stems from the authenticated traditions of the Household of the Prophet, whom we know to be infallible. For it is one of the unseen things which they relate, and there is nothing which suggests that it cannot take place.

Reference: "The Faith Of Shia Islam" by Allamah Muhammad Rida Al Muzaffar

QIYAMAH

Qiyamah is the belief in a Day of Judgement when every person will account for his actions in this world. On that Day he will be judged fairly and be rewarded for his good deeds and punished for his sins.

There was a Muslim man who began to drink alcohol. He used to do it secretly in his house. One day a small boy walked into his room and saw him. Now the man was terrified. Would the boy tell someone what he had seen? How would the man face his family and friends in the mosque? He could not sleep at nights as he worried about everybody finding out about his drinking.

What a strange man! He was more scared of a little boy than of Allah. Allah sees all we do and there will be a day when we will have to account for all we have done. That will be the Day of Judgement.

With death, man's soul separates from his body. The body decomposes, but the soul lives on, starting a new phase in its existence. On the day of Judgement, Allah will raise the dead from their graves, and their bodies will be reformed and they will gather for a reckoning of their actions. Man will be his own witness and his limbs will bear witness to his deeds. Everything he ever did will be replayed in front of him, with not even a little detail missing. People will be terrified awaiting their fate.



The Holy Qur'an describes the scene as follows:

"And when the books (of the deeds of mankind) are spread. And when the heavens are stripped. And when Hell (Jahannam) is set ablaze. And when the garden (Jannat) is brought forward. (Then) every soul will know what it had sent forward."

(At Takweer, 81:10-14)

Our whole life in this world is a preparation for the eternal life that will begin on that frightening day. Allah has shown to us clearly the path that leads to salvation - none of us can say that we were confused about what He wanted us to do. If we choose to obey His commands then eternal bliss awaits us. If we disobey, then eternal torment awaits us. The choice is ours.

EFFECT OF BELIEF IN QIYAMAT

For the human being who believes in God, a belief in the Day of Judgement is necessary because of the following reasons:

JUSTICE OF ALLAH:

Those who believe in Allah know that He is Just and fair to His creatures. He has sent down laws and has promised reward and punishment according to degrees of obedience or disobedience.

In this world we see that many people do not get the deserving consequences of their deeds. Many good people see difficulties and suffer misfortunes. Many evil tyrants like receive no punishment despite their horrendous crimes against humanity.

For all these people there must be a trial of justice, a time when every deed of theirs is judged and then rewarded or punished.

Thus belief in the Day of Judgment goes together with the belief in God and His justice. **Allah says in the Holy Qur'an:**

"Shall we treat the people of faith like the people of sin? What is the matter with you? How do you judge"?

(68:35-36)

GIVES MEANING TO LIFE:

If a man believes that there is nothing after death, and that once his body has decayed he exists no more, life becomes quite meaningless.

What is the purpose of life in this world, when everyone is going to become non-existent?

For what are the daily struggles of life, the work and effort, the problems and challenges to be faced, if there is nothing after this life? A belief in the day of Judgment, and life after that, gives a purpose to life. It is something to look forward to, something to work for.

TRAINS AND MOULDS CHARACTER:

A belief in the day of Judgment is very effective in shaping the daily lives of people. Those who have faith that they will be judged one day, and rewarded or punished according to their deeds, will definitely have a better incentive to do good.

For those who do not believe in a Judgment by God, there is no motive to do well, or stay away from evil, except perhaps their own goodness. This alone is not strong enough to be a constant factor affecting their lives. It is like the fear of the police that keeps drivers from speeding when they see a police car.

Even though they know speeding is wrong, and can be dangerous, many drivers would speed unless they know they will be caught and fined.

Such is the knowledge of the Day of Judgment. Most people know it is evil to commit sins such as lying and stealing. The knowledge alone, however, is not enough to deter them. It is the awareness that they are being watched and will be judged for it which will prevent them from committing the sins.

The Judgment that will be carried out on a huge scale on the day of Judgment, with billions of human beings being judged on their entire lives, is also seen on a smaller scale inside the human being.

A part of the human soul known as the conscience or the nafs lawwamah (self-reproaching soul) is responsible for judging the human being immediately after he carries out an action.(some actions can be recognized via this nafs)

After performing evil deeds, there is guilt and fear, regret and mental torture, as punishment for the self. All this is done very fast, and is not apparent to the others. A human being who listens to his conscience will achieve happiness and will try to more and more good deeds. But it is possible for the human being to ignore the conscience, and deaden it completely.

In addition this is 100% beneficial only when used in accordance to the teachings of Ahlul Bayt(alayhimussalam), else certain intellectuals misuse it and wrongly interpret it

The greatness of this court of Judgment within the human being is understood when it is seen that the **Holy Qur'an mentions** it just after it mentions the Day of Judgement:

"I swear by the day of Judgment. And I swear by the self-reproaching soul. Does man think that We cannot gather his bones? Nay, We are able to put together in perfect order, the tips of his fingers".

(75:1-4)

ARGUMENTS AGAINST RESURRECTION

Throughout the ages many people have opposed the belief in the resurrection of the human being after death. They have argued that it is not possible for God to give life to the human body after it has decayed and become part of earth in which it is buried.

The unbelievers mocked the Prophet (sallallaho alayhe wa aalehi wasallam) about resurrection:

"The disbelievers say (in ridicule), "Shall we point out to you a man who will tell you that when you are scattered to pieces in disintegration, you shall then be raised as a new creation?"(34:7)

This argument against resurrection has been dealt with at length in the Qur'an. Three main answers have been given to prove that it is possible for Allah to resurrect the dead bodies.

THE FIRST CREATION:

Those people who cannot believe that Allah will give new life to the dead are reminded that it is Allah who created them in the beginning.

He initiated life, so why cannot He give new life? Is it not easier to re-create something which existed before, than to create something anew, which did not even exist before?

If Allah could do the seemingly difficult task of creating human being from nothing, why cannot He re-create them after death?

The **following verses of Sura Yasin** refer to the Arab who brought a rotten bone to the Holy Prophet (sallallaho alayhe wa aalehi wasallam), scattered its pieces in the air and then asked how Allah would give these scattered particles life again.

"Does man not see that We created him from the small life-germ? Then lo! He is an open disputant. And he strikes out a likeness for us, and forgets his own creation. Says he: Who will give life to the bones when they are rotten? Say: He will give life to them who brought them into existence at first, and He is aware of all creation".(36:77-79)

AN EXAMPLE OF STORED ENERGY

Another answer for those who argue against resurrection is the example of fire. **Allah says:**

"He (will give you life again) who has made for you the fire from the green tree so that with it you may kindle (fire)".(36:80)

We now know that green trees store the energy of light from the sun for many years. That stored energy comes out as fire when the wood is burned. The heat and light which is assumed as gone from the sun is actually stored and then given new life as fire. In just a moment of kindling the wood, life springs forth from it.

This is an example of how easy it is for God to bring back things to life.

Many answers have been given in the Qur'an to remove doubts about resurrection. It is a certain fact that human beings will be brought back to life, to be judged and then rewarded or punished.

Without that life in this world has no meaning. That is why the Qur'an emphasizes the belief in resurrection. As Allah says:

"Is not He who created the heavens and the earth able to create the like of it (again). Yes indeed! For He is the creator supreme".(36:81)

STAGES OF THE DAY OF JUDGEMENT

No-one knows exactly when the day of Judgment will occur. It is a secret with Allah and is hidden from everyone else. There are many signs which will occur in the world to show that the Day of Judgment is close.

When the day occurs, many physical changes will occur in the world. Then the day will begin with the blowing of the trumpet. After that will be the different stages of the day of Judgment ending in either reward or punishment for the human being.

The day of Judgment will be a very long day. According to the Qur'an it will be: **fifty thousand years of what you count.**

BLOWING OF THE TRUMPET BY ISRAFIL:

The sound of the trumpet will be the first stage of the day of Judgment. The angel Israfil will descend to the earth with a trumpet. He will blow on it once and all living beings on earth will die.

Israfil himself will then be ordered to die by Allah. At that time there will not be a single living creature in the universe. Allah will create a loud voice which will ask;

"Whose is the kingdom today? There will be none to answer. Then Allah will say; (it is) of Allah, the One, the Subduer"
(40:16).

After that Allah will cause the second blowing of the trumpet which will cause everyone to come back to life.

The Holy Qur'an describes the blowing of the trumpet in Sura Az-Zumar:

"And the trumpet shall be blown, so all those that are in the heavens and all those that are on the earth shall swoon, except such as Allah pleases; then it shall be blown again, then lo! They shall stand up waiting".(39:68)

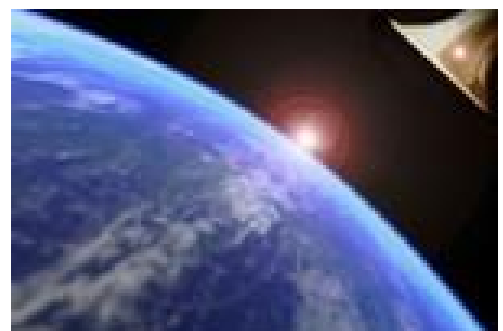
And in Sura Yasin:

And they say; "When is this promise going to happen if you are truthful?" They wait not but for a single (terrible) cry which will seize them while they will be wrangling with each other . . . and the trumpet will be blown; then lo! They shall hasten from the graves to their Lord.
(36:48-50)

PHYSICAL OCCURRENCES IN THE WORLD.

Many verses of the Holy Qur'an describe graphically the changes that will take place on the earth at the time of the day of Judgement.

*When the sun is covered
And when the stars darken*



*And when the mountains are made to pass away
And when the camels are left
And when the wild animals are made to go forth
And when the seas are set on fire(81:1-6)
When the heaven bursts asunder . . .
And when the earth is stretched
And casts forth what is in it and becomes empty(84:1&3-4)*

MAHSHAR; THE GATHERING PLACE:

One of the physical occurrences on the Day of Judgment is a great earthquake. That earthquake will flatten the earth. All the mountains, valleys, hills and depressions etc. will disappear. The earth will become one flat piece of earth on which all the human beings will gather. This is known as the Mahshar, or the gathering place.

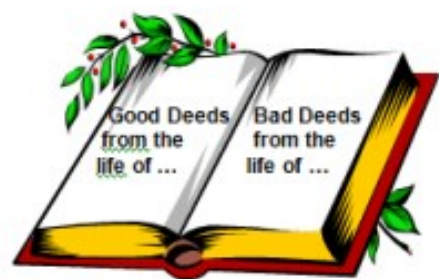
All human beings, from the time of Adam, will have been brought out from their resting places to gather here, awaiting their fates. **Imam Ali (alayhissalam) describes this gathering in Nahjul balagha, sermon no.82:**

. . . until when the affairs come to a close, and the world is disintegrated, and the resurrection draws near, Allah will take them out from the corners of their graves, and the nests of birds, and the dens of beasts, and the dumps of death. (They will be) hastening towards His command, running towards the place fixed for their final return - - groups, quiet, standing, arrayed in rows.

They will be within sight of Allah; and all of them will hear the voice of the caller. On them will be the dress of helplessness and cover of submission and humiliation. (At that time) tricks and excuses will disappear, desires will be cut short, the hearts will be sinking silently, voices will be curbed down, and sweat will be like a rein (it will reach up to the mouth), and fear will increase. The ears will resound with the thundering voice of the announcer calling them towards the final Judgement.

RECEIVING THE BOOK OF DEEDS:

Every human being has been assigned two angels who write down all the actions he performs. It is proof of the Kindness of Allah that when a person makes an intention of doing a good deed, it is written down immediately. When he actually does it, it is written down as ten good deeds. An evil deed however, is not written down until it is actually carried out. Then it is written down as only one evil deed. If he repents of that evil deed, it is erased from the book of deeds.



On the day of Judgment, this record of deeds will be given to the human being. He will see for himself every action that he carried out in this world. He will have no chance to lie, or make excuses, as everything will have been recorded. It will be said to him:

"Read your book. Your own self is enough as a reckoner against you". (17:14)

On the day of Judgement a man will be given his scroll to read . . . then Allah will make him remember. There will not be a single look, or a single word, or a single step, or anything which he had done but that he will remember as though he had done it that very moment. It is for this reason that they will say: O woe unto us! What is it about this book; it has not left any small or big thing without recording it thoroughly.

Imam Ja'far As-Sadiq (A)

The people who will have done well in the world will receive their record of deeds in their right hands. These people will be very happy and proud of their records. **They will turn to others in the group and ask them to see their records.**

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَفْرَؤُا كِتَابِيَهٗ

Then, as for him who shall carry his Record in his right hand shall say [happily and proudly]: "Here! Read my Record! (Haqqa 69:19)

Those who have done evil deeds will receive it in their left hands, or from behind their backs. Such people will know that they are going to be sent to hell, and will have intense regret for their actions in the world.

BEARING WITNESS OF THE LIMBS OF THE HUMAN BEING:

Human beings will be desperate on the day of Judgment to escape the punishment of Allah. They will argue and even swear that the deeds recorded in their books were not performed by them.

To prove that they really carried out the actions recorded, Allah will cause their limbs to speak. Thus the hands, feet, etc. of the human being will bear witness as to their actions in the world. **Allah says in the Holy Qur'an:**

"On the day when their tongues, and their hands, and their feet will testify against them about their actions".(24:24) and

This day We shall set a seal on their mouths, and their hands will speak to us, and their feet will bear witness to all that they did.(36:65)

Many things of this world will also bear witness as to the deeds of the human beings. It is said in Hadith that places where human beings lived, or visited, and the night and day etc. will all bear witness. Some of these witnesses will testify to the good deeds done in them, while some will testify for the evil which was done.

MIZAN OR WEIGHING SCALE:

All Muslims believe that there will be some type of weighing scale on the Day of Judgement to weigh the deeds of man. **Many verses of the Qur'an speak of the Mizan.**

"We shall set up scales of justice for the Day of Judgement, so that not a soul will be dealt with unjustly in the least; and if there be (no more than) the weight of a mustard seed, We will bring it (to account)".(21:47) and

"The balance that Day is true. So he, whose scales (of good deeds) will be heavy, will prosper. And he whose scales will be light will find them in loss".(7:8-9)

Whatever the actual form of the Mizan, it is enough for us to know that our deeds will be judged and balanced fairly.

SIRAAT OR THE PATH:

It has been narrated that on that Siraat there will be stations. Each station is named after a command of Allah.

When someone reaches the station called "Salaat" for example, he will be questioned about whether he had carried out the order of Salaat in the correct manner.

If he has failed to do so, he will be stopped there and will be punished, unless a good deed or the Mercy of Allah saves him. In this way he will pass from station to station. If he passes safely through all of them, he will reach Paradise.

THE FINAL DESTINATION:

After passing the Siraat the believers will reach Paradise. It has been described as a place which has blessings that no eyes have seen, no ears have heard, and no minds have imagined. **Allah says in the Qur'an:**

"No person knows what delights of the eye are kept hidden for them - as a reward for their good deeds".

(32:17)

Some Islamic scholars compare the difference between this world and the Hereafter, with the difference between the world of the fetus and this world. A fetus in the womb of its mother knows only the darkness and smallness of the womb. It cannot imagine the world outside, with its vast lands and seas, its beautiful flowers and fruits, movement of the sun and moon etc. All these things, so normal for us, are too large to be comprehended by the fetus. Limitations in language and imagery exist between different worlds.

Such is the case for human beings regarding the next world. It is impossible to imagine it because of the limitations of this world.

Hell is a place of punishment and disgrace.

Pleasures and tortures of people will vary according to their spiritual rank.

**So if you take me to the punishment with your enemies
Gather me with the people of your tribulations
And separate me from Your friends and saints
Then suppose, my God, my Master, my Protector and my Lord
That I am able to endure Your punishment
How can I endure separation from You?
And suppose that I am able to endure the heat of Your fire
How can I endure not gazing upon Your generosity?**

Imam Ali (A) – Nahjul Balagha

SOME IMPORTANT POINTS

SHAFa'AT:

On the day of Judgment the Prophets (alayhissalam) and Imams (alayhissalam) will be given the right to intercede on behalf of the sinful believers.

They will ask Allah to forgive the person they are interceding for, and lead the person to Paradise. Shafa'at or the power of intercession is a special privilege given by Allah, and **He says in the Qur'an:**

"Who is there that can intercede in His presence except by His permission"?

(2:255)

Believers with whom Allah is pleased will also be given the power to intercede for other sinful believers. This will save many people from hell.

HONORING OF THE HOLY PROPHET (sallallaho alayhe wa aalehi wasallam) AND THE AHLUL BAYT;

The Holy Prophet (sallallaho alayhe wa aalehi wasallam) will receive special honor in front of billions of human beings on the day of Judgment. This will be to show the people his elevated position with Allah as the most beloved of His creatures.

It has been narrated that a special pulpit of precious jewels and stones will be made for the Prophet (sallallaho alayhe wa aalehi wasallam). He will proceed towards the pulpit wearing a robe of light and a crown of jewels.

Imam Ali (alayhissalam) will be behind him carrying the Liwa-ul-Hamd, a standard in which the Kalima will be written. Once the Prophet will be seated, it will be announced that this is the beloved of Allah.

The Prophet will also be given the Hawdh of Kauthar. This literally means a well, and is referred to in **Sura al-Kauthar when Allah says;**

"Surely We have given you the Kauthar".

(108:1).

It is our belief that on the Day of Judgement Imam Ali (alayhissalam) will be kept in charge of Kauthar, and that he will let the believers drink from it.

Since it will be very hot on the day of Judgement, people will be very thirsty. Only the fortunate ones, however, will be able to get a refreshing drink from Kauthar

WHY DO THE SHI'AH PROSTRATE ON *TURBAH*?

NOTE: *This is merely a debate between a shia and a sunni person, hence the discussion here is according to their religion.*

Hence the shia person is deriving reasoning(daleel) from the acts of companions(ashaab) and not using our own ahadees on this topic to prove the same

Therefore celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration (Holy Qur'an 15:98)

The Shi'ah Muslims prefer to prostrate on a small block of earth, called a Turbah, which is usually made from clay from the land of Karbala in Iraq.

According to the Shi'ah Ja'fari *fiqh* - which is one (and the only true) of the five main schools of law in Islam - prostration must be performed on pure earth or what grows on it, provided that it is not eaten or worn. This includes dust, stone, sand and grass, provided that it is not a mineral.

The legal scholars of all the Sunni schools of law concur regarding the validity of prostration on earth and that which grows on it.

Did the Prophet (sallallahu alayhe wa aalehi wasallam) and his Companions ever do this?

Praying on the earth was certainly the practice of the Prophet (sallallahu alayhe wa aalehi wasallam) and those around him.

- ☐ Narrated Abu Sa'id al-Khudri: I saw Allah's Apostle prostrating in mud and water and saw the mark of mud on his forehead.
[Al-Bukhari, Sahih (English translation), vol. 1, book 12, no. 798; vol. 3, book 33, no. 244]
- ☐ Narrated Anas bin Malik: We used to pray with the Prophet in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.
[Al-Bukhari, Sahih (English translation), vol. 2, book 22, no. 299]

According to this *hadith* only in exceptional circumstances would the Prophet (sallallahu alayhe wa aalehi wasallam) and his Companions prostrate on cloth.

The Prophet (sallallahu alayhe wa aalehi wasallam) also used to have a Khumra on which he would put his forehead for prostration.

- ☐ Narrated Maymuna: Allah's Apostle used to pray on a Khumra.
[Al-Bukhari, Sahih (English translation), vol. 1, book 8, no. 378]
- ☐ According to al-Shawkani, a famous Sunni scholar, more than ten Companions of the Prophet (sallallahu alayhe wa aalehi wasallam) have narrated traditions mentioning his

prostration on a Khumrah. And he lists all the Sunni sources recording these traditions which include **Sahih Muslim, Sahih al-Tirmidhi, Sunan Abu Dawud, Sunan al-Nasa'i** and many others.

[Al-Shawkani, Nayl al-Awtar , Chapter of Prostration on the Khumrah, vol. 2, p. 128]

So what is a *khumrah*?

- a small mat sufficient just for the face and the hands while prostrating during prayers.
[Al-Bukhari, Sahih (English translation), vol. 1, book 8, no. 376 (as explained by the translator in paranthesis)]

Ibn al-'Athir, another famous Sunni scholar, in his Jami al-'Usul has written:

- "Khumra is [like that] upon which the Shi'ah of our time perform their prostrations."
[Ibn al-'Athir, Jami' al-'Usul, (Cairo, 1969), vol. 5, p. 467]
- "Khumra is a small mat made from palm fibres or other material.... and it is like that which the Shi'ah use for prostration."
[Talkhis al-Sihah, p. 81]

But why the earth of Karbala?

The special characteristics of the soil of Karbala (Iraq) were known and it was an object of special attention during the time of the Prophet (sallallahu alayhe wa aalehi wasallam) as well as in later times:

- Umm Salams says: I saw Husayn (alayhissalam) sitting in the lap of his grandfather, the Prophet (sallallahu alayhe wa aalehi wasallam), who had a red block of soil in his hand. The Prophet (sallallahu alayhe wa aalehi wasallam) was kissing the dust and weeping. I asked him what that soil was. The Prophet (sallallahu alayhe wa aalehi wasallam) said: "Gabriel has informed me that my son, this Husayn, will be murdered in Iraq. He has brought this earth for me from that land. I am weeping for the suffering that will befall my Husayn." Then the Prophet (sallallahu alayhe wa aalehi wasallam) handed the dust to Umm Salama and said to her: "When you see this soil turn into blood, you will know that my Husayn has been slaughtered." Umm Salama kept the soil in a bottle and kept watch over it until she saw on the day of Ashura, 10th of Muharram 61 A.H., that it turned to blood. Then she knew that Husayn bin Ali (alayhissalam) had been martyred.

[al-Hakim, al-Mustadrak, vol. 4, p. 398]

[al-Dhahabi, Siyar a`lam al-nubala', vol. 3, p. 194]

[Ibn Kathir, al-Bidayah wa'l-nihayah, vol. 6, p. 230]

[al-Suyuti, Khasa'is al-kubra, vol. 2, p. 450; Jam` al-Jawami, vol. 1, p. 26]

[Ibn Hajar al-Asqalani, Tahdhib al-tahdhib , vol. 2, p. 346]

- 'Ali ibn Abi Talib, passed by Karbala after the battle of Siffin. He took a handful of its soil and exclaimed: 'Ah, ah, on this spot some men will be slain, and will enter Paradise without reckoning!'

[Ibn Hajar al-Asqalani, Tahdhib al-tahdhib , vol. 2, p. 348]

Why is it compulsory to prostrate on the clay from Karbala?

It is not !

But the Shi'ah *prefer* to prostrate on the earth of Karbala because of the importance given to it by the Prophet (sallallaho alayhe wa aalehi wasallam) and the Imams from his Family (*Ahl al-Bayt*). After the martyrdom of Imam Husayn (alayhissalam), his son Imam Zayn al-'Abidin (alayhissalam) picked some up, declared it to be sacred dust, and kept it in a bag. The Imams (alayhissalam) used to perform prostrations on it and make a *tasbeeh* out of it, and recited Allah's praises on it.

[Ibn Shahrashub, al-Manaqib, vol. 2, p. 251]

They also encouraged the Shi'ah to perform prostrations on them, with the understanding that it was not compulsory, but with a view to achieving greater recompense. The Imams (alayhissalam) insisted that prostration before Allah must be on clean earth only and that it was preferable if it was performed on that earth of Karbala.

[al-Tusi, Misbah al-Mutahajjad, p. 511] [al-Saduq, Man la yahduruhu'l faqih, vol. 1, p. 174]

The Shi'ah for a long time have kept this earth with them. Then, fearing that it might be desecrated, they kneaded it into small tablets or pieces, which are now called *mohr* or Turbah. During prayers we prostrate on it not as a compulsory act but in view of its special nature. Otherwise, when we have no pure soil with us, we prostrate on clean earth, or something that originates from it.

It is a pity that some people maliciously insist that the Shi'ah worship stones or that they worship Husayn (alayhissalam). The truth is that we worship Allah alone by prostrating *on* the Turbah, not *to* it. And we never worship Imam Husayn, Imam Ali, or the Prophet Muhammad (sallallaho alayhe wa aalehi wasallam). We worship only Allah, and it is in accordance with Allah's order that we perform prostration only on pure earth.

Conclusion

This is the reason why Shi'ah Muslims carry small tablets, usually made from the earth of Karbala, which enables them to do prostration on this highly recommended object and to follow the *sunnah* of the Prophet (sallallaho alayhe wa aalehi wasallam).

AKHLAQ-M09

Diniyat Classes Muscat (DCM)

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INTRODUCTION TO GOOD AKHLAQ

(REFERENCE: GOOD-NATUREDNESS IN ISLAM: ITS SIGNS AND EFFECTS BY ALIREZA MAKTABDAR-AL-ISLAM.ORG)

Islamic terms:

There are numerous concepts for moral virtues in Islam. The most comprehensive term is that of “Good nature” or “Husn al-Khulq” used in many religious texts.

Husn refers to ‘goodness’ and is the opposite of Qubh or ‘badness’¹. Khulq and Khuloq are singular words that refer to an “inner or spiritual quality” and have the same root as Khalq or the ‘Physical quality’². Hence, Husn al-Khulq is an inner quality. It includes qualities such as gentleness, forbearance, affability, and courtesy³. Good qualities are to become habitual to eventually shape good nature.

Most Islamic references deem Husn al-Khulq as that which includes affability and respectfulness. Imam Sadiq said, “Husn al-Khulq means to soften your behaviour, to purify your words (that is, not to use rude words), and to treat your brothers amiably.”⁴

The opposite of Husn al-Khulq is Su al-Khulq, which stems from anger, causing a person to become bad-tempered. God and people both dislike these qualities. People distance themselves from those who are bad-tempered. Imam Sadiq said, “A bad-tempered person tortures himself.”⁵

Social unity comes along with good nature. Some exegetes listed different qualities to explain good nature: Patience, generosity, running affairs and forbearance to guide people towards God, and refraining from greed and jealousy⁶.

More than good nature

“Great character” is more than just “Good nature” – It is a combination of all human virtues. Since the Qur’an contains all moral virtues, in some hadiths “Great character” is defined as Qur’anic conduct⁷.

Good-Naturedness in hadiths

Piety and good-naturedness go hand in hand; the Prophet said, “Most of my followers will enter heaven due to their piousness and good nature.”¹⁰

Good-naturedness is important enough to be a criterion for comparison between believers: The Prophet was asked “Whose faith is the deepest?” and he answered “The faith of him who shows the best conduct.”¹⁴

Imam Sadiq said “Among the believers, the one with the best conduct has the strongest faith.”¹⁵

A true believer normally hides his personal problems and sadness and keeps them to himself; he or she manages not to reveal it through his or her facial expressions or conduct. Instead, a believer displays a cheerful face and amiable character. Imam Ali said “The happiness of a believer is in his face and his sadness is in his heart.”¹⁶

The Prophet said, “Conciliate him who broke ties with you; forgive him who has wronged you; give to him who has refused you, and treat well him who mistreats you.”¹⁷

Thus, not only should we kindly treat those who have treated us the same, but we should also compassionately and benevolently accept, help, and be generous with those who mistreat us. This is like how God treats wrongdoers. He wants and decides the best for them and does not seek revenge from His servants, no matter how much they insult Him through disobedience.

Employing Husn al-Khulq and its limits

The intrinsic value of having a good nature and its consequent actions towards all people is portrayed in the Qur'an, hadiths, and lifestyle (Sunnah) of the Prophet and Imams.

-Good nature among the believers

As said earlier, treating each other in the best possible way is a highly valued quality for believers to uphold. The Qur'an praised the Prophet's companions for their exemplary behaviour:

Muhammad, the Apostle of God, and those who are with him are hard against the faithless [who fight against the truth] and merciful amongst themselves. (Qur'an, 48:29)

Thus, Muslims ought to be cordial, thoughtful, helpful, empathetic, respectful, and polite towards one another.

-Behaviour towards wrongdoers

. Though good-naturedness is a valuable quality, it is also important to discourage wrongdoers. Believers are commanded to enjoin what is right and forbid wrongdoing.

If a wrongdoer carelessly continues to engage in crime, especially if made public, believers must responsibly advise the wrongdoer in a reasonable, logical, and friendly way, as the Qur'an says,

"Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best." 18

While gently and empathetically advising them – with good intentions for their success – to discontinue the misconduct, the counsels should include reason, hadiths, laws, and the Quran for the wrongdoer to carefully consider public and personal benefits, as well as the results of his action.

-Flattery

It is unfortunate that some take flattery as good behaviour and when they want to be amiable, they use flattery especially when they are dealing with the rich. They degrade themselves calling it good nature. The best sign of this is their mean expressions dealing with the poor. This negative quality is a heinous sin that calls for God's wrath.

The Prophet said, "Whenever a sinner is praised, God's Throne is shaken and He is angered." 19 It is necessary to distinguish between flattery and good manners to avoid falling for flattery when one lavishly compliments by mixing true and false qualities.

-Humour

One sign of having a good nature is joking with others in a light-hearted manner, consequently making others happy and allowing them to temporarily forget their problems; of

course, bearing in mind that it does not intentionally or unintentionally insult others. The Prophet said, "I may tell jokes although I will never say anything other than the truth." 20

Once Imam Sadiq asked Yunus Shaybani, "How do you joke with each other?" and he replied "We rarely do so." The Imam said "Don't be afraid to joke. It is a sign of good-

naturedness to joke with your brothers to make them happy. The Prophet also joked with people to cheer them.” 21

-Overlooking sins and offences

As explained earlier, good nature is not the same as being indifferent towards sins. To build a decent society suitable for having a pleasant life, it is necessary to properly deal with wrongdoers given their harmful actions as a hindrance to society’s stability through supporting moral values and opposing their actions in a friendly manner, without anger and insult.

Tolerance comes into play in dealing with sinners, and not sins, by focusing on their merits to bring the best out of them; when we want the bright beam of hope to shine in their hearts once again for them to accept religious teachings. The Prophet said to Ibn Jundab, “O Ibn Jundab! To the sinners whom you would like to preach, say just good things.

Pray hard that God may guide them, and ask God for their repentance.” 22

-Anecdotes

On one occasion, one of Imam Sajjad’s relatives spoke to him in a rude manner and eventually swore at him in front of some bystanders. The Imam did not respond and the person left. Then, the Imam decided to go to his relative’s house, and he asked the onlookers to accompany him to see how he would respond. Certain that the Imam was planning on taking revenge, they instead heard him reciting the following verse on their way to his house:

The Pious [are those who] ... suppress their anger, and excuse [the faults of] the people, and God loves the virtuous. (The Quran, 3:134)

When they arrived, the Imam called his name and asked him to come out. The relative came out prepared to fight, thinking that was the Imam’s intention. Instead, Imam Sajjad said, “My brother, moments ago you came to my house and said what you wished.

If what you said about me was true, I ask God to forgive me and if it was not, I ask Him to forgive you.” Moved by the Imam’s kindness, he kissed the Imam’s forehead and said, “What I said about you was wrong; it suited me more.” 26

1.Lisan ul-Arab, 1414, vol. 13, p. 114.

2.Raqib Isfahani, 1412, p. 297.

3.Naraqī, 1431, vol. 1, p. 231.

4.Bihar al-Anwar, vol. 68, p. 389: تلين جانبك و تطيب كلامك و تلقى أخاك ببشر حسن

5.Al-Kafi, vol. 2, p. 321.

6.Tabarsi, 1994, vol. 10, p. 500

7.Makarem Shirazi, 2009, vol. 3, p. 139.

8.The Qur’an, 50:18.

9.Javadi Amuli, 2008, vol. 5, p. 364.

10.Al-Kafi, vol. 2, p. 100: أكثر ما تلج أمتي الجنة تقوى الله و حسن الخلق

11.Bihar ul-Anwar, vol. 68, p. 392: عنوان صحيفة المؤمن حسن خلقه

12.Ibid. p. 387: اكملكم إيماناً أحسنكم خلقاً

13.Ibid. p. 385: أول ما يوضع في ميزان العبد يوم القيامة حسن خلقه
Ibid. p. 374: ما يوضع في ميزان امري يوم القيامة شيء أفضل من حسن الخلق

14.Irshad ul-Qulub ilal-Savab, vol. 1, p. 133: سُئل النبي أي المؤمنين أفضلهم إيماناً فقال أحسنهم خلقاً

15.Ibid.: أكمل المؤمنين إيماناً أحسنهم خلقاً

16.Nahj al-Balaqah, p. 533: المؤمن بشره في قلبى و حزنه في قلبه

17.Misbah al-Shariah, p 159:

قال النبي حاكياً عن ربه يأمره بهذه الخصال قال صل من قطعك واعف عمن ظلمك و أعط من حرمك و أحسن إلى من أساء إليك

18.The Quran, 16:125

19.Tuhaf al- ‘Uqul, p. 46: اذا مدح الفاجر اهتز العرش و غضب الرب

20.Makarem ul-Akhlaq, p. 21: أن رسول الله كان يقول إني لأمنح و لا أقول إلا حقاً

21.Elhaminiya, 2012, p. 106-109

22.Tuhaf al-Uqul, p. 302:

يا ابن جندب لا تقل في المذنبين من أهل دعوتكم إلا خيراً و استكنو إلى الله في توفيقهم و سلوا التوبة لهم

23.Faydh-e kashani, 1994, vol:3, p. 384

24.Ibid. vol. 5, p. 133

25.Al-Khisal, vol. 1, p. 96

26.Bihar al-Anwar, vol. 46, p. 54

BEHAVIOUR OF STUDENTS

EXTRACTS FROM ĀDĀB AL-MUTA'ALLIMEEN

"Seeking knowledge is wajib on every Muslim, male and female."

Prophet ((SALLALLAHO ALAYHE WA AALEHI WASALLAM).)

1. Intention

Prophet Mohammad (sallallahu alayhe wa aalehi wasallam) has said: A'maal ka daar o madaar niyyaton par hota hai, jo bhi niyyat me hai isi par is ki jaza o saza hai...

"It is necessary for the seeker of knowledge to have the intention of first pleasing Allah, to remove ignorance from him/herself to remove ignorance from others and to revive and continue the religion of Islam by enjoining good and forbidding evil first from him/herself and whosoever is associated with him/her and others if it is possible.

Therefore it is necessary for a student to be patient during difficulties and to exert him/herself as much as what is within his/her capacity. He/she should not exceed the limits during this worthless life by belittling him/herself with greed

Abu Abdullah (alayhissalam) has said:

"The seekers of (sacred) knowledge are of three kinds, so recognize them by their specific qualities and characteristics.

- One kind of them seeks it for the sake of ignorance and dispute.
- Another kind seeks it for the sake of domination and deceit.
- Yet another kind seeks it for the sake of (improving) understanding and intellect.
-

2. Staying away from takabbur

Also he/she should distance him/herself from takabbur."

It has been narrated from Hazrat Isa(alayhissalam) who has said the following to his disciples:

"O disciples, I need your help so help me.' They replied, 'Your request is granted, O Spirit of Allah.' Jesus then got up and washed their feet. To this the disciples said, 'We should have served you O Spirit of Allah.' Jesus then said, 'The people who must serve others are the scholars. I acted in this humble way so that you will act among people in the humble way I acted before you.' Jesus then said, 'It is with humility that wisdom is established but not with arrogance, just as plants grow in plain, soft ground but not on hard ground and rocks.

1 check translation

3. Exertion, continuity, and high goals.

"Whoever seeks something with exertion (action) will find it."

It is necessary for the student to continue to study with repetition at the beginning of the day of his/her lessons and at the end.

It is necessary to have high goals. If a student aims to achieve knowledge of every book then he may gain a small portion of knowledge

If a student has high goals but isn't hardworking or is hardworking but doesn't have high goals he will gain very little knowledge.

4. Starting a lesson, determining it's length & outlining it.

Begin the lesson on Wednesday for the Prophet ((SALLALLAHO ALAYHE WA AALEHI WASALLAM).) has said:

"There is nothing that begins on Wednesday, except that it would be completed."

It is necessary for the beginner to start only with the amount that can be mastered and repeating it twice slowly....

"The lesson is once, but repetition is one thousand..."

Begin with something easy, near the level of understanding.

Do not acquire that which cannot be comprehended.

If a person does not exert him/herself in understanding once or twice, then it becomes a habit and he/she will not understand anything.

Consultation(mubahesa with fellow students) is only for one purpose and that is to find the truth. The object however, will not be achieved by anger, disruption and hardship.

"A moment of debate(mubahesa) is better than one month of repetition."

You should not debate with a person who is arrogant and not straight in his/her nature because by nature he/she influences the akhlaq and limits or affect's one's potential and thus the environment will be influenced."

Always think before speaking.

5. Relying on Allah

It is essential to rely on Allah and not seek means of livelihood from the knowledge.

It is necessary for the student to be occupied with nothing other than the seeking of knowledge and should not neglect Fiqh, Tafseer, Hadith and knowledge of the Qur'an.

6. Times for acquiring knowledge

"Seek knowledge from the cradle to the grave."

The most excellent time is during adolescence.

Time before Fajr and during maghrib and Isha.

7. Piety in learning

Rasool e Khuda (sallallahu alayhe wa aalehi wasallam): Jo 40 days tak halaal rozi khayegakhuda sike dil ko noorani kardega aur hikmat ke chashme is ke dil se is ki zubaan par jaari honge'(same book)

8. General Aadaab

- "Sit facing qibla at the time of reading."

- "Pray salaa of submission, for it will assist in the acquisition of knowledge."

- Take a notebook for every occasion.

"One who does not have a notebook in his/her sleeve, does not establish the wisdom in his/her heart."

Prophet ((SALLALLAHO ALAYHE WA AALEHI WASALLAM).) to Hilal ibn Yasar

"Is the ink well with you?" when he taught him something.

- Study your dars with wuzu done.

- Do not sit too close to the teacher unless it is an emergency.(this is respectful)

Causes of strong memory and forgetfulness

The strongest means of increasing memorisation is exertion and perseverance. Reducing eating and reciting Salat ul Tahajjud (Shab) also increases memory.

"Unrestricted eating causes the intellect to leave."

Reciting Qur'an especially Ayatul Kursi.

Reciting salawaat.

Brushing teeth, drinking honey and eating 21 red raisins everyday before breakfast will increase the memory.

"Brushing the teeth increases the memory and the ability to speak."

Eating coriander and sour apples, looking at a person who has been hanged, reading tombstones...all are the causes of forgetfulness.

(Ref: IEB manual 8 and Roohani Shaheen(urdu translation of adab al mutaallimeen))

GUNAHAN- E KABIRA (THE MAJOR SINS)

- 4:111** *Whoever earns the wages of sin, does so against his own soul: and Allah is all-knowing, wise.*
- 4:112** *And whoever commits a mistake or a sin and throws it on to one who is innocent, burdens himself with calumny and brazen sin.*
- 6:121** *Keep away from all sin, open and secret: verily those who sin will soon be punished for what they have earned.*
- 11:116** *Why were there not, among the generations before you, persons endowed with understanding, forbidding (others) from making mischief in the earth--except a few of those whom We delivered from amongst them? And those who did injustice followed what they were given to enjoy and they were guilty.*
- 34:28** *We have not sent you but as a bearer of glad tidings and a Warner to the whole mankind, but most people do not know.*
- 83:29** *Verily the guilty used to laugh at those who believe,*
- 83:30** *And winked at one another when they passed by them.*
- 83:31** *And when they returned to their people, they returned jesting;*
- 83:32** *And when they saw them, they said, "Verily they have gone astray!"*
- 83:33** *While they were not sent to be the watchers over them!*
- 83:34** *So, today, those who believe shall laugh at the disbelievers.*
- 83:35** *On exalted couches, reviewing (the bounties given to them)*
- 83:36** *Will not the disbelievers be recompensed for what they did?*

Allah has given us Islam as a way of life. This way of life has rules which are to be obeyed. To live effectively, there are always rules which are to be followed so that no-one breaks or infringes the rights of others.

The question then arises, why we can't make our own rules. Why do we have to follow what someone else (i.e. Allah) says?

This question can be answered with the aid of the following examples, firstly, if you were organising a party, or an occasion for a group of youngsters, would you tell them to organise, or would you prepare beforehand so that things occur smoothly. The answer to that is quite obvious.

Secondly, if you had a small child who was by the beach, he wants to go into the water, but you can see the red flag is up indicating that the water is unsafe. Would you allow him to enter the water?

Lastly, if you were an architect or an engineer, and designed a suspension bridge, crossing a river. If the wind starts to blow, and you feel the bridge is not safe for normal traffic flow, and you decided to shut the bridge, who should the officials listen to, you as the creator of the bridge, or the users, who just want to get across?

From this, we can understand, that for a society to function effectively, the rules it should follow should be from "someone" who is aware of how the individuals of that society behave. Who else knows the weakness and behaviour of a human being more than its Creator; He Who says that *"I am closer to you than your Jugular vein"*

50:16: *We created man, and We know what (dark suggestions) his soul whispers to him: for We are nearer to him than his jugular vein.*

Also, we should realise that Islamic Laws are there to protect oneself from dangerous or harmful effects; since every rule in Islam is to help you overcome the causes of such harm. The harm doesn't have to be to you only; it could also be to those around you.

If we deliberately reject the rules of Islam, we commit a sin, and we actually are harming ourselves in one way or another.

We should avoid committing forbidden acts, and worship Allah. This can be done for a number of reasons explained by the following words of the Prophet (sallallahu alayhe wa aalehi wasallam)

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

Below is a list of the prohibited acts (Gunahan-e Kabira) in Islam:

1. Polytheistic belief
2. To lose hope of receiving any mercy from Allah
3. To completely disregard God's punishment
4. To disrespect one's parents
5. To commit murder, adultery and fornication
6. To accuse a chaste woman of unchastity (fornication or adultery)
7. To take the property of orphans by force
8. To run away from the armed forces
9. To take illegal interest in trade
10. To have sexual relations beyond the limit of marriage, sexual enjoyment through homo-sexuality, masturbation or lesbianism
11. To use magic
12. To swear falsely by the names of Allah (God) or to use his names in vain
13. To ignore the payment of religious dues (Zakat, Khums)
14. To testify falsely against others
15. To drink intoxicating liquors
16. To give up daily prayers or any other religious obligations

17. To break one's promise
18. To disregard one's family (rejecting them , avoiding them, not showing enough love and affection towards them or not doing them the favours that one is supposed to do)
19. To become a resident of a place where one may lose his religion
20. To Steal
21. To ascribe false statement to Allah or to any of his apostles
22. To Lie
23. To deny or hide Allah's revelations or miracles
24. To eat the flesh of dead animals, blood, pork or an animal that is slaughtered without being consecrated with the name of Allah, or is
Not slaughtered according to the prescribed rules.
25. To Gamble
26. To make ones living from filthy and un-Islamic ways such as money obtained from the selling of wines or any other intoxicating liquors, the money from illegal interest in trade, accepting or giving money in bribery, receiving salary for witchcraft or magic, receiving money from an unjust government, the wages for singing, the sale of prohibited things as a means to earn one's living such as the instruments of games as chess, backgammon or other instruments used for gambling, making statues of animals or human beings.
27. To give less than due measure in business transactions
28. Not to pay one's debts when one has the means and the payment is due
29. To display haughtiness and pride.
30. To be a spend-thrift (Extravagant, spend lavishly)
31. To act proudly and boastfully.
32. To ignore a pilgrimage or abandoning it when it is due.
33. To fight a divine leader
34. To get involved in an un-Islamic business such as singing for fun, playing guitar, dancing just for enjoyment and other useless acts.
35. To persist in minor sins
36. To back-bite (to talk bad behind others back about things which they dislike)
37. To accuse someone of fault or a defect
38. To abuse or hurt a believer
39. To be a slanderer, causing discord, schism among people
40. To become a pimp
41. To defraud the believers
42. To belittle one's sins
43. To be a hypocrite
44. To use picture, statues to represent Allah

ISLAMIC MANNERS

There are certain Islamic manners which are taught, which are often found trivial. These manners might be something that people think should be taught to children only, but it is important that they are reinforced at a more mature age so they can become part of the character.

Manners are not something that are worn on the surface, and then taken off when not required, like a hat or shoes. Manners are something that should be part of your nature, to be present at all times. It is this attitude which is becoming rarer, especially in today's society. The person who has manners and decency is a species on the verge of extinction.

Greeting (Salaam) and shaking the hand (musafaha)

When one Muslim meets another, then to offer greeting is emphasised, and to return a greeting is wajib. An Islamic greeting is not "Hi" or "All right Mate". Salamun Alaykum is sincere and is meant as a wish that only the Peace of Allah should be on the other. The one who offers salaam is rewarded by Allah much more than the one who answers. Salaam makes us all equal, it is recommended that one who is higher gives salaam to one below, i.e. a man on a horse (or the modern day equivalent) should offer salaam to one who is walking, to combat his own pride.

The Muslim is the brother of another Muslim, when he meets him (Muslim) he greets him with peace and he returns him (greeting) that which is better and he does not refuse to give the necessities of life.

Eating

This habit is like a mirror. You can see a person's manners reflected in the way that they eat. How many people look polite and knowledgeable, pious and respectable, but give them a plate of food, and you have created a Frankenstein. They eat as if there was no tomorrow.

There are two ways to defeat or make a man your slave. One through exploiting his desires, and the other through his appetite.

Begin your meal by remembering Allah. Eat when you are hungry, and not just for the sake of it. Do not overeat. When a guest comes to the house, you should begin eating first so that he may feel at home. You should eat in such a way as to respect food, not chewing with your mouth open, spilling it all over the table or floor. Just remember, there are people who do not know when their next meal will be, let alone what it will be; no one is asking you to go hungry, but don't waste or abuse food.

Drinking

Water is the nectar of life. Every living creature depends on it. When you drink water, do not gulp, but sip it. It is recommended to say "Oh Allah, send your blessings on Imam Husain (alayhissalam), his family and his companions, and curse on those who refused him water." when drinking water.

Sleeping

When you sleep, you should do so on your right side preferably, or your back, or your left side. You should never sleep on your stomach. This is bad for your health.

It is sunnat to perform wudhu before going to sleep, as each breath you take will be counted as prayer. Recite Qur'an and du'a for a few minutes, who knows this may be our last chance to thank Allah.

Dressing

We all know that to dress indecently is Haraam. This has been explained in previous notes. However very few people realise the importance of dressing in their own home, and with their own family. One should not walk around scantily clothed at any time, even if you live by yourself.

Your body is precious and private. It has been lent to you from Allah is yours to look after. You should not abuse it, and you should not use it as a show for others.

You see, if something is expensive and important, it will be guarded and kept away so that people don't use it and damage it, but if something is cheap, it will be left there for everybody to see and use, and no one will care about it. What is more precious than your body, to keep it well guarded and respected you should make sure that you dress it well so that it is not exposed more than necessary.

When you dress, you should make sure that the clothes you wear are not too tight so that the shape of your body is seen.

If you start to treat your own body as cheap, then don't complain when others also treat you as if you were cheap and worthless.

Talking / Conduct in Public

When you talk, you should not shout or speak so much that others cannot get a word in edgeways. More importantly, even if you talk with a soft voice and polite smile, you guard against backbiting or lying. Your actions in public are what people will judge you by. If you do not want any respect, and want people to think that you are still a child, that carry on shouting, but for those who want to maintain dignity and want people to respect them, then speak less and listen more. *"Guard your words as you would your gold"* said Imam Ali (alayhissalam).

BATHROOM MANNERS

There is no shame in religion.

When it comes to what a Muslim should know and practise, in public or in private, Islam does not hide behind flowery language or frills. Islam is the religion meant for all human beings and therefore talks directly to them.

People may ask, what sort of religion is it that has rules on going to the bathroom?

The reason why Islam explains topics which people often consider personal is because Islam is a complete religion, and as such offers complete guidance on all aspects of life.

If Islam was not to explain these points, no one else would and so there would be NO STANDARD for people to act by.

Islam SETS THE STANDARD for the most complete codes of personal hygiene and highest moral standards anywhere in the world.

In today's society we have the convenience of modern toilets, but these facilities will not be available everywhere you go, i.e. Haj, countryside, woods etc.

In these situations (and all others), certain actions should be performed. Not all acts have been mentioned since the rules should be dealt with more fully in fiqh lessons.

The most common facilities available will be those which are against Islamic codes such as "standing urinals" for boys. Since you are now responsible for your Ibadaat, it cannot be emphasised strong enough that you MUST understand how Islam expects you to maintain your hygiene.

- The area where you choose to relieve yourself should not belong to someone else, unless you have their permission. (wajib)
- If there is a defined place, like a bathroom, you should enter with the left, and leave with the right foot. This has the effect that you are remembering rules and therefore remembering Allah, and are not entering the bathroom absent minded. This means that you will be more conscience about the other acts you are to perform. (sunnat)
- It is sunnat to cover the head while in the toilet. This can be traced back to areas where hygiene is not very good, and covering the hair prevents infection from "little nasties". (sunnat)
- You must not sit in a position where you are facing Qiblah or where your back is towards Qiblah. This is respect for the Sajdah which we perform in the direction of Qiblah. (wajib)
- It is Makruh to urinate in a standing position. This also applies to those places where

there are special facilities to urinate while standing, i.e. school toilets etc.

- It is Makruh to hold you from going to the toilet when there is an urge for it, as this is unhealthy.
- It is sunnat to visit the toilet before prayers, after sexual relations and before going to bed.
- It is Makruh to talk while in the toilet or to extend the "visit" for longer than is necessary, i.e. listening to the radio or reading the newspaper etc.
- It is also Makruh (in open areas) to sit where there is a strong wind, or where the wastage will be close to people (i.e. roads, side-walks, by the entrance of a house, by water (especially still water) or under a tree).
- To wash the private parts twice (wajib) three times (emphasised). This must be done otherwise Namaaz will not be acceptable since you will be in a state of Najasat.

What do you do if you are in a public toilet where there are no facilities for washing yourself?

If possible, you should try and carry a collapsible cup which you can fill with water and use to clean yourself.

If you do not have a cup, then you can use tissue to dry yourself. This will protect your clothes from becoming Najis, since your private parts are dry. You can then go somewhere else to wash your self with water to make yourself Pak, since you cannot pray until you are Pak.

MANNERS OF TRAVELLING

When a person travels, he leaves the comforts of his own home, often to go and meet other people for either business or pleasure.

One important thing to realise is that, once you leave familiar surroundings you become a stranger, and in a sense you are free to do what you want. There is no pressure from family or friends, because here, no one knows you, and no one can report back on your activities.

This means that your nafs will make suggestions to you, to go to places that you would not do in your own area, for fear that others may see you.

It is consequently very important that when you leave your house, you should begin your journey with the name of Allah. You should recite Bismillah, ayatul Kursi and a few short du'as. In this way, you are asking Allah to protect you FROM YOURSELF as well as from other dangers.

When Prophet Nuh (alayhissalam) left for the greatest journey of his life, with all the animals on his ark, Allah told him

11:41: *And (Nuh) said: "Embark in it, In the name of Allah, be its sailing and its anchorage!"*

When you remember Allah, He will always remember you and watch over you. One way of remembering Allah is to take a few coins and put them in a box for sadqa (the poor). Surah 2 ayat 152

So, therefore remember me, I will remember you.

Many journeys are undertaken for pleasure. If we really want to make Allah a part of our lives, then what a better time to remember and praise Him when we are happy, and laughing?

Journeys are often very enjoyable, but they can also be very dangerous. It's a wide, wide world, and no one can predict what can happen. It is recommended that when a large family travels to a destination, they should not all go together. They should try to split up among a number of groups so that if anything happens to one group, at least others are still safe.

People tend to forget Allah when going on journeys. Once a man came to Imam (alayhissalam) and asked him to do Istikhara as to whether he should go with a trading caravan. The Istikhara came out adverse, and Imam (alayhissalam) advised against travelling. The man went anyway. He came back after the caravan returned and told Imam (alayhissalam) that the journey had been the most successful he had ever been on, so the Istikhara was wrong.

Imam (alayhissalam) replied, do you remember then on this particular night you slept late, and in the morning you missed your Fajr prayers, it was because of this that the Istikhara came out bad.

This shows that no matter how important our journey, we must still perform our wajibaat.

When you travel through the world, try and see Allah's handiwork. We are told in Qur'an so often that we should try and understand how Mighty and Supreme Allah is by looking at the world around us, and the marvels which it holds. So do not be one track minded, open your eyes to appreciate the creation all around you and you will get even closer to Allah.

On arrival to your destination, thank Allah before any other action. It was through His will and guidance that no calamities befell you, so show Him that you appreciate this.

If you stay with hosts, remember that you are a guest. Do not impose yourself on them and try and be as helpful as possible without disruption. You are representing your family and so have to maintain your self-respect.

If you are going on a fairly long journey where there is uncertainty of your return, it is important that you make a few provisions before you leave.

You should write a will, and ensure that all your debts have been paid. Make sure you do not owe people money and that you have returned everything that is not yours. It is also recommended that on a journey you should carry your own burial shroud (kafan). This is not morbid or pessimistic, but realistic. Should anything happen, you want to be ready to meet Allah with all your "accounts in order".

On return from any journey, again thank Allah. This thanking may seem very little or unnecessary but you do not realise how many accidents are avoided just by the words Bismillah and Alhamdulillah. When you recite these words, you are calling upon Allah to protect you, and Allah never forsakes those who have faith in Him.

17:110: *Say: "Call upon Allah, or call upon AR Rahman (the beneficent): whichever (name) you call upon (is same because) to Him belong the Most Beautiful Names.*

CONCEPT OF THE DAY OF JUDGEMENT

The Day of Judgement (*Yawmul Qiyamat*) is one of the pillars of the Islamic faith. In fact, if a person does not believe in the day of Judgement, then the whole concept of religion becomes nothing.

It is also referred to as the day of resurrection. On this day, Allah will raise every human being from his grave, and they will all be brought forth to answer for their actions.

This is the day for which we are waiting. It is the day that our examination results are announced. The day when we find out whether we have passed the test of this life, or have failed. Either we wait in fear or with hope for our success.

After all this, many people do not believe in it! It is a common human habit not to believe in something until you see it; but if we wait until we see the day of Judgement then it will be too late to do anything about it.

"The day of Judgement has been promised, but we do not care, why should we? It is far away, we are still young, and we have a long way to go. When I get old, then I will start worrying."

This is by far the most common attitude among people. They think that it won't happen to them, but if it does.....

It is a terrible and frightening day. For those who do not care to obey Allah, there is plenty to be afraid of.

We are taught that Allah is Merciful, that we should not fear Him out of dread or terror, but on that day if we have not tried to lead a meaningful life then we should be scared.

If we cannot raise enough self-motivation to live Islam, then think of that day, and think of the consequences.

Portions of Al-Infitar

The Cleaving

*In the name of Allah, The beneficent, the merciful.
When the Sky is cleft asunder;
When the Stars disperse;
When the Oceans are merged together,
And when the Graves are overturned --*

*(Then) shall each soul know what it had sent ahead and what it had left behind.
O man! What beguiled you from your most gracious Lord?
(He) Who created you, fashioned you, and gave you right proportion;
Verily the Righteous shall be in Bliss;
And verily the wicked --shall be in hell,
They shall enter it on the Day of Judgement.
They will not be (allowed to be) absent from there.
What shall make you know what the Day of Judgement is?
Again, what shall make you know what the Day of Judgement is?
(It is) the Day when no soul shall own anything (of power) for any other soul and
the (supreme) Command that day shall be Allah's.*

Whenever we do something, we should ask ourselves whether it is right or wrong. If we are tempted to commit the action, knowing that it is wrong, just remember the wrath and chaos of the day of Judgement. We do not have to become *Ma'sum* (sinless), we do not have to give up school or sports or university or fun. All we have to do is be aware of our actions, and use them to do something positive for others.

This world is temporary and elusive. It does not mean that you should not enjoy it, but you should be careful that it does not deceive you. In Qunut, we ask Allah to help us in this world and the hereafter. The *Akhira* (next life) is determined by our actions here. We are in the world for only a short time, but we have been created to live forever. Ask yourself, where do you want to live, in heaven or hell for the rest of eternity?

The Prophet (sallallahu alayhe wa aalehi wasallam) said *"You have not been created to perish but to remain for ever; only you transfer from one home to another and the souls are strangers on earth and are in the bodies like prisoners."*

Imam Husain (alayhissalam) said on the day of Ashura: *"Patience O children of noble souls, because death for us is nothing but a bridge which takes you from difficulties and troubles to the vast Paradise and everlasting bliss."*

Imams (alayhissalam) were human beings. They could have committed sins if they wanted to. It was not that they were physically unable to do wrong, but they were AWARE of all the consequences of committing sins. Such consequences are the harm to yourself, the displeasure of Allah and His wrath. It was this knowledge that protected them from breaking Allah's rules.

If we were to have a picture of hell in front of our eyes all the time, then we would definitely think twice before every action we perform.

The day of Judgement is not a joke; do not treat it like one because the laugh will soon fall from your face....Think about it!

INDECENT DRESSING

If someone wears clothes which are revealing, it becomes necessary for those who are present to cast down their gaze, so they should not look directly at the person.

Islam has strongly emphasized the concept of decency and modesty in the interaction between members of the opposite sex. Dress code is part of that overall teaching. In the following verse of the Quran Almighty Allah talks about the issue of decency and *hijab* .

In Chapter 24 known as an-Nur (the Light), in verse 30,

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ، ذَلِكَ أَزْكَى لَهُمْ.

“Say to the believing men that: they should cast down their glances and guard their private parts (by being chaste). This is better for them.”

This is a command to Muslim **men** that they should not lustfully look at women (other than their own wives); and in order to prevent any possibility of temptation, they are required to cast their glances downwards. This is known as “*hijab* of the eyes”.

Then in the next verse, Allah commands the Prophet to address the **women**:

قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ...

“Say to the believing women that: they should cast down their glances and guard their private parts (by being chaste)...”

This is a similar command as given to the men in the previous verse regarding “*hijab* of the eyes”.

Question: What “**casting down** the glances” mean?

It means that a person should not look at the member of the opposite sex except for those parts that may be uncovered.

So, for instance, a man is allowed to look at the face and hands of a non-*mahram* lady who is not related to him provided it is not done in with a lustful intention. (“Mahram” means person with whom marriage isn’t allowed and so in his/her presence *hijab* is not required. See the list at end of this section.)

So if you see a Muslim casting his/her eyes downwards when he/she is talking to a member of opposite sex, this should not be considered as rude or an indication of lack of confidence — he/she is just abiding by the Qur’anic teaching.

A male should not wear tight or revealing clothing either, and should wear a beard so that he is easily distinguished from a female, so that they do not begin to dress like ladies and wear their clothes.

Question: Is it permissible for a Muslim man to go to unisex **swimming pools** and other similar places where people go about half-naked?

It is not permissible for a Muslim man to go to unisex swimming pools and other similar places if it entails a *haram* act. Based on obligatory precaution, according to Ayatullah Sistani, he must refrain from going to such places even if it does not entail a *haram* act.

(Ref: *Hijab, The Muslim Womens Dress, Islamic or Cultural?* By: Sayyid Muhammad Rizvi)

WHY SHOULD PEOPLE CARE ABOUT THE WAY THAT THEY DRESS?

People wear clothes for many reasons besides just covering themselves. Some reasons are as follows:

- a) Covering themselves
- b) For comfort
- c) Protection against cold, wind, rain etc...
- d) To look and feel good

All of these reasons and many more are acceptable; even to look good, as long as it is not intended to show off to others.

However some people wear clothes on purpose which are to attract the attention of others. This is wrong, since this is trying to show off to others.

"If a person wears dresses and prides himself over others by means thereof, a flame of hell overtakes him, and he will swing in it till the day of Judgement."

This means that he will be punished partly in this life (i.e. part of hell in this life). The punishment can be no friends, or no happiness, no satisfaction...

When we wear clothes, other people see them. If we dress in ANYWAY such that other people can become aroused or affected, then those clothes are indecent

WHAT IS WRONG WITH EXPOSING YOUR BODY, EVERYBODY DOES IT?

Islam has the highest standard of morals existing in any society on the face of the earth.

Islam tries to make morals part of the individual, so that s/he will act correctly in any circumstance.

It comes down to this. By dressing in such a way that you expose your body, you are inviting people to look at you. By looking at you they can see something that can arouse their desire. This desire can influence their thoughts and make them think about these pleasures. If every one, or even a large proportion of society were to be influenced by these thoughts (influenced by desire) society would break up with people going out with each other, loose and casual relationships, marriages breaking and generally society becoming permissive.

Apart from that, women would be looked at as just objects of desire once again, rather than constructive members of society. A further reason is that by exposing yourself, you are lowering your dignity. How can a person have so little self-respect so as to dress up just for other people to look at? It is like selling your self in a shop window.

If desire is stopped from being fuelled by exposure, then people will have more respect. There will be less chance of crimes of passion (rape, adultery ...etc.) being committed, and the streets in general will be a safer place to be.

No one is denying us to wear good or graceful/elegant clothes. Qur'an itself says in Surah 7 ayat 31/2

"O children of Adam! Attire yourselves at every time and place of prayer, eat and drink: and do not by excess, verily Allah does not love the prodigals.

Say (O Muhammad): Who has forbidden the adornment which Allah has brought forth for his servants, and the good things He has provided?"

THE VALUE OF QUR'AN

When we are told about Qur'an and du'as, we think that this is just worship and prayers, something that we only perform on Thursday nights and on nights of amaal.

It is this narrow attitude which leads us to have less faith since we do not see the benefit connected with such habits.

When we recite Qur'an and du'a, it is not Allah that benefits. With Qur'an, we are told over and over to read it and to memorise its pages, but we just leave it on the top shelf, and polish it now and then.

Qur'an is a Miracle, it is powerful. It is the spoken word of Allah. Can you imagine, the God that we cannot see, hear or feel, the God who created the whole universe, who has unlimited power. The God that spoke to Prophet Musa (alayhissalam) is now speaking to us. This God has given to us a book which contains His actual words! Can you not imagine the power of such a book?

*2:185 » Ramadhan is the month in which the Qur'an was sent down,
A guidance for mankind, and clear proofs of the guidance and
The criterion of right and wrong.*

*27:1 » Ta Sin. These are verses of the Qur'an, and the Book that makes
(Truth) manifest.*

This explains to us that it was during the blessed month of Ramadhan that Allah revealed the Qur'an to Prophet Muhammad (sallallohu alayhe wa aalehi wasallam), and that the purpose of the revelation was to provide signs to guide mankind between right and wrong. It is a book which makes things clear for us.

41:44 » If we had made it a Qur'an (in a language) other than Arabic, They would surely have said: "Why have not its verses been made clear? What! A non-Arabic tongue and he (the messenger) an Arab?" Say: "for those who believe It is guidance and a cure; but those who do not believe, in their ears there is heaviness, and to them it is blindness. They are (like those) who are called from a place far- off!"

This verse explains why the Qur'an was revealed in Arabic. Notice that to those who believe Qur'an is not only a guide, but a healing. It heals the hearts, makes stronger the faith, and brings a person close to Allah. This heals the person from any sorrow or distress. While those who choose to ignore its message are described as narrow minded, blind to the truth.

We are told to read the Qur'an often, but we do not. This Qur'an is so unique, that only Allah could have created it. It is such a miracle of language, that Allah challenges anyone else to try and produce even a fraction of it.

10:37 »And this Qur'an is not such as could be produced by (any one) beside Allah, but it is a confirmation of what has gone before it, and (the clearer) explanation of the Book--there is no doubt in it- (it is) from the Lord of the Worlds.

17:88 » Say: "(even) if men and Jinn get together to produce the like of this Qur'an, they will not (be able) to produce the like of it, though some of them become helpers of others."

Finally, look at the power of the Qur'an. If we have faith in Allah and in Qur'an. There is nothing we cannot achieve.

59:21 » Had We sent down this Qur'an on a mountain, you (O Muhammad) would certainly have seen it humbled and rent asunder for fear of Allah. We propound such similitude unto mankind that haply they may reflect.

13:31 »And if there were a Qur'an with which the mountains were moved, or the Earth were cloven asunder, or the dead were made to speak, (The disputants would not believe!). Nay, but truly the Command belongs to Allah altogether.

This shows that if we ask sincerely, and recite Qur'an with faith, then no prayer of ours will be unanswered. No matter how great the problem, the reading of Qur'an and faith in Allah will protect us and help us. It is this book that will shield us on the day of judgement.

We have also been told to recite portions of the Qur'an and memorise them. If we do this our own memory will improve. If you spend time to memorise Ayatul Kursi (Surah 2, ayat 255 to 258), and recite it often, Allah will protect us and will improve our memory to such an extent, that people will think that we are magicians.

Allah is the source of ALL knowledge. If we read His word, we will also benefit by learning from Him, and understanding more.

6:59 »And with Him are the keys (treasures) of the Unseen. None but Him knows them; and He (alone) knows what is in the land and the Sea. Not a leaf falls but He knows it: and there is not a grain In the darkest (recess) of the earth, nor anything wet or dry But is in a clear book.

The message to you at the end of this note is "*Read Qur'an, do not play with it*". Do not just respect it, but read it, understand it, and memorise it. This will help you more than you can ever imagine, in both this world, and the next. Consider, wisdom, power, knowledge, memory and a guard all at our fingertips, and we don't even bother to use it!

17:89 » And We have displayed to the people, in this Qur'an, every (kind of) Examples: yet most of the people (not only) refuse to accept (the truth) but (also) deny (it).

THE IMPORTANCE OF DU'A

Du'a is a prayer, a supplication. A frequently repeated notion is that du'as are only for mullahs, or for the old people who now want thawaab or have nothing better to do. This is limited thinking, and is at the very least untrue.

Du'a is when you ask Allah for something. If we realise that Allah created us, and that we are His creatures, then we have a right to ask him for our needs. Allah wants to give us so many things, He wants to help us, and to make us benefit; but He also wants us to realise that He is there, so we must ask from Him.

You do not have to wait until you need something before you ask. You should make a habit of talking with Allah every single day. Thanking him for what you have, asking his protection against performance of wrong, asking for help to make the day successful and happy.

17:110 » Say: "Call upon Allah, or call upon AR Rahman (the beneficent): whichever name you call upon (is same because): to Him belong the Most beautiful names."

This shows that Allah wants us to call Him, to ask Him when we are in need. You should go to Allah first, since He created you, He should also help you when you require it. If you remember Allah, then He will also remember you.

Effects of Dua

Pleases the Almighty

- *"God loves nothing better than that His servants ask from Him."* Imam al-Baqir (alayhissalam)
- *"Supplicate, for there is nothing like Dua to get you closer to Allah, and do not leave out your minor needs, for the One who is the Master of the major needs is also the Master of the minor ones."* Imam as-Sadiq (alayhissalam)

Gives Peace and Contentment

A person who prays to Allah, putting all faith and trust in Him, never feels alone or lonely. He has

harnessed his own insignificant power onto a being who is the Supreme Power, and who has promised to answer His call. This gives him great peace of mind. It makes him confident that with the help of Allah, all things can be done. He knows also that whatever happens to

him is the decree of the Wise, the almighty. Says the Holy Qur'an:

“Those who believe and whose hearts are set at rest by the remembrance of Allah, surely by

Allah's remembrance are hearts set at rest.” (13:28)

Increases Knowledge and Humility

Most duas teach us about the greatness of Allah, and His qualities. They also make us aware of our

lowly position and our helplessness. That is why Allah says:

“Call unto Me, I will answer you. Those who are too proud to worship Me will enter Hell.”
(40:60)

Those who do not ask from Allah are described as the proud ones. Believers are encouraged to pray all the time, and for all things - even those which seem minor. Allah once told Nabi Musa (alayhissalam), O Musa! Ask Me for everything, even the mending of your shoelace.

When a human being realizes that he is in

constant need of the favors of Allah, this will prevent him from becoming proud and arrogant. It reminds him of his own neediness and poverty.

Changes what is destined

Du`a reverts what has been destined. Although Allah decrees all things, He has given us the ability to

make changes through Dua. The Holy Prophet (sallallohu alayhe wa aalehi wasallam) has said: What is destined cannot be averted except through Dua. Another Hadith says: Indeed caution cannot save you from what is destined, but what can save you from it is Dua. Imam `Ali(alayhissalam)

Averts Difficulties

“Many problems and difficulties in life can be avoided by praying to Allah. He is in complete control, and

can keep away all afflictions from those who ask Him for that. The following Ahadith explain the

importance of Dua for avoiding difficulties: Whoever fears difficulties should supplicate, Allah will never

let the difficulties come to him. Imam as-Sadiq (alayhissalam) Surely Dua meets the difficulties, and the two join

together until the Day of Judgement.”-Imam al-Kadhim (alayhissalam)

Etiquette of Du`a

Supplicating to the Almighty should be done in the appropriate manner - in the manner that Allah loves in order to benefit fully from it.

The following are some of the Etiquette of Dua according to Hadith:

-Send Blessings on Muhammad and his family: A Hadith of the 6th Imam (alayhissalam) says: *“Whoever has a wish he wants Allah to fulfill, let him begin with blessings on Muhammad and his family, then let him ask his wish, and end by sending blessings on Muhammad and his family. Allah is nobler than to accept the first and the last (the blessings) and reject the middle.”*

Salawat is a dua for the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and his family. Whoever includes that dua is assured of the acceptance of his dua for himself.

-Praise and Glorify Allah: Every Dua should begin with the praise of Allah, the recognition that He alone has the Power and Might over everything. A supplicant increases in his humility as he acknowledges the greatness of the Almighty.

-Acknowledgement of Sins: When supplicating to Allah, one should be aware of and confess that one is a sinner, undeserving of the favor of Allah. Humility and apprehensiveness are commendable qualities in the one who supplicates.

-Pray emotionally: Allah says in Hadithe Qudsi to Nabi Isa (alayhissalam): *O Isa! When you ask from me, supplicate to me the supplication of the grief stricken, the overwhelmed, the one who has no helper . . . and do not supplicate to Me except in an emotional state. Your grief should be only one. Whenever you pray to Me in such a way, I shall answer you.*

A soft heart and tears are the best weapons of a human being in his quest to achieve nearness to Allah. When one prays emotionally, the Dua is very sincere and acceptance is assured.

-Pray for others: Whoever prays for others pleases the Almighty greatly. According to the Holy Prophet(sallallahu alayhe wa aalehi wasallam), the Dua of a believer for other believers is returned to him as many times as the number of believing men and women from the beginning of creation to the Day of Judgement.

-Have confidence that Allah will answer your prayers : When praying, the supplicant must have trust that Allah will answer his prayers.

A Hadith says, *Whenever you perform/Dua, assume that what you need is at the door.*

Du`a is always answered

Whoever asks something from Allah, his du`a is always heard and answered. Sometimes it is not

answered in the way the supplicant expects. No du`a is rejected. Allah is more noble than to tell His

servants to ask from Him, and then reject their du`a. Many Ahadith tell us of how Allah always answers

the supplicant, and is pleased with Him.

A believer who prays and asks from Allah, is guaranteed one of three things:

- Either his du`a is answered immediately

- Or he is given a reward for it for the Hereafter
- Or a difficulty is averted from him

During the month of Ramadhan, believers try and spend as much time in du`a as possible.

This is the

month in which du`a carries even greater reward than usual, a month in which the mercy of Allah

guarantees immediate acceptance of du`a.

Introduction to some important Duas:

Some important du'as, which we normally recite, are mentioned below

- Dua-e-Kumayl
- Dua-e-Nudba
- Dua-e-Tawassul
- Dua-e-Faraj
- Dua-e-Salamti-e-Imam-e-Zamani
- Dua-e-Adila
- Dua-e-Joshan-e-Kabir
- Dua-e-Shab-e-Juma

Ask you teacher about them:

1. Their importance
2. Who has taught them to us
3. When to recite
4. Summary of its message

LIES VS HONESTY

To lie means to say something that you know is wrong on purpose.

Greater sin

Lying is another sin which is classified among the Greater sins. Lying is listed with the greater sins in the narration of Fazl Ibn Shazān from Imam Ja'far as-Sadiq (alayhissalam).

We all know that lying is a great sin. The unfortunate point is that we do not realise how often we are doing it.

Every type of falsehood₂

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

Condemnation of a Liar:

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

"If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."

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

Habit of lying

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

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

Interpreting the Qur'anic verses and Traditions to suit oneself₃

Attributing falsehood to Allah (S.w.T.) , the Holy Prophet (sallalloho alayhe wa aalehi wasallam) and Imams (alayhissalam) means that one fabricates a saying and attributes it to them. For example, saying that the Holy Prophet (sallalloho alayhe wa aalehi wasallam) has said such and such thing, while knowing that it is an absolute lie, or to say that such and such is a Qur'anic verse, when it is certain that it is not a part of the Holy Qur'an. Similarly, it is Harām to distort the apparent and the true meanings of the Qur'anic verses and traditions to suit ones desire or to prove ones point. Incorrect translation of the Holy verses and traditions is also a falsehood.

² Greater sins vol 2

³ Greater sins vol 2

It is for this very reason that most people are not eligible to speak from the pulpit. It is not an easy task to translate the ayats and traditions and explain their meanings in the speech. There is a need to exercise utmost caution in such risky situations. One who has not studied the rules of Arabic grammar properly will inadvertently misunderstand the saying of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and the Holy Imams (alayhissalam) He is bound to err even while explaining the apparent meaning. Therefore the speakers must make it a point to say only the apparent meaning of the ayats and the traditions. They must especially abstain from the exegesis of the ambiguous verses.

What is Toriya? (Concealment of truth without uttering a lie)

Toriya means to say something, which could be interpreted in more than one way. One of the meanings should be the truth and the other against reality. It is said that one who speaks a 'Toriya' intends the true interpretation whereas the listeners take it to mean the opposite.

Circumstances when lying is permitted

- Whenever there is a danger to life, honour and property and if the danger can be avoided by lying, one is allowed to lie. The danger could be to one's own life, honour and property or to that of someone else.

And in some cases it even becomes Wajib (obligatory) to speak a lie. E.g. when there is risk to one's life. In this case, it is Wajib to save oneself by lying and taking a false oath. For example, if an oppressor intends to kill a Muslim or to beat him up, dishonour him, seize his property or imprison him and if he enquires from you of his whereabouts, it is obligatory not to tell the truth

Even though it is permitted to lie to save oneself from every type of monetary loss, yet it is Mustahab (recommended) not to lie if one is capable of bearing the loss.

Amir ul-Mu'minīn 'Ali (alayhissalam) says, "The sign of belief is that one speaks the truth even if it causes loss and refrains from a lie even if it is beneficial (to lie)."4

- Reconcile two believing people by using falsehood

Imam Ja'far as-Sadiq (alayhissalam) said: "Speech is of Three types, truth, falsehood and reconciling people."

Someone asked, "May my life be sacrificed for you. What is, 'reconciling people'?"

Imam (alayhissalam) replied: "You hear someone speaking ill about somebody but you tell the other person that the former was saying good things about you."5

- Falsehood in the battle-field

It is known from some traditions that during a war with unbelievers, it is permissible to use falsehood, if by doing so, victory can be gained over them.

4 Nahjul Balagha

5 Wasa'il ul-Shia

TAKABBUR

These are some of the major faults in a person's character.

Takabbur means to think of oneself as BETTER than someone else, to have **PRIDE**.

Riyaa means to **SHOW OFF** to others

Ujb means to have **SELF CONCEIT**, to like oneself too much.

These three topics are all related and deal with one aspect, a person's **ego**.

A person's ego is the way he thinks about himself.

As soon as we achieve something good, or as soon as we are praised, a feeling of joy reaches us, if we are not careful, this feeling can soon turn to pride.

Our Holy Prophet (sallallohu alayhe wa aalehi wasallam) has said:

"Pride enters the heart like a black ant crawling over a black rock at night."

This shows how easily pride can overtake us.

Pride is known as one of the diseases of the soul. It is caused by a lack of belief in God. You see, if you become proud, you feel that you have accomplished all your deeds by yourself, you forget that Allah was the one who guided you.

If we ever achieve anything good, we should be pleased, but there is an important point to note, (we should be pleased by the RESULTS of what we have achieved, not by the fact that WE have achieved it.) OR (we should be thankful to God for this achievement)?

However, our nafs starts whispering to our hearts that we have done something great and it tells us how wonderful we are and carries on praising us etc ..etc. This causes us to start showing our greatness to others (Riyaa), to show them what brilliant individuals we are.

All of you must have had the occasion of seeing someone in your life, and who after looking at him for a few seconds, said, "That guy is nothing but a show-off".

If we want to continue being successful in the future, the FIRST thing we should do is remember Allah. In the du'a after Asr prayers we say to Allah

"Allaahumma maa binaa min ni'matin faminka"

"My Lord , whatever talents I have got, it is but from You."

If we want to remain humble, we should always remember this sentence and say it to ourselves EVERY time we do something good, or come first or win something. That way we will stop our nafs from praising us, and make it praise Allah. We should also realise that we have nothing to show off about, since we have only been able to accomplish what we have with the help of Allah.

WHAT IS WRONG WITH PRIDE ?

Apart from isolating yourself from others because you think yourself superior, pride is also bad for you on an intellectual level.

If you become proud of what you know, or have done, you will think yourself as being one of the greatest, therefore you will not try to improve. However, if you think that you have plenty of room for improvement, then you will try harder and harder until you achieve better results.

In the time of Prophet Musa (alayhissalam), there was an instance that he thought to himself, Oh Musa, indeed you have reached the pinnacle of mankind, there is no one alive on the earth today who knows as much as you do.

He did not utter these words, they only flicked through his mind.

Allah immediately told Angel Jibraeel, Go and save Musa from himself.

This was when Prophet Musa (alayhissalam) was told to go and seek Khizr, someone who was alive and knew more than Musa. He was told to go and learn from him. By doing this, Musa understood that there was someone else who knew more than him, and so was saved from becoming proud.

Pride was the reason that Iblis (Shaytan) was removed from Allah's mercy, and is a lesson to all of us who become proud.

When Allah created Adam, he commanded the whole of creation to bow to him, all of them except Iblis did this. Iblis replied to Allah, I am made from fire, and Adam is made from clay, there fore *I am BETTER than him*. Allah immediately removed Iblis from His mercy and told him to begone.

In Islam we are told that one man is no better than another.

In Islam, there is nothing wrong with being successful, or a leader of others, the only point to remember is that greatness is a test to see how we can cope, as long as we are aware that it

was with Allah's help that we became great, and realise that we are not superior to our fellows then we will pass the test.

Our 4th Imam (alayhissalam) says in Sahifa e Kamila:

"O Lord, do not honour me even one degree among the people unless You lower me to an equal amount in my own soul.

Create for me no outward respect unless You have created for me an equal amount of HUMILIATION in my spirit."

The opposite of arrogance/pride is humility. How can we be humble, does it mean sitting on a prayer mat, reciting all the time ?

No, it does not. Imam Ali (alayhissalam) has said :

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

WHY SHOULD WE ABANDON PRIDE AND TRY TO BE HUMBLE ?

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

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

The Holy Prophet (sallallohu alayhe wa aalehi wasallam) has said:

"Indeed, humility exalts a man's position with Allah. Thus be humble and Allah will shower you with mercy."

Ujub is when you actually start thinking and believing that you are superior to the rest. When you have too high an opinion of your own ability, beauty etc.. This is called self conceit. It is at this stage that you start spending too much time in admiring yourself in front of the mirror. When a person reaches the stage that he thinks that there is no one like him, then he is lost. He has built a wall around himself and is totally cut off from the outside world. He is living in his own dream world.

EFFECTS OF MEDIA AND CYBER ETHICS

EFFECTS OF MEDIA

Different Types of Media?

Print Media - Newspapers, Magazines, Fliers etc.

Electronic Media - Television- Cable-dish antenna, Internet, Radio, etc

Who is more susceptible?

Children - more than the elders. Their eyes are akin to cameras and their ears to recorders. They pick up wrong concepts thinking that it is the correct way of life.

Bad Effects:

- 1.} Promotes not just behijaabi but also shamelessness and glamourises it.
- 2.} Promotes Mixed gathering.
- 3.} Destroys/Spoils Family Life which is considered to be the core/foundation of Islam'S **social aspect**
- 4.} Makes life very artificial and superficial resulting in dissatisfaction.
- 5.} Promotes Materialism and Excessive Demands.
- 6.} Wastage of Time
- 7.} Affects the upbringing of the youngsters.
- 8.} Affects our Culture and Values.
- 9.} Desensitizes Issues.
- 10.} Increase in the Crime Rate

Wrong Concepts Taken

- 1.} Adultery
- 2.} Mother in law-Daughter in law clashes
- 3.} Materialism
- 4.} Glamourises haraam acts.

How To Combat It

- 1.} Home and Madresa which teach the right values are the best weapons.
- 2.} Keep our lifestyle simple.
- 3.} Time Management

- 4.} Make ourself an ideal Islamic personality and never consider ourselves or our responsibilities to be insignificant.
- 5.} Even if seemingly unsurmountable problems but should keep advising.
- 6.} Never feel disheartened if objective not attained. Take inspiration from our maasumeen (alayhimussalam) especially Janabe Sayyeda (salamullah alayha). and 4th Imam (alayhissalam)
- 7.} Be cautious about the seemingly jaaez things such as cartoons, games, sports, news etc.
- 8.} Look out for and provide jaaez and correct substitutes.
- 9.} Always keep a check on whatever you watch, read etc.

Ref :These points are taken from a lecture of Moulana Sadiq Hassan.They have been translated from urdu.

Any error/ mistake is regretted.

CYBER ETHICS

In today's world Internet is considered to be the biggest danger amongst the different types of media.

Advanced nations of Europe and America are also trying their best to control/stop the evil effects of Internet.

CONSIDERATIONS:

- DO NOT FORWARD WRONG OR UNAUTHENTIC CONCEPT OF ISLAM
- DO NOT FORWARD ANYTHING AGAINT SHARIA.
- DO NOT FORWARD MUKHARRAB-UL-AKHLAQ ITEMS(SPOILING AKHLAQ)
- DO NOT PROMOTE EVIL (WA TA'AWANU...)
- DO NOT PROMOTE ISLAM, WHICH IS NOT CORRECT. MUST BE FROM PROPHET, NOT HEART
- DO NOT BECOME OTHERS MARKETING AGENTS
- DO NOT DISCLOSE ANY MOMIN'S SECRETS, OR HAVE 'GHEEBAT, BOHTAN"
- DON'T TRY TO LEARN ISLAM FROM WRONG OR UNAUTHENTIC SOURCES
- DO NOT FORWARD ANYTHING UNTIL YOU KNOW THE AUTHENTICITY OF THE SUBJECT (REMEMBER JHOOT MASA'EL) (EXAMPLE: SAUDI ARABIA HAS AGREED TO ALLOW BUILD ROZA OF BIBI ZEHRA (SALAMULLAH ALAYHA))
- DON'T TRY TO DISCUSS ISLAM WITH ILLITERATES
- DON'T WASTE TOO MUCH TIME ON NET
- DON'T BECOME GULLIBLE WITH ANYTHING WHICH IS SENT TO YOU
- RESPECT OTHER PEOPLE'S TIME, BY NOT FORWARDING THEM EVERYTHING
- DON'T BECOME HABITUAL OF 'E OR NO E'.
 - a. YOU MAY START EXPECTING ISLAM ALSO IN THE SAME WAY, AND IF NOT AVAILABLE, THINK THAT ISLAM IS EITHER BACKWARD, OR IS NOT CORRECT.
 - b. ISLAMIC TEACHINGS ARE STILL MOSTLY MANUAL, TRADITIONAL ETC. AND THE METHODS ARE PERSONAL, NOT ELECTRONIC.
 - c. IT MUST NOT TAKE YOU AWAY FROM BOOKS, ALIMIS, MAJALIS, DUROOS ETC.

- DON'T VIOLATE THE COPYRIGHTS AND INTELLECTUALS PROPERTY LAW, AS IT IS APPLICABLE IN VIEW OF SOME MUJTAHIDS
- DO NOT DISCLOSE OTHERS SECRETS, DO GHEEBAT, BOHTAN, INSULT ETC.
- DO NOT HACK INTO OTHERS SYSTEMS, AS IT MAY BE HARAM TO READ OTHER'S INFORMATION WITHOUT THEIR PERMISSION
- WHILE CHATTING, REMEMBER ALL MASAEEL OF SATAR, SEEING, LYING, THINKING VULGAR ETC. ARE APPLICABLE
- DO NOT CHAT 'VULGAR' OR END UP IN MUKHARRAB UL AKHLAQ
- DO NOT POSE AS SOMEONE ELSE, OR LIE ABOUT YOURSELF SPECIALLY WHEN CHATTING (REMEMBER JHOOT MASA'EL)
- DO NOT PROMOTE CHEAPSTER CULTURE, BY EMAILS, CHAT ETC.
- EHSAAAS-E-GUNAAH KHATAM NA HOJAYE

BAY'AT NAMA E IMAM E ZAMANA (ATF)

Maula e muttaqiyan nay jab Kufa kay mimbar per say khutba diya tah, tab aap nay farmaya tha kay jab maira baita zahir hoga tab 25 chizoon ki bay'at lay ga .

Imam e Zamana(atf) apnay mannay walaon say 25 chizoon ki bay'at lengay.....

1. Had say tajawuz nahi karogay.
2. Chori nahi karogay.
3. Zina nahi karogay.
4. Kisi musalman ko galian nahi dogay.
5. Jisay **A** nay qatal karna haram qarar diya ho usay qatl nahi karogay.
6. Kisi ki had say be-izzati aur be-hurmati nahi karogay.
7. Kisi kay ghar may dakhil nahi hongay.
8. Sona aur chandi ko zakhira bana kar jama nahi karogay.
9. Khanay peenay ki cheezoon ka zakhira nahi karogay.
10. Yateem ka maal nahi khao gay.
11. Jis cheez ko aankhon say nahi daikha aur jis kay baray may ilm na ho uskay baray may gawahi nahi do gai.
12. Masjidoon ko kharab nahi karo gay.
13. Nashay wali cheezon ka istaimal nahi karogay.
14. Khalis resham aur aalishan libas nahi pehno gay.
15. Sonay ki kamarband aur sonay ka belt istaimal nahi karo gay.
16. Raastoon ko band nahi karogay.
17. Musafiroon kay liye khauf ka sabab nahi bano gay.
18. Qaum e Loot kay amal ki taraf qadam nahi barhao gay.
19. Khanay ko kharab nahi karo gay.
20. Qalil say qalil zindagi , razi reh kar guzaro gay.
21. Saaday (simple) aur bazahir thoray say kharab libas pehno gay.
22. Mitti ko apna takiya bana kar , uspar aaraam kiya karoge.
23. Khushboo ka istemal karoge.
24. Najaasaton se karahiyaat ikhtiyaar karoge.
25. Amro-Nahi karte rahoge.

Imame Zamana khud apnay aap per 8 batain lazim karaingay.

1. Janha tum jaogey wahan mein jaonga.
2. Jaisa libas tum pehnoge, waisa libaas mein pehnu ga.
3. Jo sawaari tumhari hogi wahi meri ho gi.
4. Tum meri ye 25 batein manlo, phir mein bhi tumhari sab batay manu ga.

5. Mein bhi intehai qalil may raazi rahun ga.
6. Agar ye batein tum ne maanleen, to mein is duniya ko adl o insaaf se bhardon ga, jaisey is waqt ye zulm se bhari huwi hay.
7. **A** ki wo ibadat karon ga jo ibadat ka haq hai.
8. Mera aakhri wa'da tum say ye hay kay mairay darwazay per na koi pehraydar hoga , na chokidar hoga, aur mujhay milnay kay liye na tumhay koi ijazat ki zaroorat hogi aur na hi koi appointment ki , maira darwaza hamesha tumharay liye khula rahay ga.

(Ref. --- Maulana Sadiq Hasan- SHJ -2002-- Muharram majlis # 5)

HISTORY-M09

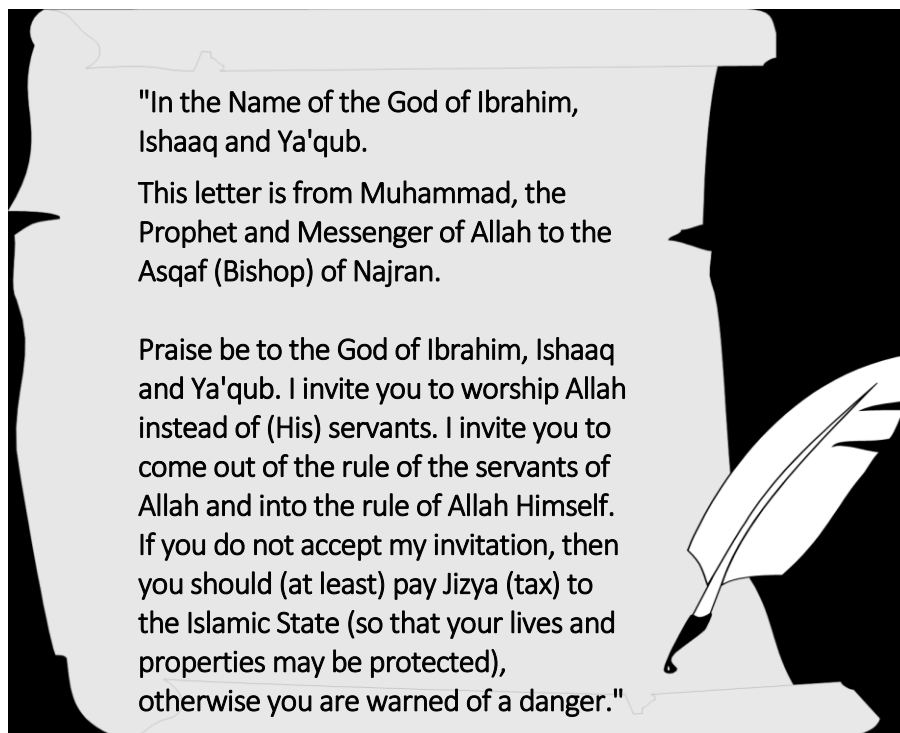
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THE EVENT OF MUBAHALA - PART 1

In the early days of Islam, Najran was a large centre of people who had changed from idol worship to Christianity. The Prophet (sallallahu alayhe wa aalehiwasallam) had sent letters to the heads of different countries inviting them to Islam. One such letter was addressed to the Christians of Najran. It read as follows:



By using the names of the ancient Prophets (alayhissalam), the Prophet (sallallahu alayhe wa aalehiwasallam) wanted to let the Christians of Najran know that the belief in One God he was teaching was the same as that preached by the previous Prophets Ibrahim, Ishaq and Ya'qub (alayhissalam), in whom they also believed. It is also mentioned that the Prophet (sallallahu alayhe wa aalehiwasallam) included the following verse of the Holy Qur'an in the letter:

Say, (O Muhammad), "O people of the Book (Bible), come to an agreement between us and you; that we shall worship none but Allah, and that we shall claim no partner to Him, and that none of us shall take others for lords besides Allah." And if they turn away, then say, "Bear witness that we are Muslims (those who have surrendered to Allah)". (Aal e Imran- aayat 6)

When this message was delivered to Abu Haris, who was the Great Asqaf (Bishop) and leader of the Church in Najran, he read it carefully and then appointed a committee of some religious and wise people to decide on the matter.

One of them, who was an experienced and intelligent person, advised that a group representing the people of Najran should go to Madina to study the claim of Prophethood by the Prophet (sallallahu alayhe wa aalehiwasallam).

60 people, considered to be the most wise and knowledgeable from the people of Najran, were elected.

They were led by three of their religious men. The group arrived in Madina and entered the mosque wearing silken clothes, golden rings and crosses around their necks. On seeing them dressed in this fashion, the Prophet (sallallaho alayhe wa aalehiwasallam) was disturbed and he ignored them. They realised that something was wrong but were unsure as to what to do.

On the advice of Imam Ali (alayhissalam) the delegation of Najran changed their style of dress to simple clothes and removed their ornaments. They then returned to the Prophet (sallallaho alayhe wa aalehiwasallam) who received them with a warm welcome. Before they entered into a discussion, they requested for permission to say their prayers and this was granted. They were put in one part of the mosque where they could pray with ease and comfort. Then the following conversation took place:

The Prophet (sallallaho alayhe wa aalehiwasallam): I invite you towards the belief of Tawhid and the worship of One God and submission to His will. (Then he recited verse 64 of Surah Ale Imran.)

Christians Fathers: If Islam means faith in the One God of the Universe, we already believe in Him and follow His Commands.

The Prophet (sallallaho alayhe wa aalehiwasallam): Islam has a few signs and some of your actions show that you have not accepted true Islam. How do you claim worship of One God when you worship the cross and do not abstain from eating pork and believe that God has a son?

A Christian Father: Certainly he [Isa (alayhissalam)] was the son of God because his mother Mary [Maryam (alayhissalam)] had given birth to him without marrying anyone in this world. Therefore obviously his father is the God of this Universe. We also believe in Jesus [Isa (alayhissalam)] as God because he used to bring the dead back to life, cure the sick and create birds from clay and make them fly. All this points to the fact that he is God.

The Prophet (sallallaho alayhe wa aalehiwasallam): No, he was the servant and creature of God, and placed in the womb of his mother Maryam (alayhissalam). All his power and strength was granted to him by God.

At this time, angel Jibraeel (alayhissalam) brought the following verse of the Holy Qur'an from Allah

Surely the example of Isa to Allah is like that of Adam; He created him from dust, and then said to him, "Be!" and he was (Aale imran-aayat 59)

This meant that if Isa (alayhissalam) could be called the son of God because of the fact he was born without a father, then Adam (alayhissalam) deserved this title more, because he was born without a father or mother. The Christian Fathers could not reply to this argument but they continued to argue out of obstinacy. Then the following verse of the Holy Qur'an was revealed:

And whoever argues with you in this matter after what has come to you of knowledge, then say, "Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) and invoke the curse of Allah upon the liars (Aale Imran-aayat 61)

The Prophet (sallallahu alayhe wa aalehiwasallam) produced this verse before the Christians and declared the challenge of "Mubahala", which means to curse one another. The Christians consulted each other and announced their acceptance of the challenge. Then they returned to their camp.

THE EVENT OF MUBAHALA - PART 2

When the Christians of Najran returned to their tents after accepting the challenge of Mubahala, their leader advised them in these words:

"Tomorrow if Muhammad comes out of his house with the members of his family, then you should never agree to Mubahala. But if he brings his companions, then you need not fear at all and you should certainly go for to Mubahala."

He knew that the Mubahala was a question of life and death for both the sides, including their family members. If the Prophet (sallallahu alayhe wa aalehiwasallam) had the slightest doubt in the truth of the message of Islam, he would not have given the challenge of Mubahala to the Christians. If he had the slightest fear of the curse affecting him and the close members of his family, he would not have considered coming out with them to face the Christians.

It was agreed between the two parties that the contest would take place the next day in the open desert outside the city of Madina. On the 24th of Zilhaj **9 A.H.**, the Prophet (sallallahu alayhe wa aalehiwasallam) came out for Mubahala. He held Imam Husain (alayhissalam) in his arms and he held Imam Hasan (alayhissalam) by his hand. Lady Fatimah (alayhissalam) came behind him, while behind her came Imam Ali (alayhissalam). The Prophet (sallallahu alayhe wa aalehiwasallam) said to them, "when I pray you should say Ameen."

In obedience to the verse of Mubahala sent by Allah , the Prophet (sallallahu alayhe wa aalehiwasallam) had brought Imam Hasan (alayhissalam) and Imam Husain (alayhissalam) as his "sons", Lady Fatima (alayhissalam) as his "women" and Imam Ali (alayhissalam) as his "self".

The Christian Fathers, on seeing the beautiful and shining faces in front of them became spellbound. Their hearts trembled and they began to shake on seeing the power radiating from Ahlul Bayt (alayhissalam). Their leader asked someone, "who are these persons, who have come with Muhammad?" The man told him the names and their relationship with the Prophet (sallallahu alayhe wa aalehiwasallam).

He could hold his patience no longer and he cried out, "by God, I am seeing such faces that if they were to pray to God to move the mountain, God Almighty would move the mountain for them.

Oh you people of Najran, if you contest with Muhammad in this prayer of invoking curses on the liars, then I warn you that all of you will be destroyed and not a single soul will remain on this earth. I feel that it would be better to surrender to them and obey them."

When the Prophet (sallallahu alayhe wa aalehiwasallam) heard these words he remarked, "by God, had the Christians of Najran contested with us, they would have been transformed into monkeys and swines. Fire would have rained over them."

When the Christian Fathers backed away from Mubahala, the Prophet (sallallahu alayhe wa aalehiwasallam) gave them two choices; either to accept Islam or agree to come to terms.

The Christians would not agree to accept Islam and therefore a treaty was signed on the following terms:

1. Every year, the Christians of Najran would give to the Islamic Government two thousand pieces of clothing, the cost of which would be forty dirhams each.
2. They would also provide 30 horses, 30 camels, 30 battle armours and 30 spears, temporarily to the Muslim army, if the Prophet (sallallaho alayhe wa aalehiwasallam) needed these in any war.

The treaty was dictated by the Prophet (sallallaho alayhe wa aalehiwasallam), written by Imam Ali (alayhissalam) and had the signatures of four companions of the Prophet (sallallaho alayhe wa aalehiwasallam) as witnesses.

In addition to the above, the treaty also had the following words:

"..... The people of Najran will remain under the protection of Allah and His Prophet Muhammad (sallallaho alayhe wa aalehiwasallam). Their lives, their religion, their lands and property, will all remain safe and it will be the responsibility of Allah and His Prophet (sallallaho alayhe wa aalehiwasallam) to protect them. This treaty holds good for all people of Najran, whether they are present here or not, whether they are members of the tribe or dependent upon them, whether they are slaves or servants. No change will be made in their rights or privileges....."

One of the important conditions agreed in this treaty was that the people of Najran would not deal in usury (interest taking) of any sort, otherwise the Prophet (sallallaho alayhe wa aalehiwasallam) would not remain bound by the treaty with them.

After the Christians returned home, a few respectable persons from Najran came to Madina and willingly accepted Islam and became true Muslims.

The event of Mubahila is an extremely important part of history because it shows how close the Ahlul Bayt were to the Prophet (sallallaho alayhe wa aalehiwasallam) and Allah .

A PLOT TO KILL THE HOLY PROPHET (SALLALLAHO ALAYHE WA AALEHIWASALLAM)

In 9 A.H., during the Haj season, the Holy Prophet (sallallahu alayhe wa aalehiwasallam) asked Imam Ali (alayhissalam) to read out an official declaration to the people. This event took place at Mina, and the message stated that Allah and the Holy Prophet (sallallahu alayhe wa aalehiwasallam) were disgusted with the practice of idol worship and would not tolerate it any more. The idol worshippers were told that they had four months in which to decide to embrace Islam or to get ready for total war.

This message had a very deep and quick effect. Those tribes who had remained stubborn and continued with their evil habits and foolish superstitions and beliefs now began to change their thoughts. Many tribes sent their representatives to have discussions with the Holy Prophet (sallallahu alayhe wa aalehiwasallam) at his headquarters in Madina.

Even before the four months deadline had passed, the entire Arabia came under the banner of Islam and not a single idol temple, idol or idol worshipper remained in it. People of Yemen, Bahrain and Yamamah also embraced Islam.

Despite the fact that nobody dared to openly challenge the authority of the Holy Prophet (sallallahu alayhe wa aalehiwasallam), there were many hypocrites who waited for a chance to do him and Islam harm.

The chiefs of the Bani Aamir tribe were widely known for their obstinacy and mischief. Two of their chiefs named Aamir and Arbad decided to go to Madina at the head of a delegation. Under the excuse of becoming Muslims, they wanted to somehow try to kill the Holy Prophet (sallallahu alayhe wa aalehiwasallam). Their plan was that while one of them engaged the Holy Prophet (sallallahu alayhe wa aalehiwasallam) in conversation, the other would attack him and kill him.

The other members of the delegation, who were not aware of these evil plans, expressed their belief in Islam and the Holy Prophet (sallallahu alayhe wa aalehiwasallam). However, Aamir did not mention anything about Islam but kept on asking the Holy Prophet (sallallahu alayhe wa aalehiwasallam) for a private discussion. The Holy Prophet (sallallahu alayhe wa aalehiwasallam) replied that it would not be possible to meet him alone until he became a Muslim.

When Aamir looked over to Arbad for support, he found him curiously calm, as if he had forgotten the whole plan. The truth was that when Arbad had tried to draw his sword he was filled with terror and awe at the presence and personality of the Holy Prophet (sallallahu alayhe wa aalehiwasallam). He was frozen in his place and quite useless to Aamir.

At last despairing of any help from Arbad, Aamir stood up and declared his enmity for the Holy Prophet (sallallahu alayhe wa aalehiwasallam) and threatened to fill Madina with an army. The Holy Prophet (sallallahu alayhe wa aalehiwasallam) could have destroyed the

men if he wished, but instead he only prayed to Allah to protect him and the Muslims from their mischief. These prayers were soon answered because Aamir contracted a horrible disease on his journey home, while Arbad was struck by lightning on his way and burnt to death.

Thus, Allah protected the Holy Prophet (sallallaho alayhe wa aalehiwasallam) from his enemies and gave him a chance to taste the fruits of his efforts after all his difficult years of preaching the religion of Islam. In just twenty years, the religion that had the entire Arabia against it, was now the official religion. It was indeed a time of great satisfaction for the Holy Prophet (sallallaho alayhe wa aalehiwasallam).

THE FAREWELL HAJJ

Since the time when Prophet Ibrahim (alayhissalam) had built the Holy Ka'aba, it had been a place of worship. Over the years, this worship had deteriorated into strange and undesirable practices. People, in some cases, used to perform tawaaf naked around the Holy Ka'aba, and they had installed idols inside it. Even after the conquest of Makka by the Muslims, when these idols were broken, the people did not know how to perform the Haj ceremonies properly.

For this reason, Allah commanded the Prophet (sallallaho alayhe wa aalehiwasallam) to participate personally in the Haj in **10 A.H.**, so that the people would remain in no doubt as to how it should be performed. He could also use the opportunity to practically demonstrate the obligatory actions (Wajibaat) and discard the old and undesirable practices. He could also instruct the people about the boundaries of Mina and Arafat and teach them about the times of departure from these places.

With these purposes in mind, the Prophet (sallallaho alayhe wa aalehiwasallam) made arrangements to undertake the journey. In the eleventh Islamic month of Zilqad he announced that he was going to perform the Haj that year. This news caused great interest amongst the Muslims and thousands gathered outside Madina awaiting his departure.

The Prophet (sallallaho alayhe wa aalehiwasallam) proceeded toward Makka on the 26/28th of Zilqad **10 A.H.** He took with him more than 60 animals for sacrifice. At the mosque of Shajarah, he put on his Ehram, which consisted of two plain sheets of cloth. While putting on the Ehram he recited the well known prayer that begins with "Labbayk", which is a reply to the call of Prophet Ibrahim (alayhissalam). He continued this until he reached Makka, where he discontinued the recital. In Makka, the Prophet (sallallaho alayhe wa aalehiwasallam) proceeded straight to the Holy Mosque, Masjidul Haraam, entering it through the gate of Bani Shaybah. Here he began to glorify Allah and sought blessings for Prophet Ibrahim (alayhissalam).

During Tawaaf, he first stood opposite the Black Stone, and then went round the Holy Ka'ba seven times. Thereafter he stood behind Maqame Ibrahim (alayhissalam) and offered two raka'ats of prayers of Tawaaf. After that he began the Sa'i, which is the walking between the hills of Safa and Marwah seven times. He began his Sa'i at the hill of Safa and finished at Marwah.

The Prophet (sallallaho alayhe wa aalehiwasallam) then turned to the pilgrims and said, "Those who have not brought animals to sacrifice should come out of the state of Ehram and perform Taqseer, the shortening of hair or nails. They should treat whatever they have already performed to be Umrah and then wear the Ehram for Haj. However, I and some others who have brought animals for sacrifice shall remain in the condition of Ehram till we have slaughtered the animals in Mina."

During this time Imam Ali (alayhissalam) joined the Prophet (sallallaho alayhe wa aalehiwasallam) in Makka from Yemen. He entered Makka with his soldiers and brought with

him the pieces of cloth which were paid by the people of Najran as tribute. He had also brought some animals for sacrifice and thus remained in Ehram.

After the Umrah was over the Prophet (sallallahu alayhe wa aalehiwasallam) awaited the time of Haj. He did not stay at anyone's house in Makka but pitched his tent outside the city. On the 8th of Zilhaj the Prophet (sallallahu alayhe wa aalehiwasallam) proceeded to Arafat via Mina and stayed at Mina till sunrise on the 9th of Zilhaj. Then he mounted his camel and came to Arafat. While he was still mounted on his camel, he stopped at a place called Numrah and delivered his famous and historical speech to the thousands of people who had gathered. The Prophet (sallallahu alayhe wa aalehiwasallam) addressed the people and went through a summary of his teachings to them. He repeated all the major and minor elements of Islamic principles so that there could be no doubt left in their minds. When he finished he offered his noon and afternoon prayers with 100,000 men.

The Prophet (sallallahu alayhe wa aalehiwasallam) stayed in Arafat on the 9th of Zilhaj till the sunset and before the darkness spread, he left for Muzdalifah and spent a part of the night there. He then spent the time between dawn and sunrise in Mash'ar.

On the 10th of Zilhaj he proceeded to Mina and performed the ceremonies of Rami-i Jamaraat (stoning the pillars), sacrifice and Taqueer. Thereafter he proceeded to Makka to perform the final Tawaaf and instructed the people about the closing ceremonies of the Haj.

This Haj is known as Hijjatul Wida (the Farewell Haj) because it was the last Haj that the Prophet (sallallahu alayhe wa aalehiwasallam) performed in his life. During this Haj he practically explained every feature of the ceremony, so that there could be no confusion later.

The Prophet (sallallahu alayhe wa aalehiwasallam) was preparing the ground for his departure as he knew that very little time was left for him on earth and soon Allah would call him away to Himself.

Khutba e Rasul s.a.w.s. (Aakhri Hajj)

Rasul e Khuda s.a.w.s nay Khanay Kaaba ka darwazay ka kunda pakda, muday apna chehra logo ki jaanib kiya aur unsay mukhatib hokar kaha kay "Kya mai tumhay na bataau kay aakhri zamana kisay kehtay hai jismay mera beta aanay waala hai." Sab nay kaha bataayiye Aakhri zamanay ki nishaaniya aur Qayamat e Sugra ki nishaani.

- 1.} Log apni namaazay zaya karnay lagegay.
- 2.} Log khwahishaatay nafsaani ki pairawi karengay
- 3.} Muqaddas, nek deendaar aadmi ki koyi izzat nahi karega, log sahibay maalo doulat ki taazeem o izzat karengay.
- 4.} Ek sauda har aadmi aasaani say kaerga , duniya khareednay kay liye deen ka sauda. Yeh bahut aasaan hoga aur aam si cheez hogi
- 5.} Jis tarah namak paani may ghul kar reh jaata hai usi tarah ek momin ka dil uskay seenay may ghut ghut kar reh jaayega yeh dekh kar kay usakay chaaro taraf gunaah jaari hai aur itni taaqat nahi rakhta kay kisi gunaah ko badal sakay, bebas kar diya jaayega uski baat kahi nahi chalegi chaahay ghar, masjid, imambaargaah organization etc. Hazrat Salman e Farsi ko

hairat huyi kya aisa bhi hoga Rasul s.a.w.s nay jawaab diya “ Qasam hai us zaat ki jiskay haath may meri bhi jaan hai, itna hi nahi balki issay bura hoga.

6.} Saahebaanay ikhtiyaa zaalim ho jaayengay aur unko mashwara denay walay faasiko faajir, jisko ameen banaaogay wohi khayaanat karega

7.} Gunaah neki samjha jaayega aur neki ko gunaah samjha jaayega. Jhoota, chaalbaaz makkaar, aisa aadmi badaa zaheen samjha jaayega aur us ka nateeja

8.} Logo ko pata hai kay falaa aadmi khaaen hai phir bhi uskay supoord mamla kartay hai usay ameen banayengay aur agar kabhi acha aadmi aa bhi gaya usay ameen samajkar llaye the who ussay bhi badaa khayyanatdaar nikla faisla nahi kar paayengayachcha hai.

9.} Aurato ki hukumatay kkayam honay lagegi

10.} Kaneez aur kaneez zaado say mashwara liya jaanay lagega

11.} Mimbar bachcho kay haath may chata jaayega mimbar par bachchay aakar uchaknay lagenge

12.} Jhooth ek mazzak ban jaayega, mazaak kay naam par har jhooth jaaez ho jaayega. Jo jhooth bolega uski to hai aadmi taareef karega ki yeh bohut sachcha aadmi hai. Haqeeqat bolnay waaly ko jhutlaaya jaayega

13.} Zakaat ko ek boj samjha jaayega, maal jo haqqay imaam hoga log usay maalay ganeemat samajkar hadap kar lengay mard apnay waaledayn par zulm karega aur dosto kay saath nekiya karega

14.} Baarish bahut hogi, lekin bemausam ki.

15.} Shareef, izzatdaar log unhay maashrey may zaleel bana diya jaayega aur

16.} Ghareeb aadmi ko har jagah hikaarat kay saath dekha jaayega bec of his ghurbat.

17.} Duniya bhar kay market and bazaar qareeb aa jayegi {e commerce} lekin tajir ka subah say shaam tak koyi saamaan nahi bikega aur saamnay ki dukaan may grahako ki bheed hogi tab bhi kahega kay saar din farokht huyi lekin nafa ek pai ka nahi huwa magar tum dekhogay kay dono milkar A.. ki mazammat karengay.

18.} Aisay moukay par mera kalma padhay waalo kay upar aisay giroh hukumat karengay ki agar meri ummat unsay baat bhi karegi to who unhay qatl kar dengay aur agar khaamosh rahengay to unkey khoon ko mubaah samjha jaayega. aur ziyaada unko maartay jaayengay. Aur is tarah meray musulmano ko daraaya jaayega ki unka dil in logo ki dehshat say bhar chuka hoga aur mera kalma padhnay waalo kp poori duniya may kahi nahi dekhogay except that khaufzada aur dari huyi

19.} Kuch cheezay maghrib say aur kuch mashrik say aayengi aur saari meri ummat par apna rang chdaayegi

20.} Afsos meri us ummat par jisay intehaayi kamzor bana diya jaayega na inkay choto pay rehem karegay na inkay bado ki izzat di jaayegi.

21.} Agar meri ummat ek zara si khat karegi to kabhi usko nazar andaz nahi karengay

22.} Maghribo mashrik ki yeh haalat hogi kay unkey jism admiyo jaisay hongay lekin unka dil shaytaan kay dil jaisa hai.

Musalmaan dekh raha hai ki humara naamonishaan mitanay ki tayyaari ho rahi to kya A... ka khsuf dil may aayega- nahi musibat may aadmi A.. ko ziyaada yaad karta hai lekin Aakhri zamaanay ka musalmaan itna beghairat hoga kay

23.} Mardo ki shaadiyaa mardo say aur aurato ki shaadiya aurato say hogi

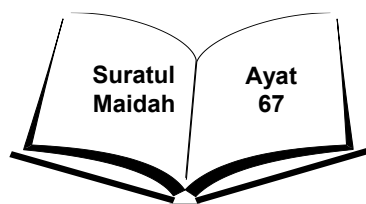
24.} Mard aurat ki shabi banengay aur auratay mard ki shabi banengi.

- 25.} Meri ummat ki auratay apni sawaariya aazaadana aur bebakaana chalaayengi aur yeh aurato par A... ki laanat ho
- 26.} Masjiday is tarah say sajaayi jaaayegi jaisay isaayi church aur yahoodi apnay synagogues ko sajaatay hai
- 27.} Sonay kay paani say quraan ko aaraasta kiya jaayega {amal koyi nahi karega sajaawat par saara zor}
- 28.} Masjido kay minaaray uchay say uchay banaaye jaayengay aur masjid may namaz ki safo ki kasrat hogi, dil ek doostay kay khilaaf gayzo gazab say bhara hai aur zubaan say ek doosray say ikhtilaaf kar rahay hai.
- 29.} Mard apnay aap ko sonay say zeenat dengay, resham ka libaas pehnegay
- 30.} Aur log jaanwar ki khaal kay libaas pehna karengay.
- 31.} Sood khulkar zaahir hoga
- 32.} Har maamla gheebat aur risha kay zariye hoga
- 33.} Talaq kasrat say hogi
- 34.} Aadmi jo kaam karega A... kay liye nahi karega, sab apna zaati faayda dekhengay
- 35.} Gaanay aur mosiqi instruments bjaanay waalo ka zuhoor hoga aur meri ummat kay sharer tareen log usko gher kar baith jaayengay
- 36.} Hajj bahut ziyaada honay lagengay har ek haaji hai lekin meri ummat kay ghani log hajj par sairo tafree kay liye jaayengay aur middle class log hajj par tijaarat karnay kay liye jaayengay aur ghareeb riyakaari kay liye jaayengay kay log kahay ki inki haisiyat nahi phir bhi jaatay hai.
- 37.} Kuch aisay log aa jaayengay jo quraan seekhengay gairallah kay liye who isay nhi gaana bana dengay.
- 38.} Aur log ilmay fiqah haasil karengay gairallah kay liye, aulama ko zaleel karnay kay liye.
- 39.} Aulaaday zina kasrat say ho jaayegi
- 40.} Mehram aurato kay hadd ki hurmat ki jaayegi
- 41.} Aur log gunaah karkay is trah fakhar karengay jaisa koyi paisa kamaakar fakhar karta hai
- 42.} Nek log par badtareen log aakar mussallat hongay, har taraf jhoot ka dour hoga aur log ek doosray par fakhro mubaahat karengay libaas kay zariye
- 43.} Mehfilay sajaayi jaayengi ek taraf gaanay ki aur ek taraf naach ki
- 44.} Buraayiyo ka hokum diya jaayega aur nekiyo say roka jaayega
- 45.} Momin ko {jisay A... sab say ziyada ehteraam deta hai } usay gulaam o kaneez banaya jaayega maashray may.
- 46.} Aur quraan padhnay walalay aur ibaadat karnay waalay aisay hongay kay ek doosray ki mallamat kar rahay hongay.
- 47.} Jab yeh sab hojaayega tab assmaan kay farishtay in musalmaano ko dekhkar kahengay kay yeh rijz hai najis hai
- 48.} aur us waqt paisay waala kisi cheez say nahi darega alaawa is kay kay mai faqeer ho jaau, yahaa tak kay ek sawaal karnay waala pooray haftay sawaal karta rahega aur koyi bhi aisa nahi jo uskay haath may ek shay rakh day.
- 49.} Phir yeh log zameen kay dhasnay, zalzalo kay aanay, mukhtalif aafatay arzi uar samavi ko nishana bannay kay liye tayyar ho jaaye aur har guzarnay waala din in ki mushkilo ko badha dega yahaa tak kay mera beta zaahir hoga.

(Ref : Moulana Sadiq Hassan Majlis # 9 Abu Dhabi Apr 2001)

THE EVENT OF GHADEER

When the ceremonies of the Haj were over, the Prophet (sallallahu alayhe wa aalehiwasallam) departed from Makka for Madina on the 14th of Zilhaj. When he reached Rabigh, a place 3 miles from Juh'fah, the angel Jibraeel (alayhissalam) revealed the following verse to him:



O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message. Allah will protect you from the people.

In obedience to this very important command, the Prophet (sallallahu alayhe wa aalehiwasallam) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilal, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place which was known as Ghadeer Khum (The pond of Khum). It was noon time and very hot. The Prophet (sallallahu alayhe wa aalehiwasallam) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is reproduced below.

"All praise is due to Allah Who is the Creator and Lord of all the Universe. It is the duty of everyone to offer Him thanks in comfort as well as in difficult times. I bear witness that I am His servant and creature while He is my Master and Lord. I convey to the people all that He reveals to me for their guidance.

I have been commanded by Allah to tell you that I will soon be taken away from your midst. O People! I am leaving behind two valuable legacies, the Book of Allah and my progeny, the Ahlul Bayt (alayhissalam). Never shall they separate from one another until they reach me in Heaven at the fountain of Kawthar. As long as you will stay with both my legacies, you will never be led astray after me. Do not lag too far behind them and do not walk ahead of them, for in either event you will go astray. O People! Allah is my Mawla (Master) and I am the Mawla of the believers."

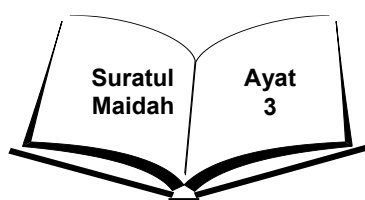


The Prophet (sallallahu alayhe wa aalehiwasallam) then asked the listeners, "O People! Am I not a greater authority (Mawla) over you than your own souls?" All the people replied with one voice,

"Yes! O Prophet of Allah." Then the Prophet (sallallahu alayhe wa aalehiwasallam) bent down and lifted up Imam Ali (alayhissalam) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, "Man Kuntu Mawlahu, fa Hadha Aliyyun Mawlah. (Of whomsoever I am the Master (Mawla), this Ali is also his Master)".

So saying, the Prophet (sallallahu alayhe wa aalehiwasallam) raised his hands towards the heavens and prayed, "O Allah, love those who will love Ali, despise those who will not support him, and reject those who will reject him."

Announcing this thrice, he got down from the raised platform. At this time the angel Jibraeel (alayhissalam) descended with the following verse:



This day I have perfected your religion for you and completed My favours to you, and have chosen for you the religion Islam.

The Prophet (sallallahu alayhe wa aalehiwasallam) thanked Allah for His favour and then asked Imam Ali (alayhissalam) to sit in a tent so that the people could shake hands with him and congratulate him.

Amongst the first people to congratulate Imam Ali (alayhissalam) on his appointment were Abu Bakr and Umar. Strangely, they were the first to deny his rights after the Prophet (sallallahu alayhe wa aalehiwasallam) died.

After the formalities regarding the successorship of Imam Ali (alayhissalam) were completed, the people began to leave for their homes. At Juh'fah, those who had come from Syria and Egypt split from the main caravan, as did the people from Yemen and Hazramaut. However, 10,000 Muslims accompanied the Prophet (sallallahu alayhe wa aalehiwasallam) to Madina, where they arrived just before the start of 10 A.H.

The detailed events of this day are recorded in most books of history of Muslims, by both Shia and non-Shia historians. Although there can be no doubt that Imam Ali (alayhissalam) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Prophet (sallallahu alayhe wa aalehiwasallam). While Imam Ali (alayhissalam) was busy arranging his funeral, they chose their own leaders who had no right or qualifications/credentials to lead them.

The day of Ghadeer is one of the most important landmarks in our history and the Shia throughout the world joyfully celebrate the day of 18th Zilhaj as 'Eide Ghadeer.

THE LAST HOURS OF THE PROPHET (SALLALLAHO ALAYHE WA AALEHIWASALLAM)

The Prophet (sallallahu alayhe wa aalehiwasallam) returned from the Farewell Haj at the end of the month of Zilhaj of

10 A.H. After passing the one month of Muharram, he fell ill at the beginning of Safar **11 A.H.**

Just a day before he got ill, he gave an order of mobilisation of a huge Muslim army on account of taking revenge of the bloodshed of the martyrs of Mauta under the command of Usama bin Zayd. He specifically ordered all the Muhajir who had migrated with him to Madina to participate in the battle, except for Imam Ali (alayhissalam). To arouse the morale of the Muslims the Prophet (sallallahu alayhe wa aalehiwasallam) tied the banner for Usama with his own hands and then instructed him, "Fight in the name of Allah and in His path. Fight the enemy early in the morning, and cover the distance to that place so quickly that you reach them before they are aware of your march."

Usama fixed his camp at Jurf, 3 miles outside Madina, so that the Muslim soldiers could gather there ready for the expedition. Usama was a young man of 20 years and the son of Zayd, who was a freed slave.

The people of Madina protested that they did not want to follow such a young commander. When the Prophet (sallallahu alayhe wa aalehiwasallam) heard of the reluctance of the Muslims, he warned them that whoever kept back from Usama's army in spite of his clear orders, would earn the Curse of Allah. Even then, the companions of the Prophet (sallallahu alayhe wa aalehiwasallam) did not proceed, using his illness as an excuse to remain in Madina. As time passed, the condition of the Prophet (sallallahu alayhe wa aalehiwasallam) grew worse and ultimately the expedition of Usama never materialised.

The expedition to Syria under Usama shows that the Prophet (sallallahu alayhe wa aalehiwasallam) had two things in mind. Firstly, he wanted to teach the people that age was not important in the distribution of responsibility and power, and the criteria for leadership were personality and ability.

This valuable lesson was ignored in the following months by Abu Bakr and Umar, who denied the rights of Imam Ali (alayhissalam) on the grounds that he was too young to lead the people.

The second interesting point is the insistence of the Prophet (sallallahu alayhe wa aalehiwasallam) that Imam Ali (alayhissalam) remain behind while other prominent Muslims should accompany Usama. This was to keep the biggest hypocrites out of Madina so that Imam Ali (alayhissalam) could take over his appointment as Caliph without interference.

However, the hypocrites were aware of the plan of the Prophet (sallallahu alayhe wa aalehiwasallam) and used his weak condition as an excuse to disobey him. They wanted to

make certain that they were in Madina at the time of his death so that they could plot to steal the Caliphate from Imam Ali (alayhissalam).

History shows that Abu Bakr, Umar and others managed to do exactly as they planned. The Prophet (sallallahu alayhe wa aalehiwasallam) fell seriously ill while he was living in the house of his wife Maimoona. It was decided that he would stay at the house of his wife Ayesha where everyone could come to meet him. The Prophet (sallallahu alayhe wa aalehiwasallam) was well aware of the plan by the people to deny the right of Imam Ali (alayhissalam). When his fever took a turn for the worse, he knew that he did not have much time left. He requested the companions around him to bring some paper and a pen so that he could dictate a will for the guidance of the people.

Umar, protested by saying that the fever has took over the Prophet's mind (sallallahu alayhe wa aalehiwasallam) and he did not know what he was saying. He stated that the Holy Qur'an was enough for them and that there was no need for a will. Other companions disagreed and there was a loud commotion as they argued. As the voices grew louder, the Prophet (sallallahu alayhe wa aalehiwasallam) felt disturbed and indicated that all of them should leave.

It is important for us to realise that had it not been for this one action of denying the Prophet (sallallahu alayhe wa aalehiwasallam) a chance to pen down his will, a major cause of the rift between shias and sunnis and even within Sunnis on the issue of leadership and one that caused a great amount of bloodshed over the centuries may have been avoided.

As the life of the Prophet (sallallahu alayhe wa aalehiwasallam) slipped away, his dear family were around him all the time. Lady Fatima (alayhissalam) could not bear the thought of the loss of her beloved father and tears fell continuously from her eyes. The Prophet (sallallahu alayhe wa aalehiwasallam) gently asked her not to weep and then whispered something in her ear that made her stop crying and smile. When she was asked about it later by Ayesha, Lady Fatima (alayhissalam) said that her father had told her not to worry because she would be the first after him to leave the world and join him.

The Prophet (sallallahu alayhe wa aalehiwasallam) said his farewell to his companions and kept on reminding them to follow the Holy Qur'an, and not to abandon the Ahlul Bayt, who would guide them on the right path of virtue and truth. He then called his grandsons and hugged them warmly.

As the condition of the Prophet (sallallahu alayhe wa aalehiwasallam) worsened, the whole of Madina was immersed in grief, sorrowful at the thought of losing the beloved Prophet of Allah, who had taught them everything about the true path to salvation.

THE DEATH AND BURIAL OF THE PROPHET (SALLALLAHO ALAYHE WA AALEHIWASALLAM)

During the last moments of his life, the Prophet (sallallahu alayhe wa aalehiwasallam) opened his eyes and asked for his brother to be called. Ayesha called her father Abu Bakr, but when the Prophet (sallallahu alayhe wa aalehiwasallam) saw him he placed his head back on his pillow so he went back and the Prophet (pbuh) repeated that his brother should be called for. Hafsa, another wife of the Prophet (sallallahu alayhe wa aalehiwasallam) called her father Umar, but the same thing happened. Um Salama then asked to call Imam Ali (alayhissalam) saying that the Prophet (sallallahu alayhe wa aalehiwasallam) would see no one else. When Imam Ali (alayhissalam) arrived, the Prophet (sallallahu alayhe wa aalehiwasallam) raised his cloak and took him under its cover. He then placed his head on the chest of Imam Ali (alayhissalam) and talked to him for a long time.

In the last moments of his life a knock was heard on the door. Lady Fatima (alayhissalam) told the caller to come later, because her father was very ill. However, the caller was insistent and kept on knocking. Lady Fatima (alayhissalam) told him again to come later. When the third knock came, tears welled up in Lady Fatima's (alayhissalam) eyes, but her father said to her, "O Fatima, let him in. For it is none other than the Angel of Death. It is due to my dignity in Allah's eyes that he is asking for permission to enter, otherwise he waits for nobody when he comes to take away the soul."

Soon afterwards the signs of death began to appear on his face. The last sentence he spoke was, "No. With the Divine Companion". It appears that at the time of his last breath the angel Jibraeel (alayhissalam) gave him the option to recover from his illness and remain in this world or to allow the Angel of Death to remove his soul so that he may proceed with him (the Divine Companion) to the next world. The Prophet (sallallahu alayhe wa aalehiwasallam) uttered this sentence and passed away on Monday 28th Safar **11 A.H.** He was 63 years old.

As the sound of mourning rose from the house of the Prophet (sallallahu alayhe wa aalehiwasallam) the people outside knew that he had breathed his last. Soon afterwards the news of his death spread throughout Madina, plunging everyone into sorrow. Imam Ali (alayhissalam) bathed the sacred body of the Prophet (sallallahu alayhe wa aalehiwasallam) and shrouded him.

The Prophet (sallallahu alayhe wa aalehiwasallam) had directed that his body should be bathed by one who was nearest to him, and such a person could be none else than Imam Ali (alayhissalam).

The first person to offer the funeral prayers for the Prophet (sallallahu alayhe wa aalehiwasallam) was Imam Ali (alayhissalam).

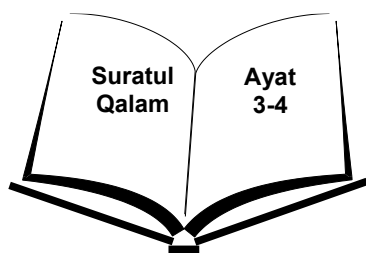
Thereafter the companions came in groups and offered prayers, and this practice continued till noon on Tuesday. It was then decided to bury the Prophet (sallallahu alayhe wa aalehiwasallam) in the same house where he had passed away.

It was a most tragic event. The great personality who had changed the future of humanity with his efforts and sacrifice was no more.

The Prophet (sallallahu alayhe wa aalehiwasallam) had made a great contribution to the welfare of humanity at large. He had spread the message of Allah, practising the religion himself and then asking others to follow him.

He had established the rights of people when everywhere their rights were being violated; he had spread justice when tyranny was the norm; he introduced equality at a time when discrimination was so common; and he gave freedom to the people when they were suppressed by injustice. He had faithfully carried out the great mission entrusted to him by Allah.

The Prophet (sallallahu alayhe wa aalehiwasallam) had always told the people, "I have only been sent to perfect your Akhlaq (moral character.)" In appreciation of the character of the Prophet (sallallahu alayhe wa aalehiwasallam) himself, the Holy Qur'an testifies:



(O Our Prophet,) Verily for you there is a great unending reward. And most certainly you have outstanding Akhlaq.

May Allah send His blessings on the Prophet Muhammad Mustafa (sallallahu alayhe wa aalehiwasallam) and his Progeny.

THE EVENTS OF SAQIFA

While Imam Ali (alayhissalam) was busy attending to the burial of the Holy Prophet (sallallahu alayhe wa aalehiwasallam), the Muhajireen of Makka and the Ansar of Madina had lost no time in contesting the matter of the Caliphate

A meeting of chiefs of Ansaar tribes Aus & Khazraj was held under the sheltered area of Bani Saaida which is known as Saqifa bani Saaida to develop a consensus over the leadership of a chief of Ansaar tribes, more specifically Saad bin Ubadah from Khazraj. On the other hand, Abu Bakr and Umar, who were near to Prophet's house, got to know about the meeting and they immediately left for the place. As soon as they reached there, they immediately understood what was going on. They also entered the conversation and each group was putting forward its merits and claiming the Caliphate.

One can only wonder at their actions, because only two months ago the Holy Prophet (sallallahu alayhe wa aalehiwasallam) had openly declared that Imam Ali (alayhissalam) would be his successor. In their greed, these so-called Muslims even forgot that their beloved Holy Prophet (sallallahu alayhe wa aalehiwasallam) lay as yet unburied.

The Muhajireen claimed that they had a greater right to the Caliphate because they had been Muslims for longer and had supported the Holy Prophet (sallallahu alayhe wa aalehiwasallam) in Makka when he had very few friends. They also claimed to be his kin and said that they had migrated from their homes in Makka in very difficult circumstances, leaving behind all their wealth and property.

The Ansar insisted that they had a greater right to the Caliphate because they had given the Holy Prophet (sallallahu alayhe wa aalehiwasallam) shelter in Madina when he could live in Makka no longer. They had also protected him in his time of need and had fought at his side in battles against powerful enemies. They recalled how for 13 years he had preached amongst the Makkans and only a handful had become Muslims. They argued that it was the Ansar who had given Islam strength and consolidation.

Abu Bakr then said that the Arabs would not accept any Caliph who was not from the tribe of Quraish, which was the tribe of the Holy Prophet (sallallahu alayhe wa aalehiwasallam). He also praised the merits of the Ansar to keep them quiet. The Ansar were not fooled by the clever words of Abu Bakr. At that moment, Abu Bakr put forward two candidates, Umar ibn al-Khattab and Abu Ubaidah ibn al-Jarrah for them to choose from. Umar then came forward and gave his allegiance to Abu Bakr.

And there the hidden jealousy of Bashir bin Sa'd, another chief of Khazraj came into play and to stop the selection of Sa'd bin Ubadah, he suddenly went forward and gave his allegiance to Abu Bakr. He was followed by three other chiefs from Aws. Suddenly, the tables had turned and now the Muhajireen had the upper hand.

Despite protests from the tribe of Khazraj and a few followers of Imam Ali (alayhissalam), Abu Bakr was elected as the first Caliph and History witnessed that greed of one party and jealousy of the other caused them to sell their faith/Aakhirat for a very cheap price. The rest of the people followed like sheep, too weak or ~~uncaring~~ indifferent/unconcerned to protest. The few who did raise their voices to defend the unrecognised rights of Imam Ali (alayhissalam) were ignored and outnumbered.

The members of Bani Hashim and some loyal Muslims were too occupied with the passing away of the Holy Prophet (sallallaho alayhe wa aalehiwasallam) to give any thought to worldly affairs. By the time they learnt of the happenings at Saqifa, it was too late to do anything.

Imam Ali had no chance, now, to exercise his right to the Caliphate as per the orders of the Holy Prophet (sallallaho alayhe wa aalehiwasallam) at Ghadeer Khum, and he was forced to return to his house. Later, Abu Bakr sent Umar to Bibi Fatimah's (alayhissalam) house, where Imam Ali (alayhissalam) and some friends had gathered. Umar had instructions to bring Imam Ali (alayhissalam) to Abu Bakr to pay the oath of allegiance to him. When Imam Ali (alayhissalam) refused to do this, Umar threatened to burn down the house. Imam Ali (alayhissalam) then came out with Abbas and Zubayr. From the open door was heard the sound of Bibi Fatimah (alayhissalam) weeping.

She was saying,

"O Father, how soon after your death are troubles pouring on our head at the hands of the son of Khattab and the son of Abu Qahafa. How soon they have ignored your words of Ghadeer Khum and your saying that Ali was to you as Haroon was to Musa."

Hearing these heartrending words, the companions of Umar could not keep themselves from weeping and turned back.

However Umar was bent on humiliating Imam Ali (alayhissalam). He insisted that Imam Ali (alayhissalam) be led to the mosque tied with a rope so that he could not escape.

The Muslims now saw an amazing sight. The Lion of Allah , the man who was the champion of Badr, Uhud, Khandaq, Khayber and Hunayn, was being led by a small group of people.

It was a measure of the patience of Imam Ali (alayhissalam) that he did not use force in the interests of Islam. He knew that nothing could be gained by fighting, and a civil war would destroy the Muslims.

When Imam Ali (alayhissalam) was brought in front of Abu Bakr, Umar insisted that if he did not give the oath of allegiance, he should be killed. Imam Ali (alayhissalam) replied,

"Will you kill a man who is a servant of the Lord and a brother of the Apostle of the Lord?"

Umar then turned to Abu Bakr who had remained silent till then, asking him to decide Imam Ali's (alayhissalam) fate. However, Abu Bakr said that so long as Bibi Fatimah (alayhissalam) was alive, he would not force her husband to give allegiance to him.

After that Imam Ali (alayhissalam) was released and he went directly to the grave of the Holy Prophet (sallallahu alayhe wa aalehiwasallam) where he stood, reflecting on how the attitude of the people had changed now that his brother had left this world.

Ameer ul Momineen ne mukhalifeen se jang kyun na ki?

Aban bin Tughlab ne Imam Ja'far e Sadiq(alayhissalam) se poocha-

“Kya kisi ne Hazrat Abu bakr ki takht nashini par aitaraz kya tha?”

Imam (alayhissalam) ne farmaya-

“Ji han bara afrad ne shaded ehtejaj kia tha. Muhajireen mai se Miqdad bin aswad, Abu zar e ghaffari, Salman e Farsi, Buraida Aslami, Khalid bin Saeed aur Ammar e ibn Yasir ne ehtajaj kya tha aur ansar main se Abul haitham ibn alTeehan, Uthman bin Hunaif, Sehel bin Hunaif, khuzayma bin Thabit, Ubai bin Ka'b, Abu Ayyub Ansari ne un ki mukhalifat ki thi.

Aur mazkoora afrad ne aapas main salah ki thi ke jaise hi wo mimbar par aayain ham in ko mimbar se utar dainge. Phir un main se ba'z afrad ne kaha hamain aisa karne se pehle ameeral momineen se mashwara karna chahiye.

Chunanche mazkoora afraad Ameerul Momineen ki khidmat main hazir huwe aur arz ki-

“Ameer ul Momineen! Aap ne apne haq kay zaye' hone par khamoshi ikhtiyar karli hai. Jis ki wajah se aghyar ke hausle buland hogaye hain. Jabke hum ne janabe e rasool e ekhuda ki zuban e emubarak se ye suna tha-

“Ali ma'al haq wal haqqo ma'al ali,..... --”

“Ali haq ke sath aur haq ali ke sath hai. Haq udhar phir jata hai jidhar ali phirta hai”.

Ham ne ye irada kya hai ke jaise hi aap ka siyasi hareef mimbar par aye ga ham us ka bazu pakarh kar utar denge aur us kam ke liye hamain aap ki ijazat matloob hai”.

Ameerul Momineen ne farmaya-

“Agar tum nay aisa kia to ye loag talwar nikal kar mere darwaze par pohoch jayain ge aur mujh se bayat ka taqaza karainge warna mujhe qatl karne par aamada hojayainge. Is soorat main mujhe majbooran apne difa' ke liye talwar uthani paraygi.

Aur Hazrat rasool e maqbool ne mujh se farmaya tha “Ya ali (alayhissalam)! Maire bad mairi ummat tujh se ghaddari kare gi aur tere muta'aliq mere ehed ko tod dale gi aur tujhe mujh se wahi nisbat hai jo haroon ko musa se thi. Jis tarah se bani israeel ne haroon ko chod kar gosale ki pooja ki thi, isi tarha se ye ummat bhi tujhe chod kar kisi aur ko muntakhab karle gi”

Is waqt main ne kaha-

“Ya rasoolallah! In halaat main meri zimmedari kya hogi?”

Anhazrat ne farmaya tha-

“Agar tumhain madadgar mayassar ajayain to un se jang karma aur agar madadgar na milain to apne khoon ki hifazat karte huwe mujh tak pohonch jana.”

Is riwayat se ma’loom hota hai ke Hazrat Ali(alayhissalam) ne qadam qadam par rasool (sallallaho alayhe wa aalehiwasallam) ki pairawi ki aur unki wasiyyat par harf ba harf amal kiya.

(Ref: “Majalisul Momineen” – Taleef:Shaheed e Thalith Allama qazi nurullah shoostri-pg 348)

IMAM MUSA AL-KAZIM (ALAYHISSALAM)

Mnet 9-lesson 4

Name:	Musa
Title:	al-Kazim (One who Restrains his Anger)
Kuniyat:	Abul Hasan, Abu Ibrahim and Abu Ali
Father:	Imam Ja'far as-Sadiq (alayhissalam)
Mother:	Bibi Hamida (alayhissalam)
Birthdate:	7th Safar 128 A.H. in Abwa
Imamat:	From 148 A.H. to 183 A.H.
Martyrdom:	25th Rajab 183 A.H.
Buried :	Kazmain, Iraq.

Imam (alayhissalam) was brought up under the care of his father for 20 years. After the death of his father, he took over the responsibility of Imamat and guided the people from Madina.

At the time of the death of Imam Ja'far as-Sadiq (alayhissalam), some of the Shia claimed that Isma'il, his eldest son, was the Imam. This view was incorrect because Isma'il had died during the life time of his father (alayhissalam) and moreover, it was against the specific instructions of the sixth Imam (alayhissalam).

Imam (alayhissalam) lived during the time of four Bani Abbas Caliphs, Mansoor, Mahdi, Hadi and Haroon Rashid. Although he was allowed some freedom in the beginning, it was not long before the attention of the rulers was turned on him.

When Haroon came to power in 170 A.H., he set about killing the descendants of Imam Ali (alayhissalam). At first, however, he allowed Imam (alayhissalam) to continue guiding the people.

Ali bin Yaqtin was the prime minister of Haroon. Unknown to Haroon, he was a Shia and followed the rulings of Imam (alayhissalam). He also used to try to help the Shia secretly by using his powerful influence.

One day Haroon sent him some robes as a gift for his services. Amongst them was a costly black woollen cloak with a gold design. Ali bin Yaqtin sent the robes to Imam (alayhissalam) as a gift, together with some money for Khums.

Imam (alayhissalam) accepted the money and the robes, but returned the cloak with a letter saying, "Keep the cloak and do not let it leave your hands. An event will occur when you will need it."

Although Ali was disappointed that his gift had been returned, he followed Imam's (alayhissalam) instructions.

Some time later, one of the servants of Ali bin Yaqtin left his service after a quarrel. He went to report to Haroon that Ali was a secret follower of Imam (alayhissalam). He also told Haroon how he had sent the cloak as a gift to Imam (alayhissalam) together with money.

Haroon was furious and summoned Ali bin Yaqtin at once, demanding to see the cloak. Because of Imam's (alayhissalam) advice the cloak was still in his possession and he brought it at once. Haroon was ashamed at doubting his prime minister and ordered that the servant be flogged with a thousand lashes.

Haroon began to resent the popularity and power that Imam (alayhissalam) had over the Muslims. Once when Haroon went over to Madina, he approached the tomb of the Holy Prophet (sallallahu alayhe wa aalehiwasallam) and said, "Greetings to you, O Prophet of Allah, greetings to you, my cousin." He was trying to show the people that he was related to the Holy Prophet (sallallahu alayhe wa aalehiwasallam) because he was a descendant of Abbas, the brother of Abdullah. Imam (alayhissalam) also approached the tomb and said, "Greetings to you, O Prophet of Allah, greetings to you, my father." Imam (alayhissalam) was proving to the people and Haroon that he was a direct descendant of the Holy Prophet (sallallahu alayhe wa aalehiwasallam). When he heard this, Haroon's face went red in anger.

In Baghdad, information continued to reach Haroon about the growing popularity of Imam (alayhissalam) and he felt threatened. In spite of the fact that Imam (alayhissalam) had not criticised the government, he had him handcuffed and brought to Basra from Madina. In Basra, Imam (alayhissalam) was imprisoned for one year under the care of Isa bin Ja'far. He was then moved to a prison in Baghdad, and then moved to different prisons. He was finally kept under the guard of Sindi bin Shahik. The accursed Sindi eventually killed Imam (alayhissalam) by presenting him with poisoned dates. Imam (alayhissalam) immediately felt the effect of the poison, and after three days of fever, he left this world.

Sindi put the body of Imam (alayhissalam) on a bridge in Baghdad and invited the people to come and see the body and prove to themselves that he had not been killed by force, but had died naturally.

Imam (alayhissalam) died on 25 RAJAB 183 A.H. after being the guide for the people for 35 years. He was buried in Kazmain, near Baghdad. The Ghusl and Kafan was performed by his son Imam Ali ar-Riza (alayhissalam), who also led his funeral prayers.

IMAM ALI AR-RIZA (ALAYHISSALAM)

Mnet 9-lesson 5

Name:	Ali
Title:	ar-Riza (One with whom Allah is Pleased)
Kuniyat:	Abul Hasan
Father:	Imam Musa al-Kazim (alayhissalam)
Mother:	Bibi Ummul Baneen Najma (alayhissalam)
Birthdate:	11th Zilkad 148 A.H. in Madina
Imamat:	From 183 A.H. to 203 A.H.
Martyrdom:	29th Safar 203 A.H.
Buried :	Mashad, Iran.

Imam (alayhissalam) was brought up under the care of his father for 35 years. His father left behind a written document declaring his succession.

Imam (alayhissalam) is also known as Imam Zaamin (alayhissalam). Zaamin comes from the Arabic word Zamaanat, which means security.

One reason for which Imam (alayhissalam) has been called Zamin has been said that one who does his zyarat for him is zamanat(guarantee) of heaven.

When his father was poisoned in prison in 183 A.H., Imam (alayhissalam) took over the great responsibility of Imamat under very difficult circumstances. Haroon Rashid, the Abbaside Caliph, made life very difficult for the followers of Imam (alayhissalam).

In Madina, Imam (alayhissalam) carried out his duties in a peaceful manner in the face of a very difficult period for the Shia, and it was mostly due to his efforts that the teachings of the Holy Prophet (sallallaho alayhe waa aalehi wasallam) and the correct interpretation of the Holy Qur'an became widespread. He had command over several languages and used to answer the questions of his followers in their own language.

Haroon Rashid died in 193 A.H., having nominated his son Amin as his successor. However, Amin was killed after ruling for 4 years only, by his brother Ma'mun, who then took over the Abbaside Caliphate.

Ma'mun was an intelligent man, and he could see that the Shia were increasing in number despite torture and oppression. He was aware of the position and power that Imam (alayhissalam) held over the people. Many of Ma'mun's own ministers were Shia, and he began to get worried about the influence of Imam (alayhissalam).

He decided that the only way he could hold on to power and quieten down the Shia, who were threatening to revolt, was by changing his approach.

First, he declared himself Shia also. He ordered that the descendants of Imam Ali (alayhissalam) should not be harmed. Next, he invited Imam (alayhissalam) to come from Madina to Marv, which was his winter capital.

On his way to Marv, Imam (alayhissalam) passed Nishapoor, where thousands of people had gathered to catch a glimpse of him. Some scholars begged him to stop and address them so that they could hear his voice. Imam (alayhissalam) related to them that the angel Jibraeel (alayhissalam) had told the Holy Prophet (sallallaho alayhe waa aalehi wasallam), who

had told Imam Ali (alayhissalam), and each Imam (alayhissalam) had told the next Imam (alayhissalam), that Allah had said, "Laa Ilaaha Illallah is My fortress, and whoever enters My fortress saves himself from My punishment." Then Imam (alayhissalam) went forward a little and stopped. He then informed them that there were a few conditions to entering the fortress of Allah, one of which was complete submission to the Imam (alayhissalam) of the time. This report is famous and has been recorded by many historians.

On his arrival in Marv, Imam (alayhissalam) was met with respect by the hypocrite Ma'mun. He admitted that Imam (alayhissalam) had the right to the Caliphate, and offered it to him. Imam (alayhissalam) refused and so Ma'mun insisted that he accept to become the heir to the throne.

Despite his reluctance, Imam (alayhissalam) was forced to accept the position, and Ma'mun made the people pay the oath of allegiance to him. He also ordered that the royal robes would be green in the future, which was the colour of the household of the Holy Prophet (sallallohu alayhe waa aalehi wasallam). Ma'mun then ordered that the Dirham coin should have the name of Imam (alayhissalam), and issued a royal decree saying that Imam (alayhissalam) would succeed him and his title would be ar-Riza min Aale Muhammad.

Ma'mun had not given this position to Imam (alayhissalam) due to any love for him, but he had done it to quieten the threat of the Shia. He had no intention of allowing Imam (alayhissalam) to become his successor. When Imam (alayhissalam) took up his place in the court of Ma'mun, he took the opportunity to spread the teachings of Islam further. He organised Majalis to remember the martyrs and sacrifice of Karbala, and explained to the people the moral lessons to be learnt from that tragedy.

Ma'mun's court was visited by people from all over the world. Imam (alayhissalam) answered all the questions they asked to Ma'mun. They were always satisfied with his answers, used to say that they had never met a man who argued and explained in the style of Imam (alayhissalam).

Ma'mun soon felt threatened by the growing popularity of Imam (alayhissalam) and decided to ensure his own survival by killing him. He did this by inviting Imam (alayhissalam) to a meal where he fed him poisoned grapes. Imam (alayhissalam) became very ill as a result and died on 29th Safar 203 A.H. He is buried in Toos (Mashad) in Iran.

IMAM MUHAMMAD AT-TAQI (ALAYHISSALAM)

Mnet 9-lesson 6

Name:	Muhammad
Title:	at-Taqi (One who is Mindful of Allah)
Kuniyat:	Abu Ja'far
Father:	Imam Ali ar-Riza (alayhissalam)
Mother:	Bibi Khaizuran (alayhissalam)
Birthdate:	10th Rajab 195 A.H. in Madina
Imamat:	From 203 A.H. to 220 A.H.
Martyrdom:	29th Zilqad 220 A.H.
Buried :	Kazmain, Iraq.

Imam (alayhissalam) was brought up under the care of his father for 4 years. When the Abbaside Caliph Ma'mun forced Imam ar-Riza (alayhissalam) to leave Madina for Iran, he knew that he would never see his young son again. He therefore declared Imam (alayhissalam) as his successor, so that the people of Madina would be in doubt as to who was the next Imam. In 203 A.H. the cursed Ma'mun poisoned Imam Ali ar-Riza (alayhissalam) and thus Imam (alayhissalam) took over the duties of Imamat when he was only 8 years old.

In spite of his minor age, he demonstrated the intelligence and wisdom of his forefathers. He was bold, learned, used to forgive people and was tolerant. He was famous for his hospitality and courtesy to all and for his help to the poor, orphans and the needy. He lived a simple life and worked tirelessly to guide people to the right path.

Ma'mun received reports of the brilliance of Imam (alayhissalam) in debating in matters of Fiqh, Hadith and Tafsir of the Holy Qur'an. He wanted to confirm these reports for himself so he had Imam (alayhissalam) brought to his capital in Baghdad.

Although Ma'mun had shown in many instances his true enmity towards Ahlul Bayt (alayhissalam) and their Shia, he welcomed Imam (alayhissalam) for his own ulterior motives. He did not doubt that the young man was the Imam of the time despite his age, and he knew that the Shia would follow the rulings of Imam (alayhissalam) without hesitation. In order to protect himself and the future of the Abbaside empire, Ma'mun wanted to marry his daughter Ummul Fazl to Imam (alayhissalam).

The elders of Bani Abbas were very disturbed when they learnt of Ma'mun's intentions. A group of them came to Ma'mun with a view to dissuade him from this marriage. Ma'mun rejected their plea, stating that Imam (alayhissalam) was a true successor to his father and commanded the same virtues and excellence in spite of his tender years. He further stated that the best scholars of the Islamic world could not hope to compete with Imam (alayhissalam).

This gave the elders an opportunity to prove him wrong and they decided to appoint Yahya bin Aksam, a great scholar and juror of Baghdad, to debate against Imam (alayhissalam).

Ma'mun agreed to the contest and organised a large gathering in his court. News of the contest spread quickly and people wondered how a young child could contest against the veteran judge who was famous for his knowledge. When the court was assembled, Yahya confidently asked Imam (alayhissalam), "What is your verdict about a man who indulges in hunting while in the state of Ehram?"

Imam (alayhissalam) immediately replied, "Your question is vague and misleading. Perhaps you could clarify it by mentioning whether the man hunted within the precincts of the Holy Ka'ba or outside; whether he was literate or illiterate; whether he was a slave or a free man; whether he was Baaligh or not; whether it was for the first time or he had done it previously; whether the prey was a bird or some other creature; whether the prey was small or big; whether he hunted in the day or at night; whether the hunter repented for his action or persisted in it; whether he hunted secretly or openly and whether the Ehram was for Umrah or Haj. Unless these points are explained, no specific answer can be given to this question".

Yahya was staggered at listening to these words and the audience was dumbfounded. He acknowledged the superiority of Imam (alayhissalam) and humbly requested to be told the answer. Imam (alayhissalam) then gave the different verdicts for each of the possibilities listed above.

Ma'mun was overjoyed at this display of the knowledge of Imam (alayhissalam) and in the same gathering, he wedded his daughter Ummul Fazl to him. After staying in Baghdad for a year, Imam (alayhissalam) returned to Madina.

His marriage with Ummul Fazl was not peaceful and she was a source of constant difficulty to him. She was also jealous because he married Bibi Summana Khatoon (alayhissalam), who later became the mother of the Ninth Imam (alayhissalam).

In Madina Imam (alayhissalam) once again gave the people true guidance and taught the religion of Islam freely. People from far and wide would come to Madina to seek knowledge and truth from him.

After Ma'mun died Mu'tasim Billah came to the throne. He was a man who hated the Ahlul Bayt (alayhissalam) deeply. He knew that it was difficult to act against Imam (alayhissalam) in his home city of Madina, so he called him to Baghdad.

In the same year the cursed man got Imam (alayhissalam) poisoned. Imam (alayhissalam) passed away when he was only 25 years old, and is buried beside his grandfather, Imam Musa al-Kazim (alayhissalam), at Kazmain in the suburb of Baghdad.

History chapter 12

BIBI ZAINAB BINTE JAHASH {ZAUJA E RASOOL(SALLALLAHO ALAYHE WA AALEHIWASALLAM)}

Walid : Jahash

Walida : Umaima --Rasool(sallallaho alayhe wa aalehiwasallam) ki phupi

Bhai : Abdullah -- Jang e Uhud mai shaheed huway.

Behen : Un panch(5) misaali khawateen mai say aik hain kay jinho nay Jange Uhud mein bari

khidmat ki

Nikah : Rasool (sallallaho alayhe wa aalehiwasallam) say- 5 A.H - at the age of 35 yrs or more.(aur isi sal hijab ka hukm bhi aya).

Death : 20 A.H- at the age of 50 or 53 yrs.

Bibi Zainab Quraish kay shurafa ki nasal say thi aur jahiliyat ki rasm kay mutabiq un ki shadi shurafa hi kay larkay say honi chahiye thi, laikin Islam jahiliyat wali rasmoo ko dur kar kay islam ki sunnatoo ka aadi banana chahta tha, isi liya Bibi Zainab nay Rasool(sallallaho alayhe wa aalehiwasallam) ki paiskash per Zaid bin Harisa say shadi kar li thi.

Zaid bin Harisa aik ghulam thay jinhay Bibi Khadija nay Rasool(sallallaho alayhe wa aalehiwasallam) ko baksh diya tha aur Rasool(sallallaho alayhe wa aalehiwasallam) nay unhay azad kar kay apna baita bana liya tha.

Ye bhi ghulam ko kamtar na samjh nay ki rah mein aik ahm qadam tha. Aur dusra bara qadm un kay liya Bibi Zainab ka rishta mangna tha.

Larki waloun nay agerchay shru me usi jahiliyyat ki soch ki bina per narazgi ka izhar kia mager baad me ye rishta is liya manzoor kar liya kay Rasool(sallallaho alayhe wa aalehiwasallam) kay hukm ki nafarmani na ho is tarah Bibi Zainab jokay azaad thi, un kay nikah mein agaen jo kay pahlay ghulam thay.

Kuch muddat kay baad apnay androoni iktailafaat ki waja say aik dusray say juda hogaye(Zaid & Zainab).

Jahiliyat ki rasm kay mutabiq, munh bola baita-baitay hi kay hukm mein tha aur is ki biwi bhi bahoo kay hukm mein thi.

Laikin Islam nay is rasm ki bhi mukhalaifat ki aur Quran nay hukm diya

“ unhay un kay asli aur haqiqi baap kay nam say pukaro kay ye Khuda kay nazdiq adl say ziada qareeb hai.(Ahzab:5)

Yani munh bolay baitay ko miras nahi mil sakti aur na wo mehram ho sakta hai. Isi tarah is say behan, baiti waghaira ki shadi ki ja sakti hai.

Rasool(sallallaho alayhe wa aalehiwasallam) nay khud amal kia, dusroo ko bhi is per amal karna chahiye aur jahiliyat ki rasmo ko khatam karna Islam ki nazar mein bohat ahm(imp.) masala hai.

Quran mein hai: “ **aur kisi momin mard ya aurat ko ikhtiar nahi hai kay jub Khuda aur us ka Rasool(sallallaho alayhe wa aalehiwasallam) kisi amr kay baray mein faisla kar day to wo bhi apnay amr kay baray mein mukhtar ban jae, aur jo Khuda o Rasool(sallallaho alayhe wa aalehiwasallam) ki nafarmani karay ga wo khuli gumrahi mein muhtela hoga**”.(Ahzab:36)

Quran say ye baat samajh aati hai kay Bibi Zainab ki talaq kay baad in say shadi kar nay per Rasool(sallallaho alayhe wa aalehiwasallam) ko mamoor kiya gaya tha, “..... aur jub Zainab aur Zaid ka muamila yaksoo ho gaya to hum nay Zainab ka nikah aap say kar diya takay momineen kay liya munh bolay baitoun ki biwioun say nikah kar nay mein koi haraj na rahay,.....”.Jub Bibi Zainab ko ye khabar mili to khush ho kar sajda-e-shukr kiya.

Ye nikah tableghay-e-Risalat hi ka aik juz hai.

Is nikah kay nata'ij ka khulasa:

1) Jahiliyat kay khilaf, ghulam ka shurafa kay sath nikah.

2) Munh bolay baitay ki biwi say (Islam mein) nikah mein haraj nahi.

3) Apni khuwahish per Khuda & Rasool(sallallaho alayhe wa aalehiwasallam) kay hukm ko tarjeeh.

Bibi Zainab Rasool(sallallaho alayhe wa aalehiwasallam) ki tamam biwioun per fakhr karti thi aur kehti thi:

“tumhari shadi,tumharay walidain nay Rasool(s) say ki hai laikin mujhay Khuda nay Rasool(sallallaho alayhe wa aalehiwasallam) kay liya muntakhib kiya hai....”.

Umme Salma kahti hai:

“ Bibi Zainab ko Rasool(sallallaho alayhe wa aalehiwasallam) bohat chahtay thay, wo bhi shaista,rouzay dar,shab-zindedar aur bohot naik thi aur gharibon ki bohot ziada madad karti thi.

Rasool(sallallaho alayhe wa aalehiwasallam) nay farmaya tha:

“ tum mein say jis kay hath lambay hain us ka inteqal jald hoga....”
----yani sakhi ziada thi, jo kuch milta gharibon per kharch kartin.

Ref.: MISALI KHAWATEEN (Quran, Ahadees & Tareekh mai) & notes from Nuqoosh e Ismat & Pand e Tareekh.

History chapter 14

PROPHET LUT (ALAYHISSALAM)

Prophet Lut (alayhissalam) was the cousin's son of Prophet Ibrahim (alayhissalam). Their mothers were sisters and Prophet Lut's (alayhissalam) own sister, Sarah, was Prophet Ibrahim's (alayhissalam) first wife. The two Prophets (alayhissalam) migrated together to Palestine, but later Prophet Lut (alayhissalam) settled in the district of Sodom in Jordan.

The people of Sodom were unsociable and treated strangers disgracefully. Anybody who passed through their area would be robbed of all his possessions. Their life was full of singing, merry-making and gambling. But by far the worst vice in their community was homosexuality, which was openly practised. The word sodomy is in fact a reference to the people of Sodom, who were the first to commit this act. To guide these people, Allah sent Prophet Lut (alayhissalam) to them. Prophet Lut (alayhissalam) did his utmost to teach the people about the evil of their ways. He preached to them the message of Allah and begged them to give up their evil customs.

However, after 30 years of guidance, only a handful of people had accepted his teaching while the rest remained engrossed in their sinful habits. The Holy Qur'an says:

And (We sent) Lut, when he said to his people, "Why do you commit such indecent acts that have never been committed before by anyone in any of the worlds? Verily, you come to men in lust instead of women. Indeed you are a people who are guilty of excess." And they had no answer except that they said, "Turn him out of our town, he and his people seek to purify (themselves)."

Surah al-A'raaf, 7:80-82

While Prophet Lut (alayhissalam) increased his efforts to try and guide the people, they wanted to expel him and his followers from the town. When he warned the people to fear the Wrath of Allah for their indecent behaviour, they laughed and said that they did not care about it.

Prophet Lut (alayhissalam) despaired of ever guiding the people. He was deeply ashamed when they forced travellers passing through the town to indulge in their vile acts, and prayed to Allah to deliver him and his family from the people of Sodom.

Finally, the punishment of Allah descended on these wretched people. Allah sent down a group of His angels, including Jibrael (alayhissalam), to teach the people of Sodom a terrible lesson.

The angels came down in human form and first visited Prophet Ibrahim (alayhissalam). He thought they were travellers who were passing by his house, so he welcomed them and prepared a roasted calf for them.

However, they did not touch their meals and their strange behaviour frightened Prophet Ibrahim (alayhissalam). At this point, the angels introduced themselves and said that they were

on their way to punish the people of Lut. However, they also informed him of the good news that he would soon be blessed them with a son, (Prophet) Ishaq (alayhissalam), and a grandson, (Prophet) Ya'qub (alayhissalam).

Prophet Ibrahim (alayhissalam) had not been able to have a child with his wife Sarah and the news delighted them. Then, he remembered their other purpose. The Holy Qur'an says:

And when Ibrahim recovered from his awe and had received the good news, he began pleading with Us for Lut's people. Verily, Ibrahim was indeed forbearing, compassionate and often turned to Allah. (Allah said), "O Ibrahim, Forsake this (argument)! Indeed the decree of your Lord has already come to pass, and verily, they are about to receive a torment (which is) irreversible."

Hud, 11:74-76

The angels then changed themselves into young men and left for Sodom. When they reached the town, they knocked at the door of Prophet Lut's (alayhissalam) house. Prophet Lut (alayhissalam) was very worried when he saw that he had guests who were handsome youths, because he knew very well what the habits of his people were. However, he could not turn them away and so he welcomed them to his house. The Holy Qur'an says:

And when Our Messengers came to Lut, he was grieved for them and felt himself powerless (to protect them) and they said, "Do not fear or grieve, we will deliver you and your people, except your wife. She shall be of those who stay behind. Verily, we are bringing upon the people of this town a punishment for their sins." And indeed We have left a clear sign of it for a people who understand.

Ankabut, 29:33-35

No sooner had the guests arrived than Prophet Lut's (alayhissalam) immoral wife signalled to the people that there were young men in her house.

The Holy Qur'an says:

And his people came rushing to him, those who had done evil deeds in the past. He (Lut) said, "O my people, here are my daughters (to marry) - they are purer for you, so guard against (the punishment of) Allah, and do not disgrace me about my guests. Is there not amongst you a single right minded man?" They said, "Indeed you know that that we do not need your daughters and you very well know what we intend."

Hud, 11:78,79

As the people surged towards the house, determined to satisfy their evil desires, Jibraeel (alayhissalam)/one of the guests waved his arm at them/ threw some sand in their faces and turned them blind. He then asked Prophet Lut (alayhissalam) to leave in the night with his family and the few virtuous people, but to leave his wife behind. As soon as they were safe, the angels brought the punishment of Allah on the town.

Pehle zoor daar cheekh aai, phir poori aabadi ko tah o baala kia aur patharon ki barish barsai gai

The Holy Qur'an says:

So the (violent) Blast seized them (while) entering upon dawn. Thus did We turn it (the town) upside down and rained down on them stones of baked clay. Verily, in this are signs for those who are heedful.

Hijr,15:73-75

History chapter 15

PROPHET YA'QUB (ALAYHISSALAM)

Allah says the following about Prophet Ibrahim (alayhissalam) in the Holy Qur'an:

And We bestowed on him Ishaq, and Ya'qub as an additional gift, and made them righteous. And We made them leaders to guide (the people) by Our command; and We inspired them to perform good deeds and observe their moral obligations and pay Zakaat; and they obeyed Us.

Anbiya, 21:72,73

Prophet Ishaq (alayhissalam) was the younger son of Prophet Ibrahim (alayhissalam), by his wife Sarah. Prophet Ishaq (alayhissalam) married his uncle's daughter Rafqa, and they were blessed with twin sons, Eesu and Prophet Ya'qub (alayhissalam).

Prophet Ya'qub (alayhissalam) was much loved by his parents and his twin brother became jealous. To prevent trouble between the brothers, Prophet Ishaq (alayhissalam) advised Prophet Ya'qub (alayhissalam) to migrate from their home in Palestine to Fidaan Aram, where his maternal uncle Labaan lived. In Fidaan Aram he went into the service of his uncle. He later married his uncle's daughter Lay'ah.

After the period of service was over, Prophet Ya'qub (alayhissalam) left with his family and property to return to Palestine. In Palestine, Prophet Ya'qub (alayhissalam) sent presents to his brother to indicate good-will, and his brother accepted them and welcomed him warmly. In time, the grudge between the brothers was forgotten.

Prophet Ya'qub (alayhissalam) decided to make his home in the land of Kanaan and Allah blessed him with twelve sons. His twelve sons became famously known as the "Grandchildren of Ishaq"

His second wife, Raheel died early and therefore Prophet Ya'qub (alayhissalam) always regarded her sons Binyameen and especially Prophet Yusuf (alayhissalam) with particular affection. His love for Prophet Yusuf (alayhissalam) was later to become a source of jealousy for his older sons who determined to do away with their younger brother.

But Allah chose Prophet Yusuf (alayhissalam) to be His Messenger and protected him from the evil intentions of his brothers.

History chapter 16

PROPHET YUSUF (ALAYHISSALAM) - PART 1

1. Introduction

Prophet Yusuf (alayhissalam) was the son of Prophet Ya'qub (alayhissalam). In the Bible he is referred to as Joseph son of Jacob. The Holy Qur'an has mentioned his story in a beautiful chapter entitled "Surah Yusuf". Prophet Yusuf (alayhissalam) had 11 brothers. He was one of the youngest and possessed excellent character and manners. His father loved him dearly.

Prophet Yusuf (alayhissalam) once dreamt that eleven stars and the sun and moon were prostrating to him. He related the dream to his father. Prophet Ya'qub (alayhissalam) realised that the dream outlined his son's destiny and greatness and cautioned him not to tell his brothers about the dream.

His brothers were jealous of the favour that he enjoyed in their father's eyes and planned to somehow get rid of him. Whenever they took their goats out for grazing they would ask their father if Yusuf (alayhissalam) could accompany them. Prophet Ya'qub (alayhissalam) always refused, saying that the boy was too young. Once his brothers insisted that he was now old enough to accompany them. With reluctance, their father agreed to let them take him with them.

As soon as they were far enough from home, they began to plot about how to dispose of Prophet Yusuf (alayhissalam). Then, they came across a dry well. They removed Prophet Yusuf's (alayhissalam) shirt, and threw him into the well. Ignoring their young brother's pleas, they heartlessly left him to die of hunger. On the way back, they slaughtered an animal¹ and stained Prophet Yusuf's (alayhissalam) shirt with its blood. They arrived home weeping and told their father that while they were grazing their sheep, a wolf came and ate their brother. He did not believe their story and could do nothing but remain patient and wait for Allah to reunite him with his beloved son.

Meanwhile a caravan of traders passing by the well stopped to draw some water. They were surprised to see Prophet Yusuf (alayhissalam) come up holding the bucket. They hid him with their merchandise and sold him to some slave traders for a few pieces of silver.

2. Prophet Yusuf (alayhissalam) in Egypt

Thus, Prophet Yusuf (alayhissalam) arrived in Egypt. At the slave market the buyers were all attracted by him, because he was a very handsome young man. News of this remarkable youth swept through the city. The Aziz (Governor of Egypt and Chief Officer of the King), whose name was Fotifaar, offered a price that none could match. He brought Prophet Yusuf (alayhissalam) home and told his wife Zuleikha that they would adopt him as their son.

¹ Lamb as per a reference

Zuleikha, however, was so taken by Prophet Yusuf's (alayhissalam) beauty that she sought to have an illegal association with him. A Prophet of Allah could never be part of such an evil deed and Prophet Yusuf (alayhissalam) backed away from the advances of Zuleikha. As he raced for the door she ripped his shirt from behind. At the door they met the Aziz. On seeing her husband, Zuleikha tried to blame Yusuf (alayhissalam) by claiming that he had tried to lay a hand on her. Before the Aziz could vent his fury on Prophet Yusuf (alayhissalam), Prophet Yusuf asked the Aziz to ask a child, Aziz got amazed at this but before he said anything the child spoke....and the Holy Qur'an says:

And a witness from her own household testified, "If his shirt is torn from the front, then she speaks the truth and he is of the liars. And if his shirt is torn from behind, then she lies and he is of the truthful ones.

Yusuf, 12:26,27

The shirt was, of course, torn from behind, and the Aziz was extremely angry with his wife for attempting such an act of indecency. The women of the city heard about Zuleikha's actions and began to gossip and make fun of her. To explain her attraction she decided to let them see Prophet Yusuf (alayhissalam) themselves.

She called them to the palace for a meal. As soon as they all had a knife to cut some fruit, she called Prophet Yusuf (alayhissalam) into the room on some excuse. So dazzled were they by his beauty and presence, that they cut their fingers in their distraction and exclaimed, "This is not a human being - he must be an angel!"

Zuleikha was furious with Prophet Yusuf (alayhissalam) because he had caused her to be ridiculed. In her anger and frustration, she caused him to be imprisoned on false charges of assault.

PROPHET YUSUF (alayhissalam) - PART 2

1. Prophet Yusuf (alayhissalam) in Prison

Due to continued pressure from his wife Zuleikha, the Aziz of Egypt decided to imprison Prophet Yusuf (alayhissalam), despite his innocence. The reason he gave was that people would forget the actions of his wife while Prophet Yusuf (alayhissalam) lay in prison, and her dignity would be restored.

In the same prison that Prophet Yusuf was put two other men were also imprisoned. One used to serve the king wine, while the other was the royal cook. Both men had been accused of trying to poison the king. On the following day, the wine-server said to Prophet Yusuf (alayhissalam), "I saw in a dream that I was crushing grapes to make wine for the king". The cook said, "I dreamt that I was carrying some bread in a basket on my head and birds were pecking at the bread".

Both men saw that Prophet Yusuf (alayhissalam) was a noble and pious person and asked him if he could interpret their dreams. Prophet Yusuf (alayhissalam) took this opportunity to preach the religion of Allah to his prison-mates. He promised to tell them the meaning of their dreams and informed them that this was a special power given to him by Allah. Before he did so,

however, he explained to them how senseless it was to believe in various gods and explained to them about the Oneness of Allah and the Day of Resurrection. Finally he said, "O my prison-mates! The man who dreamt that he was crushing grapes will soon be released from here and will go back to his previous post. The second one, who carried the bread on his head in the dream, will be executed and the birds will start to eat his brain."

Prophet Yusuf (alayhissalam) thought of getting himself released from prison through the wine-server, and told him to remind the king of his innocence when he saw him. The dreams of both men came true just as he had foretold. One of the captives was released while the other was hanged. As Allah was displeased by Prophet Yusuf (alayhissalam) attaching his hopes to the man instead of Himself, the wine-server forgot all that Prophet Yusuf (alayhissalam) had told him to convey to the king.

2. Prophet Yusuf's (alayhissalam) Release From Prison

The Holy Qur'an says:

The king dreamt that seven lean cows were eating seven fat ones and that there were seven green ears of corn and seven dry ones. He asked the nobles to tell him the meaning of his dream if they were able to. They replied, "It is a confused dream and we do not know the meaning of such dreams."

Yusuf, 12:43,44

The king was very concerned about the meaning of his dream and even though his wise men thought over it seriously, they could not make sense of it. The king's dream became a means of the liberation of Prophet Yusuf (alayhissalam) from prison. As soon as the wine-server heard about the dream he was reminded of his time in prison and remembered the powers of his cell-mate. He also remembered that Prophet Yusuf (alayhissalam) had asked him to tell the king of his innocence. He approached the king and got his permission to see Prophet Yusuf (alayhissalam).

Prophet Yusuf (alayhissalam) interpreted the dream by the power given to him by Allah . He said, "For seven years the crops will yield abundant food-grain for the people of Egypt. After that there will be a famine for seven years during which all the food-grain lying in the storehouses will be finished and people will starve. Therefore, the people should try to grow as much extra grain as possible so that it would stand them in good stead during the time of famine".

On hearing this very reasonable and sensible interpretation of his dream from the wine-server, the king was delighted. He ordered that Prophet Yusuf (alayhissalam) be brought before him so he could make good use of his wisdom in solving his problems.

Although he had been in the dark dungeon for so long, Prophet Yusuf (alayhissalam) refused to leave the prison until he proved his innocence. He said to the courtiers, "I will not come out of the prison until the king makes enquiries about my case. Tell the king to ask the wives of the noble men about the time when they cut their fingers on seeing me".

The courtiers passed on this message to the king who called the concerned women to him for an explanation. They all confessed the truth and Zuleikha, the wife of the Aziz, also testified that Prophet Yusuf (alayhissalam) was innocent of any guilt. Thus, Prophet Yusuf (alayhissalam) was released from the prison with his dignity and honour restored.

PROPHET YUSUF (alayhissalam) - PART 3

1. Prophet Yusuf (alayhissalam) in the Royal Court

The Holy Qur'an says:

The king ordered his men to bring Yusuf before him; he wanted to grant him a high office. The king said to him, "From now on you will be an honoured and trusted person amongst us." Yusuf said, "Put me in charge of the treasuries of the land, I know how to manage them."
Yusuf, 12:54,55

When the king met Prophet Yusuf (alayhissalam), he found him to be a wise and broad-minded man. In response to the request of Prophet Yusuf (alayhissalam) as related in the verse above, the king made him in charge of finance and food and ordered his ministers and officials to treat Prophet Yusuf's (alayhissalam) commands as his own.

Prophet Yusuf (alayhissalam) thus became the Aziz of Egypt and began his new duties without delay. He was determined that when the famine arrived, nobody should starve.

The river Nile flooded its banks regularly to provide fertile soil for the growth of food grain and Prophet Yusuf (alayhissalam) was aware that the famine would be caused by the decrease of the water in this river. He decided to make a brief tour of Egypt to assess the best locations where intensive cultivation could be carried out. He allocated extra money to the farmers in the most fertile areas of the Nile, so that they would be able to grow the maximum amount of grain. He also ordered the construction of huge storehouses (granaries), capable of storing several hundred tons of the surplus grain.

During the first seven years, he supplied grain to the people according to their minimum needs, and stored the rest in the newly-built granaries. By the time the seven years were over, the granaries were full. The water level of the Nile fell tremendously and the country was hit by a severe drought. However, due to his foresight and planning, the country did not face a shortage of food.

The famine also extended to the lands of Palestine and Kanaan where Prophet Ya'qub (alayhissalam) lived with his sons. One day he called them and said, "My sons! We are in great distress due to the famine. You may go to the Aziz of Egypt whose reputation as a kind and just person has spread everywhere in the country. Leave Binyameen with me for company so that I may not be lonely." As commanded by their father, the brothers of Prophet Yusuf (alayhissalam) set off for Egypt to purchase grain and bring it back to Kanaan.

2. Prophet Yusuf's (alayhissalam) Brothers in Egypt

When his brothers arrived in Egypt, Prophet Yusuf (alayhissalam) was very pleased to see them. They did not recognise him at all, never expecting that he was alive. Prophet Yusuf (alayhissalam) was disappointed not to see his full brother, Binyameen, and asked his brothers to tell him about themselves. They introduced themselves and told him about their father and

mother. Prophet Yusuf (alayhissalam) was relieved to hear that Prophet Ya'qub (alayhissalam) was alive, and he welcomed his brothers sincerely. He provided them with enough wheat for their needs and had their money put back in their bags secretly. He also asked them to bring their other brother the next time as proof that they were speaking the truth about their family. The Holy Qur'an narrates this episode in the following words:

Yusuf's brothers came to him and when they entered his court, he recognised them. They did not know him. And when he gave them the provisions, he said, "Next time, bring me your other brother from your father. As you can see, I give each of you a certain amount of grain, I am a polite host. If you do not bring him, do not come to us for we shall not give you any more grain.

Yusuf, 12:58- 60

On their return home, the brothers related their experiences to their father, praising the generosity and hospitality of Prophet Yusuf (alayhissalam). When they opened their bags they were delighted to see that their money had been returned. Soon they were out of grain and were impatient to go back to Egypt to get more. However, they could not go back without Binyameen, so they tried to convince their father to let him come with them. Prophet Ya'qub (alayhissalam) refused to let them take Binyameen, saying that they would do the same thing with him as they did with Prophet Yusuf (alayhissalam). After repeated promises the brothers finally convinced him that they would sincerely look after Binyameen, so he let him accompany them to Egypt.

When they reached Egypt, the brothers proceeded to the court of Prophet Yusuf (alayhissalam) and presented their brother Binyameen to him. Prophet Yusuf (alayhissalam) was extremely happy to see his younger brother and invited all of them to dine with him. Later he gave them all accommodation at his own house, and asked Binyameen to sleep in his room.

During the night, Prophet Yusuf (alayhissalam) revealed his identity to Binyameen. He explained how he had been raised from a lowly slave to a position of great power by the Grace of Allah. However, he asked Binyameen not to tell their brothers anything of their conversation.

PROPHET YUSUF (ALAYHISSALAM) - PART 4

1. Prophet Yusuf's (alayhissalam) Plan to Detain Binyameen

After they had received their requirement of wheat, the brothers of Prophet Yusuf (alayhissalam) began to prepare for their journey home. Meanwhile, Prophet Yusuf (alayhissalam) put into action a plan to detain his full brother Binyameen. He ordered his men to put a gold cup belonging to the king in Binyameen's baggage. The Holy Qur'an describes the incident in the following words:

When he (Yusuf) had furnished them with provisions, (someone) placed the (king's) drinking cup in his brother's baggage. Then someone shouted, "People of the caravan, you are most surely thieves." Yusuf, 12:70

The brothers of Prophet Yusuf (alayhissalam) had not gone very far when they were stopped and accused of stealing. They denied this, and said that if anyone of them was found guilty of theft, he could be held as a slave by Prophet Yusuf (alayhissalam). The caravan was searched, and the cup was found in the bag of Binyameen.

When the brothers were brought before Prophet Yusuf (alayhissalam), he said, "According to your own words, we will now detain Binyameen with us." They replied, "O Aziz of Egypt! Our father is old and weak. You may detain any of us, but not Binyameen." However, Prophet Yusuf (alayhissalam) said that he could not detain anyone who was not guilty. The brothers had no choice but to leave for Kanaan. The eldest brother, Yahuda, refused to return without Binyameen. He remained behind in Egypt, rather than face his father.

2. The Reunion of the family of Prophet Ya'qub (alayhissalam)

When the brothers returned to Kanaan and told Prophet Ya'qub (alayhissalam) what had happened, he was heartbroken. He had already lost his eyesight crying for his beloved son Prophet Yusuf (alayhissalam), and this second loss was almost too much for him to bear. He now recalled the memory of his lost sons and wept.

He asked his sons to immediately return to Egypt to look for both Prophet Yusuf (alayhissalam) and Binyameen.

They came and pleaded for the release of Binyameen as well as some grain for food.

Prophet Yusuf (alayhissalam) reminded them of how badly they had treated their brother Yusuf, and caused separation between him and his father. The brothers were amazed to hear their secret from the Aziz, who now spoke in the language of the people of Kanaan. They asked him, "Are you Yusuf?"

He replied, "Yes, I am Yusuf, and this is my brother. Allah has been gracious to me. One who is pious and patient against hardships is always rewarded by Allah for his virtues." On hearing this, the brothers hung their heads in shame and asked him for his forgiveness. He said, "You need not be frightened of me. Allah may forgive you your sins. Now take my shirt and cover my father's face with it, so that he may regain his lost sight. Then return to me with all your family." The Holy Qur'an says:

When the caravan had left the town (from Egypt), their father (in Kanaan) said, "I smell Yusuf's fragrance. I hope you will not think that I am weak in judgement (due to my love for him). They said, "By Allah ! You are still making the same old error. When someone brought him the glad news, Yusuf's shirt was placed on his face and his eyesight was

restored. He said, "Did I not tell you that I know about Allah that which you do not know?"
Yusuf, 12:94-96

After getting his eyesight back and hearing the good news of his son, Prophet Ya'qub (alayhissalam) decided to proceed to Egypt immediately. Prophet Yusuf (alayhissalam) was delighted to meet them and embraced his father and mother.

As a token of their gratitude to Allah at this reunion, his parents and brothers prostrated themselves on the ground.

Thus Allah made true the dream of Prophet Yusuf (alayhissalam), when he had seen eleven stars and the sun and the moon in prostration in front of him. After many trials, Allah raised him from the position of a slave to the highest rank in the land.

At the request of his son, Prophet Ya'qub (alayhissalam) settled in Egypt with his family, and their clan came to be known as the Bani Israa'il.

Prophet Ya'qub (alayhissalam) lived in Egypt for 17 years and died at the age of 147. Prophet Yusuf (alayhissalam) breathed his last some years later at the age of 110 years, and his kingdom passed into the hands of rulers whose titles were Fir'aun.

PROPHET YUSUF (alayhissalam) - PART 5

Moral Lessons from the Story of Prophet Yusuf (alayhissalam)

Allah says the following about the story of Prophet Yusuf (alayhissalam) in the Holy Qur'an:

We narrate unto you (O Muhammad) the most excellent of the stories (by which) We have revealed unto you this Qur'an; though before this you were of the unaware ones (of its details).
Yusuf, 12:3

Indeed, the adventures and experiences of Prophet Yusuf (alayhissalam), and his conduct throughout his life, provide us with a wealth of lessons and morals. Some things we may learn from his life are:

1. The belief in the presence of Allah makes a man's troubles easier for him to bear, and as long as he keeps himself away from sins despite temptations, he will ultimately be successful. Prophet Yusuf (alayhissalam) taught us this by his cheerful conduct throughout his enslavement and imprisonment.
2. In all difficulties and hardships one should seek only Allah's protection. Prophet Yusuf (alayhissalam) showed his faith by seeking refuge from Allah when faced with the evil intentions of Zuleikha. He was thus saved from committing a terrible sin.
3. One should always remain attached to religion and should take every opportunity to persuade others towards the right path. Prophet Yusuf (alayhissalam) did not forsake his duty even when in the prison, where he preached against idol worship before interpreting the dreams of his cell-mates.
4. Patience in the face of hardship is the best of qualities and results in reward from Allah in this life and the hereafter. Prophet Yusuf (alayhissalam) remained calm and resigned to the Will of Allah, despite being abandoned in the well by his brothers. He also bore the shame of being sold as a slave patiently. He also accepted his false imprisonment. In return for his forbearance, Allah raised his position till it was the highest in Egypt.
5. It is important to act in such a manner as to preserve your honour and dignity, and these qualities must always be safeguarded. Prophet Yusuf (alayhissalam) taught us this

valuable lesson when he refused to accept his freedom from prison until his innocence was proved to the people.

Thus when he was finally released, he knew he could come in front of the people with his head held high and without any blemish on his record.

6. Above all, this story teaches us that we should forgive and forget the past. When Prophet Yusuf's (alayhissalam) brothers came to him in Egypt, they were in a pitiable condition and would have been helpless against his great power. If he had wished, Prophet Yusuf (alayhissalam) could have severely punished them for the heartless treatment they had given him. Instead he forgave their errors and treated them well.

We have listed only a few lessons above, and there is a lot more that one can learn and understand from the story of Prophet Yusuf (alayhissalam).

FIQH-M09

Diniyat Classes Muscat (DCM) (GIRLS)

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AZAN AND IQAMAT

NOTE:

Bold masail – syllabus for this year

Not bold masail - to read only, not in syllabus.

903.} Har mard aur aurat kay liye mustahab hai kay who rozana ki wajib namazo say pehlay azaan aur iqamat kahay aur aisa karna doosri wajib ya mustahab namazo kay liye mashroo' nahi lekin Eid ul Fitr aur Eid e Qurbaan say pehlay jabkay namaz e jamaat padhay to mustahab hai kay tenn martaba الصَّلَاةُ “As-salaah” kahay.

904.} Mustahab hai kay bachchay ki paidaish kay pehlay din ya naaf ukhadnay say pehlay is kay daaye kaan may azaan aur baaye kaan may iqamat kahi jaaye,

905.} Azaan athara {18} jumlo par mushtamil hai.

4 times Allahu Akber

اللَّهُ أَكْبَرُ

2 times Ash hadu anl laa ilaaha illallah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 times Ash hadu anna Muhammadar rasulullah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 times Hayya alas salaa

حَيَّ عَلَى الصَّلَاةِ

2 times Hayya alal falaah

حَيَّ عَلَى الْفَلَاحِ

2 times Hayya alaa khayril ‘amal

حَيَّ عَلَى خَيْرِ الْعَمَلِ

2 times Allahu Akber

اللَّهُ أَكْبَرُ

2 times Laa ilaaha illallah

لَا إِلَهَ إِلَّا اللَّهُ

aur iqamat kay satra{17} jumlay hai yaani azaan ki ibtedaa say do {2} martaba

اللَّهُ أَكْبَرُ aur aakhir say ek martaba لَا إِلَهَ إِلَّا اللَّهُ kam ho jaata hai aur

Qad Qaa matis الصَّلَاةِ قَامَتْ (Qad Qaa matis salaa)ka izaafa kar dena zaruri hai.

906.} أَشْهَدُ أَنْ عَلَيَّ وَلِيُّ اللَّهِ (Ash hadu anna aliyyan waliyullah) azaan aur iqamat ka juz nahi hai. Lekin agar أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ kay baad qrbat ki niyyat say khaa jaaye to achcha hai.

Azaan aur Iqamat ka tarjuma

اللَّهُ أَكْبَرُ

badha hai)

Allah is se buzurg tar hai ke us ki tareef ki jae. (Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

koi aur parastish ke qabil nahi.

Mei gawaahi deta hoon ke yakta aur bemisl Allah ke ilawa

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

Allah ke peghambur aur usi ki taraf se bheje huway hain.

Mei gawaahi deta hoon ke hazrat Mohammad(s.a.w.s)

أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَوَلِيُّ اللَّهِ

ke ameer aur tamam makhlooq per Allah ke wali hain.

Mei gawaahi deta hoon ke hazrat Ali(alayhissalam) momino

حَيَّ عَلَى الصَّلَاةِ

Namaz ki taraf jaldi aao.

حَيَّ عَلَى الْفَلَاحِ

Rastgari ke liye jaldi aao.

حَيَّ عَلَى خَيْرِ الْعَمَلِ

Behtareen kaam ke liye jo namaz hai jaldi karo.

قَدْ قَامَتِ الصَّلَاةُ

Bit-tehqeeq namaz qaim ho gayi.

لَا إِلَهَ إِلَّا اللَّهُ

nahi.

Yakta aur bemisl Allah ke ilawa koi aur parastish ke qabil

907.} Zaruri hai kay azaan aur iqamat kay jumlo kay darmiyaan ziyaada faasla na ho aur agar in kay darmiyaan maamul say ziyaada faasla rakha jaaye to zaruri hai kay azaan aur iqamat dobara shuru say kahi jaaye.

908.} Agar azaan ya iqamat may aawaaz ko galay may ghumaaye aur kaifiyat yeh ho kay gina ho jaaye yaani is tarha kahay jaisa kay lhwo la'ab ki mehfilo may aawaaz nikalnay ka dastoor hai to who haraam hai aur agar gina na ho to makrooh hai.

909.} Tamaam surato may jab kay namazi mushtarik waqt rakhnay waali do namazo ko pay dar pay adaa karay, agar is nay pehli namaz kay liye azaan kahi ho to baad waali namaz kay liye azaan saaqit hai.

910.} Agar namaz e jamaat kay liye azaan aur iqamat kahi jaa chuki ho to jo shakhs is jamaat kay saath namaz padh raha ho is kay liye zaruri hai kay apni namaz kay liye azaan aur iqamat na kahay.

914.} Agar koyi shakhs kisi doosray ki azaan jo elaan ya jamaat ki namaz kay liye kahi jaaye, sunay to mustahab hai kay is ka jko hissa sunay khud bhi usay aahista aahista dohraaye.

917.} Zaruri hai kay namaz e jamaat ki azaan aur iqamat mard kahay lekin aurato ki namaz e jamaat may agar aurat azaan aur iqamat kahay to kaafi hai aur aisi jamaat may aurat kay azaan o iqamaty par iktefaa karna jis kay mard, aurat kay mehram ho meheele ishkaal hai.

918.} Zaruri hai kay iqamat, azaan kay baad kahi jaaye alaawa aze iqamat may motabar hai kay khaday hokar aur hadas say paak ho kar { wudhu ya ghusl ya tayammum kar kay} kahi jaaye.

919.} Agar koyi shakhs azaan aur iqamat kay jumlay baghair tarteef kay kahay masalan حَيَّ عَلَى الصَّلَاةِ ka jumla حَيَّ عَلَى الْفَلَاحِ say pehlay kahay to zaruri hai kay jahaa say tarteef bigdi ho wahaa say dobara kahay

920.} Zaruri hai kay azaan aur iqamat kay darmiyaan faasla na ho aur agar in kay darmiyaan itna faasla ho jaaye kay jo azaan kahi jaa chuki hai usay is iqamat ki azaan shumaar na kiya jaa sakay to azaan baatil hai. Alaawa azay agar azaan o iqamat kay aur namaz kay darmiyaa itna faasla ho jaaye kay azaan aur iqamat is namaz ki azaan aur iqamat shumaar na ho to azaan aur iqamat baatil ho jaayegay.

921.} Zaruri hai kay azaan aur iqamat sahi Arabic may kahi jaaye. Lekin agar koyi shakhs inhay ghalat Arabic may kahay ya ek haraf kai jagah koyi doosra harf kahay ya maslam in ka tarjuma urdu zubaan may kahay to shai nahi hai.

922.} Zaruri hai kay azaan aur iqamat namaz ka waqt daakhil honay kay baad kahi jaaye aur agar koyi shakhs amadan ya bhool kar waqt say pehlay kahay to batil hai, Magar aisi surat may jab kay wast e namaz may waqt daakhil ho to is namaz par sahi ka hokum lagega kay jis ka mas'ala 732 may zikr ho chukka hai.

923.} Agar koyi shakhs iqamat kehney say pehlay shak karay kay azaan kahi hai ya nahi to azaan kahay aur agar iqamat kehney may mashgool ho jaaye aur shak karay kay azaan kahi hai ya nahi to azaan kehna zaruri nahi .

924.} Agar azaan aur iqamat kehney kay दौरان koyi jumla kehney say pehlay ek shakhs shak karay kay is nay is say pehla wala jumla kaha hai ya nahi to zaruri hai kay jis jumlay ki adaayegi kay baaray may isay shak huwa ho usay ada karay. Lekin agar isay azaan aur iqamat ka koyi jumla ada karnay kay दौरان shak ho kay isnay is say pehlay wala jumla kaha hai ya nahi to us jumlay ka kehna zaruri nahi

925.} Mustahab hai kay azaan kehtay waqt insaan qiblay ki taraf muh karkay khada ho aur wudhu ya ghusl ki haalat may ho aur haatho ko kaano par rakhay aur aawaaz buland

karay aur khechay aur azaan kay jumlo kay darmiyaan qadray faasla day aur jumlo kay darmiyaan baatay na karay.

926.} Mustahab hai kay iqaaamat kehtay waqt insaan ka badan saakin ho aur azaan kay muqaabalay may iqaaamat aahista kahay aur us kay jumlo ko ek doosray say mila na day lekin iqaaamat kay jumlo kay darmiyaan itna faasla na day jitna azaan kay jumlo kay darmiyaan deta hai.

927.} Mustahab hai kay azaan aur iqaaamat kay darmiyaan eak qadam aagay badhay ya thodi der kay liye baith jaaye ya sajdah karay ya zikr karay ya dua padhay ya thodi der kay liye saakit ho jaaye ya koyi baat karay ya do rakat namaz padh lay lekin namaz e fajr ki azaan aur iqaaamt kay darmiyaan kalaam karna musthab nahi hai.

928.} Mustahab hai kay jis shakhs ko azaan denay par muqarrar kiya jaaye who aadil aur waqt shinaas ho, nez yeh kay buland aahang ho aur uchi jagah par azaan day.

Fiqh chapter 2

WO ASHKHAS JO APNAY MAAL MAY TASARRUF NAHI KAR SAKTAY

(2215) Jo bachcha baaligh na huwa ho woh apni zimmedaari aur apnay maal may shar'an tasarruf nahi kar sakta agarche achchay aur buray ko samajnay may hadd e kamaal aur raushd tak pahuch gaya ho aur sarparast ki ijaazat is baaray may koyi faayeda nahi rakhti aur baad mai ijazat daina bhi mehllle ishkhal hai. Lekin chand cheezo may bachchay ka tasarruf karna sahi hai un may say kam qeemat waali cheezo ki khareed o farokht karna hai jaisay kay mas'ala no (2045) may guzar chuka hai. Isi tarah bachchay ka apnay khooni rishtedaaro aur qareebi rishtedaaro kay liye wasiyat karna jis ka bayaan mas'ala (2660) may aayega. Ladki may baaligh honay ki alaamaat yeh hai kay woh nau{9}Qamri saal pooray kar lay aur ladkay kay baaligh honay ki alaamaat teen {3} cheezo may say ek {one} hoti hai.

{2213} Deewaana apnay maal may tasarruf nahi kar sakta. Isi tarah deewaaliya yaani woh shakhs jisay is kay qarzkhwaaho kay mutaalabay par hakim e sharaa nay apany maal may tasarruf karnay say manaa kar diya ho, qarzkhwaaho ki ijaazat kay baghair is maal may tasarruf nahi kar sakta aur isi tarah safia yaani woh shakhs jo apna maal ehmaqqaana aur fuzool kaamo may kharch karta ho, sarparast ki ijaazat kay baghair apnay maal may tasarruf nahi kar sakta.

{2214} Jo shakhs kabhi aaqil aur kabhi deewana ho jaaye us ka deewaangi ki haalat may apnay maal may tasarruf karna sahi nahi hai.

{2215} Insaan ko ikhteyaar hai marzal mout kay aalam may apnay aap par ya apnay ehlo ayaal aur mehmaano par aur un kaamo par jo fuzool kharchi may shumaar na ho jitna chaahay sarf karay. Agar apnay maal ko iski {asal} qeemat par farokht karay ya kiraaye par day to koyi ishkaal nahi hai. Lekin agar masalan apna maal kisi ko bakhsh day ya raaij qeemat say sastaa farokht karay to jitni miqdaar us nay bakhsh dee hai ya jitni sasti farokht ki hai agar woh us kay maal ki ek tihaayi kay baraabar ya is say kam ho to is ka tasarruf karna sahi hai. Agar ek tihaayi say ziyaada ho to wursaa ki ijaazat denay ki soorat may is ka tasarruf karna sahi hai aur agar wursaa ijaazat na day to ek tihaayi say ziyaada may us ka tasarruf baatil hai.

Fiqh chapter 3

TAQLEED

Ehkaame Taqlid:

(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 shoaks 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 is 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 ki 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 wajiob 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 maloom ho ki dar pesh masail main mujtahideen ke fatwa ek doosre se mukhtalif hai to zaroori hai ki is mujtahid ki taqlid ki jaye jo “a’alam” ho yaani apne zamane ke deegar mujtahideen ki nisbat ehkaam e ilahi ko 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 khubra o ittela shaks ke kaul se bhi saabit ho jata hai.

(iii) Ye ke insaan ki uqla e tareeqe se kisi shaks ke mujtahid ya a’alam hone ka itmenaan haasil kar le. Masalan kuch aise ehle ilm (ehle khubra) jo mujtahid aur a’alam ko pehchaan ane ki salahiyat rakhte hai aur inki baat se itmenaan bhi aa jata hai, kisi ke mujtahid ya a’alam hone ki tasdeeq kare.

(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 biaoqs, to bhi iske amaal sahi mane jayenge.

Yahi hukum is soorat main bhi hai jab ise ye maaloom naho ki pichle amaal kaifiyat ke aitbaar se sahi the ya nahi to bhi iske amaal minhaaj main zikr shuda baaz mawaarid ke ilawa sahi tasawwur kiye jayenge.

(note: chart given- see at the end-pg no.69)

Fiqh chapter 4

ROZA

Question & Answers – Madrasatul Qaim(alayhissalam)

Book 1

Q) Mah e Ramzaan kay rozoo ko konsi chiez mukammal kerti hai.

- a) Khums b) **Zakat e Fitra** c) Sadqa d) Radd e Mazalim

MUNDERJAH ZAIL PER SAHI AUR QALAT KA NISHAAN LAGYIEN

- 1) Eid ul Fitr kay din roza rakhna haram hai. [yes]
- 2) Musafir ko Ager takleef na ho to wo safar mein roza rakh sakta hai. [no]
- 3) Jis per qaza roza baqi ho wo aik mustahab roza bhi nahi rakh sakta. [yes]
- 4) Be-ikhtiyar Qay honey say roza batil nhi hota. [yes]
- 5) Wajib rozay mein ager moo thanda kernay kay leye kulli ki jaye aur beikhtiyar pani halaq mein chala jaye to roza batil hojata hai. [yes]
- 6) Mah e Ramzaan kay rozoon mein ager wazoo kay duaraan kulli ki jaye aur be ikhtiyar pani halaq mein chala jaye to roza batil hojata hai. [no]
- 7) Ager umumi nazla khansi bukhaar ho jaye to roza toda ja sakta hai. [no]
- 8) Sugar kay marezoon ko kisi haal mein roza nahi rakhna chahiye. [no]
- 9) Halat e roza mein khoon ka atiya daine say roza batil ho jata hai. [no]
- 10) Halat e roza mein khoon ka laboratory test kerwana sahi nahi hai. [no]

Book 2

- 1) Sehri khane ya na khane say rozay per koi farq nhi parta [yes]
- 2) Rozay ki halat mein toothpaste kernay say roza batil hojata hai [no]
- 3) Rozaydaar kay leye itar ya perfume ka istemaal makrooh hai [no]
- 4) Kisi momin ki dawat per mustahab roza iftar kiya ja sakta hai [yes]
- 5) Ayatollah seestani kay fatway mein roozay main taqat ka injection lagwanay say roza batil nhi hota [yes]
- 6) Rozay mein cigarette penay say roza batil hojata hai (e/wajib) [yes]
- 7) Ramzan kay rozay mein jaan bojh ker thok nigalnay say roza batil ho jata hai [no]
- 8) Aankh mein dawa dalnay say agar moo mein dawa ka zaiqa mehsoos ho to roza batil hojata ahi [no]
- 9) Halat e rozay mein aurat ka be pardah ghomna agercha haram ahi albatta is say roza batil nahi hota [yes]

Book 3

- 1) Aankh mei dawa dalne say roza baatil nahi hota. [yes]
- 2) Haalate roze mei kisi dawa ke injection lagane se roza baatil ho jaata hai. [no]
- 3) Haalate roze mei hotho ki khushki door karne ke liye koi cream ya is jaisi cheez hatho par lagai jaae to is se roze par koi faraq nahi padhta. [yes]

- 4) Ramzaan ke roze ho jaanbhoojkar bhi qasar kiya jaa sakta hai chaahe koi majboori naa bhi ho. [yes]
- 5) Musaafir safar mei qaza roza rakh sakta hai. [no]
- 6) Maahe ramzaan ka qaza roza jaan boojh kar bhi zohar se pehle todha jaa sakta hai. Qaffara wajib na hoga, faqat is roze ko dobaara rakhna hoga. [yes]
- 7) Jaanbojh kar mahe ramzaan ki baaz tareekh mei roze ko qasar karna makrooh hai. [yes]
- 8) Ramzaan ki aakhri tareekh ko masjid mei logo ko iftaar karane se unka fitra dena wajib nahi hota. [yes]

Book 4

- #1.Agar kafir musalman ho jayay to pechlay rozo ki qaza karna zaroori nahi hai- (yes)
- #2.Musafir ko safar may roza nahi rakhna chahiye albattha agar rakh lay to gunaaah nahi hai- (no)
- #3.Ramazan may rozay say bacchnay kay liyay safar karna makrooh hai- (yes)
- #4.Jis par khud apnay qaza rozay baqi ho apnay marhoom waalidain ki taraf say rozay nahi rakh sakta- (no)
- #5.Agar ramazan ka qaza roza zuhr ki namaz kay baad todh diya jayay to yeh jayiz nahi hai aur kaffara dayna hoga- (yes)
- #6.Ramazan kay qaza rozay anjaam daynay may tarteef ka khayaal rakhna wajib nahi hai- (yes)
- #7.Rozay may agar bhooley say kha-pi liya jayay to roza baatil ho jata hai- (no)
- #8.10th Muharram ko roza rakhna makrooh hai- (yes)
- #9.Haalatay rozay may jo libas pehan rakha hai usay tar(wet) karna makrooh hai- (yes)
- #10.Haalatay rozay may muh ko thanda karnay kay liyay kulli karna bhi makrooh hai- (yes)
- #11.Jo shaks jaan boojh kar roza na rakhay usay ek rozay ki qaza kay alawa 60 rozay bataur e kaffara alag say rakhnay zaroori hai- (yes)
- #12.Mustahab roza jab chahay todh saktay hai aur koi gunaaah na hoga- (yes)
- #13.Agar koi shaks kayi saal tak rozo ka kaffara ada na karay to har saal us may izafa hota chala Jata hai- (no)
- #14.Agar koi shaks kisi majboori ya taklif ki wajah say roza iftar karay to us par qaza to zaroori hai lekin kaffara zaroori nahi hai- (yes)
- #15.Mustahab roza rakh kar is ka sawab kisi bhi zinda ya murda momin ko hadya kiya ja sakta hai- (yes)

(Ref.: "DISTANCE LEARNING RELIGIOUS EDUCATION" - madrasatul qaim.)

Fiqh chapter 5

WUZU

Wuzu sahee hone ki sharaa'et

Wuzu sahee hone ki chand sharaa'et hain :

- 1) Wuzu ka paani paak ho. Ek qaul ki bina par wuzu ka paani aisi cheezon maslan halaal gost haiwaan ke peshaab, paak murdaar aur zakhm ki reem se 'aaloodah naa ho jin se insaan ko ghin aatee ho, agar che shara'ee lehaaz se aisaa paani paak hai aur yeh qaul Ehteyaat ki bina par hai.
- 2) Paani mutlaq ho.

264. Najis ya muzaaf paani se wuzu karna baatil hai khawoh wuzu karne walaa shakhs is ke najis ya muzaaf hone ke baare mein i'lm na rakhtaa ho ya bhool gaya ho. lehaaz agar woh aise paani se wuzu kar ke namaaz padh chuka ho to sahee wuzu kar ke dobaarah namaaz padhnaa zaruri hai.

265. Agar ek shakhs ke paas mitti mile hue muzaaf paani ke a'lawa aur koi paani wuzu ke liye na ho aur namaaz ka waqt tang ho to zaruri hai keh tayyamum kar le Laikin agar waqt tang na ho to zaruri hai keh paani ke saaf hone ka intezaar kare ya kisi tareeqe se is paani ko saaf kare aur wuzu kare. Han! mitti milaa huaa paani Oosi waqt muzaaf bantaa hai jab ise paani na kahaa jaa sake.

(3) Wuzu ka paani mubaah ho.

266. Aise paani se wuzu karna jo ghasab kiya gaya ho ya jis ke baare mein yeh i'lm na ho keh is ka maalik is ke iste'maal par raazee hai ya nahin haraam aur baatil hai. a'lawa azen agar chehre ya haathon se wuzu ka paani ghasab ki hu'ee jagah par girtaa ho ya woh fazaa jis mein wuzu kar rahaa hai ghasbee hai aur wuzu karne ke liye koi aur jagah bhi na ho to is shakhs ka fareezah tayyamum hai aur agar kisi dusri jagah wuzu kar saktaa ho to zaruri hai keh dusri jagah wuzu kare. Likin agar dono suraton mein goonaah ka artakab karte hu'e Oosi jagah wuzu kar le to is ka wuzu sahee hai.

267. Kisi madras eke aise hauz se wuzu karne mein koi harj nahin jis ke baare mein yeh i'lm na ho ke haya woh tamaam logon ke liye waqaf kiya gaya hai ya sirf madras eke talbaa' ke liye wuzu hai aur surat yeh ho keh log a'amooman is hauz se wuzu karte hon aur koi man'a na kartaa ho.

268-Agar koi shakhs ek massjid mein namaaz padhnaa na chahtaa ho aur yeh bhi na jaantaa ho ke haya is massjid ka hauz tamaam logon ke liye waqf hai ya sirf in logon ke liye jo is massjid mein namaaz padhte hain to is ke liye hauz se wuzu karna durust nahin Laikin agar a'amoomum woh log bhi is hauz se wuzu karte hon jo is massjid mein namaaz na padhnaa chahte hon aur koi man'a na kartaa ho to woh shakhs bhi is hauz se wuzu kar saktaa hai.

269-Sara'e, musafir khaano au raise hee dusre maqaamaat ke hauz se in logon ka jo in mein muqem naa hon, wuzu karna Oosi surat mein durust hai jab a'muman aise log bhi jo wohan

muqeen na hon is hauz se wuzu karte hon aur koi mana' naa kartaa ho.

270-Oon nahron se wuzu karne mein koi harj nahin jin par a'qla' ka tareeqaa yeh hai keh tasuruf kiya karte hain, chaahe nahrein baaree hon ya chhotee aur chaahe insaan ko maalik ki razaaiat ka i'lm bhi naa ho balkeh agar maalik wuzu karne se roke ya insaan jaantaa ho keh maalik raazee nahin ya maalik naabaaligh bachcha ya paagal ho, phir bhi in nahron mein tasarruf jayez hai.

271-Agar koi shakhs yeh bhool jaaye keh paani ghasbee hai aur is se wuzu kar le to is ka wuzu sahee hai. Laikin agar kisi shakhs ne khud paani ghasab kiya ho aur b'ad mein bhool jaaye keh yeh paani ghasabee hai aur is se wuzu kar le to is ka wuzu sahee hone mein ashkal hai.

272-Agar wuzu ka paani to is ka apnaa ho Laikin ghasabee bartan mein ho aur is shakhs ke paas is ke a'laawaa aur koi paani na ho to agar woh is paani ko shara'ee tareeqe se dusre bartan mein udhail saktaa ho to is ke liye zaruri hai keh ise kisi dusre bartan mein udhail le aur phir is se wuzu kare aur agar aisaa karna 'aasaa na ho to tayyamum karna zaruri hai aur agar is ke paas is ke a'lawa dusra paani maujood ho to zaruri hai keh is se wuzu kare aur agar in dono suraton mein woh sahee tareeqe par a'amal na karte hu'e is paani se jo ghasabee bartan mein hai wuzu kar le to is ka wuzu sahee hai.

273-Agar kisi hauz mein masshaal ke taur par ghasab ki hu'ee ek eent ya ek paththar lagaa ho aur a'raf a'm mein is hauz mein se paani nikalnaa is int ya paththar pat tasarruf na samjhaa jaaye (paani lene mein) koi harj nahin Laikin agar tasarruf samjhaa jaaye to paani ka nikalnaa haraam hai Laikin is se wuzu karna sahee hai.

(4) Wuzu ke a'za dhote vaqt aur massah karte vaqt paak hon. Chahe anhein wuzu ke dauraan hee dhone ya massah karne se pahle paak kar le jabkeh agar kurr ya is jaise paani se dho rahaa ho to dhone se pahle paak karna bhi zaruri nahin.

275-Agar wuzu mukammal hone se pahle woh maqaam najis ho jaaye jise dhoea jaa chuka hai ya jis ka massah kiya jaa chuka hai to wuzu sahee hai.

276-Agar a'zaa'e wuzu ke siwa badan ka koi hissah najis ho to wuzu sahee hai Laikin agar paakhaane ya peshaab ke maqaam ko paak naa kiya ho to phir Ehteyaat-e-mustahab yeh hai keh pahle inhein paak kare aur phir wuzu kare.

277-Agar wuzu ke a'zaa' mein se koi a'zoo najis ho aur wuzu karne ke b'ad shak guzre ke haya wuzu karne se pahle oos a'zoo ko dhoea thaa ya nahin to wuzu sahee hai Laikin is najis maqaam ko dho lenaa zaruri hai.

278-Agar kisi ke chehre ya haathon par koi aisi kharaash ya zakhm ho jis se khoon naa ruktaa ho aur pani us kai liyasi muzir naho to zaruri hai keh is a'zoo ko sahee saalim ajzaa' ko tarteeb waar dhone ke b'ad zakhm ya kharaash waale hisse ko kurr ke barabar paani ya jaaree paani mein dubo de au rise is qadar dabaa'e keh khoon band ho jaaye aur paani ke andar hee apni angoollee zakhm ya kharaash par rakh kar upar se niche ki taraf khinche

taakeh is (kharaash ya zakhm) par paani jaaree ho jaaye aur phir is se nichle hisson ko dho le. Is tarah is ka wuzu sahee ho jaayegaa.

(5) Wuzu karne aur namaaz padhne ke liye vaqt kafee ho.

279-Agar vaqt itna kam ho keh wuzu kare to saaree ki saaree namaaz ya is ka kuchh hissah vaqt ke b'ad padhnaa pare to zaruri hai keh tayyamum kar le Laikin agar tayyamum aur wuzu ke liye taqreeban yaksaan vaqt darkar ho to phir wuzu kare.

280-Jis shakhs ke liye namaaz ka vaqt tang hone ke baa's tayyamum karna zaruri agar woh qasad qurbat ki niyyat se ya kisi mustahab kam maslan Qur'aan Majeed padhne ke liye wuzu kare to is ka wuzu sahee hai aur isi namaaz ko padhne ke liye wuzu kare to bhi yahee hukm hai siwaa'e is ke keh ise qasad qurbat haasil naa ho sake.

(6) Wuzu baqasd qurbat se kare aur is ke liye itna kafee hai keh hukm Illahee ki bajaa'wari ke qasad se kiya jaaye. Agar apne a'ap ko thandak pohoonchaane ya kisi aur niyyat se kiya jaaye to wuzu baatil hai.

281-Wuzu ki niyyat zabaan par ya dil mein karna zaruri nahin balkeh agar ek shakhs wuzu ke tamaam af'al Allah T'alaa ke hukm par a'mal karne ke liye bajaa laaye to kafee hai.

(7) Wuzu is tarteef se kiya jaaye jis ka zikr uupar ho chuka hai. Yaanee pahle chehrah aur is ke b'ad dayaan aur phir bayan haath dhoya jaaye is ke b'ad sar ka aur phir paa'on ka massah kiya jaaye aur Ehteyaat-e-mustahab yeh hai keh dono paa'on ka ek saath massah na kiya jaaye balkeh baa'en paaon ka massah daa'en paa'on ke b'ad kiya jaaye.

(8) Wuzu ke af'al pai dar pai anjaam de.

282-Agar wuzu ke afa'l ke darmayan itna faaslah ho jaaye keh 'araf a'am mein pai dar pai dhonaa naa kahlaaye to wuzu baatil hai Laikin agar kisi shakhs ko koi u'zar pesh 'aa jaaye maslan yeh keh bhool jaaye ya paani khatam ho jaaye to is surat mein bilaa faaslah dhona ki shart ma'tbar nahin hai balkeh wuzu karne walaa shakhs jis vaqt kisi 'azoo ko dhonaa ya is ka massah karna chaahe aur is vaqt tak in tamaam maqaamaat ki tareef khushk ho chuki ho jinhein woh pahle dho chuka hai ya jin ka massah kar chuka hai to wuzu baatil hoga. Laikin agar jis 'azoo ko dhonaa hai ya massah karna hai sirf is se pahle dho'e hu'e ya massah kiye hu'e 'azoo ki tareef khushk ho gayee ho maslan bayan haath dhote vaqt daa'en haath ki tareef khushk ho chuki ho Laikin cherah tar ho to wuzu sahee hai.

283-Agar koi shakhs wuzu ke af'al bilaa faaslah anjaam de Laikin garam hawa ya badan ki zayadaa haraarat ya kisi aur aisi hee wajah se pahlee jagahon ki tareef khushk ho jaaye to is ka wuzu sahee hai.

284-Wuzu ke dauraan chalne phirne mein koi haraj nahin. Lehaaza agar koi shakhs chehrah ya haath dhona ke b'ad chan qadam chale aur phir sar aur paa'on ka massah kare to is ka wuzu sahee hai.

(9) Insaan khud apnaa chehrah aur haath dho'e aur phir sar aur paa'on ka massah kare. Agar koi dusra ise wuzu karaa'e ya oos ke chehre ya haathon par paani daalne ya sar aur paa'on ka massah karne mein oos ki madad kare to oos ka wuzu baatil hai

285-Jo shakhs khud wuzu na kar saktaa ho zaruri hai keh woh kisi doosre shakhs se madad le agarche dhonaa aur massah karna dono ki masshaarkat se ho aur agar woh shakhs ujrati maange to agar oos ki adaa'egee kar saktaa ho aur aisa karna oos ke liye maalee aur par nuksaandeh naa ho to ujrati adaa karna zaruri hai. Albattah yeh zaruri hai keh wuzu ki niyyat khud kare aur massah bhi apne haath se kare aur agar khud dusre ke saath shirkat na kar saktaa ho to zaruri hai keh kisi dusre shakhs ki madad le jo ise wuzu karwaa'e aur is surat mein Ehteyaat-e-waajib yeh hai keh dono wuzu ki niyyat karein aur agar yeh mumkin na ho to zaruri hai keh is ka naa'eb is ka haath pakar kar is ki massah ki jagahon par phere aur agar yeh bhi mumkin na ho to zaruri hai keh naa'eb is ke haath se tari haasil kare aur is taree se oos ke sar aur paa'on par massah kare.

286-Wuzu ke jo af'al bhi insaan bazaar khud anjaam de saktaa ho zaruri hai keh oonhein anjaam den eke liye dasron ki mada na le.

(10) Wuzu karne waale ke liye paani ke iste'maal mein koi rukawat na ho.

287-Jis shakhs ko khauf ho keh wuzu karne se beemaar ho jaayegaa ya is paani se wuzu karegaa to payasaa rah jaayegaa to oos ka fareezaa wuzu nahin hai aur agr ise i'lm na ho keh paani is ke liye muzir hai aur woh wuzu kar le jabkeh wuzu karna oos ke liye waaqe'an nuqsandeh thaa to oos ka wuzu baatil hai.

288-Agar chehre aur haathon ko eetne kam paani se dhonaa jis se wuzu sahee ho jaataa ho zarar rasa na ho aur is zayadah zarar rasa ho to zaruri hai keh kam miqdaar se hee wuzu kare.

(11) Wuzu ke a'zaa' tak paani pohoonchne mein koi rukawat na ho.

289-Agar kisi ko m'aloom ho keh oos ke wuzu ke a'zaa' par koi cheez lagee hai Laikin is baare mein ise shak ho ke aya woh cheez paani ke oon a'zaa' tak pohoonchne mein maana' hai ya nahin to zaroori hai keh ya to is cheez ko hataa de ya paani oos ke niche tak pohoonchaye

290-Agar naakhoon ke niche meil ho to wuzu durust hai alikin agr naakhoon kataa jaaye aur is meil ki wajah se paani khaal tak na pohoonche to wuzu ke liye oos meil ka door karna zaruri hai. a'lawa aza agar naakhoon m'amool se zayadah barh jaayen to jitna hissah m'amool se zayadah barhaa huaa ho oos ke niche se meil nikalnaa zaruri hai.

291-Agar kisi shakhs ke chehre, haathon, sar ke agle hisse ya paa'on ke upar waale hisse par jal jaane se ya kisi aur wajah se 'abalah par jaaye to ise dho lenaa aur is par massah kar lenaa kafee hai aur agar is mein suraakh ho jaaye to paani jild ke niche pohoonchnaa zaruree nahin balkeh agar jild ka ek hissah ookhar jaaye tab bhi yeh zaruri nahin keh jo hissah nahin ookharaa oos ke neeche tak paani pohoonchaya jaaye Laikin jab ookharee

hu'ee jild kabhi badan se chipak jaati hai aur kabhi uupar ooth jaati ho to zaruri hai keh ya to ise kat de ya is ke neeche paani pohoonchaa'e.

292-Agar kisi shakhs ko shak ho keh wuzu ke 'azaa' se koi cheez chipki hu'ee hai ya nahin aur is ka yeh ihtemaal logon ki nazar mein bhi durust ho maslan gaare se koi kam karne ke b'ad shak ho keh gaaraa oos ke haath se lagaa rah gaya hai ya nahin to zaruri hai keh tahqeeq kare ya haath ko itna male keh itmeenaan ho jaaye keh agar is par gaaraa lagaa rah gaya thaa to woh door ho gaya hai ya paani is ke neeche pohoonch gaya hai.

293-Jis jagah jo dhonaa ho ya jis ka massah karna ho agar is par maeil ho Laikin woh maeil paani ke jild tak pohoonchne mein rookawat naa dalai to koi harj nahin. Isi tarah agar palastur waghairah ka kam karne ke b'ad safedee haath par lagee rah jaaye jo paani ko jild tak pohinchne mein naa roke to is mein bhi koi harj nahin. Laikin agar shak ho keh in cheezon ki maujoodgee paani ke jild tak pohoonchne mein man'a hai ya nahin to inhein door karna zaruri hai.

294-Agar koi shakhs wuzu karne se pahle jaantaa ho keh wuzu ke b'az a'zaa par aisi cheez maujood hai jo in tak paani pohoonchne mein man'a hai aur wuzu ke b'ad shak kare keh wuzu karte vaqt paani in a'zaa tak [pohoonchaya hai ya nahin to is ka wuzu sahee hai.

295-Agar wuzu ke b'az a'zaa mein koi aisi rukawat ho jis ke neeche paani kabhi to khud bakhud chala jaata hai aur kabhi naa pohoonchtaa ho aur insaan wuzu ke b'ad shak kare keh paani is ke neeche pohoonchaa hai ya nahin jabkeh woh jaantaa ho keh wuzu ke vaqt woh is rukawat ke neeche paani pohuchne ki jaanib mutawajah naa thaa to Ehteyaat-e-mustahab yeh hai keh woh dobaarah wuzu kare.

296-Agar koi shakhs wuzu karne ke b'ad wuzu ke a'zaa par koi aisi cheez dekhe jo paani ke badan tak pohoonchne mein man'a ho aur Oose yeh m'aloom naa ho keh wuzu ke vaqt yeh cheez maujood thee ya b'ad mein paidaa hu'ee to iska wuzu sahee hai Laikin agar woh jaantaa ho keh wuzu karte vaqt woh is rukawat ki jaanib mutawajah naa thaa to Ehteyaat-e-mustahab yeh hai keh woh dobaarah wuzu kare.

297-Agar kisi ko wuzu ke b'ad shak ho keh jo cheez paani ke pohoonchne mein man'a hai wuzu ke a'zaa par thee ya nahin to is ka wuzu sahee hai.

Wuzu ke Ehkaam

298-Agar koi shakhs wuzu ke af'al aur sharaa'et maslan paani ke paak hone ya ghasbee na hone ke baare mein bohot zayadah shak kartaa ho is ke liye zaruri hai keh apne shak ki parwah naa kare.

300-Agar kisi shakhs ko shak ho keh oos ne wuzu kiya hai ya nhain to zaruri hai keh wuzu kare.

301-Jis shakhs ko m'aloom ho keh oosne wuzu kiya hai aur oos se hadas bhi waaq'e ho gaya ho, maslan oos ne peshaab kiya hai Laikin Oose yeh m'aloom na ho keh koi baat

pahle waaq'e hu'ee hai agar che yeh surat namaaz se pahle pesh 'a'e to wuzu karna zaruri hai aur agar namaaz ke dauraan pesh a'ae to namaaz todh kar wuzu karna zaruri hai aur agar namaaz ke b'ad pesh a'ae to jo namaaz woh padh chuka hai woh sahee hai. Albattah dusri namaazon ke liye naya wuzu karna zaruri hai.

302-Agar kisi shakhs ko wuzu ke b'ad ya wuzu ke dauraan yaqeen ho jaaye keh oos ne b'az jagahein nahin dho'ee ya oonka massah nahin kiya aur jin a'zaa ko pahle dhoea ho ya oonka massah kiya ho oonki taree zayadah vaqt guzar jaane ki wajah se khushk ho chooki ho to zaruri hai keh dobaarah wuzu kare Laikin agar woh taree khushk naa hu'ee ho to ya hawaa ki garmee ya kisi aur aisi wajah se khushk ho gayee ho to zaruri hai keh jin jagahon ke baare mein bhool gaya ho oonhein aur oon ke b'ad 'ane wali jagahon ko dho'e ya oonka massah kare aur agar wuzu ke dauraan kisi a'zaa ked hone ya massah karne ke baare mein shak kare to isi hukm par a'amal karna zaruri hai.

303-Agar kisi shakhs ko namaaz padhne ke b'ad shak ho keh oosne wuzu kiya thaa ya nahin to ooski namaaz sahee hai Laikin zaruri hai keh a'indah namaazon ke liye wuzu kare.

304-Agar kisi shakhs ko namaaz ke dauraan shak ho keh oosne wuzu kiya thaa ya nahin (to e/wajib ki bina per) zaruri hai keh woh wuzu kare aur namaaz dobaarah padhe.

305-Agar kisi shakhs ko namaaz ke b'ad pataa chale keh ooska wuzu baatil ho gaya thaa Laikin shak ho keh ooska wuzu namaaz se pahle baatil huua thaa ya b'ad mein to jo namaaz padh chuka hai woh sahee hai.

306-Agar koi shakhs aise marz mein muhtela ho keh Oose peshaab ke qatre girte rahte hon ya pakhaanaa rokne par qaadir naa ho to agar Oose yaqeen ho keh namaa ke awl vaqt se le kar 'akhree vaqt tak Oose itna waqfah mil jaaye gaa keh wuzu kar ke namaaz padh sake to zaruri hai keh oos waqfe ke dauraan namaa padh le aur agar Oose sirf itni muhlat mile jo namaaz ke waajibaat ada karne ke liye kafee ho to oos dauraan sirf namaaz ke waajibaat anjaam de aur zaruri hai keh mustahab af'al maslan Azaan, aqaamat aur Qoonoot ko tark kar de.

307-Agar kisi shakhs ko (bimaaree ki wajah se) wuzu kar ke namaaz ka kuchh hissah padhne ki mohlat miltee ho aur namaaz ke dauraan ek daf'a ya chand daf'a iska peshaab ya pakhana khaarj hota ho to Ehteyaat-e-laazim yeh hai keh is mohlat ke dauraan wuzu kar ke namaaz padhe Laikin namaaz ke dauraan laazim nahin hai keh peshaab ya pakhana khaarj hone ki wajah se dobaarah wuzu kare.

308-Agar kisi shakhs ko peshaab ya pakhana baar baar y'oon aataa ho keh Oose wuzu kar ke namaaz ka kuchh hissah padhne ki bhi mohlat no naa miltee ho to ooska ek wuzu chand namaazon ke liye bhi kafee hai. Siwa iske keh koi aur cheez pesh 'aa jaaye jis se wuzu baatil ho jaatai. Maslan woh so jaaye ya is ka peshaab wa pakhana tab'ee andaaz se m'amol ke mutaabiq khaarj ho. Albattah behtar yeh hai keh har namaaz ke liye ek baar wuzu kare Laikin qazaa sajde, qazaa tashahdud aur namaaz Ehteyaat ke liye dusra wazu zaruri nahin.

309-Agar kisi shakhs ko peshaab ya pakhana baar baar ‘ataa ho to ooske liye zaruri nahin keh wuzu ke b’ad fauran namaaz padhe agar che behtar hai keh namaaz padhne mein jaldee kare.

310-Agar kisi shakhs ko peshaab ya pakhana baar baar a’taa ho to wuzu karne ke b’ad namaaz ki haalat mein naa ho tab bhi ooske liye Qur’aan Majeed ke alfaaz ko mass karna jaayez hai.

311-Jis shakhs ko qatraa qatraa peshaab a’taa ho to ooske liye zaruri hai ke namaaz ke liye ek aisi thaili iste’mal kare jis mein ru’ee ya koi aur cheez rakhee ho jo peshaab ko dusri jaghon tak pohoonchne se roke aur Ehteyaat-e-waajib yeh hai keh har namaaz se pahle najis shudaa maqaam peshaab ko dho le. a’lawajo shakhs pakhana rokne par qaadir na ho oos ke liye zaruri hai keh jahan tak mumkin ho namaaz padhne tak paakhaane ko dusri jaghon tak phailne se roke aur Ehteyaat-e-waajib yeh hai keh agar baa’s zahmat naa ho to har namaaz ke liye maq’d ko dho’e.

312-Jo shakhs peshaab ya pakhana rokne par qaadir naa ho to jahan tak mumkin ho namaaz mein peshaab ya pakhana rokne aur behtar yeh hai keh agar oos par kuch kharch karna pare to kharch bhi kare balkeh agar oos ka marz ‘asaanee se door ho saktaa ho to behtar hai keh apnaa ‘laaj kara’e.

313-Jo shakhs apnaa peshaab ya pakhana rokne par qaadir naa ho ooske liye sehat yaab hone ke b’ad yeh zaruri nahin keh jo namaazein oosne marz ki haalat mein apne fareeze ke mutaabiq padhee hin oon ki qazaa kare Laikin agar oos ka marz jo namaaz ke vaqt ke dauraan hee door ho jaaye to Ehteyaat-e-laazim ki bina par zaruri hai keh jo namaaz oos vaqt padhee ho Oose dobaarah padhe.

314-Agar kisi shakhs ko yeh ‘arza laahaq ho keh reye rokne par qaadir na ho to zaruri hai keh in logon ke fareeze ke mutaabiq a’malkare jo peshaab aur paakhaanah rokne par qaadir naa hon.

(Note regarding the text of this Chapter before this note: only bold masael done this year + madrasatul qaim’s booklet ‘practical wuzu’. Not bold masail=For reading only)

Woh cheezay jin kay liye wudhu karna zaroori hai

315 – 6 cheezon kay liye wudhu karna wajib hai ;

- a) Namaz – e – mayyit kay alawawajib namazon kay liye. Mustahab namazon may wudhu shart – e – sehat hai.
- b) Bholay huway sajday aur tashahud ko anjam denay kay liye jabkay inkay aur namaz kay darmiyan koi hadas is-say sarzad huwa ho, masalan isnay peshaab kiya ho, magar sajda – e – sahav kay liye wudhu karna wajib nahi.

- c) Khana– e– ka’ba kay wajib tawaf kay liye jo hajj aur umrah ka juzz hota hai.
- d) Wudhu karnay ki nazr ki ho (mannat mani ho) ya ahad kiya ho ya kasam khaee ho.
- e) Jab kisi nay mannat mani ho ke masalan Quran – e – Majeed ka bosa(kiss) lega.
- f) Najis shuda Quran – e – Majeed ko dhonay kay liye ya baitul khala wagaira say nikalnay kay liye , jab kay mutalliqa shaks majboor ho kay is maqsad kay liye apna haat ya badan ka koi aur hissa Quran – e – Majeed kay alfaz say mas karay lekin wudhu may sarf honay wala waqt agar Quran – e – Majeed ko dhonay ya usay baitul khula say nikalnay may itni takheer ka ba-is ho jis-se kalam – e – Allah ki be-hurmati hoti ho to zaroori hai ki woh wudhu kiye bagair Quran – e – Majeed ko baitul khula wagaira se bahar nikal lay ya agar najis ho gaya ho to usay dho dalay.

316 – Jo shaks ba wudhu naho us kay liye Quran – e – Majeed kay alfaz ko mas karna yani apnay badan ka koi hissa Quran – e – Majeed kay alfaz say lagana haram hai. Lekin agar Quran – e – Majeed ka farsi zuban may ya kisi aur zuban may tarjuma kiya gaya ho to usay mas karnay may koi haraj nahi hai.

317 – Bachchay aur deewanay ko Quran – e – Majeed kay alfaz ko mas karnay say rokna wajib nahi. Lekin agar inkay aysa karnay say Quran – e – Majeed ki tauheen hoti ho to unhay rokna zaroori hai.

318 – Jo shaks ba wudhu b na ho uskay liye Allah ta’ala kay namo aur in sifaton ko mas karna jo sirf usi kay liye maksoos hai, khwah kisi zuban may likhi ho ehtiyat – e – wajib ki bina par haram hai aur behtar yeh hai ki Rasool – e – akram (S.A.W.W.) aur a’immah – e - tahereen (A.S.) aur Hazrat Fatimah Zahra (A.S.) kay asma – e – mubaraka ko bhi mas na karay.

319 – Wudhu jab bhi kiya jaye, chahay namaz ka waqt anay say kuch pehlay, kafi der pehlay ya namaz ka waqt ajanay kay baad, agar qurbatan ilallah ki niyyat say kiya jaye to sahi hai.

Yeh zaroori nahi hai kay wajib ya mustahab honay ki niyyat ki jaye balke agar galati say wujub ki niyyat kar lay aur baad may maloom ho ke abhi wudhu wajib nahi howa tha to bhi sahi hai.

320 – Agar kisi shaks ko yaqeen ho kay (namaz ka) waqt dakhil ho chuka hai aur wajib wudhu ki niyyat karay lekin wudhu karnay kay baad usay pata chalay ki abhi waqt dakhil nahi huwa tha to uska wudhu sahi hai.

321 – Mustahab hai ke agar insan ba wudhu ho tab bhi har namaz kay liye dobara wudhu karay.

Baaz fuqaha – e – rizwanullah ta’ala alaihim nay farmaya hai ki mayyit ki namaz kay liye , kabrastan janay ke liye , masjid ya A’immmah (alayhissalam) kay haram may janay kay liye , Quran – e – Majeed sat rakhnay , usay padhnay , liknay aur uska hashiya mas karnay kay liye aur sonay kay liye wudhu karna mustahab hai.

Lekin mazkurah mawarid may wudhu ka mustahab hona sabit nahi hai ; albatta agar koi shakhs mustahab honay kay ehtemal kay sath wudhu karay to uska wudhu sahi hai aur us wudhu kay sath har woh kam kar sakta hai jo ba wudhu ho kar karna zaroori hai.

Masalan – Is wudhu kay sath namaz padh sakta hai.

Mubtelaat - e – Wudhu

322 – Saat cheezay wudhu ko batil kar dayti hai ;

- a) Peshaab- jo mashkook ratubat peshaab kay baad or isteбра say pehlay insaan say kharij hoti hai woh bhi peshaab ka hukum rakhti hai.
- b) Pakhana.
- c) Riyah yani maide ya aaton ki hawa jo maq’ad say kharij hoti hai.
- d) Neend jis ki wajah say na ankhay dekh sakay aur na kaan sun sakay. Lekin agar ankhay na dekh rahi ho magar kaan sun rahay ho to wudhu batil nahi hota.
- e) Aisi halat jismay aqal zael ho jati ho , masalan dewangi, masti ya behoshi.
- f) Aurton ka istehaaza jiska zikr baad may aega.
- g) Janabat, balki ehtiyat – e – mustahab ki bina par har woh kam jis kay liye ghusl kar na zaroori hai.

GHUSL

Wajib Ghusl

Wajib ghusl 7 hai :

1. Ghusl – e – janabat
2. Ghusl – e – hayz
3. Ghusl – e – nifas
4. Gusl – e – istehaza
5. Ghusl – e – mase mayyat
6. Ghusl – e – mayyat
7. Who ghusl jo mannat , qasm waghaira ki wajah say wajib hojaye (jo mashroo ghusl houn)

Aur agar chand ya suraj ko mukammal girhan laga ho aur mukallaf jan buj kar namaz e aayyaat na padhay yahan tak kay namaz qadha hojaye to ehtiyat-e-wajib ki bina par zaroori hai kay iski qadha kay liye ghusl karay.

Ghusl 2 tareeko se anjam diya ja sakta hai: tartibi aur irtemasi.

Tartibi Ghusl

360 - Tartibi ghusl may ehtiyat-e-lazim ki bina par ghusl ki niyyat kay sath pehlay pura sar o gardan aur baad may badan dhona zaroori hai aur behtar yeh hai kay badan ko pehlay daye taraf say aur baad may baye taraf say dhoye. Teeno a'za may say har ek ko ghusl ki niyyat say pani kay andar harkat daynay say tartibi ghusl ka sahi hona ishkaal say khali nahi hai aur ehtiyat is par iktefa na karnay may hai aur agar who shaks jan buj kar badan ko sar say pehlay dhoye to ehtiyat ki bina per iska ghusl batil hai.

361 – Agar koi shakhs badan ko sar say pehlay dhoye to us ke liye ghusl ka iada(repeat) karna zaroori nahi hai, balkay agar badan ko dubara dho lay to uska ghusl sahi ho jaye ga.

362 – Agar kisi shakhs ko is baat ka yakeen na ho ki isnay dono hisson sar o gardan aur badan ko mukammal taur par dho liya hai to is baat ka yakeen karnay kay liye jis hissay ko dhoye iskay sat dosray hissay ki kuch miqdar bhi dhona zaroori hai.

363 – Agar kisi shaks ko ghusl kay baad pata chalay kay badan ka kuch hissa dhulnay say reh gaya hai lekin yeh ilm na ho ki woh kaunsa hissa hai to sar ka dobara dhona zaroori nahi aur badan ka sirf woh hissa dhona zaroori hai jiskay na dhoye janay kay baray may ehtemal paida howa hai .

364 – Agar kisi ko ghusl kay bad pata chalay ke isnay badan ka kuch hissa nahi dhoya to agar woh bae(left) taraf ho to sirf usi miqdar ka dholayna kafi hai aur agar dae(right)taraf ho to ehtiyat e mustahab yeh hai ki itni miqdar dhonay kay baad bae taraf ko dobara dhoye aur

agar sar o garden ki kuch mikdar dhulnay say reh gayee ho to ehtiyat e wajib ki bina par zaroori hai ki itni miqdar dhonay kay baad dobara badan ko dhoye.

365 – Agar kisi shahks ko ghusl mukammal honay say pehlay daen ya baen taraf ka kuch hissa dhoye janay kay baray may shak guzray to is kay liye zaroori hai ki itni miqdar dhoye aur agar usay sar ya gardan ka kuch hissa dhoye janay kay baray may shak ho to ehtiyat – e – lazim ki bina par sar aur garden ki us mikdar ko dhonay kay baad badan ko dobara dhona zaroori hai .

Irtemasi Ghusl

Irtemasi ghusl do tariqay say anjam diya ja sakta hai. Daf'ee aur tadrijee .

366 – Ghusl – e – irtemasi daf'ee may zaroori hai kay ek lamhe kayliye pura badan pani may ghir jaeye lekin ghusl karnay say pehlay ek shaks kay saray badan ka pani say bahar hona zaroori nahi hai balki agar badan ka kuch hissa pani say bahar ho aur ghusl ki niyyat say pani may ghauta lagaey to kafi hai .

367 - Ghusl – e – irtemasi tadreejee may zaroori hai kay ghusl ki niyyat say urfi e'tabar say ek hi dafa may badan ko pani may dubo day . Is ghusl may zaroori hai ki badan ka poora hissa ghusl karnay say pehlay pani say bahar ho.

368 – Agar kisi shaks ko ghusl – e – irtemasi kay bad pata chalay ki is kay badan kay kuch hissay tak pani nahi pohancha hai to khwah woh is maqsoos hissay kay mutalliq janta ho ya na janta ho zaroori hai ki dobara ghusl karay .

369 - Agar kisi shaks kay paas ghusl – e – tartibi kayliye waqt naho lekin irtemasi ghusl kayliye waqt ho to zaroori hai kay irtemasi ghusl karay.

370 – Jis shaks nay hajj ya umrah kayliye ehram bandha ho woh irtemasi ghusl nahi kar sakta lekin agar is nay bhool kar irtemasi ghusl karliya ho to iska ghusl sahi hai.

Ghusl kay Ehkam

371 – Ghusl – e – irtemasi ya Ghusl – e – tartibi may ghusl say pehlay saray jism ka paak hona zaroori nahi hai balkay agar pani may ghauta lagane ya ghusl kay iraday say pani badan par dalnay say badan paak hojaye to ghusl sahi hoga . Albatta yeh zaroori hai ki jis pani say ghusl kar raha hai, woh taharat kay halat say kharij na ho jaeye. Masalan kurr pani say ghusl kar raha ho.

372 – Agar koi shakhs haram say junub hua ho aur garam pani say ghusl karlay to agarchay usay pasina bhi aye tab bhi uska ghusl sahi hai .

373 – Ghusl may bal barabar badan bhi agar an dhula reh jaye to ghusl batil hai lekin kaan aur naak kay androni hisson ka aur har us cheez ka dhona jo batin shumar hoti ho wajib nahi hai.

374 – Agar kisi shaks ko badan kay kisi hissay kay baray may shak ho kay iska shumar badan kay zahir may hai ya batin may to zaroori hai kay usay dholay .

375 – Agar kaan ki bali ka surakh ya is jaisa koi aur surakh is kadar khula ho ki iska androoni hissa badan ka zahir shumar kiya jaye to usay dhona zaroori hai warna iska dhona zaroori nahi hai .

376 – Jo cheez badan tak pani pohonchnay may maane’ ho zaroori hai ki insan usay hata day aur agar uskay hat janay ka yakeen karnay say pehlay ghusl karay to iska ghusl batil hai .

377 – Agar ghusl kay waqt kisi shaks ko (ehtemal uqlai) shak guzray kay koi aisi cheez iskay badan par hai ya nahi jo badan tak pani pohonchnay may maane’ ho to zaroori hai ki chan bin karay hatta kay mutmain hojaye ki koi aisi rukawat nahi hai.

378 – Ghusl may in chotay chotay balon ko jo badan ka juz shumar hotay hai dhona zaroori hai aur lambay balon ka dhona wajib nahi hai balkay agar pani ko jild tak istarah pohonchaye kay lambay bal tar na ho to ghusl sahi hai lekin agar unhay dhoye bagair jild tak pani pohonchana mumkin na ho to unhay bhi dhona zaroori hai taki pani badan tak pahunch jaye .

379 – Woh tamam shara-et jo wudhu kay sahi honay kayliye bataee ja choki hai masalan pani ka paak hona aur ghazbi na hona wahi shara-et ghusl kay sahi honay kayliye bhi hai .Lekin ghusl may yeh zaroori nahi hai kay insan badan ko upar say neechay ki janib dhoye .Ilawa az een Ghusl e Tartibi may yeh zaroori nahi hai kay sar aur gardan dhonay kay baad fauran badan ko dhoaye . lihaza agar sar aur gardan dhonay kay baad tawaqquf karay aur kuch waqt guzarnay kay baad badan ko dhoaye to koi haraj nahi balkay zaroori nahi ki sar aur gardan ya tamam badan ko ek sat dhoaye, pas agar misal kay taur par agar sar dhoya ho aur kuch dair bad gardan dhoye to jaiz hai lekin jo shaks peshaab ya paakana kay nikalnay ko na rok sakta ho ta ham usay peshaab aur paakhan andazan itnay waqt tak na ata ho kay ghusl kar kay namaz padh lay to zaroori hai ki fauran ghusl karay aur ghusl kay baad fauran namaz padhlay

383 – Agar koi shaks shak karay ki isnay ghusl kiya hai ya nahi to zaroori hai ki ghusl karay lekin agar shak karay ki ghusl sahi kiya hai ya nahi to dobara ghusl karna zaroori nahi.

384 – Agar ghusl kay dauran kisi shaks say hadasay asgar sarzad ho jaye masalan peshaab karday to is ghusl ko tark karkay naye sire say ghusl karna zaroori nahi hai balkay woh apnay is ghusl ko muqammal kar sakta hai .is soorat may ehtiyat – e – lazim ki bina par wudhu karna bhi zaroori hai .lekin agar woh shaks ghusl – e - tartibi say ghusl – e – irtemasi ki taraf ya ghusl – e – irtemasi say ghusl – e – tartibi ki taraf palat jaye to wudhu karna zaroori nahi hai .

385 – Agar waqt ki tangi ki wajah say muqallaf shaks ka fariza tayamum ho lekin is khayal say kay ghusl aur namaz kayliye iskay paas waqt hai ghusl karay to agar isnay ghusl Qasd e Qurbat say kiya hai to iska ghusl sahi hai .Agarchay isnay namaz padhnay kayliye ghusl kiya ho.

386 – Jo shaks junub ho, agar woh namaz padhnay kay bad shak karay kay isnay ghusl kiya hai ya nahi to jo namaze woh padh chuka hai woh sahi hai .lekin baad ki namazon kayliye ghusl karna zaroori hai aur agar namaz kay baad issay hadasay asgar sadir hoa ho to lazim

hai ki wudhu bhi karay aur agar waqt ho to ehtiyat – e – lazim ki bina par jo namaz padh chuka usay dobara padhay.

387 – Jis shaks par kae ghushl wajib ho woh in sab ki niyyat karkay ek ghushl kar sakta hai aur zahir yeh hai kay in may say kisi ek maqsoos ghushl ka qasd karay to woh baqi ghushlon kayliye bhi kafi hai .

388 – Agra badan kay kisi hissay par Quran – e – Majeed ki aayat ya Allahtala ka nam likha howa ho to ghushl ko tartibi tariqay say anjam denay ki soorat may zaroori hai ki pani apnay badan par ia tarah pohonchaye ki iska hath in tehreeron ko na lagay .Wudhu kartay waqt aayat – e – Qurani balkay ehtiyat – e – wajib ki bina par Allahtala kay namon kayliye bhi yehi hukum hai .

389 – Jis shaks nay ghushl – e – janabat kiya ho zaroori hai kay namaz kayliye wudhu na karay. Balkay ghushl e istehaza e mutawassita kay siwa tamam wajib ghushlon aur masala 634 may bayan karda tamam mustahab ghushlon kay bad bhi namaz padh sakta hai. Agarchay ehtiyat – e – mustahab yeh hai ki wudhu bhi karay.

ISTEHAZA

Aurton ko jo khoon aate rehte hai in mein se ek khoon istehaza hai aur aurat ko khoon e istehaza aane ke waqt mustahaza kehte hai.

(390) Khoon e istehaza zyadatar zard rang ka aur thanda hota hai aur fishaar aur jalan 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 khoon 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 khoon ruee ke andar tak chala jaye. Agarche iske ek kone tak hi ho lekin ruee se is kapde tak na pohnche jo aurtein umooman khoon rokne ke liye baandhti hai.

Istehaza e kaseera yeh hai ki khoon ruee se tajawuz karke kapde 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 khoon 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 sabiqah 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 khoon 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 kapde ka tukda tabdeel kare ya isse dhoye aur ek ghusl fajar 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 khoon baar baar ruee se patti par pohonch jaye. Agar ruee se patti tak khoon pohonchne main itna faasla ho jaye ki aurat is fasle ke andar ek namaz ya ek se zyada namazein padh sakti ho to ehtiyat e laazim yeh hai ki jab khoon 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 padhe lekin asr ki namaz se pehle ya namaz ke dauran dobara khoon 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 padh sakti ho, masalan maghrib aur isha ki namaz khoon ke dobara patti par pohonchne se pehle padh 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.

(395) Agar khoon e istehaza namaz ke waqt se pehle bhi aaye aur aurat ne is khoon ke liye wudhu ya ghusl na kiya ho to namaz ke waqt wudhu ya ghusl karna zaroori hai. Agarche who is waqt mustahaza na ho.

(396) Mustahaza e mutawassita jiske liye wudhu karna aur ehtiyat e laazim ki bina par ghusl karna zaroori hai isse chahiye ki pehle ghusl kare aur baad main wudhu kare lekin mustahaza e kaseera main agar wudhu karna chahe to zaroori hai ki wudhu ghusl se pehle kare.

(397) Agar aurat ka istehaza e qaleela subah ki namaz ke baad mutawassita ho jaye to zaroori hai ki zuhr aur asr ki namaz ke liye ghusl kare aur agar zuhr aur asar ki namaz ke baad mutawassita ho to maghrib aur isha ki namaz ke liye ghusl karna zaroori hai.

(398) Agar aurat ka istehaza e qaleela ya mutawassita subah ki namaz ke baad kaseera ho jaye aur who aurat issi halat par baaqi rahe to masala number 394 main jo ehkaam guzar chuke hai namaz e zuhr o asr aur maghrib o isha padhne ke liye inpar amal karna zaroori hai.

(399) Mustahaza e qaseera ki jiss soorat main namaz aur ghusl ke darmiyan zaroori hai ki faasla na ho jaisa ki masala number 394 main guzar chuka hai. Agar namaz ka waqt daakhil hone se pehle ghusl karne ki wajah se namaz aur ghusl main faasla ho jaey to iss ghusl ke saath namaz sahi nahi aur yeh mustahaza namaz ke liye dobara ghusl kare aur yahi hukum mustahaza e mutawassita ke liye bhi hai.

(400) Zaroori hai ki mustahaza e qaleela wa mutawassita rozana ki namazon ke ilawa jinke baare main hukum upar bayan ho chuka hai har namaz ke liye khwa who wajib ho ya mustahab, wudhu kare lekin agar who chahe ki rozana ki who namazein jo woh padh chuki ho ehtiyatan dobara padhe ya jo namazein isne tanha padhi hai dobara ba jamaat padhe to zaroori hai ki who tamaam afaal baja laye jinka zikr istehaza ke silsile main kiya gaya hai. Albatta agar who namaz e ehtiyat, bhule huwe sajde aur bhule huwe tashahhud ki baja aawari namaz ke fauran baad kare aur issi tarah sajde sahv kisi bhi soorat main kare to iske liye istehaza ke afaal ka anjaam dena zaroori nahi hai.

(401) Agar kisi mustahaza aurat ka khoon ruk jaye to iske baad jab pehli namaz padhe sirf iske liye istehaza ke afaal anjaam dena zaroori hai lekin baad ki namazon ke liye aisa karna zaroori nahi.

(402) Agar kisi aurat ko yeh maalum na ho ki iska istehaza kaunsa hai to jab namaz padhna chahe to binabar ehtiyat zaroori hai ki pehle tehqeeq kare. Masalan thodi si ruee sharmgah

main rakhe aur kuch der intezaar kare aur phir ruee nikaal le aur jab isse pata chal jaye ki iska istehaza teen aqsaam main se kaunsi qism ka hai to iss kism ke istehaza ke liye jin afaal ka hukum diya gaya hai inhe anjaam de. Lekin agar who jaanti ho ki jiss waqt tak who namaz padhna chahti hai uska istehaza tabdeel nahi hoga to namaz ka waqt daakhil hone se pehle bhi who apne baare main tehqeeq kar sakti hai.

(403) Agar mustahaza apne baare main tehqeeq karne se pehle namaz main mashghool ho jaye to agar who qurbat ka qasd rakhti ho aur isne apne wazeefe ke mutabiq amal kiya ho, masalan iska istehaza qaleela ho aur isne istehaza e qaleela ke mutabiq amal kiya ho to iski namaz sahi hai lekin agar who qurbat ka qasd na rakhti ho ya iska amal iske wazeefe ke mutabiq na ho masalan iska istehaza mitawassita ho aur isne amal istehaza e qaleela ke mutabiq kiya ho to iski namaz baatil hai.

(404) Agar mutahaza apne baare main tehqeeq na kar sake to zaroori hai ki jo iska yakeeni fareeza ho uske mutaabiq amal kare, masalan agar who yeh na jaanti ho ki iska istehaza qaleela hai ya mutawassita to zaroori hai ki istehaza e qaleela ke afaal anjaam de aur agar who yeh na jaanti ho ki iska istehaza mutawassita hai ya qaseera to zaroori hai ki istehaza e mutawassita ke afaal anjaam de lekin agar who jaanti ho ki isse peshtar ise in teen aqsaam main se kaunsi qism ka istehaza tha to zaroori hai ki issi kism ke istehaze ke mutabiq apna fareeza anjaam de.

(405) Agar istehaza ka khoon apne ibtedaee marhale par jism ke andar hi ho aur bahar na nikle to aurat ne jo wudhu ya ghushl kiya huwa ho isse baatil nahi karta lekin agar bahar aa jaye to khwa kitna hi kam kyun na ho wudhu aur ghushl ko baatil kar deta hai.

(406) Mustahaza agar namaz ke baad apne baare main tehqeeq kare aur khoon na dekhe to agarche isse ilm ho ki dobara khoon aayega jo wudhu who kiye huwe hai issi se namaz padh sakti hai.

(407) Mustahaza aurat agar yeh jaanti ho ki jis waqt se who wudhu ya ghushl main mashghool huwi hai khoon iske badan se bahar nahi aya aur na hi sharmgha ke andar hai to jab tak isse pak rehne ka yaqeen ho naamz padhne main taakheer kar sakti hai.

(408) Agar mustahaza ko yaqeen ho ki namaz ka waqt guzarne se pehle puri tarah pak ho jayegi ya andaazan jitna waqt naamz padhne main lagta hai ismain khoon aana band ho jayega to ehtiyat e laazim ki bina par zaroori hai ki intezaar kare aur uss waqt namaz padhe jab pak ho.

(409) Agar wudhu aur ghushl ke baad khoon aana bazaar band ho jaye aur mustahaza ko maloom ho ki agar namaz padhne main taakheer kare to itni der ke liye mukammal pak ho jayegi jismein wudhu ghushl aur namaz baja la sake to ehtiyat e laazim ki bina par zaroori hai ki namaz ko maukkharr kar de aur jab bilkul pak ho jaye to dobara wudhu aur ghushl karke namaz padhe aur agar khoon ke bazahir band hone ke waqt namaz ka waqt tang ho to wudhu aur ghushl dobara karna zaroori nahi balki jo wudhu aur ghushl isne kiye huwe hai inhi ke saath namaz padh sakti hai.

(410) Mustahaza e kaseera jab khoon se bilkul pak ho jaye agar isse malum ho ki jis waqt se isne guzishta namaz ke liye ghusl kiya tha phir ab tak khoon nahi aya to dobara ghusl karna zaroori nahi hai basoorat e deegar ghusl karna zaroori hai. Agarche is hukum ka bataur e kulli hona ehtiyat ke bina par hai aur mustahaza e mutawassita main zaroori nahi hai ki khoon se bilkul pak hone par ghusl kare.

(411) Zaroori hai ki mustahaza e qaleela wudhu ke baad, mustahaza e mutawassita ghusl aur wudhu ke baad aur mustahaza e kaseera ghusl ke baad (in do soorton ke alawa jo masala number 394 aur 407 main ayee hai) fauran namaz main mashghool ho jaey albatta namaz se pehle adhan aur iqamat kehne main koi haraj nahi aur who namaz ke mustahab kaam masalan qunut, waghaira bhi padh sakti hai.

(412) Agar mustahaza jiska fareeza yeh ho ki wudhu ya ghusl aur namaz ke darmiyan faasla na rakhe agar isne apne wazeefe ke mutabiq amal na kiya ho to zaroori hai ki dobara wudhu ya ghusl karne ke baad fauran namaz main mashghool ho jaye.

(413) Agar aurat ka khoon e istehaza jaree rahe hai aur band hone main na aaye aur khoon ka rokna iske liye muzirr na ho to ehtiyat e wajib ki bina par zaroori hai ki ghusl se pehle khoon ko bahar aane se roke aur agar aisa karne main kotaahae barte aur khoon nikal aaye to jo namaz padhli ho isse dobara padhe balki ehtiyat e mustahab yeh hai ki dobara ghusl bhi kare.

(414) Agar ghusl karte waqt khoon na ruke to ghusl sahi hai lekin agar ghusl ke dauran istehaza e mutawassita istehaza e kaseera ho jaye to az sarr e nau ghusl karna zaroori hai.

(415) Ehtiyat e mustahab yeh hai ki mustahaza roze se ho to saara din jahan tak mumkin ho khoon ko nikalne se roke.

(416) Mashhoor qaul ki bina par mustahaza e kaseera ka roza is soorat main sahi hoga ke jis raat ke baad ke din woh roza rakhna chahti ho is raat ki maghrib aur isha ki namaz ka ghusl kare. Ilawa az een din ke waqt woh ghusl anjaam de jo din ki namazon ke liye wajib hai lekin kuch baeed nahi ke iske roze sahi hone ke liye ghusl ki shart na ho jaisa ke binabar aqwa mustahaza e mutawassita main yeh ghusl shart nahi hai.

(417) Agar aurat asr ki namaz ke baad mustahaza ho jaye aur ghurub e aftaab tak ghusl na kare to iska roza bila ishkali sahi hai.

(418) Agar kisi aurat ka istehaza e qaleela namaz se pehle mutawassita ya kaseera ho jaye to zaoori hai ki mutawassita ya kaseera ke afaal jinka upar zikr ho chuka hai anjaam de aur agar istehaza e mutawassita, kaseera ho jaye to chahiye ke istehaza e kaseera ke afaal anjaam de. Chunache agar woh istehaza e mutawassita ke liey ghusl kar chuki ho to iska yeh ghusl befayda hoga aur isse istehaza e kaseera ke liye dobara ghusl karna zaroori hai.

(419) Agar namaz ke dauran kisi aurat ka istehaza e mutawassita, kaseera main badal jaye to zaroori hai ki namaz torr de aur istehaza e kaseera ke liye ghusl kare aur iske doosre afaal anjaam de aur phir issi namaz ko padhe aur ehtiyat e mustahab ki bina par ghusl se pehle wudhu kare aur agar iske paas ghusl ke liye waqt na ho to ghusl ke badle tayammum karna zaroori hai aur agar tayammum ke liye bhi waqt na ho to ehtiyat e mustahab ki bina par namaz na torey aur issi halat main khatam kare lekin zaroori hai ki waqt guzarne ke baad is namaz ki qaza kare. Issi tarah agar namaz ke dauran iska istehaza e qaleela, istehaza e mutawassita ya kaseera ho jaye to zaroori hai ki namaz ko torr de aur istehaza e mutawassita ya kaseera ke afaal anjaam de.

(420) Agar namaz ke dauran khoon band ho jaye aur mustahaza ko maaloom na ho ki baatin main bhi khoon band huwa hai ya nahi ya na jaanti ho ki aaya itni der pak reh sakegi jismein taharat karke mukammal namaz ya iska kuch hissa ada kar sake to ehtiyat e wajib ki bina par zaroori hai ki apne wazeefe ke mutaabiq wudhu ya ghusl kare aur namaz dobara padhe.

(421) Agar kisi aurat ka istehaza e qaseera, mutawassita ho jaye to zaroori hai ki pehli namaz ke liye kaseera ka amal kare aur baad ki namazon ke liye mutawassita ka amal baja laye. Masalan agar zuhr ki naamz se pehle istehaza e qaseera, mutawassita ho jaye to zaroori hai ki zuhr ki namaz ke liye ghusl kare aur namaz e asr o maghrib o isha ke liye sirf wudhu kare lekin agar namaz e zuhr ke liye ghusl na kare aur iske paas sirf namaz e asr ke liye waqt baaqi ho to zaroori hai ki namaz e asr ke liye ghusl kare aur agar namaz e asr ke liye bhi ghusl na kare to zaroori hai ki namaz e maghrib ke liye ghusl kare aur agar iske liye bhi ghusl na kare aur iske paas sirf namaz e isha ke liye waqt ho to namaz e isha ke liye ghusl karna zaroori hai.

(422) Agar har namaz se pehle mustahaza e kaseera ka khoon band ho jaye aur dobara aa jaye to har namaz ke liye ghusl karna zaroori hai.

(423) Agar istehaza e kaseera, qaleela ho jaye to zaroori hai ki who aurat pehli namaz ke liye kaseera wale aur baad ki namazon ke liye qaleela wale afaal baja laye aur agar istehaza mutawassita, qaleela ho jaye to pehli namaz ke liye mutawassita wale aur baad ki namazon ke liye qaleela wale afaal baja lana zaroori hai.

(424) Mustahaza ke liye jo afaal wajib hai agar who inmain se kisi ek ko bhi tark kar de to iski namaz batil hai.

(425) Mustahaza e qaleela ya mutawassita agar namaz ke alawa woh kaam anjaam dena chahti ho jinke liye wudhu ka hona shart hai, masalan apne badan ka koi hissa quran e majeed ke alfaas se mass karna chahti ho to namaz ada karne ke baad e/wajib ki bina per zaroori hai kai wuzu karai aur woh wudhu jo namaz ke liye kiya tha kaafi nahi hai.

(426) Jis mustahaza ne apne wajib ghusl kar liye ho iska masjid main jana aur wahan theherna aur woh ayat padhna jinke padhne se sajda wajib ho jata hai aur iske shohr ka iske saath mujame'at karna halal hai. Khwa isne who afaal jo woh namaz ke liye anjaam deti thi

(masalan ruee aur kapde ke tukde ka tabdeel karna) anjaam na diye ho balki yeh afaal baghair ghushl bhi jayaz hai

(427) Jo aurat istehaza e kaseera ya mutawassita main ho agar who chahe ki namaz ke waqt se pehle is ayat ko padhe jiske padhne se sajda wajib ho jaa hai ya masjid main jaye to ehtiyat e mustahab ki bina par zarori hai ki ghushl kare aur agar iska shohr isse mujameat karna chahe tab bhi yahi hukum hai.

(428) Mustahaza par namaz e ayat ka padhna wajib hai aur naamz e ayat ada karne ke liye yaumiya namazon ke liye bayan kiye gaye tamaam amaal anjaam dena zaroori hai.

(429) Jab bhi yaumiya namaz ke waqt main namaz e ayat mustahaza par wajib ho jaye aur who chahe ke in dono namazon ko yake baad deegre ada kare tab bhi ehtiyat e laazim ki bina par who in dono ko ek wudhu aur ghushl se nahi padh sakti.

(430) Agar mustahaza qaza namaz padhna chahe to zaroori hai ki namaz ke liye woh afaal anjaam de jo ada namaz ke liye ispar wajib hai aur ehtiyat ki bina par qaza namaz ke liye in afaal par iktefa nahi kar sakti jokey isne ada namaz ke liye anjaam diye ho.

(431) Agar koi aurat jaanti ho ki jo khoon isse a raha hai who zakhm ka khoon nahi hai lekin is khoon ke istehaza, hayz ya nifas hone ke baare main shak kare aur sharan who khoon hayz o nifas ka hukum bhi na rakhta ho to zaroori hai ki istehaza wale ehkaam ke mutaabiq amal kare balki agar ise shak ho ki yeh khoon istehaza hai ya koi doosra aur who doosre khoon ki alamaat bhi na rakhta ho to ehtiyat e wajib ki bina par istehaza ke afaal anjaam dena zaroori hai.

Fiqh chapter 8

HAYZ:

Hayz wo khoon hai jo umooman har maheene chand dinon ke liye aurton ke rehem se kharij hota hai aur aurat ko jab haiz ka khoon aye to use haaiz kehte hain.

432) Hayz ka khoon umooman ghada aur garam hota hai aur iska rang siya ya surkh hota hai. who tezi se aur thodi si jalan ke saath khaarij hota hai.

433) Who khoon aurton ko saanth baras poore karne ke baad ata hai hayz ka hukum nahi rakhta. Ehtiyat e mustahab yeh hai ki who aurtein jo ghair qurayshi hai who 50 se saanth saal umar ke dauran khoon is tarah dekhe ki agar who 50 saal se pehle khoon dekhti to who khoon yakeenan hayz ka hukum rakhta to who mustehazawale amwal baja laye aur inkamon ko tarq kare jinhe hayz tarq karti hai.

434) Agar kisi ladki ki nau saal ki umar tak pohonchne se pehle khoon aaye to who khoon hayz nahi hai.

435) Haamila aur bachche ko doodh pilane wali aurat ko bhi hayz aana mumkin hai aur hamila aur ghair hamila ka hukum ek hi hai. Haan agar hamila aurat apni aadat ke ayyam shuru hone ke bees roz baad hayz ki alaamaton ke saath khoon dekhe to iss ke liye ehtiyat ki bina par zaroori hai ki ki who in kamaon ko tarq karde jinhe hayz tarq karti hai aur mustehaza ke afaal bhi baja laye.

436) Agar kisi ladki ko khoon aaye jise apni umar ke nau saal pure hone ka ilm na ho aur iss khoon main hayz ki alamaat na ho to who hayz nahi hai aur agar is khoon main hayz ki alamaat ho to ispar hayz ka hokum lagana mehelle ishkal hai. Magar yeh ki itmenaan ho jaye ki yeh hayz hai aur is surat main yeh maaloom ho jayega ke iski umar puri nau saal ho gayee hai.

437) Jis aurat ko shak ho ke us ki umar 60 saal ki huwi hai ya nahi, agar wo khoon dekhe aur ye na jaanti ho ke ye hayz hai ya nahi to use ye samajhna chahiye ke uski umar 60 saal nahi huwi hai.

438) Hayz ki muddat 3 din se kam aur 10 din se zyada nahi hoti aur agar khoon 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 khoon aye phir 1 din na aye aur phir aik din aajaye to wo hayz nahi hai.

440) Hayz ki ibteda main khoon ka bahar ana zarooti hai laikin ye zaroori nahi ke poore 3 din khoon nikalta rahe balke agar sharmgah main khoon maujood ho to kafi hai aur agar 3 dinoun main thode se waqt kai liye koyi aurat paak ho bhi jaye jaisa ke tamaam ya baaz aurton ke darmiyan muta'arif hai tab bhi wo hayz hai.

441) Aik aurat ke liye ye zaroori nahi ke is ka khoon pehli raat aur chothi raat ko bahar nikle laikin ye zaroori hai ke doosri aur teesri raat ko munqateh na ho. Pas agar pehle din subh sawerey se teesre din ghuroob e aftaab tak mutawaatir khoon aata rahe aur kisi waqt band na ho to wo hayz hai aur agar pehle din do pehr se khoon ana shuroo' ho aur chothe din usi waqt band ho to us ki soorat bhi yahi ahi (yani wo bhi hayz hai).

442) Agar kisi aurat ko 3 din mutawaatir khoon ata rahe phir wo paak ho jaye, chunache agar wo dubaara khoon dekhe to jin dinon main wo khoon dekhe aur jin dinon main wo paak ho in tamaam dinon ko mila kar agar agar 10 din se zyada na ho to jin dinon main wo khoon dekhe wo haiz ke din hain laikin ehtiyaat e laazim ki bina par baqi ke dinon main wo un tamaam umoor ko jo paak aurat par wajib hain wo anjaam de aur jo umoor haiza par haraam hain unhain tark kar dey.

443) Agar kisi aurat ko 3 din se zyada aur 10 din se kam khoon aye aur use ye ilm na ho ke ye khoon phode ya zakhm ka hai ya hayz ka to use chahiye ke us khoon ko haiz na samjhe.

444) Agar kisi aurat ko aisa khoon aye jiske bare main use ilm na ho ke zakhm ka khoon 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.

445) Agar kisi aurat ko khoon aye aur use shak ho ke ye khoon haiz hai ya istihaaza to zaroori hai ke haiz ki alaamaat maujood hone ki soorat main use haiz qarar dey.

446) Agar kisi aurat ko khoon aye aur use ye maloom na ho ke ye haiz hai ya bakarat ka khoon hai to zaroori hai ke apne bare main tehqeeq kare yani kuch ruyi (cotton) sharmgah main rakhe aur thodi dair intezaar kare, phir ruyi baahir nikaale pas agar khoon ruyi ke atraaf main laga ho to khoon bakarat hai aur agar sari ki sari ruyi khoon main tar ho jaye to wo haiz hai.

447) Agar kisi aurat ko 3 din se kam muddat tak khoon aye aur phir band ho jaye aur phir 3 din tak khoon aye to doosra khoon haiz hai aur pehla khoon khwah wo us ki adat ke dinom hi main aya ho haiz nahi hai.

HAAIZ KE EHKAAM:

448) Chand cheezain haiz par haraam hain.

1) Namaz aur us jaisi deegar ibadar ibaadat jin hain wuzu, ghushl ya tayyamum ke saath ada karna zaroori hai. Agar is niyyat se anjaam de ke sahi amal anjam de rahi hoon, jaiz nahi ahi. Laikin in ibadat ke ada karne main koyi harj nahi jin ke liye wudhu, ghushl ya tayyamum karna zaroori nahi jaisay namaz e mayyit.

2) Wo tamam cheezain jo mujnib par haram hain aur jin ka zikr janabat ke ehkaam main aa chuka hai.

454) Agar koyi aurat namaz ke dauaran haiz ho jaye to us ki namaz batil hai hatta kai bina bar ehtiyaat e wajib haiz aakhri sajde ke baad aur salaam ke akhri harf se pehle hi aya ho.

455) Agar aurat namaz ke dauran shak kare ke ke haiz huwi hai ya nahi to us ki namaz sahi hai laikin agar namaz ke baad use pata chale ke namaz ke dauran haiz ho gayi thi to jaisa ke pichle masale main bataya gaya jo namaz us ne padhi hai, batil hai.

456) Aurat ke haiz se paak ho jane ke baad us par wajib hai ke namaz aur doosri ibadaat ke liye jo wuzu, ghusl ya tayyamum kar ke baja lana chahiye, ghusl kare aur uska tereeks ghusl e janaabat ki tarha hai. Ye ghusl wuzu ki jagah kaafi hai albatta behtar ye hai ke ghusl se pehle wuzu bhi kare.

458) Agar pani wuzu aur ghusl ke liye kafi na ho aur taqreeban itna ho ke usse ghusl kar sake to zaroori hai ke ghusl kare aur behtar ye hai ke wuzu ke badle tayyamum kare. Aur agar paani sirf wuzu ke liye kaafi ho aur itna na ho ke usse ghusl kiya ja sake to behtar ye hai ke wuzu kare aur ghusl ke badle tayyamum karna zaroori hai aur agar donon main se kisi ke liye bhi paani na ho to ghusl ke badle tayyamum karna zaroori hai aur behtar ye hai ke wuzu ke badle bhi tayyamum kare.

459) Jo namazain aurat nay haiz ki halat may na padhi 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'yan(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 ho ke agar wo namaz padhne main dair kare gi to haiz ho jae gi to zaroori hai ke fauran namaz padhe aur agar use faqat ehtemaal ho ke namaz main ta'kheer karne se wo haiz ho jaye gi tab bhi ehtiyaat e laazim ki bina par yahi hukm hai.

461) Agar aurat namaz padhnay may takheer karay aur awwal e waqt may say itna waqt guzar jaye, jis may aik namaz tamaam muqaddimaat jaisa kay paak libas ka intezaam aur wuzu , kay sath anjaam di ja sakay aur phir isay haiz aajaye to is namaz ki qaza is aurat per wajib hai balkay agar waqt aanay kay baad itna waqt guzra ho kay aik namaz wuzu ya ghusl balkay tayammum kar kay padh sakti thi aur na padhi ho to ehtiyaat e wajib ki bina per zaroori hai kay iski qaza karay, chahay wo waqt itna kam tha kay jis may doosri sharait hasil nahi ki jasakti thi, laikin jaldi padhnay aur ther ther kar padhnay aur doosri baton kay baray may zaroori hai kay apni kaifiyat kay mutabiq namaz padhay .Masalan agar aik aurat jo safar may nahi hai , awwale waqt may namaz e zohr na padhay to us ki qaza is per is soorat may wajib hogi jab kay hadath say taharat hasil karnay kay baad char rakat namaz padhnay kay barabar waqt awwal e zohr say guzar jaye aur wo haaiz ho jaye ,aur is aurat kay liye jo safar may ho taharat hasil karnay kay baad do rakat padhnay kay barabar waqt guzar jana bhi kafi hai.

462) Agar aik aurat namaz kay aakhir waqt may khoon say paak ho jaye aur us kay paas andazan itna waqt ho kay ghusl kar kay aik ya aik say zaid rakat padh sakay to zaroori hai kay namaz padhay aur agar na padhay to zaroori hai kay iski qaza baja laye.

463) Agar aik haaiz kay paas (haiz say paak honay kay baad) ghusl kay liye waqt na ho laikin tayammum kar kay namaz waqt kay ander padh sakti ho to ehtiyaat e wajib ye hai kay wo namaz tayammum kay sath padhay aur agar na padhay to qaza karay, laikin agar waqt ki tangi say qat'e nazar kisi aur wajah say is ka fareeza he tayammum karna ho, masalan agar pani is kay liye muzir ho to zaroori hai tayammum kar kay wo namaz padhay aur agar na padhay to zaroori hai kay iski qaza karay.

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 padh lay.

465) Agar koi aurat is khayal say namaz na padhay kay hadath say paak honay kay baad aik rakat namaz padhnay kay liye bhi is kay paas waqt nahi hai, laikin baad may isay pata chalay kay waqt tha to qaza baja lana zaroori hai.

466) Haaiz kay liye mustahab hai kay namaz kay waqt apnay aap ko khoon 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) haaiz kay liye quran e majeed ka padhna 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'z Fuqaha kay qaul kay mutabiq makrooh hai.

468) Haaiz ki chay(6) qismain(types) hain:

1. Waqt aur adad ki aadat rakhnay wali aurat: ye wo aurat hai jisse yake baad deegre do mahino me aik mua'yyan waqt par haiz aaye aur iske haiz ke dino ki tadaad bhi dono mahino me aik jaisi ho, maslan use yake baad deegre do mahino mai mahine ki pehli tareekh se saatwi tareekh tak khoon aaye.
2. Waqt ki aadat rakhne wali aurat: Ye wo aurat hai jise yake baad deegre do mahino mai mua'yyan waqt par haiz aaye laikin uske haiz ke dino ki tadaad dono mahino mai aik jaisi na ho. Maslan yake baad deegre do mahino mai use mahine ki pehli tareekh say khoon ana shuro ho laikin woh pehle mahine mai saatway din aur doosre mahine mai aathwai din khoon say paak ho.
3. Adad ki aadat rakhne wali aurat: Ye wo aurat hai jiske haiz ke dino ki tadaad yake baad deegre do mahino mai aik jaisi ho laikin har mahine khoon aane ka waqt yaksa na ho. Maslan pehle mahine me use paanchwe se daswein tareekh tak aur soosre mahine mai baarhwein se sattarwein treekh tak khoon aye.
4. Muztariba: Ye wo aurat hai jise chand mahine khoon aya ho laikin uski aadat mua'yyan na huwi ho ya uski sabeqa aadat bigar gayee ho aur naee adat na bani ho.
5. Muftadayya: Ye woh aurat hai jise pehli dafa khoon aaya ho.
6. Nasiyya: Ye woh aurat hai jo apni aadat bhoool chuki ho.

In me se har qism ki aurat ke liye alehda alehda ehkaam hain jinka zikr aainda masail me kiya jayega.

HAYZ KE MUTAFARRIQ MASAEL:

490) Muftadayya, Muztarba, nasiya aur adad ki aadat rakhne wali aurton ko agar khoon aaye jismein hayz ki alamaat ho ya yakeen ho ki yeh khoon teen din tak aayega to inhe chahiye ke ibadaat tarq kar de aur agar baad mein inhe pata chale ki yeh hayznahi tha to inhe chahiye ke jo ibadaat baja na laye ho inki qaza kare.

491) Jo aurat hayz ki adat rakhti ho khwa ywh adat hayz ke waqt ke aitbaar se ho ya hayz ke adad ke aitbaar se ya waqt aur adad dono ke aitbaar se ho. Agar usse yakke baaz deegare do mahino main apni adat ke barkhilaf khoon aaye jiska waqt ya dinon ki tadaat ya waqt aur din dono ki tadaat yaqsaa ho to iski aadat jis tarah in do mahino main isse khoon aya hai ismein tabdeel ho jati hai. Masalan agar pehle isse mahine ki pehli tareekh se saathvi tareekh tak khoon ata tha aur phir band ho jata tha magar do mahino main isse dasvein tareekh se satarvein tareekh tak khoon aya ho aur phir band huwa ho to iski adat dasvein tareekh se satarvein tareekh tak ho jayegi.

492) Adat waqtiya ka taayyun karne ke ilawa umoor main ek mahine se murad tool ke shuru hone se tees din tak hai. Mahine ke pehli tareekh se mahine ke aakhri tak nahi hai jabki waqt ki adat ko moayyin karne ke liye murad kamri mahina hai, shamsi nahi.

493) Agar kisis aurat ko amooman mahine mein ek martaba khoon ata ho lekin kisi ek mahine mein do martaba aa jaye to agar in darmiyani dinon ki tadaat jinmein isse khoon nahi aya dus din se kam na ho to isse chahiye ke dono khoon ko hayz qaraar de. Chahe inmein se kisi ek mein hayz ki alaamat maujood na ho.

494) ji aurat ki zimmedari yeh ho ki who hayz ki alaamat ke zariye hayz ka taayyun kare agar is aurat ko teen ya isse zyada dinon tak aisa khoon aaye jismein hayz ki alamaat ho aur iske baad dus ya isse zyada dinon tak aisa khoon aye jismein istehaza ki alamaat ho aur phir iske baad dobara teen din tak hayz ki alamatan ke saath khoon aye to isse chahiye ke pehle aur aakhri khoon ko jismein hayz ki alamaat ho hayz qaraar de. Lekin agar in do mein se ek khoon adat ke ayyam main aye aur yeh maaloom na ho ke darmiyaan ke dus din tak ke sab istehaza ke hai ya kuch ayyam hayz ke bhi hai to adat ke ayyam wala khoon hayz aur baaki sab istehaza istehaza mana jayega.

495) agar ksis aurat ka khoon dus din se pehle ruk jaye aur usse yakeen ho ki iske baatin main khoon hayz nahi hai to isse chahiye ke apni ibadaat ke liye ghusl kare agarche gumaan rakhti ho ke dus din poore hone se phle dobara khoon aajayega. Lekin agar isse yakeen ho ke dus din poore hone se pehle isse dobara khoon aa jayega to jaise bayaan ho chuka isse chahiye ki ehtiyatan ghusl kare aur apni ibadaat baja laye aur jo cheezen hayz par haraam hai inhe tarq kare.

496) agar kisi aurat ka khoon dus din guzarne se pehle band ho jaye aur is baat ka ehtemaal ho ke iske baatin main khoon e hayz hai to zaroori hai ke ya ehtiyat karte huwe ibadaton ko anjaam de ya istabra kare aur istabra kiye baghair ibadaat ko tarq karna jayiz nahi hai. Istabra yeh hai ki apni sharamgha main ruee rakhkar kuch der intezaar kare. Haan agar iski aadat aisi hai ke hayz ke dauran bhi iska khoon kuch der ke liye ruk jata hai, jaisa ke baaz aurton ke bare mein aisa kaha jata hai to zaroori hai ke is miqdaar se zayada der tak intezaar kare iske baad nikale pass agar khoon khatam ho gaya ho to ghusl kare aur ibadat baja laye aur agar khoon band na huwa ho ya thoda sa zard pani laga ho pass agar who hayz ki moayyin adat na rakhti ho ya iski aadat dus din ki ho ya abhi iski aadat ke din tamaam na huwe ho to isse chahiye ke intezar kare aur agar dus din se pehle khoon khatam ho jaye to ghusl kare aur agar dusvein din ke khatmay per khoon ana band ho ya khoon dus din ke baad bhi ata rahe to dusvein din ke ikhtetaam par ghusl kare aur agar iski aadat dus dinon se kam ho aur who jaanti ho ki dus din khatam hone se pehle ya dusvein din ke khatmein pur khoon band ho jayega to who ghusl nahi kar sakti.

497) Agar koi aurat chand dino ko hayz qaraar de aur ibadat na kare lekin baad mein isse pata chale ke hayz nahi tha to isse chahiye ke jo namazein aur roze who in dino main baja nahi laye inki qaza kare aur agar chand din iss khayal se ibadaat baja lati rahi ho ki hayz nahi hai aur baad main isse pata chale ke hayz tha to agar in dino main isne roze bhi rakhe ho to inki qaza karna zaroori hai.

668- Jab waqt itna tang ho ke agar aik shakhs wuzu ya ghusl kare to sari namaz ya uska kuch hissa waqt ke bahir baad parha ja sake to zaroori hai ke tayammum kare.

673- Agar kisi shakhs ke paas itna waqt ho ke wuzu ya ghusl kar sake aur namaz ko iske mustahab af'aal masalan aqamat aur qunoot ke baghair parh le to zaroori hai ke ghusl ya wuzu kar le aur us ke mustahab af'aal ke baghair namaza parhe. Balke agar soora parhne jitna waqt bhi na bachta ho to zaroori hai ke ghusl ya wuzu kare aur baghair soore ke namaz parhe.

Wo cheezein jo Mujnib par Haram hai:

(354) Panch cheezein mujnib par haram hai:

(1) Apne badan ka koi hissa Quran Majeed ke alfaaz Ya Allah Subhanahu wataala ke naam se khuwah wo kisi bhi zuban mai ho mas karna aur behtar ye hai ke Ambiya, Aemma aur Hazrat Zehra (alayhissalam) ke naamo se bhi apna badan mas na kare.

(2) Masjid ul Haram aur Masjid e Nabawi mai jana, khuwah ek darwaze se dakhil ho kar doosray darwaze se nikal aye.

(3) Masjid ul Haram aur Masjid e Nabawi ke alawa doosri masjido mai teharna, aur **ehtiyat wajib** ki bina par Aemma(alayhissalam) ke haram mai teharne ka bhi yahi hukum hai. Lekin agar un masjido mai se kisi masjid ko uboor kare, maslan ek darwaze se dakhil hokar doosre se bahar nikal jaye to koi harj nahi.

(4) Kisi masjid mai koi cheez rakhne ke liye dakhil hona. **Ehtiyat wajib** ki bina par yahi hukum masjid se koi cheez uthane ke liye bhi hai chahay Masjid mai dakhil na bhi ho.

(5) In ayaat mai se kisi ayat ka parna jin ke parne se sajda wajib ho jata hai.

Wo ayatain: 1) sura sajda, ayat 15

2) sura fusselat, ayat 37

3) sura wannajam, ayat 62

4) sura alaq, ayat 19 mai hai.

{727} Isha ki namaz ka waqt mukhtaar shakhs kay liye aadhi raat tak hai aur raat ka hisaab suraj ghuroob honay ki ibtedaa say tulu e fajn tak hai.

{728} Agar koi shakhs ihtioyaari haalat may maghrib aur isha ki namaz aadhi raat tak na padhay to ehtiyaat e wajib ki bina par zaruri hai kay azaan e subh say pehlay qaza aur ada ki niyyat kay baghair in namazo ko padhay.

Fiqh chapter 9

NIFAAS:

498. Bachche ka pahlaa joor maan ke peit se baahar aane ke waqt se das din tak jo khoon aurat ko aaye woh khoon nafaas hai bashart yai kai usai wiladat ka khoon kehna sadiq aata ho aur nafaas ki haalat mein aurat ko nafaasa' kahte hain.
499. Jo khoon aurat ko bachche ka pehla joor baahar aane se pahle aaye woh nafaas nahin hai.
500. Yeh zaruri nahin hai keh bachche ki khilqat mukammal ho balkeh agar ooski khilqat naamukammal ho Laikin 'alqataa -y'ani khoon ka lothhraa ya mazghataa -y'ani gost ka tukraahone ki haalat se guzar chooeeka ho aur phir gir jaaye to bhi jo khoon das din tak aaye khoon nafaas hai.
501. Yeh ho saktaa hai keh khoon nafaas ek lehze se zayadah naa aaye Laikin das dino ke b'ad aane waale khoon ko nafaas nahin kahte.
502. Agar kisi aurat ko shak ho keh isqaat huua hai ya nahin ya jo isqaat huua woh bachhaa tha ya nahin to is ke liye tahqeeq karna zaruri nahin aur jo khoon Oose aa'e woh shar'an nafaas nahin hai.
503. Jo kuchh ha'ez par waajib hai woh nafsaa' par bhi waajib hai aur Ehteyaat-e-waajib ki bina par massjid mein thherna ya massjid mein daakhil honaa jabkeh 'uboor naa karna ho ya massjid ul haraam aur massjid nabwee mein daakhil honaa chaahe 'aboor karne ke liye ho ya Qur'aan ki waajib sajde wali ayat ki tilawat karna aur Qur'aan ke alfaaz ya Khudaa ke naam se badan ka koi hissah mass karna nafsaa' par haraam hai.
504. Jo aurat nafaas ki haalat mein ho Oose talaq denaa aur oos se jam'a karna haraam hai Laikin oos par koi kaffaarah nahin.
505. Jo aurat a'dad ki a'adat naa rakhtee ho agar Oose das din se zayadah khoon naa aa'e to saaraa ka saaraa nafaas hai, lehaazah agar woh das din se pahle paak ho jaaye to Oose chaahiye keh ghusl kare aur apni 'aba'daat bajaa laaye.....
510. Jo aurat Ha'ez mein adad ke lehaaz se a'adat naa rakhtee ho agar Oose bachchah janne ke b'ad ek mahine tak ya ek mahine se zayadah muddat tak khoon aa'e to oos ke pahle das din nafaas aur agle das din istehaazah ke honge aur jo khoon Oose is ke b'ad aa'e mumkin hai woh Ha'ez ho aur mumkin hai istehaazah ho aur Ha'ez qaraar den eke liye zaruri hai keh oos hukm ke mutabiq a'amal kare jis ka zikr saabqah massa'el mein guzar chuka hai.

Fiqh chapter 10

MAS E MAYYAT GHUSL

(511) Agra koi shakhs kisis aise murda insaan ke badan ko mass kare jo thanda ho chuka ho aur jisse ghush na diya gaya ho yaani apne badan ka koi hissa isse lagaye to zaroori hai ki ghush e mase mayyit kare khwa ismein neend ki halat mein murde ka badan mass kiya ho ya bedaari ke aalam mein aur khwa iradi taur par mass kiya ho ya ghiare iraadi taur par, hatta ki agar iska naakhoon ya haddi murde ke nakhoon ya haddi se mass ho jaye tab bhi ghush karna zaroori hai lekin agar murda haiwaan ko mass karen to ispar ghush wajib nahi hai.

(512) Jis murde ka tamam badan thana na huwa ho isse mass karne se ghush wajib nahi hota khwa iske badan ka jo hissa mass kiya ho woh thanda ho chuka ho.

(513) Agar koi shakhs apne baaal murde ke badan se lagaye ya apna badan murde ke baalo se lagaye ya apne baal murde ke balo se lagaye to ispar ghush wajib nahi hai.

(514) Agar bachca murda paida ho ehtiyat e wajib ki bina par zaroori hai ki iski maa ghush kare aur agar ma marr gayee ho to bachche ke liye zaroori hai ki baaligh hone ke baad ehtiyat e wajib ki bina par ghush karen.

(515) Agar koi shaks ek aisi mayyit ko mass karen jisse teen ghush muqammal taur par diye ja chuke ho to ispar ghush wajib nahi hota lekin agar woh teesra ghush muqammal hone se pehle iske badan ke kisi hisse ko mass karen to zaroori hai ki ghush e mase mayyit karen, chahe iss hisse ka ghush muqammal ho chuka ho to khwa is hisse ko teesra ghush diya ja chuka ho iske liye ghush e mase mayyit karna zaroori hai.

(516) Agar koi deewana ya na baligh bachcha mayyit ko mass karen to deewane par aaqil hone aur bachche par baaligh hone ke baad ghush e mase mayyit karna zaroori hai aur agar woh mumayyiz ho to iska ghush sahi hai.

(517) Agar kisi zinda shaks ke badan se ya kisi aise murde ke badan se jisse ghush na diya gaya ho ek hissa juda ho jaye aur isse pehle ke juda hone wale hisse ko ghush diya jaye koi shaks isse mas karle to agar che iss hisse mein haddi ho ghush e mase mayyit karna zaroori nahi. Haan agar mayyit tukde tukde ho chuki ho aur koi shaks in tamaam ya zayadatar hisson ko mass karen to ispar ghush wajib hai.

(518) Ek aisi haddi ke mass karne se jisse ghush na diya gaya ho khwa woh murde ke badan se juda huwi ho ya zinda shaks ke badan se, ghush wajib nahi hai. Aur daath khwa woh murde ke badan se juda huwe ho ya zind ake shaks ke badna se inkeliye bhi yahi hukum hai.

(519) Ghush e mase mayyit, ghush e janabat ki tarah hai aur iske baad wudhu ki zaroorat bhi nahi.

(520) Agar koi shaks kayee mayyiton ko mass karen ya ek mayyit ko kae baar mass karen to ek ghush kafee hai.

(521) Jiss shaks ne mayyit ko mas karne ke baad ghush na kiya ho iske liye masjid mein theherna, biwi se jama'a karna aur un aayaat ka padhna jinmein sajda wajib hai, mamnoo nahi hai lekin namaz aur iss jaise ibadaat ke liye ghush karna zaroori hai.

Fiqh chapter 11

MUSTAHAB GHUSL

(634) Islami shariyat mein bohut se ghusl mustahab hai jinmein se kuch ye hai:

(i) Ghusl e juma-Iska waqt subah ki azaan ke baad se sooraj ghurub hone tak hai aur behtar ye hai ki zohr ke qareeb baja laya jaye aur agar koi shaks isse zohr tak anjaam na de to behtar hai to ada aur qaza ki niyat kiye baghair ghuroob e aftaab tak baja laye aur agar juma ke din ghusl na kare to mustahab hai ki hafte ke din subah se ghuroob e aftar tak iski qaza baja laye. Jo shaks jaanta ho ki isse juma ke din paani mayassir na hoga to who rijaa ki niyat se jumma ke din ya shabe juma mein ghusl anjaam de sakta hai aur mustahab hai ki insaan ghusl e juma karte waqt ye dua padhe.:

Ashhadu allailaha illallah wahdahu la sharikalah, wa anna muhammadan abduhu wa rasuluh, allahumma sallealah Muhammad wa aale Muhammad, waj'alni minattawabeen waj'alni minalmutatahereen.

(ii-vii) Ramzan ki pehli, satarwein(17th), unneeswein(19th), ekkeeswein(21st), teiswein(23rd) aur chaubeeswein(24th) raat ka ghusl.

(viii-ix) Eid ul fitr aur eid e qurbaan ke din ka ghusl. Iska waqt subah ki azaan se sooraj ghuroob hone tak hai aur behtar ye hai ki eid ki namaz se pehle kar liya jaye.

(x-xi) Zilhajj ki aanthwein(8th) aur nawwein(9th) din ka ghusl aur behtar ye hai ki nawwein din ka ghusl zohr ke nazdeek kiya jaye.

(xii) Islam shaks ka ghusl jisne apne badan ka koi hisa aisi mayit ke badan se mass kiya ho jisse ghusl de diya gaya ho.

(xiii) Ehram ka ghusl

(xiv) Haraam e makka mein daakhil hone ka ghusl.

(xv) Makka e muqarrama mein daakhil hone ka ghusl.

(xvi) Khana e kaba ki ziyarat ka ghusl.

(xvii) Kaba mein daakhil hone ka ghusl.

(xviii) Ziba aur neher ke liya ghusl.

(xix) Baal moondne ke liye ghusl.

(xx) Haram e madina mein daakhil hone ka ghusl.

(xxi) Madina e munawwara mein dakhil hone ka ghusl

(xxiii) Rasool e akram sallalaho alayhi wa alahe wasallam ki kabre mutahhar se wide hone ka ghusl.

(xxiv) dushman ke saath mubahila karne ka ghusl.

(xxvi) Istekhara karne ka ghusl

(xxvii) Talab e baraan ka ghusl.

(635) Fuqaha ne mustahab ghuslon ke baab mein bohot se ghuslo ka ghusl farmaya hai jinmein se chand ye hai:

(i) Ramzan ki tamaam taaq raaton ka ghusl aur iski aakhri dahai (last 10) ki tamaam raton ka ghusl aur iski 23rd raat ke aakhri hisse mein dusra ghusl.

(ii) Zilhajj ke 24th day ka ghusl

(iii) Eid e nawroz ke din aur 15th shabaan aur 9th aur 17th rabi ul awwal aur zilqada ke 25th din ka ghusl.

(iv) Is aurat ka ghusl jisne apne shohr ke alawa kisi aur ke liye khushbu istemaal ki ho.

(v) Is shaks ka ghusl jo masti ki halat mein so gaya ho.

(vi) Islam us shaks ka ghusl jo kisi suli chadhe huwe insaan ko dekhne gaya ho aur isse dekha bhi ho liken agar ittefaqan ya majboori ki halat mein nazar gayee ho ya misaal ke taur par agar shahadat dene gaya ho to ghusl mustahab nahi hai.

(vii) Door ya nazdeek se masoomen alayhimus salaam ki ziyarat ke liye ghusl. Inmein se kisi ghusl ka mustahab hona saabit nahi aur jo shaks bhi inmein se koi ghusl anjaam den achahe zaroori ahi ki rija ki niyat se anjaam de.

(636) Insaan in tamaam ghuslon ke saath jinka mustahab hona sharan saabit ho gaya hai masalan who ghusl jinka tazkera masala number 634 mein kiya gaya hai, aise kaam masala in namaz anjaam de sakta hai jinke liye wudhu laazim hai [yani wudhu karna zaroori nahi hai]. Lekin jo ghusl bataur e rija kiye jaye masalan who ghusl jinka tazkera masala number 635 mein kiya gaya, wudhu ke liye kifayat anhi karte [yani saat saat wudhu karna bhi zaroori hai].

(637) Agar kae mustahab ghusl kisi shaks ke zimme ho aur who sabki niyyat karke ek ghusl karle to kaafi hai. Haan agar ghusl mukallaf ke kisis amal ke wajah se mustahab huwa ho, masalan aise shaks ka ghusl jisne apne badan ka koi hissa aisi mayyit se mass kiya ho jisko ghusl diya ja chuka ho, to aisi soorat mein jand mukhtalif wujuhaat ki bina par mustahab hone wale ghuslon ke liye ek ghusl par iktefa karna mahalle ishkal hai.

Fiqh chapter 12

TAYAMMUM

Sath suraton may wuzoo aur ghusl ke bajaye tayyamum karna zaruri hai.

Tayamum ki Pehli Surat.

Pani na ho.

640: Jis taraf pani ke na hone ka yakin ho us taraf talaash karna zaruri nahi.

641: Agar kisi shaks ki namaz ka wakt tang na ho aur pani haasil karne ke liye iske pas wakt ho aur usay yakin ya itmenan ho ke jis faasle tak iske liye pani talaash karna zaruri hai, is say dur pani mojud ho to zaruri hai ke pani hasil karne ke liye waha jaye lekin agar pani bohot zyada dur ho ke loag ye kahe ke inke pas pani nai hai to waha jana lazim nahi hai aur agar pani mojud hone ka gumaan ho to phir bhi waha jana zaruri nahi hai.

642: Ye zaruri nahi ke insaan khud pani ki talaash may jaye balkey wo kisi aur aise shaks ki bat par bhi iktefa kar sakta hai jisne justujoo kar li ho aur jiski bat par isay itmenaan ho.

643: Agar is bat ka ehtemal ho ke apne safar ke saaman may ya parao dalne ki jaga pay ya kaafle may pani mojud hai to zaruri hai ke is kadr justujo kare ke isay pani ke na hone ka itmenaan ho jaye ya iske husool say na umeed hojaye. Siwaye iske ke pehle kisi morid may pani na tha aur ab ehtemaal ho ke shayad pani aachuka ho ke is surat may justujo zaruri nai.

Tayammum ki Doosri Surat

Pani tak rasai na ho.

654: Agar koi shaks burhaye ya kamzori ki waja se ya chor, daku aur janwar wagaira ke khauf se ya koonwe say pani nikalne ke wasaail mayassar na hone ki waja say pani haasil na kar sake to zaruri hai ke tayammum kare.

656: Agar koi shaks majboor ho ke pani muhaiya karne ke liye karz le to karz lena zaruri hai lekin jis shaks ko ilm ho ya gumaan ho ke wo apne karz ki adaegi nahi kar sakta iske liye karz lena wajib nahi hai.

658: Agar koi shaks bigair ehsan rakhe kuch pani day to isay kabool kar lena zaruri hai.

Tayammum ki Teesre Surat

Pani ke istemaal may khauf ho.

659: Agar pani ka istemaal kisi shaks ke liye jaan lewa ho ya iske badan may kisi aib ya marz ke paida hone ya mojuda marz ke tulani ya shadeed hojane ya ilajey mualja may dushwari paida hone ka sabab ho to uske liye zaruri hai ke tayammum kare. Lekin agar pani ke zar ko kisi tareeke say door kar sakta ho maslan ye hai ke pani ko garam karne say zar door ho sakta ho to pani garam kar ke wuzoo kare aur agar ghusl karna zaruri ho to ghusl kare.

660: Zaruri nahi hai ke kisi shaks ko yakeen ho ke pani iske liye muzr hai balke agar zarar ka ehtemaal ho aur ye ehtemaal aam logo ki nazron may makool ho to tayammum karna zaruri hai.

661: Agar koi shaks zarar ke yakin ya ehtemal ki waja say tayammum kare aur isay namaz se pehle is bat ka pata chal jaye ke pani iske liye nuksandah nahi to iska tayammum batil hai aur agar is bat ka pata namaz ke baad chale to wuzoo ya ghusl kar ke dobara namaz parhna zaruri hai siwaye iske ke zarar ke yakin ya ehtemaal ke bawajood wuzoo ya ghusl karna aisi zehni bechaini ka ba'is ho jisey bardasht karna mushkil hai.

662: Agar kisi shaks ko yakin ho ke pani iske liye muzr nahi hai aur ghusl ya wuzoo kar le, bad may isay pata chale ke pani iske liye muzr tha tou iska wuzoo aur ghusl baatil hai.

Tayammum ki Chohti Surat.

Harj aur Mushakkat

663: Agar kisi shaks ke liye pani muhaiya karna ya isay istemaal karna aise harj aur mushakkat ka ba'is ho jisay aam taur pe bardasht nahi kiya jaata to wo tayammum kar sakta hai. Lekin agar wo mushakkat bardast karte huwe wuzoo ya ghusl kar le to iske wuzoo ghusl sahi honge.

Tayammum ki Paanchwi Surat

Pani pyas bujhane ke liye zaruri ho.

664: Agar kisi shaks ko pyas bujhane ke liye pani ki zarurat ho to zaruri hai ke tayammum kare is waja say tayammum ke jaiz hone ki do suratien hai:

1) Agar pani wuzoo ya ghusl karne may sarf kar day to wo khud fori taur par ya baad may aisi pyas may muhtala hoga jo iski halakat ya alalat ka mojjib hogi ya jiska bardasht karan iske liye sakht takleef ka baa'is hoga.

2) Apne ilawa khud say wabasta doosre afraad ki khaatir darta ho chahe wo doosre nafoos mohtram bhi na rakhte ho jubki inki zindagi ke amwar iske liye ehmiyat ke hamil ho, chahe iske liye wo inse shadeed mohabbat rakhta ho ya is aitbaar say ke inka talf hojana iske liye maali nuksaan ka ba'is hai ya iske liye inka khayal karna urfan iske liye zaruri hai jaise dost aur hum saye.

In dono surato ke ilawa bhi mumkin hai ke pyas, tayammum ke jawaas ka sabub banel lekin is waja say nahi balke isleay ke jaan ki hifazat wajib hai ya isleay ke pyasey ki maut ya bechaini mutma'inan iske liye harj ka sabab banegi.

665: Agar kisi shaks ke pas is paak pani ke ilawa jo wuzoo ya ghusl ke liye ho itna najis pani bhi ho jitna isay peene ke liye darkaar hai to zaruri hai ke pak pani peene ke liye rakh le aur tayammum kar ke namaz parhe. Lekin agar pani iske saathiyo ke peene ke liye darkaar ho to wo pak pani say wuzoo ya ghusl kar sakta hai khwa iske sathi pyas bujhane ke liye najis pani peene par hi majboor kyun na ho balke agar wo loag is pani ke najis hone ke barey may na jaante ho ya ye ke najasat say parhez na karte ho to lazim hai ke pak pani ko wuzoo ya ghusl ke liye sarf kare aur isi tarah pani apne kisi janwar ya nabaligh bache ko pilana chahe tabhi zaruri hai ke inhe wo najis pani pilaye aur pak pani say wuzoo ya ghusl kare.

Tayammum ki Chatti Surat.

Wuzoo ya ghusl ka takraav aisi shar'ai takleef se ho raha ho jo unse zyada eham ho ya masawi ho.

666: Agar kisi shaks ka badan ya libaas najis ho aur iske paas itni mikdaar may pani ho ke us say wuzoo ya ghusl kar lay to badan ya libaas dhone ke liye pani na bachta ho to zaruri hai ke badan ya libaas dhoye aur tayammum kar ke namaz parhe. Lekin agar iske paas aisi koi cheez na ho jis par tayammum kare to zaruri hai ke pani ghusl ya wuzoo ke liye istemaal kare aur najis badan ya libaas ke sath namaz parhe.

667: Agar kisi shaks ke paas siwaye aise pani ya bartan ke jiska istemal karna haram hai koi aur pani ya bartan na ho maslan jo pani ya bartan iske paas ho wo ghazbi ho aur iske ilawa iske pas koi pani ya bartan na ho to zaruri hai ke wo wuzoo aur ghusl ke bajaye tayammum kare.

Tayyamum ki Saathwi Surat.

Wakt ka tang hona.

668: Jub wakt itna tang ho ke agar ik shaks wuzoo ya ghusl kare to saari namaz ya iska kuch hissa wakt ke baad parha ja sake to zaruri hai ke tayammum kare.

669: Agar koi shaks jaan boojh kar namaz parhne may itni takheer kare ke wuzoo ya ghusl ka wakt baki na rahe to wo guna ka murtakib hoga lekin tayammum ke sath iski namaz sahi hai. Agarche ehtiyat e mustahab ye hai ke is namaz ki qaza bhi kare.

670: Agar kisi ko shak ho ke wuzoo ya ghusl kare to namaz ka wakt baki rahega ke nahi to zaruri hai ke tayammum kare,\

671: Agar kisi shaks nay wakt ki tangi ki waja say tayammum kiya ho aur namaz ke baad wuzoo kar sakne ke bawajood na kiya ho hatta ke jo pani iske paas tha wo zaya hogaya ho to is surat may iska fareeza tayammum ho zaruri hai ke aainda namazon ke liye dobara tayamum kare khwa wo tayammum jo isne kiya tha na toota ho.

672: Agar kisi shaks ke pas pani ho lekin wakt ki tangi ke ba'is tayamum kar ke namaz parhne lage aur namaz ke dauran jo pani iske pas tha wo zaya hojaye ab agar iska fariza tayammum ho to baad ki namazo ke liye dobara tayammum karna zaruri nahi agarche behtar hai.

673: Agar kisi shaks ke paas itna wakt ho ke wuzoo ya ghusl kar sake aur namaz ko iske mustahab afaal maslam iqamat aur qunoot ke bagair parhle to zaruri hai ke ghusl ya wuzoo kar le aur iske mustahab afaal ke bagair namaz parhe. Balke agar sura parhne jitna wakt bhi na bachta ho to zaruri hai ke ghusl ya wuzoo kare aur bigair surah ke namaz parhe.

Woh Cheezein Jin Par Tayyamum Karna Sahi Hai

674. Mitti, reit, dhele, aur patthar par tayyamum karna sahi hai laikin ehteyaat-e-mustahab yehh hai ke agar mitti mayyasir ho to kisi dusri cheez par na kiya jaaye-agar mitti na ho to intihaaee baarik bajri par jise jise mitti kaha jaa sake ,agar yehh bhi mumkin na ho to dhele par agar dhela bhi naho to to phir reit par aur agar reit aur dhela bhi na ho to patthar par tayamum kiya jaaye-

675. Gypsum aur choone ke patthar pe tayyamum karna sahi hai niz is gard-o-gubaar par jo qaleen kapde aur oon jaisi dusri cheezon par jamaa ho jaata hai agar urf-e-aam mai oose naram mitti shumaar kiya jaata ho to oos par tayyamum sahi hai –agarche ehteyaat-e-mustahab yehh hai ke ikhteyaar ki haalat mein oos par tayyamum na kare-isi tarah ehteyaat-e-mustahab ki bina par ikhteyaar ki haalat mein pakke gypsum aur choone aur pakke eent aur dusri ma’dani pattar maslan aqiq waghairah par tayyamum na kare-

676. Agar kisi shakhs ko mitti,pattar,reit ya dhela na mil sake to zaruri hai ke tar mitti par tayyamum kare aur agar tar mitti na mile to zaruri hai ke qaleen ,dari,ya libaas aur oon jaisi dusri cheezon ke andar ya upar maujood us mukhtasar se gard-o-gooobaar se jo urf arif mein mitti shumaar na hota ho tayyamum kare aur agra oon mein se koi cheez bhi dasteaab na ho to ehtiya-e-mustahab yehh hai ke tayyamum ke baghair namaz padhe laikin waajib hai ke ba’ad mein oos namaaz ki qaz’a padhe-

677. Agar koi shakhs qaleen,dari ya oon jaisi cheezon ko jhaad kar mitti muhhaiyya kar sakta hai to ooska gard aloud cheezon par tayyamum karna baatil hai aur isi tarah tar mitti ko khusk karke oose sukhi mitti haasil kar sakta ho to tar mitti pe tayyamum karna baatil hai-

678. Jis shakhs ke paas paani na ho lakin barf ho aur oose phighla sakta ho to oosse phighlaa kar paani banana aur oosse wuzu ya ghushl karna zaruri hai aur agar aisa karna mumkin na ho aur ooske paas koi aisi cheez bhi na ho ke jis par tayyamum karna sahi ho to oos ke liye zaruri hai ke vaqt guzarne ke ba’ad namaz ko qaz’a kare aur behtar yehh hai ki barf se wuzu ya ghushl ke aaza ko tar kare aur wuzu mein haath ki ratoobat se sar aur pairon ka massah kare aur agar aisa karna bhi mumkin na ho to barf par tayyamum kar le aur vaqt par bhi namaaz padhe albatta dono surton mein qaz’a zaruri hai

679. Agar mitti ya reit ke saath sukhi ghaas ki tarah koi cheez mili hui ho jis par tayyamum karna baatil ho to oos par tayyamum nahi kar sakte-laikin agar woh cheez itni kam ho ke oose mitti ya reit mein na hone ke barabar samjha jaa sake to mitti aur reit par tayyamum sahi hai-

680. Agar ek shakhs ke paas koi aisicheez na ho jis par tayyamum kiya jaa sake aur ooska khareedna ya kisi aur tarah haasil karna mumkin ho to zaruri hai ke oos tarah muhaiyya karle-

681. Mitti ki deewar par tayyamum karna sahi hai aur ehteyaat-e-mustahab yeh hai ke khushk zameen ya khushk mitti ke hote hue tar zameen ya tar mitti par tayyamum na kiya jaaye.

682. Jis cheezon par insaan tayyamum kare oon cheezon ka shar’an paaak hona zaruri hai aur ehteyaat-e-waajib ki bina par zaruri hai ke urfan bhi paakiza ho yani us mai koi aisi cheez mili hui na ho jis sai insani tabiat ko ghin aati ho. Agar us kai paas koi aisi paak cheez na ho jis par tayyamum karna shi ho to oos par namaaz waji b nahi hai laikin zaruri hai keh ooski qaz’a bajaa laayeh aur behtar yehh hai keh vaqt mein bhi namaz padhe- Haan agar baat gard aalood qaleen tak aa chuki ho aur woh najis ho ehteyaat-e-wajib ki bina par zaruri hai ke oose tayyamum karke namaaz padhe aur phir ba’ad mein ooski qaz’aa bhi kare.

683. Agar kisi shakhs ko yakeen ho k eek cheez par tayyamum karna sahi hai aur oospar tayyamum kar le ba’ad-e-azaan oose pata chale ke oos cheez par tayyamum karna baatil tha to zaruri hai ke jo namaaz oos tayyamum ke ssath padhi oose dobara padhe-

684. Jis cheez par koi shakhs tayyamum kare zaruri hai keh woh ghasbi na ho pas agar woh ghasbi mitti par tayyamum kare to ooska tayyamum batil hai.

685. Ghasb ki hui faza mein tayyamum karna baatil nahi hai –lehaza agar koi shakhs apni zameen pe apne haath mitti par mare aur phir bila ijazat dusre ki zameen mein dakhil ho jaaye aur haathon ko peshaani par pher le to ooska tayyamum sahi hoga agarche goonaah ka murtakab hoga.

686. Agar koi shakhs bhoole se ya ghaflat mein kisi ghasbi cheez par tayyamum karle to tayyamum sahi hai laikin agar woh khud koi cheez ghasb kare aur phir bhool jaaye ke ghasb ki hai to oos cheez par tayyamum ke sahi hone mai ishkaal hai.

687. Agar koi shakhs ghasbi jagah mein qaid kar diya gaya ho aur oos jagah ki mitti aur paani dono ghasbi houn to zaruri hai ke tayyamum karke namaaz padhe-

688. Jis cheez par tayyamum kiya jaaye ehteyaat-e-laazim ke bina par zaruri hai ke oos par kuch gard-o-gubaar maujood ho jo ke haathon par lag jaaye aur oos par haath marne ke ba’ad zaruri hai keh itne zor se haathon ko na jhaade keh saari gard gir jaaye.

689. Ghade wali zameen, raste ki mitti aur aisi shoor zameen par jis par namak ki tah na jami ho tayyamum karna makruh hai aur agar oos par namak ki teh jum gayi ho to tayyamum karna baatil hai.

Wuzu Ya Ghusl Ke Badle Tayyamum Karne Ka Tariqa

690. Wuzu ya ghushl ke badle kiyeh jaane waale tayyamum mai teen cheezein waajib hain:

- 1) Dono haatheliyon ko aisi cheez par maarna ya rakhna jis par tayyamum karna sahi ho-ehteyaat-e-laazim ki bina par dono haath ek saath zameen par maarna ya rakhna chahiyeh.
- 2) Dono haatheliyon ko poori peshaani par sar ke baal ugne ki jagah se abru aur naak ke baa’layi hisse tak pherna aur isi tarah ehteyaat-e-waajib ki bina par peshaani ki dono taraf dono haatheliyon ka pherna ehteyaat-e-mustahab hai ke haath abru ke upar bhi phera jaaye.
- 3) Ba’en haatheli ko da’en haath ki tamaam phust par aur oos ke ba’ad da’en haatheli ko baayeh haath ki tamaam pusht par pherna.

Zaruri hai ke tayyamum qurbatan ilallah ki niyyaat se anjaam de jaisa ke wuzu ke masa’el mein bataya jaa chuka hai-

691. Ehteyaat-e mustahab yeh hai ke tayyamum khwoha wuzu ke badle ho ya ghushl ke badle oose tarteeb se kiya jaaye yaa’ni ek daf’a haath zameen par maara jaaye aur peshaani aur haathon ki pusht par phera jaaye phir ek daf’a zameen par maara jaaye aur haathon ki pusht ka massah kiya jaaye.

Tayyamum ke Ehkaam

692. Agar ek shakhs peshaani yaa haathon ki pusht ke zara se hisse ka bhi massah na kare to oos ka tayyamum baatil hai qat’a nazar oosse ke oosne a’mdoon massah na kiya ho ya massla na jaanta ho ya massla bhool gaya ho laikin zayada baarik bani ka bhi khayaal

rakhna zaruri nahi-agarche kaha jaa sake ke tamaam peshaani aur haathon ka massah ho gaya hai to itna hi kaafi hai.

693. Agar kisi shakhs ko yakeen na ho keh haath ki pusht ka massh kar liya hai to yakeen haasil karne ke liye zaruri hai keh kalaai se kuch upar waale hisse ka bhi massah kar le laikin oongliyon ke darmiyaan massah karna zaruri nahi hai-
694. Tayyamum karne waale ko peshaani aur haathon ki pusht ka massah ehteyaat ki bina par upar se neeche ki jaanib karna zaruri hai aur yehh af'aal ek dusre se mutsil hone chahiyeh aur agar oon af'aal ke darmiyaan itna faasla de keh log yehh na kahe ke tayyamum kar raha hai to tayyamum baatil hai.
695. Niyyat karte vaqt laazim nahi hai ke is baat ka ta'een kare ke ooska tayyamum ghusl ke badle hai ya wuzu ke badle laikin jahan do tayyamum anjaam dena zaruri ho to zaruri hai ke oon mein se har ek ko kisi bhi a'itbaar se mo'ayyan kare aur agar oos par ek tayyamum waajib ho aur niyyat kare keh main is vaqt apna farizaa anjaam de raha hoon to agarche woh mu'ayyan karne mein ghalti kare to ooska tayyamum sahi hai
696. Tayyamum mein peshaani haathon ki haatheli aur haathon ki pusht zaruri nahi hai ke paak ho, agarche behtar hai ke paak ho.
697. Zaruri hai keh haath par massah karte vaqt anghoothi ootaa de aur agar peshaani ya haathon ki pusht ya haatheliyon par koi rukawat ho maslan koi cheez agar chipki hui ho to zaroori hai kai oose hata de.
698. Agar kisi shakhs ki peshaani ya haathon ki pusht par zakhm ho aur oos par kapda ya patti bandhi ho jis ko khola na jaa sake to zaruri hai ke ooske upar se haath phere-agar haatheli zakhmi ho aur upar kapda ya patti waghairah bandhi ho jise khola na jaa sake to zaruri hai ke kapde ya patti waghairah samet haath oos cheez par mare jis cheez par tayyamum karna sahi ho aur phir peshaani aur haathon ki pusht par phere, laikin agar haatheli ka kuch hissa khula hua ho to oosi ko zameen par mar kar oosi se massah kar lena kaafi hai.
699. Agar kisi shakhs ki peshaani ya haathon ki pusht par ma'mool ke muta'bik baal ho to koi harj nahi hai laikin agar sar ke baal peshaani pe a gire ho to to zaruri haioonhein peeche hata de
700. Agar ehtemaal ho ke pehaani aur haatheliyon yaa haathon ko pusht par koi rukawat hai aur yehh ehtemaal logon ki nazon mein ma'qol ho to zaruri hai ke chaan been kare take oose yaken ya itmenaan ho jaaye ke rukawat maujood nahi hai-
701. Agar kisi shakhs ka fariza tayyamum ho aur woh khud tayyamum na kar sakta ho to to zaruri hai ke kisi dusri shakhs ki madad le take woh madadgaar muta'elaqa shakhs ke haathon ko oos cheez par maare jis cheez par tayyamum karna sahi hao aur phir mut'elaqa shakhs ke haathon ko ooski peshaani aur dono haathon ki pusht par rekh dai take imkaan ki soorat me wo khud apni donon hatheliyon ko peshani aur dono haathon ki pusht par phere aur agar yehh mumkin na ho to naa'eb ki liye zaruri hai ke apne haathon ko oos cheez par mare jis cheez par tayyamum karna sahi ho aur phir mut'elaqa shakhs ki haathon ki pusht aur peshaani par phere -oon dono surton mein ehteyaat-e-laazim ke bina par dono shakhs tayyamum ki niyyat kar le laikin pehli surat mein khud muqqalif ki niyyat kaafi hai-

702. Agar koi shakhs tayyamum ke dauraan shak kare keh woh oos ka koi hissa bhool gaya hai yaa nahi aur oos hisse ka mauka guzar gaya ho to woh apne shak ki parwoh na kare aur agar mauka na guzraa to zaruri hai ke oos hisse ka tayyamum kar le –

703. Agar kisi shakhs ko baayeh haath ka massah karne ke ba’ad shak ho ke aaya us nai tayammum durust kia hai ya nahi to ooska tayyamum sahi hai agar oos ka shak baayeh haath ke masseh ke baare mein ho ooske liye zaruri hai ke oos ka massah kare, siwaayeh iske keh log yehh kahein ke tayyamum se faarigh ho chuka ha. Maslan is shakhs ne koi aisa kaam kiya ho jis ke liye tahaarat shart hai yaa tassalsal khatm ho gaya ho-

704. Jis shakhs ka fariza tayyamum ho agar woh namaaz ke poore vaqt mein uzr ke khatm hone se ma’yus ho ya oose is baat ka ehtemaal ho ke agar tayamum mein taakhir karega to vaqt daakhil hone ke ba’ad tayyamum na kar sakega to aisa shakhs vaqt daakhil hone se pehle bhi tayyamum kar sakta hai aur agar oosne kisi dusre waajib ya mustahab kaam ke liye tayyamum kiya ho aur namaaz ke vaqt tak ooska uzr baaki ho to oosi tayyamum ke saath woh naaz padh sakta hai-

705. Jis shakhs ka fariza tayyamum ho agar oose ilm ho ke aakhir vaqt tak ooska uzr baaki rahega yaa woh uzr ke khatm hone se maayus ho to vaqt ke was’ii hote hue tayyamum ke saath namaaz padh sakta hai-laikin agar woh jaanta ho ke aakhir vaqt tak ooska uzr door ho jaayegaa to zaroori ha kai intezaar kare aur wuzu ya ghushl karke namaaz padhe- balki agar woh aakhir vaqt tak uzr ke khatm hone se bhi maayus na ho to maayus hone se pehle tayyamum kar ke namaaz nahi padh sakta-siwaayeh ooske key eh ehtemaal ho ke agar tayyamum karke jaldinamaaz na padhi to phir vaqt khatm hone tak hatta ke tayyamum karke bhi namaaz na padh paayehga-

706. Agar koi shakhs wuzu ya ghushl na kar sakta ho aur woh uzr ke bar taraf hone se maayus ho to woh apni qaz’a namaazein tayyamum ke saath padh sakta hai –laikin agar ba’ad mein uzr khatm ho jaaye to ehteyaat-e waajib yehh ke woh namaazein wuzu ya ghushl karke dobara padhe aur agar uzr door hone se mayusi na ho to ehteyaat-e-laazim ki bina par qaz’a namaazon ke liye tayyamum nahi kar sakta-

707. Jo shakhs wuzu ya ghushl na kar sakta ho to oos ke liye jaayez hai ke jinin mustahab namaazon ko jin ka vaqt mu’ayyan hai jaise din raat ki nawaafil, tayyamum karke padhe laikin agar maayus na ho ke aakhir vaqt tak ooska uzr door ho jaayegaa to ehteyaat-e-laazim hai ke woh namaazein oonke awwal vaqt mein na padhe aur jin mustahab namaazon ka vaqt mu’ayyan nahi hai oonhein mutlaqan tayyamum ke saath padh sakta hai-

708. Jis shakhs ne ehteyataan jabirah ghushl aur tayyamum kiya ho woh agar ghushl aur tayyamum ke ba’ad namaaz padhe aur namaaz ke ba’ad oose hadase asghar saadir ho jaaye maslan wo peshab kare to baad ki namazon ke lie zaruri hai ke wuzu kare aur agar hadas namaz se pehle sadir ho to zaruri hai is namaaz ke liye bhi wuzu kare

709. Agar koi shakhs paani na milne ki wajah se ya kisi aur uzr ki bina par tayyamum kare to uzr ke khatm ho jaane ke ba’ad ooska tayyamum baatil ho jaata hai-

710. Jo cheezein wuzu ko baatil karti hai woh wuzu ke badle kiyeh kiyeh hue tayyamum ko bhi baatil karti hainaur jo cheezein ghushl ko baatil karti hai woh ghushl ke badle kiyeh hue tayyamum ko bhi baatil karti hai-

711. Agar koi shakhs ghusl na kar sakta ho aur oospar chand ghusl waajib ho to ooske liye jaayez hai ke oon tamaam ghuslon ke badle ek tayamum kar le aur ehteyaat-e-mustahab yehh hai ki oon ghuslon mein se har ek ke badle ek tayyamum kare-

712. Jo shakhs ghusl na kar sakta ho agar woh aisa kaam anjaam dena chaahe jis ke liye ghusl waajib ho to zaruri hai ke ghusl ke badle tayyamum kare aur jo shakhs wuzu na kar sakta ho agar koi aisa kaam anjaam dena chaahe jis ke liye wuzu karna waajib ho to zaruri hai ke wuzu ke badle tayyamum kare

713. Agar koi shakhs ghusl-e-janabat ke badle tayyamum kare to namaaz ke liye wuzu karna zaruri nahi hai-isi tarah agar kisi aur ghusl ke badle tayyamum kare to bhi yahi hukm hai laikin is surat mein ehtiya-e-mustahab yehh hai ke wuzu bhi kar le aur agar woh wuzu na kar sake to wuzu ke badle ek aur tayyamum kare-

714. Agar koi shakhs ghusl ke badle tayyamum kare aur ba'ad mein oose kisi aisi surat se do chaar hone pade jo wuzu ko baatil kar deti ho aur ba'ad ki namaazon ke liye ghusl bhi na kar sakta ho to zaruri hai ke wuzu kare aur ehteyaat-emuatahab hai ke tayyamum bhi kare- agar wuzu na kar sakta ho to zaroori hai kai wuzu ke badle tayyamum kare-

715. Jis shakhs ka farizaa tayyamum ho agar woh kisi aur kaam ke liye tayyamum kare to jab tak ooska tayyamum aur uzr baaki hai woho on kaamon ko kar sakta hai jo wuzu ya ghusl kar ke karna chahiyeh-laikin agar ooska uzr vaqt ki tangi ho yaa oosne paani hote hue namaaz-e mayyat ya soone ke liye tayyamum kiya ho to woh faqat oon kaamon ko anjaam de sakta hai jin ke liye oosne tayyamum kiya ho-

716. Chand surton mein behtar hai keh namaazein insaan ne tayyamum ke saath padhi ho oon ki qaz'a kare :

- 1) Paani ke istemaal se darta ho aur oosne jaan bhooj ke apne aap ko joonoob kar liya ho aur tayyamum karke namaaz padhi ho-
- 2) Yehh jaante hue ya gumaan karte hue ke oose paani na mil sakegaa amdan apne aapko joonoob kar liya ho aur tayyamum karke namaaz padhi ho –
- 3) Akhir vaqt tak paani ki talaash mein na jaaye aur tayyamum karke namaaz padhe aur ba'ad mein oose pata chale ke agar talaash karta to paani mil jaata-
- 4) Jaan bhoojh ke namaaz padhne mein taakhir ki ho Aur aakhir vaqt mein tayyamum karke mamaaz padhi ho-
- 5) Yehh jaante hue ya gumaan karte hue ke paani nahi milega jo paani ooske paas tha oose gira diya ho aur tayyamum kar ke namaaz padhe-

TAYYAMUM

(masala # 674 to 689-ayatullah sistani's tauzeeh 2008 edition)

Jin cheezon par tayyamum karna sahih hai

1. Matti(earth) (Agar in may koyi aisi cheez mili ho jispar tayyamum jaiz nahi masalan ghaas(straw), to is par tayyamum jaiz nahi LAIKIN Agar woh cheez itni kam ho ke na hone ke barabar ho to us par tayyamum sahih hai)(674+679)

OR

2. Bareek bajri (jisko matti kaha jasake)(674)

OR

3. Dhele(lump of clay)

OR

4. Rait(sand) (Agar in may koyi aisi cheez mili ho jispar tayyamum jaiz nahi masalan ghaas, to is par tayyamum jaiz nahi LAIKIN Agar woh cheez itni kam ho ke na hone ke barabar ho to us par tayyamum sahih hai)

OR

5. Pathar(stone)

OR

6. **Ehtyat e Mustahab ki bina par ikhtiyar ki halat main in par tayyamum na kare:**

Jypsum + paka jipsam

Choone ka pathar(limestone)

Gard o Ghubar(dust) jo qaleen, kapde etc par jama hojati hai(jo urf may narm matti shumar ho)

Pakki eent

Ma'adani pathar (aqeeq waghaira)

IF YOU CAN NOT GET ANY OF THE ABOVE THINGS FOR TAYYAMUM THEN:

7. Tar matti(mud) (Agar use khushk karke sookhi matti hasil karsakta ho to tar matti par tayyamum batil hai)

IF YOU CAN NOT GET THE ABOVE THINGS (TAR MATTI) FOR TAYYAMUM THEN:

8. Ghubar jo narm matti na kehlaye (Agar kapda, qaleen etc jhaar kar matti muhayya hosakti ho to jama huwi gard par tayyamum batil hai)

NOTE: Agar in may say koyi cheez dastyaab na ho to Ehtyat e Mustahab ki bina par baghair

tayyamum namaz parhe—aur wajib hai ke baad main namaz ki qaza kare.

FEW RELATED MASAIL:

- Matti ki deewar par tayyamum karna saheeh hai aur ehtyat e mustahab ye hai ke khushk zameen ya matti ke hote huwe nam(damp) zameen ya matti par tayyamum na kia jaye.(681)
- Jis cheez par tayyamum karain, zaroori hai ke woh ghasbi na ho aur agar koyi ghasbi cheez par tayyamum kare to uska tayyamum batil hai.(684)
- Jis cheez par tayyamum kiya jaaye ehteyaat-e-laazim ke bina par zaruri hai ke oos par kuch gard-o-gubaar maujood ho(688)

Ref of english terms: www.al-islam.org, islamic laws (Ayatullah sistani)

GLOSSARY:

matti: earth

rait: sand

dhele: lump of clay

pathar: stone

choone ka pathar: limestone

ma'addi pathar: mineral stones

tar matti: mud

gard o ghubar: dust particles

narm matti: soft earth

ghaas: straw

ghasbi: usurped

garhe: pit

raaste ki matti: street dust

shoor zameen: saline earth

namak ki teh: layer of salt

Woh cheez jis say zakham ya tooti huwi haddi bandhi jati hai aur woh dawa jo zakham ya aisi hi kisi cheez par lagaee jati hai jabira kehlati hai.

323. Agar wuzu ke a'zaa' mein se kisi par zakham ya phoraa ho ya haddee tootee hu'ee ho aur is ka moonh khoonlaa ho aur paani is ke liye muzir naa ho to Oosi tarah wuzu karna zaruri hai jaise a'am taur par kiya jaata hai.

324. Agar kisi shakhs ke chehre aur haathon par zakham ya phoraa ho, ya in mein se kisi ki (chehre ya haathon) haddee tootee ho iska moonh khoonlaa ho aur is par paani daalnaa nuqsaandeh ho to ise zakham ya phore ke a'as paas ka hissah is tarah uupar se neeche dhonaa chaahiye jaisaa wuzu mein bataya gaya hai aur behtar yeh hai keh agar is par tar haath kheenchnaa nuqsaandeh naa ho to haath is par khinchne aur is ke b'ad paak kapde is par daal de aur geelaa haath is kapde par bhi khinche. Albattah agar haddee tootee hu'ee ho to tayyamum karna laazim hai.

325. Agar zakham ya phoraa ya tootee hu'ee haddee kisi shakhs ke sar ke agle hisse ya paa'on par ho aur ooska moonh khoonlaa ho aur woh oos par massah naa kar saktaa ho kioon ~~naa~~ keh zakham massah ki pooree jagah par phailaa huaa ho ya massah ki jagah ka jo hissah sahee waa salim ho oos par massah karna bhi ooski qudrat se baahar ho to is surat mein zaruri hai keh tayyamum kare aur Ehteyaat-e-mustahab ki bina par wuzu bhi kare aur paak kapdaa zakham par rakhe aur wuzu ke paani ki taree se jo haathon par lagee ho kapde par massah kare.

326. Agar zakham ya phoraa ya tootee hu'ee haddee ka moonh kisi cheez se band ho aur ooska kholnaa baghair takleef ke mumkin ho aur paani bhi oos ke liye muzir naa ho to Oose khol kar wuzu karna zaruri hai khawaah zakham waghairah chehre aur haathon par ho ya sar ke agle hisse aur paa'on ke uupar waale hisse par ho.

327. Agar kisi shakhs ka zakham ya phoraa ya tootee hu'ee haddee jo kisi cheez se boondhee hu'ee ho is ke chehre ya haathon par ho aur ooska kholnaa aur oos par paani daalnaa mazrur ho to zaruri hai keh a'as paas ke jeetne hisse ko dhonaa mumkin ho Oose dho'e aur Ehteyaat-e-waajib ki bina par jabeerah par massah kare.

328. Agar zakham ka moonh naa khul saktaa ho aur khud zakham aur jo cheez is par lagaa'ee gayee ho paak ho aur zakham tak paani pohoonchnaa mumkin ho aur muzir bhi na ho to zaruri hai ke paani ko zakham kai moun par uupar se neeche tak pohoonchaa'eaur agar zakham ya is ke uupar lagaa'ee gayee cheez najis ho aur ooska dhonaa aur zakham ke moonh tak paani pohoonchaanaa mumkin ho to zaruri hai keh Oose dho'e aur wuzu karte vaqt paani zakham tak pohoonchaa'e aur agar paani zakham ke liye mazrur to naa ho Laikin zakham ko dhonaa mumkin naa ho ya ise kholnaa zari'aa masshaqqat ka baa's ho to zaruri hai keh tayyamum kare.

329. Agar jabeerah a'zaa'e wuzu mein se kisi ek ya poore hisse par phailaa huaa ho to jabeerah wuzu kafee hai Laikin agar jabirah tamaam a'zaa'e wuzu ya zayadah tar a'zaa' par phailaa huaa ho to Ehteyaat ki bina par tayyamum karna zaruri hai aur jabeerah wuzu bhi kare.

330. Yeh zaruri nahin keh jabeerah oon cheezon mein se ho jin ke saath namaaz padhnaa durust hai balkeh agar woh reshama ya oon haiwaanaat ke ajzaa se bani ho jin ka gost khaanaa jaayez nahin to in par bhi massah karna jaayez hai.

331. Jis shakhs ki haatheleeon ya angoolion par jabeerah ho aur wuzu karte waqt oos ne tar haath oos par khinchaa ho to woh sar aur paa'on ka massah Oosi taree se kare.

332. Agar kisi shakhs ke paa'on ke uupar waale poore hiss par jabeerah ho Laikin kuchh hissah angoolion ki taraf se aur kuchh hissah paa'on ke uupar waale hisse ki taraf se khooolaa ho to jo jaghein khoolee hain wohaan paa'on ke uupar waale hisse par aur jin jagahon par jabeerah hai wohaan jabeerah par massah karna zaruri hai.

333. Agar chehre ya haathon par kae jabeere hon to in ka darmiyani hissah dhonaa zaruri hai aur agar sar ya paa'on ke uupar waale hisse par jabeere hon to in ke darmiyani hisse ka massah karna zaroori hai aur jahaan jabeere hon wohaan jabeere ke baare mein Ehkaam par a'amal karna zaroori hai.

334. Agar jabeerah zakhm ke 'as paas ke hisson ko m'amool se ziyadah ghare hu'e ho aur is ko hatanaa baghair takleef ke mumkin naa ho to zaruri hai keh tayyamum kare bajazaa is ke jabeerah tayyamum ki jagahon par ho kioon naa keh is surat mein zaruri hai keh wuzu aur tayyamum dono kare aur dono suraton mein agar jabeerah ka hatanaa baghair takleef ke mumkin ho to zaruree hai keh ise hataa de. Pas agar zakhm chehre ya haathon par ho to is ke aas paas ki jagahon ko dhone aur agar sar ya paa'on ke uupar waale hisse par ho to is ke aas paas ki jagahon ka massah kare aur zakhm ki jagah ke liye jabeerah ke Ehkaam par a'amal kare.

335. Agar wuzu ke a'zaa' par zakhm naa ho ya in ki haddee tootee hu'ee naa ho Laikin kisi aur wajah se paani in ke liye mazrur ho to tayyamum karna zaruri hai.

336. Agar wuzu ke a'zaa' ki kisi rug se fard khulwaane ke tareeqe se khoon nikalaa gaya ho aur Oose dhonaa mumkin naa ho to tayyamum karna laazim hai. Laikin agar paani is ke liye mazrur ho to jabeeraah ke Ehkaam par a'amal karna zaruri hai.

337. Agar wuzu ya ghusl ki jagah par koi aisi cheez chipak gayee ho jis ka utaarna mumkin naa ho ya ise utaarne ki takleef naqaabile bardaast ho mut'alaqah shakhs ka fareezaa tayyamum hai. Laikin chipki hu'ee cheez tayyamum ke maqaamaat par ho to is surat mein zaruri hai keh wuzu aur tayyamum dono kare aur agar chipki hu'ee cheez dawa ho to woh jabeerah ke hukm mein 'atee hai.

338. Ghusl mayyat ke a'lawa tamaam ghuslon mein jabeerah ghusl jabeerah wuzu ki tarah hai Laikin Ehteyaat-e-laazim ki bina par yeh zaruri hai keh ghusl ko tarteebee tareeqe se anjaam diya jaaye aur agar badan par zakhm ya phoraa ho to mukallif ko ghusl ya tayyamum ka ihteyar hai. Agar woh ghusl ko ihteyar kartaa hai aur zakhm ya phore par jabeerah naa ho to Ehteyaat-e-mustahab yeh hai keh zakhm ya phore par paak kapdaa rakhe aur is kapde ke uupar massah kare. Agar badan ka koi hissah tootaa hu'aa ho to zaruri hai keh ghusl kare aur Ehteyataan jabeerah ke uupar bhi massah kare aur agar jabeerah par massah karna mumkin naa ho ya jo jagah tootee hu'ee hai woh khoolee ho to tayyamum karna zaruri hai.

339. Jis shakhs ka fareezaa tayyamum ho agar ooski tayyamum ki b'az jagahon-par zakhm ya phoraa ho ya haddee tootee hu'ee ho to zaruri hai keh woh jabeerah wuzu ke Ehkaam ke mutaabiq jabeerah tayyamum kare.

340. Jis shakhs ko jabeerah wuzu ya jabeerah ghusl karke namaaz padhnaa zaruri ho agar Oose i'lm ho keh namaaz ke 'akhir vaqt tak ooska 'azar door nahin hoga to awwal vaqt mein namaaz padh saktaa hai Laikin agar Oose umeed ho ke 'akhir vaqt tak ooska azar door ho jaayegaa to ooske liye behtar hai eh intezaar kare aur agar ooska'zar door na ho to 'akhir vaqt mein jabeerah wuzu ya jabeerah ghusl ke saath namaaz adaa kare Laikin agar awwal vaqt mein namaaz padh le aur 'akhir vaqt tak ooska 'zar door ho jaaye to Ehteyaat-e-mustahab yeh hai keh wuzu ya ghusl kare aur dobaarah namaaz padhe.

341. Agar kisi shakhs ne 'ankh ki kisi beemaaree ki wajah se palkon ke baalon ko chipka kar rakhaa ho to zaruri hai keh tayyamum kare.

342. Agar kisi shakhs ko yeh i'lm naa ho ke aya ooska fareezaa tayyamum hai ya jabeerah wuzu to Ehteyaat-e-waajib ki bina par Oose tayyamum aur jabeerah wuzu dchaahiye.

343. Jo namaazein kisi insaan ne jabeerah wuzu se padhee hon woh sahee hain aur woh Oosi wuzu ke saath 'aendah ki namaazein bhi padh saktaa hai.

NOTE : See 5 charts of wuzu e jabira in folder- FIQ-09-additional notes/charts(2008-2009)

NIGAH DALNEY KE EHKAAM

1). Aurat ka aurat ko dekhna:

Ek baligh aurat kisi doosri baligh aurat k tamam jism ko ilawa sharmgah k qasde lazzat aur qasde raiba k bagair dekh sakti hai.

Qasde lazzat :- jinsee lazzat, shehwat ki nigah se kisiko dekhna

Qasde raiba :- haram mein padne ka khauf hona yani is qasd se kisi ko dekhe k haram kaam mein padjaye ya haram kaam is se wajood mein aajaye.

Qanoone kulli :- Agar qasde lazzat aur qasde raiba k saath kisi ko bhi dekhe (chahe mard mehram ho , na-mehram ho , bachcha ho , khubsoorat ho , badsoorat ho) to haraam hai.

Sharmgah se murad :- Agli aur pichhli sharmgah , yane peshab aur paikhane ka maqam.

2). Sharmgah ko dekhna:

Aam halat mein kisi bhi baligh mard ya aurat ki sharmgah ko dekhna (direct ya indirect) jaez nahi. Chahey qasde lazzat se ho ya bagair qasde lazzat se .

3). Mehram mard ko dekhna:

Aurat , mehram mard k tamam jism ko sharmgah k ilawa qasde lazzat aur raiba k bagair dekh sakti hai.

4). Aurat ka na-mehram mard ko dekhna:

Aurat na-mehram mard k chehrey , haath (kohani k upar , half sleeves tak) aur wo hissay jo mard ma'moolan nahi chhupata (gardan , sar k baal , baazu , paaun) k ilawa baqi jism nahi dekh sakti e/wajib , haram hai , chahe qasde lazzat ho ya na ho aur vo hissay jo dekh sakti hai ismay bhi shart hai k qasde lazzat na ho (qasde lazzat hai to fatwa hai)

5). Bachche (ladka/ladki) ko dekhna:

Mumayyiz – vo bachcha jo achhay ya buray ki tameez kar sakey aur abhi baligh na huwa ho.

Mumayyiz ka mayar – Uske andar khud itni sense aajaye k vo khud achhay aur buray ko tameez de sakay.

Baaz Ulema – iska andar shehwaani ehsaas paida hojaye –jiski nigaahin shehwani ban rahi hon – shehwat ka ehsaas bedaar hojaye .

Urfi masala hai - k mumayyiz bachcha khud achhay buray ki tameez kar sake – sikhaane se nahi (Warna to 2,3 saal ka bachcha bhi sikhaane se tameez kar lega).

(a). Gair mumayyiz bachchay ko dekhna .

Masala: Aurat/mard k liye gair mumayyiz bachche (ladka/ladki) k tamam jism ko hatta k sharmgah ko bhi bagair qasde lazzat aur raiba k dekhna jaez hai.

(b). Mumayyiz bachchay ko dekhna .

(i). Tamam jism siwaye sharmgah k dekhna : Agar qasde lazzat aur raiba na ho to jaez hai .

(ii). Sharmgah ko dekhna :

- qasde lazzat na ho to ehtiyate wajib ki bina par nahi dekh sakte.

- qasde lazzat ho to fatwa hai k nahi dekh sakte.

6). Shak ke masael:-

(i). Agar shak hojaye k bachcha mumayyiz hai ya gair mumayyiz to use gair mumayyiz samjhenge.

Doctor ko dikhana ya dekhna:

Q.} Ek aurat kay liye apnay mumaasil doctor ki talaash kis hadd tak zaruri hai?/ Kya mumaasil doctor ki tehqeeq kiye baghair ek aurat kisi mard doctor kay paas jaa sakti hai ya nahi?

i) Sharmgah agar dikhani paray tab &

ii) Sharmgah ke ilawa agar jism dikhana paray tab.

Agar shuru say hi maaloom ho kay male doctor female doctor say ziyaada maahir hai (aur mumasil maujood bhi hai-check)to ibtedaayi tour par hi aurat male doctor kay paas jaa sakti hai chaahay lady doctor available ho.{ye hi masala injection lagwane ya x-ray waghera karwane ka hai}

note: magar is may bhi sirf dekhnay se ilaj mumkin hai to chuna jaiz nahi aur sirf chunay se mumkin hai to dekhna jaiz nahi,warna ijazat hai chunay aur dekhnay ki.

agar sharmgah dikhani paray ghair e mumasil doctor ko(i.e opposite sex ka Dr):

mazeed aik ehtiyaat – mard Dr direct nigah na kare, agar indirect ilaj sharmgah ka mumkin hai tab.(A.S,A.khm,A.R & A.Khui ki ehtiyaat e wajib hai yahan)

A.Seestani = siwaye iske ke indirect may ziada dair dekhna paray ga.

yani mard ya aurat doctor, ghair mumasil(opp. sex) ki sharmgah ko 2 sooratoon (2 conditions) may direct daikh sakta hai:

(i) mumkin hi na ho direct dekhay baghair ilaj karna - tab direct daikh sakta hai

(ii) indirect dekhnay may ziada dair daikhna paray ga - tab bhi direct daikh sakta hai ilaj ke liye.

Birth control ke liye sharmgah ko na-mehram mard Dr ya hatta aurat ke samnay kholna, jaiz nahi.{ye uzr nahi mana gaya shar'an} siwaye haraj ka masala hojaye.

[is ke ilawa dusray methods bhi hain birth control ke- see details for permanent & temporary birth control)

Q.} Agar ek aurat ek mard doctor kay paas jaaye aur who kahay kay chuay{touch karay}bagaair ilaaj nahi hoga to kya us waqt aurat ki yeh zimmedari banti hai kay woh us doctor say kahay kay woh gloves pehnay aur phir jism ko haath lagaaye.(ye hi masala agar mard aik female Dr ke pass jaye tab bhi)

Ans: Agar ehtemaal e taaseer ho to wajib hai hai kay kahay aur ehtemaal e taseer nahi to aurat/mard ki yeh zimmedaari nahi banti.

Aawaaz na-mehram ki sunna / sunana:

i) aawaaz na-mehram ki sunna: baghair qasd e lazzat o raiba jaiz hai.

ii) aawaaz na-mehram ko sunana:

agar qasd(irada) haram may dalnay ka nahi to jaiz ,wa-illa haram hai.(A seestani)

Mard say tasweer khichwaana

Q.} Na mehram mard say tasweer khichwaanay ka kya mas'ala hai?

Ans.} Agar aurat hiyaab e sharayi may ho to us aurat kay liye ek na mehram say tasweer khichwaanay may koyi haraj nahi hai. Agar tasweer khichwaanay par koyi mafsada (fasad) na hota ho ya haraam nigaah ka baais na banta ho to koyi haraj nahi hai.

Aurat chehray aur haatho ko khol sakti hai na mehram kay saamany lekin agar

1.} Uskay apnay haraam may padhnay ka khouf ho.

2.} Us aurat ki niyyat yeh ho kay mard usay dekhkar haraam may muhtela ho .

To phir aurat apnay chehray aur haath ko khula nahi rakh sakti aur tasweer may bhi yehi hukum chalega.

TV dekhnay ke ehkaam

Q.} Kya ek aurat TV programmes may wrestling, films waghaira may mard ko dekh sakti hai.

Ans) Jis shakhs ko woh TV may dekh rahi hai agar yeh kharij may aata to yeh jitna hissa dekh sakti thi utnay hi azaa who tv par bhi dekh sakti hai. Zinda insaan aur TV may dikhaayi denay waalay insaan may koyi farq nahi hai.

Chupanay ka hukm

Ek aurat ko ek aurat say ya ek mehram mard say sirf sharamgaaho ko chupaana wajib hai bashartay iskay apnay haraam may padhnay ka khouf na ho aur is ki apni niyyat na ho ho kay saamnay waala usay haraam nigaah say dekhay. (alayhissalam)

Note: A seestani = iski apni niyyat nahi haraam may muhtela karne ki, magar agar koi haram may muhtela ho raha ho to iski zimmedari nahi ke yahan chupaye

Aurat ko namehram say apna poora jism hatta baalao ko bhi chupana wajib hai Aur chehra aur haatho ko chupaana wajib nahi hai illa yeh kay is aurat kay haraam may padhnay ka khouf ho ya is ki niyyat yeh ho kay saamnay wala namehram usay dekhkar haraam may muhtela ho jaaye.

Muqaddema ilmiya yeh hai kay aurat kay liye wajib hai ke jitni miqdaar may usko apnay aap ko chupaana wajib qaraar kiya gaya hai us say kuch zaayed miqdaar chupaaye taakay usay yeh yaqeen haasil ho jaaye kay jo miqdaar usay chupaana wajib thi woh poori chup gayi hai.

Heel aur pair ki pusht ko bhi na-mehram se chupana wajib hai (pairon ko na-mehram se chupana ye muttafiqa masala hai – illa ye ke yaqeen ho ke na-mehram ki nigah na paray gi.)

Kisi cheez say bhi khal ko chupana jaiz hai (libas ke ilawa matti say, hath say)

Hajam(shape) chupana wajib nahi , siwaye shehwat ubharnay ka sabab banay.

Q} eg. shalwar per socks(mozay) charha lena (jaisay Iran may ladies), tango(legs) ka shape nazar aa raha hai , tab?

Ans} Shehwat ubharnay ka sabab na banay to koi haraj nahi.(kionke shape ye chupana wajib nahi)

Namaz may satar pooshi(hijab) ka hukm

Namaz ki halat may mard ke liye – sirf sharmgah ko chupana hai.

Namaz ki halat may aurat ke liye – aurat ka poora badan sharmgah ka hukm rakhta hai, is liye zaroori hai ke pooray badan ko chupaye siwaye 3 cheezo ke(jo khula rakh sakti hai)

i)chehra – ii) hath , (wrist tak)- iii) pair (ankle-takhne tak – agar na-mehram maujood na ho to)

(A Seestani- wo hissa jo aam taur per na-mehram say chupana wajib nahi chin ka, wo namaz may bhi chupana wajib nahi.)

Namaz ki halat may(aurat ke liye) jism apnay aap say chupana –

Ehtiyaat e wajib hai jism ke hissay (jo namaz may chupanay hain) ko apnay aap say bhi chupaye.

eg. chadar apnay ooper dal lay, samnay wala kuch nahi daikh sakta magar khud aurat daikh sakti hai apna jism, ya E.W sahi nahi.

Zeenat ke masail

Zeenat ki tareef:- Har wo cheez jisay urf zeenat kahay, wo zeenat hai.

{Ye mumkin hai ke koi cheez zeenat ho magar isko chupanay me istesna(exception) ho*}

Q}Agar kisi khaatoon nay chehray par zeenat ki hai par woh is zeenat may aur baddhi lag rahi hai to kya usay yeh chupaana wajib hai ?

Ans}Ji haa chupaana wajib hai. Chaahay us aurat kay liye zeenat ka sabab banay ya na banay lekin kyu kay yeh urfan zeenat hai isay chupaana wajib hai.

Chehra & hathoon ko kholna ijazat hai(na-mehram ke samnay) jab is per zeenat na ho.{+ lazzat wali shart ke koi lazzat se na dekhay, ya haram may parnay ka khauf na ho}---A seestani/ khumeini

*A.Seestani teen {3} cheezo ki ijaazat detay hai kay agar yeh zeenat may bhi shumaar ho to inhay chupaana wajib nahi hai, bashartay uskay apnay haraam may padhnay ka khouf na ho aur us ki niyyat yeh na ho kay koyi aur haraam may muhtela ho. a.) Anguthi- jo aam tour per mutaarrif ho aurato may, b.) surma –jo aam tour par budhi khawaateen bhi lagaati ho, c.) chudiya- jo sirf kalaayi ke aagay ke hisse tak mehdood ho.

tasweer ke masail

Q.} Khawaateen ka muattar hokar(scented) baahar nikalna jab kay namehram isay soonghay kaisa hai?

Ans: Agar mafsaday(fasad) ka khouf na ho, iskay haraam may padhnay ka khouf na ho, iski niyyat kisi ko haraam kaam may daalnay ki na ho to jaez hai.

A.Seestani- **Aurat ka aurat kay saamnay zeenat karkay jaana** jaez hai bashartay usaky apnay haraam may padhnay ka khouf na ho aur uski niyyat kisi ko haraam may muhtela karnay ki na ho.

Aisa libaas pehna hai jo zeenat may shumaar ho eg embroidered coat scarf to kya hukum hai?

Yeh khud zeenat hai is liye isay bhi chupaana wajib hai & acc to A.S. niyyat too.

Q.} Is it permissible for a woman to wear **contact lenses** for the sake of beautification and then appear in front of na mehram men?

Ans.If that is considered as an item of zeenat it is not allowed.

Mard kay liye ek ajnabi aurat ki aawaaz qasday lazzat aur qasday raiba kay saath sunna jaez nahi hai.

Aurat namehram ko apni aawaaz suna sakti hai agar uskay apnay haraam may padhnay ka khouf na ho illa yeh kay agar aurat apni aawaaz ko is tarah say khoobsoorat banaaye ya baareeq karay

kay jo aam tour par logo ki shehwaat ka sabab banta ho to aisi aawaaz logo ko sunaana is kay liye jaiz nahi hoga, hatta kay apnay mehram ko bhi aisi aawaaz nahi suna sakti.

Q.} Agar kisi **ladki say shaadi karnay ka irada ho to uska kitna jism dekha jaa sakta hai** aur kin sharaayet kay saath?

Ans: Mard agar kisi aurat say shaadi karnay ka irada rakhta ho to ijaazat hai us kay mahaasin (yani uske husn ki jagah) ko dekh sakta hai jaisay kay chehra, haath, gardan, paau, pindliya, kalaayi etc. (Albatta jism waghaira ko dekhnay ki ijaazat nahi hai) bashartay

a.} Us waqt qasday lazzat na ho (chahay maloom ho baad may lazzat hasil ho jaye gi).

b.} Ladki ki ijaazat kay baghair dekh sakta hi

c.} Haraam may padhnay ka khatra na ho

d.} Shaadi may koyi rukaawat na ho (iska baap razi ho/biwi ki behen na ho/shohar dar na ho/idday may na ho wo aurat etc)

e.} pehlay say iski halat maloom na ho (kuch maloom karna ho to sahi hai magar agar pehlay say pata hai ke eg. baal lambay/black/ ghanay hain phir bhi daikhay aur koi naye (new) baat maloom karna na ho tab sahi nahi dekhna)..

f.} Is ladki ko ikhtiyaar karna mumkin ho/ ehtemaal ho

g.} Ehtiyaat e wajib yeh hai kay bilkhusoos usi ladki ko dekhay jis say shaadi ka irada ho

h.} Nazar takraar kar sakta hai...

Aurat kis hadd tak bachcho kay saamnay apnay jism ko khol sakti hai

i) Gair e mumayyaz hai-

Bachcha agar to ladka ho ya ladki us say sharamgaah chupaana wajib nahi hai.

ii) Mumayyaz hai-

a) Bachcha agar ladki hai ya mehram ladka to in kay saamnay sharamgaah kay ilaawa poora jism khol sakti hai par agar in ki nigaahay shehwaani ho ya qasday lazzat aa sakti hai to phir unsay bhi hijab wajib hai.

b) Bachcha agar mumayyaz ladka hai aur na mehram bhi hai -

Agar is ki nigaahay shehwaani ho sakti hai aur uska dekhna shehwaat kay ubhar nay ka sababa ban sakta hai to ehtiyaat e wajib yeh hai kay aisay bachchay say bhi apnay aap ko chupaaye. Sirf chehra aur haath khol sakti hai { with conditions given earlier }

Libaas ke masail:

Baaz libaas aisay hai jo mard aur aurat dono kay liye pehenna jaez nahi hai aur haraam hai.

Do tarah kay libaas hai jo mard aur aurat nahi pehen saktay:

1.} Libaas e Shohrat :

Agar libaas e shohrat pehenna touheen ka sabab hai, khilaaf e shan hai, tazleel ka sabab hai to pehenna haraam hai warna haraam nahi hai.

{# 832 - Agar koi shakhs aisa libaas pehenna chahe jiska kapda, rang, silaayi, ooske etebaar se riwaaj ke mutabiq na ho to agar ooska pehenna ooski shaan ke khilaaf aur tauheen ka ba'es ho to

ooska pehenna haram hai. Laikin agar woh oos libaas ke saath namaaz padhe to chahe ooske paas sharm-gaah chupane ke liye faqt wohi libaas na ho to bhi ooski namaaz sahi hai.}

Libas e shohrat ko pehenna jo haraam hai ,wo thori dair ke liye bhi pehenna haraam hai(hatta tasweer khinchwanay ya check karne ke liye bhi pehenna haraam hai), jabke zayi ka masala alag hai- makhsoos libaas.

2.} Libaas e Makhsoos: Woh libaas jo faqt aur faqt aurato kay libaas hai woh aurat ka libaas kehlaayega aur who libaas jo faqt aur faqt mard lay libaas hai who mard ka libaas kehlayega. Sirf naam denay say libaas makhsoos nahi kehlaayega balki uska istemaal dekha jaayega. Tie aur bow, jo kaha jaye ke auratain istemaal karti hain(like in girls uniform)

Ye libaas e makhsoos ka masala zahir ke libaas may aur under garments may bhi chalay ga.

Agar koyi aisa libaas hai jo dono mard aur aurat pehentay hai to koyi haraj nahi aur libaas e makhsoos nahi shumaar hoga, eg. coat ya shoes/ chappal etc.

Ehtiyaat e wajib ki bina par mard ka zanaana libaas aur aurat ka mardaana libaas pehenna haraam hai agar yeh us ko apni zayi aur apnay libaas ka hissa qaraar day yaani apna huliya hi aisa banaa lay. {Zayi qaraar dena means, apna huliya usi ko banaa lena, ya apna libaas usi ko banaa lena}

{# 833 - Mard ke liye zanaana libaas pehhenna aur aurat ke liye mardaana libaas pehenna haraam nahi hai aur is se namaz baatil nahi hoti, Albatta ehtiat-e-waajib ki bina par jayez nahi hai ke mard apne aap ko aurat ke rang-o-roop mein dhal le aisi tarah bar aks ya'ni aurat apne aap ko mard ke roop mein dhal le}.

Q.} Jo kapda pehlay aurato kay liye makhsoos tha lekin aaj kal ki fashion kay mutaabiq who kapda mard bhi pehentay hai to kya yeh jaaez hai?

Ans. Is ka matlab yeh hai kay ab woh makhsoos libaas nahi raha yaani fashion may raaij honay kay baad who libaas makhsoos nahi raha aur ab pehennay may koyi haraj nahi hai. (magar jab tak ke ye libaas makhsoos hai us waqt tak pehenna jaiz na hoga(ehtiyat ki bina per)

Q.} Libaas e Shohrat momin ki touheen ka sabaab banay to yeh touheen koun bataayega maashra ya Islam khud bataayega.

Ans.} Ji haa yeh ek urfi masala hai kay urf may agar touheen aur behurmati aur beizzati shumaar hoti hai to aisi soorat may phir is ko yeh Libaas e shohrat pehenna jaiz nahi hoga.

Agar urf kahay kay koyi ek libaas libaas e shohrat hai to usmay humaari apni raayi baaqi nahi rahegi humay urf ko dekhna padhega.

Baaz sooratay aisi hai kay jab mard ek namehram aurat ko dekh sakta hai, lekin chahay aurat mutabazzela ho ya kaafira ya boodhi aurat{Jiskay kuch hadd tak baal waghaira dikhaanay ki ijaazat hai} choonay ki ijaazat nahi hai siwaaye darmiyaan may koyi cheez haail / rukawat ho.

Gair mumaayaz bachchay ko dekhnay aur choonay ki ijaazat hai sharaayet kay saath.

Shouhar aur biwi ek doosray kay pooray jism ko dekh saktay hai aur chu bhi saktay hai.(baghair qasd e lazzat ya qasd e lazzat ke sath).

Q} Maghribi duniya may colleges, offices waghaira may lady teachers / lady colleagues ho aur who hum par waarid ho jaaye ya hum un par waarid ho jaaye to zaruri hai kay haath milaaya jaaye aur haath na milaana ko be adabi shumaar kiya jaata hai to kya aaya is soorat may haath milaana jaaiz hai?

Ans.} Tamaam maraajaeen ka fatwa hai kay nahi allowed.(siwaye haraj ka masala ho)

Q} Kya **budhi na-mehram aurato kay haath chumna** jaaez hai jaisay rishtay ki phuphi etc.

Ans}. Ji nahi aurat chahay budhi hi kyu na ho chunay ki ijaazat nahi hai(siwaye beech may koi rukawat ho).Hatta agar saamnay say budhi auratay ya mutabazzela auratay ya kaafira auratay khud bhi raazi ho tab bhi ijaazat nahi hai mard ko kisi na-mehram auarat kay jism ko haath laganay ki.

Q} Kya **mard aur aurat ka kisi jagah par jamaa hona** jaaez hai?

Ans} Na-mehram mard aur aurat ka aisay khalwat kay maqaam par ek jagah jamaa hona jahaa koyi moujood na ho aur in kay haraam may padhnay ka ehemaal ho to hatta wahaa koyi aa bhi sakta ho in ka jamaa hona haraam hai.

A.S. Ehtiyaat e wajib ki bina par aurato ka aurato kay saamnay **raqs(dance) karna** ya mard ka mard kay saamnay raqs karna jaaez nahi hai.

Raqs(dance) = jo urfan dance kehlaye, chahay kisi bhi qism ka dance ho, group ya fard kisi ke samney dance karay, aur chahay wiladat e imam, birthday ho ya shadi sab may dance haram hai(jo maraje dance ko jin sooratoos may haraam kehtay hain un ke nazdeek)

Ref= Agha Amir's duroos-1 to 6 – Nigah dalnay ke ehkaam- KHI-Nov. 2003.

Fiqh chapter 15

MOHTAZAR KE EHKAAM

(Note: This chapter is only for revision purpose as it was already done in M08)

(522) jo momin muhtazar ho yaani jaankani ki halat mein ho khwa mard ho ya aurat, bada ho ya chota isse ehtiyat ki bina par basoorat e imkaan pusht ke ball yun litana d\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 halat 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 musalman par wajib hai . lihaaza woh shaks jo jaankani ki halat mein hai raazi ho aur qaasir bhi na ho[yaani baaligh aur aqil ho] to iss kaam ke liye iske wali ki ijazat lena zarooro nahi hai. Iske ilawa ki soorat mein iske wali se ijazat lena ehtiyat ki bina par zaroori hai.

(525) Mustahab hai ki 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 haalat mein ho isse mandarjazail dua iss tarah sunaee jaye ki samajhle.

اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ وَأَقْبِلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ يَا مَنْ
يُقْبِلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ أَقْبِلْ مِنِّي الْيَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ إِنَّكَ
أَنْتَ الْعَفُوُّ الْغَفُورُ اللَّهُمَّ ارْحَمْنِي فَإِنَّكَ رَحِيمٌ

(527) Jiss 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 shaks jaankani ke aalam mein ho iske aasaani ke liya[yani iss 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 chodna. Koi bhari cheez iske peth par rakhna, junub aur hayes ka iske kareeb hona, is tarah iske paas zyada batein karna, rona aur sirf aurton ko chodna 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 thodhi 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 kake bachha bahar nikal lain aur phir is pehlo ko see dain.

GHUSL–KAFAN –NAMAZ E MAYYAT AUR DAFAN KA WUJOOB

(531) Musalman ka ghusl, hunoot, kafan, namaz e mayyit aur dafan khwah wo ithna asheri shi'a na bhi ho is ke wali par wajib hai. Zaroori hai ke wali khud in kamon ko anjaam de ya kisi doosre ko in kamon ke liya mua'yyin kare aur agar koyi shakhs in kamon ko wali ki ijazat se anjaam de to wali par se wujuub saqit ho jat hai balke agar dafan aur us ki maanind doosre umoor ko koyi shakhs wali ki ijazat ke baghair anjaam de tab bhi wali se wujuub saqit ho jata hai aur in umoor ko dobara anjam daine ki zaroorat nahi aur agar mayyit ka koyi wali na ho ya phir wali in kamon ko anjam dene se mana' kare tab bhi baqi mukallaf logon par wajib kifaayi hai ke-mayit ke in kamon ko anjaam dain aur agar baaz mukallaf logon ne anjam diya to doosron par se wujuub saqit ho jata hai. Chunanche agar koyi bhi anjam na de to tamam mukallaf log gunahgar hon ge aur wali ki mana' karne ki soorat main us se ijazat laine ki shart khatam ho jati hai.

(532) Agar koyi shakhs tajheez o takfeen ke kamon main mashghool ho jaye to doosron ke liye is baare main koyi iqdaam karna wajib nahi laikin agar wo in kamon ko adhoora chodh de to zaroori hai ke doosre unhain paya e takmeel tak pohchayein.

(533) Agar kisi shakhs ko itmenaan ho ke koyi doosra mayyit ke kamon main mashghool hai to is par wajib nahi hai ke mayyit ke kamon ke bare main iqdaam kare laikin agar use is baare main mehez shak ya guman ho to zaroori hai ke iqdaam kare.

(534) Agar kisi shakhs ko ma'loom ho ke mayyit ka ghusl ya kafan ya namaz ya dafan ghalat tareeqe se huwa hai to zaroori hai ke in kamon ko dubaara anjam de laikin agar use batil ho ne ka guman ho ya shak ho ke durust tha ya nahi to phir us baare main koyi iqdaam karna zaroori nahi.

(535) Aurat ka wali is ka shauhar hai aur aurat is morid ke ilawa wo ashkhaas ke jin ko mayyit se meeras milti hai mayyat kai waris usi tarteeb se jis ka zikr meeraas ke mukhtalif tabqon main aaye ga aur mardoun ka har tabqa aurtoun per muqaddam hai. Mayyit ka baap, mayit ke baite par, mayyit ka dada, us ke bhai par, mayyit ka pidari aur maadari bhai, us ke sirf pidaari bhai ya maadari bhai par, is ka pidari bhai is ke madari bhai par aur is ke chacha is ke mamon par muqaddam hone main ishkaal hai. Chunanche is silsile main ehtiyaat ke (tamaam taqazon ko pesh e nazar rakhna zaroorei hai. Han agar wali ziyada hon to in main se kisi aik ki ijazat kafi hai.

(536) Na Baaligh bachcha aur deewana mayyit ke kamon ko anjaam dene ke liye wali nahi ban sakte. Issi tarah woh shaks bhi jo is tarah ghair e haazir ho ki khud ya kisi shaks ko maamoor kar ke mayyit se mutaaliq umoor ko anjaam na de sakta ho to woh bhi wali nahi ban sakta.

(537) Agar koi hsaks kahe ki main mayyit ka wali hu ya mayyit ke wali ne mujhe ijaazat di hai ki mayyit ki ghusl, kafan aur dafan ko anjaam du ya kahe ki main mayyit ke dafan se mutaaliq kamon meinmayyit ka wasi hu aur uske kehne se itmenaan haasil ho jaye ya mayyit uske tasarruf mein ho ya do adil shaks gawahi de to iska qaul qubul kar lena zaroori hai.

(538) Agar marne wala apne ghusl , kafan , dafan aur namaz ke liye apne wali ke ilawa kisis ko muqarrar kare to in umoor ki wilayat issi shaks ke hathe mein hai aur ye zaroori nahi ki jis shaks ko mayyit ne wasiyat ki ho, woh khud in kamon ko anjaam dene ka zimmedaar bane aur iss wasiyat ko qubul kare. Lekin agar qubul kar le to zarori hai ki ispar amal kare.

GHUSL E MAYYAT KI KEFIYAT

(539) Mayyit ko tarteeb se teen ghusl dene wajib hai: pehla aise paani se jismein beri ke patte mile huwe ho , doosra aise pani se jisme kafoor mila huwa ho aur teesra khaalis pani se.

(540) Zarori hai ke beri aur kafoor na is qadar zyada ho ki paani muzaaf ho jaye aur na is qadar kam ho ki yeh kaha ja sake ki beri aur kafoor is pani mein nahi milaye gaye hai.

(541) Agar beri aur kafoor itni miqdaar mein na mil sake jitni ki zaroori hai to ehtiyat e mustahab ki bina par jitni miqdaar muyassir aaye paani mein dal di jaye.

(542) Agar koi shaks ehram ki halat mein mar jaye to ise kafoor ke pani se ghusl nahi dena chahiye balki iske bajaye khaalis paani se ghusl dena chahiye lekin agar woh hajje tamatto ka ehram ho aur woh tawaaf, namaaz e tawaaf aur saee ko muqammal kar chuka ho ya hajje quran ya afraad ke ehram mein ho aur sar munda chuka ho to in do soorton mein isko kafoor ke paani se ghusl dena zaroori hai.

(543) Agar beri aur kafoor ya inmein se koi ek na mil sake ya iske istemaal jayiz na ho masalan yeh ghazbi ho to ehtiyat ki bina par zaroori hai ki isse ek tayammum karaya jaye aur inmein se har uss cheez ke bajaye jiska milna mumkin na ho mayyit ko khalis pani se ghusl diya jaye.

(544) Jo shaks mayyit ko ghusl de zaroori hai ki woh aqal mand aur musalman ho aur ehtiyat e wajib ki bina par zaroori hai ki woh ithna asheri ho. Nez zaroori hai ki ghusl ke masael se bhi waqif ho. Mu mayyiz bachcha agar ghusl ko sahee tareeqe se anjaam de sakta ho to iska ghusl dena bhi kafi hai. Chunanche agar ghair e ithna asheri musalaman ki mayyit ko iska hum mazhab apne mazhab ke mutaabiq ghusl de to momin ithna asheri se zimmedari saaqit ho jayengi. Lekin agar woh ithna aseri shaks mayyit ka wali ho to is soorat mein isse zimmedaari saaqit nahi hoti.

(545) Jo shaks ghusl de zaroori hai ki woh qurbat ki niyyat rakhta ho aur ye kaafi hai ki allah ta ala ke hukum ki baja awari ki niyyat se ghusl de.

(546) Musalman ke bachche ko khwa wo waladuz zina hi kyu na ho ghusl dena wajib hai aur kaafir aur iski aulad ka ghusl, kafan aur dafan wajib nahi hai. Kaafir ka bachcha agar mumayyitz ho aur islam ka izhaar karta ho to woh musalman hai aur jo shaks bachpan se deewana ho aur deewangi ki halat mein hi baaligh ho jaye agar iska baap ya ma musalman ho to zaroori hai ki isse ghusl de.

(547) Agar ek bachcha char mahine ya isse zayada ka hokar saqit ho jaye to isse ghusl dena zaroori hai balki agar chaar mahi ne se bhi kam ka ho lekin iska poora badan bann chuka ho to ehtiyat e wajib ki bina par isko ghusl dena zaroori hai. In do soorton ke ilawa ehtiyat ki bina par isse kapde mein lapet kar baghair ghusl diye dafan kar dena chahiye.

(548) Mard , na mehram aurat ko ghusl nahi de sakta issi tarah aurat , na mehram mard ko ghusl nahi de sakti. Lekin biwi apne shohr ko ghusl de sakti hai aut shohr bhi apni biwi ko ghusl de sakta hai.

(549) Mard itni choti ladki ko ghusl de sakta hai jo mumayyiz na ho aur aurat bhi tine chote ladke ko ghusl de sakti hai jo mumayyiz na ho.

(550) Mehram afrad ek doosre ko ghusl de sakte hai, chahe nisbi mehram ho, jaise ma aur behen ya razaee yaani doodh peene ki wajah se ek doosre ke mehram ban gaye ho. Sharmgha ke ilawa baaki badan mein libaas ke neeche se ghusl dena zaroori nahi hai agarche behtar hai. Lekin ehtiyat e wajib ki bina par zaroori hai ki mard apni mehram aurat ko sirf issi soorat mein ghusl de jab ghusl dene ke liya koi aurat na mil sake. Yaho hukum aurat ke liye mehram mard ko ghusl dene ke bare mein hai.

(551) Agar mayyit aur ghassal dono mard ho ya dono aurat ho to jayaz hai ki sharamgha ke ilawa mayyiti ka baaki badan barehna ho lekin behtart hai ki libaas ke neeche se ghusl diya jaye.

(552) Miyan biwi ke alwa mayyit ki sharamgah par nazar daalna haraam hai aur jo shaks isse ghusl de raha ho agar woh ispar nazar dale to gunahgaar hai lekin isse ghusl baatil nahi hota.

(553) Agar mayyit ke badan ke kisi hisse par ain e najasat ho to zaroori hai ki iss hisse ko ghusl dene se pehle ain e najasat door kare aur aulaye hai ki ghusl shuru karne se pehle mayyit ka tamaam badan pak kar liya jaye.

(554) Ghusl el mayyit ghusl e janabat ki tarah hai aur ehtiyat e wajib ye hai ki jab tak mayyit ko ghusl e tartibi dena mumkin ho ghusl e irtimasi na diya jaye aur ghusl e tartibi mein bhi zaroori hai ki dahni(right) taraf ko baaye(left) taraf se pehle dhoya jaye.

(555) Jo shaks hayz ya janabat ki halat mein mar jaye isse ghusl e hay ya ghusl e janabat dene zaroori nahi hai balki sirf ghusl e mayyit iske liye kaafi hai.

(556) Mayyit ko ghusle dene ki ujrat lena ehtiyat e wajib ki bina par haraam hai aur agar koi shaks ujrat lene ke liye mayyit ko iss tarah ghusl de ki yeh ghusl dena qasde qurbat ke manafi ho to ghusl baatil hai lekin ghusl ke ibtedaaee kamon ki ujrat lena haraam nahi hai.

(557) Mayyit ke ghusl mein jabira ghusl mashroo nahi hai aur agar pani muyassir na ho ya iske istemaal mein koi rukawat ho to zaroori hai ki ghusl ke badle mayyiti ko ek tayammum karaye aur ehtiyat e mustahab yeh hai ki teen tayammum karaye jaye.

(558) Jo shaks mayyit ko tayammum kara raha ho isse chahiye ki apne haath zameen par maare aur mayyit ke chahre aur hathon ki pusht par phere aur ehtiyat e mustahab ye hai ki agar mumkin ho to mayyit ko iske apne hathon se bhi tayammum karaye.

KAFAN KE EHKAAM

(559) Musalmaan mayyit ko teen kapdon ka kafan dena zaroori hai jinhe lung, kurta aur chaadar kaha jaata hai.

(560) Ehtiyat e wajib ki bina parzaroori hai ki lung aisi ho jo naaf se ghutno tak badan ki atraaf ko dhaap le aur behtar yeh hai ki seene se pau tak pohonche aur kurta ehtiyat e wajib ki bina par aisa ho ki kandhon ke siroon se aadhi pindliyon tak tamaam badan ko dhaapen aur behtar yeh hai ki pau tak phonche aur chaadar ki lambaaee itni honi chahiye ki poore badan ko dhaap de aur ehtiyat e wajib yeh hai ki chadar ki lambaaee itni ho ki mayyit ke pau aur sir ki taraf se gira de sake aur iski chodaee itni ho ki iska ek kinara doosre kinare ke upar aa sake.

(561) Wajib mikhdaar ki had tak kafan jiska zikr saabiqa masale mein ho chuka hai mayyit ke asal maal se liya jayega balki kafan ki ustahab miqdaar ko bhi mayyit ki shaan aur urfe aam ko peshe nazar rakhte huwe mayyit ke asal maal se liya ja sakta hai. Agarche ehtiyat e mustahab ye hai ki wajib miqdaar se zayid kafan in waarison s\ke hisse se na liya jaye jo abhi baaligh na huwe ho.

(562) Agar kisi shaks ne wasiyat ki ho ki mustahab kafan ki miqdaar iske ek tihaee(1/3) maal se lee jaye ya wasiyat ki ho ki iska tehaee(1/3) hissa khud ispar kharch kiya jaye lekin iske masraf ka taayyun na kiya ho ya sirf iske kuch hisse ke masraf ka taayyun kiya ho to mustahab kafan ki miqdaar jo chahe urfe aam se badhkar ho iske tihaee maal se lee ja sakti hai.

(563) Agar marne wale ne yeh wasiyat na ki hoki kafan iske tehaee maal se liya jaye aur mutaaliqa ashkaas chahe ki iske asal maal se le to jo bayan masala 561 mein guzar chuka hai isse zyada na le. Masalan woh mustahab kaam jo ki maamoolan anjaam na diye jate ho aur jo mayyit ki shaan ke mutabiq bhi na ho to inki adaygi ke liye hargiz asal maal se na le aur bilkul issi tarahagar kafan ki keemat maamool se zyada ho to izafi raqam ko mayyit ke asal maal se nahi liya ja sakta k\lekin jo wursa baaligh hain to inke hisse se inki ijazat se liya ja sakta hai.

(564) Aurat ke kafan ki zimmedari shohr par hai khwa aurat apna maal bhi rakhti ho. Issi tarah agar aurat ko is tafseel ke mutabiq jo talaq ke ehkaam mein ayegi talaq e rajee di gayee ho aur woh iddat khatam hone se pehle mar jaye to shohr ke liye zaroori hai ki isse kafan de. Agar shohr baaligh na ho ya deewana ho to shohr ke wali ko chahiye ki iske maal se aurat ko kafan de.

(565) Mayyit ko kafan dena iske qarabatdaro par wajib nahi, go iski zindagi mein ikhrajat ki kifalat inpar wajib rahi ho.

(566) Agar mayyit ke paas kafan ka intezaam karne ke liye koi maal na ho to isse barehna dafan karna jayiz nahi hai balki binabar ehtiyat musalmano par wajib hai ki isse kafan pehnae. Yeh jayiz hai ki iske ikhrajaat ko zakat ki baabat mein hisaab kar liya jaye.

(567) Ehtiyat yeh hai ki kafan ke teeno kapdo mein se har kapda itna baarik na ho ki mayyit ka badan iske neeche se nazar aaye lekin agar is tarah ho ki teenon kapdon ko milakar mayyit ka badan iske neeche se nazar na aaye to kaafi hai.

(568) Ghasb ki huwi cheez ka kafan dena khwa koi doosri cheez muyassir naho tab bhi jayaz nahi hai. Pass agar mayyit ka kafan ghasbi ho aur iska maalik raazi na ho to woh kafan iske badan se utaar lena chahiye khwa isko dafan bhi kiya ja chuka ho lekin baaz soorton mein (iske badan se kafan utarna jayiz nahi) iski tafseel ki gunjayish is maqaam par nahi hai.

(569) Mayyit ko najis cheez ja khaalis reshmi kapde ka kafan dena aur ehtiyat ki bina par sone ke paani se kaam kiye huwe kapde ka kafan lena jayiz nahilekin majboori ki halat mein koi haraj nahi hai.

(570) Mayyit ko najis murdaar ki khaal ka kafan dena ikhtiyaari halat mein jayaz nahi hai balki pak murdaar ki khaal ka kafan dena bhi jayiz nahi hai aur ehtiyat e waib ki bina par kisi aise kapde ka kafan dena jo haraam gosht janwar ke oon ya baaloo se tayyar kiya gaya ho ikhtiyari halat mein jayiz nahi hai lekin agar kafan halaal gosht janwar ke baal ya oon ka ho to koi haraj nahi. Agarche ehtiyat e mustahab ye hai ki in dono cheezon ka bhi kafan na diya jaye.

(571) Agar mayyit ka kafan iski apni najasat ya kisi doosri najasat se najis ho jaye aur agar aisa karne se kafan zaya na hota ho to jitna hissa najis ho isse dhona ya kaatna zaroori hai khwa mayyit ko kabar mein hi kyun na utara ja chuka ho. Agar iska dhona ya katna mumkin na ho lekin badal lena mumkin ho to zaroori hai ki badal de.

(572) Agar koi aisa shaks mar jaye jisne hajj ya umre ka ehraam band rakha ho to isse dosro ki tarah kafan [ehnana zaroori hai aut iska sir aur chehra dhaank dene mein koi haraj nahi.

(573) Insaan ke liye apni zindagi mein kafan, beri aur kafoor ka tayyar rakhna mustahab hai.

HUNUT KE EHKAAM

(574) Ghusl dene ke baad wajib hai ki mayyit ko hunut kiya jaye yaani iski peshaani, dono hatheliyon, dono ghutno aur dono pau ke anghooton par kaafoor iss tarah lagaye ki kuch kaafoor ispar baaki rahe chahe isse milaya na bhi gaya ho aur mustahab yeh hai ki mayyit ki naak par bhi kaafoor mala jaye. Zaroori hai ki kafoor pissa huwa, taaza, pak aur mubah(ghair e ghasbi) ho aur agar purana hone ki wajah se iski khusboo zayil ho gayee ho to kaafi nahi.

(575) ehtiyat e mustahab yeh hai ki kafoor pehle mayyit ki peshani par mala jaye lekin doosre maqamaat par malne mein tarteeb zaroori nahi hai.

(576) Behtar yeh hai ki mayyit ko kafan pehnane se pehle hunut kiya jaye. Agarche kafan pehnane ke dauran ya iske baad bhi hunut kare to koi haraj nahi hai.

(577) Agar koi aisa shaks mar jaye jisne hajj ya umre ke liye ehraam baand rakha ho to isse hunut karna jayiz nahi hai magar in do soorton mein jinka zikr masala 542 mein guzar chuka hai.

(578) E'takaaf mein baithe huwe shaks aur aisi aurat jiska shohr mar gaya ho aur abhi iski iddat baaki ho agarche khushboo lagan inke liye haraam hai lekin agar inmein se koi mar jaye to ise hunut karna wajib hai.

(579) Ehtiyat e mustahab yeh hai ki mayyit ko mashk, amber, ood aur doosri khusbooein na lagaye aur inhe kafoor s\ke saath bhi na milaya jaye.

(580) Mustahab hai ki sayyed ush shuhda imam hussain alaihis salam ki kabre mubarak ki mitti ki kuch miqdaar kafoor mein mila li jaye lekin iss kafoor ko aise maqamaat par nahi lagan chahiye jahan lagane se khak e shifa ki behurmati ho aur yeh bhi zaroori hai ki khaak e shifa itno zyada na ho ki jab woh kafoor ke saath mil jaye to isse kafoor na kaha ja sake.

(581) Agar kafoor na mil sake ya faqat ghusl ke liye kaafi ho to hunut karna zaroori nahi aur ghusl ki zaroorat se zyada ho lekin tamaam saath aaza ke liye kafi na ho to ehtiyat e mustahab ki bina par chahiye ke pehle peshani par aur agar bach jaye to doosre maqamaat par mala jaye.

(582) Mustahab hai ki do taro taaza tehniyaan mayyit ke saath kabar mein rakhi jaye.

NAMAZ E MAYYIT KE EHKAAM (TAREEQA & MUSTAHABAAT)

(583) Har musalmaan ki mayyit par aur aise bachche ki mayyit par jo islam ke hukum mein ho aur poore che saal ka ho chuka ho namaz padhna wajib hai.

(584) Ek aise bachche ki mayyit par jo che saal ka na huwa ho lekin namaz ki samajh boojh rakhta ho to ehtiyat e wajib ki bina par m\namaz padhna zaroori hai aur agar namaz ko na jaanta ho to rijaa ki niyyat se namaz padhne mein koi haraj nahi aur woh bachcha jo murda paida huwa ho iski mayyit par namaz padhna mustahab nahi hai.

(585) Zaroori hai kimayyit ki namaz isse ghusl dene, hunut karne aur kafan pehnane ke baad padhi jaye aur agar in umoor se pehle ya inke dauraan padhi jaye to aisa karna khwa bhool chok ya masale se la ilmi ki bina par hi kyu na ho kaafi nahi hai.

(586) JO shaks mayyit ki namaz padhna chahe iske liye zzaroori nahi ki isne wudhu, ghusl ya tayammum kiya ho aur iske badan ya libaas pak ho aur agar iska libaas ghasbi ho tabbhi koi haraj nahi. Agarche behtar yeh hai ki in tamaam cheezon ka lihaaz rakhe jo doosri namazon mein laazmi hai.

(587) Jo shaks namaz e mayyit padh raha ho zaroori hai ki rooh ba qibla ho aur yeh bhi wajib hai ki mayyit ko namaz padhne wale ke samne ko pusht ke bal yun litaya jaye ki mayyit ka sar namaz padhne wale ke daee taraf ho aur pau baee taraf ho.

(588) Zaroori hai ki namaz padhne ki jagah mayyit ke maqaam se oonchi ya neechi na ho lekin maamooli pasti ya bulandi mein koi haraj nahi aur ehtiyat e mustahb eyh hai ki namaz e mayyit padhne ki jagah ghasbi na ho.

(589) Zarori hai ki namaz padhne wala mayyit se door na ho lekin jo shaks namaz e mayyit ba jamaat padh raha ho agar woh mayyit se door ho jabki safein baham muttasil ho to koi haraj nahi.

(590) Zaroori hai ki namaz padhne wala mayyit ke samne khada ho lekin jamat ki soorat mein in logon ki namaz mein jo mayyit ke samne na ho koi ishkal nahi hai.

(591) Zaroori hai ki mayyit aur namaz padhne wale ke darmiyan parda, deewar ya koi aur aisi cheez hayil na ho lekin agar mayyit taaboot mein ya aisi hi kisi aur cheez mein rakhi ho to koi haraj nahi.

(592) Namaz odhte waqt zarori hai ki mayyit ki sharmgha dhaki huwi ho aur agar isse kafan pehnana mumkin na ho to zaroori hai ki iski sharmgha ko khwa lakdi ya eenth ya aisi hi kisi aur cheez se hi dhaape.

(593) Zarori hai ki namaz e mayyiti khade hokar aur qurbat ki nit\yyat se padhi jaye aur niyyat karte waqt mayyit ko muayyin karliya jaye masalan niyyat kar li jaye ki mein iss mayyit par qurbatan ilallah namaz padh raha hun. Aur ehtiyat e wajib ki binapar zaroori hai ki yaumiya namzon mein halat e qiyaam mein jo isteqraar zaroori haisika khayal rakha jaye.

(594) agar khade ho kar namaze mayyit padhne wala koi shaks na ho to baithkar namaz padhi ja sakti hai.

(595) Agar marne wale ne wasiyyat ki ho ki koi maqsoos shaks iski namaz padhaye to iske liye wali se ijazat lena zaroori nahi hai, agarche behtar hai.

(596) Baaz fuqaha ke nazdeek mayyit par kae dafa namaz padhna makrooh hai. Lekin yeh baat saabit nahi hai aur agar mayyit kisis saahib e ilm o taqwa ki ho to baghair kisi ishkaal ke makrooh nahi hai.

(597) Agar mayyit ko jaanbooch kar ya bhool chook ki wajah se ya kisi uzr ki bina par baghair namaz padhe dafan kar diya jaye ya dafan kar dene ke baad pata chale ki jo namaz ispar padhi ja chuki hai woh baatil hai to mayyit par namaz padhne ke liye iski kabar ko kholna jayaz nahi lekin un sharait kai saath jin ka zikr namaz e mayyit ke silsilay mein (zikr) aa chuka hai inke saath rijaa ki niyyat se iski qabr par namaz padhne mein koi haraj nahi hai.

Namaaz e mayyit ka tareeqa:

(598) Mayyit ki namaaz mein paanch takbeeren hai aur agar namaz padhne wala shaks mandarjazail tarteeb ke saath paanch takbeerein kahen to kaafi hai.

Niyyat karne aur pehli takbeer ke baad kahe

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

Doosri takbeer ke baad kahe

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

Teesri takbeer ke baad kahe

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.

Chauthi takbeer ke baad agar mayyit mard ho to kahe

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ.

Aur agar mayyit aurat ho to kahe

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتِ.

Aur iske baad paanchvi takbeer kahe.

Behtar yeh hai ki pehli takbeer ke baad kahen

Aur doosri takbeer ke baad kahe.....

Aur teesri takbeer ke baad kahe.....

Aur agar mayyit mard ho to chauthi takbeer ke baad kahe.....aur iske baad paanchvi takbeer kahe. Lekin agar mayyit aurat ho to chauthi takbeer ke baad kahe.....

(For more details see tauzeeh)

(599) Zaroori hai ki takbeerein aur duaen tasalsul ke saath yak e baad e deger e is tarah padhi jaye ki namaz apni shakal na kho de.

(600) Jo shaks mayyit ki namaz ba jamaat padh raha ho khwa woh muqtadee ho zaroori hai ki iski takbeerein aur duaen bhi padhe.

Namaaz e Mayyit ke mustahabaat:

(601) Chand cheezen namaz e mayyit mein mustahab hai

1. Namaz e mayyit padhne wale ne wudhu, ghusl ya tayammum kiya huwa ho aur ehtiyaat ismein hai ki tayammum is waqt karen jab wudhu aur ghusl karna mumkin na ho ya isse khadsha hoki agar wudhu ya ghusl karega to namaz e mayyit mein shareek na ho sakega.
2. Agar mayyit mard ho to imam ya jo shaks akela mayyit par namaz padh raha ho mayyit ke badan ke darmiyaani hisse ke samne khada ho aur agar mayyit aurat ho to iske seene ke samne khada ho.
3. Namaz nange pau padhi jaye.
4. Har takbeer mein hathon ko buland kiya jaye.
5. Namazi aur mayyit ke darmiyaan itna kam faasla ho ki agar hawa namaazi ke libaas ko harkat de to woh janaze ko ja chue.
6. Namaz e mayyit jamaat ke saath padhi jaye.
7. Imam takbeerein aur duaen buland awaaz se padhe aur muqtadee ahista padhe.
8. Namaz ba jamaat mein muqtadee khwa ek shaks hi kyu na ho imam ke peeche khada ho.
9. Namaz padhne wala mayyit aur momineen ke liye kasrat se dua karen.
10. Ba jamaat namaz se pehle teen martaba -as salaam- kahen.
11. Namaz aisi jagah padhi jaye jahan namaz e mayyit ke liye log zyadatar jaate hai.
12. Agar hayiz namaz e mayyit jamaat ke saath padhe to akeli khadi ho aur namaziyon ki saf mein na khadi ho.

(602) Namaz e mayyit masjidon mein padhna makrooh hai lekin masjidul haraam mein padhna makrooh nahi hai.

DAFAN KE EHKAAM – MUSTAHABAAT – NAMAZE WEHSHAT

(603) Mayyit ko is tarah zameen mein dafan karna wajib hai ki iski bu bahir na aye aur darinde bhi iska badan bahar na nikal sake aur agar is baat ka khauf ho ki darinde iska badan bahar nikal lenge to zaroori hai ki kabr ko eento wagaira se pukhta kar diya jaye.

(604) Agar mayyit ko zameen mein dafan karna mumkin na ho to dafan karne ke bajaye isse kamre ya taaboot mein rakha ja sakta hai.

(605) Mayyit ko kabr mein daayen pehlu is tarah litana zaroori hai ki iske badan ka samne ka hissa ruh ba qibla ho.

(606) Agar koi shaks kishti mein mar jaye aur iski mayyit ke kharaab hone ka imkaan na ho aur usse kishti mein rakhne mein bhi koi amr maane na ho to zaroori hai ki intezaar kare taaki khushki tak pohonch jaye aur isse zameen mein dafan kar de warna isse kishti mein hi ghusl de kar hunut kare aur kafan pehnaein aur namaaz e mayyit padhne ke baad isse martabaan mein rakhkar iska mu band kar de aur samandar mein daalde ya koi bhari cheez iske pau mein baand kar samandar mein daalde aur jahan tak mumkin ho isse aisi jagah giraye jahan janwar isse fauran lukma na bana le.

(607) Agar is baat ka khauf ho ki dushman kabr ko khod kar mayyit ka jism bahar nikla lenga aur iske kaan ya naak ya doosre aza kaatlenga to agar mumkin ho to zaroori hai ki saabiqa masale mein bayan kiya gaye tareeqe ke mutabiq isse samandar mein daal diya jaye.

(608) Agar mayyit ko samandar mein daalna ya iski kabr ko pukhta karna zaroori ho to iske ikhrajaat mayyiti ke asal maal mein se le sakte hain.

(609) Agar koi kaafir aurat mar jaye aur iske peth mein murda bachcha ho aur is bachche ka baap musalaman ho to is aurat ko kabr mein baayen pehlu qible ki taraf peeth karke litana chahiye taaki bachche ka mu qible ko taraf ho aur agar peth mein maujood bachche ke badan mein abhi jaan na padhi ho tabbhi ehtiyat e mustahab ki bina par yahi hukum hai.

(610) Musalaman ko kaafiron ke kabristan mein dafan karna aur kaafir ko musalamanon ke kabristaan dafn karna jayiz nahi hai.

(611) Musalmaan ko aisi jagah jahan iski be hurmati hoti ho, masalan jahan kudha karkath aur gandagi pheki jaati ho dafn karna jaayiz nahi hai.

(612) Mayyit ko ghasbi zameen mein ya aisi zameen mein jo dafan ke ilawa kisi doosre maqsad, masalan masjid ke liye waqf ho dafan karna agar waqf ke liye nuksan de ho ya waqf ke maqsad se muzaahimat ka baayis ho to dafn karna jaayiz nahi hai. Yahi hukum ehtiyaat e wajib ki bina par is waqt bhi hai jab nuksaande ya muzaahim na ho.

(613) Kisi mayyit ki kabr ko isiliye khodna ki ismein kisi doosre murde ko dafnaya ja sake jayiz nahi hai. Lekin agar kabr purani ho gayi ho aur pehli mayyit ka nishan baaki na raha ho to dafan kar sakte hai.

(614) Jo cheez mayyit se juda ho jaye khwa woh iske baal , nakhun ya daath hi ho isse iske saath hi dafan kardena zaroori hai aur agar juda hone wali cheezen agarche woh daath, nakhun ya baal hi kyu na homayyit ko dafnane ke bad mile to ehtiyat e laazim ki bina par zaroori hai ki inhe kisi doosri jagah dafn kar diya jaye. Jo nakhun aur daath insaan ki zindagi mein hi ise juda ho jaye inhe dafan karna mustahab hai.

(615) Agar koi shaks kuwe mein mar jaye aur isse bahar nukalna mumkin na ho to zaroori hai ki kuwe ka mu band kar de aur is kuwe ko hi iski kabr qaraar de.

(616) Agar koi bachcha ma ke peth mein mar jaye aur iska peth mein rehna ma ki zindagi ke liye khatarnaak ho to zaroori hai ki isse asaan tareeqe se bahar nikale. Chunanche agar isse tukde tukde karne par bhi majboor ho to aisa karne mein koi haraj nahi, lekin zaroor hai ki agar is aurat ka shohr ehle fan ho to bachche ko iske zariye bahar nikale aur agar yeh mumkin naho to koi ehlefan aurat isse bahar niklaein. Aurat ko yeh ikhtiyaar hai ki iss silsilay mein kisi aise fard se ruju kare jo is kam ko behtar tareeqe se anjam de sake aur iski haalat ke aitbaar se zyada munasib ho , chahe namehram hi kyu na ho.

(617) Agar maa mar jaye aur bachcha iske peth mein zinda ho aur chahe mukhtasar muddat ke liye hi sahi iss bachche ke zinda rehne ki umeed ho to zaroori hai ki jo jagah bhi bachche ki salamti ke liye behtar hai isse chaak karen aur bachche ko bahar nikale aur phir is jagah ko taanke lagade. Lekin agar ayakeen ya itmenaana ho ki aisa karne se bachcha mar jayenga to phir jayiz nahi hai.

Dafan ke Mustahabaat.

(618) Mustahab hai ki kabr ko ek mutawassit insaan ke qad ke lag bhag khodein aur mayyit ko nazdeek tareen kabrastan mein dafan karen ma siva iske ki jo kabristan door ho woh kisi wajah se behtar ho masalan wahan nek log dafan kiye gaye ho ya zyada log wahan fateha padhne jate ho. Yeh bhi mustahab hai ki janaza kabr se chand ghaz door zameen par rakhde aur teen dafa thoda thoda karke kabr ke nazdeek le jaye aur har dafa zameen par rakhe aur phir uthale aur chauthi dafa kabr mein utaar de aur agar mayyit mard ho to teesri dafa zameen par is tarah rakhe ki iska sir kabr ki nichli taraf ho aur chauthi dafa sir ki taraf se kabr mein daakhil karen aur agar mayyit aurat ho to teesri dafa isse kabr ke qible ki taraf rakhe aur pehlu ki taraf seqabr mein utaar de aur kabr mein utaarte waqt ek kapda kabr ke upar taanlein. Yeh bhi mustahab hai ki janaza bade araam ke saath taboot se nikaale aur kabr mein daakhil karen aur woh duaen jinhe padhne ke liye kaha gaya hai dafan karne se pehle aur dafan karte waqt padhe aur mayyit ko kabr mein rakhne ke baad iske kafan ki girhein khol de aur iska rukhsaar zameen par rakhde aur iske sir ke neeche mitti ka taqiya bana de aur iski peeth ke peche kachci eethen ya dhele rakhde taaki mayyit chit na ho jaye aur isse peshtar ki kabr band karen dayan haath mayyit ki dayen kandhe par mare aur bayan haath zor se mayyit ke bayen kandhe par rakhe aur mu iske kaan ke kareeb le jaye aur isse zor se harkat de aur teen dafa kahen

إِسْمَعِ إِيَّاهُمْ يَا فُلَانُ ابْنَ فُلَانٍ

Aur fulan ibne fulan ki jagah mayyit ka aur iske baap ka naam le.

Masalan agar iska apna naam muhammad ho aur iska baap ka naam ali ho to teen dafa kahen

إِسْمَعِ إِيَّاهُمْ يَا مُحَمَّدُ بْنُ عَلِيٍّ

Iske baad kahen

هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ وَ سَيِّدُ
النَّبِيِّينَ وَ خَاتَمُ الْمُرْسَلِينَ وَأَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ إِمَامُ
أَفْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ وَأَنَّ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ
مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ
مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ وَ حُجَجُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ
وَائْتَمَّتْكُمْ أَيْمَّةُ هُدًى أَبْرَارًا يَا فُلَانُ بْنُ فُلَانٍ

aur fulan ibne fulan ki bajaye mayyit ka aur iske baad ka naam le aur phir kahen

إِذَا آتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ سَلَاكَ عَنْ
رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِينِكَ وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ عَنْ أَيْمَتِكَ
فَلَا تَخَفْ وَلَا تَحْزَنْ وَ قُلْ فِي جَوَابِهِمَا اللَّهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَ سَلَّمَ نَبِيِّ وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ
أَبِي طَالِبٍ إِمَامِي وَ الْحَسَنُ بْنُ عَلِيٍّ الْمُجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ
بِكُرْبَلَاءِ إِمَامِي وَ عَلِيُّ زَيْنُ الْعَابِدِينَ إِمَامِي وَ مُحَمَّدُ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ
إِمَامِي وَ مُوسَى الْكَاظِمُ إِمَامِي وَ عَلِيُّ الرِّضَا إِمَامِي وَ مُحَمَّدُ الْجَوَادُ إِمَامِي وَ عَلِيُّ
الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي وَ الْحُجَّةُ الْمُنتَظَرُ إِمَامِي هَؤُلَاءِ صَلَوَاتُ
اللَّهِ عَلَيْهِمْ أَئِمَّتِي وَ سَادَتِي وَ قَادَتِي وَ شَفَعَاتِي بِهِمْ أَتَوَلَّى وَ مِنْ أَعْدَائِهِمْ أَتَبَرُّ فِي
الدُّنْيَا وَ الْآخِرَةِ ثُمَّ اْعْلَمْ يَا فُلَانُ بْنُ فُلَانٍ

aur fulan ibne fulan ki bajaye mayyit ka aur iske baad ka naam le aur phir kahe

أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نِعَمَ
الرَّسُولِ وَأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أَوْلَادَهُ الْمُعْصُومِينَ الْأَئِمَّةَ الْإِثْنَى عَشَرَ نِعَمَ
الْأَئِمَّةُ وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَقٌّ وَأَنَّ الْمَوْتَ حَقٌّ وَ
سُؤَالَ مُنْكَرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ الْبُعْثُ حَقٌّ وَ النُّشُورُ حَقٌّ وَ الصِّرَاطُ حَقٌّ وَ
الْمِيزَانُ حَقٌّ وَ تَطَايُرُ الْكُتُبِ حَقٌّ وَأَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا

Phir kahe

أَفْهَمْتُ يَا فُلَانُ

aur fulan ki bayaje mayyit ka naam le aur iske baad kahe

ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَهَذَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ عَرَفَ اللَّهُ بَيْنَكَ وَ
بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِّنْ رَّحْمَتِهِ

Iske baad kahen

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ وَاصْعَدْ بَرْوَجَهُ إِلَيْكَ وَ لَقَّهِ مِنْكَ بُرْهَانًا اللَّهُمَّ
عَفُوكَ عَفُوكَ

TRANSLATION OF TALQEEN

If the deceased is male:

Listen and understand, listen and understand, listen and understand, O son of
.....

Are you on the same covenant on which you were when you parted from us?

That there is no God but Allah Who is only One and who has no partner,

And that indeed Mohammed sallallahu alaihai wa'alaihi, is the abd and the messenger of Allah
and is the chief of all the prophets and is the last of them.

And that Ali alaihissalam is the commander of all the believers and the leaders of all the successors
and he is such an Imam whose obedience has been made obligatory on the whole world.

And that Hasan alaihissalam and Husayn alaihissalam and Ali son of Husayn alaihissalam, and
Muhammed son of Ali alaihissalam and Ja'far son of Muhammed alaihissalam, and Musa son
of Ja'far alaihissalam, and Ali son of Musa alaihissalam, and Muhammed son of Ali
alaihissalam, and Ali son of Muhammed alaihissalam, and Hasan son of Ali alaihissalam,
and Muhammed alaihissalam, the awaited one, son of Hasan alaihissalam -may the peace of Allah
be on them all - are the Imams of all the believers and are the authorities on the whole world, and
all these Imams are the rightly guiding and the pious

O son of, when the two angels favoured by Allah and appointed by Him approach you,
and ask about your god and your prophet, your qibla and your Imams,

Do not be afraid or grieved or worried, but say in reply:

"Allah, the glorious and dignified, is my Rabb, Muhammed peace of Allah be upon him and his
progeny, is my Prophet, Islam is my religion, the Qur'an is my book, Kaa'ba is my Qibla, Ameerul
Mu'mineen Ali ibne Abu Talib alaihissalam is my Imam, Hasan Mujtaba alaihissalam is my Imam,
Husain, the martyr of Karbala alaihissalam is my Imam, Ali Zaynul Abideen alaihissalam is my
Imam, Mohammed Baqir alaihissalam is my Imam, Ja'far Saadiq alaihissalam is my Imam, Musa –
al- Kaazim alaihissalam is my Imam, Ali Riza alaihissalam is my Imam, Muhammed Jawaad
alaihissalam is my Imam, Ali Haadi alaihissalam is my Imam, Hasan Askari alaihissalam is my Imam
and Hujjatul Muntadhar alaihissalam is my Imam.

All these great persons, may Allah's peace be upon them, are my Imams, my leaders, my chiefs,
and my intercessors and I keep friends with them and have hatred for their enemies in this world
as well as in the world to come."

Understand, ... son of....., that Allah, the Almighty and Exalted, is the best Rabb, that Muhammad is the best Prophet, and that the commander of the believers, Ali son of Abu Talib and his offsprings, the twelve Aemma are the best of Imams

And that the message Muhammad brought from Allah is true,

And death is true, the questioning in the grave by Munkar and Nakir is true, the resurrection of the dead is true, the appearance before Allah is true, the siraat is true, the balance is true, the disclosure of the book of one's deeds on the day of qiyama is true, Janna is true, Jahannam is true and that there is no doubt about the coming of the inevitable hour of reckoning, and that Allah will raise the dead from their graves

Do you understand, O son of, may Allah keep you safe and guide you to the right path. May Allah through His mercy acquaint you with your Awliyaa at the abode of His rahma

O Allah! Make the earth spacious for him on both sides and elevate his soul to Yourself. O Allah! Forgive us, forgive us.

(619) Mustahab hai ki jo shaks mayyit ko kabr mein utaarein woh ba taharat, barehna sir aur barehna pa ho aur mayyit ki paaetee ki taraf se kabr se bahir nikle aur mayyit ke azeezo akraba ke alawaa jo log maujood ho woh haath ki pusht se kabr par matti daale aur

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ padhe .

agar mayyit aurat ho to iska mehram isse kabr mein utaare aur agar mehram na ho to iske azeezo aqraba isse kabr mein utaarein.

(620) Mustahab hai ki kabr chaar konon wali bayee jaye aur zameen se takreeban char ungal buland ho aur ispar koi nishaani lagadi jaye taaki pehchanne mein ghalti na ho aur kabr par paani chidka jaye aur paani chidakne ke baad jo log maujood ho woh apne hath kabr par rakhe aur apni ungliyaan kholkar kabr ki matti mein gaadkar saath dafa soorah e qadr padhe aur mayyit ke liye maghfirat talab karen aur yeh dua padhe:

اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جَنْبِيْهِ وَاَصْعَدْ (صَعِدْ) رُوْحَهُ اِلَى اَرْوَاحِ الْمُؤْمِنِيْنَ فِي
عِلِّيْنَ وَالْحَقُّهُ بِالصَّالِحِيْنَ

(621) Mustahab hai ki jo log janaze ki mashaeeyat ke liye aaye ho inke chale jane ke baad mayyit ka wali ya woh shaks jisse wali ijazat de mayyit ko in duaon ki talkeen kare jo bataee gayee hai.

(622) dafan ke baad mustahab hai ki mayyit ke pasmandegaan ko pursa diya jaye lekin agar itni muddat guzar chuki ho ki pursa dene se inka dukh taaza ho jaye to pursa na dena behtar hai. Yeh bhi mustahab hai ki mayyit ke ehle khana ke liye teen din tak kahan bheja jaye. Inke paas baithkar aur inke ghar mein khana kahan makrooh hai.

(623) Mustahab hai ki insaan azeeo aqraba ki maut par khusoosan bete ki maut par sabr kare aur jab bhi mayyit ki yaad aye padhe

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

aur mayyit ke liye quraan khani kare aur ma baap ki kabro par ja kar allah taalam apni hajatein talab kare aur kabr ko pukhta kar de taki jaldi toot phoot na jaye.

(624) Kisi ki maut par bhi insan ke liye ehtiyat ki bina par jayiz nahi ki apna chehra aur badan zakhmi kare aur apne baal nochne lekin sir aur chehra ka peetna jayiz hai.

(625) Ehtiyat e wajib ki bina par baap aur bhai ke ilawa kisi ki maut par bhi girebaan chaak karna jayiz nahi aur ehtiyat e mustahab ye hai ki inki maut par bhi gareban chaak na kiya jaye.

(626) Agar aurat mayyit ke sogh mein apna chehra zakhmi karke khon aalood karle ya baal nochne to ehtiyat e mustahab ki bina par woh ek gulaam ko azaad kare ya das fakeeron ko khana khilaye ya inhe kapde pehnaye aur agar mard apni biwi ya farzand ki maut par apna girebaan ya libaas phade to iske liye bhi yahi hukum hai.

(627) Ehtiyat e mustahab ye hai ki mayyit par rote waqt awaaz bohot buland na ki jaye.

Namaz e Wehshat

(628) Sazawaar hai ki mayyit ke dafn ki pehli raat ko iske liye do rakat namaz e wehshat padhi jaye aur iske padhne ka tareeka yeh hai ki pehli rakat mein surah al hamd ke baad ek dafa ayat al kursi aur doosri rakat mein soorah e al hamd ke baad dus dafa surah al qadr padha jaye aur salaame namaaz ke baad kaha jaye

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَابْعَثْ ثَوَابَهَا إِلَى قَبْرِ فُلَانٍ

Aur lafz e fulan ki bajaye mayyit ka naam liya jaye.

(629) Namaz e wehshat mayyit ke dafan ke baad pehli rrat ko kisi waqt bhi padhi ja sakti hai lekin behtar yeh hai ki awwal e shab mein namaz e isha ke baad padhi jaye.

(630) Agar mayyit ko kisi door ke shahr mein le jana maqsood ho ya kisi aur wajah se iske dafan mein taakheer ho jaye to nama e wehshat ko iske dafan ki pehli rrat tak multawee kar dena chiye.

QABAR KUSHAYI

(631) Kisi musalman ki kabr ka kholna khwa woh bachcha ya deewan hi kyun na ho haraam hai. Haan agar iska badan mitti ke saath milkar mitti ho chuka ho to phir koi haraj nahi.

(632) Imam zadon, shaheedon, aalimon, aur saleh logon ki kabron ko ujaadna khwa inhe salha saal guzar chuke ho aur inke badan pewande zammen ho gaye ho, agar inki behurmati hoti ho to haraam hai.

(633) Chand soortain aisi hai jinmein kabr kushaee haram nahi hai.

(i) Jab mayyit ko ghasbi zameen mein dafan kiya gaya ho aur zameen ka maalik iske wahan rehne par raazi na ho aur kabr kholna bhi haraj ka bayis na ho, warna kabr kholna kisi ke liye zaroori na hoga siwaye ghasib ke. Agar qabr kholne ke muqaable mein koi aur ehem cheez taqra rahi ho masalan mayyit ko tukde tukde karna padh raha ho to kabr kholna na faqat zaroori nahi balki jayiz nahi hai aur agar qabr kholna behurmati ka sabab ho to ehtiyat e wajib ki bina par jayiz hi nahi hai siwaye iske ki mayyit ne iss zameen ko ghasab kiya ho.

(ii) Jab kafan ya koi aur cheez jo mayyit ke saath dafan ki gaye ho ghasbi ho aur iska maalik is baat par razamand na ho ki who kabr mein rahe aur agar khud mayyit ke maal mein se koi cheez jo iske waarison ko mili ho iske saath dafan ho gayee ho aur iske waaris iss baat par razi na ho ki who cheez qabr mein rahe to iski bhi yahi soorat hai. Albatta agar marne wale ne wasiyat ki ho ki dua ya quran majeed ya anghooti iske saath dafan ki jaye aur iski waisyat par amal karna zaroori ho to in cheezon ko nikalne ke liye qabr ko nahi khola ja sakta. Is maqaam par bhi who istashna jaaree hai jiska zikr pehle mawarid mein kiya gaya hai.

(iii) Jab qabr ka kholna mayyit ki behurmati ka maujib na ho aur mayyit ko baghair ghushl diye ya baghair kafan pehnaye dafna kiya gaya ho ya pata chale ki mayyit ka ghushl baatil tha ya isse shareee ehkaam ke mutabiq kafan nahi diya gaya that ya qabr mein qible ke rukh par nahi litaya gaya tha.

(iv) Jab koi aisa haq saabit karne ke liye jo qabr kushaee se zyada ehem ho mayyit ka badan dekhna zaroori ho.

(v) Jab mayyit ko aisi jagah dafan kiya gaya ho jahan iski behurmati hoti ho masalan isse kaafiron ke kabristan mein ya iss jagah dafan kya gaya ho jahan ghalazat aur kuda kargat phenka jata ho.

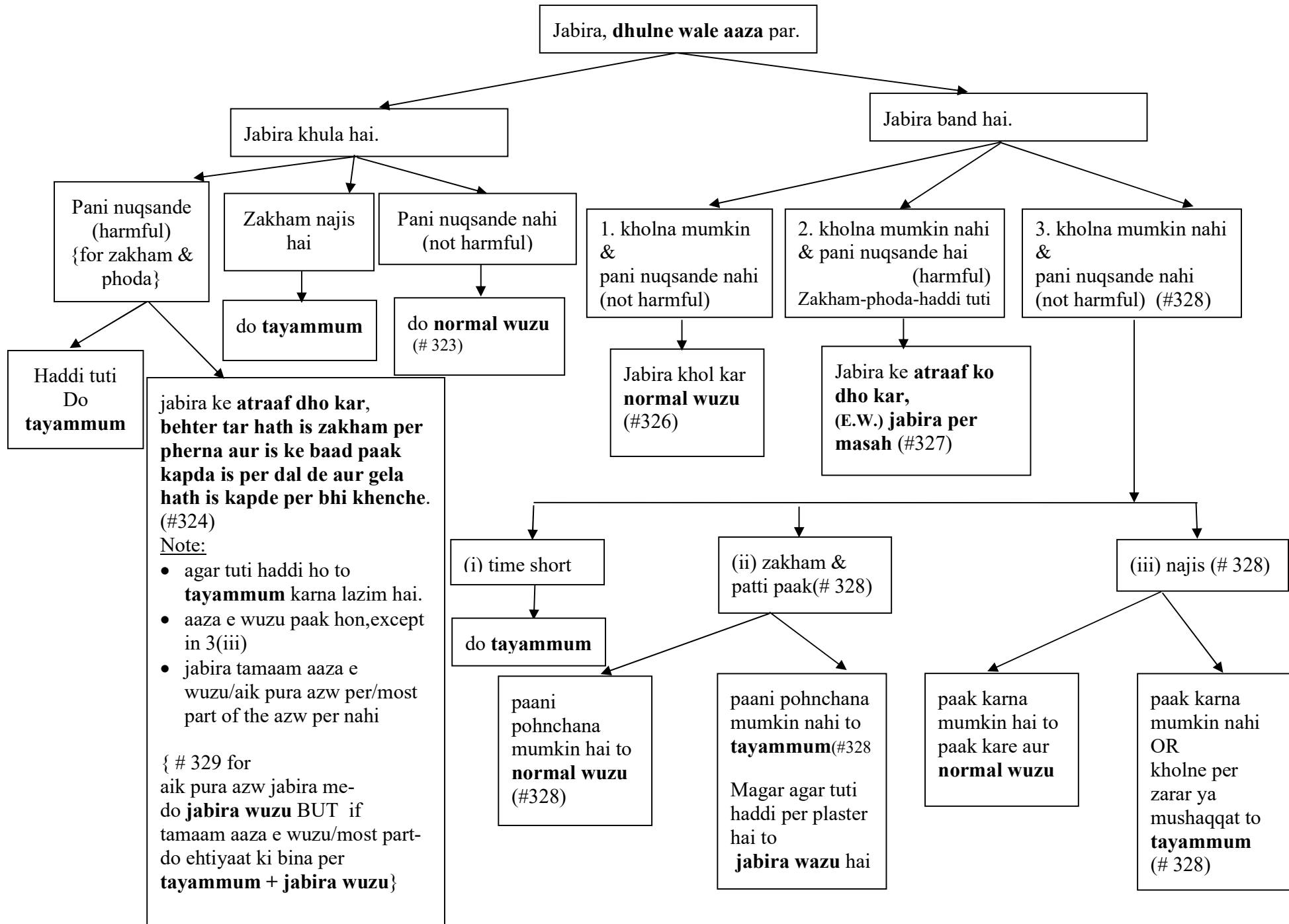
(vi) Jab kisi aise sharee maqsad ke liye qbr kholi jaye jiski ehmiyat qabr kholne se zyada ho. Masalan kisi zinda abachche koaisi hamila aurat ke peth se nikalna matloob ho jisse dafan kar diya gaya ho.

(vii) Jab yeh khauf ho ki darinda mayyit ko cheer phaad dalenga ya sailaab isse baha le jayenga ya dushman isse nikla lenga.

(viii) Mayyit ne wasiyat ki ho ki isse dafan karne se pehle muqaddas maqaamaat ki taraf muntaqil kiya jaye aur in maqamaat ki taraf muntaqil karne mein koi rukawat bhi na ho liken jaan booch kar, la ilmi ya bhoole se kisis doosri jagah dafna diya gaya ho to agar behurmati na hoti ho aur koi rikawat bhi na ho to is soorat mein kabr kholkar isse muqaddas maqaamaat ki taraf le ja sakte hai, balki mazkoora soorat mein to kabr ko kholna aur mayyit ko muntaqil karna wajib hai.

Wuzu e Jabira Chart 1

Tauzeeh – Aayatullah Seestani- 2008
(# 323,324,326,327,328,329)



Wuzu e Jabira Chart 2

Tauzeeh – Aayatullah Seestani- 2008
(# 325,326,328,332)

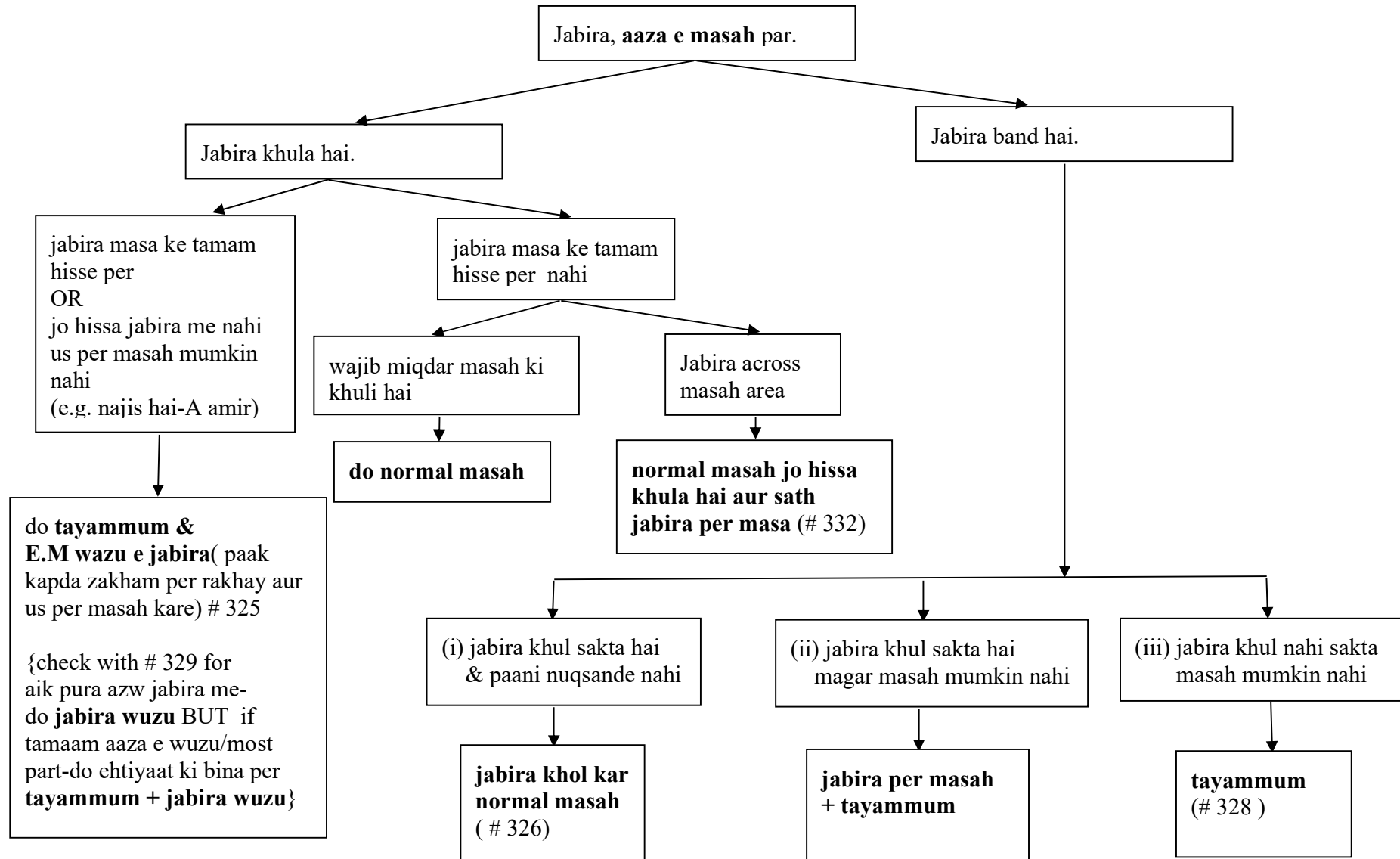
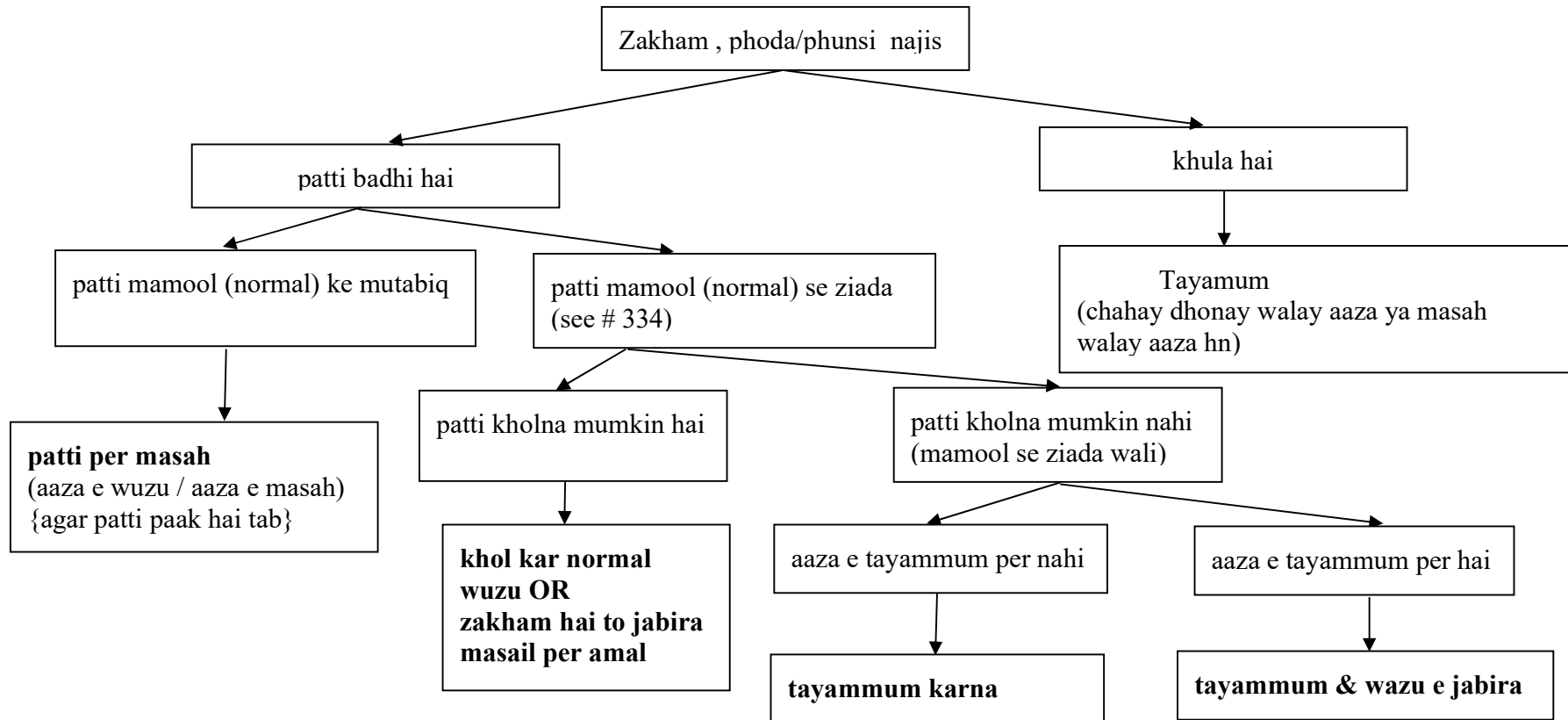


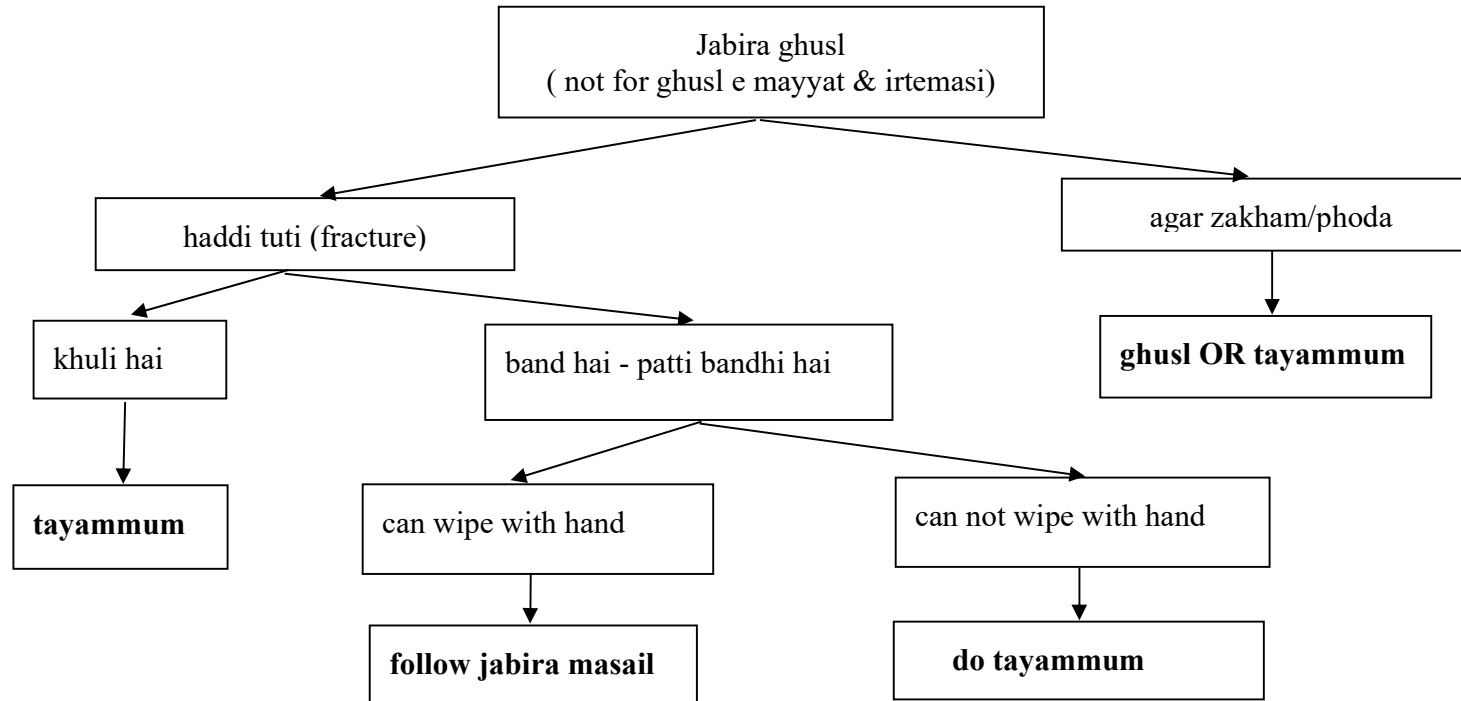
Chart 3



Jabira

Tauzeeh – Aayatullah Seestani- 2008

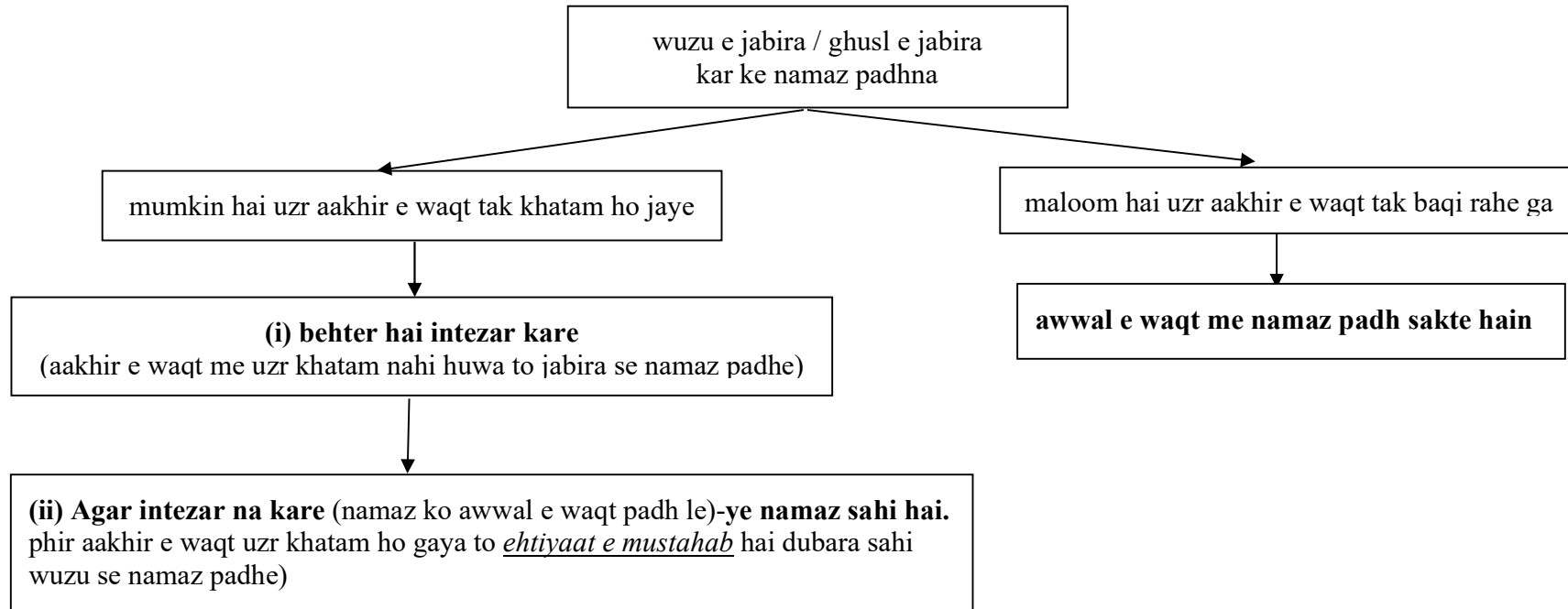
Chart 4



Jabira

Tauzeeh – Aayatullah Seestani- 2008
(# 340)

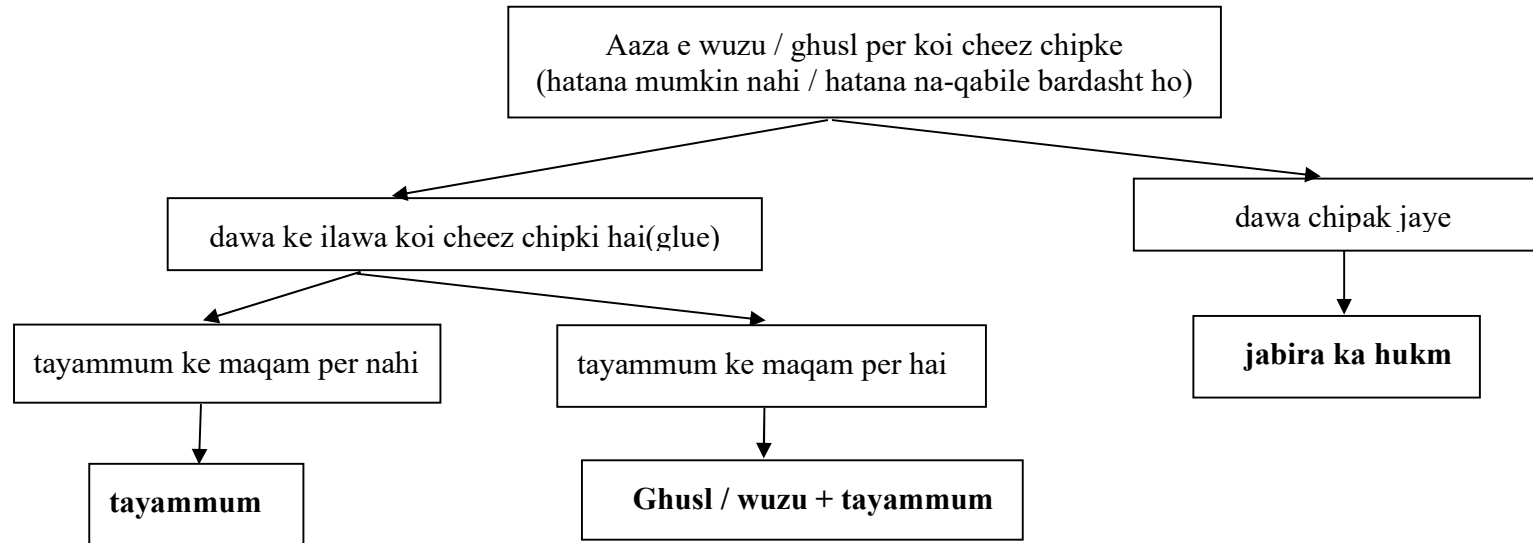
Chart 5



Jabira

Tauzeeh – Aayatullah Seestani- 2008
337

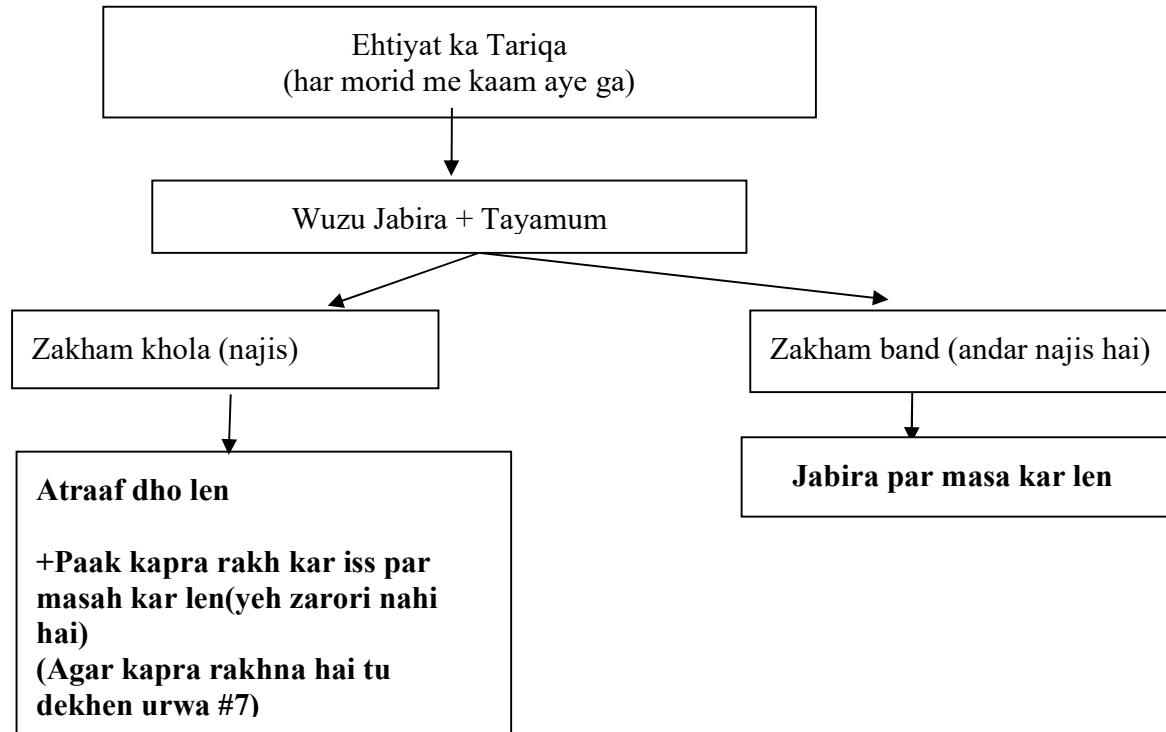
Chart 6



Jabira

Agha Nadir lectures MCT

Chart 7



QURAN-M09

Diniyat Classes Muscat (DCM)(GIRLS)

Contents

1. DU`Á FROM THE HOLY QUR`ÁN 2
2. AHLUL BAYT (A) IN THE HOLY QUR`ÁN 5
3. SÚRAH ASH SHAMS.....6

Qur'an Chapter 01

DU`Á FROM THE HOLY QUR`ÁN

Introduction

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

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

Alláh says about Du`á,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My servants ask you (O Mu^{hammad}) about me, then (say to them that) verily I am very near.

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the suppliant when he asks from Me.

فَلَيْسَتْ جِيبُوا لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

Du`á 1

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ

O my Lord! Verily, I seek refuge with You from asking You that of which I have no knowledge.

وَالْأُتَغْفِرُ لِي وَتَرْحَمَنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

And unless You forgive me and have mercy on me, I shall be of the losers. (Húd, 11:47)

Du`á 2

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

O my Lord! Expand for me my breast,

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

And make my task easy for me,

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾

And loosen the knot in my tongue,

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

So that they may understand my speech. (Á Há, 20:25-28)

Du`á 3

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

وَأَصْلَحْ لِي فِي ذُرِّيَّتِي

إِنِّي تَبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

Quran Chapter 02

AHLUL BAYT (A) IN THE HOLY QUR'ÁN

Áyat ut Tathír

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Verily, Alláh wishes to keep off from you, (every kind of) uncleanness O Ahlul Bayt, and purify you (with) a thorough purification. (al-Azáb, 33:33)

Áyat ul Mawaddah

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

وَمَنْ يَتَرَفَّ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا

إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

Áyat ul Wiláyah

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ

Verily your WALI is Alláh and His messenger (Muhammad)

وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ

And those who believe and establish the prayer,

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

And give charity (alms) while they are (in Ruku') bowing down.

(al Máidah, 5:55)

Áyat Us Salwát

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Áyat ul Mubáhila

Surah 3 (Aali-Imraan), Ayah 61: Muhammad (pbuh) chooses Ahlul Bayt.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَلُ لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

"....then reply [O' Muhammad]: Let us call upon our children and your children, our ladies and your ladies, ourselves and yourselves, then we pray so that Allah's wrath be upon those who are false."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

وَالْقَمَرِ إِذَا تَلَاها ﴿٢﴾

وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾

وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

فَالْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ﴿١٤﴾

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾