

Diniyat Classes Muscat (Boys)
COURSE BOOK

5th Edition / 2021



M09

For children of classes IX and X

Full Name:

DINIYAT CLASSES MUSCAT

BOYS SECTION

COURSE BOOK

M09

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Acknowledgement

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- SIM (madressa.net), UK
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- Imamia Diniyat, Pakistan
- Ahkam-ul-Islam, Pakistan
- Amozish-e-Deen, by Ayt. Ibrahim Amini, Iran
- Misc articles and books

We also feel our duty to inform that while the above courses were utilized in preparation of this Course Book, but since the content were modified as per our needs, the above-mentioned course administrators and managements are not responsible of the errors in this Course Book

We are also thankful to all those who have helped us in compiling as well as cross checking various sections of the course

Disclaimer

While due care has been observed in compilation of this Course Book, and the same was cross checked by various scholars according to their skills/expertise/knowledge, the Diniyat Classes Muscat does not take any responsibility for any error which may still exist. These course books are used as ‘reference’ only, and hence all those who teach from this Course Book are requested to cross check the content with authentic books before teaching.

We acknowledge that the course is not perfect. We are planning to revise it every year based on the feedback provided by you and our teachers

We extend our request to Teachers & Parents to kindly inform us if they find anything wrong or doubtful, so we can incorporate and correct the same in our Course Book

Munajaat for Children

O merciful Lord!

O merciful Lord, you have created us.

O merciful Lord, you have given us favors

You have sent Prophets (AS) and Imams (AS) to guide us to the straight path. And to acquaint us with the ways of a good life.

O wise and able God, Help us:

- To know your commands and follow them well
- To value your gifts and use them well.
- To help those in need and always do good.
- To treat people with love and kindness.
- To respect our parents and our teachers and make them happy.
- To know what we do not know.
- To try to work together, to spread Islam.

اے مہربان پروردگار

اے مہربان پروردگار، تو نے ہمیں پیدا کیا
اے مہربان پروردگار، تو نے ہمیں نعمتوں سے نوازا
تو نے پیغمبر (ع) اور ائمہ (ع) بھیجے تاکہ ہمیں سیدھے راستے کی ہدایت کریں۔ اور ہمیں اچھی
زندگی کے طریقوں سے آشنا کریں
اے خدائے دانا و توانا
ہماری مدد فرما کہ

- ہم تیرے حکم کو اچھی طرح جانیں اور ان پر عمل کریں
- ہم تیری نعمتوں کی قدر کریں اور انہیں اچھی طرح استعمال کریں
- ہم ضرورت مندوں کی مدد کریں اور ہمیشہ نیک کام کریں
- ہم لوگوں کے ساتھ محبت و نرمی سے پیش آئیں
- ہم اپنے والدین اور استاد کو خوش کریں اور انکا احترام کریں
- ہم جو کچھ نہیں جانتے وہ جان جائیں
- ہم ایک دوسرے کے ساتھ مل کر کوشش کریں، دین اسلام کو پھیلانے کی

DUA BEFORE STARTING A LESSON

Mafatihul Jinaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

اللَّهُمَّ أَخْرِجْنِي مِنْ ظُلُمَاتِ الْوَهْمِ

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

وَ أَكْرِمْنِي بِنُورِ الْفَهْمِ

And favour me with the light of understanding

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

O Allah! Open for us the doors of Your mercy

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

And unfold for us the treasures of Your knowledge

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

With Your mercy, O the Most Merciful of the Merciful

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah! Send Your blessings on Muhammad and his ahlulbayt

Diniyat Classes Muscat (Boys Section)
Parents' Suggestions

Dear Parents/Guardians

We believe that parents/guardians play a vital role in the Diniyat Classes effectiveness.

In order to improve ourselves, we need your feedback & suggestions

The suggestion can be for anything related to Diniyat Classes, such as:

- Teachers quality,
- Teaching Quality & Communication,
- Impact/effectiveness of classes on the student,
- Course content,
- Administrative procedures etc.

Your suggestions will be reviewed in detail, and will be considered for implementation to the extent possible

You can send us the feedback through WhatsApp (through the Class Teacher, as announced in the WhatsApp group of your child)

Or you can fill this form and send it along with your child/ward in a sealed envelope

Management, Diniyat Classes Muscat (Boys Section)

Full Name of Parent/Guardian

Contact number Email ID

Name of all students studying in this Diniyat Classes

Suggestions:

.....

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Signature Date

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. (kyoke 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 daf' 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 makhloq 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

Aqaid Chapter 2

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 (sallalloho 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 (sallallahu 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 nabuwat 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 of 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho alayhe wa aalehi wasallam), he can never be one of the twelve Imāms after Rasulullāh (sallalloho 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:

{وَأَجْعَلْ 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 (sallallohu 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 (sallalloho 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 (sallallahu 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 (sallallahu 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.

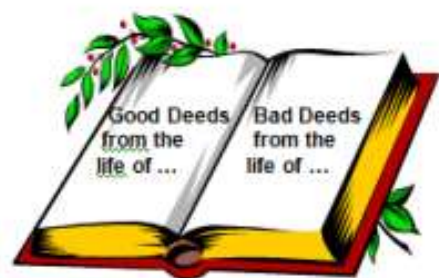
All human beings, from the time of Adam, will have been brought out from their resting places to gather here, awaiting their fates. **Imam Ali (alayhissalam) describes this gathering in Nahjul balagha, sermon no.82:**

. . . 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 أَفْرُوا كِتَابِيَهُ

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

SHAFAT:

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 (sallallahu alayhe wa aalehi wasallam) AND THE AHLUL BAYT;

The Holy Prophet (sallallahu 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 (sallallahu 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 Salms 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 (sallallohu 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 *tasbih* 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 (sallalloho 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 (sallalloho alayhe wa aalehi wasallam).

AKHLAQ-M09

Diniyat Classes Muscat (DCM) (BOYS)

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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." 19It 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

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

²Raqib Isfahani, 1412, p. 297.

³Naraq, 1431, vol. 1, p. 231.

⁴Bihar al-Anwar, vol. 68, p. 389: تلين جانبك وتطيب كلامك وتلقى أخاك ببشر حسن

⁵Al-Kafi, vol. 2, p. 321.

⁶Tabarsi, 1994, vol. 10, p. 500

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

⁸The Qur’an, 50:18.

⁹Javadi Amuli, 2008, vol. 5, p. 364.

¹⁰Al-Kafi, vol. 2, p. 100: أكثر ما تلج أمي الجنة تقوى الله وحسن الخلق

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

¹²Ibid. p. 387: اكملكم إيماناً أحسنكم خلقاً

¹³Ibid. p. 385: أول ما يوضع في ميزان العبد يوم القيامة حسن خلقه

¹⁴Ibid. p. 374: ما يوضع في ميزان امري يوم القيامة شيء أفضل من حسن الخلق

¹⁵Irshad ul-Qulub ilal-Savab, vol. 1, p. 133: سئل النبي أي المؤمنين أفضلهم إيماناً فقال أحسنهم خلقاً

¹⁵Ibid.: أكمل المؤمنين إيماناً أحسنهم خلقاً

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

¹⁷Misbah al-Shariah, p 159:

قال النبي حاكياً عن ربه يأمره بهذه الخصال قال صل من قطعك واعف عن ظلمك وأعط من حرمك وأحسن إلى من أساء إليك

¹⁸The Quran, 16:125

¹⁹Tuhaf al-’Uqul, p. 46: إذا مدح الفاجر اهتز العرش وغضب الرب

²⁰Makarem ul-Akhlaq, p. 21: لا أقول إلا حقاً

²¹Elhaminiya, 2012, p. 106-109

²²Tuhaf al-Uqul, p. 302:

يا ابن جندب لا تغفل في المذنبين من أهل دعوتكم إلا خيراً واستكنبوا إلى الله في توفيقهم وسلوا التوبة لهم

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

²⁴Ibid. vol. 5, p. 133

²⁵Al-Khisal, vol. 1, p. 96

²⁶Bihar 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

1 Al kafi H 68, Ch. 5, h6

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 he 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

Akhlaq Chapter 4

ISLAMIC MANNERS

Islam has taught us many manners which sometimes we take it for granted. Instead we have to give importance to them and implement in our daily lives. Sometimes we learn and implement them at younger ages but forget them when we grow. Instead we must emphasize them at all ages. It has to be noted that the manners mentioned below maybe wajib, mustahab or even adaab.

Salam

- It is emphasized in Islam to greet other muslims with salam
- The correct wordings are 'As-salam-o-alaikum' or 'Salamun Alaikum'. In short, you can say 'Salam' also
- It is wajib to respond to salam of other muslims
- The other prevalent greetings, such as Vola, Bonjour, Hello, Hi, Sabahal Khair etc. maybe good greetings but they are not treated as Islamic greeting. You must try to implement the habit of salam in your life
- Person who initiates salam will be given more reward from Allah than the one who replies
- It is recommended that if you are walking and come across someone who is stationery, you should initiate salam. Also if you are on horse and someone is standing on ground, you shall initiate salam. If you see elder people, then initiate salam
- It is emphasized that you shall greet your madrasa teachers by 'salam' whenever you see them.
- At least you must say salam to your parents
- Returning salam is wajib in such a way that we can hear us
- If someone says salam to a crowd, then it is necessary for all to answer, however even if any one person from the crowd answers him, that suffices (wajib e kifai)
- If you are sitting in a majlis, near to recoter, and someone says salam when he enters, if you are not sure that he has addressed the crowd or someone in specific, then it is not mandatory for your to answer. However if you are sure that he has addressed the crowd, and you see no one is answering, then you have answer in such a way that he listens, however if due to distance it is not possible then you have to reply him by gesture of your hand

Musafiha and mu'aniqa

- It is recommended to shake hands (musafiha) with muslims
- It is also recommended to embrace other muslims (mu'aniqa), as you do during Eid days
- Clearly we are not refering to non mahrams here.

Eating

- Start with 'Bismillah'
- Say 'Alhamdulillah' as food is also a bounty from Allah. Many people in this world don't get enough food, some don't even get food at all. We must be thankful to Allah for our situation
- Start and end by licking a pinch of salt
- Eat when you are hungry

- Don't over eat
- Don't look at others while they are eating. Don't notice how much they are eating, how well they are eating etc.
- When a guest comes to the house, you should begin eating first and keep eating till end
- Don't waste food
- Don't abuse food

Drinking water

- When you drink water, do not gulp, but sip it
- Before you drink water, it is recommended to say 'Oh Allah, send your blessings on Imam Husain (AS), his family and his companions, and curse to those who refused him water
- Better to say 'salal laho alaika ya aba abdillah' or 'as salam o alaika ya aba abdillah'

Sleeping

- When you sleep, don't sleep on your stomach
- Perform wudhu before going to sleep, as each breath you take will be counted as prayers
- Recite Quran and du'a for few minutes before sleeping
- The Prophet (saws) informed his daughter Fatima (sa) that before going to bed she should do 4 things (reference duas.org)
 - i. Recite Sura Ikhlass 3 times. This is like Reciting full Quran
 - ii. Recite Salwaat 10 times This will get intercession from Prophets

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah send blessings on Muhammad & his family

- iii. Seek Forgiveness for all believers This is equal to making all believers happy

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allah Please forgive all the believing men & women

- iv. iv) Recite this which is equal to doing Haj & Umra

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Glory be to God, and praise be to God; there is no god but Allah, and Allah is Greater

Dressing

- Don't dress indecently.
- In our society, people estimate our affiliations by our dressing. Don't dress in such a way which indecent or bad people dress.
- Don't follow celebrities blindly, in appearance and habits
- We must follow our Ma'sumeen (AS) only.

Talking/Conduct in public

- Don't shout when talking to others

- When in a group, where someone is talking to all (such as class), don't start talking to each other (don't make subgroups within the main group)
- Be careful not to backbite, do tohmat, or lie
- Be a good listener
- "Guard your words as you would your gold" Imam Ali (AS)

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 Ibadat, 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 يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ، ذَلِكَ أَرَبَى 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 يَعْضُضْنَ 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 (sallallahu 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 expect (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 (sallallahu alayhe wa aalehi wasallam) has said:

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

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 jaez things such as cartoons, games, sports, news etc.
- 8.} Look out for and provide jaez 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 AGAINST 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

THE IMAM'S COMPANIONS

Companions and helpers of His Eminence (a.s.) shall be persons of piety, caution, merits and purity. They shall be the best kind of people.

Characteristics of the Companions of Imam Mahdi (a.s.)

1. Muhammad bin Hanafiyyah has narrated that a person inquired from Imam Ali (a.s.) about Imam Mahdi (a.s.) and Ali (a.s.) replied, "He shall reappear in the Last Age." Then he mentioned the characteristics of his companions and said, "Then the Almighty Allah (SwT) shall collect a group of people near him like pieces of scattered clouds and he shall create love among themselves and none of them shall be fearful..."¹

This tradition means that companions of His Eminence (a.s.) shall be having religious insight and the proofs of Allah (SwT) are complete on them. They shall not be pleased or sad to see anyone joining or leaving them. Their hearts are filled with the blessings of Allah (SwT) and with faith, and they are appointed for the service of Islam, its significance and the aims of His Eminence (a.s.).

2. His Eminence Ali (a.s.) has said about their characteristics, "They shall be a group that does not oblige Allah (SwT) by its patience. And they do not consider themselves great while sacrificing their lives on the path of truth..."²
3. His Eminence, Amirul Momineen (a.s.) has said regarding their characteristics, "They are warriors on the path of God and the arrogant and transgressors consider them lowly. Their worth is not known on the earth but they are well known in the heavens..."³

Number of the Companions of Imam Mahdi (a.s.)

Ali (a.s.) said, "By Allah (SwT)! I am aware of the companions of Imam Mahdi (a.s.); I know their names, tribes and the names of their chiefs. These are the people whom Almighty Allah (SwT) shall gather in ones and twos from different tribes and communities till they are nine. Then their number shall reach the warriors of Badr, that is 313 persons. And that is the saying of Almighty Allah (SwT):

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"...wherever you are, Allah will bring you all together; surely Allah has power over all things."

(Surah 2, Verse 148)

So much so, that people would not have time to change and Allah (SwT) would make them reach the Imam.⁴

Abu Khalid Kabuli narrated from His Eminence, Imam Zainul Abideen (a.s.) that he said, "They are such that they sleep on their beds (It means that they were asleep and Allah took them out and gathered them in Mecca). They are 313 persons, same as the number of Badr warriors and they shall be in Mecca overnight and that is the saying of Allah:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

“...wherever you are, Allah will bring you all together...”

(Surah 2, Verse 148)

And these are the companions of the Qaim of the Progeny of Muhammad (S).”[5](#)

Venue of Allegiance

The venue where companions of His Eminence, Imam Mahdi (a.s.) pay the oath of fealty at his hands is between the Rukn and Maqam, which is the most sanctified and exalted spots. And a many traditions have been recorded on this subject.[6](#)

Conditions Imposed by the Imam of the Time (a.s.) for Giving Allegiance

Narrators of traditions and historians have mentioned that His Eminence, the Master of the Age (a.s.) would put some conditions for accepting allegiance. They are as follows.

His Eminence, Amirul Momineen (a.s.) after describing the characteristics of the companions of Imam Mahdi (a.s.) mentions the conditions that Imam Mahdi (a.s.) shall impose for those who wish to pay allegiance to him:

1. They should promise that they shall not steal and commit fornication.
2. Should not commit murder or defile honor.
3. They must not speak ill to the Muslims.
4. They must not attack any house and must not kill anyone except for justification.
5. You shall not tie bands of gold or wear silk.
6. You shall not desecrate the mosque and you shall not block the paths.
7. You shall not oppress the orphans and make the paths insecure.
8. You shall not resort to intrigue and deceit.
9. You shall not usurp the property of the orphans.
10. You shall not commit sodomy, drink wine and do misappropriation with Imamate and guidance.
11. You shall not break oaths and promises.
12. You shall not hoard wheat and barely.
13. You shall not kill the one who has taken asylum with you.
14. Do not pursue those who flee.
15. Do not shed blood and do not attack an injured person.
16. Wear coarse garments and prostrate on the bare earth.
17. Eat barely bread and fight on the way of Allah (SwT).
18. Wear perfumes and despise the impure things.

Meanwhile, His Eminence (a.s.) will impose upon himself the condition that

- a) There shall be no obstacle between him and his followers.
- b) All his activities shall be before them.
- c) He shall be satisfied with less and
- d) By the help of Allah (SwT) he shall fill the earth with justice just as it would be fraught with oppression.

e) And he shall serve Allah (SwT) as He ought to be served...[7](#)

- [1](#).Mustadrak Hakim, 4/554
- [2](#).Yanabiul Mawaddah, Pg. 437
- [3](#).Yanabiul Mawaddah, Pg. 437
- [4](#).Ghaybah, Shaykh Tusi
- [5](#).Kamaluddin
- [6](#).Iqdud Durar, Musnad Ahmad
- [7](#).Al-Mahdi Maood, [3/11](#), quoted from Al-Malahim wal Fitan, Ibn Tawus, [2/104](#)

From the Book: The Life of Imam Al Mahdi (ATFS), by Baqir Sharif Al Qurashi

[https://al-islam.org/life-imam-al-mahdi-baqir-shareef-al-qurashi/imams-companions#:~:text=all%20together%E2%80%A6%E2%80%9D\(-,Surah%202%2C%20Verse%20148\),and%20make%20the%20paths%20insecure](https://al-islam.org/life-imam-al-mahdi-baqir-shareef-al-qurashi/imams-companions#:~:text=all%20together%E2%80%A6%E2%80%9D(-,Surah%202%2C%20Verse%20148),and%20make%20the%20paths%20insecure)

CHASTITY عِفَّةٌ

Imam Ali (alayhissalam):

أَشْرَفُ الْأَشْرَافِ (أَهْلُ) الْعَفَافِ

“The people of chastity are the most honourable of the honourables.”⁶

Chastity is the abstention from whatever is unallowable and unsuitable, such as excessive food and carnal appetites. It is among the noblest traits and highest features that indicate elevation of faith, self-honoring, and dignity:

Imam al-Baqir (alayhissalam) said: “The best worship in the sight of Allah is the chastity of the stomach and the genitals³.”

A man said to Imam al-Baqir (alayhissalam) that his practices of worship were weak and his prayers and days of fasting were few; however, he hope he would eat and copulate only in legal ways. The Imam answered: “No jihad is better than the chastity of the stomach and the genitals⁴.”

Reality of Chastity

Chastity does not mean to deprive oneself of the legal desires of food and sex. It only represents the moderation in the use of such desires. As a matter of fact, negligence and excess are always harmful to humankind. The excessive desires for food and sex cause gross dangers to which we will refer in our discussion of gluttony. Shortage in such desires also causes deprivation of the life enjoyments and legal pleasures. It also causes bodily weakness as well as feebleness of energies and morale.

Permissiveness

Permissiveness is one extreme of society, to be too loose, to be too free with your desires; the other extreme is celibacy, which means to never get married and to stop your desires all together. Both these are extremes, and Islam says that extremes are wrong. Islam takes the middle path of chastity, where you are allowed to fulfil your desires, but only within the boundaries of marriage.



Islam explains to us the concept of chastity, which lies between these two extremes, and allows us to CONTROL our desire, rather than STOPPING them.

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- ³Quoted from al-Wafi; part 3 page 65 (as quoted from al-Kafi).
 - ⁴Quoted from Bihar ul-Anwar; vol. 15 part 2 page 184 (as quoted from al-Barqi’s al-Mahasin. In al-Kafi, there is a similar narration).

6Ghurur Al-Hikam Wa Durar Al-Kalim, Exalted Aphorisms And Pearls Of Speech by Qadhi Nasih al-Deen Abu al-Fath ‘Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi

DESTRUCTIVE EMULATION OF WESTERN CULTURE

Emulation means to copy someone or something, to try and become like that thing.

A culture is a way of living. Culture embraces the ways people live together, the food they eat, the general way they behave. The children of the west have to find how we can be proper Muslims in the western culture, without sacrificing any of our principles, but still adapting to the world we live in.

What we should NOT DO is follow that which our friends do blindly, and try and become totally western, this will lead to us losing our Islamic identity all together. We must always remember, we are MUSLIMS FIRST, and then anything else.

At school, we see a lot of ways that other people behave, and because we do not want to be the odd one out, we want to mix in and act in the same way. This idea is wrong. When we see the guys at school wear earrings, and start dressing up so that the girls can see them.

Also we see that the guys at school have girlfriends, and go out to discos and parties. This is not the way we should behave. Islam says that is wrong. When the time comes for a boy to get married, he will be introduced to girls who also want to get married, with similar ideas, not just a girlfriend for one or two weeks, but a companion for life. This is one reason why there are so many divorces in the western culture and so few in an Islamic culture.

Do not let the west fool you. Most of the people in the west do not really believe in heaven or hell, they think that they will live on this world, and that will be it.

A Muslim however realises that this world is only a moment, a twinkle in the eye compared to the life in the next world.

Why should we be chaste?

We should be chaste in our every action by not doing immoral or unlawful acts, by not using foul words. We should regard these things as wrong and avoid them.

Islam also tells us that until the segha-e nikah (marriage) is recited; all relationships which can lead to intimacy between two people of opposite sex are disallowed.

A person's chastity is a gift given by Allah. It is a sign of purity and noble character. It is a very prized and personal possession. When a person marries, he/she enters a new stage of life. The bond of marriage is cemented by the couple sharing something that is personal and intimate to them. This helps to secure the marriage from breaking during future ups and downs and helps to make it endure.

If people do not guard their chastity, and treat sexual relationships as casual, then they are losing the higher purpose which Allah has made, the sharing of something very intimate which binds the two people.

If it is treated as easy going and as enjoyment with any partner, then the sensitive side of the relationship will be closed off.

Allah has made the human being from several elements; one is the physical element with the five senses of touch, taste, sight, smell and sound. Then He added a whole new level to human beings, he gave them thought and understanding.

If we treat our most private parts without modesty, and go and abuse them carelessly, we will gain a physical pleasure, but we will lose all the "love and contentment" which our mind can give us.

Thus if we just be permissive and have sexual relations whenever the urge arises, we will be lowering our dignity from the intellect to the animal/physical element of our life, and will be missing out in the real sense of living.

Why is it difficult to be chaste?

The western society has lost all concept of spiritual life. They have closed the eye inside them and have concentrated totally on physical pleasures. Sex is something, which is made into an open pastime, an enjoyment. This attracts our desires and makes us want to join in. Almost all pleasures are orientated about this idea, parties, videos, books, magazines, discos, film, TV, and cinemas. Then we ask what is wrong with having girl/boyfriends. If they can do it, why can't we?

Would you ask a person who 'shoots drugs, "if you can do it why can't I?"

No, you wouldn't, because you can see that he is damaging his mind and body by doing so.

It is only because we cannot see the long-term effects of being unchaste that we ask the above questions. Our elders who have watched and seen these effects warn us, but we call them old fashioned. If we knew what they did, there is a guarantee that we would never even think of following our desires and having sexual relations other than those allowed by Islam.

How can we be chaste?

We can be chaste by avoiding telling dirty stories or rude jokes, by not watching films/TV which display other peoples private parts and so cause arousal, by not allowing our relationships with people of the opposite sex to get too close

HAPPY FAMILY LIFE

Islam is the Perfect *shari`ah* which did not leave any human need uncared for.

In so far as family-life goes, we see that Islam has unravelled every problem of the family system with such dexterity that one has to accept that it could not be solved in a better way.

Mutual Rights of Husband and Wife

. . . They (wives) are your garment and you are their garment . . . (Qur'an, 2:187)

While the "family" is the foundation of civilization and society, the relationship of husband and wife and defining their mutual rights and duties is the foundation of family-life. This is a very difficult problem; human beings have been trying to unravel this knotty problem since the beginning of humanity - and the result is a never-ending conflict of theories and a mass of irreconcilable views and opinions; and this con-fusing state of affairs seems to worsen day by day. In various places and at various times, the mutual duties of husband and wife have been going up and down in cycles like a merry-go-round.

Every so-called liberty brought a reaction of horrifying suppression; and every unchecked excess resulted in suffocating restrictions

Rights of the wife:

❖ **Imam Sajjad (alayhissalam) mentions the following rights of the wife:7**

- You should know that Allah has made her as a medium of peace and comfort for you and a medium of attachment and love for you. Both of you are each other's need. You should thank Allah for this great bounty and both of you should praise Him.
- Treat her with love, mercy, attachment and affection.

❖ **Holy Prophet (s.a.w.a.) said:**

"My brother Jibraeel has informed me and emphasized so much about women that I thought a husband does not have the rights to utter 'Ugh' to her." 8

- Providing for her daily necessities like bread, food, rice, meat, sugar, tea, seasonal fruits and clothes, bed and other requirements of life as per needs and financial and economic conditions.9

Fulfilling the needs of the family and looking after them is so important in the eyes of Islam that the one who works to fulfill the needs of his family, his efforts are given the status of struggle(jihad) in the way of Allah.

Man and Woman: Physical Differences

It has been mentioned earlier that there are certain important anatomical and physical differences between man and woman, which equip them for different roles in procreation. To these major differences can be added other secondary ones involving skeletal and muscular variations.

It is painful to see that the non-Islamic societies have compelled the weaker sex to

7Tuhaf al-Uqool, p. 268-al-islam.org

8Mustadrak al-Wasaael, vol. 14, p. 252

9Ahkaam-e-Khaanvaade by Mohammad Waheed, vol. 1, p. 329

Tawzeeh ul Masail Agha Sistani: Aur is ki ghiza libaas rihaish aur zindagi ki baqi zarooriat ka intezam shohar par wajib hai

carry a double load of responsibilities on her shoulders, disguising this “tyranny” as “emancipation of women” and “equality of sexes.”

And what does this “emancipation” mean?

Woman is still required to carry on her natural responsibilities of child-bearing and child-rearing. Man does not, and by nature cannot, share with her the burden of pregnancy, nursing and suckling the infant, looking after the children and all multifarious activities connected with “motherhood.” Woman has to bear this burden alone. But, in addition to these full-time life-consuming responsibilities, man now tells her to help him in the struggle of earning their livelihood!

Thus, the stronger sex has “liberated” the weaker sex to share his burden without himself sharing her burden. Poor woman, she is still overwhelmed by the powerful slogans of “liberation” and “emancipation” without realizing that it is no-thing but a clever device of man to overload her with his own duties. The disaster - social, domestic and economic - wreaked by the entry of woman in earning fields are too numerous to be listed here.

Natural Spheres of Activities of Man and Woman

It is clear that, so far as the safety and development of the human race is concerned, every human being has two important functions to perform:

- (1) Procreation, i.e., maintaining the population of human beings so that human race is not faced with extinction;
- (2) To obtain the necessities of life by participating in the struggle of economy.

On the other hand, we see that the Creator has divided the humanity into two distinct groups: Male and Female. And, it is clear that, physically and biologically man is equipped far better to deal with the hustle and bustle of the struggle to earn livelihood, while woman is prevented from it by her many physical differences. On the other hand, the body of a woman is geared to pro-creation and child-rearing.

it requires no great philosophical mind to realize that the nature has endowed each group with the ability to efficiently perform only one of the two functions: the man, by nature, is un-able to bear and rear a child; likewise, the woman is not meant to bear the back-breaking burden of earning her livelihood or to plunge into the conflicts of society.

(REF: ISLAMIC FAMILY LIFE: SAYYID SAEED AKHTAR RIZVI ETC)

FIQH-M09

Diniyat Classes Muscat (DCM) (BOYS)

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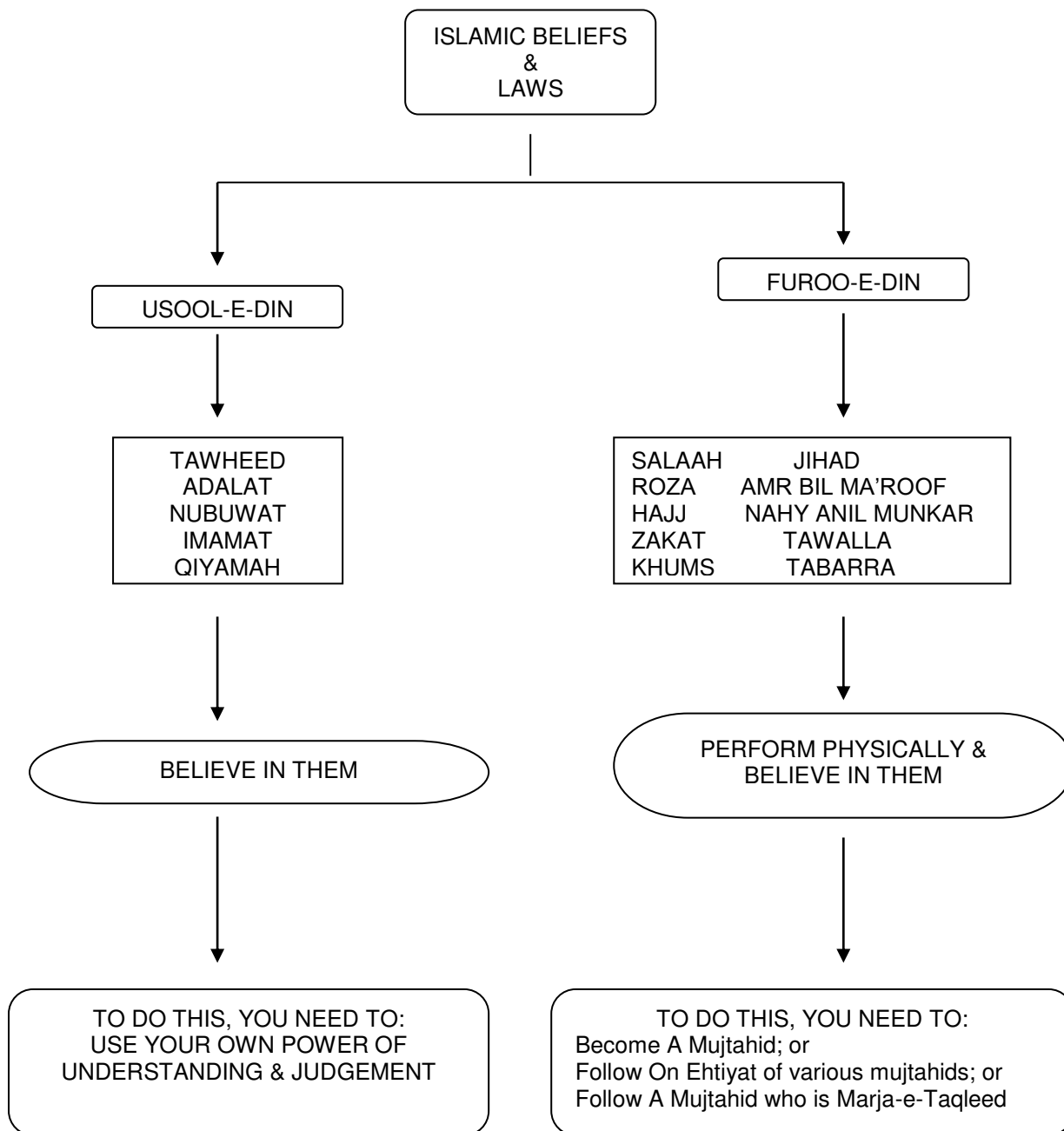
TAQLEED

Taqleed means obeying Islamic Laws according to the ruling of a Mujtahid.

Mujtahiid wo hai jo hukm e khuda kou quran aur hadis sai nikal sakai

Muqallid is a person who does Taqleed.

Every male and female has to follow (Wajib) rules regarding Furoo-e-din (Branches of Religion)



Qualities Of A Mujtahid Or Marj'a

1. Baligh
2. Aqil (Sane)
3. Ithna-asheri
4. Adil (Just)
5. Alive
6. Mujtahid
7. A'alam (the mujtahid who is most expert in terms of ability to derive rulings from sources such as Quran, Hadis etc.
8. Legitimate (halal zada)
9. Male

Sources used by Mujtahids to give Fatwa are:

1. Quran
2. Sunnah
3. Ijma (Consensus) &
4. Aql (Reasoning)

Ways of identifying the Mujtahide A'lam (Marja'):

1. A learned person who possesses the capacity to identify him, should personally believe that he is Mujtahide A'lam.
2. Two people who are Learned and Just and possess the capacity to identify a Mujtahide A'lam certify that someone is A'lam, provided that two other people Learned and Just do not contradict.
3. Some Learned people who possess the capacity to identify a Mujtahide A'lam verify about a person being Mujtahide A'lam and one is satisfied by their statement.

When doing Taqleed, however, there are 4 ways of obtaining the judgements of the Marj'a. They are:

1. Hearing direct from the your Mujtahid
2. Judgement quoted by two aadil people
3. From a satisfactory source
4. From a book presented by the Mujtahid which is free from errors.

Notes to keep in mind when referring to Fatawa (Rulings)

1. EHTIYATE WUJUBI:

If a Mujtahid gives a ruling, which is Ehtiyate Wujubi, then you may either act upon it or turn towards the teachings for that fatwa only to the next most A'alam living Marja. Example, If Ayatullah Seestani has made a particular fatwa Ehtiyate Wajib, then you may follow him and consider that fatwa to be Wajib, OR, get a second opinion from the next most A'alam Mujtahid on that Fatwa only. If you follow the same Mujtahid, then you will consider the ruling as Wajib.

2. EHTIYATE MUSTAHABI:

Where a Mujtahid has given a ruling of Ehtiyate Mustahabi, one has option of performing or not performing the action.

Below Are Some Questions Regarding Taqleed

1. *Why do we do Taqleed for Furoo-e-din and not Usool-e-din?*

Roots of religion cannot be followed blindly or by inheritance. One should have belief in these facts through understanding and reasoning but without any compulsion. Furoo-e-din are the laws directly given to us by Allah through his Messenger Prophet Muhammad (sallallahu alayhe wa aalehi wasallam) and the Holy Qur'an and one needs to follow them and since they are the laws of Allah, one is not allowed to do as one wishes.

2. *What happens to my A'maal if I do Niyyat for Taqleed late?*

If a person performs various acts for some time without following a jurist and later follows a jurist, his former actions will be valid if that jurist declares them to be valid, but otherwise they will have to be treated as invalid. (Masala 14)

Source of rulings:

QURAN:

Quran has approximately 550 ayaat related to ahkaam e shariyya, which the mujtahid understands with help of ahadees etc

Ahadees:

Apart from the Qur'an, the Mujtahids use Hadith. Ilmul Hadith is the study of narration of a Hadith, different sources of a Hadith, whether or not the narrators are reliable, trustworthy or false.

The four famous books of Hadith which are the reliable source for Shia scholars are:

- 1) al Kafi - by Shaykh Kulayni
- 2) Man laa Yahdhuruhul Faqih - by Shaykh Sadooq
- 3) al Istibsaar - by Syed Tusi
- 4) al Tahzeeb - by Syed Tusi

There are a few differences in Fatawa of Mujtahideed and this is, briefly, due to:

- 1) Difference in understanding the interpretation of Qur'an.
- 2) Difference in understanding the context Hadith.
- 3) Difference in judging the chain of narrators.
- 4) Difference in understanding Usul-ul-Fiqh.

In Islamic History, since Ghaibat-e-Kubra began, many Marja's have passed through the chain and played important part by contributing to the study of Fiqh (Islamic Jurisprudence) and general Islamic Studies. We must make an effort to study the life histories of these great figures including that of our present Marj'a.

ALWAYS DO TAQLEED AND REMEMBER....

A person who performs his religious duties without acting on the Fatawa of a Mujtahid who fulfils all the requisite conditions, he is guilty of carelessness in religious matters and is answerable before Allah.

Important note for teachers:

Make sure that students have access to tozihul masael and code of practice, by asking them to get a particular number of rule from these books

Taqleed

- Taqleed means obeying Islamic Laws according to the ruling of a Mujtahid.
- Mujtahid is an expert in the ruling of Islamic Laws.
- Aalam is more expert than various other Mujtahids and usually has a book on Islamic Jurisprudence (Fiqh) in print, e.g. "Islamic Laws" by Ayatullah Khui and Ayatulla Seestani.
- Muqallid is a person who does Taqleed.
- Our present Marja', Ayatullah Seestani was born in Mashhad, Iran and is at present stationed in Najaf, Iraq.
- When doing Taqleed, there are 4 ways of obtaining the judgements of the Marj'a. They are:
 - * Hearing direct from the Mujtahid
 - * Judgement quoted by two aadil people
 - * From a satisfactory source
 - * From a book presented by the Mujtahid if free from errors

FIQH CHAPTER 2

GHUSL

Ghusl is an Arabic word meaning "to have a bath in order to wash the body". The Islamic Shariah has made Ghusl Wajib on some occasions and Mustahab on some occasions. In the cases of Mustahab Ghusl there are lots of Thawaab. The method of performing Ghusl is set by Shariah and cannot be performed in any other way except the one prescribed.

Types Of Ghusl


There are SEVEN (7) WAJIB GHUSLS:

1. JANABAT
2. MASE MAYYIT
3. MAYYIT
4. NAZR, QASAM OR AHAD (jou ghusl shar'ee tour per sabit hon sirf usi ki nazar wagaira hosakti hai)
5. ISTIHADHA
6. HAIDH
7. NIFAS

The first 4 are common to both men and women. The last 3 however, are for Women ONLY, hence are out of scope of this manual

The Mustahab Ghusls are many. The most important one is Ghusle Jum'a. This Ghusl has been highly recommended by Ma'sumeen (alayhimussalaam). Others are Ghusl on Eid-ul-Fitr and Eid-ul-Adha

Conditions Of Ghusl 386

1. The water of Ghusl must be Tahir, Mutlaq and Mubah.
2. The place where Ghusl is performed must be Mubah, likewise if utensils (such as buckets) are used during the Ghusl, they must be Mubah and should not be made of Silver or Gold.
3. Before starting your Ghusl, your body does not have to be made Pak as long as it becomes Pak once the Ghusl has been performed.  378

However there are details regarding this

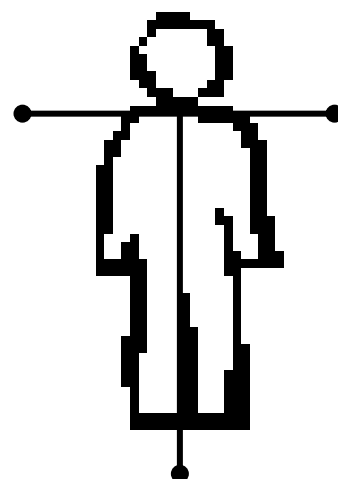
4. Ghusl should be performed with the intention of Qurbatan Ilallah, i.e. to seek nearness of Allah and to obey His order.
5. Ghusl must be performed by yourself and not with anyone's help, except in the event of illness.
6. Using water for Ghusl should not be harmful to health.
7. Oily substances, dirt or anything which may obstruct the water from reaching the skin, must be removed. Thus hair oil, nail polish, lipstick, etc. must be removed completely before performing Ghusl.

How To Perform Ghusl

There are 2 methods: Tartibi and Irtimasi. 📖 366

GHUSL-E-TARTIBI: (Ghusl in stages and sequence) 📖 367

- First the whole head running down to the neck must be washed
- Second, the rest of the body can be washed altogether, or this can be washed in two stages, first the right half, then the left, and the private parts to be washed along with both sides

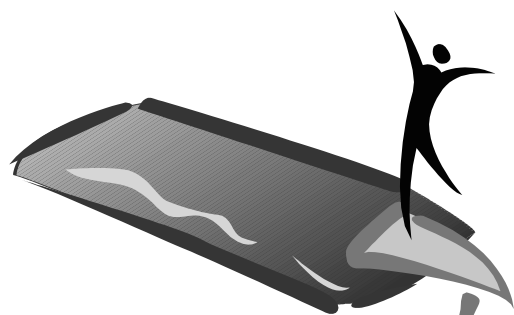


GHUSL-E-IRTIMASI (Ghusl by immersion) 📖 373

This is done in 2 ways:

Either by washing the whole body at the same time or gradually. If you want to immerse the whole body in water at the same time, then after making Niyyat, submerge your whole body into the water by diving into a river, sea or swimming pool or any container

In the gradual method, Ayatullah Seestani specifies that for this kind of Ghusl, you must be outside the water before you do your Niyyat. After Niyyat you then start to immerse yourself gradually into the water and this can be done either in the river, sea or even in a pool.



Ghusl

- There are 7 Wajib Ghuls. These are:

Janabat	Istihadha [women only]
Mase Mayyit	Haidh [women only]
Mayyit	Nifas [women only]
Nazr, Qasam Or Ohad	
- Ghusl can be performed in two ways: Ghusl-e-Tartibi & Ghusl-e-Irtimase
- Ghusl-e-Tartibi – This is done in stages or sequence.
- Ghusl-e-Irtimasee is done by Immersion.

KHUMS

Khums is the Fifth branch of Furoo e din and it is Wajib on every Muslim.

Khums, in Islamic terminology means one fifth of certain things which a person acquires as wealth and which must be paid as an Islamic Tax.

Allah says in the Holy Qur'an:

"Know that whatever of a thing you acquire (Ghanimat), a fifth of it is for Allah, for the Messenger, for the near relatives, the orphans, the needy and wayfarer."

(al Anfal 8:41)

Khums Has To Be Paid On The Following 7 Things

According to the Ahadith of our Imams (alayhimussalaam), the items which are eligible for Khums are seven:

1. *Net Savings:* 📖 1761 – 1806
2. *Lawful Wealth Mixed With Unlawful Wealth:* 📖 1822 – 1827
3. *Buried Treasure:* 📖 1815 – 1821
4. *Minerals:* 📖 1807
5. *Precious Stones Obtained From Sea By Diving:* 📖 1828 - 1836
6. *War Booty:* 📖 1837 – 1841
7. *Land Purchased:* 📖 1842

The last six are not very common, hence not described here. When required, one can refer to the necessary Masail for them, or contact an Aalim

Khums on Net Savings

From business or any income source. It applies to a Baligh person who has surplus of his income and has net savings after the necessary expenditures on maintenance of his family. He or she must pay 20% on the net savings. This saving could be from wages, salary, profits, gifts, prizes, etc.

All new items that have not been used (even once) by the end of your Khums year must be counted as your savings.

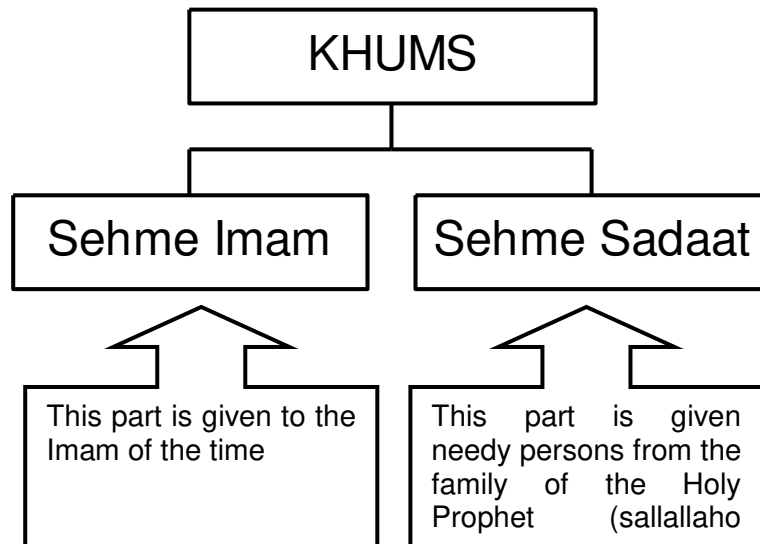
Items On Which Khums Is Exempted 📖 1763

1. There is no Khums on the amount of one's Dowry (Mahr) i.e. the wealth which the husband agrees to pay his wife at the time of Marriage, and she can demand it at any time.

2. Khums is not liable on Inheritance. It is Ehtiyate Wajib that when one inherits from the least anticipated person, e.g. a very remote relative from whom one does not expect to inherit, Khums should be paid if any amount remains at the end of the year.

Distribution Of Khums 📖 1843

The money of Khums has to be divided into two equal parts.



At present in the Ghaibat of the Imam (alayhissalaam) this part of the Khums has to be given to most learned and trustworthy Mujtahid. He is Mujtahid whose taqlid we do. With his permission we use this money for other purposes, like building Mosques, Madressas, etc.

Please note that Khums is due once on an amount, hence if next year there is balance from Mukhammas amount (amount on which Khums have been taken) then you need not pay khums again on it

ZAKAAT

In Arabic, the word Zakaat literally means "growth". It also means "purification" as used in the Ayah below:

"Take alms (Sadaqah) from their wealth in order to purify them and cleanse them by it." (at-Tawbah, 9:103)

And in many places Allah mentions Zakaat, immediately after prayer, showing its importance:

"And be steadfast in prayer; practice regular charity;..." (al Baqarah : 2:43)

Zakaat is the Fourth Pillar of Islam. It is a Wealth Tax of 2.5%. There are 2 types of Zakaat. They are:

1. Zakaat-e-Maal - Zakaat on possessions.
2. Zakaat-e-Fitra - Zakaat payable on Eid-ul-Fitr.

Zakaat-e-Maal

It is Wajib on the following things: 📖 1861



Wheat



Barley



Dates



Grapes



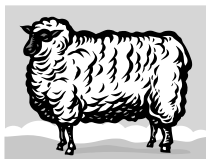
Gold & Silver
Coins



Camels



Cows



Sheep



Goats

Distribution Of Zakat

The Holy Qur'an is very clear in its guidance on this. It says:

"Verily, alms (Sadaqaat) are for the poor and the needy, and the people employed to administer (the funds), and those whose hearts are to be won over,

and for freeing of slaves,
and those who are in debt,
and in the way of Allah
and for the wayfarer;
a duty ordained by Allah.
Allah is all-Knowing, all-Wise." (at-Tawbah, 9:60)

Therefore Zakaat-e-Maal can be given to: 📖 1933

1. Fukara: Those who cannot pay their and their families' expenses for the whole year.
2. Masakeen: Those whose state is worse than Fukara.
3. Hamil: One who has been appointed by Imam (alayhissalaam) or Mujtahid-e-A'alam to collect Zakaat.
4. Rikaab: Helping in freeing a slave.
5. Those non-Muslims who come to Islam by taking Zakaat or have been helpful to Muslims in war.
6. Debtors who are unable to pay their debts.
7. Fi Sabeelillah: In the way of Allah to build Mosques, Madressas, Roads, Bridges, etc.
8. Ibnus Sabeel: Poor travellers, who are stranded far away from home.

Zakaat-e-Fitra 📖 1999 – 2021

On the night of Eid-ul-Fitr, Fitra becomes compulsory on the head of the family who is responsible for the maintenance of the family.

The head of the family who is responsible for paying Fitra should keep the money separate at night with the intention of paying it later. It is better that the money is given away before Eid prayers, but it can be given after the prayers.

Fitra Can Be Given On The Following



Wheat



Dates



Grapes (is mai
aihtiat karain)



Or the Value of the above in Money

Other Relevant Conditions for Fitra

1. The Fitra per person has to be 3 Kgs in weight or its value in money.
2. The money for Fitra can be given to any Organisation who undertake the responsibility of passing it on to the people who are liable for receiving Zakaat.

Note: yai itmeenana hona chahiye kai sahi jaga masraf hona

Fitra Can Be Given To 2022 – 2031

1. Anyone who qualifies for Zakaat-e-Maal. As per ehtiyat e wajib Fitra can only be given to fuqara and masakeen
2. Any Shia Ithna Asheri who is poor; but preference has been given to:
 - a. Needy blood relations;
 - b. Needy neighbours;
 - c. Needy scholars.

It is Wajib to give Fitra to the needy in your hometown first. It is not necessary to tell that the money given to the needy is of Fitra.

Note:

1. Fitra given by a Sayyid can be given to both sayyed and non sayyed
2. Fitra given by a non-Sayyid can only be given to a non-Sayyid.

NIKAH

Important Laws

1. In a marriage, a contract (or a marriage formula) must be read. This marriage formula is called Seegha. Therefore, simply for the man and woman to be willing is NOT enough and the Aqd (contract) must be recited by the man and woman themselves, or by someone appointed by them (their Wakeel' or agent) to recite it for them. (Qasd e 'insha'' houna chahiyai)
2. In order to recite the Aqd (contract) of permanent or temporary marriage, one person can become Wakeel of both the parties (and a man can become the Wakeel of the woman and also recite the Aqd himself)

There are preconditions for the validity of the contract:

1. The man and woman must give their free permission to marry each other, and the marriage is invalid if their permission is obtained under compulsion..
2. The woman must obtain permission of her father or paternal grandfather.
3. The man must give, or promise to give, an amount of money to the wife as a Dowry (Mahr). The Mahr is the Wajib wedding-gift which the bridegroom undertakes to give the bride. It is a token of friendship, a mark of honour for the woman, and security for her. It becomes the property of the wife and she has full rights to dispose of it as she likes. Anything with a value can be given as a Mahr, and there is no specified amount. It should not be so high as to be beyond the financial status of the husband; it may be given at, or immediately after, the marriage, or at any time later on; it may be paid in one or several instalments.

Conditions of the Marriage Contract (Aqd)

1. That it is recited in valid Arabic, and if the man and woman themselves cannot recite the correct Arabic, then, assuming it is possible, it is Ehtiyat-e-Wajib to appoint for themselves as Wakeel who can recite the Arabic properly. And if this also is not possible, they can recite the contract themselves other than in Arabic, but words must be recited that convey the meaning of the Arabic.
2. That whoever recites the contract has the correct intention. Naturally, if the man and woman recite themselves then the words of the contract will vary compared to if recited by Wakeels (This should become clear later)
3. The person reciting the contract is adult and sane.

It is important that in some societies, first boy and girl are contracted under temporary marriage (Mut'a), and then later contracted in Permanent Marriage. In this case, it is essential for the boy to forgive the remaining time period else Nikah could be batil. Contact your local Aalim to explain more

Mahram for a Male

Mother, Grandmothers, Daughter, Granddaughters, Sister, Nieces, Paternal and Maternal aunts, Wife's mother, Son's wife, Father's wife, Wife's grandmothers.

Mahram for a Female

Father, Grandfathers, Son, Grandsons, Brother, Nephews, Paternal and Maternal uncles (Chacha and Mama), Husband's father, Daughter's husband, Mother's husband, Husband's grandfathers.

The difference between Mahram and Na-Mahram must be clearly understood. From this you will see that cousins of the opposite sex are Na-Mahram!

Laws of Looking at the Opposite Sex

It is Haraam for men to look at the bodies of Na-mahram women and girls(above 9) and the same applies to looking at their hair, whether looking for pleasure or not.

Looking at their hands and faces for pleasure is Haraam.

Looking at girls under 9 is also forbidden if done with intention of pleasure.

For women to look at the bodies of Na-mahram men is also Haraam.

Women must cover their bodies and hair from non-mahram men¹

¹ and the obligatory precaution (Ehtiyate Wajib) is that they even cover themselves from boys who are not yet mature but who understand the difference between good and bad if **ehtemal ho kai aurat kai badan per nighah pernai sai us ki jinsi khuwaish bedar hojaigi**

HALAAL AND HARAAM FOOD AND DRINKS

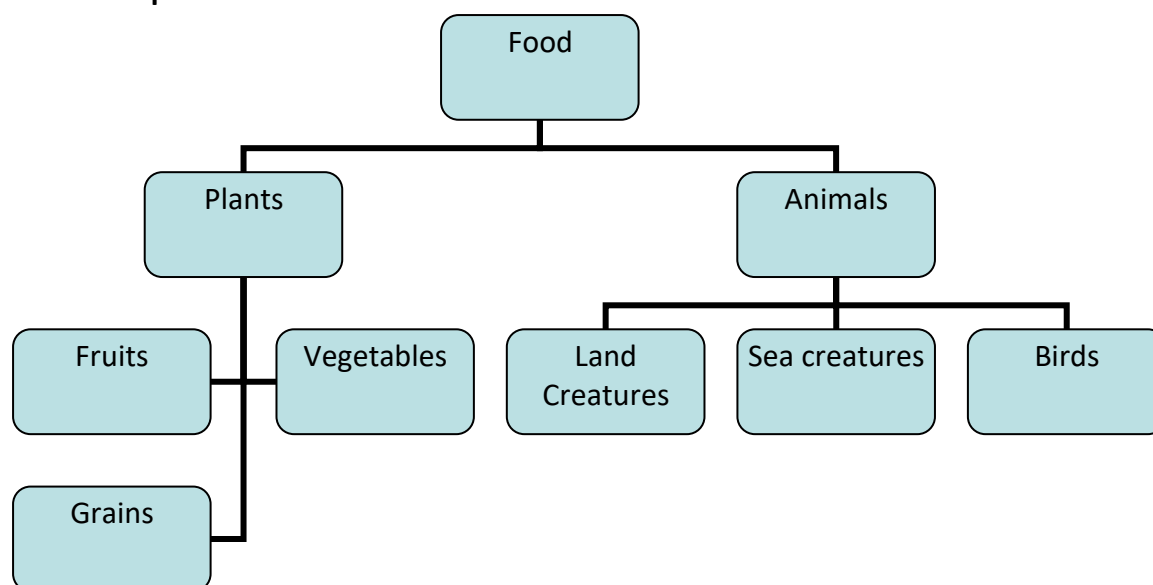
Allah says in the Holy Qur'an:

"O People, eat from the land what is permitted and good and do not follow in the footsteps of Shaitan, for he is an open enemy to you." (al Baqarah, 2:168).

Since food and drink are essential for the survival of humanity, Allah has given clear guidelines on what can and cannot be consumed. In addition we have also been instructed in manners and behaviour of eating. Thus eating and drinking becomes a way by which a Muslim remembers the bounties of Allah and by observing the rules of Shariah, he also shows his commitment to his religion.

Furthermore, Allah has made the habit of eating an important factor in establishing social unity. He has encouraged the sharing of food with each other and stressed the merits of giving food to the poor and needy. This becomes obligatory when certain sins are committed, for which the Kaffara or penalty is to feed poor momineen. Thus we can see that this subject covers a wide and important area of Islamic Shariah.

Food Groups



Plants, fruits, vegetables and grains

All these can be eaten as long as they are not harmful to human beings. This means that they must not contain poisonous or narcotic substances.

Living creatures

These can be divided into three:

- a) Sea Creatures - Those that live in the sea.
- b) Land Creatures - Those that live on the land.
- c) Birds.

a) Sea creatures.

For fish to be Halaal

- ❖ It must have scales.
- ❖ It must be removed alive from the water. It does not matter who has done the fishing or what method has been used to catch the fish.

Halaal	Haraam
All fish that meet the above criteria	Whales; Shark; Lobsters & Crabs
Prawns & Shrimps	All that are not halaal

b) Land creatures.

This term covers all animals that live on the face of the earth. Allah has permitted the eating of some and forbidden others. The first five verses of Suratu Ma'idah (Sura no. 5) give a summary of the commands regarding what is permitted to eat.

Animal	Halaal	Haraam	Makruh
Domestic – have hoof/cloven hoof	Camel, cow, goat, sheep	Pig	Donkey, mule, horse
Wild – not kept in enclosures	Mountain sheep, wild cow, donkey, gazelle, deer		
Animals with canine teeth or fangs		Dog, rabbit, elephants, monkey	
Reptiles		All reptiles are haraam	
Insects	Locusts	Fleas, lice	

c) Birds.

Birds that comply with the following two conditions can be eaten.

1. The body is covered with feathers.
2. They are not classed as birds of prey (possessing talons).

There are two other principles by which one can distinguish between birds which are permitted and those that are not.

1. birds that glide rather than flap their wings are HARAAM
2. Birds must have:
 - ❖ Crop – where grain collects in the throat
 - ❖ Gizzard – part of the stomach
 - ❖ Projection – fork like extension on the bird's foot that acts like a talon.



Halaal	Haraam
Chicken	Eagles
Turkey	Hawks
Pigeons	Vultures
Ostrich	Crows
Peacock	Rooks
	Ravens
Other animals which fly but are not classified as birds such as bats, bees and other flying insects are Haraam.	

Important

In cases where one is in danger of dying through starvation, anything, including forbidden things, can be consumed to save life. However, this must be done as a last resort and only the absolute minimum must be eaten.

Slaughtering according to Shariah.

All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been correctly slaughtered. The laws for hunting differ slightly and can be obtained from books of Islamic Laws of various jurists.

The correct method of slaughtering involves the simultaneous cutting of the gullet, windpipe, carotid artery and jugular vein of the animal with a sharp knife.

The conditions for the slaughtering are as below:

1. The one who carries out the slaughtering must be a Muslim.
2. If possible, the instrument used to slaughter should be made of iron.
3. The creature to be slaughtered must be made to face the Holy Ka'aba.

The person performing the slaughter must mention the name of Allah as he slaughters the animal.



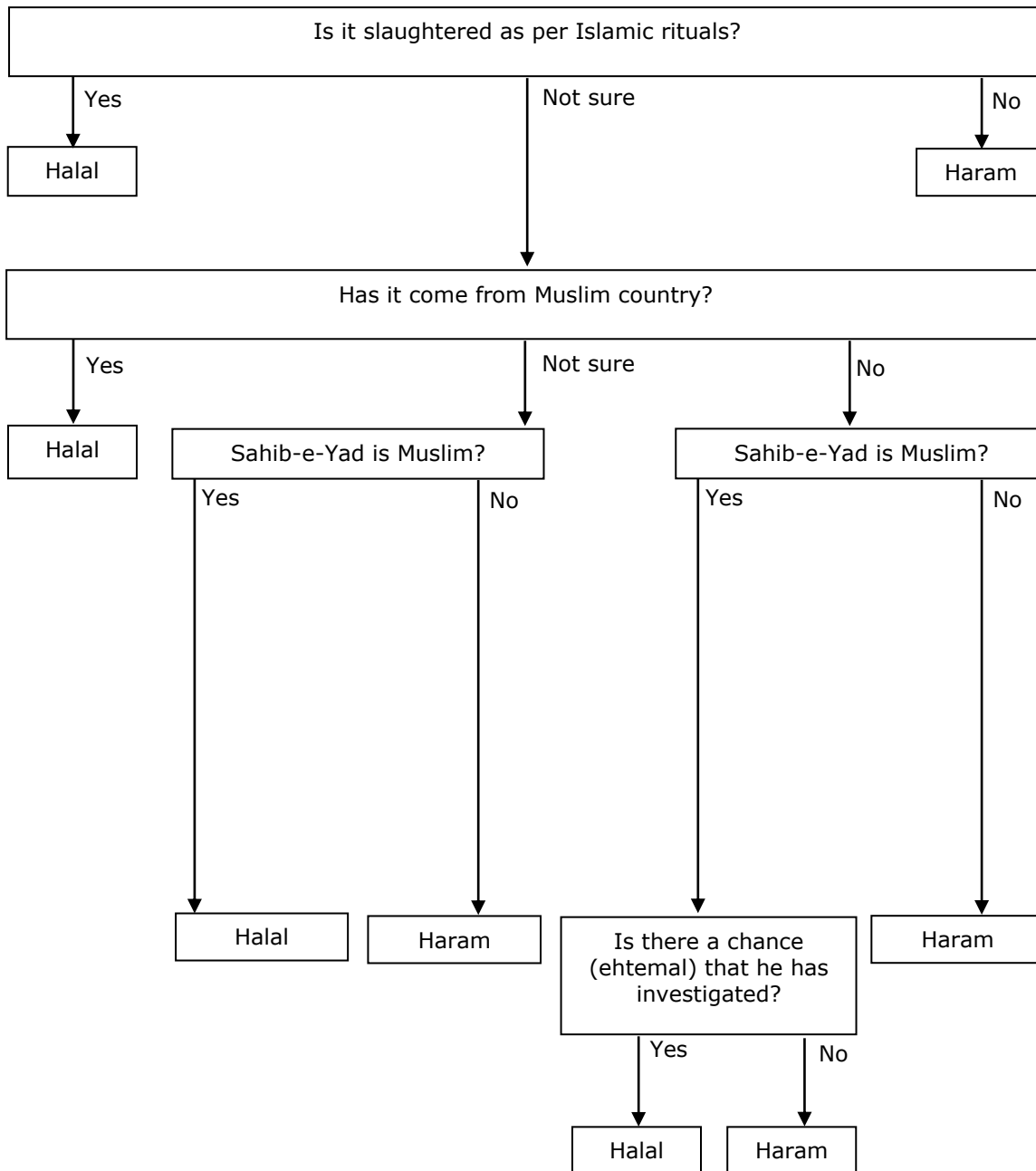
Bismillahir Rahmanir Rahim

4. There must be a normal emission of blood from the animal after the slaughter.
5. The animal must show some sign of movement after being slaughtered, especially if there was some doubt whether the animal was alive before being slaughtered.

It is important to note that some of the non Shia Muslims consider slaughter by Jews as Halal, because Jews do so in the name of Allah. Since in Shi'a fiqh, besides slaughtering in the name of Allah, it is essential that the slaughterer is Muslim, hence for them this slaughter is not considered Halal

Q: MEAT, WHETHER IT WILL BE TREATED AS HALAL OR HARAM?

Revised on 21-June-2012



Please note that if you are in muslim country and do not know whether a person is muslim or not, then he/she will be considered muslim for the zabiha matter

Definitions:

Muslim Country: A country in which majority of population is muslim

Muslim Market: A market situated in an area where majority of population is muslim
Urfan muslim market kaih lai

Sahib-e-Yad: Owner of the restaurant

GELATINE, CHEESE, ALCOHOL

Gelatine

Gelatine is an animal protein substance having gel-forming properties and is used primarily in food products such as sweets and cheese. It is derived from collagen, a protein found in animal skin and bone.

The following is the rule given in 'A Code of Practice for Muslims in the West':

Question 178: Gelatine is used in a number of drinks and food items in the West. We do not know that gelatine has been extracted from a vegetable or an animal source; and that if it is from an animal, is it from its bones or from the tissues around the bones; neither do we know if the animal was one that is halāl for us or harām. Are we allowed to eat such gelatine?

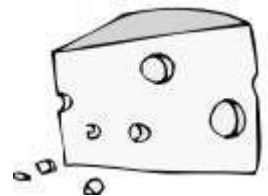
Answer: It is permissible to eat if the doubt is whether it has been extracted from an animal or vegetable. But, if it is known that it was derived from an animal, then it is not permissible to eat without ascertaining that the animal was slaughtered according to shari'a. This prohibition applies, as a matter of obligatory precaution, even if it was extracted from animal bones.

Of course, if a chemical change occurs in the original ingredients during the process of manufacturing the gelatine, there is no problem at all in eating it. Similarly, even if one has doubt whether the animal was slaughtered Islamically or not, still there is no problem in adding the gelatine [made from that animal] to the food in such a minute amount that it is completely absorbed in it. (yaqeen hona chahiyai)

Cheese

This extraction from a cow and sheep is known as 'Rennet' whereas the extraction from pigs is known as 'Pepsin'

Rennet or Rennin is Pak. Rennin is an enzyme usually obtained from the stomach of young calves in a brine extract called rennet. It is mainly used for curdling milk to transform it into cheese and it is found only in the stomachs of cud-chewing animals such as cow, goat, sheep, camel, deer, etc.



Question: *Label on a certain cheese says it contains Rennet. Can I eat this product?*

Answer: Yes, you are allowed to consume it.

Question: *Label on a certain cheeses says it contains Pepsin? Can I eat this product?*

Answer: No, you cannot as pepsin is derived from pigs.

Question: *Label says 'Rennet and/or Pepsin'. Can I purchase this item?*

Answer: Where there is ambiguity, Shariah says that in case of doubt it can be considered Pak.

Question: *Label says 'Rennet and Pepsin'. Can I purchase this item?*

Answer: No you cannot purchase this item.

Alcohol

Allah says in the Holy Qur'an:

"They ask you about wine and gambling. Say: in both these there is great sin and also (some) profit for men; but their sin is greater than their profit..."

(al Baqarah, 2:219)

Imam Ali ar-Ridha (alayhissalaam) says:

"Allah has prohibited liquor on account of the evils resulting from it and because it renders reason and intellect of no effect and destroys 'Haya' - modesty and sense of shame."

The following sayings are by Imam Ja'far as-Sadiq (alayhissalaam) and also repeated by other Imams (alayhimussalaam):

"Do not associate with drunkards because as and when calamity befalls upon them, it will also engulf their associates (friends)"

"One who sits at a dining place at which others drink liquor is cursed (by Allah)"

In modern society alcohol is the most dangerous legal drug. Under its influence, man is not only a danger to himself, but to those around him also. While it is accepted universally that excess alcohol is harmful, it is thought that in moderate amounts it can be beneficial. Islam totally forbids the consumption of alcohol in any amount. It also forbids Muslims from any involvement in its production, distribution or sale.

Imam Ja'far as-Sadiq (alayhissalaam) says:

"Alcohol is the root of all evils and sins. A person who drinks alcohol loses his sanity. At that time, he does not know Allah, does not fear committing any sin, respects the rights of no one and does not desist from committing evil openly. The spirit of piety and faith departs from him and only the impure and vicious spirit, which is far off from the Mercy of Allah, remains in his body. Allah, His angels, His prophets and the true believers curse such a man, and his daily prayers are not accepted for forty days. On the Day of Judgement his face will be dark, his tongue will come out of his mouth and saliva will fall on his chest and he will desperately complain of thirst."

To eat at a table where alcohol is being served is Haraam.

Guidelines To Eating At Restaurants

While eating, there are two considerations:

- Whether the food is Pak or Najis
- Whether the food is Halal

Pak or Najis

- If the food is touched with Najis item (such as Kafir) and the liquid between them is transferable (ratubat-e-musri), then the food becomes Najis. In case of solid food, only the touched part is Najis, in cas of liquid, whole liquid becomes Najis
- According to Agha Seestani, Christians and Jews can be considered to be Pak, and food prepared by them can be eaten by his Muqalideen.
- In case if you are not sure that food is Najis or Pak, consider it Pak

Haram or Halal

If the ingredients contain meat or meat items, then one must be sure that it is slaughtered as per Islamic Rites. In case of doubt, if the meat is given to us by a muslim or we are in a muslim country and not aware of whether the person giving us is muslim or not then we can consider it Halal

In case of Fishes, we must be sure that it has scales and is taken out of sea alive. If we are not sure if the fish has scales or not, then only if it comes from Shia, we can obtain benefit of doubt. Coming from other muslims or muslim country is no use

With regards to vegetable products: unless we are sure that the food is not halaal we can consider it halaal.

MUSTAHABAT & MAKRUHAT OF EATING/DRINKING

Eating Manners

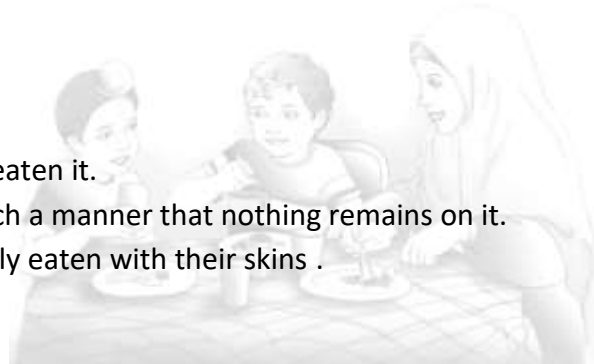
There are certain acts that are encouraged when taking a meal

1. Washing of the hands before eating.
2. Washing hands and drying with a dry cloth after eating.
3. To recite the name of Allah (Bismillah) before eating.
4. The host should begin eating first and end last.
5. To eat with the right hand.
6. To take small bits of food and chew thoroughly.
7. To collect and eat the bits of food scattered on the dining cloth.
8. To take salt before and after the meal.



There are certain acts that are discouraged when taking a meal:

1. To eat when not hungry.
2. To over-eat.
3. To gaze at others while eating.
4. To eat food while it is very hot.
5. To blow on food or drink to cool it.
6. To throw a fruit before one has fully eaten it.
7. To scrape off meat from a bone in such a manner that nothing remains on it.
8. To peel those fruits which are normally eaten with their skins .



TIJARAH (TRADE)

The Imams (alayhimussalaam) always said that a person engaging in trade must know its Masails to avoid falling into sinning.

Etiquette Of Doing Business

The Holy Prophet (sallallahu alayhe wa aalehi wasallam) has said that when doing trade to note the following points:

1. No interest should be transacted (details to follow).
2. No swearing should be done even if one is speaking the truth.
3. Seller should not conceal defect of his own goods.
4. Seller should not falsely praise the quality of ones goods.
5. A buyer should not find fault falsely in goods when buying.

There are 4 mustahabats to follow while in business transaction:

1. Price should be equal to all Muslims.
2. In question of price, one should not be harsh while dealing.
3. Give more and take less in quantitative measurements.
4. To take goods if returned if buyer does not want goods.

It is **Wajib** for a person to earn enough so that he may be able to feed his wife and children.

Six Types Of Trades Are Haraam:

1. To buy or sell intoxicating drinks, non-hunting dogs, pigs, dead animals e.g. meat, skins, hides of non-zabiha animals, etc. Other dealings involving Najis items is allowed if a good and logic use of it is being made e.g. fertilisers, etc. (details in books)
2. To buy or sell wild animals, this is jaiz if there is any halaal faida due to it
3. To buy or sell Ghasbi (usurped) things.
4. To buy or sell goods used for Haraam purposea, e.g. instruments of gambling, etc.
5. To receive or give interest during transactions.
6. To sell adulterated (mixed) goods with full prior knowledge - for example, seeling a bag of flour that contains chalk as well, etc.

Types Of Trade Which Are Makruh Are

1. To sell ones estate or buildings, unless if one is going to buy a new estate (It is recommended in Shariah of Islam that one should live in ones own house). (apni jaidad ko baichna aur in paisoin sai dusri jaidad khareedna)
2. Just slaughtering animals (It is said that in doing so ones mind becomes very hard).
3. Just to sell Kafan (shroud).(isko apna paisha qaraar daina)
4. To do transaction with people of low morals
5. To do any business during the time from Dawn to Sunrise. It is the time reserved for the Ibadat of Allah.
6. Jau aur gandum ki khreed o farokht ko apna paisha qarar daina
7. To swear during a transaction even when it is true.

HISTORY-M09

Diniyat Classes Muscat (DCM)-BOYS

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History chapter 1

THE FIRST CALIPH

On the day after the people had given him their allegiance at Saqifa, Abu Bakr came to the mosque of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and seated himself on the pulpit. A large gathering was present to swear the general allegiance. Umar stood nearby, ready to prevent any trouble from the friends and followers of Imam Ali (alayhissalam).

Abu Bakr then made his first address to the people, during which he said,

"I have been placed in this authority, although I do not like it. By Allah, I would have been pleased if any of you had taken it in my place. If you expect me to act like the Apostle of God, then I cannot do it. He was honoured and preserved from error by the Lord, while I am an ordinary man, no better than any of you. When you see me steadfast then obey me, and when you see that I turn aside from the right path then set me aright. I have a devil that seizes me sometimes, and when you see me enraged then avoid me because at that time I will not listen to anything."

The following is evident from this speech:

- He did not see in himself any such quality due to which he would be capable of becoming the Caliph
- He did not trust himself to be able to defeat shaytan regarding affairs of the caliphate
- He could foresee that he may reach such a point in anger that talking to him would be of no use

Umar and Abu Bakr were so busy in securing the Caliphate that neither was present at the funeral of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). Although Abu Bakr was now the Caliph, it was not a universally popular choice. The members of Bani Hashim and certain pious Muslims like Zubayr, Miqdaad, Salman, Abu Zar, Ammar, Barra bin 'Azib, Khalid bin Sa'id, Abu Ayyub Ansari, khuzaima bin Thabit and others refused to acknowledge him, believing that the position belonged to Imam Ali (alayhissalam).

Imam Ali (alayhissalam) was naturally grieved at the course of events, but he patiently endured this injustice for the sake of Islam. He turned his attention to collecting the Holy Qur'an and compiling it in order of its revelation.

At the time of his election Abu Bakr was 60 years of age. He was the son of Abu Qahafa. His original names were Abd al-Ka`ba and Atiq. He was one of the earliest converts to Islam, and when he became a Muslim at the age of 38, he was renamed Abdallah. After the marriage of his daughter Ayesha to the Holy Prophet (sallallahu alayhe wa aalehi wasallam), he was called Abu Bakr in reference to his daughter.

Abu Bakr used to trade in cloth and was also a genealogist i.e. he knew the family trees of the Arabs, especially the Quraish. After his election, Umar saw him going to the market to open his shop and said,

"Are you going to trade although you have been given the rule over the Muslims?"

Abu Bakr asked,

"How shall I feed my family?"

Umar then took him to Abu Ubaida, the treasurer of the Bait al-Maal (public treasury), who gave him a yearly allowance of 6000 dirhams, which was more than enough for his household expenses.

One of the first things Abu Bakr did as a Caliph was to contest Bibi Fatimah's (alayhissalam) ownership to the land of Fadak, an action that she never forgave him for. According to her will, he and Umar were not allowed to attend her funeral.

As Abu Bakr was not recognised as a legitimate heir to the Holy Prophet (sallallohu alayhe wa aalehi wasallam), the various tribes around Arabia stopped paying their taxes to the Muslim state. Abu Bakr decided to stop the voices of dissatisfaction with a show of strength, so he mobilised the Muslim army under various commanders and sent them to reclaim the distant provinces.

On reaching their destination the commanders were instructed to give the Adhaan to test the faith of the local people. If they responded, they were to be asked to repent and submit to the Caliph, if they resisted they were to be attacked and their women and children made prisoners. With these instructions, the various commanders left Madina.

The man who commanded the largest division was a brilliant general named Khalid bin Walid. He was the same man who had caused the defeat of the Muslims at Uhad. Despite his later conversion to Islam, he was a cruel soldier and had no faith at all. He had been sent against Tulaiha, a man claiming to be a new prophet, in the north east. After Tulaiha ran away and the tribes of Bani Hawaazan surrendered, his task was over and his men advised him to return to Madina.

However, Khalid wanted to continue fighting and he led his men southwards to the tribe of Bani Yarb. The chief of this tribe was Malik bin Nuwaira, a noble man who was famous for his generosity, horsemanship and poetry. He also had for his wife a beautiful woman named Laila. When Malik heard that Khalid was approaching at the head of 4,500 men, he realised that it was useless to fight. When the Adhaan was given, he responded to the call with all his men.

Khalid however, would not have any of it and brutally killed Malik and married his widow the same night, despite the time limit fixed by the Holy Prophet (sallallohu alayhe wa aalehi wasallam) for marrying a widow. Although Khalid was later charged by the evidence of his own men, who were shocked by his inhuman conduct, Abu Bakr pardoned him.

He finally died in 13 A.H. after ruling for 2 years and 3 months.

History chapter 2

THE SECOND CALIPH

Umar al-Khattab was selected by Abu Bakr to succeed him and he took over the Caliphate on the day of the death of Abu Bakr. In his first address to the people he said,

"O God! Verily I am rough in temper, therefore soften me; and verily I am weak, therefore strengthen me; and verily I am miserly, therefore make me generous".

With these words, Umar began his rule which was to last for 10 years and six months.

Soon after he came to power, he introduced certain new religious rulings.

1. He introduced a special prayer called Tarawih, during the month of Ramadhan. This prayer, which requires recitations of large portions of the Holy Qur'an, is still recited by Sunni Muslims today.
2. He also stated that the minor Haj (Umrae Tamattu) and the temporary marriage (Mut'a) were Haraam from that time onwards.
3. He reduced the number of Takbirs in Namaaze Mayyit from five to four.

Umar was once preaching from the pulpit when Imam Husain (alayhissalam), who was then only a young boy, stood up and told him,

"Come down from the pulpit of my father".

Umar admitted,

"It is the pulpit of your father, not the pulpit of my father, but who told you to say this?"

Imam Ali (alayhissalam) who was present, rose and said

"By Allah! No one told him what to say".

During the reign of Umar, the boundaries of the Muslim territories were expanded greatly and many foreign lands were conquered. These included Syria, Jordan, Jerusalem, Egypt and Persia.

The governors placed by Umar in many of these lands proved themselves incapable. In particular, he was responsible for the growth of power of Bani Umayya, particularly Muawiya bin Abu Sufyan in Syria.

He placed Muawiya's brother Yazid in power which eventually led to the massacre in Kerbala which took place at the orders of Muawiya's evil son Yazid.

History shows that many muslims had better knowledge of the Quran than him.

Many such incidents occurred that Umar was embarrassed time and time again by his ~~poor~~ inadequate command of the verses of the Holy Qur'an.

Numerous incidents have been noted in history where Umar made hasty and incorrect decisions which were changed by the presence and intervention of Imam Ali (alayhissalam).

Once Umar ordered that a mad woman who had been found guilty of adultery should be whipped as per the prescribed punishment. As the poor woman was being dragged along on the way to be flogged, Imam Ali (alayhissalam) passed by and asked what was going on. When he was informed of the situation he said,

"Do you not know that the Holy Prophet (sallalloho alayhe wa aalehi wasallam) has said that the order of punishment should be withheld from a mad person till they recover, because they are not in control of their actions".

Umar then ordered the woman to be released. Such incidents happened so many times that Umar used to say,

"If it was not for Ali, Umar would have been destroyed".

Umar had a rule that non-Arabs were not allowed to enter Madina. However, he relaxed the rule for one man only at the request of his friend Mughira bin Sho'ba شعبة, the governor of Kufa. The man in question was called Abu Lulu. He was not an Arab, but he was a good carpenter, blacksmith and engraver.

Abu Lulu was heavily taxed for the privilege of residing in Madina and asked Umar to increase his allowance/reduce the tax. Umar refused and instead commissioned him to build a windmill for grinding grain.

Abu Lulu promised him that he would build him such a windmill that people would always talk about it. The way he said it made Umar wonder whether he was being threatened and his fears proved correct.

A few days later Abu Lulu ambushed Umar in the early hours of the morning and stabbed him in the stomach three times with a double-bladed dagger. One of these wounds was fatal and Umar died three days later .

History chapter 3

THE THIRD CALIPH

Just before he died, Umar nominated six companions of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), to choose from amongst themselves his successor. The six were Abdur Rahman bin Awf, Uthman bin Affan, Ali bin Abu Talib (alayhissalam), Sa'd bin Abi Waqqaas, Zubayr bin Awam and Talha bin Ubaidullah.

It is obviously apparent that Imam Ali would never be the one chosen by the panel selected. Furthermore, he had instructed that if any of these six challenged the appointment of the person who was finally declared Caliph, he should be killed.

After his death the nominees met but could not reach any conclusion. At last, Abdur Rahman said that he would forego his claim for the Caliphate if they allowed him to elect the Caliph. Uthman agreed to this but Imam Ali (alayhissalam) said that he would only agree if Abdur Rahman promised not to give consideration to family but judge only on merit. He said this because Uthman was the brother-in-law of Abdur Rahman and the two were friends. Abdur Rahman accepted the condition and then talked to each of the candidates privately.

Zubayr was in favour of Imam Ali (alayhissalam), Talha was in favour of Uthman and Sa'd gave his vote in his uncle Abdur Rahman's hands. Both Imam Ali (alayhissalam) and Uthman pressed their own claim. Therefore the selection narrowed down to these two men.

The next day the mosque was crowded because everyone wanted to know who their new Caliph would be.

Abdur Rahman asked Imam Ali (alayhissalam) to become Caliph as long as he would agree to rule by the Holy Qur'an, the teachings of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) and the practices of Abu Bakr and Umar.

As expected, Imam Ali (alayhissalam) agreed to the first two conditions but flatly refused to follow the practices of Abu Bakr and Umar. When Uthman was given the same conditions, he agreed at once and was thus declared the third Caliph.

Imam Ali (alayhissalam) told Abdur Rahman,

"It is not the first time I have been deprived of my rights, but you have not been free of self interest in your decision."

On hearing these words Abdur Rahman warned Imam Ali (alayhissalam) that Umar had said that the one who defies the selection should be killed, whereupon Imam Ali (alayhissalam) left the gathering in disgust.

His first speech to the public finished by saying, *"We were never preachers but the Lord will teach us."*

From the first day of his rule, Uthman began systematically replacing the governors of the major provinces with his own relatives from the Bani Umayyah.

Thus, in Kufa he appointed his drunkard brother Waleed to replace Sa'd bin abi Waqqaas. In Egypt he replaced Amr ibn al-Aas with his foster brother Abdallah bin Abi Sarh, who has been cursed in the Holy Qur'an (Surae An'am, verse 93) for inventing lies and saying that he had revelations from Allah.

He recalled back to Madina Hakam bin al-Aas, who had been exiled for life by the Holy Prophet (sallalloho alayhe wa aalehi wasallam). Hakam was Uthman's uncle and Uthman made Hakam's evil son Marwan his secretary and gave him huge gifts from the property of the Muslims. He also gave Marwan the property of Fadak and made him his son-in-law.

As Uthman began to spend the public money on his relatives openly, resentment against him grew from all quarters. Ammar ibn Yasir, an old and respected companion of the Holy Prophet (sallalloho alayhe wa aalehi wasallam) challenged Uthman's conduct and was severely beaten for his words. This action against a man like Ammar outraged the people.

In Syria, another great companion of the Holy Prophet (sallalloho alayhe wa aalehi wasallam), Abu Zar Ghifari, was going around warning the governor Muawiya and the people against their evil ways. Muawiya sent Abu Zar to Madina where Uthman had the bad manners to insult him. He then cruelly banished the old man to Rabazha, in the desert of Najd, where he died of neglect two years later.

Uthman's high-handed behaviour and the cruelties and excesses of his worthless governors caused unrest throughout the empire. Riots broke out everywhere. In Madina itself there were calls to remove Uthman.

The Caliph was beset from all sides and turned to Imam Ali (alayhissalam) to appeal on his behalf. Imam Ali (alayhissalam) agreed, provided Uthman publicly apologised for his mistakes. In despair, Uthman mounted the pulpit and with a voice broken by sobs and tears he begged the forgiveness of Allah and assured the public that he was repentant. Because of his sorry state and the intervention of Imam Ali (alayhissalam) the people were quietened.

However, the Egyptians insisted that their cruel governor Abdallah bin Sarh be replaced by Muhammad the son of Abu Bakr. He was a pious man who had been raised from his infancy by Imam Ali (alayhissalam), who had married Abu Bakr's widow.

Uthman agreed to this demand, but secretly sent a letter to his brother in Egypt warning him of the situation and advising him to kill a few out of that delegation. Unfortunately for Uthman, this messenger was intercepted on the way to Egypt. The Egyptians were outraged by the Caliph's treachery and returned to Madina in a furious mood. The news of his actions spread and finally Uthman had to take refuge in his palace which was then surrounded by people calling for his blood.

After a siege of 40 days the palace was broken into and Uthman was killed by repeated stab wounds. His body was buried in the graveyard of the Jews. He was 82 years old and had ruled for 11 years.

History chapter 4

THE CALIPHATE OF IMAM ALI (ALAYHISSALAM)

After the murder of Uthman, there was great unrest in the city of Madina due to the absence of any government. The main citizens of the city called for the immediate election of a Caliph to end the danger of a civil war. Two men had ambitions to become Caliph. They were Talha and Zubayr, both brothers-in-law of Ayesha, the widow of the Holy Prophet (sallalloho alayhe wa aalehi wasallam). However, to the great disadvantage of these two candidates, she was in Makka for pilgrimage at the time.

The people of Madina, however, wanted Imam Ali (alayhissalam) to be their Caliph. He was a man admired by his friends and enemies alike for his courage, piety, eloquence, wisdom and kinship to the Holy Prophet (sallalloho alayhe wa aalehi wasallam). After having been ruled by weak men the people now turned to the man who had been nominated to lead them in the first place. However, Imam Ali (alayhissalam) refused their offer and said that he would rather remain as an advisor to any Caliph they elected.

The people of Madina insisted that they would follow none but him and at last he reluctantly agreed. He said,

"I must say frankly at the outset that I shall deal with you according to the Holy Qur'an and to the best of my knowledge and judgement."

This condition was accepted, but Imam Ali (alayhissalam) asked that his nomination be made in public so that if anyone had anything to say, they would have an opportunity to do so.

Next day in the mosque of Madina most of the Muslims were present to pay allegiance to Imam Ali (alayhissalam), including Talha and Zubayr. Imam Ali (alayhissalam) thus took over as the fourth Caliph of the Muslims.

After a few days Talha and Zubayr and a few others came to Imam Ali (alayhissalam) asking that the murder of Uthman be avenged. Imam Ali (alayhissalam) knew fully well that some of these same people had been responsible for the riots that led to Uthman's death, and now they just wanted to stir up trouble. However, he told them that he had called Uthman's wife Naila and his secretary Marwan and asked them if they could identify the culprits since they had been with Uthman at the time of his death. Marwan did not come and Naila said that Uthman was killed by two men who she did not recognise. Under the circumstances Imam Ali (alayhissalam) could do nothing more unless further evidence came to light.

Meanwhile, the members of Bani Umayyah, most of whom had not paid allegiance to Imam Ali (alayhissalam), began to leave Madina. Imam Ali (alayhissalam) knew that they were up to no good and in anticipation of future trouble, he began to secure the good will of the Quraish and Ansar in Madina.

The first matter that Imam Ali (alayhissalam) attended to was replacing the worthless governors of Uthman. Most of the governors took over their new posts but the governor to

Kufa was stopped from entering that city while the governor to Syria was stopped by Muawiya's men and both had to return to Madina.

The Bani Umayyah, with the help of their leader Muawiya, began to stir up trouble for Imam Ali (alayhissalam) and his government. In the mosque of Damascus, Muawiya displayed the blood-stained shirt of Uthman and the chopped-off fingers of his wife Naila, to incite the anger of the people. They swore that they would take revenge for Uthman's death and Muawiya began to blame Imam Ali (alayhissalam) for doing nothing to bring the murderers to justice.

When his governors returned from Kufa and Syria, Imam Ali (alayhissalam) wrote letters to Abu Musa Ash'ari in Kufa and Muawiya in Syria demanding that they give way to the new governors.

Abu Musa wrote back from Kufa, stating that the Kufans were at the service of the new Caliph, but Muawiya did not send a reply for three months. Finally, his messenger arrived with a letter. When Imam Ali (alayhissalam) opened the letter it contained no words at all and was a gesture of outright defiance. In addition the messenger informed him that Muawiya had gathered 60,000 men ready to avenge the murder of Uthman on Imam Ali (alayhissalam).

This news astonished Imam Ali (alayhissalam) and he said,

"I call God to witness that I am not guilty and that it is a false charge."

The cunning Muawiya had managed to rouse the hatred of the people of Syria against Imam Ali (alayhissalam) by using Uthman's murder as an excuse. However, Imam Ali (alayhissalam) declared that only the sword would decide matters between Muawiya and himself and he gave orders for an army to be gathered to march to Syria.

Meanwhile, Talha and Zubayr had plans of their own and proceeded to Makka on the excuse of performing Umrah. On the way they joined Ayesha the widow of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) who was also using the death of Uthman to create trouble for Imam Ali (alayhissalam), whom she had always hated.

Thus, Imam Ali (alayhissalam) was faced with a double threat to the security of his government - from Ayesha in Makka and from Muawiya in Syria.

History chapter 5

THE BATTLE OF JAMAL

Ayesha, the widow of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), was in Makka for the pilgrimage when Uthman was killed. She had always expected either Talha or Zubayr to succeed him and when she heard of Imam Ali's (alayhissalam) appointment as Caliph, she was very upset.

She declared herself as the avenger of the murder of Uthman and prepared to wage war against Imam Ali (alayhissalam), whom she had never liked.

She managed to recruit the support of the powerful clan of Bani Umayyah, to whom Uthman had belonged. The ex-governors of Uthman, who had been replaced by Imam Ali (alayhissalam), also joined her and the ex-governor of Yemen provided her with the means of financing her war by giving her the treasure he had stolen from Yemen when he was deposed. Talha and Zubayr also joined her, in spite of their oath of allegiance to Imam Ali (alayhissalam). A large number of aimless drifters were also paid to enlist in the army.

The preparations of war having been completed, Ayesha's army proceeded to Basra. Before leaving, she had asked Umme Salma, a faithful widow of the Holy Prophet (sallallahu alayhe wa aalehi wasallam), to accompany her. Umme Salma had indignantly refused, reminding Ayesha that the Holy Prophet (sallallahu alayhe wa aalehi wasallam) had said that Imam Ali (alayhissalam) was his successor and whoever disobeyed him, disobeyed the Holy Prophet (sallallahu alayhe wa aalehi wasallam) himself. She also reminded her of the time when he had addressed all his wives saying that the dogs of Hawab would bark at one of his wives, who would be part of a rebellious mob. She then warned Ayesha not to be fooled by the words of Talha and Zubayr who would only entangle her in wrong deeds. This advice had a sobering effect on Ayesha, who almost gave up her plan. However, her adopted son, Abdallah bin Zubayr, convinced her to go ahead.

Ayesha mounted on a litter on the camel al-Askar, and marched from Makka at the head of 1,000 men. On her right was Talha and on her left, Zubayr. On their way many more joined them, swelling their numbers to 3,000.

On the way to Basra, the rebel army received news that Imam Ali (alayhissalam) had come out of Madina in their pursuit. They decided to leave the main road and proceed to Basra through a different route. When they passed through the valley of Hawab the dogs of the village surrounded Ayesha's camel, barking loudly. She was immediately worried and asked for the name of the place. When she was told it was Hawab, she was shocked and she despairingly cried,

"Alas! Alas! I am the wretched woman of Hawab. The Prophet of Allah had already warned me against this."

She got off her camel and refused to go any further. Talha and Zubayr tried to convince her that the place was not Hawab and even brought 50 witnesses to testify to this lie, but in vain.

Finally, they raised a cry that Imam Ali (alayhissalam) was approaching, and Ayesha, struck with terror, quickly remounted and the march was resumed.

The army reached Basra and camped in the suburbs. Ayesha, Talha and Zubayr began talks with the leading citizens of Basra, trying to get their support for their cause. In this they failed and were subjected to ridicule.

Finally, some of them entered the city and during the congregational prayers, they treacherously captured Imam Ali's (alayhissalam) governor, Uthman bin Huneif, after killing 40 of his guards. Fighting broke out in the city and many of Imam Ali's (alayhissalam) supporters were killed before Ayesha gained control of Basra. The governor, Uthman, suffered the indignity of having his eyebrows, moustache and beard plucked out, hair by hair, before being turned out of the city.

Meanwhile, Imam Ali (alayhissalam) had received information about Ayesha's plans from Umme Salma, and news of the disturbances in Makka and Basra also came through.

Imam Ali (alayhissalam) made immediate plans to march towards Basra but could only raise 900 men with difficulty. This was because the people were reluctant to fight Ayesha, who was considered to be the Mother of the Faithful by virtue of being the widow of the Holy Prophet (sallallahu alayhe wa aalehi wasallam). Also, Muawiya had succeeded in making people think that Imam Ali (alayhissalam) was somehow involved in the murder of Uthman.

In Kufa, Imam Hasan (alayhissalam) raised 9,000 men, and other units arrived as well, all joining Imam Ali (alayhissalam) at his camp at Zhi-Q'ar. Meanwhile, Uthman bin Huneif arrived with fresh news from Basra. Uthman bin Huneif said to Imam (alayhissalam) that he had left them as an old man but had returned as a beardless youth.

Imam Ali (alayhissalam) wrote letters to Ayesha, Talha and Zubayr, warning them against the unwise steps they had taken, but his words were ignored. Finally he marched to Basra at the head of 20,000 men.

Ayesha's forces numbered 30,000 but they were mostly raw recruits, while Imam Ali's army was full of battle veterans.

In Basra, the sight of Imam Ali's (alayhissalam) men in battle formation filled Ayesha and her comrades with terror. Imam Ali (alayhissalam) talked at length with Talha and Zubayr, negotiating for peace. He reminded them of the words of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) regarding his authority, which they both admitted they had heard. Zubayr was ashamed of his deeds and left the scene but Talha remained doubtful. Ayesha was furious at the conduct of the two and ordered a raid at night time to end the chance of peace.

The next morning Ayesha mounted her camel al-Askar and urged her troops to prepare for battle. Thus began the unfortunate Battle of Jamal (Camel), where Muslims fought each other for the first time. Although outnumbered, Imam Ali (alayhissalam) and his soldiers were too skilled to be defeated. Soon victory began to incline towards Imam Ali (alayhissalam). Talha was wounded and later died. Ayesha's camel was brought down and Imam Ali (alayhissalam) ordered his adopted son Muhammad bin Abu Bakr to take care of Ayesha who was his half-sister.

After that, the battle was soon over, and Imam Ali (alayhissalam) declared a general amnesty for all the rebels.

Ayesha's plans had come to nothing and 10,000 men lay dead as a result of her jealousy. In this battle Imam Ali (alayhissalam) restrained his men from taking any war booty and all property found on the battle ground was gathered in the mosque of Basra, from where the owners could claim their possessions.

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).

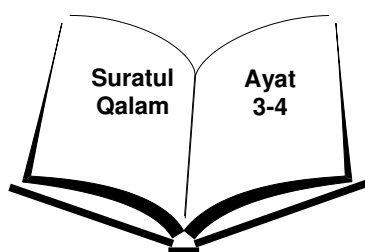
Thereafter the companions came in groups and offered prayers, and this practice continued till noon on Tuesday. It was then decided to bury the Prophet (sallalloho alayhe wa aalehiwasallam) in the same house where he had passed away.

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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho alayhe wa aalehiwasallam) and his Progeny.

THE EVENTS OF SAQIFA

While Imam Ali (alayhissalam) was busy attending to the burial of the Holy Prophet (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallalloho 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 (sallallohu 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 (sallallohu 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 ameerul 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)

History chapter 9

THE BATTLE OF SIFFIN

After the battle of Jamal was over, Imam Ali (alayhissalam) returned from Basra to Kufa in Rajab of 36 A.H. He decided to set up the capital of his government in Kufa because it was more centrally placed in the Muslim Empire, and he could halt Muawiya's progress into Iraq.

Before marching towards Muawiya, Imam Ali (alayhissalam) tried to settle matters peacefully by sending Jarir, the governor of Hamdan, to Syria as an envoy. However, Jarir became so engrossed in the entertainment that Muawiya put his way, that he wasted his time in Syria. He finally returned three months later with the useless message that peace could only be negotiated if the murderers of Uthman were brought to justice.

Imam Ali (alayhissalam) decided that matters could be only decided by war, so he marched without delay through the Mesopotamian desert to Riqqa at the banks of the Euphrates. After crossing the river by constructing a bridge they came across the Syrian outposts at Sur al-Rum. There were a few skirmishes between the armies but the Syrians gave way and in the month of Zilhaj of 36 A.H., the army of Imam Ali (alayhissalam) came into sight of Muawiya's main forces, which had already camped at Siffin.

At Siffin, Muawiya had stationed his general, Abul Awr, with 10,000 men on the river to stop the access to water for Imam Ali's (alayhissalam) army. Imam Ali (alayhissalam) sent a message to Muawiya that this action was not necessary because, after all, the people whom he was refusing water were also Muslims. He further assured Muawiya that if the situation had been reversed, the river would have been open to both armies. However, Muawiya sent back a message that the murderers of Uthman had not allowed him any water when they had laid siege to his palace, and Muawiya was avenging that action.

Imam Ali (alayhissalam) knew that this situation would be intolerable and he launched an attack under Malike Ashtar. The brave commander secured the river after heavy fighting and Abul Awr was dislodged from its banks. Having control of the river, Imam Ali (alayhissalam) kept to his word and allowed unlimited access to Muawiya's side.

Imam Ali (alayhissalam) divided his army of 90,000 men into seven units each commanded by brave warriors. Muawiya similarly divided his army of 120,000 men into seven columns. Every day one column from each army would engage one another in combat. The battles were mostly restricted to single combats or small groups fighting because Imam Ali (alayhissalam) was trying to avoid the serious loss of Muslim lives that would have resulted from a full scale battle. The month of Zilhaj ended in this manner and the month of Muharram, in which fighting is forbidden, set in. During this month, Imam Ali (alayhissalam) tried hard to resolve the crisis by negotiation, but to no avail. He pointed out that he was ready to punish the murderers of Uthman if Muawiya would point them out. However, Muawiya did not wish the matter to end so easily, because it was the issue of Uthman's unavenged death that had enabled him to gather such a large army.

In the month of Safar fighting was resumed. For a week, fierce battles raged all day. Every day the conflict got more severe and bitter. In the second week Imam Ali (alayhissalam) came to the battlefield for the first time. After a series of single combats, in which he overcame every opponent with his awesome skill, nobody would come to fight him. He was forced to disguise himself to get anybody to challenge him. On one such occasion, an unsuspecting warrior from Muawiya's side attacked Imam Ali (alayhissalam). The man was

struck with a single sweep of Zulfiqar with such force by Imam Ali (alayhissalam) that the upper half of his body was severed from the lower half. Those who watched thought that the blow had missed, and it was only when the horse moved and the two halves fell to the ground, that people realised what had happened.

Day after day the loss of lives increased, especially in the ranks of Muawiya. However, Imam Ali (alayhissalam) also lost several distinguished Companions of the Holy Prophet (sallallahu alayhe wa aalehi wasallam) from his side. Amongst them were Hashim bin Utba and Ammar ibn Yasir.

Ammar, who was 93 years old, had been informed by the Holy Prophet (sallallahu alayhe wa aalehi wasallam) that he would die fighting rebels and enemies of Islam. This was well known by all, and when he died there was some commotion in Muawiya's army. He managed to quieten them down by saying that, since Ammar had been brought to fight by Imam Ali (alayhissalam), it was he who was the cause of his death. He said that Imam Ali (alayhissalam) therefore was the rebel that the prophecy talked about, and not Muawiya. This nonsense argument was accepted by his men and war continued until the 13th night.

On that day the commander-in-chief of Imam Ali's (alayhissalam) army, Malike Ashtar, attacked the enemy ferociously. His shout of Allahu Akbar, every time he killed a man, was heard no less than 400 times.

The hero of the battle began to bring on victory when Amr ibn al-Aas on Muawiya's side said,
"Call the enemy to the Word of God."

Muawiya eagerly accepted these words and his men raised 500 copies of the Holy Qur'an on their spears, saying that the Holy Book would decide their differences. This trick had a strange effect on some people in the army of Imam Ali (alayhissalam), who dropped their weapons and agreed that the Holy Qur'an should decide the matter.

Imam Ali (alayhissalam) stepped into the battlefield urging his men to continue fighting and ignore the tricks of Muawiya, but they disobeyed. The war thus came to an unsatisfactory end, and it was decided that one representative from each side should meet to reach a final decision.

Imam Ali (alayhissalam) wanted Abdullah bin Abbas or Malike Ashtar to represent him, but his men insisted that Abu Musa Ash'ari be chosen instead. Muawiya appointed Amr ibn al-Aas to represent him. Abu Musa had neither wit nor tact and was no match for the cunning Amr al-Aas.

In the meeting that took place some months later, Abu Musa was badly tricked by Amr into giving up the rights of Imam Ali (alayhissalam).

Muawiya thus managed to escape certain defeat at Siffin. The damage done at the battle was great. Muawiya lost 45,000 men and 25,000 men were killed on the side of Imam Ali (alayhissalam).

History chapter 10

THE BATTLE OF NAHRAWAN

After the unsatisfactory conclusion to the Battle of Siffin, Imam Ali (alayhissalam) returned with his army back to Kufa on the 13th of Safar 37 A.H. During the march, a group of 12,000 men kept themselves at a distance from the main part of the army.

The group was furious at the way things had ended at Siffin. These were the Kharjites (Kharjite means one who rebels against the lawful ruler). They were the same people who had put down their weapons on the battlefield. Now they said that Imam Ali (alayhissalam) had betrayed Islam by agreeing to the truce and should have referred judgement to the Holy Qur'an alone or continued to fight. They demanded that he repent for this great sin.

When the army neared Kufa, the Kharjites camped at a village named Harura. They started saying that all Muslims were equal and nobody could rule over the other. In this way, they denounced both Imam Ali (alayhissalam) and Muawiya and said that their belief was in "*La Hukma Illa Lillah*", meaning, "*No Rulership except by Allah alone.*"

Imam Ali (alayhissalam) went to their camp and tried to explain to them that they were misunderstanding the words "*La Hukma Illa Lillah*", and that in accepting the arbitration (peace talks) at Siffin, he had not gone against the teachings of the Holy Qur'an.

He pointed out that they themselves were at fault, because they should never have laid down their arms and forced him to call back Malike Ashtar, who was at the point of securing victory. He reminded them that they had pressed for the arbitration and had forced him to appoint Abu Musa Ash'ari as their representative. He told them that he found their present behaviour very strange, considering their involvement in Siffin. To this they admitted that they had sinned but now they had repented for it and he should do the same.

Imam Ali (alayhissalam) replied that he was a true believer and did not have to repent because he had not committed any sin.

The Kharjites refused to accept the words of Imam Ali (alayhissalam) and awaited the decision of Amr ibn al-Aas and Abu Musa Ash'ari. When they learnt of the decision they decided to revolt, and they set up their headquarters at Nahrawan, a few miles from Baghdad. Some people came from Basra to join the rebels.

Meanwhile, Imam Ali (alayhissalam) received news that trouble was brewing in Nahrawan. He was involved in raising another army to march against Muawiya and wrote to the Kharjites that it was high time they joined his army. However, the Kharjites insultingly wrote back that they would think about it when he repented for his mistake at Siffin.

Imam Ali (alayhissalam) had already started towards Muawiya when he received the news that the Kharjites had raided the town of Mada'in but had been repelled back to their camp. They

were now committing horrible crimes around Nahrawan and killing all those who did not accept their viewpoint.

There was a danger that the Kharjites might attack Kufa while Imam Ali (alayhissalam) and his men were marching towards Muawiya, so Imam Ali (alayhissalam) decided to stop them. He changed his course eastward, crossed the river Tigris and approached Nahrawan.

Imam Ali (alayhissalam) sent a messenger to the Kharjites demanding that those people who had murdered innocent Muslims around their camp should be surrendered. The Kharjites replied that they were all equally responsible for killing these sinners.

There was some reluctance in the army of Imam Ali (alayhissalam) to fight the Kharjites, because they had been their companions against Muawiya at Siffin. Imam Ali (alayhissalam) himself did not desire the bloodshed of these misguided fanatics, so he placed his battle standard outside their camp and announced that all those who gathered around it or returned to their homes would be safe.

This announcement had the desired effect and most of the Kharjites began to leave. In the end, only a core of 1,800 die-hards were left under the command of Abdallah bin Wahab. These Kharjites swore that they would fight Imam Ali (alayhissalam) at any cost.

The Kharjites attacked Imam Ali's (alayhissalam) army with desperate courage. However, they did not stand a chance against the superior army that faced them and they were all killed except nine men. These nine managed to flee to Basra and elsewhere, where they spread the fire of their hatred and recruited more followers. Three years later, in 40 A.H., it was the Kharjites who sent out three assassins to kill Imam Ali (alayhissalam), Muawiya and Amr ibn al-Aas. The latter two survived but Imam Ali (alayhissalam) was martyred following Ibne Muljam's cowardly attack in the mosque of Kufa.

Having disposed of the Kharjites at Nahrawan, Imam Ali (alayhissalam) resumed his march to Syria. However, the chiefs of his followers urged him to stop at Kufa to let the men rest before the long journey and to enable the army to repair their weapons and armours. Imam Ali (alayhissalam) agreed to this request and camped at Nukhayla outside Kufa. The soldiers were allowed to leave the camp for a day.

On the next day, hardly any men returned and at length, Imam Ali (alayhissalam) entered Kufa and gave a stern sermon to the people. However, nobody came forward and finally, Imam Ali (alayhissalam) turned away from them in disappointment. The Syrian expedition was abandoned, never to be resumed.

KARBALA - PART 1

Yazid's Demand for Allegiance

In 50 A.H. when Imam Hasan (alayhissalam) was poisoned, the duty of Imamah became the responsibility of his younger brother Imam Husain (alayhissalam). At the time, Muawiya bin Abu Sufyan, the governor of Syria and arch-enemy of the family of the Holy Prophet (sallallahu alayhe wa aalehiwasallam), was virtually the ruler of the whole Muslim Empire. Muawiya, who had caused the poisoning of Imam Hasan (alayhissalam), continued to disregard the human rights of the people and employed gangs of criminals to terrorise them. Imam Husain (alayhissalam) was not frightened by the power of Muawiya, and openly condemned him and criticised his actions in his letters, warning him against the punishment of Allah.

Muawiya broke the conditions of the treaty he had signed with Imam Hasan (alayhissalam) and declared his evil son Yazid as Caliph. In 60 A.H., news was conveyed to Waleed, Yazid's governor in Madina, about the death of Muawiya. At the same time, Yazid sent orders to Waleed to demand the oath of allegiance (Bay'at) from Imam Husain (alayhissalam). The orders stated that if Imam (alayhissalam) refused, his head should be cut off and sent to Yazid in Damascus.

On receipt of the letter of Yazid, Waleed sent his servant to Imam (alayhissalam), requesting a meeting. It was night time and Imam (alayhissalam) was in the mosque when Waleed's servant found him. When the servant informed him that Waleed was calling him, he at once exclaimed that Muawiya was dead. He then sent word to Waleed that it was late and he was in the mosque, and that he would visit him the next morning.

When Imam (alayhissalam) returned home to his family with the news of his invitation by the governor, they were very worried. His sisters Bibi Zainab (alayhissalam) and Bibi Umme Kulthum (alayhissalam) asked him to take along the youth of Bani Hashim, especially Abbas (alayhissalam), for protection. Imam (alayhissalam) was reluctant to take any one along, saying that he had been invited alone. He finally agreed to allow some of the Hashimite youth, including his brother Abbas (alayhissalam) and his son Ali Akbar to accompany him.

When they reached the Government House the next morning, Imam (alayhissalam) asked the men to remain at the door, and only to come in if they heard his voice become unusually loud.

Waleed was well aware of the position of Imam (alayhissalam) and greeted him with respect and offered him a seat beside him. He then read out the letter he had received from Yazid.

Imam (alayhissalam) smiled and said: "O Waleed, invite the Muslims of Madina tomorrow and ask them if they say I should pay allegiance to Yazid, and then let us decide."

Waleed accepted this reply, but Marwan, the old enemy of Islam who the Holy Prophet (sallalloho alayhe wa aalehiwasallam) had expelled from Madina, said, "Do not let Husain out of your grip now. If the fox gets out of the four walls of your court you will not see it again. Cut off his head here and now and do not let this opportunity pass or you will not get it again."

When Imam (alayhissalam) heard these insulting words of Marwan, he put his hand on his sword and said aloud, "O enemy of Allah, will you or Waleed touch my head?"

On hearing the raised voice of Imam (alayhissalam) the young men of Bani Hashim tried to burst into the courtroom, but before they would be able to manage to enter Imam (alayhissalam) himself came out after having the talk between him and Waleed & Marwan

Imam (alayhissalam) flatly refused to pay allegiance to Yazid, well knowing that such an action would leave Islam and the Muslims in ruins. His famous answer to the governor of Yazid was, "A man like me can never give allegiance to a man like him."

After this confrontation the life of Imam (alayhissalam) was in danger, and with a heavy heart he began to plan to leave Madina, the city of his beloved grandfather.

History Chapter 12

KARBALA - PART 2

Imam Husain's (alayhissalam) Departure from Madina

When Imam (alayhissalam) announced to his relatives that he was leaving Madina, they were struck with grief. They could not bear the loss of their dear Imam (alayhissalam) who reminded them so much of the Holy Prophet (sallalloho alayhe wa aalehiwasallam) in his appearance, manner and speech. They approached him in groups asking him why he was leaving, and begging him not to go.

Imam (alayhissalam) explained that Yazid had demanded his allegiance and that because of his refusal, the tyrant would not hesitate to make Madina a battlefield. Imam (alayhissalam) feared to be assassinated & also did not want bloodshed of innocent Muslims in the city of his grandfather. Therefore, he was going to Makka for pilgrimage and then he would decide what to do.

Imam (alayhissalam) before leaving Madinah, visited the graves of his grandfather, his mother Bibi Fatimah (alayhissalam) and his brother Imam Hasan (alayhissalam). After this, he went home to make preparations for the journey.

Imam Husain's (alayhissalam) sister Bibi Umme Kulthum (alayhissalam) was a widow and lived with him. His other sister Bibi Zainab (alayhissalam) was married to Abdullah bin Ja'far, and she begged her husband for permission to accompany her brother, saying that she could not live without him in the city. Abdullah granted her his permission and she returned to Imam (alayhissalam) and prepared to leave with him.

The caravan began moving and Imam Husain (alayhissalam) bid farewell to the closer ones. They were weeping openly, wondering whether they would ever see him again.

Imam Husain (alayhissalam) in Makka

Imam (alayhissalam) arrived in Makka on 3rd Sha'baan 60 A.H. While he waited for the Haj season, he pondered about his future action. He could not have continued to live in Madina after refusing to pay Yazid the allegiance he demanded. Had he stayed on in Madina, he would have undoubtedly been killed and his murder would cause the clash of the loyal people of Madina, especially the Hashimites, with the forces of Yazid.

This would result in the massacre of innocent people and destruction of the city of his beloved grandfather, the Holy Prophet (sallalloho alayhe wa aalehiwasallam). Besides if he had stayed in Madina, the world would always ask why he had not sought shelter elsewhere.

The whole empire was going through terrible times. Yazid's grip on the people was absolute and anyone who dared to say anything against him was harshly dealt with. Yazid favoured

those worthless people who flattered him, and he installed them as governors and leaders in the mosques.

At last, people could bear it no longer and messengers began to come to Imam (alayhissalam), with written requests to come to the rescue of Islam and the Muslims. People wrote to Imam (alayhissalam) saying that if he did not do something to defend the religion of Allah from getting lost and the people from going astray, they would complain about him to Allah and the Prophet (sallallahu alayhe wa aalehiwasallam) on the Day of Judgement.

Many of these desperate messages came from Kufa, begging Imam (alayhissalam) to come to their urgent aid. When Imam (alayhissalam) received these calls for help in Makka, he had to respond. However, he could not blindly accept the call from Kufa, because the people of that city were well known for their fickle and unstable character and conduct.

Therefore, he decided to send a deputy to Kufa who would write to him after having studied the sincerity of the invitation.

Imam (alayhissalam) sent his cousin Muslim bin Aqeel to Kufa and asked him to report from there. Muslim left for Kufa on the 14th of Mahe Ramadhan.

Meanwhile, Yazid received news in Damascus that Imam (alayhissalam) was in Makka. He therefore hired 30 men to disguise themselves as pilgrims and murder Imam (alayhissalam). These men entered Makka with daggers under their Ihram with a view to kill Imam (alayhissalam) even if he was within the boundaries of the Holy Ka'ba.

At the same time, Imam (alayhissalam) received a letter from Muslim that it was safe for him to come to Kufa. He decided to leave for Kufa once the Haj was over. However, he was then made aware of the presence of Yazid's assassins in Makka.

He decided to leave Makka immediately. The reason for this was that he did not want bloodshed on the sacred ground of Makka. In response to the call of the people of Kufa, Imam (alayhissalam) made his way towards that city. By that time however, Muslim was in dreadful trouble in Kufa, where after being welcomed, he was now having to fight for his very life. Although Muslim desperately tried to send a message to Imam Husain (alayhissalam) to avoid Kufa at all costs, he was not successful.

History Chapter 13

KARBALA - PART 3

Muslim bin Aqeel in Kufa

In Kufa, Muslim was given a very warm reception and thousands of people swore the oath of allegiance to Imam Husain (alayhissalam) at Muslim's hands. He was impressed, and, guided by the enthusiasm and assurances of the people, he immediately wrote a letter to Imam (alayhissalam) advising him to come to Kufa.

When Yazid learnt of Muslim's arrival in Kufa and the reaction of the people, he despatched Ubaidullah ibne Ziyad as his governor to Kufa with instructions to force the people to withdraw their support of Muslim. Soon after his arrival, the new governor had managed to bribe all the leading figures of Kufa to change their allegiance. To the rest of the population a strong threat was issued. At the time of evening prayers, the following message was announced: "The Caliph Yazid will consider anyone who is found associating with Muslim bin Aqeel, the Deputy of Husain bin Ali, to be a rebel. By way of punishment, such people will be hanged, their families put to sword and their property confiscated. If anyone has extended any help to him upto now, no harm will come to him as long as the support is withdrawn immediately".

On the other hand he put up his spy to find out about Muslim. They spy, under the pretext of helping this movement, paved his way into meeting Muslim and hence informed Ibn e Ziyad that Muslim was at the house of Hani bin urwah.

Hani was then summoned by Ibn e Ziyad. At first Hani denied this fact, but when that spy (servant) was brought in front of him, he could no longer deny it. But he firmly refused to hand over Janab e Muslim to Ibne Ziyad, upon which Ibn e Ziyad tormented him and imprisoned him. When Janab e Muslim was informed of this he asked his companions to rise and Dar ul Amara was surrounded by them.

Meanwhile, there weren't enough soldiers inside dar ul amara to stand up against them, and so they resorted to their devilish ways.

They bought some of the people with wealth, while the others they scared and threatened by saying that the Syrian army was about to reach and would destroy them.

Such that by the azan of Maghrib, only a few remained with Janab e Muslim and when after namaz e Isha Muslim went towards the area of Kinda only three remained and upon moving a bit further he was all alone.

At last Janab e Muslim rested against a doorway, tired and thirsty. The door opened and an old lady stood there. On learning his identity she quickly pushed him in, warning him that soldiers everywhere were hunting for him. This pious lady, who's name was Tau'ah, told Muslim to hide in her attic till it was safe to leave.

When her son came home, he realised his mother's continuous going and coming to and from a certain room and inquired the reason for it. At first lady tried to avoid informing him but eventually after making him swear and promise, she told him that Janab e Muslim was present inside.

But the son, as soon as the morning arrived, came to Abdur rehman bin Muhammad bin Ash'aas and reported this to him! Abdur rehman came to his father Mohammad who was in the Palace /court (Darbaar) of Ibn e Ziyad.

As soon as Ibn e Ziyad got to know, he dispatched 70 soldiers to capture Muslim

When Muslim heard the approach of soldiers, he knew that he had been betrayed and had to leave. He snatched a sword from the room and rushed out. The soldiers, who were expecting a meek surrender, were surprised to see Muslim emerge from the house like an enraged lion. The lane outside was too narrow for the soldiers to attack him in a group and Muslim could thus fight in single combat. Muslim was no ordinary soldier. He had extensive experience and skill in combat and the enemies began to fall back under his attack, dying and being trampled by the hooves of the horses of their own men. The leader of the soldiers sent word to the governor that they needed more men, a request that astounded Ubaidullah. He tauntingly asked how many warriors they needed to capture a single man. When it was suggested that perhaps he would like to go and capture Muslim himself, the coward backed away. Instead, he suggested that it would be better to trap Muslim by foul means.

Accordingly, a trench was dug and then disguised with straw and sticks.

As Muslim surged forwards attacking the enemy, they broke away and he unsuspectingly fell into the trench. Immediately, the cowards who had been running from him, returned to pelt him with stones.

He got weak as his head was pouring out blood. He was then tied with rope and brought to Ubaidullah. When Muslim was presented to Ubaidullah, he stood erect with dignity. He was asked for his last wish before he was killed. Muslim asked for a messenger to be sent to Imam Husain (alayhissalam). This request surprised the governor, who expected a plea for mercy for his life. Muslim then asked for his armour to be sold and his debts in Kufa be paid with the proceeds. Agreeing to this, Ubaidullah then ordered that Muslim be beheaded.¹

¹ As the sword of the executioner fell on his neck, Muslim spoke his last prayer:

Ae Khuda! To mere aur is qaum k darmiyan faisla ker jis ne mera sath chhor dia, mujhay jhutla dia aur haqeer bana dia.

History Chapter 14

KARBALA - PART 4

The Arrival in Karbala

When Imam Husain (alayhissalam) left Makka for Kufa, a large group of people accompanied him. Many of these people thought that if the grandson of the Holy Prophet (sallalloho alayhe wa aalehiwasallam) was making a stand against Yazid, the whole Muslim world would support him and Yazid would surely be toppled. They thought that they would be able to share in the glory and war booty that would follow. Although Imam Husain (alayhissalam) repeatedly warned them that they were mistaken in their thinking, the crowd persisted in travelling with him.

Imam Husain (alayhissalam) continued on his journey towards Iraq until he neared Kufa. From Makka, he has written a letter to the people of Kufa and sent it through Qays bin Mashar Saidaawi. In the letter he informed the people of Kufa that he had received Muslim's letter and that he was on his way to Kufa and would arrive soon. Qays took the letter to Kufa but was arrested outside the city and taken to the governor, Ubaidullah ibne Ziyad.

As he was led to the governor, Qays managed to tell some people where Imam Husain (alayhissalam) was, and the word spread secretly amongst the loyal Kufans, many of whom managed to reach Imam (alayhissalam).

The governor told Qays that the only hope he had to save himself was to mount the pulpit and publicly abuse Imam Husain (alayhissalam). Qays addressed the people by first praising Alláh and then said, "O People, Husain (alayhissalam) is the best of men living at present and is the son of Fatima (alayhissalam) the daughter of your Prophet (sallalloho alayhe wa aalehiwasallam). I have been sent by him. All of you should rise and assist him." He then cursed Ubaidullah and his father and praised Imam Ali (alayhissalam). By this time, the governor had heard enough and ordered that Qays be thrown down from a high roof. Qays did not survive this brutal treatment and was martyred. His broken body was left on the ground where it fell.

Meanwhile, Imam Husain (alayhissalam) continued his journey towards Kufa until he reached a place called Thalabiah. There, he learnt about the martyrdom of Muslim and Hani and said: "We are from Allah and to Him we all will return." He prayed to Allah to bless them.

At the stopping place of Uzaybul Hajanaat, Imam Husain (alayhissalam) received news about Qays. When the caravan stopped at Zabala, he informed his companions of the deaths of Muslim, Hani and Qays and the state of affairs in Kufa. Thereafter, he said, "Our supporters have withdrawn their support from us. Whoever wishes to leave us and go his own way should do so." At this time most of his companions left and very few remained. These few were his sincere followers and had not come with him for material gains.

In response to the news of Imam Husain's (alayhissalam) approach, several military parties had been sent out to search the desert and stop his advance. One such party, led by a famous commander, Hur ibne Yazid ar-Riyahi, met the caravan of Imam Husain (alayhissalam) at a place called Dhu Husam

When they met, Hur's army was exhausted and desperately thirsty. Imam Husain (alayhissalam) instructed that water from their stores be provided to Hur's men and horses.

It was time for noon prayers. Imam Husain (alayhissalam) led the Jamaat prayers and Hur's army also prayed behind him. After the prayers were over, Imam Husain (alayhissalam) addressed Hur and his companions. He reminded them that he was only there in response to their written invitations. He also explained that he was the rightful Imam.

He warned them of the consequences of obeying a man like Yazid, and urged them to refrain from staining their hands with the innocent blood of the family of the Holy Prophet (sallallohu alayhe wa aalehiwasallam). As he was here only because of their invitations and if they didn't want him, to let him go back from where he had come.

Hur did not accept these words of advice, and wanted to present Holy Imam (alayhissalam) in Ibn Ziyaad's court and although there was no fighting, he decided to allow Holy Imam (alayhissalam) to divert his path away from Kufa and choose his own way .

On Thursday, 2nd of Muharram 61 A.H., they reached a place where the horse of Imam Husain (alayhissalam) stopped. Although he changed horses several times, the animals would not carry him further.

Gathering the people who lived there, Imam Husain (alayhissalam) asked the name of the place. Some said that it was called Naynava, others said it was also called Gaziriyah. Imam Husain (alayhissalam) asked if there was any other name. Someone said it was also known as Shati ulFuraat. Then one old man came forward and said that he had heard his ancestors say that one name for this area was Karbala.

When Imam Husain (alayhissalam) heard this, he grieved and said, "Surely this is the plain where my Holy Grandfather has prophesied that I, with my faithful companions shall lay slain after suffering three days of hunger and thirst. We will not move from here - we have reached our destination."

Imam Husain (alayhissalam) then ordered for his caravan to stop and tents were pitched next to the banks of the river Euphrates.

History Chapter 15

KARBALA - PART 5

Events of the First Days in Karbala

The caravan of Imam Husain (alayhissalam) had arrived in Karbala and their tents were pitched next to the river Euphrates.

It is known from various sources that the area where their tents were put up was far from the water.²

The people living in the area were from the tribe of Bani Asad. Imam Husain (alayhissalam) purchased the land of Karbala from them and then gifted it back to them with 2 conditions:

1. They would guide the pilgrims to his grave.
2. They would make them guest for 3 days.

When Ubaidullah ibne Ziyad, Yazid's governor in Kufa, learnt that Hur had brought Imam Husain (alayhissalam) and his companions to Karbala, he sent his troops to surround them. The first man to arrive in Karbala on behalf of Yazid was Umar ibne Sa'ad, who was the commander-in-chief of all the forces. He brought with him 4,000 men. After that, regiment after regiment began to pour in onto the plains of Karbala.. This large army was bent on the massacre of Imam Husain (alayhissalam) and his companions for the sake of the rewards that Yazid had promised them or due to the afraid from Ibn Ziyaad's wrath. Many amongst them were the same people of Kufa who had invited Imam Husain (alayhissalam) to come there in the first place.

In the days that followed there were several meetings between Imam Husain (alayhissalam) and Umar ibne Sa'ad. Umar kept on insisting that the only way to stop war was for Imam Husain (alayhissalam) to give the oath of allegiance to Yazid. He said that once the allegiance was given, all worldly comforts would be at the disposal of Imam (alayhissalam). However, Imam (alayhissalam) remained firm on his stand and replied: "I shall never yield to the one who does not believe in Allah and one who defies Him, both by words and actions. I am willing to meet any calamity but will never surrender Truth to falsehood."

On the 7th of Muharram, Umar ibne Sa'ad received orders to block all sources of supply of water to Imam Husain (alayhissalam). From that day onwards, not a single drop of water was allowed to reach the camp of Imam (alayhissalam). The scorching desert sent heat waves everywhere and the little children began to cry with intense thirst. Even little babies could not receive milk, because their poor mothers were themselves suffering from thirst.

The brave group of Imam Husain (alayhissalam) suffered these tortures with patience as they watched the enormous army that faced them prepare for war.

² Hadees e Karbala(Allama Talin Jauhari)

History Chapter 16

KARBALA - PART 6

The Night of Ashura

On the 9th of Muharram, Shimr arrived in Karbala with orders from Ubaidullah ibne Ziyad for Umar ibne Sa'ad. The orders stated that if Imam Husain (alayhissalam) did not surrender and give the oath of allegiance at once, he must be fought and killed immediately.

On receipt of these orders, Umar rallied a part of his army and marched towards the camp of Imam Husain (alayhissalam). On the orders of Imam Hussain(alayhissalam) Abbas (alayhissalam) advanced towards the enemy with 20 horsemen and enquired from them the reason for their sudden approach. When he was told of the ultimatum, he said that he would inform Imam Husain (alayhissalam) of the position and bring back the reply.

When Abbas (alayhissalam) briefed Imam Husain (alayhissalam) of the situation, Imam (alayhissalam) said to his brother, "Go back to them, and ask them to delay it till tomorrow morning, so that tonight we may offer prayers toAllah, make Du'as and ask for His forgiveness".

Umar granted them respite till the next morning with great reluctance. Now that they knew that death was inevitable the next morning, the whole camp of Imam Husain (alayhissalam) readied themselves for martyrdom.

Imam Husain (alayhissalam) gave a speech on the night of Ashura saying in part, "O Lord! I thank You, because You have honoured us by means of Prophethood and taught us the Qur'an, made us understand the religion and its commandments, granted us eyes, ears and hearts, kept us free from the evils of idol-worship and then enabled us to thank You for Your blessings. I am not aware of any companions more faithful and honest than my companions, and any relatives more righteous and kind than my relatives. May Allah grant you all a good reward. I think the day of our fighting with this army has arrived. I permit you all to go away, because the enemies are after me only. You are free to depart without any restriction and can take advantage of the darkness of night".

The people who had come with the wrong intentions had already left before, and the ones who remained were perfect in their faith and loyalty. The listeners all rejected the option of abandoning Imam (alayhissalam). One said, "Should we go away to live after you? We pray to Allah that the time may not come when you may be killed while we remain alive".

Thereafter the whole camp busied itself in preparation for the events of the next day. The sound of prayers and supplications filled the air like the buzz of hundreds of bees. Some soldiers checked their weapons, while others discussed tactics of warfare that would allow them to cause the most damage to Yazid's army.

Mothers prepared their sons to lay down their lives with Imam Husain (alayhissalam) in the cause of Islam.

Imam Husain (alayhissalam) went around the camp talking to his men as well as his family and giving encouragement and last minute instructions. He consoled his sister Bibi Zainab (alayhissalam) and urged her to remain patient in the face of the hardship that was to follow his martyrdom.

The night eventually came to an end and the morning of the day of great sacrifices arrived. After reciting the dawn prayers, Imam Husain (alayhissalam) arranged his small army in readiness for the battle. Just about one hundred brave men readied themselves to face the onslaught of thousands.

History Chapter 17

KARBALA - PART 7

The Day of Ashura

The 10th of Muharram 61 A.H. is known as the day of Ashura. On this day in Karbala, the army of Yazid fought the army of Imam Husain (alayhissalam). On this day the household of the Holy Prophet (sallallahu alayhe wa aalehiwasallam) was killed, alongside the faithful companions of Imam (alayhissalam).

The details of the battle are given in the Appendix, please study these for an overview of the martyrs.

After the morning prayer, Imam's (alayhissalam) followers took it in turns to come forward to address Yazid's army. Many had relatives and friends in the enemy camp and they tried to convince them of the terrible crime they were about to commit.

Finally, Imam Husain (alayhissalam) came forward himself and addressed the enemy. He introduced himself and informed them that he was a peaceful man, living quietly in Madina and not harming anyone. He asked them why they were so bent on killing the grandson of the Holy Prophet (sallallahu alayhe wa aalehiwasallam), in whom they all believed.

Seeing the result of the words of Imam Husain, Umar ibne Sa'ad, the commander of Yazid's army, was concerned that the morale of his troops would be affected. He therefore declared that all should witness that he was casting the first arrow in battle and he shot an arrow towards Imam (alayhissalam).

This was the beginning of the battle. Imam (alayhissalam) had only 32 horsemen and about 110 soldiers in all. He had fortified his camp by locating it so that it was enclosed by a chain of hills on three sides. This area is known as "Haa-yeer" and can be seen even today.

He pitched his tents close together and dug a ditch at the exposed rear. The ditch was filled with firewood which was set alight when the enemy attacked the camp.

After a few single combats, there was a general attack in the mid-morning. Although the enemy was repulsed. Most of the army of Imam (alayhissalam) was killed. By now it was time for the Zuhr prayer. Imam (alayhissalam) prayed Salatul Khawf (prayers under threat) while the battle continued.

After As'haab the family of the Holy Prophet (sallalloho alayhe wa aalehiwasallam), the Banu Hashim, sacrificed themselves among which Ali Akbar was the first to go. Until no adult male remained alive in Imam's (alayhissalam) camp except his ill son Ali Zainul Abideen (alayhissalam) and himself.

It was Asr time when Imam Husain (alayhissalam) bid the ladies and children farewell and entered the battle-field. He gave his last speech, once more urging the enemy to consider their actions. When he did not receive any reply, he attacked them bravely, scattering them wherever he turned. The enemy could not stop him.

Finally, Imam (alayhissalam) paused. He was dizzy with the loss of blood. He slid off his horse in a little hollow. Here the enemy found him weak and helpless. The accursed Shimr committed the most terrible of crimes when he beheaded Imam (alayhissalam).

Inna Lillahi wa Inna Ilayhi Raji'oon.

History Chapter 18

KARBALA - PART 8

The Aftermath of Karbala

After the supreme sacrifice had been offered and our Holy Imam Husain (alayhissalam) had been martyred, a gloomy silence hung over the battlefield of Karbala.

Every now and then the silence would be broken by the sound of drum-beating to celebrate victory. Not content with spilling the innocent blood of Imam Husain (alayhissalam) and his companions, Umar ibne Sa'ad, the commander of Yazid's army, ordered the horses to be shod afresh and then run over the bodies of the dead Muslims. Although some people from his army objected to this gross disrespect to the dead, he managed to enforce this horrible action. Beside trampling over the bodies of the martyrs, the enemy also turned their attention to the defenceless camp of Imam Husain (alayhissalam).

Yazid's soldiers marched into the camp where they subjected the grief-stricken ladies to further torment and indignity. They had expected to find luxurious articles in the tents of the family of the Holy Prophet (sallallohu alayhe wa aalehiwasallam), but all they found were simple items and clothes, some of which had been stitched by Bibi Fatima (alayhissalam) with her own hands. The ruthless soldiers snatched away these few possessions of sentimental value. They were angry at the lack of booty, and they took the veils off the struggling ladies. This humiliation was almost too much to bear.

Not satisfied with this, the enemy set fire to the tents. The terrified ladies gathered their children and rushed from tent to tent, trying to escape the burning flames.

Soon the raging fires subsided leaving only one tent standing, although it was also damaged by fire. The ladies and children salvaged whatever they could of their few belongings and huddled together in that little shelter waiting for nightfall.

The night following the day of Ashura is known as Shame Ghariban. It was the night when the exhausted, hungry and tired families of Imam Husain (alayhissalam) and his companions sat in loneliness, each thinking about the loved ones they had lost in the unjust battle on that day.

Due to the illness of Imam Ali Zainul Abideen (alayhissalam), Bibi Zainab (alayhissalam) realised that she would have to take care of the small group of women and children herself.

Bibi Zainab (alayhissalam) supervised the feeding of all the children and ladies. She then took a broken sword in her hands and began going around the camp ensuring that the small group was safe from any further disturbances during that night.

History Chapter 19

KARBALA - PART 9

The Journey to Damascus

On the morning of 11th Muharram, the army commander, Umar ibne Sa'ad called his officers to decide what steps they should take next. It was decided that the captives should be taken to Kufa

With these arrangements completed, some soldiers were appointed to bind the ladies and children. The ladies were put on camels with no saddles.

The heartless officers made the captives pass by the place where the bodies of their loved ones lay, headless and without even shrouds over them. Many of the ladies and children threw themselves down from the camels to the bodies of their dead relatives.

Once the captives were made ready, the heads of all the martyrs were mounted on spears. Every soldier who was given a severed head was made in charge of it and marched at the front of the army. The head of Imam Husain (alayhissalam) had already been sent with Khooli earlier, who was a hard-hearted tyrant.

Finally the caravan got underway for Kufa.

Within a few hours, the caravan reached the outskirts of Kufa. Shimr decided to send a messenger to inform the governor, Ubaidullah ibne Ziyad, of their arrival. The messenger returned, saying that all preparations had been made, and the captives should be marched through the main streets of the town.

The people of Kufa lined the streets and looked from the balconies of their houses as the captives were paraded in front of them. The announcer was saying, "O people of Kufa, we are bringing you the grand-daughters of the Prophet and other women and children of the family of Husain son of Ali. Husain, who had risen in rebellion against our Caliph Yazid, has been defeated and killed with his companions on the battlefield of Karbala.

The members of his family are now being taken to the court of Yazid, to face whatever punishment he wishes to inflict upon them. People of Kufa, this is the fate that awaits all those who question the authority of Yazid, and no person who tries to rise against Yazid will be spared."

The people heard all this in astonishment. Not long ago Kufa was the capital of Imam Ali (alayhissalam), and they all remembered the kindness shown to them by him and his sons and daughters. On seeing the pitiful condition of the captives, many were crying, but none dared to raise their voice against the oppressors, in case a similar fate befell them.

Finally the caravan reached the court of the governor. When he saw the condition of the captives, he mockingly said: Praise of God upon letting you down, killing you people and telling

the falsehood of your story to the world. Upon which Bibi Zainab (salamullah alayha) addressed Ubaidullah ibne Ziyad with a fiery and eloquent speech.

Bibi Zainab (alayhissalam) related the status of the Holy Prophet (sallallahu alayhe wa aalehiwasallam) and his Holy Ahlul Bayt (alayhissalam). She warned him about the temporary nature of his victory and the doom that he and his evil master Yazid would soon face. She began to tell the assembled people about the inhuman crimes committed against Imam Husain (alayhissalam) and his companions.

One of the aged companions of the Holy Prophet (sallallahu alayhe wa aalehiwasallam), Zaid bin Arqam, who was blind, rose up and protested at the cruel treatment to the head of Imam Hussain (alayhissalam) and stopped Ibn Ziyad from hitting it with the sharp iron stick.

Ubaidullah didn't want to keep the captives much in Kufa and thus he then sent them to Yazid in Damascus.

Arrangements were made for departure straight away, and Shimr chose the quietest route to Damascus so that he would not face any surprise attacks from anyone wishing to avenge the martyrs of Karbala. The caravan of the captive families of Imam Husain (alayhissalam) and his companions was led by Shimr through the deserts of Iraq and Syria, from Kufa to Damascus (Sham).

The captives finally reached Damascus. On reaching the city gates, the caravan was halted and Yazid was informed of their arrival and his permission was sought to bring the captives into his court.

History Chapter 20

KARBALA - PART 10

The Court of Yazid

Before the captive reached, Yazid recieved the head of Imam Husain (alayhissalam). He kept it in front of him and humiliated with his thin sword. He there read a verse(poetry) that meant: How delighted will be my ancestors when they see how I have taken revenge for their defeats in the battles of Badr and Ohad."

By the time the captive ladies and children of the caravan of Imam Husain (alayhissalam) reached Damascus, they were in a terrible state. Their bodies were covered in dust, their clothes were in rags and blood oozed from the wounds and cuts inflicted by the tight ropes and whips.

As the caravan was paraded through the streets, the people of Damascus saw the captives and were moved by their pitiable condition.

Finally, the prisoners arrived at the court of Yazid. After a wait of one full hour under the scorching sun, the orders came from Yazid to admit the captives into the court. As they entered they saw that the Yazid sat on an elevated gold throne while his courtiers and foreign envoys sat on gilded chairs around him.

History Chapter 21

THE PEOPLE OF THE CAVE

In their attempts to discredit the Holy Prophet (sallalloho alayhe wa aalehiwasallam), the Quraish of Mecca sent three men to the Jewish scholars in Najran. They were sent to learn some difficult problems from the ancient scriptures of the Jews and bring them back to test the Holy Prophet (sallalloho alayhe wa aalehiwasallam). The Jews gave the Quraish some questions about the group of Young Sleepers of the Cave, whose account was known to only a few special scholars. The men returned to Mecca and posed these questions to the Holy Prophet (sallalloho alayhe wa aalehiwasallam) and the whole story was revealed to him in Surae Kahf. The Holy Qur'an says:

[Do you not think that the people of the Cave and of the Inscription (Raqeem) were of Our wonderful signs? When the youths sought refuge in the cave they prayed, "Lord grant us mercy and help us to get out of this trouble in a righteous way." We sealed their ears for a number of years. Then We roused them to see which of the party had the correct account of the duration of their sleep. We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance. We strengthened their hearts when they stood up (against the idol-worshippers) and said, "Our Lord is the Lord of the heavens and the earth. We shall never worship anyone other than Him, lest we commit blasphemy.

Kahf, 18 : 9 - 14]

Afsoos was a famous city that once flourished on the West Coast of Asia Minor. It was part of the Roman Empire and the king was a kind and just ruler. During his reign, there was peace and prosperity. When he died, there was a division amongst the people as to who should rule. While they had no leader, Dacius was a heathen and a violent persecutor of the faithful Christians who lived at the time.

Six (or seven) young men stood up for their beliefs and had to leave the town to escape the cruel king. On their way, they met a shepherd who gave them some water to drink.

When they told him about their intention of finding a secluded place to worship Allah in peace, he joined them with his dog, Qitmir.

The shepherd led them to a fertile valley, through which they came upon a mountain and entered a cave called Kahf. Meanwhile, Dacius followed the fugitives, determined to make an example of them. When they heard the sounds of pursuit get closer, the men prayed to Allah to rescue them from the merciless king.

Soon afterwards the young men were overcome with a deep sleep and the dog sat outside the cave. The king reached the spot and sent in his minister to bring the men out. The minister was a faithful believer in Prophet Isa (alayhissalam). When he when he saw the young men

sleeping, he came out and reported that they had all died of fright. This news pleased the king, who ordered that the cave be shut.

A stone tablet, with the name of the men and the date of the event inscribed on it, was put at the entrance of the cave.

This is why these people have been referred to as those of the Cave and the Inscription in the Holy Qur'an, which says:

[They will say, "They were three, the fourth of them was their dog", and (others) say, "Five, the sixth of them was their dog", guessing about the unknown; and (others) say, "Seven and the eighth of them was their dog." Say (O Muhammad), "My Lord knows best their number... Kahf, 18 : 22(Part)]

Allah caused the young men to sleep for about 309 years before they woke up. When they consulted one another it seemed to them that they had slept for a day or even less. They were all starving so they decided that one of them would go into town and secretly purchase some food and bring it back. They prayed to Allah to first open the entrance to the cave. This prayer was granted and they emerged from the cave. The sight that greeted them amazed them. The entire landscape had changed. Little did they know that Dacius was long dead and this was the time of the reign of the kind Christian king Theodosius I, who ruled from 408 A.D. to 450 A.D.

The man who went to the town to get food saw that everything was different. The houses did not look right and people were dressed in strange clothes. He looked about in amazement, wondering if he was dreaming. At length, he approached a baker and asked for some bread. The baker was surprised to see the oddly dressed young man who spoke an ancient dialect and was offering him outdated money.

He asked him whether he had discovered the coins in some treasure. The young man replied, "No, this is the money I made after selling my dates the day before yesterday."

The baker did not believe this tale and took the man to the king. When the young man told his story, the king informed him that Dacius was long dead and he then asked to be shown the cave and its inhabitants. Just before they reached the mountain, the young men told the king and his courtiers, "Let me inform my comrades of the situation so that they are not alarmed by your presence."

When he entered the cave and told the rest about his experiences, they were worried that it might be a trick and that they would be arrested. Therefore, they prayed to Allah to restore them to their original condition. Their prayer was granted and they were again overcome with a deep sleep.

After a while the king approached the cave and found the men and their dog asleep. The sight made him believe their story and he decided to build a mosque at the spot in respect of the miracle that had occurred at this place. The Holy Qur'an says:

*[And they stayed in the Cave three hundred years and add nine (more).
Kahf, 18 : 25]*

History Chapter 22

THE PEOPLE OF RAS

The people of Ras lived between Azarbaijan and Armenia on the bank of the river Ras during the time just after Prophet Sulayman (alayhissalam). They lived in twelve towns situated along the river. The largest of these towns was Isfandar where the king, Tarqooz, lived. Tarqooz was a descendant of the cruel king Namrud who had ruled at the time of Prophet Ibrahim (alayhissalam).

The people of Ras worshipped the "Sanobar". This was a huge pine tree that had been originally planted at Isfandar by Yafas, son of Prophet Nuh (alayhissalam), after the great flood. There was a spring at the foot of the pine tree and nobody was allowed to drink from it because it was considered to be the life blood of the god.

The people of Ras cultivated the lands around the river and Allah blessed them with a pleasant climate and a life of comfort. In spite of this, they were unmindful of His favours and thoughtlessly turned to the pine tree for their needs. Twigs from the great tree would be taken to homes and also worshipped. During the days of festival, animal flesh would be burnt and offered to the tree as sacrifices.

To educate and guide these ignorant people, Allah sent to them His Prophet. Although the name of the Prophet is not mentioned in history, we do know that he was from the descendants of Yahuda, son of Prophet Ya'qub (alayhissalam).

The Prophet tried to bring the people to their senses by pointing out the error of their ways. He taught them about the blessings and bounties of Allah and warned them not to worship anything besides Him. However, in spite of his continuous efforts, the people turned a deaf ear to the Prophet's words and carried on worshipping their pine tree.

On the day of their festival the Prophet sadly watched the people prepare for the ceremonies. As he observed the dedication and enthusiasm with which they were preparing to glorify their tree, he invoked Allah to dry up the tree so that the people may realise the absurdity of their worship.

The prayer was granted by Allah and the shocked people watched their pine tree wither and begin to die before their eyes. However, instead of learning a lesson, they decided that their god was annoyed at the interference of the Prophet and resolved to sacrifice him to appease their god.

The people of Ras seized the Prophet and threw him into a large pit. Thereafter, they covered the pit and thus buried him alive. For some time the cries of the Prophet were heard but then there was quiet as his soul departed this world. The people turned to their tree to see if it had recovered. Instead, they noticed the signs of Divine Punishment.

Suddenly, the Wrath of Allah broke over the whole tribe. A red blast of wind swept through them and destroyed the entire population.

All that was left at the end was a black cloud which hung over the entire region, plunging it into darkness. Thus, the people of Ras faded into obscurity, providing posterity with a valuable lesson.

The Holy Qur'an mentions them in the following verses:

[And the (tribes of) Aad and Thamud and the inhabitants of Ras, and generations between them in a great number. And to each of them We gave examples (lessons, warnings) and We destroyed every one (of them) with an utter extermination.

Furqan, 25 : 38,39]

[...The people of Nuh and the dwellers of Ras, Thamud, Aad, Fir'aun and the brethren of Lut and the dwellers of the Forest and the people of Tubba' had all rejected the Prophets. Thus My promise (of their doom) was proved true.

Qaaf, 50 : 12 - 14]

History Chapter 23

THE PEOPLE OF SABT

Prophet Musa (alayhissalam) had taught the Bani Israa'il (Jews) to designate one particular day for the worship of Allah . On that day they were to abandon all their business or leisure activities. Originally, the day of Friday was specified, but at the request of the Bani Israa'il, it was changed to Saturday. This day, the Sabbath, became a holiday for the Jews and on Saturdays Prophet Musa (alayhissalam) used to address a special congregation and preach to the people. For many years after Prophet Musa (alayhissalam), the Sabbath was faithfully observed as a religious day. However, in the time of Prophet Dawood (alayhissalam), one group of the Bani Israa'il, who lived at the seaport of Ela, broke the Divine rule. The people of Ela were mainly fishermen and fished the seas everyday except Saturday. Allah tested their faith by making the fish become very easy to catch on Saturdays. The Holy Qur'an says:

[And (O Muhammad) ask them about the (people of the) town which was beside the sea; when they exceeded (the limits) in the Sabbath when their fish came to them on the day of their Sabbath, appearing on the surface of the water; and on the day they did not observe the Sabbath, they (the fish) did not come unto them. Thus did We try them, for they were transgressing. And when a part of them said, "Why do you preach to those whom Allah would destroy or punish by a severe torment?" They replied, "To be free from blame before your Lord, so that perhaps they may become pious."

A'raf, 7 : 163,164]

The fishermen were tempted by the easy catches to be made on Saturday and they thought of a plan to get around the Divine restriction. They decided to dig trenches and canals to divert the fish. On Saturdays, the canals were opened and the fish would swim into them in large numbers. At night, before the fish could return back to the sea, the canals were dammed. Then on Sundays the fishermen would easily catch all the trapped fish.

The wise and pious people of the tribe advised these greedy fishermen not to violate the command of Allah . They considered it their duty to guide those who were in error, because otherwise they would also be to blame for the consequences. However, the fishermen continued disobeying the Divine commandment and even boasted about their cleverness. Finally, the punishment of Allah came down and their faces were transformed into those of animals. After three days and nights all the sinners were destroyed. The Holy Qur'an says:

[And indeed you know of those amongst you who transgressed on the Sabbath, so We said unto them, "Become apes, despised and spurned!" And We made it a lesson for (those of) their own times and those (of their posterity) who came after them and a guidance for those who guard against evil.

Baqarah, 2 : 65,66]

History Chapter 24

THE WISDOM OF LUQMAN

Luqman is not generally believed to be a Prophet, but he was a man who had been specially endowed with wisdom by Allah . He was the nephew of Prophet Ayyub (alayhissalam) and lived at the time of Prophet Dawood (alayhissalam). He was an extremely pious man and used to mostly remain silent while he pondered about the nature of life. Sometimes he would come to Prophet Dawood (alayhissalam) to discuss problems.

One of Luqman's wives and some of his sons were disbelievers and so he preached to them about faith in Allah till they embraced Islam. His words of wisdom were worthy of being quoted in the Holy Qur'an, which says:

[And indeed We gave to Luqman wisdom, saying, "Be grateful to Allah; for whoever is grateful, verily he is only grateful for his own self; and whoever is ungrateful, (it is to the discredit of his own self) then verily Allah is Self-Sufficient, the Most Praised." And when Luqman said to his son while he counselled him, "O my son! Do not associate anything (in authority) with Allah, for verily associating (anything) with Allah is the greatest sin."

And We enjoined man concerning his parents; his mother bears him in weakness upon weakness and his weaning takes two years. Be grateful to Me and unto your parents, (and remember that) unto me is the ultimate return.

"O my son! verily if it is even the very weight of the grain of a mustard seed (closed) in (even) a rock, or (be it high) in the heavens or (buried deep) in the earth, Allah will bring it to light; Allah is All-Subtle (Lateef), All-Aware. O my son! Establish prayer and enjoin the good and forbid the evil, and be patient against what befalls you; verily this is the task of steadfastness. And do not turn your face to people (in scorn) and do not walk proudly in the earth; verily Allah does not like any self-conceited boaster. And be moderate (modest) and lower your voice; verily the most unpleasant of voices is the braying of the donkeys."

Luqman, 31 : 12 - 14, 16 - 19]

Luqman lived for 1,000 years from the time of Prophet Dawood (alayhissalam) to that of Prophet Yunus (alayhissalam). His life was and words are a great lesson in Akhlaq (morals) for mankind.

History Chapter 25

THE STORY OF BIBI FIZZA

Bibi Fizza had come from Abyssinia to Arabia as a slave. She was freed by the Holy Prophet (sallallahu alayhe wa aalehiwasallam) and afterwards served Bibi Fatimah (alayhissalam) as her maid-servant. Bibi Fatimah (alayhissalam) divided her house work equally between herself and Bibi Fizza and they would take turns to do the chores. She remained faithful to the household of Ahlul Bayt (alayhissalam) and even accompanied them to Kerbala and the prison of Sham. She also had the honour of taking part in the "Three Days Fast". Once, when Imam Hasan (alayhissalam) and Imam Husain (alayhissalam) fell sick, the Holy Prophet (sallallahu alayhe wa aalehiwasallam) suggested that Imam Ali (alayhissalam) make a vow (Nazr) to fast for three days when the children recovered. When they were better, Imam Ali (alayhissalam), Bibi Fatimah (alayhissalam), Imam Hasan (alayhissalam), Imam Husain (alayhissalam) and Bibi Fizza all fasted to fulfil the vow.

However, on each of the three days, when they sat to break their fast, a hungry person called at their door. The first said he was poor, the second said he was an orphan and the third said he was a freed captive. Each time, the big-hearted members of the house, including Bibi Fizza, gave away their food and broke their fast with water. In praise of this selfless action Allah revealed the 76th Chapter of the Holy Qur'an. The incident is described as follows:

[They who fulfil their vows, and fear the day, the woe of which stretches far and wide. And they give away food, out of love for Him, to the poor and the orphan and the captive, (saying), "We feed you only for the sake of Allah, we do not want anything from you, not even thanks. Verily we fear from our Lord a stern day of distress." So Allah will guard them from the evil of that day and give them freshness and pleasure.

Dahr (Insaan), 76 : 7 - 11]

Abdullah Mubarak has related a very interesting dialogue between himself and Bibi Fizza. He states, "I saw a woman passing through the desert who had fallen behind the caravan and asked her, "Who are you and where are you from?" She replied:

[And say, "Salaam" for they shall soon know!

Zukhruf, 43 : 89]

I learned that she expected me to greet her and say "Assalaamu Alaykum" first, before any question. I did as she reminded, and then enquired why she was in the desert. She answered:

[And whomsoever Allah guides, there can be none to lead astray!

Zumar, 39 : 37]

On hearing her reply, I asked her, "Are you from mankind or from the jinn?" She replied:

[O Children of Adam! be adorned at every time of prostration.

A'raaf, 7: 31]

I understood that she was human and then asked her, "Where are you coming from?" She replied:

[Those who are called to from a place far off. Ha Mim 41:44]

I asked her, "Where are you intending to go?" She said:

[And (purely) for Allah, is incumbent upon mankind, the Pilgrimage of the House.

Ale Imran, 3 : 97]

I asked her how many days she had been travelling. She told me:

[And indeed We (Allah) created the heavens and the earth and what is between them two, in six days *Qaaf, 50: 38]*

I asked her, "Do you feel hungry?" She replied:

[We (Allah) did not make them such bodies that ate no food. Anbiya, 21 : 8]

I gave her food and asked her to hurry up to catch the caravan but she replied:

[Allah does not task any soul beyond its ability. Baqarah, 2: 286]

I suggested that she sit on the camel behind me, but she said:

[Had there been gods therein besides Allah, there would have been disorder in both (the heavens and the earth). Anbiya, 21: 22]

I realised that, because we were not husband and wife, it was Haraam for both of us to ride the camel. So I got off and mounted her on it. As she sat on the camel, she said:

[Glory to Him Who subjected this to us. Zukhruf 43: 13]

When we reached the caravan, I asked her, "Do you know anyone among them?" She called out in reply:

[O Dawood, Verily, We have appointed you a vicegerent in the earth. *Saad, 38: 26]*

[And Muhammad is not but a Messenger." Aale Imran, 3 : 144]

[O Yahya! Hold the book with firmness! Maryam, 19 : 12]

[O Musa! Verily I am Allah, the All-Mighty. Naml, 27: 9]

I began to call out these four names at which four youths came out of the caravan and ran towards Bibi Fizza. I asked her who they were and she replied:

[Wealth and children are the adornment of the world. Kahf, 18: 46]

I realised that they were her sons. The woman turned to the youth and said:

[O my Father, employ him, verily the best of those who you can employ is the strong man and the trusted one. Qasas, 28 : 26]

She thus made them understand that I had helped her. Then she told them:

[And verily God increases manifold to whosoever He wills. *Baqarah, 2: 261]*

The sons understood their mother's hint and paid me well. I asked them who this noble lady was, and they replied, "She is our mother, Fizza, the maid-servant of Lady Fatima (alayhissalam). She has conversed in nothing but the Holy Qur'an for the last 20 years."

QURAN-M09

Diniyat Classes Muscat (DCM)(BOYS)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اِنَّا اَنْزَلْنٰهُ فِیْ لَیْلَةِ الْقَدْرِ ج صلی

وَ مَا اَدْرٰکَ مَا لَیْلَةُ الْقَدْرِ ط

لَیْلَةُ الْقَدْرِ اَحْسَنُ مِنْ اَلْفِ شَهْرٍ ط

تَنْزَلُ الْمَلٰٓئِکَةُ وَالرُّوْحُ فِیْهَا بِاِذْنِ رَبِّهِمْ ج مِنْ کُلِّ اَمْرِ لَ

سَلَّمَ فَفِیْ حَتّٰی مَطْلَعِ الْفَجْرِ ج

Qur'an chapter 02

DU`Á FROM THE HOLY QUR`ÁN

Introduction

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

Sometimes your Du`á is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. 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 Muhammad) about me, then (say to them that) verily I am very near.

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the supplicant 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.

وَالْأَتَغْفِرُ لِي وَتَرْحَمَنِي أَكُنْ 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

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

إِنِّي تَبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

- يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ 62:1
- هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ 62:2
وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ
- وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ 62:3
- ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ 62:4
- مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ 62:5
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
- قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ 62:6
صَادِقِينَ
- وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ 62:7
- قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ 62:8
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
- يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ 62:9
ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ
- فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ 62:10
تُفْلِحُونَ
- وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ 62:11
التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

Quran Chapter 04

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 يَقْتَرِفْ 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

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

فَقُلْ تَعَالَوْا نَدُؤُنَا وَابْنَاءَكُمْ

then say, "Come, let us call our sons and your sons,

وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ

and our women and your women, and our selves and your selves,

ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

لَا أُفْسِمُ بِهَذَا الْبَلَدِ 90:1

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ 90:2

وَوَالِدٍ وَمَا وَلَدٍ 90:3

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ 90:4

أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ 90:5

يَقُولُ أَهْلَكْتُ مَا لَا لُبَدٌ 90:6

أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ 90:7

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ 90:8

وَلِسَانًا وَشَفَتَيْنِ 90:9

وَهَدَيْنَاهُ النَّجْدَيْنِ 90:10

فَلَا اقْتَحَمَ الْعَقَبَةَ 90:11

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ 90:12

فَكُّ رَقَبَةٍ 90:13

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ 90:14

يَتِيمًا ذَا مَقْرَبَةٍ 90:15

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ 90:16

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ 90:17

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ 90:18

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ 90:19

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ 90:20

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
وَالشَّمْسِ وَضُحَاهَا * (١)
وَالْقَمَرِ إِذَا تَلَاها * (٢)
وَالنَّهَارِ إِذَا جَلَّاهَا * (٣)
وَاللَّیْلِ إِذَا یَغْشَاهَا * (٤)
وَالسَّمَاءِ وَمَا بَنَاهَا * (٥)
وَالْأَرْضِ وَمَا طَحَاهَا * (٦)
وَنَفْسٍ وَمَا سَوَّاهَا * (٧)
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * (٨)
قَدْ أَفْلَحَ مَنْ زَكَّاهَا * (٩)
وَقَدْ خَابَ مَنْ دَسَّاهَا * (١٠)
كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا * (١١)
إِذِ انبَعَثَ أَشْقَاهَا * (١٢)

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا * (١٣)

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا * (١٤)

وَلَا يَخَافُ عُقْبَاهَا * (١٥)

وَاللَّيْلِ إِذَا يَغْشَى 92:1

وَالنَّهَارِ إِذَا تَجَلَّى 92:2

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى 92:3

إِنَّ سَعْيَكُمْ لَشَتَى 92:4

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى 92:5

وَصَدَّقَ بِالْحُسْنَى 92:6

فَسَنِّيَسِرُهُ لِلْيُسْرَى 92:7

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى 92:8

وَكَذَّبَ بِالْحُسْنَى 92:9

فَسَنِّيَسِرُهُ لِلْعُسْرَى 92:10

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى 92:11

إِنَّ عَلَيْنَا لَلْهُدَى 92:12

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى 92:13

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى 92:14

لَا يَصِلَاهَا إِلَّا الْأَشْقَى 92:15

الَّذِي كَذَّبَ وَتَوَلَّى 92:16

وَسَيُجَنَّبُهَا الْأَتْقَى 92:17

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى 92:18

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى 92:19

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى 92:20

وَلَسَوْفَ يَرْضَى 92:21

RECOMMENDED WUZU SUPPLICATIONS (TOZIH AL-SISTANI – REF 263)

When his eyes fall on the water, he should say:

bismil lâhi wa billâh, wal hamdu lillâhil ladhî ja'alal mâ'a tahûraw wa lam yaj'alhu najisâ	بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجِسًا۔
<i>In the name of Allah and by Allah. All praise is for Allah who made water pure and did not make it impure.</i>	

When washing his hands before performing wudû', he should say:

bismil lâhi wa billâh, allâhummaj 'alnî minat tawwâbîna waj 'alnî minal mutatahhiirîn	بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَأَجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ
<i>In the name of Allah and by Allah. O Allah! Make me of those who often repent and make me of those who purify themselves.</i>	

When rinsing the mouth, he should say:

b allâhumma laqqinnî hujjatî yawma alqâk, wa atliq lisânî bidhikrik	اللَّهُمَّ لَقِّنِي حُجَّتِي يَوْمَ الْقَاكَ وَأَطْلِقْ لِسَانِي بِذِكْرِكَ۔
<i>i O Allah! Inculcate in me my proof on the day I meet You, and make my tongue fluent with Your remembrance.</i>	

When rinsing the nose, he should say:

b allâhumma lâ tuharim 'alayya rîhal jannah, waj 'alnî mimmay yashammu rîhahâ wa rawhahâ wa tibahâ	اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَاجْعَلْنِي مِمَّنْ يَشْتُمُّ رِيحَهَا وَرَوْحَهَا وَطِبَّهَا۔
<i>i O Allah! Do not deprive me of the fragrance of Paradise, and make me of those who smell its fragrance, its breeze, and its perfume.</i>	

When washing the face, he should say:

b allâhumma bayyid wajhî yawma taswaddu f ihil wujûh, wa lâ tusawwid wajhî yawma tabyaddul wujûh	اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُ فِيهِ الْوُجُوهُ وَلَا تُسْوِدْ وَجْهِي يَوْمَ تَبْيَضُ الْوُجُوهُ۔
<i>i O Allah! Brighten my face on the day when [some] faces shall darken, and do not darken my face on the day when [some] faces shall brighten.</i>	

When washing the right arm, he should say:

b allâhumma a'tinî kitâbî biyamîni, wal khulda fil jinâni biyasârî, wa hâsibnî hisâbay yasîrâ	اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَالْخُلْدَ فِي الْجِنَانِ بَيْسَارِي وَحَاسِبِي حِسَابًا يَسِيرًا۔
<i>i O Allah! Give me my book [of deeds] in my right hand, and a permanent stay in Paradise with ease, and account me [for my deeds] with an easy accounting.</i>	

When washing the left arm, he should say:

b allâhumma lâ tu'tinî kitâbî bishimâli, wa lâ miw warâ'î zahrî, wa lâ taj'alhâ maghlûlatan ilâ 'unuqî, wa a'ûdhu bika mim muqatta'âtin nîrân	اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي وَلَا تَجْعَلْهَا مَغْلُولَةً إِلَى عُنُقِي، وَأَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ النَّيِّرَانِ۔
<i>i O Allah! Do not give me my book [of deeds] in my left hand, nor from behind my back, and do not chain it to my neck. I seek refuge with You from the garments made from Hell-fire.</i>	

When wiping the head, he should say:

b allâhumma ghashshinî birahmatika wa barakâtika wa 'afwik	اللَّهُمَّ غَشِّشْنِي بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ۔
<i>i O Allah! Envelop me in Your mercy, Your blessings, and Your pardon.</i>	

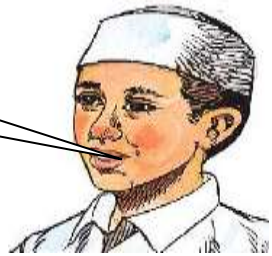
When wiping the feet, he should say:

b allâhumma thabbitnî 'alas sirâti yawma tazillu f ihil aqdâm, waj 'al sa'yî f Imâ yurdhîka 'annî, yâ dhal jalâli wal ikrâm	اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الْأَقْدَامُ وَاجْعَلْ سَعْيِي فِي مَا يُرْضِيكَ عَنِّي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ۔
<i>i O Allah! Keep me firmly on the path on the day when feet shall stumble, and let my efforts be in those things that make You pleased with me, O Possessor of Majesty and Bounty!</i>	

WUZU – METHOD

We have to do Wuzu for Namaz

I am doing Wuzu in obedience to Allah,
Qurbatan ilallah



1. NIYYAT



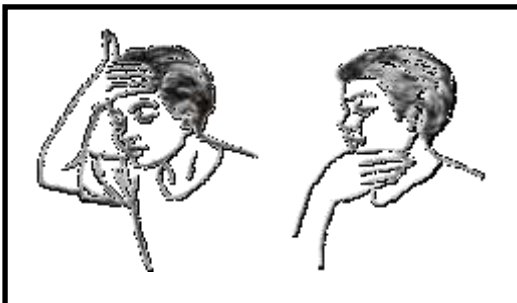
2. Washing Hands



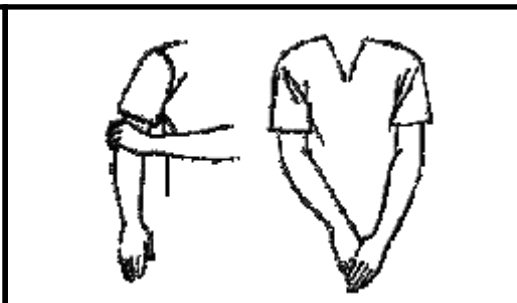
3. Gargling 3 times



4. Washing Nose 3 times



5. Washing of the face
From Top to Bottom



6. Washing of the arms, from elbow
to fingertips, First Right, then Left



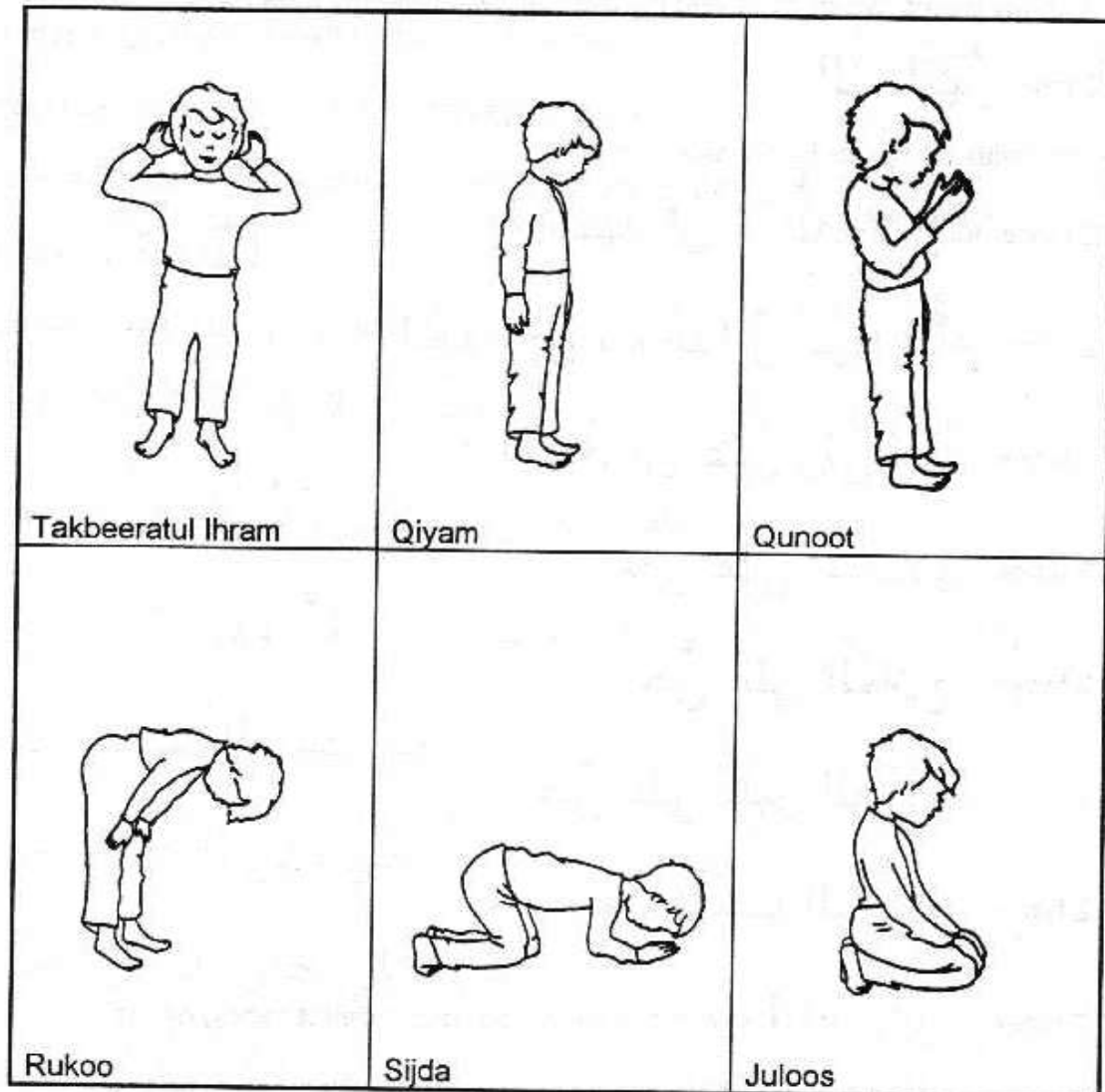
7. Masah of the head
From back to Front



8. Masah of the feet, from fingertips
to mound, First Right, then Left

NAMAZ – METHOD (ZUHR NAMAZ)

These are the actions that I have to know before I pray namaz. They all have special names.



Following is the method of Zuhr Namaz

1. Say niyyat “I am praying 4 rak’ats of Zuhr Prayers, Qur-batan Ilallah (for Allah)”



2. Raise hands up to ear and say “Allahu Akbar”

اللَّهُ أَكْبَرُ

3. Stand still for qiyam and looking at the ground (mohr, turbat). Recite Suratul Fatiha and Sura Ikhlas (or any other sura from the Qur’an)



4. Say “Allahu Akbar” and then go to ruku’. Looking between your feet, recite: “Sub-hana rabbiyal ‘azeemi wa biham-dih”

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ



5. Stand up from ruku’ and recite: “Sami’allahu liman hamidah” ﴿٢﴾

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ



6. Say “Allahu Akbar” and then go to sajda making sure that the seven parts of your body touch the ground – Forehead, two palms, two knees, and the two tips of toes. In sajda, recite: “Sub-hana rabbiyal a’laa wa bihamdi”

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ



7. Sit up from sajda and looking at your lap, say: “Astaghfirullah rabbi wa atubu ilayh

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ



8. Go back to sajda once more and recite: "Sub-hana rabbiyal a'laa wa bihamdi

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ



9. Sit up from sajda and recite: "Allahu Akbar"

اللَّهُ أَكْبَرُ



10. Now stand up for qiyam of the second rak'at. Whilst in the process of standing up, recite: "Bihawillahi wa quwwatihi aqumu wa aq'ud"

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ



11. Stand for qiyam and recite Suratul Fatiha and Suratul Ikhlas.



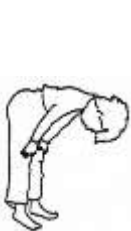
12. Raise hands for qunoot and recite: "Rabbanaa aatinaa fid dunya 'hasanataw wa fil aakhirati 'hasanataw waqinaa 'azaaban naar.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَ فِي الْآخِرَةِ حَسَنَةً

وَ قِنَا عَذَابَ النَّارِ

13. Then do ruku' and the two sajdas just like the first rak'at.



14. Sit after the second sajda, say Takbeer “Allahu Akbar” and then recite Tashahhud: “Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan ‘abduhu wa rasuluh, Allahumma salli ‘alaa Muhammadiw wa aali Muhammad - 2

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

15. . Now stand up for qiyam of the third rak’at. Whilst in the process of standing up, recite: “Bihawillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

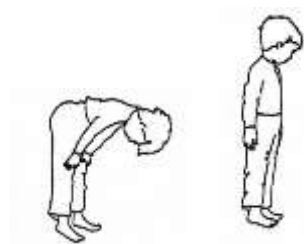
16. In qiyam of third rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

17. Then do ruku’ and the two sajdas just rak’at.



like the first



18. Now stand up for qiyam of the fourth rak’at. Whilst in the process of standing up, recite: “Bihawillahi wa quwwatihi aqumu wa aq’ud”

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

19. In qiyam of fourth rak’at recite Tasbihaat-e-Arba’a 3 times: “Subhanallahe walhamdo lillahe wa la ilaha illallah wallaho akbar”

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

20. Then do ruku' and the two sajdah just like the first rak'at.



21. Sit after the second sajdah, say Takbeer "Allahu Akbar" and then recite Tashahhud: "Ash hadu al laa ilaaha illallahu wahdahu laa sharika lah, wa ash hadu anna Muhammadan 'abduhu wa rasuluh, Allahumma salli 'alaa Muhammadiw wa aali Muhammad"

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

22. Then say salaam: "Assalamu 'alayka ayyuhan nabiyyu wa rahmatullahi wa barakatuh; Assalamu 'alaynaa wa 'alaa ibadillahis saaliheen; Assalamu 'alaykum wa rahmatullahi wa barakatuh -

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

23. Then three times (raising your hands each time) say Allahu Akbar:

اللَّهُ أَكْبَرُ

Memorize the following Surahs

Suratul Hamd

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ
الرَّحْمٰنِ الرَّحِیْمِ
مَلِكِ یَوْمِ الدِّیْنِ
اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ
صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ
غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ
وَالضَّالِّیْنَ

Suratul Ikhlas

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
قُلْ هُوَ اللّٰهُ اَحَدٌ
اللّٰهُ الصَّمَدُ
لَمْ یَلِدْ
وَلَمْ یُوَلَدْ
وَلَمْ یَكُنْ لَهٗ كُفُوًا اَحَدٌ

NAMAZ KI IBARATEIN

When	What
Start of namaz & After every action	اللَّهُ أَكْبَرُ
Ruku	سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ
Rising from Ruku	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
Sajda	سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ
Sitting between two sajdas	أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ
Rising from second sajda	بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ
Qunoot	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ
Tashahhud	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
Third and Fourth Rakat	سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ
Salam	السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

PRACTICAL WUZU - ASSESSMENT

- Washing
 - Washes hands
 - Rinses mouth
 - Rinses nose
 - Washes face from top to bottom
 - Washes face – From beginning of forehead to end of chin
 - Washes face – Full width
 - Washes hands from elbow to fingers completely
 - Washes hands from elbow to fingers direction
 - Washes right hand first, then left hand

- Wiping
 - Wipes head with correct side of fingers
 - Wipes head from behind to front
 - Wipes feet from fingertips to mound
 - Wipes right feet first, then left hand
 - Wipes from the water which remains while washing left hand
 - Wipes while water is not dried

- General
 - Not much gap between different actions
 - Does not waste water(makrooh)

PRACTICAL NAMAZ – ASSESSMENT

Rak'at 1- Actions

Niyyat

- Does niyyat before starting namaz
- Says and understand Qurbatan Ilallah

Takbiratul Ahram

- Says correct words
- Straight, and calm

Qir'at

- Recites Suratul Hamd
- Recites Suratul Ikhlas
- Straight, and calm
- No rhythmic movement

Ruku'

- Waits for a while, straight, before going to Ruku
- Starts zikr after getting calm
- Recites zikr
- After reciting zikr, waits for a while, then stands up

Samiallah

- Recites 'Samiallah'
- Recites 'Samiallah' standing straight and calm
- After 'Samiallah', waits for a while, then goes to sajda

Sajda

- Seven parts on the floor
- Starts zikr only after becoming calm
- Recites zikr
- Stays calm during zikr
- Correct part of thumb on the floor
- After reciting zikr, waits for a while, then sits

Astaghfirullah

- Recites 'Astaghfirullah'
- Recites 'Astaghfirullah' sitting straight and calm
- After 'Astaghfirullah', waits for a while, then goes to sajda

Sajda No. 2

- Seven parts on the floor
- Starts zikr only after becoming calm
- Recites zikr
- Stays calm during zikr
- Correct part of thumb on the floor
- After reciting zikr, waits for a while, sits for a while, and then stand up for second rak'at
- Recites Bihawl

Rak'at 2

Qir'at

- Recites Suratul Hamd
- Recites Suratul Ikhlas
- Straight, and calm
- No rhythmic movement

Qunoot

- Raises hand
- Recites Qunoot

Ruku'

- Waits for a while, straight, before going to Ruku
- Starts zikr after getting calm
- Recites zikr
- After reciting zikr, waits for a while, then stands up

Samiallah

- Recites 'Samiallah'
- Recites 'Samiallah' standing straight and calm
- After 'Samiallah', waits for a while, then goes to sajda

Sajda

- Seven parts on the floor
- Starts zikr only after becoming calm
- Recites zikr
- Stays calm during zikr
- Correct part of thumb on the floor
- After reciting zikr, waits for a while, then sits

Astaghfirullah

- Recites 'Astaghfirullah'
- Recites 'Astaghfirullah' sitting straight and calm

- After 'Astaghfirullah', waits for a while, then goes to sajda

Sajda No. 2

- Seven parts on the floor
- Starts zikr only after becoming calm
- Recites zikr
- Stays calm during zikr
- Correct part of thumb on the floor
- After reciting zikr, waits for a while, then sits

Tashahhud

- Recite tashahhud
- Recited tashahhud sitting straight and calm

Salam

- Recite all 3 salams
- Recited salam sitting straight and calm

Closing

- Recite Allahu Akbar three times

Recitation Assessment

The student should be able to recite correctly, with accurate talaffuz

- Takbiratul Ahram
- Suratul Hamd
- Suratul Ikhlas
- Zikr-e-Ruku'
- Samiallah
- Zikr-e-Sajda
- Astaghfir
- Bihawl
- Qunoot
- Tashahhud
- Salam 1
- Salam 2
- Salam 3

Quranic Ayats with translation

Aya-e-Tatheer	Ahzab 33:33
<p>إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا</p>	
<p><i>Bus Allah (SWT) ka irada ye hai ai Ahle Bait (AS) kay wo tum sey har burai ko door rakhey aur is tarah pak o pakeeza rakhey jo pak o pakeeza rakhnay ka haq hai</i></p>	
<p>Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying</p>	

Aya-e-Mawaddat	Shoora 42:23
<p>قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ</p>	
<p><i>Aap kah dijie kay main tum say is tableegh e risalat ka koi ajar naheen chahta ilawa is kay kay merey aqraba say mohabbat karo</i></p>	
<p>Say: I do not ask of you any reward for it but love for my near relatives</p>	

Ayat-e-Durood	Ahzab 33:56
<p>إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا</p>	
<p><i>Be shak Allah (SWT) aur us kay malaika rasool par salawat bhejtay hain, to ay sahibat-e-iman, tum bhi un par salawat bhejtey raho aur salam kartey raho</i></p>	
<p>Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation</p>	

Aya-e-Mubahila	Ale Imran 3:61
<p>فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ</p>	
<p><i>Inhein kay dijie kay ao hum log apney apney farjand, apni apni aurtaun aur apney apney nafson ko bulaien aur phir khuda ki bargah main dua karein aur khoon par khuda ki lanat qarar dain</i></p>	
<p>then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars</p>	

Aya-e-Ikmal-ud-Deen	Maida 5:3
<p>الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا</p>	
<p><i>Aaj main nay tumharey liey deen ko kamil kardia hai aur apni nemataun ko tamam kardia hai aur islam tko tumharey liey pasandeeda banadia hai</i></p>	
<p>This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion</p>	

Aya-e-Wilayat**Maida 5:55**

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

Iman walon, bus tumhara wali Allah (SWT) hai, aur iska rasool aur wo sahiban-e-iman jo namaz qaim kartey hain aur halat-e-rukoo main zakaat detey hai

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

Aya-e-Baligh**Maida 5:67**

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Ai paighambar, aap is hukm ko pohonchadein jo aap kay parwardigar ki taraf say nazil kia gaya hai aur agar aap ney ye na kia to goya is kay paigham ko naheen pohonchaya. Aur khuda aap ko logon kay shar say mehfooz rakhega kay allah kafiron ki hidayat naheen karta hai

O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people

Aya-e-Baqiyatullah**Hood 11:86**

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Allah ki taraf ka zakheera tumrahay haq main bohut behtar hai aur tum sahabe iman ho

What remains with Allah is better for you if you are believers, and I am not a keeper over you

Aya-e-Jaa-al-Haq**Bani Israil 17:81**

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Aur keh dijiey kay haq agaya aur batil fana hogaya kay batil baharhal fana honey wala hai

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

Aya-e-Ghalba-e-Islam**Tawba 9:33**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Wo khuda wo hai jisney apney rasool ko hidayat aur dine haq kay sath bheja takey apney deen ko tamam adyan par ghalib banaye chahey mushrakeen ko kitna hi nagawar kyoh na guzrey

He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse

References:

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