

IMAMIA DEENIYATH

Children's Book on

Islamic Principles



NEW BOOK - III

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FOREWORD

With the blessings of Allah and the guidance of Chhardah Masomeen Alaihimus Salam, especially the guidance of Imam E Zamana Alaihis Salam, IMAMIA EDUCATION & WELFARE TRUST is pursuing its policy of imparting Deeniyath education sincerely and in the right direction. Imamia Deeniyath Course is gaining popularity all over India. This has put enormous pressure on the Trust to bring out better and perfect books. In our endeavor to present Deeniyath Books according to the Aqeeda of Shia Isna Ashari, we have been in constant consultation with Ulema and other learned and distinguished Shia personalities, they have given their consent for our Urdu series.

To make Imamia Deeniyath Course suitable to children of all ages, we have formulated a syllabus, which can be adopted in all our schools and all other Deeniyath Institutions.

The Imamia Deeniyath Course are being taught regularly since seven years and after analyzing the outcome, we have concluded that the language is the main problem in imparting the best of Deeniyath education to the children. Keeping this problem of language in view, we have published Qurani and Deeni Qaida and Atfal in Urdu i.e., every child from the young age of four will learn Deeniyath in his/her mother tongue in Urdu for 5 years. i.e (4-9 years)

These Urdu books are taught orally and oral examination are conducted upto IV std side by side we are requesting the schools to teach Urdu language, if the child learns Urdu to read and write by the age of 10 years then we recommend that the deeniyath to continue learning in Urdu from Book I to IV, but in case of big cities the child is not fluent in Urdu than we recommend the child to be taught in English series Book I to IV.

This Book III is third in the series and is for Std IX & X year. The teachers should teach these book with meanings and follow the syllabus accordingly. The teacher should explain the essence of the lesson and avoid the method of memorising. The teachers should also conduct weekly test or at least monthly and assess knowledge in the lesson taught before proceeding further.

IMAMIA EDUCATION & WELFARE TRUST is also giving importance to reading of Quran and has introduced Qurani and Deeni Qaida so that the child learns to read Quran in quick and easy way and complete it by the age of 10 years. All our books gives translation of important suras and great emphasis is given for reading and learning of Namaz with meaning.

Most of the lessons in the books of Imamia Deeniyath Course are taken from Deeniyath books compiled by the World Federation U.K, who has compiled a very suitable deeniyath course for Shia children of UK, USA, Canada etc., those books were compiled after a lot of research by Ulema. As IEWT is pursuing the policies of the World Federation, it has adopted its books with minor changes to suit Indian Education standards.

Sajjadiya Trust Canada has adopted the Deeniyath books of the World Federation in Canada and USA. The Imamia Deeniyath Course is endorsed by both the World Federation UK & the Sajjadiya Trust Canada.

I sincerely hope the efforts of IEWT in imparting correct Deeniyath education to Shia Isna Ashari students would bear fruit in future. Wassalam.

Alhaj Mirza Mohd Mehdi.

President

IMAMIA EDUCATION & WELFARE TRUST

Bangalore

Children's Book On

Islamic Principles

BOOK III

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Islam

the Perfect Religion

The religion of Islam is the best and most perfect of all religions. In His mercy and kindness Allah sent us the religion of Islam through the Holy Prophet Muhammad (S.A.W) who taught us the way of worshipping Allah and the best path of life. Allah tells us in the Qur'an: "Whenever a person refuses Islam and chooses some other religion, it will not be accepted from him and he will be among the losers in the Hereafter."

The religion of Islam teaches us the true knowledge of Allah, how to behave with our parents, how to behave with others, and what things to do in order to be happy in this world and the Hereafter.

The religion of Islam teaches us the permitted (halal) things that we can do and the forbidden (haram) things that we must not do.

The religion of Islam is the key to freedom for all the oppressed people of the world.

Who is a Muslim?

A Muslim is a person who:

- a. Believes in the One Allah and the Hereafter.
- b. Recognizes Muhammad (S.A.W) as the last of Allah's prophets.
- c. Submits to the instructions of Allah and Muhammad (S.A.W) in all things.
- d. Befriends and helps Muslims, but is an enemy to the oppressors.

The Qur'an, and Message of God

The Qur'an is a heavenly message and the programme of our lives, Allah in His Mercy sent this book of light and guidance to mankind through His Prophet Muhammad (S.A.W).

The Qur'an is a book of truth, justice and freedom. It teaches us the highest, noblest path of life. It teaches us knowledge of Allah and the way of worshipping Him. It teaches us complete discernment of good and bad in ethics and behaviour.

It teaches us self-sacrifice, for the Qur'an is a message of martyrdom. It says to us: Do not oppress, but don't submit to oppression. Do not be afraid of death with martyrdom, and do not compromise with the oppressors.

The Qur'an tells us: rely on the power and might of Allah and do not be afraid of other than Him. Be stern and severe with the disbelievers and oppressors, and bring them to their knees, but towards one another be kind and merciful.

The Qur'an tells us: be united and cry out for truth and justice in unison. Obey the religious leadership and carry out the command of fighting against the oppressors and delivering people from the claws of oppression. In this way you will live in freedom and honour in this world and have felicity and bliss in the Hereafter.

Muslims must learn how to read the Qur'an and, with the help and guidance of the religious scholars, understand its contents. The Muslim must practise the Qur'an's life bestowing and liberating instructions himself, and also teach others to do the same.

Our Holy Prophet tells us: "The best of you is he who learns the Qur'an and teaches it to others."

He has also told us: "Whoever follows the Qur'an will go to Paradise, and whoever ignores the Qur'an will go to Hell."

Questions:

1. What things are called the religion of Islam? What does the religion of Islam teach us?
2. In the Hereafter, who are the losers?
3. What are halal things? What are haram things'?
4. Who is a Muslim? What does a Muslim submit to?
5. Whose word and message is the Quran?
6. What programme do you have in order to learn the Qur'an?
7. If a person acts according to the instructions of the Qur'an, how will he live here and in the Hereafter?
8. Who are the best people?

Complete these sentences:

- a. The religion of Islam gives the key of.....of the world.
 - b. The Muslim follows the.....in all things.
 - c. The Muslim must be a friend and helper to.....and an enemy to the oppressors.
 - d. The Qur'an is a heavenly message and.....of our lives.
 - e. The Qur'an is a book of.....and
 - f. It teaches us the highest, noblest.....of life.
-

TAWHEED

Imam Ali (A.S.) has said:

"..We must believe that Allah is One and Unique,.....Everliving, without a beginning or an end, the First and the Last. He knows everything, hears everything and sees everything. He has no physical form, and cannot be seen by one's eyes in the world or the hereafter.He is not in a particular place but there is no place where Allah is not present. He is nearer to us than our jugular veins and knows what we do, even what passes through our hearts. He is Just but also Kind and Merciful..."

Tawheed literally means 'one'. It is the belief that there is only one God - Allah. Unlike the word God which can be made into Gods and Goddess, there is no feminine of the word Allah and neither is there a plural. This is why we as Muslims use the word Allah and not God.

Suratul Ikhlas sums up tawheed in a nutshell.

Tawheed has different levels and degrees. First, and foremost it means a strong conviction that there is only one God. It means to reject all other idols- physical or mental. It is only when one believes at this level, that one can be called a Muslim.

The highest stage achieved is when a Muslim has implied *تَوْحِيدٍ فِي الْمَحَبَّةِ وَالْمَوَدَّةِ*
Tawheed in total devotion solely for Allah.

The various stages of Tawheed are 7:

1. Tawheed in Ibada - *تَوْحِيدٍ فِي الْعِبَادَةِ*
2. Tawheed in Sifaat (Attributes of Allah) - *تَوْحِيدٍ فِي الصِّفَاتِ*
3. Tawheed in that none can order or forbid except Allah - *تَوْحِيدٍ فِي الْأَمْرِ وَالنَّهْيِ*

4. Tawheed in that none can benefit or deprive except Allah -
تَوْحِيدٍ فِي الْمَلِكِيَّةِ وَالنَّفْعِ وَالضَّرِّ
5. Tawheed in trusting none but Allah - التَّوَكُّلِ وَالْإِعْتِمَادِ
6. Tawheed in 'amal (deeds) - تَوْحِيدٍ فِي الْعَمَلِ
7. Tawheed in total devotion to none but Allah - تَوْحِيدٍ فِي الْمَحَبَّةِ وَالْمَوَدَّةِ

1. Tawheed in ibada - تَوْحِيدٍ فِي الْعِبَادَةِ

The niyya for ibada (worship) must be totally for Allah. Imam Ali (A.S.) has said that if we wish to find out our sincerity then we must compare the salaa we pray in front of people to that which we pray when we are alone.

2. Tawheed in Sifaat (Attributes) - تَوْحِيدٍ فِي الصِّفَاتِ

The acquiring of knowledge about the attributes of Allah is closely related to our knowledge of recognition of Allah.

Just as we identify a writer from his/her style of writing and by particular words and phrases which are peculiar to him/her; in the same way every creation of Allah performs the following two main functions:

- a) Identifying it's Creator
- b) Projecting the attributes of it's Creator and recognising the purpose of it's creation.

The actual attributes of Allah are three :

- (i) Hayy (Ever living) - الْحَيُّ
- (ii) 'Alim (All Knowledgeable) - الْعَالِمُ
- (iii) Qadir (Power over everything) - الْقَادِرُ

All the other attributes are branches of these three.

The attributes of Allah cannot be separated from Him.

e.g. 'Alim - The one who is knowledgeable. Whilst man acquires knowledge and is still a man even without knowledge, Allah is knowledge

itself. We try to understand Him through His Names but He is far superior to the names. Tawheed in Sifaat is to acknowledge that only He is those attributes and none other.

Whatever one thinks of Allah, He is not that. We must therefore think of Allah in terms of His attributes.

The attributes of Allah have also been grouped as positive **تَبْيِيْهَاتٌ** and negative **سَلْبِيَّاتٌ**

POSITIVE ATTRIBUTES

There are many but usually only eight of them are mentioned.

These are:

قَدِيْمٌ

It means that Allah is eternal. He has neither a beginning nor an end. None but Allah is eternal.

قَادِرٌ

It means that Allah has power over everything and over every affair.

عَالِمٌ

This means that Allah knows everything. Even unspoken desires and intentions are not hidden from Him.

حَيٌّ

It means that Allah was always alive and will remain alive for ever.

مُرِيدٌ

Allah has His own will and discretion in all affairs. He does not do anything under compulsion.

مُدْرِكٌ

It means Allah is aware of everything.

مُتَكَلِّمٌ



Allah is the Master of the word.i.e. He can create speech in anything just as He did in a tree for Prophet Musa (A.S.)

صَادِقٌ

It means that Allah is true in His words and promises.

NEGATIVE ATTRIBUTES

The negative attributes of Allah are those which cannot be found in Allah because they are below His dignity. There are many but usually eight are listed. They are:

شَرِيكٌ

This means 'partner'. Allah has neither a partner nor a colleague.

مُرَكَّبٌ

It means 'compound' or 'mixed'. Allah is neither made nor composed of any material. He cannot be divided even in imagination.

مَكَانٌ

It means 'place'. Allah is not confined to any one place because He has no body and He is everywhere.

مُحَلُّوْلٌ

This means 'entering'. Nothing enters into Allah nor does He enter into anything or anybody. Therefore, there is no concept of incarnation in any form.

مَحَلٌّ خَوَادِثٍ

It means 'subject to change'. Allah does not change.

مَرُئِيٌّ

This means 'visible'. Allah is not visible. He has not been seen, is not and never will be seen.

اِحْتِيَاجٌ

It means 'dependance' or 'need'. Allah is not deficient in any virtue and therefore He is needless. He is Perfection itself.

صِفَاتٌ زُيِّدَ

This literally means 'added attributes'. The attributes of Allah cannot be seperated from Him. When we say that Allah is it does not mean that He has acquired knowledge. Allah is knowledge itself.

3. Tawheed in that none can order or forbid except He

تَوْحِيدٌ فِي الْأَمْرِ وَالنَّهْيِ

Islam literally means to submit to the will of Allah.

Allah is our Creator.

When we use an appliance, machine ...etc.. we follow the maker's instructions to ensure the well being of the machine and to attain its full potential. We will not follow the order of anyone else.

Similarly in the case of Allah's creatures, none has the right to order or forbid except Him. To be able to call ourselves Muslims we should follow only the orders of Allah.

4. Tawheed in that none can give benefit or deprive except He

تَوْحِيدٌ فِي الْمَلَكِيَّةِ وَالضَّرْقِ قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُعْزِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مَنْ تَشَاءُ - ال عمران :

٢٥

"Say! (O Muhammad) O Allah! The Master of the kingdom; You give the kingdom to whomsoever You wish and You take away the kingdom from whom so ever You wish" **Qur'an - Suratu Ali Imran 3:25**

The aim is to be aware that Allah is the sole and ultimate authority in both creation and legislation. Everything is the outcome of His creation and is held by Him. Nothing and no-one can benefit or deprive us unless Allah

wills it.

It must be remembered that the kingdom in question is not just the temporary glory of the world.

This argument was used by Yazid in the court of Shaam. Bibi Zaynab (A.S.) refuted his argument with the Qur'an saying that temporary triumph and glory given to a tyrant does not mean that he legally deserves it, but it is only respite so that he may be punished more.

5. Tawheed in trusting none but Allah - تَوْحِيدِ فِي التَّوَكُّلِ وَالْإِيْتِمَارِ -
وَكَفَى بِاللَّهِ وَكَيْلًا - الْأَحْزَابِ ٣:٣٣

"And put your trust in Allah, and Allah is sufficient as a Protector."

Qur'an - Suratul Ahzaab 33:3

Islamic history is full of incidents which illustrate that Allah is sufficient as a Protector only when one puts one's total trust in Him.

The battle of Badr is one of those incidents. The Muslims numbered 313 poorly armed men against a well equipped army of a 1000 of the enemy. Contrast this to the loss of trust in the battle of Uhud by a few which led to the defeat.

6. Tawheed in 'amal (deeds) - تَوْحِيدِ فِي الْعَمَلِ

This means that there should be no riya or sum'a.

Riya is doing something so as to be seen by others (Showing off). Sum'a is doing something so that when people hear of it they praise it. ..or boasting of one's 'amal so that people are impressed.

Tawheed demands that every action must be done solely for Allah be it even to greet someone.

In Hadithe Qudsi Allah says:

أَنَا خَيْرُ الشَّرِيكِ

I am the best of partners.

This means if we do anything with a mixed niyya (partly for Allah and partly for someone else), He will give it all to the other person.

There will be a lot of people on the day of Qiyama who will say that they had done a lot of good 'amal but can find no record of them. They will be told that the 'amal were done partly for someone else and Allah has given the other partner all of them.

The Prophet (S.A.W.) once said that he would give a red camel (a prized possession) to the one who prayed 2 rakaats salaa without any thought except that of Allah. All the companions remained silent except Imam Ali (A.S.) who stepped forward and prayed 2 rakaats. When he finished he said he had thought of none other than Allah.

The Prophet (S.A.W.) said:

"Ya Ali! Whilst you were praying you were thinking that if you did get the camel you would give it away in the way of Allah."

Imam Ali (A.S.) replied:

"Ya Rasulallah! How else does one think of Allah other than in this way?"

We must revolve all our actions around Allah.

Every deed must be done solely for Him.

In سُورَةُ الدَّهْرِ the concept is illustrated beautifully:

إِنَّمَا نَطْعِمُكُمْ لِرُؤُفِهِ اللّٰهِ لِأَن نُّرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُورًا - الدَّهْرُ ٧٦:٩

"Indeed we feed you only for the sake of Allah; we desire no reward nor thanks...."

Qur'an Suratud Dahr - 76:9

The incident is enough to describe how a Muslim should be totally selfless in any service given to mankind.

7. Tawheed in total devotion to none but Allah - تَوْحِيدٍ فِي الْمَحَبَّةِ وَالْمُؤَدَّةِ

The pinnacle of faith for one who believes in Tawheed is to be totally

devoted to Allah.

This devotion is demonstrated graphically in Kerbala by Imam Husayn (A.S.) and his family and companions who gave up all for the sake of Allah only. Every mother in Kerbala demonstrated this by putting aside her motherly love (one of the strongest bond mankind has) for the love of Allah and encouraging their children to give up their lives for Allah.

A Muslim is one who loves for the sake of Allah and hates for the sake of Allah and none other. In other words love godliness where ever it is found and hate ungodliness be it anyone; no matter what status an individual may have. In Furu (branches) of deen this is termed as Tawalla and Tabarra.

Questions:

1. Write the meaning of Tawheed and explain in detail the various stages?
2. Explain Tawheed in Ibadaa and Sifaat?
3. Explain positive and negative attributes of Allah?
4. Explain Tawheed in following?
 - a) None can order or forbid except he?
 - b) Benefit or Deprive except he?
 - c) Total Devotion to none but Allah?

PROPHETS MENTIONED IN QUR'AN & AHADITH

Prophets mentioned in Qur'an.

1. Adam اَدَم (A.S.)
2. Idrees اِدْرِيس (A.S.)
3. Nuh نُوح (A.S.)
4. Hud هُوْد (A.S.)
5. Saalih صَالِح (A.S.)
6. Ibraheem اِبْرَاهِيْم (A.S.)
7. Lut لُوْط (A.S.)
8. Ismail اِسْمَاعِيْل (A.S.)
9. Is-haaq اِسْحَاق (A.S.)
10. Ya'qub يَعْقُوْب (A.S.)
11. Yusuf يُوسُف (A.S.)
12. Ayyub اَيُّوْب (A.S.)
13. Shuayb شُعَيْب (A.S.)
14. Musa مُوسَى (A.S.)
15. Harun هَارُوْن (A.S.)
16. Ilyaas اِلْيَاس (A.S.)
17. Ilyasa اِلْيَسَع (A.S.)

18. Dhul-Kifl ذُو الْكِفْلِ (A.S.)
19. Dhul-Qarnain ذُو الْقَرْنَيْنِ (A.S.)
20. Uzayr عُزَيْرٌ (A.S.)
21. Dawud دَاوُدَ (A.S.)
22. Sulayman سُلَيْمَانَ (A.S.)
23. Luqman لُقْمَانَ (A.S.)
24. Yunus يُونُسُ (A.S.)
25. Zakariyya زَكَرِيَّا (A.S.)
26. Yahya يَحْيَى (A.S.)
27. Isa عِيسَى (A.S.)
28. Muhammad مُحَمَّدٌ (S.A.W.)

*He was an Etheopian. (Majority of the Muslims believe he was a Prophet).

Prophets mentioned in the Qur'an but not named

29. Khidr خَضِرٌ (A.S.)
30. Yusha bin Nun يُوشَعَ بْنِ نُونٍ (A.S.)
31. Shamuel شَمُوِيلَ (A.S.)
32. Hizqeel حِزْقِيْلَ (A.S.)
33. Rasul-e-Ashab-ul-Ukhdud رَسُوْلُ أَصْحَابِ الْاُخْدُوْدِ (A.S.)
34. Shamun شَمْعُوْنَ (A.S.)
- 35-36 Two other discples of Isa (A.S.) **

**Successors to Prophet Isa (A.S.) - It is not know whether they were Ambiya.

Prophets mentioned in Ahadith

37. Sheeth شِيث (A.S.)
38. Saam سَام (A.S.)
39. Armiya اَرْمِيَا (A.S.)
40. Danial دَانِيَال (A.S.)
41. Amus عَامُوص (A.S.)
42. Ubaydiya عُبَيْدِيَاة (A.S.)
43. Habaqquq حَبَقُّوْق (A.S.)
44. Jirjees جِرْجِيْس (A.S.)
45. Budasif بُودَاسِف (A.S.)
46. Khalid bin Sanaan خَالِدِ بْنِ سَنَانَ (A.S.)

Questions:

1. Write the names of all the Prophets mentioned in Quran?

PROPHET IDREES (A.S.)

He was the great-grandfather of Prophet Nuh (A.S.)

Prophet Idrees (A.S.) was born 100 years after the death of Prophet Adam (A.S.)

He was the great grandson of Prophet Sheeth (A.S.) and the great great grandfather of Prophet Nooh (A.S.)

He was the first person to introduce the art of writing and the art of tailoring (stitching). He was the first man also to make Weapons and explain the measuring of weights by balance. It was he who taught people the wonders of the planets in relation to the sun and instructed them to worship the creator (Allah).

It is related from Imam Ja'fer Sadiq (A.S.) that Prophet Idrees (A.S.) used to sit in the mosque of Sahia (in Kufa) and stitch and offer his prayers there.

It is narrated that during the Prophet hood of Prophet Idrees (A.S.) there was once a cruel King. One day the King on an outing saw a beautiful garden which he liked. He asked, the owner, of the garden, to hand over the garden to him. The owner refused saying he had a wife and children to feed. The king was furious. His wife who was also a mean woman told him to ask some people to bear witness that the man was against the king and to then kill him. The king did just that and took the land leaving the family of the garden owner homeless.

Allah sent Prophet Idrees (A.S.) to warn the king of punishment for his crime. The King did not listen and told Prophet Idrees (A.S.) to leave before he was killed. The Queen sent some men to kill Idrees (A.S.) He left and hid in a cave praying to Allah to punish the people.

The King was overthrown and the people of the town too suffered for there was also no rain, 20 odd years later the people through suffering prayed to Allah for forgiveness. Allah accepted their repentance and rain was sent. Prophet Idrees (A.S.) too returned to the Town.

He used to pray so much that even the angels used to wonder about him. Once the angel of death Israil wanted to visit Idrees (A.S.) Allah allowed him to do so in human form. Idrees (A.S.) asked Israil to take his soul out as he wanted to taste death. Israil did this but then returned his soul back.

He then asked to see Janna and Jahannam. When he saw Janna he asked to stay there for a while. Allah allowed him to do so as he had already tasted death.

He is still alive.

Questions:

- 1) Write about life of Prophet Idrees & story of king?
- 2) Who visited him and how he tasted death and what happened when he went to see Janna and Jahannam?

PROPHET SALIH (A.S.)

Prophet Salih (A.S.) was sent by Allah to the people of Thamud .

The people of Thamud used to carve their homes out of the huge rocks in the mountains. They used to worship idols. Every year they used to offer sacrifices to a piece of the mountain.

Prophet Salih (A.S.) told them not to worship idols or the mountains but to worship only Allah.

The people said they would only believe him if he showed them a miracle like bringing a she-camel with her baby from the mountain.

Allah sent a she-camel with her baby from the mountain.

The people were told that the she-camel would drink the water from the spring every alternate day and the people would drink on the other days.

On the day the she-camel drank water she would provide the people of Thamud with as much milk as they desired.

Never had the people seen such a camel which drunk all the water of the spring on alternate days but they still would not leave their idols.

Prophet Salih (A.S.) had also warned them not to harm the she-camel for they would be punished by Allah if they did.

Their pride and stubbornness made them kill the she-camel. They did not even do Tawbah . Allah sent a thunderbolt from the sky and an earthquake and all the people of Thamud were killed.

Prophet Salih (A.S.) and his few followers escaped.

Questions:

1. Write about Prophet Salih (A.S.), What he use of preach and what people use to do?
2. Write the Miracle of Allah and what was his instruction?
3. How people conspire to kill she-camel and what was the result?
4. What do you learn from this lesson?

PROPHET AYYUB (A.S.)

Prophet Ayyub (A.S.) was the grandson of Prophet Ishaq (A.S.) son of Prophet Ibrahim (A.S.) and his wife was the grand daughter of Prophet Yusuf (A.S.). Allah gave him many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.

Prophet Ayyub (A.S.) was generous with his wealth and took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. For all his bounties, Prophet Ayyub (A.S.) remained ever grateful to Allah. Confident of the patience and steadfastness of Prophet Ayyub (A.S.), Allah tested Prophet Ayyub (A.S.) as a lesson for mankind, by causing him loss in his property, wealth and children.

In the face of this sudden calamity, Prophet Ayyub (A.S.) turned to Allah with greater intensity than before and devoted himself to glorifying Him. Prophet Ayyub (A.S.) also began to lose his health being afflicted with a severe disease. Seeing the misfortunes befalling Prophet Ayyub (A.S.), his people began saying that he must have done something awful to incur the punishment of Allah and they began to avoid him. Finally he was exiled from his community and had to leave the town.

Prophet Ayyub (A.S.) began to live in the wilderness and passed his time praying to Allah. His only companion was his wife Rahma, who supported them by doing odd-jobs in people's houses.

One day Shaitan came in the form of a human being to Rahma and told her that he knew of a way to cure her husband of his terrible disease. He

told her to take, a sheep and slaughter it in his name instead of the Name of Allah. He claimed that its meat would immediately cure Prophet Ayyub (A.S.) When she came back and suggested this treatment to her husband, he instantly realised what had happened. He said to her, "Has the enemy of my Lord misled you? Pity on you! How many years did we enjoy a life of happiness due to the Mercy of Allah?" She replied; "Eighty years." He said: "And how long have we been under this trial?"

She said, "For seven years."

Prophet Ayyub (A.S.) said: "Why should we not bear all this for the same period of time as we lived happily? By God! if I am relieved of my afflictions I will flog you with a hundred lashes for your evil suggestion. "

He then told her to go away and leave him alone.

Finally, Prophet Ayyub (A.S.) turned to Allah and complained about Shaitan's repeated efforts to make him forsake his beliefs.

(Remember) Ayyub when he called to his Lord, "I am afflicted with distress and You are the Most Compassionate of all." So We heard his cry and relieved him of the misery he was in..."

Qur'an - Suratul Ambiya, 21 : 83, 84

Allah accepted the prayers of Prophet Ayyub (A.S.) and cured him of all his troubles.

(And We said to him) "Stamp your foot on the ground. This stream is for you to wash with, (and) a cool and (refreshing) drink." And We gave him his family and more like them: a mercy from Us and a reminder for those with understanding. And it was said to him, "Take in your hand a bunch of (thin) sticks and strike (your wife) with it, so as not to break your oath." Verify, We found him steadfast, an excellent servant. Verify, he turned to Us often.

Qur'an - Suratus Saad, 38 : 42 - 44

Prophet Ayyub (A.S.) struck the ground with his foot and a stream of water came out. When he washed himself with the water he saw that his sickness disappeared and he returned to normal. His wife Rahma was worried about him, but when she returned she was amazed to see him restored to his former health.

Prophet Ayyub (A.S.) was happy at seeing his wife but after a time, he remembered his vow to punish her. But Allah revealed to him that he should strike her once gently with a bundle of a hundred sticks so as to fulfil his vow, but not to hurt her at all because she had faithfully served him in his time of trial. Allah then gave back to Prophet Ayyub (A.S.) his former blessings. He had many children and more followers than before.

Questions:

- 1) Write about life of Prophet Ayyub & how he lived, how was his trail?
- 2) What happened when Ayyub was sick?
- 3) Who visited his wife with suggestion & what was the result?
- 4) How Allah returned his health and what he did?
- 5) What do you learn from this lesson?

BIRTH OF PROPHET MUHAMMAD (S.A.W.)

Imam Ja'fer As-Sadiq (A.S.) has said that Allah created the light of Prophet Muhammad (S.A.W.) before any of his creations.

He was born in the year of the Elephant (570 C.E.) in the month of Rabi ul Awwal. It was just after sunrise on Friday the seventeenth.

Shaytan who had been previously allowed to visit the heavens suddenly found that he could not go.

He went to the Ka'ba disguised as a little bird and saw angels celebrating. Jibrail saw him and recognised him. He was asked to leave but asked Jibrail to tell him what had happened. Jibrail told him that the last of the Prophets; Muhammad (S.A.W.) was born. Shaitan left weeping and wailing. It is said that he wept for forty days.

It is also said that all the idols fell on their faces and the palace of Kisra who was emperor of Persia started shaking and had cracks in it.

Abdul Muttalib saw a white cloud shadowing the house of Sayyida Armina (A.S.) and ran to inquire. He was told of the birth of Muhammad (S.A.W.) Inspired by Allah, Abdul Muttalib named the child Muhammad. When asked why; he replied that he wished that Muhammad should be praised in the heavens and in the earth (Muhammad means one who is praiseworthy) It is said that Sayyida Amina (A.S.) had named him Ahmed before Abdul Muttalib called him Muhammad.

Questions:

- 1) Write about Birth of Prophet Muhammad (S.A.W)?

LIFE OF THE PROPHET MUHAMMAD (S.A.W.)

His life can be divided into three stages

1. The first forty years when Prophet Hood was Announced.
2. Announcement of Prophet hood and first 13 years in Makka.
3. After Hijrat to Madina and 10 years there upto death

THE FIRST FORTY YEARS

This period was spent preparing the grounds of declaration of Prophet hood. He had to be able to establish his credentials i.e. his excellent character. In fact he established that he was both Truthful (Sadiq) and Trustworthy (Amin). The people of Arabia although being a tribal community accepted him for his excellent Akhlaq.

Childhood

He was born in Makka on the 17th Rabiul Awwal in the Year of the Elephant. His father Hazrat Abdullah had died before he was born and as was customary, he was sent to the countryside. The Prophet spent 5 years of his life in the desert among his wet nurse - Halima's people (tribe of Bani Sa'd). During this time Halima took him to visit his mother twice or thrice and then eventually returned him to her.

Sayyida Amina decided that she would take the Prophet to visit the grave of his father Hazrat Abdullah in Yathrib. With Umme Ayman they went and on the way back to Makka, Sayyida Amina died at a place called Abwa where she is buried. He was then looked after by his grandfather Abdul Muttalib who then died a few years later and this hurt the Prophet

(S.A.W.) greatly.

All these tragedies in his younger life prepared him for the hardships to come.

Youth

Abu Talib took the guardianship of the Prophet after Abdul Muttalib. (He was Abdullah's brother and Imam Ali's father).

He showed his bravery, and strength in the battles of Fajjar (four battles). He showed his justice and leadership in the Covenant of the Youths (Hilful Fuzul).

He worked as a shepherd for the people of Makka.

Abu Talib introduced him to Sayyida Khadija who employed the Prophet to accompany her trade caravans as a merchant. The first trip proved more successful than any other that Sayyida Khadija had known.

He married Sayyida Khadija and they had two sons - Qasim & Abdullah (also called Tayyib & Tahir) - both of whom died in infancy and one daughter - the Lady of Light - Sayyida Fatima Zahra (A.S.)

Prophet Muhammad (S.A.W.) used to continually go to the Mountain of Hira where in a cave he used to spend many hours meditating and praying.

Questions:

- 1) Write about life of prophet Muhammad S.A.W
 - (a) First Forty Years
 - (b) Childhood
 - (c) Youth

ANNOUNCEMENT OF PROPHET HOOD AND THE FIRST 13 YEARS IN MAKKA

As soon as the Prophet (S.A.W.) announced that there are no gods but Allah, he was rejected totally. He remained the same person - with the excellent akhlaq but what had changed is that he declared his belief in Allah. When he was forty he got the first revelations in the cave Hira on the mountain of Light where he used to meditate. It was brought by angel Jibrail and it was the first five ayaat of Suratul Alaq.

"Read in the name of your Lord who created (all);

He created man from a clot of blood;

Read! Your Lord is the most bountiful,

Who by the pen taught man what he did not know".

It was the 27th of Rajab (The day of Be'that) in the 14th year of the life of the Prophet. He was busy in remembrance of Allah in his usual place in the cave of Mount Noor (a mountain situated in the north of Makka). The angel Jibrail came to him and recited to him the above ayaat of the Qur'an. The Prophet had not been taught to read and write by any on earth but his abilities were taught to him by the Lord.

The first person who the Prophet told of this was his wife - Sayyida Khadija. She immediately testified to his Prophet hood and gave him her full support.

The Prophet began the preaching his mission to a limited circle for the first three years. Then he was asked by Allah to invite his near relations to

Islam. "And warn your nearest relatives." **Qur'an-Suratush Shu'ara 26:214**

The Prophet (S.A.W.) arranged a meal inviting 40 of his relations. This is known as '**Da'watul Dhul Ashira**'. He invited them towards Allah and introduced himself as the Messenger of Allah. He then asked thrice :

"Which one of you will support me so that he may become my brother, wasi and successor after me ?"

Each time Imam Ali (A.S.) who was 15 years old at the time stood up and said: "O Prophet of Allah ! I am prepared to support you!"

The Prophet (S.A.W.) held Imam Ali's (A.S.) hand high and told his audience that Ali (A.S.) would be his successor and they should listen to him and follow him. The others who were present taunted Abu Talib saying he would now have to take orders from his son. The meeting ended After this he began preaching openly to the Quraysh who reacted violently. The Prophet and his followers were constantly harassed. The Prophet was not allowed to worship in the Ka'ba. Thorns were thrown in his path, dirt and filth were thrown at him, he was accused of being a madman, magician and poet and was taunted and insulted.

His faithful companions too were tortured. Some were placed on the hot sands and heavy stones were put on their chests, rope put round their necks and they were dragged in the streets. The first martyr of Islam was Sumayya, the mother of one of the companions of the Prophet, Ammar Yasir.

The Prophet had about 100 followers and physical cruelty made life unbearable in Makka. The Prophet advised his followers to go to Abyssinia under the leadership of Jaffer Tayyar. This was the first Hijra in Islam (in the fifth year of Prophet hood) and 15 people took part in it. The Prophet then advised a second Hijra.

When the Quraysh found out that the Muslims were living peacefully in

Abyssinia, they sent expensive gifts to the ministers of the King of Abyssinia to bribe them. Then they sent their representative Amr Ibn Al-Aas who visited King Najashi (of Abyssinia) asking for the return of the Muslims claiming that they had invented a new religion. The ministers loudly supported the request.

King Najashi asked whether the Muslims had killed anyone, stolen property or committed any crimes. Amr replied that their only crime was the invention of a new religion. King Najashi called Ja'fer bin Abu Talib to the court and asked him why the Muslims had abandoned the religion of their forefathers and started a new religion.

King Najashi was impressed with what Ja'fer said and asked him to recite some ayaat from the Qur'an. Ja'fer recited ayaat from Surat Maryam which moved the King and his ministers.

Frustrated that they could not overcome the Prophet, the Quraysh boycotted the families of Hashim and Muttalib, having no contact with them nor allowing food or drink to reach to them.

Abu Talib had no choice but to take them to a valley belonging to him called Shib-e-Abu Talib. For three long years from Muharram in the 7th year after declaration of Prophet hood they stayed there under so much hardship that at times they lived on leaves and grass.

They came out when the Prophet told Abu Talib that the agreement signed by all the Quraysh to boycott them had been eaten up by insects and only the words "In the name of our Lord..." remained. Abu Talib went and told this to the Quraysh who found it to be true and had no choice but to stop their boycott.

Shortly after, Abu Talib and Sayyida Khadija both died and this grieved the Prophet so much that he called the year Aamul Huzn (The year of grief).

After the death of Abu Talib and Sayyida Khadija the persecution against the Prophet by the Makkans increased and he decided to go to Taif hoping the people there might listen. But there he was laughed at and driven away. Grieved he returned to Makka.

The news of the preaching of the Prophet had spread and a group of about 20 Christians from Najaran came to Makka and accepted Islam. Another group of 6 people came from Yathrib (Madina) and accepted Islam. This was in the 11th year after the declaration of Prophet hood.

The next year 12 people from Yathrib came and took a pledge (promise) known as the First Pledge Of Aqaba (Aqaba means mountain pass and the pledge was taken in a mountain pass outside Makka). The pledge was besides other things not to associate anything with Allah and obey the Prophet in everything. They returned to Yathrib (Madina) and wrote to the Prophet asking him to send someone to Madina to teach them Islam. The Prophet (S.A.W.) sent Mus'ab bin Umayr and Ibn Umme Maqtum to do tableegh.

Me'raaj

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ
الْبَيْتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Glory be to Him who made His servant go by night from Masjidul Haram to Masjidul Aqsa (the furthest mosque), whose surroundings We have blessed that We might show him some of our signs. He is all Hearing and all Seeing"

Qur'an - Suratu Bani Israel 17:1

In the 12th year of Prophet hood Allah honoured the Prophet with a visit to the heavens. It was the night of the 27th of Rajab, and the Prophet was at the house of Umme Haani binte Abu Talib. Jibrail came and told him that he was to accompany him on a unique journey on an animal called Buraq.

The Prophet first went to the Ka'ba from where he was taken on Buraq to see Madina (where he was to live), Mount Sinai (where Allah spoke to Musa (A.S.)), Bethlehem (where Isa (A. S.) was born) and then to Baytul Muqaddas (Jerusalem) where the Prophet led prayers for a lot of other Prophets.

He was then taken to the heavens. The Masjidul Aqsa (furthest mosque) mentioned in the above Qur'anic aya is the mosque in the heavens which is directly above the Ka'ba.

He saw the solar system and talked to the souls of the other Prophets, he saw the places of blessing and punishment and continued until he reached Sidratul Muntaha' (a tree in Janna). Jibrail said then that he could not step further then this. Sidratul Muntaha is said to be the symbol marking the last limit of heavenly knowledge beyond which no one could pass. It was in Me'raj that the daily safaa was made wajib.

On his return from the journey the Prophet passed a caravan of people who had lost their camel and were looking for it. The Prophet described the caravan exactly and it was the same one which entered Makka a little while later.

Hijra

The tableegh of the two people sent by the Prophet to Yathrib was so effective that in the same year 70 people came to Makka from Yathrib including the 12 who took the first pledge and all accepted Islam and invited the prophet to Yathrib. This pledge is called the Second Pledge of Aqaba.

When the Makkans found out that Islam was spreading in Yathrib they were very angry. They planned to kill the Prophet by choosing one person from each tribe to attack him collectively so no one person or tribe could

be blamed.

The Prophet came to know of this and was commanded by Allah to leave for Yathrib. He left Imam Ali (A.S.) sleeping in his bed (when Imam Ali (A.S.) found out he was to be the ransom for the Prophet's life he did a sijda of shukr. It is the first one in Islam). The Prophet walked out of the house whilst his attackers were there without being noticed by throwing towards them a handful of dust on which the following aya of the Qur'an had been recited.

"And We have made before them a barrier and a barrier behind them, then We have covered them over so they do not see."

Qur'an Suratu Yaseen 36:9

The Prophet went to the Mountain of Thaur (about 5 miles from Makka) accompanied by Abu Bakr.

When at dawn the attackers entered the Prophet's house they were shocked and furious at finding Imam Ali (A.S.) in the Prophet's bed.

Immediately they started looking for the Prophet and came right up to the mouth of the cave in which he was hiding, they did not look in because a spider had woven its cobweb round the entrance and a pair of pigeons had built their nest right at the mouth of the cave and neither was broken nor the eggs disturbed.

They left Makka on the 1st night of Rabiul Awwal reaching the cave of Thaur before dawn; remaining there until the 4th of Rabiul Awwal and then leaving for Yathrib. They reached Quba (2 miles south of Yathrib) on the 8th or 12th of Rabiul Awwal.

At Quba the Prophet laid the foundation stone for the Mosque of Quba which has been mentioned in the Qur'an as the first mosque founded on piety.

They entered the city of Yathrib on Friday the 16th of Rabiul Awwal (2nd of July 622 C.E.). This was the date from which dates the Islamic year.

Questions:

1. Write about Dawatul Dhul Ashura?
2. Write the events how the companions of prophet was tortured and the event of shib-e-Abu Talib?
3. Write about Me'raj and Hijra?

AFTER HIJRAT AND 10 YEARS THEREAFTER TO WAFAT

Change of name of Yathrib

The name of the city was changed to Madinatun Nabi, the city of the Prophet. Now, it is generally known as Madinatul Munawwara (The lighted city) or simply Madina.

Building of the masjid

On arrival, a masjid was constructed at the place the Prophet's camel stopped and let the Prophet (S.A.W.) descend. The land belonged to two orphans from whom the Prophet (S.A.W.) bought the land for 10 dinars. The construction of the masjid was shared between the Muslims. Even the Prophet (S.A.W.) had his share of work.. It was built with clay bricks and mud, with the trunks of palm trees as pillars and a roof of palm leaves. Adjoining rooms were built on one side for the Prophet (S.A.W.) and his family and on the other side rooms for the homeless.

Brotherhood between Ansars & Muhajirs

The Prophet established brotherhood between the Ansars (people of Madina) and Muhajirs (immigrants from Makka). The Ansars volunteered to share half of everything they had with their Muhajir brothers.

"Those who believed and migrated and strive in the cause of God with their persons and belongings and those who sheltered and helped them; they are indeed brothers to one another"

Qur'an Suratul Anfaal 8:72

By this method the Prophet ensured unity of the Muslims.

The Quraysh were very angry about the establishing of Islam in Madina and the Prophets' emigration there. They gathered to attack the Muslims and several battles and skirmishes occurred around Madina.

Change of Qibla

When the order of salaa was first revealed, the qibla was Baytul Muqaddas in Jerusalem. This was the practise in Makka and continued for 17 months after hijra.

One day when the Prophet was leading salaa, he was ordered to change qibla to the Ka'ba after completing two rakaats of the Dhuhur salaa. He at once changed direction without the need of a compass. The masjid where the order came is called Masjid Dhul Qiblatayn (The masjid with two qiblas).

"Many a time We have seen you turn your face towards the heavens. We will make you turn towards a qibla that will please you....."

Qur'an - Suratul Baqara 2:144

Battle of Badr

"And indeed Allah assisted you at Badr when you were weak, so be careful (to your duty) to Allah so that you may be of the thankful ones. When you said to the believers 'Does it not suffice you that your Lord should assist you with three thousand angels sent down.. "

Qur'an - Suratu Aali Imran 3:122

The battle of Badr was the first of the great battles of Islam. When the Prophet heard the news that there was a trade caravan going to Syria from Makka under the leadership of Abu Sufyan he sent two men to gather

information about it. It was discovered that it was a large caravan in which all the Makkans had shares. The Quraysh had decided to put all their savings into it and use the profits on arms, horses and other items of war to use against the Muslims.

The news was disturbing. The Prophet (S.A.W.) left Madina with 313 men, 2 horses and 70 camels to go to Badr which was a stopping point for the caravans.

The Quraysh had confiscated all the property of all the Muslims who had left Makka for Madina and the Prophet therefore decided to confiscate the property of the caravan in compensation.

Abu Sufyan feared an attack from the Muslims and sent a messenger to Makka telling them of his fears. On receiving the message, an army of 1000 men, 100 horses and 700 camels under the leadership of Abu Jahl left Makka to go to Badr.

Meanwhile Abu Sufyan took a different route back to Makka avoiding Badr, Once he was back in Makka he called Abu Jahl back but Abu Jahl was too proud and wanted to crush the Muslims with his large army. The two armies met at Badr on 17th Ramadhan 2 A.H.

In the beginning as per Arab custom, single combat (one to one) took place. The famous Quraysh warriors Utbah, Shayba and Walid came to challenge three 'Ansars' from Madina. The Quraysh refused to fight any of the 'Ansars', demanding their 'equals' and so the Prophet (S.A.W.) sent Ubayda, Hamza and Imam Ali (A.S.) The three Kuffar were killed (Ubayda was hurt). The Quraysh got disturbed and began attacking en masse.

In the thick of the battle the Prophet prayed to Allah. In Surat ul Anfal Allah gave the answer:

"When you asked for help from your Lord, He answered you. Indeed I will aid you with a thousand of the angels in rows after rows".

Qur'an - Suratul Anfal 8:9

The enemies got frightened and began to retreat. The skill of Ali (A.S.), the other Muslim soldiers and the sight of so many angels struck terror in the enemies hearts.

70 Kuffar were killed including their leader Abu Jahl. Imam Ali (A.S.) killed 36 of them. 14 Muslims were martyred.

70 prisoners were taken by the Muslims. The prisoners were treated with kindness and some became Muslims. In later days some of the prisoners said: "Blessed be the men of Madina, they made us ride whilst they walked, they gave us wheat and bread to eat when there was little of it contenting themselves with plain dates".

The rich prisoners paid ransom and were set free. Others were asked to gain their freedom by teaching 10 Muslims to read and write.

Battle of Uhud

The Quraysh wanting to avenge their dead in the battle of Badr gathered together a large force - (700 armoured men, 3000 camel soldiers, and a cavalry of 200 men & group of foot soldiers) to attack the Muslims. The battle was fought at Uhud (3 miles from Madina) on the 7th of Shawwal 3 A.H.

Hind, the wife of Abu Sufyan hired a slave called Wahshi to specifically kill either the Prophet (S.A.W.) or Imam Ali (A.S.) or Hazrat Hamza (brother of the Prophet's father) to avenge the death of her father and brother who were killed at Badr. Hazrat Hamza was killed and later his body was mutilated by her.

The Makkans were losing and falling back. The Muslims thought the war was already won and started collecting the war booty. The archers who were guarding the mountain pass also left their posts although they had strict orders from the Prophet (S.A.W.) not to leave their posts.

One of the Kuffar, Khalid bin Walid saw a gap in the mountain pass behind the Muslims and got some of his men together to attack the Muslims from behind taking them by surprise. In the confusion a cry went up that the Prophet had been killed. This threw the Muslims into further confusion. Abu Bakr, Umar and Uthman fled to the mountains.

"When you ran off without even glancing either side even though the Prophet was calling you back " **Qur'an - Suratu Aali Imran 3:152**

"Indeed those who ran away on the day when the two armies met (Uhud), must have been made to slip by Shaitan on account of some of their (sinful) actions; but indeed Allah has pardoned them, He is Forgiving....

Qur'an - Suratu Aali Imraan - 3:155

Imam Ali (A.S.) continued to defend the Prophet. A voice was heard from the sky which said:

There is no brave soldier except Ali, there is no sword except Dhulfikar*,

*This was the sword given to Imam Ali (A.S.) by the Prophet (S.A.W.)

70 Muslims were martyred.

With a victory within their grasps the Muslims suffered a heavy blow. The battle created serious difficulty for the Muslims. It encouraged the Jews and other tribes living outside Madina to attack the Muslims.

The battle of Khandaque (ditch) or Ahzaab (Coalition)

The Jews of Madina (who did not like the spread of Islam there and had been sent out of Madina by the Prophet for breaking their agreement of living in peace with the Muslims) got together with the Quraysh of Makka and got together with many other tribes to fight the Muslims. Under the leadership of Abu Sufyan, an army of 10,000 marched to Madina. It was Dhulqa'da of 5 A.H.

On hearing the news of their coming the Prophet consulted his companions and Salman Al-Farsi advised the digging of a ditch around Madina. The enemies had never seen anything like it and camped outside for 24 to 27 days. A few of the Quraysh managed to cross the ditch but were killed, the bravest of them by Imam Ali (A.S.) The Muslims were running out of food and the enemies were getting restless with the cold and the rain.

The Prophet prayed for victory. A storm came which uprooted the enemies tents and terrified them. They all fled the first of them being Abu Sufyan who was so upset that he tried to ride his camel without untying the ropes.

"O you who believe! Remember the favours of Allah to you when an army came against you and We sent a wind against them and forces that you did not see. But Allah sees all that you do.

Qur'an Suratul Ahzab 33:9

Pledge of Ridhwan

The Prophet decided to perform the pilgrimage to the Ka'ba which until then had been denied to the Muslims. 1,400 Muslims accompanied him and carrying no weapons except their swords and wearing their Ihram and taking 70 camels for sacrificing they went towards Makka.

They camped 10 miles outside Makka at Hudaibiya and the Prophet sent a messenger to ask the Makkans for permission to enter. The Quraysh refused even when the Prophet said they had come for a pilgrimage and not to fight. Uthman bin Affan (nephew of Abu Sufyan) was sent by the Prophet to talk to Abu Sufyan, the leader of the Quraysh. He was told he could perform the Hajj alone but the rest of the Muslims would not be

allowed. He refused to take the offer. When he did not return the Muslims feared him dead.

The Prophet said there was a possibility of a battle now, so he took a promise (pledge) from the Muslims saying that they would support him even if faced with death.

The pledge was taken under an Acacia tree and is known as the pledge of Ridhwan.

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

Qur'an - Suratul Path - 48:18

Soon afterwards Uthman returned safe. With him was Suhail bin Amr who was sent by the Quraysh to settle the matter. As a result a treaty was signed by the Muslims and the Quraysh.

Treaty of Hudaibiya

1. The Muslims should return to Madina without performing Hajj.
2. They could return next year for a maximum of 3 days.
3. They should not bring any arms except a sword which was sheathed.
4. There would be no war between the Muslims and the Quraysh for 10 years.
5. If a Makkan visited Madina without the permission of his tribe he would be sent back to Makka, but if a Muslim from Madina visited Makka without permission he would not be allowed to return.
6. This treaty would also apply to the allies and friends of either party.

After 3 days at Hudaibiya the Muslims returned to Madina. On the way back Surah AI-Fatha (The Victory) was revealed which howed the victory of the Treaty although at the time it seemed

against the Muslims. The treaty brought welcomed peace and in the next 2 years more people became Muslims than in the previous 19 years since the eclaration of Prophet hood.

Invitation to the neighbouring states

The peace given by the treaty of Hudaibiya allowed the Prophet to send the message of Islam to the countries near Arabia, letters were sent to Heraculis (Byzantine Emperor), Kisra Parviz (king of Persia), King of Egypt and Abyssinia, the chief of Yemen and the chief of Syria.

Heraculis received the message with honour also sending gifts to the Prophet, the king of Persia however was enraged and tore the letter to pieces. The Syrian chief put the Muslim messenger to death and this became the cause of the conflict with the Christians resulting in the Battles of Moota and Tabuk. The king of Abyssinia accepted Islam and also made arrangements for the return of Jaffar Tayyar and other Muslims to Madina.

Battle of Khayber

"Allah had promised you many gains which you will take; so He gave this soon enough to you and withheld the hands of men from you that it may serve as a sign for the believers, and guide you on the straight path...."

Qur'an - Suratul Path - 48:20

The Jews who were sent out of Madina had settled in Khayber (80 miles from Maa'ina). They had built 7 strong forts (Khayber means a fort). The fort called Qamus was the strongest of them. They were constantly plotting to attack the Muslims.

The Prophet decided to stop them before they destroyed the Muslims. By

the middle of Muharram 7 A.H. the Prophet with 1400 Muslims had surrounded all the forts. In the course of a month all the forts were captured except Qamus.

After giving the standard (flag to lead battle) to both Umar ibn Khattab and Abu Bakr ibn Abi Qahafa who returned unsuccessful the Prophet gave it to Imam Ali (A.S.) who killed the bravest of the Jewish warriors Marhab and tore off the gate of the fort enabling the Muslims to enter. The Jews inside the fort cried out for peace and the Prophet allowed them to peace and protection on the basis that they pay a tax equal to half the produce of their lands.

On the day of the victory of Khayber the Muslims who had gone to Abyssinia under the leadership of Jaffer Tayyar returned home and for the Prophet it was an occasion of double joy.

Fadak

After the battle of Khayber the prophet sent Imam Ali (A.S.) to a Jewish tribe who lived in Fadak. They agreed to accept the same conditions that the Jews of Khayber had without any battle i.e. in return for protection they would give half of the produce of their lands to the Prophet. According to Islamic rules the lands got through war belong to the Muslims but the land given without war belong to the Prophet. Fadak therefore belonged to the Prophet and he gave it as a gift to his daughter Sayyida Fatima Zahra (A.S.)

Conquest of Makka

"When there comes the help of Allah and the victory; And you see men entering the religion of Allah in groups. So, glorify your Lord and seek

His forgiveness. Indeed He accepts Tawba.

Qur'an Suratun Nasr 110:2-4

One of the conditions of the treaty of Hudaibiya was that there would be no fighting between the Muslims and the Quraysh and their respective allies, the allies of the Quraysh broke their agreement by attacking an ally of the Muslims.

The Prophet marched with 10'000 men and camped a short way away from Makka. He entered Makka on Friday, 20th Ramadhan 8 A.H. almost unopposed. He broke all the idols in the Ka'ba and then ordered Bilal to give adhan.

"Truth has come and falsehood has vanished; and falsehood is certainly a thing vanishing..

Qur'an Suratu Bani Israil 17:81

He then gave a sermon after which he declared :

"I shall speak to you as Yusuf spoke to his brothers.

There is no reproach against you today, God will forgive. He is the most merciful and compassionate".

Qur'an Suratu Yusuf 12:92

Makka was conquered with no house destroyed and none hurt. With Imam Ali (A.S.) on the Prophet's shoulders, the Ka'ba was cleaned of all the idols that were housed in it.

The result of this action saw many enter the religion and Surah An-Nasr was revealed. Messengers were then sent to the neighbouring tribes calling them with peace and goodwill to Islam.

"(O Muhammad) Allah who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of birth....."

Qur'an Suratul Qasas 28:85

Farwell Hajj

Since the time when Prophet Ibrahim (A.S.) had built the Holy Ka'ba, it has been a place of worship. Over the years, deteriorated into strange and undesirable practices. People used to dance naked around the Holy Ka'ba, and they had put idols inside it.

Even after the conquest of Makka when these idols were broken, the people did not know how to perform the Hajj ceremonies properly. The Prophet (S.A.W.) therefore performed Hajj in 10 A.H., so that the people would remain in no doubt as to how it should be done.

He could also instruct the people about the boundaries of Mina and Arafat and teach them about the times of departure from these places.

In Dhulqa'da he announced that he was going to perform the Hajj that year. Thousands gathered outside Madina awaiting the departure of the Prophet (S.A.W.).

The Prophet (S.A.W.) appointed Abu Daj'ana as his representative in Madina and proceeded toward Makka taking with him 60 animals for sacrifice.

At Zil Hulayfa, in the mosque of Shajara, he put on his Ihram.

At Arafat, the Prophet (S.A.W.) whilst mounted on his camel, delivered his famous and historical speech to the thousands of people who had gathered. He addressed the people and went through a summary of his teachings to them. He repeated all the major and minor elements of Islamic principles so that there could be no doubt left in their minds. When he finished he offered his noon and afternoon prayers with 100,000 men.

The Prophet (S.A.W.) then completed the Hajj

This Hajj is known as Hajjatul Wida (the Farewell Hajj) because it was the last Hajj that the Prophet (S.A.W.) performed in his life. During this Hajj he demonstrated every feature of the ceremony, so that there could be no confusion later.

On Thursday 18th Dhulhijja 10 A. H. the returning caravan of Hajjis reached Jolfa. On it's borders is a pond (called Ghadeer in Arabic). The place is called Ghadeer Khum because of it's location.

Jibrail brought a message for the Prophet (S.A.W.):

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

"O Prophet! Deliver what has been revealed to you from Your Lord, and if you do not then you have not delivered His message and Allah wit! protect you from the people; Indeed Allah does not guide the unbelieving people."

Qur'an - Suratul Ma'ida - 5:68

The Prophet (S.A.W.) gave instructions for making a pulpit (mimbar) so he could deliver the message of the lord.

A pulpit of saddles was hastily made and Bilal gave the Adhan (call to prayers). After prayers he stood on the pulpit and delivered the following sermon-

"All glory is exclusively for Allah. We seek his help and have faith in him and rely on him. We seek refuge in him from our evil doings and indecent deeds. He is the Lord besides whom there is no guide. There will be none to mislead one whom He guides. I testify that there is no God but Allah and Muhammed is His servant and His messenger. O people! I may soon

accept the divine invitation and depart from amongst you. I am responsible and you too are responsible. What is your opinion about me ?"

At this stage those present said loudly :

"We testify that you have carried out your mission and made efforts in this behalf. May Allah reward you for this."

The Prophet (S. A. W.) continued:

"Do you testify that the Lord of the world is one and Muhammed is his servant and messenger and that there is no doubt about life in the other world ?"

All the people said :

"It is correct and we testify it!"

Then the Prophet (S.A.W.) said :

"O my followers ! I am leaving behind two heavy (valuable) things as legacies to you, and it is to be seen how you behave with these two legacies of mine."

At this moment a person stood up and said with a loud voice:

"What do you mean by these two valuable things ?"

To this the Prophet (S.A.W.) replied:

"One of them is the book of Allah, and the other thing is my progeny and my Ahlulbayt. Allah has informed me that these two things will not get separated from each other. "O People ! don't seek precedence over the Qur'an and over my progeny, and do not be negligent in your behaviour towards them, lest you be destroyed."

At this moment he took Imam Ali's hand and raised it so high that the witness of both of their armpits was seen. He introduced Imam Ali (A.S.) to the people and said:

Who enjoys more rights over the believers than themselves?"

All of them said:

"Allah and His Prophet (S.A. W.) know better".

Then the Prophet (S.A.W.) said:

"Allah is my mawla (master) and I am the mawla of the believers and I am more deserving and enjoy more rights over them than they themselves."

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

"O people! Of whomsoever I am mawla, this Ali is also his/her mawla."

Just then Jibrail appeared and brought the following revelation:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ط

We have perfected your religion for you and completed my favours to you and have chosen Islam as your religion " **Our'an Suratul Ma'ida 5:3**

At this moment the Prophet (S.A.W.) pronounced takbeer loudly and then added:

"I thank Allah for having perfected His religion and for having completed His favour and for His having been pleased with the master ship and succession of Ali after me."

Then the Prophet (S.A.W.) stepped down from the pulpit and said to Imam Ali (A.S.): "Sit in a tent so that the chiefs and distinguished personalities of Islam may shake hands with you and congratulate you. "

The two shaykhs (Abu Bakr & Umar) were the first to congratulate Imam Ali (A.S.) and call him their mawla.

Wafat of the Prophet (S.A.W.)

A month after he returned from the farewell Hajj, the Prophet (S.A.W.) fell ill. At that time news was recieved that the Romans to the North West of Arabia were preparing to launch an attack on Madina. The Prophet

(S.A.W.) ordered the mobilisation of an army under the command of Usama bin Zayd tying the banner to Usama with his own hands. Except Imam Ali (A.S.), he ordered all the mujahirs (emigrants from Makka) to participate in the battle.

Some of the Muslims were reluctant in going. One of their excuses was that Usama was too young a Commander (he was 20 years old). The Prophet (S.A.W.) warned that who so ever did not join Usama's army would earn the curse of Allah. Even then, some of the companions did not proceed, using the Prophet's illness as their excuse. The Prophet had wished to demonstrate that leadership demanded taqwa and ability and age, status and wealth were not the criteria for it.

The Prophet's condition worsened and the expedition of Usama did not materialise.

The Prophet asked for some paper and a pen to write down that which would guide the Umma aright after him. Umar ibn Khattab protested saying that the Prophet (S.A.W.) was out of his mind due to the fever and did not know what he was saying. He denied him the paper saying the Qur'an was enough and there was no need for a will. As the others argued with him, there was a lot of commotion around the Prophet (S.A.W.). He indicated that he wished them all to leave.

He died in Imam Ali's lap on Monday, 28 Safar 11 A.H. He was 63 years old. Imam Ali (A.S.) gave him ghusl and kafan and was the first to pray Namaz-e-Mayyit. Thereafter the companions came in groups and offered the Salaa. The Prophet (S.A.W.) was buried the following day in his own house.

Questions:

1. Write about the following:
 - a) Building of Masjid
 - b) Brotherhood between Ansars & Muhajirs
 - c) Change of Qibla
2. Write in detail about the following
 - a) Battle of Badr
 - b) Battle of Uhad
 - c) Battle of Khandaque
3. Write in detail about the following
 - a) Pledge of Ridhwan
 - b) Treaty of Hudaibiya
 - c) Battle of Khaiber
 - d) Fadak
 - e) Conquest of Makka
4. Write about Farwell Hajj?
5. Write about wafaat of Prophet (S.A.W)?

IMAMA

IMAMA - This is the fourth root of religion *اصول الدين*

وَجَعَلْنَا مِنْهُمْ أُمَّةً يُهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ط وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And we made from among them leaders (Imam) who guided by our command, whilst they were steadfast and had firm faith in our signs.

Qur'an As-Sajda 32:24

'Imama' literally means 'leadership'.

In Islamic terminology an 'Imam' is one who has universal authority in all religious and secular affairs in succession to the Prophet (S.A.W.)

(This should not be confused with the Imam who leads prayers for he' does not have absolute command).

'Khilafa' means 'succession'. In Islamic terminology it signifies the same meaning as 'Imama'.

Necessity Of Imama

Imama is necessary according to reason. When Allah orders, mankind to do something for which mankind needs assistance/guidance then.He has to provide it. This is the Grace of Allah. (Lutf).

Therefore like Nabuwwa ; Imama is Allah's Lutf. An Imam not only guides us on the right path but accompanies us to the destination without compulsion.

The institution of 'Nabuwwath built up religion to it's completion. To perfect the religion there was a necessity of those who would assume its guardianship.

The Prophet (S.A.W.) had three choices :

1. Not to appoint a successor.
2. Describe the necessary qualifications of a successor.
3. Appoint a successor (by Allah's will).

1. The Prophet (S.A.W.) would have thought of the future of the Umma.
2. He had left no conditions or qualifications for a successor.
3. Therefore there is only one alternative and that is that he had to have appointed a successor. Since he did nothing without Allah's command; the successor He appointed was by Allah's command.

The Prophet (S.A.W.) was told in Ghadeer e Khum on the 18th Dhulhijjah 10 AH.:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

"O Prophet ! deliver what has been revealed to you from your Lord, and if you do not, then you have not delivered His message and Allah will protect you from the people..... " **Qur'an - Suratul Ma'ida - 5:67**

The aya signified the importance of the message without which the complete mission of the Prophet would have been rendered invalid.

What was this important Message?

The message the Prophet (S.A.W.) delivered was :

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

For whomsoever I am Master, Ali is his Master too

The message was of Imama - the continuation of the availability of one with divine knowledge, one who was free from sin (has Isma) ; one who was superior to all others and one who was appointed by Allah and none other.

Once the Prophet (S.A.W.) had delivered the message of the appointment of Imam Ali (A.S.) as his Khalifa; Jibrail brought the revelation of the aya saying:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ط

"This day I have perfected your religion for you and completed My favours on you and have chosen for you ISLAM as your religion..".

Qur'an - Suratul Ma'ida 5:3

Can any one else appoint The Imam ?

The Ahlul Sunna believe that the Imam /Khalifa can be elected by the people, just as Abraham Lincoln has said :

"Government is for the people, of the people and by the people."

Let us see what the Qur'an says :

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ.....

"And it is not for a believing man or a believing woman to have any choice in their, affair when Allah and His messenger have decided a matter..."

Qur'an Suratul Ahzaab -33:36

In Islam, government is for Allah, and by Allah'. Whatever we do is for Allah -whether it is salaa, charity, obeying parents,... everything is for Allah. Therefore the leader to lead on all matters must be chosen by Allah.

Qualities Of An Imam

An Imam must possess seven qualities:

- (i) He must be appointed by Allah.
- (ii) He must be Ma'sum (sinless).
- (iii) An Imam must be present as long as there is mankind on earth.
- (iv) He must have direct support from Allah.
- (v) He must know of all the actions of mankind.
- (vi) He must know of all the needs of the human being.
- (vii) He must be the best in all aspects of knowledge and life at that time.

Questions:

- 1) Write the meaning of Imam & Necessity of Imam?
- 2) Who can appoint the Imam & Write Qualities of Imam?

HAZRATH IMAM ALI (A.S.)

Name	: Ali
Title	: Murtadha, Ameerul Mu'muneen.
Kuniyya	: Abul Hasan
Father	: Abu Talib (Imran)
Mother	: Bibi Fatima binte Asad
Birth	: 13th Rajab -23yrs before Hijra on Makka
Death	: 21st Ramadhan 40 AH.
Children	: 12 sons & 16 daughters.

Birth

On the 13th of Rajab 30 Aamul Feel (Year of the Elephant), Fatima binte Asad went to the Ka'ba to pray for the safe birth of the child she was expecting. She went to the wall opposite the door of the Ka'ba and leaned against it in prayer. Suddenly there was a crack in the wall (which is still there today) letting her in and sealing itself after she had entered... News about the event spread throughout Makka and the keys to the Ka'ba.were brought to try and open the doors of the Ka'ba. They did not work.

The Prophet (S.A.W.) was away from Makka at the time but on his return, 3 days later, went to the Ka'ba. The locks fell open. He took the child from Fatima binte Asad and it was then that Imam Ali (A.S.) opened his eyes for the first time. Imam Ali's (A.S.) mother had called him Hayder and Asad but the Prophet named him Ali (A.S.) saying it was a name from Allah. This is the only known occasion when a child was born in the Ka'ba

ever since its foundation was laid.

Soon after the birth of Imam Ali (A.S.), the Prophet took him to his own home raising him as his own son. The Prophet (S.A.W.) fed him, washed and dressed him. Imam was later to say:

"I was still a young child when the Prophet took me from my parents. I used to cling to him. Each day a new aspect of his character would shine out and I would accept it and follow it as a command."

In a gathering (Da'watul Zul 'Ashira) where the Prophet invited his relatives to accept Islam, he said that Imam Ali (A.S.) was his successor. From then on he helped the Prophet (S.A.W.), with his mission

His Character

The following examples from his life demonstrate some of the aspects of his character.

In the battle of Jamal; whilst fighting Imam's slave Qambar brought a cold drink for Imam saying :

"Mawla! The sun is very hot and you have been fighting constantly. Have this drink to refresh yourself."

Imam replied:

Shall I refresh myself when hundreds around me are lying wounded and dying of thirst. Instead of bringing a drink of me get a few men and give each of these wounded persons a cold drink."

Qambar said:

"Mawla! They are all our enemies!"

Imam replied:

"Qambar! They may be! but they are human beings - attend to them."

Imam had two slaves - Qambar and Sa'eed. After Imam was martyred

Qambar related that he very rarely had the opportunity to serve his mawla. He said that Imam used to do all his work for himself, even washing his own clothes and patching them when necessary. He would draw water from the well himself.

Imam used to give them good food and clothes whilst himself eating and dressing like a very poor man.

Only after his shahadat did the world know that he looked after a laper visiting him daily, feeding him and dressing his wounds. When the laper learnt of Imam's shahadat he died on the spot

In war, there was none to match his courage and expertise. He was the hero of all the battles of Islam.

THREE PHASES OF IMAM ALI'S (AS) LIFE

1st-phase: Childhood up to the death of the Prophet (S.A. W.)

2nd-phase: From Prophet's death to his rule.

3rd-phase: Khalifate to martyrdom.

1st-Phase

23 years of struggle for the establishment of an Islamic System.

Imam Ali (A.S.) was the Prophet's right hand man, trusted companion and hero of all the battles whose victories, were achieved as a result of Imam Ali (A.S.) faith and bravery and eagerness for martyrdom.

The most outstanding characteristic of Imam Ali (A.S.) during these days were his courage, bravery & sacrifice, total allegiance to the Prophet (S.A.W.) and commitment to Islam.

2nd-Phase

25 years to preserve Islamic Unity

Historians have recorded that after the death of the Prophet (S.A.W.) Abu Sufyan came to Imam Ali (A.S.) saying Khalifate was Imam's right and if he so wished Abu Sufyan would fill the streets of Madina with soldiers. Imam Ali (A.S.) replied that he considered the unity of the 'Ummah' more important :

A study of this phase of life shows how a Muslim has to sacrifice other interests and strive for the unity of the Umma.

3rd-Phase

5 years of struggle to establish Social Justice

In the month of Dhulhijjah 35 AH. the Muslims, having got fed up of all the injustices carried out by the previous Khalifas, urged Imam Ali (A.S.) to accept Khalifate and took the oath of allegiance

Imam devoted the entire period to implement social justice and to uproot the class system that the previous Khalifas had tried to install. He faced stiff opposition and was finally martyred in Ramadhan, 40 AH.

MARTYRDOM

"Tomorrow you will look back to my time and my innermost thoughts will be revealed to you. Then you will recognise me after I have left my position and another has taken mine.

Imam Ali (A.S.)

After the battle of Nahrwaan, some of the remaining enemies, the Kharijites had gone to find safety in Makka.

Who are the Kharijites?

They are those who believed that all believers are of equal standing and none can exercise authority over another. They made their creed-with "Laa Hukm Ila Allah" (No judgement but Allah's alone). They believed there should be no leader (imam or Khalifa) and no allegiance should be given to a human being.

They were formed after the battle of Siffeen where they blamed Imam Ali. (A.S.) for succumbing to human judgement and giving the enemy (Muawiya) a chance to recover. Imam Ali (A.S.) pointed out to them that the sin lay with, them for it was they who refused to continue fighting against Muawiya when they saw the Qur'an on spears and he had no choice but to call back Malike Ashtar who was on the verge of gaining complete victory. Furthermore it was they, who had compeled Imam to accept an arbitrator. To this they admitted guilt and said they had repented and he should do the same. Imam said that he had committed no sin on his part The Kharijites who had fled to Makka, wanted to avenge their dead who had fallen at Nahrwaan and planned to assassinate imam Ali (A.S.), Muawiya and Amr bin A'as.

The boldest three from them volunteered:-

1. Abdur Rahmaan bin Muljim, to kill Imam Ali (A.S.)
2. Burk bin Abdullah, to kill Muawiya.
3. Amr bin Bakr, to kill Amr bin A'as.

They chose Friday the 19th of Ramadhan 40 AH. for their killings, swearing that they would accomplish their mission or perish.

Burk bin Abdullah, on reaching Damascus on the appointed day managed to stab Muawiya but his sword slipped and Muawiya was only injured.

Burk was caught, tortured and killed.

Amr bin Bakr in Egypt went to kill Amr bin A'as but on that day Amr did not come to the Mosque and had sent his deputy to lead the prayers. The deputy was killed and so was Amr bin Bakr.

Abdur Rahman Ibne Muljim arrived in Kufa as planned. Here, he fell in love with a woman called Qutuam who hated Imam Ali (A.S.) (Her father and brother had been killed by Imam). She was very beautiful and agreed to marry Abdur Rahman on 3 conditions:-

1. 3000 Dirhams
2. A male & female slave
3. The head of Imam Ali (A.S.)

Although Abdur Rahman had come to Kufa to kill Imam Ali (A.S.) this boosted his determination. Qutuam, to help him asked two men from her tribe to assist Abdur Rahman.

19th Ramadhan 40 A.H.

Imam Ali (A.S.) had prophesied his death several days beforehand. The Prophet too had prophesied it and had said:

"O Ali! I 'See before my;eyes your beard covered with blood from your forehead".

When Imam was leaving home on the morning of the 19th, the household birds began to make a great noise. When the servant came to quieten them, Imam said:

"Leave them alone for their cries are only lamenting over my coming death."

As he came to the masjid of Kufa for his morning prayers he awoke those who were sleeping including, Abdur Rahman bin Muljim who was sleeping on his stomach, hiding the poisoned sword under him. Imam told

him that it was unhealthy to sleep on his front and also that he had a sword under his clothing which he was going to use for evil intentions. Imam then gave Adhaan then proceeded to lead prayers. In the first rakaat as he was arising from sajda he was struck on the head with the poisoned sword by ibn Muljim, which caused a deep wound. In the confusion ibn Muljim started running. Imam finished his second Sujud and requested Imam Hasan (A.S.) to complete the prayers. He uttered the words "Fuztu Birabbil Ka'aba" (I have been successful with the lord of the Ka'ba).

The murderer was caught and brought before Imam Ali (A.S.). When Imam saw the ropes that ibn Muljim was tied in, Imam ordered them to be loosened and told the Muslims to treat him humanely. Ibn Muljim, on hearing this, started crying and Imam told him "It is too late to repent now. Was I a bad Imam or an unjust ruler?"

He ordered that ibn Muljim should not be tortured.

He was carried to his house and when he saw the bright day he said:

'O day! You can bear testimony to the fact that during the lifetime of Ali you never once dawned and found me sleeping".

He died two days later from his wounds on the 21st Ramadhan 40 a.h.

He was buried in Najaf by Imam Hasan (A.S.) and Imam Husayn (A.S.)

EXTRACTS FROM IMAM ALI'S (A.S) WILL

(Made shortly before his death when he was fatally wounded by Ibn Muljim)
Yesterday I was your companion, today I am a lesson for you, whilst tomorrow I shall have left you.

I am just like a night traveller who reaches the spring (in the morning) or like the seeker who secures his aim.

Fear Allah, to your affairs in order, and maintain good relations amongst yourselves for I have heard the Prophet say "Improvement of mutual differences is better than general praying and fasting".

Fear Allah and keep Allah in view when dealing with orphans. Do not let them starve and they should not be ruined in your presence.

Fear Allah and Keep Allah in view in the matter of your neighbours because they were the subject of the Prophet's advice. He went on advising in their favour till we thought he would allow them a share in inheritance.

Fear Allah and keep Allah in view in the matter of prayers, because it is the pillar of religion.

Fear Allah and keep Allah in view in the matter of your Lord's house - Ka'ba. Do not forsake it as long as you live.

Fear Allah and keep Allah in view in the matter of jihad with the help of your property, lives and tongues.

EXTRACTS FROM LETTER WRITTEN BY IMAM ALI (A.S.) TO IMAM HASAN A.S ON HIS WAY BACK FROM SIFFEEN.

From the father who is shortly to die, who acknowledges the hardship of the times.....who realises, the evil of the world to the son who yearns for what is not to be achieved, who is treading the path of those who have died.....

I advise you to fear Allah. To abide by his commandments, to fill your heart with remembrance of him, and to cling to hope from him.

.....Give up discussing what you do not know and speaking about what

does not concern you.....Acquire insight into religious law.....Accustom yourself to bear hardship since the best trait of character is bearing in matters of right....Know that there is no good in knowledge which does not benefit, and if knowledge is not made use of than its learning is not justified.

.....Know that he who is the master of death is also the master of life.....that he who inflicts disease is also the one who cures...

.....O my child!.....the example of those who have understood the world is like those travellers who being disgusted with drought stricken places set off for a greener and fruitful place. They bear difficulties on the way, separation from friends, hardships of the journey and'wholesome food to reach their fields of plenty and place of stay: Thus they feel no pain in all this and do not regard, any expense as waste. Nothing is more loveable to them than that which takes them to their goal and closer to their place of stay. (Against this) the example of those who are fooled by the world is like the people who were in a green place but they were taken to a drought stricken place. To them nothing is more hateful than to leave the place where they were to go to a place where they reached unexpectedly and for which they are heading.

.....O my child! Make yourself the measure for dealing between you and others. You should desire for others what you desire for yourself.

.....O my child! Know that you have been created for the next world, not for this world for dying and not for living (in this world). You are in a place that does not belong to you, a house for making preparations and a passage towards the next world. You are being chased by death from which the runner away cannot escape as it would surely overtake him.

.....O my child! Remember death very much and the place where you have

to go suddenly..... so that when it comes you are already on your guard against it and have prepared yourself for it.....

.....Know with certainty that you cannot achieve your desire and cannot exceed your destined life..

Questions:

1. Write about Imam Ali (A.S) (a) Birth (b) His character
2. Write about Three phase Life of Imam Ali (A.S)?
3. Write about Imam Ali (A.S) Martydom?
4. Write about extracts of Imam Ali life?
5. Write about letter written by Imam Ali (A.S) to Imam Hasan Ali (A.S)

HAZRATH IMAM HASAN (A.S.)

Name	:	Hasan (Shabbar)
Parents	:	Imam Ali a.s & Sayyida Fatima (A.S.)
Kuniyya	:	Abu Muhammad
Title	:	Al-Mujtaba (The Chosen One)
Birth	:	15th Ramadhan 3 A.H. (Madinat ul Munawwara)
Death	:	7th Safar 50 A.H. (Madinat ul Munawwara)
		Poisoned by his wife - Jo'da binte Ash'ath
		Buried in Jannatul Baqee

Birth & Childhood

He was born on Tuesday the 15th of Ramadhan 3 AH. He was named by the Prophet (S.A.W.) (The name came from Allah through Jibrail a.s Hasan). The Prophet said to Imam Ali (A.S.):

"Ali! You are to me as Harun was to Musa. Prophet Harun had two sons called Shabbar and Shabbir. Shabbar translated in Arabic is Hasan".

He was the first grandson of the Prophet (S.A.W.), and on the news of the birth, the Prophet smiled showing all his teeth (One of the rare occasions of intense happiness for him).

On the 7th day 'Akika' was performed and it was the first 'Akika' in Islam. The Prophet arranged for a feast for the people of Madina.

He was born in a year when the battles of Islam were taking place and therefore opened his eyes in an environment of 'Jihad'.

He was the image of the Prophet and used to listen to his sermons intensely

and then relate all the sermons of the Prophet to his mother even at the age of 4-5 yrs. Once when Sayyida Fatima (A.S.) mentioned it to Imam Ali (A.S.) he said he too wished to listen to his son. He came into the house once and sat where Imam Hasan (A.S.) would not see him. When Imam Hasan (A.S.) came and started relating to his mother what the Prophet had said he stammered and could not reiterate. He said to his mother. "I feel the presence of my father in the house and cannot continue". When the Prophet died Imam. Hasan (A.S.) was 8-9 yrs old. When Abu Bakr sat on the pulpit to give his first sermon, Imam entered the mosque and repeatedly told him "inzil" - get down from my father's place. Abu Bakr had to agree and said "Yes! it is your father's place".

It was a traumatic childhood in which he saw the injustice done to his parents (The door-fell on Sayyida Fatima (A.S.) leading to the death of Muhsin (A.S.) The taking away of Fadak and the dragging of Imam Ali (A.S.) through the streets of Madina with a noose around his neck). It was all done to incite Imam Ali (A.S.) to unsheathe his sword and therefore give an excuse for the Caliphs to kill him.

Imam Hasan (A.S.) and Imam Husayn (A.S.) at an age difference of only 1yr and they grew up side by side with the same principles and goals.

His Character

His patience, piety and strength were apparent in his actions and through his silence. He would rather reason than quarrel.

Incidents:

A man from Syria came to Madina and started abusing Imam Ali (A.S.) Imam told him that as he (the man) had just arrived from a long journey he

had better first eat and rest he could talk later. After that the man told imam "I arrived in Madina as your worst enemy and now I am the best of your admirers through your character".

Whenever Imam Hasan (A.S.) stood for wudhoo, he trembled and his face went pale. When asked why ? He would say.

"Don't you know I am standing in front of my Creator?"

He gave his whole household contents twice in the way of Allah.

Whenever he was reciting Qur'an and came across an ayah beginning with "O you who believe..." He would immediately answer back "Labbaik, Allahumma Labbaik".(I am here, O Allah, I am here!!)

Once when one of his servants spilt hot food over him, Imam recited the aya of the

Qur'an - Suratu Aali Imran 3:134

And those who swallow anger.....(Imam smiled-no anger) and forgive men.....(Imam forgave him) and Allah loves the doers of good..... (Imam freed him from slavery).

Hasan bin Yasar (Bashari.) was a famous saint of Islam and a man of wisdom (21 A.H. -110 A.H. saw Imam Ali.(A.S.) to Imam Sadiq a.s). He did not believe that man had free will. One day he had second thoughts and wrote to Imam Hasan a.s:

"Bismillahirrahmaanirraheem. O son of Hashim, O son of Ali, you are the ark of Nuh, whoever comes to it is saved and whoever leaves it is drowned.

What do you say of man's actions? Are they controlled by Allah or by himself?"

Imam replied:

"O Hasan bin Yasar, remember! These hands, legs, tongue and body, are given to you' by Allah. He equips you and makes you their custodian, to

use the equipment for its proper particular use.

Allah is the proprietor and man the lease holder.

His Appearance

Shaykh Muhammad Mughniyyah in his book 'Ash Shia Wal Haakimun' quoting Ahmed bin Abdullah writes 'The complexion of Imam Hasan was white mixed with redness. His eyes were very black and his face was not fleshy. His beard was luxuriant. The hair of his head came upto the lobes of his ears. He had broad shoulders, medium stature, handsome face, curly hair and a good physique. No one resembled the Prophet more than Imam Hasan (A.S.)'.

Upto 40 A.H. (Martyrdom of Imam Ali A.S.)

Imam Hasan (A.S.) in his youth saw a constant attempt to remove the 'rights' of his father. Those who knew Imam Ali (A.S.) were sent away to Rome, Palestine and Iran to fight wars. There was a continues effort to make sure that no one in Madina knew of Imam Ali's bravery and his rights.

Heroes were created like Khalid bin Walid to cloud the heroism of Imam Ali (A.S.). In the battle of Yamama 17 of those present in Badr amongst whom were also those who had memorised the whole Qur'an (Hafizhe Qur'an) were killed.

When Imam Ali (A.S.) assumed Khilafat in 34 A.H. the battles of Jaraai, Siffeen and Nahrwan were fought. Imam Hasan (A.S.) was the flag bearer in all these battles and played an important part in the victories. For example: Before the battle of Siffeen the people of Basra were against Imam Ali (A.S.) Imam Ali (A.S.) sent Imam Hasan (A.S.) to Basra and

within a few days a great proportion fought on Imam Ali's side - On the way back Imam Ali (A.S.) wrote a letter to Imam Hasan (A.S.) and his life is a reflection of the admonition given to him by his father.(Refer to Letter No. 31- Nahjul Balagha).

40 A.H.

On the 21st of Ramadhan 40 A.H. Imam Ali (A.S.) was martyred. Imam Hasan.(A.S.) and Imam Husayn (A.S.) buried him and straight went to Masjid e Kufa before they went home. Here Imam Hasan (A.S.) gave his first sermon after his father's death. Abdullah bin Abbas stood up and paid allegiance after which all those present rushed to him and paid allegiance. However, when Imam asked them to perform Jihad, they left his company and preferred Muawiya's promise of wealth. They wrote to no of letters Muawiya (sackful) telling him that Imam was asking them to fight him and if Muawiya wanted they would surrender Imam to him. Muawiya sent all the letters to Imam to see (4 - 5 Camel loads).

Muawiya was also preparing an army and with 60,000 men he set out towards Iraq. Imam was compelled to prepare for war but those joining his army were few and those who did, succumbed to Muawiya's bribes. On 21st Ramadhan 40,000 had pledged-allegiance but 4 months later there were only 10 - 12 people left.

Muawiya declared independence. Imam seeing the 'colour' of his so-called supporters, gave, a sermon telling them that those who had changed sides to go to Muawiya would regret it and their supplications to Allah would never be accepted. Muawiya initiated a treaty but Imam stipulated the conditions.

There was no question of compromise of Khilafat or Imamate as these

were ordained by Allah.

Peace Treaty

This is a treaty between Muawiya - son of Abu Sufyan and Hasan - son of Ali (A.S.)

1. That Muawiya should deal according to the Qur'an and Sunnah of the Holy Prophet
2. That all Muslims in the Muslim empire - Syria, Iraq, Hejaz, Yemen and Egypt - will live in peace and enjoy amnesty against persecution.
3. That he shall appoint none as his successor.
4. The friends, companions and followers of Imam Ali (A.S.) and all their families shall be protected against all fear and allowed to live in peace.
5. That Muawiya should not in any way harass, harm, threaten or plot (secretly or otherwise) against Imam Hasan (A.S.) and Imam Husayn (A.S.)
6. Muawiya would not send 'Lanat' (curses) to Imam Ali (A.S.) in qutba Juma prayer Palpit (mimbar) etc..

Muawiya accepted all except the sixth one. When Imam Hasan (A.S.) saw his stubbornness he dictated that at least 'Lanat' (curses) should not be uttered in the presence of Imam Hasan (A.S.) and Imam Husayn (A.S.) Muawiya gave his oath to Imam Hasan (A.S.) that he would abide by all the conditions but on his return to Shaam he declared "I do not have to abide by any of these. I will do what I want".

Advantages of Peace Treaty '

Imam Hasan (A.S.) gained time through the treaty to do tableegh. "The environment of hatred against Imam Ali (A.S.) created by Muawiya was

changed by Imam Hasan (A.S.) In the 10 years of 'peace' he undid what Muawiya and his predecessors had done in 50 years of inciting people from childhood against Imam Ali (A.S.) (e.g. School meals were served only if preceded with lanat on Ali (A.S.) and his family). This was proved when the captives of Kerbala were taken through the towns of Kufa and Shaam. People refused to open doors to the soldiers, even refusing to give them food and drink and in some cases even fought the soldiers.

Imam Hasan (A.S.) used the time to prepare companions to fight with Imam Husayn (A.S.) The supporters of Imam Husayn (A.S.) were a result of the efforts of Imam Hasan (A.S.) He created a 'jama'at' of people (Deeni Talim) which was only available to Imam Husayn (A.S.) (even the 12th imam is waiting for such helpers).

The treaty also proved the 'KUFR' of Muawiya. He cursed Imam Ali (A.S.) and his family when the Prophet had said "He who curses Ali (A.S.) has cursed me. He who has cursed me has professed kufr". Muawiya therefore professed his kufr openly.

Ahlus Sunna wal Jama'a

A whole group of those who were neutral joined Muawiya on 25th Rabi ul Awwal 41 A.H. Muawiya called the year 'Sanatul Jama'a1. AH those who paid allegiance to Muawiya were called 'Ahlus Sunnah Wal Jama'a'.

In the following 9 years Muawiya tried to poison Imam several times eventually succeeding the 9th time when he sent poison to Imam's wife Jo'da. She was promised Muawiya's sons hand in marriage and money.

Death

Jo'da put the poison in Imam's water at night. He died 3-4 days later on the 7th Safar 50 AH.

Burial

Imam Hasan's wish was to be buried near the Prophet. At the burial those present were Imam Husayn (A.S.) Abdullah bin Abbas, Abdullah bin Ja'fer and Muhammad-e-Hanafiya. As the procession went to the Prophet's Mosque, Marwan bin Hakim informed Ayesha who came riding on a mule to protest against the burial of imam in the Prophet's Mosque. Abdullah bin Abbas told her "You who have come on a mule and a camel (battle of Jamal), next is to be an elephant, yours is 1/9th of 1/8th*. How can you claim all?" She refused the burial to take place and arrows were fired at the coffin. Imam Husayn took the body back home, removed the arrows and gave ghusl" and kafan again, imam Hasan (A.S.) was then buried in Jannatul Baqee near his paternal grandmother Fatima binte Asad.

*A woman inherits 1/8th from the 2/3rds of her husbands' net estate. Ayesha was one of nine wives. Therefore she inherited 1/9th of 1/8th.

Question:

1. Write about life of Imam Hasan (A.S) (a) Birth of Childhood (b) Character incidents and appearance?
2. Write about his life upto 40 A.H.?
3. Write about peace treaty of Imam Hasan (A.S) with Muawiya?
4. Write about Imam's Martyrdom and Burial?

HAZRATH IMAM HUSSAIN (A.S.)

Titles	:	Ash-Shaheed, Syyedush Shuhada (chief of martyrs)
Birth	:	3rd Sha'ban 3-4 AH. in Madina
Father	:	Imam Ali (A.S.)
Mother	:	Sayyida Fatima (A.S.)
Martyrdom	:	Ashura Day (10th Muharram) 61 A.H. in Karbala

Imam Husayn (AS), the second child of Imam Ali (A.S.) and Sayyida Fatima (A.S.), was born in the year 4 AH. After the martyrdom of his elder brother, Imam Hasan (A.S.), he became his successor.

Imam Husayn (A.S.) was Imam for 10 years which was mostly during the reign of Muawiya, except the last 6 month which coincided with the reign of Yazid.

Imam lived under the most difficult conditions of persecution. This was due to, the fact that, first of all, religious laws and regulations had lost much of their weight and credit Secondly, Muawiya had made use of every possible means to put aside the Household of prophet and to move them out of the way... ,

Muawiya also wanted to strengthen the basis of future kingdom of his son, Yazid, who because of his lack of principles and scruples, was opposed by a large group of Muslims. In order to quell all opposition, Muawiya had undertaken more severe means until he died in 60 AH and his son Yazid took his place.

Giving the oath of allegiance, was an old Arab practice which was carried

out in important matters like governorship.. Breaking the agreement after the oath of allegiance, was considered a crime.

Muawiya during his life time, had asked well-known people to give the oath of allegiance to Yazid, but did not impose this request upon Imam Husayn (A.S.). He particularly told Yazid in his last will that if imam Husayn (A.S.) refused to give the oath of allegiance, he should take it easy because Muawiya knew the bad consequences of such enforcement.

However Yazid neglected his father's advice, and immediately after taking over the power, ordered the governor of Medina to either take the pledge of allegiance from Imam Husayn (A.S.), or send his head to Damascus. After the governor of Medina informed this demand to him privately, Imam asked for the matter to be resolved in public in the masjid for it was an important matter for the Umma. By the response received from the governor, Imam knew that this would not be done and in order to avoid bloodshed in Madina, he moved with his family to Makka. This was the beginning of Shaban 60 AH. Imam stayed in Makka for nearly four months.

This news spread throughout the Islamic world. A flood of letters began to flood in, particularly from the city of Kufa in Iraq, inviting the Imam to go there and to set up a government.

Imam remained in Makka until Dhulhijja when Muslims from all over the world came to Makka to perform Hajj. Imam realised that some of the followers of Yazid had entered Makka as Hajis with the mission of killing Imam Imam decided to leave for Iraq before completing the ceremony of Haj. When asked for the reason for the mysterious departure, Imam said that he would perform this year's Hajj in the desert of Karbala, offering the sacrifice of not any animals, but himself and his family and friends.

Giving a short talk in the vast crowd of people, he announced that he was setting for Iraq, and said he would be martyred. He asked people to join him in attaining the goal of offering their lives in the path of Allah.

Imam Husayn (A.S.) was determined not to give his allegiance to Yazid and fully knew that he would be killed.

While on the way of Kufa, he received the news that under the pressure and threats of Yazid's men, the people of Kufa did not support his ambassador- Muslim ibn Aqeel. Some of them had joined Yazid's army. The city and its surroundings were under very strict marshal law by countless soldiers of enemy who were waiting for imam. Muslim ibn Aqeei had been martyred.

Approximately 44 miles from Kufa, in a desert called Karbala, Imam and his followers were surrounded by the army of Yazid. The water supply was cut off and the number of Yazid's army increased to 30,000 fully equipped soldiers.

The enemy intended to start the war in the eve of the ninth of Muharram, but Imam asked for a delay till the next morning to be able to do ibada for that night. Some 30 soldiers of enemy joined Imam, among them was Hur (A-R) who was one of the Generals of the army of Yazid.

On the tenth of Muharram of the year 61 A.H. (680 C.E.) the war began. That day, they fought from morning till their final breath, and all the companions and the relatives were martyred.

When Imam was alone, he saw his six-month-old baby dying from thirst. Imam took the infant - Ali Abdullah Ai-Asgher to the enemy asking for some water. The words of Imam has not been finished that the thirst of the baby was quenched by a deadly poisoned arrow from enemy which pierced the baby's neck to the arm of his father.

Imam went to the battlefield still doing amr bil ma'ruf and reminding them of their status as free human beings if not Muslims. The advice fell on deaf ears and he fought for a long time and was finally martyred. The army of Yazid having killed Imam Husayn (A.S.), cut his head and raised it on a lance.

The army of Yazid then burnt the tents, snatching away the possessions of the women and children including their hijabs. They decapitated the bodies of the martyrs, leaving them on the hot desert sand without burial.

The women and children, and Imam Al Zaynul Aabedeen (A.S.) along with the heads of the martyrs were taken to Kufa to Sham and then to Karbala.

The event of Karbala was a major factor in the overthrow of Umayya kingdom though its effect was delayed. Among its immediate results were the revolts and rebellions combined with bloody wars which continued for twelve years.

Questions:

1. Write about life of Imam Hussain (A.S)
(a) Childhood (b) 10 yrs during the reign of Muawiya?
2. Write about events after yazid became Kalifa? (a) Yazid demand
(b) Imam's Reply and action (c) events of Haj (d) In Kufa
3. Write about the war of karbala upto his martydom and after?
4. What do you learn from his life?

JANNA and JAHANNAM

It is not possible to describe fully the bliss of Janna or the tortures of Jahannam.

As Qiyama will be the resurrection of both body and soul the reward of Janna and Jahannam must be both physical and spiritual.

Physical Aspect

Janna and Jahannam have already been created. On his journey to the heavens (Me'raj) the Prophet (S.A.W.) saw both.

Shaykh Saduq (A.R.) has written:

"It is our belief that Janna is the place of eternity and house of peace. There is neither death nor old age; neither sickness or disease, neither deterioration nor handicap; neither sorrow nor worry; neither need nor poverty. It is the house of plenty and bliss, permanency and honour. The people of Janna will not suffer from any monotony or tiredness therein. They will get whatever their souls desire and their eyes appreciate living therein forever...."

"...And it is our believe that the fire (Jahannam) is the place of disgrace and punishment..the people there will not be allowed to die nor will their punishment be reduced..they will drink in it no cold drinks but boiling, dark, murky liquid ..they will be fed Zaqqum (fruit from a cursed tree which will choke them...) They will cry out : Our Lord! bring us out of this...."

Janna has seven doors, each with a set of conditions for entry whilst Jahannam has seven doors - each assigned to a certain class of sinners.

Imam Ja'fer As-Sadiq (A.S.) has said:

Indeed people who worship Allah are divided into three groups:

- 1) Those who worship Him with the aim of Janna - this is the worship of servants.
- 2) Those who worship Him because they fear the fire (Jahannam) - this is the worship of slaves.
- 3) Those who worship Him in His Love - this is the worship of noble people.

The he/she who is given the book (record of deeds) in his/her right hand will say: Ah! read you my book, Indeed I really did believe that my accounts will reach me; So he/she will be in a life of bliss.. "

Qur'an Suratul Haqqa 69:19-21

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ لَّا يَقُولُ بِلَيْتِي لَمْ أُوتِ كِتَابِيهِ جَ وَلَمْ أَدْرِ مَا حِسَابِيهِ جَ بِلَيْتِهَا كَانَتْ
الْقَاضِيَةَ جَ مَا أَغْنَى عَنِّي مَالِيهِ جَ هَلَكَ عَنِّي سُلْطَانِيهِ جَ خُدُوهُ فَعُلُوهُ لَّا تُنَّمُ الْجَحِيمَ صَلُوهُ لَّا

"But he/she who is given his book (record of deeds) in his/her left hand will say: Ah! would that my book had not been given to me. And that I had ever known what my account was. I wish that (death) had made (Authority)an end of it all; My wealth, my power has gone from me. (It will be ordered) Seize him/her and bind him/her and put them in the blazing fire.." (Hell)

Qur'an Suratul Haqqa 69:25 -31

Life is a journey and a journey can only be made fruitful and useful when

a real destination is expected. Movements and journeys are useless when there is no arrival. Existence would be in vain if it was just a constant repetition of arrivals and departures with no real destination.

The world (first day) is therefore the departure and Qiyama the arrival. Imam Ali (A.S.) says:

إِنَّمَا الدُّنْيَا دَارٌ مَّجَازٍ وَالْآخِرَةُ دَارُ قَرَارٍ

This world is a place to leave behind and the hereafter (resurrection) , that of an everlasting residence.

Qiyama gives a meaning to this world, because movement and struggle have no meaning without a goal.

Questions:

1. Describe the meaning of Janna and Jahannam as described by Shaykh Saduq quote Quran and hadiths
2. What do you learn from this lesson?

A True Shi'ah

Al-'Imam Muhammad al-Baqir (AS) once said to one of his companions: "O Jabir! it is not enough that a person says; "I am a Shi'ah and I love the Prophet (SA) and the Prophet's family and the Imams. By Allah, a Shi'ah is the one who is perfectly pious and obedient to Allah's commands. Anyone else is not a Shi'ah no matter how much they say they love 'Ali (AS) and no matter what they call themselves.

"O Jabir! Our Shi'ahs are known by these signs:

- (a) They are truthful, trustworthy and loyal;
- (b) They always remember Allah;
- (c) They offer their prayers, observe fasts, and recite the Qur'an;
- (d) They act nicely towards their parents;
- (e) They help their neighbours, take care of orphans, and say nothing but good of people;
- (f) They are worthy of people's trust and confidence"

Jabir was listening attentively. When the Imam (AS) finished, he said: "O son of the Prophet (SA) among the Muslims there are very few who possess these qualities."

The Imam replied:

"Allah forbid you imagine that just to claim to love us is enough to be a Shi'ah. No not at all. A person who says 'I love 'Ali (AS)' but doesn't follow Ali (AS) in his actions is not the Shi'ah of Ali (AS). Similarly, if a person says 'I love the Prophet (SA)' but doesn't follow the actions of the Prophet (SA), his claim will be of no use to him."

"O Jabir! Our real friends and Shi'ahs are obedient to the commands of Allah, and everyone who is disobedient to Allah is our enemy".

"O Jabir! Always be pious and chaste, and perform good deeds so as to enjoy the blessings of the Paradise. Know that the best and most honourable before Allah are the pious and the chaste."

Questions

1. What type of person is a Shi'ah?
2. To be a Shi'ah, is it enough to simply claim that you love 'All (AS)?
3. Who are the best and most honourable persons in the sight of Allah?
4. What must we do to become perfect human beings and enjoy the blessings of Paradise?
5. Which of the signs of a Shi'ah do you have? Which are the ones you do not have?

Exercises

1. Recite the lesson to the members of your family.
 2. Review and discuss the qualities of a Shi'ah with your family.
 3. Copy the lesson in your best handwriting.
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THE BEST AKHLAQ

(Husnal Khiilq)

"I have been sent only to raise the akhlaq of mankind to its highest station."

Prophet Muhammad (S.A.W.)

The word akhlaq is the plural of the word khulq which means personality. It is that which is the source of all those actions which one does spontaneously without thinking about them. It comes into existence through exercise and repetitive practise and is not easily destroyed.

Even though some characteristics are inherited or acquired by the upbringing, one has a choice to overcome that which is wrong through practise and effort. Therefore the akhlaq of an individual is through his/her choice.

The Prophet (S.A.W.) has said:

"You cannot please all the people with money but you can meet them with a cheerful face and good behaviour so that you may be liked by them. Wealth is limited but good akhlaq and cheerfulness is inexhaustible."

A man from Shaam (Damascus) once came to Madina arriving in the presence of Imam Hasan (A.S.).

The man started abusing Imam Ali (A.S.).

Imam Hasan (A.S.) took him to one side and said :

"You must be very tired from your journey. Come with me and I shall give you food, drink and rest. We will talk later."

The man turned to Imam Hasan (A.S.) and said:

"I came to Madina as your worst enemy and now I am the best of your admirers through your akhlaq."

Imam Ali (A.S.) has said:

A mu'min has a smile and cheerfulness on his/her face and sorrow in their heart."

Imam Ali (A.S.) was always cheerful in dealing with others so much so that some people considered it to be a weak point for a Khalifa saying that a leader must be grim- a person others should be afraid of.

Allah says about the Prophet (S.A. W.) in the Qur'an:

"it was by the mercy of Allah that you are gentle with them, for if you would have been stern and fierce of heart they would have run away from you."

Suratu Aali-Imran 3:159

Questions:

1. Explain Husnal Akhlaq quote hadith?
2. Describe the incident of Man from Sham with Imam Hasan (A.S)?
3. Write What Imam Ali (A.S) said and how he will behave with People?
4. What do you learn from this lesson?

A FRIEND IN NEED IS A FRIEND IN DEED!!

During the days of the ruler Harun Rashid there lived three Muslim friends. Their names were Waqidi, Sa'eed, and Shaykh.

Eid was coming soon and Waqidi realised that he did not have any money to buy new clothes for his family. His wife said:

"You and I can manage without new clothes but the children will be so sad when they see other children wearing new clothes. We must try and do something for them".

Waqidi wrote a letter to his friend Sa'eed asking for help. Sa'eed immediately sent a closed bag containing 1000 dirhams for his friend. Waqidi. Just as Waqidi received the bag he got a letter from his other friend Shaykh asking for help. Without opening the bag he sent it to Shaykh.

Waqidi went to the mosque looking worried. He spent the whole night at the mosque because he did not know what to tell his wife and children. He did not have any money to buy them new clothes.

Next morning he went home wondering how his wife would feel. He was surprised to find that she was not upset. In fact, she praised him for helping his friend.

On the same day Sa'eed came to visit them and asked Waqidi whether he received the bag of money he had sent him. Waqidi thanked him and said he had sent it to Shaykh who had written to him for help. Sa'eed bowed his head down for a moment and then said :

"When I received your letter asking for help, I wrote to our friend Shaykh.

In answer to my letter he sent me the bag that I sent you. I was puzzled when I saw the same bag I had sent to you!! You have solved the mystery for me."

The two friends called their third friend Shaykh home and divided the 1000 dirhams amongst themselves :

300 dirhams for Waqidi

300 dirhams for Sa'eed

300 dirhams for Shaykh

and the remaining 100 dirhams for Waqidi's wife.

Questions:

1. Write the story of three friends how they help each other?
2. How they sacrificed their need for other what was the result?
3. What do you learn from this lesson?

THE RIGHTS OF THE SELF

Imam Ali Zaynul Aabedeen (A.S.)

Risalatul Huquq

Charter of Rights

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

Tongue

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

Ears

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

different types of ideas, whether good or evil.

Eyes

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

Hands

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

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

Question:

1. Write about right of self as written by Imam Zaynul Aabedeen (A.S) in Risalatul Huquq (a) Tongue (b) Ears (c) Eyes (d) Hands
2. What you learn from this lesson?

HONOURING GUESTS

"When Allah wishes to do good to a family He sends them a gift. That gift is a guest who brings his her sustenance with them and carries away with them the sins of the family. "

Prophet Muhammad (S.A.W.)

A father and son were once the guests of Imam Ali (A.S.). Imam made them comfortable and sat opposite them talking to them. It was time for the meal to be served.

After food had been served and eaten, Imam's servant Qambar brought a basin and a jug of water for the guests to wash their hands.

Imam took the jug himself and asked the father to extend his hands so he could pour the water.

The guest said:

"How can it be that my Imam serves me! It should be the other way? "

Imam Ali (A. S.) replied:

"Here is your brother in Islam, eager to serve his brother and earn the pleasure of Allah. Why do you prevent it? "

The guest extended his hands.

Iman told him:

"Wash your hands thoroughly. Do not hurry thinking that I should be free of this duty quickly."

When it was the son's turn to wash his hands Imam told his son Muhammad Hanafiyya to hold the jug and wash the son's hands. Imam then told him:

"I washed your father's hands. My son washed your hands. If your father had not been my guest today. I would have washed your hands myself. But Allah loves to see that when a father and son are present in a place, the father enjoys a privilege and a priority."

The Prophet (S.A.W.) has also said:

"A guest is a guide Who leads one to the path to Janna."

Questions:

1. What is hadith of Prophet regarding guest?
2. How did Imam Ali (A.S) treated his guest "man and his son"?
3. What lesson do you learn?

DO NOT DO DHULM (INJUSTICE)

"Do not do dhulm on others any more than you would like dhulm to be done to yourself." **Imam Ali (A.S.)**

"Whoever instigates dhulm will in the future bite his/her hands in regret"

Imam Ali (A.S.)

A man wrote to Abu Dharr who was a respected companion of the Prophet (S.A.W.) for some good advice.

Abu Dharr asked him not to do dhulm to the one he loved the most.

When the man received the reply he was a little disappointed. What was Abu Dharr trying to say? How would anyone do dhulm on the one he loved the most?

He decided to write back to Abu Dharr asking for an explanation.

Abu Dharr replied:

"The meaning is quite simple. To every living being the most loved one is the self (nafs). To you, your nafs is the most beloved and therefore I meant for you not to do dhulm on your nafs."

"Remember, when one commits a sin and acts against the laws of Allah, one harms one self."

Someone asked Imam Muhammad Baqir (A.S.)

"What is the smallest punishable sin (dhulm) that one commits against another person?"

Imam asked him to stretch his hand. Then Imam asked for permission to squeeze it.

Imam squeezed his hand gently. The man gasped a little.

Imam said:

"That is the smallest punishable sin."

Bullying is a form of dhulm which must be avoided at all costs.

Questions:

1. Write about lesson Do Not Do Dhulm (Injustice) quote hadith of Imam Ali (A.S)
2. What do you learn from this lesson?

SOCIAL BEHAVIOUR

It is haram for a man and a woman who are not mahrams, to be together at a private place where there is no one else, if it is feared to lead to immorality and scandal, even if it is a place where another person can easily arrive. But if there is no fear of any evil, there is no objection.

The above fatwa in the risala of Ayatullah Seestani needs to be discussed in the light of basic Islamic ethical and moral values.

The first issue in question even if there is no fear of evil is dress. Islamic dress code (hijab) must be observed at all times in front of na-mahrams however close they may be as family friends, cousins, etc..

Even in front of mahrams there should be a level of decency of dress, e.g. make sure you are not scantily dressed even if you are at home with your immediate family.

The second issue is to ensure that however trustworthy and fatherly figure a person may seem, ensure that you keep your distance, e.g. When alone with a na-mahram in a car, sit in the back seat; never accept an invitation to enter a house where there is only a na-mahram present.

Even with mahrams, decency in distance should be observed, e.g. It does not befit a teenage girl to be sitting in her fathers lap.

Questions:

1. Write the behaviour of Man and Women as per Islamic law in a Social gathering?
2. What lesson do you learn from this?

Taqleed

- I A Muslim must accept the fundamental principles of Islam (usulud-din) with reason and faith and must not follow "anyone in this respect "without proof and conviction.
 - 1.1 On the divine practical laws of Islam (dhkamud-din) one must be either, 'a"mujtahid' (authority), so that One may be able to exercise independent judgement (ijtihad) based on reasoning. Or, one must be confident enough in one's- ability to cautiously judge between rulings of different mujtahids (for example.- If one mujtahid forbids an act and others do not, one must refrain from committing that act, or if one mujtahid makes an act obligatory and others only recommend it, one must perform that act).
 - 1.2 If one is not a mujtahid and does not have such confidence in himself, then one must follow a (taqlid) of a particular mujtahid and act according to his rulings.
2. A mujtahid who qualifies to be followed by the people must possess the following attributes:
 - 2.1 He must be male.
 - 2.2 He must have attained maturity.
 - 2.3 He must be sane.
 - 2.4 He must be living.
 - 2.5 He must be Shiite.
 - 2.6 He must not be illegitimate by birth.
 - 2.7 He must be just.

- 2.8 It is a necessary caution (Ehtiat-E-Wajib) that he must also:
 - a. Not be materialistic or eager to secure worldly gain.
 - b. Be the most learned of the contemporary mujtahids.
3. There are four methods of obtaining a mujtahid's rulings
 - 3.1 Hearing them from the mujtahid directly.
 - 3.2 Hearing them narrated by two just persons.
 - 3.3 Hearing them from an honest, trustworthy person
 - 3.4 Seeing them written in a reliable treatise.
4. One must learn the rulings of those religious matters which affect one's day to day life,

Questions:-

1. What is Taqleed ? Why must one do Taqleed ? Is Taqleed allowed in Usool E Deen & Why ?
2. What are Attributes (Qualification) of a Mujahid?
3. What are the methods of obtaining a mujahids rulings?

Cleanliness (Taharah)

1. Unclean substances (Nejasat)

1. Some substances are inherently najis (unclean). The most important ones are:

1.1 The urine and feces of human beings and of animals whose flesh is haram (forbidden) for consumption and whose blood gushes but when its blood vessels are cut.

1.2 The semen of any animal whose blood gushes out.

1.3 The carcass of any animal whose blood gushes out and who has died naturally, or has not been slaughtered Islamically (see ch. ,18).

1.4 The blood of a human being and any other animal whose blood gushes out.

If an animal whose meat is halal (law-ful) is slaughtered Islamically and bleeds normally, the blood remaining in the body is tahir (clean).

1.5 Dogs and pigs, including their hair, bones, daivs and sweat. Seadogs and pigfish do not fall" in this category.

1.6 All parts of the body of 'kafir [any person who denies the existence of Allah (an atheist), who brings a partner for Him or who denies the prophecy of Muhammad (peace be upon him)]

1.7 All alcoholic beverages.

2. Rules-About Nejasat

- 2.1 If a tahir object comes into contact with a najis object, and if both or either of them is wet such that its wetness comes into contact with the other one, the tahir object will become najis.
- 2.2 If any amount of blood substance falls into a pot of boiling food, all of the food and the pot will become najis. Heating or boiling it will not make it tahir.
- 2.3 Eating or drinking anything najis is haram.

3. Purifying agents (Mutaharat)

3.1 Water

Water is a purifying agent if it meets the following requirements.

- 3.1.1 It is pure (only) water. Liquids such as juices, etc. are not considered' purifying agents.
- 3.1.2 It is tahir.
- 3.1.3 The najis substance must not alter the taste, smell or colour of the water.
- 3.1.4 The najis substance must not remain in the water.

3.2 Five types of water are considered pure.

- 3.2.1 A kur (384 liters or 102 gallons) or more of water.

If a najis substance or objects comes into contact with a kur of water and does not alter its smell, taste or colour the water has remained pure and tahir.

(Translator's note: Such water may be used again to make an object that has become najis tahir.)

- 3.2.2 Less than a kur of water that does not flow out of the ground.
- 3.2.3 If a najis substance or object comes into contact with such water, the water will become najis and may not be used again.

3.3 Running water

- 3.3.1 This is water which flows out of the ground, such as a spring or canal.
- 3.3.2 Running water, even though less than a kur, which comes into contact with a najis substance remains tahir as long as its taste, color and smell do not change.
- 3.3.3 If the source of tapwater is a kur or more of water, it is considered to be running water.

3.4 Rain

- 3.4.1 Rain falling on something that has become najis. (and does not contain an inherently najis substance) will make it tahir.
- 3.4.2 Running rain water, if used while it is still raining, will make najis earth tahir as it flows over it.
- 3.4.3 A pool of rain water that is used while it is still raining, may be used to make an object that has become najis tahir, even though it is less than a kur, as long as the taste, smell and color of the pool remains unaltered.

3.5 Well water

- 3.5.1 Well water that flows out of the ground, even though it is less than a kur, will remain pure after contacting a najis substance or object if its color, taste and smell remain unaltered.
- 3.5.2 Rules on using pure water:
 - 3.5.2.1 The object that has become najis must be rinsed three times with water which is less than a kur. In a kur or running water, one rinse is sufficient.
 - 3.5.2.2 The najis substance must be remove made tahir
 - 3.5.2.3 If one cannot determine, whether or not a liquid is

solely water or has been mixed with another liquid, he should not use it to "make things tahir or for ghusl" or wudhu (see ch. 3 and 4).

If the volume is more than a kur and this liquid comes into contact with a najis substance or object, it will not become najis unless its taste,-color or smell is altered.

- 3.5.2.4 If one has had pure water and cannot determine whether or not it has become mixed with another liquid, it should be considered pure.
- 3.5.2.5 If one has another liquid and cannot determine whether or not it has become pure water (through mixing with enough pure water so that the taste, smell and color of the pure water is not altered), consider it to be a liquid.
- 3.5.2.6 If one had tahir. water and cannot determine whether or not it has become najis, consider it tahir.
- 3.5.2.7 If one had najis water and cannot determine whether or not it has become tahir, consider it to be najis.
- 3.5.2.8 Food and water that have been partially consumed by a dog, pig or kafir' are najis and eating them is haram.
- 3.5.2.9 If a dog licks a vessel or drinks water or any liquid from it, first it should be rubbed with clean earth and then it should be made tahir by rinsing it twice with water.
- 3.5.2.10 Eating and drinking from a gold or silver vessel is haram. There is no. objection if the vessel is only gold or silver plated.

- 3.5.2.11 If the mouth or gums bleed and the blood becomes dissolved in the saliva, the mouth -will remain tahir. However, dentures, etc. should be made tahir.

4.1 The Ground

- 4.1 This can be used to make the soles of the feet or shoes tahir if:
- 4.1.1 It is tahir itself.
- 4.1.2 It is dry.
- 4.2 If the soles of the feet and shoes become najis by walking on najis ground, it is possible to make them tahir by walking on tahir and dry ground until the najis substance is removed from them. There is no need to clean or wash them if the shoes become najis in some manner other than by walking on najis ground, walking will not make them tahir.
- 4.3 Ground is defined as soil, stones or brick. Asphalt, grass, carpet, wood and such is not considered to be ground.
- 4.4 It is recommended to walk 15 steps or more to assure that the shoes have become tahir.

5. Sunshine

- 5.1 If immovable things like the ground, buildings, doors, windows, trees and plants become najis, they will become tahir provided that the dampness of the najis. spot becomes dry by the direct and continuous rays of the sun, without the aid. of wind, etc.
- 5.2 The najis. substance must be removed first and the

sun must not shine through anything such as a curtain or clouds.

- 5.3 A 'najis object or substance becomes tahir by a change of state (chemical change estehaleh), For example, najis wood can be made into tahir ashes through burning. Najis wine can be changed into tahir vinegar through fermentation. Flour-however, made from najis wheat is najis. The cleanliness will not be achieved if the state or chemical nature is not. changed. For example, flour, or bread, made from najis wheat is not tahir.
- 5.4 When a kafir accepts Islam, he becomes tahir:

6. Elimination

- 6.1 During elimination, one should not be directly facing or have his back towards qiblah (see glossary).
- 6.2 Under most conditions, the site of defecation (the anus and the area surrounding it) may be made tahir through the use of paper, cloth, stone, etc., although rinsing with water is preferable. There are three circumstances under which one must use water to make the site of defecation tahir.
- 6.2.1 When other najis substances, such as blood are present with defecation.
- 6.2.2 When the site of defecation has become najis for some other reason.
- 6.2.3 When the site of defecation has become more soiled

- than usual by the feces.
- 6.3 Only water may be used to make the site of urination tahir. Once the urine has been removed, one rinse is sufficient to make the site tahir.
- 6.4 Once fecal matter is removed from the site of defecation, one rinse is sufficient to make the site tahir. However, if one can remove all the fecal matter in one rinse, that rinse is sufficient to make the site tahir also.
- 6.5 If one uses only paper, cloth, stone, etc. to clean the site of defecation, it is questionable whether the site is tahir or not, however, one may pray in this condition and if something comes into contact with the site of defecation, it will not become najis.

Questions:-

1. Name some important Najis substances
2. What are the rules about Najasat ?
3. Explain the purify agent and what are ruler of using pure water?
4. Explain purify agent ground?
5. Explain purify agent sunshine?

Ablution (Wudhu)

1. Procedure for wudhu

- 1.1 In performing wudhu, after making intention, the face, the right hand and then the left hand should be rinsed and then the top part of the head and the upper part of the feet should be wiped. All these actions must be done in corresponding order (tartib)..
- 1.2 The face must be rinsed first by taking water in the hand and wiping over the face with it beginning at the forehead and wiping downward to the chin. One must wet all areas from hairline to chin and in breadth from the tip of the thumb to the tip of the middle finger. This can be done no more than twice.
- 1.3 Next one must rinse the right forearm from just above the elbow by taking water in the left hand and wiping all areas downward to the fingertips. This may be done no more than twice.
- 1.4 Repeat for left forearm using the right hand
- 1.5 Using the hand, already moistened from previous steps, wipe the top of the head from the back part to the hairline with the middle fingers. Do this only once. One must endeavour to touch the scalp while doing this (example: part very long hair).
- 1.6 After wiping over the head, the right and then the left foot must be wiped from the toe-tips to the upper part of the foot with

fingers wetted with wudhu water remaining on the hands.

- 1.7 Parts of the body that are wiped during wudhu must be dry before beginning wudhu.
- 1.8 If water on one's hand is not enough to wipe the head and feet, one must use the water of wudhu remaining on one's face or arms to make one's hands wet. No other water may be used to wet one's hands for this step.

2. Conditions for valid wudhu are as follows:

- 2.1 The water must be tahir.
- 2.2 The water must be pure.
- 2.3 The water and the place where wudhu is being made must not be stolen or belong to one who has not given permission to use it.
 - a. Non-residents of educational institutions, arcades and hotels may perform wudhu using water belonging to these places provided it is usually used by non-residents.
- 2.4 The vessel holding the water must not be stolen or belong to one who has not-given permission to use it.
- 2.5 The vessel must not be gold or silver.
- 2.6 The parts of the body that are subject to wudhu must be tahir at the time of wudhu. If any part of the body other than those subject to wudhu is najis, the wudhu is valid, but for prayers the najis parts must be made tahir.
- 2.7 There must be ample time for both making wudhu and prayer. If there is not enough time, one must make tayamum (see ch. 5) instead, unless he takes the same amount of time

- to do wudhu and tayamum, in which case he must do wudhu,
- 2.8 Wudhu must only be performed for the sake of Allah and not for washing one's face, etc. Doing wudhu for any reason other than remembrance of Allah invalidates it.
 - 2.9 The steps of wudhu must only be done in the prescribed order.
 - 2.10 Wudhu must be a continuous process.
 - a. If, in the course of performing wudhu, a time gap occurs such that before continuing wudhu on the next section,, the water on the section that has just undergone wudhu dries, then the entire wudhu is invalid. However, if the water on other sections has not dried, the wudhu is valid. For example, if at the time of rinsing the left arm, the water on the right arm has dried but the water on the face has not dried then, the wudhu is valid.
 - 2.11 Wudhu must be performed by one's self, unless one is too seriously ill to do it alone.
 - 2.12 The use of water must not be harmful to the individual in any way.
 - 2.13 There must be no barrier between the water of Wudhu and the skin (example: rings or nail polish).

3. Acts which Require wudhu

- 3.1 Obligatory Prayers (except prayer for a corpse-p.38).
 - 3.2 If one must make up a missing or forgotten tashahud ' or sajdah and has lost his wudhu, he must do wudhu again.
 - 3.3 Hajj (seech. 10).
-

- 3.4 Having made a vow or oath to do wudhu.
 - 3.5 Having made a vow or oath to touch the writings of the Quran with any part of the body.
 - 3.6 Touching the names of the Almighty Allah in any language.
4. It is haram for someone who does not have wudhu to touch the writing of the Quran. There is no objection to touching a translation of the Quran in any language.
- 5. Things Which Invalidate wudhu**
- 5.1 Urination.
 - 5.2 Defecation.
 - 5.3 Flatulation (passing gas).
 - 5.4 Falling asleep such that the eyes do not see and the ears do not hear. However, if the eyes do not see, but the ears hear, the wudhu is valid.
 - 5.5 Insanity, being under the influence of something which impairs one's senses, and unconsciousness.
 - 5.6 Istehadha (see ch. 4).
 - 5.7 Those things which necessitate ghusl (see ch. 4).
- 6. Splint Wudhu**
- 6.1 If there is a wound, boil or fracture on the face or arms which is not covered, and if contact with water is not harmful to it, then wudhu should be performed as usual.
 - 6.2 If the wound is on the face or arms (rinsing areas) and it is uncovered and water is harmful to it, then it is sufficient to rinse around the wound and avoid rinsing the wound itself.
 - 6.3 When the wound is on the head or feet (wiping areas) and is uncovered, if water is harmful to it, one should place a
-

clean and tahir cover over it and wipe the cover during wudhu. He should then do tayamum. If one cannot use a cover to wipe over, he should do tayamum instead of wudhu.

6.4 When the wound is covered, whether on the face, hands, head or feet, and water is not harmful to it, if possible the wound should be uncovered and wudhu be made as usual.

6.5 When the wound cannot be uncovered:

6.5.1 If water is not harmful to it, the wound should be rinsed to be made tahir (if it is najis) and water should reach the wound at the time of wudhu.

6.5.2 If water is harmful to it or the wound is najis and cannot be rinsed to be made tahir, one should rinse around the wound during wudhu. If the cover is tahir, it should be wiped over. If the cover is not tahir or cannot be wiped (example: When an ointment covers the wound a tahir cover should be placed over that cover and then this tahir cover should be wiped during wudhu.

6.5.3 If even (b) is not possible, one should do as much wudhu as is possible and then do tayamum.

Questions: -

1. What is the procedure for Wudhu ?
2. What are the Conditions of valid Wadhu ?
3. What are the acts which require Wadhu?
4. What is the rule for touching the writing of Qur'an ?
5. What are the things which Invalid Wudhu ?
6. What is splint Wadhu Explain ?

Children's Book On
Islamic Principles
BOOK III

COMMON SYLLABUS FOR BOTH I & II YEAR

Children's Book On

Islamic Principles

BOOK III

COMMON SYLLABUS FOR BOTH I & II YEAR

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The Eternal Miracle of the Prophet (S.A.W) of Islam

The Holy Qur'an is the eternal miracle of the Prophet (S.A) of Islam. By listening to its verses and reflecting on them, knowledgeable people realize that these verses are not the words of Muhammad (S.A) but are actually the words of Allah. By listening and reflecting on the Qur'an's verses, such people realize that the Qur'an is indeed the Word of Allah, and that the Prophet (S.A) of Islam had a special relationship with Him which enabled the Prophet (S.A) to bring to mankind such a beautiful and meaningful Book.

Allah tells us in the Qur'an:

"If you have any doubt about this Qur'an which I have sent down upon My servant, and you think this Qur'an to be the word of a normal human being and not that of Allah, then bring a surah (chapter) like the surahs of the Qur'an (2:23)."

In the same way, Allah tells us else where in the Qur'an:

"Say: If all created beings were to come together and help one another to produce a book like the Qur'an they would never be able to do it (17:88)."

Truly, no created being can produce words similar to those of the Holy Qur'an, for all created beings, no matter how learned and capable they may be, are still the creation of Allah, and cannot do the works that only Allah can do.

For this reason, no one has been able to imitate the Qur'an in the past and present and no one will be able to do it in the future.

Therefore, since we have this great miracle of the last of Allah's messengers, it is only right for us to appreciate it, value it, recite it, learn its sublime teachings, accept its guidance and use it to make a programme in our lives, so as to live in freedom and bliss in this world and in the Hereafter.

Questions

1. What do we mean when we say that the Qur'an is the permanent miracle of the Prophet (SA) of Islam?
2. What do the lovers of truth realize when they reflect on the Qur'an's verses?
3. How do they realize that the Qur'an has been brought to us by Allah's Prophet?
4. What does Allah say about the Qur'an being a miracle?
5. How does Allah make it clear that it is His Word?
6. Can people produce a book like the Qur'an? Do you know why?
7. What is meant by valuing the Qur'an?... How do we respect it?

A Commentary of Instructive Story from the Quran:

Two Brothers, One Kind and Righteous, the other Proud and Selfish

A rich man died, and his large fortune passed to his two sons. One of the sons was a religious and wise young man. He was clever and far-sighted and thought of this world as the "farm of the Hereafter", and he made use of his wealth for his benefit in the Hereafter:

He paid the obligatory dues on his wealth, he helped the poor and destitute and gave them work and capital. With his wealth he used to assist his kinsmen and dependents. He was a pioneer of acts of charity, he used to build mosques, infirmaries and schools, he used to pay the educational expenses of students and patronise the learned.

He used to say, "I perform these works for the satisfaction of God and to be closer to Him. These works are my store for the Hereafter."

The other son was a greedy and ignorant man, whatever he had he wanted only for himself. He developed an orchard and a farm, and he built a mansion, but he never invited his poor relatives and dependents, and he never associated with them.

He didn't pay the obligatory dues on his money, and didn't reply when he was greeted by the poor. He didn't take part in acts of charity and he used to say, "I can't. I have work to do. I haven't time." He wasn't ready to

spend his money in the way of God.

That haughty man had two huge orchards full of date trees, grape vines, and trees full of other fruits, Building water-courses always flowed alongside the trees of his garden. Between' these two gardens was a plantation where he grew all kinds of vegetables. Whenever that rich man went with his brother to the garden, he used to take pleasure from the sight of the tall trees full of lush fruits, and used to become very happy. He would laugh loudly and make fun of his righteous brother and used to say. "You are making a big mistake by giving away your wealth in this way and that way! But me, I give none of my wealth to anyone, and as a result I am the owner of this garden and all this property. Really, what a big garden, and what lush property!... My, my!...

I will always live happily. This wealth is without end. I don't imagine that there is a Resurrection ahead of us... What Resurrection? What Hereafter? If there is a Resurrection, God will give me more, better than all this."

The righteous brother used to say to him:

"Brother! The blessings of the Hereafter are not given without reason. Your actions must be righteous and deserving for you to be saved and prosper in the Hereafter. Your large wealth has made you heedless of God. O Brother! Do not be proud. Reply to the "salams" of the poor, extend a helping hand to the needy. Use all this wealth for your benefit in the Hereafter. Take part in acts of charity, don't say, 'I haven't time. I can't. I've work to do.' Don't sin, don't be obstinate. Fear the just anger of God. Perhaps God will send a punishment and take these blessings from you. Then you will be sorry, but sorrow will not benefit you."

The haughty brother, however, never listened to his righteous brother's

conversation, and carried on his undesirable ways...

One day, the proud man went to his garden. On his arrival, he stood stock still for a moment, staring wide-eyed then he gave a cry and fell to the ground...

Yes! The punishment of God had descended. It had destroyed the gardens. The walls of the gardens had fallen down,, the tall trees were broken, their branches and fruits were all ruined, and...

When he came to his senses, he moaned and groaned. He wept, he was full of regret and he said:

"How I wish I had listened to the words of my brother.

How I wish I had spent my wealth in the way of God

How I wish I had taken part in acts of charity and that I used to pay the obligatory dues on my wealth! My riches have gone, now I have nothing in this world and nothing in the Hereafter."

This is what happens to a fortune which is not used in the way of God and for the welfare of his servants. This is the end which pride and ignorance led to.

Questions:

- 1) Write the story of two Brothers one Righteous and other Proud and Selfish?
- 2) What was result of the brother who was selfish?
- 3) What do you learn from this lesson?

Exercises:

- a. Write a summary of this story and read it to your school-friends.
 - b. Perform the story in the form of a play with your friends.
 - c. Think up five questions and ask your friend to answer them.
 - d. What is the moral of this story and what you learn from it?
-

SURATUZ ZILZAL

This sura describes to us an aspect of the beginning of the end of time. It is a proof of how, only our actions will count when everyone will be present for Allah's justice.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Kind, the Merciful.

إِذَا دُزِلَّتِ الْأَرْضُ زِلْزَالَهَا

When the earth will quake with her (terrible) quaking,

This sura begins with the word 'when'. Thus no specific time is mentioned. Here we are given a very strong picture of the earth shaking. This will be the earth's final surrender of its solidity and firmness.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

And the earth brings forth her burdens

The word 'athqala' means 'heaviness, burdens'. We normally consider the earth to be heavy and solid, but this aya tells us that an event will take place in which the earth will begin to fall apart and throw even the heaviest of her* burdens which she has been carrying for all these years. The earth is referred to as 'her' or 'she' because earth is of a feminine gender in Arabic.

وَقَالَ الْإِنْسَانُ مَا لَهَا

And man shall say : "What has happened to her?"

Since the disaster will overtake man all of a sudden, and the sudden crumbling of even the heaviest structures will surprise and scare man; in a

completely puzzled state, man will say "What has happened to the earth?"

يَوْمَئِذٍ تُخْبِرُكَ أَخْبَارُهَا

On that day she will tell her news.

At this time everything will be revealed for 'what it is. There will be no more hiding, no more keeping secrets and deeds within ourselves. In other words the earth will declare everything that has happened on it. The holy Prophet (S.A.W.) is reported to have said:

"Save yourselves from disasters by always being in wudhoo, save yourselves. by being regular in your salaa. Beware of your good and bad deeds on earth, for the earth will tell everything that has happened on it on the day of judgement."

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because your Lord will have inspired her to.

That your Lord inspires the earth means that this earthquake will occur at the correct moment. The earthquake will come at the command of Allah because he has power over everything:

يَوْمَئِذٍ يُصَدِّرُ النَّاسَ أَشْتَاتٍ لِّيُرَوْا أَعْمَالَهُمْ

On that day man will go forward in groups to be shown their actions. Since the day of Judgement will be the day of sorting out the good and the evil in humanity, the dead will be divided into groups of good and bad according to their levels. They will rise from their graves, rushing to see what is their reward for their actions on earth.

The holy Prophet (S.A.W.) has said: "Actions are only as good as their intentions." So we must try to make sure that our intentions for whatever we do on this earth should be Qurbatan llallah. In other, words, whatever we do, should only be for Allah's pleasure. And this is how we will earn a

place with the group of those who have done good deeds.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So, he who has done an atom's weight of good will see it.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And he who has done an atom's weight of evil will see it.

These two ayaat are surely a strict warning to us of how severely we will be dealt with on the day of Judgement. Even the smallest deed, good or bad will not escape accounting. These two ayaat clearly show us Allah's justice. Elsewhere in the Qur'an we are told that the day of Judgement is equivalent to 50,000 years of our years. The day when we will all stand before the Lord and await the reward of the good we have done in this world. The Qur'an has guided us in every step. In this sura, once again, we are reminded of the good deeds we should collect for an easy judgement on that day.

Question:

1. Write the meaning of Surah Zilzal and also give tafsir of each Ayat?

SURATUL FEEL

This sura refers to the event that took place in the year of the birth of the Prophet (S.A.W.). The people of the places around Makka were very jealous of the Quraysh and their position as guardians of the Ka'ba. One of these people was the Emperor of Abyssinia. He ruled over Yemen .

Through his representative in Yemen whose name was Abraha he built a large church in San'a (in Yemen) to compete with the Ka'ba. The church did not attract as many people as the Ka'ba in Makka as he had hoped for. He therefore decided to destroy the Ka'ba. Under the leadership of Abraha, an army with an elephant marched to Makka to attack and destroy the Ka'ba.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. In the name of Allah , the Most Kind, the Most Merciful.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

2. Have you not seen how your Lord dealt with the companions of the elephant? At that time the weapons that people had were either swords or spears. One who owned an elephant was regarded almost as an emperor. It was the best of 'weapons' one could possess.

Imam Khomeini (A.R.) recited this sura when the Americans sent their best helicopters (the most advanced of weapons) to Iran to rescue their

spies and their helicopters were destroyed by 'sand'.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

3. Did He not cause their plans to end in confusion?

It refers to the confusion caused by the action of the tiny birds on the army of Abraha. Those who were hit by the pellets immediately fell dead, and the others created chaos amongst themselves.

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ

فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِيَ

4. And sent down flocks of birds upon them;

5. Pelting them with stones of baked clay;

6. So He made them as chewed straw.

'Abaabil' means flocks; and it does not necessarily refer to only birds but also to large overwhelming numbers.

Allah sent upon them a huge flock of birds with small stones in their beaks.

'Sijjeel' means stones like lumps of dry clay. There are many interpretations of this aya.

We know that the mighty army was suddenly devastated, just as it was approaching the Ka'ba.

The result of the attack was that the enormous army became like chewed straw.

Questions:

1. Write the meaning of Suratul Feel?
2. Write the Tafsir of each Ayath?
3. What lesson we learn from this suratul feel?

Children's Book On
Islamic Principles
BOOK III

SYLLABUS FOR II YEAR

Children's Book On

Islamic Principles

BOOK III

SYLLABUS FOR II YEAR

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Can We See Allah?



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

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

This is a picture of Mahmud, Mahmud is himself drawing a picture. Look at the fine picture of a pigeon he has drawn Does Mahmud have reasoning and understanding? Of course he does, but can you see it?

We cannot see Mahmud's reasoning and understanding with our eyes, but does this mean that he has none? I am sure you will agree that it is impossible to see reasoning and understanding with the eyes; but we do see their effects, and because we see the effects of Mahmud's reasoning and understanding, we realise that they must exist.

Reasoning and understanding cannot be seen by the eyes, for the eyes can

only see matter, that is material objects. Reasoning and understanding are not material objects and so the eyes cannot see them. The eyes and the other senses can only perceive matter, and what is not matter and material, they cannot perceive. Instead, we discover their existence through perceiving their signs and traces.

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

Questions:

1. Explain reasoning and understanding through example of picture drawn by Mahmud and Bicycle?
 2. Why reasoning and understanding is not a matter and what we can perceive with our five senses?
 3. How do you understand the existing of Allah through the examples?
 4. What do you learn from this lesson?
-

SAY: "LA ILAHA ILALLAH"

(There is no God except Allah)

La ilaha ilallah is the essence of the whole message of ISLAM. It is the basis of all dua's. Reciting it continuously renews one's bay'at to Allah. In every Adhan and Iqama we bear witness that there is no god except Allah announcing our faith.

It begins with 'La' meaning No. We start of by saying No to all other gods, in Adhan and Iqama after takbeer we begin with -Ash hadu anla ilaha illallah and end with - La ilaha illallah. We remind ourselves to turn away from all gods - wealth, personality, hypocrisy.... and direct ourselves towards Allah seeking His pleasure.

The hadith of the Golden Chain:

"My father Musa AI-Kadhim narrated to me from his father JaferAs-Sadiq from his father Mohammed AI-Baqir from his father Ali Zaynul Abedeen from his father, the martyr of Kerbala from his father Ali ibn Abu Talib saying:

My loved one, and the pleasure of my eyes, the Messenger of God (S.A.W.) told me once, that Jibrail told him from the Lord:

"The kalima of La ilaha illallah is my fort; whoever says it would enter my fort; and whoever enters my fort was safe from my punishment".

Imam Ali Ridha (A.S.)

Imam narrated this hadith in the town of Nishapur in Iran on his way to Marw where Mamun had called him.

The scholars and people had lined the way and requested Imam to narrate a hadith to them. Those who wrote down the hadith numbered twenty thousand.

People started reciting the Kalima when Imam put his hand up and continued: "Yes, the kalima is Allah's fort. It will provide you with excellent safety but on one condition only and that is that you obey and follow us - the holy Aamma in the progeny of the holy Prophet (S.A.W.)".

Questions:

1. Explain the essence & Meaning of La ilaha illah?
2. Write the Hadis (Sayings) of Imam Ali Radha (A.S) through chain and explain?
3. What do you learn from this lesson?

JUSTICE

وَلَا يُظْلِمُ رَبُّكَ أَحَدًا

".....And your Lord is not unjust to anyone....."

Qur'an - SuratuI Kahf 18:49

Adala literally means to put everything in its rightful place. Sometimes adala is confused with equality. Equality is not a condition for justice. e.g. Justice in a classroom does not mean that all the students are given equal marks; but that marks are given according to ability and effort. Similarly, it would not be Adala (justice) if a large oak tree was given the same roots as that of a small sapling.

Adala Is believing in nine things:

1. Allah is for all his creations a just master.
2. Allah never does anything wrong (bad).
3. Allah does not fail to do anything which is necessary.
4. There is no injustice in His decisions
5. When he tests us or gives a command, He does not ask beyond what we can do.
6. Allah will always reward those who obey.
7. It is for Him to decide if He desires to punish..
8. Adhab will never go beyond what an individual deserves.
9. Allah does not force anyone to do evil and then punish him.

Believing in real (Justice) of Allah means that one should not be in a

position of accusing Allah of injustice and favouritism.

If Allah did something that was unfair, then 4 possibilities arise: .

- (i) Allah does it knowingly -which would make Him Dhalim-(unjust)
- (ii) Allah does it unknowingly - which would make him Jahil (ignorant)
- (iii) Allah has been forced to do it - which makes Him Mohtaj (reliant on others)
- (iv) Allah does it as an amusement - which does not make Him Hakim (wise)

Since Allah is not Dhalim, Jahil, Mohtaj or unwise as Allah is Perfect, then the question of Allah being unjust does not arise.

Imam Ali (A.S.) has said that believing in Adala means that you must not be in a position of accusing him (Allah) of anything.

"Is Mankind free in their actions?"

The question was addressed to Imam Musa ibn Ja'fer (Al-Kadhim) A.S.

He replied :

"There are only three possibilities!

1. Man himself is fully responsible for his actions.
2. Allah is fully responsible for man's actions.
3. Both man and Allah are partners in the responsibility of actions."

If Allah was the originator of the action then how can He punish man for his sins? That would be unjust. In the Qur'an, Allah says:

وَلَا يُظْلِمُ رَبُّكَ أَحَدًا

..And your Lord is not unjust to anyone."

Suratul Kahf - 1 8:49

If both man and Allah 'are partners then it is gross injustice that the powerful partner punishes the weaker partner for an action they both

committed together.

As both the above arguments are illogical then the third theory that man does his actions by his own will and power has proved correct."

The concept of 'evil'

بِيَدِكَ الْخَيْرُ ط إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"...In Your hands is all good, Indeed You have power over everything,"

Qur'an -Ali 'Imran 3:25

In Islam evil does not exist. Evil is the absence of good. Just like a shadow which is not an existence in itself but appears because of the absence of light.

When mankind interferes with the perfect laws laid down by Allah, this causes the absence of good - and, thus evil is present.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ.....

"....Mischief has appeared in the land and the sea on account of what mankind has done..."

Qur'an - Ar-Rum 30:41

Some years ago, women who were pregnant and suffered from nausea took an anti-sickness drug called Thalidomide. It resulted in the birth of children whose limbs were deformed. The birth of these deformed children cannot be blamed on Allah, because the ladies took the drug of their own free will and so suffered the consequences.

Allah does not interfere, as He says in the Qur'an :

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ج وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

". . For never shall you find a change in the course of Allah; and never shall you find in the course of Allah any alteration.. " **Qur'an-Fatir 35:43**

When Allah created; He created creation as a whole and not in bits. The laws and order of creation were set and there is no change in them ever.

The concept of variation (different kinds, not same)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ط إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَىٰ ط إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O People! We have created you from a male and a female and made you into nations and tribes so that you may recognise each other, Indeed the most honoured of you with Allah is the one who has taqwa.

Qur'an Hujurat-49:13

Within creation there is a diversity of colour, size, creed..... The variation is created as a result of the laws of creation; it is not discrimination, for to Allah all races, colours, sizes... are equal.

The above aya of the Qur'an states that difference is for the convenience of distinguishing and recognising each other by identification.

Allah gives each one the ability to develop to his/her/its full potential - capacity.

The Qur'an mentions two other types of Adal (justice). These are:

1. Individual justice - Protecting the soul and refraining from all unworthy actions. In other words acquiring 'Taqwa.
2. Social justice - To maintain the rights of others and seeing and treating others as equal, before the divine law.

Questions:

- 1) Write meaning & Explain Adal? What are believing in nine things?
- 2) Write how Imam Musa Ibn Ja'fer (A.S)? Explained is Mankind free in their action?
- 3) Explain concept of variation and two types of Adal (Justice)?

NABUWWA

This is the third root of religion

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى - قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

Said (Firaun) : "And who is the Lord of you two , 0 Musa!" Said he (Musa) : "Our Lord is He who gave everything its form and then guided it".

Qur'an - Suratu Taha- 20:49,50

Nabuwwa is part and parcel of Tawheed & Adala. It is because Allah is Adil that Allah sends guidance.

As the above ayaat of Qur'an shows that when Firaun asked Prophet Musa (A.S.) who his Lord was; the reply of Prophet Musa (A.S.) was He who gave everything its form and then guided it.

From tiny atoms to whole galaxies all of creation is progressing as planned by Allah. We see a small seed in the course of prescribed conditions and laws becoming a powerful tree.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ.....

And your Lord inspires the bee....

Qur'an - Suratun Nahl - 16:68

We see the bee who, inspired by Allah develops an order of a complicated society.

Similarly for man to reach perfection Allah has sent Prophets to guide mankind.

Who is a نَبِيّ Nabi?

A 'Nabil is a bearer of news.

A Nabi must have the following qualifications :

- 1 . He must be sent by Allah. There cannot be a self made Nabi.
2. He must be sinless (Ma'soom).
3. He must be able to perform miracles (Mu'jiza) in order to verify (prove) his claim of نَبُوَّةَ Nabuwwa.

According to Islamic terminology, a نَبِيٌّ Nabi is one who is sent by Allah to guide mankind to the right path. A Nabi is one who is high in the presence of Allah.

A رَسُولٌ Rasul is one who is sent by Allah with a new Sharia'.

Difference between a نَبِيٌّ Nabi and a رَسُولٌ Rasul

A Rasul is one who brought a new sharia' (Code of life) whilst those who did not bring a new sharia but followed the previous Rasul were called Nabi - pl. أَنْبِيَاءُ Anbiya.

In English they are all called Prophets as there is no distinguishing word for nabi & rasul.

اسْمَةٌ

ISMA

This means protection against committing sins. This protection is safeguarded by exercising Taqwa and knowledge. Although Isma is a grace from Allah the abstention from sins by Prophets and Aimmah is through their own free will.

Allah says in the Qur'an :

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

"And We did not send any prophet but to be obeyed in accordance with the will of Allah"

Qur'an Suratun Nisaa 4:64

Only the one who is always on the true path and has not ever been unjust would be obeyed wholeheartedly by the people.

مُعْجِزَةٌ

MU'JIZA

Every Prophet is granted the power of performing mu'jiza (miracles) in order to give proof that his message is from the Lord of the worlds.

A mu'jiza is an act that cannot be performed by learning or practise. Mu'jizas must conform to the mentality of the society to which the Prophet is sent. The mu'jiza given to Prophet Musa (A.S.) was magic because Egypt was at that time engrossed and expert in magic.

Similarly, Prophet Muhammad (S.A.W.) was raised amongst the Arabs who were poets and literary experts and they were challenged at their own art with the Holy Qur'an.

One difference between the mu'jiza of Prophet Muhammad (S.A.W.) and the other Prophets' miracles is that the Qur'an stands as a challenge for all times and places while other mu'jizas are temporary and short lived.

The Duties Of A Prophet

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

"O Prophet (Muhammad) ! We have sent you as a Witness, Bearer of Good news and a Warner "

Qur 'an - Suratul Ahzaab 33:45

The aim of Prophet hood and the work of Prophets is not simply to explain 'sharia'. The most important duty of the Prophets is to establish a social order of justice by means of putting the relevant laws into practise.

According to the Qur'an the duties of the Prophet are :

a) Giving knowledge and awareness to people by reciting divine signs :

.....يَتْلُو عَلَيْهِمْ آيَاتِهِ

..he recites to them His signs....- **Suratul Jumua' 62:2**

- b) Cleansing away the 'satanic' qualities from human behaviour:

.....وَوُزِّيهِمْ كَيْفَهُمْ.....

..And he purifies them..... - **Suratul Jumua ' 62:2**

- c) Teaching the divine laws ...

.....وَيُعَلِّمُهُمُ الْكِتَابَ.....

.....And he teaches them the book..... - **Suratul Jumua' 62:2**

- d) Answering the difficult rules and issues to the people .

يَسْتَفْتُونَكَ ط قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ

They ask for a pronouncement (fatwa); Say : Allah pronounces to you.

-**Suratun Nisa 4:177**

- e) Encouraging people to freedom of thought.

.....فَبَشِّرْ عِبَادِ لَا الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ط

..So give My creatures the good news, those who listen to the Word and follow the best of it - **Suratuz Zumar 39:17,18**

- f) Establishing thought and reflection amongst people, thus raising their culture.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And we sent down to you the remembrance for you to explain to the people what has been revealed to them so that they make use of thought "

- **Suratun Nahl 16:44**

- g) Teaching them wisdom.

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Teaching them the book (Qur'an) and wisdom - **Suratul Jumua' 62:2**

h) Bringing people out of the darkness of ignorance and selfishness to the light of knowledge and guidance.

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ لَا يَأْذِنُ رَبِّهِمْ.....

A book which we revealed to you for you to take mankind out from the darkness to the light with the permission of their Lord.....

- **Suratu Ibraheem 14:1**

i) Pioneering social justice.

..... لِيَقُومَ النَّاسُ بِالْقِسْطِ.....

For mankind to establish justice - **Suratul Hadeed 57:25**

j) Giving good tidings and warnings.

..... قَبَعْتَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ.....

So Allah raised Prophets as bearers of good news and as warners .

- **Suratul Baqara 2:213**

Allah sent 124,000 Prophets throughout the world. We do not know the names of all these Prophets. Only a few of them are mentioned in the Qur'an; Allah says:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ.....

And indeed We sent Prophets before you, of them there are those whose stories We have related to you and of them are those whose stories We have not related to you. ... - **Suratul Mu'min 40: 78**

Questions:

- 1) Explain Nabuwat as mentions in Quran?
- 2) Who is Nabi, Isma, Mu'jiza?
- 3) Duties of Prophet Quote in Quran?

HAZRATH IMAM ALI ZAYNUL ABEDEEN (A.S.)

- Titles : Zaynul Aabedeen, Sajjad, Syyedus Saajedeen.
Birth : 5th Sha'ban 38 a.h. - Madina.
Mother : Sayyida Shahrbanu.
Father : Imam Husayn (A.S.)
Death : 25th Muharram 95 AH. buried in Jannatul' Baqee - Madina.

His mother Sayyida Shahrbanu died within 10 days of giving birth to Imam Ali Zainul Aabedeen (A.S.)

Once when Imam was young and not feeling well, Imam Husayn (A.S.) asked him if there was anything he wanted. The young Imam said he wished Allah would make him like those who do not disobey Allah's orders and do not do that which Allah has forbidden.

Imam was 22 years old when the tragedy of Karbala took place. He was put in chains and an inwardly spiked collar and taken as prisoner along the women and children. They were paraded in the streets from Karbala to Kufa to Damascus (Shaam)

The tyranny on imam did not stop him from speaking the truth and his famous sermon in the central masjid of Damascus in front of Yazid is proof of his courage. Yazid had to stop Imam from saying more by asking the Muezzin to recite the Adhan.

When the people of Damascus heard Imam's sermon there was an uproar, which led to imam's freedom from prison. On being freed the first thing Imam did was to arrange a majlis for Imam Husayn (A.S.)

Before, returning to Madina they went to visit the graves of the martyrs of Karbala.

Imam continued to preach the message of his father.

He spread the message of Islam in three ways:

1. Through his worship

His main quality which earned him the title 'Zainul Aabedeen & Sajjad' was his sincere worship of Allah. His concentration was such that even when bitten by a snake once during salaah he did not even flinch. Whenever he stood for wudhu his complexion faded and he shook saying: "Do you know in whose presence I am going to stand ?".

2. Through Sahifa e Sajjadiyya

It also called Zabur-e-AhluBayt. It is a book of Duas written by Imam which answers all theological and ethical questions.

3. Through Majlis e Husayn

He kept the message of Islam alive by continually reminding people of the values and ideals of Muhammad (S.A.W.) what his father died for.

The army of Yazid then burnt the tents, snatching away the possessions of the women and children including their hijabs. They decapitated the bodies of the martyrs, leaving them on the hot desert sand without burial.

The women and children, and Imam Ali Zaynul Aabedeen (A.S) along with the heads of the martyrs were taken to Kufa and then to Karbala.

The event of Karbala was a major factor in the overthrow of Umayya kingdom though its effect was delayed. Among its immediate results were

the revolts and rebellions combined with bloody wars which continued for twelve years.

This news spread throughout the Islamic world. A flood of letters began to flood in, particularly from the city of Kufa in Iraq, inviting the Imam to go there and to set up a government.

Imam remained in Makka until Dhulhijja when Muslims from all over the world came to Makka to perform Hajj. Imam realised that some of the followers of Yazid had entered Makka as Hajjis with the mission of killing Imam. Imam decided to leave for Iraq before completing the ceremony of Hajj. When asked for the reason for the mysterious departure, Imam said that he would perform this year's Hajj in the desert of Karbala, offering the sacrifice of not any animals, but himself and his family and friends.

Giving a short talk in the vast crowd of people, he announced that he was setting for Iraq, and said he would be martyred. He asked people to join him in attaining the goal of offering their lives in the path of Allah.

Imam Husayn (A.S) was determined not to give his allegiance to Yazid and fully knew that he would be killed.

While on the way of Kufa, he received the news that under the pressure and threats of Yazid's men, the people of Kufa did not support his ambassador Muslim ibn Aqeel. Some of them had joined Yazid's army. The city and its surroundings were under very strict martial law by countless soldiers of enemy who were waiting for Imam. Muslim ibn Aqeel had been martyred.

Approximately 44 miles from Kufa, in a desert called Karbala, Imam and his followers were surrounded by the army of Yazid. The water supply was cut off and the number of Yazid's army increased to 30,000 fully equipped soldiers.

The enemy intended to start the war in the eve of the ninth of Muharram, but Imam asked for a delay till the next morning to be able to do ibada for that night. Some 30 soldiers of enemy joined Imam, among them was Hurr who was one of the generals of the army of Yazid.

On the tenth of Muharram of the year 61 A.H. (680 C.E) the war began. That day, they fought from morning till their final breath, and all the companions and the relatives were martyred.

When Imam was alone, he saw his six-month-old baby dying from thirst. Imam took the infant - Ali Abdullah Al-Asgher to the enemy asking for some water. The words of Imam has not been finished that the thirst of the baby was quenched by a deadly poisoned arrow from enemy which pinned the baby's neck to the arm of his father.

Imam went to the battle field still doing amr bil ma'ruf and reminding them of their status as free human beings if not Muslims. The advice fell on deaf ears and he fought for a long time and was finally martyred. The army of Yazid having killed Imam Husayn (A.S), cut his head and raised it on a lance.

Questions:

- 1) Write about Imam Ali Zaynul Abedeen (A.S.)?
(a) Childhood
- 2) Write about life & works (Summary)?
- 3) Write about his Death?
- 4) Write about Additional notes?

HAZRATH IMAM MOHAMMAD AL-BAQER (A.S.)

Name	:	Muhammad bin All (A.S.)
Title	:	Baqir, Shakir, Haadi
Kuniyya	:	Abu Ja'fer
Father	:	Imam Ali Zaynul Abedeen (A.S.)
Mother	:	Fatima binte Hasan -2nd Imam (Umme Abdullah)
Birth	:	1st Rajab 57 A. H. (677 C.E.) in Madina
Death	:	7th Dhulhijjah 114 A.H. in Madina Buried in Jannatul Baqee

His Parents, Birth & Childhood

He is the only Imam who is connected with Imam Ali (A.S.) and Sayyida Fatema Zahra (A.S.) from both sides. His father, Imam Zainul Abedeen (A.S.) was their grandson and his mother, Fatima their granddaughter.

Imam Muhammad Al-Baqir (A.S.) was present in Kerbala on the day of Ashura. He was then a child of 3 years. He too was taken prisoner, with the women and children and his father, to Shaam (Damascus). They stayed in the prison for a whole year.

Prophecy of Prophet Muhammad (S.A.W.)

The Prophet had told his companion Jabir bin Abdullah Ansari that he would live to see his great, great grandson who would have the

same name as himself and would be granted light and wisdom. The Prophet asked Jabir to convey his greetings to the Imam. Many years later Jabir did just that to the young Imam. By this time Jabir was very old man and had also lost his eyesight.

HIS TITLES

AI-Baqir

Baqir means to split open. He is known as AI-Baqir for two reasons.

1. **Baqir ul Ulum** -One who split open knowledge.

The Prophet had said "God sends a person in every century with the responsibility of revitalising and spreading the religion" (Mujaddid).

In the 1st century it was Imam Mohammed AI-Baqir (A.S.) His Imamate was during a time when several threats faced Islam.

(i)With the conquest of Iran and Rome, philosophy and new ideas came to Arabia. The simple minded Arabs got deviated and started 'Innovations'-Kiyaas [this means they tried to use their own reasoning when they faced questions or problems (masail).

(ii)The Khalifa's were occupied in achieving more power, 'looting' of new countries but were reluctant at having new converts to Islam as this would stop jizya (tax paid by non-Muslims) to come to the treasuries.

Islamic rule extended from Marrakesh to Mongolia.

iii) Imam lived in a time of rulers who claimed to be the representatives of the Prophet (S.AW.) but their behaviour was as follows:

WALEED IBN ABDUL MALIK (86 AH)

He poisoned the 4th Imam.

Was drunk most of the time.

Once sent a slave girl dressed in his clothes to lead fajr prayers.

SULAYMAN BIN ABDUL MALIK (96 A.H)

Was very fond of eating.

Died of overeating.

UMAR BIN ABDUL AZIZ (99 A.H)

Mentioned later on

YAZID BIN ABDUL MALIK (101 AH)

Allowed slave girl Hubaba to judge.

When she died lived with her corpse as normal.

Wouldn't allow her to be buried.

HISHAM BIN ABDUL-MALIK (105 A.H)

Who poisoned 5th Imam.

2. For his worship (ibadat)

Imam used to worship Allah with such devotion that from prostrations his forehead had split. This is another reason for his title Baqir.

HIS LIFE AND WORKS

Imam Mohammed Baqir's (A.S.) main mission and message was knowledge. He encouraged his followers to acquire a Muslim

character and to have excellent morals-akhlaq, and disperse in the world for this was the best form of tableegh. He once told his companion Jabir bin Yazid Al-Jufi:

"There is no Shia who has no taqwa and no obedience to Allah"
ie. One cannot call oneself a Shia without these two qualities.

He also talked of 12 signs of a Shia :

Humility, fear of Allah, trustworthiness, remembrance of Allah, fasts, prays salaa, is good to parents, good to neighbours, is responsible towards widows, orphans & children, fulfils his/her vows, pays back his/her debts, & recites the Qur'an.

When Umar bin Abdul Aziz became Khalifa in 99 AH. he called Imam and asked him for some advice.

Imam gave him 3 pieces of advice:-

1. Do not ever celebrate any occasion with excessive happiness which makes you forget 'halal' & 'haraam.
2. Never lose yourself in anger so that you forget 'halal' & 'haraam'.
- 3 Never take away (usurp) anyone's property.

On hearing the third piece of advice Umar bin Abdul Aziz returned to Imam Mohammed Al-Baqir (AS.) the garden of Fadak (it was this garden which Abu Bakr had snatched from Sayyida Fatima Zehra (A-S.)- His advisors tried to stop him but he did not listen to them [it was Umar bin Abdul Aziz who stopped the cursing of Imam Ali (AS.) in the mosques]

SUMMARY OF HIS LIFE WORKS (Imamat)

In an environment where conversion to Islam was discouraged and where the Khalifas were engrossed in the world and had no morals and were unjust; it was the light and character of Imam Mohammed Al-Baqir (A.S.) which kept the message of the true Islam alive.

It was he who collected the saying of the Prophet and 'Aimma in the form of books establishing the laws of Fiqh as we know them today.

HIS DEATH

In 114 A.H. Hisham bin Abdul Malik arranged with Zaid bin Hasan (an uncle of Imam) to deliver a poisoned saddle to Imam as a gift. Imam was thus poisoned and died after 3 days of illness. His son Imam Ja'fer As-Sadiq (A.S.) buried him in Jannatul Bagee near Imam Hasan (A.S.)

Additional Notes

Once a Christian asked the Imam about the Muslim belief that the fruits of Paradise are not reduced by eating and asked if such an example was available in the world. Imam replied that it was like a lamp. One may have a hundred thousand lamps lit from one lamp, but it would still not reduce the light of the original lamp.

Before his death he called the people of Madina saying that it would be Imam Ja'fer As-Sadiq (A.S.) who would give him 'ghusr and 'kafan', thus informing them of the next Imam.

He had seven children.

Ja'fer (6th Imam) A.S

Abdullah
Ibrahim
Ubaydulla
AJi
Zaynab
Salma

The Imam gave much importance in having majlis for Imam Husayn (A.S.); encouraging them as much as possible.

Mohammed bin Munkadir; a great 'Shaykh' of the time once saw Imam working in the fields under the hot sun. He went up to the Imam and told him if death came to him then (whilst working in the fields) what would he do as he was seeking worldly benefit. Imam answered that if death came to him then it was whilst he was obeying God; he would only fear if death came whilst he was disobeying Allah.

Question:

1. Write about Imam Muhammad Al-Baqir (A.S)?
2. Write about his Parents, Birth & Childhood?
3. Write about his Titles, life and works?
4. Write about summary of his life works (Imamat)?
5. Write about his death?
6. Write about Additional Notes?

HAZRATH IMAM JA'FER AS-SADIQ (A.S.)

- Name : Ja'fer (meaning a stream - in tradition a stream in paradise).
Birth : Madina - 17th Rabiul Awwal 82 A.H.
Titles : Faazil (excellent), Tahir (pure), Qaim (steadfast), Saabir (patient), Musaddiq, Kaashiful Haqaeq (revealer of Mysteries)
Most well known as Sadiq (truthful).
Kuniyya : Abu Abdullah.
Father : Imam Muhammad Al-Baqir (A.S.)
Mother : Fatima (Umme Farwa).
Death : Poisoned by Mansur Dawaniqi (died on 25th Shawwal 148 A.H. or 15th Rajsb/Shawwal).
Buried : Jannatul Baqee, Madina.

His Parents

His father was Imam Muhammsd Baqir (A.S.) His mother was Umme Farwa (Fatima daughter of Qasim son of Muhammad son of Abu Bakr).

Muhammad bin Abu Bakr

Muhammad was Abu Bakr's son through Asma (previous wife of Ja'fer bin Tayyar, who was martyred so she was a widow). When Abu Bakr died, Asma married Imam Ali (A.S.) who brought Muhammad up as his-own son. He was a very faithful supporter of Imam Ali (A.S.) In the battle -of Jamal when Ayesha daughter of Abu Bakr was defeated and her camel's fleet had been cut off (by Imam Ali (A.S.)), Muhammad was sent .by Irnam

to save his sister (different mother) as he was her only mehram.

He was later appointed as governor to Egypt but was killed by Muawiya on his way there (his body was placed in the skin of an animal and burnt to ashes). He was also one amongst the killers of Uthman; When Uthman saw him he, was surprised 'You! the son of Abu Bakr'.

Qasim

Also a Shia of Imam Ali (A.S.)

Fatima (Umme Farwa)

In her time, she was a Faqih (clever - knowledgsable.- in Fiqh). She was a lady known for her piety and knowledge. She was the wife and mother of an Imam.

His Birth & Childhood

He was born in the early dawn of Friday 17th Rabiul Awwal in 82 AH. Same birth date as the Prophet (S.A.W.) He was bom in the days of the Ummayad Calipha - Abdul Malik. It was a very dangerous time when people were put to death without reason. He grew up with his grandfather Imam Zainul Abedeen (A.S.) upto the age of 13 years (so when impressionable age he was under the supervision of 4th Imam). When the 4th Imam died, he was brought up by his father (5th Imam) until he was 32 years old.

Imamate - His Life & Works

When he was born the ruling dynasty was that of Banu Ummaya. The khalifaa was Abdul Malik ibn Marwan {last days). Imam Ja'fer As-Sadiq

(A.S.) saw 10 kings (caliphs) of the Ummayyads. He saw the end of the Banu Ummayya and the rise of Banu Abbas. All the khalifas of Banu Ummayya were against Ahlul Bayt except for Umar ibn Abdul Aziz who stopped the custom of lanat (cursing) of Imam Ali (A.S.) in the masjids. However, at the end of the reign of Banu Ummayya, torture, conflicts and taxation were at their limits and people had enough.

Certain Shias raised their voices saying they wanted a khalifa from the progeny of the prophet. It was in this era that Imam started opening his madrasas where at least 4000 students assembled from all over the world to learn from him. whilst Banu Ummayya and Banu Abbas were fighting they paid less attention towards imam and he used the time to open Madrasas (Banu Abbas were fighting saying it was for the Ahlul Bayt with black flag but when they came to power they killed any Hashimite claiming it).

Imam taught many subjects including Fiqh, Tafseer, Hadith, Medicine, Chemistry, Jafr (calculation in predicting future), Kalaam (roughly translated theology).

His students include not only prominent people like Jabir bin Hayyan (known as Geber - Father of Chemistry) but also the so called 'Imams' of the Sunni schools of fiqh like Abu Hanifa (Noman ibn Sab'rt- Imam of the Hanafi's), Malik ibn Anas (Imam of the Maliki's), Ibrahim bin Saad Zahri (teacher of Ahmed bin Hambal - Imam of Hambali's), Saad bin Muslim Awii (teacher of Shafi). His Imamate also saw a time when Muslims themselves were divided into groups.

When the khalifas saw that the people were going to Imam Ja'fer As-Sadiq (A.S.) for guidance, they appointed Imams (created political Imamate) in Kufa and Madina like Abu Hanifa & Malik bin Anas. People were paid to

ask Abu Hanifa and Malik bin Anas questions (masail) but fined for going to the 6th Imam. They still went to Imam Jafer As-Sadiq (A.S.) Abu Hanifa always had confrontations with Imam (e.g. Well known hadith of Imam asking Abu Hanifa - Which is better, Salaa or Fasting? Which is worse Adultery or Murder?) Both Abu Hanifa and Malik bin Anas added and took away things in the religion according to their own thinking. Imam therefore had to confront so many counterparts and factions.

During the Imamate of Imam Ja'fer As-Sadiq (A.S.) Arabia had been influenced by the works of Greek philosophers and Imam introduced the subject of ilmu Ksalam (theology) and then Hadith. We have more hadith (traditions) than any other school. We have 4 books of hadith mainly from Imam Sadiq (A.S.) (Abu Abdullah). He also created Muhaddiths (relaters of Ahadith) like Jabir Jo'fi, Muhammad bin Muslim, Aban bin Talib. the trained ones were sent as missionaries. We are known as JA'FERI - Followers of the fiqh of Imam Ja'fer As-Sadiq (A.S.)

His Titles

Just as the non believers of the Quraish testified to the truthfulness of the Holy Prophet (S.A.W.) and called him Sadiq so did the people of every group, creed and belief testify to the 6th Imams truthfulness.

His Death

Mansur Dawaniqi sent poisonous grapes to Muhammad bin Sulayman (governor of Madina) ordering him to poison Imam Ja'fer As-Sadiq (A.S.) As a result Imam died in the year 148 a.h. He is buried in Jannatul Baqee, Madina, by his son , the 7th "Imam Musa Al-Kadhim (A.S.)

His Children

Sheikh Mufeed says that Imam had 10 children - Ismail, Abdullah, Umm-e- Farwa, 7th Imam Musa Al-Kadhim (A.S.) Ishaq, Muhammad, Abbas, Ali, Asma & Fatima.

Ismail

He was Imam's eldest son. When he died (in Imam's lifetime) in a village called Uraiz outside Madina, Imam arranged for his body to be brought to Madina and he arranged the face to be uncovered three times during the journey, asserting the fact, that he was dead. Even then, there developed a sect who believed that Ismail was the Imam after Ja'fer As-Sadiq (A.S.) Today they are the Aghakhanis and the Bohras. Aghakhanis are Nizaris and Bohras are Musta'lis. They split up into two groups after their 18th 'Imam'.

Questions:

1. Write about life of Imam Jaffer Al Sadiq (A.S) ?
2. Write about his Birth & Childhood?
3. Write about his life & works?
4. Write about his Title, death and his children?
5. Who is Ismail explain?

HAZRATH IMAM MUSA AL-KADHIM (A.S.)

- Name : Musa bin Ja'fer.
Titles : Al-Kadhim, Faqih, Aalim, Abdus-Salih-Virtuos slave, Babul Hawaij.
Kuniyya : Abu Ibrahim.
Father : Imam Ja'fer Sadiq (A.S.)
Mother : Hamida Al-Barbariyya.
Birth : 7th Safar 128 A.H. in Abwa (a place between Makka and Madina)
Death : 25th Rajab 183 AH. Baghdad. Buried in Kadhmain (Iraq)

His Parents & Birth

Mother

Umme Hamida was a slave girl who was brought to Madina and bought by the 5th Imam for his son for 17 dirhams. The first thing that he told her was : "You are Hamida (the praised one) in this world and Mahmuda (praiseworthy) in the hereafter".

When the women of Madina used to come to the 6th imam to ask masails he used to send them to Umme Hamida saying:

"Her answers will be those given by me".

Imam Musa Al-Kadhim (A.S.) was born in Abwa (a place between Makka and Madina). It is here that Bibi Amina (Prophet Muhammad (S.A.W.) mother) is buried. Imam was born when his parents were returning from Makka. As soon as he was born he did Sajda reciting Kalima, and bearing witness to the imamate of all the other Imams including his own.

Childhood

He is one of the Imams whose miracles in childhood are reported extensively. Imam Ja'fer As-Sadiq (A.S.) repeatedly pointed out* Imam Musa Al-Kadhim (A.S.) as his successor because he knew of the people who after his death would differ.

The Ismalis say Ismail (Imams eldest son who died whilst Imam Ja'fer Sadiq (A.S.) was still alive) was the 7th Imam. One of the 6th Imam's other sons - Abdullah also claimed Imamate. '

Yaqub Al-Saraaj visited the 6th imam once who told him to greet his son Musa who was a week old in his cradle. Imam Musa replied to the salaam and told Yaqub to change his daughters name (Humayra) as it was a name not liked by Allah.

Safwan (a companion of the 6th Imam) once saw the young Imam Musa teaching the lamb he was playing with to prostrate to Allah.

Once when Imam was 5 years old, Abu Hanifa came to visit the 6th Imam. He asked Imam Musa (A.S.):

"O son of the Prophet! What is your opinion about the deeds of man? Does he do them on his own free will or does God make him do them?".

The 7th Imam replied :

"The doings of man can have three possibilities -

- i God compels a man to do them whilst he is helpless.
- ii Both God and man share the commitment.
- iii Man does them alone.

If the first is true than God cannot punish man for sins he did not commit. If the second is true than too God cannot punish man for he is an equal partner. Then, we are naturally left with the third, that man is absolutely responsible for his own doings".

His Titles

These were used to avoid using Imams name as the very mention of it would lead to arrest, torture, harassment and/or death.

Babul Hawajj (Door of fulfilment of needs)

Even after his death people have their needs fulfilled and do not return empty handed from his shrine (Ask especially for cure of physical illnesses, especially eyes).

Kadhim (One who swallows his anger)

Imam Musa (A.S:) live'd in an era when the- rulers were the cruellest ever. Their hatred for the Ahlul Bayt and their followers was intense. Imam's followers were constantly harassed and tortured. The last 19 years of his life was spent in prison. Despite all these hardships, he was always patient spending entire nights in the; worship of Allah., His character even converted the prison wardens towards him.

His Life & Works (Imamat)

When his father was martyred (poisoned by the ruler Mansur Dawanaqi), Mansur asked the governor of Madina to-behead all the trustees Imam had left. The governor (called S.ulyman) wrote back to say that the 6th Imam had left 5 trustees of whom he :(Mansur) was the first and Sulayman the second followed by Abdullah, Umme Hamida and Imam Musa (A.S.) Mansur kept quiet

After the 6th Imam's death Mansur encouraged the Ismail! sect to develop although he knew that Ismail had died 20 years before. At the same time the 6th Imam's other son Abdullah claimed Imamate (however he only lived 17 , days after that).

Mansur was busy building Baghdad after that (although the torture and

killing of the followers of Ahlul Bayt continued) and left Imam Musa (A.S.) for a while in which Imam had a little time to teach true Islam.

When Mansur died his son Mahdi came to power in 158 A.H.. He increased the atrocities in the family and followers of Ahlul Bayt. Imam Musa (A.S.) advised his followers to practise Taqiyya (meaning not to show ones faith outwardly). Mahdi called Imam to Baghdad and imprisoned him releasing him after a while.

After death of Mahdi came his son Musa.who assumed the title Haadi. He only ruled for 15 months but the atrocities continued.

After the death of Haadi came his brother Harun Rashid. It was he who; introduced Backgammon, Chess and Music as Islamic culture (they are Haraam).

Harun was told of the popularity of Imam Musa (A.S.) by Muhammad bin Ismail (Imam's nephew) and about the collection of khums.

Harun was furious and wanting to prove his relationship to the Prophet went to the Prophets grave and greeted the Prophet addressing him as his uncle.

Imam Musa (A.S.) was there and he addressed the Prophet as his grandfather.

Imam then asked Harun that if the Prophet were to come and ask Harun for his daughters hand in marriage would he agree?

Harun said "Yes". Imam said "That is the difference between you and me my daughter would be haraam for the Prophet (mahram)". Harun had Imam arrested in the Prophet's mosque whilst Imam was praying.' He was handcuffed and shackled and sent to Basra. A similar caravan was sent to Baghdad to fool Imam's followers. Imam was put into prison under the custody of Isa bin Ja'fer. After a year Isa wrote to Harun saying he could

no longer imprison Imam as he could find only piety and righteousness in him. Harun had Imam moved to Baghdad under the custody of Fadhl bin Rabi who too became a follower of Imam. The prisons were so small that there was no room to stand and the food was a cup of water and two pieces of dry bread a day. Imam remained patient

Harun also hired mercenaries to kill imam. It is reported that they too on seeing Imam wept and refused to murder him even though they were paid to do so. Harun finally moved Imam in the care of Sindi bin Shahak (a very cruel man). Imam remained in prison for the last 19 years of his life. The 19 years of imprisonment gave the Shia population a little relief as the rulers concentrated on Imam. It enabled the Shias to disperse from Arabia to Iran, India etc. thus spreading Islam and it was one of the factors towards the popularity of the 8th Imam.

Summary of his Life Works

In a situation in which the family and followers of the Ahlul Bayt were being murdered and tortured Imam taught the true word of Allah. Through his character and piety he showed the meaning of tabligh living up to the hadith of the 6th Imam -

"Acquire a true Muslim character and that shall spread Islam".

His Death

In 183 A.H. Sindi had Imam killed with poisoned dates. Another narration says Imam was wrapped in a carpet and he was suffocated and stamped on. His body was left* on the bridge of Baghdad and an announcement was made for all to come and see him.

*It was a ploy to encourage Shias to come out in anger so they could be identified.

When Harun Rashid's brother Sulayman heard of this he was furious and arranged for his burial in a Quraysh cemetery outside Baghdad (the 8th Imam gave ghusl and kafan). A town grew around the tomb of Imam called Kadhmain (meaning the two Kadhims) since the 9th Imam is also buried there.

His Children

He had 19 sons & 18 daughters. The most famous of his sons is Imam Ali Ar- Ridha (A.S.) and the most famous of his daughters is Fatima Kubra known as Masuma Qum who is buried in Qum.

Questions:

1. Write about life of Imam Musa Ali Kadhim (A.S)?
(a) His Birth (b) His Childhood (c) His Titles
2. Write about his life & works (Summary)?
3. Write about his death, & his children?

HAZRATH IMAM ALI AR-RIDHA (A.S.)

Name	: Ali bin Musa
Titles	: Ar-Ridha, Zamin-e-Thamin, Gharibu! Ghuraba, Alim e Ale Muhammad.
Kuniyya	: Abul Hasan
Birth	: 11th Dhulqa'ada
Mother	: Sayyida Suttana (or Najma or Ummulbanin).
Father	: Imam Musa AI-Kadhim (A.S.)
Death	: 29th Safar 203 A.H. (Poisoned by Mamun Rashid)
Buried	: Mashhad, Iran

His Parents & Birth:

Mother

She was a slave of Umme Hamida (6th Imam's wife). When the 7th Imam had gone to buy her from the slave trader he was told that when he was coming to Medina from Marrakesh a pious Christian lady had told him that Bibi Sultana was a very special slave who would bear a son who would spread the true word from the East to the West.

Umme Hamida saw the Prophet (S.A.W.) in her dream telling her to give Bibi Sultana to imam Musa AI-Kadhim (A.S.) which she did.

The 6th Imam used to tell his companions to await for the birth of his grandson who he addressed as Alim e Ale Muhammad. He was one of the three Imams. who did Jihad with their knowledge. (The other two were the 5th and 6th Imams).

Imam Ali Ar-Radha (A.S.) was born one month after the martyrdom of his grandfather Imam Jafe'r As-Sadiq (A.S.) He was born during the reign of the Harun Al-Rashid who poisoned his father.

His Titles**Ar-Ridha**

Angels, Prophets, Aamma, believers and even the enemies of Ahlu-Bayt accepted him. So much so that Mamun Rashid had to offer him to be the heir apparent (to be the leader after him).

Imam Zamin-e-Thamin

Thamin means eight Zamin means safety and security. One of the incidents attributed to this title is that one day Imam was going through the market place with a few followers when 'he saw a hunter about to kill a (struggling) female deer.

Imam told the hunter to let the deer go as she wanted to feed her two young ones Who were in the forest and that she would return to the hunter who could'then kill her. The hunter thought that Imam was making a fool out of him. Imam stood in surety and the hunter allowed the deer. to, go, A little while later the deer returned with her young ones and asked Imam to look after them.

Gharibul-Ghuraba

(One who is a stranger i.e. he is away from his hometown). Imam was far away from his home and family and he is the only Imam who is buried out of Iraq and Hejar(Saudi Arabia).

Alim e Ali Mohammed

The learned one from Ale Muhammad. This name was given to him by his grandfather (Imam Ja'fer As-Sadiq (A.S.)).

Life And Works

Imam played a significant role in the educating of Muslims. Setting examples of education through one's own conduct.

He saw a short period of the rule of Harun Rashid who had murdered his father. Harun Rashid also attempted to kill Imam Ali Ridha (A.S.) but was unsuccessful; After Harun's death, his sons, Amin and Mamun fought for power. Mamun won with Amin being killed.

Immediately after becoming the Khalifa Mamun, according to the tradition started by Muawiya, had to name a successor (heir apparent). Mamun summoned Imam to come to his capital Marw sending a messenger to Medina to bring the Imam to him and specifying a certain route and sending a security force. The route he choose was not the normal route where, a lot of Shia's lived. On the way they entered a town called Nishapur. There the scholars and people requested Imam to tell them hadith. Imam related the following had'ith which is known as the hadith of the golden chain.

"My father Muss Al-Kadhim narrated to me from his father Jafer As-Sadiq from his father Mohammed. Al-Baqir from his father Zaynul Abedeen from his father, the martyr of Kerbala from his father Ali ibn Abu Talib saying: "My loved one, and the pleasure of my eyes, the Messenger of God (S.A.W.) told me once, that Jibrail told him from the Lord The kalima of La ilaha illallah is my fort whoever said it would enter my fort', and whoever entered my fort was safe from my punishment".

Those who wrote down the hadith numbered twenty thousand. People started reciting the Kalima when Imam put his hand up and continued: "Yes, the kalima is Allah's fort. It will provide you with excellent safety but on one condition only and that is that you obey and follow us - the holy Imams in the progeny of the holy Prophet (S.A. W.).

On reaching Marw, Mamun forced Imam to accept the heir apparent (To be the leader after him). Imam accepted unwillingly.

Why did Mamun want Imam to be the heir apparent ?

1. To please the Shia public opinion in Khurasan and the surrounding

areas which would make it easier for Mamun to be accepted by the people there and a victory over his brother Amin.

2. To avoid clashes with those like the Alawids who had always threatened the Abbasids with various uprisings.

Mamun celebrated the occasion of Imam's acceptance of heir apparenacy. Imam only gave a short sermon saying after he had praised Allah

"We have over you a light appointed by the Prophet, and you have a right over us as well; so if you fulfil your duty towards us, we will be bound to perform our duty towards you*.

Mamun ordered a new coin to be minted with Imam Ar-Ridha's name on it. Imam however knew that this would not last long.

Soon Mamun put Imam under constant watch. Imam used the position to spread the true word of Islam. Mamun's court was visited by thousands and Imam made an impact on their minds. His ahadith were widely recorded. Mamun who was fond of scholarly discussions would arrange for intellectuals from Greece, Italy , India etc. to come to his court and hold discussions with the Imam.

'One day a Jewish scholar was brought by Mamun to debate with Imam. The scholar asked: "How can you accept Muhammad to be the prophet of God when he showed no miracles ?

Imam replied:

"The greatest of miracles of Allah is the human mind. It allows ideas to be thought, through and reasoned out. Islam appeals to human reason. Man must accept God through reason and not through miracles".

The scholar did not have much to say after that answer.

Imam also encouraged greatly the remembrance of Imam Husayn (A.S.)

Mamun was never sincere in his behaviour towards Imam. Seeing the Imam's popularity increase disturbed him immensely especially after the occasion when he requested Imam to lead Eid prayers as he was not well. He saw that even before Imam had reached the mosque the people had lined the streets and were reciting takbir and it seemed that even the walls of Marw were doing the same. He had to ask Imam to go back that day.

Martyrdom

There are various accounts of how Imam Ali Ar-Ridha (A.S.) was killed by Mamun.

One of them is that Imam used to like grapes and Mamun offered Imam poisoned grapes. Imam was ill and died after two days on the 29th Safar 203 A.H. He died in Toos in a village called Sanabad. Mamun ordered Imam's grave to be dug near his father Harun's and when it was being dug he said that Imam had told him that when his grave would be dug water and fish would appear underneath. Just as Imam had said, when they finished digging a spring of water appeared with fish in it and then disappeared Imam is buried there at what is today called Mash had in Iran.

Question:

- 1) Write about life of Imam Ali Ridha A.S? (a) His Birth (b) His Titles
(c) Gharibul Ghuraba
2. Write about his life and works?
3. Why did Mamun want Imam to be heir apparent & how he changed?
4. Write about his Martydom?

HAZRATH IMAM MOHAMMAD AT-TAQI (A.S.)

- Name : Mohammad bin AH.
Titles : At-Taqi, Al-Jawad.
Kuniyya : Abu Ja'fer.
Father : Imam Ali Ridha (A.S.)
Mother : Sayyida Sabika (also known as Khaizarun).
Birth : 10th Rajab 195A.H. Madina.
Death : 29th Dhulqa'da 220 A.H. Baghdad. Buried in Kadhmain.

His Parents & Birth

He was the only son of Imam Al Ridha (A.S.) The Prophet (S.A.W.) had said: "My father be sacrificed on the mother of the 9th Imam who will be a pure and pious Nubian".

Imam Musa Kadhim (A.S.) had told one of his companions that his daughter- in-law (Sayyida Sabika) would be one of the most pious of women and to give her his salaams. She came from the same tribe as the Prophet's wife-Mary Copt who bore the Prophet his son Ibrahim (died in infancy).

Imam Muhammad Taqi (A.S.) was born when his father was 45 years old. Till then Imam Ali Ridha (A.S.) had constantly been taunted that he had no children. When the 9th Imam was born a brother of Imam Ali Ridha (A.S.) was angry because he would lose out in inheriting the Imam's property and in his jealousy spread a rumour that Imam Ali Ridha (A.S.)

was not the father. He was eventually proved wrong by a person who could tell parentage. N.B. Same sort of accusation was made on Mary Copt about Ibrahim during the Prophet's time.

Childhood

The 9th Imam was 5 years old when his father was called to Baghdad by Mamun Rashid to be his 'heir apparent'. When Imam 'Ali Ridha '(A.S.) was leaving he saw his son putting sand in his hair. He asked why and the young Imam replied that this was what an orphan did.

His titles, life & works

He became an Imam at the age of 9. Mamun Rashid thought that as all the rulers before him had fought with (oppressed) the Imams and their schemes had backfired he would try to buy (bribe) the Imams. He tried to make the 8th Imam his heir apparent and give him power and wealth but that too backfired. He now tried to use power and wealth with the 9th Imam again but from a much younger age thinking that he would be able to influence him. His main purpose was also to make sure that the 12th Imam (whom he knew would bring justice to the world) would be from his progeny and therefore intended to give his daughter Ummul Fadhl to the Imam for a wife.

Mamun still continued oppressing the family and followers of the Ahlulbayt. He (Mamun) called the young Imam to Baghdad from Madina and offered his daughter. This infuriated his family (Banu Abbas). To prove to them the excellence of Imam even at a young age he arranged a meeting between Imam and the most learned of men at that time -Yahya

bin Athkam.

It was a big occasion with 900 other scholars present too. Imam was first asked by Yahya: What is the compensation (kaffara) for a person in Ehraam who hunted and killed his prey?"

Imam replied that there were many more details required before he could answer that question as the question was incomplete:

1. Did the Muhrim (one in Ehraam) hunt in the haram or outside?
2. Did the Muhrim know sharia or not?
3. Did he hunt intentionally or not?
4. Did he hunt for the first time or was this one of many times?
5. Was he free or a slave?
6. Was his prey a bird or an animal?
7. Was it big or small?
8. Had he hunted by day or by night?
9. Was he baligh or not?
10. Was he repentant or not?
11. Was his ehraam for Hajj or Umra ?

Yahya was stunned. He looked down and started sweating.

Mamun asked the young Imam to answer the question himself which he, did and then Imam asked Yayha a question which he could not answer. The Banu Abbas admitted defeat and Mamun took the opportunity to offer, his daughter in marriage to Imam. Imam read his own Nika (the khutba of which is used today) with the Mahr of 500 dirhams. Imam wrote a letter to Mamun that he would also give Ummul Fadhl Mehr from the wealth of Aakhira. This was in the form of 10 duas which were for fulfilling any haj at (desires) [Chain of narrators upto Prophet - Jibrail -

Allah]* . Thus his title Al-Jawad (the generous one)

* These duas are found in Mafatihul Jinaan (pg 447 - In margin)

Imam lived for 2 year in Baghdad with Ummul Fadhl. She was very disobedient to Imam. When she found out that Imam had another wife (from the progeny of Ammar-e-Yasir) and that there was also children including Imam Muhammad Taqi (A.S.) she was jealous and angry realising that her father's plan had failed.

She complained to her father who also realised that his plan, to keep the 12th Imam in his progeny, had failed. He was enraged and in his rage he drank heavily and went to the 9th Imam's house and attacked Imam with a sword. Both-Ummul Fadhl and a servant saw the attack and believed Imam was dead. Mamun on waking next morning realised the consequences of his attack and was thinking of arranging the disposal of Imam's body when he saw Imam well without a scratch on him. He was confused and asked Imam who showed him an amulet which is called Hirze Jawad Imam told him it was from his grand mother Bibi Fatima Zahra (A.S.) and kept the wearer safe from all except the angel of death. Mamun asked Imam for it and Imam gave him one.

Now Mamun was scared and tried a new tactic. He tried to deviate Imam by sending him beautiful girls and musicians. When he realised nothing was working he let Imam return to Madina.

Imam used this time to prepare the masaib of taqleed and Ijtihaad in preparation for the 12th Imam knowing that both the 10th and the 11th Imam would spend most of their lives in prison. He also prepared the people of Madina teaching true Islam knowing that this would be the last

time they would be able to receive guidance directly from an Imam for a long time.

Ummul Fadhl continuously complained of Imam to her father who sent her letters back.

Mamun died in 218 A.H. and was succeeded by his brother Mo'tasam Billah. He openly announced that all Shias were not Muslims. He said it was wajib for people to kill & prosecute Shias, & destroy property belonging to Shias. They would not be prosecuted.

Ummul Fadhl now started complaining to her uncle who was sympathetic to her. Mo'tasam called imam to Baghdad. He asked Imam to pass judgement of how to punish a thief, imam said only fingers could be cut as the palms were for Allah (as in Qur'an - it is one of the wajib parts to touch the ground during sajda). As this decision was contrary to the decision of the other 'Ulema' it strengthen the position of the Shias. The other 'Ulema' complained to Mo'tasam.

Death & Burial

With Instigation from both the 'Ulema' and Ummul Fadhl, Mo'tasam sent poison which Ummul Fadhl put in Imam's drink and gave it to him. Imam died on 29th Dhuiqa'ada at the age of 25 years and is buried near his grandfather in Kadhmain (the 10th Imam gave him ghusl and kafan).

Summary of Imam's Work'

It is he who prepared and wrote books for the masails of Ijtihad and Taqleed which were essential to prepare believers for the ghaibat of the 12th Imam.

Additional Notes

Once when the young imam was on his way to Baghdad he came across Mamun's party returning from a hunting trip. All the other children on the street ran but the Imam did not.

Mamun asked the young Imam why he did not run away?

Imam said the road was wide enough for all of them and neither had he committed a sin. Mamun asked who he was?

On finding out he asked Imam what he (Mamun) had in his hands. Imam replied "Allah has created tiny fish in the river. These fish are hunted by the Hawks of the kings and the descendants of the Prophets reveal the secrets".

Questions:

1. Write about life of Imam Muhammad At-Taqi (A.S.)?
(a) Birth (b) Childhood?
2. Write about titles, life & works?
3. Write about his Death & Burial?
4. Write about summary of Imam & Additional Notes?

HAZRATH IMAM ALI AN-NAQI (A.S.)

- Name : Ali
- Titles ; An-Naqi, Al-Haadi.
- Kuniyya : Abul Hasan.
- Birth : Friday 15th Dhulhij'ah 212 A.H. in Surba (Suburb of Madina).
- Father : Imam Muhammad Al-Taqi (A.S.)
- Mother : Sayyida Sumaana
- Death : 3rd Rajab 254 A.H. in Samarra aged 42 yrs. Poisoned by Mota'z
- Buried : In Samarra in his house.

Parents, Birth & Childhood

His mother was a very pious lady who spent her whole life fasting. The 10th Imam has said that his mother was one of the ladies of paradise and one of those from 'Ahlul Haqq' (people of truth).

He became an Imam at the age of 8 years. The khalifa wrote to the governor of Madina asking him to send the young Imam to a person called Junaydi for tutorage (the governor of Madina was threatened that if he did not do this than the people of Madina would be annihilated). Junaydi was a well known poet of that time and 'anti - Ahiuibayt' and was 80 years old. The Khalifa felt that if this was done than anything that the Imam, did or said could be attributed to Junaydi i.e. it was taught to Imam by Junaydi.. When Junaydi was once asked about the progress of his student he said :

"I am the student and he is the teacher. I now know what knowledge is. What I say is because of what I have been taught by Imam". The Khalifa's plan had failed yet again.

For a while the Khalifa left Imam in peace and freedom as they were engrossed in sorting out their own affairs (Removing the Iranians from power; adding the Turks and establishing power in Samarra). Imam used the time to open Madrasas and the atmosphere in the mosque of the Prophet was once again like in the time of the 6th Imam Ja'fer As-Sadiq (A.S.)

Imamate - His Life & Works

He served the longest period of Imamate (besides the 12th Imam) - 34 years which can be divided into two parts - 17 years of freedom and 17 years under arrest.

In 234 A.H. came one of the most tyrannical rulers of the Abbasid Khilafate - Mutawakkil. He ruled with tyranny, killing, looting and terrorising especially those who were the followers of Ahiuibayt. Mutawakkil is also the one who ordered the desecration of the grave of Imam Husayn (A.S.) wanting to remove Imam's body and burn it (He did not succeed). He tried running water over the grave so no traces of the grave would remain but was unsuccessful. He ordered that all those wanting to visit Karbala would have their fingers cut off, then hand and feet cut then only be able to go if one other from the family was killed. Imam still asked Shias to visit Karbala. When Mutawakkil saw that all had failed and it did not discourage the visits than he banned all visits to Karbala completely.

Mutawakkil called Imam to Samarra. Imam was called under the pretext of

respect and love towards him. Imam was aware of Mutawakkil's intentions but went knowing that this would be an opportunity to show the Turks too what true Islam was. On arriving in Samarra the Turkish spies sent with Imam were amazed at Imam's knowledge of the Turkish language when he had never visited the Turks before.

It was an opportunity for Imam to prepare the Mu'mineen in Samarra for ghaibat Imam was put up in an Inn which was meant for beggars, destitute and criminals. From this Inn he was removed and put into the custody of an evil man called Zsrraqui (who changed to be an avid supporter of Imam) and then a man called Seyyid.

Mutawakkil knew of the progress Imam had made in Madina in 14 years of spreading knowledge.

Mutawakkil seeing that he could not humiliate imam in any way he announced his arrival in Samarra as Ibnur Ri'dha (son of 8th Imam) and subjected him to things such as handing him a glass of wine in his hands in his court, asking him to sing, making him run in front of his (Mutawakkil's) carriage..etc.

Imam Hasan Al-Askery (A.S.) was placed under separate house arrest than his father at the young age of 5 years as Mutawakkil did not want the birth of the 12th Imam.

Whilst under house arrest Imam Ali An-Naqi (A.S.) arranged for the coming of Sayyida Nargis to Samarra and for her to be well versed in Fiqh by his learned sister Sayyida Hakima.

Imam spent his life making the imminent ghaibat of the 12th Imam easier. Soon after Mutawakkil was killed by his own son who could not withstand the behaviour of his father.

After Mutawakkil's death his son Muntasir was the successor and he lifted

the restrictions of visiting Karbala. His rule was unlike his father's tyranny but remained in power for only 6 months and died at the age of 25 years. Then came Mustan Biliah (Ahmed bin Mo'tasam) followed by Mo'taz Billah who continued his tyranny on Imam and his followers.

Martyrdom

Mo'taz arranged for the poisoning of Imam through an ambassador and Imam was martyred on Monday 3rd Rajab 254 A.H.

nobody except Imam Hasan Askery (A.S.) was present at the time of his death, he gave his father ghusl and kafan and wept bitterly .

Children of Imam Ali Naqi (A.S.)

It is reported that Imam had 5 children

1. Imarn Hasan AI-Askery (A.S.)
2. Husayn.
3. Muhammad (known as Syed Muhammad - Tomb near tomb of Balad).
4. Ja'fer
5. Aaliya.

Questions:

1. Write about life of Imam Ali An-Naqi (A.S) (a) Parents (b) Birth (c) Childhood?
2. Write about his life & works?
3. Write about his Martyrdom?

HAZRATH IMAM HASAN AL-ASKERY (A.S.)

Name	:	Hasan
Title	:	Al-Askery
Kuniyya	:	Abu Muhammad
Father	:	Imam Ali Naqi (A.S.)
Mother	:	Sayyida Sulail (or Hudaitha)
Birth	:	10th Rabi-ul Aakher 232 A.H. in Madina
Death	:	8th Rabi-ui Awwal 260 A.H. in Samarra

Birth & Childhood

When he was born his father said that it was an order from the prophet S.A.W. that he should be named Hasan" It was so well known that the last Imams father would be called Hasan that people had previously looked for the 12th Imam amongst the sons of Imam Hasan Al-Mujtaba (A.S.) His mother was Sulail (or Hudaitha) who was a slave of the 10th Imam whom he had freed and subsequently married. The 10th Imam said of her that she' was one. who was free from all vice and pollution and that she was one of the ...righteous ones. After the 11th Imam's martyrdom he left all the "orders" of Imamat with her (his mother).

Once when Imam Hasan Al-Askery (A.S.) was a young child he fell into a well near their house. His father Imam Ali An-Naqi (A.S.) was praying and didn't even notice the commotion around him of the ladies crying. When he finished praying and asked what had happened, he was told. He went towards the well.' The water rose and all saw the 11th Imam sitting

peacefully on the water and playing.

Bahloul once saw the young Imam crying in the street where all the other children were busy playing with their toys. He asked whether Imam was crying because he had no toys to play with. Imam replied: "We have not been created to play!"

Bahloul asked where he had learnt this from and the Imam said :

"Have you not read the Qur'an where it says - "Do you think we have created you in vain and that you will not be returned to us".

When Bahloul heard this he asked Imam for some advice. Imam talked about death, barzakh and qiyama and cried so much, he fainted. When he came to, Bahloul asked him why he was so fearful as he was not even baligh yet. Imam said:

"I have watched my mother light a fire; she uses the little twigs to get the big pieces of wood to burn; I fear that on qiyama Allah too will use 'small' sinners to light the big ones.

Titles

AI-Askery

The 10th and 11th Imamayn were both called AI-Askery as they lived in an area of Samarra called Askery.

Another reason that the 11th Imam was called Askery is said to be that once Mutawakkil wanted to show the imam the strength of his army of 90,000 men and so he asked his men to fill their sacks with sand and pile all the sacks up. He then showed Imam this mountain of sacks. Imam asked Mutawakkil, to look through his (Imam's) two fingers, where he saw an army of armed Angels. Imam told him that they were at his disposal but he would not use them. (An army is called Askery).

Life & Works

Ahmed Bin Ishaq relates that when he heard of the death of the 10th Imam he went to Samarra and asked for the whereabouts of the 11th Imam. He was told that Imam had been imprisoned by Mo'taz Billah, After bribing the guards he was able to visit Imam one night. He described the prison as a tunnel under the Khalifa's home where there was no space to stretch ones legs nor room to be able to stand. Ahmed says he cried when he saw Imams condition. Food was only one glass of water and a piece of dry bread a day. He was imprisoned because all the rulers knew of the justice that was promised to come with the coming of the 12th Imam and they wished to prevent anyone being born of the 11th Imam.

Whilst in prison he told his companions to accumulate all the masails of Fiqh and he completed the masails on the chapters that were found missing. He introduced the institution of "Taqleed" advising people to follow those who were learned, "Muttaqi", and just, as he was in prison and it was extremely difficult for people to meet him. Khums was collected; through his representative and masails too asked to him, Abu-Ja'fer Uthman bin Saeed, who was later to become the representative of the 12th Imam.

There was once a severe drought in Samarra and a Christian priest came who whenever he raised his hands caused rain to fall from the heavens. The Muslims faith started wavering and the Khalifa Mo'taz Billah got worried for if they left Islam he would have none to rule over.

He went to the 11th Imam saying that Imam's grandfathers religion was in trouble. Imam asked him to call all the people outside Samarra with the Christian priest He asked the Christian priest to pray for rain. When he raised his hands to pray it started to rain. Imam asked for whatever was in

this hands to be taken away and then asked him to pray for rain again. There was no rain this time. Imam showed that what the priest had in this hand was the bone of a Prophet which whenever placed under the open sky caused it to rain.

Imam then prayed for rain and it rained. Mo'taz could not re imprison Imam for some time for when the people saw the miracle they all wanted to visit imam and asked where they might find him. Imam pointed to the - Khalifa" and asked them to ask him. Mo'taz told them that Imam was staying at the house where the 10th Imam used to reside.

Sayyida Nargis was there and it was in that year that the 12th Imam was born. Imam was allowed out of prison for 13 months after which he was re arrested.

Martyrdom

In the six years of his Imamate several attempts were made on his life.

On the 1st of Rabi-ul Awwal 260 a.h. Mo'tamad arranged for Imam to be poisoned in prison and then sent him home. Imam was in great pain and difficulty for 8 days. On the 8th of Rabi-ul Awwal he asked his son, the 12th Imam, to bring him some water and then leave him. He died that day and was given ghusl & kafan by the 12th Imam.

Burial

The funeral prayers were led by the 12th Imam and it was then that a lot of Shia's saw him for the first time. A large number of people attended the funeral and he is buried in Samaria.

Additional Notes

The 11th Imam was once asked of the signs of a mo'min (believer). He listed the following signs.

1. He is one prays 51 rakaats of salaa daily.
2. He prostates on Khake Shafaa.
3. He wears rings on his right hand.
4. He repeats the verses of Azhan & Ikama.
6. He recites "Bismillah" loudly in Salaa.
7. He prays his Fajr Salaa before the stars disappear and his Dhuhr prayers before the sun starts to decline.
8. He recite Qunoot in Salaa.
9. He dyes his hair and beard.
10. He recites 5 takbirs in Salatul Mayyit.

Questions:

1. Write about life of Imam Hasan Al-Askery (A.S)
(a) Birth (b) Childhood?
2. Write about his Titles?
3. Write about his Martydom & Burial?
4. Write about Additional Notes?

HAZRATH IMAM MOHAMMAD AL-MAHDI (A.S.)

"He who dies without knowing the Imam of his time, dies the death of 'jahiliyya'-age of ignorance before the arrival of the Prophet (S.A.W.) in Arabia." Prophet Mohammad (S.A.W.)

- Name : Mohammad bin Hasan
Titles : M-Mahdi (the guided one), AI-Hujjat (proof of Allah), AI-Muntazar (one who awaits the orders of Allah), AI-Muntazir (one who is awaited), Sahebuz Zamaan (master of the age), AI-Qaim (the present one).
Kuniyya : Abul Qasim
Birth : Friday 15th Sha'ban 255 a.h. in Samarra (Iraq).
Mother : Sayyida Narjis
Father : Imam Hasan AI-Askery (A.S.)

His Birth

Sayyida Hakima who was the sister of our 10th Imam relates that she went to her-nephew's (11th imam) house for iftaar on the 14th of Sha'ban 255 A-H. The 11th Imam asked her to stay as his son was to be born soon. There was no sign of pregnancy on Sayyida Narjis. The 11th imam asked her to recite Suratul Qadr on Sayyida Narjis. At the time of Fajr on 15th Sha'ban Sayyida Hakima 'heard the Sura being recited from the womb of Sayyida Narjis. The 11th imam told her that the birth would occur very soon. As soon as the 12th Imam was born he did sijda and proclaimed the oneness of Allah and the Prophet hood of the Prophet (S.A.W.)

He also recited the 5th aya of Suratul-Qasas

"And We intend to bestow (Our) favours upon those who are weak in the land and make them the Imams (leaders) and make them the heirs".

On his right hand was written the 82nd aya of Suratu Bani Israel

"The truth has come and falsehood has vanished; Indeed falsehood (is a thing by nature) vanishing".

The 11th Imam only told a handful of his most trusted believers of the birth of his son and to a few of his household slaves.

One of the women slaves called Naseema relates that when she went to see the baby Imam in his cradle she greeted him with salaam and was replied to. She then sneezed and Imam said:

"Yarhamukallah - it is a blessing from Allah and you have 3 days immunity from death".

GHAIBAT

Ghaibat e Sughra 260-329 A.H..

Ghaibat e Kubra 329....On wards

Why Ghaibat?

Imam As-Sadiq (A.S.) - prevention against being killed

Ishaq bin Yaqub (on authority from 12th Imam) says that all the Imams were under oppressive rulers. Our 12th Imam is hidden in order to rise in arms with obedience to no one.

Muhammad Yaqub Al-Kulayni has said that ghaibat is a test from Allah to test the steadfastness of belief in Imam.

If he is to remain in Ghaibat, what is the use of his existence?

Belief creates hope giving strength to the oppressed.

It is a deterrent for the committing of injustice as one is always aware of the constant presence of the Imam.

Why insist on 12? Why Imam not continued and last Imam near Quiyama to do 12th Imam's work?

For one who is to cleanse the earth of all wrong and injustice is necessary for him to be born near early Islam and carry pure and pristine Islamic ideas... It is necessary to look from his vantage point at all the upheavals, in the world. Personal experience, of the past will make him fearless of the seemingly superpowers no matter how strong they are.

Why Ghaibat e Sughra?

To make the Shias used to approaching scholars instead of Imam himself, it started during the time of the 10th Imam who was under almost constant house arrest in Samarra and continuing through.

GHAIBAT E SUGHRA

260 - 329 A.H.

This was the minor concealment in which Imam appointment representatives (Naibs, Safirs.....)

There were 4 representatives:

1. Uthman bin Saeed (A.R.)
2. Muhammad bin Uthman (A.R.)
3. Husayn bin Rawh (A.R.)
4. Ali bin Muhammad Samry (A.R.)

Uthman bin Saeed (A.R.)

It is said that at the age of 11 years he was a servant in the house of the 9th

Imam later to enjoy the confidence of Imam. He occupied the same position of trust with the 10th and 11th Imam who told Shias that after him-they would not see the 12th Imam and would have to obey Uthman. After the 11th Imam's martyrdom Uthman moved to Baghdad and disguised as a butter seller he set up the collection of khums for Imam. He served the 12th Imam for 18 months and received a letter near his death from Imam telling him to appoint his son Mohammed as the next representative.

Muhammad bin Uthman (A.R.)

He continued in his fathers footsteps also acting as a butter seller. He managed to keep imam's existence a secret from the Abbasids until the early years of the reign of Al-Mutadid. The rulers than started searching hard for imam and killed countless mo'mineen with even the slightest resemblance to Imam. Spies were set up to probe the khums network. Imam issued an order for Shias not to take his name nor show mas'ala of khums to anyone until absolutely sure of them. As instructed by Imam he appointed Husayn bin Rawh as the next representative after his death in 305 a.h.

Husayn bin Rawh (A.R.)

His kuniyya was Abul Qasim. His sociable nature won him respect even from the Ahlul-Sunnah. He managed to keep his activities a secret from the rulers whilst maintaining good relations with them, it is to him that we address the 'ariza' to be delivered to Imam. He served faithfully until he died in Sha'ban 326 a.h. revealing the appointment of Ali bin Muhammad Samry after him.

Ali bin Muhammad Samry (A.R.)

He served for only three years. A week before his death he received a letter from imam telling him of his forthcoming death and that there would be no representative after him and that Imam was now going into Ghaibat e Kubra (major concealment). Imam would then appear when Allah willed it- Ali bin Muhammad Samry died on 15th Sha'ban 329 a.h.

GHAIBAT E KUBRA

329?

Imam's ghaibat is described by the Airnma like that of Prophet Yusuf (A.S.) who was amongst his brothers yet they did not recognise him. Imam is known to meet a believer on 3 occasions:

1. At the time of trouble.
2. He is present at every Hajj.
3. He attend the funeral of every believer who has no religious obligations pending on him/her e.g. Khums.

During this time he continues to guide. Numerous letter have been received from him by (to quote a few) Ishaq bin Yaqub, Sheikh Mufeed.... It is reported that 30 people all over the world meet with him regularly. It is also reported that Jaziratul Khadra (green islands) is a vast land in Imam's kingdom occupied by large number of Shia and governed by Imam's family.

Responsibilities During Ghaibat e Kubra

1. Pray for Imam's safety at all time.
2. Be in waiting for Imam at all times.
3. Give Sadaqa for Imam.
4. Pray for his re-appearance.

5. Whenever faced with difficulty (whether small or big) ask for assistance from Imam.
6. Whenever his name is heard or recited, one should stand if possible, send salaams on him, put hand on head and bow.
7. If possible perform Hajj/Umra for Imam. (Hajj-After own Wajibat)

RE-APPEARANCE OF IMAM AL MAHDI (A.S.)

" The actual time of appearance is only known by Allah"

However various indications have been given by our AImma.-

1. It will be the day of Friday.
2. It will be the 10th of Muharram.
3. The century will be an odd number:
4. There will be both a solar and lunar eclipse in the month of Ramazhan.
5. A voice will be heard announcing the appearance of imam which will be heard by all in their own language.
6. Imam Ali (A.S.) related to Sa'sa bin Sawhaan:
The 12th Imam will appear when:
 - I) There will be a loud noise from the sky with which the eardrums will pierce.
 - ii) Nasibayn (Iraq) will burn on all four sides.
 - iii) Basra will be abandoned.
 - iv) Turkey will be ruled by Usmanis.
 - v) People will usurp that which they are trusted with.
 - vi) People will 'kill' Salaa. (It will not be abandoned but its essence destroyed).
7. People will carry music in their pockets.

8. The 5th, 6th and 7th Imams have said:

"A great man from the people of Qum will rise up and take a stand. He will invite people towards the truth. Brave people like strong mountains, not fearing fighting and having trust in Allah will come to his help. Finally the enemy of Islam will withdraw.. The rule of Islamic Law will be established by the people themselves".

"Kufa will become barren of Islamic knowledge whilst Qum will become the centre of Islamic Fiqh so much so that it will spread throughout the world that not a single person will remain ignorant of the message of Islam".

"These people will be the vicegerents of the 12th Imam. Their rule will continue and link with the appearance of the 12th Imam, They will not entrust the rule established by them to any but Imam on his reappearance".

9. Imam Ali (A.S.) took Kumayl bin Ziyad to the outskirts of Kufa and showed him : where he was to be buried. He then told him that all round his grave there would be tall buildings carrying the sign of Shaitan on them. The sign would be called Antennae.

10. Sufyani will appear. He will be a Jew but make himself apparent as a Muslim. He will be supported fully by the Christian governments and his mission will be to destroy Shias. He will offer booty to anyone who kills a Shias. The result will be such that even neighbours who have lived as brothers for years will kill Shias for money. His rule may be in Shaam (which in imam Ali's time was parts of Syria, Lebanon, occupied Palestine, Kurdistan). He will be finally killed by Prophet Isa (A.S.)

Imam will appear in Makka and his 'dhuhur' will be in two stages (similar to Prophet hood of the Prophet).

1st Stage

This will be in secret and not announced to all (only to close followers).

2nd Stage

Open announcement on the 10th of Muharrarn (Ashura).

In the Dhulhijja of the preceding to Imam's appearance on 'Ashura, 40 'mu'mineen' who will be Imam's closest companions will realise the nearness of 'dhuhur' and go for Hajj. They will not return home and on the 15th of Dhulhijja they will go to the Ka'ba and cry a lot.

One of them will be called by imam, introduced and told to be the representative of the 40. They will all meet Imam between the 16th and 22nd of Dhulhijja. Imam will tell them that one of them will have to announce the arrival of Imam at the door of the Ka'ba but whosoever would do this would be killed immediately.

On the 25th Dhulhijja the announcement will be made and the announcer killed (This is the blood of Nafse Zakiyya - pure soul, those whose blood will touch the Ka'ba and who is mentioned in numerous prophecies).

His blood will be avenged 2 weeks later when Imam will appear himself at the Ka'ba.

Those who answer the first call will be 313 in number.

Imam's army will consist of 10.000 mo'mineen.

Imam will establish his government in Kufa and his treasury in Masjidus Sahla.

Additional notes on the re-appearance of Imam.

In Sheikh Tusi's 'Ghaybat', Abu Baseer quoted Imam Ja'fer Sadiq (A.S.) as saying

"The call in the name of QAIM (i.e. Imam Al Mahdi (A.S.) will be made in the night of the 23rd Ramadhan and he will make his appearance on the day of Ashura, the day of Imam Husayn (A.S.)'s martyrdom".

Sheikh Sudooq in his book Kamaaluddin relates from Zararah that Imam Ja'fer As-Sadiq(A.S.) said "The announcer will call the name of the Qaim (A.S.)". I asked whether this call is for a particular group or if it is meant for everyone, Imam Ja'fer Sadiq (A.S.) said:

"Shaitan will not leave the people alone. He will call late in the night and will plunge people into doubt".

In the 13th volume of Bihar-ul-Anwar, Imam Al-Baqr (A.S.) is quoted as saying that "The Qaim Imam Al-Mahdi (A.S.) will send one of his companions to Makka and will ask him to inform them that I'm sent by so-and-so to you and that we are the merciful Ahlul-Bayt and the Store-house of 'Risalat' (religious guidance) and 'Khilafat' and we are the progeny of Muhammad (S.A.W.) and from the time that the Prophet of Islam (S.A.W.) left this world until now, we've been oppressed and deprived and our rights have been usurped. So we call you to befriend us. When that young man will utter these words, he will be caught and beheaded between 'Rukn' and 'madam' (in Masjidul Haram) and this young man is the 'Nafse Zaki'.....

And between the death of the 'Nafse Zaki' and the re-appearance of Imam Al-Mahdi (A.S.) there will not be a gap of fifteen nights".

Questions:

1. Write life of Imam Mohammad Al Mahdi (A.S) (a) Birth
2. Explain Ghaibat Sughra and Kubara?
3. Write about 4 duties their name & duties?
4. What are responsibilities during Gaibat? 5. Reappearance of Ali Mahdi?
6. Write additional notes on Reappearance?

HIJAB

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ.....

"And say to the Muminat (believing women) that they, should look down and guard their private parts and do not show their beauty except what appears thereof; and let them wear their head-coverings over their bosoms and not display their beauty; except to their husbands or their fathers, or the. fathers of their husbands, or their sons or the sons of their husbands, or their brothers or their brothers' sons, or their sisters' sons or their women

Qur'an - Suratun Nur 24:31

It is Wajib to cover one's head and body from a man who is na-mahram.

Who is a na-mahram?

All men except those listed below are na-mahram:

Father and his father, (grand-father), great grand-father (how high so ever)

Brothers and their sons and sisters' sons

Fathers' brothers and mothers' brothers

Husband, his sons and his father.....

Hijab provides the necessary dignity and self-respect to be able to lead a balanced social life. Islam separates work and social enjoyment. By wearing Hijab, a Muslim woman expresses her strong identity as a Muslim. Islam does not want women, as responsible members of society, to be the cause of moral disgrace to the society.

Hijab is modest clothing. It is to wear loose simple clothing which covers the body and the head. The face and the hands upto the wrists may be left uncovered but if there are na-mahrans present who glance sinfully (in a bad way) then it is wajib to cover the face and hands too.

Hijab is not just a scarf or head covering. It is no hijab if one wears beautiful clothes, wears make up and then just a scarf over the hair. The head scarf must be accompanied with loose modest clothing.

The clothing of hijab must also be accompanied by lowering the gaze. Hijab is not a licence to attend mixed gatherings, or be in the company of na-mahrans for pleasure.

The following incident elaborates the concept of hijab as taught by the lady of Janna - Sayyida Fatima Zahra (A.S.);

Umme Salma, who was one of the wives of the Prophet (S.A.W.) is reported to have said that once a blind man called Abdullah bin Maktoom wanted to come where they were. The Prophet (S.A.W.) asked the ladies to go behind a curtain. The ladies reminded the Prophet that Abdullah was blind. Sayyida Fatima (A.S.) who was there went in another room. When Abdullah had gone the Prophet (S.A.W.) asked her why she had gone into another room. She replied:

"Abdullah is blind but I am not."

Questions:

1. Write the meaning of Hijab Quote Quran Ayath?
2. Write who is na-mahrum (All Relations)?
3. What dress code in hijab, Explain how sayyida Fatima (A.S) behaved?
4. What do you learn from this lesson?

AND SCOLD YOUR NAFS BEFORE IT IS SCOLDED

Allah created the body and the nafs in two distinctive phases. He took earth to create the body into which He then blew His spirit. The human being therefore must always realise that there are two distinctive forces in his/her life - material and spiritual. The material side is lowly like the earth while the spiritual comes from the highest - Allah.

There is a constant conflict between the body and the nafs (in the state of nafsul lawwama). e.g.- the nafs wants to reach spiritual heights whilst the body needs to eat and sleep. To the body the nafs is a nuisance that is always limiting the body's behaviour. Allah has created the potential for such a conflict so that the nafs is challenged and the body refined. If the nafs is not scolded every time it inclines towards the body's desires, it will lose its resistance and strength finally lowering itself to an animalistic level (nafsul ammara).

Firstly, one must understand our purpose of existence in this world. Yes. We have to eat, drink, pay our bills, but that is not why we are here we are here to raise our nafs to the stage of mutmainna bringing out its best. e.g. a 'child" ' playing in a playground is not scolded for running around but if the same child were to run around in the masjid or imambada he/she would be scolded. Knowing the purpose of where we are determines how we will discipline ourselves.

Once, the nafs and its purpose is acknowledged, one must understand the tools of understanding it and scolding it so it does not turn away. Salaa' & dua are the tool that scold the nafs in the gentlest of ways, tempting it to come for more.

Finally, scold encouragingly the nafs to partner with the body and commit righteous deeds - to serve others, to help in the community, to smile at someone, to help a person in need

Like a mother who scolds her child positively,. nurturing him/her to be a Muslim in essence; one should scold the nafs before it is scolded by He who is The Master of the day of Qiyama'.

Questions:

1. What are the two essential constituents of a body?
2. What is Nafsul lawwama and Nafsul Ammara?
3. What is the purpose of our existence and how we should scold the nafs before it is scolded?
4. What do you learn from this lesson?

AND DO NOT BE A HELPER OF THE UNJUST

Justice is perhaps the most important of the values of Islam. In fact, it can be said that the main purpose of prophet hood has been to establish justice.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ.....

"Indeed We sent Our messengers (prophets) with clear evidences, and sent down with them the book and the balance (to judge between right and wrong) so that people may live with justice " **Suratul Hadsed - 57:25**

In all the practices of Islam, the fundamental principal is justice, e.g. In Salatul Jama'a, no one has precedence over another by virtue of power, wealth, or rank. To keep a place for someone, is unjust.

In all dealings of life, be it family, social, or political, a Muslim is required to stand firmly for justice even if the consequences are against oneself and One's family. All too often that which leads to injustice is love.

The Prophet (S.A.W.) is reported to have said:

"If anyone walks with a dhalim (unjust person) to strengthen him/her, knowing that he/she is a dhalim, he/she has gone forth from Islam."

To remain silent and be reluctant to act or speak out at the injustices committed by others is also a form of aid to the dhalim. Silence is an affirmation that one had accepted the injustice as norm. Just as today, the atrocities carried out in the Muslim world against Bosnia, Chechnia, Kashmir, Palestine..... If we do not speak out, or even feel a need to voice our protest then we are aiding the dhalimeen (unjust ones) by our compassion fatigue (apathy).

We continually recite in Ziyara, that had we been in Kerbala on the day of 'Ashura we would have laid down our lives for Imarn. Yet, when there is 'Ashurs happening in the world today wherever we care to look, we do not even raises voice... History will shake us holding our collars saying: "Where were you then? Where were you? " We cannot even blame a lack of information for technology delivers it to our living rooms! if we want to live like Ali (A.S.) and die like Husayn (A.S) as we cry out and even wear on our shirts, then we must stop aiding the unjust by our silence which is deafening to those who are oppressed.

Questions:

1. Quote Quran to show the importance of Justice?
2. Explain how we should behave with Justice in a society and what are our duties?
3. What we should do to stop aiding the un just?
4. What do you learn from this lesson?

AFFECTION TOWARDS ORPHANS

"who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand." - **Imam Ja'fer As-Sadiq (A.S.)**

One day Prophet 'Isa (A.S.) was passing through a grave yard with his companions and when nearing one particular grave he started walking faster.

When his companions enquired he said that the person in the grave was being punished and he did not want to be near the grave.

A year later on passing the same graveyard, the companions of Prophet 'Isa (A.S.) noticed that he was walking slowly cherishing each step when he walked passed the same grave.

They asked him about the change. Prophet 'Isa (A.S.) replied :

"The man had a son who has provided food and shelter to an orphan. Allah has forgiven the sins of the father on that account. "

Prophet Muhammad (S.A.W.) has said:

"If a person looks after an orphan and meets his her expenses; he she will be my companion in Janna and will sit by my side."

In his last will (after being struck by Ibne Muljim) Imam Ali (A.S.) said:

"Fear Allah when the question of orphans arises. You should never let them starve. So long as you are there to guard and protect them you should not let them be ruined or lost. Tlic Prophet (S.A.W.) always reminded us

of this responsibility so much so that we often thought that the Prophet (S.A. W.) might give them a share from our inheritance. "

Questions:

1. How we should behave with orphans quote hadis of Imam Jaffer As-Sadiq (A.S)
2. Write the incedent of Isa (A.S) walking in the grave yard?
3. What do you learn from this lesson?

FIQH TERMINOLOGY-1

WORD	MEANING	EXAMPLE
Wajib	MUST DO Something that has to be done and not to do it is a sin.	Salaa, Sawm, Khums, Hijab
Haram	MUST NOT DO Something that if done is a sin.	Stealing, eating non-halal food, lying
Mustahab	BETTER TO DO Something which if done is rewarded. If it is not done there is no sin.	Adhan, Iqama, Salatul Tahajjud (Shab), Reciting Qur'an, Dua...
Makruh	BETTER NOT TO DO Something which is not acceptable but if done is not a sin.	Praying salaa in front of a mirror.picture.... Wearing black shoes.
Jaiz (Mubah)	ALLOWED	All those things that do not fall in the above categories are Jaiz.

WORD	MEANING	EXAMPLE
Adhab	PUNISHMENT	Jahannam
Thawab	REWARD	Janna

FIQH TERMINOLOGY - 2

WORD	MEANING	EXAMPLE
Mubah	Lawful That which belongs to you or you have the permission of the owner to use.	your belongings
Ghasbi	Unlawful Something that is taken from someone else without permission. The opposite of Mubah.	Stolen property, borrowing without permission...
Batil	Incorrect That which is not done in the correct manner.	If you pray salaa without wudhoo, then - salsa is batil.
Tarteeb	Correct Order To do something in the right order.	In Salaa all the actions Qiyam, Ruku, Sujud etc.. are done in a certain order (tarteeb). If the order is changed then salaa is batil.
Muwalat	Continuity It means to do something without any interruption.	In safaa all the actions must be done without any interruption (Muwalat).

FIQH TERMINOLOGY-3

WORD	MEANING
Muslim	One who believes in Tawheed, N'abuwwa and Qiyama; and accepts the commands of Allah and His Prophet.
Mu'rniin	One who believes in Tawheed, Adala, Nabuwwa, Imama of the 12 Aamma and Qiyama and accepts the commands of Allah and His Prophet.
Kafir	Unbeliever One who does not believe in Allah, Prophet Muhammad (S.A.W.), or in Qiyama.
Mushrik	One who believes that Allah has one or more partners.
Munafiq	Hypocrite One who says he/she believes in Allah, Prophet Muhammad (S.A.W.) and also recites Kalima; but does not really believe what he/she says.

FIQH TERMINOLOGY - 4

WORD	MEANING	EXAMPLE
W a j i b Ta'abbudi	An act which must be performed with the niyya of Qurbatan Ilallah	Salaa, Sawrn, Hajj.....
Wajib Tawassuli	A wajib act which does not require the niyya of Qurbatan ilallah for it's validity.	O b e d i e n c e o f parents, fulfilling promises....
Wajib 'Aini	A act that is wajib on an individual even of others perform it.	S a l a a , S a w m , Khums, Hijab... -
Wajib Kifaii	A act that is wajib upon all, but once performed by one individual, it is no longer wajib upon the others.	1) When a person enters a room and greets all present with 'Assalamu Alaykum' it is Wajib on all to reply 'Alaykum Salaam' until one person replies. 2) Salaa alal mayyit.....
Wajib Ta'yini	An act which has no option and is specifically identified to be performed.	Salaa, sawm, hajj, khums...
Wajib Ta'khiri	This literally means 'optional wajib', where one has a choice of one of two deeds to fulfill a wajib act.	In the third and fourth rakaat of salaa one can recite either Tasbeehat e Arba' or Suratul Fatiha.

Wajib Fawri	It literally means immediate wajib. A deed that must be promptly fulfilled...	Salatul Ayaat which must be performed as soon as there is an earthquake, cyclone..... Wajib sajda of Qur'an to be performed as soon as relevant ayaat are heard or recited.
Wajib Muqaddami	An act which becomes w'ajib as a result of wishing to perform another wajib act.	Taharat i.e. wudhoo, ghusl and or tayammum becomes wajib when one wishes to pray salaa.

FIQH TERMINOLOGY - 5

Ihtiyaat (Ahwat)

In Islam, the only lawmaker is Allah. The marja' or fuqaha are those who through striving and endeavouring to deduce the law using 2 basic sources The Qur'an and the Sunna & Ahadith.

The Ahadith from the narration point of view are not always certain for there is an opportunity for them to be falsified.

The most important duty of a mujtahid is to be able to distinguish false from the true. It is because of this that the fatawa of a marja' cannot be certain on all issues. Thus the terminology applied in the risala reflects a careful, precise and cautious effort in order to avoid the issuing of fatawa of their own opinion.

The word 'ihtiyaat' or 'ahwat' is used when a mujtahid is not certain. The strength of his certainty is displayed by use of the following terms with it. The use of ihtiyaat (ahwat) allows the muqallid to refer to another mujtahid for that particular fatwa.

WORD	MEANING
Ihtiyaat	BETTER TO BE OBSERVANT
Mustahab	It is better to follow the fatwa, but the muqallid may refer to another mujtahid.

Ihtiyaat Wajib (Ahwat Wujubi)	<p>WAJIB TO BE OBSERVANT</p> <p>It is waj'ib to follow the fatwa, but the muqallid may refer to another mujtahid.</p>
Ihtiyaat Lsazim	<p>WAJIB TO BE OBSERVANT</p> <p>In practise there is no difference in this and Ihtiyaat wajib'. However, the difference is in the deduction, of the caution where the reason for it's necessity does not arise from the Qur'an or Ahadith.</p>
Ihtiyaat (Ahwat)	<p>PRECAUTION</p> <p>If the word ihtiyaat or ahwat appears on it's own before the fatwa then it implies that it is ihtiyaat wajib whilst if it appears after the fatwa it implies that it is ihtiyaat mustahab.</p>

Questions:

1. Write Fiqh Terminology-1 in Detail?
2. Write Fiqh Terminology-2 in Detail?
3. Write Fiqh Terminology-3 in Detail?
4. Write Fiqh Terminology-4 in Detail?
5. Write Fiqh Terminology-5 in Detail?

AHKAM

(Extracts from Taushil-al-Masail)

Ghusl

Obligatory Bathing

1.0 Conditions requiring ghusl:-

- 1.1 Sexual Pollution (janabah).
- 1.2 Touching a human corpse (massul-mayyit).
- 1.3 Preparation for burial (mayyit).
- 1.4 Fulfillment of a vow or oath to Allah (see ch. 20 and 21).
- 1.5 Three apply only to women:
 - 1.5.1 Menstruation (haydh).
 - 1.5.2 Bleeding after childbirth or abortion (nifas).
 - 1.5.3 Irregular or breakthrough bleeding (istehadha).

2.0 Janabah (Sexual Pollution)

- 2.1 This type of pollution is caused by sexual inter course (with or without ejaculation) or by seminal discharge while asleep or awake.
- 2.2 While in this state, the following are haram:
 - 2.2.1 Touching the writing of the Quran, the names of Allah, the Holy Prophets and Imams (peace be upon them).
 - 2.2.2 Entering Masjidul-Haram (Sacred Mosque in Mecca) and Masjidul-Nabi (Prophet's Mosque in Medina) or even passing through them.
 - 2.2.3 Remaining in other mosques or shrines of the Holy Imams

(peace be upon them). There is no objection to passing through them.

2.2.4 Leaving anything in a mosque.

2.2.5 Reciting all or part of any surah (chapter) of the Quran which has an ayah (verse) requiring the act of prostration. These surahs are 32, 41, 53 and 96.

2.3 This type of ghusl is always recommended as a voluntary act of worship, but is compulsory to perform before praying.

2.4 After performing this ghusl it is not necessary to perform wudhu before praying.

3.0 Haydh (Menstruation)

3.1 The normal menstrual period is defined as being three to ten days in length.

3.2 Acts that are haram for a menstruating woman.

3.2.1 Reciting any prayers requiring ghusl or wudhu.

3.2.2 Fasting.

3.2.3 All those things which are haram for a sexually polluted person.

3.2.4 Sexual intercourse during menstruation is haram for both husband and wife.

Persons breaking this rule must pay atonement as follows:

- a) If it occurs during the first third of the period, about three grams (18 nukhods) of gold must be given to a poor person.
- b) In the middle third, about 1.5 grams (9 nukhods) of gold.

- c) In the last third, about 75 grams (4.5 nukhods) of gold.
 - d) If it occurs more than once, the amount must be cumulative.
 - e) If it is not possible to pay the entire atonement, one must pay as much as possible in charity. If he cannot pay anything, it is necessary caution he must ask Allah for forgiveness.
- 3.3 If a woman is divorced while she is menstruating, the divorce is invalid (see ch. 17).
- 3.4 If a woman's period begins while she is praying, that prayer is invalid.
- 3.5 After a woman's period has ended, she must make ghusl before she resumes praying or doing any act that is haram for her during menstruation. This ghusl must be accompanied by wudhu before praying.
- 3.6 After a woman's period has ended, divorce and sexual intercourse are permitted before making ghusl. However, it is recommended that sexual intercourse be done after making ghusl.
- 3.7 Daily obligatory prayers not performed during the menstrual period need not be made up afterward. However, any obligatory fast not observed during this period must be made up.
- 3.8 If a woman who normally menstruates once a month has what seems to be two periods in one month, she must accept both as normal if they are separated by ten or more days.
- 3.8.1 If a woman stops praying or fasting because she believes that she is menstruating and later finds that it was

not a normal period, she must make up any missed prayers and fasts.

3.8.2 If a woman prays or fasts when she believes that she is not menstruating and later discovers that she was, the prayers and fasts are invalid and the fasts must be made up,

4. Nifas Bleeding After Childbirth or Abortion

- 4.1 The minimum duration of nifas is very short
- 4.2 **Systematic ghusl:** With the intention of making ghusl, the water must first flow over the head and neck, second, over the right side of the body, and third, over the left side of the body. In order to assure that each of the three parts has been rinsed-completely, and overlapping portion of the adjacent parts should also be rinsed while rinsing one part. If one doesn't follow the prescribed order, whether intentionally or not or because he does not know the ruling, his ghusl will be invalid.
- 4.3 **Immersion ghusl:** In this ghusl, with 'the intention of making ghusl, the whole body must be immersed in water after making intention: If one intends to make immersion ghusl after he has already entered the water, he must do so by moving his body in water.
- 4.4 When making ghusl, the whole body must be made clean and free from najis substances. Also, anything. Which prevents water from reaching the skin directly must be removed.
- 4.5 While making ghusl it is essential that water reach all parts of the body. If a minute area is not rinsed, the ghusl is invalid. It is not necessary to rinse inside organs such as the ear or nose since they are considered to be interior organs.
- 4.6 Conditions of valid ghusl are basically the same as for valid wudhu (see ch.3, sec.B).

5.0 Ghusl-mayyit (Bathing the Corpse)

- 5.1 If it is possible, a dying Muslim should be placed as much as possible on his back, with the soles of his feet facing Qiblah (see glossary).
 - 5.2 Administering ghusl, shrouding, prayer and burial for the deceased Muslim is obligatory for every matured Muslim. As soon as these duties are performed by some, they no longer remain obligatory to, other Muslims. If no one performs these duties, all will be sinning. (Translator's note: This lifting of obligation on one Muslim when the act is performed by another is called wajib-e-kifa'i.)
 - 5.3 An aborted fetus of four months or more must be given ghusl-mayyit. If it is of less than four months, it must only be shrouded and buried.
 - 5.4 It is obligatory to give three ghusls to the corpse. First, with water mixed with lotus leaves. Second, with water mixed with camphor. Third, with plain water. The amount of lotus leaves 2nd camphor must not be so much as to make the water impure.
 - 5.5 One who performs ghusul on the corpse must make intention for the sake of nearness to Allah before he begins.
 - 5.6 Males-should not perform ghusl-mayyit on females over age three and vice-versa. This is allowed in the case of a husband and wife, but it is not recommended.
 - 5.6.1 If no person of the same sex is available to perform ghusl, a related person of the opposite sex who is mahram to mayyit may perform it. In this case, the ghusl must be performed under a covering placed over the body.
-

- 5.6.2 In all cases, the genital area must be covered, as looking upon this area is haram.
- 5.7 It is a necessary caution that one should not receive payment for performing ghusl-mayyit.
- 5.8 After performing ghusl, it is obligatory to perform hunut (rubbing the corpse with camphor on the forehead, palms, knees and the big toes). The camphor should be freshly ground and full of fragrance.
- 5.9 Shrouding: A corpse must be covered with three pieces of cloth. The first must reach from the navel to the knees, the second, from the shoulders to the shins and the third must cover the entire body.
- 5.9.1 The shroud must not be usurped. If it is, it must be removed from the body, even if this requires exhumation of the corpse.

6.0 Prayer for a corpse

- 6.1 After performing ghusl, hunut and shrouding, it is obligatory to perform prayer for the corpse.
- 6.1.1 If the prayer is performed at any other time, it is invalid
- 6.1.2 If the deceased is six years or more of age and is Muslim or has at least one Muslim parent, the prayer for a corpse is obligatory.
- 6.2 It is not necessary for a person offering prayer for a corpse to have performed ghusl, wudhu, or tayamum or to have tahir clothes or body.
- 6.3 At the time of prayer, one who offers the prayer must face

qiblah and the corpse should be laid on its back in front of him in such a way that its head is on the right side of the person offering the prayer and the legs on the left side of him.

- 6.4 The prayer for a corpse is said in a standing position and has five takbirs (Allahu akbar). One may offer this prayer as follows:
- a First, make intention:
 - b Say takbir, then say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ashhadu an la ilalia illallah, wa anna Muham-madan rasulullah (Allah is great. I bear witness that there is no god except Allah and I bear witness that Muhammad is His messenger). Say Takbir a second time and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Allahumma salli ala Muhammadin wa ali Muhammad (Allah is great. O, Allah, bestow your blessing on Muhammad and his family. After saying a third takbir, say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Allahummaghfir lil-mu'minina wal-mu'minat (Allah is great. O, Allah, grant pardons to the faithful men and women). Say Takbir a fourth time and say:

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتِ

Allahummaghfir linadhal-mayyit (for a man) or Allahummaghfir lihadihihil-mayte (for a woman) (Allah is great. O, Allah, grant a pardon to this deceased). Say a final takbir

7.0 Burial of the Corpse

- 7.1 It is obligatory, after offering prayer for a corpse, to bury the corpse deeply enough in the ground so that the odor will not emanate from the grave and animals cannot unearth the corpse.
- 7.2 The corpse must be laid in the grave on its right side so that the whole front of the body faces the qiblah.
- 7.2.1 If someone dies aboard ship and the corpse cannot be stored without decaying, it should be prepared for burial and then weighted down so that it will sink to the bottom when thrown overboard. If the corpse can be stored without decaying, it should be kept until the ship reaches shore and buried in the ground.
- 7.3 A mourner must not injure himself in any way, such as scratching his own face, etc. In some cases, atonement is necessary for this act. For rules concerning this, refer to Taudhih-ul-Masa'il
- 7.4 Exhuming the body of a Muslim, even of a child or an insane person is haram, except in exceptional circumstances (refer to Taudhih-al-Masa'il).
- 7.4.1 Exhumation is permitted if the body has entirely decomposed.
- 7.4.2 If the land for the grave or if anything on the corpse is usurped and one cannot convince the owner to either accept compensation or to give up his property, the body must be exhumed.
- 7.5 Exhuming the bodies of the offspring of the Imams, martyrs, learned men of religion (ulama-ud-'din) and pious

men is not permitted, no matter how many years have elapsed since their death.

Questions:-

1. What are the conditions requiring Ghusl?
2. What is Janabah? What are haram while in state of Janabah ?
3. What is Haydh Mensurating what are the haram while in state of mensurating for woman ?
4. What is Nifas (Bleeding after child birth or Abortion)
5. What is Istehada? What are the types of Istehada Explain the various rules governing Istehada ?
6. What is massul mayyit what are the situations in which this ghusl becomes wajib?
7. What are the methods of Ghusl ?
8. What is Ghusl E Mayyat ? What are the rules governing the performance of this Ghusl ?
9. Explain the procedure for performing the Namaze Mayyat ?
10. What are the rules for burial of corpse ?

Tayamum

Dry Ablution

- 1.0 In the following cases, tayamum must be performed instead of ghusl or wudhu:
 - 1.1 When tahir and lawful water is not available.
 - 1.2 When the use of water is harmful to one's body.
 - 1.3 When the time is short that all or part of one's prayers will be defaulted if wadhu or ghusl is performed.
 - 1.4 When the available quantity of water is only sufficient for quenching thirst or for making one's clothes or body tahir.
 - 1.5 When using the water or its vessel is haram. e.g.; both the water and vessel are usurped.
 - 2.0 Tayamum should be done on clean earth. If this is not possible, use sand, dirtclods, stone, mud, bricks or limestone (in the order of availability).
 - 2.1 The substance used for tayamum should not be'usurped.
 - 3.0 Tayamwn must be done in the following method:
 - 3.1 After making intention, strike both palms simultaneously upon something on which Tayamum can be performed. (see 2.0)
 - 3.2 Then run both palms together from the hairline of the forehead to the eyebrows.
-

- 3.3 Then run the left palm down the back of the right hand (from wrist to fingertips), and next repeat this with the right palm on the left hand.
- 4.0 The above method for tayamum is the same for both wudhu or ghusl.
- 5.0 If any part of the body that must be covered by tayamum is left untouched, the tayamum will be invalid.
- 6.0 When making intention one should specify whether the tayamum is being done in place of wudhu or ghusl. When it is in place of ghusl, he should specify which ghusl.
- 6.1 If by mistake one does tayamum for ghusl when it should have been for wudhu or vice-versa, or when he should have done tayamum for one ghusl and he does it for another, his tayamum is invalid.
- 7.0 If for any reason one performs tayamum, when that reason no longer exists, the tayamum is invalid.
- 8 All the things which invalidate wudhu will invalidate a tayamum done in place of wudhu. Also, all the things which invalidate a ghusl will invalidate a tayamum done in place of ghusl.
- 9 When several ghusls are required and one cannot perform ghusl, one should do one tayamum for every ghusl that is required.
- 10 When a tayamum is done for ghusl-janabah, it is not necessary to make wudhu for prayers. However, with tayamums done for all other ghusls, wudhu is required before praying. And if one cannot

make wudhu he should do a tayammum for the wudhu.

Questions:

1. When is tayammum performed instead of Ghusl or Wudhu ?
2. What are the substances which can be used for Tayammum?
3. What is the procedure for doing Tayammum?
4. Is this method same for Ghusl and Wudhu?
5. When was tayammum become invalid?
6. What should one specify when performing Tayammum?
In this case when does Tayammum become invalid?
7. Can you perform Tayammum if the reason does not exist?
8. What are the things that invalid Tayammum?
9. What is the rule for doing tayammum for Ghusl Janabath?

Salah

Prayer

- 1.0 Prayer is the most important of all acts of worship. If one's prayer is accepted, his other acts will also be-accepted. If not, other acts will not be accepted. One who prays should repent of his sins, ask Allah for forgiveness" and refrain from committing acts which will keep his s prayers. from being accepted by Allah (such-as being jealous or prideful, gossiping, eating, what is haram, drinking alcoholic beverages not giving, khums,and zakat) and should refrain from committing all sins. One should also refrain from acts which reduce the value of prayer such as praying while sleepy or in need of using the restroom, or being distracted while praying. The devotee should instead do things which increase the value of prayer, such as wearing clean clothes, using perfumes, brushing one's teeth and hair.
- 2.0 There are six types of obligatory prayer:
 - 2.1 Daily prayers.
 - 2.2 Signs prayer.
 - 2.3 Corpse prayer.
 - 2.4 Hajj prayer (obligatory prayer of circumambulation).
 - 2.5 Prayers that were omitted by parents that become obligatory to their eldest son upon their death.
 - 2.6 Prayers that one has made a vow or oath to perform.
- 3.0 Daily Obligatory Prayers
 - 3.1 Zohr (noon) prayer, which is four rakats (units) and which

must be said between high noon and the amount of time required to do the asr prayer, before sunset. Therefore, if it takes ten minutes to do the asr prayer, zohr prayer must be done between high noon and ten minutes before sunset.

- 3.2 Asr (afternoon) prayer, which is four rakaats and which must be said after zohr prayer and before sunset.
- 3.3 Maghrib (evening) prayer, which, is three rakaats and which must be said after the reddish glow of sunset has disappeared from the eastern sky and before the amount of time required to do the isha prayer before midnight (as for zohr prayer).
- 3.4 Isha (night) prayer, which is four rakaats and which must be said after maghrib prayer and before midnight.
- 3.5 Fajr (morning) prayer, which is two rakaats and which must be said between the first light of dawn and just before sunrise.

4.0 Rules on Timings for Prayers.

- 4.1 It is highly recommended that prayers be recited at earliest allowed time.
- 4.2 If the time of prayer is ample, and a creditor demands his claim, one must first pay his debt and then say his prayers, if it is possible. Also, if an urgent obligatory work becomes necessary (example: cleaning a mosque that has become najis), one should do the job first and then pray.
 - a. If one prays first, his prayer will be valid, but he will be sinning.
- 4.3 Prayers must be said in sequence, that is, fajr before zohr, zohr before asr, etc. If they are intentionally said out of sequence, they are invalid.

5.0 Rules about Qiblah

5.1 The ka'bah, which is situated in the holy city of Mecca, is the qiblah (facing direction). One must face' qiblah while praying,, even though one may be far from it, by praying in what is generally considered to be qiblah by those Muslims in the area.

5.1.1 If one cannot discover which way is toward qiblah, he should pray to all four compass points if he has time. If he doesn't have time, he should decide on one direction "and pray that way.

6.0 Rules concerning clothes of devotee.

6.1 Clothing worn by a devotee must satisfy the following conditions:

6.2 One's body and clothes must be known to be tahir.

6.2.1 If one is not aware of this rule, and prays with najis clothes or body; his prayer is invalid.

6.2.2 If one doesn't know that some substance is considered najis, and he prays with it on his clothes or body, his prayer is invalid.-:

6.2.3 If one doesn't know that his body and clothes have become najis and he prays and afterward realizes that his clothes or body were najis, his prayer is valid. It is recommended, however, that he repeat his prayer.

6.3 It must not be usurped. If a devotee aware of this rule prays with clothes bearing even a single usurped piece of thread or button, he must, (a necessary caution) repeat the prayer with unusrped clothes.

- 6.4 It must not be part of any dead animal whose blood gushes out. One must not as a necessary caution pray while wearing or carrying anything that is made from a dead animal whose blood does not gush out, such as a snake or fish. This excludes non-living, tissues such as hair (wool) or horns.
- 6.5 It should not be part of any animal whose meat is unlawful.
This includes the hair of an animal whose meat is unlawful (such as a cat or dog) which may be attached to a devotee while he prays.
- 6.6 Clothing of a male devotee must not be made of gold or pure silk and he must not be wearing gold jewelry (during prayers or at any other time).
- 6.6.1 This rule does not apply to women.
- 6.6.2 If a man does not know or forgets that his clothing is made of gold and prays with them, his prayer will be valid.
- 6.6.3 If a man does not know or is unsure of whether his clothing is made of silk or not, he may wear it and is permitted to pray with it.
- 6.7 Since the body and clothing of one who is about to pray must be tahir, clothing of bandages around a wound that is oozing, must be changed, or cleaned if possible. If this is difficult to do, he may then pray, with the same bandage.
- 6.8 A man must not pray while naked. He must at least cover his genital area, but it is better if he covers from the navel to the knees.

6.9 A woman must cover her entire body, head and hair during prayer, except for the part of the face that is rinsed in wudhu, the hands up to the wrists, and the feet up to the ankles.

7.0 Rules about the place of prayer.

7.1 The place where a devotee prays must not be of illegally usurped property.

7.2 Prayers must be said on solid earth and not on something such as shifting sands, a haystack or a waterbed that moves as one prays.

One should only pray in transit (on a train, plane, etc.) if it is not possible to do one's prayer on solid ground. If it is necessary to do one's, prayer in transit, one must attempt to pray toward qiblah. If the position of the vehicle' changes during prayer, one must change his position accordingly so that he always faces toward qiblah.

7.3 The place of sajdah must be tahir. Other sites of prayer should be tahir but if they are not, they should not be so much wet that the wetness be transferable to the devotee..

7.4 At the time of sajdah. the place where one puts his forehead must not be lower or higher than the height of four closed fingers from where his knees "" and toes are placed.

7.5 The mosque

7.5.1 It is haram to contaminate the floors, ceilings, roofs and interior walls of a mosque.....

7.5.2 If one know that some part of a mosque as become najis, he must clean it immediately.

- 7.6 Saying prayers in a mosque has many virtues and a Muslim should go to the mosque whenever possible.
- 7.6.1 It is recommended to keep a mosque well lit.
 - 7.6.2 It is recommended that a man going to the mosque wear perfume.
 - 7.6.3 All persons should wear clean and neat clothes and check to see that his shoes are not najis.
 - 7.6.4 One should refrain from making the area dirty or from spitting or blowing one's nose in the mosque.
 - 7.6.5 One should avoid sleeping in a mosque.
 - 7.6.5 One should pass his time worshipping with due attention to Allah and should refrain from disrespectful actions and nonsense.

8.0 Obligatory Acts of Prayer

- 8.1 Intention (niyyah): To designate which prayer one is about to perform and that its purpose is solely to seek nearness to Allah.
- 8.1.1 If prayer or any part of prayer is done for any reason other than seeking nearness to Allah the prayer is invalid.
- 8.2 **Takbiratul-ihram.** Saying Allahu Akbar at the beginning of prayer.'
- 8.3 Standing erect (qiyam): One must stand erect while saying takbiratul-ihram and before rukoo (bowing).
- 8.3.1 Standing while reciting the surahs and after rukoo is not rukn (see sec. F). Thus, if they are left out unintentionally, the prayer is valid.

8.3.2 If illness or incapacitation makes it impossible even to sit, one may lay down, preferably with the soles of the feet facing qiblah.

8.4 Recitation: In the first two rakaats of prayer, one must first recite surah al-Hamd (surah 1) and then one other complete surah. In the third and fourth rakaats, one must recite either- "The Four Praises" (see sec. H) or surah al-Hamd.

8.4.1 If one intentionally recites another surah before surah al-Hamd, his prayer is invalid.

8.4.2 If one unintentionally does this, and realizes his mistake while he is reciting the other surah, he must stop his recitation and begin again with surah al-Hamd.

8.4.3 If, for his second surah, he recites any of those surahs that require mandatory prostration (surahs 32, 41, 53 and 96), his Prayer is invalid.

8.4.4 Men must audibly recite surah al-Hamd and the other surah in the first two rakaats of fajr, maghrib and isha prayers. Women may do so in whisper; But if a ghayrul-mahram (see glossary) who can hear them is present, they should recite in whisper (necessary caution). Both men and women must recite the surahs in the first and second rakaats of zohr and asr prayers in a whisper. Both men and women must also recite the recitations of their third and fourth rakaats in a whisper for all prayers.

8.5 If one intentionally recites in a whisper when he should be reciting aloud, or aloud, when he should be reciting in a whisper, the prayer is invalid.

- 8.6 If the mistake was unintentional due to ignorance of the ruling, the prayer is valid.
- 8.7 Rukoo (bowing by bending at the waist until the hands reach the knees; see sec. 12.0)
- 8.8 Sajdah (prostration; see sec. 13.0)
- 8.9 Dhikr (recitations said during rukoo and sajdah; see sec. 11.0)
- 8.10 Tashahud (witnessing): To be said after the second rakaat of all prayers and also after the third rakaat of maghrib prayer and the fourth rakaats of zohr, asr, and isha prayers (see sec. 11.0)
- 8.11 Salam (salutation to be said after the final tashahud in all prayers; see sec. 11.0)
- 8.12 Tartib (reciting all parts of the prayer in the prescribed order) If one intentionally changes the order of his prayer the latter is invalid.
- 8.13 Muwalah (observing the consecutive acts of prayer without any gaps in time).

9.0 Acts of Prayer (Rukn)

- 9.1 Some of the obligatory acts are rukn(essential) parts of prayer. If these parts are left out or added, whether intentionally or not, the prayer becomes invalid. These acts are as follows.
 - 9.1.1 Intention
 - 9.1.2 Takbiratul-ihram.
 - 9.1.3 Standing erect during takbiratul-ihram and before rukoo.
 - 9.1.4 Rukoo

9.1.5 Two sajdahs in each rakaat.

- 9.2 If one forgets to do one rukn act and doesn't realize his commission until after he has begun the next rukn act, his prayer is invalid.
- 9.3 If one forgets to do one rukn act and he realizes his error before he begins his next rukn act, and goes back and does the forgotten rukn act and then proceeds from there, his prayer will remain valid.
- 9.4 Other acts and recitations are not rukn. This means that if they are left out or added intentionally, the prayer becomes invalid, but if they are left out unintentionally, 'the prayer does not become invalid.
- 10.0 Qunut: This is an optional act of prayer that is recommended to be done after the recitation of the second rakaat and before rukoo. Qunut is performed by holding the hands before the face, palms upwards in a gesture of begging and reciting any du'a (supplication). (Translator's note: The following is a common du'a.)

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

Rabbana atina fiddunya hasanatan wafil akhirati hasanatan waqina adhabannar. (Oh, our Lord, bless us with goodness in this world and the hereafter and protect us from the fire of Hell.)

11.0 Arabic Recitation of Prayer

11.1 Takbiratul-ihram:

اللَّهُ أَكْبَرُ

Allahu akbar (Allah is great, Supream).

2. Surah al-Hamd:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmanir rahim (In the name of Allah, the Beneficent, the Merciful)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdu lillahi rabbil-alamin (All praise belongs to Allah, the Lord of the universe)

الرَّحْمَنُ الرَّحِيمُ

Ar rahmanir rahim (The Beneficent, the Merciful)

مَالِكِ يَوْمِ الدِّينِ

Maliki yawmid-din (Master of the day of judgement)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaka nabudu wa iyyaka nasta 'in (You alone we worship and You alone we ask for help)

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdinas siratal mustaqim (Guide us on the right path)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Siratal ladhina an'amta alayhim (The path of those upon whom You have bestowed Your bounties)

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ghayril maghdhubi alayhim waladdhallin (Not that of those inflicted with Your wrath, nor of those gone astray)

Surah al-Ikhlās (The most highly recommended surah to be said as the second, surah in the first and second rakaats):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir rahmanir rahim (In the name of Allah, the Beneficent, the Merciful)

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul huwallahu ahad (Say, "He is Allah, the One)

اللَّهُ الصَّمَدُ

Allahus samad (Allah the Needless)

لَمْ يَلِدْ وَلَمْ يُولَدْ

Lam yalid walam yulad (He begets not nor is He begotten)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Walam yakul-lahu kufuwan ahad (And there is none like Him").

11.4 Rukoo:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Subhana rabbiyal 'azimi wabihamdih (Glorified is my Lord, the Cherisher, the Highest with glory) or

سُبْحَانَ اللَّهِ

Subhanallah (Glory be to Allah). Recite this three times.

11.5 Sajdah:

a.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Subhana rabbiyal a'la wabihamdih (Glorified is my Lord, the Cherisher, the Highest with glory)

or

سُبْحَانَ اللَّهِ

b.

Subhanallah (Glory be to Allah). Recite this three times.

11.6 Tashahud;

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Ashhadu anla ilaha illallahu wahdahu la sharika lah (I bear witness, that there is no god but Allah, He is One and He has no partner.).

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Wa ashadu anna Muhdmmadan 'abduhu wa rasuluh

(And I bear witness that Muhammad is His Prophet).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Allahumma salli 'ala Muhammadin wa aale Muhammad (Oh Allah, bless Muhammad and his Progeny).

11.7 The Four Praises (Tasbihatul-arba):

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Subhanailahi, wal hamdu lillahi, wala ilah illallahuwallahu akbar (Glory to Allah, and all praises to Allah, and there is no god but Allah, and Allah Is great).

11.8 Salam:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalamu 'alayka ayyuhan 'nabiyyu warahmatullahi wa barakatuh (Peace be upon you, Oh Apostle, and the mercy and blessings of Allah).

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Assalamu 'alayna wa 'ala 'ibadillahis-salihin (Peace be upon us and all righteous servants of Allah) or

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalamu 'alaykum warahmatullahi wa barakatuh (Peace be upon you all, and the mercy and blessings of Allah).

11.9 One must learn how to pray in Arabic without error. If one cannot learn how to say his prayers correctly, he must pray as far as he can, and in any case should not give up praying. If he cannot learn the Arabic, it is recommended that, he pray in congregation whenever possible.

12.0 Rukoo

- 12.1 In every rakaat', after the recitation one must do rukoo. This means that he should bend his body to the extent that his palms rest on his knees. One must always do rukoo standing erect.
- 12.2 If one forgets to do rukoo and remembers after he has seated himself for sajdah and before his head touches the ground, he must stand up again and bow for rukoo. If he fails to stand up again, his prayer is invalid.
- 12.3 If, after one's head touches the ground for sajdah, he remembers that he had omitted the last rukoo, he must finish the prayer, but must do the entire prayer again.
- 12.4 After finishing the rukoo, one must stand erect and motionless before performing sajdah. If one performs sajdah intentionally before standing erect and motionless, his prayer will be invalid.
- 12.5 If one intentionally recites the , recitations of rukoo or sajdah while moving or intentionally raises his head before finishing the recitations, his prayer will be invalid. If he does this unintentionally, his prayer is valid.

13.0 Sajdah

- 13.1 A devotee must perform two sajdahs after rukoo in every rakaat of his prayer. A devotee's forehead, palms, knees and big toes must rest on the ground while one performs sajdah.
- 13.2 After finishing the first sajdah. one must sit up motionless before performing the second sajdah
- 13.3 For sajdah, one's forehead must rest on earth, So me thing from or growing on the earth that is not edible or worn. One's

prayers will not be correct if one prays on cloth, foodstuffs, precious metals or stones, gems or anything which is not from or growing on the earth.

- 13.4 One must only perform sajdah on something which is tahir (see sec. 5.0).
- 13.5 To perform sajdah for anyone other than Allah is haram. Persons may prostrate before the tombs of the Imams (peace be upon them) only if their intention is to thank Allah, If it is for any other reason, it is haram.
- 13.6 In the Quran, in surahs 32, 41, 53 and 96, there is one verse of prostration in each surah. If one recites, reads or hears such a verse, he must immediately perform sajdah at the end of it. If he forgets, he must perform sajdah when he remembers.

Questions:

1. Write the importance of Prayer?
2. Write six types of Wajib obligatory Prayer?
3. Write about the rules of timing for prayers?
4. Write detail about obligatory prayers ?
5. Write rules of Kibla ?
6. Write rules concerning clothes of devotee ?
7. Write rules about place of prayer ?
8. Write about obligatory acts of prayers ?
9. Write about acts of prayers?
10. Write the Arabic meaning of recitation of prayers?
 1. Surah Hamd
 2. Surah Ikhlas
 3. Rukoo
 4. Sijda
 5. Tashahud
 6. Salam
11. What are the conditions required for Ruku ?
12. What are the conditions required for Sijda ?