

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaikh Moiseraza Abdul Momin's Majaalis
Muharram 1434 -----November 2012
At Imambargah & Mehfil-E-Abbaas A.S.
Dar es Salaam

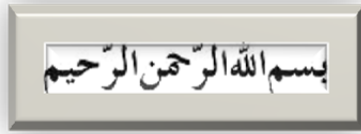


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**HOLY QUR'AN, 42:23:- "Say I do not ask you for any reward
for it but love for my near relatives"**

Abbreviation

=In the name of Allaah the Most Merciful the Compassionate.

SWT = Sub'haanahu Wa Ta'aala [Glory be to Allaah the Most High]

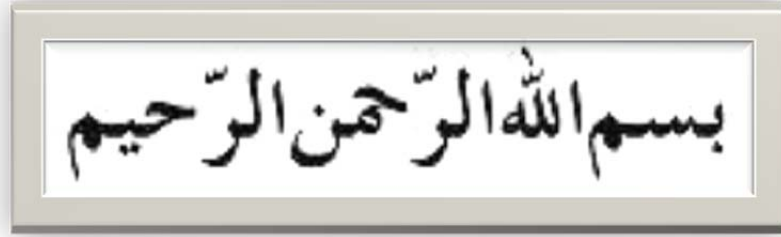
S.A.W.W. = Swallal-laahu Alayhi Wa Aalihi Wasallaam [Peace be upon him and his Holy Progeny]

A.S. = Alayhis-Salaam [Peace be upon him]

S.A. = Salaamul-laahi Alayha [Peace be upon her]

**"What Is The Matter With Those
Who Hurt Me Concerning My
Household? I Swear By Him Who
Grasps My Soul In His Hand That A
Servant Of Allaah Shall Not Be
Faithful Believer Unless He Loves
Me, And He Shall Not Love Me Truly
Unless He Loves My Progeny."**

--- The Holy Prophet S.A.W.W



INTRODUCTION

AOODHU BILLAAHI MINASH-SHAYTAANIL-LA'EENIR-RAJEEM

BISMILLAAHIR – RAHMAANIR – RAHEEM

All Praise is due to Allaah Sub'haanahu Wa Ta'aalaa Who is The Most Kind and Beneficent to all His creatures and is The Creator and Owner of all the worlds, heavens and earth, and whatever is therein. And we pray to Almighty ALLAAH S.W.T. to shower His Choicest Blessings on His Beloved and Most Honoured Prophet Muhammad Mustafa S.A.W.A. and on his Holy Progeny A.S.

Compilation of this work is taken from several scholarly *Majaalis* {lectures} of the Honourable Scholar Shaikh Moiseraza Abdul Mu'min of Paris. We here in Dar es Salaam had the golden opportunity to hear his impressive, energetic, scholarly and educative lectures during the mourning days of Muharram of 1434 A.H. corresponding to the Christian era 2013. The Shaikh being of a friendly disposition I asked his

kind permission to prepare a booklet from his lectures and he readily granted it. So this is my humble effort towards Shaikh Moez's worthy cause. Although all in this work is not a verbatim of what the Revered Shaikh spoke. I admit that I have added some general points wherever I felt it to be relevant. This is of course not a book which a reciter of Majlis can recite from Mimber because I have put down here the main points only, making this a formal type.

We thank Allaah S.W.T. to provide to us here in Dar es Salaam such a golden chance as to have SHAIKH MOISERZA amongst us for a couple of days to hear his mesmerizing, profound and heart-felt *Majaalis* {lectures} in Mehfil-e-Abbaas A.S., Imambargah and elsewhere.

We pray to The Almighty Allaah S.W.T. to grant Shaikh Moiseraza and his esteemed family members unlimited wisdom, prosperity and best of health in this world and in the Hereafter and we also pray for the *Maghfirat* and well-being of all his *Marhumeen, Aameen, and Ilaahi Aameen*.

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Aoodhu-billaahi-minash-shaytwaanir-rajeem.

Bismillaahir-Rahmaanir-Raheem

**Al-Hamdu Lillaahi Wassalaatu
Wassalaamu Alaa Rasoolihi Wa Alaa Aalihi.
Ammaa Ba'ad Fassaalaamu Alaykum Wa
Rahmatullaahi Wa Barakaatuh. Al-
Hamdulillaahi Rabbil Aalameen, Thummas
Salaatu Was-Salaamu Alaa Ashrafil Ambiyaa'i wal
Mursaleen Alladhee Summiya Fis-Samaai Bi
Ahmed WaFil Ardhi Bi Abil Qaasimi Muhammad
S.A.W.W. [Allaahumma S[w]alli Alaa
Muhammadin Wa Aali Muhammad] Wa Alaa
Ahlibaytiheenat-Twayyibeenat-Twaahireenal
Ma'soomeen Al-ladheena Adh'haballaahu
Anhumur-Rijsa Wa Twahharahum Tatwheera.
{Allaahumma S[w]allialaa Muhammadin wa Aali
Muhammmad}. La'natud Daaimatu Alaa
A'adaaihim Ajmaeen Minal'aana Ilaa Qiyaami
Yawmid Deen. Amma Ba'd, Faqad Qaalallaahul
Adhweem Fee Kitaabihil Kareem Wahuwa
Aswdaqul Qaaileen Wa Qawluhul Haqq
Bismillaahir Rahmaanir Raheem, "Bismillaahir
Rahmaanir Raheem". Aamannaa Billaah Wa
Swadaqallaahul Aliyyul Adhweem Wa Swadaa**

**Rasooluhul Kareem Wa Nahnu Alaa Dhaalika
Minash Shaahideen. Rabbi'shrahlee Swadree
Wahlul Uqdatun Min Lisaanee Yafqahu Qawlee.
Allaahumma S[w]alli Alaa Muhammadin Wa Aali
Muhammad.**

**Before we start our talk I take this opportunity to
thank you all for honouring me to be with you
over here to commemorate the tragedy of
Karbala which befell Imaam Husain A.S. and his
companions; and we gather here to pay our
condolences to his Holy Mother Sayyidatu Nisaail
Aalameen Lady Fatima Zahra S.A. In
remembrance of these tragic days we should
remember and obey the commandments of our
Lord Almighty Allaah S.W.T. Our humble prayers
at this time is that first of all may Allaah S.W.T.
give myself the Tawfeeq to follow the footsteps
of the Holy Ones and my next prayer is that
Allaah S.W.T. may shower His Bountiful Tawfeeq
to all your good selves to hear me and follow
what is ordained in the Shariah. Aameen.**

WHY DUAA IS NOT ANSWERED

Elders and well wishers of the community often are worried and sometimes they do complain to the Preachers that in spite of so many intellectually spirited lectures delivered by our esteemed high profile scholars to our community since past few decades, at various instances such as in Muharram, in the Holy Month of Ramadhaan, in Khushalis and Wafaats etc., but how come our people and especially our youths does not seem to benefit from those vast oceans of knowledge? And indeed one can notice our community members going out of track to the evil ways day in day out. Certainly this is a very pathetic trend to which the community marches. This is not to blame one and all, because there are always some exceptions for those who are righteous and religious. But there are visible signs manifesting that day by day spiritualism is pushed aside by materialism, humanity is vanishing, brotherly love is on stand-still, faithfulness has been forgotten, show-off

for the worldly possession is flagged around, poor and needy don't get the needed attention, and various evil habits are exploding wildly among our youths.

Generally if there may seem to be some improvement it is of a very insignificant proportion. So the responsible and mindful people ask that whether the preachers might be going wrong somewhere or there is some deficiency in the listeners. To this question I have to clarify that there is some inaccuracy and fault on both sides that hinders the advancement of spiritual as well as the well-being progress of the community. Because the scholars and the listeners are both equally accountable in this matter let us trace out the factor which hinders a par excellence progress of the society concerned. What that factor is that makes our high powered machinery of *Mimbar* and *Mehrab* to be bearing no fruitful results. A detail concerning this matter follows hereby throughout all my *Majaalis*.

There is a tradition from the Holy Prophet Muhammad Mustafa S.A.W.W. that there are ten things that makes your hearts as good as dead and obstructs the integrity and uprightness that we mostly need for our worldly as well as for the life of Hereafter.

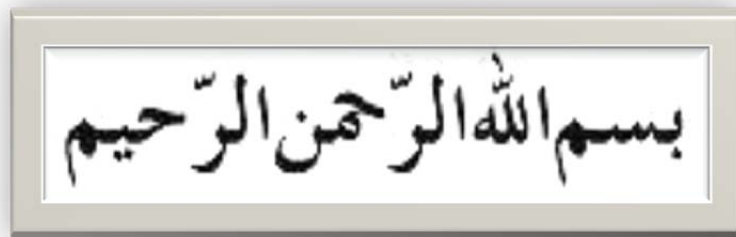
Starting from the preachers we can say that, may be someone, [mostly NOT many], are faulty due to their carelessness, greed, lack of proper knowledge, or a longing to be greeted by *Naaras and Waahwah*. But anyhow, the selection of a preacher must be carried out under the supervision of a responsible committee so as to avoid future discrepancies. And this can surely be done effectively if the problem is considered seriously.

Initially, let us observe the listeners' side and see what we can detect to be the prime cause of trouble.

In the Holy Qur'aan the last verse of Surah Ankaboot , 29:69 states that "And those who

strive hard in our cause – we will certainly guide them to our paths”. So this indicates that the progress we are aiming at can’t be achieved without struggling for it. Then we have also been directed by our spiritual leaders that whenever we start anything, anywhere, we should begin it with the name of Allaah S.W.T. That will certainly have abundant blessings in it.





ABOUT BISMILLAAHIR-RAHMAANIR-RAHEEM

The 8th Holy Imaam Hadhrat Imaam Ali Ridha a.s. said, "*Bismillaahir-Rahmaanir-Raheem*" is the nearest to *Ism-e-A'adham*". But unfortunately we are accustomed to say 'BISMILLAAHIR-RAHMAANIR-RAHEEM' when starting to eat food on the first morsel only and even then this is in an incomplete way. Imaam Ja'far Sadiq A.S. said that once a hypocrite named Ibn Qawwa asked Imam Ali a.s. that, "You had guaranteed that if Bismillaahir-Rahmaanir-Raheem is recited before partaking food we shall never have indigestion or any stomach disorders, but today I am suffering from that in spite of reciting Bismillaahir-Rahmaanir-Raheem before eating the food". The Imam asked him whether

he had recited it on every morsel of food and he replied in the negative. And therefore that was the reason of him being not benefitted from “Bismillaahir-Rahmaanir-Raheem.”

The proper way is to say BISMILLAAHIR-RAHMAANIR-RAHEEM is that on every morsel, on every other dish, and if we talk to anyone during our meals then when resuming to eat we should say Bismillaahir-Rahmaanir-Raheem again because the effect of Bismillaahir-Rahmaanir-Raheem we said in the beginning has already left because of talking. If this manner is adhered then we can always remain safe and sound.

So when people come to sit for the Majlis does everyone recite Bismillaahir-Rahmaanir-Raheem? We have the duty to find out the answer.

Imam Ja'far Sadiq A.S. said that if you commence your works with Bismillaahir-Rahmaanir-Raheem then the progress is ensured for that work. Therefore coming to listen to

Majaalis for the sake of ALLAAH swt [kurbatan ilallaah], and not forgetting Bismillaahir-Rahmaanir-Raheem will surely bring good results from what is delivered from the Mimbars.

Imam Hasan Askari A.S. said, “It is possible that our Shiahs become forgetful to recite “Bismillaahir-Rahmaanir-Raheem” before commencing their work, and therefore they have to face some problems and troubles, these being ‘wake-up’ calls for them.”

According to our Aimmaah A.S. it is considered a sin to neglect saying ‘Bismillaahir-Rahmaanir-Raheem’. Once Ibn Yahya came to talk to Imam Ali A.S. While taking a seat on a chair he fell down and was injured, Imam Ali A.S. said, “I thank Allaah S.W.T. that we are still present amongst you in this world at your service and in the Hereafter we shall intercede for your sins”. So ibn Yahya asked whether he had committed any sin. And the Imam asked him whether he had recited “Bismillaahir-Rahmaanir-Raheem” before sitting on that chair.

Imam Ali A.S. said, “I was sitting once with the Holy Prophet S.A.W.W. and I heard him saying that any work started without ‘Bismillaahir-Rahmaanir-Raheem’ will not be accomplished.

We may be reciting “Bismillaahir-Rahmaanir-Raheem” all day along but do we also recite it when we come to the Majlis? If the answer is in the negative then the real cause of our not benefitting from Majaalis is this.

If you form a habit of saying “BismillaahirRahmaanirRaheem” sincerely at every Majlis and at the start of every work, with the intention of *Kurbatan Ilallaah* [for seeking proximity to Allaah SWT only], you shall notice the difference that your power of apprehension and grasping will increase and you shall reap the benefits in both worlds.

But if someone attends Majaalis without any reformative motive or just coming to dose off, and some come to the Majlis just to find fault

with the preacher that where does he slip even as little as a dot so he can apprehend him and boast that he has more knowledge than the preacher, then surely nothing can be gained from the Majaalis.

So we have seen that starting with “Bismillaahir-Rahmaanir-Raheem” bears fruitful results. But if you ask that starting an evil or prohibited work like back biting, gossiping, stealing, shaving off the beard, telling lies, etc. with “Bismillaahir-Rahmaanir-Raheem” shall also benefit? The reply is definitely ‘no’. But if a person is habituated to say “Bismillaahir-Rahmaanir-Raheem” there are chances that one day he shall ponder over it that this holy phrase means that I am starting this work by the name of ALLAAH swt Who is Rahmaan and Raheem, meaning that He is Kind, Merciful and Compassionate to all His creation in general and especially to His obedient servants, then realizing this much only is sufficient to stop a person committing a sinful act.



SAYINGS OF IMAM HUSAIN A.S.

- *** Intelligence increases with experience;
- *** Stay away from backbiting [Ghibat], it is the food for the dogs of the Hell;
- *** If a person worships Allaah in a way he is supposed to worship Him, Allaah will grant this person whatever he wishes and whatever he needs to have;
- *** An act of kindness is like the rain, it showers on the pious as well as the sinner;
- *** To die with honour is beter than to live with humiliation;
- *** If you thank Allaah for the favours He did you in the past, you will receive more favours from Him In future;
- *** He who has accepted your gifts has helped you in proving your greatness;

D U A A**[Supplicating to Allaah SWT]**

The Holy Prophet S.A.W.W. said, “Duaa is a powerful weapon for the believers.” It means that if a believer beseeches Allaah SWT sincerely all his/her problems can be solved and his demands can be granted. Allaah SWT has said in the Holy Qur’an, “Call Me and I shall answer you.” – 40:60. But it is seen that many people often complain that their Duaa is not answered. The reason for it is mentioned herewith:

The Holy Prophet S.A.W.W. said that some people do not act faithfully and sincerely towards 10 things that make their hearts and souls to become as good as dead, and therefore their Duaa is not answered because a Duaa should come out from vigilant heart; an idle heart, a lazy heart, a heart polluted with sins, malice, hatred, jealousy, envy and a boastful heart don’t have a generating power so as to

make the Duaa reach anywhere, that is called a 'dead heart'.

Those 10 things that hinder our Duaas to be accepted are as follows:

[1] The Holy Prophet S.A.W.W said that you know Almighty All-Merciful Allaah SWT and His Attributes but you do not pay attention to His Rights over you.

[2] You do recite the Holy Qur'an but you do not follow its teaching.

[3] You do declare that you love the Holy Prophet S.A.W.W. but you have no regard or love towards his family members. Holy Qur'an declared that the Holy Prophet S.A.W.W. is above all and his wives are the mothers of the believers. The Holy Prophet S.A.W.W. said, "I and Ali a.s. are the father of the Ummah [community]." He also said to his companions, "Greetings be on my brothers". The companions asked, "Are we not your brothers?" He replied, "My brothers are those believers in the last era

who shall have belief on me without seeing me in their presence.” 5th and 7th Holy Imams once addressing the Holy Ka’ba had said to it, “You have much reverence and respect but a believer has more than you.”

Considering seriously all these Ahaadeeth that when we, the general people have been awarded this much value and noteworthy importance then it should be quite understood the uppermost reverence and respect for the family members of the Holy Prophet S.A.W.W. for which we are told that we have no love or regard for them A.S. and that is why our Duaas are not accepted. Love and respect for the Ahlul-Bayt of the Holy Prophet S.A.W.W. means to obey each and every order, commandment, and instruction given by them through authentic sources.

There is one unique and extra ordinary thing about Duaa that is mentioned in the Holy Qur’an in 40:60, and it is where Almighty Allaah SWT says to us, “Call Me I shall answer you”.

Observe that here Allaah SWT is together with us; He neither had talked in such a tune for the Salaat, Sawm, nor for Hajj, Zakaat or anything else. Although all these are the commandments from Him but they are in a general mode of order, while for Duaa He mentions Himself. Considering this a matter of importance we should look out and trace out where many a times we are going wrong so that our Duaa is not accepted. So we have to look out in that list of ten things enumerated by the Holy Prophet S.A.W.W. that makes our Duaa null and void.

We should understand and realize that when ALLAAH swt Himself is getting involved in the matter of Duaa, and as Allaah SWT is All-Merciful, All-Powerful and All-Knowing, so there must be some flaw on our side, perhaps we are not acting according to Allaah's laws and thus not getting His kind attention. Therefore it is said that a Mu'min should be watchful of all his dealings and behaviors at all the times so that if there is any lapse he may amend it. Among those

ten things there may be an item or two which blocks our way to communicate to Allaah SWT through Duaa.

The Duaas should not be rituals or ceremonial that we recite for Thawaab only or for a particular purpose at a particular time only. If the conditions are not fully fulfilled then even at the holy places you can't make a Duaa fly from you direct to God. Essentially the proper place from which a Duaa should ascend is a purified heart and soul, if these places are tainted with the dirt of envy, pride, arrogance, insincerity, unfaithfulness etc then there is no way except first to purify our hearts and souls.

Furthermore, many of us recite some seasonal Duaas in Holy Ramadhaan, Shaabaan, or Rajab etc the motive behind it is to get Thawaab. It is ok that we shall get Sawaab but the main objective is to understand the deep meaning of what we recite and our life can be drastically reformed because there are lofty features in the Duaas shown by the Ma'sumeen

A.S. We should understand that a Duaa is not a thing to be recited, it is not a thing to be heard while others recite, and it is not a thing to be parroted, but a sincere Duaa should come out from the depths of the heart with proper realization of what one says and to whom he supplicates.

Islam is a religion made up of many parts, they are *Usulud-deen*, *Furooe-Deen*, *Salaat*, *Sawm*, *Khums*, *Zakaat*, *Seel-e-Rahim*, obedience to parents, respect to Scholars and elders, etc all these are components of Islam, one have to assemble all parts that will make a complete Islam, but choosing some and leaving others can't bring any progress. So this may also be one of the reasons hindering our supplications.

A Duaa which comes out from a clean and pure heart is never rejected; it is a communication between the Creator and His creature, and we know that His love for His creature is much more than the love of a mother to her child, so how is it possible that a Duaa can

go out of its focus except that there may be some interference to it. And interference can be caused by elements within the polluted heart which is termed as good as dead heart. It is quite right when we are told that Duaas are accepted at the Holy Places, but despite this fact, the conditions should be met in all circumstances.

Some times it is to our own benefit that a Duaa is not granted. Perhaps the thing which we want might be harmful for us. Or it may be that Allaah SWT wants to reward us much more bountifully than what we had asked. Or maybe it is not an appropriate time for what we ask; He keeps it for the suitable occasion in the future. Or may be in the Hereafter He has kept an unimaginable reward for our Duaa being not granted. Anyhow, Allaah knows the best.

Once Prophet Ibrahim A.S. met a young man nearby a mountain, he was a pious looking person so the Prophet started talking to him and asked him to accept him as his guest. The man agreed and took him beyond the river where he

lived. When they had rested Nabi Ibrahim asked him which was the day the young man was considering it to be the hardest day? He replied it was the Day of Judgment. So the Prophet told him to make Duaa to Allaah SWT to make easy that day for him. But the young man said he would not make a Duaa, the reason he said that from the past three years he was supplicating Allaah SWT but there was no response; he said once he saw a herds-boy tending some cattle, when he asked who was the owner of those cattle, he was told it was Khalilullaah; and at the same time he felt an urge to meet Khalilullaah, he was making Duaas to meet him but to no avail. Prophet Ibrahim then introduced himself and said, "Now your Duaa has been granted and I am Khalilullaah that you wanted to meet." So this was after three years of continuous supplicating.

Some times Allaah SWT loves to hear the voice of His favorite one in Duaa that is why the Duaas are delayed to be answered.

Finally, if your Duaa is not answered don't be impatient, frustrated or dejected, perhaps the time is not yet ripe for what you are asking, or, it is said that instead of the non acceptance of it a plentiful and unimaginable reward shall be given to you on the Day of Judgment that you shall be overjoyed at such an extent that you shall wish that it had been nice if all your Duaas in the world had not been answered at all.



FORGIVENESS

“Maafi”. {But not Arabic MAA...FEE}

The 4th Holy Imam A.S. said, “Forgive each others’ mistakes so that on the Day of Judgment Allaah SWT may forgive your mistakes”. Human beings do err and make mistakes but the wronged one should cultivate a broad heart of forgiveness the result of which shall finally go into his own credit. According to the old saying: To err is human, to forgive is divine.

We should mind well that never to tell our believer brother that I shall never forgive you and you shall be punished in your grave and snakes shall bite you in your grave etc. If this is the tendency then he should not expect forgiveness for himself from Allaah SWT.

Ahlul-Bayt always showed kindness and forgiveness even to their avowed enemies. At the time when Abbasid government came into power they started manhunt for the Umayyads. One day a grandson of Imam Zaynul Aabideen,

Muhammad bin Zayd, saw a person near the Holy Ka'ba holding its curtains wailing and crying bitterly, he approached the person and asked the reason for his restlessness, the person said that he was the son of Hisham bin Abdul Malik who was being sought by the soldiers of the ruling regime, all the doors of Masjidul Haraam are guarded and every person was checked over there so he had no any way to escape and so he shall be executed by the rulers. Muhammad bin Zayd was aware that Hisham and his accursed family were avowed enemies of the family of the Holy Prophet, his father was the killer of Imam Zaynul Aabideen, even though, he helped him to come out from trouble safely; he tied his turban around the neck of that Umayyad and seemingly dragged him out of there crying out that he was his absconded slave, and the soldiers were not concerned about the slaves so he brought him out of danger safely. Then the person asked Muhammad bin Zayd if he knew who he was, the reply was that "we help even our enemies".

On the other hand we people, many of us, get readily angry, not forgiving even in small matters, and are habituated to speaking lies, thus blocking our supplications to be granted. A true Muslim is the one from whom always emanates peace. If there is some grudge towards some people in our hearts then we are speaking lies in our Namaaz when we recite 'AssalaamuAlaynaWaAlaalbaadillaahisSwaalihee n' because there we declare peace to all while it is a different case deep in our heart, and as such, we can't recite 'peace for all except for example, Mr. Mehbub Somji or Mehbub Versi or Mehbub Karmali or Shakilbhai etc.' we are not allowed to recite thus.

Imam Ali A.S. said, "On the Day of Judgment the heaviest burden shall be of that person whom you have not forgiven".

How nice and peaceful it would be if in the community each member declares forgiveness to everyone. This can be very fruitful, generating love and affection amongst us and our Duaas can

be readily acceptable because of the sincerity of our hearts. I suggest our community to keep a “FORGIVNESS DAY” once and every member should come forward to the mike and announce his forgiveness to everybody. Or we should open a social media web site for everyone to declare his/her forgiveness to everybody. It’s not surprising that such a day possibly can emerge as an “EED DAY”, or preferably an “EED-UL-GHADEER”.



SHAYTAAN [Satan, the accursed]

[4] th reason why our Duaas are not fulfilled is that even though we very well know that the accursed shaytaan is our open enemy but at various instances we tend to follow his evil path such as music, gambling, back biting, cheating, stealing, mix gathering, etc.

Nowadays circumstances and ways of life have deviated to such an extent that we call and cry for our Imam A.T.F. but we are not heard. This happens because as I have stated that our hearts and souls have been made lifeless and as the condition is in such a devastating state our Duaas can't reach anywhere. The reason is as you know that there is One Almighty God, The All-Powerful, All-Merciful Lord, ALLAAH swt but we don't obey His Commands. Then, we recite our holy book the Holy Qur'an but we don't act according to its laid down laws, and we claim to love the Holy Prophet S.A.W.W. but we don't have any regard and love for the Prophet's family members. Furthermore, we know Shaytaan to be

our avowed enemy yet we often follow his accursed paths.

So at this stage a question arises that what should be done to save ourselves from shaytaan? There are 9 places in the Holy Qur'an where we have been warned to be careful of the whisperings of this accursed shaytaan. If we are unaware of him this devil traps us slowly and stealthily without making noises. Shaytaan does not deviate a person just in one day, he does it gradually and craftily. He may tempt us to listen a religious song which has some very small amount of music components, or he may whisper to us to sit at a table where wine is served but he first tells us to drink orange juice only, or he may tempt us to just have a general talk with a *na-mahram* [to whom one can legally marry]; and many more ways he knows to allure the sons of Adam. Those tempting and whisperings are the beginning of downfall of our morals. It is but a logical fact that anyone leaning

forward is most likely to fall on it. So the people are led to the wrong path in this way.

In olden days shaytaan was allowed to take the form of a human being, so once he met Prophet Musa A.S. The Prophet asked him in what ways he does his nasty work of making people go astray? Shaytaan said he uses either of the three ways to trap us, once he is caught in it then he is a slave of shaytaan, he said, number one, he instills arrogance and a sense of pride in a human being making him think he is superior to everyone, number two, when a person does some small good deeds shaytaan magnifies those small good deeds in the eyes of that person making him think he has done very big deal, thus making him boastful, and number three, he makes a person to consider his small sins to be insignificant. These are some tactful ways of shaytaan to trap us. Similarly when shaytaan met Prophet Nooh A.S. he admitted that he was thrown out of Paradise because of jealousy or envy, he had envied H. Adam A.S. and its result is

that he is cursed from that day up to the last day. There has been found no cure for this evil of envy except to beg from Allaah SWT to save oneself from it. Refer Holy Qur'an Surah Al-Falak. [The DAY-BREAK]

The accursed shaytaan also said that on three occasions he most probably wins his game: [1] when two na-mahram are there in one place I am the third to provoke them to sin: [2] when a person becomes angry I am there to instigate him/her so that he may be out of his senses and do things that I like : [3] and when there is a talk of compromise going on I am there to make things up side down and hinder people to make peace among them.

How great the love and affection of Allaah SWT is for His creation that He has shown ways to protect us from shaytaan. His weapons by which he takes human beings in his custody are wine, gambling, cheating, stealing, telling lies, disrespect for elders and scholars, disobedience to parents, disunity, drugs addiction, attraction

to women, etc. These are a few evil ways through which shaytaan gets an upper hand over the weak spirited persons. But Almighty Allaah SWT has already warned us through His Holy Book and His Messengers about all these evils and has commanded us to keep away from these ugly things. Then it is up to the man himself either to save himself or to stumble upon the evil traps and fall down in deep abyss.

It is said that when shaytaan fails to get a person in his evil traps he instills laziness or lethargy in him so that the person may not perform good deeds. And it is also said that in the foremost row of his cursed army he puts women to attract men for committing sin.

As for wines or any intoxicating beverage Allaah SWT has cursed 10 people who are connected to it, they are, the one who plants it, the one who cultivates it, the one who reaps it, the one who processes it, the one who sells it, the one who handles it, the one who transports it, the one who stores it, the one who keeps its

accounts, and the one who drinks it. As about the intoxicating, harmful and deadly drugs many unfortunate people use THEM under various unrealistic excuses and wrong pretexts. 1400 years ago we have been warned about this dangerous evil. The Holy Prophet S.A.W.W. said, "There shall come a time when people shall be using narcotic drugs, with such people I have no any relation; one who uses it only once is similar to damage the Holy Ka'ba 70 times and has disrespected Holy Qur'an and the High Angels 70 times. A druggist is worse than a wine drinker, a fornicator and a mischief monger. This is one of the most dangerous ways of shaytaan which ends a person's complete body in destructive condition.

Anytime you see you have some lame excuse for not performing a good deed which has come to you then beware! Shaytaan is with you doing his job on you. When Shaytaan fails in making a person to sin he is very frustrated and regretful. Once an Aalim saw in his dream

Shaytaan in who was in a sorrowful condition and a trap net which was torn at every part hanging on his back. He was asked what the matter was for his frustrated condition. He said that he has failed in his job to entrap Shaikh Murtadha Ansaari, he said he tried to plant a seed of ego and self-esteem in him in the matter of the book he was busy writing but the Shaikh instantly left the work of writing that book. Then when he was going to Masjid to lead prayers he again planted the ego and self-esteem in him and made him think he was getting the greatest crowd of followers in Jama'at, as soon as this idea touched his mind he immediately postponed going to lead the prayers.

There is a book titled " IBLEES-NAAMU " which is highly recommended to read so as to recognize the accursed shaytaan's schemes he prepares for we human beings to lead us to the fire of Hell.



J A N N A T**[Paradise]**

[5] th reason for a Duaa not being answered is that we very much want to go to Jannat but we are not preparing for it. Imam Ali A.S. said, “You will never enter Jannat if you don’t struggle for it; merely wishing for it can’t make you enter Jannat”. Imam Husain A.S. said, “You shall never be able to cheat or trick Allaah S.W.T. for entering Jannat, it can only be achieved by your genuine struggle to get it”.

So what should we do and how should we struggle for it? The answer is in the Holy Qur’an, 3:133 says, “Hasten towards Allaah and seek forgiveness, Jannat is ready for the Muttaqi {God-fearing}”. To become Muttaqi is to adhere to the laws and regulations made brought to us through the Shariah, perform all Waajibaat [obligatory acts and compulsory deeds], and abstain from all Muharramaat [prohibited deeds which bring the wrath of Allaah SWT].

Imam Sadiq A.S said, “The value of Jannat is ‘LAA ILAAHA ILLALLAAH’.” But a mere lip service is not enough, one will have to struggle for it, one has to accept and sincerely obey all the commandments, laws and orders enjoined on us by Allaah SWT, one will have to abstain from all acts prohibited by Allaah SWT., one will have to propagate the religion of Allaah SWT., one will have to oppose and if possible fight the oppressors, one will always have to speak the truth even if all the human beings go against him, and many more merits have to be acquired.

There are two things worth knowing, one is Wajib [obligatory], and the other is Awjab [more obligatory]. These two things must be held fast to reach to the level of Muttaqi. Imam Ali A.S. was asked to define these two terms, he said, “Wajib is to keep away from Haraam and Awjab means to abandon a sin.”

Once the Holy Prophet S.A.W.W. asked H. Abudharr, “Do you wish to go to Jannat?” He replied, “Yes O the Holy Prophet, what should I

do for it?" So he was told," [1] Abandon lengthy hopes regarding this world, [2] Keep death always in front of you, and [3} observe the right of shyness towards Allaah SWT."

Imam Muhammad Baqir A.S. said, "Nabi Isa A.S. was once seated among the Hawariyyun and he was asked how they should earn Jannat? So he answered, "Make yourselves God-fearing in public as well in private and be kind and compassionate to your parents."

There were some true devotees of the Holy Prophet S.A.W.W. at such a degree of love that they could not tolerate the Holy Prophet to be out of their sight. Once when the Holy Prophet entered the Masjid he saw a youth there who was crying, lamenting and he seemed to be in some distress. The Holy Prophet approached him and asked why he was in such a condition. The young man said, "O our dear Prophet! I have sincerely obeyed each and every law and order that you had taught us and therefore I am sure Almighty Allaah SWT shall grant me Jannat; here

in Madeena whenever I wish to do your Ziyarat [to see you] you are ever present among us, but the problem I am worried about is that although We shall be in Jannat but your elevated lofty abode will not be reachable for an humble person like me, so I shall be deprived for your Ziyarat, and this thought is saddening me.” Anyhow, the Holy Prophet S.A.W.W. assured him they shall be seeing each other over there also.

There was a person named Uways-e-Karnee who lived in Yemen attending to his mother who was of a very old age. When he heard there has come a Prophet of Allaah in Madeena he started yearning to meet the Holy Prophet S.A.W.W. and his love for the Prophet grew intense day by day. He very much wished to travel to Madeena to meet the Prophet but he was worried for his old mother that she shall be left alone. But one day as he could not endure any more he asked permission from his mother to go to Madeena and meet the Holy Prophet S.A.W.W. His mother allowed him on one

condition that he should not stay a single night there, as soon as he reaches Madeena he must return the same day. Anyhow, Uways-e-Karnee set out for Madeena, after a long journey he reached there but unfortunately the Holy Prophet was out of the city on some expedition. He wished he could stay there till the Prophet returns but he remembered what he was told by his mother to return home the same day. And therefore obediently he returned to Yemen without having a chance to see the Holy Prophet. When the Holy Prophet S.A.W.W. came back in Madeena, without him being informed of Uways-e-Karnee's visit, he said, "I smell a fragrance of Jannat coming from Yemen."

The Holy Prophet S.A.W.W. said, "Control your tongue and private parts and I guarantee you for Jannat."

Imam Ja'far Sadiq A.S. said, "From among all the created things it is only the tongue which deserves to be captivated."

Imam Ali A.S. said, "It is surprising that it takes almost one year for a person to learn speaking but he does not learn during his whole life how, what and when to speak."

The Holy Prophet S.A.W.W. said, "Jannat has 8 gates, do these 4 things and you shall enter therein from whichever gate that you wish; [1] Give Sadaqa, [2] Give in charity, and regarding this matter shaytaan and his regime are ever alert to stop charity being given, therefore as soon as the idea of giving charity comes in your mind don't delay, make haste for performing this good deed because your delay gives time to shaytaan to change your mind from good to bad and from bad to worse; [3] Amend your etiquettes, manners and behaviors towards each other, deal with people in such a way that they consider you with high respect; [4] Don't trouble

or injure anyone from among the creation of Allaah SWT.”

Imam Ali A.S. was asked about the distance of Jannat from here. He A.S. replied, “It is two steps only, put one step on your ego and your next step shall be in Jannat.”



ROLE – MODEL

It is generally observed that many of us do not properly follow and obey the laws of Shariah ordained for us and therefore it is a sure cause that our supplications remain unanswered. ALMIGHTY Allaah SWT has made such an arrangement for us that He sent His Choicest and Most Beloved Prophet and his Holy Progeny as the role models for us to follow them. In the Holy Qur'an it is mentioned that The Holy Prophet S.A.W.W. is "USWATAN HASANAH" , 33:21, meaning that THE BEST ROLE-MODEL. It is also mentioned that, "Obey Allaah, and obey the Messenger and Ulil-Amr [those vested with authority.]" 4:59; i.e. the twelve vicegerents of the Holy Prophet S.A.W.W.] We should study carefully their life history and try our best to adjust our lives according to their teachings.

Only a cursory glance on the life of Imam Ali A.S. is sufficient to bring drastic change in ourselves if one is honest to follow the right path. In every admirable field he was in the

forefront, be it in worship, devotion, dealings, relations, justice, battle field or in the office of caliphate. We can observe how great he was in administrating peoples' affairs with pure justice, how devoted and par excellence was his worship, how loving and caring he was towards the poor and the needy, and how brave he was to fight oppression and injustice. Those were his distinctive qualities that earned him many unique traditions from the Holy Prophet S.A.W.W. These are a few of his attributes awarded by the Holy Prophet S.A.W.W. [1] "I am the city of knowledge and Ali is its gate, whoever wants to enter the city should pass through the gate." [2] Ali is with HAQQ [right] and Haqq is with Ali, O Allaah turn the Haqq towards where Ali turns." [3] "Ali and I are created from one NOOR [light]." There are many virtuous traditions concerning Imam Ali A.S. but we have not expounded this valuable issue as it should be done. There are volumes written by Muslims as well as non Muslims in praise of Imam Ali's way of life but we have ignored the thing which can't

be afforded to be ignored. We are only praising Imam Ali's external elevation without going further to the core. It is similar to the fact that if there is a beautiful painting of a famous person on the wall of a museum and we pass by that picture but instead of admiring the man in the picture we praise the frame of that picture, how ridiculous it could be.

A slight piercing glance on his life reveals that all his deeds and actions were solely for the pleasure of Almighty Allaah SWT; nobody can ever trace a single iota of selfish motive in all of his life. Even on the battle field when he gained control over his staunch enemy he left him for a while to cool off his temper because of the insult shown from the enemy, Imam Ali A.S. finished the enemy of Islam off only when he got control over his anger; when asked about this he said that if he would have killed the enemy at that moment it would have been because of his personal anger towards him, but he waited to

calm his anger down and then killed the enemy purely for the pleasure of Allaah SWT only.

Zubair was one of his close relatives, but when Imam Ali A.S. handed him some authority he clearly said to Zubair that it is not his personal government, and that he was entrusting some authority to him not because he was his relative, but it was given to him because he might perform its duties according to the command of Allaah SWT. When Imam Ali A.S. was in the office of open caliphate he distributed the government money equally to all, without ever any discrimination.

Same ways of life were illustrated by all the family members of the Holy Prophet S.A.W.W. because he [S] said, "Our first is Muhammad, our last is Muhammad, our middle one is Muhammad, and all of us are Muhammad." Can anyone have the guts to challenge the excellence of Muhammad? Never ever.

In spite of having such unmatched role models we many times make lapses and blunders that openly are contrary to our Shariah. Only one instance may suffice as an eye opener and that is a marriage ceremony, mix gathering of mahram and na-mahram, music, lavishness, extravagance, and many more violations are evident in this 'holy' ceremony.



U L A M A A**[S c h o l a r s]**

The All-Merciful Allaah SWT has said in Holy Qur'an [40:60], "Call Me and I shall answer you." For beseeching Him we have been given powerful weapons in the form of Duaas. So if our Duaas are not granted then there should be some interruption from Shaytaan who make our heart, which is the generating point of Duaas, to become dead. And one of the reasons [5] is that perhaps we do not give due respect to our Ulamaa, we don't respect when they approach us in a Majlis or in a gathering, we don't take their proper care as they deserve, and we don't behave nicely towards them according to their rights that they have on us.

By the Grace of Almighty Allaah SWT there are many Ulamaa who often come to the community to preach but unfortunately the result is not seen as expected. This is because the grasping and generating power of the heart and

soul has been made ineffective by various bad elements so far ruined as to be called a dead heart which is quite useless to give or take.

Scholars' duty is to impart knowledge to his listeners, take them out of uncertainty [shaqq] to the certainty [yaqeen], and answer their queries. If the audience is well aware and their hearts are not polluted they shall certainly rise to ask the questions that they are wishing to know the answer of. But if at all nobody cares to put forward their questions then the Ulamaa are not to be blamed.

To err is human. So if a scholar may sometime make a mistake, his attention should respectfully be drawn to it. There are no any ill-fillings in it. On the Day of Judgment the scholars shall be more answerable than the common people. In Nahjul Balaagha Imam Ali A.S. said, "On the Day of Judgment before questioning the ignorant that why did they not acquire knowledge Allaah SWT shall first ask the scholars

why they did not communicate their knowledge to the deserving people.”

The Holy Prophet S.A.W.W. said, “Sit in a Majlis [gathering] where a scholar takes you out of five situations and bring you to other five, otherwise don’t sit there; 1- from doubt to belief, 2-from show-off [Riyaa] to sincerity [Ikhlaas], 3- where you are not given good news of Jannat only but you are also threatened with Jahannam, 4- from pride and arrogance to humbleness, 5- from cheating and stealing to cleanness of your earnings.

Therefore one should attend the gatherings [Majaalis] where one gets firm faith and useful knowledge from the scholars. A gathering where a so-called scholar lectures for getting his praises on personal motives or where his ruling for a same question is different for a rich person from what he tells a poor person, the poor is told it is Haraam while the rich is told to go further, no problem of Halaal and Haraam.

Of course an honest and genuine [Aalim] scholar is to be highly respected and revered. A tradition says, 'THE INK OF A SCHOLAR IS HEAVIER THAN THE BLOOD OF MARTYR.' This is enough to comprehend the superior status a scholar holds. Howsoever it is an Aalim who can make a miracle of taking out a person from darkness to light and finally to the bountiful abode in blissful Jannat of Almighty Allaah SWT. What is more that we should heartily appreciate that our religion has remained safe due to our Ulamaa who defended the religion passing through tough ways of oppression, tortures, and even on the cost of their precious lives.

Regarding this issue I would like to point out that when there is any talk about *Barakat* [blessings, abundance] we, the business community take great interest in it. So note down that there is Barakat in 4 things if they are associated with other 4 things. The Barakat in knowledge is in reverence shown to the scholars; if you have no any due respect for the scholars

then don't ever hope to gain anything from their knowledge.

It is observed that if there are seated some Ulamaa in a Majlis and another Aalim arrives there all the Ulamaa will stand up in respect for him. I wonder what difficulty is there for us the general public to act like this. If we show respect to our Ulamaa it shall certainly bear manifold benefits for us, we shall be blessed by the knowledge from the scholars and by the side, if there is any outsider over there he shall be impressed by our good behavior, which will be a plus point for the community.

Imam Ali A.S. said, "The one who has taught me a single letter has made me his slave". He also said, "Stand up in respect of your father and for an Aalim even if you be a governor."

Once when the Holy Prophet S.A.W.W. saw some people in the street he said to them to go and sit in the gardens of Jannat; when asked for clarification he said it is a gathering where

Allaah SWT is mentioned and the teachings of Ahlul-Bayt and good morals are taught.

Holy Qur'an states in 58:11 that when you are told to give space to a new comer in a Majlis then give it and you shall be given space in Jannat, and when a scholar stands up for a lecture you should stand up in his respect.

Hawariyyun once asked Prophet Isa A.S. that where is the best place to sit. The Prophet told them it is a gathering where Allaah SWT is remembered, where you can gain some useful knowledge, and where you are reminded of the Hereafter.



D U N I Y A**[This Temporary World]**

[6] The reason for our Duaas being not answered may be because of our firm attachment to Duniya. Although Duniya is a good place if one stays here considering all the rights and duties he has to observe, and that is why it is said that Duniya is the field for the Hereafter, whatever we sow here we shall reap it in the Hereafter, if we do good deeds over here their fruits shall be given to us in the Hereafter and if we do bad deeds there is harsh punishment in the Hereafter. If our total attention is diverted towards Duniya and we don't care for any morals, ethics, and honesty then it is said that our hearts are [morally] dead and that's why our supplications have no effects.

Many times we declare verbally the Duniya is bad but in fact we run behind it day in day out, grabbing whatever we can lay our hands on, be it Halaal or Haraam, who cares? And then we

complain that our Duaas are not granted. It should be understood that Duniya and Aakhirat [Hereafter] can never be together in one heart.

So the question arises that whether we have to abandon all worldly affairs and be absolutely engrossed in religious issues only? The answer is "No". It is not a virtue or a praiseworthy thing if one abandons the worldly affairs and solely engages himself in acts of worship only. It is not a virtue if one does not know to drive a car and boasts he has not ever committed an accident. An ideal human being is that who in spite of living amongst all the worldly luring, its so-called glittering attractions and immoralities, saves himself from all evils and spends his life upright without any stains of immorality. Our worldly lives should be regulated by lawful actions that please our Creator All-Merciful Allaah SWT.

This world is to be considered as a means to earn its benefits in the Hereafter. If a person is rich, he has earned lawfully, is helping the poor,

needy, relatives, is considering religious duties sincerely, and is spending in the way of Allaah SWT then this shall make him earn Jannat. And if person is not able to become rich his endurance to poverty can also make him earn Jannat. Therefore gauging with the yardstick of riches that all rich people will go to Hell and all poor in Jannat is not a correct way. It is not right that all rich people are fully dedicated to the world and all poor people are pious; this can be in reverse situation also. The proper yardstick is TAQWA, neither riches nor poverty. In some instances it is seen that a poor person envies everybody, he has no Sabr [endurance], and instead of relying on Allaah SWT he always relies on people to give him alms, this is not a correct way to live; and as for some rich people who is arrogant, proud, extravagant, making show-off of his wealth, having no regard for the deprived ones, and not helping those in need, this type of a rich person shall face problems in the Hereafter.

Imam Ali A.S. said, "Ask me, ask me, I know the tracks of heavens more than those of this Duniya; how can I explain to you what this Duniya is? Its beginning is with trouble, its end is vanishing, its Halaal have to be given account and its Haraam has punishment.

In spite of seeing that when a person leaves this world he can't take anything with him from his belongings, the only thing that accompanies him are his good and bad deeds, but people are running after this world which is given to us for a fixed time only. World is a place like play ground, the one who loses it is sorrowful and the one who gets it is discontented. If you chase it the world moves much further; one who views the world to be everything is actually blind.

Imam Ali A.S. was asked what was surprising and what was more surprising? He said, "The world is surprising and more surprising is the man who runs after it." He was asked what was near and what was more nearer? He A.S.

said, "The Day of Judgment is near and death is much nearer." He was asked what was difficult and what was more difficult? He A.S. replied, "the grave is difficult and more difficult is going therein without good deeds."

Love of this world is the basic element of all evils. It is stated in 'Mi'raajus-Sa'aadah' that if a person is blindly following this world day in day out, and is totally engrossed in it then if you meet such a person don't make salaam to him, if he falls ill don't go for his Iyaadat, and when he dies don't attend his burial ceremony." Some time the love of this world comes to us unaware and therefore it is to be minded well to be always on alert and to consider our duty to save our brothers also who are caught up in this devastating evil.

The Holy Prophet S.A.W.W. said, "Allaah SWT dislikes a Mu'min [a faithful person] who has no religion." He was asked how a Mu'min can be without religion. He replied, "It is a person who does not care for those who are

drenched in the worldly temporary splendor, not caring to make them come to the right path, i.e. he does not do 'Nahya-Anil-Munkar'.

Therefore we are all duty-bound to show the right path to those who are deviated, to make them realize that we have not to be the slaves of this world, and eradicate the ego of "I" and "Mine". We should also be fully aware that everything is of Allaah, from Allaah and to Allaah shall we return. "My worship, and my sacrifice and my living and my dying are for Allaah." H.Q. [7:162]

If a person is engaged in worldly talks at five places his worship of 70 years becomes unacceptable and void; but if one asks that if a person has not reached those many years? ANSWER: The Figure Of '70' Denotes Emphasis On The Subject And Shows Its magnitude. It is similar to some traditions where it is stated that for example if you observe Fasting on a particular day its reward shall be the freeing of 40 slaves, or Fasting of so many years, or worship of 100

years, these figures are to show the importance of the act of Fasting on that particular day. Those 5 places where worldly talks are not allowed are:

[1] In a Masjid. Its sanctity should be observed because it is a place for worship, not a place to talk business deals or discuss family matters and other vain talks. Masjid is a place where one should seek nearness to Allaah SWT;

[2] While Holy Qur'an is recited. It is such an elevated and revered book containing each word of it direct from the Almighty Allaah SWT. Therefore considering its high importance we should abstain from worldly talks at that time;

[3] When a dead body is carried to the graveyard for burial, or at a burial ceremony;

[4] In the graveyard, because we don't realize there are some people five feet underneath there being punished by Angels;

[5] When Adhaan is being proclaimed because it is a time for preparation for going to worship Allaah SWT.

Insignificance of this temporary world is realized by even a small creature like an ant. The Holy Qur'an has related an incident when Prophet Sulayman A.S. was marching with his massive army and ant on the ground cautioned its group to enter into their abodes lest they be trampled under the feet of the soldiers. As the Prophet heard it saying so he took the ant on his hands and asked it whether it did not know he was a Prophet of Allaah SWT and he could never allow the innocent ants to be crushed under their feet? The ant replied that it knew that but what was told to the ants was only an excuse to prevent them gazing his mighty army and their splendor lest they could be impressed and dragged away to the worldly charms. Then the ant said, "O the Prophet excuse me but I have a question also, that do you know why Allaah SWT has given you authority over the winds that you

travel on them?" And the Prophet told it to answer. So the ant said, "It is because Allaah SWT wants you to know that this world is like the winds, it comes and goes away."

Therefore it is wise to stay here in the world peacefully and be always aware of our duties toward our Creator and the creatures so as to get salvation on the Day of Judgment. Everyone has to taste the pangs of death and return to our Lord Creator Allaah SWT. We should always be ready for this and collect as much good deeds as possible for the Hereafter. Once we depart from this world there is no return ever.



DEATH

Another reason [7] for the non acceptance of a Duaa is that though we know that death is certain and we shall have to go in our graves but we are not doing any proper preparation for us to be accompanied with the good deeds which can keep us comfortable thereunder.

A companion said to the Holy Prophet, "I am longing for death." He was told, whether you like it or not it shall certainly come to you, your duty is to prepare for it."

There are various questioning stations in the Hereafter and on each station we shall be asked for different duties that had been ordained to us that whether we had performed those duties or not. It shall be only when we have passed fully at all the stations only then we shall be allowed to enter Jannat.

In Hadees-e-Qudsi Allaah SWT says to His Angels to announce this, "O the youths of age 20! Try hard and struggle. O the youths of age 30!

Beware of the traps of the world, O the people of age 40! What preparations have you made for the meeting with Allaah SWT? O the people aged 50! What good deeds have you collected for the Hereafter? O the people aged 60! Nadheer [Warner] has already come to you, O the people aged 70! Remember whatever you have planted here you shall reap in the Hereafter, O the people aged 80! Your time is finished so come towards Me.” Imam Ali A.S. was asked that how should one do as a preparation for death, He A.S. replied, “Perform all Wajib [incumbent] acts, abstain from Haraam [prohibited] acts, and improve your behavior and character, then you shall see that you are no longer afraid of death.”



HOLY QUR'AN

Imam Ali A.S. said, "Be powerful as well as weak at the same time." He meant that when it comes to a sinful deed be weak, don't do it, but when it comes to the obedience of Allaah SWT be powerful, proceed without hesitation.

Now let us see why our hearts become dead. One of the reasons [8] is that we have abandoned the Holy Qur'an which is a book direct from Allaah SWT revealed to the Holy Prophet S.A.W.W. for the well-being of the mankind in general.

Holy Qur'an 7:204 states, "When the Holy Qur'an is recited be silent and listen to it carefully". But it is noticed that when the Holy Qur'an is being recited we are unmindful towards it, either we busy ourselves with gossips, baraza, business talks and many other matters. This is an insult to the Holy Book. Imam Ai A.S. said, "Talk with the Holy Qur'an". This means that while reciting it we should be

mindful to understand it, ponder on its verses, and act as directed in it.

More than this we have now gone to such an extent of ignoring the Holy Qur'an that it is only being used over the dead person, or to be presented to the newlyweds wrapped up in a beautiful cover, or is being used for Istikhara, or for placing it on the head of a bride for blessings to ascend over her head; and now there has crept up a new trend, the Holy Qur'an is being placed into the hands of newlyweds at the time when Nikah is being recited, so as to portray them to be superiorly religious. The most recent development [!!!] is that some publishers have skillfully undertaken the art [!!!] of publishing a 'Dahej edition', 'Pocket edition', 'Marriage-time hand-out edition', and god knows how many other editions. We have taken Holy Qur'an in a complete different sense. It was not sent to us for all these purposes. It was sent for us to recite it, to know the meaning of what we recite, to

ponder over it, and to act according to the guidance given in it.

On the Day of Judgment three complaints shall be lodged against those who were indifferent towards three things; an abandoned Masjid where people were not going to pray, an Aalim who was ignored, to whom people did not go for learning knowledge, and the Holy Qur'an which used to be kept aside in the houses and not utilized as per its rights.

If one asks how the Holy Qur'an can be utilized? Its answer is that the Ma'sumeen A.S. said, "Everyone should recite at least fifty verses from the Holy Qur'an every day before retiring to bed at night." If we ponder over this Hadees it will reflect that everyday reading fifty verses, with a clean heart, shall one day bear its fruits by making the reader ponder over its meanings and gradually all the commandments of Shariah shall gradually be followed.

The Holy Prophet S.A.W.W. said, “Recite Holy Qur’an and keep remembering death so that your hearts and souls may not get rusted.” So if anything get rusted up to the core then it becomes useless and can be termed as dead, and ignoring the Holy Qur’an is thus making our hearts to be dead and as a result of it losing capability of communication through Duaa. So beware! Letting the holy book lay aside on one of the shelves in the house accumulating layers of dust on it till the occasion as written above comes for it to be taken out for our way of usage, is to be regarded as a grave disrespect to the Holy Book.

Once it so happened that in a metro I heard this from two persons who were travelling together, one was an Arab and the other was an Indian Muslim Khoja; during their talks the Arab man asked to the Indian whether he could recite the Holy Qur’an, “Yes of course I recite the Holy Qur’an very fluently, how about you?” said the Indian. The Arab frankly said he could not recite

it. So he was admonished by the Indian for his negligence. But the Arab asked him whether he understood what he recited, the Indian replied in the negative. So the Arab man snapped, "Then you shall be flogged two more times then I shall be beaten because I initially don't know to recite while you know it but you ignore to understand what is mentioned therein the Holy Qur'an."

Refer Holy Qur'an 25:30 and you will see a complaint by the Holy Prophet S.A.W.W. on the Day of Judgment regarding negligence of the Holy Qur'an by the people. The Holy Prophet S.A.W.W. said, "At some instances the Holy Qur'an sends curses on its reciter because his/her action and deeds are contrary to what they recite in it, they do not act according to what the Holy Qur'an states." Imam Ja'far Sadiq A.S. said, "Recite the Holy Qur'an in such a manner that Allaah SWT chases the evils out of your house from where it is being recited." This means that it should be recited properly, with understanding its meanings, and acting according to its laws and orders.

N A M A A Z / S A L A A**[Daily Prayers]**

Imam Ja'far Sadiq A.S. said, "When a person is on his death bed and in his last moments he would always wish Almighty Allaah to send him back to life so that he may perform Namaaz." And this applies to all of us. But why specifically it is for Namaaz that we would wish to come back to life again? The answer is provided by the Holy Prophet Muhammad Mustafa S.A.W.W. that it is Namaaz that is the pillar of religion, if Namaaz is accepted then all our other good deeds shall be accepted if our Namaaz is rejected then all our other good deeds shall have no any significance on the Day of Judgment.

Another reason for the wish to return to life again is that we shall realize that the rights of all the Namaaz we had prayed during our life were not fulfilled because there are many Namaaz prayed speedily in haste for running to

other works, other Namaaz are prayed without appropriate attention towards it, other Namaaz are prayed without realizing the meanings of what we recite, and other Namaaz are totally forgotten, that is why we would wish to make improvements for those Namaaz shattered by ourselves.

Our 4th Imam Zaynul Aabideen A.S. said, "There are 4000 stages of Namaaz". Unfortunately we can't claim to pass all those stages, perhaps we are still on stage one. Can our Namaaz be ever compared to the Namaaz of Ameerul Mu'mineen Imam Ali A.S.? Never ever. He A.S was on the loftiest heights of spirituality. But even though we can never reach there, yet we must try our best to pray our Namaaz with full concentration, shedding away all thoughts and worries aside. We should try hard to realize that at the time we are praying Namaaz is the time of appointment with the Almighty Allaah S.W.T. and so we must detach ourselves completely from all worldly contemplation.

Imam Muhammad Baqir A.S. said, "From all our Namaaz only that portion shall be accepted that was prayed with full concentration whilst the remaining parts shall be discarded."

Imam Zaynul Aabideen A.S. said, "As you are not a Ma'soom [infallible] there shall always be some partiality or incompleteness in your Namaaz, and so it needs some patches [in the form of NAAFILA] so as to make it proper." If we go to a poverty stricken area where we may see some persons who unfortunately don't have proper clothes to cover their body, they use to put some patches on them and it becomes fit for the time-being. The same principle could be applied to our Namaaz which are prayed carelessly, unintentionally and without its proper conditions. The Naafila for each Namaaz plays the role of correcting our Wajib Namaaz and put it in a correct position.

Therefore in our last moments we shall realize that our Namaaz were not presentable

and so we shall wish to make them presentable by the way of Naafila.

Naafila consists of 34 rak'ats but let us today talk of only one type of Naafila; once in Masjid-e-Nabee the Holy Prophet Muhammad Mustafa S.A.W.W. told his companions, "Don't abandon Namaaz-e-Witr". He did not say 'Namaaz-e-Shab'. He said, "Beware! Don't go to sleep without you having prayed 'Witr'". The companions asked which was that 'Witr' and he replied that it was the Naafila of Namaaz-e-Isha which is to be prayed one rak'at standing or to be prayed two rak'ats in a sitting position.

The Holy Prophet S.A.W.W. said, "Naafila is just like a Hadiya [gift] and as you know the gift is always accepted, so if you send this Hadiya of Naafila to Allaah S.W.T it shall InshaaAllaah be accepted and shall serve as a good patch to your incomplete Namaaz."

Imam Ja'far Sadiq A.S. said that this was the reason that every person shall wish to come back to life for performing Namaaz and good deeds.



GUESTS

In the Holy Qur'an 15:51 it is said, "O My Habeeb tell people the story of Ibrahim." And in 15:49 and 50 Holy Qur'an says, "Tell My every servant that I am the Beneficent the Merciful and also let them know who the guests of Ibrahim were."

It was the daily custom of Prophet Ibrahim A.S. to erect a tent and wait there for some guests to come and then he served them with food. Once the four Angels, Jibrael, Mikaeel, Israfeel and Dardaeel were sent to him by Allaah S.W.T. The reason for these Angels to be sent to

the earth was to punish the transgressors from the tribe of Prophet Loot A.S. These Angels when arrived to Prophet Ibrahim they gave him the good news of him begetting a male child. They had come in the form of human beings so Ibrahim a.s. thought they were his guests and so he slaughtered a sheep or a lamb and invited them to partake from the food putting a condition that they had to start with 'Bismillaahir-Rahmaanir-Raheem' and when they finish they have to thank Allaah SWT by saying 'Al-Hamdu Lillaahi Rabbil Aalameen'. The Angels then told him their identification and said that he was certainly the Friend of Allaah SWT.

But Allaah SWT has introduced some special people in the Holy Qur'an in 76:7 & 8, He said, "We give food to the poor, orphan and the captive only for the pleasure of Allaah SWT., we don't want any compensation for it neither do we need any thanks, we fear the Day of Judgment." These were the household members

of the Holy Prophet S.A.W.W. whom we call Ahlul Bayt A.S.

Allaah SWT had told Nabee Ibrahim A.S. to relate to the people the event of his inviting the guests and he was also told to revere the guests even if they be the unbelievers.

Inviting guests at our home is such a blessing that it can be a source of eradicating all the problems of those who live in that house. This thought is not proper to assume that the guests shall devalue you if there are not sparkling utensils, beautiful and comfortable furniture and a pompous everything in the house. We stated that Nabee Ibrahim erected a tent and invited the guests therein, so why do I have an opposing idea to that of a high-profile Prophet of Allaah SWT? The main goal should be to please Allaah SWT. [I.e.Kurbatan Ilallaah].

In Hadees-e-Qudsi Allaah SWT says, “O son of Adam! You are My servant, your belongings are Mine, and a guest is My Messenger, it is I

Who sends a guest, and if My belongings are not offered to My Messenger then don't ever hope for Jannat, within 9 days if nobody has come as a guest to your house then raise your hands towards Me and seek refuge from My wrath."

Imam Ja'far Sadiq A.S. said that inviting a guest is better than setting free a slave. In one month if we have three guests in our house then all our problems regarding Barakat, sickness, progress, debts, finance, etc might be solved.

It is a thought provoking question that why Allaah SWT chose the figure of ' 9 ' in this matter. It is thought that the reason behind this is that there are 365 days in a year, and $9 \times 40 = 365$. Therefore in one year 40 guests must be brought in our house. Another question: If we invite 40 people at one go in one day? Answer: It is better than not to have any guests.

Imam Ja'far Sadiq A.S. said to go ahead even if you have to take loan for feeding the guests. One of the companions once had nothing

at home so he borrowed some ten dirham and entertained his guest and surprisingly all the problems that he had before had vanished.

The Holy Prophet S.A.W.W. said, “When Allaah SWT wishes to bless a community He sends some guests to them as a gift.”

When a guest comes to your house he brings his sustenance along with him and when he departs from there your sins are forgiven. Guests are called ‘GIFT’. Logically when you want to give a gift you do not simply go out on the road and hand the gift to anyone, but you would give it to your beloved person, a respected person, your friend, your relative, or a deserving person. Therefore when Allaah SWT sends a guest to us it means that He saw us to be deserving of receiving gift from Him.

The Holy Prophet S.A.W.W. said, “If you invite one guest it is as if you have invited H. Adam A.S.; inviting two persons is similar to inviting Prophet Adam A.S. and Bibi Hawwa S.A.;

inviting three is to invite Jibraeel, Mikaaeel and Israfeel A.S.; inviting four guests equals to recitation of Holy Qur'an, Tawraat, Injeel and Zaboor;; and if you invite five people it is as if you have prayed all the Namaaz of your life with Jama'at [in congregation].

Imam Hasan Askari A.S. our 11th Imam said, "There are eleven rights of a guest upon you; and if anyone invites you it is not befitting to reject his invitation without a sound excuse." This matter of a gift in the form of guests is an invaluable opportunity that we can't afford to lose it. It is very worthwhile to go out specifically to find a guest and bring him to our house for a meal. In such a city like Dar es Salaam it should not be any problem to find a guest, there in the Musafarkhana almost always the arrival of guests is continuous, moreover there are, by the Blessings of Allaah SWT, many Ulamaa over here, if they lay their footsteps at your house then the blessings can surely be manifold. Don't ever think what a guest will say about your food,

utensils or furniture in your house, no special or high quality preparation is needed, sincerely you just request a person to be your guest and take him direct from the Masjid after Namaaz and entertain him as per your current position, not forgetting to do this for the sake of Allaah SWT [Kurbatan Ilallaah]. InshaaAllaah you shall be blessed in both worlds.

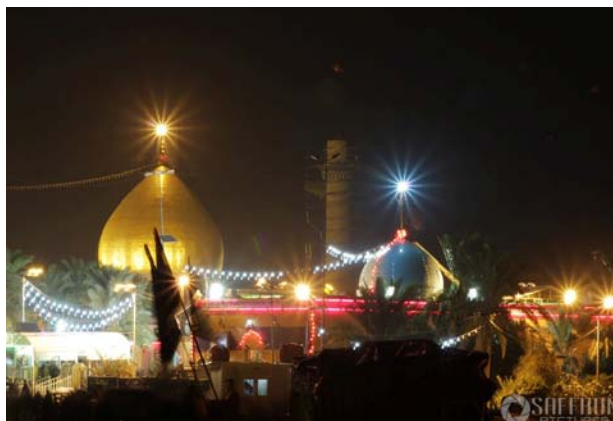
And a guest should realize that he has been chosen by Allaah SWT as His messenger, so to deny accepting an invitation from a believer is similar to deny an assignment given to him by Almighty Allaah SWT. Therefore one should never produce lame excuse for an invitation by his believing brother. Certainly nobody can deny respect and blessings which come direct from the All Merciful Allaah SWT.

These are all the words and commandments from the Holy Prophet S.A.W.W. but we know how people who called themselves to be Muslims ill-treated his family members after inviting them to their place.

Hameed bin Muslim, a reporter of Yazid's army said that he witnessed the burning away of all the tents of Imam Husain A.S. family, and the respectable ladies and their small children all were scattered away here and there in the open plains of Karbala. From afar I saw a shadow sitting and standing at a certain place near the burnt tents. When I went near I saw it was a veiled lady who was Bibi Zaynab S.A. the sister of Imam Husain A.S. and she was in the state of prayers.

Imam Zaynul Aabideen A.S. said, "In the prison of Sham I saw my aunt Bibi Zaynab S.A. praying Namaaz-e-Shab in the state of sitting because she could not pray while standing, so I asked the reason of praying while sitting, she S.A. said to me that there comes so little food in the prison that I let go my portion for the small children and thus she was then very weak to pray standing."





MAJLIS-E-
SHAAM-E-GHAREEBAAN

The sorrowful days of Muharram have come to an end and I feel sorry that I could not fulfill the right of Imam Husain A.S. as its right is. "Mawla! Please forgive me." Why? Because in the wilderness of Karbala you had said that 'Anaa kateelul abaraat' – O my Shiahs! The oppressors have killed me brutally, whenever I went to the dead body of my companions I wept bitterly."

When the night fell upon the desert of Karbala the accursed soldiers of Yazid L.A.'s army attacked the tents of Imam Husain A.S. where the respected ladies and innocent children were seated weeping for their relatives while they being still hungry and thirsty for the last three days. They looted all the belongings of the bereaved family.

Bibi Zaynab S.A. went to the dead body of her brother Imam Husain A.S. and carried it in her arms raising it towards the heavens said, "O Allaah! Accept this sacrifice."

From among the elders there was none except Bibi Zaynab S.A. to take care of the bereaved family members.

The oppressors and henchmen of accursed Yazid's army set fire to the tents. Hamid bin Muslim says he saw a Bibi going from one tent to the other shifting the ladies and children to a safe place. When those tents were ablaze and only one tent was remaining to catch fire a veiled

Bibi entered that tent and came out carrying the sick Imam Zaynul Aabideen A.S. on her back and saved him from the fire. Hamid says in that saddening situation he saw a small girl passing in front of him while her dress was burning with fire, so he went near her to put off the fire but the girl said, "Don't come near me, I am from the family of the Holy Prophet S.A.W.W. but you seem to be a good person so show me the way going to Najaf." I asked why she asked the way to Najaf she said, "I am Sakina the daughter of Husain A.S. I want to go to my Grandfather Imam Ali A.S. and complain the brutality and oppression these people have done to us."

When all the tents of Imam Husain A.S.'s family were burnt and the darkness of night fell on the sands of Karbala Bibi Sakina S.A. went out in the wilderness of Karbala. When Bibi Zaynab S.A. saw her missing she went in search for her. What she saw was that Bibi Sakina S.A. was resting on a slain body. She said it was his father's body and she was resting on his chest.

Bibi Zaynab asked, "The body is without the head so how did you recognize it?" She said, "When our tents were on fire I ran towards the plains of Karbala crying to my father for help, at that time a voice came from this body calling me to come near and I recognized the body of my father." She consoled her and took her to where other children were sitting besides the burnt tents. Bibi Zaynab S.A. told all to rest and that she was guarding them.

After some time the accursed Yazid's commander, Umar Saad L.A. said to his people that now some water should be sent to the bereaved family of Imam Husayn A.S. as they were thirsty since three days. Some ladies among the army's soldiers were asked to take water to the children and ladies of Imam Husayn A.S. but they denied to go there saying what answer shall they give to Bibi Zaynab S.A. when she shall ask what wrong her brother and relatives had done so as to be killed away so mercilessly, what was their fault that our husbands killed them. Wife

of Sinan also denied saying what answer would she give if asked what fault had Ali Akbar done so as to be killed by my husband. At last they approached the wife of Janabe Hurr to take the water and she complied. When Bibi Zaynab took the water she said to Bibi Umme Kulthum that the last wish of Imam Husayn A.S. was that when water was available they should first give to Bibi Sakina S.A. So they called Bibi Sakina S.A. and handed the water jug to her but she asked why it was first given to her, they said because she was the youngest amongst them, hearing this Bibi Sakina took the jug and was going out where all the martyred bodies were lying; she was stopped and asked where she was going and she replied that as she was told that the water should be given first to the youngest one so Ali Asgher A.S. was the youngest and she was going to give water to him first. Anyhow, Bibi Zaynab S.A. calmed her and took her where other children were seated.

Bibi Zaynab S.A. narrates that, "In the prison of Sham I saw one lady amongst us resting her head on a pillar but every moment she was suddenly becoming impatient and again she rested and again she became restless, I saw she was Bibi Umme Rabab the mother of Ali Asgher A.S. I approached her and asked the reason of her being in such a state, she replied that each time she tried to rest she suddenly remembered her young innocent Ali Asgher." Bibi Zaynab S.A. consoled her and said she was there to take care of everyone and she was guarding them all. But after a few moments she saw the lady absent over there, she was sitting outside in the open, when asked she said she couldn't endure any more, every time Ali Asgher came into her mind.

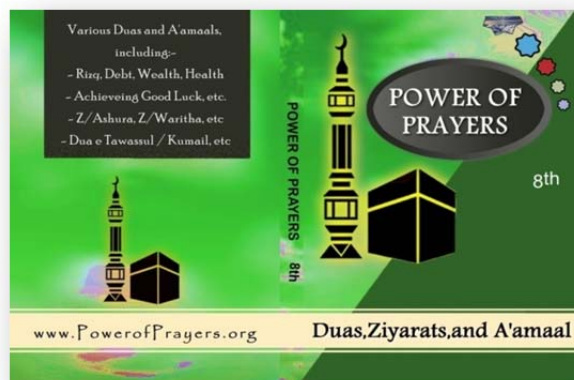
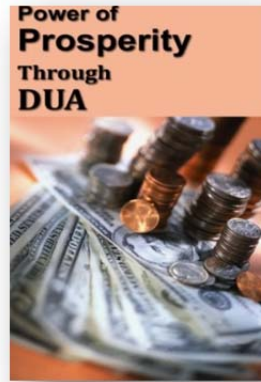
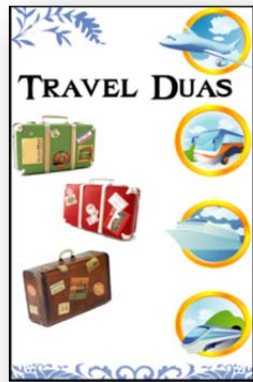
Today at noon when it rained much over here a thought came into my mind that it was the same time on the day of Aashura when Imam Husayn A.S. and his small children were thirsty for three long days, lest this rain had come on

that day so as to quench the thirst of those oppressed one.

When the night fell Bibi Zaynab S.A. stood guard over the remains of the burnt tents of Imam Husayn A.S. where the oppressed and distressed children were resting. She suddenly saw a horse rider coming towards there. Bibi Zaynab said to him that the tired children were resting if he wanted to plunder them of their remaining belongings he may come in the morning; yet the rider still was coming towards her, so then she in an angry tune said, "Do you know that I am the beloved daughter of Imam Ali A.S.?" Then the horse rider unveiled his face and said, "My dear daughter, did you not recognize me? I am here now on guard so you go and rest." Bibi Zaynab S.A. said, "O my father why you did not come when Ali Akbar was struck by an arrow in his chest and when Husain was killed thirsty and hungry of three days?" Imam Ali A.S. said, "It was as Allaah SWT wished to be."

FASA YA'LAMUL-LADHEENA DHWALAMU AYYI MAN QALABIN YANQALIBOON.







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BY:
SHAIKH MOISERAZA ABDULMO'MIN

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