The Gems of Ja’fari

(Vol. 2)

# Compiled By:

# Iqbal Husain

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In The Name of Allah, The Most Beneficient, The Merciful

Once again, the Almighty Allah has extended his helping hand with the sadka of the Ahlul-Bait (a.s.) and the Masoomins (a.s.) in persuing the publication of this book – “The Gems of the Jafary” – Volume II. It is only by the Grace of Allah (s.w.t.) that this could be possible.

The book is being released on the 10th day of Moharram, 1423 (25th March, 2002) the day of Ashoora and is being dedicated to our beloved Imam Husain (a.s.), the Martyrs of Karbala and all those who were with the son of Zahra (s.a.) in Karbala and whose mission there was only to reform the Muslim community by (amr bil maruf and nahya anil munkar), inviting them to the good and advising them against evil and certainly not for throne or power as the enemies of Ahlul-Bait (a.s.) tried to portray.

The idea and concept of publishing this book is for the pleasure of the Imam Husain (a.s.) and to continue his mission of inviting people to the good and advising them against evil. All the topics in this book have been sent to a selected group of momineens and mominats by e-mail on a day-to-day basis and it is now being compiled and produced in the book form to reach more and more Momineens all over.

The topics covered in this book were extracted and from various publications viz. The Family Rights of Islam, The Ethos of Prophets from Adam to Khatam, Jafari Observer, Friday Journal, World Islamic Network, Al-Muntazar and various other source for which I am once again thankful to the Publishers.

I am thankful to Sister Mariam Remtulla Jiwa – Webmaster for IEB-NASIMCO and L.A. Jamaat for her valuable and continuous support at all times; which was always a source of guidance and encouragement for me in my work.

My wife and two sons who have worked side by side with me, were always there when I needed them and have always extended their helping hands in easing my work and always prayed for my success. Yes, I Prayers do help a lot.

This book is for e’saale sawab of all Marhomin Momineen and Mominats and especially for my dear deceased parents who have always guided me to the path of (siratul mustakeem and which was always the source of inspiration for all the good works undertaken in life. May Allah (s.w.t.) grant them all the goodness of the Hereafter and with the highest status.

May Allah (s.w.t.) always keep all of us on the right path – the path which our beloved Imam Husain (a.s.) showed us and wants us to continue to remain as his true followers. This will not only please our Imam-e-Zamana (a.t.f.s.) but also help in making his re-appearance in this world by Allah (s.w.t.) at the earliest, Ameen!

Please keep up your Prayers and follow the right path. May Allah (s.w.t.) bless you all.

With Salams and Dua’s

Your brother in Islam

Iqbal Husssein

b

“And on the day when those who disbelieved are exposed to the fire (It will be said to them): You dissipated your good things in your life of the world and you took your fill of pleasure in them; therefore today you shall be recompensed with the chastisement of humiliation for that you used to act in arrogance in the earth without any right and because you transgressed.”[[1]](#footnote-1)

أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبَ وَ اَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدٰى وَ النُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهٖ... وَ أَهْلُ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي.

ASSALAAMO A’LA MOHAMMADIN WA AALEHI FIL AWWALEENA

ASSALAAMO A’LAA MOHAMMADIN WA AALEHI FIL AAKHEREENA

ASSALAAMO A’LAA MOHAMMADIN WA AALEHI FID DUNYAA WAL AAKHERATE

ASSALAAMO A’LAA MOHAMMADIN WA AALEHI WA RAHMATUL LAAHE WA BARAKAATOH

“Salutations be upon thee, O Muhammad and thy progeny, from the start of the world.

Salutations be upon thee, O Muhammad and thy progeny, till the end of the world.

Salutations be upon thee, O Muhammad and thy progeny, in this world and the hereafter.

Salutations be upon thee, O Muhammad and thy progeny, and may peace and blessings of Allah be upon all of you”

# 1. General Topics

## Imam Husain’s Mission – A Vibrant Islamic Conscience

### Karbala – The Objective

Let us reflect upon the cause of the Martyrdom of Imam Husain (a.s.)

From the day he left Medina on the 28th Rajab in 60th Hijrah, at every stage, our Imam (a.s.) made his mission clear. He left no doubt as to his intentions. It was not to fight Yazid to get the throne of the empire over which the Caliph ruled. The Imam’s mission was to reawaken the spirit of Islam and rekindle the Islamic conscience, which was nearing extinction by the conduct of Muawiyah and Yazid. Justice and morality were gradually being destroyed by the greed for land and power of those who had become rulers.

The Holy Quran insists that distinction can be accorded by piety alone. However, since the death of the Holy Prophet (s.a.w.a.) a social order had come into existence creating aristocracy based on nepotism and blood relationship.

Let us look at some of the statements by Imam Husain (a.s.). Before leaving, Holy Madinah Imam Husain (a.s.) made a will and handed it over to his brother Muhammad Hanafiya. In this will, Imam (a.s.) wrote: “My mission is to reform the Muslim community which I propose to do, by ‘amir bil ma’ruf and nahya anil munkar’, inviting them to the good and advising them against evil. It is not my intention to set myself as an insolent or arrogant tyrant or a mischief maker”

In Holy Makkah, a man came to him and said he was a Shia of the Ahlul Bayt (a.s.). The Imam (a.s.) looked at him and said:

“My friend, never claim to be one of our Shia’s lest Allah (s.w.t.), on the Day of Judgment, raise you with the liars. No one can be our Shia except a person whose heart is free of deceit, malice or hatred towards others and free of corruption. If you are not such a person you can claim to be our admirer or support but never our Shia’s”

### Being a Shia Means:

a) Having a pure mind and soul, free of greed malice, jealousy, deceit.

b) Keeping away from backbiting and the habit of putting others down.

c) Having a thirst for knowledge

d) Living our lives, justly, humbly and being true to ourselves and to others

In Holy Makkah, the Imam (a.s.) addressed a large group of scholars who had come for pilgrimage. He exhorted them to pursue amir bil ma’ruf and nahya anil munkar and not to pounder to the philosophies of the rulers who paid them to keep away from the truth. This was along a powerful speech reminding the scholars of their duty to inculcate Islamic conscience and not to mislead the masses who trusted them.

This famous speech of the Imam (a.s.) is a document, which must be, read by all of us every Muharram so that we could ourselves be our own judge as to how seriously we take our duty to pursue amir bil ma’ruf and nahy anil munkar. These are mandatory obligations.

The Holy Prophet (s.a.w.a.) has said:

“The world is like a ship and mankind its passengers. The welfare of all depends upon the safe conduct of each. If anyone is found making a hole on the side of a ship, he must be stopped.”

The fifth Holy Imam Muhammad ibn Ali al Baqir (a.s.) said: “Amir bil-mar’oof and nayha anil munkar” are the most important obligations because upon them depend the performance of all other obligations. If ‘amir-bil ma’roof and nahya anil mukar’ are done then the earth will become a safe place, enemies will be subdued and all other affairs discharged satisfactorily”

The Holy Prophet (s.a.w.a.) said: “He who does ‘amr-bil-ma’roof and nahya anil mukar’ i.e. invites others to good and advises them against evil) is the vicegerent on the earth of Allah (s.w.t.), His Prophet and His Book”

The sole cause for which Imam Husain (a.s.) set out from Madinah was to perform his duty to do ‘amr bil mafroof and nahya anil munkar’ to the ummah which had not only apathetically accepted the evil that had been flowing from the court in Damascus but, sadly, begun to emulate it, the inevitable consequence of this would have been a total destruction of all Islamic values.

In a letter, which he addressed to the people of Kufa, the Imam (a.s.) wrote:

“An Imam is one who judges by the Holy Quran, upholds justice, professes the Religion of truth and dedicates himself to obeying Allah (s.w.t.) and His Holy Prophet.”

When Hur and his army stopped the Holy Imam’s caravan from going to Kufa, and Hur told the Imam (a.s.) that his order from ibn Ziyad was to ask the Imam (a.s.) for Bai’at (allegiance) favoring Yazid (l.a.), the Imam (a.s.) refused to declare Bai’at to someone who was only serving his own ends and not Islam. Hur said that such an attitude might cost the Imam (a.s.) his life.

The Imam (a.s.) replied: “Are you threatening me with death? Death is many thousands of times better than the dishonor of Bai’at to an enemy of Islam. Do you not see that truth is not being practiced and falsehood is not being prevented? I see death as a blessing and life with tyrants as the most disgusting state one can be in”

At Karbala, facing the army of Yazid, Imam Husain (a.s.) addressed them as follows:

“Remember that when you see a ruler who does what has been forbidden by Allah (s.w.t.) and His Messenger (s.a.w.a.), who indulges in sins, who oppresses the people he rules, and you do nothing to stop such a ruler, before Allah (s.w.t.) you are as guilty as he is.”

He went to add, “My parents did not raise me to submit myself to an evil tyrant. I am your Imam and it is my duty to tell you that you have surrendered the freedom of your mind to the evil ways of Yazid (l.a). If you do not care for Islam, and do not fear the Day of Judgment, at least do care for that precious gift from Allah (s.w.t.), the freedom of your spirit”. When Amr Sa’ad called upon the army to attack and kill Imam Husain (a.s.), He (a.s.) said:

“Death is better that disgrace and disgrace is better than the fire of hell.”

### Karbala, The Islamic Conscience

وَ إِنَّمَا خَرَجْتُ لِطَلَبِ الْإِصْلَاحِ فِي أُمَّةِ جَدِّيْ

“Indeed, I am leaving Madinah to reform the ummah of My Grandfather”

The above words summarize the mission of Imam Husain (a.s.). These words are part of his will, which he left with his brother Muhammad al-Hanafiya. The reform of the ummah through ‘amr bil ma’ruf and nahyi anil munkar’ that is what should be the objective of every one of us claiming to mourning for our Imam (a.s.) during these twelve days.

Only through ‘amr bil ma’ruf and nahyi anil munkar’ can the Islamic conscience amongst the Muslims be re-kindled and safeguarded. Mere indulgence in ritualistic practices, however fervently executed, during the ashra can only be an insult to our own intelligence if we lock them away for another year and continue during the interim ignoring the call of our conscience to heed to the Message of Imam Husain (a.s.). Our every action during these twelve days should be towards our rededication to the Message of Imam Husain (a.s.) never to forsake our Islamic conscience.

## Jannat ul Baqi - (History of The Cemetery at Madinatul Munawarra)

### Where Bibi Fatema (a.s.), Imam Hassan (a.s.), Imam Baqir (a.s.), Imam as-Sadiq (a.s.) are Buried

On 8th Shawwal, Wednesday, in the year 1345 A.H. (April 21, 1925), the Mausoleums in Jannatul al-Baqi (Madina) were demolished by King ibn Saud. In the same year (1925), he also demolished the Tombs of Holy personages at Jannat al-Mualla (Makkah Mukarama) where the Holy Prophet (s.a.w.a.) mother, wife, grandfather, and other ancestors are buried.

Destruction of sacred sites in Hijaz by the Saudi Wahhabis continues even today. According to some scholars, what is happening in Hijaz is actually a conspiracy plotted by the Jews against Islam, under the guise of Tawheed. The idea is to eradicate the Islamic legacy and heritage, and to systematically remove all its vestiges so that in the days to come, Muslims will have no affiliation with their Religious history.

### The Origins of Al-Baqi

Literally, “al-Baqi” means a garden of trees. It is also known as “Jannat al-Baqi” due to its sanctity, since in it are buried many of our Prophet’s relatives and companions.

The first companion buried in al-Baqi was Usman b. Madhoon who died on the 3rd of Sha’ban in the 3rd year of Hijrah. The Holy Prophet (s.a.w.a.) ordered certain trees to be felled, and in its midst, he buried his dear companion, placing two stones over the grave.

In the following years, the Holy Prophet (s.a.w.a.)’s son Ibrahim (a.s.), who died in infancy and over whom the Prophet (s.a.w.a.) wept bitterly, was also buried there. The people of Madinah then began to use that site for the burial of their own dead, because the Holy Prophet (s.a.w.a.) used to greet those who were buried in al-Baqi by saying “Peace be upon you, O Abode of the faithful! Allah willing, we should soon join you. O’ Allah, forgive the fellows of al-Baqi”

The site of the burial ground at al-Baqi was gradually extended, nearly seven thousand companions of the Holy Prophet (s.a.w.a.) were buried there, not to mention those of the Ahlul-Bayt (a.s.). Imam Hasan b. Ali (a.s.), Imam Ali b. al-Husain, Imam Muhammad al-Baqir (a.s.) and Imam Ja’far as-Sadiq (a.s.) were all buried there. The other relatives of the Prophet (s.a.w.a.) who were also buried at al-Baqi include his Aunts Safiya, and Aatika, and his Aunt Fatima bint Asad, the Mother of Imam Ali (a.s.). The third caliph Uthman was buried outside al-Baqi, but with later extensions, his grave was included in the area. In the later years, great Muslim scholars like Malik bin Anas and many others were buried there too. Thus, al-Baqi became a well-known place of great historic significance to all Muslims.

### The First Destruction of Al-Baqi

The Wahhabis believe that visiting the graves and the shrines of the Holy Prophet (s.a.w.a.), the Imams (a.s.) or the saints was a form of idolatry and totally un-Islamic. Those who did not conform to their belief were killed and their property confiscated. Since their first invasion of Iraq, and in fact even to this day, the Wahhabis, as well as other rulers of self-proclaimed Muslim states, having been carrying out massacres from which no Muslim who disagreed with them was spared. Obviously, the rest of the Islamic world viewed those graves with deep reverence. Had it not been so, the two caliphs Abu Bakr and Umar would not have expressed their desire for burial near the grave of the Holy Prophet (s.a.w.a.).

From 1205 A.H. to 1217 A.H., the Wahhabis made several attempts to gain foothold in Hijaz, but failed. Finally, in 1217 A.H., they somehow emerged victorious in Taif where they spilled the innocent blood of Muslims. In 1218 A.H., they entered Makkah and destroyed all sacred places and domes there, including the one which served as a canopy over the well of Zamzam. In 1221 (circa 1806 A.D.), the Wahhabis entered Madina to desecrate al-Baqi as well as every Mosque they came across. An attempt was even made to demolish the Holy Prophet (s.a.w.a.)’s tomb, but for one reason or another, the idea was abandoned. In subsequent years, the Muslims from Iraq, Syria, and Egypt, were refused entry into Makkah for Hajj. King Al-Saud set a pre-condition that those who wished to perform the pilgrimage would have to accept Wahhabism or else be branded as non-Muslims, thereby becoming ineligible for entry into the Haram (Holy Precincts).

Al-Baqi was razed to the ground, with no sign of any grave or tomb whatsoever, But the Saudis were still not quite satisfied with doing all of that. Their King ordered the three African attendants at the Holy Prophet (s.a.w.a.)’s shrine to show him where the treasure of valuable gifts was stored. The Wahhabis plundered the treasure for their own use.

Thousands of Muslims fled Makkah and Madina in a bid to save their lives and escape from the mounting pressure and persecution at the hands of the Wahhabis. Muslims from all over the world denounced this Saudi savagery and exhorted the Caliphate of the Ottoman Empire to save the sacred shrines from total destruction. Then, as it is known, Muhammad Ali Basha attacked Hijaz and, with support of local tribes, managed to restore law and order in Makkah and Madina, dislodging the Al-Saud clansmen. The entire Muslim world celebrated this victory with great fanfare and rejoicing. In Cairo, the celebrations continued for five days. No doubt, the joy was due to the fact that pilgrims were once more allowed freely to go for Hajj, and the sacred shrines were once again restored.

In 1818 A.D., the Ottaman Caliph Abdul Majid and his successors, Caliphs Abdul Hamid and Mohammed, carried out the reconstruction of all sacred places, restoring the Islamic heritage at all important sites. In 1848 and 1860 A.D. further renovations were made at the expense of nearly seven hundred thousand pounds, most of which came from the donations collected at the Holy Prophet (s.a.w.a.)’s tomb.

### The Second Plunder by the Wahhabis

The Ottoman Empire had added to the splendor of Madina and Makkah by building Religious structures of great beauty and architectural value. It became as a small beautiful city resembling Istanbul, with white walls, golden slender Minarets and green fields.

In 1924 A.D., the Wahhabis entered Hijaz for a second time and carried out another merciless plunder and massacre. People were killed in the streets. Houses were razed to the ground. Women and children too were not spared. Awn bin Hashim (Sharif of Makkah) writes: “Before me, a valley appeared to have been paved with corpses, dried blood staining everywhere all around. There was hardly a tree, which didn’t have one or two dead bodies near its roots.”

In 1925, Madina was surrendered to the Wahhabis onslaught. All Islamic heritages were destroyed. The only shrine that remained intact was that of the Holy Prophet (s.a.w.a.)

Ibn Jabhan said: “We know that the tomb standing on the Holy Prophet (s.a.w.a.)’s grave is against our principles, and to have his grave in a Mosque is an abominable sin.”

Tombs of Janabe Hamza and other Martyrs were demolished at Uhud. The Holy Prophet (s.a.w.a.)’s Mosque was bombarded. On protest by Muslims, assurances were given by Ibn Saud that it will be restored but the promise was never fulfilled. A promise was given that Hijaz will have an Islamic multinational government. This was also abandoned.

In 1925 A.D. Jannat al-Mu’alla, the scared cemetery at Makkah was destroyed along with the house where the Holy Prophet (s.a.w.a.) was born. Since then, this day is the day of mourning for all Muslims.

It is not strange that the Wahhabis find it offensive to have the tombs, shrines and other places of importance preserved, while the remains of their Saudi kings are being guarded at the expense of millions of dollars.

### Protest from Indian Muslims

In 1926, shocked Muslims held protest gatherings all over the world. Resolutions were passed and a statement outlining the crimes perpetrated by Wahhabis was issued and included the following:

The destruction and desecration of the Holy places, i.e. the birthplace of the Holy Prophet (s.a.w.a.), the graves of Banu Hashim in Makkah and in Jannat al-Baqi (Madina)

The refusal of the Wahhabis to allow Muslims to recite Surah al-Fatiha and Ziyarah at those graves

The destruction of the places of worship i.e. Masjid Janab-e-Hamza, Masjid Janab-e-Abu Rasheed, in addition to the Tombs of Imams (a.s.) and the Sahaba (Prophet’s companions)

Interference in the performance of Hajj rituals

Forcing the Muslims to follow the Wahhabi innovations and to abandon their own ways according to the guidance of the Imams they follow.

The massacre of Sayyids in Taif, Madina, Asha, and Qatif

The demolition of the grave of the Imams (a.s.) at al-Baqi, which deeply offended and grieved all Shias

### Protest from other Countries

Similar protests were lodged by Muslims in Iran, Iraq, Egypt, Indonesia, and Turkey, all of them condemned the Saudi Wahhabis for their barbaric acts. Some scholars wrote tracts and books to tell the world the fact that what was happening in Hijaz was actually a conspiracy plotted by the Jews against Islam, under the guise of Tawheed. The idea was to eradicate the Islamic legacy and heritage and to systematically remove all its vestiges so that in the days to come, Muslims will have no affiliation with their Religious history.

### A partial list of the demolished graves and shrines apart from Jannat al-Baqi:

Al-Mualla graveyard in Makkah including:

The grave of Sayyida Khadija Kubra bint Khuwalid (a.s.), the wife of the Holy Prophet (s.a.w.a.)

The grave of Janabe Amina bint Wahab, Mother of the Holy Prophet (s.a.w.a.)

The grave of Janabe Abu Talib, uncle of the Holy Prophet (s.a.w.a.) and father of Imam Ali (a.s.)

The grave of Janabe Abdul Muttalib, grandfather of the Holy Prophet (s.a.w.a.)

The grave of Janabe Hamza, uncle of the Holy Prophet (s.a.w.a.) at Uhud

The graves of the other martyrs of Uhud

The grave of Bibi Hawa (Eve), the mother of all mankind, at Jeddah

The grave of Abdullah ibn Abdul Muttalib, the father of the Holy Prophet (s.a.w.a.) in Madina

The House of Sorrows (Bayt al-Ahzan) of Sayyida Fatima (a.s.) in Madina

The Janabe Salman al-Farsi Mosque in Madina

The Raj’at as-Shams Mosque in Madina

The House of the Holy Prophet (s.a.w.a.) in Madina, where he lived after migrating from Makkah

The complex (mohalla) of Banu Hashim in Madina

The House of Imam Ali (a.s.) where Imam Hassan (a.s.) and Imam Husain (a.s.) were born

The house of Janabe Hamza, uncle of the Holy Prophet (s.a.w.a.)

Please observe 8th of Shawwal as a Day of Mourning and Day of Protest, Because of The Destruction of Jannat Al-Baqi, 75 Years Ago Which is Very Sacred To The Shias All Over The World It is 75 Years of Shame.

## Hazrat Fatema Zahra (a.s.) – A short story

The Holy Prophet (s.a.w.a.) said to Hazrat Fatima (a.s.) what is the thing, which is a blessing for a woman? “She said that, she must not see a man (stranger and not intimate) and a man must not see her”

One day a lady came to Hazrat Fatima (a.s.) and said: “I have a weak old mother who does not know a few problems about her service (Prayers). She has sent me to you to question you (about them). Thus, Hazrat Fatima (a.s.) answered her questions, and the number of her queries reached to ten and Hazrat Fatima (a.s.) replied to all her questions, and said, O’ daughter of the Holy Prophet (s.a.w.a.), I do not put you to more inconvenience than this. Hazrat Fatima (a.s.) said, “Ask me what you do not know. Have you ever seen a person who is one day hired to carry a heavy thing to the roof top from the ground for an amount (equal to) a thousand dinars and he may feel himself tired.”

She said “No”. Hazrat Fatima (a.s.) said, “I have been hired by Allah (s.w.t.) to get wages which if the space between the earth and sky is filled up with pearls still (that wages) would be more than it for each of the questions I may answer you. Therefore, I deserve it that I must not feel tired and exhausted with your questions.

O’ Allah! Belittle me in my eyes and glorify and magnify Your station to me. And inspire me (about) Your obedience and the practice, which may cause Your pleasure and the shunning and evading from things (matters) which are the cause of Your wrath, Oh The Most Merciful of all!

O’ Allah! Content me with the Sustenance you have granted me, and until such time that, you keep me alive, hide me and make me sound and prosperous, and forgive me and take pity upon me when I die. (During death process).

O’ Allah! Do not help me in something that you have not predestined for me, and facilitate the achievement of that thing which you have predestined for me.

O’ Allah! Bestow upon my parents and all those persons who have rights of their blessings and beneficences upon me, the best of your rewards.

O’ Allah! Spare me the leisure and respite for the object for which You have created me, and do not let me be busy and involved (absolutely) in my commitments, and do not torment me when I ask forgiveness, and do not deprive me of what I yearn and question you for.

## Al Mahdi (a.t.f.s.) The Awaited Saviour

“When the earth will be filled with tyranny and injustice the Mahdi (a.t.f.s.) will rise and fill the earth with justice and equity. He will be among the descendants of the Holy prophet (s.a.w.a.) and from the line of Fatima (s.a.)”

On the commands of Allah (s.w.t.), Hazrat Vali-e-Asr (a.t.f.s.) is in occultation right from the commencement of his Imamat. Hence, as opposed to his forefathers (a.s.), Imam’s meetings with the Shias have been few and far between, by and large, the problems of the people have been presented before his esteemed self in the forms of letters “Areeza” is a letter of requests written by the Shias to the Imam of their time), and Imam (a.s.) too has reciprocated in a similar manner. The letters of Imam-e-Zamana (a.s.) are terminologically called as “Tawqee”. These Tawqees have been assimilated in several books. Hazrat Ayatullah Syed Hasan Shirazi (may Allah (s.w.t.) purify his soul) has compiled letters in a book by the name of “Kalemat-ul-Imam al Mahdi”. This single book contains all the letters of Imam (a.s.) which are found in different books. Dr. Syed Hasan Sabzawari has translated this book into Persian by the same name. The answers to the questions mentioned below, have been compiled from various letters that were sent to Him (a.s.) in the course of his Ghaibat.

Q1. Where do you live in these days of your occupation?

A1. Presently, we are living away from the settlements of the oppressors. Until such time the reins of the worldly Governments are in the hands of oppressors and tyrants, Allah (s.w.t.) has willed for us and for our Shias that I Should live away from the people. However, we are cognizant of all your actions. “At this point we are dwelling amidst some remote mountains. The place is surrounded by gardens. I am staying here because of the unbelievers, but very soon I will move to the plains that are not very far from the society”.

Q2. What is the reason for the Shias being involved in so many calamities and afflictions?

A2. One of the reasons is that the Shias are perpetrating those actions which the people of the past avoided these Shias have forgotten the covenant of Allah (s.w.t.) and have violated it. “And had our guardianship and protection not been there, then calamities would have surrounded you from all sides and destroyed you.” (This connotes that Imam (a.s.) nullifies most of the calamities with this existence, else the plight of the Shias would have been most pitiable)

Q3. In these last days, what is best mode of keeping one’s self safe from evils and corruption?

A3. Piety and abstinence. I pledge for the salvation of the one who does not desire any rank or position in any acts of evil and corruption. The Believer, who possesses the fear of Allah (s.w.t.) and is prompt in returning the people their dues, will be secure from the evils of the time, and the one who acts miserly in disseminating the bounties of Allah (s.w.t.) to the people, will be from among the losers on the Day of Judgement.

Q4. What are our responsibilities in your occultation?

A4. Perform those actions, which bring you closer to our love, affection, and refrain from all those actions that become the cause of our displeasure and dissatisfaction.

Q5. How is it possible to meet you?

A5. If our Shias (may Allah (s.w.t.) grant them the taufeeq of obedience) had been united in fulfilling the pledge, then certainly there would been no delay in our meeting and they would have been graced with this opportunity several times, however, their actions are most unbecoming of Shias, and have kept them away from us.

Q6. How can we disgrace and humiliate shaitan?

A6. Reciting Namaz on time i.e. at its very outset (Awwal-e-Waqt) is a cause of disgrace for shaitan.

Q7. Which chapter (Surah) is recommended for recitation in Namaz?

A7. One who does not recite the chapter of Qadar (Surah “Inna anzalna”) in his Namaz then his Namaz is not accepted, and the one who does not recite the Chapter of Tauheed (Surah “Qulho wallah”) in his Namaz, then his Namaz is not pure.

Q8. But traditions also speak about the rewards of reciting other Surahs. For instance, it has been reported from traditions that the one who recites Surah “Homazah” will get the reward equal to this world.

A8. There can be no disputing that he will get the reward, which is mentioned, in the traditions (for reciting Surah “Homazah”). But if a person forsakes any Surah and recites Surah “Qadar” and Surah “Tauheed”, then not only will he get the reward of reciting these two Surahs but will also get the reward of the Surah which he has left (in order to recite these two Surahs). Of course, he can recite any other Surah that he wishes, but then he will have abandoned something that carries a lot of reward.

Q9. What will be the condition of the world and the Muslims before your reappearance?

A9. Before my reappearance, the hearts of the people will become hard and the world will be full of injustice and inequality.

Q10. Can the people derive benefit from you while you are in occultation?

A10. The people can derive benefit from me in my occultation just as they derive benefit from the sun when it is concealed behind the clouds.

(The above are few selected Questions and Answers)

## Love and Attachment with The Beloved Imam (a.t.f.s.)

Today Allah (s.w.t.)’s proof on the earth exists and is a means of security from disasters. Those who hold on to his support understand this very well.

Those who do not understand it can try taking the name of the Imam (a.t.f.s.) and they will also see the results. Indeed the lovers of Imam (a.t.f.s.) have found a strange soothing effect in his name that helps them overcome the most trying of calamities.

The path towards the love of Imam (a.t.f.s.) is strewn with thorns. It is an examination for those who claim to tread the path of his love. It is a path with many temptations and distractions. It is slippery and beguiling.

It has dangerous twists and turns. However, Imam (a.t.f.s.) has not deserted his lovers. His help and guidance always helps them negotiate the perils of this path. A small ray of his light is sufficient to ease the murkiness and gloom of his path. The strong bond of love can help the lovers overcome every hurdle on the path. The treaders of this path must understand the prerequisites and conditions of love to reach the Imam (a.t.f.s.). The following are few of those pre-requisites.

### 1. Seeking Favours only from the Beloved

One of the most important prerequisites of the sincere love is that one does not go to anyone to seek his demands. He only approaches the beloved in this regard.

### 2. To Maintain Contact

We must maintain close contact with our beloved ones our relatives, our friends, our immediate family members, our brethren-in-faith. Companion of Imam Sadiq (a.s.) asked him, One Believer is drowning and another is being deviated by some people. Whom should we rescue?

Imam (a.s.) replied: “Go to the rescue of the one who is being deviated”.

Then Imam (a.s.) elaborated, “Keep close contact with the one whose faith is exposed to danger, always maintain close relations with him. Rescue his Hereafter.”

This is the need of the hour today to keep in contact with the Believers in distant area and to introduce the Imam of their time (a.t.f.s.) to them. This is our most important duty today.

It is not a difficult task, provided we work with dedication and an unshakeable spirit of sacrifice.

### 3. Patience and Forbearance

Love is the greatest test of patience and forbearance. Even death does not act as a hurdle for the person. Love is such a powerful force that it takes a person towards his beloved, systematic, ignoring all obstacles in the path.

### 4. Maintaining Relations

Maintaining relations with the relatives is an important duty and benefits the society as a whole it is a crucial responsibility in this period and a fundamental proof of love for Imam (a.t.f.s)

### 5. Acquiring Knowledge

Love for Imam (a.t.f.s.) and ignorance about him are two opposite events. It is not possible for both of these events to occur simultaneously in a person. Imam (a.t.f.s.) is the pillar of knowledge and invites others towards knowledge of Allah (s.w.t.) and His Religion. If we call ourselves his Shias, it is critical for us to acquire this knowledge. If we fail in this duty then we run the risk of being termed, as they don’t perceive, they don’t comprehend, and the element of love will subside. Moreover, our actions lose their significance as to act without recognition (marefat) is futile.

Even our love for Imam (a.t.f.s.) will amount to nothing.

Therefore, we should struggle and endeavor constantly in our quest for knowledge. The thirst of this knowledge can be quenched only at the doorstep of the Ahle Bait (a.s.), otherwise love will be injured and the pain will be unbearable.

### 6. Activity

Laziness, negligence and lethargy are detrimental to love. To reach towards the object of our love we must be active and energetic. We must fulfill our Religious obligations. We must be cautious of satanic whisperings and be vigilant of his devious charms. A Believer must fast in the days and maintain vigil in the nights. Indeed this is the ascension (Me’raj) of a Believer.

### 7. Struggle (Jehad)

One who loves Imam (a.t.f.s.) must be prepared to struggle and labour with his self, his pen and his wealth in the way of Imam (a.t.f.s.)

### 8. Constant Remembrance (Zikar)

Traditions highlights that remembrance is the key that increases love and affection. We should remember and discuss about (a.t.f.s.) excessively that even if our tongues tire, our hearts should not be satiated and our thirst should not be quenched.

### 9. Gifts

To present the beloved with gifts is a proof of love and attachment.

The gift must be presented keeping in mind the stature, position and preferences of the person. For instance, we should perform recommended Namaz, fasts; recite the Holy Quran, etc. for Imam (a.t.f.s.) with utmost sincerity and devotion.

### 10. Charity (Sadaka) and Supplications

We should constantly pray for the protection and security of Imam (a.t.f.s.) and invoke divine help for his affairs. We must give charity on his behalf to ensure his safety. To supplicate for his earliest reappearance must be part of our daily schedule. We must complain to Allah (s.w.t.) about his prolonged absence and must re-affirm our pledge with him.

### 11. Awaiting The Reappearance (Intezar)

Imam (a.t.f.s) shall spread justice and equity across the length and breadth of this world.

We must await this era eagerly and always endeavor to be included among the true and sincere awaiting ones. We must never despair of Imam’s (a.t.f.s.) reappearance, as despair and despondence are satanic traits.

There are other obligations and duties to be discharged to fulfill the demands of love and affection, but we have sufficed with the few mentioned above.

Finally, we plead with Allah (s.w.t.) and beseech Him to bestow us with true recognition of Imam (a.t.f.s.).

This recognition alone will inspire sincere love and attachment for Imam (a.t.f.s.) in our hearts. We pray to Allah (s.w.t.) to make steadfast our faith, which is the root of love as the Holy Quranic verse proclaims:

“Those who believe are intense in their love for Allah”

## Islam the Religion of Peace

What Is Islam? Islam is ‘Abstinence and obedience’, Abandoning that which Allah (s.w.t.) disapproved of. It is a firm belief in the unity of Allah (s.w.t.) with the urge to action in His service, and kindness to His creation.

Someone asked the Holy Prophet (s.a.w.a.) tell me a word about Islam that may be enough for me, and that I may be clear in my thoughts, The Holy Prophet (s.a.w.a.) replied, “Say thou, I believe in Allah (s.w.t.) and then keep straight on and that you give food (to the hungry) and extend greetings to all whom thou knowest and whom thou knowest not and be modest. Whosoever walks with a wrong doer that he may strengthen him, knowing all the while that he is a wrong doer, has departed from Islam, the basic principle of Islam is thus “Purity of speech and hospitality”.

Further, as said by the Holy Prophet (s.a.w.a.), that a perfect Muslim is he from whose tongue and hands Mankind is safe and if you can keep your heart from morning till night and from night till morning free from malice towards anyone, then this is one of my laws and he who loveth my laws verily loveth me. The greatest enemies of Allah (s.w.t.) are those who have entered into Islam, and do acts of infidelity, and who without cause shed the blood of men. When you speak, speak the truth; perform when you promise; discharge your trust; commit not fornication; be chaste, have no impure desires; withhold your hands from striking, and from taking that which is unlawful and bad. The best of Allah (s,w,t,)’s servants are those who, when seen, remind of Allah (s.w.t.); and the worst of Allah (s.w.t.)’s servants are those who carry tales do mischief and separate friends, and seek for the defects of the good.

As you see the verse of the Holy Quran is very crystal clear that Allah (s.w.t.) never likes ‘blood shed of mankind’, and that one should not have impure desires, and to withhold your hands from striking, and further that worst of Allah (s.w.t.)’s servants are those who carry tales, do mischief and separate friends, and seek for the defects of the good, and further that a perfect Muslim is he from whose tongue and hands mankind is safe.

The purpose of the Holy Prophet’s mission was to perfect good behavior and keep on practicing good ethics. Imam Ali (a.s.) the 1st Imam and Commander of the Faithful said “O people when Allah (s.w.t.) created men, He wanted them to obtain valuable qualities and noble behavior. He knew that it could not happen except by explaining what is good and what is bad; which in actuality He has explained through Religious commands and prohibition.”

The most important pillar for the reformation of individuals is reformation of their minds. If man’s actions are for the sake of Allah the Almighty and to show obedience to Him, or at least, to obtain the reward of the world to come and to be saved from its punishment, they will bring about well-being and felicity in both the worlds for him, and he will be fruitful for the society. On the contrary, if his actions are only for material goals they will not have elevated results.

Indeed the excellent aim behind people’s efforts is that which is for the pleasure of Allah the Most High. A society with such a prominent goal does not yield to any kind of aggression and transgression, nor does it surrender to immorality. For this reason, the Holy Quran and Islamic traditions lay stress on the reformation of the mind.

It is absolutely correct to say that Islam is a faith of peace and purification and not a faith to create mischief and war in the world. No Muslim permitted to cause damage to or to even threaten to damage the life or property of innocent people in any part of the world.

It is rather very sad that the West has been targeting Muslims as ‘terrorist’ and tainting Islam in wrong colors and using the term ‘Islamic terrorism’ is absolutely wrong. An individual’s or a group’s misdeeds should not be associated with any particular faith or Religion.

The Muslims all over the world do share the grief and sorrow for those whose kith and kin have been killed. Many women have become widows, children orphaned. No one can appreciate these violent deeds. The basic question is what terrorism is and who promotes it. While talking of Islam only, Islam does not permit killing or even hurting of any innocent people. It is clear from the Holy Quran and the Holy Prophet’s (s.a.w.a.) preaching that Islam is a symbol of peace and security; it preaches peace and security in society. Therefore, the perception that Islam promotes ‘terrorism’ is a wrong concept and a mere propaganda of the West and nothing else.

The Holy Quran says: “Allah loveth not the shouting of evil words in public speech, except by one who has been wronged, for Allah He who heareth and knoweth all things. Whether you do openly a good deed or conceal it or cover evil”. Further Muslims are those from whose hand and tongue no one feels hurt, rather people feel safe and secure with them. If in a society, an individual spends his life in such a way that people in his vicinity feel fear and feel threatened and he is respected only due to his fear, he is not a good human in the eyes of the Holy Prophet (s.a.w.a.).

Things can be evil in relation to one another but not evil in themselves. Scorpions and snakes are poisonous. Are they good or evil? Well, a scorpion is evil in relation to the human being, likewise a snake vis-a-vis the humans, but in relation to themselves, they are not evil, for their poison is their weapon for self-defense. It may then be construed that there is no evil in existence; that entire Allah (s.w.t.) created, He created good. The Holy Quran says:

“When our decree was issued, we turned (their cities) upside down, and rained down on them brimstones, hard as baked clay, spread layer on layer.”[[2]](#footnote-2)

“But they turned away (from their Lord) and we sent them the floods from the Dams.”[[3]](#footnote-3)

## An Islamic Discussion on Magic

... All power belongs to The Most Beneficent and Most Merciful

### It is not magic in most cases

We tend to put all the blame for any misfortune/problem on other people, and most conveniently on magic. Instead of looking at our sins and other reasons we immediately accept any suggestion (from anybody at all), that someone has done something to us! Islam does Not permit us to make such assumptions about other people; especially for Muslims, Momins and more so for one’s own relatives!

In 99% of cases, we only incorrectly assume that magic has affected us and it may be true in a very rare case.

### What Is Magic and Soothsaying

1. Magic generally includes Writing and reciting some special chants and spells, burning of particular objects.

2. Making a picture, blowing, tying knots, burying special objects in particular places so that the person for whom it is intended is affected e.g. located, put to sleep, made ill etc.

3. Bringing about some unnatural events by means of charms, amulets or talisman or potions.

Soothsaying is fortune telling, going to people for predictions, involving Jinn or spirits for unnatural events. Some scholars equate it with Magic.

### Islamic View

Magic is unconditionally and absolutely Haram/Prohibited. ‘A Gunahe Kabira’(Greater Sin) leading to Hell Fire. A person who indulges in magic and does not repent, is punishable by death in an Islamic society, as it is equivalent to ‘Shirk’ and severely criticized in many, many ‘Hadees’.

It is Haram to learn, teach, perform magic and indulge in soothsaying, (for any cause whatsoever). It is also Haram to go to soothsayers and act on their advice. Earnings from magic and payments to magicians also come under Haram category.

### Magic is Evil

The starting point on Magic involves physical disrespect to Holy Quran in many cases! The sorcerer discontinues all good actions and concentrates on performing satanic rituals, committing adultery, drinking blood etc.

These acts bring the magician close to Satan so that he is helped in his magic. Obviously the closer to Satan a man is, the further he is from any kind of truth and Islam.

A Muslim is one who submits to the All Powerful Allah (s.w.t.). If he goes near these things, he demonstrates that he has no faith in Allah (s.w.t.) and His chosen people. If someone wishes for something bad to happen to His creation especially another Muslim, Allah (s.w.t.) will also hate him for it. Such negative feelings arising out of pride, jealousy, need treatment by consulting knowledgeable people and reading books on Ethics like Greater Sins, Self Building.

### How to Protect Against Magic

- Have faith in Allah (s.w.t.) and rely on Him and His chosen people

- Understand and realize that the Magicians’ power is evil and very limited

- Try to be with Wuzoo all the time.

- Regularly recite Surah Faalaq and Surah Naas as much as possible

- Give Sadaqah /charity (alms)

- Invoke Allah (s.w.t.) through Dua’s (see the book Oddatui Daee)

- Consult an Aalim for help in case of need.

### Special Dua

For protection (to be written on Deer Skin and kept on person). A person came to Amir-ul-Momineen Imam Ali (a.s.) and complained that a spell has been case on him. Ali (a.s.) told him to write the following Du’a on the deer skin and keep it on with him so that the spell may not affect him.

بِسْمِ اللهِ وَ بِاللهِ وَمَا شَآءَ اللهُ بِسْمِ اللهِ وَ لاَ قُوَّةَ اِلاَّ بِاللهِ

قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ، السِّحْرُ، اِنَّ اللهَ سَيُبْطِلُهٗ، اِنَّ اللهَ لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ.

فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوْا يَعْمَلُوْنَ فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صَاغِرِيْنَ.

In the Name of Allah and by Allah and as Allah willed. In the Name of Allah. There is no power or might except by Allah.

Musa (a.s.) said: Allah (s.w.t.) shall soon falsify the magic of those who have come with magic. Indeed Allah does not improve the affairs of transgressors [[4]](#footnote-4)

Then the truth became manifested and falsified what they had done. The truth triumphed and they were disgraced. [[5]](#footnote-5)

### Another Important Dua

He also advised reciting the following Dua (verse 35 of Surah Qasas) seven times to safeguard against magic. It is better to recite it seven times after Namaz-e-Shab and before the morning Prayers. It will protect one from evils of magic.

قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِيْكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلاَ يَصِلُوْنَ اِلَيْكُمَا، بِاٰيَاتِنَآ، اَنْتُمَا وَ مَنِ اتَّبَعَكُمَا الْغَالِبُوْنَ.

In the Name of Allah and by the help of Allah. Soon We shall strengthen your hand by your brother, and appoint for you a force. By which their mischief would not harm you. Move ahead with Our signs. You and your followers shall triumph.

### What about Numerology, Astrology Palmistry Etc.?

Numerology is supplementary to soothsaying. Astronomy is different from Astrology, which predicts future events with a belief that only stars and heavenly govern things. This is also Haram, and a person who has such a belief is an Unbeliever (Kafir).

We need to rely on powerful methods at our disposal to change our future for the better instead of such ways, Sadaqah and observing ties of kinship (selah rehmi) results in long lives.

Dua especially with the medium of Ahlul Bayt (a.s.) changes fortunes and destinies.

### An Interesting Incident

In the book, Qasasul Ulama there is an anecdote of the period of Abbas the Safawid.

A Christian King sent a messenger to Abbas with the message that he may be given a chance to debate with Muslim scholars and if he defeats the Muslim scholars, they must all accept Christianity. Now the person sent by the Christian king had some powers by which he was able to accurately what others held in their fists.

The scholars were invited to debate with him and they included Mulla Mohsin Faiz. When the debate began, Mulla Mohsin remarked that the Christian King has sent an ordinary man instead of Religious scholar for debate. The envoy brushed the remark aside and told him to hide something in his fist so that he can prove his miraculous powers. Mulla Moshin kept the tasbih made of dust from Imam Husain (a.s.)’s grave in his fist and challenged him to guess. The man thought for sometime, but kept quiet. When Mulla urged him to speak up, he said: “According to my knowledge there is a piece of Paradise soil in your hand but I am astonished as to where it was and how it came into your hands.”

Mulla Moshin said: “You are correct!” It is the dust from the grave of Imam Husain (a.s.) who was the grandson of our Holy Prophet (s.a.w.a.). Your statement itself proves that the Imam of Muslims was on the right. Hence, you must accept Islam. “The Christian followed his conscience and became a Muslim. He had acquired this power by acting in contradiction to all his wishes and desires for which he was being compensated in this world itself, as he was not a believer.

## Sins to Sufferings – Causes to Effects

Every human action leads to certain results and consequences. That is, human actions are ‘causes’, which produce certain ‘effects’. It is another matter that some of the effects may have been unexpected or unintended. All the same, once an action takes place the ‘cause’ is complete and the occurrence of the resultant ‘effect’ becomes inevitable.

When faced with troubles and sufferings we often like to believe that we are being ‘tested’ or ‘examined’, whereas if we reflect a little, we will find that most of our troubles and sufferings happen to be ‘effects’, the ‘causes’ of which are set into motion by our own selves through the medium of actions.

This however, should not make us feel helpless, for though we cannot always prevent the inevitable ‘effect’, we can always choose the ‘cause’ that is our actions. We can choose to act in the right manner so that we save ourselves from evil consequences. Besides, knowledge of right and wrong can help us avoid many unintended consequences.

Here, the Almighty Allah has blessed us, in that we have been guided by the Holy Infallibles (a.s.) as to what kind of apparently ‘unexpected’ effects will result from which of our ‘actions’ especially our sins.

Sheikh Sadooq (D.381 A.H.) reports in his book ‘Maani-ul-Akbar’ (The meaning, of Hadith) on account of Abu Khalid that he said that he had heard from the Fourth Imam Zainul Abideen Ali ibn Husain (a.s.)

### Sins That Ruin And Perish The Bounties And Blessings:

1. Arrogant and nasty behavior with people

2. Abandoning a virtue and practice of a good deed

3. Abasement of the bounties of Allah (s.w.t.)

4. Being ungrateful upon the blessings of Allah (s.w.t.)

As Allah (s.w.t.) says in the Holy Quran,

“Certainly Allah is not going to change the conditions of a nation until they change themselves.”[[6]](#footnote-6)

### Sins That Bring Shame

1. To kill human life which is prohibited by Allah (s.w.t.)? Allah (s.w.t.) has mentioned, “Don’t kill anybody who is in protection of Allah”[[7]](#footnote-7)

Allah (s.w.t.) has also mentioned the story of Cain when he killed his brother Abel (and he could not bury him, and was deceived by himself, when he killed his brother), “and he became amongst the ashamed one.”[[8]](#footnote-8)

2. Not to pay the supporting rights of the family until they become self-sufficient

3. To ignore Prayers until the time for the same has been elapsed

4. Not to make one’s will, i.e. testament (before death)

5. Not to compensate somebody for his rights, which one may have violated

6. To prevent alms until death makes its appearance, and the tongue becomes speechless

### Sins that Enrage Allah (s.w.t.)

1. The act of transgression by somebody who is knowledgeable

2. The act of overpowering people

3. To abuse people

### Sins that bring Misfortune

1. To declare one’s own poverty

2. To sleep before Isha Prayers and during the time of morning Prayers

3. To belittle whatever has been given to a person

4. To complain of Allah (s.w.t.) who is Ever respected and Ever exalted

### Sins that expose one’s Hidden Faults

1. To drink wine

2. To involve in gambling

3. To make people laugh by vain talks and silly jokes

4. Mentioning of the faults of others (backbiting)

5. To sit with people doubtful in faith

### Sins that Cause Afflictions and Calamities

1. Not to help that person who is in grief and afflictions

2. Not to respond to a person who is calling him in his grief and afflictions

3. To abandon help to a person who is oppressed

4. To neglect the responsibility of enjoining good deeds and forbidding bad ones

### Sins that Cause one to be overwhelmed by one’s Enemies

1. Display of cruelty

2. To commit sins publicly

3. To act upon prohibited things

4. To disobey the pious ones and to obey the wicked ones

### Sins that Spoil a Positive Attitude

1. A disappointment from Mercy of Allah (s.w.t.)

2. Not to expect a favor from Allah (s.w.t.)

3. To depend on others than Allah (s.w.t.)

4. To deny the promises of Allah (s.w.t.) who is Ever respected Ever Exalted

### Sins that Destroy the Respect and Popularity of a Person

1. Magic

2. Predictions

3. To believe in astrology

4. To deny the Divine fortune

5. To violate parental rights

### Sins that cause Disgrace to a Person

1. To take a loan with a intention of not paying

2. To waste (spend) money upon illegitimate things

3. A bad temperament

4. A lack of patience

5. To lose one’s confidence

6. Laziness

7. To belittle men of Religion

### Sins that Repel one’s Prayers

1. Bad intentions

2. Hidden wickedness

3. Hypocritical behavior with friends

4. Not to certify the truth

5. To postpone the obligatory Prayers until the time they become lapsed

### Sins that Prevent Rain

1. Not to seek nearness to Allah (s.w.t.) by sacrifice and charity

2. To use foul and filthy language

3. Unjust decisions of the rulers

4. False witness

5. To conceal a true witness

6. Not to pay Zakat, and not to loan money and other things which are used in everyday life.

7. To be stone hearted towards poor and needy persons

8. To be cruel towards windows and orphans

9. To be rude with a beggar, and not respond to him when he asks at nighttime

## Responsibilities of the Head of the Household

O ye who believe! Save yourselves and your families from a Fire fuel is Men and Stones, over which are (appointed) Angels stern (and) severe, flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.[[9]](#footnote-9)

### Protect Yourself and Your Family from the Fire of Hell

A verse in Chapter Tahrim places an extremely heavy responsibility on the head of household. If all the people, especially those responsible for their wife and children, paid close attention to this verse, then a large portion of family problems would be solved. There would be no more tension or insecurity in the house and all things would be settled easily.

It is the responsibility of the head of the household to guide his family members towards unity, faith in the Hereafter, fear of Allah (s.w.t.)’s punishment, piety. Islamic behavior and to provide the means for their development; education and training. Hence, he shall protect them from the torture of the Hereafter. Take note that the Holy Quran says that men are the fuel for the Fire of Hell in the above verse. It is clearly understood from the Holy Quran that the roots of the torture in the Hereafter are sins; and the nature of crimes and their punishment is the punishment, like demanding fines for driving rule violations; in the Hereafter crimes are human acts, but their fine is not financial. The nature of the property and action is different; however, in the order of the Creator, the nature of crimes and punishment is the same. This means that the penalty for a criminal in the Hereafter is the crime itself, which shall blaze out of criminal like fire. When commits any crime, be it a criminal action, a financial crime, a moral or spiritual crime, he has accepted the fire, which will appear and burn him in the Hereafter. Many people commit many sins for much of their lives and leave no part of their body pure by committing sins. In fact, they have stored up much fire within themselves. This fire shall physically appear in the Hereafter when the curtains are drawn aside and the unseen becomes visible, and it shall enslave its owner forever. Please note the following two verses of the Holy Quran.

Those who conceal Allah’s revelations in the Book, and purchase for them a miserable profit, – they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection, nor purify them: grievous will be their penalty[[10]](#footnote-10)

Those who unjustly eat up the property of orphans, eat up a fire into their bodies: they will soon be enduring a blazing Fire![[11]](#footnote-11)

In both verses, eating what is unlawfully earned is known as eating the fire. Although it looks like a delicious bite today, it will show its inherent nature as fire in the Hereafter. There are the words of the Glorious Existence, which has willed and created the beings, the Jinn’s, the Angels, the Heavens and men and women. He is the one who sees sins as being fire while we see a bad act as being a pleasant one. He sees the Fire of Hell blazing brightly while we do not even feel the heat. “In the Hereafter, fire shall blaze from the eyes for looking at forbidden scenes; the ears for listening to forbidden sounds; the tongues for swearing, gossiping or vain talk; the stomach for eating what it is unlawfully earned; from the lust for fornication, masturbating or gay acts; the hands for oppressing, cheating, deceit, forging signatures, corrupt writing; and feet for going to forbidden parties; the owner of these bodies parts shall suffer tortures from which he cannot escape”

O’ heads of the household, protect your family and yourself from such a fire, which is a result of committing sins. Adhere to divine piety in all aspects of life. Do not let this life’s few days of temporary pleasure, or wealth, which may be lost, cause you to suffer from eternal torture in Hell, whose fuel is man himself. Stone is one of the materials, which can burn. You all know coal is a hard substance with high heat production capability, and a long burning time. For millions of years, rocks and lava have been burning at a high pressure such that at times they appear as volcano. The flowing lava will burn and destroy everything in its path. This fire does not end, and as noted by the Holy Quran, it will cover all the earth, and put aflame all the seas.

When the oceans boil over with a swell[[12]](#footnote-12)

One day the Earth will be changed to a different Earth[[13]](#footnote-13)

O ye who believe! Save yourselves and your families from a Fire[[14]](#footnote-14)

It is not easy to deal with the fire managers being angry Angels. The residents of Hell are weak and there is no escape for them. The residents Hell neither die nor do they have a desirable life.

In which they will then neither die nor live[[15]](#footnote-15)

### A Scented Heaven

When the head of the household encourages his family members to do their obligatory Religious duties and abstain from doing physical, financial or moral wrong acts, then he has saved himself and his family from the Fire of Hell. Their road towards heaven will be paved. The Heaven, which is near the lote-tree, its width being similarly to that of the Earth, and all the Heavens.

Near the lote-tree beyond which none may pass: Near it is the Garden of Abode[[16]](#footnote-16) It is clear that the above verse points out to a vast universe, so vast that the divine Heaven which is the same width as the Earth and all the Heavens is a part of it. The Holy Quran instructs all people to become adorned with faith, good deeds and a good temper; and rush towards Heaven.

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the Heavens and of the Earth, prepared for the righteous[[17]](#footnote-17)

### Four Important Duties

Several important duties of the head of the household have been mentioned in what follows. These help protect the family members from the fire.

1. Invite them to obey Allah (s.w.t.). The head of the household should invite all members of his family to obey Allah (s.w.t.)’s orders, which are issued to improve our life in this world and the Hereafter. He should invite them in such a manner that it is not difficult for them to follow. It should be said kindly, so that the wife and the children become interested in obeying Allah (s.w.t.), and consider this to be of the highest priority. When your children start to obey Allah (s.w.t.), you should encourage them give them a prize, and hug them. Thus, they will get used to obeying Allah (s.w.t.). Woman too should readily accept their husband’s call to obey Allah (s.w.t.), so that the children learn to obey Allah (s.w.t.).

2. Teach them about their Religious duties, the head of the household should teach his family their Religious duties, part of which is described in books on Islamic Jurisprudence Islamic ethics and in the practical treatise of Muslim scholars. If he cannot do this himself he should take them to the Mosque and Religious ceremonies, or invite Religious scholars to his house, so that his family members receive, some training about their Religious duties.lt may be difficult for some people to read, yet understand the practical treaties of Muslim scholars. In this case, the children should be sent to classes so they learn about their Religious duties near the time of maturity.

3. Instruct them to avoid doing what is considered bad. It is incumbent upon the head of the household to admonish the members of his family against wrongful acts and sins, and to eliminate any grounds for committing sins at home.

4. Encourage them to do good deeds. It is incumbent upon the head of the household to encourage the members of his family to do good deeds such as charity; humbleness; respecting the elderly; helping to strengthen people’s friendship; saying what is right seeking what is right and whatever is considered to be a good deed.

The Late Islamic scholar Allamah Majlesi (a.r.) has said that following these four guidelines is a sure way to protect one and his family from the Fire of Hell. Working for Allah (s.w.t.)’s pleasure as such is extremely rewarding. When the Holy Prophet (s.a.w.a.) decided to dispatch the Commander of the Faithful to invite the people of Yemen to Allah (s.w.t.)’s way, he told him: I swear by Allah (s.w.t.) that should Allah Almighty guide even just one person through your efforts, it is better for you than whatever the sunsets and rise on[[18]](#footnote-18)

What a good deal, and how profitable a business is to gain such a reward for guiding the wife and children by being a good teacher! This reward is in addition to that gained by going to work to earn your living by lawful means. Such heads of household will receive a double reward; one for providing the material necessities of their family members and one for providing the spiritual necessities.

## Importance of Salawat

“The Mercy of Allah and His Blessings be upon Ahlul-Bayt. Verily He is the Praiseworthy and Glorious”[[19]](#footnote-19)

With the passing of every day of our lives, we must take the opportunity to get closer to Allah (s.w.t.). One of the ways we can do this by imploring the Almighty Allah to send His blessings upon the Holy Prophet Muhammad (s.a.w.a.) and his Pure Progeny (a.s.). One is recommended to recite this Salawat throughout one’s life as a way to achieve this goal. Why is so much importance placed on this act and what exactly is the reward of one who recites the Salawat?

### Commandment in the Holy Quran

In the Holy Quran we read,

“Surely Allah and His Angels Bless the Prophet: O you who believe! Call for (Divine) Blessings on him and Salute him with a (becoming) Salutation.”[[20]](#footnote-20)

In this verse, it says that Allah (s.w.t.) and the Angels send Blessings on the Holy Prophet and He commands those who Believe to do the same, send Blessings and follow (submit) to his ways. The Salawat is the only act in which Allah (s.w.t.) joins the Angels and the Believers too are commanded to take part in it.

### The Holy Prophet (s.a.w.a.)’s Instructions

Now let us see how the Holy Prophet (s.a.w.a.) himself has instructed to send Blessings for him.

The Holy Prophet (s.a.w.a.) said, “Do not salute for me in short!”

The companions asked, “What is saluting in short?”

The Prophet (s.a.w.a.) replied: “Saying that Blessing of Allah be upon Muhammad.”

They asked “what should we say?” The Prophet (s.a.w.a.) answered, “Say, Blessing of Allah be upon Muhammad and his household the same way as you blessed Ibrahim (a.s.) and the household. Verily you are worthy of all praise full of glory”

This saying of the Holy Prophet (s.a.w.a.) was in connection with the following verse of the Holy Quran, which was related about the House of Ibrahim (a.s.) (a.s.):

They said, “Do you wonder at Allah’s decree! The Mercy of Allah and His Blessings be upon you O’ people of the House! For He is indeed worthy of all praise full of glory![[21]](#footnote-21)

In fact invoking Salawat on the Prophet’s family was so important that it has been included in ‘Any’ Salawat on the Prophet (s.a.w.a.). Invoking Salawat on the family of the Holy Prophet is a sign of pledging allegiance to them and affirming what Allah (s.w.t.) Himself has affirmed for them: They are perfectly cleansed and worthy of being saluted.

Imam Ja’far as-Sadiq (a.s.) our 6th Imam said: “One who sends 10 Salawat on the Holy Prophet and his family, Allah (s.w.t.) and the Angels send 100 Salawats upon him, and one who sends 100 Salawats upon the Prophet and his family, then Allah (s.w.t.) and the Angels send 1000 Salawat upon him. Have you not heard the words of Allah (s.w.t.), Glorious and Magnified be Him” “He it is who sends Blessings upon you and so too to His Angels so that it may take you out of the darkness into light and verily He is Merciful to the Believers.”

### Merits of Sending Salawats

Allah (s.w.t.) and the Angels send Blessings upon one who sends Salawat on the Holy Prophet (s.a.w.a.) and the Ahlul-Bayt (a.s.).

One who sends Salawat resembles the Angels, and thus as a result of this one is also entitled to a part of the special Mercy that the Angels receive due to the recitation of the Salawat.

One, who sends Salawat on the Prophet (s.a.w.a.) and his family, reaches a point where he becomes the friend of Allah (Khalilullah) due to the great status that the Salawat itself has.

Recitation of Salawat will result in one being closer to the Prophet (s.a.w.a.) on the Day of Judgement.

One who recites Salawat every day and night will be worthy of receiving the intercession of the Holy Prophet (s.a.w.a.) on the Day of Judgement.

When we say “O Allah, send Blessings on Muhammad and the family of Muhammad” then the Prophet replies to us by saying, “And upon you be peace”.

One attains the pleasure of Allah (s.w.t.) and comes closer to the Holy Prophet (s.a.w.a.) by recitation of this Salawat. The 6th Imam Ja’far as-Sadiq (a.s.) said: “Your sending Salawat upon me results in the acceptance of your requests and desires and Allah (s.w.t.) becomes pleased with you.” Also, the Holy Prophet had said that, “The most worthy of people on the Day of Judgement will be those who sent the most Salawat upon me in the world.”

### Some of the worldly benefits are the following:

For every 100 Salawat recited, 100 legitimate desires and wishes will be fulfilled by Allah (s.w.t.).

When one recites Salawat Loudly, his heart gets freed of hypocrisy

The Dua’s (Supplications) of the reciter become pure and sincere

The reciter is liberated of poverty

If one cannot find something or has forgotten where he has placed it, then by recitation of Salawat, it will be brought back or found Insha’Allah.

Salawat degrades Satan and puts out the fire of Hell.

### Some of the Benefits in The Hereafter

The worthiest and closest person to the Prophet (s.a.w.a.) on the Day of Judgement will be the one who sent the most Salawat upon him in this world.

Intercession by the Holy Prophet (s.a.w.a.) will become a certainty for the one of who recited Salawat upon Muhammad and his family (peace be upon them all).

On the Day of Judgement, Salawat will appear as a light (Noor) on the person’s head, right side, and left side and above him.

One who recites the Salawat, Allah (s.w.t.) will give him the reward of 72 martyrs (shaheed)

The heaviest thing on the Day of Judgement will be Salawat (recited by a person) and it will also light up his grave.

One who sends 100 Salawat, Allah (s.w.t.) and the Angels send 1000 upon him, and the fire of Hell won’t affect him.

**Please Note:** Of course, one must remember that this reciting, just as with other acts of worship, must be with complete sincerity and not for any reason other than seeking the pleasure of Allah (s.w.t.) and proper conduct in compliance of His command.

May Allah (s.w.t.) give us all the ability to perform the Salawat with the utmost devotion and attain the benefits of it, both in this world and in the Hereafter! Ameen.

## How to Increase one’s daily Bread

There are some ways in the Holy Quran and the Holy Prophetic traditions to increase one’s daily bread, which will also improve people’s morality and affection in the family and the society.

The Commander of the Faithful Ali (a.s.) said: “Good temper is the treasure of daily bread.”

To be too strict spoils your temper and to go easy on other increases your daily bread

Being trustworthy increases one’s daily bread.

Imam Ja’far as-Sadiq (a.s.) said: “One who treats his wife and children kindly will get an increase in his daily bread.”

Good deeds increase one’s daily bread. Good temper increase one’s daily bread Imam Ali (a.s.) said: “Attract your daily bread to yourself through charity to others.”

Imam Baqir (a.s.) said: “Pray for your brothers and this act will bring in your daily bread.” Imam Baqir (a.s.) said: “Giving alms will increase your daily bread.”

The Commander of the Faithful Ali (a.s.) said: “The daily bread of one with good intentions will be increased.”

## Observing the Relations of the Womb

And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.[[22]](#footnote-22)

Visiting relatives is one of the very good deeds that the Holy Prophet (s.a.w.a.) and the Imam (a.s.) have much insisted on. Mulla Husain Fayz, who was a great philosopher, mystic and scholar spend his life with the Glorious Quran and Prophetic traditions. He considered visiting the relatives to include going to see them, and helping the relatives with their finance or business, or helping young couples to marry.

This meaning can be understood from the Quranic verses and traditions, too. The Holy Prophet (s.a.w.a.) and the Imams (a.s.) did exactly these things when they visited their relatives too. This act is greatly stressed in the Holy Quran. It is done by the wise, and cutting off relations with the relatives is considered an act of corruption. The Holy Quran has instructed us to fear Allah (s.w.t.) when interacting with our relatives, and Almighty Allah has mentioned relatives just after Himself

and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship;[[23]](#footnote-23)

The wise are considered to have some traits as mentioned in the Holy Chapter Ra’d. The benefits gained in the Hereafter are being greeted and welcomed by Angels.

And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.[[24]](#footnote-24)

We read in the Chapter Baqara the following regarding cutting off of relations:

And who sunder what Allah has ordered to be joined, and do mischief on earth: These causes loss (only) to themselves.[[25]](#footnote-25)

Yes, cutting off relations is a cause for a great loss. There is another alarming verse in the chapter Ra’d regarding this issue:

And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.[[26]](#footnote-26)

In Surah Muhammad, it is said:

Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?[[27]](#footnote-27)

So we see that visiting relatives is so important that it yields prosperity and the greeting and welcoming of man by Angels in the Hereafter, and the cutting off relations with relatives will result in damnation, a bad ending and not being saved. Respectfully helping the relatives with their financial problems is highly rewarding.

And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.[[28]](#footnote-28)

If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reaches those (really) in need, that is the best for you: It will remove from you some of your (stains of) evil, and Allah is well acquainted with what ye do.[[29]](#footnote-29)

Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord, on them shall be no fear, nor shall they grieve.[[30]](#footnote-30)

### An Amazing Story

Shaikh Saduq (a.r.) has narrated from Imam Ja’far as-Sadiq (a.s.) as having said the following based on an authentic document:

Jonah was supplicating and praying inside the stomach of a fish. His voice was delivered to Korah’s soul, which was undergoing Allah’s Punishment at the time of eclipse. He asked whose voice it was. The Angel of Punishment said that it was the voice of one of the Israelite Prophets. He requested permission to have a brief talk with him. Permission was granted. He asked about Aaron and Moses. Then Jonah replied that they had both perished and he was living at a different time. Then Korah cried. Allah (s.w.t.) said His Punishment should be reduced due to feeling sorry for his relatives.

### Traditions about Visiting Relatives

The Holy Prophet (s.a.w.a.) said:

Help your relatives, even if you give them a drink of water. The best form of helping relatives is not to bother them, and further stated, visit your relatives in this world even if you just say hello.[[31]](#footnote-31)

The relatives’ feelings get injured when they are ignored or belittled. That is why the best form of helping relatives is not to injure their feelings.

The Holy Prophet (s.a.w.a.) has been narrated as saying: Walk one year to visit your relatives. He also has said the following in an important tradition. To the society at this time and times to come, and those who are in their father’s loin or their mother’s womb, I advise you all to visit your relatives even if it takes a whole year. Indeed visiting your relatives is a part of your Religion[[32]](#footnote-32)

Visiting relatives will purify your deeds, increase your wealth, remove any catastrophes, and delay the time of your death.

As per Imam Ja’far as-Sadiq (a.s.): Visiting relatives and doing good deeds will ease the accounting for our deeds in the Hereafter, and will protect us from committing sins. Visit your relatives and be kind with your brethren, even if it is just limited to warm greetings.

The Holy Prophet (s.a.w.a.) said:

Visiting relatives will prolong your life and eliminate poverty. Visiting relatives will expand towns, and prolong the lives, even if those you visit are not good people. Allah (s.w.t.) shall grant the reward of one hundred martyrs to the one who visits his relatives and helps them with his life and property, for each step that you take to visit your relatives. Allah (s.w.t.) will record four thousand good deeds, remove four thousand evil deeds, and provide four thousand raises in your status. It is just as if you sincerely worshipped Allah (s.w.t.) for one hundred years.

The Holy Prophet (s.a.w.a.) said:

Only those who are just leaders visit their relatives, or patiently take care of their wife and children shall attain, heavenly status He told Abuzar to go to visit his relatives, even if they go mad when seeing him. He said if they would not accept you, go again. Finally, you will succeed. If they do not follow Allah (s.w.t.)’s orders, don’t follow suit.

A man told the Holy Prophet (s.a.w.a.) that he visited his relatives, but some of them bothered him, and he wanted to cut off his relations with them. The Holy Prophet (s.a.w.a.) told him that if he did that, Allah (s.w.t.) would abandon all of them. He asked what he should do. The Holy Prophet (s.a.w.a.) told him to visit those who cut of their relations, and forgive those who mistreated him. Then Allah (s.w.t.) will raise him higher in status over them.

## Traditions about Cutting off Relations (Qat-e-rahem)

Abu Basir has narrated that when he asked Imam Ja’far as-Sadiq (a.s.) about someone who wished to cut off his relations from those who oppose the Imam (a.s.), the Imam (a.s.) replied this was not right.[[33]](#footnote-33)

Jahm, the son of Hamid said that he told Imam Ja’far as-Sadiq (a.s.) the following: I have relatives who follow other religions. Do they have any rights over me? The Imam (a.s.) replied: Nothing can nullify the rights of relatives. If they were Muslims, then they had two rights: First being a relative and the second being a Muslim.*[[34]](#footnote-34)*

Imam Baqir (a.s,) said: I found the following in the Holy Prophet’s book (the Quran): When the people cut off their relatives, the wicked people got a hold of their property[[35]](#footnote-35)

The Holy Prophet (s.a.w.a.) said: Three groups of people will not enter Heaven; alcoholics, those who believe in magic, and those who cut off their ties from their relative.[[36]](#footnote-36)

The Commander of Faithfull said: I seek refuge with Allah (s.w.t.) from sins, which hasten death. The Imam (a.s.) was asked whether there existed sins that bring on death faster. He replied:

Yes. Woe to you! It is the sin of cutting off relations from your relatives. The worst of sins are the cutting off relations from your relatives and being damned by parents.[[37]](#footnote-37)

The Holy Prophet (s.a.w.a.) said:

Allah’s Mercy shall not be bestowed upon a nation in which there are some who cut off relations with their relative[[38]](#footnote-38)

The Holy Prophet (s.a.w.a.) said: The Angels will not descend upon those people among whom those are one who cut off relations with their relatives.[[39]](#footnote-39)

## Highly Important Traditions Regarding Raising a Daughter

It is recommended to pray to Allah (s.w.t.) to give you a daughter, if you do not have one. Prophet Ibrahim (a.s.), who had Ishaaq and Ismael (a.s.) prayed to Allah (s.w.t.) to have a daughter. His Prayer has been quoted by Imam Ja’far as-Sadiq (a.s.) as: He asked Allah (s.w.t.) to give him a daughter, so there be at least someone to cry after his death and remember him.

What is important in this tradition is not the goal, rather it is the fact that a Prophet (a.s.) prays to have a daughter. It is an honor to be the father of girl, as the Noble Prophet of Islam was. The Holy Prophet (s.a.w.a.) was father of all girls.

If someone does not have a daughter, but has a sister, he still has some leeway to receive Allah’s Mercy. The sixth Imam (a.s.) said: “Whoever has three daughters or three sisters should go to Heaven”[[40]](#footnote-40)

The Holy Prophet (s.a.w.a.) said: Daughters are a blessing, they are kind, helpful, and good companions, blessed, and like cleanliness.

The Sixth Imam (a.s.) said: Whoever is the guardian of two daughters, two aunts, or two maternal aunts shall be protected from the fire of Hell.

A man informed another man who was sitting by the Prophet (s.a.w.a.) that he had become a father of a girl. The man turned pale. The Prophet (s.a.w.a.) asked the reason. He said: I left the house when my wife had pains. Now this man informed me that I have a daughter. The Prophet (s.a.w.a.) said: The earth shall support her, the sky will be a shadow over her head, and Allah (s.w.t.) will grant her sustenance. She is like a scented bunch of flowers you can smell.

How dear daughters are that the Prophet (s.a.w.a.) has advised his companions to help those who have daughters and has established such help as a duty for the Muslim Nation!

At the time of Imam Sadiq (a.s.), a man’s wife delivered a girl. He came to Imam Sadiq (a.s.) and looked upset and angry, Imam (a.s.) said: What would you say if Allah (s.w.t.) sent you a revelation and asked you if you will let Him choose the gender of your child? He said: Of course, I would ask Allah (s.w.t.) to choose for me. The Imam (a.s.) said: Well, know Allah (s.w.t.) has chosen a daughter for you. Remember the story of Moses (a.s.) and Khizr (a.s.). When Khizr killed the child by Allah (s.w.t.)’s command he told Moses : “I willed that Allah (s.w.t.) give to his parents a better and more Merciful child instead of him.” so we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection[[41]](#footnote-41)

Instead of that child that was killed by Khizr (a.s.) (which Moses (a.s.) objected to this act), Allah (s.w.t.) granted his parents a daughter from whose generation came seventy Prophets.[[42]](#footnote-42)

Imam Sadiq (a.s.) said, Daughters are good deeds and boys are Allah’s blessings. Good deeds will be given a reward, but one will be questioned about Blessings.

Allah (s.w.t.) told his Holy Prophet on the Night of Ascension to Heaven:

Tell the father of girls; do not be impatient with your daughters, since I shall provide for their sustenance just as I created them.

Imam Sadiq (a.s.) said, One who wished for the death of his daughter, will be admitted to Allah (s.w.t.)’s presence in the Hereafter as a rebellious person[[43]](#footnote-43)

The Holy Prophet (s.a.w.a.) said: Allah the Glorious and the Almighty is kinder to girls than He is to boys. On the Day of Judgment Allah (s.w.t.) will please one who pleases his daughters. Your best children are your daughters.

It is better to give a priority to daughters in gifts. In fact, whoever pleases his daughter gets the reward of having feed one of the slaves from the line of Islam.[[44]](#footnote-44)

The Prophet (s.a.w.a.): One who has a daughter should not prefer his sons to her, or despise or scorn her. Then Allah (s.w.t.) will take him to Heaven.[[45]](#footnote-45) He also said: The reward of one who has one daughter is greater than the reward of one who goes on pilgrimage a thousand times, engages in Holy war a thousand times, make sacrifices a thousand times or gives a thousand dinner parties.[[46]](#footnote-46)

The Holy Prophet (s.a.w.a.) said : “Do not hit your babies since their crying has a meaning. The first four months of crying is professing the unity of Allah (s.w.t.), the second four months of crying is sending salutations to the Holy Prophet (s.a.w.a.) and his Household (as.), and third four months of crying is praying for the parents[[47]](#footnote-47)

## The Idol Worshippers

The Holy Prophet (s.a.w.a.) asked the idol-worshippers why they worshipped the idols instead of the one Almighty Allah.

They said: “We seek to be nearer to Allah through these idols.”

The Holy Prophet (s.a.w.a.) “Do these idols hear? Are they pious and obedient servants of Allah (s.w.t.)? How can you seek nearness to Allah (s.w.t.) through them?”

Idol-worshippers: “No they do not hear”

Holy Prophet (s.a.w.a.): “And the fact is that you have carved these idols by your own hands. So if these had ability to worship, it was incumbent upon them to worship you (because you are their creator) not that you should worship them”

Moreover, Allah (s.w.t.) has never allowed you to worship idols, show how can you be nearer to Allah (s.w.t.) through these idols, without any authority from Allah (s.w.t.)?

On hearing this argument, the idol-worshippers split in to three groups:

One group said: “These are the images of those persons in whom Allah was incarnated. Thus we worship Allah by worshipping the images of those persons who were incarnation of Allah.”

The Holy Prophet (s.a.w.a.) said:

1. “Your belief that Allah (s.w.t.) was incarnated in anybody is absolutely wrong because you have made the Greater like His creatures. Don’t you see that Allah (s.w.t.) cannot be incarnated in anything unless that thing surrounds Allah (s.w.t.). (But how can anything surround Allah (s.w.t.)?)

2. Also what will be the difference between god and other things which are found in a body (like color, taste, smell, hardness or softness, heaviness or lightness). All these things are found in other things, and have no independent existence. Is Allah (s.w.t.) also like this?

3. Lastly, when you attribute to Allah (s.w.t.) a quality (incarnation) which is the quality of a transient (of a thing which was created after non-existence), then why not believe that all qualities of transient are found in Him.

I mean, you must also believe that Allah (s.w.t.) changes and deteriorates and dies, because the body of His supposed incarnation, changes, and deteriorates and dies. It is impossible for the content not to change with the changes of the receptacle.

“And when incarnation is wrong, there remains no basis for your belief that Allah (s.w.t.) was incarnated in some of His creatures and that these idols are the image of such persons.”

The second group said that these idols were the images of those of past generations who were very obedient to Allah. “We carved their images and worship them with a view to glorify Allah through their worship.

The Holy Prophet (s.a.w.a.) asked them: “Tell me what kind of worship have you saved for the Almighty god, when you are worshipping these images by prostrating before them, praying to them, and putting your head before them?

“Don’t you know that it is the right of Allah (s.w.t.) that He should not be thought equal to His servant? If your honour is a King in the same way as you honour his servant, will not it be an insult to the King?”

Idol-worshippers: “Yes it is true.”

The Holy Prophet: “Then, don’t you realize that by worshipping the images of the creatures, you are insulting the Creator?”

The last group said: “Allah (s.w.t.) created Adam (a.s.) and ordered the Angels to prostrate before him. We are more deserving to prostrate before Adam (a.s.) (because we’re his children). As Adam (a.s.) is not alive today, we have carved his image to prostrate before it and to seek nearness to Allah (s.w.t.) through that worship.”

The Holy Prophet told them: “Accepted that Allah (s.w.t.) ordered the Angels to prostrate before Adam (a.s.), but has He ordered you to prostrate before the image of Adam (a.s.)? Adam (a.s.) and his image are not one and same thing. How are you sure that Allah (s.w.t.) is not displeased with your prostration before Adam (a.s.)’s image?”

“Look at it on this way. If a man allows you enter his house one day, do you have the right to enter that house next day? Or to enter his other house the same day?

“If a man gives you a gift of one of his clothes or one of his horses, are you justified in taking it?”

Idol-worshippers: “Yes, we will take it.”

The Holy Prophet: “If you don’t accept that cloth or horse, do you have any right to take his other cloth or horse without his permission?”

Idol-worshippers “No, because he had gifted the first cloth or horse, but not the other.”

The Holy Prophet: “Who has more right that his property should not be used without his permission: Allah (s.w.t.) or His creatures?

Idol-worshippers: “Allah has more right that His property should not be infringed upon.”

The Holy Prophet: “Then why are you contravening this principle? When and where has Allah (s.w.t.) allowed you to worship the idols?”

After some deliberation, all of them became Muslims.

## Optimism

Man needs stability more than any other thing in his unstable life. Those who engage themselves struggling to achieve goals without being equipped with the weapon of stability face failure and defeat. In fact, as one’s responsibilities increase, his need for stability and assurance also increases. In light of this fact, it becomes the duty of everyone to learn how to avoid anxiety and revert to stability and assurance.

Struggling to acquire wealth, power, fame, and other material gains is not but falsehood. Efforts made in this path will go to waste, because man’s happiness lies in his own soul, just as the spring of misery lies deep in the heart. The Roman Emperor Ceaser was unhappy despite great power. So many great emperors of the past they had all the benefits of wealth, power and fame but were the toys in the hands of misfortune. Therefore, man has to search for the means of happiness in his own soul and conscience.

In order to free ourselves from the continuous sufferings of life and go beyond the black clouds, which darken our souls, we urgently need rightly guided minds. The mind can secure human happiness the same way it was able to bring about much advancement in our material living. It is here that the power of thinking becomes clearly manifested and shows its astonishing influence on man’s life.

Clear mindedness is a fluent spring which advance man to a more excellent degree than material gains can by introducing him to a vast new world. Righteous thinking prevents clever individuals from becoming toys in the hands of money. Those whose thinking abilities grow to become the center of their existence can steadfastly stand in the way of infliction when it befalls them, by adopting a positive outlook.

In order to safeguard ourselves from being victims of various events, and to protect ourselves from the waves of negligence and exaggeration we must establish a scale of thinking for ourselves by which we can judge our behavior and conduct; hence guiding our souls to correct thinking that may equip us with spiritual powers to defeat anxiety. We must struggle continuously towards achieving perfection and reaching the noblest hopes and most honorable goals as the secret of success and happiness lie in righteous thinking only.

### The Effects of Optimism

In the same manner in which the body system becomes disturbed by various illnesses, the harmony of thoughts, which are held by one’s mind, becomes disturbed by different factors and evil traits. Despite the powers of the mind, it cannot be independent of a person’s conduct. Therefore, man can only feel happiness when he enjoys good manners that conform to his thinking, conduct and enthusiasm is the responsibility of men to eradicate the roots of the traits that blacken his comfort and happiness.

Two elements, which help create harmonious thinking, are optimism and a positive outlook towards life and others. Optimism and positive expectations of those around you are guaranties of comfort for those live in the field of humanity. Contrary to optimism are pessimism and ill thinking of others, which bring hid to the ability of righteous thinking and reduce the ability to move towards perfection

Optimism can best be described as a light in darkness, which widens as the horizon of thinking does, with it the love of kindness grown in man, thus counting a new development in his view on life and in his outlook at it. Enabling man to see a more beautiful color of life, hence, achieving the ability to observe all people in a new light and the power to equally and justly judge each one of them. An optimistic man’s sufferings vanish and his hopes increase while keeping his apparent and spiritual relations with the various elements of the society in the best manners.

There is not a factor able to reduce the number of problems in a man’s life as optimism can. The features of happiness are more apparent on the faces of optimists, not only in the instances of satisfaction but throughout life in positive and negative situations alike. The light of happiness shines from the optimist’s comfortable soul at all times.

The need to acquire other’s trust is essential. In order for trust to exist between individuals, optimism must become part of their lives. This is a fact, which has its direct influence on the happiness of the individual, and society is an important factor in the advancement of that society. The opposite is also true, for mistrust can always be a destructive element in the future of any society. Also, among the leading social fruits of optimism are harmony, cooperation and trust. Moreover, peace in any social life can only be enjoyed if the relationship between members of that life is built on affection along with trust and good expectations of others.

“Good Expectations Is A Feature Of Belief, And Nothing Can Be Achieved Without Belief And Hope”

When one’s trust in others increases, his trust in himself also increases; this is one of the natural occurrences, which happen in all societies with no expectations. At this point, we should not ignore the fact that there does exist a big difference between optimism and trust in others, and the unreasonable quick belief in any person. Trust does not mean that a Muslim should totally submit to those he does not know or listen to what they say without investigating their realities and examine them. Likewise, we cannot generalize the concept of trust to include those who are open in their crimes and injustices. In other words, trust has exceptions and should exclude some members of the society under certain conditions. In fact, a trusting person practices scrutiny and studies the expected conclusions of every matter. Therefore, his conduct is built upon precaution and carefulness, and his action depends on careful examination and deep reflections.

### Islam Calls for Optimism and Trust

Islam has planted root in the Believers by filling their hearts with faith. It is in this manner that our Religion leads its adherents to comfort and stability. The Holy Quran states that the Holy Prophet (s.a.w.a.) was so confident that the hypocrites criticized him for it.

Islam commands its followers to trust each other, and to assume that another’s intentions are good. Therefore, it is not permitted for anyone to judge a Muslim’s actions as corrupt without proper evidence for such a judgment.

Imam Ali (a.s.) said:

“Expect good from your brothers, unless something happens that makes you rule otherwise, and do not assume a word of his is evil when there is still the possibility of its being good”

When people trust each other, it increases their love towards each other and brings harmony into their lives. The Imam (a.s.) expressed the importance of trust in many ways.

Imam Ali (a.s.) said. “He who trusts others, gain love from them”. “Trust rescues him who indulges in sin”

One of the scholars said:

“When you establish a friendship with someone, try to observe only it positive points; then try to appreciate in your consciences those good traits you have found in him. If you are able to center this advice in your mind, you will live a good and satisfactory life, and will discover that everyone presents his good and kind sides to you while trying to win friendship for himself.”

One of the psychologists said:

If you interact with an unstable, ill-natured man and are trying to lead him to goodness and stability, try to make him feel that you trust him, treat him like a respected and honorable man. You will find that he tries to keep the trust that you have place in him. Consequently, in order for him to prove that he is worth your trust, he will try to do what makes him qualified for your trust.

“Trust children. What it is meant that deal with them as if they have never made a mistake. In other words, erase their past and forgive their wrong conduct. Try to assign important duties in those who do not behave well. With every new job that you give, they make it appear as if they have improved their behavior, and that they have become qualified for the job you have given them. It is possible to remove the obstacles, which stand in way of correction by good conduct and trusting the ones to be corrected. From here, one can say that the most of the unwanted actions are not but reactions to fill space in the lives of the individual.

Imam Ali (a.s.) said : “Trust is a comfort to the heart and security in faith” “ Trust reduces depression”

It is essential for Muslims to behave with each other in such a way that does not leave room for ill expectations to penetrate their society. Imam Ali (a.s.), on this subject, used to advise the Muslims to think positively about each other and not to act in a manner that would make others mistrust them. The Imam (a.s.) also recommended that people should avoid place of suspicion.

Imam Ali (a.s.) said: “He who holds hope in you has given you his trust, do not disappoint him”.

“Man’s expectation is the scale for his reason, and his conduct is the most truthful witness to his authenticity”

Because an individual whose expectations of people is negative lacks the ability to reason logically, Imam Ali (a.s.) made the Muslim’s refusal of ill-thinking a sign of their spiritual power. He also said:

“One who refuses ill expectations of his brother, has healthy reason and his heart at peace”

Imam Jafar as-Sadiq (a.s.) considered good expectation to be one of the Muslim’s rights on each other.

“Among the rights of a Believer to another Believer... is not to doubt him”.

It has been proved that those who have strong natures and spirits are naturally happy and hopeful in life. They look at everyone and everything with trust and ease. Wise men see beyond every cloud a shining sun, and realize that behind every misery and infliction, exists the happiness they long for. These people find new power every time they are inflicted with a new problem; and find hope with every depression or sadness. Such nature enjoys real happiness, and its advocates are lucky. The light of gladness shines in their eyes and they can always be seen smiling. The hearts of these individuals sparkle like stars, they say everything with understanding eyes, and with the color, they wish.

### In Conclusion

Truly, the element most capable of giving man optimism and trust is faith. Had all people been one nation who believed in Allah (s.w.t.), His Messenger, and the Last Day, it would have been natural for everyone to truly trust each other. The lack of faith among people is the reason for the acute disease of mistrust in society. A Believer, whose heart is comfortable with belief and trust in Allah (s.w.t.), depends on that unlimited power whenever he is inflicted with weakness. He seeks refuge in Allah (s.w.t.) during hardships: this trains his soul and deeply affects his morals.

## Pessimism

### The Bright and Dark Points of Life

Man’s life is a mixture of pain and comfort. Each one of these two states absorbs a portion of life in this world. Every individual faces his own share of experiences and becomes a victim of pain and comfort from the problems and disasters of life. It is according to this bitter fact that man’s life fluctuates between pain and ease, we, as humans, cannot change this eternal law, which rules our lives so as to subject it to our own desires, yet, after we come to realize the deep meaning of life, we can direct our vision towards the beautiful side of existence and cast away the ugly entities which tarnish the fact of life in this vast universe; this universe that is filled with the amazement of creation and precision of wisdom; which it tells us that every creature exists with an aim for which has been created. On the other hand, we can ignore or forget the bright points in the universe and concentrate on the gloomy spots. Finally, it is up to every individual to choose the direction of this thinking. Hence, choosing the color and view of life he wishes to experience.

It is incumbent on us to prepare ourselves to face and choose that which is appropriate for us in order to avoid disadvantages factors, so that we do not lose the ability of self-control. Otherwise, we may face irreplaceable loses, or even fall victim to the typhoon of misfortune.

Many of us imagine that had the sequence of events in our lives been different, we might have been happy people. In fact, these people’s problems are not related to the events of their lives, but to the methods in which they deal with them. It is possible for us to change the influence of such events, or even transform some of their effects into useful ones.

A famous thinker wrote:

“Our thoughts always operate in the domain of hate and dissatisfaction, so we always complain and cry. The reason behind this crying is in our consciences. We are built in such a manner that our existence feeds on that which is not appropriate for our souls or sprits. Every day we wish and hope for new things, or perhaps we do not really know what we want. Yet, we believe that others have acquired happiness so we envy them while we suffer. We are like misbehaving children who invent new excuses and start weeping. Our souls suffer from their weeping, and we do not relax until we make them understand the facts and abandon what they falsely imagine and their unruly wants.”

These children, as a result of their numerous desires, become blind to everything but miseries. It is our obligation to open their eyes towards the good side of life. We must make them understand that none but those who open their eyes to the garden of life can cultivate its flowers and roses. Those blind ones will obtain nothing but thorns.

If we are able to pass the borders of depression and pessimism and examine the facts, we find that even in these times, which have fallen in a deep horrifying pit, there are exists everywhere here with roses and flowers in the garden of life that call the sights of onlookers to themselves at all times, thought has a deep effect on man’s happiness. In fact, the only effective factor on man’s happiness is his ability to think and reason. An unprecedented incident is unbearable and destructive in the eyes of the pessimist, while in the viewpoint of the optimist, who sees things in a positive way, such incidents do not lead to submission nor do they cause a person to lose his sense of resistance under any condition. Optimists never abandon the borders of modesty, restraint and patience.

Those who condition themselves to think that the axis of evil surrounds them will only live a painful, gloomy and uncomfortable life. They will, in effect, loose many of their powers and abilities because of their exaggerated sensitivity and drown themselves in fatal ignorance of the blessings and good things of the world. According to one scholar:

“The world reacts to man exactly as man deals with the world. Thus, if you laugh at the world it will laugh with you. If you look at the world gloomily, it will appear gloomy. If you meditate in the world, it will count you among the meditators, and if you are merciful and truthful, you will find people around you who will love you and open the treasures of love and respect of their hearts to you”

Despite the bitter appearance of pain, it produces special fruit for the mind and soul. Man’s spiritual abilities become more clearly manifested in the darkness of pain. Reason and human spirit evolve in the folds of continuous sacrifices and unsubmissive struggle... to the peak of human perfection.

### The Negative Effect of Pessimism

Pessimism is a dangerous spiritual illness. It is the cause of many losses, defects and disappointments. Pessimism is a painful misfortune that tortures the human soul and leaves unamendable defects on man’s personality, which cannot be erased.

When experiencing pain and/or inflictions people tend to become sensitive, at this point it is possible for pessimism to appear as a result of a strong revolt in the emotions and feelings of an individual. Pessimism, which enters the mind in the way, leaves its influence on man’s thinking process.

The beauty of creation is not manifested in the eyes of one whose spiritual mirror has become darkened by the shadow of pessimism. Moreover, even happiness appears to him in the garment of boredom and disaster, and his ill thinking cannot comprehend conduct of innocent individuals clear of evil aims. Those whose thought become so negative will lose all of their advantageous abilities, because with their incorrect imagination they create man problems for themselves; hence, wasting their talents by worrying about incidents which they have not and probably will be not faced with.

As we have said before, the effect of optimism spread to its surroundings and enliven the spirit with hope; likewise, pessimism dictates anxiety and pain to its surroundings, and eventually deprives them of the light of hope, which clears the path of life for mankind.

The disadvantageous effect of pessimism are not limited to the soul only, they adversely affect the body too. Studies show the pessimistic patients have a lower rate of cure.

According to a Medical Doctor:

“It is more difficult to treat those who are suspicious of everything and everyone, than to rescue a person who jumps in the sea attempting to commit suicide. In order for any medicine to be helpful, it is essential for the patient to preserve his sense of comfort and belief.

Those who suffer from pessimism clearly experience a sense of loneliness and suspicion when dealing with others. As a result of such unsatisfactory situations these people destroy their abilities to develop and advance; hence, destining themselves to an unwanted life. In light of these facts, pessimism is found to be a main factor in suicide.

## Islam v/s Pessimism

The Holy Quran clearly counts pessimism and ill thinking among the sins and evil deeds and warns Muslims about thinking negatively of each other.

“O you who Believe! Avoid most suspicion, for surely suspicion in some cases is a sin”[[48]](#footnote-48)

The Islamic Religion prohibits suspicion if decisive evidence doesn’t exist. The Messenger of Allah (s.a.w.a.) said:

“A Muslim is scared to another Muslim; his blood; his property and (it is prohibited) for one to think negatively of another”

Therefore, just as it is prohibited to transfer the property of one person to another without sufficient evidence, it is forbidden to suspect people and accuse them of evil doings before proving them guilty with undoubted evidence.

Imam Ali (a.s.) said: “It is not right to judge the trustworthy only on speculation”

He then clarified the disadvantages and painful points of suspicion when he said:

“Be careful of suspicion, for suspicion ruins worship and makes sin greater”. “Suspecting the kind (doer of good) is the worst sin and ugliest type of oppression “.

“He who is overwhelmed with suspicion does not leave any peace between him and his beloved one”

Suspicion has adverse effects on the spirits and conduct of others as well as the suspicious individuals. Sometimes suspicion diverts the suspected persons from the straight path and leads into corruption and lowliness.

Imam Ali (a.s.) said: “Suspicion corrupts affairs and instigates evilness”

“Avoid suspicion when not appropriate, for these calls the healthy to sickness and the innocent to doubts”

“A suspicious person can never be found healthy”

The miseries of the pessimists stem from this terrifying disorder. Therefore, it is incumbent on those who can pinpoint the reason, which caused them to be overly suspicious to treat their cases and rid themselves of such misfortunes.

## Talking

A couple should talk to each other in a tone, which is filled, with love, affection and passion, and their words must be filled with manifestations of understanding, wisdom, conscience and justness. When we speak we must follow the verses of the Holy Quran regarding speaking, that is speaking justly; speaking fair; speaking mildly; speaking kindly; and calling men to Allah (s.w.t.).

“Whenever ye speak, speak justly, even if a near relative is concerned...”[[49]](#footnote-49)

“Speak fair to the people”[[50]](#footnote-50)

“Yet speak to them a word of easy kindness...”[[51]](#footnote-51)

“But speak to him mildly; perchance he may take warning or fear (Allah)...”[[52]](#footnote-52)

“Who is better in speech than one who calls (men) to Allah...”[[53]](#footnote-53)

What is said is Godly, when the judgment that is made is right, what is said is simple and softly spoken, it will bless your life with love, happiness, warmth and stability, when what is said is right and it is said kindly and passionately, then it will be rewarded by being heard and realized. The Holy Prophet (s.a.w.a.) said: “If it were not for you’re talking too much and if your heart was not the place for Satan, you would see what I see, and hear what I hear”

## Vain Talks

It is better to avoid talking too much or saying what is not good for either this world or the Hereafter. The Holy Prophet (s.a.w.a.) said: “One of the good things in Islam for man is to avoid vain talk.”

The Commander of Faithfully Ali (a.s.) once passed by a man who talked too much. He told him: “You are filling your record of deeds with extra talk. This record will be presented to your Lord, so you better say useful things and avoid vain talk “.

Abuzar said: You can summarize the world in two words, one in search of what is lawful in all respects, and the other in search of the Hereafter. All else is useless and harmful, and you had better not engage in it.

The Prophet (s.a.w.a.) said: “All that the son of Adam (a.s.) says is to his loss, not to his benefit; except his advice to do good deeds, and remember Allah (s.w.t.) and his warning against doing evil deeds.”

The Commander of Faithful Ali (a.s.) said: “One who talks too much shall make many mistakes. One who makes many mistakes will be less modest. One with less modesty shall be less pious. Such a person’s heart shall die and he will enter Hell”

A couple should talk to each other about the affairs of the house, their needs and those of their children, express their love and affection for each other, advise each other to do right and to persevere, safeguard each other’s secrets, and not talk about their personal affairs with their family or friends. And they should establish their home as a center of Allah (s.w.t.)’s words, Prayer, the Holy Quran, no lying, gossiping, swearing or belittling, since as it can be understood from the verses of the Holy Quran and the traditions, such bad deeds will deprive us of Allah (s.w.t.)’s Mercy and may even bring His punishment.

A man should avoid bringing sinful folks home, or giving sinful parties since this will bring harm to him and his household, and will cause him to lose out on the Hereafter.

A wife should avoid wastefulness, which is sometimes the sour result, since she will be accountable for each penny wasted in the Hereafter. A Husband and wife should try to practically foster nobility, politeness, and spiritual health in their children of those around them with their manners, words, arid deeds, since the reward of guiding even one person is equal to that of guiding all the people.

## Qarz-e-Hasana (Lending a Goodly Loan)

The following is an excerpt from a letter of the late Ayatollah Khomeini (r.a.) to his son Ahmad, may Allah (s.w.t.) be pleased with them.

Giving of loan to those who are in need is highly encouraged in a number of Qur’anic verses (Aayat) and Traditions (Hadees) of the infallibles (a.s.). This good deed carries a lot of reward and the Almighty Allah has promised to increase its value manifold in this world and reward it honorably in the Hereafter.

Such loans must be interest free. Taking of interest and usury is forbidden in Islam.

“The Holy Quran clearly states that Allah (s.w.t.) has permitted trading but forbidden usury (Ribba).”

But if you do (it) not, then be apprised of war from Allah and His Apostle; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.[[54]](#footnote-54)

Some Holy Quranic verses on the benefits of giving loan to the needy and being considerate to debtors if they are in difficulty are:

1. Giving of goodly loan (Qarz-e-Hasana) is highly recommended. The Almighty Allah has promised to increase the value and reward for the loan many times its original value.

“Who is it that will offer to Allah a goodly loan, so He will multiply it for him manifold, and Allah is He, who decreases and increases (the provision) and to Him you shall (all) be returned.”[[55]](#footnote-55)

2. Be considerate to a debtor who is in difficulty by giving him/her extra time. If he/she is still unable to repay, then convert the loan to charity (sadaqah) for that is good and highly rewarding for the creditor.

“And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.”[[56]](#footnote-56)

3. Among the promises, which the Almighty Allah took from Jews, was that they would grant goodly loan to the needy. In return, Allah (s.w.t.) promised them to keep them in His Mercy, conceal their evil deeds and enter them in to Paradise.

“Certainly Allah took a covenant from the children of Israel, and We appointed among them twelve leaders; and Allah said: Surely I am with you if you perform as-Salat; pay Zakaat, believe in My messengers; honor and assist them and give to Allah a goodly loan. I will surely cover your evil deeds, and will surely cause you to enter into gardens beneath which rivers flow, but he who disbelieves amongst you after this then he has certainly gone astray from the right way.”[[57]](#footnote-57)

4. Goodly loan is increased manifold and this is followed by a good reward in the Hereafter.

“Who is that will lend Allah a goodly loan; then He will increase it manifold for him, and (in addition) he shall have an honorable reward.”[[58]](#footnote-58)

5. Giving of goodly loan has been mentioned along with giving of charity. This shows lending money to the needy is no less then charity.

“Surely those who give charity, men and women and give Allah a goodly loan it shall be increased manifold, and (additionally) they shall have an honorable reward.”[[59]](#footnote-59)

6. Giving a goodly loan will help us in being forgiven by Allah (s.w.t.).

“If you give Allah a good loan, He will increase your manifold and forgive you; and Allah is Most appreciative (of rewards) and All-Forbearing.”[[60]](#footnote-60)

7. A goodly loan that is given to the needy will be found with Allah (s.w.t.), better and greater in reward. So recite as must of the Holy Quran as may be easy, perform as-Salat, give Zakat, and give Allah (s.w.t.) a goodly loan, and whatever good you send on beforehand for yourselves, you will surely find it with Allah (s.w.t.), better and greater in reward; and seek forgiveness of Allah (s.w.t.); surely Allah (s.w.t.) is All-Forgiving and All-Merciful.

## Story of Shaitan the Cursed One on Greed-Envy-Pride

After the storm was over, Hazrat Nuh (a.s.) got down from the ship. Shaytan came to him and said:

“I owe you more than anyone else on the face of this earth. Because you cursed, your nation and Allah (s.w.t.) sent down punishment upon them. By this, you saved me a lot of energy. For this, I will do some favor to you and will share some advice with you.”

1. Be away from pride. It is the same thing, which I did not prostrate to Adam (a.s.) on the order of Allah (s.w.t.). For which I was kicked away by Him.

2. Never fall in greed, because Adam (a.s.) was having all the facilities in Paradise, but was stopped from eating only one thing, which he took due to greed.

3. Never be trapped in envy, because this envy made Qabeel a killer of his brother.

To this Hazrat Nuh asked, O Iblees tell me, when do you over power easily to an Allah-fearing person? “When he is angry,” Shaytan the cursed one replied.

## Islamic Medicine

### Heart Care

The Ahlul Bayt (a.s.) are the true repository of Divine, Islamic knowledge can be borne by the remedies prescribed by them for the physical and psychological well being of man. It is an acknowledged fact that the cause of most diseases can be traced to our wrong system of diet and lack of moderation.

The Holy Prophet (s.a.w.a.) says: “Do not destroy your hearts by excessive intake of food and drinks. Verily, hearts are like farms which wither if oversupplied (with water)”

Those who suffer from heart ailments may compare their lifestyle with the kind of all-encompassing approach that the Ahlul Bayt (a.s.) have suggested for becoming immune from the scourge. They shall attest to the lack of application of these in their daily routine and diet.

According to Imam Musa al-Kazim (a.s.) “When you comb your hair on the head and beard, move the comb over your chest because it relieves sorrow and disease.” “Do not comb while standing since it leads to weakening of heart and comb while sitting because it makes the heart strong.”

Imam Ja’far as-Sadiq (a.s.) reportedly advised Mufazzal about wearing a ring encrusted with Firoza stone (Turquoise) and said: “It gives strength to the eyes, gives relief to the chest and increases the strength of the heart.”

Once while discussing the subject of death, Imam Ja’far as-Sadiq (a.s.) told Abu Shakir Daysani, an atheist that sudden death due to heart failure is caused by the thickness of blood as a result of excessive consumption of meal! It has been confirmed that one of the reasons of sudden death is formation of clot in an artery of the heart due to blood thickness. For the same reason, intake of fats is discouraged by the Imam (a.s.)

Of the two spiritual remedy, a general prescription has been given by Imam Ja’far as-Sadiq (a.s.) for relieving all kinds of pain. He said : “One who experiences pain, should put his hand on the part where it pains, sincerely say: Wa-Nonazzelo-Menal-Qu’ran-Maa- Howa-Shefa’aun-Wa Rahmataun-Lil-Mu’menina-Walaa-Yazeedaz-Zaalemeen-Illaa Khasaara will definitely be cured of any malady that he may have.

If my Shias (followers) wish to remain safe from it (i.e. heart disease), they should:

After Subah (morning) and Maghrib (evening) Prayers recite the following Dua supplication) commencing and ending with recitation of Salawat (on the Holy Prophet (s.a.w.a.) and Aal-e-Muhammad (a.s.) three times:” Yaa-Hayyo-Qayyom-Yaa Laa-Illaaha- Illa- Anta-Asaloka- An Tohyeya-Qalbi.”

Hazrat Ali (a.s.) has strongly recommended that Vinegar (Sirka) be made part of one’s diet. One such benefit mentioned about it is that it calms down coughing and rejuvenates the heart.

Imam Musa al-Kazim (a.s.) said: “One whose body is weak or has a weak heart should cook (goat’s) meat with cow’s milk and eat it.”

Imam Muhammad Baqir (a.s.) said: “If people were to know what benefits are in salt, they shall treat themselves with nothing but salt.” He also said: “Allah (s.w.t.) revealed to Prophet Musa ibn Imran (a.s.) that command your people to eat salt in the beginning and the end of their food and if they do not do it and are struck by calamity blame no one but themselves.”

The Holy Prophet (s.a.w.a.) said: “O Ali, before food and after food, eat salt since anyone who partakes salt, before and after food, Allah Subhanau Ta’ala will keep seventy types of problems away from him.”

The types of fruits highly recommended for benefiting the heart; pomegranate, apple, pear, quince, etc. top the list. Other items, which should be made part of a heart patient’s treatment, are honey, barely, few seeds of Isfand along with equal amount of Kundur, water of ZamZam etc.

## True Sect in Islam

“And hold fast all together, by the rope which Allah (stretches out to you) and be not divided among yourselves...”[[61]](#footnote-61)

Let us begin with a famous hadith, which has been accepted by all sects of Islam: “My ummah (followers) will shortly break up into seventy-three sects, all of which shall be condemned except one.”[[62]](#footnote-62) After reading the above hadith, it becomes obligatory for everyone, who is following Islam to search for the only one true sect -the path to salvation, and indeed it is necessary for every man to take reason as his guide, try his best in this matter and never despair of attaining the truth and always praying to Almighty Allah to lead him in the right path. It is incumbent upon us to base our opinion not on emotion but on reason and to be guided in formulating the opinion by the Holy Qur’an and the traditions of the Holy Prophet (s.a.w.a.). Now, let us examine the above said verse from the Holy Qur’an, which says “And hold fast, all together, by the rope (cable) which Allah (stretches out for you),” Here Almighty Allah is asking us to hold fast His rope. The following questions will arise in our mind.

1. Which is the rope Almighty Allah is talking about?

2. For holding any rope we need two ends. Has our Holy Prophet (s.a.w.a.) said anything about it? When we search in the hadith books, we find a very famous hadith called as the hadith of Thaqalayn. That is “Verily, I am leaving behind two precious things (thaqalayn) among you: the Book of Allah (s.w.t.) (Holy Qur’an) and my kindred (Itrah), my Household (Ahlul-Bayt), for indeed, the two will never separate until they come back to me by the Pond (of al-Kawsar on the Judgment’s Day).” Hence, it is clear, about the two ends of the rope, the first one is Holy Qur’an and the second one is the household of Holy Prophet (s.a.w.a.), in other words Ahlul-Bayt. Then, the next question arise is, what does Holy Qur’an says about these Ahlul-Bayt (a.s.)? If we see carefully, at one place Holy Qur’an says:

“...Allah desires only to keep away uncleanness from you people of the House (Ahlul-Bayt) and make you as pure as can be.”[[63]](#footnote-63)

So, it is clear from the above verse, that the Household of Holy Prophet (s.a.w.a.) were very pure. Then next question come into our mind is, who are these Ahlul-Bayt, to whom Qur’an is referring as pure? Because, the household of Holy Prophet (s.a.w.a.), was comprises of his daughters, wives. Were all of them will be the Ahlul-Bayt or only few members? All exegesis of the Holy Qur’an and narrators of the Holy Prophet’s traditions, unanimously agree that the word Ahlul-Bayt, or the Household of the Prophet (s.a.w.a.) as used by Almighty Allah in the Holy Qur’an, refers only to the following persons: The Prophet’s daughter Fatima, her husband Ali and their two children Hasan and Husain (Peace be upon them all). The famous exegesis Suyuti in his renowned commentary ‘Dur al-Manthur’ cites Tabarani’s narration from Umm Salma that the Messenger of Allah (s.a.w.a.) once told his beloved daughter, Fatima, to call her husband Ali and two of their sons; Hasan and Husain (Peace be upon them all). When they came, the Messenger of Allah (s.a.w.a.) covered them with a cloak at Fadak (a place near Madina) and put his hand on them, and said: “O Allah! these are the Ahl-Muhammad (another version says aal (family)) so, shower your blessings and favours on Aal-e-Muhammad as you showered them on Aal-e-Ibrahim; You are the Praiseworthy, the Glorious.” Umm Salma said that she raised the cloak to join them, but the Prophet pulled it out of her hand and said: “You are (also) on the right.” On many occasions Prophet Muhammad (s.a.w.a.) explained the meaning of this verse (of purity) to the Muslims and drew their attention to its significance in order to be enlightened with them (Ahlul-Bayt) (a.s.) by following their straight path. Once, it happened that the Prophet (s.a.w.a.) while passing his daughter Fatima’s (s.a.) house on his way to the Mosque for the dawn Prayers, used to call: “To Prayer, O Ahlul-Bayt, to Prayer; Allah desires to keep away uncleanness from you, people of the House and make you pure as pure as can be.” One more place Holy Qur’an says:

“...Say (O’ Muhammad unto mankind): I do not ask of you any reward for it (preaching the message), but love for my relatives (Ahlul-Bayt)...”[[64]](#footnote-64) [Mawadah] “Say,” Whatever reward I ask you (for my preaching) will be for your own good. No one can reward me except Allah. He is the Witness over all things.”[[65]](#footnote-65)

The Messenger of Allah (s.a.w.a.) explicitly told the Muslims that this Blessed verse refers to his Ahlul-Bayt (a.s.), that is; Ali, Fatima, Hasan & Husain (Peace be upon them all) and urged them to obey and follow these illustrious personalities after him. All commentators, traditionists and biographers said that the word ‘near relatives of the Prophet’ as used, here, refers exclusively to his Ahlul-Bayt that is Ali, Fatima, Hasan and Husain (Peace be upon them all). Fakhruddin Razi, while explaining this verse, says: “...and without doubt no one was so near to the Prophet than Fatima, Ali, Hasan and Husain (Peace be upon them all). This is a well-known fact of all chains of narrations, and these are they who are his ‘aal’”.

Thus, it is an undisputed fact that the words Ahlul-Bayt or aal Muhammad (s.a.w.a.) refer only to the immediate family of the Prophet; his daughter Fatima, son-in-law Ali and his two sons Hasan & Husain (Peace be upon them all) and no one else. First: We have already cited some instances of the Prophet’s love for his family. Second: No doubt being his only surviving child, Fatima was intensely loved by her father. The Prophet’s famous words are a testimony to this fact. “Fatima is a part of me and whoever makes her angry makes me angry.” The traditions also confirm this and his natural inclination towards Ali and his grandchildren, Hasan and Husain (Peace be upon them all). Therefore, it becomes a duty for the Prophet’s nation to follow the Prophet’s traditions in respect to his Ahlul-Bayt. The Almighty Allah says:

“...Say (O’ Muhammad unto mankind): if you love Allah, then follow me, Allah will love you...”[[66]](#footnote-66)

Hence, it is very clear that the Almighty Allah made compulsory to love the Ahlul-Bayt of Holy Prophet (s.a.w.a.), that is Ali, Fatima, Hasan & Husain (Peace be upon them all). In another hadith, The Messenger of Allah may Allah (s.w.t.) bestow peace and benedictions upon him and his Progeny – said: “The parable of my Ahlul-Bayt is that of the boat of Nuh, whoever gets aboard is saved and whoever stays away from it is drowned” Hence, it means that whoever follows Ahlul-Bayt (a.s.) will attain salvation and whoever stays away from Ahlul Bayt (a.s.) does not attain salvation. When we search in the hadith books, we will find the following hadiths (Traditions):

1. Narrated by: Jabir bin Samura, I heard the Prophet (s.a.w.a.) saying, “There will be twelve commanders (Amir).” He then said a sentence, which I did not hear. My father said, the Prophet added, “All of them will be from Quraish.”[[67]](#footnote-67)

2. Narrated by: Jabir bin Samura, The Prophet (s.a.w.a.) said: “The matter (life) will not end, until it is passed by twelve Caliphs.” He then whispered a sentence. I asked my father what the Holy Prophet said. He said, the Holy Prophet added: “All of them will be from Quraish.”[[68]](#footnote-68)

3. The Holy Prophet (s.a.w.a.) said: “The Islamic Religion will continue until the Hour (Day of Resurrection), having Twelve Caliphs for you, all of them will be from Quraish.”[[69]](#footnote-69)

4. Also in another wording, the Messenger of Allah (s.a.w.a.) uses the word “Imam” instead of “Caliph”. It is widely narrated that: The Prophet (s.a.w.a.) said: “The Imams are from Quraish”[[70]](#footnote-70)

We can also find the same thing in the Old Testament, that is: “And as for Ishmael, I have heard thee; Behold, I have blessed him and will make him fruitful and I will multiply him exceedingly, Twelve Princes shall he beget and I will make him a great Nation.”[[71]](#footnote-71) Obviously, the above traditions are not fit to the first four Caliphs all together, as they were less than twelve. And they cannot be applied to the Umayyad Caliphs, because: (a) they were more than twelve; (b) all of them were tyrants and unjust (except Umar Ibn Abd al-Aziz); (c) they were not from the Hashimites and the Holy Prophet had said in another tradition that: “All of them will be from the Bani Hashim...” also they cannot be applied to the Abbasid Caliphs, because: (a) they were more than twelve; (b) they persecuted the descendants of the Holy Prophet (s.a.w.a.) everywhere which means they did not comply with the Holy Quranic verse:

“...Say (O’ Muhammad unto mankind): I do not ask of you any reward for it (preaching the Message), but love for my relatives (Ahlul-Bayt)...”[[72]](#footnote-72)

I would like to remind you that “Caliph” means successor/deputy. The successor of the Holy Prophet (or the preceding Caliph) should come immediately after the demise of the Holy Prophet (or the preceding Caliph). If there is any gap between the successors, the word “successor” does not make any sense. Therefore, successors should come right after the other without any gap also as the Holy Prophet (s.a.w.a.) suggested in the above traditions, those Twelve Caliphs will cover until the Day of Resurrection. As you may know, the Followers of the Members of the House of the Holy Prophet (s.a.w.a.) refer to these Twelve Caliphs as of their Twelve Imams starting with Imam Ali (a.s.) and ending with Imam Mahdi (a.t.f.s.) the leader of our time. They are Caliphs because Allah (s.w.t.) made them Caliphs (They are vicegerents of Allah (s.w.t.) on the earth). Hence, it is conclude this by saying that, it is your duty to find out more about the true sect by keeping the above brief guidance, and Allah (s.w.t.) Bless you with your search.

“Surely Allah and His Angels bless the Prophet; O you who believe! Call for (divine) blessings on him and salute him with a (becoming) salutation.”[[73]](#footnote-73)

## Prophecy 1400 Years Ago

\* Camels will no longer be used as a means of transport;

\* People will ride on saddles that aren’t saddles (cars?)

\* The distance on earth will become short;

\* Horses will not be used in wars;

\* Muslims will defeat the Byzantines, which will end with the conquest of Constantinople (Istanbul);

\* The Jews will gather again to live in Bilad Canaan;

\* Very tall buildings will be built;

\* The disappearance of knowledge and the appearance of ignorance, with much killing;

\* Adultery will become widespread, and the drinking of wine will become common;

\* The number of men will decrease and the number of women will increase until there are fifty women’s to be looked after by one man

\* Islam will become worn out like clothes are, until no one will know what fasting, Prayer, charity and rituals are;

\* Allah (s.w.t.) will send a disease to fornicators that will have no cure (Aids?);

\* People will begin to believe in the stars and reject Al Qadar (The Divine Decree of Destiny);

\* Men will pass by people’s graves and say: “Would that I were in his place”; (large amount of suicidal deaths?)

\* The Euphrates will uncover a mountain of gold for which people will fight over (the river of Alfurat that lies near Syria);

\* Two large groups of people will fight one another, and there will be many casualties; they will both be following the same Religion (World War II?);

\* Approximately 30 Dajjals will appear, each one claiming to be the messenger of Allah;

\* Earthquakes will increase;

\* Time will pass quickly;

\* Afflictions will appear;

\* Killing will increase;

\* Wealth will increase;.

\* Women will be wearing clothes but like not wearing clothes

\* The Holy Prophet (s.a.w.a.) Said: “If My Ummah Bears 15 Traits (Qualities), Tribulation Will Follow It.” (Day of Judgement) Someone Asked, “What Are They O’ Messenger of Allah?” He (s.a.w.a.) Said:

\* When any gain is shared out only among the rich, with no benefit to the poor;

\* When a trust becomes a means of making profit

\* When paying Zakkat becomes a burden;

\* When voices are raised in the Mosque;

\* When the leader of a people is the worst among them;

\* When people treat a man with respect only because he may benefit them,

\* When much wine is drunk; red wind or the earth swallow them, or to be transformed into animals.”

\* Imran Ibn Husain Said: “The Holy Prophet (s.a.w.a.) Said, ‘Some People of this Ummah will be swallowed by the earth, transformed into animals, and some will be bombarded with stones’.

\* One of the Muslims asked, ‘when will that be happen O’ Messenger of Allah (s.a.w.a.)?’ He said, ‘when singers and musical instruments will become popular, and much wine is drunk.’”

\* The Greater Signs of The Hour, The Holy Quran will disappear in one night, even from the people’s hearts, and no Ayah will be left on earth. (Some saying “Laillaha Illallah” so we repeat it)

\* The appearance of the Imam Mahdi (a.t.f.s.);

\* The appearance of the Dajjal (Anti-Christ);

\* The appearance of Ya’juj and Ma’juj (biblical Gog and Magog);

\* Isa (a.s.) (Jesus) will come during the time of Dajjal;

\* The rising of the sun from the west;

\* The destruction of the Ka’bah and the recovery of its treasures;

\* The smoke.

## I Would Like To Share With You:

Learning to fly:

“So blessed be Allah, the Best of the Creators:[[74]](#footnote-74)

A man found a cocoon of a butterfly. One day a small opening appeared. He sat and watched the butterfly for several hours as it struggled to force its body through that little hole. Then it seemed to stop making any progress. It appeared as if it had gotten as far as it could, and it could go no further, so the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon.

The butterfly then emerged easily, but it had a swollen body and small, shriveled wings. The man continued to watch the butterfly because he expected that, at any moment, the wings would enlarge and expand to be able to support the body, which could contract in time.

Neither happened! In fact the butterfly spent the rest of its life crawling around with a swollen body and shriveled wings. It never able to fly. What the man, in his kindness and haste, did not understand was that the restricting cocoon and the struggle required for the butterfly to get through the tiny opening, were Allah (s.w.t.)’s way of forcing liquid from the body of the butterfly into its wings so that it would be ready for flight once it achieved its freedom from the cocoon.

### The Moral:

Sometimes struggles are exactly what we need in our lives. If Allah (s.w.t.) allowed us to go through our lives without any obstacles, it would cripple us. We would not be as strong as what we could have been.

We Could Never ‘Fly’

## Funny How…

Funny how simple it is for people to trash Allah (s.w.t.) and then wonder why the world is going to hell.

Funny how we believe what the newspapers say, but question what Holy Quran says.

Funny how everyone wants to go to Heaven – provider they do not have to believe, thinks, say, or do anything the Holy Quran says.

Funny how someone can say “I believe in Allah (s.w.t.)” but still follow Satan.

Funny how you can send a thousand of ‘jokes’ through e-mail and they spread like wildfire, but when you start sending messages regarding the Lord, people think twice about sharing.

Funny how the lewd, crude, and filthy pass through freely in public, but the public discussion of Imam (a.t.f.s.) is suppressed in the school and workplace.

Funny how when you go to forward this message, you will not send it to many on your address list because you are not sure what they believe, or what they will think of you for sending it to them.

Funny how I can be more worried about what other people think of me than what Allah Thinks of Me

## Can Anybody Answer?

Why a nun can be covered from head to toe and she’s respected for devoting herself to God, but when a Muslimah does that, she’s considered “oppressed”?

Why a Jew grow a beard and he’s just practicing his faith, and when a Muslim does that, he’s an extremist?

When a western woman stays at home to look after the house and kids she’s sacrificing herself and doing good for the household, but when a Muslim woman does so, she “needs to be liberated?

Why is that a when a child dedicates himself to a subject, he has potential, and when a child dedicates himself to Islam, he is hopeless?

When a Christian kills someone, Religion is not mentioned, (i.e. Ireland and IRA) but when a Muslim is charged with a crime it’s Islam that goes to trial and is labeled as terrorists

But then again, why is after all that, Islam is still the fastest growing Religion in the world?

## The Food of The Prophet (s.a.w.a.)

Milk: The Prophet (s.a.w.a.) said that milk wipes away heat from the heart just as the finger wipes away sweat from the brow. It strengthens the back, increases the brain, augments intelligence, renews vision and drives away forgetfulness.

Honey: Considered to be the best remedy for diarrhea when mixed in hot water. It is the food of foods, drink of drinks and drug of drugs. It is used for creating appetite, strengthening the stomach, eliminating phlegm, as a meat preservative, hair conditioner, eye salve and mouthwash. It is extremely beneficial in the morning in warm water and is also a sunnah.

Olive oil: excellent treatment for skin and hair, delays aging, treats inflammation of the stomach

Mushroom: The Prophet (s.a.w.a.) said that mushroom is a good cure for the eyes; it also serves as a form of birth control and arrests paralysis.

Grapes: The Prophet was very fond of grapes; it purifies the blood, provides vigour and health, strengthens the kidneys and clears the bowels.

Dates: The Prophet (s.a.w.a.) said that a house without dates has no food. Also to be eaten at the time of childbirth.

Figs: It is a fruit from paradise and a cure for piles.

Barley: Good for fever in a soup form

Melon: Melon contains 1600 Blessings and 1000 Mercies. The Holy prophet (s.a.w.a.) said, “None of your women who are pregnant and eat of water melon will fail to produce off spring that are good in countenance and good in character.

Pomegranate: The Holy Prophet (s.a.w.a.) said it cleanse you of Satan and evil aspirations for 40 days.

Water: The Holy Prophet (s.a.w.a.) said the best drink in this world is water, when you are thirsty drink it by sips and not gulps, gulping produces sickness of the liver.

## Beautiful words to live by…

We have heard these often before but they can never be said too often:

1. Anger is a condition in which the tongue works faster than the mind

2. You can’t change the past, but you can ruin the present by worrying over the present

3. Love… and you shall be loved

4. Allah (s.w.t.) always gives His best to those who leave the choice to Him.

5. All people smile in the same language

6. A hug is a great gift…One size fits all. It can be given for any occasion and it’s easy to exchange

7. Everyone needs to be loved...Especially when they do not deserve it.

8. The real measure of man’s wealth is what he has invested in eternity

9. Everything has beauty but not everyone sees it

10. It’s important for parents to live the same thing they teach

11. If you till your heart with regrets of yesterday and the worries of tomorrow you have no today to be thankful for.

12. Happy memories never wear out.... Relive them as often as you want

13. Home is the place where we grumble the most, but are often treated the best

14. Man looks at outward appearance but the Lord looks within

15. The choice you make today will usually affect tomorrow

16. If anyone speaks badly of you, live so none will believe it

17. Patience is the ability to idle you motor when you feel like stripping your gears

18. Love is strengthened by working through conflicts together

19. The best thing parents can do for their children is to love each other

20. Harsh words break no bones but they do break hearts

21. To get out of difficulty, one usually must go through it

22. We take for granted the things that we should be giving thanks for

23. Happiness is enhanced by others but does not depend upon others

24. You are richer today if you have laughed, given for forgiven

25. For every minute you are angry with someone, you lose 60 seconds of happiness that you can never get back

26. Do what you can, for whom you can, with what you have, and where you are

27. The best things to give:

a) To your friend---Loyalty

b) To your enemy--- Forgiveness

c) To your boss---Service

d) To your child---A good example

e) To your parents---Gratitude and devotion

# 

# 2. Hadees

## Fourty Hadees on Salawat

(as per the Hadees of the Holy Prophet (s.a.w.a.) and the Imam (a.s.)

1. Abu Alqama says: “After the morning Prayers, the Holy Prophet (s.a.w.a.) turned towards us and said:” My companions Last night I saw my uncle Hamzah ibn Abdul Muttalib and my brother Ja’far Muttalib and my brother Ja’far ibn Abu Talib (Tayyar) in my dream. I went near them and told them my parents be your sacrifice, which act did you find to be superior? “They replied: “Our parents be your sacrifice, we found salutations on you, quenching the thirst of the thirsty and love of Ali ibn Abi Taleb (a.s.) to be the best of acts.”

2. On the Day of Judgment no act is superior and more, honorable than Salawat on (Holy Masumeen a.s.)

3. The Holy Prophet (s.a.w.a.) asked Jibrael (a.s.), which is the most desirable act? He replied “Salawat on you, O’ Muhammad (s.a.w.a.) and love of Ali ibn Abi Talib (a.s.)

4. The heaviest act in the scale of acts on the Day of Judgment is Salawat on Muhammad (s.a.w.a.) and his progeny (a.s.)”

5. Salawat on Muhammad (s.a.w.a.) and his progeny (a.s.) is equal to Subhaan-Allah-Laa-Ilaaha-Illallah’ and ‘Allaho Akbar’ (i.e. the recitation of the Majestic Lord’s Glory, Unity, and Greatness.)

6. The Holy Prophet (s.a.w.a.) said: “A caravan of Angels by the command of Allah (s.w.t.) are always on the move when they reach a Prayer meeting – a group says sit down; when the people recite Salawat they pray for acceptance and recite salutations with them. Then a group of them tell others how Blessed are they – they depart from the meeting such that their sins have been forgiven.”

7. Ibrahim (a.s.) was selected by Allah (s.w.t.) as His friend because he would recite the maximum number of Salawat on the Holy Prophet (s.a.w.a.) and the Ahlul-Bayt (a.s.)

8. The Holy Prophet (s.a.w.a.), “The nearest person to me on the day of resurrection is the one who has sent the most number of Salawat on me.”

9. Amir al-Momineen Ali (a.s.) said: “Every Dua (supplication) is prevented from going up to Allah (s.w.t.) until it is accompanied by Salawat on Muhammad (s.a.w.a.) and his progeny (a.s.).”

10. Imam Reza (a.s.) said: “One who is unable to discharge expiation of one’s sins should recite much Salawat on the Holy Prophet (s.a.w.a.) and his progeny (a.s.), because Salawat wipes out sins completely.”

11. The Holy Prophet (s.a.w.a.) said: “One who recited one Salawat for me, Allah (s.w.t.) will open one of the gates of well-being for him.”

12. Ali (a.s.) said: “When a lady attracts one of you people’s attraction he should turn towards his wife and know that all women are of one kind. He should not allow Satan to overpower his heart and if he does not have a wife; he should offer two ra’kat (units) of Namaz and then praise Allah (s.w.t.) and recite Salawat upon Muhammad (s.a.w.a.) and his progeny and seek Allah (s.w.t.) to fulfill his need by His Mercy and Grace.”

13. Imam Ja’far as-Sadiq (a.s.) said: “Surely payment of Zakat-al-Fitr completes fasting just as Salawat upon the Holy Prophet (s.a.w.a.) completes the Namaz.”

14. The Holy Prophet (s.a.w.a.) said: “Raise you voice while reciting salutations on because it removes hypocrisy totally”

15. The Holy Prophet (s.a.w.a.) said: “One who sends Salawat on me, Allah (s.w.t.) sends ten for him, one who recites ten Salawat on me, Allah (s.w.t.) sends hundred for him, and who sends one hundred Salawat on me, Allah (s.w.t.) sends a thousand for him and one who recites one thousand Salawat on me, Allah (s.w.t.) will never punish him with hellfire.”

16. Imam Ja’far as-Sadiq (a.s.) said: “Giving charity and sending Salawat on the night preceding Friday (i.e. Shab-e-Jummah) and on Friday is equal to thousand virtues and a thousand mistakes are obliterated and the status of man rises by a thousand grades due to it.”

17. Imam Ja’far as-Sadiq (a.s.) said: “One who recites a hundred times ‘Yaa Rabbe-Salle A’laa-Mohammadin-Wa Aale Muhammad’ one hundred of his wishes including thirty of his worldly wishes, will be fulfilled.”

18. Imam Ja’far as-Sadiq (a.s.) said: “One who receives a flower, smells it and placing it on his eyes and says Salawat; he had not let gone the flower but Allah (s.w.t.) would have forgiven his sins”.

19. Imam Ja’far as-Sadiq (a.s.) said: “One who has a wish should send Salawat then mention his wish and send with Salawat – surely the Mighty and Majestic Allah is more than generous to accept the two sides of the wish and overlook the middle (i.e. the wish) provided the Salawat is not veiled.”

20. The Holy Prophet (s.a.w.a.) said: “Salawat is light on the Sirat (the bridge everyone has to cross on the Day of Judgment).

21. The Holy Prophet (s.a.w.a.) said: “Jibrael (a.s.) appeared and said: Allah (s.w.t.) says one who sends Salawat on you, I and My Angels send Salawat ten times on him.”

22. Imam Ja’far as-Sadiq (a.s.) “Giving charity on Fridays and the night preceding it has hundred fold reward and Salawat on Mohammad (s.a.w.a.) and his progeny on the night preceding Friday has a thousand virtues and Allah (s.w.t.) obliterates in that (night) a thousand mistakes and increase his status a thousand fold.”

23. One of the companions of the Holy Prophet (s.a.w.a.) requested for something, He (s.a.w.a.) said: “Send Salawat on me and seek through supplication and say: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ”

24. The Holy Prophet (s.a.w.a.) said: “One who sends Salawat on me and does not send Salawat on my progeny will not able to inhale the smell of Paradise”

25. The Holy Prophet (s.a.w.a.) said: “One who recites Salawat on me once, Allah (s.w.t.) writes ten virtues for him.”

26. Imam Ja’far as-Sadiq (a.s.) said to a person who in the precinct of the Holy Ka’ba was saying: “اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ” Don’t mutilate (the Salawat), don’t treat our rights unjustly, say: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اَهْلَ بَيْتِهٖ.”

27. The Holy Prophet (s.a.w.a.) said: “Don’t send incomplete Salawat on me but send Salawat on me my Household (a.s.) members too and don’t overlook them, because all relations will be severed on the Day of Judgment except my lineage”.

28. The Holy Prophet (s.a.w.a.) said: “The most deluded person is one, in whose presence my name is expressed but he does not send Salawat on me.”

29. The Holy Prophet (s.a.w.a.) said: “The real miser is the one in whose presence my name is mentioned and he does not send Salawat on me.”

30. The Holy Prophet (s.a.w.a.) “The most miserly of all mankind is one who does not send Salawat on me unless my name is expressed (in his presence).”

31. The Holy Prophet (s.a.w.a.) said: “The talk which does not begin with the name of Allah (s.w.t.) is short-lived and (that which is commenced) without Salawat on me is cut-off from all Blessings.”

32. The Holy Prophet (s.a.w.a.) said: “One who smells the red rose (Gul-e-Muhammadi) and does not send Salawat on me and my progeny has been unkind to me.”

33. The Holy Prophet (s.a.w.a.) said: “O Ali one who has forgotten my Salawat has lost the path of Heaven.”

34. Imam Reza (a.s.) has written regarding Religious obligations: “Salawat on Muhammad (s.a.w.a.) and his progeny (a.s.) is obligatory at all places and at the time of sneezing, when the wind blows, slaughtering of goat etc.”

35. Imam Ja’far as-Sadiq (a.s.) said: “When you mention the names of the Holy Prophet (s.a.w.a.), begin your Salawat with the name of Muhammad (s.a.w.a.) then he himself said صَلَّ اللهُ عَلٰي مُحَمَّدٍ وَ آلِهٖ وَ عَلٰي جَمِيْعَ الْاَنْبِيَآءِ”.

36. The Holy Prophet (s.a.w.a.) said: “My life is a Blessing for you and my death too is not going to be bad for you. However, in my lifetime you come to me, give justifications for your mistakes and I, too, pray for your forgiveness, but after my demise, observe piety and send Salawat on My Household Members and Me in the best manner.”

37. The Holy Prophet (s.a.w.a.) said: “Do not beat your children due to their crying because till four months their crying is witness to لَا اِلٰهَ اِلاَّ اللهُ (i.e. Allah’s Oneness), till the next four months it is Salawat on the Holy Prophet (s.a.w.a.) and his progeny and till the next four months it is Prayer for one’s parents.”

38. When the Holy Prophet (s.a.w.a.) rose on the Day of Ascension (Me’raj) he saw an Angel counting something when asked, the Angel replied that he was counting the drops of rain, which Allah (s.w.t.) showered on earth. When asked how it was possible to do such a tedious task, the Angel replied that apart from rain he was able to keep count of many such things, but one thing that evaded his capability to count was the number of times and places the followers of the Holy Prophet (s.a.w.a.) recite Salawat on him and his progeny (a.s.).

39. The Holy Prophet (s.a.w.a.) said: “One who mentions Salawat on me in his writings, until the time it remains, Angels seek forgiveness for him.”

40. Include your Prayers and Dua’s with Salawat, which is sure to be heard by Allah (s.w.t.)

## Maxims of Imam Ali (a.s.)

### Hazrat Ali (a.s.) instructions to His Companions:

1) Cupping recovers the body and strengthens the mind.

2) To have mustache cut is a part of cleanness and a part of the Sunnah.

3) To odorize the mustache cut is an honor for the Recording Angels. It is also part of the Sunnah.

4) Oiling softens the skin, strengthens the mind and the brain, eases the organs of ablution, removes disheveling, and purifies the color.

5) Brushing the teeth pleases the Lord and freshens the mouth. It is a part of Sunnah.

6) Washing the head with mud of rivers removes the dirt and purifies from uncleanness.

7) Rinsing water in the mouth and the nose during performing the ablutions purifies the mouth and the nose.

8) Nail-clipping immunizes against the greatest disease and brings earnings affluently.

9) To wash the hands before and after eating increases the earnings.

10) Night worship heals the body, pleases the Lord, brings Mercy, and it is adherence to the Prophet’s ethics.

11) Eating apples perfumes the stomach.

12) Chewing gums strengthens the teeth, removes the phlegm, and stops the mal-odor of the mouth.

13) To sit in Mosques from dawn to sunrise brings earnings better than roaming around the world for seeking earnings.

14) Eating quince (acid pear-shaped fruit used in Jams etc.) strengthens the weak hearts, cures the stomach, kindles the heart, gives courage to the coward, and gives beauty to the foetus.

15) Eating twenty-one red raisins every day before breakfast saves from all diseases except death.

16) Do not wear other than the silver rings on the fingers, for the Holy Prophets (s.a.w.a.) said: Allah (s.w.t.) will never purify the hand with iron ring.

17) If you carve one of the Divine Names on the ring, you should shift it from the hand that you use for cleaning after defecation.

18) Whenever you look in the mirror, you should say: All praise be to Allah Who created me perfectly, formed me perfectly, gave me perfect things, gave that others have had imperfect, and honored me with Islam.

19) You should be in your best adornment when you meet your friends like that when you meet the strangers that you want to be in the best style before them.

20) To fast for three days every month, as well as for the months of Shaban, removes the doubts of the minds and the scruples of the hearts.

21) To clean the organs of defecation with cold water-after toileting cuts the hemorrhoids.

22) The cleaning of dresses removes care and purifies for the Prayers.

23) Do not tear out the gray hair because it is illumination. Every single hair that grows in Islam will be illumination on the Day of Resurrection.

24) Muslims should never sleep while being ceremonially impure. They should sleep only after cleaning themselves. If water is absent, they may use the dry ablution (Tayammum).

In sleeping, the Believer’s souls ascend to Allah (s.w.t.) to accept and bless them. If their time of death is falling, Allah (s.w.t.) will make that should in the best form. If it is not He will take them back with the Angels in charge of this liability to the body.

25) Muslims should not spit in the direction of the Kiblah. If they do it inattentively, they should seek Allah (s.w.t.)’s forgiveness.

26) You should not puff in the place of the prostration of the rituals Prayers, nor in the food, drink, or amulet.

27) You should not excrete on the public ways or urinate on a roof or in flowing water. If you do so, you then should be blame no one but yourselves if something bad occurs to you. Water, as well as air, has its people.

28) You should not swing with your urination or urinate against the wind.

29) You should not lie on the back.

30) You should not offer the Prayers when you are lazy or indolent

31) You should stop engaging your minds when you stand before your Lord in Prayers, since the accepted parts of your Prayers are only those that are offered attentively.

32) Do not stop mentioning Allah (s.w.t.) in any place or situation

33) Do not turn the faces in the Prayers. Allah (s.w.t.) will say to the servant that turns his face in the Prayer, “Be with Me, My servant, I am certainly better for you than that which you are turning to”

34) Eat the food that is left beyond the dining tables, because it is the remedy of every malady, by Allah (s.w.t.)’s permission, for those who seek cure.

35) Dress in cotton clothes, for it is the Prophet’s dress. He used not to dress in wool or hairy clothes except when they are described as medicine.

36) Whenever you suck your fingers after having food, Allah the Majestic will say: “Blessed be you”.

37) Allah (s.w.t.) loves beauty and loves to see the traces of His graces on the servants.

38) Regard your relatives even by greeting. Allah (s.w.t.) says: “Have fear of Allah by whose Name you swear to settle your differences and have respect for your relatives.[[75]](#footnote-75)

39) Do not spend your days with mentioning your deeds and with gossip.

40) Bless the Holy Prophet and his family, because Allah (s.w.t.) will respond to your supplications when you mention the Holy Prophet (s.a.w.a.).

## Sayings of Hazrat Ali (a.s.)

1. Beware of Misers and evil, these are a people who do not fear Allah.

2. By Allah (s.w.t.), nobody except the faithful befriends me and nobody except hypocrite becomes my enemy

3. Get your provision from the World and the best provision is to avoid committing sin.

4. No work is better to Allah (s.w.t.) than the Prayers

5. Muslim is the Mirror of Muslim. If you happen to see a slip (fault) of a Muslim, advise and guide politely.

## Hazrat Ali’s (a.s.) way of Training

The city of Kufa was the capital of the Islamic Government. People from all over the world used to gather at that point to get the benefit of knowledge and learning from the great Islamic University.

One of those days, two men came across each other in the vicinity of the city one of them was Ali (a.s.) and the other was a Christian who did not recognize him. The Christian man was moving towards the suburban area of Kufa, whereas, Ali (a.s.) was on his way to Kufa.

They mutually agreed to accompany each other for a while, talking to each other, so that they do not get tired.

They reached a point where two ways split out, so that each one wanted to move on one of those two different roads. The Christian bade farewell and went on his way but he observed that his Muslim companion, whose way was on the opposite side, was moving towards him, so he stopped and questioned him, “Don’t you want to go to Kufa?”

Ali (a.s.) replied, I wish to accompany you to a certain length of distance because the Holy Prophet (s.a.w.a.) said, “when two persons are together on a way (journey companions) they get a right over each other.”

Now that you have got a right upon me, I go along with you up to a certain distance so that I must pay you (discharge) that right of yours in this world. Then I will part off on my own way.

The Christian man was much pleased and moved by his humanly attitude and conduct and he liked his talk and said, “It is befitting that I should also embrace Islam which has such a culture and students.”

## Cancelling of the Distinctions and Privileges

The moment people took oath of an allegiance at Hazrat Ali (a.s.) hand and accepted his caliphate he climbed the pulpit and tribune and addressed them, “By Allah till time I possess even one single palm date tree in Medinah, I will not take anything from the bait-ul-mal (Islamic treasury).

His brother Aqeel stood up and said, “Do you take me equal to a black skinned living in Medinah?”

He said, “Oh brother sit down, you do not have any superiority over that black man except through faith and piety.”

One summer night his brother Aqeel invited him to dinner at his house so that he may attract the attention of his brother towards himself and he increases his monthly stipend.

Ali (a.s.) said. “Oh brother from where did you procure and provide this dinner.”

He replied “For a few days, I and my wife spent lesser amount of money thus saved the surplus money to invite you to dinner.”

He (a.s.) said, “From tomorrow onwards I would issue an order that your monthly salary be curtailed and decreased to the equal of the amount that you save because, you can, as per your own confession, spend lesser than that”

Aqeel was very much perturbed and annoyed and he started shouting appealingly. Ali (a.s.) picked up a piece of iron lying near him heated it up (on a nearby lamp) and took it near his hand. Aqeel cried, “Oh I am burnt”.

Ali (a.s.) said, “What a surprise that you are so much afraid and cry of fire which is provided by me alone. How are you prepared to get me burnt in the fire of Allah’s anger? This is the money and property of the people and I am the trustee and custodian of them.”

Again, we observe that a group of the officials objected up on him and said, “Had you given a larger contribution and portion to the rebellious and the governors, you could run and manage the newly established Islamic government in a better way. Then, you might have ruled with authority and justice.

Imam Ali (a.s.) replied, “What a surprise, you want me to lay the foundations of my government, which is formed in the name of Islam, upon the pillars of excess and injustice? By Allah, I will definitely never do such a work”

Moreover, had the Muslims’ money and property been my own property, I would not have done this thing still less of all of it belongs to the people and I am not more than a trustee.

## Ameer-ul-Momineen’s Sermon on Faith and Variety of Spirits

A man said to Imam Ali (a.s.): There are some people claiming that faithful servants will not commit fornication, drink intoxicants, use usury, or shed forbidden blood. I could not accept so. It is surely difficult for me to claim that the servant, who offers Prayers and will bury me when I die and I will bury him when he is dead, is unfaithful, just because he committed an insignificant sin.

Imam Ali (a.s.) said: Yes, it is. This is true. I heard the Holy Prophet (s.a.w.a.) say: “Allah (s.w.t.) created people on three characters, and made them three classes.” This is Allah (s.w.t.)’s saying: “The people of the right hand. How happy they will be! The people of the left hand. How miserable they will be! The Foremost ones will be the nearest one to Allah[[76]](#footnote-76)

The Foremost ones to whom Allah (s.w.t.) refers are the Prophets – whether Messengers or not. Allah (s.w.t.) supplied them with five spirits -spirit of Holiness, spirit of faith, spirit of power, spirit of passion, and physical spirit, with the spirit of Holiness, they were sent as Prophets and Messengers, with the spirit of faith they worshipped Allah (s.w.t.) exclusively without breaking an associate with Him, with the spirit of power, they fought their enemies and made their livings, with the spirit of passion, they enjoyed the sweetness of food and drink and married women legally, and with the physical spirit, they grew up took their course. Those are forgiven and their sins are overlooked. For them, Allah (s.w.t.) says: “We gave some of our Messengers preference over others. To some of them Allah spoke and He raised the rank of some others. We gave authoritative proofs to Jesus, son of Mary, and supported him by the Holy Spirit.[[77]](#footnote-77)

About them, Allah (s.w.t.) also says: “And supported them by a spirit from Himself than[[78]](#footnote-78) by this spirit, Allah (s.w.t.) honored and favored them to the others. They are forgiven.

Allah (s.w.t.) then refers to the people of the right hand. They are faithful Believers. Allah (s.w.t.) supplied them with four spirits: spirit of faith, spirit of power, spirit of passion, and physical spirit. As servant, he is still keeping these four spirits perfectly until he encounters some manners.

The first manner is that to which Allah (s.w.t.) refers in His saying: “Some of you will grow to extremely old age and lose your memory. Allah is All-knowing and Almighty.”[[79]](#footnote-79)

Thus, all the spirits will disappear due to such an extreme old age. However, he does not desert faith, because it is Allah (s.w.t.) who caused him to encounter such an extreme old age due to which he cannot recognize the time of Prayers, practice the night worship, or fast during days. This is a reduction of the spirit of faith although it will not harm, Allah willing.

The spirit of passion is also reduced to the degree that even if the most beautiful woman passes by him, he will not have any desire towards her. The physical spirit only remains, by which he moves and advances in age until death overcomes. This is the good manner, because it is Allah (s.w.t.) who does it to him. He may pass by manners in his power and youth. When he intends to commit a sin, the spirit of power encourages him, the spirit of passion makes it attractive, and the physical spirit leads him to commit the sin. If he commits it, he will separate from faith and faith will separate from him. He will not regain the faith unless he repents. If he repents and recognizes the (obligatory) loyalty – to the Holy Prophet and his Holy family – Allah (s.w.t.) will accept his repentance. If he commits the sin again, he then will be in Hell because he will be disloyal – to the Holy Prophet and his Holy family.

The people of the left hand are the Jews and the Christians. Allah (s.w.t.) the Majestic says: “Those to whom We have given the Book (Torah, Bible), know you – i.e. they know the obligatory loyalty to the Prophet and his family that is recorded in the Torah and the Bible – just as well as they know their sons – in their houses. It is certain that some of them deliberately hide the truth. Never doubt that the essence of truth comes from your Lord.[[80]](#footnote-80)

When they denied what they had known, Allah (s.w.t.) punished them for so. He seized the spirit of holiness from them and made their bodies carry three spirits only: spirit of power, spirit of passion, and physical spirit. Allah (s.w.t.) then attached them to the animals. He says: They are like cattle..[[81]](#footnote-81) This is because animals carry things with the spirit of power, eat with the spirit of passion, and walk with the physical spirit.

“You have surely enlivened my heart,” said the man.[[82]](#footnote-82)

## Ameer-ul-Momineen Imam Ali (a.s.) – His Description of The Relaters of Narratives

Sulaim-bin-Qais said to Ameer ul Momineen (a.s.): I have heard Salman, Abuzar, and al-Miqdad speaking of matters regarding the exegesis of the Holy Quran and the sayings and narratives of the Holy Prophet (s.a.w.a.). Then I hear you testifying so. I also noticed many other matters regarding the Quranic exegeses and the Prophetic narratives in people’s hands, but they opposed them while others were forging lies willfully and interpreting the Holy Quran out of their own impressions. What is the reality of the matter?

Imam Ali (a.s.) answered: You have asked; so listen to the answer. Certainly, what is current among the people are right and wrong, true and false, repealing and repealed, general, and particular, definite and indefinite, exact and surmised. Even during the Prophet’s days, false sayings had been attributed to him, so much so that he had to say during his sermon: “Whoever attributes falsehoods to me makes his abode in Hell.” However, many forged lies against him after his death. Those who related traditions are of four categories, no more:

1. The hypocrite is a person who makes a show of faith and adopts the appearance of a Muslim; he does not hesitate in sinning nor does he keep aloof from vice; he willfully attributes false things against the Messenger of Allah (may Allah bless him and his Descendants). If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm what he says. Rather they say that he is the companion of the Holy Prophet, has met him, heard (his sayings) from him and acquired (knowledge) from him. They therefore do not recognize his reality when they acceded to his knowledge. Allah (s.w.t.) too had warned well about the hypocrites and described them fully. He says: “Their physical appearances attract you when you see them and when they speak; you carefully listen to them,”

They have continued after the Holy Prophet (s.a.w.a.) as they spread in many countries. They gained positions with the leaders of misguidance and callers towards Hell through falsehoods and slandering. So, they put them in high posts and judiciary positions, made them officers over the heads of the people, and amassed wealth through them. People are always with the rulers and after a world that they regard as their goal, except those to whom Allah (s.w.t.) affords protection. This is the first of the four categories.

2. Then there is the individual who heard (a saying) from the Holy Prophet (s.a.wa.) but did not memorize it as it was, but surmised it. He does not lie willfully. Now, he carries the saying with him and relates it, acts upon it and claims that: “I heard it from the Messenger of Allah (s.a.w.a.)”. If the Muslims come to know that he has committed a mistake in it, they will not accept it from him, and if he himself knows that he is on the wrong, he will give it up.

3. The third man is he who heard the Prophet (s.a.w.a.) ordering to do a thing and later the Prophet refrained the people from doing it, but this man did not know it, or he heard the Holy Prophet refraining people from a thing and later he allowed it, but this man did not know it. In this way, he retained in his mind what had repealed, and did not retain the repealing tradition. If he knew that it had been repealed he would reject it, or if the Muslims knew, when they heard it from him, that it had been repealed they would reject it.

4. The last, namely the fourth man, is he who does not speak a lie against Allah (s.w.t.) or against His Prophet. He hates falsehood out of fear for Allah (s.w.t.) and respect for the Messenger of Allah, and does not commit mistakes, but retains (in his mind) exactly what he heard (from the Holy Prophet), and he relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition, he retained it and acted upon it, and he heard the repealed tradition and rejected it. The traditions of the Holy Prophet are the same as the Holy Quran in the face that some of them are repealed and some are repealing. Likewise, some of them are decisive and some are allegorical. Like the Holy Quran, the wording of the Holy Prophet is of two kinds, one is particular and other is general. Allah the Majestic says: Take only what the Messenger gives to you and desist from what he forbids you[[83]](#footnote-83)

Sometimes a man would hear him but he would not know what Allah, the Glorified, meant it or what the Messenger of Allah (s.a.w.a.) meant by it. In this way, the listener carries it and memorizes it without knowing its meaning and its true intention or what was its reason. Among the companions of the Messenger of Allah all were not in the habit of putting him questions and asking him the meanings, indeed they always wished that some Bedouin or stranger might come and ask him (the Holy Prophet) so that they would also listen.

I used to visit him once a day and he used to keep me alone with him to plunge in everything in which he plunged. All the companions knew that the Holy Prophet (s.a.w.a.) did this only to me exclusively. Sometimes, he used to come to my house. Whenever I was before him, he used to ask the others to leave and ask his wives to let him alone. Whenever, I asked, he answered me. Whenever I kept silent or had my questions finished, he opened a matter of discussion with me. Whenever a Verse was revealed to him, whether at night or daylight, in heaven or earth, in the world or the world to come, in Paradise or Hell, in a plain or a mountain, or in light or gloom, he used to recite it before me, teach me its interpretation, exegesis, repealing, repealed, decisive, allegorical, particular, and general matters. He also used to teach me where and what for it was revealed until the Day of Resurrection.

## Imam Ali (a.s.) – His words of Asceticism and Dispraise of this world and its Present Pleasures

I warn you against this world because it is sweet and dewy. It is surrounded by passions, preferred for it immediateness, built with hopes, and adorned with deceit. Its joy is impermanent and its disasters are befalling without any expectation. It is surely deceitful, harmful, transient, fleeing, destructive, and traitorous. In its ultimate nearness to those who desire and are satisfied with it, it is no more than being as Allah the Majestic says about it:

“This world resembles the (seasonal) plants that blossom by the help of the water which Allah sends from the sky. After a short time, all of them fade away and the wind scatters them (and turns them into dust). Allah has power over all things”[[84]](#footnote-84)

Nevertheless, if it gives joy to somebody it will follow it up with distress. If it faces with ease, it will turn the back with difficulty. If it comes with a drizzle of comfort, it will shock with a downpour of misfortunes. If it gives victory in the morning, it disappoints in the evening. If one side of it becomes sweet and pleasing, the other side will be bitter and unpleasing. If it covers somebody with security, it will put him under the most horrible fear. It is surely deceptive and everything in it is deception. It is surely passing and everything in it will pass away. Except Allah (s.w.t.) fearing, nothing of its supplies is advantageous. He who takes as few as possible of its affairs will be having as much as possible security. He who takes much of its pleasures will not have them continuous and they will vanish shortly. Many were those who trusted the world, but it disillusioned them. Many were tranquil with it but it defeated them. Many were cautious of it, but it cheated them. Many were masters in it, but it humiliated them. Many were proud in it, but it famished and impoverished them. Many were crowned in it, but it overthrew them. Its power is humility, its living is gloomy and grimy, its freshness is salty, and its sweetness is bitter. The alive in it is in the target of death, the healthy in it is in the target of ailment, and the secure in it is the target of wronging and injustice. Its authority is usurped. The well fortified in it is over-powered. Its security is ill fated. Its fellow is beaten. After all, there is the death struggle, agonies of death, the harrow of the Resurrection, and the standing before the Just Judge so that

“Allah will recompense the evil doers for their deeds and reward the righteous ones for their deeds”[[85]](#footnote-85)

Are you not occupying the houses of those who were older, more far-reaching, more numerous, more powerful, and more stubborn than you? They worked for the world so excessively and preferred it too extremely to anything else. They had to leave it with their humility. Do you prefer this one? Or do you care for it? Or do you trust it? Allah (s.w.t.) says:

“Those who choose the worldly life and its pleasures will be given proper recompense for their deeds in this life and will not suffer any loss. Such people will receive nothing in the next life except Hell fire. Their deeds will be devoid of all virtue and their efforts will be in vain”[[86]](#footnote-86)

How bad this lodging is for those who are not watchful and do not beware of it! You should know- yet, you do know – that you will unquestionable be leaving it. It is just like Allah (s.w.t.)’s saying-,

“The worldly life is only a game, a temporary attraction, a means of boastfulness among yourselves and a place of multiplying your wealth and children”[[87]](#footnote-87)

Learn lessons from those who used to build on every height a monument out of frivolity and make strong fortresses that perhaps they may live forever and those who said: “Who is more powerful than we are?” In addition, learn lessons from your friends whom you have noticed how they are taken to their graves; no one offers to reach them and put to the ground and no one offers to receive them as guests. Their graves are their houses, dust is their coffin, and the mortal remains are their neighbors. They are surely neighbors who do not answer a call, protect against aggression, or exchange visits. They became clement as their rancor went away and became ignorant as their malice faded away. Their evil is not anticipated and their support is not expected. They became as if they had not existed. They are just as Allah (s.w.t.) says about them:

“Those are their homes which were not inhabited thereafter except for a short time. Only We were their heirs”[[88]](#footnote-88)

They substituted the interior of the earth for its surface, the narrowness for the extent, the strangers for their family, and the darkness for the light. They left the world as same as they came to it; barefooted and naked. They moved away from it with their deeds to the permanent life and endless eternity. Allah the Most High says:

“We roll up the heavens as if it were a written scroll and bring it back to existence just as though We had created it for the first time. This is what We have promised and We have always been true to Our promise”[[89]](#footnote-89)

## His description of The Allah (s.w.t.) Fearing

### As said by Ali ibn Abi Talib (a.s.)

All praise and gratitude are due to Allah (s.w.t.)

The Allah (s.w.t.) fearing in this world are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They submit to Allah (s.w.t.) with obedience. They keep their eyes closed before what Allah (s.w.t.) has made unlawful for them and they put their ears to knowledge. They remain in the time of trials as though they remain in comfort due to their satisfaction with the act of Allah (s.w.t.). If there had not been fixed periods of life ordained for each, their spirits would not have been remained in their bodies even for the twinkling of any eye because of their eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and so, everything else appears small in their eyes. Thus, to them. Paradise is as though they see it and are enjoying its favours. To them Hell is also as if they see it and are suffering punishment in it.

Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty, their souls are chaste, and their supporting Islam is great. They endured hardship for a short while, and in consequence, they secured comfort for a long time. It is beneficial transaction that the Generous Lord made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom.

During a night are upstanding on their feet reading portions of the Holy Quran and reciting it in a well-measured way, creating through its grief for themselves and seeking by it the cure for their ailments. Their griefs are stirred as they weep for their sins and the pains of their wounds and injuries. If they come across a verse creating, eagerness for Paradise they pursue it avidly, their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse, which contains fear of Hell they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, and their toes, and beseech Allah the Sublime for the deliverance.

During the day, they are wise, learned, virtuous and God-fearing. Fear of Allah (s.w.t.) has made them thin like arrows. If anyone looks at them, he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e., fear) has made them mad.

If they remember the sublimity of Allah the Exalted and the stability of His omnipotence, in addition to the mention of death and horrors of the Day of Resurrection, their hearts are dreaded, their views are agitated, and their minds are bewildered. If they feel fearful, they hurry to Allah (s.w.t.) through good acts, they are not satisfied with their meager good acts and do not regard their major acts as great. They always blame themselves and are afraid of their deeds.

When anyone of them is spoken of highly, he says: “I know myself better than others, and my Lord knows me better than I know. O’ Allah, do not deal with me according to what they say, and make me better than they think of me and forgive me those shortcomings, which they do not know. You are the All-Knowing of the unknown.

The peculiarity of anyone of them is that you will see that he has strength in Religion, determination along with leniency, faith with conviction, eagerness in seeking knowledge, courtesy in lenience, clemency in alms-giving, understanding in awareness, knowledge in forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, mercy for the exhausted, fulfillment of the right, leniency in earning, desire for the lawful, pleasure in guidance, hatred from greed, piety in straight forwardness, and abstinence in appetites. The approval of him who ignores him does not deceive him. He does not stop judging his deeds. He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks to Allah (s.w.t.). In the morning, his anxiety is to remember Allah (s.w.t.). He passes the night in fear and rises in the morning in joy, fear lest night is passed in forgetfulness and joy over the favor and mercy received by him. If his self refuses to endure a thing, which he does not like, he does not grant its request towards what it likes. The coolness of his eye lies in what is to last forever, while from the things of this world that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech and action.

You will see his laziness aloof, his activity uninterrupted, his hopes simple, his shortcomings few, heart fearing, his spirit contented, his ignorance absent, his affairs simple, but religion safe, his desires dead, his anger suppressed, his mannerism pure. He does not grief about what is kept secret with him. He does not conceal the testimony against his enemies. He does not do any practice ostentatiously. He does not leave anything shyly. Good alone is expected from him. Evil from his is not to be feared. Even if he is found among those who remember Him. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him.

His forbearance is not absent. He does not neglect what adorns him. Indecent speech is far from him, his utterance is lenient, his evils are turned its face from him. He is dignified during calamities, patient in distress, and thankful during ease.

He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He does not claim possession of things that are not his. He does not deny others’ rights that are obligatory upon him. He admits truth before evidence is brought against him He does not misappropriate what is placed in his custody. He does not oppress or threaten others. He does, not cause harm to his neighbor, he does not feel happy at others misfortunes. He hurries to the right. He fulfills the trusts. He is slow in ill deeds. He enjoins good and forbids evil. He does not enter into the worldly pleasures wrongly and does not go out of right.

If is he silent his silence does not grieve him, if he laughs he does not raise his voice. He satisfies with what is his. Malice does not agitate him. Whims do not overcome him. Stringiness does not prevail him. He does not desire for what is not his. He associates with people so as to learn. He keeps silent so as to be safe. He asks so as to understand. He does not listen to the good wording so that others will not find themselves neglectful in comparison with him. He does not speak of his good actions so as to avoid taking pride in it before others.

If he is wronged, he endures until Allah (s.w.t.) takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping way is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating. He follows the example of the past men of virtue and he is the example of the coming people of virtue.

How true is each and every word as said by Hazrat Ali (a.s.), may Allah (s.w.t.) give us Tawfeeq to have Allah (s.w.t.) Fearing and follow the right path. Ameen!

## The Words of Wisdom of The Imam Ali (a.s.):

1) In misfortunes, Imam (a.s.) used to say: All praise is due to Allah (s.w.t.) Who did not make any misfortune in my Religious affairs. All praise is due to Allah (s.w.t.) Who could, if He willed make my misfortune more catastrophic than what it is now. All praise is due to Allah (s.w.t.) for the matter that He willed to be, and it was as He willed.

2) Daughters are advantages and sons are graces. You will be rewarded for the advantages and asked about the graces.

3) Doing favors is the tax of graces, intercession is the tax of the power, diseases are the tax of bodies, and forgiveness is the tax of success. Everything whose tax is defrayed will be guarded against loss.

4) The Believer should live between two fears – the past sin that he does not know what Allah (s.w.t.) will do about it and the remaining days that he does not know what misfortunes he will encounter during them. Thus, the Believer begins his day fearfully and ends his day fearfully. Except fear, nothing mends the Believer.

5) Allah (s.w.t.) gives the worldly pleasures to those whom He loves as well as those whom He dislikes, while He gives the faith only to which He selects among the creatures.

6) The actual generous charitable individual is that who spends his wealth for fulfilling the rights of Allah (s.w.t.).

7) Good mannerism is a part of the Religion. It increases the earnings.

8) The avaricious is the niggardly. The avaricious is eviler than the niggardly. The niggardly withholds what is in his hand, while the avaricious resents people to gain something and withholds what is in his hand. He wishes he would gain whatever is there in people’ possession.

9) As some people showed ingratitude for Allah (s.w.t.)’s graces. He changed the graces in to crises. As other people showed steadfastness against the misfortunes that inflicted them, Allah (s.w.t.) changed the misfortunes into graces.

10) The firmest handle of faith is to love, hate, give and deprive – all for Allah (s.w.t.)’s sake.

11) Nothing will follow a dead person except three things: an alms that Allah gave permanetly in his life and it will follow him after death, a norm of guidance that others pursue, and a virtuous son that supplicates to Allah for his favor.

12) Faith is not identified through outer appearances and hopes. Faith is that which is pure in the heart and assured by deeds.

13) As a man worries about a little humility, this may engage him into a greater one.

14) Beware of associating with the lowly, because the association with them will never lead to welfare.

15) The Believer’s laughter should be only a smile.

## The wisdom of Imam al-Kazim (a.s.)

1. Anyone who acknowledges Allah (s.w.t.) should not complain when his earnings are delayed and should not suspect the acts of Allah (s.w.t.)

2. The Believer is like the two pans of a balance – the more faith he enjoys the most misfortunes he faces.

3. Try to divide your time into four parts: The first should be dedicated to (secret) supplication to Allah (s.w.t.), the second to seeking, earnings, the third to associating with the friends and the trusty people who show you your defects and treat you sincerely, and the fourth to your legal pleasures... Through this part, you can manage the other three parts. Do not think of poverty or long age. He who thinks of poverty will be stingy and he who thinks of long age will be acquisitive. Offer a share of worldly pleasures to yourselves by enjoying moderately the legal pleasures that do not injure your personalities. Make sure pleasures help you fulfill your Religious duties perfectly. It is said that, “As for those who neglect the legal worldly pleasures completely and adhere to the Religious duties or neglect the Religious duties and adhere to the worldly affairs, they are not from us

4. In the time of the just ruler, you should thank and he will gain rewards. In the time of the unjust ruler, you should tolerate and he will burden the punishment of the sin.

5. The best kind of alms giving is to help the weak.

6. For the steadfast, the misfortune is one, while it is two for the impatient.

7. Only the sufferers of injustice can realize its intensity.

## Pardon – (as per Imam Jafar as-Sadiq (a.s.)

Pardoning someone when you have the power to punish is one of the customary practices of the Messengers (a.s.) and the secrets of the Allah (s.w.t.) fearing. Pardon is when you do not change your companion for what he has done wrong outwardly, when you forget the cause by which there was inward affliction, and when you extend great charity in your choice despite having power over him. No one can find a way to that pardon except, the one whom Allah (s.w.t.) has pardoned and forgiven for the sins, which he has committed, and the deeds he has put off, and who has been adorned with His mark of honor and clothed in the light of His radiance. This is because pardon and forgiveness are two of the attributes of Almighty Allah, which He entrusted in the secrets of His pure friends, so that they adopt the manners of their Creator and Maker with the creation. This is what He said.

“They should pardon and turn away. Do you not love that Allah should forgive you? and Allah is forgiving Merciful”[[90]](#footnote-90)

If you do not pardon another mortal like yourself, how can you hope for the pardon of the Compelling King?

The Holy Prophet (s.a.w.a.) said that His Lord Commanded him to have these qualities, saying, ‘Unite with whoever breaks’ with you, and pardon whoever wrongs you; give to whoever deprives you, and be good to whoever is bad to you.’ He commanded us to follow him when Allah (s.w.t.) said.

“Whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back”[[91]](#footnote-91)

Pardon is a secret of Almighty Allah in the heart of His select. Whoever is gladdened by it has made Him happy. The Messenger of Allah (s.a.w.a.) said, ‘Is any of you capable of being like Abu Damdam?

O’ Messenger of Allah, ‘Who is Abu Damdam? The Prophet replied, ‘One of your ancestors who, when he woke up in the morning would say, “O Allah, I have forgiven the shattering of my honor by the common people.”

## On Courtesy

1. The Almighty commands His Holy Prophet (s.a.w.a.): And be kind to him who follows you of the Believers

2. At the time of his departing Ali (a.s.) said in his will: Maintain courtesy because courtesy is the biggest worship

3. Imam Ja’far as-Sadiq (a.s.) has said: In what the revealed to Dawood (a.s.) was that: O’ Dawood! As those nearest to me are the courteous, so the farthest from Me are the haughty and proud

4. The Holy Prophet (s.a.w.a.) said: The one who shows humility for the sake of Almighty Allah, Allah (s.w.t.) makes him great

5. Imam Ja’far as-Sadiq (a.s.) has reportedly said: Luqman admonished his son, My dear son! Be courteous for the sake of truth so that you may become the most wise. Indeed, a wise man becomes low before the truth.

## Unlawful Property

The Holy Prophet (s.a.w.a.) said: “Allah said. If one does not care how and where he gets his money from, I do not care by which gate I will let him enter into Hell in the Hereafter.”

Almighty Allah will make the one who earns unlawful money poor. Whatever one earns unlawfully become provisions for the Hell Fire. Wealth from which Religious dues are not paid is considered to be property containing unlawful property. Its use is not allowable and giving it to the family or others is another wrong act. The Commander of the Faithful Ali (a.s.) said:

“The worst property is that from which Allah’s dues have not been paid.”

Imam Baqir (a.s.) said: “There are people who shall leave their graves with their hands tied to their neck, lacking any power to get anything, even as much an ant can. The Angels seriously blame them: “These are people upon whom Almighty Allah bestowed wealth but they did not pay Allah’s dues.”

Imam Hasan al-Mujtaba (a.s.) said: “One of the generosity is to legally earn your property.”

# 3 – Prayers

## The Importance of the Prayer

### The Hadees of the Holy Prophet (s.a.w.a.) and the Imams (a.s.)

1. The Prayer is the ascension of the Believer

2. The banner of Belief is the Prayer

3. The Prayer is the pillar of your Belief

4. The best of that by which a servant becomes close to Allah Almighty, after recognition of Allah (s.w.t.), is the Prayers

5. The banner of Islam is the Prayer

6. Islam is built on five: the Prayer, the Zakat, the Fast, the Hajj and Guardianship

7. The dearest of activities to Allah, the Grand and Glorious, is the Prayer, and that is the last testimony of the Holy Prophets

8. The Place of the Prayer in Religion is like the place of the head in the body

9. All things have a visage; the visage of your Religion is the Prayer

10. Be careful of Allah (s.w.t.)! Be careful of Allah (s.w.t.) in the Prayer, for indeed it is the pillar of your Religion

11. The Prayer is the key to the garden

12. The light of my eyes is the Prayer

13. Obedience to Allah (s.w.t.) is to serve Him in the earth, and no form of serving Him is equal to the Prayer

14. Indeed the best of the deeds alongside Allah Almighty on the Resurrection Day is the Prayer

15. The Prayer is part of the laws of Religion; in it is the satisfaction of the Master, the Grand and Glorious, therefore it is the path of the Prophets.

16. Be aware, indeed the Prayer is Almighty Allah’s banquet spread out for those deserving of His Mercy five times a day

17. Through the Prayer the servant reaches the highest level, as the Prayer is a Glorifying, a declaration of His Oneness, an Extolling of His Praise, Majesty and Holiness, a declaration (of the truth) and a summons (to the truth)

18. The Prayer is the head of Islam

19. The Prayer be yours, for indeed the last of that which the Holy Prophet recommended and encouraged was the Prayer

20. Whenever a servant prostrates, Iblis cries out, ‘Wow! He obeyed but I disobeyed; He prostrated but I refused!

21. Indeed the Prayer is the best of worship of Allah (s.w.t.)

22. Indeed the Prayer is the best of the images created by Allah (s.w.t.)

23. Among that which was recommended by Ali (a.s.) in his last testimony was, “The Prayer! The Prayer! ‘The Prayer’

24. When the worshipper stands for the Prayer, Mercy descends upon him from the stores of the Heavens to the stores of the earth. It encompasses the Angels, and Angel says, “If this worshipper knew what is in the Prayer, he would not stop

25. All things have a sign by which they are recognized and witnessed, and indeed the Religion has three signs: knowledge, faith and implementation, and the implementation has three signs: the Prayer, the Fast and the Zakat

26. The lasting virtues (Baqiyat-al-Salihat) as per the Imam (a.s.) is “The Prayer, so safeguard it”

27. Indeed there is nothing superior to the Hajj save the Prayer

28. The Prayer is Almighty Allah’s connection in Mercy to the servant

29. The first thing people are asked about (on the Resurrection Day) are the five Prayers

30. The Prayer is illumination

31. Ease my task through abundant prostrations

32. Whoso prays two cycles while aware of what He says- when he finishes there is no sin between him and Allah (s.w.t.) save that it is forgiven for him

33. The Prayer is means of discernment

34. Embark not on journey in which you fear for your Religion and your Prayer

35. Our Shia are not above needing four: a Prayer-mat on which to pray, a ring to be worn, a brush to clean the teeth, and a tasbih of the earth of (the grave of) Imam Husain (a.s.)

36. Our Shia are tested by three: at the time of Prayer, how they safeguard it; regarding their secrets, how they keep them against our enemies; and with regard to their wealth, how they treat their brothers with it

37. Indeed the most beloved of deeds to Allah, the Grand and Glorious, is the Prayer, kindness and the combat (Jihad)

38. The recommended Prayer that a man performs away from the eyes of the people is equal to 25 Prayers that the people see

39. The Prayer is the Believer’s travel-provision in (the journey from) the world to the Hereafter

40. The Prayer leads to the answering of supplications and the acceptance of deeds. The Prayer is a weapon against the disbelievers.

## The Precepts of Salat (Namaz)

The Almighty Allah states in the Holy Quran:

What has brought you into Hell? They shall say: We were not of those who recited Salat[[92]](#footnote-92)

The Holy Prophet (s.a.w.a.) says: “Prayer is the pillar of faith. If it is accepted by Allah (s.w.t.), the other worships will also be accepted and if it is not accepted, the other worships will not be accepted either.” Just like a man who removes dirt and uncleanliness from his body by washing five times a day in a river, he will also purify himself from sins by reciting, Salat five times a day.

Surely, it should be known that the one, who recites Salat but attaches no significance to it, is like the one who does not recite Salat.

The Almighty Allah states in the Holy Quran:

So woe to the ones who recite Salat but unmindful of their salawat[[93]](#footnote-93)

One day, the Holy Prophet (s.a.w.a.) entered the Mosque and saw that a man was reciting Salat but without performing proper ruku (a part of Salat in which one bow down,) and sujud (the acts of prostration in the Salat or worship to Allah (s.w.t.). The Holy Prophet (s.a.w.a.) stated:

“If this man dies in this condition, he will not die as a Muslim”

Thus, a man should recite Salat with humility and respect. He should realize to whom he is talking while reciting Salat. He should perform ruku, sujud and all other actions correctly in order to be benefited by best results of reciting Salat.

The Almighty Allah states in the Holy Quran:

“... Surely the Salat keeps (one) away from indecency and evil...[[94]](#footnote-94)

### Conclusion Part

Surely, this is true, for the rules of reciting Salat are such that, if observed, the person who recites Salat will never be tempted to evil acts.

For example, one of the rules of reciting salat is that the place where one recites Salat and the clothes with which one recites Salat should not be usurped or unlawful. His Salat is not accepted even if a single thread of his clothes is usurped. One, who shuns haram things to such an extent, will never use haram wealth and property at all and will never deny the rights of others. In addition, that Salat will be accepted provided that man keeps himself away from avarice, jealousy, and other indecent and bad qualities. It is certain that the source of all indecencies is these bad qualities. If one who recites Salat keeps himself away from these qualities, he will definitely be free from all indecencies and evil acts. If some people perform indecent deeds even though they recite Salat, it is because they do not exactly follow the necessary rules of reciting Salat. As a result, salawat are not accepted and they do not enjoy the excellent advantages of reciting Salat.

The Holy Religion of Islam has attached such an importance to Salat that it has made it wajib for every Muslim under all circumstances, even at the point of death. If one cannot recite Surah al-Hamd and other Surah, the other dikhr (words of remembering Allah (s.w.t.)) of Salat, he should pass these through his heart. If he is unable to recite Salat in standing posture, he should recite Salat in sitting position. If he is unable to recite Salat even in sitting position, he should do so in lying down. In any case, under no circumstances a man is exempted from reciting Salat. If one who wants to recite Salat cannot face the Qiblah (facing towards Ka’bah while reciting Salat) in the state of war, for the fear of the enemy, or in emergency cases, he can recite Salat without facing the Qibiah and be should recite Salat in whatever condition or direction.

## The effect of The Prayer

### Hadees of The Holy Prophet (s.a.w.a.) and Imams (a.s.)

1. The Prayer is like is a river flowing pass the door of one of you; he washes in it every day, so that thereby all dirt is removed.

2. The Prayer is the nearing to Allah (s.w.t.) of every greatful one

3. When a man stands for Prayer Iblis comes to him and looks on jealously, due to the Mercy of Allah (s.w.t.) he sees enveloping him.

4. When the human is at Prayer, indeed his body and his clothes and everything about him Glorifies Allah (s.w.t.)

5. The Prayer puts gloom on the devil’s face

6. Indeed the Angel of death removes the devil from one who safeguards the Prayer, and at that, grievous time has him recite “there is no god but Allah, and that Muhammad is the Messenger of Allah”

7. And it (the Prayer) casts away sins like leaves from a tree

8. Allah the exalted has said: I have made the five Prayers obligatory upon thy nation, and I have bound a covenant upon Myself that whoso safeguards them in their times, I shall enter him into the garden. As for whoso safeguards them not, he has not covenant with me.

9. O Abu Dharr! As long as you are praying you are knocking at the door of the Angel of power, and whoso knocks along at the Angel’s door, it shall be opened for him

10. Nothing rubs the devil’s nose in the dirt like the Prayer, so pray and rub the devil’s nose in the dirt (The 12th Imam. May Allah hasten his reappearance)

11. If the person at Prayer knew the Mercy that was enveloping him, he would never raise his head from prostration

12. The devil is ever worried by he who safeguards the five Prayers, so when he is careless about them he takes heart and hurls him into the major sins

13. Be aware that all your good deeds follow upon your Prayers

14. The Prayer purifies you of arrogance

15. The Prayer is the house of sincerity

16. The praying person is in a huddle with me (Allah (s.w.t.)

17. Stand and pray, indeed in the Prayer is healing

18. The Prayer is the penance of errors: “Indeed the beauties remove the evils

19. He from whom Allah (s.w.t.) accepts a single Prayer. He will not chastise him

20. Illuminate your houses with the Prayer and reciting the Holy Quran

21. Whenever the time of a Prayer comes, an Angels calls out to humankind, O’ humankind, attend to the fire that you have prepared for yourselves, and extinguish it through your Prayer

22. No man will place his forehead on a fragment of the earth save that on the day of resurrection it will testify for him about it

23. The Prayer seeks the servant’s arrival at Allah (s.w.t.)’s Mercy

24. Indeed Allah (s.w.t.) removes calamites from those of our Shia who do not pray through those of our Shia who pray, but if they all abandon the Prayer they are all destroyed

25. Indeed the Master is merciful, thankful for little; indeed the servant prays two cycles (rak’ats) wishing to please Allah (s.w.t.), then because of that Allah (s.w.t.) enters him into the garden.

26. These five obligatory Prayers – whoso establishes them and preserves their times shall ‘meet’ Allah (s.w.t.)’s reward on the day of resurrection

27. Your Prayer is not (mere) standing and sitting, the Prayer is your sincerity and your seeking through it Allah (s.w.t.) alone

28. What is preventing each of you, when faced by a worldly sorrow, from taking wuzu, then entering a Masjid for two raka’ts, calling to Allah (s.w.t.) therein? Have you not heard Allah (s.w.t.)’s word, Seek help through steadfastness and the Prayer?

29. The Prayer is to be awaited, and is not be kept waiting

30. Indeed the Zakat and the Prayer have been established as means of nearness (to Allah (s.w.t.)) for the folk of Islam

31. When the heat is excessive, cool it with the Prayer, for the heat is of the vapours of hell

32. When a person turns to the qiblah for Prayer, the Merciful turns towards him

33. Allah (s.w.t.) protects His servants through the Prayer and the Zakat

34. At the Resurrection of a servant’s Prayer will be a crown upon his head, a light upon his face, clothes upon his body and a covering between himself and the fire

35. The Prayer is an intercession between a person and the Angel of death

36. Prolonging the invocation (qunut) and the prostration saves from the chastisement of the fire

37. When a person says the Salams of the Prayer, Allah (s.w.t.) says Salams to him and the Angels say Salams to him

38. It is reported that when sitting with his companions one morning the Messenger (s.a.w.a.) told them the previous evening he had seen some strange things. They said to him: O Allah’s Messenger (s.a.w.a.), what did thou see, may our families, our children and we be sacrificed for thee, He told them: I saw a man from my nation whom the Angels had surrounded with the chastisement, then his Prayer came to him and prevented it... ‘

## Prayers are Obligatory

### The Hadees of The Holy Prophet (s.a.w.a.) and The Imams (a.s.)

1. The first obligation that Allah (s.w.t.) laid upon my nation is the five Prayers

2. One obligatory Prayer is better than twenty Hajj’s

3. He who wishes to worship purifies himself for it; and when the recommended Prayers obstruct the obligatory, leaves them aside.

4. When you meet Allah (s.w.t.) with the five obligatory Prayers, you will not be asked beyond that

5. Our Shia is the folk of piety and spiritual striving, a folk of loyalty and trustworthiness, a folk of abstinence and devotion, and is the companions of fifty-one Prayer -cycles (rak’ats) day and night.

6. Be aware that the best of the obligations, after recognition of Allah (s.w.t.), the Grand and Glorious, are the five Prayers.

7. The recommended Prayers are only accepted after the obligatory Prayers are accepted

8. The signs of the Believer are five: the fifty-one Prayers (17 obligatory and 34 recommended), the salutation of the fortieth day (of Imam Husain (a.s.), all goodness be on him), ring on the right hand, prostrating on earth, and saying ‘Bismillahi’r Rhamani’r Rahim aloud in the first two rakats of the noon and afternoon Prayers.

9. Indeed Allah, the Grand and Glorious, has made the Prayers obligatory upon you in the times dearest to Him so call on Allah (s.w.t.) for your needs after the obligatory Prayers.

### The Decorum of The Prayer

1. Wuzu (the ritual wash) is the key to the Prayer

2. The earth has been given me for prostration and cleansing

3. Prostration upon the earth of (the grave of) Imam Husain (a.s.), all goodness be upon him, tears apart the seven veils

4. No Prayer without “devotional cleansing” (taharah)

5. If it were not troublesome for my nation, I would command to them to brush their teeth for every Prayer

6. Two Prayer cycles prayed when perfumed, is better than seventy prayed without perfume

7. Two Prayer cycles after brushing is dearer to Allah the Grand and Glorious than seventy without brushing

8. He whose invocation (qunut) is longer, shall have more extensive ease on the Day of Resurrection (Qayamat) at the stages

9. Neat clothes remove sadness and sorrow, and are appropriate for the Prayer

10. When you enter a Masjid and the people are at Prayer say not Salam to them, but give Salam to the Holy Prophet and then attend your Prayer. And when you enter and the people are at discussion, give the salaam to them

11. It is abhorrent for one to pray the Prayer in clothes that bear images

12. Whoso fails to prepare himself for the Prayer ahead of its time, has denied its dignity

13. When you turn towards the qiblah for Prayer, forget the world and all that in it, as well as the people and all their affairs, and empty your heart of every diversion that diverts you from Allah (s.w.t.)

14. Whoso recites a hundred Ayahs in a Prayer during a night, Allah, the Grand and Glorious will record him as worshipping all night long

15. Whoso recites an Ayah of the Book of Allah (s.w.t.) while standing in Prayer, for each letter a reward will be written for him equal to a hundred good deeds.

16. Reciting the Holy Quran in the Prayer is better than reciting it other than in the Prayer

17. By Allah (s.w.t.), whoso performs real prostration, even once in his lifetime, will never be in loss.

18. The nearest a servant will become to Allah, the Grand and Glorified, is when at prostration; as Allah (s.w.t.) says, “Prostrate and become close”

19. The meaning of the Salam in every Prayer is safety; for whoso fulfills the command of Allah (s.w.t.) and the Sunnah of His Holy Prophet (s.a.w.a.) with his heart fearful of Him, he has safety from the worldly afflictions and exempting from the chastisement of the Hereafter.

20. The nearest a servant becomes to Allah (s.w.t.) is when his is prostrating

21. I was gifted by Allah the Grand and Glorious with Surah Fatiha

22. Whoso completes not the bowing and the prostration, has no Prayer

23. The most Blessed worship is the prostrating and the bowing

24. If you wish Allah (s.w.t.) to raise you with me, then lengthen your prostration before Allah (s.w.t.), the One, and the Mighty

25. Humankind is commanded to recite the Holy Quran in the Prayer, for it not be lost or forsaken.

## Presence of Heart

### The Hadees of The Holy Prophet (s.a.w.a.) and The Imams (a.s.):

1. The adornment of the Prayer is to be humbled

2. When you are at Prayer, be humbled and be attentive to your Prayer, for Allah (s.w.t.) says, those who in their Prayer are humbled.

3. Asked to explain what it means to be humbled by the Prayer, the Messenger replied: To be humbled by the Prayer is that the servant directs his entire heart towards his Master

4. You receive nothing for your Prayer save as far as you have presented your heart

5. The Prayer is constructed on four parts: one part is the Wuzu, one part is the bowing, one part is the prostration, and one part is to be humbled

6. Worship Allah (s.w.t.) as if you see Him, for if you see Him not. He sees you

7. When a servant stands for the Prayer, his desires and his heart should be towards Allah (s.w.t.), like the day he was born

8. No Believer will direct his heart in the Prayer towards Allah (s.w.t.), save that Allah (s.w.t.) turns His attention towards him, and turns the Believer’s hearts towards him in love for him, after Allah (s.w.t.)’s own love for him

9. Pray as if each Prayer is your last, after which you will never pray again

10. Two Prayer cycles prayed with intense concentration are better than standing (at Prayer) all night when the heart is distracted

11. The Messenger of Allah (s.a.w.a.) saw a man fiddling with his beard while at Prayer. He said: “If only his heart was humbled, his whole body would be humbled.”

12. Whoso prays two Prayer cycles without thinking of himself about the affairs of the world, Allah (s.w.t.) will forgive his sins

13. Whoso performs the Prayer recognizing its merit, Allah (s.w.t.)’s forgiveness will be on him

14. A single Prayer cycle of one who knows Allah (s.w.t.) is better than a thousand of one who is ignorant

15. One who prays without thinking of any worldly affair, will not ask Allah (s.w.t.) for a thing save that He will grant it

16. When a person stands for the Prayer, Allah the Grand and Glorious turns towards him, and He remains towards him until he is distracted three times, but when he is distracted three times. He turns away from him.

17. When a servant prays, it is not any part that will be recorded of him, save that in which he was attentive.

18. Whoso does Wuzu and does it well, and then prays two-cycles and completes the bowing and the prostration, then sits and praises Allah (s.w.t.) and prays for the Holy Messenger (s.a.w.a.), and then asks Allah (s.w.t.) for his need, indeed he has sought goodness in the best way; and whoso seeks goodness in the best way- it will not be denied him

19. The best of you is he whose shoulders are the lowest in Prayer

20. Ali (a.s.) was such that when he stood for Prayers and said, “I turn my face towards to Him who opened up the heavens and the earth”, his colour would change and be apparent upon his face

21. And Fatima (s.a.) was such that she would pant during her Prayer, out of fear of Allah, the Exalted.

### The Holy Prophet (s.a.w.a.) said:

“Shall I not teach you the best Surah Allah (s.w.t.) has sent down in his Book?

Al-Hamd, the Mother of the Book; it is healing for every illness save poison.”

Read the Holy Quran with its meaning for better understanding”

## For The Prayer to be Accepted

### As per the Hadees of the Holy Prophet (s.a.w.a.) and the Imams (a.s.):

1. Allah the Most High says: The Prayer is only accepted from the humble before My Magnificence, restraining himself from the desires for My sake, completing his day in remembrance of Me, and is not haughty over My creatures, and feeds the hungry, clothes the naked, mercies the afflicted, and shelters the stranger

2. When Allah (s.w.t.) accepts one Prayer from a person. He will not chastise him

3. He who wishes to know whether his Prayer is accepted or not, should see whether his Prayer prevents him from indecencies and the dishonorable, for it is accepted to the extent that it prevents him

4. Indeed the servant’s Prayer will be accepted to the extent that during it he presents his heart

5. By Allah Almighty, you know that among your neighbors and companions is he who, when he prays, his Prayer is not accepted, due to his negligence of it. Indeed Allah (s.w.t.) only accepts the beautiful, so how will He accept what is offered negligently

6. By Allah (s.w.t.), fifty years may come to a man and Allah (s.w.t.) has not accepted even one of his Prayers; what is more grievous than that?

7. Asked as to the conditions for the acceptance of the Prayer, The reply of the Imam (a.s.) was Our guardianship and the renunciation of our enemies.

8. There are four whose Prayers are not accepted: the oppressive leader, the man who leads the people in Prayer while they are disgusted with him; a slave fleeing from his master without necessity; and a woman who leaves the home of her husband without his permission

9. Whenever a woman spends the night while her husband is justly angry with her, her Prayer will not be accepted until he is content with her.

10. Whoso backbites a Muslim or a Muslimah, Allah (s.w.t.) accepts not his Prayer nor his fasting for forty days and a (further) night, unless his companion forgive him.

11. Whoso looks harshly at his parents- Allah (s.w.t.) accepts not his Prayer, even though they were wrong

12. Whoso eats a mouthful of that forbidden- his Prayer will not be accepted for forty nights, and his supplications will not be answered for forty dawns

13. Whoso prays but does not gives Zakat- his Prayer is not accepted

## The Prayer in Jama’at

### As per the Hadees of the Holy Prophet (s.a.w.a.) and Imams (a.s.)

1. The Jama’at has been established so that the Divine purity, Oneness, Islam and worship of Allah (s.w.t.) may all be out in the open manifest and witnessed.

2. Whoso prays five Prayers day and night in Jama’at, think well of him and accept his testimony.

3. Whoso prays behind a scholar, it is as if he prays behind the Messenger of Allah (s.a.w.a.).

4. Prayer in the front row is like Jihad in the path of Allah, the Grand and Glorious.

5. Prayer behind a scholar is a thousand cycles (ra’kats).

6. The inclinations (salawat) of Allah (s.w.t.) and His Angels are upon those who pray in the front rows.

7. The Imam of a group is their representative, so put the most distinguished of you at the front of your Prayer.

8. It is dearer to me that I pray the Morning Prayer in Jama’at than that I pray all night until morning.

9. The single Prayer of a man in Jama’at is better than his Prayer in his house of forty years.

10. Make your rows even, for even ranks are the completion of the Prayer.

11. He who prays to the right of the Imam for forty days will enter the Garden.

12. The best of rows is the first of them: it is the row of the Angels; and the best position is to the right of the Imam

13. The distinction of the Jama’at Prayer over the individual is that each cycle is as a thousand cycles.

14. No Believer walks to the Jama’at save that Allah (s.w.t.) lightens the terrors of the Resurrection Day, and then orders him to the Garden.

15. The Messenger of Allah (s.a.w.a.) would straighten the shoulders of the men about to pray behind him, and would say:

“Make them even, and be not divided, for then your hearts will be divided.”

# The Wuzu

### As per the Hadees of the Holy Prophet (s.a.w.a.) and Imams (a.s.)

1. Wuzu is half of faith

2. Wuzu upon Wuzu is light upon light

3. My community is the brightest of all on the Resurrection Day, because of the Wuzu

4. Brushing (the teeth) is a part of the Wuzu

5. To brush at the pre-dawn time (sahr) before Wuzu is a part of the Sunnah

6. The devotional cleanliness (tuhur) opens the Prayer

7. Enter not the Masjids save with ‘devotional cleanliness’ (taharah)

8. He whose Wuzu’s are abundant, his Prayer beautiful, the zakat of his wealth paid, his anger repelled, his tongue confined, his sins sought forgiveness for, while he wishes well for the household of his Prophet – he has perfected the realities of faith, and the doors of the Garden are open to him.

9. Whoso takes Wuzu and then goes to his bed – he sleeps while his bed is like his Masjid.

10. Wuzu before meals and after removes poverty

11. Ya Ali, indeed the Wuzu before the meal and after it is a healing of the body and a blessing in provision (rizq)

12. Whoso does Wuzu for the sundown (Maghrib) Prayer-which Wuzu atones for the sins committed during that day, except the major sins.

13. Whoso does Wuzu for the dawn (fajr) Prayer – which Wuzu atones for the sins committed during the night, except for the major sins.

14. The servant (of Allah (s.w.t.)) is not to recite the Holy Quran when he is without Wuzu, until he makes Wuzu

15. Wuzu cleanses your heart with guardfulness (taqwa) and certainty (yaqin) while cleansing your limbs with water.

16. The Wuzu is commanded so that the servant be cleansed when he stands before the Mighty, and during his entreaties

17. Be observant towards the Masjids, for they are Allah (s.w.t.)’s houses on the earth. Whoso comes to them devotionally cleansed, Allah (s.w.t.) cleanses him of his sins, and records him among his visitors.

### The Times for the Prayer

1. Pray the Prayer in its appointed time, and rush it not so as to be at leisure, delay it not beyond its time due to preoccupation, and know that each and everyone of your deeds depends upon the Prayer

2. Safeguard the times of the Prayer, for the servant is not safe from occurrences

3. The best deeds before Allah (s.w.t.) are the Prayers in its time, kindness to parents and Jihad in the path of Allah (s.w.t.)

4. Be aware that each Prayer has two times, the beginning and the end. The beginning of the time leads to Allah (s.w.t.)’s contentment; while the end of it leads to Allah (s.w.t.)’s forgiveness.

5. Three are not be delayed: they are the Prayer when it comes, a funeral when it comes, a funeral when it is ready, and a widow’s marriage when she finds someone suitable.

6. When a servant prays the Morning Prayer at the break of dawn, it is recorded for him twice: the Angels of the night record it and the Angels of the day

7. When the time comes, O’ Bilal, stand upon a wall and raise your voice with the Azan

8. When a Prayer is prayed other than in its time in preference to something else, it is then up to Allah (s.w.t.); if He wills He will forgive him and if He wills He will chastise him.

9. A Believer who safeguards, the obligatory Prayers and prays them in their time, is not among the heedless.

## The Azan

### As per the Hadees of the Holy Prophet (s.a.w.a.) and Imams (a.s.)

1. Ya’ Ali, the Azan is illumination

2. He who hears the Azan called in the Masjid and then departs is a hypocrite, except when man wishes to return, or is without ‘devotional cleanliness’ and departs in order to cleanse himself.

3. Those who call Azan will be raised on the Resurrection Day with their heads held high.

4. Some flesh is forbidden to the fire, and that is the flesh of those who call Azan.

5. Allah (s.w.t.) forgives the Azan caller as far as he sees and as far as his voice carries through the air; every wet and dry thing that hears him confirms him, and he has a share in (the reward) of everyone who prays with him in this Masjid, and a reward for everyone who prays after hearing his voice.

6. The Azan caller has a reward between the Azan and the iqamah the like of a martyr drowned in his blood in the path of Allah (s.w.t.).

7. He who calls Azan in one of the Muslim cities – the Garden is obligatory for him,

8. The Azan callers of my nation will be raised with the Holy Prophets, the devoted, and the Martyrs

9. He who prays with an Azan and an iqamah, two rows of Angels pray behind him; and he who prays with an iqamah without an Azan, one row of Angels pray behind him- to the distance between the east and the west.

10. Whoso calls the Azan sincerely for seven years, he will arrive at the day of resurrection without any sin.

11. To respond to the Azan caller is a penance of the sins

12. When the devil hears the Azan he flees

13. If people knew what goodness is in the Azan and the first row they would be pre-occupied by them

14. A man calls Azan whether he prays standing or sitting.

15. Profit from supplicating at four occasions: on reciting the Holy Quran; after the Azan; whenever it rains; and when two armies meet for battle.

16. He to whom a child is born says the Azan in his right ear, and the iqamah in the left, for that is a protection from the devil.

17. Responding to the Azan increases the provision (rizq).

18. The Messenger of Allah (s.a.w.a.) was such that on hearing an Azan caller out, he would repeat word by word.

19. When calling Azan, do not call it short, for Allah (s.w.t.) rewards you for the duration of your calling it.

20. The Azan should not be called save by a Muslim man who know the time.

21. The time will come when the Azan will be left for the weak.

## Negligence towards the Prayer

1. One who delays his Prayer after its time will not attain our intercession.

2. Waste not your Prayer, for he who wastes his Prayer – Allah (s.w.t.) will raise him with Qaroon, Pharoah and Haman, (may Allah curse them and humiliate them). It is proper for Allah (s.w.t.) to enter them into the fire with the hypocrites. So woe to him who safeguards not his Prayer.

3. Our intercession is not attained to by him who is negligent towards the Prayer.

4. There is no Prayer for him who completes not its bowings and prostrations.

5. Indeed, when a servant rushes his Prayer so as to seek his needs, Allah the Blessed and Exalted says, ‘Does my servant not realize that it is I who meet his needs.’

6. When a man stands for the Prayer but prays it dismissively, Allah the Exalted says to the Angels, ‘Have you not seen my servant? It is as if he sees that his needs are in the hands of other than I, does he not realize that the meeting of his needs is in My hand?

7. Ali (a.s.) once saw a man rushing his Prayer ... He told him. What you are like before Allah (s.w.t.) is a crow pecking at the ground! If you die, your death will not be in the community of the Imam (a.s.)

8. The most thieving of mankind is he who steals from the Prayer

## And if the Prayers are Forsaken...!

1. He who forsakes his Prayer to the extent that he misses them without excuse— all his deeds are for nothing

2. Between being (Allah’s) servant and disbelieve, is the abandonment of the Prayer.

3. He who abandons the Prayer is cursed in the Torah, cursed in the Gospel, cursed in Psalms, cursed in the Holy Quran, cursed on the tongue of Jibra’il, Mika’il, Israfil (a.s.), and on the tongue of the Holy Prophet (s.a.w.a.)

4. He who abandons the Prayers, hopes not for its reward, and fears not its consequence, what difference if he dies, a Jew, a Christian or a Zoroastrian!

5. He who abandons the Prayer deliberately- his name is recorded on the door of the fire, in the list that enter.

6. Have you not heard how the inmates of the Hell replied when they were asked, “What has brought ye to hell”? They said, “We were not among those who pray**”**

7. The Messenger of Allah (s.a.w.a.) was asked by a man to advise him. He said. Do not deliberately put off the Prayer, for he who abandons it deliberately will be renounced by nation of Islam.

8. He who deliberately abandons the Prayer without excuse, renounces for himself the protection of Allah (s.w.t.) and the protection of His Messenger (s.a.w.a.)

9. The vilest of the vile and of disbelief is the man who hears the exalted Allah (s.w.t.)’s summoning him to the Prayer and calling him to prosperity, yet does not respond.

10. He who abandons the Prayer will ask to return to the world; this is the word of Allah (s.w.t.): ‘until when death comes to one of them, he says, Master, return me, that I might act virtuously as to what I abandoned’

Nay, it is but a word of which he is the speaker, and waiting for them is the purgatory (barzakh) until the Day they are raised.

11. The handles of Islam will be abolished one after the other, whenever a handle is broken off, the crowd will claw at the next. The first of them is the abolishment of the government, and the last of them is the Prayer.

## Those who neglect Prayer

Fifteen terrible consequences in the Life and Hereafter for those who Neglect Prayer.

The Messenger of Allah (s.a.w.a.) says that a person who neglects Prayer and is lazy in its fulfillment is punished with fifteen calamities by Allah (s.w.t.) One of these six are related to this life, three are with regard to the time of death, three occur in the grave and three calamities strike in Qiyamat i.e. when he will emerge from his grave (for the final accounting).

The Six Calamities With Regard To His Life Are:

1. The Almighty Allah reduces his life span

2. He terminates his sustenance

3. He makes the signs of righteous people to disappear from his face

4. None of his good deeds will be accepted and he will not be rewarded for them

5. His invocations will not be accepted

6. The supplications of righteous people will not benefit him

The Three Calamities To Befall Him At The Time Of Death Are:

1. He will die a death of degradation and disgrace

2. He will die in hunger

3. He will die in a state of such a terrible thirst that even if he were to drink all the streams of the earth his thirst will not be quenched

The Three Punishments That Shall Reach Him In The Grave Are:

1. An Angel will be appointed over him to give him squeeze and chastise him

2. His grave will be dark and horrifying

3. His grace will be made narrow

The Three Calamities With Regard To Qiyamat Are As Follows:

1. The Angel will be pulling him for accounting in such a way that other people be a witness of it

2. His accounting will be very strict

3. The Almighty Allah will not look at him with Mercy, will not purify him and there is a terrible punishment for him[[95]](#footnote-95)

## Obstacles to the Prayer’s Acceptance

### As per the Hadees of the Holy Prophet (s.a.w.a.) and Imams (a.s.)

1. A man came to the Leader of the Believers (a.s.) and complained that he could not avail himself of the Night-Prayer. Imam (a.s.) replied: You are a man such that your sins have inhibited you.

2. He who drinks alcohol – his Prayers will not be accepted for forty days, save that he repents

3. Be not lazy nor sleepy nor heavy when you stand for Prayer, for these are the interventions of the devil.

4. A man speaks a lie and is thereby prevented from the Night-Prayer

5. He whose wife annoys him – her Prayer is not accepted by Allah (s.w.t.) and nor her good deeds, until she assists him and makes him content, even if she fasts forever, and the same for the man, when he annoys her wrongfully.

6. The optional Prayers do not bring near to Allah (s.w.t.) when they damage the obligatory.

7. A man used to alcohol- Allah (s.w.t.) accepts not his Prayer for forty days, so if he abandons the Prayer during these days, his chastisement is increased due to his abandoning the Prayer.

8. The Prayer of five is not accepted: a slave who flees from his master, a wife whose husband is discontent with her, the drinker of alcohol, the disobedient (to parents), and he who consumes usury (interest).

## Why Our Prayers Are Not Answered

One day Ibrahim Adham was passing through the Bazar in the city of Basra when he was surrounded by people who said to him: “O Ibrahim! Allah (s.w.t.) has stated in the Miraculous Holy Quran that “Call Me and thou shall be answered”; we call upon Him but our Prayer is not answered

Ibrahim said: “The reason is that your hearts have died due to ten things so that your Supplications have no sincerity as your hearts are not pure and free of contamination.”

They asked: “What are those then issues?” He replied,

1) First and foremost you have accepted Allah (s.w.t.) but have not repaid His claim

2) You have recited the Miraculous Holy Quran but have not practiced it

3) You profess your love of the Prophet of Allah (s.a.w.a.), but are opposed to his Household Ahlul-Bait (a.s.)

4) You claim to have enmity with Satan but in practice you are in agreement with him

5) You say that you are fond of Heaven but in order to enter Heaven you have not done anything

6) You said that you were afraid of the Fire of Hell but have thrown your bodies in to it.

7) You were busy slandering and criticizing people but were ignorant of your own shortcomings and faults

8) You said that you didn’t like the world but are greedily following it.

9) You confess to the reality of death but don’t prepare yourself for It

10) You have buried the dead but have not taken a lesson or guidance from it.

NB: It is obligatory for every Muslim to acquire knowledge. Acquire it from its proper place and impart it to one who deserves it, because to teach for the sake of Allah (s.w.t.) is good, to seek knowledge is worship, to discuss it is praise to Allah, to utilize it is Jihad in the pause of Allah (s.w.t.), to teach it to an ignorant person is alms and to pass it on to knowledgeable persons is the source of proximity to Allah (s.w.t.), The Holy Prophet (s.a.w.a.)

## Responsibility of the Head of Household to make Family members Pray Too

It is not obligatory for the head of the household to only say his Prayers. He is also responsible to gently direct the members of the family by advising and encouraging them too.

And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).[[96]](#footnote-96)

We read in the Holy Quran that one of the attributes of Ibrahim (a.s.) was that he invited his wife and children to Prayer.

Surely We inherit the earth and all those who are on it, and to Us they shall be returned.[[97]](#footnote-97)

And we also read in the Holy Quran that Ibrahim (a.s.) (a.s.) requested Allah that he himself and his progeny establish Prayer till the Day of Judgment.

My Lord! make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer:[[98]](#footnote-98)

In many traditions, The Holy Prophet (s.a.w.a.) has called Prayer the apple of His eye.

Imam Ja’far as-Sadiq (a.s.) stated: There is nothing other than Prayer, which can be compared to knowledge

Imam Ali (a.s.) said: I instruct you to say your Prayers which is the best act and the pillar of Religion.

The Glorious Quran recognizes the Prayer to be what I keep man from evil inwardly and outwardly.

For Prayer restrains from shameful and unjust deeds[[99]](#footnote-99)

Imam Baqir (a.s.) said: “The first affair of a human which will be judged on the Day of Judgment is Prayer. If his Prayers are accepted, the rest of his actions will be accepted”

Negligence of Prayers, or quitting to perform this great worship will cause us to lose the possibility of the mediation of the Holy Prophet (s.a.w.a.) on our behalf, it will also be cause of bankruptcy in the Hereafter, losing the possibility of benefiting from Allah (s.w.t.)’s Mercy, and never being allowed to enter Heaven.

When the people of Heaven will ask the people in Hell as to what brought them there, they will say:

We were not of those who prayed.[[100]](#footnote-100)

Do not forget about your Prayers and that of your family members, so that on the Day of Judgment you do not have to answer to the complaints against you by your family members. They may tell Allah Almighty that if we were called to say our Prayers, we would have accepted. The fact that our file is void of Prayers is at first the fault of our husband and father, and then it is our own fault. Since he was indifferent to us, we neglected our Prayers. O’Allah, please take our revenge, damn him and let him suffer double our torture.

Therefore, make a point that your household members do also pray. Encourage them to pray at any cost. Children are wonderful imitators. They mimic the states, actions and behavior of adults. If we pray, they pray. If we fast, they fast. If we recite the Holy Quran, and are pleasant, kind and polite, then they follow us in all these respects, and after a while get used to doing so.

It has been stated in a very important tradition that Hazrat Isa (a.s.) passed by a grave in which the person who buried there was being tortured. The next year he passed by the same grave. He noticed that the person was no longer being tortured, so he asked Almighty Allah the reason for this. Then a revelation came down to Hazrat Isa (a.s.) that the man had good child who had reconstructed a road and had provided shelter for an orphan, for the good deeds of his offspring. We forgive him.

Raising good children who are Religious and do good deeds is good for this world and beneficial for the Hereafter. Try to benefit from this fact.

May Allah (s.w.t.) keep our family members and us always on the right path and keep us all among the people who establish Prayers at all times as ordained by the Allah Subhanahu Tala. Ameen!

## Ritual Prayer

Imam Zainul Abeedein (a.s.) in his Risalat al-huquq says:

“The right of your ritual Prayer (Salat) is that you know that it is an arrival before Allah (s.w.t.) and that through it you are standing before Him”

When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity.

You will approach the Prayer with your heart and you will perform it according to its bounds and its rights.

### Whisperings

There was a person who was always doubtful while doing wuzu. He used to wash the parts in wuzu for many times and was not satisfied. He would repeat it repeatedly.

Abdullah ibne Sinan says: I was in the presence of Imam (a.s.) and suddenly I remembered that person. I told Imam (a.s.) that the person was intelligent, but was always in doubt while performing wuzu.

Imam (a.s.) said: You ask yourself to him that how he gets this ‘waswasa’, he will reply you that this is satan’s work. He knows that this kind of whispering is from Satan. Allah the Almighty says in the Holy Quran:

“I seek refuge in the Lord of men) from the evil of the whisperings of the slinking (shaitan). Who whispers into the hearts of men”[[101]](#footnote-101)

## Namaz-e-Gofaila

This Namaz to be prayed between Magrib and Isha Prayers, First Rakat after Surah al-Hamd pray the following:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ . فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ.

Second Rakat after Surah al-Hamd pray the following:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ.

Then in Qunoot pray this:

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِمَفاتِحِ الْغَيْبِ الَّتِىْ لاَ يَعْلَمُهَا اِلاَّ اَنْتَ اَنْ تُصَلِىَّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اَنْ تَفْعَلَ بِىْ...

(Here ask for your ha’zat (i.e. legitimate needs) and then continue the Qunoot as follows:

اَللّٰهُمَّ اَنْتَ وَلِىُّ نِعْمَتِىْ وَ الْقَادِرُ عَلٰى طَلِبَتِىْ تَعْلَمُ حَاجَتِىْ فَأَسْاَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِهٖ عَلَيْهِ وَ عَلَيْهِمُ السَّلاَمُ لَمَّا قَضَيْتَهَا لِىْ.

## Namaz-e-Shab

When a person prays Namaz-e-Shab (midnight Prayers) Allah (s.w.t.) calls the Angels and shows them with pride and points out at the person who is praying this Namaz, look at my servant he is praying the Namaz which is not obligatory on him but still he has forsaken his sleep for my love and praying this Namaz.

Namaz-e-shab according to Maulana Sadiq Hasan – this is the only Namaz when a person can delay until before the morning Prayers (10-15 mins before the morning Azan). This is usually prayed after mid-night. If one feels that one will not able to get up at mid-night and pray then one should pray the Namaz before sleep or after his Isha Prayers.

The Namaz-e-Shab consists of 11 Rakats, which can also prayed like your morning Prayers i.e.

8 rakats Namaz i.e. 4x2 Rakats with the Niyat of Shab

2 rakats Namaz i.e. 1x2 Rakats with the Niyat of Shifa

1 rakats Namaz i.e. 1x1 Rakat with the Niyat of Witr

In the last one with the Niyat of witr (only 1 Rakat Namaz) in Qunoot remember 40 mominees and Mominats dead or living – praying for their goodness. For the dead pray for their forgiveness of their sins and keeping them away from the azhab of the grave.

## Recite Your Prayers Before Prayers Are Recited For You

According to a Tradition (Hadees) of the Holy Prophet (s.a.w.a.), The one who disclaims the Prayers (Salat) will receive fifteen punishments from Allah (s.w.t.)

— Six punishments in this lifetime

— Three while dying

— Three in the grave, and

— Three on the Day of Judgment

The Six Punishments of this Life

1. Allah (s.w.t.) takes away Blessings from his age (i.e. makes his life short and misfortunate)

2. Allah (s.w.t.) does not accept his plea (Du’a)

3. Allah (s.w.t.) erases the features of good people from his face

4. He will be detested by all creatures on earth

5. Allah (s.w.t.) does not award him for his good deeds (No thawab)

6. He will not be included in the Du’a of good people

The Three Punishments while Dying

1. He dies humiliated

2. He dies hungry

3. He dies thirsty. Even if he drinks the water of all seas, he will still be thirsty

The Three Punishments in the Grave

1. Allah (s.w.t.) tightens his grave until his chest ribs come over each other

2. Allah (s.w.t.) pours on him fire with embers

3. Allah (s.w.t.) sets on him a snake called “the brave” “the bold” which hits him from morning until afternoon for leaving Fajr Prayers, from the afternoon until Asr for leaving Zuhr Prayers and so on. With each strike, he sinks 70 yards under the ground.

The Three Punishments on the Day of Judgment

1. Allah (s.w.t.) sends Angels who would accompany him to Hell pulling him on the face

2. Allah (s.w.t.)’s wrath at him makes the flesh of his face fall down

3. Allah (s.w.t.) judges him strictly and orders him to be to thrown in Hell

Other Traditions about those who neglect Prayers

1. Fajr – The Glow of their Face is Taken Away

2. zuhr – the Blessings of their income (livelihood is taken away)

3. Asr – The Strength of their Body is taken away

4. Maghrib – They are not Benefacted by their Children

5. Isha – the peace of their sleep is taken away

May Allah (s.w.t.) give guidance to all of us to perform all the wajibats especially our daily Prayers, Ameen.

## A Prayer more than Accepted

I asked for Strength

And Allah gave me Difficulties to make me strong

I asked for Wisdom...........

And Allah gave me Problems to solve.

I asked for Prosperity

And Allah gave me Brain and Brawn to work

I asked for Courage

And Allah gave me Danger to overcome

I asked for Love

And Allah gave me Troubled people to help

I asked for Favours

And Allah gave me Opportunities

I received nothing I wanted...

I received everything I needed

# 4. Fast

## History and Types of Fast

Imam al-Hasan ibn Ali (a.s.) is quoted in al-Saduq’s book ‘Man la Yahdarohu al-Faqih’ (p-49 v-2) saying that a group of Jews once visited the Messenger of Allah (s.a.w.a.) and the most learned man among them asked him about several issues one of which was:

“Why did the Almighty enjoin fast upon your nation during daytime for thirty days after having required previous nations to fast for a longer period of time?”

The Messenger of Allah (s.a.w.a.) said: “When Adam (a.s.) ate of the forbidden fruit, food remained in his stomach for thirty days: therefore, Allah (s.w.t.) enjoined Adam (a.s.)’s offspring to spend thirty days suffering from hunger and thirst, and what they eat during this period of time (during the night) is due only to His own favor upon them just is it was His favor upon Adam (a.s.). This is why Allah (s.w.t.) enjoined my Nation to fast.” Then the Messenger of Allah (s.a.w.a.) recited this verse:

“Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (yourselves) against evil. (Fast) for a certain number of days.”[[102]](#footnote-102)

The Jew, therefore, said: “You have, O’ Muhammad, said the truth; so, what is the reward of one who fasts?” The Prophet (s.a.w.a.) answered, “No Believer fasts during the Month of Holy Ramazan seeking nearness to Allah (s.w.t.) without the Almighty granting him seven merits”:

1) Anything haram (prohibited) in his body will be compressed and extracted

2) He becomes closer to achieving the Mercy of Allah (s.w.t.)

3) He will have atoned the sin of his father Adam (a.s.)

4) His death agony will be reduced

5) He will receive an assurance against under going the pain of hunger and thirst on the Day of Resurrection

6) Allah (s.w.t.) will grant him a clearance from hell; and

7) Allah (s.w.t.) will feed him of the good things in Paradise

The Jew said, O’ Muhammad! You have surely said the truth.[[103]](#footnote-103)

Imam Ja’far as-Sadiq (a.s.) citing his forefather, peace be upon all of them, saying that the Messenger of Allah (s.a.w.a.) once asked his companions, “Shall I tell you about something which, if you do it, will distance you from Shaitan as much as the distance between east and the west?” They said, “O yes! Please do so”, whereupon the Holy Prophet (s.a.w.a.) said,

“It is fast, that darkens Satan’s face, while charity breaks his back and love for Allah (s.w.t.)’s sake and assisting others in doing good deeds cut off his tail and seeking Allah (s.w.t.)’s forgiveness splits his spine. For everything, there is a Zakat (purification), and the Zakat of the bodies is fast. Fast of the month of Holy Ramazan is the second pillar of Islam.”

According to one of his numerous traditions, the Holy Prophet (s.a.w.a.) is quoted saying:

“The month of Holy Ramazan was named so because it tends to ramad the sins, that is, burn them.”

The righteous at the dawn of Islam used to call it ‘almidmar’, meaning that it emaciates the soul and bodies and helps them get rid of the excesses of evils and sins whereby the souls and bodies were laden.

During the lifetime of the Holy Prophet (s.a.w.a.) the blessed Month of Ramazan used to be called al-marzooq, the one full of Sustenance, due to the abundance of the Blessings of Allah (s.w.t.) whereby His servants are sustained during it.

Imam Ja’far as-Sadiq (a.s.) said: “Fast is not only to abstain from eating and drinking”. Then the Imam (a.s.) quoted Mary, Bibi Maryam (a.s.) Mother of Isa (a.s.), as the Holy Quran tells us, and saying that she had vowed a fast for the Most Merciful One. The Imam (a.s.) continued to say , “When you fast, you should safeguard your tongues, lower your gaze, and you should neither dispute with nor envy one another” Further the Imam (a.s.) said: “When you fast, let your hearing and vision abstain with you from anything unlawful, against everything ugly, and leave hypocrisy aside, and do not harm those who serve you. Rather, adorn yourself with the dignity of the fast, and do not make your fasting day any different from the day when you do not fast.”

## Hadees on Fasting

One who while fasting does not guard his tongue from telling lies and does not refrain from bad deeds, is not respecting his fast. Allah (s.w.t.) does not approve of mere abstention from food

When you are fasting, you should not speak ill of anybody, nor should you be rough and noisy. If anybody speaks ill of you or tries to pick a quarrel with you, reply him not, but say to him you are fasting.

A person gets the same reward by reciting in this Holy Month, one verse of the Holy Quran, as others do by reciting the whole of the Holy Quran in other months.

Whoever is prevented from food that he likes, because of his fast, Allah (s.w.t.) will feed him from the food of Heaven and from its drink

Unfortunate is the person who is deprived of the forgiveness of Allah (s.w.t.) during this great Month of Holy Ramazan

Fast and you shall be healthy

If people understood what good there was in the Month of Holy Ramazan, they would have liked that it for a year

The Holy Prophet (s.a.w.a.)

The day of your fast should not be like any ordinary day. When you fast, all your senses, Eyes, Ears, Tongue, Hands, and Feet must fast with you.

There are two pleasures for a fasting person; one when he breaks his fast, and one when meet his Lord.

Imam as-Sadiq (a.s.)

Fasting is a protection from the fire.

Imam al- Baqir (a.s.)

O Jabir! Whoever during the month of Holy Ramazan, fasts in its day, stands up for Prayers in parts of the night (Namaz-e-Shab), controls his desires and emotions, put a rein on his tongue, keeps his eyes down, and does not injure the feelings of others, will become as free of sins as the day he was born.

Imam Ali (a.s.)

The sleep of fasting is worship, his silence is glorification of Allah (s.w.t.), his Prayers are answered and his actions are multiplied.

## Holy Ramazan – The Month of Glory

‘Saum’ (Fasting) is the second pillar of the Islamic system of worship. Saum is from the root ‘sama’ that means abstaining from food, drinks, smoking, sexual pleasure etc. From dawn to dusk. The sighting of the new moon of Holy Ramazan heralds for the Muslim the beginning of a Month of glory and of spiritual elevation, when, at Allah (s.w.t.)’s command he voluntarily and of his own free will, denies himself between daybreak and sunset the blessings of food and drink for a whole month and surrenders himself wholly to Allah (s.w.t.), exercising at the same time complete control over his thoughts, speech and actions.

The Holy Quran says:

“Ramazan is the month in which was sent down the Quran, as a guide to mankind, with clear (signs) for guidance, and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by an equal number of days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you: So that perchance ye shall be grateful.”[[104]](#footnote-104)

The proper observance of the fast is beautifully explained by the Holy Prophet (s.a.w.a.) in the following words:

“One who, while fasting, does not guard his tongue from telling lies, does not refrain from doing bad deeds, is not respecting his fast and Allah (s.w.t.) does not approve of mere abstention from food.”

“When you are fasting you should not speak ill of anybody, nor should be boisterous and noisy. If anybody speaks ill of you or tries to pick a quarrel with you, return him not, but say unto him that you are fasting”

Holy Ramazan, however, has another special significance for the Muslims, for it was in this month that the first revelation of the Holy Quran was made to the Holy Prophet (s.a.w.a.). This month therefore is dear to the heart of every Muslim.

The fact that great spiritual benefit is derived from the reading of the Holy Quran in this month can be seen from the following saying of the Holy Prophet (s.a.w.a.)

“A man gets the same reward by reading in this month one verse of the Holy Quran as others do by reading the whole of the Holy Quran in other months.”

In this Holy Month of Ramazan, it should therefore be the duty of every Muslim to read and understand the meaning of the Holy Quran and thereby gain an insight into the divine sere rets enshrined therein. It brings peace and illumination to the mind, imparts purity to the soul and removes many a curtain hanging between man and Almighty Allah.

The Holy Quran says

“Verily, in the remembrance of Allah do hearts find peace”[[105]](#footnote-105)

When a man fasts and prays in this Holy Month as taught and practiced by the Holy Prophet (s.a.w.a.) he can truly say, as stated in the Holy Quran:

“Say lo! my worship and my sacrifice and my living and dying are for Allah, Lord of the worlds”[[106]](#footnote-106)

“O’ ye believe, Fasting is ordained to you as it was ordained to those before you, that you may (learn) self-restraint”[[107]](#footnote-107)

The Messenger of Allah (s.a.w.a.) delivered the following Sermon on Holy Ramazan:

“O people! The month of Holy Ramazan of Allah (s.w.t.) has come with His Mercies and Blessings. This is the Month that is the best of all months in the estimation of Allah (s.w.t.). Its days are best among the days. Its night is the best among the nights. Its hours are best among the hours. You have been invited by Him (to fast and to pray) in this month. You have been given the opportunity in the month to receive the honours from Allah, the Merciful. In this Holy Month if you truly fast as ordained, then every breath that you take has the sawab of “Tasbih” (The praise of Almighty Allah on the rosary beads), and your sleep has the sawab of worship. Your good deeds are rewarded more than is usual and your invocations are accepted. Therefore, you must invoke your Lord in right earnest with hearts that are free from sin and evil, and pray that Allah (s.w.t.) may bless you to keep fasts, and to recite the Holy Quran. Verily, the person, who in this month does not receive the Mercy and Benevolence of Allah (s.w.t.), is very unfortunate. While fasting remember the hunger and thirst of tomorrow in Qiyamat (Day of Judgment). Give alms to the poor and needy. Pay respect to your elders. Have sympathy for your youngsters and be kind towards to your relatives and kinsmen. Guard your tongue against unworthy words, and your eyes from scenes that are not worth seeing (forbidden) and your ears from sounds that should not be heard.”

“Be kind to orphans so that when your children become orphans they will be treated with kindness. Do invoke that Allah (s.w.t.) may forgive your sins. Do raise your hands at the time of Namaz (Prayers} as it is the best time for asking for His mercy. When we invoke at such times, he answers us. When we call Him, He responds, and we ask for anything the Prayer is accepted by Him.”

“O people! You have your conscience the slave of your desires. Make it free, by invoking Him for forgiveness. Your back is breaking under the heavy load of your sins, so prostrate yourself before Him for long intervals and make it lighter.”

“Do understand fully well that Almighty Allah has promised in the Name of His Majesty and Honour that He will not take to task such people who fast and offer Namaz in this Holy Month, and perform ‘sajda’ (prostration), and that He will guard their bodies against fire of hell on the Day of Judgment.”

“O people! If anybody amongst you arranges for the ‘iftar’ (food for ending of fast at sunset) of any Believers, then Allah (s.w.t.) will give him the reward as if he has set free a slave. He will forgive his minor sins. Keep yourself away from the fire of hell by inviting a Believer for ‘iftar’ though it may consist of only half of a date or simply with water if you have nothing else.”

“Anybody who in this Holy Month may take light work from his servants (male or female), Allah (s.w.t.) will make easy his accounting on the Day of Judgment. Anybody who does not annoy others in this Holy Month; Allah (s.w.t.) will keep him safe from His wrath in Qiyamat. Anybody who respects and treats an orphan with kindness in this Holy Month, Allah (s.w.t.) shall look at him with kindness in Qiyamat.

“Anybody who treats well his kinsmen in this Holy Month, Allah (s.w.t.) will bestow His Mercy on him in Qiyamat, while anybody who maltreats his kinsmen in this Holy Month, Allah (s.w.t.) will keep him away from His Mercy.” “Whoever offers “sunnat” (recommended) Prayers in this Holy Month; Allah (s.w.t.) will save him from hell. Whoever, in this Holy Month, offers one ‘Wajib’ (obligatory) Nazhar, for him the Angels will write the rewards of seventy such Prayers that were offered by him in any other month?” “Whoever recites repeatedly “Salaat-o-Salam” on me, Allah (s.w.t.) will keep the scales of his deeds heavy, when in Qiyamat the scales of others will be tending to lightness. Whosever recites in this Holy Month, only one ‘Ayaat’ (verse of the Holy Quran), he will be rewarded in a manner as if he had recited the full Holy Quran in other months.”

“O people! The gates of paradise remain open in this Holy Month. Do pray that the gates may not be closed on you. While the gates of hell are closed, do pray to Allah (s.w.t.) that these gates may never be opened.”

## Masael of Fasting (Saum)

Saum (Fasting) is the second pillar of the Islamic system of worship. Saum is from the root ‘Sama’ that means ‘to abstain’. In the terminology of fiqh, saum means abstaining from food, drinks, smoking, sexual pleasure, and some other things from dawn to dusk.

However, mere hunger and thirst do not constitute a fast. During fasting, one should abstain from all evil deeds, evil speech, and evil thoughts. It is obligatory for every adult Muslim who is not sick, disabled, a traveler, or in the state of menstruation or childbirth bleeding to observe fasting throughout the month of Holy Ramazan from dawn to sunset. Holy Ramazan is considered a month of baraka (divine grace). The Holy Prophet (s.a.w.a.) said: “It is a Holy Month of endurance and the reward of endurance Is Paradise. It is a month in which a Believer’s provisions are increased.

Saum is an act of worship like salah, and therefore, like salah. It is also a means of attaining ‘taqwa’ (Almighty Allah nearness) and spiritual perfection. The Holy Quran says:

“You who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may (learn) self-restraint’’[[108]](#footnote-108)

Saum is also called sabra in the Holy Quran. The Arabic word sabra is a comprehensive term. It means sticking to one’s duty and mission in the face of great hardships; in other words steadfastness, firmness of purpose, patience, perseverance, the power to bear difficulties and sorrows with a strong will and unwavering faith. The Holy Quran says:

“O you believe, seek help from sabr, and salah, for Allah is with those who patiently persevere”[[109]](#footnote-109)

### The Obligatory Fasts

Fasting is obligatory for one month in every year- i.e. the Month of Holy Ramazan, which is the ninth month of the Islamic calendar.

There are other kinds of obligatory fasts as well, such as the compensatory fast for the missed fast of a deceased father (obligatory for the eldest son); the fast of the deceased for which one has received payment, a fast made obligatory by a vow (nadhr); and fasts which are to be taken as atonement for deliberate failure to perform some Religious obligations.

Every adult Muslim who is not a traveler, sick, disabled, too old, too weak, or nursing a child has to observe the fast during the month of Holy Ramazan.

The fast should be observed from the first of Holy Ramazan until before the commencement of the following month (Shawwal). The first of Holy Ramazan, like the first of every month, is established: if the moon is sighted and it leads to certainty, if people generally say that the moon has been sighted, if two persons of probity testify that they have sighted the moon, or when thirty days of the previous month have been completed (the lunar month is either of 29 days for 30 days duration and not more). If a person reaches certainty, through whatever means that the first of Holy Ramazan has arrived, this is valid for him. If the moon is sighted in a country or city, which is far away from another, it will be valid if any part of the night is common between the two.

If the first of Holy Ramazan is not established but there is doubt whether it is the last of the previous month or the first of Holy Ramazan, it is recommended that a person should observe the fast, but without the intention of observing an obligatory Holy Ramazan fast, otherwise the fast will be invalid. However, if he observes the fast with the intention of a recommended fast or even a compensatory fast, it will be counted as obligatory Holy Ramazan fast, if it is established later that it is was the first of the fasting month. If it is known during the day itself that is the first of Holy Ramazan, he should change his intention to one of performing an obligatory act. When there is doubt whether it is the first of Holy Ramazan and someone deliberately breaks the fast but later learns that it was the first, there is no penalty (Kaffara) he only has to make it up (qada). Likewise, if someone is certain that it is the first of Holy Ramazan and breaks the fast but later realizes that it was the last date of the previous month, there will be no penalty.

### Rules for Observing the Fast

A fast involves refraining from the following things:

1. Eating

2. Drinking,

3. Smoking or inhaling dense fumes

4. Sexual intercourse or masturbation

5. Ascribing lies to Allah (s.w.t.), the Holy Prophets (s.a.w.a.) and the Masoomins (a.s.)

6. Deliberately vomiting or taking an enema

It is also necessary to be clean from impurity of Janaba, haiz, and nafs by performing ghusl or tayammum before the beginning of the fast. One who wants to observe a fast must refrain from the above-mentioned things with the solemn intention of fasting for Almighty Allah’s sake.

### 1. Niya (Intentions)

After the moon of Holy Ramazan is sighted, the person should prepare for the fast and make the solemn intention to observe obligatory fasting for the sake of gaining Almighty Allah’s pleasure.

Without such intention, no fast can be considered valid. However, it is not necessary that one should utter his intention, just to make the resolve in his mind is enough. One can make the intention for each day’s fast. One can also make the intention to fast the whole month on the first nights of Holy Ramazan. The time for making a niya for the next day’s fast is from the beginning of the night until just before the dawn.

A fasting person should persist in his intention for the whole day. If he waver whether to break his fast or continue it or intends to break it, his fast becomes invalidated, even though he does not eat or drink anything.

### 2. Sahar

It is not obligatory, but the best practice is to wake up about one hour before the time of morning Azan and take some nourishment in preparation for the next day’s fast. However, one must stop eating, drinking, and all those acts, which violate a fast a few minutes before the time of the morning Azan.

If, while engaged in eating, one realizes that the time for the morning Azan has arrived, he should throw the food out of his mouth; if he swallows it deliberately, his fast will be void and he will be subject to a penalty (kaffara). If he does an act which violates the fast before making an inquiry into the time, and later realizes that the morning had arrived, he will have to compensate (qada) for the fasting without being liable for a penalty. The same is the case if one has relied on someone’s statement, but later learns that he was wrong. However, if after making proper inquiries one was certain that the morning had not arrived but later learns that he was wrong his fast would be correct.

There are some supplications and formulas, which are recommended for the final hour before the commencement of the fast, and should be recited as much as possible. However, recitation of these Dua’s is not obligatory.

As a precaution, one should clean the teeth. If one knows that there is something in his teeth, which he may swallow, but fails to remove it, his fast will be void when it is swallowed.

### Rules Concerning Fasting

During the day, from the time of the morning Azan until the time of sunset (Maghrib), one has to observe the following:

### 1. Refraining from eating and drinking:

If one eats or drinks deliberately, whether it much or little, even in one deliberately swallows on the wetness after brushing the teeth, the fast is void and necessitates a penalty (kaffara).

However, if one is compelled to eat, or eats and drinks a little involuntarily or due to forgetfulness, his fast will remain valid. For instance, if he takes water in the mouth or nose during wuzu and the water goes down involuntarily, his fast is correct. Similarly, one is allowed to swallow the water, which accumulates in the mouth or phlegm from the chest, which comes up with coughing. It is also permitted to taste the food that is being cooked without swallowing and to take medicine, which is put in the mouth but is not swallowed.

### 2. Refraining from smoking and inhaling dense dust:

One must refrain from smoking and inhaling dust into the throat.

The drawing-in of any kind of dense dust in to the throat invalidates the fast. If there is a dust storm, one must take all possible precautions to prevent the dust from reaching the throat, other the fast will be invalidated.

Smoking or taking-in of any kind of dense vapor also invalidates the fast. If dust or dense smoke involuntarily, or due to carelessness, reaches a little into the throat, the fast is not invalidated as long as the person tries to prevent any further occurrence. One should also avoid inhaling dust, which is not dense.

### 3. Refraining from sexual intercourse, masturbation, ejaculation:

It is necessary to avoid sexual intercourse and every kind of voluntary seminal discharge from dawn to sunset during fasting. However, the fast is not invalidated by involuntary seminal discharge, whether awake or asleep.

One is permitted to kiss one’s spouse and to partake of other mutual pleasures as long as the male does not indulge in those acts with the intentions of ejaculating. However, it is undesirable to indulge in such acts during a fast. If during such indulgences the male ejaculates involuntarily, his fast will remain valid. Masturbation also invalidates a fast and should be avoided.

### 4. To be clean from the states of janaba, haiz, and nifas:

It is necessary that one should perform ghusl or tayamum before the Azan of the Morning Prayer in order to fast.

If one fails to do so on purpose, the fast will be invalid. If one deliberately delays the ghusl to the extent that there is no time left for it and one has to practice tayamum, although he has committed a sin his fast will be considered valid.

If the ejaculation takes place while sleeping during a fasting day, the fast will not be invalidated by it. It is also not necessary to perform ghusl immediately after it. If one is certain that if he slept, he would ejaculate, there is no harm in his sleeping and the fast will not be invalidated, even if his fears come true. If the menstrual or childbirth bleeding of a woman terminates, but she does not perform ghusl before the morning Azan, her fast will be void. If the time is short she can practice tayamum. If she becomes clean after the morning Azan, or sees the bleeding during the day (even a little), she cannot fast. Similarly, if she has become clean before the morning Azan, but fails to perform ghusl, her fast is void.

During istihaza, a woman can fast if she performs ghusl as required.

### 5. Refraining from deliberate vomiting:

A fasting person who deliberately vomits invalidates the fast.

### 6. The avoidance of enemas, and precepts for the administration of medicines:

A fasting person must not take liquid enemas, and the use of suppositories is disapproved. It is better to avoid injections, which are given as substitutes for food; but they are allowed if taken as medicine. Instilling medicine in the eyes and applying mascara is disapproved of but not forbidden. Extracting teeth, or anything which results in bleeding, is also disapproved.

### 7. The avoidance of ascribing lies to Allah, the Holy Prophets (s.a.w.a.) and the Masoomins (a.s.):

A fasting person must adhere to this rule; otherwise, his fast will become void.

If someone narrates something from Allah (s.w.t.) or the Masoomins (a.s.) assuming that is was true, but later discovers that it was not true, his fast will remain valid. If there is something about which one is not sure whether it is true or not, he should not narrate it, but if he does so, he should quote the source. If he narrates something from the Prophet (s.a.w.a.) assuming it false, but later discovers it was correct, he should finish the fast, then compensate.

### 8. Refraining from immersing the head:

A fast becomes void if one immerses the head into water

## Masa’el of Fasting (Saum)

### If A Fast Is Missed

If one misses a fast, deliberately refrains from it, or invalidates it, there are five possible outcomes.

1. One has to compensate by fasting at a later stage

2. One has to pay a mudd (3/4 kg or 750 gms) food in expiation

3. One has both to compensate and to pay a mudd (3/4 kg)

4. One has to observe either two-month’s fast for each deliberately missed fast, or feed sixty needy people, as a penalty

5. One is subject to all too all the above-mentioned penalties

### 1. Cases for which one has to compensate (qaza) by fasting later:

In the following cases, a compensatory fast (after Holy Ramazan) is enough and no expiation or penalty is involved.

i If one misses a fast due to some justified reason

ii If one commits an act, which invalidates the fast without intention

iii If one has to miss some fasts due to illness and then recovers’ health. If one has missed fasting for several Holy Ramazan’s due to illness, he should compensate only for the last one and give expiation for the other Ramazan’s.

iv If one misses the fast due to a journey

v If one purposefully vomits in a day of Holy Ramazan, he has to make up the fast and expiation is necessary.

vi If one has ejaculated in a night of Holy Ramazan, wakes up but sleeps again without ghusl and fails to wake up from the second sleep until the morning, he has to compensate for the fast

vii If one decides not to fast, he has to make it up

viii If one forgets to perform the ghusl of janaba and fasts one or more days in a state of impurity

ix If an insane person becomes sane, he does not have to compensate for the fasts missed during his insanity.

When a person has to compensate for fasts, he should try to make them up before the next Holy Ramazan. However, if he has to compensate for more than one Holy Ramazan, he should start compensation from the first year. If he does not specify for which Holy Ramazan he is compensating, it would be considered for the first year.

A compensatory fast may be broken before midday, but should not be broken afterwards, as an obligatory caution.

### 2. Cases for which one has only to pay expiation:

The expiation is one mudd (3/4 kg or 750 gms) of wheat, rice or barley for each fast, which is donated to a needy person.

In those cases where one has to observe a compensatory fast and due to any reason one is unable to do so, he may donate 750 gms of wheat, rice or barely to a needy person for every fast. For instance, if a person had not fasted due to illness but his illness continues until the next Holy Ramazan, he should pay the expiation for each fast.

If a person becomes well after being sick for some years, he should observe the compensatory fast, for the last Holy Ramazan, while giving the expiation of 750 gms for the missed fasts of the previous Holy Ramazan’s.

Very old people who cannot fast should also give a 750 gms expiation for every fast.

Those who become unusually thirsty and cannot bear thirst or hunger are exempt from fasting but should pay the expiation for each fast. It is an obligatory caution that they should drink only as much water, as is absolutely necessary.

Pregnant women are also exempt from fasting if it is injurious to them. They should also pay the expiation for each fast.

A woman who is nursing a child is also exempt from fasting, if it is harmful to her or the baby. Instead, he should pay the expiation for each day. She should also observe compensatory fasts later on.

### 3. Cases in which both expiation and compensations are necessary:

If a person deliberately takes an enema or dips into water, he has to observe a compensatory fast as well as pay the expiation. If he deliberately commits some other act, which invalidates fast, he should also do the same.

If a person has missed the fasts of Holy Ramazan due to an excuse other than illness (eg. a journey) and his excuse continues until the next Holy Ramazan, he should pay the expiation as a recommended precaution and observe compensatory fasts. Likewise, if one has deliberately deferred the compensatory fasting until the next Holy Ramazan without any excuse, he must observe compensatory fasts, as well as pay the 750 gm expiation for each missed fast.

### 4. The penalties [kaffara) for violating fasting:

The penalty for abstaining from or violating the fasting regulations is to fast for two months or to feed sixty needy persons. If fasting in atonement, one has to observe thirty-one fasts consecutively. The remainder must be observed in a non-consecutive manner. One should be careful that thirty-one days should not include days in which fasting is forbidden (as at Eid al- Qurban)

If the sequence is broken deliberately or due to the occurrence of such a day, one has to fast a new. However, if the sequence is broken due to justified excuse (such as menses or necessary travel), it is not necessary to start fasting anew. If one opts for feeding sixty poor persons, he should give each one mudd (750 gms) of wheat, rice or barely. One should be given only 750 gms except when it is certain he will give it to his relatives. If it is not possible, he should give as much food as possible, and if unable to make any of the above-mentioned atonements, he should pray to Allah (s.w.t.) for forgiveness and repent. It is not necessary to pay the penalty immediately, but one should not be careless in this matter.

If the fast is violated by an act which is not itself forbidden, one penalty is to be observed.

For example, if one indulges as lawful intercourse during a day of Holy Ramazan, he has to pay only one of the three above-mentioned penalties (kaffara), even if he commits the act several times. However, if he commits the act several times, it is better to pay penalty for each time. The same is true for masturbation. If the fast is broken by eating something, which is lawful, one penalty is enough, even if the act is repeated several times. When one deliberately abstains from fasting during Holy Ramazan, he has to observe a compensatory fast for each missed fast, and to pay the penalty by fasting two months or by feeding sixty people for each fast.

If a person forces his wife into intercourse during a fast, he has to pay two penalties, for himself and his wife, while the woman is exempt from penalty, but if she consents during the act, she will have to pay one penalty, and the husband two penalties.

### 5. Cases in which a person is subject to Multiple Penalties:

If a fast is violated by an act, which is itself unlawful, multiple penalties should be paid.

For example, if a person violates his fast by indulging in adultery or drinking wine, he is subjected to all the above-mentioned penalties. Likewise, if the fast is broken by eating or drinking something unlawful, multiple penalties should be paid. If a person ascribes a false thing to Allah (s.w.t.), the Holy Prophet (s.a.w.a.), or the other Masumins (a.s.), he should observe all three penalties.

### Rules for Travelers

Those travelers who have to offer shortened Prayers cannot fast and should observe compensatory fasts later on, but those travelers whose Prayer is not shortened (such as those who stay more than ten days at a place or those whose profession involves traveling) have to fast during their journeys.

If a person who is fasting starts his journey before the time for the mid Prayer, he cannot complete his fast but should break it only after leaving his hometown (otherwise, expiation will be necessary). However, if he embarks on his journey after the time for midday Prayer, he should complete his fast.

Likewise, if a traveler arrives at his hometown or the place where he intends to live for at least more than ten days, before the time for the midday Prayers, he can complete his fast, if he has not already committed an act, which breaks the fast. Even if he has consumed either food or drink during the journey, it is desirable to refrain from it after reaching his hometown, though it will not be considered as a fast.

When a traveler reaches his home town or the place where he intends to stay for ten days or more, after the time for the midday Prayer, he cannot complete the fast, but it is recommended to refrain from eating or drinking as a matter of respect for the month of Holy Ramazan,

If a person does not know the rule that a fast is invalid during travel, and he fasts, it will considered as valid, but if he comes to know the rule during the day, his fast will be void.

### Compensatory Fasts for a Father

It is obligatory for the eldest son to compensate for the missed fasts of his late father, either by observing them himself or by hiring someone else to do this. It is not obligatory to make up the missed fasts of one’s late mother, but it is very much recommendable if one does so.

If the eldest son is doubtful whether his father has missed any fasts, it is not obligatory for him to compensate for them.

The missed fast for a deceased person can be broken before either noon or afternoon.

### Recommended Fasts

In addition to the obligatory fast of Holy Ramazan, fasting is recommended especially on the following days:

1. The first and last Thursday of every lunar month

2. The 13th, 14th, and 15th each of lunar month

3. The month of Rajab and Sha’ban

4. Nawruz (21st Sept)

5. The 25th and 29th of Dhu-i- Qada

6. The 1st to 9th of Dhul-Hijja

7. The day of Ghadir Khumm, the 18 of Dhul-Hijja

8. The first and third of Muharram

9. The 17th of Rabi’ul-Awwal

### Undesirable Fasts and Forbidden Fasts

To observe a recommended fast is undesirable if one’s parents disapprove.

It is forbidden and a sin to fast on the days of “Eid al-Fitr and Eid al-Qurban. It is forbidden for a wife to observe a recommended fast if her husband disapproves.

## Lailatul Qadr – l (The Night of Destiny)

The Messenger of Allah (s.a.w.a.) said: “Allah (s.w.t.) has favored Friday all over other days, the Month of Holy Ramazan over all other months, and the Night of Destiny (Lailatul-Qadr) over all other nights, and Allah (s.w.t.) has favored the Holy Quran over all other Books which he revealed.”

Ibrahim, one of the companions of Imam Ja’far as-Sadiq (a.s.) asked the Imam (a.s.) about how the Holy Quran was revealed during Lailatul-Qadr, knowing that it took more than twenty years to reveal. The Imam (a.s.) answered by saying: “The Holy Quran was revealed as a whole during the Month of Holy Ramazan at the Ancient House (the Ka’ba), and then from there it was revealed along the span of (more than) twenty years.” Then he cited the Messenger of Allah (s.a.w.a.) saying: “The Books of Ibrahim (a.s.) were revealed on the first night of the Month of Holy Ramazan; the Torah was revealed on the sixth of the Month of Holy Ramazan; the Gospel (Injil, i.e. the Bible) was revealed on the thirteenth of the Month of Holy Ramazan; the Psalms (Zabur) was revealed on the eighteenth of the Month of the Holy Ramazan, and the Holy Quran was revealed on the twenty-fourth of the Month of Holy Ramazan.”[[110]](#footnote-110)

The name was used for Lailatul-Qadr because Allah, the Almighty determines in it for everyone all what will happen the entire next year. The “Qadar” in this sense means destiny. According to al-Qummi’s Tafsir, as explained on pg.432 vol.2, such destiny includes life and death, sustenance, abundance of crops or famine and everything good or bad. This means that Allah the Glorified and Exalted determines in this Night each and every event to occur during the next year to all of His creation.

Al-Majlisi quotes his father who quoted Imam Ja’far as-Sadiq (a.s.) saying: “During Lailatul-Qadr, the Angels, the spirit, and the trusted scribes all descend to the lower Heavens and write down whatever Allah (s.w.t.) decrees that year, and if Allah (s.w.t.) wishes to advance something or postpone it or add thereto. He orders the Angel to erase it and replace it with whatever He decrees.”

One of the companions of Imam Al-Rida (a.s.) asked why the chapter of Qadr was revealed?

The Imam (a.s.) said: “Lailatul-Qadr is the night when Allah, the most Exalted, the most Great, decrees what will take place from one year to another of life or death, good or evil, or regarding sustenance, and whatever He then decrees is sure destiny”.

Imam Ali (a.s.) said: “Once the Messenger of Allah (s.a.w.a.) asked me “O Ali! Do you know the implication of Lailatul-Qadr? “Allah (s.w.t.), the Praised One, the Most Glorified, decreed in it what will take place till the Day of Judgment, and among what He, the most Exalted, the Most Great, decreed was your own Imamate and Wilayat and the Imamate and Wilayat of your off-spring till the Day of Resurrection.”

“When the Chapter of Qadr was mentioned in the presence of Abu Abdullah Imam Ja’far as-Sadiq (a.s.), he was asked about its merits over the other chapters, and he said, “It was revealed with reference to the Wilayat of the Commander of the Faithful Imam Ali (a.s.), and it is the night in which the Heavens and the Earth were determined, and the Wilayat of the Commander of the Faithful (a.s.) was decreed.”

Lailatul-Qadr it was so named because Book of Allah (s.w.t.), which enjoys greatness of status, was revealed to Holy Prophet (s.a.w.a.) who also enjoys a great honour and prestige. The Almighty Allah has addressed His servant and Messenger, our Master, Mohammed Mustafa (s.a.w.a.) saying:

“And what will make you comprehend what Lailatul-Qadr is? Lailatul-Qadr is better than a thousand months, “i.e.” How would you know the greatness, significance, and sanctity of this Night which I decreed to be better than a thousand Months?”

There are indications that the Holy Quran was revealed as a whole to the Messenger of Allah (s.a.w.a.). In the Holy Quran, we read:

“Haa, Meem, By the Book that makes (the truth) manifest, surely We revealed it on a Blessed Night”[[111]](#footnote-111)

“Surely We revealed it on Lailatul-Qadr”[[112]](#footnote-112)

Ibne Abbas is quoted saying: “The Holy Quran was revealed as a whole from the Safeguard Scroll from the Heavens to the lower earth on Lailatul-Qadr, then Gabriel (a.s.) used to reveal it unto Mohammed (s.a.w.a.) gradually. It is well known that the Holy Quran was revealed unto the Messenger of Allah (s.a.w.a.) in installments during a period of twenty-three years. The first chapter revealed unto the Messenger of Allah (s.a.w.a.) at the Cave of Hira was the Chapter of al’Alaq when Gabriel said to him :

“(O Muhammad) Read in the Name of your Lord who created...”[[113]](#footnote-113) up to the end of the chapter. The last verse of the Glorious Book of Allah (s.w.t.) revealed unto the Messenger (s.a.w.a.) was: “Today have I completed for you your Religion, perfected My blessing unto you, and accepted Islam as your Religion”[[114]](#footnote-114). Thus, suffices this Blessed Night the honour and dignity of being particularly chosed by the Glorified and Exalted One for the revelation of His Glorious Quran, which is the shining and guiding light of the Religion of Islam and the constitution of its adherents.

The Holy Prophet (s.a.w.a.) said: “Whoever remains awake during Lailatul-Qadr and spends it in adoration will have his penalty postponed till the next year.”

Hazrat Musa (a.s.) once addressed the Almighty saying, “Lord I desire to be near to you.”

The Almighty Allah said: “Whoever desires nearness to Me is one who remains awake during Lailatul-Qadr (worshipping Me)”. He said , “ Lord I wish to earn your Mercy “. The Almighty said: “My Mercy is granted to anyone who is merciful to the indigent during Lailatul-Qadr.” He said, “Lord! I wish to pass on the right path” He said, “This is granted to anyone who spends alms during Lailatul-Qadr”. He said “Lord! I wish to enjoy the trees and fruits of Paradise “. The Almighty said: “This is granted to anyone who praises Me during Lailatul-Qadr” He said: “Lord I wish to achieve salvation from the fire!” He said: “This is granted to anyone who seeks forgiveness during Lailatul-Qadr.” He said: “Lord I wish to achieve Your Pleasure”! The Almighty said: “I shall be pleased with anyone who prays two (optional) rakats during Lailatul-Qadr “.

On Lailatul-Qadr did the night journey (Israa) to Heavens take place, and the Almighty Allah raised Isa (a.s.) son of Bibi Maryam (a.s.) to Him. On it. His servant and Prophet Musa (a.s.) died, and so did Joshua son of Noon (a.s.), the wasi of Musa (a.s.). Also on it was the Commander of the Faithful Imam Ali (a.s.) was Martyred.

The Holy Prophet (s.a.w.a.) has been asked once about the Night of Destiny (Lailatul-Qadr). So he ascended the pulpit, and having praised the Almighty, The Holy Prophet (s.a.w.a.) said:

“You have asked me about the Night of Destiny. I have not concealed the knowledge of it from you out of ignorance thereof. Be informed, O people, that whoever during the Month of Holy Ramazan is healthy, and he fasts during its days and performs Prayers during a portion of its nights and is punctual regarding the obligatory Prayers, and makes an effort to attend congregational Prayers on Fridays during it and attends the Eid Prayers as well, he will then have honored the Night of Destiny duty, and he will receive his reward from the Creator.”

Imam Jaf’ar as-Sadiq (a.s.) said: “That whoever recites Surah al-Ankabut (The spider) and al-Rum (the Romans) and (in other tradition also) Surah al-Dukhan (Smoke/Mist) during the Nights of Lailatul-Qadr will secure admission into Paradise without any exception. Surely these Chapters enjoy a great status with Allah (s.w.t.).”

## Lailatul Qadr – The Night of Destiny – II

### Some more Details:

The Holy Prophet (s.a.w.a.) has been quoted to have said: “The gates of heaven will be opened during Lailatul Qadr, every devotee who performs Prayers during it will receive a tree in Paradise for each prostration he makes, a tree under whose shade a rider may keep riding for a hundred years without leaving its shade, and he will receive for each ra’kat a mansion in Paradise of pearls, sapphires, chrysolites and diamonds. For each verse he recites he will receive one of the crowns of Paradise.” The tradition is lengthy and it contains quite a generous reward indeed.[[115]](#footnote-115)

Al- Dooryasti in ‘Kitab ai-Husna’, relying on the authority of Abu Ja’fer al-Jawad who quotes his forefathers quoting Imam al-Baqir (a.s.). The Messenger of Allah (s.a.w.a.) is quoted saying “that whoever spends Lailatul-Qadr adoring his Lord will have all his sins forgiven even if they had numbered as many as the stars in the heavens, the weight of the mountains, or the measures of the seas.”[[116]](#footnote-116)

Ibn Abbas, may Allah Almighty be pleased with him and his fathers, is quoted on pg. 5351 of ‘Al-Sahih al Jami’ citing the Messenger of Allah (s.a.w.a.) saying:

“Lailatul-Qadr is easy, airy, neither hot or very cold; sun rises on its morning colored pale red.” “At the morning of Lailatul-Qadr, the sun rises without rays, looking like a washbowl, till it is high.” Muslim and al-Tirmithi report this tradition. The Messenger of Allah (s.a.w.a.) is also reported saying: “Lailatul-Qadr is a serene night, neither hot nor cold, and no comet is hurled during it. One of the signs of its advent is that the sun rises without a ray.”

Zad al-Ma’ad quotes a few scholars who believe in its perpetuity, indicating that some of them say that it is at the conclusion of the year; therefore, it has to be observed during all nights of the year so that one of them will be it.

Others say that it is the beginning of the month of Holy Ramazan, while others say it is the middle of it; yet others say it is the seventeen. Still others say it is the twenty-ninth of it, while others say it is the last night of it, and most Sunnis of our time are of the view that is the twenty-seventh. This proves that the reason why it was not determined exactly is due to the purpose of observing entire month.

Do you need any more clues regarding the greatness of Lailatul-Qadr? It is narrated by the authors of ‘Thewab al-A’mal’ and ‘Bihar al-Anwar’ have cited the son of Al-Mutwakkil quoting Muhammad al-Attar quoting al-Ashari quoting Muhammad ibn Hassan quoting ibn Mahran quoting al-Bataini quoting his father quoting Abu Busayr quoting Imam Abu Abdullah al-Sadiq (a.s.), the men whose truthfulness is not doubted even by the most skeptic scholar, saying that whoever recites al-Ankabut (The Spider and Surah al-Rum (Romans) will secure admission into Paradise without any exception. On pg.29 vol 94, Bihar al-Anwar, the Imam (a.s.) Is quoted adding, “I do not fear lest Allah (s.w.t.) should record that I have committed a sin for having said this; surely these two Chapters enjoy a great status with Allah (s.w.t.)”.

### Which Night ?

Is it the 17th or the 19th? Imam Abu Ja’far Muhammad ibn Ali al-Baqir (a.s.) is quoted in Bihar al-Anwar and Da’aim al-Islam as having said: “The 17th Night of the month of Holy Ramazan is when the two parties met, and 19th is when the lists of the Pilgrims is written down, and the 21st is when successors to the Holy Prophets passed away and Jesus Christ (a.s.) was raised to Heaven and Moses (a.s.) passed away, whereas the 23rd is hoped to be Lailatul-Qadr. “Both al’Ayyahsi’s Tafsir and al-Majilisi’s Bihar al-Anwar quote “Amr ibn Sa’eed saying: “A man from Medina disagreed with me regarding the night (Lailatul-Qadr) when the two hosts met, saying that it was the night of the 17th of the month of Holy Ramazan, so I went to see Abu Abdullah (a.s.) and told him about our disagreement, whereupon the Imam (a.s.) said: “The man from Medina did not say the truth; I know that you mean it is the 19th when the Commander of the Faithful Imam Ali (a.s.) was wounded, and it is the same night when Jesus son of Mary (a.s.) was raised to Heavens.” Both references quote Humran quoting Abu Abdullah Imam Jafar as- Sadiq (a.s.) saying, “The destiny referred to as Lailatul-Qadr is the same destiny referred to in another verse (of Surah al-A’raf) wherein the most Exalted One says:

“When their doom is come, they shall not remain behind in the least, nor they will go before.”

Or is it the 21st or the 23rd? Al-Husain ibn Ubaydullah according to Majalis al-Shaykh, as quoted on pg. 2, vol.94, of Bihar al-Anwar, quotes Ahmed ibn Muhammad ibn Yayha who in turn quote his father saying “I was in the company of Abu Abdullah (a.s.) when Abu Busayr asked him, Which night is the one when one is to plead to his Lord whatever he wishes to plead? The Imam (a.s.) answered him by saying, “Either the twenty-first or the twenty-third” He then asked the Imam (a.s.) “What if I have no strength to observe both of them? The Imam (a.s.) said, “How easy it is to observe them when compared to your pleas”! Abu Abdullah (a.s.) is also quoted in the same volume of Bihar al-Anwar saying, “The twenty-third night of the month of Holy Ramazan is the one when every weighty matter is decided, when trials, tribulations, deaths, and means of sustenance and other matters are determined, and so will whatever Allah (s.w.t.) decrees to take place for the entire next year; so, congratulations to anyone who remains awake during it bowing, prostrating, contemplating upon his sins, weeping on their account, for if you do all of that, Almighty Allah will, you will never be disappointed”. Then he added, “Allah (s.w.t.) will order an Angel to call out during each and every day of the month of Holy Ramazan conveying Allah (s.w.t.)’s Message to them thus “Good news, O My servants, I have forgiven your past sins and permitted some of you to intercede on behalf of the rest on Lailatul-Qadr except those who break their fast with an intoxicant or those who bear grudge against another Muslim brother”!

It’s narrated that Allah Suhbanahu wa Ta’ala, wards off evil and sins and all types of trials of all His servants, who fast and grants them light in their hearing and vision; Paradise is decorated during Lalilatul-Qadar’s day and night. The great Sunni scholar ibn Abul-Hadid, In his commentary on Nahjul-Balagah, cites ibn al-Muhallabi quoted ibn al-Kalbi quoting Shaddad ibn Ibrahim quoting ‘Ubaydullah ibn al Hassan aal-Fahri quoting ibn ‘Aradaah saying: “The Commander of Faithful (a.s.) was once as asked about Lailatul-Qaadr, and he said, “ It is not all improbable that I know which night it is and deliberately hide such knowledge, and I do not at all doubt that Allah (s.w.t.) hide such knowledge from you only out of His love for you, for if you knew which night it is, you would have honored it and left the others, and I hope you will not err in its regard.”[[117]](#footnote-117)

## Zakat of Fitrah

### (Salient Features)

Allah (s.w.t.) says in the Holy Quran that one who gives “Zakat” and remembers Him will get salvation. Here, Zakat means “Fitra” and remembrance of Almighty Allah means the recitation of the following Takbir on the night and morning of Eid-ul-Fitr.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَ اللهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَ لِلّٰهِ الْحَمْدُ اَللّٰهُ اَكْبَرُ عَلٰي مَا هَدَانَا

The above meaning is:

“Allah is Great, Allah is Great, there is not one worthy of praise but Allah, and Allah is Great; Allah is Great, All praise be to Allah, it is He who guides”

Fitra is compulsory on those can afford it, and it is a sin not to give it.

Hazrat Imam Jafar as-sadiq (a.s.) has said, that fasts do not attain perfection without Fitra, just as Namaz does not attain perfection without invoking the blessings of Allah (s.w.t.) on His Holy Prophet (s.a.w.a.) and his Aal (a.s.) in Tashahud. Hazrat Imam Jafar as-Sadiq (a.s.) used to instruct his accountant to take out Fitra for each individual including slaves and servants – male and female – of his household without exception, as he feared that one whose Fitra was not taken out might die within that year.

Fitra is dependent on the major item of food consumed by a person during the year. This may be rice, wheat, barley, dates, raisins or millet etc. In weight, Fitra should be three kilograms of food per person. It is also permissible to pay cash of the equivalent value. As per obligatory precaution, he should not give from that food which is not staple in his place, even if it be wheat, barley, dates or raisins.

It is obligatory on the head of the family to give Fitra of all persons (including servants, of both sexes of any caste or creed) that take food in his house.

If a guest Muslim or non-Muslim arrives at one’s house before the night of Eid ‘ul-Fitra before sunset and dines with his host, it is incumbent on the latter to give the former’s Fitra. If the guest arrives after sunset of the night of Eid-ul-Fitr, Fitra is not obligatory even if he dines with his host. Even when the guest arriving before sunset does not dine, Fitra is obligatory on the host. In this case, it is better if both the host and the guest give Fitra. If one’s wife is at her parent’s house on the night of Eid ‘ul-Fitr, her parents should take out the Fitra.

One the last day of the month of Holy Ramazan, if a person arranges a Majlis which finishes after sunset (Maghrib) and if offers Niyaz or food to his guests, he does not have to give Fitra for them.

Fitra should be given to deserving Momins who do not have enough income for the maintenance of their families for the whole year.

Fitra cannot be given to one’s dependents. But, it is better to give it to non-dependent deserving relatives.

Next in order of preference do deserving neighbors and then any other deserve pious persons.

Fitra from Syed’s can be given to Syed’s or non-Syed. Fitra from non-Sayeds cannot be given to Sayeds.

If deserving persons are not easily found, Fitra should be sent to places where such persons are found, or the amount should be sent to a Mujtahid who would do the needful in distributing the same.

It is not essential that the recipient of Fitra is an “Adil” (just) but it necessary to ensure that it is not given to anyone likely to use in acts of sin e.g. drinking liquor, gambling etc.

Although it is permissible to send Fitra to any place, it is preferable if it is distributed to a deserving person locally.

The time for giving Fitra is from the night of Eid-ul-Fitr (Ramazan Eid) upto the noon (Zohar) of Eid-ul Fitra. If it is not possible for some reason, the amount of Fitra should be set apart from other monies and disbursed when deserving persons are available or may be sent to a Mujtahid for required distribution.

## Eid-ul-Fitr

### A Unique Festival Time of Joy for Muslims

Eid-ul-Fitr is a unique festival. It has not a festival related in any way to world affairs and has no connection to any historical event nor it is related to the changes of seasons or cycles.

Its significance is purely spiritual. It is the day when Muslims thank Allah (s.w.t.) for having given them the will the strength and endurance to observe fast and obey His commandment during the Holy Month of Ramazan.

This day, in Muslim world, brings rejoicing and happiness. The rejoicing is not, however, at the departure of the month of Holy Ramazan; it is the happiness, which man feels after successfully completing an important task.

As far as the passing away of the month of Holy Ramazan is concerned, Muslim Religious leaders of the early days of Islam always felt profound sorrow when it came to end, as they felt that they were being deprived of the spiritual Blessings, which are associated with the Holy month of fasting.

To show the original Islamic feelings at the end of Holy Ramazan, Imam Zainul-Abedeen (a.s.) said:

“O Lord, Thus hast ordained Holy Ramazan to be one of the most chosed... and Thou hast distinguished if from all other months and chosen it out of all other months, and chosen it out of all other seasons and periods; and given it preference to all the times of the year, by having sent the Holy Quran and the light of guidance in it, and by having increased the faith, and by having enjoined the observance of fast in it, and by encouraging us to stand up for Prayer at night, and by placing in it the glorious “Night of Qadr” which is better a thousand months. Therefore, in accordance with Thy command, we kept fast in its days, and with Thy help, we stood up for Prayers in its nights; presenting ourselves, by means of its fasts and Prayers, for Thy Mercy which Thou didst offer to us.

“And, verily, this month of Holy Ramazan stayed amongst us a welcome stay; and gave us a righteous company bestowing upon us the most excellent benefits in the universe.

Now, it departs from us at the completion of its time.

Therefore, we bid it farewell as we did good bye to one whose departure is hard upon us and makes us sad, and whose parting away makes us feel lonely.”

Then Imam Zainul Abedeen (a.s.) then he turns towards the month of Holy Ramazan, speaking In an endearing tone:

“How much did we long for thee yesterday; and how intense will be our eagerness for thee tomorrow! Peace be on thee and thy deprived, and thy Blessing which will no longer be with us.”

These few words are the mirror, which show the true Islamic feeling towards the month of Holy Ramazan and Its Blessings and Spiritual benefits.

Eid-ul-Fitr is related to such a Holy month of Blessings, because it is on this day that the strict restrictions of the preceding month are lifted. Unfortunately, in some places, this resumption of the normal activities is misinterpreted as a license to indulge in activities prohibited in Islam, like gambling and other haram acts.

Fortunately, such trends are not common yet; but such people should be made to understand the significance of Eid-ul-Fitr are designed to offer thanks to Allah (s.w.t.) that He helped us in accomplishing the aim of Holy Ramazan.

Surely, it would be an affront to Allah (s.w.t.) if anybody, after thanking Him for completing that spiritual training, and goes right away sinning against Him!

Has such person known the meaning and purpose of Eid-ul-Fitr, he could not have indulged in such unlslamic activities. Eid-ul-Fitr can be interpreted as threefold Blessing: Firstly, it provides one more occasion for the Muslims to thank Allah (s.w.t.) and remember His Blessings.

Secondly, it affords an opportunity of spiritual stocktaking, after the month of Holy Ramazan. A Muslim can now ponder over the strength (or weakness) of his will power, he can see. In the mirror of Holy Ramazan; what were the strong (or weak!) points of his character, because, under the stress of fasting, the hidden qualities (or evils!) of human character come to surface in such clear way which is, perhaps, not possible otherwise.

Thus, a man gets a chance of self-diagnosis of the traits of his character, which probably no one else may ever detect.

Thirdly, it enjoins the well-to-do persons to share a portion of what they have with their poor brethren. On the eve of Eid-ul-Fitr, a Muslim is obliged to give to the needy foodstuff at the rate of a prescribed weight, on behalf and of every member of his family, including servants and guests who were sheltered under his roof on that night. It would certainly be pleasing to Allah (s.w.t.) if we did not forget these lessons after Eid-ul-Fitr.

### Let us Pray to Allah (s.w.t.)

“O Lord, makes us clean from our errors by the close of the month of Holy Ramazan, and take us out of sins when our fast comes to end. And Bless us on this Eid day, the day of our festival and our breakfast; and let it be the best day which passed over us, and forgive our sins, known and unknown.”

The whole month as a Muslim, we have obeyed Allah (s.w.t.), unquestioningly, without complaint, without regret, and we have spent the time in Prayers, charity, we should continue all the good things we were doing. Having done this, for one whole month, today on this auspicious day Eid-ul-Fitr, every Muslim should be ready to face the year that lies ahead with renewed strength, greater understanding and universal goodwill He has fasted to acquire piety, discipline and self-control, now the habit of unquestioning obedience to Allah (s.w.t.) is cultivated in his heart and mind. He is now trained to accept the commands of Allah (s.w.t.), in the remaining eleven months of the year, with same unwavering loyalty. He has emerged from the month of Holy Ramazan with a new personality and a stronger character, confident of his ability to subordinate his desire to his will, his emotion to his intellect. No longer it will be difficult for him to refrain from all the haram acts.

So the training period of Ramazan has come to end. Now we are entering the era of normal activities of life. If the lessons learnt in Holy Ramazan have left their marks upon our character, we are entitled to enjoy Eid-ul-Fitr.

In this moment of happiness please do not forget the current situation in the world where Muslims are suppressed by the Zionist oppressions and let us pray to Allah (s.w.t.) to improve the situations of the Muslims all over the world and give them all; the love of the Ahlul Bait (a.s.) and let all Muslims come on a common platform and raise the banner of Muslim to such a height that the oppressors when they see the strength of the Muslims will never again think of committing any Zionist acts against the Muslims all over, we Muslims have created this situation to happen because of our faults, sins and disobedience to the commands of Allah (s.w.t.).

We have to change our conditions before Allah (s.w.t.) can extend his hands of Mercy on us.

Let us be good Muslims first for the Almighty help to come. Obey His commands and His divine help is sure to come, and pray to the beloved Imam of our time (a.t.f.s.) to intercede and guide us to the right path, we conclude with Prayers of Imam Ali (a.s.) to the Almighty Allah:

“O Ever-Alive, O Eternal, O Owner of Majesty and Kindness, O He who is kind enough to have compassion for one and all in this world and in the Hereafter, and to have Mercy upon His servants in both the worlds. O the Most Merciful, O Allah of mankind from the beginning to the end, forgive our wrongdoings, and accept our obligatory and optional Prayers and fast.” Ilahi Ameen!

# 5. Ethos of Prophets

The Ethos of Prophet Adam (a.s.)

Adam (a.s.) was the father of mankind whom Allah (s.w.t.) created out of clay and blew His spirit into it after forty years hence his body systems started functioning. Then Allah (s.w.t.) ordered Angels to prostrate before him. All Angels prostrated before Adam (a.s.) except Eblis

‘‘And When We said to Angels: Make obeisance to Adam (a.s.), they did obeisance, but Eblees (did it not); he refused and he was proud, and he was one of the unbelievers.”

Then Allah (s.w.t.) made Adam (a.s.) and Eve settle in paradise beware them to the Satan’s deceit, making all the heavenly blessings except wheat permissible for them to eat.

Nevertheless, Adam (a.s.) and Eve were finally deceived by Satan, abandoned a recommended act, ate wheat thus were expelled from Paradise. Later they repented and Allah (s.w.t.) accepted their repentance making them settle on the earth.

Eventually Adam (a.s.) passed away in Mecca after ten days of illness at the age of 930 (936 or 1030) and was buried in a valley of abo-Ghaabis Mountain. Eve too became sick within a year, passed away after fifteen days, and was buried near the tomb of Adam (a.s.). According to some historians. Prophet Nuh took Adam (a.s.)’s coffin to the city of Najaf where it was buried.

### Invoking Allah (s.w.t.) through Mohammed (s.a.w.a.) and His Household (a.s.)

When Prophet Adam (a.s.) and Eve ate from the Forbidden Tree, they became unclad and their privy parts became manifest

“So when they tasted of the tree, their evil inclinations became manifest to them and they both began to cover themselves with the leaves of the garden. Then Adam (a.s.) received (some) words from his Lord, so He turned to him Mercifully”

What were those words? Imam Ja’far as-Sadiq (a.s.) says:

“There is no Allah save You, Glory be to you O Allah, and I praise You.

I have done wrong and been unjust to myself: Therefore forgive me and have mercy on me, for, You are truly the Most Merciful

There is no Allah but You, Glory be to You O Allah and I praise You. I have done wrong and been unjust to myself. Therefore, return to me Mercifully, for. You are the Most Merciful

I invoke You through Mohammed, Ali, Fatima, Hasan and Husain”

### Praising Allah (s.w.t.)

Prophet Adam (a.s.) said: Praise is due to the Lord of the worlds who created me with His own hands, made my creation perfect, fashioned me in the best way, honored me with His Angels’ prostration, taught me all the names and made me settle in Paradise.

However, He had created me not only for a few days. Nevertheless, what he had willed, happened to me. Praise is due to Him who removed pollution from me, favoured me with His attention to my awe and weeping, accepted my repentance, guided me to His obedience and made me firm in it following my sin, and aided me in fighting my enemy – Eblis – after I had obeyed him.

I bear witness that there is no god but Allah, He is One there is no partner for Him, He is Eternal after the annihilation of all creatures.

Imam Baqir (a.s.) said: “When Adam (a.s.) made Ka’ba and circumambulated it, he said: O Lord, there is a reward for every worker. I too have worked. He was told: Ask for whatever you wish. Adam (a.s.) said: O Allah, forgive my sin. He was told: You have been forgiven.

Adam (a.s.) said: forgive the sin of my offspring, who will come after me. He was told: O Adam! Whoever confesses his sin, here, as you have done, I will forgive his sin.

### Asking Protection

Prophet Adam (a.s.) said: O Lord ! You have given respite to Eblis making him dominate me and I have no option save looking for Your favor.

Allah Almighty said: I will assign an Angel with every offspring of yours to protect him from a nearby Satan

Adam (a.s.) said: O Lord! Give more

Allah (s.w.t.) said: A good deed will be rewarded tenfold and I will add to it but, (the reward of) a wrongdoing is only one and I will write it off

Adam (a.s.) said: O Lord! Give more

Say: O My servants! who have acted extravagantly against their own Souls, do not despair of the Mercy of Almighty Allah

Adam (a.s.) said: O Lord! Give me more

Allah (s.w.t.) said: I will not deny your offspring the repentance as long as their soul is in them

Adam (a.s.) said: O my Lord! Give more

Allah (s.w.t.) said: I will forgive generously

Adam (a.s.) said: It is good enough for me

### No Knowledge for Criminals

Prophet Adam (a.s.) became sick for eleven days enjoying his son, Shees, to keep his knowledge hidden from Cain and his children, for it was because of jealousy that Cain killed Abel. Adam (a.s.) had devoted knowledge to Abel. It was for this reason that Shees and his children had kept their knowledge hidden from Cain and his children who did not have a share of it.

### Advising His Children

When Adam (a.s.)’s death drew near, he gathered all his children informing and recommending them of the result of good deeds. An advice of his to the children was: Think of whatever you wish to do beforehand for, if I had done so, I would not be afflicted with what afflicted me.

It is your duty to do virtuous deeds and follow them diligently

### When Adam (a.s.) was Dying

Gabriel along with the Angel of death was beside his bed and other Angels had surrounded him. At this moment, Gabriel asked Adam (a.s.): How is your situation? Adam (a.s.) said: It is extremely painful. Furthermore, the agony stands between Prayer and me.

As the Angel of death was taking the life of Adam (a.s.), Adam (a.s.) was engaged in Tasbeeh (saying praise due to Allah) and Taqdees (saying no god but Allah).

Gabriel said to the Angel of death: O Angel of death I Be lenient to him. Do you know him? He is Adam (a.s.) whom Allah (s.w.t.) made with His own Hands and into him blew of His own Spirit ordering us to prostrate before him and gave him an abode in paradise. Adam (a.s.) kept praising Allah (s.w.t.) till the Angel of death took his life.

### Hardworking Farmer

The Holy Prophet (s.a.w.a.) said: When Allah (s.w.t.) ordered Adam (a.s.) to descend on the earth. He told him to farm with his own hands and eats out of his own hand labor after being deprived of Paradise and its Blessings.

## Ethos of Prophet Shees (a.s.)

Shees was the executor of Adam (a.s.)’s will, who was born five years after Abel was killed by cain, 235 years after the fall of Adam (a.s.). He was the offspring of Adam (a.s.) from his issue and Jafeth (Yefith) who were brethren. Allah Almighty sent a Houri for Shees and the next day another Houri for Jafeth. When those Houris married Shees and Jafeth, a son from the former and a daughter from the latter were born. These two cousins-Shees’s son and Jafeth’s daughter – got married later on and thus Adam (a.s.)’s generation multiplied.

According to Nassikh at-Tawareekh, the marriage between brother and sister is complete rejected.

Shees was residing in Mecca where he constantly performed major and minor Hajj. He founded Ka’ba with mud and stone. Getting sick, Shees appointed his son Anoosh as executor of his will and eventually passed away at the age of 912 and was buried alongside his parents in the Cave of Abo-Ghaabis.

### Teaching Divine Injunctions

Allah (s.w.t.) appointed Shees as Prophet and sent him fifty books containing signs precepts, injunctions. Traditions and limits. Shees used to live in Mecca teaching those books to Adam (a.s.)’s children.

### His Sixteen Pieces of Advice

From the words of Shees, son of Adam (a.s.): A Believer must have sixteen qualities:

1. Getting to know Allah (s.w.t.), His Angels and people of obedience

2. Getting to know good and evil, that is, interest in good and keeping away from evil

3. Listening to and an obeying a merciful King, whom Allah (s.w.t.) has made vicegerent on the earth giving him the affair of cities and servants

4. Being kind to the parents

5. Doing good to the extent of one’s ability

6. Helping the poor

7. Being kind to the homeless

8. Being brave in obeying Allah (s.w.t.)

9. Keeping away from debauchery

10. Patience with faith and certainty

11. Truthfulness

12. Justice

13. Detachment from the world

14. Making a sacrifice as a sign of thanks to Allah (s.w.t.) who has bestowed blessing upon His creatures

15. Forbearance and thankfulness to Allah (s.w.t.) during calamites in the world without showing impatience

16. Modesty and little disputation[[118]](#footnote-118)

## Ethos of Prophet Idris (a.s.)

Idris was the son of Bard, son of Mahail, son of Kenan, son of Anoosh, son of Shees, son of Adam (a.s.). He was called triple-blessed for he had three positions, viz reign, wisdom and Prophethood. He was born in Manf, the capital of ancient Egypt on the left side of Cairo presently known as Einos-Shams.

He was appointed Prophet 200 years after the demise of Adam (a.s.) and lived in Sehlah Mosque in Kufa for some time. Thirty books were sent to him. He taught astrology and eventually ascended to heavens. The Holy Quran says: surely he was a truthful man, a Prophet[[119]](#footnote-119)

### Traveling Teacher

It is reported on the authority of ibn Abbas that Prophet Idris was traveling in day while fasting and took a rest wherever night fell.

Idris is no named because he was frequently teaching the precepts of Allah- Glorified and Honored – and the traditions of Islam.

### His Meditation

Idris mediated upon the grandeur of Allah, Great be His Glory, saying: For these heavens and the earth, for this great creation, the sun, the moon the stars, the clouds, rain and all these objects, there is a Lord who is their Manager, why should I not worship this Lord as He deserves.

Then, he made contact with his tribe, preaching them, giving them advice, warning them and inviting them to worship the Creator of all these objects.

When Idris invited people, they responded to him one by one until they became seven, then seventy, then seven hundred until they became one thousand.

Idris said: Let us select a hundred from among a thousand. They did so. They selected seventy men from among the hundred and then from seventy ten and eventually seven.

Then, he said to them: Now you – seven persons- pray and the rest of us will say Ameen so that Allah Great be His Glory will guide us to worshipping Him.

They laid their hands on the earth and prayed for a long time but they gained nothing. Then they raised their hands towards the heaven. It was then that Allah – Glorified and Honored – inspired Idris guiding him those with him to worshipping Him. Since then, they worshipped Allah Glorified and Honored – and did not associated anything with Him till Allah Glorified and Honored – raised Idris to Heavens.

### His Creativity

He was the first one who invented needle for sewing and pen for writing. While sewing, he used to say: Glory be to Allah, there is no god but Allah, Allah is the Greatest, He is one and He is Glorious.

## The Ethos of Prophet Nuh (a.s.)

Nuh (a.s.) who is called the chief of the Prophets and “save by Allah” is the son of Lamuch. After being appointed as a Prophet, Nuh (a.s.) invited people to worship Allah (s.w.t.) but experienced nothing but persecution till on the order of Allah (s.w.t.):

“And make the ark before Our eyes and (according to) Our revelation and do not speak to Me in respect of those who are unjust Surely they shall be drowned So We opened the gates of the cloud with water pouring down And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.”

Noha was commissioned to carry in his ark all the Believers and a pair of all things, and the deluge overtook the unbelievers and even Nuh’s son.

### How Long Did Nuh (a.s.) Live?

Imam Ja’far-as Sadiq (a.s.) said: Nuh lived for 2500 years, with 850 years before ordainment and 950 years after ordainment during which he invited people to worship Allah (s.w.t.) and he lived for 700 years after the ark landed.

When the Angel of death came to Nuh (a.s.), he was in sunlight. After greeting him the Angel death, Nuh (a.s.) said: Why are you here? He said to take your soul. Nuh (a.s.) said: Will you permit me to go to the shade? The Angel of death said: Yes. Then Nuh (a.s.) changed his position saying: O Angel of death! What happened to me in life is like the change of position from sunlight to shade, now perform your mission. At this moment, his soul was taken and he passed away.

### Calling To Monotheism

“Certainly We sent Nuh to his people, so he said: O my people! Serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous Day

And, O my people! I ask you not for wealth in return for It; My reward is only with Allah”

### With The Ignorant, The Believers and The Unjust

The people of Nuh (a.s.) attacked him and strangled him to the point that he fainted and when getting up, he said O Allah! Forgive my people and me for they are ignorant.

“And I am not going to drive away those who believe My Lord! And do not increase the unjust in aught but destruction”

He was sometimes so beaten up by a stick, smashed, left at home that people thought he was dead, but when he came to senses, he performed Ghusl, came out of home and called people towards Allah (s.w.t.).

“Before them the people of Nuh rejected, so did they rejected Our servant and called (him) mad, and he was driven away

Therefore he called upon his Lord: I am overcome, come Thou then to help”

### The World & His House

It is reported that Gabriel (a.s.) said to Nuh (a.s.): O you have lived the longest life among the Prophets! How do you find life? Nuh (a.s.) said: The world is like a house with two doors; I entered it from one door and left it from the other. Nuh (a.s.) used to live in a house made of wood for 1400 years and whenever he was told: O Messenger of Allah! How good it was if you would make a house of mud and would take shelter therein, he would answer: I am going to die tomorrow and leave the house. He continued to live in this house till he passed away.

### His Thanksgiving

When Nuh (a.s.) was wearing clothes, eating food or drinking water, he thanked Allah (s.w.t.) saying: “Praise is due to Allah”

It is also reported that Nuh (a.s.) would say: “In the name of Allah” before eating and drinking and “praise is due to Allah” at the end.

### Where He Inscribed what!

Imam Reza (a.s.) said: When Nuh (a.s.) embarked in the Ark, Allah, Glorified and Honored inspired him: O Nuh! If you fear drowning, say a thousand times: “La elaha illaallah” then ask Me for rescue so that I will rescue you and those who Believe with you.

When they were all placed in the Ark and untied the thick rope of the Ark, a sharp wind started blowing. Hence, Nuh (a.s.) did not have enough time to say thousand times “La elaha illaallah”. He had only time to say “Laa elaha illaallah” a hundred times in the Syriac language by which the Ark became calm.

Nuh (a.s.) said: The words by which Allah (s.w.t.) rescued me should not be separated from me. Then, he had those words inscribed on his signet ring.

### His Advice to His Children

When Nuh (a.s.)’s demise drew near, he called his two sons saying: I enjoin you two things and forbid you two other things: “I forbid you to idolatry and arrogance” and enjoin you “La elaha illaallah, Subhan Allah wa Behamdeh”

## The Ethos of Prophet Hud (a.s.)

Hud (a.s.) is the son of Sahaleh, son of Arfkhshath, son of Sam, son of Nuh (a.s.), who was born 2648 years after the fall of Adam (a.s.). He was engaged in trade in the beginning of his life and earned livelihood in this way. Hud (a.s.) was appointed as Prophet at the age of forty. Since then, he started propagating his mission and guiding people. He used to say:

“I deliver you the Message of my Lord and I am faithful advisor to you” The chiefs of those who disbelieved from among his people said: “Most surely we see you in folly, and most surely we think you to be of the liars”

And eventually, people were afflicted with torment and such a destructive wind started to blow that “It did not leave aught on which it blew, but it made it like ashes”

Then, Prophet Hud (a.s.) settled in Hazaramaut along with four thousand Believers who had been rescued from the torment as a result of his invocation and eventually passed away at the age of 464. It is reported that over a cave in Hazaramaut Mountain, there is a dome under which the Holy body is buried with the following words inscribed on a tablet:

“In the Name of Allah, the Beneficent, the Merciful, the Most High, the Most sublime. I am Hud, the Prophet and the Messenger of the Lord of the earth and heavens unto the people of Aad. I invited them to believe in Allah (s.w.t.) and renounce idols. However, they disobeyed. Therefore, they were affected with a destructive wind hence ruined.”

### Patience over Persecution

When Hud turned forty, Allah (s.w.t.) inspired him: Go to your people and invite them to worship Me. Should they respond to you positively. I will increase their power and wealth. When the people were gathering, Hud (a.s.) came to them saying:

He said: “O my people! Serve Allah, you have no god other than Him

The chiefs of those who disbelieved from among his people said: Most surely, we see you in folly, and most surely, we think you to be of the liars. Hood said: “O my people! There is no folly in me, but I am an apostle of the Lord of the worlds I deliver you the message of my Lord and I am faithful adviser to you:

O my people! I do not ask of you any reward for it. My reward is only with Him who created me And, O my people ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength, and do not turn back guilty.

They said: O Hud! You have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you.

We cannot say aught but that some of our gods have smitten you with evil.

He said: Surely, I call Allah to witness, and do you bear witness too that I am clear of what you associate (with Allah) Surely, I rely on Allah, my Lord and your Lord.

There is no living creature but He holds it by its forelock surely my Lord is on the right path.

Hearing this, people attacked him, trying to strangle him and leaving him as a dead person. Hud (a.s.) was unconscious for a day and night and when he get conscious He said:

“O my Lord! Help me against their calling me a liar”

Allah (s.w.t.) said: In a little while they will most certainly be repenting

“So the punishment overtook them in justice, and We made them as rubbish.”

### Incompatible Wife

Prophet Hud (a.s.) was a farmer and irrigated farms. One day, a group of people came to his house seeking to meet with him. A one-eyed woman whose hair was mostly gray came out to them asking: Who are you? They said: We are the people of such and such land, and our land has been hit by drought; so, we have come to request Hud (a.s.) to pray for us and ask Allah (s.w.t.) to give us rain, She said: Had Hood’s supplication been heeded, he would have supplicated for himself, for his farm has been drought burnt. They said: Now tell us where is he? She said: He is in such and such place.

They went to him saying: O Prophet of Allah! Our land has been hit by drought. Ask Allah (s.w.t.) to make our land green and give us rain.

Hud (a.s.) performed Prayer and supplicated for them. Shortly then, he said to them: Go back, for rain has already fallen and your land has become green.

They said: O Prophet of Allah! We have seen something strange. Hud (a.s.) said: What have you seen. They said: a one-eyed woman most of whose hair is gray. They told Hud (a.s.) the full conversation they had with the woman.

Hud (a.s.) said: That was my wife and I invoke Allah (s.w.t.) to permit her to live long. They asked him why. Hud (a.s.) said: Allah (s.w.t.) never created a Believer without creating an enemy for him to harm him. She is my enemy. Having an enemy over whom I have control is better than facing one who controls me.

## The Ethos of Prophet Saleh (a.s.)

Prophet Saleh (a.s.) was son of Jaben son of Thamood, son of Amer, son of Eram, son of Sam, son of Nuh (a.s.), who was born 2973 years after the fall of Adam (a.s.). He was of high stature, broad-shouldered and eloquent. His hair was black and his cheeks rosy. He was bare footed and preaching people most of the time. He was engaged in business when he was free from preaching. He was known as a pious man in youth.

When Saleh (a.s.) was appointed as Prophet, he started guiding people. After some time, a small group of people followed him and the rest called for a miracle saying: Bring out of mountain a pregnant camel, which will deliver a young immediately. Prophet Saleh (a.s.) accepted and went to the mountainside along with the people invoking Allah (s.w.t.) to show His sign. All of a sudden, the mountain moaned and from it, a pregnant she-camel came out, giving birth to a young too. Nevertheless, they did not believe.

Prophet Saleh (a.s.) said: “This is a she-camel, she shall have her portion of water, and you have your portion of water, and you have your portion of water on an appointed time.”

Prophet Saleh’s she-camel horrified other animals in each pasture she entered making them to stop eating hence becoming thin. A group of adversaries by resorting to tricks slew the she-camel and her young fled towards mountain. Some people came to Prophet Saleh seeking a solution. Prophet Saleh said: Bring the young camel her. Seeing Prophet Saleh (a.s.), the young camel cried three times: O Saleh! Where is Mother? and disappeared.

But they slew her, so he said: Enjoy yourselves in your abode for three days; That is a promise not to be belied. Then the earthquake overtook them, so they became motionless bodies in their abode.

Prophet Saleh lived for 280 years and was buried between Rukn and Maqam in the Holy House of Allah Almighty (Ka’ba)

### The Best Argumentor

Imam Baqir (a.s.) said: The Holy Prophet (s.a.w.a.) asked Gabriel (a.s.): What was the reason behind the ruin of Prophet Saleh’s people?

Gabriel (a.s.) said: O Mohammed! Saleh was appointed at the age of 16 and was among people up to the age of 120 but no one responded him positively. They had seventy idols, which they worshipped besides Allah (s.w.t.).

Seeing this, Prophet Saleh said: I was appointed as Prophet to you at the age of 16 and I am now at the age of 120. I offer you two proposals. If you desire anything, ask me so that I shall ask Allah (s.w.t.) to fulfill your desire. or if you wish, I will ask your gods to fulfill a desire. If they fulfilled my desire, I will depart from among you. Then none of us will be offended.

They said: O Saleh! You are fair. Be prepared for it. So they left the city with, their idols on their backs. When they were free from eating and drinking, they said: O Saleh! Ask whatever you wish.

Prophet Saleh said: What is the name of the big idol? They said the name. Prophet Saleh called the idol by name but there was no answer. Prophet Saleh said: why it does not answer. They said: Call other idols beside it. Prophet Saleh called other idols by name but there was no answer

Prophet Saleh said: O people! Did you see that I called all the idols but they did not answer? Now you ask me something so that I will ask Allah (s.w.t.) to answer right away and fulfill your desire.

They came to their idols saying: Why don’t you answer Saleh? They did not answer. Then they said: O Saleh! Take a distance from us so that we will call our idols. They threw away the carpets and vessels they had with them wallowing in the dust and said:

O idols! If you do not answer Saleh, we will be disgraced. Then they asked Saleh to ask idols again but there was no answer. They said: Saleh wishes you to answer him and speak.

Prophet Saleh said: O people! The day is over but your gods do not answer. Now you ask me so that I will call my Allah (s.w.t.) and He will answer you right away.

Seventy chiefs were elected to ask Prophet Saleh. Saleh said to them: So all accept what you accept? People said: Yes! If they – seventy chiefs – follow you, we will follow.

Eventually they said: O Saleh! We ask you something and if your Lord answers, we will follow you and all the people in the village will follow you too.

Saleh said: Ask me whatever you wish. They said: Let us go to the nearby mountain so that we shall ask you what we wish there.

When they reached the mountain, they said: O Saleh! Ask you Lord to bring out from this mountain a red, pure and pregnant she-camel right now.

Saleh said: You have asked me something too hard for me yet so easy for my Lord. Then, he asked Allah (s.w.t.) what they had demanded. At this moment, the mountain cleaved and people were about to go mad when a horrible sound was heard.

... Like a woman in travail, the mountain became upset and abruptly the head of the she-camel and then other parts came out of the mountain standing on its four legs.

Seeing this, the people said: How quickly your Lord answered our Prayer! Therefore, ask Him to give us its young too. Prophet Saleh asked Allah (s.w.t.) again and a young camel with new hair dropped from the she-camel.

Prophet Saleh said: O people! Do you wish anything else? They said No! Let us go to our people so as to inform them of what we have seen. When the chiefs returned, their argument heated. Out of seventy, only six of them did not change their mind saying what they have seen and what Saleh has brought was true. Sixty-four denied (covered) the truth saying it was more than enchant, and one of the six chiefs who believed first, changed his mind and was one of those who hamstrung the she-camel.

## The Ethos of the Prophet Ibrahim (a.s.)

Ibrahim (a.s.) is son of Tarih, son of Nahur, son of Sharugh, son of Arghu, son of Faligh, son of Abir, son of Shalikh, son of Kenan, son of Arfkhshath son of Sam, son of Nuh (a.s.).

Ibrahim (a.s.) means a kind father. His title is the friend of Allah (s.w.t.) and the friend of the Beneficent.

He is also called the father of the Prophets (a.s.).

Ibrahim (a.s.) was born in the village of Kothi in Babylon 3323 years after the fall of Adam (a.s.). His mother, Nona hid him a cave out of fear of enemies for many years. He invited people to his upright creed from the age of sixteen. His uncle, Azar used to make idols and would give them to Ibrahim (a.s.) to sell them. He would put a rope around their necks carrying them with disgrace in the streets calling.

“And by Allah (s.w.t.)! I will certainly do something against your idols after you go away, turning back”

The news on these acts of his spread among the people. Nemrud heard of it and ordered Ibrahim (a.s.) to be brought to his place but Ibrahim (a.s.) did not prostrate to the king. Hence, Nemrud was infuriated.

Once Ibrahim (a.s.) went to the idol-temple and broke all the idols hanging the axe on the neck of the biggest idol. Seeing, this, people knew that it was the work of Ibrahim (a.s.) whom they condemned to be thrown into fire. The followers of Nemrud prepared a huge fire and threw Ibrahim (a.s.) into it.

“We said: O fire! Be a comfort and peace to Ibrahim (a.s.)”

When Nemrud’s plan failed, he ordered to expel Ibrahim (a.s.) from the town. Therefore, Ibrahim (a.s.) together with Sarah his cousin, Lot, his nephew, Tarih, his father migrated from Babylon and settled in Haram in northeast Al-Jazeera. He married Sarah who was then 37 years and departed for Kenan territory. Later on, as a result of a severe famine they migrated to Egypt from where they went to Palestine and settled in Hebron farm known as Qudskhalol till the end of life. Since Sarah was barren, she recommended Hajar, her slave-girl to him and thus Isma’el (a.s.) was born of Hajar.

Sarah asked Ibrahim (a.s.) to take Hajar and her son to a desert far from town. Her request was accepted. Ibrahim (a.s.) decided to take them to Mecca and at Gabriel’s hint, they alighted at the present Zamzam Well. He was with them for three days and upon his return said:

“O our Lord! Surely, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! That they may keep up Prayer: therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful”[[120]](#footnote-120)

Ibrahim (a.s.) visited the Sacred House, performed Hajj every year after his return, and enjoyed seeing Haajar and Isma’el. Ten years later, he was in Mecca when one night, he dreamed that he had to sacrifice Isma’el. He prepared to do so but the Angel brought a sheep from under mountain:

“And We ransomed him with a great sacrifice”[[121]](#footnote-121)

Later on, Ibrahim (a.s.) restructured Ka’ba with the help of Isma’el and eventually passed away after twenty-five days of illness 3508 years after the Fall of Adam (a.s.) and was buried in Mafileh cave in Hebron (Palestine) where Sarah was buried too. The Holy Prophet (s.a.w.a.) said: Ibrahim (a.s.) lived for 175 years

“Most surely Ibrahim was forbearing, tender hearted, oft-returning (to Allah):

Surely, he was a truthful man, a prophet, Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the Polytheists. Grateful for His favors”

### Why Taken a Friend by Allah (s.w.t.)

I always preferred Allah (s.w.t.)’s orders to other ones:

I was not grieved with what Allah (s.w.t.) had destined for me

I was serving guests day and night

Imam Sadiq (a.s.) was asked: For what reason Prophet Ibrahim (a.s.) was chosen as Allah’s friend. The Imam (a.s.) said: Because of his long prostration on the earth

The Holy Prophet (s.a.w.a.) said: Allah (s.w.t.) chose Ibrahim (a.s.) as his friend due to his feeding of people and performing midnight Prayer while people were asleep.

Imam Sadiq (a.s.) said: When Angels came to Ibrahim (a.s.) in human figure, Ibrahim (a.s.) brought them a broiled calf to eat. Angels said: We will not eat unless you tell us of its price.

Ibrahim (a.s.) said: “Say Bismillah whenever you start eating and Al-Hamdo Lil-Laahi whenever you finish eating.”

At this moment, Gabriel (a.s.) turned to his companions who were four and he was their chief and said: He deserves to be taken as a friend by Allah (s.w.t).

### In Search of Guests

Imam Sadiq (a.s.) said: When Ibrahim (a.s.) was at his father’s house and there was no guest there, he would lock the door, leave home while carrying the keys with him looking for guests

Ibrahim (a.s.) never started the morning or evening without having guests and on most occasions, he walked as much as two miles in order to find someone to be his guest.

### When Placed in Mangonel to be thrown in to Fire, Recited

There is no god but You, praise is due to You, the Lord of the world, for You is praise, for you is the Kingdom and there is no partner to you.

Imam Sadiq (a.s.) said: Shortly after being thrown by mangonel and before falling into fire, Gabriel (a.s.) met Ibrahim (a.s.) between saying: Do you need any help? Ibrahim (a.s.) said: Not from you.

### Thanking Allah (s.w.t.) for no Sin

Imam Baqir (a.s.) said: One day Ibrahim (a.s.) saw a white hair in his beard. He said: Thanks Allah (s.w.t.) who has made me reach this age while I have not committed sin even in a blinking time.

### Complainant of frist wife

Imam Sadiq (a.s.) said: Once Ibrahim (a.s.) complained to Allah (s.w.t.) of Sarah’s bad temper. Allah (s.w.t.) inspired him that the parable of a bad-tempered woman is like a crooked bone. If you straighten it, it will break and should you leave it as it is, it will benefit you. Be patient towards her.

### Praying for second wife

Imam Musa bin Ja’far (a.s.) said: When Ibrahim (a.s.) made Hajar and Isma’el (a.s.) settle in Mecca and bade them farewell, Hajar and Isma’el (a.s.) started weeping. Addressing Hajar, Ibrahim (a.s.) said: Why are you weeping? I have made you settle in the most beloved place on the earth and in the sanctuary of Allah (s.w.t.).

Hajar said: O Ibrahim! I have not seen any Prophet act as you have acted. Ibrahim (a.s.) said: What have I done? Hajar said: O Ibrahim! You are leaving behind a weak wife and a weak child, helpless with no companion of mankind, no spring of water, no harvest and no milch. At this moment Ibrahim (a.s.) felt pity for them and his eyes were filled with tears. He came forward till he reached the door of Allah (s.w.t.)’s House. Holding the two sides of the House, he said:

“O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near The Sacred House, our Lord! That they may keep up Prayer: therefore make the hearts of some people yearn them with fruits; haply they may be grateful “[[122]](#footnote-122)

When Ibrahim (a.s.) turned to leave, Hajar said: O Ibrahim! To whom are you entrusting us? He said: I entrust you to the Lord of this House.

### His Demise

Imam Ali (a.s.) said: When Allah (s.w.t.) decided to take the soul of Ibrahim (a.s.) to Him, He sent the Angel of death to him. The Angel of death greeted him and Ibrahim (a.s.) greeted him too and said: Peace be to you O Angel of death!

The Angel of death said: I am here to take your soul. Ibrahim (a.s.) said: Have you ever seen a friend take a life of his friend? At this moment, the Angel of death returned to Allah (s.w.t.) saying: Did You hear what Your friend (Ibrahim (a.s.)) said?

Allah (s.w.t.) said: O Angel of death! Go back to him (Ibrahim (a.s.)) and say: Have you seen a beloved dislike the visit of his beloved? Truly, the beloved liked to visit His beloved.

### Fought for no god but Allah (s.w.t.)

Imam Musa bin Ja’far (a.s.) said that the Holy Prophet (s.a.w.a.) had said: The first man who fought in the cause of Allah (s.w.t.) was Ibrahim (a.s.), for Prophet Lot (a.s.) was taken captive by the Romans but Ibrahim (a.s.) defeated them and liberated Lot (a.s.).

Imam Baqir (a.s.) said: The first person who hoisted banner was Prophet Ibrahim (a.s.) with the inscription, “There is no god but Allah”

## Ethos of The Prophet Lut (a.s.)

Prophet Lut (a.s.) son of Haram, the son of Tarih is Ibrahim (a.s.)’s nephew. His name has been mentioned in 14 Quranic Chapters. He used to live in a village called Sodome in Jordan. His people were destroyed with a torment as mentioned in hagiology. The Holy Quran says:

“And (as for) Lut, We gave him wisdom and knowledge”

“The people of Lut gave the lie to the apostles”

“When their brother Lut said to them: will you not guard (against evil)”

“Surely I am faithful apostle to you”

“Therefore guard against (the punishment of) Allah and obey me”

“And I do not ask you any reward for it my reward is only with the Lord of the worlds.”[[123]](#footnote-123)

### Forbidding Evil

“And (We sent) Lut when he said to his people: Most surely you are guilty of any indecency which none of the nations has ever done before you”

“What! Do you come to the males and commit robbery on the highway, and you commit evil deeds in your assemblies? But nothing was the answer of his people except that they said: Bring on us Allah’s punishment, if you are one of the truthful He said: My Lord! Help me against the mischievous people My Lord! Deliver me and my followers from what they do So, We delivered him and his followers all[[124]](#footnote-124)

### His Generosity

Imam Baqir (a.s.) said: Prophet Lut (a.s.) was Magnanimous and Generous, and whenever guests arrived, he would warmly receive them.

### Migrations for Religion

Prophet Lut (a.s.) left Iraq for Damascus along with his uncle, Prophet Ibrahim (a.s.). He forsook his homeland and his people to safeguard his Religion.

## The Ethos of Prophet Ishaaq (a.s.)

Prophet Ishaaq (a.s.) the son of Prophet Ibrahim (a.s.), was born of Sarah 3423 years after the fall of Prophet Adam (a.s.). Sarah was given the good news of his by Allah (s.w.t.)

..We gave her the good news of Ishaq and after Ishaq of (a son’s son) Yaqoob

She said: O wonder! I am extremely old woman and this my husband an extremely old man?

Most surely, this is a wonderful thing.

She became pregnant after seven days and after the period of pregnancy gave birth to Ishaaq.

She passed away at the age of 120 about 3463 years after the fall of Adam (a.s.). She was buried by Ibrahim (a.s.) in Makfileh in Hebron.

### Praying For Barren Wife

The followers of book have reported that when Ishaaq (a.s.) married Rafqa, the daughter of Batwayel during Prophet Ibrahim (a.s.)’s lifetime, he was forty years old and his wife was infertile. Ishaaq prayed for her invoking Allah (s.w.t.) to give her a child. Following this invocation, she gave birth to twin sons.

### His Charity

Prophet Ishaaq’s wealth and men multiplied. He used to dig wells. However, whenever the People of Jarar disputed over them, he would leave the wells for them and dig new ones.

## The Ethos of Prophet Yaqoob (a.s.)

Prophet Yaqoob (a.s.) was the son of Prophet Ishaaq, the son of Prophet Ibrahim (a.s.). His mother is Rafaqah, the daughter of Betoeel, the brother of Prophet Ibrahim (a.s.). He married his cousin, Laeeya who gave birth to many children. After the death of Laeeya, he married her sister, Raheel (Racchel), Prophet Yusuf (a.s.) and Benjamin was of her children.

According to Imam Baqir (a.s.) he used to live in Kan’aan, but he left it for Egypt where he passed away and his body was returned to Kan’aan.

According to Naasikh At-Tawarrekh, Prophet Yaqoob (a.s.) and his twin brother – Isa- passed away on the same day and buried by Prophet Yusuf near each other. That was 3630 years after the fall of Adam (a.s.).

### His Hospitality

Imam Ja’far as-Sadiq (a.s.) said: Prophet Yaqoob (a.s.) had a herald who heralded every day from Prophet Yaqoob (a.s.)’s house up to distance of six kilometers: “O people! Whoever wants to have lunch should come to Prophet Yaqoob (a.s.)’s house” and when evening came, he heralded “O people! Whoever wants to have dinner should come to Yaqoob (a.s.)’s house.”

### Good for Good

Prophet Ishaaq (a.s.) said to Prophet Yaqoob (a.s.): Allah (s.w.t.) has appointed you as Prophet and your sons as Prophets. He has placed in you good and blessing and he ordered him to go to a place in Damascus by the name of Fadan.

When he reached that place, he saw a girl standing at a well intending to water a sheep. On top of the well, there was a stone, which could only be removed by a number of men. Prophet Yaqoob (a.s.) said: Who are you? She said “I am daughter of Laban who was Yaqoob (a.s.)’s uncle. Prophet Yaqoob (a.s.) removed the stone immediately, helped the girl and watered that sheep. Then, he went to his uncle and sought her hand in marriage Laban, which was accepted and Prophet Yaqoob (a.s.) married her.

### Yaqoob (a.s.)’s Family

When it was morning, Prophet Yusuf (a.s.) wore his clothes, fastened his belt took his; staff in his hand and left home together with his brethren. Prophet Yaqoob (a.s.) too poured Prophet Yusuf’s provision in the same bowl in which Ibrahim (a.s.) poured Ishaaq (a.s.)’s provision. When Prophet Yaqoob (a.s.) went to see off his children, they said: O Prophet of Allah! Go back.

Prophet Yaqoob (a.s.) said: O Sons! I advise you to piety (guard against evil) and to my beloved, Prophet Yusuf (a.s.). I beseech you by Allah (s.w.t.) to feed Joseph when hungry and water him when thirsty. Keep on safeguarding him. Do not abject him. Be Merciful and Grateful to him.

They said: O our father, we are all your sons and he too is our brother but since you love him, he is more beloved than we are.

Prophet Yaqoob (a.s.) said: Yes, my sons! Allah (s.w.t.) is my witness over you. While I fear, you might harm him. Then he came to Prophet Yusuf (a.s.), embraced him, drew him closely to his chest, kissed him between the eyes, saying: I entrust you to Allah (s.w.t.). Then he went back home.

### His Grief

When Prophet Yaqoob (a.s.) heard the news about Prophet Yusuf (a.s.) from his sons, he turned his face from them saying:

Woe to me for separation from my dear Prophet Yusuf. He wept so much that his eyes went blind and the grief of separation agonized his heart. Prophet Yaqoob (a.s.)’s sons said to him: By Allah, you will repeat Prophet Yusuf’s name so many times that you will get sick because of separation or you will die.

Prophet Yaqoob (a.s.) said to his sons: “I only complain of my grief and sorrow to Allah (s.w.t.), and I know from Allah (s.w.t.) what you do not know”[[125]](#footnote-125)

### Good News for Prophet Yaqoob (a.s.)

Imam Sadiq (a.s.) said: An Arab Bedouin came to Prophet Yusuf (a.s.) to buy the provision from him. When he did so, Prophet Yusuf (a.s.) asked: Where is your house? He said: In such and such place.

Prophet Yusuf (a.s.) said: When you pass by such and such desert stop for a while and cry loud: O Yaqoob! O Yaqoob! Then a graceful handsome man will come and answer you. Tell him: In Egypt I saw a man. He sends regards to you and says: Your trust is with Allah Glorified and Honored and that he has not been killed.

When the Arab Bedouin reached that place, he told his servants to look after his camels, and then cried: O Yaqub! O Yaqub!

A handsome tall strong blind man came out groping against the wall and approached him. The Bedouin said: Are you Yaqoob? He said: Yes. Then the Bedouin conveyed his message, telling him what Prophet Yusuf (a.s.) had said. Hearing this, Yaqoob (a.s.) became unconscious and fell on the ground.

After some time he came to and said: O Bedouin! Do you want to pray to Allah (s.w.t.) for your needs?

The Bedouin said: Yes, I am wealthy and married to my cousin but she has not given birth to any child yet. I want you to pray to Allah (s.w.t.) to give me a child.

Prophet Yaqub (a.s.) performed ablution and a two-rak’at Prayer invoking Allah (s.w.t.) to give the man a child. Yaqub’s Prayer was answered and the man’s wife gave birth to twins for four or six times.

### Complete Favor

It is reported that Prophet Yaqoob (a.s.) asked the messenger who brought the good news of Prophet Yusuf’s being alive: How is Yusuf? The Messenger said: He is the king of Egypt and Master of that territory.

Yaqoob (a.s.) said: What am I do with his kingdom and territory. In what Religion did you find him? The man said: In Islam, the Yaqoob (a.s.) said: Now the favor has been completed.

### His Letter To The King

Prophet Yaqoob (a.s.) wrote a letter to Prophet Yusuf (a.s.) which read: From Yaqoob son of Ishaq, sacrifice of Allah (s.w.t.), son of Ibrahim, the friend of Allah (s.w.t.), to the king of Egypt.

We are the household constantly prone to tribulation. My grandfather, Ibrahim afflicted with tribulation. He was thrown into fire. My father, Ishaq was afflicted with being sacrificed.

I had a son being apple of my eyes, whose sight made me happy. A wolf devoured him. I wept over him so much that my eyes went blind.

He had brother who made me glad after him but you took him for a thief whereas we are a household never committing theft, nor being known as thieves. Do me a favor by setting free my son whom you have taken as a thief.

When the letter reached Prophet Yusuf (a.s.), he opened it and by reading the letter, he yelled, went inside and stared weeping. Then Prophet Yusuf (a.s.) washed his face, came out and read the letter again. Then he yelled, wept and went inside and wept once again. Then he washed his face and returned to his brother saying:

Do you know how you treated Yusuf and his brother when you were ignorant?[[126]](#footnote-126)

When Yaqoob (a.s.) and Prophet Yusuf (a.s.) met, they embraced each other and started weeping. Then Prophet Yusuf (a.s.) said: O father! You have wept over me so much that you have gone blind. Don’t you know that we are gathered on the Day of Judgment when we will meet?

Yaqoob (a.s.) said: Yes, my Son! I knew this but I feared you might lose your faith and we will be separated on the Day of Judgment.

### Advising His Sons

Being at the point of death, Prophet Yaqoob (a.s.) called his son, what will you serve after me?

They said: We will serve your God and the Allah of your fathers, Ibrahim and Ismail and Ishaq, One and Only, and to Him do we submit[[127]](#footnote-127)

Yaqoob (a.s.) said: O my sons! Surely, Allah has chosen for you (this) faith, therefore die not unless you are Muslims[[128]](#footnote-128)

### Service of Baytul Muqaddas

He was the first to enter it and the last to leave it. He used to light the candles there in.

## The Ethos of Prophet Yusuf (a.s.)

Prophet Yusuf (a.s.) was the son of Prophet Yaqoob (a.s.) who was born of a mother by the name of Raheel (Rachel) 3556 years after the Fall of Prophet Adam (a.s.). Prophet Yusuf (a.s.) metaphorically means an increase in Blessings. Raheel died in Bethlehem and his aunt brought up Prophet Yusuf (a.s.). After the death of his aunt, Prophet Yusuf (a.s.) came to live with his father, Prophet Yaqoob (a.s.) who was more kind to him than the rest of his brothers. This was painful for the brothers. One night at the age of twelve, he saw a vision and when he woke up, he said to his father:

O my Father! Surely, I saw eleven stars and the sun and the moon – I saw them making obeisance to me[[129]](#footnote-129)

He said: O my son! do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.[[130]](#footnote-130)

However, his brothers came to know about it later and said: Yusuf and his brother Benjamin are dearer to our father than we. So they asked their father to let them take Yusuf out. They took him out, beated him and threw him into a well. When Yusuf (a.s.) came to at the bottom of the well, Gabriel (a.s.) came to him saying: Don’t worry, you will reach a high position. Three days later, a caravan heading for Egypt from Madyan arrived in Jordon had halted near the well. The water drawer let down his bucket in the well and on the order of Gabriel (a.s.), Prophet Yusuf (a.s.) sat in the bucket and came out of the well.

The water-drawer said: O good news! this is the youth[[131]](#footnote-131)

The head of the caravan rejoiced over the incident but Prophet Yusuf’s brothers came to know about it and hence they hurried to Jordon saying: This is our slave who has escaped. They forced Yusuf (a.s.) to admit or he would be killed. Prophet Yusuf (a.s.) too admitted.

And they sold him for a small price, a few pieces of silver, and they show no desire for him[[132]](#footnote-132)

The caravan arrived in Egypt and after three days of rest, they took Prophet Yusuf (a.s.) to market, put him on a stool in the middle of the market and began calling: who is going to buy this lovely slave? Finally, the King of Egypt bought him and told his wife, Zoleikha to take care of him.

But one day, he was involved in difficulty because of Zoleikha’s love for him. She took him to a room and closed all the doors on him. Prophet Yusuf (a.s.) escaped from Zoleikha towards the closed doors, which opened to him. At this moment, the king arrived, Zoleikha went forward saying:

She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?[[133]](#footnote-133)

And a witness of her own family bore witness: If his shirt is rent from the front, she speaks the truth, and he is one of the liars[[134]](#footnote-134)

Prophet Yusuf’ (a.s.)’s shirt was a proof of his innocence, for it had been torn from behind showing that he had intended to escape from Zoleikha and that she had tried to catch hold of his shirt. Women in Egypt started reproaching Zoleikha.

So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Prophet Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection); this is not a mortal; this is but a Noble Angel.[[135]](#footnote-135)

The women gave the right to Zoleikha for they themselves had the same desire towards him.

She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.[[136]](#footnote-136)

He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.[[137]](#footnote-137)

Zoleikha started speaking ill of Prophet Yusuf and called on the king to put him in jail, and Prophet Yusuf (a.s.) was imprisoned for seven years.

One night the King of Egypt had a terrible dream. In the morning, he called all interpreters of dreams telling them about his dream

They said: Confused dreams, and we do not know the interpretation of dreams.[[138]](#footnote-138)

Eventually they referred to Prophet Yusuf (a.s.) in prison to come to the king. Prophet Yusuf (a.s.) said: I will not leave the prison unless my innocence is proved

And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely, my Lord knows their guile.[[139]](#footnote-139)

When they took the women to the King, they all witnessed to Prophet Yusuf’s innocence. Zoleikha too confused to her plan and she was divorced. Prophet Yusuf (a.s.) was released from prison and went to the King’s palace.

Prophet Yusuf (a.s.) interpreted the King’s dream, which indicated an imminent famine. He offered a solution and was favored that he became ruler of Egypt.

Rayyan who embraced Islam through Prophet Yusuf (a.s.) asked the hand of Essent the daughter of Fozifara in marriage for Prophet Yusuf (a.s.). Mensi and Efraim are the names of Prophet Yusuf’s children. After passing away of Rayyan, Prophet Yusuf (a.s.) married Zoliekha who was returned young

Because of Famine, the children of Yaqoob (a.s.) came to Egypt to seek help from Prophet Yusuf. Who recognized them; they took Prophet Yusuf’s shirt for Yaqoob (a.s.)

So when the bearer of good news came, he cast it on his face, so forth with he regained his sight[[140]](#footnote-140)

Prophet Yaqoob (a.s.) arrived in Egypt in full ceremonies and was warmly welcomed by Prophet Yusuf.

Prophet Yusuf passed away 3666 years after the Fall of Adam (a.s.), at the age of 120.

### His Invocation in the Well

When Prophet Yusuf (a.s.) was thrown into the well, it was said to him: Take off your shirt. While weeping, Prophet Yusuf (a.s.) said: O my brothers, do you make me bare? One of the brothers drew a knife, attacked him and said: If you do not take off your shirt, I will kill you. He took off his shirt and the brothers threw him into the well and went away. Turning to Allah (s.w.t.), Prophet Yusuf (a.s.) said: O Allah of Ibrahim, Ishaq, and Yaqoob, have pity on my weakness, for I am helpless and underage.

### Who is Stranger?

When Prophet Yusuf (a.s.) came out of the well and was sold, someone said: I advise you to treat this stranger kindly. Prophet Yusuf (a.s.) said: One who is with Allah (s.w.t.) is no stranger (Lonely)

### From Prison to Palace

When Prophet Yusuf (a.s.) was being released from prison, he wrote the following on prison wall: Here is the gravestone of the living ones, the house of grieves, a place for testing the truthful ones and reproach of the enemies.

Just before coming to the king of Egypt, Prophet Yusuf (a.s.) said:

My Lord will suffice me of the world. My Lord will suffice me of the people. His praise is great and there is no god save Him

When Prophet Yusuf (a.s.) arrived in the king’s palace he said: O Allah (s.w.t.)! I ask You what is good to you from his good and seek refuge to You from his evil and evil of others.

### He and the Poor

It was said to the Prophet Yaqoob (a.s.): In Egypt there is a man who feeds the poor and in kind to orphans. He said: He should be a member of our household. When they make an inquiry, they found out that it was his son Prophet Yusuf (a.s.).

It is reported that Prophet Yusuf (a.s.) did not eat his fill during his reign. It was said to him: Will you remain hungry while the treasure of the earth is in your hand? He said: I am afraid that I will forget the hungry if I eat fill.

### Pardoning His Brothers

They said: By Allah (s.w.t.)! now has Allah (s.w.t.) certainly chosen you over us, and we were certainly sinners.

He said: (there shall be) no reproof against you this day. Allah may forgive you: and He is the most Merciful of the Merciful.[[141]](#footnote-141)

## The Ethos of Prophet Ayyub (a.s.)

Prophet Ayyub (a.s.) was born 3642 years after the fall of Adam (a.s.). His mother, Zarj is from the descendants of Lot (a.s.). He used to live in Jabieh between Ramallah and Damascus. He married Rahmah, daughter of Ifrathim son of Prophet Yusuf (a.s.). Rahmah bore seven sons and three daughters for Ayyub (a.s.). Prophet Ayyub (a.s.) was famous during his term for having cattle, sheep, camel and land but he lost all his children and wealth as a test by Allah (s.w.t.). Furthermore, he was afflicted with skin disease in a way that people expelled him from the city to be immune from disease.

For seven years, no one but Rahmah favored Ayyub (a.s.) and took care of him in the utmost degree of hardship and indigence. When seven years, seven months, seven days, and seven hours passed since his affliction, revelation to him halted too. Hence, Ayyub (a.s.) was no more patient and started bemoaning:

And Ayyub (a.s.), when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the Merciful[[142]](#footnote-142)

Gabriel (a.s.) came and said:

Urge with your foot; Here is a cool washing-place and a drink[[143]](#footnote-143)

Prophet Ayyub (a.s.) urged his foot. Immediately two springs gushed forth: One of warm water and the other cool. He first bathed in the warm water, his ailment recovered then drank a drop of the cool water, and his inner ailment recovered. He was talking with Gabriel (a.s.) when Rahmah arrived and saw two men instead of Prophet Ayyub (a.s.). While weeping, she asked them about her ill husband. Ayyub (a.s.) told her of Allah (s.w.t.)’s grace and they lived a good life since then.

And We gave him his family and the like of them with them, as a Mercy from Us[[144]](#footnote-144)

Rahmah bore seven sons and three daughters again Allah (s.w.t.) returned to them their wealth, In the first year of affliction, Ayyub (a.s.) was 73 years only and his affliction lasted for seven years. He lived another 146 years and passed away at the age of 226. His body was buried in the city of Horran.

### His Patience

It is reported on the authority of ibn-Abbas that one day Prophet Ayyub (a.s.)’s wife said to him: You should ask Allah (s.w.t.) to heal you. Ayyub (a.s.) said: Woe to you. We enjoyed wealth for seventy years, let us be patient in hardships too. Soon after this Allah (s.w.t.) healed him.

Surely We found him patient; Most excellent the servant! Surely, he was frequent in returning (to Allah)

### The Enemies’ Blame

When Prophet Ayyub (a.s.) was healed and rescued from afflictions, he was asked: Out of what happened to you, what was the hardest? Prophet Ayyub (a.s.) said: The enemies’ blame.

Prophet Ayyub (a.s.) said: By Allah (s.w.t.)! He knows that I have never eaten unless there has been an orphan or a weak person eating with me.

### The Hardest Affliction

Addressing Allah (s.w.t.), Prophet Ayyub (a.s.) said: O Allah Almighty! By Your might, You know that I will endure on my body the hardest when it comes to obedience and worship.

### One of His Invocations

I seek refuge with Allah (s.w.t.) from a neighbor who hides the good and discloses the bad.

## The Ethos of Prophet Shuayb (a.s.)

Prophet Shuayb (a.s.) is the son of Cubek son of Dawil son of Marrah son of Anqa son of Prophet Ibrahim (a.s.). His title is the orator of the Prophets (a.s.). His mother Mikah is from the descendants of Prophet Lot (a.s.). Prophet Shuayb (a.s.) was born 3616 years after the Fall of Adam (a.s.) and passed away 3836 years after the fall of Prophet Adam (a.s.) at the age of 220.

### His Eloquence

Prophet Shuayb (a.s.) was an orator among prophets for his eloquence, long sermon and impressive speech in calling people to Allah (s.w.t.) with his message.

### Do as I do and Say

Imam Zainul Abideen (a.s.) said: The first person who made scales and measure was Prophet Shuayb (a.s.). He said:

O my people! give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief. and I do not ask you any reward for it. My reward is only with the Lord of the worlds[[145]](#footnote-145)

### His Worship

The Holy Prophet (s.a.w.a.) said: Prophet Shuayb (a.s.) wept so much out of Allah Glorified and Honored – that he went blind. Allah (s.w.t.) restored his sight. But he continued weeping so much that he went blind again. Allah (s.w.t.) restored his sight again.

When he went blind for the fourth time, Allah (s.w.t.) said: O Shuayb! How long are you going to weep? If you fear the fire of hell, I have spared you and if you have a desire for paradise, I have made it permissible to you.

Shuayb (a.s.) said: O my Lord and Master! You know that I am not weeping for fear of hell or desire of paradise, rather I am weeping for Your love tied in my heart.

Allah (s.w.t.) inspired him: For this reason, I will soon appoint My Interlocutor, Moses as your servant.

### Reappeared Young

Imam Ali (a.s.) said: Shuayb (a.s.) kept on calling people to Allah (s.w.t.) so often that he grew old and his bones were trodden. Then, he disappeared and after some time returned to people as a young man and called them to Allah (s.w.t.) again. People said: We didn’t listen to you when you were old. How can we believe you now?

# 6. Marriage in Islam

## How to Choose a Spouse in Islam

The approach to choosing a spouse is much different in the Angelic spirit of Islam, when compared to those religions or schools of thought which have become void of the spirit of revelations. Islam does not allow a believing Muslim man to choose any woman as his wife. Neither does it allow a believing Muslim woman to choose any man as her husband. This is so because there are certain things to be considered in marriage, such as their well-being and prosperity in this world and the Hereafter; immunity from corruption and Satanic plans. As viewed in Islam, marriage is not just based on lust, carnal desires, and material gains. The goal of Islam from marriage is to maintain people’s beliefs; to build a divine home; to raise good children; and to seek Allah’s pleasure. It is in this framework that all that is involved; the marriage itself; maintaining a spouse; loving a legitimate spouse; having sex as much as either side requires; respecting each other’s rights; bearing children; raising them; carrying out the necessary duties such as working to provide for the housing, food and clothing of the wife and children are all considered to be worship of Allah and each step taken in this regard will have a great Heavenly reward. It is in this context that one can understand why Islam insists on finding a well-matched spouse. We are forced to humbly accept Islam’s divine conditions for marriage, since a marriage without regard for these conditions will end up in a life full of sedition. The house will be filled with torture and suffering; pain and agony; sadness and sorrow. Such a life might end up in separation and divorce with its ever-lasting bad feelings. It may even end up in insanity or suicide if one party is not strong enough.

Avoid associating or marrying a woman who has not attained intellectual development through studying; and has not helped herself reach perfection by attaining piety, faith and morality. Such women are raised in families’ void of monotheism, morality, piety, worship and belief in Allah’s unity. They bring nothing for their husbands but sedition, corruption and destruction.

An important Tradition from Imam Baqir (a.s.) has been quoted as: The Holy Prophet (s.a.w.a.) passed by some women. He suddenly stopped and addressed them, and said: I have not seen any group of people lacking wisdom and Religion like you, and stealing the wisdom of the wise. I have seen that your torture is greater than that of all the dwellers of Hell. I strongly recommend that you try to get close to Almighty Allah by perfecting your faith and acquiring knowledge and good deeds.

Imam Ja’far as-Sadiq (a.s.) said: The strongest enemy of a Believing man is his bad wife.

In another tradition it has been stated: There are things which are essential causes of committing sins and rebelling against Almighty Allah: love of the world; love of power; excessive sleeping; love for women; love for eating and being lazy.

Thus, it is best that you confine yourself to abide by the conditions stated by Islam in choosing a spouse. The Holy Prophet (s.a.w.a.) said:

Do not choose a wife for wealth or beauty. Her wealth will cause her rebellion, and her beauty will cause her corruption. You must consider her faith and Religious-ness for marriage.

The Holy Prophet (s.a.w.a.) further stated: If there is a bad omen in anything that is a woman.

In fact, if a woman is deprived of knowledge, faith, morality, good-temper, dignity and nobility, then she is bad and will ruin her husband’s life.

The Holy Prophet (s.a.w.a.) also said: A bad woman is the worst thing.

### An Amazing Story

It has been written that there was a young fellow who would recite the call to Prayer from the top of the special place on the Mosque. One night he looked at the house surrounding the Mosque when he was reciting the call to Prayer. This kind of looking has been prohibited by Islam to safeguard man from sedition and for his own sake. Suddenly he saw a good-looking young girl, and fell in love with her. After saying the call to Prayer, he went and knocked at her door. The house owner opened the door.

The young man told him that he had come and wished to marry her daughter. The man said that they were Assyrian Christians, and they would only wed their daughter to him if he accepted Christianity. The young fellow who had fallen madly in love with the beautiful girl did not choose a best match and let lust and beauty be the reasons for his marriage. He accepted her father’s condition and abandoned Islam, but on the wedding day, he fell down the stairs and died.

### Islamic and Humane Conditions in Choosing a Spouse

1. The respectable families should provide the means for the young man and woman to meet each other before marriage. It is not necessary to wed them to make them Mahram (lawful to see each other) for this purpose. This has been allowed by Islam, and is considered legitimate in Islamic jurisprudence. They must see each other, so that they can recognize each other’s good characteristics or apparent defects, and then decide. This will also block the way for future claims. Of course, this visit should be with the intention of getting married and deciding whether to finalize the marriage. It should be void of sin. The Holy Prophet (s.a.w.a.) told Mughayreh, the son of Shua’ba who had married a woman: Have you looked at her before you got married, there was more hope for you to get along with her. Muhammad, the son of Muslim said that he asked Imam Baqir (a.s.): Does a man who wants to get married have the right to look at the woman? The Imam (a.s.) replied: Yes of course. He wants to purchase with the highest price, yet how can he not look? Someone asked Imam Ja’far as-Sadiq (a.s.): Is it permissible for the man to take a good look at a woman before he marries her? Can he look at her face and the back of her head and if it is permissible for a man to look at a woman’s hair and her beauties when he wants to marry her? The Imam (a.s.) replied: Yes it is not forbidden to look at the back of her head or look at her face and further said if he wants to become aware of her characteristics it is all right.

In another tradition, the Imam (a.s.) was asked: Is it permissible for the woman to stand up so that the man can see her? The Imam (a.s.) answered: Yes, she can even wear clothing showing the form of her body at that time.

These traditions and the like imply that if someone chooses a woman to marry, after he investigates about her family, her faith and morality, it is fine to look at her to learn about her physical features such as her hair, her looks and beauty, her height and posture. This will block any future claims about her defects, which might otherwise cause disappointment or argument. This does not mean that man can go around to look inside every house and observe at the beauties of the Muslim girls to choose one if they please[[146]](#footnote-146)

2. When you choose a wife and decide to marry her, you must intend to marry to seek Almighty Allah’s pleasure, not her beauty, perfection, amorous playfulness or coquettishness. You must act to please Allah (s.w.t.), to abide His degree, and to follow the tradition of the divine Prophets, especially the Noble Prophet of Islam (s.a.w.a.). There are many important traditions regarding marriage in order to get nearer to Allah (s.w.t.) and attain His pleasure cited from the Holy Prophet (s.a.w.a.): One who marries for Almighty Allah’s sake, and strives to provide the means for the marriage of others for Almighty Allah’s sake, deserves to be a Friend of Allah (s.w.t.).

3. It is not right to rush into marriage. It has been stated in Islamic teachings that to rush into something is the work of Satan. One must be careful in choosing a spouse. He/she must spend enough time, consult with others, and get to know the other party and his/her family. This is all necessary so that any great loss, spiritual, or psychological blow to either party can be avoided. In this regard, Imam Ja’far as-Sadiq (a.s.) said: In fact a woman is similar to a necklace. Be careful about the necklace you wear forever.

4. The Holy Prophet (s.a.w.a.) said: When you intend to get married to a woman, investigate about her hair as well as her face, since her hair is also part of her beauty.

5. The Holy Prophet (s.a.w.a.) said: The best of your women is one who is kind, bears children; is chaste; is respected in her family; and is humble to her husband; beautifies herself for her husband and is respectful but indifferent to others; obeys her husband; submits to him in private but does not act like dirty old men.[[147]](#footnote-147)

6. The Commander of the Faithful (a.s.) said: The best of your women have five traits viz. leniency; good temperedness; easy to get along with; one who does not rest until her husband is pleased and calm once she gets angry; protects her husband’s honor in his absence. Such a woman is one of the agents of Almighty Allah and should not be disappointed of Almighty Allah’s Mercy.

7. Imam Baqir (a.s.) said: A man consulted with the Holy Prophet (s.a.w.a.) regarding marriage. The Holy Prophet (s.a.w.a.) said: Get married, but with a Religious woman. Allah (s.w.t.) will give you a good reward. A good woman is similar to an especial crow, which is hard to get. The man asked what especial crow? The Holy Prophet (s.a.w.a.) responded: One with one white leg.

8. A man asked Imam Ja’far as-Sadiq (a.s.): My wife who was my companion died and now I am considering getting married again. The Imam (a.s.) told him: Be extremely careful with whom you marry and share all your secrets, wealth, Religion and trust. If you have no choice but to marry, find a well-behaved and good-tempered young woman.

9. The Holy Prophet (s.a.w.a.) said: One of the beneficial things that Allah has destined for a Muslim man is a woman looking at her pleases him, one who protects his honor in his absence; and one who obeys him in his presence.

10. The Holy Prophet (s.a.w.a.) said: The noblest woman in my nation is one with the most beauty and a nuptial gift of the least amount.

11. The Commander of the Faithful (a.s.) said: The Holy Prophet (s.a.w.a.) asked the people: Let me know what is the best for women? Bibi Fatima (a.s.) responded: That she does not see men, and men do not see her, too. The Holy Prophet (s.a.w.a.) who was amazed at this response said: Fatima is the chip off the old block![[148]](#footnote-148)

12. Imam Ja’far as-Sadiq (a.s.) said: The best of your women is one who is grateful if you give her property, and if for some reason you denied her of some property she is pleased and satisfied. The best of your women is one who smells good, cooks well; spends properly; abstains from not spending at the right time. Such women are agents of Allah. For them there is no disappointment. They shall not be sorry.

13. The Holy Prophet (s.a.w.a.) said: The most blessed wife is one who imposes the least expenses upon her husband.

14. The Holy Prophet (s.a.w.a.) said: Marry virgin girls. They have sweeter lips, and tighter wombs. They learn faster, and their love for their husband and mutual life is more lasting.

15. The Commander of the Faithful said: The best characteristics of a woman in marriage are the worst of men’s characteristics: pride, fear and jealousy. If she has pride, she will not submit to anyone but her husband. If she is jealous, she protects their belongings, and if she has fear, then she gets afraid of any circumstances and tries to protect herself. Thus, she will not fall prey to others.

16. Imam Ja’far as-Sadiq (a.s.) said: The best of your women is one who is no longer shy when she in undressed in private quarters with her husband, and when she wears her clothes, she is shy.

These are the characteristics of a good Muslim woman. One should look at above traits in women. Once they find one with a reasonable amount of positive traits, then they should choose her as their wife and the mother of their children. They should try not to be too strict in choosing a spouse, since such an obsession will make it hard to marry.

## Islam’s Original Plans for Marriage Part-1

And those who pray, “Our Lord! Grant unto us wives and offspring who will be comfort of our eyes, and give us (the grace) to lead the righteous”[[149]](#footnote-149)

### Marriage Negotiations

When a marriage is considered, it is customary among Muslims to conduct investigations about both families. Then they conduct negotiations to determine the conditions for the marriage and the wedding ceremony, and to establish the amount of nuptial gift. Among the questions asked, the families should try to answer those questions that are appropriate and within the framework of the Holy Religion. They should also do the same regarding the questions they ask. In these negotiations, it is best to exercise the utmost honesty. They should tell the true age of the couple, the real job of the man, his actual wealth, behavior and morality; his true spirit; relationships; degree of education; and any defects or shortcomings. The defects may be negligible. The woman’s family too should be honest in responding to |he questions asked by the man’s family. They should not be afraid to tell the truth, since this will prevent any future problems or a probable deadlock. It will prevent any future harm, bad feelings, separation, inter-family arguments or the ruining of the relationships between the two families.

Honesty and truthfulness can protect both families against any harm, bad feelings, and sorrow. It eases decision making for both sides and causes prosperity. Concealing the defects of men and women, deception and trickery are immoral and religiously prohibited. They are considered great sins. The bad effects of this will not only harm the couple, but will also damage both families.

Concealing defects of men and women, deception and trickery sometimes result in the breakup of a wedding, the cancellation of the nuptial gift, and the breaking up of the marriage without a divorce. Islam has granted this leeway to either side who may have been deceived by concealing defects. The Glorious Quran has prohibited any deception, trickery or concealing of defects and considers those who deceive, deserve the divine punishment in this world and the Hereafter.

The Holy Prophet (s.a.w.a.) said: “One who deceives a Muslim does not belong to our nation”[[150]](#footnote-150)

The Commander of the Faithful Ali (a.s.) said: “Deceiving one who has trusted in you is equal to atheism.”

He also said: “One who deceives people will be harmed by his/her deception.”

Regarding the characteristics of the pious Imam Ali (a.s.) has said the following Sermon 193 of Nahjul-Balagah: “The pious ones do not get close to people by deception. The Holy Prophet (s.a.w.a.) said: Deception, trickery and treason will result In Hell Fire. He also said: “One who is Muslim does not engage in deception or trickery. I heard from Gabriel that deception and trickery would result in Hell Fire.”

### The Necessity to Pay the Nuptial Gift

The two sides should agree on a reasonable amount after honest negotiations. The less strict you are about the amount of the nuptial gift, the more Almighty Allah will be pleased. The leaders of Islam have instructed to be lenient about this issue to ease the marriage of our young daughters and sons. The families should not imagine that an expensive nuptial gift arranged will prevent the disruption of the family and will help its continuation. There have been many married young women who have had expensive nuptial gifts but returned to their parent’s home after marriage, they got seriously hurt and fell apart.

You should rely on Almighty Allah’s Favor in these issues, and avoid what might cause pain, belittling or insulting of either party in the future. Once an amount has been agreed upon, and the bride and the groom have accepted it, then half of its due to be paid immediately upon the establishment of the marriage contract, and the other half must be paid after the marriage is consummated. If it is all paid at the time of the marriage contract, it is much better. The youth must realize that the payment of the nuptial gift has been clarified in Surah Baqra ( v. 236-237 and 241), Surah Nisa (v. 4) Surah Qisas (v.27-28) and Al-Ahzab (v. 49)

The Holy Prophet (s.a.w.a.) said: “A man who oppressively does not pay a woman’s nuptial gift is considered an adulterer by Allah (s.w.t.). On the Day of Judgment Allah will tell him: “O my servant, I married my servant to you based on a certain contract. You did not honor that contract, and oppressed her.” Then Almighty Allah will take away some of the man’s good deeds and will credit it to his wife’s record of deeds. If there are not enough good deeds to fulfill the woman’s rights, he shall be thrown in the Hell Fire due to not honoring his contract. Contracts bring responsibility.”[[151]](#footnote-151)

Imam Ja’far as-Sadiq (a.s.) said: “There are three groups of thieves. Those who are envious of paying the alms tax; those who consider it rightful to devour the nuptial gift; and the those who borrow money and do not intend to pay it back”[[152]](#footnote-152)

Imam Reza (a.s.) has quoted his ancestors as having quoted from the Holy Prophet (s.a.w.a.) as saying: “Allah, the Almighty will forgive any sin except denying a woman’s nuptial give, not paying the wages of an employee or selling a free man.”[[153]](#footnote-153)

Noble women have been instructed to forgo the nuptial gift if possible. This is a highly moral act and is a symbol of nobility and generosity. In a very important tradition from the Holy Prophet (s.a.w.a.) we read: “A woman who forgoes her nuptial gift after the wedding and before consummation of the marriage, will be credited for the reward of freeing one slave for every Dinar of the nuptial gift. Then the Holy Prophet (s.a.w.a.) was asked what if she forgoes her nuptial gift after the consummation of the marriage? The Holy Prophet (s.a.w.a.) answered: “Forgoing the nuptial gift after the consummation of the marriage is a result of love and companionship”[[154]](#footnote-154)

## Islam’s Original Plans for Marriage- Part – II

### The Wedding Trousseau

It is customary among Muslims that the father prepares the wedding trousseau for his dear daughter who is the apple of his eye. He does this through his nobility, kindness and love for his daughter. In this regard, we should remind the groom and his respectable family not to forget contentment, which is one of the attributes of the Holy Prophets (s.a.w.a.) and the Imams (a.s.) and is a fact truly loved by Allah (s.w.t.). They should be content with and grateful for whatever the bride’s family sends with her. This is usually as much as they can afford. They should not let this be the cause of insults, belittlement or attacks on the personality of the parties involved. The respectable father of the bride should consider his own social status and that of the groom’s family. He should also not be wasteful, since Allah (s.w.t.) is the enemy of those who waste. The wedding trousseau need not be extensive or extremely expensive. It need not consist of extraordinary goods. The expenditures for the wedding trousseau should not be out of traditional and religious bounds. It should not cause a great debt behind. Do not raise the expectations of the youth regarding the wedding trousseau, so they only go to propose to women with filthy rich fathers. This will cause a serious problem for the rest and is really inhumane; despised by Allah (s.w.t.); and is a cause of torture in the Hereafter.

You should spend rightfully earned income to purchase the wedding trousseau, so that the obligatory worship rituals of the couple on the clothes and rugs that are purchased are acceptable by Almighty Allah. Do not put yourself through too much trouble due to your children’s excessive expectations. Do not let this cause you eternal torture and punishment.

Allamah Majliesi (a.r.) has narrated Imam Sadiq (a.s.) as saying the following about Bibi Fatimah (a.s.):

The Commander of Faithful Ali (a.s.) did not have much material wealth. All he had was a couple of dresses, a camel, a sword, and armor. He earned his daily bread by working in other people’s gardens and farms. When he came to the Holy Prophet (s.a.w.a.) to propose to marry the Leader of all women (a.s.), the Holy Prophet (s.a.w.a.) told him to get up and sell his armor. He sold his armor and gave the money to the Holy Prophet (s.a.w.a.). Neither did he say how much it was, nor did the Holy Prophet (s.a.w.a.) ask. The Holy Prophet (s.a.w.a.) gave a fistful of money to Hazrat Bilal and asked him to buy perfume for his daughter. He gave some of the money to his other companions to do the other shopping of necessity.

When they brought all this to the Holy Prophet (s.a.w.a.) he took a look at them and said: “May Allah bless them for the Household”.*[[155]](#footnote-155)*

### Praying at the Wedding Threshold

Imploring Allah (s.w.t.), praying and supplication, crying in His Presence are all desirable forms of worship at all times, especially before the wedding. This kind of Prayer is closer to be accepted by Allah Almighty, and it can establish a background for the fulfillment of may legitimate aspirations.

The Commander of the Faithful Ali (a.s.) said:

“One who intends to get married should perform two units of Prayer, recite the chapters of Surah Fatiha and Surah Ya-Sin, and then praise Allah Almighty and say: O Allah, please grant me a deserving, kind, child bearing, grateful, content, zealous wife. She would thank me when I am kind to her; she would forgive me if I hurt her by mistake; she would help me if I remember you; she will remind me if I forget; she would protect herself and my honor in my absence; she would be pleased when I enter; she would obey when I command; she would abide If I swear; she would make me happy if I get angry”

O’ Owner of Grandeur and Nobility, please I ask You for I will not receive anything but what You destine for me.

The Commander of the Faithful Ali (a.s.) then said: Whoever does this at the wedding threshold, shall get what he wanted by Almighty Allah’s Favor.

## Islam’s Original Plans for Marriage – Part III

### The Time and Etiquette for Wedding

A group of families think that the marriage or wedding ceremonies provide a permit for carrying out whatever carnal desires they please. At the time of the wedding of their children, they commit divinely forbidden acts based on the request of their children, the couple’s friends, or their relatives. They think that this way they make the party more fun. However, marriage and wedding ceremonies, should be accompanied by dignity; nobility; respect; and should be void of sins; forbidden acts arousing elements; Thus they can be a cause of Almighty Allah’s pleasure and can yield Divine Blessings.

Imam Musa Kazim (a.s.) said: “It is not all required to abstain from unforbidden pleasures. Of course, we must be happy during a marriage ceremony and a wedding party. We should not forget to engage in legitimate means of entertainment like comics, jokes and singing. Even singing wise poetry, meaningful lyrics, pleasant slogans and the customs that are usual among Muslim women in such ceremonies are all fine. It is quiet natural to stay up late at these times”.

The Holy Prophet (s.a.w.a.) said: “It is fine to stay up until late in the three following situations: reciting the Holy Quran, studying to acquire knowledge; accompanying a bride to her husband’s house.”[[156]](#footnote-156)

In Islam, it is considered better to perform the wedding at night. Bibi Fatima (a.s.)’s wedding was carried out at night. Jabir Ansari said: When the Divine Prophet (s.a.w.a.) married Fatimah to Ali (a.s.), a few narrow-minded people came to him and objected why he had married her off with a very small amount of nuptial gift. The Holy Prophet (s.a.w.a.) told them that this was not his decision. It was Allah (s.w.t.), who married Fatima to Ali (a.s.). On the night of the wedding, the Holy Prophet (s.a.w.a.) prepared his piebald camel. He threw a gown over it and asked Fatima (a.s.) to ride it. He ordered Salman to pull the camel. He himself followed it from behind. Midway through he heard something come down. He looked and saw that Gabriel and Michael (a.s.) had descended from Heaven each accompanied with seventy thousand Angels. He asked them the reason for the dissension. They replied: We have come to see Fatima (a.s.) off to Ali (a.s.)’s house, and then they expressed their congratulations. They said: “Allah is the Greatest”. Thus, it became a tradition to say “Allah is the Greatest” when accompanying the bride.[[157]](#footnote-157)

Yes. You must prepare for and conduct the wedding ceremonies in a manner that will result in the descent ion of Angels and Allah’s blessings.

Imam Ja’far as-Sadiq (a.s.) said: “Take the bride to the groom’s house at night”[[158]](#footnote-158)

Imam Reza (a.s.) said: “Wedding at night is one of the traditions of the Holy Prophet (s.a.w.a.), since the night is for resting in peace and a woman is for peace, too.[[159]](#footnote-159)

The Holy Prophet (s.a.w.a.) ordered the daughters of Abdul Mutalib and the women of Medina to follow Fatima (a.s.) at the night of her wedding; be happy and sing; say Allah is great and praise be to Him, and avoid saying what Allah dislikes.[[160]](#footnote-160)

On the night of the wedding, it is recommended to feed the guests who have accepted the invitation.

The Holy Prophet (s.a.w.a.) said: “There are only five occasions for a banquet: Marriage; childbirth; circumcision, purchasing a house; and returning from the pilgrimage.”

O’ Ali, prepare an excellent dinner in honor of your spouse. He added: We will give the meat and the bread; you provide the dates and the ghee. The Imam Ali (s.a.w.a.) said: “I bought the dates and the ghee”. The Holy Prophet (s.a.w.a.) rolled up his sleeves, shredded the dates into pieces, and dropped them in the ghee. He mixed them until it became a mixture of dates, oil and flour. He sent a ram to be slaughtered. A lot of bread was baked. He them told Ali (a.s.) to invite whoever he wished. Ali (a.s.) says: “I went to the Mosque and asked the people to accept the invitation to Fatimah’s banquet.”

Regarding being invited to a wedding party, the Holy Prophet (s.a.w.a.) said:

“Do not rush to go to a wedding party if you are invited. Wedding ceremonies remind us of the worldly issues, but rush to a funeral ceremony when invited since that reminds you of the Hereafter. The families must arrange the marriage and wedding ceremonies in such a way that it does not have a bad influence on the kids, the youth and the young participants and does not foster or encourage them to commit any sin. It also provides a convenient place for the believing men and women invitees to participate.”

### Nuptial Night Customs

There are many verses of the Glorious Quran and traditions regarding intercourse, which are very beneficial for both men and women. Consider some of the recommendations of the Holy Prophet (s.a.w.a.) and the Holy Household in this regard which have been narrated in the most authentic books on traditions.

It is polite for the groom to take off the bride’s shoes once she has been brought to his house. Then he should wash her feet and spread water from the house entrance door to as far away as possible. This can block seventy thousand causes of the family becoming poor. Seventy thousand blessings will cover the house. Seven Angels of Mercy will start to fly over the bride’s head and their blessings will fill the whole house. The bride will be protected against diseases like insanity, and leprosy for as long as she lives there. It is highly recommended that the wedding should take place at night. The Hadees says: “Take the bride to her new home during the night” (not Hotel) as taking her to your home great barkat comes along with the wife.

When the bride enters the room, the groom is recommended to take off her shoes, wash her feet (in a washbowl), and then sprinkle the water around the room (detailed in foregoing para)

Then he should perform wuzu, pray two-rak’at sunnat Prayer, and then recite the following Dua:

اَللّٰهُمَّ ارْزُقْنِيْ اُلْفَتَهَا وَ وُدُّهَاوَ رِضَاهَا وَ ارْضِنِيْ بِهَا وَ اجْمَعْ بَيْنَنَا بِاَحْسَنِ اجْتِمَاعِنَا اَيْسَرِ ائْتِلَافٍ فَاِنَّكَ تُحِبُّ الْحَلَالَ وَ تُكْرِهُ الْحَرَامَ.

O Allah! Bless me with her affection, love and her acceptance of me; and make me pleased with her, and bring us together in the best form of a union and in absolute harmony; surely You like lawful thins and dislike unlawful things.

Then he should ask the bride to do wuzu and pray two-rak’at sunnat Prayer.

When they are ready to go to bed, the groom should put his hand on the bride’s forehead and pray the following Du’a while facing the qiblah.

اَللّٰهُمَّ بِأَمَانَتِكَ أَخَذْتُهَا وَ بِكَلِمَاتِكَ اسْتَحْلَلْتُهَا فَإِنْ قَضَيْتَ لِي مِنْهَا وَلَداً فَاجْعَلْهُ مُبَارَكاً تَقِيّاً مِنْ شِيعَةِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكاً وَ لَا نَصِيْبًا

O Allah! I have taken her as Your trust and have made her lawful for myself by your words. Therefore, it You have decreed for me a child from her, then make/her blessed and pious from among the followers of the Family of Muhammad (peace be upon him and them); and do not let Satan have any part in him/her.

As far as the Shariah is concerned, it is neither obligatory nor forbidden to have sex on the first night. It is a private decision between the newlywed couple; it has nothing to do with others.

The wife should avoid taking milk, vinegar, and coriander or sour apple during the first week of the marriage. These four can have a negative effect on her womb and may turn her sterile.

The Holy Prophet (s.a.w.a.) “If a woman starts her period while drinking vinegar, this will slow down its termination. Coriander will extend the duration of the period, and will make delivery difficult. A sour apple will quickly stop the period and the blood, which remains in the womb, will cause illness.”

Avoid lovemaking at the beginning, the middle and the end of the (periodic) month. Do not make love in the afternoon. It is not good to talk; it is very bad to stare when making love. It is extremely psychologically damaging to the child who may be born if the man thinks about another woman while making love. It is better to wear light clothing when making love. It is inconvenient to make love standing up like animals.

Avoid intercourse on the night of Eid-ul-Fitr (the end of the Holy Month of fasting); and Sacrifice Holiday; under a tree, under the sun; between the two consecutive calls for Prayer (Adhan and Iqamah), the night of the fifteenth day of Sha’ban (the birth date of the 12th Imam (a.t.f.s.); on the roof; and on the night of travel; Weddings and intercourse are recommended on Sunday night; early Monday night; Wednesday night; on Thursday; Thursday night; the eve of Friday. At the times that intercourse has been prohibited it may result in children with insanity, leprosy, foolishness; cross-eyedness; deafness; blindness; jealousy; becoming feminine; argument and separation, being sterile; having six fingers; having four fingers; being poor; extreme desire to attack other people, blind-heartedness, ugliness, and dumbness.

The times that intercourse has been recommended can result in children with such qualities as memorizing the Holy Quran; being pleased with divine decrees; faith; security from torture; love and kindness; compassion; nobility and generosity; being refined; having mastery over science; Religiousness and prosperity; and attaining the status of Allah’s saints. This was told to Ali (a.s.) by the Holy Prophet (s.a.w.a.) which he received them from Gabriel (a.s.)[[161]](#footnote-161)

It has been prohibited to make love instantly. This is oppressive to women and sexual foreplay is both necessary and beneficial to both men and women.

The Holy Prophet (s.a.w.a.) said: “Three actions are oppressive: Being accompanied by a man and not asking his name; Being invited to a party and not attending; Or not eating food if one has accepted the invitation, and lovemaking without foreplay”[[162]](#footnote-162)

The Commander of Faithful (a.s.) said: “Not sleeping with your wife and not fulfilling her sexual instincts is a cause of torture in the grave.”

It is forbidden to make love during the period. It is forbidden not to make love for over four months without any good excuse or the spouse’s consent, and it has retribution, making love while unclean is undesirable.

Hazrat Ali (a.s.) has said: Do not make love instantly. The woman has sensual and physical needs. Help her with foreplay, theft make love. If you see another woman and feel that she is beautiful, then immediately go to your wife. Allah has granted your wife with the same beauties, and not looking at another woman and going to make love to your own wife will block Satan from conquering your heart.

If you are not married, then perform two units of Prayer immediately. Praise Allah and send benedictions upon the Holy Prophet (s.a.w.a.) and his Household. Then seek help from Allah. Allah may grant you what you need through His Kindness.[[163]](#footnote-163)

The reward of fulfilling a woman’s carnal desires is so great that according to a tradition the Noble Prophet of Allah (s.a.w.a.) told a man: Are you fasting today? The man said no. Have you gone to visit the ill today? The man said no. Have you gone to a funeral today? The man said no, Have you fed one who cannot work today? The man said No. Then he said: Go back home and make love with your wife, since this is similar to a donation from you to her.[[164]](#footnote-164)

You should not make love in the presence of a child, since this is both morally and psychologically bad for the child. The Sixth Imam (a.s.) has said that this increases the chances of the child committing adultery in the future.[[165]](#footnote-165) One should avoid intercourse with a full stomach, since it harms your health.

Do not make love when there is a baby in the cradle who may observe you.[[166]](#footnote-166)

How wonderful is the Religion of Islam in its full coverage of all issues regarding, moral, educational and sensual affairs. Especially the coverage on women’s rights with a precise look at all affairs of life. It really grants us a good outlook on personal, family and social issues. It must be so since Islam is the manifestation of revelations; divine knowledge and the insight of the Holy Prophet (s.a.w.a.) and the Holy Household (a.s.) and it is not derived from a limited earthen mentality.

## The Rights of Wives and Husbands in Islam – I

A major factor in strengthening the ties of mutual life is dependent upon the woman respecting her husband’s rights. The wife should only consider Allah and the Hereafter and not let anyone else interfere in regards to her husband’s rights. Others may be mistaken in the life of the newlywed couple is pure jealously. Women should remember that others easily influence them. They should consider this element of their nature, and pay close attention to the possibility of others being wrong. They should remember Allah and their situation in the Hereafter and respect the man’s humane, divine and religious rights.

The man likes the woman to be his woman. She should maintain her sex role as a woman, as this her nature by creation. She should limit her beauty, appeal, seduction, and coquettishness to her husband. She should neither follow others nor should she accept the interference of distant or close relatives, neighbors or guests. Anyway, she should be the wife of her husband, and live life based on his will, and be a good mother to her children. Some women forget that they are feminine. They became rough, harsh, bitter and man-like. This shall make man’s life bitter, and make him sorry about getting married. They may even get fed up with life. Some of the rights of the husband include: The woman should submit herself to her husband’s sexual desires whenever he needs her. The woman should obey her husband in all moral and religious affairs. The woman should seek her husband’s permission to leave the house, except for the required pilgrimage to Mecca.

### 1. Obedience

Imam Baqir (a.s.) said: A woman came to the Holy Prophet (s.a.w.a.) and asked him what rights does the husband have over the wife? He (s.a.w.a.) said: She must obey the husband, and not be rebellious. The Holy Prophet (s.a.w.a.) said: A woman who performs her five required daily Prayers, fasts for the month of Holy Ramazan, performs the pilgrimage to Mecca, obeys her husband, recognizes the rights of Imam Ali (a.s.), being that he must be obeyed, shall enter Heaven from anyone of the eight gates which she desires to. The Hoy Prophet (s.a.w.a.) further stated: By the Allah who entrusted me with Prophethood, a husband has rights over his wife. She should submit to his sexual desires. She should not disobey his orders, and not oppose or quarrel with him.

In a very important and strong statement, the Holy Prophet (s.a.w.a.) said: A woman has not fulfilled Almighty Allah’s rights as long as she has not fulfilled her husband’s rights.

One should not conclude form the above traditions that the key to a woman’s prosperity is solely obeying her husband. However, she should also have faith, worship Allah (s.w.t.), do her Religious duties, and avoid doing what is forbidden. This means that she may prosper in this world and the Hereafter only if she gathers all these realties within herself.

### 2. Sexual Submission

It is obligatory for the wife to sexually submit herself to her husband at times; when there is no Religious excuse. It is even recommended that she declare her readiness to him. The Holy Prophet (s.a.w.a.) said: A woman should use the best perfume, wear her prettiest clothes, and groom herself in the best possible form. She should appear in front of her husband, every morning and night displaying her beauties. The husband has even more rights than this. If a woman carries out the instructions of the Holy Prophet (s.a.w.a.) exactly, she can keep her husband for herself, and keep him away from looking at or chasing other women, even in a lawful manner. This is exactly the situation, which causes conflicts. The wife wants to wear her best clothes, perfume, and make-up for going out to wedding parties or visit her friends and relatives, but appears in front of her husband, as she is (i.e. simple as she can be). Even after she returns from the party, she does not give her husband the slightest chance to see her. This hurts her husband’s feelings, weakens their relationship, and may prepare the grounds of other problems. Many at times the husband complaints about the wife’s indifference and lack of interest in sexual submission and not making themselves up for them. They have expressed their interest in temporary marriage (mutah) or divorce and re-marriage. The only solutions and recommendations to the women at this stage is to follow the instructions of the Immaculate Imams (a.s.) and the Noble Prophet of Islam (s.a.w.a.). This way their husband will not become lustful outside the house and they will not have any marital problems. Or else your life will be ruined and you will be responsible for it in the Hereafter. In regards to man’s attraction to his wife and her submission to him the Holy Prophet (s.a.w.a.) said: Do not elongate (lengthen) your Prayers to avoid submitting to your husband.

### 3. Going out of the House

Unfortunately, many women who have quit being a woman, and consider themselves to be men do not obey their husbands in regards to seeking permission to go out of the house. If it was deemed proper for women to freely, go out of the house Allah would not have made it conditional upon the husband’s permission. Some women left the house without their husband’s permission. They caused sedition and corruption. They let out their hair and showed their face. They disturbed the pure atmosphere of the society. They acted sexy and coquettish in the streets. They even sometimes forced the men not to object in an attempt to protect their honor, so that these women could act as they pleased. They imitated the Western culture, that of the Jews and the Christians. They made such catastrophes for Islam and the Muslims that can never be compensated for. The Holy Prophet (s.a.w.a.) has ordered a woman not to leave the house without her husband’s consent, and if she does so without his permission, all the heavenly Angels and each jinn or man who passes by her will damn her until she returns home.

Imam Ja’far as-Sadiq (a.s.) said: One of the men form the Helpers (Ansar) went on a trip and ordered his wife not to leave the house until he returned home. Her father got ill while her husband was away. She sent a messenger to the Holy Prophet (s.a.w.a.) asking him if she could visit her father. The Holy Prophet (s.a.w.a.) replied that she should obey her husband and stay at home. He father got worse and she sent another message to the Holy Prophet (s.a.w.a.) but received the same reply. Her father passed away and she sent another messenger if she can go for the burial and pray for her father, but she again received the same reply from the Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) sent a messenger to the lady and said that Almighty Allah forgave you and your father for obeying your husband.

The Commander of the Faithful has instructed men as follows: Protect your woman from the eyes of strange men, since this will better guard their chastity. The bad influence of bringing untrustworthy men to your house is the same as letting them go out to be seen in public. Make an effort so that they know no one but you.

### 4. Don’t bother your Husband, and don’t be vulgar and ill- Tempered

The Holy Prophet (s.a.w.a.) has made an amazing speech regarding this issue. He delivered this lecture for women:

O’ women, pay charity in Almighty Allah’s way, even though it be your ornaments, even a date, since many of you swear and are ungrateful to your husband and will be the fuel for the Fire of the Hell. A woman said is we not mothers. Don’t we carry the babies in our wombs for many months? Don’t we breastfeed them. Aren’t these girls the heads of some households, and these sisters sympathetic to their brothers? The Holy Prophet (s.a.w.a.) said yes. You get pregnant. You deliver children. You breast-feed them. You are kind. If women did not bother their husbands and got along with them, then no praying woman would burn in the Fire of Hell.

The Sixth Imam (a.s.) said: These people’s Prayers are not accepted: A maid’s Prayers who runs away are not accepted until she returns to her owners house; a woman whose husband is dissatisfied with her from night until the morning, and a leader who leads the people, but the people do not want him. Ali the son of Jafar asked his brother Imam Musa Kazim (a.s.): What is the status of a woman’s Prayers and conditions who angers her husband with her bad temper and vulgarity? He answered she is sinful until her husband is pleased with her. The Holy Prophet (s.a.w.a.) has asked women not to expect of their husbands more than they can provide for them and not to degrade their status before anyone whether it be a relative or a stranger.

The Sixth Imam (a.s.) said: A woman who bothers her husband, and makes him sorrowful is damned. A woman who obeys her husband under any circumstances, respects him, and does not bother him is prosperous.

### 5. Working at Home

The Holy Prophet (s.a.w.a.) told Haola: Allah shall prepare various delicious meals in Heaven for women who prepare delicious meals for their husbands. He will tell them to eat and drink as a reward for their efforts in this world. The Holy Prophet (s.a.w.a.) said: Almighty Allah shall look favorably at any woman who changes the decorations in the house to make the house look better. Whoever is favorably looked by Allah (s.w.t.) will be saved from punishment.

Imam Baqir (a.s.) said: Bibi Fatema az-Zahra (s.a.) took care of the work inside the house such as preparing the dough and cooking the bread, and the Commander of the Faithful Ali (a.s.) took care of the work outside the house such as shopping and collecting wood.

### 6. Respect your Husband and Treat him well

The Seventh Imam (a.s.) said: A woman’s Jihad is to take good care of her husband. A woman Jihad is being grateful to her husband; being kind with him; bearing with him when he is poor; seeing him off when he leaves, welcoming him when he comes home; totally submitting to her husband at allowed times; putting on good clothes and make up for him; properly running the affairs of the house; avoiding wastefulness and not asking him for more than he can buy. Such acts, which are defined by the Holy Prophet (s.a.w.a.), and the Imams (a.s.) as a wife’s duty towards her husband are her Jihad (Holy War). Imam Baqir (a.s.) said: Nothing can intercede on behalf of a woman in Almighty Allah’s presence than her husband’s consent.

The Sixth Imam (a.s.) said: Some people went to see the Holy Prophet (s.a.w.a.) and said we saw some folks who prostrated in front of their leaders. Will you let us do so in front of you? The Holy Prophet (s.a.w.a.) said: No, but if I were to issue such an order, I would order a woman to prostrate in front of their husbands. The Holy Prophet (s.a.w.a.) told Haola: Allah will make any woman who obeys her husband, and is patient with him under all circumstances a companion of the wife of the Prophet Yaqub (a.s.) in the Hereafter. Almighty Allah will grant any woman a reward for bearing the bitter words of her husband. For each word, He will count one day of fasting of a fighter in the way of Allah (s.w.t.) as her reward. The Holy Prophet (s.a.w.a.) said: As husband’s right over his wife is that she should turn up the light of his house, cook the food; welcome him at the door when he comes home; prepare water and towel for him to wash his hands and face; and submit herself to him sexually whenever she does not have a Religious excuse. The Commander of the Faithful stood by the dead body of his wife Bibi Fatimah (s.a.) upon her death and said:

O’ Allah. I am pleased with your Holy Prophet’s Daughter. O’ Allah, please be her companion, and alleviate her fears.

### 7. Do Not Make Yourselves Up Except For Your Husband

The Holy Prophet (s.a.w.a.) told Haola: Do not let anyone other than your husband see your ornaments and jewelry. Do not put on any perfume in the absence of your husband. Do not show off your attractive scarf and wrists. If you do so, you will ruin our Religion and make Allah (s.w.t.) angry. The Holy Prophet (s.a.w.a.) admonished women against wearing attractive clothes outside the house. He also forbade wearing jewelry that makes noticeable noise. A very important tradition exists from the Holy Prophet (s.a.w.a.) and must be seriously considered by the Muslims. Any man, whose wife puts on make-up and leaves the house to go out and be seen in public with his consent, is a cuckold (husband of adulteress), and it is not a sin to call him so. For each step that she takes, a house full of fire will be prepared for him. Limit them in this respect, since these limitations are a cause of happiness and pleasure for you and family

### 8. Do not use your Husbands Property without his Consent

The Sixth Imam (a.s.) said: A wife is not free to let a slave free, give charity or bet without her husband’s consent, however, the payment of the obligatory alms tax, visiting her relatives and doing good deeds do not need his permission, the Holy Prophet (s.a.w.a.) said: A woman should not donate any of her husband’s property without his consent. Should she do so, she will be sinful and the reward of her act will belong to the man.

## The Rights of Wives and Husbands in Islam – II

Those are limits set by Allah: those who obey Allah and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein (forever) and that will be the Supreme achievement.[[167]](#footnote-167)

### An Outlook on Family Rights

The rights of wives and husbands are completely described in the Glorious Quran.

When studying them one can recognize these mutual rights as being one of the miracles of the pure culture of Islam. No other school of thought has so thoroughly attended to the rights of wives and their husbands until now, and none can do so from now until the end of time. These rights include obligatory and recommended rights. Disrespecting the obligatory rights without the other person’s consent is the cause of divine punishment, and not honoring recommended rights will lessen the sweetness of life.

And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss. [[168]](#footnote-168)

And women shall have rights similar to the rights against them, according to what is equitable[[169]](#footnote-169)

And yet they had already covenanted with Allah not to turn their backs and a covenant with Allah must (surely) be answered for[[170]](#footnote-170)

Someone asked Imam Ja’far as-Sadiq (a.s.) what right does a woman have whose fulfillment by her husband implies that he is good doer. The Imam (a.s.) replied that he should feed her properly and provide her with clothing, and when she does something out of ignorance, he should forgive her.

The Holy Prophet (s.a.w.a.) said: Hazrat Gabriel (a.s.) recommended on behalf of wives so much so that I thought divorcing her is not permissible unless she commits adultery. The Holy Prophet (s.a.w.a.) said: Almighty Allah’s Mercy be upon the man who performs all the affairs for himself and his wife well, since Allah the Almighty has granted to men the control of women, and established the husband as her guardian.

The Holy Prophet (s.a.w.a.) said: One who ignores his wife’s rights is deprived of Almighty Allah’s Mercy. He also said: The best of you is one who is the best for his family and I am a model for you in this regard. He (s.a.w.a.) also said: A man’s wife his slave and the person most loved by Allah the Almighty is the one who treats his slaves kindly.

## The Rights of the Wife

### 1. Providing the Means of Living

The Holy Prophet (s.a.w.a.) said: One must provide the foodstuffs and clothing of his wife in the best manner. Imam Sajjad (a.s.) said: Going to the market and buying one Dirham of meat, which my wife desires, is better than freeing a slave. The sixth Imam (a.s.): The most fortunate man is the one who manages the affairs of his wife and children.

### 2. Cohabitation

The Eight Imam (a.s.) was asked about a man who had a young wife whom he had not slept with for nearly a year due to a disaster that come upon him. He had no intentions to bother his wife but the disaster caused him to do so, was he sinning? The Imam (a.s.) answered: Of course, after four months passed, he was sinning. Abuzar asked the Holy Prophet (s.a.w.a.): Is a man’s lovemaking for his wife divinely rewarded even though it brings pleasure? The Holy Prophet (s.a.w.a.) answered: Yes of course. Is it not forbidden to satisfy your sexual desires unlawfully? Abuzar answered yes. The Holy Prophet (s.a.w.a.) said: Certainly, its lawful form is divinely rewarded. It is considered desirable in divine teachings for a man to sleep with his wife for lovemaking once every four nights.

### 3. Improving the Living Conditions

The Holy Prophet (s.a.w.a.) said: When a man goes to shop for his wife, he is similar to one who takes charity to the house of the needy. When he gets home, he should first give what he has brought to his daughters. This is so because one who makes his daughter happy is similar to one who frees a slave from Hazrat Ismail (a.s.)’s generation, and one who makes his son happy by giving him something is similar to one who cries for fear of Allah (s.w.t.) given that Almighty Allah shall take such a person into Heaven filled with Blessings.

Imam Musa Kazim (a.s.) said: Men’s wives are their slaves. When Allah gives blessings to anyone, he should use it to improve the living conditions of his slave or else that blessings might be taken away from him. The Holy Prophet (s.a.w.a.) has admonished against a man being full while his wife is hungry. The sixth Imam (a.s.) said: A man should try to do the following things even if it is against his own desires.

1. Treating the family well.

2. Trying to improve his living conditions without being wasteful

3. Being concerned about protecting the family’s honor

The fourth Imam (a.s.) said: Almighty Allah is more pleased with the one who brings about more improvement in his family’s living conditions. The Holy Prophet (s.a.w.a.) said: Whatever a Muslim man buys for his wife has a reward similar to that of charity.

### 4. Respecting the Wife

The Holy Prophet (s.a.w.a.) said: Anyone who gets married should respect his wife. He (s.a.w.a.) also said: Anyone who hits his wife more than three times (at once), he will be disgraced by Allah (s.w.t.) in the Hereafter. The Holy Prophet (s.a.w.a.) said: Can you expect to hug your wife at night, having beaten her in the daytime? He (s.a.w.a.) also said: In fact, a woman is a doll; anyone who marries her should not commit sin with it. He also said: I wonder about a man who beats his wife, while he himself deserves to be beaten more. Do not beat your wives with a stick since there is retaliation for this act. The Commander of the Faithful (a.s.) said: The women you are responsible for a trust for you. Don’t be strict with them and leave them up in the air. Someone asked the Holy Prophet (s.a.w.a.) what rights does a woman have over a man? The Holy Prophet (s.a.w.a.) replied: Hazrat Gabriel (a.s.) made so many recommendations on behalf of women that I thought a man cannot say the slightest things to her. Gabriel (a.s.) said: O’ Muhammad (s.a.w.a.), be afraid of Allah (s.w.t.) in regards to women. They bear the sufferings and hardships of life. Women have rights over you since they have placed their bodies in your control for pleasure, they carry your children with their bodies until the time for delivery and they experience dangerous pains. Be kind to them. Keep them satisfied so they will get along well with you. Don’t say your wives are ugly or you don’t like them. Don’t be greedy about what you have given as the nuptial gift or take any of it back by force.

### 5. Grooming Oneself and Keeping Clean

Just as men like to see their wives looking pretty, clean wearing nice clothes and using good scent, women have the said desires for their husbands: cleanliness, grooming, taking baths, brushing teeth, washing one’s hair, combing one’s hair, cutting one’s nails, using scent, wearing proper clothing and the rest of the allowed grooming. These acts will please the woman and increase her chastity. She will not go after other men and think about getting another husband. Imam Reza (a.s.) dyed his hair and was asked why. The Imam (a.s.) replied: that a man’s grooming himself increases the chastity of his wife in a disheveled state. Imam Reza (a.s.) quoted on the authority of his grandfather that the women of the Israelites turned away from chastity for no reason at all, except that their husbands didn’t groom themselves. Then the Hazrat (a.s.) said: Women expect the same things of men that men expect of them.

### 6. Speaking Decently and Courteously

Swearing, or using a vulgar language will force the person we are facing to react no matter who they are. When you complain too much your wife will be upset, and this will ruin your mutual life. The Commander of the Faithful Ali (a.s.) has ordered men; Be patient with your wife under all circumstances and treat her with kindness.

### 7. Be Content with Your Share of Control over Life

Some men give up all their entire God given free will and totally submit themselves to the will of their wives. Some women take full control of their husband’s will and try to run their lives in any way they wish, this sort of life usually turns into a Satanic life with a lot of sins, waste and unlawful desires. The house and the family deviate from the main and divine principles when life is void of spirituality. Today, a large percentage of families suffer from this devastating catastrophe. Instead of life being dependent on the man’s decision, it depends on the woman. Instead of the man being the husband of the wife, the wife is her husband’s master. God forbid that the man disobeys the woman’s wants even if it is unlawful and ungodly, the woman, which will not end until the man surrenders or divorces her, will start a fight. Regarding such men who have lost control over their wives. Imam Ali (a.s.) said: Any man who gives his control over to his wife is damned. The Imam (a.s.) further said: The man who totally submits to his wife shall be thrown into the Fire of Hell by Allah (s.w.t.) with his face down. They asked why and the Imam (a.s.) replied: Because the wife requests see through clothing and he accepts it.

Regarding this issue, Imam Ali (a.s.) conducted a public sermon when a man complained against his wife. O’people! Never obey your wife. Do not give her any property. Do not grant the control of your life to her. If such people are left free to do as they wish, they will ruin everybody’s life and disobey their husband’s orders. We have discovered that these people are not pious when in need; quickly submit to lust; think about collecting gold and silver and until very old and are selfish and haughty when they are weak. If some of what they want is not provided to them they ignore all your kindness and favors and will always remember your bad actions. They will accuse without hesitation, will never stop their rebellion, and are constantly trotting on Satan’s path[[171]](#footnote-171)

## Divorce and Inheritance

One of the things, which angers Allah, The Almighty – Is Divorce

### Divorce is despised

Divorce is not good. It is despised by Allah (s.w.t.), the Holy Prophet (s.a.w.a.), and the Imams (a.s.) unless it is for a religiously acceptable reason. Divorcing based on the man or the woman’s lust is immoral, inhumane, ir-religious, and disrespectful to the other party. Nothing is more loved by Almighty Allah than freeing slaves, and nothing is more despised by Allah (s.w.t.) then separation and divorce.

The Holy Prophet (s.a.w.a.) said: Almighty Allah does not like men and women who treat their spouses as toys and want to divorce.

Imam Baqir (a.s.) said: Allah (s.w.t.) likes a house in which there is a marriage, and despises one in which there is a divorce.

Then the Prophet (s.a.w.a.) said: Allah, The Almighty hates or damns any man, or woman, who repeatedly marries and gets divorced.

### Causes for Divorce

Divorce is allowed in cases where there exist conditions in the woman or the man, which cannot be corrected for sake and make the continuation of the marriage difficult. In such case, the couple and their relatives should not worsen the conditions, and not say improper things. The problems that the couple has should not become a reason for them or others to commit other sins such as gossiping, accusing, belittling, etc. Such acts will only increase the hatred of the couple and their families, and will cause torture in the Hereafter.

It is unfortunate to say that whenever the issue of divorce comes up, the families start to gossip, make accusations, or express hatred, and many commit these sins. It may be said that the woman is too difficult to live with because she does not attend to the needs of the family, or the man does not abide by the conditions, which he has accepted at the time of the wedding, in which case the woman can ask for a divorce. If these conditions exist, the couple should respectfully get divorced without committing any sins. The families should not get involved, or commit any sins.

### Gossip

The Holy Quran states:

Nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it[[172]](#footnote-172)

The Holy Prophet (s.a.w.a.) said: Gossip will ruin a Muslim’s Religion faster than food is digested in his stomach. I admonish you against gossiping, as it is worse than fornication.

The Holy Prophet (s.a.w.a.) said: the Night of Ascension (Meh’raj), I saw some people who were peeling of their skin of their face with their nails. I asked Gabriel (a.s.) who they were. He said they are the ones who gossiped.

The Holy Prophet (s.a.w.a.) further said: Allah (s.w.t.) has forbidden gossiping, as he has forbidden harming a Muslim’s property or life. The commander of Faithful (a.s.) said Gossiping is a sign of hypocrisy.

He also said: Gossiping about the good people is one of the most wicked acts.

The Seventh Imam (a.s.) said: One who gossips about his believing brothers is deprived of Allah’s Mercy.

The Master of the Martyrs Imam Husain (a.s.) told a man who was gossiping: Protect yourself from gossip as it is the food for the dogs in the Hell.

In fact, there is no reason to gossip about a lustful, oppressive ruler or one who is already an evildoer.[[173]](#footnote-173)

The Commander of Faithful (a.s.) has said: One who listens to another, who gossips is similar to one who gossips.

There is also a tradition from the Holy Prophet (s.a.w.a.) related to not listening to gossip: Allah the Almighty will protect from the Fire of Hell, whoever defends the honor of his Muslim brothers in front of one who gossips.

Therefore, the only thing that must be discussed in a divorce is divorce and nothing else. There should be no unjust talk since this will only cause you to go to Hell.

### Accusations

There are times when husband or the wife accuses the other one to justify the divorce. This may also be done by either family. This is a very wicked deed with a serious misfortune in the Hereafter. Imam Sadiq (a.s.) narrated, a wise saying:

Accusing an innocent person is even heavier than all tall mountains

Imam Reza (a.s.) has narrated from the Holy Prophet (s.a.w.a.) saying:

Allah the Almighty will throw the one who accuses some innocent person, or ascribes something to someone without a justification into a fire in Hell until he proves what he has claimed.

### Divorce as Viewed by The Holy Quran

It is better if the couple can resolve their problems themselves. If not, they should each chose a Religious wise, patient and smart representative to discuss their problems. Perhaps this way they can avoid a divorce.

And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.[[174]](#footnote-174)

A divorce is only permissible twice; after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by god.

Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.[[175]](#footnote-175)

And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah’s communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.[[176]](#footnote-176)

## How to be Successful Husband (10 Tips)

1. Dress up for your wife, look clean and smell good. Just as if the husband wants his wife to look nice for him, she also wants her husband to dress up for her too. Remember that Rasul Allah (s.a.w.a.) would always start with Miswak when returning home and always loved the sweetest smells.

2. Use the cutest names for your wife. Rasul Allah (s.a.w.a.) had nicknames for his wives, ones that they loved. Call your wife by the most beloved names to her, and avoid using names that hurt their feelings.

3. Don’t treat her like a fly. We never think about a fly in our daily lives until it bugs us. Similarly, a wife will do well all day, which brings no attention from the husband until she does something to ‘bug’ him. Don’t treat her like this; recognize all the good that she does and focus on that.

4. Control your anger. If you see wrong from your wife, try being silent and do not comment immediately with anger. Find another appropriate time for advice and try to correct her very politely. This is one of the ways Rasul Allah (s.a.w.a.) used when he would see something inappropriate from his wives. It’s a technique that few Muslim men have mastered.

5. Smile at your wife. Smile at your wife whenever you see her and embrace her often. Smiling is Sadaqah and your wife is not exempt from the Muslim Ummah. Imagine life with her constantly seeing you smiling. Remember also those hadith when Rasul Allah (s.a.w.a.) would kiss his wife before leaving for Salah, even if he was fasting.

6. Thank her. Thank her for all that she does for you! Then thank her again! Take for example a dinner at your house. She makes the food, cleans the home, and a dozen other tasks to prepare, and sometimes the only acknowledgement she receives is that there needed to be more salt in the soup. Don’t let that be; thank her!

7. Ask what gives your wife pleasure. Ask her to write down the last ten things you did for her that made her happy. Then go and do them again. It may be hard to recognize what gives your wife pleasure. You don’t have to play a guessing game, ask her and work on repeating those times in your life.

8. Don’t belittle her desires. Comfort her. Sometimes the men may look down upon the requests of their wives. Rasul Allah (s.a.w.a.) set the example for us in an incident when one of the wives Safiyyah was crying because, as she said, he had put her on a slow camel. He wiped her tears, comforted her, and brought her the camel.

9. Be Humorous. Be humorous and seek interest in her interests. Play games with your wife.

10. Be the Best. Always remember the words of Allah’s Messenger (s.a.w.a.): “The best of you are those who treat their families the best. And I am the best amongst you to my family”. Try to be the best! In conclusion: Never forget to make Dua to Allah (s.w.t.) to make your marriage successful, and Allah ta’ala knows best.

# 7. Tribute

## Hazrat Abbas Ibne Ali (a.s.)

### On The Auspicious Birth Day of Qamar-e-Bani Hashim on 7th Day Rajab (A Tribute)

The Commander In Chief of Imam Husain (a.s.) was the gift from Allah (s.w.t.) to Maula Ali (a.s.) when he raised his hands to Allah (s.w.t.) to give him a son who would immensely love Imam Husain (a.s.) and be his shadow and bodyguard always. Since this was the only hajat which Hazrat Ali (a.s.) asked Allah (s.w.t.) to give him, Allah (s.w.t.) granted him a son “Abbas” (a.s.) who was so beautiful that he was known as “Qamar-e-Bani Hashim” i.e. the moon of the Hashims.

Hazrat Abbas’s mother “Janabe Ummul Banin” was asked in marriage by Maula Ali (a.s.) as her Qabila was known for bravery and best of qualities in all respect and when she came to the house of Maula Ali (a.s.) after her marriage, she told Imam Hassan (a.s.) and Imam Husain (a.s.) that she cannot take the place of their mother Janabe Fatima-az-Zahra (a.s.) but she has come in the house only to look after their needs. And that is why Maula Abbas (a.s.) was always taught by her that Imam Hassan (a.s.) and Imam Husain (a.s.) was their “Aaka” i.e. Master and that Maula Abbas (a.s.) should always respect the Imams as his Master.

When Hazrat Ali (a.s.) was mortally wounded on 19th of Holy Ramazan and lying on his deathbed, he sent for his entire family. Save Hazrat Abbas (a.s.), he entrusted all to the care of his eldest son Imam Hassan (a.s.). Then he heard Hazrat Abbas (a.s.) who was hardly 12 yrs. old sobbing bitterly. Hazrat Ali (a.s.) asked him to come near him and gave his hand to his second son, Imam Husain (a.s.), saying “Husain, this child I am entrusting to you. He will represent me on the Day of Supreme Sacrifice and will lay down his life in defending you and your dear ones”. and turning to Hazrat Abbas (a.s.) he said: “Abbas my child, I know your unbounded love for Husain. Though you are young to be told about it, when that day dawns, you consider no Sacrifice too great for Husain and his children. This day was in 657 A.D. The occasion for the Supreme Sacrifice came on the battlefield of Karbala in 680 A.D. Hazrat Abbas (a.s.) was the flag bearer and the Commander-in-Chief of Imam Husain (a.s.)’s army. He was the ‘Dauntless Lion’.

Hazrat Abbas (a.s.) though does not come in the list of the fourteen Masoomins (a.s.) but he was no less than a Massum. He though was not in the list of Twelve Imams (a.s.) but he was no less than an Imam. He was a Imam in his own self – he showed he was a Imam of courage, Imam of patience, Imam of supreme sacrifice and had all the qualities of an Imam.

Other Imams (a.s.) could give sadka with their own both hands whenever they wanted but Maula Abbas (a.s.) gave in sadka his both hands – how supreme was his Sadka.

May Allah (s.w.t.) give us tawfiq to live upto the supreme sacrifice of Maula Abbas (a.s.) and in the Sadka of Maula Abbas (a.s.) keep our children and us on the right path.

## On Wilayat of our First Imam Ali-Ibne Abu-Talib (a.s.) 13th Rajab (A Tribute)

### On The Grounds of Islam and The Reality of Repentance and Seeking Forgiveness

Kumayl-bin Ziyad related: I asked Amirul Momineen (a.s.) about the grounds of Islam.

He answered: The grounds of Islam are seven:

The first of them is the mind of which tolerance is based.

The second is the preservation of the honour and the truthfulness.

The third is reciting the Holy Quran properly.

The fourth is to love and hate for Allah (s.w.t.)’s sake.

The fifth is the recognition of the family of Mohammed (s.a.w.a.) and the loyalty to their leadership.

The sixth is the fulfillment of the friends’s rights and the protection of them.

The seventh is to show good neighborhood with people.

Kumayl-bin-Ziyad said: I asked, “It happens that a servant of Allah (s.w.t.) commits a sin then seeks the forgiveness of Allah (s.w.t.). What is the limit of seeking Allah (s.w.t.)’s forgiveness? Imam Ali (a.s.) answered: It is repentance, son of Ziyad. “Only? Wondered I. “No” answered he”. “How then?” I asked. He answered, “When a servant commits a sin, he says, I Seek Allah (s.w.t.)’s forgiveness by movement”. “It is the movement of the two lips and the tongue. He should attach reality to that movement.” “Reality is a certification in the heart and determination of avoiding committing the sin from which it was repented.” “If I do so, will I be regarded as one of the repentant?” asked I. “No,” answered the Imam.” How is that? Wondered I. “This is because you have not attained the origin yet,” explained the Imam. “What is the origin of seeking Allah (s.w.t.)’s forgiveness, then? Asked I.

The Imam replied: The origin of seeking forgiveness of Allah (s.w.t.) is to refer to the repentance from the sin from which you sought Allah (s.w.t.)’s forgiveness. This is the first grade of the worshippers. The abandonment of sins and the seeking of Allah (s.w.t.)’s forgiveness have six indications:

The first is to feel sorry for the past deeds.

Second is to determine not to commit that sin ever again

Third is to fulfill the rights of the other creatures that are obligatory upon you.

Fourth is to fulfill the rights of Allah (s.w.t.) in every obligatory matter.

Fifth is to dissolve the flesh, which was composed due to forbidden and ill-gotten things, until the skin touches the bones. Only then, you may start to build new flesh.

Sixth is to cause your body to suffer the pain of acts of obedience to Allah (s.w.t.) as harshly as that when you caused it to taste the pleasure of acts of disobedience to Him.

## On Wilayat Mubarak of Bibi Zainab (s.a.) - 1st Sha’ban

### (A Tribute)

O’ Zainab you are the headband of Umm al-Kitab

You have the tongue of Abu Turab in your mouth

Your expression is full of storm of wrath

Nuh stands over your flood

Your Speech is the majesty of the lion of God

Zul Fakr-Murtuza is in your tongue

O’ sister of Guardian, verily your speech did as Ali’s sword

O’ You saved your life just by saying ‘be silent’

O’ you are the soul of the verse ‘do not despair’

When your melody of wrath was heard by the bells,

The bells kept silent O’ sweetheart of Ali

O’ Fatima! If you were the wife of Ali of nobility, a mother for Mustafa

Zainab was more than a sister

She was a mother to her brother

Who hath trained such a daughter, but you

When did a shell form a pearl like you.

O’ Zainab! The flaming candle

O’ the memory of blazing tents

Speak of Karbala’s suffering

Narrate the story of braves and cowards

Tell about the completely burnt palms

About the dried water-skins

About the weeping, moaning and tearing

About the Euphrates, and the instability of water

About the river and tearing of water

Describe the inauspicious palace of Yazid

The reciting of the Holy Quran...[[177]](#footnote-177)

## On Wilayat Mubarak of our 12th Imam (a.t.f.s.) – (15th Sha’ban ) (May Allah Hasten His Reappearance)

### The Gathering on the Arsh and Dua for The Reappearance

Imam Ja’far as-Sadiq (a.s.) narrates:

On Thursday night, Allah (s.w.t.) sends an Angel of the earth towards the skies. When morning approaches, the Angel sits on the Arsh on Baitul Mamoor. Pulpits of light are erected for Prophet Muhammad (s.a.w.a.), Hazrat Ali (a.s.), Janabe Zahra (s.a.), Imam Hasan (a.s.) and Imam Husain (a.s.).

Then the infallible personalities (a.s.) mount the pulpits.

Then Angels, the Prophets (a.s.) and believers gather near the pulpits,

The doors of the skies are thrown open.

At noon, the Holy Prophet (s.a.w.a.) beseeches Allah (s.w.t.):

“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their Religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whosoever is ungrateful after this, these it is who are the transgressors”.[[178]](#footnote-178)

After this, the Angels and the Prophets (a.s.) will likewise supplicate to Allah (s.w.t.). Then the infallibles Prophet Muhammad (s.a.w.a.) Hazrat Ali (a.s.), Janabe Zahra (s.a.), Imam Hasan (a.s.) and Imam Husain (a.s.) will go down in prostration and supplicate: “Allah (s.w.t.) manifest your Wrath for your Honour has been violated” Your chosen servants have been killed, Your servants have been humiliated.! Then Allah (s.w.t.) will do as He pleases.

This is the “Known Day” (Yaumul Maloom)[[179]](#footnote-179)

Come let us also supplicate to Allah (s.w.t.) every Friday at noon for the reappearance of Imam-e-Asr (a.t.f.s,) and participate in the gathering of the Prophets (a.s.) and Angels.

The path towards the love of Imam (a.t.f.s.) is strewn with thorns. It is an examination for those who claim to tread the path of his love. It is a path with many temptations and distractions. It is slippery and beguiling. It has dangerous twists and turns. However, Imam (a.t.f.s.) has not deserted his lovers. His help and guidance always helps them negotiate the perils of this path. A small ray of light is sufficient to ease the murkiness and gloom of this path. The strong bond of love can help the lovers overcome every hurdle on the path.

The Holy Prophet (s.a.w.a.) declared: “(if one wishes) to have perfect faith and desires that his Islam is best, then he should love Hujjat-Sahebuz Zamana Al Muntazar (Imam-e-Zamana) (a.t.f.s.). Whoever loves them (Imams (a.s.) and accepts their Mastership, then I take guarantee from Allah (s.w.t.), for Paradise.”[[180]](#footnote-180)

Imam Ja’far-as-Sadiq (a.s,) said to his famous companion, Dawood bin Sarhan:

“O Dawood give my salutations to my Shias and convey my message to them that When two persons meet and discuss our traditions then Allah (s.w.t.)’s Mercy is on both of them. The third between them is an Angel who seeks forgiveness for them. No two persons meet and discuss about us but Allah (s.w.t.) prides Himself on this fact among His Angels. (I order you) whenever you meet, keep yourself busy in our remembrance. This remembrance enlivens our affairs. The best people after us are those who narrate our traditions and invite people towards them.”[[181]](#footnote-181)

Imam Ja’far-as-Sadiq (a.s.) said: One who recites Dua-e-Ahad for forty mornings, then Inshallah, he will be included among the companions and helpers of Imam (a.t.f.s.) at the time of His (a.t.f.s.) re-appearance, he will rise from his grave.Every Friday morning to organize an assembly for Dua-e-Nudba in the house and/or in the locality.

Nudba means intense wailing. In this Dua, the lovers of Imam Husain (a.s.) in the condition of waiting asks:

“Where is the one who will take the revenge of the blood of the martyrs of Karbala?”

“I wish I had known where you are living”

“May my life be sacrificed for you, you are the desire of every Believing man and woman who has remembered you and sympathized with you”.

It is commanded in the last verse of Surah Ale-e-lmran “And be in contact”. Imam Jaf’ar as-sadiq (a.s.) says:

“Be in contact – with your Imam, the Awaited One. Day and night whenever you get the time be in contact with your Imam (a.t.f.s.)”

Before performing any action we must think whether our Imam (a.t.f.s.) will be pleased with it or not?)

“O Allah, by the right of Hazrat Zahra (s.a.) Fill our hearts with the love of Imam (a.t.f.s) and give us the taufeeq to remember him (a.t.f.s.) and make others remember him (a.t.f.s.) Ameen !!!

## Imam Al-Mahdi (a.t.f.s.) The Living Imam

### Al Qaem – Al-Muntazar (a.t.f.s.)

10th Shawwal – “Ghaibat-ul-Kubra” (a tribute)

Name: Muhammad

Titles: Al-Mahdi (The Guided One), Al-Qaem (The Present One), AI-Muntazar (The awaited one), Shaib-uz-Zaman (Master of the Age), Al-Hujjat (The Token of Allah (s.w.t.)

Kuniyyat: Abul Qasim

Father Name: Imam Hassan al-Askari (a.s.)

Mother’s Name: Janab-e-Nargis Khatoon

Place of Birth: Samarra (Iraq) on 15th Shaban 255 A.H. (869 A.D.)

First Heavenly Concealment (Ghaibat-e-Sughra): 8th Rabi-ul-Awwal (260 A.H.) (871 A.D.)

Final Heavenly Concealment (Ghaibat-e-Kubra): 10th Shawwal (328 A.H.) (939 A.D.)

### Ghaibat: (Occultation)

The Ghaibat (Occultation) of The Twelfth Imam is divided into two periods namely, the lesser (or partial) occupation Ghaibat-e-Sughra; and the greater (or full) occupation Ghaibat-e-Kubra.

During the first period, the Imam (a.s.) was accessible only to his immediate deputies and representatives. Through these holy men, known as the ‘ Nuwwab-e-Arba’a’, he continued to guide his followers.

Those who have studied the history of antiquity and ancient prophets are well familiar with several instances of various Apostles of Allah who resorted to their concealments the only measure of shielding from the hostile designs of their enemies in compliance with the Divine Decree. And after certain scheduled periods, Allah (s.w.t.) again unveiled those Apostles and sent them back to their assigned posts. But, even in the state of their concealment they never failed in the execution of their apostolically responsibilities.

For instance, when the contemporary king of the time of Prophet Idres (a.s.), turned hostile towards him and was after his life, Allah (s.w.t.) took him away beyond the reach of these people. For a considerable period of time he kept himself concealed in a cave and when circumstances became favorable, Allah (s.w.t.) did again command him to return to his people. Similarly the Prophets like Saleh, Hud, Yunus (a.s.) as well as few others, had, by the order of Allah, to conceal themselves in caves, seeking shelter from the hostility and victimization of their contemporary monarchs. They exposed themselves again at the proper time and resumed their prophetic duties.

When the idolaters of Quaraish grew deadly enemies of our Holy Prophet (s.a.w.a.) and surrounded his abode to kill him, he too was commanded by Allah (s.w.t.) to conceal himself by going in the cave (Ghar-e-Saur). He remained in the state of concealment, though for a very short period of time, and then secretly left for Medina.

Thus, the concealment (Ghaibat) of our twelfth Holy Imam (a.t.f.s.) was motivated by the same causes, which had necessitated the concealment of the above-mentioned Prophets. It was in compliance with Allah’s Will that the Holy Imam (a.t.f.s.) disappeared for a particular period and would reappear when he is commanded to.

### ‘Ghaibat-e-Sughra’ – and It’s Causes (The Minor Occultation)

The Prophet and Imams has predicted al-Mahdi’s occupation (disappearance and absence) as has already been narrated. In the Minor Occupation, which extends from 260 A.H. to 329 A.H. (874-941 A.D.) when extremely pious persons nominated by the Imam (a.t.f.s.) himself acted as his deputies. Their duty was to convey to the Imam (a.t.f.s) all the problems of the Shi’as, get their solutions from the Imam (a.t.f.s.) or solve them themselves according to their solutions from the Imam (a.t.f.s.) or solve them themselves according to their own discretion. To collect Zakat and Khums and spend them in the proper way, and convey Imam’s instructions to the trusted persons. The persons so deputized were the most pious and learned, and they were the trusted confidants. They were four in number and were called “‘ Nuwwab-e-Arba’a “ viz:

1) Usman ibn Sayeed (260 A.H. – 304 A.H.)

2) Abu Ja’far Muhammad ibn Usman (304 A.H. – 305 A.H.)

3) Abul Qasim Husain ibn Ruh (305 A.H. – 326 A.H.)

4) Abul Hasan Ali ibn Muhammad Samarri (326 A.H. – 329 A.H.)

To the last of his ‘Nuwwab’ the Imam (a.t.f.s.) wrote the following letter:

‘To Abul Hasan Ali ibn Muhammad al-Samarri’

“You are going to die in six days, May Allah (s.w.t.) grant patience to your brothers in faith on your departure. So, be prepared, but appoint no one in your place, because from the day of your death the period of my Ghaibat-e-Kubra will begin. Henceforth, on one will see me, unless and until Allah (s.w.t.) makes me appear. My reappearance shall take place after a very long time, when people will grow tired of waiting, and those who are weak in their faith will say:

What? Is he still alive? When men will become cruel and inconsiderate, and the world will be full of injustice and violence. Very soon, some men will claim to have seen me. Beware! Anyone who makes such a claim before the sound is heard from Heaven, announcing my re-appearance, is a liar and imposter.”

Abdul Hasan Ali ibne Mohammed Samarri died just within 6 days after receiving the above-mentioned letter.

### Ghaibat-e-Kubra (The Long Period of Disappearance)

Thus, the period of the greater occultation began in 329 A.H. (640 A.D.) in the last year of the reign of the Abbaside Raazi Billah. The Twelfth Imam (a.t.f.s.) was miraculously conveyed to an island known as “Jazirat ul Khazra” to dwell there, under Divine Protection, until the promised Day of his emergence.

Since there is none deputized by the Imam (a.t.f.s.) in this period therefore it is called the period of ‘major occultation’. It was for this period that Imam al-Mahdi (a.t.f.s.) directed to refer to those who know our traditions the lawful and the unlawful matters because they will guide you on our own behalf ‘... It is in view of this advice that the scholars and Mujtahids are the called the Imam’s successors. But this succession rather means general guidance of the people and in no sense by the way of personal nomination. They are, therefore, quite different from the deputies ‘Nuwwab-e-Arba’a’ as aforementioned who served as such during the minor occultation.

The Infallibles (a.s.) had made the predictions about these occupations.

The Holy Prophet (s.a.w.a.) affirmed: “He will have an occultation in which many groups will wander astray; in this period, the number of those who believe in and following will be meager.”

Imam Ali ibn Abi Talib (a.s.) said: “The Qaem (a.t.f.s.) will have a long period of absence (occultation). The scene is full in my view when the friends of Ahlul-Bayt (a.s.) will wander during his absence as animals wander in search of a meadow”.

Another tradition says that: “He will reappear after such a long period of absence during which the true and sincere Believers will uphold their Religion.” Imam Hassan (a.s.) said: “Allah will prolong his life-span during his absence”

Imam Husain (a.s.) said: “He will remain absent during which so many parities will go astray” Imam Muhammad Baqir (a.s.) said: “His absence will be so lengthy that many would go astray.”

Imam Ja’far as-Sadiq (a.s.) said: “Al-Mahdi (a.t.f.s.) will be the fifth descendant of the seventh Imam (a.s.). He will remain unseen to your eyes.” On another occasion, he said, “Sahid al-Amr (the Master of Command) would have an occultation during which everybody must remember Allah (s.w.t.), do good deeds, and uphold his Religion”.

Imam Musa Kazim (a.s.) said: “His (a.t.f.s.) person will remain unseen to the eye but the believers will never forget him, he will be the Twelfth of our line “.

Imam Reza (a.s.) predicted that he would be awaiting during his absence.

Imam Muhammad Taqi (a.s.) explained: “Al-Mahdi (a.t.f.s.) is he who will be awaited during his absence and will be obeyed upon his reappearance”.

Imam Ali an-Naqi (a.s.) clarified: “The Master of Command will be the one about whom people would say: ‘He has not been born yet.’

Imam Hasan al-Askari (a.s.) said: “My son’s absence will cause doubts and disbeliefs in the minds of people, except those who Allah (s.w.t.) guides”.

Imam Muhammad Baqir (a.s.) had also explained that the Qaem of Aal-e- Muhammad would have two periods of absence, a relatively short one and a very lengthy one.

It was due to these predictions that after the death of Imam Hasan al-Askari (a.s.), his followers and sincere Believers had no doubts.

Although absent and unrepresented Imam al-Mahdi (a.t.f.s.) still guides people and defends the faith. Even though unseen, he supervises the world’s affairs and guides it. This curtain will exist as long as Providence deems it necessary; the time will come soon when the curtain of absence will be removed, Imam al-Mahdi (a.t.f.s.) will reappear and fill the world with Justice and Equity, discarding all the prevailing injustices and iniquities.

May Allah the Almighty bring about his early reappearance and ease his coming. Allahomma Aamin. !

## Imam Jafar as-Sadiq (a.s.)

### (On Shahadat of 6th Imam (a.s.) 15th Rajab) (A Tribute)

The quality of adoration to the Prophet’s Progeny, Monotheism, Faith , Islam, Atheism, and Evil

Imam as-Sadiq (a.s.) asked the man who attended before him about his manner “I am one of your followers and adherents,” answered the man. Imam As-Sadiq (a.s.) said: Allah (s.w.t.) will surely accept the servant who He loves and will surely give Paradise to him who he accepts. Which class of our followers are you? asked the Imam (a.s.). The man found no answer. The man asked How many classes are your followers, O’ Son of the Prophet (s.a.w.a.)?

Imam as-Sadiq (a.s.) spoke: Our followers are of three classes. A class is those who pretend themselves to be our followers while the reality is the opposite, a class is those who cherish us secretly and do not follow us in public, and a class is those who cherish us openly and secretly. They are the highest group. They drank from the fresh water and had knowledge of the interpretation of the Book of Allah (s.w.t.), the distinction between the right and the wrong, and the causes of everything. Therefore, they have become the highest group.

Poverty, destitution, and the varieties of crises are hastier than racehorses to them. They have suffered hardship and have been shaken and tested. Hence, they have been wounded and slain, scattering in the remote countries. Through them, Allah (s.w.t.) heals the ailed and richens the deprived. Moreover, you gain victory, rainfall, and earnings only through them. They are the fewest, but the owners of the greatest standings with Allah (s.w.t.).

The second class is the lowest group. They loved us in public, but they pursue the king’s practices. Their tongues are with us while their swords are unsheathed in our faces.

The third class is the middle group. They loved us secretly and ignored us openly. I swear if they love us secretly not openly, they are fasting in days and worshippers at night. The signs of seclusion are shown on their faces. They are peaceful and submissive people.

The man declared: ‘I am one of those who love you secretly and openly.’

The Imam (a.s.) said: Our followers in secret and openness enjoy a number of indications with which they are realized. As the man asked about these indications, the Imam (a.s.) said: These are certain characters the first of which is that they knew Monotheism perfectly, they excelled in the rules of Allah (s.w.t.)’s oneness, and finally they believed in Allah (s.w.t.)’s oneness and its description. They recognized the outlines, facts, provisions, and interpretation of faith. One should not ask about faith before he knows the One in Whom he must Believe.

He who claims that he knows Allah (s.w.t.) due to the imprint of the heart is polytheist. He who claims that he knows Allah (s.w.t.) by name, not meaning, is declaring the contrary, because the name is new (created). He who claims that he worships the name and the meaning is associating others with Allah (s.w.t.). He, who claims that he worships the meaning by the description not realization, is referring to something absent. He who claims that he worships the description and the described is nullifying Allah (s.w.t.)’s oneness because description is something other than the described. He who claims that he adds the described to the description is belittling the great. They have no true respect of Allah (s.w.t.).

‘What is the course to the true Believing in Allah (s.w.t.)’s oneness, then?’ someone asked.

The Imam (a.s.) said: The door of search is opened and the pursuit of the exit is existing. The knowledge of the present should precede his description while the knowledge of the description of the absent should precede the knowledge of him.

‘How can we know the witness before we know his descriptions? They asked. The Imam (a.s.) replied: ‘You should first know him, know his knowledge, and know yourself through him. You should not know yourself through yourself. You should also know that whatever he has is to him and through him. As an example of this is Prophet Yusuf’s brothers when they addressed to him, ‘Are you Prophet Yusuf? He said, ‘Yes I am Prophet Yusuf and this is my brother.’ They knew him through him. They neither know him through others nor did they know him by themselves due to the imprints of their hearts. Allah (s.w.t.) says:

Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate.[[182]](#footnote-182)

This means that you should not appoint a leader for yourselves out of your whims and wills. As for three categories, Allah (s.w.t.) will now speak to them, will not look at them on the Day of Resurrection, will not second them, and will arrange for them a painful chastisement. They are those who plant a tree that Allah (s.w.t.) did not plant, i.e. those who appoint a leader for themselves out of their own whims, those who deny a leader that Allah (s.w.t.) appoints, and those who claim that those two persons have anything to do with Islam. Allah (s.w.t.) says:

And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).[[183]](#footnote-183)

## Imam Musa bin Jafar al Sadiq (a.s.)

### (On the Sahadat of our 7th Imam -25th Rajab) – (A Tribute)

Imam Musa bin Ja’far as-Sadiq was born on Sunday, Safar 7,128 A.H. Imam Ja’far -as Sadiq rushed to Madinah from al-Abwa to see his newborn son. He couldn’t resist making public his overwhelming love for his child. He welcomed him by saying, “I wish I had no Son other than him, so that nobody would share my love for him”

The father knew how great the baby would be, and what a leading role he would play in the world of Islam. He would be a great Muslim leader who would do his best to serve the Divine Message.

Imam al-Khadhim (a.s.) lived under the care of his father and learned from the school of his father, to which the scholars, jurisprudents, philosophers and preachers flocked. He inherited from his father his knowledge, manners, and morals. Besides several titles like: “Bab al Ha-wa’ij (The Gateway to Satisfaction of peoples’ needs), he was also called “Al-Kazim” (the one who curbs his anger).

Imam Musa al-Kazim (a.s.) was a pious, Monotheistic saint. His heart was brimming with love for Allah (s.w.t.). When he was put in prison by al-Rasheed, the Imam (a.s.) would not think much of the jails. Nor would they bore him. He simply didn’t fear the rulers, his opponents. He was towering over this life, lofty and high; no jail would deter or intimidate him. He had given up the pleasures of life, for a more sublime goal, to defend the right, and serve his Lord.

He considered prison life a Divine favor. It is reported that al-Rasheed would sit at a place overlooking the prison. He saw the Imam (a.s.) in prostration. “What is that garment?” al-Rasheed asked al-Rabi, “which I see every day on that spot?” Al-Rabi replied; “It is not a garment. That is Musa bin Ja’far. He prostrates every day from sunrise until noon”.

By all means, al-Rasheed tried to get rid of Imam Musa bin Ja’far (a.s.) because of the Imam’s popularity with the people. The Imam (a.s.), being a man of great social Religious and intellectual position, was a nightmare for al-Rasheed. Hearts of people hovered over Imam al-Kazim (a.s.). They love Ahlul-Bait (a.s.). That is why Isa bin Ja’far, the governor of Basrah, refused to kill him when ordered by al-Rasheed and asked him to relieve him of this task and transfer the Imam (a.s.) to another prison. Being in the prison of al-Fadhl bin al-Rabi, Imam (a.s.) impressed him. Al Fadhl bin al Rabi like Isa, refused to commit the crime of killing the Imam (a.s.) when ordered. Imam (a.s.) was then taken to the prison of al-Fahl bin Yahya who treated him kindly and made his prison a bit comfortable. When al-Rasheed asked him to slay Imam Musa (a.s.) he declined. When word came that al-Fadhl bin Yahya treated his prisoner well, al-Rashed was enraged. He ordered him to be punished. Al-Fadhl was stripped naked and given 100 lashes in the assembly hall of al-Abbas bin Muhammad.

Casting around him, al-Rasheed found no one better than the chief of his police in Baghdad, al-Sindi bin Shahik, a man known to be rough, stonehearted and merciless, like other criminals to murder the Imam (a.s.)

Al-Sindhi bin Shahik got the Imam (a.s.) transferred in to his prison and burdened the Imam (a.s.) with heavy chains, and fetters, treating him most brutally and inhumanly. Yahya bin Khalid, one the other hand, was agonized by the punishment his son, al-Fadhl had received from al-Rasheed. He decided to propitiate al-Rasheed and restore his family’s position before the Abbassid ruler. The price would be the blood of Imam Musa al-Khadim (a.s.) even if that would torture the Holy Prophet (s.a.w.a.).

Yahya bin Khalid talked the matter over with al-Rasheed. He assured him that al-Fadhl was an inexperienced young man. He offered to go to Baghdad. Al-Rasheed was most delighted at having an offer from an obedient, faithful man. He gave him the green light to commit the crime. On arriving Baghdad, he held meeting with al-Sindhi bin Shahik to get rid of the Imam (a.s.). They put poison in grapes, which the Imam (a.s.) had. Because of the poison intake, the Imam (a.s.) suffered for three days and struggled with death before breathing his last. On the third day, the Imam (a.s.) died at the prison of al-sindi bin Shahik, or at the Mosque of Haroon, which was called Al-Musayyab Mosque. He won Martyrdom on 25th Rajab, in the year 183 A.H.

## Ameer ul Momineen Ali Ibn Abi Talib (a.s.)

### (19th Ramazan) – (A Tribute)

After the battle of Neherwan was over, group of Khwarij daily held a meeting in Mecca and wept over their dead, those killed in Neherwan. One day, they told each other, Sitting here and weeping is of no use. We should kill these three persons Ali (a.s.) Muawiyah, and Amro Aas, who destroyed the Islamic State and killed our brothers.

They invited three volunteers to perform these errands. Ibn-e-Muljim (may Allah (s.w.t.)’s curse be on him always) and said, “I will kill Ali (a.s.)”, Hajjaj bin Abdullah, undertook killing of Muawiyah and Amro bin Bakr Taimeemi said, “I will kill Amro Aas.” The three of them made a commitment together that they would materialize their plan on the 19th of Ramazan. Then, each one of them moved towards the place of his mission, so that they reach there and wait for the date, which was fixed.

But alas, the other two did not succeed in achieving there end, whereas, Ibn-e-Muljim did succeed. Ibn-e-Muljim came to Kufa and contacted the enemies of Ali (a.s.) and lived in their house till the 19th of Ramazan approached. One day Ali (a.s.) came across him in the streets of Kufa. He wanted to hide himself. But Ali (a.s.) said, “I know for what purpose you come to Kufa.”

As soon as Ibn-e-Muljim heard these words, he trembled and his legs could not more carry him. He said to Ali (a.s.), “Oh Ali, when it is so (that you know) release the orders of my being killed or put me in the prison or banish me off. Ali (a.s.) had a look upon him and said, “Although I can put into practice each of one of your suggestions, but Islam does not deem precrime punishment. So I am obliged to let you go free. Perhaps you may repent upon your decision.

At last, on the 19th of Ramazan of the 40th Hijra, the son of Muradi (may Allah (s.w.t.)’s curse be on him always) opened apart of Ali’s (a.s.) head and the mountain of faith and piety tumbled and crumbled down making the world of Islam mournful.

After Ali (a.s.) cried on the Prayer place (when injured), “By the Allah of Kabah I have succeeded.” The Heaven’s Angel Jabriel (a.s.) shouted, “By Allah (s.w.t.), the pillars of Guidance are demolished, Ali (a.s.) has been martyred.”

People rushed out of their houses and arrested the killer of Ali (a.s.) and handed him over to Imam Hassan (a.s.) and carried Ali (a.s.) with a blood stained face to his house.

Imam Hassan (a.s.) imprisoned the killer and informed his father about it.

Ali (a.s.) told his Son, “Oh Son! This man who is my killer and he is your prisoner, look after his food and water and do not molest him. If I survive I know what to do with him and if I die then do not strike him but one blow”.

Alas, Ali (a.s.) did not survive for this ummah. He passed away on the 21st of Ramazan at the age of 63 years. His pure body was buried secretly at Najaf (Iraq).

# 8. Events of Few Important Months

## Rajab the Month of Allah (s.w.t.)

The Holy Prophet of Islam (s.a.w.a.) said: “The month of Rajab is of great importance. No other month has such a great significance. Rajab is the month of Allah (s.w.t.), while Sha’ban is mine and the month of Ramazan is of my Ummat” “If any one fasts a single day in this month of Rajab he will be nearer to Almighty Allah and will be safe from His wrath, and one door of the Hell will be closed for him”.

Imam Musa Kazim (a.s.) said: “That if any one keeps a fast in the month of Rajab, then the distance of travelling of one year of Hell fire will be made less for him. One who fasts for three days, Paradise will be made compulsory for him”.

In another tradition, it is mentioned: That Rajab is the name of a stream in Paradise, which is whiter than milk and sweeter than honey, and whosoever fasts for a day in this month, he will drink from this stream.

The Holy Prophet (s.a.w.a.) said: That the month of Rajab is for seeking forgiveness from Almighty Allah, because He is the most Merciful and most Beneficent. Rajab is also called asabb, because in this month too much Mercy of Allah (s.w.t.) is poured upon the Ummat.

The month of Rajab has super abundant favours and benefits – Imam Ja’far Sadiq (a.s.) said: That whoever observes fast for even one day, in this month, Hell will be kept away from him at a distance of one year’s journey, seven doors of Hell will be closed for him, whoever fasts for eight days all the eight doors of the Paradise will be opened for him, whoever fasts for fifteen days would be awarded anything for which he asks and Allah (s.w.t.) would enhance His bounties as much.

### Recommended Aamal – Duas for the Month of Rajab are:

a) Allah (s.w.t.) shall forgive and have Mercy on him who recites Astaghferullahal lazi laa elaahaaa illallaahowa wahdahu laa sharika lahu wa atubo elaihe at least 100 times and recite laa elaahaa illallaah 1000 times during the month of Rajab and gives alms in the name of Allah (s.w.t.) at the completion.

b) Recite Surah Al-lkhlas at least 100 times in the month of Rajab

c) Keep fast on any day in this month and pray four rakat Namaz to secure an abode near the intimate friends of Allah (s.w.t.) in Paradise. In the first rakat after reciting Surah al Fatiha recite Ayatul Kursi 100 times. In the second raka after reciting Suratul al Fatiha recite Surah al Ikhlas 200 times. Third and the fourth Rakat as above.

There are innumerable historical important days in this month of Rajab

1st Rajab Birthday of Imam Mohamed Baqir (a.s.

7th Rajab Birthday of Hazrat Abbas Alamdar (a.s.)

9th Rajab Birthday of Imam Mohamed Taqi (a.s.)

15th Rajab Martyrdom of Imam Jafar as-Sadiq (a.s.)

16th Rajab Imamat of Imam Musa-e-Kazim (a.s.)

20th Rajab Birthday of Janabe Sakina binte Husain (a.s.)

24th Rajab Birthday of Janabe Ali Asgar (a.s.)

25th Rajab Martyrdom of Imam Musa-e-Kazim (a.s.)

26th Rajab Wafat of Hazrat Abu Talib (a.s.)

27th Rajab Eid-e-Me’araj & Yaum-e- Be’asat

28th Rajab Imam Husain (a.s.) started for Karbala from Medina

### Prayers in Rajab

As per Hadees of the Holy Prophet (s.a.w.a.) praying La ilaha illallah 1000 times during the month of Rajab, Allah (s.w.t.) records one lakh good deeds from him and He shall construct 100 cities for him in Paradise, It is also recommended to recite Surah Ikhlas 1000 times during the course of this month Recite Astaghfirullah Rabi wa aa tobo ilaih (i seek pardon from Allah (s.w.t.) and beg penitence – to be prayed 70 times and afterwards raise both your hands and recite Allahummaghfirli wa tub alayya.

Also pray “Subhanallah walhamdolillahe wa la illaha illallaho wallaho akbar wa la haula wal quwwata ilia billahil aliyyil azeem Pray following verses of the Holy Quran: Surah inna Anzalnaho Sura Ahad Surah Qul ya Ayyohal Kaferoon Surah Qul Aoozo Be Rabil Falaq Surah Qul Aoozo Be Rabbin Nas all 3 times each end with salwat: Allahaooma Salle Alaa Mohamedin Wa Aale Mohammad.

Also refer to the book “The Gems of the Ja’fary” Volume 1 on topic “Rajab” Give Charity for pleasure of Allah (s.w.t.)

### Amals for 27th Rajab (40 Aamul Feel)

The Holy Prophet (s.a.w.a.) made known to the people his mission of the Prophethood.

The night of 27th Rajab, therefore is a highly Blessed Night.

### Night Aa’maal

(1) Take a bath and put on clean clothes.

(2) Give alms in the way of Allah (s.w.t.)

(3) Just before midnight pray a 12 Rak’at Namaaz, in six sets of two Rak’at each in every Rak’at recite Surah Al Faatih’ah and any other Surah (any one Surah from Surah Mohammed to Surah An Naas).

After the Salaam recite each of the following 7 times:

1) Al Faathiah 2) Al Ikhlaas 3) Al Falaq 4) An Naas 5) Al kaafiroon 6) Al Qadr 7) Aaayatul Kursee

At the end, recite the following Dua:

اَلْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهٗ شَرِيْكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهٗ وَلِيٌّ مِنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِيْرًا. اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِمَعْقِدِ عِزِّكَ عَلٰى أَرْكَانِ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَتِ مِنْ كِتَابِكَ وَ بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الْأَعْظَمِ وَ ذِكْرِكَ الْأَعْلَى الْأَعْلَى وَ بِكَلِمَاتِكَ التَّامَّاتِ كُلِّهَا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهٖ. وَ أَنْ تَفْعَلَ بِمَا أَنْتَ أَهْلُهٗ.

Praise be to Allah (s.w.t.) who has not taken unto Himself a son, has no partner in the sovereignty, nor has He has any protecting friend through dependence, and (all) Magnify Him with all Magnificence.

O Allah I beseech Thee in the name of the hard to understand matters concerning Thy power and authority, carried out from the base of Thy Arsh; ( In the Name of ) the infinite Mercy in Thy Book, Thy Great, Greater, Greatest, Name”, Thy “High, Higher, Highest Glory”, and in the Name of Thy whole, complete and perfect words, to send Blessings on Muhammad and on his Children, and to do for me that which is equal to Thy (all competent worthiness.

(4) Recite Ziyarat of the Holy Prophet (s.a.w.a.)

(5) Recite Ziyarat of Imam Ali ibne Abi Talib (a.s.)

### Day Aa’maal

(1) Take bath and put on clean clothes

(2) Observe Fast

(3) Give Alms in the name of Allah (s.w.t.)

(4) Recite Ziyarat of the Holy Prophet (s.a.)

(5) Recite Ziyarat of Imam Ali ibn Abi Talib

(6) Recite Salwaat (Durrod) as many times as possible

(7) Pray a 12 Rakat Namaaz in 6 sets of 2 Rakat each In every Rakat recite Surah Al Faathiah and any other Surah

After the Salaam recite each of the following 7 times:

1) Al Faathiah 2) Al Ikhlaas 3) Al Falaq 4) An Naas 5) Al kaafiroon 6) Al Qadr 7) Aaayatul Kursee

Then pray the following Dua:

لآ اِلٰہَ اِلاَّ اللّٰہُ وَاللّٰہُ اَکْبَرُ وَ سُبْحَانَ اللّٰہِ وَالْحَمْدُ لِلّٰہِ وَلَا حَوْلَ وَلَا قُوَّۃَ اِلاَّ بِاللّٰہِ الْعَلِیِّ الْعَظِیْمِ.

There is no God save Allah, Allah is the Greatest. Glory be to Allah, Praise be to Allah. There is no might and power save in Allah, the Highest, the Greatest.

اَللّٰہُ اَللّٰہُ رَبِّیْ لآ اُشْرِکَ بِہٖ شَیْئا

Allah! Allah! My Lord! I do not associate anything with Him

لآ اُشْرِکَ رَبِیِّ اَحَداً

I do not associate anybody with Him.

Observe Fast on 28th, 29th, and 30th

## Me’raj – The Heavenly Ascension

Me’raj according to The Holy Quran, Hadith:

The Prophet (s.a.w.a.) was about to take rest after offering his Prayers. However, he suddenly heard a voice. It was the voice of the Archangel Jibreel (a.s.) who said to him: “This night you have to perform a very unique journey and I have been ordered to remain with you, You will have to traverse different parts of the world mounted on an animal named ‘Buraq’.”

The Prophet (s.a.w.a.) commenced his grand journey from the house of Umme Hani (sister of the Commander of the Faithful) and mounted on Buraq proceeded to Baytul Maqadis, which is also called Masjidul Aqsa. After a very short time, he dismounted there and visited different parts of the Mosque as well as Bethlehem, which is the birthplace of Janabe Isa (a.s.) and also saw various other places associated with different Prophets. At some of these places, he also performed two rak’ats of Prayers.

Thereafter he commenced the second part of his journey and proceeded from that place to the skies. He then observed the stars and the system of the world and conversed with the souls of the previous Prophets and with the Angles of the Heavens. He saw the centers of Blessing and torture (Paradise and Hell) and also saw the place of the dwellers of Hell and Paradise from close quarters, and consequently became fully aware of the secrets of creation, the extent of the Universe and the signs of the Omnipotent Allah. Then he continued his journey, reached ‘Sidratul-Muntaha’, and found it fully covered with splendour, Magnificence and Grandeur. At this time, his journey ended and he returned through the way he had gone i.e. first to Baytul Maqadis and then proceeded to Makkah.

### Does Me’raj Have A Quranic Origin?

The event of Me’raj of the Holy Prophet (s.a.w.a.) in the Heavens has been mentioned clearly in two Surahs of the Holy Quran and has also been alluded to in other Surahs.

In Surah al-Isra it has been said: “Glory be to Him who made His servant go by night from Masjidul Haram to Masjidul Aqsa, whose surroundings We have blessed, that We might show him some of Our sings. He alone bears all and observes air.

1) This Surah therefore clarifies that it was undertaken through Divine Will and special favour of the Almighty.

2) This journey was undertaken at Night

3) Notwithstanding the fact that this journey commenced from the house of Umme Hani, daughter of Abu Talib, the Almighty Allah has mentioned its starting place to be Masjidul Haram. This is perhaps due to the fact that the Arabs consider entire Makkah to be the House of Allah (s.w.t.) and as such all its places are treated to be ‘Masjid’ and ‘Haram’.

Although this verse states the starting point of the journey to be ‘Masjidul Haram’ and the end to be ‘Masjidul Aqsa’ there is nothing in it which may be inconsistent with the Prophet’s performing another journey to the heavens, because this verse mentions one part of the journey and the verses of Surah al-Najm deal with the another part of the schedule of the journey.

4) The Holy Prophet (s.a.w.a.) performed the journey with his body and soul together and not with his soul only. The words ‘to His servant bear testimony to this, because the word ‘servant’ applies to ‘body and soul’. In case ‘me’raj’ had been only spiritual, the proper words to be used would have been ‘to His servant’s soul’.

5) The object of this grand journey was to make known to the Holy Prophet (s.a.w.a.) the various aspects of the existence of the great Universe.

The other Surah, which clearly mentions the event of ‘Me’raj’, is ‘Surah al-Najam’ and the verses were revealed in this connection. When the Holy Prophet (s.a.w.a.) told Quraysh that he had seen physically the Archangel Jibreel (a.s.), when he brought the first revelation, they disputed with him. The Holy Quran replies thus to their objection.

“Why do you contend with the Prophet about his having seen Jibreel? He beheld him once again near Siratul Muntaha, which is in the proximity of Paradise, which is the abode of the good ones. It was when Sidratul Muntaha was covered with Grandeur. His eyes did not wander, nor did they turn aside, for he saw some of his Lord’s greatest signs”.

### The Object of Me’raj

A person asked the fourth Imam (a.s.) “Is there a particular place for Allah (s.w.t.)? He (a.s.) replied: “No”. The man said: Then why did He make his Prophet journey through the skies? The Holy Imam (a.s.) replied: “He made him ascend so that he might become aware of the expanse of the Universe and see and hear wonderful things, the like of which had not been seen and heard by the eyes and ears before”.

It is no doubt necessary that the last Prophet (s.a.w.a.) should enjoy such a position that he should rely on his vast information and should be able to send a message to the people of the 20th century, that he did this performance without any means and his Creator was kind to him and made him fully aware of the system of creation.

## Me’raj – (Ascension)

### Conditions of Women - What the Holy Prophet (s.a.w.a.) saw?

The Holy Prophet (s.a.w.a.) was weeping profusely when Bibi Fatima (s.a.) and Hazrat Ali (a.s.) came to visit him. They asked him the cause of his grief, to which the Holy Prophet (s.a.w.a.) replied that:

“On the night I was carried to Heaven (Me’raj), I saw number of women of my sect in great torment, and it is for them I weep. I saw a woman suspended by her hair and her brain was boiling from excessive heat. Another was suspended by her tongue, and liquid from the fountain of melted copper in hell was poured down her throat; and another was hung up by her breasts. I saw a woman eating flesh of her own body, which fell from her, and fire meanwhile was flaming under her. I saw a woman bound hand and foot, and assailed on all sides by serpents and scorpions. Another blind, deaf and dumb was encased in a coffin of fire, and her brain drooping out at her nostrils, and her body was falling to pieces from gangrene and leprosy. I saw a woman whose face and hands were burning, who ate her own entrails. I saw a woman with the head of a hog and the body of an ass, tormented in a million different ways. I saw a woman in the form of a dog and fire was poured through her body, issuing at her mouth, and the Angels were beating her with maces of fire.”

Bibi Fatima (s.a.) asked her father the Holy Prophet (s.a.w.a.) to explain the condition of such women to which the Holy Prophet (s.a.w.a.) replied:

“Dearest Daughter – the woman suspended by hair, did not conceal it from the view of men. The one suspended by her tongue, tormented her husband with her tongue. The one hung by her breast would not acknowledge her husband’s conjugal rights. The one suspended by her feet, was in habit of going out without her husband’s consent. The one that ate her own flesh adorned herself for the view of those who had no right to see her. The woman bound by hand and foot, neglected to wash herself and cleanse her garments. She did not perform necessary obligatory ablutions and held Prayer of light account. The one blind, deaf and dumb bore children from adulterous intercourse, and caused her husband to bear the burden of their support. She whose flesh was cut off with the fiery scissors, who dressed herself to incite men to desire her. The woman, who was burning and ate her own entrails, was a procuress and brought together wicked men and women. She with the head of a hog was slanderer and liar; and the one in the form of dog was a professed singer, and mourner and envier, whose practice was to excite discontent under the providence of Allah (s.w.t.). Woe to the woman that angers her husband, and happy she is that contents him.”

## Holy Month of Sha’ban

Sha’ban is also one of the Holy Month in Islam.

According to the Holy Prophet (s.a.w.a.), he said:

“Sha’ban is my Month” Imam Ali ibn Husain al Zaynul Aabideen (a.s.) told his companions:

The Holy Prophet (s.a.w.a.) used to observe fast during the whole Month of Sha’ban. Therefore whoso, in love of the Holy Prophet (s.a.w.a.) wishes to seek nearness to Allah (s.w.t.) and receive bounties, favours and rewards in this world and in the Hereafter, must connect Sha’ban with Ramazan (in the matter of fasting and special Prayers)

## Every day Aa’mal:

1) Observe fast

2) Give Alms in the Name of Allah (s.w.t.) (strongly recommended)

3) Recite 70 times: Astaghfirullaaha Wa as-Aluhut Tawbah (I seek forgiviness of Allah (s.w.t.) and, repentant, beseech Him.

4) Astaghfirullaahallad’ee Laa Illaaha Huwar Rah’eemul Rash’eemul H’ayyul Qayyoomu wa Atoobu Ilayhi (I seek forgivneness of Allah (s.w.t.)) “There is no Allah save He”, the Beneficent, the Merciful; the Ever living, the Eternal, and I turn repentant to Him).

(Please note that according to many reliable traditions recitation of the above noted “Astaghfars” should be preferred to other Dua’s, in this Month)

5) Recite the following 1000 times, not daily but throughout this month, whenever the count reaches 1000 at any time within the month, the Aa’mal is completed:

“Laa Ilaa ha Illallaahu Wa Laa Naa-Budu Illaaiyyaahu Mukhlis’eena Lahudden Wa Law Karihal Mushrikoon” (There is no god save Allah, We do not worship save “HE” alone, making Religion pure for Him (only), however much the disbelievers be averse)

6) On every Thursday pray two Rakat Namaz, in every Rakat after the recitation of Suratul Al Fatiha, recite Suratul Al Ikhlas 100 times.

After the Salaam recite salwat 100 times.

(Pls note fasting on Thursday in this Month is highly rewarding, if you are not fit to observe fast daily as stated above.)

7) Reciting Salawat as taught by Imam Ali Ibn Husain Al Zaynul Aabideen (a.s.)

(refer to books on Dua or Almanac (The Prayers) – English version of Maafateeh al- Jinnan)

## Holy Month of Shawwal

The Night preceding Eid is of great sanctity and profound virtues, and should be spend in Prayers, Dua’s, seeking forgiveness and in wakefulness. Taking ghusl (bath) at sunset is also recommended. The Holy Prophet (s.a.w.a.) said: “One who offers six ra’kat Prayer on this Night reciting in each ra’kat Surah al Hamd and Surah Tawhid five times, Allah (s.w.t.) will pardon his sins” Recite the following Takbeerat at the end of Maghrib and Isha Prayers and also on Eid day after Fajr and Eid Prayers:

اﷲُ اکبَرْ، اﷲُ اَکْبَرْ لَا اِلٰہَ اِلَّا اﷲُ وَاﷲُ اَکْبَرُ، اﷲُ اَکْبَرُ وَ لِلّٰہِ الْحَمْدُ، اَﷲُ اَکْبَرُ عَلٰی مَا ہَدَانَا وَلَہُ الشُّکْرُ عَلٰی مَا اَوْلَانَا.

(Allah is Great, Allah is Great. There is no god save Allah, And Allah is Great. Allah is Great. (All) praise be to Allah. (We) sing the praises of Allah (s.w.t.) because He has shown us the Right Path. (We) gratefully thank Him because He takes care of us and looks after our interests.)

After Maghrib Prayers and its ‘Naafelah’ raise your hands towards sky and say:

یَا ذَالْمَنِّ وَالطَّوْلِ یَا ذَالْجُوْدِ وَالْاِحْسَانِ، یَا مُصْطَفِیَ مُحَمَّدٍ نَاصِرَہٗ فَصَلِّ عَلٰی مُحَمَّذٍ وَّ اٰلِ مُحَمَّدٍ وَّاغْفِرْلِیْ کُلَّ ذَنْبٍ اَحْصِیْتَہٗ وَہُوَ عِنْدَکَ فِیْ کِتَابٍ مُّبِیْنٍ.

Then prostrate and say 100 times in Sajdah, اَتُوْبُ اِلَی اﷲِ. Then invoke Allah (s.w.t.) to fulfill your legitimate desires.

### Eid Day

Ghusl on Eid day is sunnat. Fasting on this day is haraam. Before offering Eid Namaz, it is recommended to have a breakfast of dates. Zakat-e-Fitrah should be paid before Namaz-e-Eid

## Holy Month of Zilqad

One of the first prohibitory months (Shahr-e-Haram) to be mentioned in the Holy Quran. It is considered to be the period of acceptance of wishes and release from hardships. In such prohibitory months, sins carry increased punishment and virtuous acts earn greater rewards.

Fasting on three consecutive days, namely Thursday, Friday, and Saturday carries the reward of 900 years of worship. Similar, fasting on the 25th of this month is equivalent to seventy years of fasting in virtue.

One of the best worship acts is a four rak’at Namaz that is performed on Sundays of Zilqad. It should be performed as a pair of two Rak’at Namaz. In each Rak’at, after reciting Surah-al-Hamd once, recite Surah Ahad thrice and both Surah Falaq and Surah Naas only once.

After completing Namaz, say: اَسْتَغْفِرُ اﷲَ رَبِّیْ وَ اَتُوْبُ اِلَیْہِ Seventy times, concluding with

لاَحَوْلَ وَلاَ قُوَّۃَ اِلاَّ بِاﷲِ الْعَلِیِّ الْعَظِیْمِ.یَا عَزِیْزُ یَا غَفَّارُ اِغْفِرْلِیْ ذُنُوْبِیْ وَ ذُنُوْبَ جَمِیْعِ الْمُؤْمِنِیْنَ وَالْمُؤْمِنَاتِ فَاِنَّہٗ لَا یَغْفِرُ الذُّنُوْبَ اِلاَّ اَنْتَ

It carries innumerous rewards, the details of which can be had from Sheikh Qummi’s “Mafaatihul Jinaan”.

### The Important Historical Days of the Months are:

6th Treaty of Hudaibiyya was executed , 6 A.H. (628 A.D.)

11th Birth of Imam Ali Reza (a.s.) 148 A.H. (according to Aalaamul Waraa & Jala-ul-Oyun 153 A.H.) (29-12-76 A.D.) (Unanimous)

23rd Martyrdom of Imam Ali Reza (a.s.) 203 A.H. (818 A.D.) (Misbah tusi, Allama Jawadi, Jalaa-ul-Uyun Anwar-ul-ghamania, Maulana Najmul Hasan, Almanac 25th Birth of Prophet Ibrahim (a.s.) 1081 years after Tufan-e-Nuh at Kausa Iraq and Prophet Isa (a.s.)

Dahwul Arz (the earth was stretched and Khana-e-Kaaba was established.)

29th Martyrdom of Imam Mohammed Taqi (a.s.) 220 A.H. (25-11-1835 A.D.) (Unanimous)

## Dahwul Arz – (The Earth Day)

A day that Islam introduced more than 1400 years ago, The Almighty Allah, in Surah an-Nazi’aat, speaking clearly about ‘dahwul Arz’ says:

“and the earth after that He spread it out (dahahaa)...”[[184]](#footnote-184)

### What is Dahwul Arz?

“Dahwul Arz” – the 25th of Dhulqa’dah, according to a tradition of the Holy Prophet (s.a.w.a.) reported by one of his companions ‘Abdullah bin Mas’ud), is the day when the earth was spread for the advantage of the human beings. The phrase “Dahwul Arz” literally means “The spread of the earth”. In another tradition, it is reported that the first Rahmah and Blessing descended on this very day.

Hence, it is a very important occasion indeed. According to a tradition of the Holy Prophet (s.a.w.a.) whosoever fasts on this day (i.e. 25th of Dhulqa’dah) his fast would equal to 70 years of fasting.

Having known these merits, should we limit our celebration with fasting and the expression of joy, or should our struggle transcend beyond that? This obviously would depend on our vision about this important day, and in order to understand the importance of this day, properly, we should understand the earth better.

### Understanding The Earth Better

We would like to now ask the Holy Quran two basic questions about the earth:

a. Why was the Earth created?

The Holy Quran in Surah Ta Ha (20:53) says:

“He who appointed the earth to be cradle for you....”

Allamah Tabataba’i in his Al-Mizan has said: “Thus Allah (s.w.t.) stationed man in the earth to live an earthly life, so that he may earn a provision for his heavenly and exalted life, in the manner that a baby is stationed in the cradle, and is brought up for a more sacred and developed life..[[185]](#footnote-185)

From this, we come to realize that the earth was created as a preparing ground and means for human perfection and the purity of heart. Sadly, however, many a people, instead of maintaining it for a good Hereafter, tend to destroy it for selfish gains.

b. Do the human beings employ the Earth for the purpose for which it was created?

The Holy Quran, in Surah ar-Room (30:41) clearly talks of a people who instead of practically thanking Allah (s.w.t.) by utilizing the Earth for its sacred purpose cause mischief therein and subsequently face its evil consequences. “Corruption has appeared in the land and sea, for that men’s own hands have earned, that He may let them taste some of that which they have done, that haply so they may return.”

And in Surah al-A’raf (7:10), the Almighty Allah further says: “And indeed We made you live in the earth and made therein for you the means of livelihood; little is that you thank.”

In this verse, “little is that you thank” should not merely be taken as “verbal thanks” for the reality of “shukr” is to use the gift for the purpose it was created.

### How is Dahwu’l Arz applicable in the Present Era and how must we Celebrate it:

Islam was not revealed for a certain time for a particular people, its laws and teachings apply for all ages to come. We should try to appreciate this vital truth and behold the “universality” of the Religious teachings.

The day of Dahwul Arz that the Holy Prophet (s.a.w.a.) and our Imams (a.s.) mention in the traditions was not a day of celebration for their time only. Rather it is a day to be celebrated in very period and land. The problems the Earth faced in their time may be different from the problems the Earth confronts in our age. However, both have lived in the same Earth.

Our duty in every age when the Islamic Earth Day is celebrated should be to ponder over this Allah (s.w.t.) given Blessing, the reason, why it was created, the crisis; it faces at present, the remedy for such crisis, etc. This would really make the celebration, a celebration of true faith and concern and a celebration of thanking the All-Merciful Creator who created the world for man’s good.

One must also try to “fast” the true fasting by ensuring that every member of one’s body is also fasting. He should also feel the pain of hunger and think about the reason why there exists a class in the world that starves while the giant countries like the U.S has to throw food every year to maintain the value of its currency. Du’as likewise can be recited with sincerity and attention. These noble devotions are very vital elements to enable the human being come closer to his All-Merciful creator.

Besides all this, we should try to understand the contemporary problems of the earth and contribute whatever we can in the auspicious day. Our contribution can take various forms. Examples of a few are as follows:

1. Writing thought provoking articles to the newsmagazines and informing the public of the crisis the human beings have created for themselves on this transient earth.

2. Educating the public on the methods of eradicating these problems that also consist of practical signs of danger that await the human being.

3. Practically putting into practice what we can teach the public about the dangers facing the earth.

4. Making a firm decision and resolve in utilizing this earth as a means for a good and eternally secure Hereafter.

We pray to Allah (s.w.t.) to enable us to utilize this earth for the purpose it was created and we sincerely ask him to uproot the influence of the materialists of the world whose extravagant and greedy nature is never satiated, and because of whom the earth is in great crisis.

## Holy Month of Zilhajj

### To Allah (s.w.t.) Belong all the Months

According to the Holy Prophet (s.a.w.a.), no period is liked more by Allah (s.w.t.) for good work and worship than the first ten days of this month of Zilhajj. The reward of fasting for the first nine days is equal to that of fasting throughout one’s lifetime in this world.

Those unable to go for Hajj and desirous of the reward of Hajj should perform two rak’at Namaz between Namaze-e-Maghrib and Isha on the nights preceding the first ten days. They should recite, in each rak’at, Surah al-Hamd followed by Surah al-Tawheed (once) and recite:

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ.

“And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Haroun: Take my place among my people, and act well and do not follow the way of the mischief-makers.”[[186]](#footnote-186)

Fasting on the eight day of this month can earn forgiveness for Sixty years of sinful life. Similarly spending night preceding the 9th day of this month awake in Prayers, invocations and salutations to the Holy Imams (a.s.) has its reward as that of 170 years of worship.

The 9th day is known as the day of Arafah. Taking a bath, offering salutations to Imam Husain (a.s.) offering a two rak’at Namaz after Namaz-e-Asr followed by Hazrat Ali (a.s.)’s Namaz (which is two rak’at Namaz in which, after Surah al-Hamd, Surah al-Tawheed is recited 50 times) accompanied by Salawat, Isteghfar and Dua’s are strongly recommended. The famous Dua-e-Arafat of Imam Husain (a.s.) is the best Supplication recited specially on this day.

On Eid-uz-Zhoa, taking bath, reciting the 48th Dua from Imam Zain-ul-Abedin (a.s.)’s “Sahifa-e-Kaamelah” before Eid Namaz, then offering Eid Namaz, reciting the special Takbir and of course, giving charity, praying for all Mo’meneen and Mo’menaat are some of the acts prescribed for this day.

The most important Eid from among the four major Eids is the Eid-e-Ghadeeer, which falls on 18th of Zilhajj. The details can be had from Sheikh Qummi’s “Mafaatihul Jinaan”

### The Important Historical Days of This Month:

1st Sayeda Fatimah Zahra (s.a.) married to Hazrat Ali (a.s,). 2nd A.H.

3rd Renunciation of Hazrat Adam (a.s.) was accepted 7th Martyrdom of Imam Mohammad al-Baqir (a.s.) 114th A.H. (28-1-733 A.D.)

9th Day of Arafah, Also, Martyrdom of Hazrat-e-Muslim ibn-e-Aqil (a.s.), 61 A.H.

10th Eid uz-Zoha

15th Birth of Imam Ali-un-Naqi (a.s.) 212 A.H. 16th Wafat of Sayeda Zainab (s.a.)

18th Eid-e-Ghadeer

19th Sayeda Fatema Zahra (s.a.) came to the house of Hazrat Ali (a.s.) after marriage

22nd Hazrat Mukhtar killed Ibne-e-Ziad

23rd Martyrdom of sons of Hazrat Muslim bin Aqil (a.s.)

24th Eid-e- Mubahela

25th Victory of Khaybar and revelation of Surah “Hal Ataa”

27th Martyrdom of Hazrat Misam-e-Tammar (a.s.)

## Ghadir-e-Khum

### Where Religion was perfected

“This day I have perfected your Religion for you and have completed My blessings on you and am pleased with Islam as your Religion[[187]](#footnote-187)

Bidding farewell to his native city of Mecca, the Holy Prophet (s.a.w.a.) set out for Medina on the 14th Zilhajj 10th A.H. accompanied by the same congregation of Muslims. The Holy Prophet (s.a.w.a.) was restless. What could be the cause of his restlessness?

Had he not accomplished all that he had set his mind to do? The Unity and Justice of Allah (s.w.t.) has been convincingly instilled into the hearts of people; the Belief in the Angels, the Scriptures, the Prophets, the Revival of the Dead and the Day of Judgment and all been authoritatively expounded.

So with the meticulous thoroughness of his genius, The Holy Prophet (s.a.w.a.) realized that the most important part of his task still remained unfulfilled, and it was this, which made him restless in the moment of his greatest triumph. He saw the sands of time were running out and the cup of his life was filled almost to the brim.

This being so, the most important task was to ensure with all the moral values which he had upheld, or else all this Miraculous achievements during the twenty-three years of his Apostolic ministry stood in danger of being forgotten forever. It was a matter of prime importance that Divine Guidance should continue after him and the Divine Sovereignty should be exercised by the chosen ones of Allah (s.w.t.), to be appointed by the Holy Prophet (s.a.w.a.).

He had already designated his Ahl-ul-Bait (a.s.) on several occasions, as the Ark of Nuh, the strong rope of Allah (s.w.t.), the door of forgiveness, the purified ones and made their love incumbent upon his followers. He had similarly, on many occasions, pointed out Ali (a.s.) as “my brother and successor”, “the door of the city of Knowledge”, “the most equitable Judge”, “the embodiment of faith”, and having the position with regard to him as “Aaron was to Moses “

Were the pronouncements going to forgotten, misinterpreted or ignored by his followers after him? Could the Holy Prophet (s.a.w.a.) allow them to be set aside by power seekers? He knew that he had to make a final and unchallengeable declaration regarding his successor. The choice of the appropriate moment, however, depended not on his but on Divine Inspiration. So thoughtfully, he marched on towards Medina.

### The Desired Destination

On the 18th Zilhajj (10th March, 632 A.D.), a little before noon, the caravan reached Johfa. The town of Johfa is situated at a distance of 13 miles from Mecca and is the junction from where routes for Medina, Egypt, Syria, and Iraq radiate in different directions. On its border is a pond.

As the Holy Prophet (s.a.w.a.) arrived at Ghadir-e-Khum, the signs of a revelation suddenly appeared. The voice of Archangel Gabriel coaxed his saying: “O thou esteemed Messenger, impart the guidance that has been revealed unto thee” and in order to impress the urgency of the Command, Gabriel went to say:

“For if thou doeth it not, thou hast not imparted His Message at all,” and again in the same breadth to allay his fears and misgivings, the Angel added:

“Allah will protect thee from the evil designs of men.”[[188]](#footnote-188)

Allah (s.w.t.) had addressed His beloved Messenger using His Divine title and the tone of the message clearly indicated that he was commissioned to a mission of great concern and importance and had to act upon it immediately.

On hearing this imperious command, the Holy Prophet (s.a.w.a.) entrusted all energies for its proper execution and accomplishment. As the Holy Prophet (s.a.w.a.) pulled up his reins, the whole entourage came to a halt. It was extremely hot and the earth was burning like fire. Some people had gone ahead and some were still behind. The Holy Prophet of Islam (s.a.w.a.) recalled the swift-footed persons and sent a message advising the slow moving to reach him quickly.

The Holy Prophet (s.a.w.a.) soon dismounted and asked his followers to clear the ground and to erect a Pulpit (Mimber) of camel saddles under the shade of the five gum-acacia trees.

The pebbles and thorns that lay scattered were promptly brushed aside. Others on receiving his express directions began to untie the saddles form the backs of the camels for the pulpit. The arrangement thus completed, the throng squatted upon the bare earth, some spreading their cloaks on the ground to reduce the discomfort of sitting on the burning sand, whilst others were holding up their handkerchiefs to protect their eyes form sun’s glare, for it was nearly midday. Soon it was time for the noon Prayers. The Holy Prophet (s.a.w.a.) motioned to Hazrat Bilal to recite the Azan with the words:

“Hayya ala Khairil-amal”

Hasten towards the best of deeds

The acceptance of this Divine Message was to be a crucial event upon which the perpetuity of the Holy Prophet (s.a.w.a.)’s Mission depended. Hazrat Bilal in a melodious tone proclaimed the call for Prayers and people began to form lines for the same. The Holy Prophet (s.a.w.a.) walked briskly towards his place to lead the congregational Prayers. On completion of the Prayers, the beloved Messenger of Allah (s.a.w.a.) cast a glance over the surging crowd and gracefully moved towards the unique and historic pulpit.

### From The Heights of the Pulpit

The people having clustered round the pulpit, the Holy Prophet (s.a.w.a.) stepped up taking on his right, Ali (a.s.), whose turban, black in color, with one end hanging over his shoulder, was arranged by the Holy Prophet (s.a.w.a.) himself. The possessor of unique distinction of “not speaking out of personal desire” started his speech cast in the following historic words:

“O ye folk, behold, the All-knowing Allah hath informed me that the days of my life are coming to an end and the time is fast approaching when I shall be called away from your midst towards the eternal abode. But you and I, each one of us must answer unto Him for all the things are due from us. What then do you say”? Historians related that in reply to this question of the Holy Prophet (s.a.w.a.), the surging congregation of about 1,50,000 persons (in another tradition it is 1,24,000) persons claimed with one voice, O Allah (s.w.t.)! we bear witness that you have ably performed the responsibilities of Prophet hood. You have done your duty and never ceased to guide and advise us according to the Divine will. May Allah (s.w.t.) bestow His reward upon you.

The stream of eloquence overflowed again and the ‘interlocutor of the Holy of Holies’ continued his fascinating discourse, saying : “Then do ye bear witness to the Unity of Allah and the Apostleship of this servant of Allah who now speaks to you by His command and do you not bear witness that Resurrection and Judgment, Heaven and hell and life Hereafter are certainties.?”

And they all answered, “Without the slightest doubt we emphatically affirm all these eternal truths.” When the voices gradually died down, the Holy Prophet (s.a.w.a.) said, “O Allah be Thou my witness,” Then he enquired, “Is my voice reaching all of you?” The congregation replied in the affirmative, saying, “Yes my Lord! your every word pierces our hearts”. “Now then” continued the Holy Prophet (s.a.w.a.), “Listen to me carefully, for I have been commanded to tell you that I will soon be taken away from your midst, and I will be reaching the fountain of Kauser before you and all of you will follow me sooner or later. The width of the Fountain of Paradise would be equal to the distance that lies between Sana and Basra. What to say, the number of silver bowls and drinking vessels there are countless like the stars in the sky.

I leave behind unto you my legacy of two most precious things, each of which surpasses the other in its grandeur. At this stage, a man from the congregation inquired of the Apostle the meaning of the “Two Most Precious Things”, The Holy Prophet (s.a.w.a.) replied, “One is the Book of Allah (s.w.t.)- The Holy Quran, one end of which is the hands of Allah (s.w.t.), the Glorious and Majestic and the other is in your hands. Hold it fast, lest you deviate from the Right Path. The second is my Ah-ul-Bait – my descendants. Allah the knower of secrets and the Aware has informed me that both these will never separate from each other till they reach me at the Fountain of Kauser and their union is eternal. So long as you adhere unto both of them you will never go astray. Therefore, O ye my people, it is my last Will and Testament unto you that you should always remain faithfully to the Holy Quran and to my Ah-ul-Bait as true Muslims until death.”

By these portentous words, all those who loved their teacher and benefactor were move to tears, and the Holy Prophet (s.a.w.a.) continued, “Do not lag behind them an do not walk ahead of them, for in either event you will get lost. But follow them and walk in their footsteps and they will guide you along the Straight Path.”

Then he asked, “Who do you think is more worthy of obedience than your souls “?

And they answered, “Allah and His Messenger know best”

And he continued, “Lo! Allah is my Master, I am the Master of the Faithful and I have rights over them even more than they themselves possess.”

Saying this, the Holy Prophet of Islam (s.a.w.a.), taking the hand of Ali (a.s.), raised it high to full extent in front of the mammoth gathering and proclaimed.

“Man kunto Maulaaho fa haazaa Aliyyun Maulaho”

“Of whomsoever I am the Master (Maula), this Ali is his Master (Maula) too “

Historians write that the Messenger of Allah repeated this order thrice, and some say it was four times.

Then the Holy Prophet (s.a.w.a.) lifted his hands Heavenwards and prayed:

“O my Lord, be a friend of him who is a friend of Ali, and be an enemy of those who bears enmity to Ali, help him who assists Ali and forsake him who will forsake Ali.”

He further prayed:

“And O my Lord! Whichever way Ali turns, the Right is in the same direction. “He continued.” Listen, this is binding upon those who are here, and it is your bounden duty to convey this Message to those who are not present.”

It was after this proclamation that Almighty Allah send down Gabriel (a.s.) with the following verse of the Holy Quran:

This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion;[[189]](#footnote-189)

The infidels had hoped that a day would come when Islam would die out, but Allah (s.w.t.) through the actualization of this particular event made them lose forever the hope that Islam would be destroyed. This very event was the cause of the strength of Islam.

“This Divine Communications clearly proved that on account of Hazrat Ali (a.s.)’s appointment to the Imamat, the Religion was perfected, the blessings of Allah (s.w.t.) completed and Islam approved by Allah (s.w.t.).

“When this was verse revealed, the Holy Prophet (s.a.w.a.) said:

“Allaho-Akbar” “on the perfection of the Religion, the completion of the blessing, the Lord’s acceptance of my Messenger ship and the Wilayat of Ali after me.” One person got up and asked the Holy prophet (s.a.w.a.), did you give this sermon of your own will or it was revelation of Allah (s.w.t.). The Holy Prophet (s.a.w.a.) replied, “Yes, I did not say anything of my own will of each and every day of my Prophethood except what was revealed by Allah (s.w.t.). Then the person as challenging the word of the Holy Prophet (s.a.w.a.) said if that is so, then if you are lying then the wrath of Allah (s.w.t.) falls on you right now, and in case you were telling the truth then the wrath of Allah (s.w.t.) falls on me this moment. As it happened a very dark cloud came over the head of this person, the wrath/azab of Allah (s.w.t.) fell on him, and he crumbled to dust that very moment with the azab of Allah (s.w.t.) for challenging the word of truth of our Beloved Holy Prophet (s.a.w.a.).[[190]](#footnote-190)

## Hajj – Part-1

“... and take a provision (with you) for the journey (to Hajj), but the best of provisions is right conduct. So fear Me, o ye that are wise.”[[191]](#footnote-191)

“In it are Signs Manifest (for example), the Station of Ibrahim; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His Creature”[[192]](#footnote-192)

The opportunity to visit Mecca for Hajj is fulfillment of a dream, which every devoted Muslim strives to achieve. Hajj is an invitation from Allah (s.w.t.) to visit His house along with millions of Muslims from all over the world. Hajj is an experience, which helps the pilgrim to see himself in his true nature; it helps him to free himself from materialism and to move towards the great places of spiritualism and worship of Allah (s.w.t.).

Hajj is a call from Almighty Allah and the Muslims answer this call sincerely. This call, together with its rites and rituals, can unite the Muslims, eradicate racial discrimination, and try to maintain their self-respect, prestige and independence of the Muslim Ummah. If these rituals are observed as Allah (s.w.t.) desires, surely the Muslims will see such results and benefits, as they could not have imagined.

## Hajj – Part-2

### Hajj-e-Tamatto ki do (Two) kisme hain

(1) Umrah-e-Tamatto (2) Hajj-e-Tamatto

Note: – Jis Aadmi per Hajj-e-Tamatto wajib hai uske liye zaruri hai ke woh Hajj-e-Tamatto baja lane se pahle Umray-e-tamatto baja laye.

**Umrah-e-Tamatto**

Umrah-e-Tamatto me paach (5) chize wajib hain:

1) Eheram ka bandhana

2) Tawafe Khan-e-Kaba

(3) Namaz-e-Tawaf

(4) Safa-wa-Marwa ke darmiyan Saee karna

(5) Taqsir karna yane baal ya nakhun ka katna

### Umray-e-Tamatto Karne Ka Tarika

1. Niyat Karna: Kisi ek Miqat se Eheram ka bandhna (jaise Masjid-e- Shajara)

Niyaat: Aherame Umray-e-Tamatto Bandhta hun Wajib Yah Sunnat Qurbatan Elallah Niyyat ke baad fauran Eheram bandh lena chahiye

Note: Jis taraha se Namaz me Niyyat ke saath Takbiratul Eheran zaruri hai (Yani Allaho Akbar kahena) usi tarha Eheram bandbte waqt Talabiya Kahena Zaruri Hai (yani Eheram bandhte waqt yeh alfaz zuban par jaari ho- Bismillahir Rahemanir Rahim, Labbaik Allahumma Labbaik Labbaik La Sharika Laka Labbaik (agar is ke baad yeh Dua bhi padhe to behetar hai). Innal Hamda wan Ne’mata laka wal Mulk laa Shareeka laka Labbaik.

Note: Bagair Talabiya kahe Eheram munasid nahi honga, aur uspar who chize bhi haram na hongi jo Eheram ke bina par haram ho jaati hai. (Talabiya ka sahi taur se ada karna wajib hai.)

(2) Khanaye Kaba ka Tawaf karna (seven times)

(3) Namaze Tawaf padna (2 Rakat Mukame Ibrahim (a.s.) par)

(4) Safa-wa-Marawa ke darmiyan Saee Karna (seven times)

Note: Saee Safa se shuru ki jayegi aur fir Marwa tak jayenga- ye ek huwa, fir Marwa se shuru karenga aur Safa par khatam karenga ye dusara huwa isi tarah se baja late rahenga yahan tak ke saatwi Saee Marwa par khatam ho jayenga

(5) Taqsir karna yani Baal ya nakhun ka katna Yahan tak Amale Umra khatam ho jayenga

## Hajj-e-Tamatto

**Wajibaate Hajje Tamatto**

(1) Mecca se Eheram bandhe – on day 8th Zil Hajj

(2) Day ninth Zil Hajj ko zawal se le kar ghurube aftab tak Maidane Arafat mein qayam kare

(3) Day 10th Zil Hajj subhe-sadiq se le kar tuluye aftab tak Muzdalefa (Mashar) mein qayam kare.

(4) Mina ja kar Jumray Aqba ko patthar mare

(5) Qurbani (Behtar ye hai ‘ IDD” ke din kare isme bhi Qasde Qurbat Shart Hai.)

(6) Sar Mundana (shave head)

Note: In che (six) amal anjam dene ke baad woh Eheram se azad ho jayenga lekin Aurat aur khushbu ke alawa tammam chize halal ho jayengi

(7) Khanaye Kaba ka tawaf kare

(8) Namaze Tawaf baja laye

(9) Safa wa Marawa ke darmiyan Saee Kare

Note: In teeno amal ke baad (No.7, 8, 9) Khusbhu bhi halal ho jayengi

(10) Tawafe Nisa

(11) Namaze tawafe Nisa

Note: In dono amal ke baad Aurat bhi halal ho jayengi (No. 10, 11)

(12) Days 11, 12 Zil Hajj ki raat ko Mina me qayam kare

(13) Days 11, 12 Zil Hajj teen Jumre ko patthar mare.

**Note:**

(1) Hajje Tamatto baja lane ki Niyyat kare. Agar Hajj ke dusre aqsam ki niyyat ki ya niyat Mujamal rakha to fir Hajj durust na honga

2) Tamam arkani Hajj ke niyyat alag alag, karna honga jaise Hajje Tamatto baja lata hun Wajib Ya Sunnat Qurbatan Elallah. Ya Umre Tamatto baja lata hun Wajib Ya Sunnat Qurbatan Elallah.

(3) Jumle Arrkane Umrae Tamatto Ya Hajje Tamatto ye Niyat ke darmeyan moeyan karna ye zaruri hai ke ye Umrae Tamatto ya Hajje Tamatto ya Ehrame Umrae Tamatto Wajib/Mustahab, ya Niyabatai, ya nazar, Kasam Wagaira ke hai.

**Niyat:** Is tara se tamam Arkan me kare jaise ke Umra Tamatto/Hajj Tamatto baja lata hu Wajib/Mustahab, ya Niyabatan, ya nazar, kasam Qurbatan Elallah.[[193]](#footnote-193)

Momineens are requested to also refer to authenticated book on Hajj or refer to Alim-e-Deen for double check

“And from among you there should be a party who invite towards good and enjoin what is right and forbid the wrong, and they it is that shall be successful”[[194]](#footnote-194)

“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right, and forbid the wrong and believe in Allah.”[[195]](#footnote-195)

“And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy...”[[196]](#footnote-196)

“O ye who believe! If you help (the cause of) Allah, He will help you and make firm your feet.”[[197]](#footnote-197)

“And whoever migrates in Allah’s way, he will find in the earth many a place of refuge and abundant resources; and whoever goes forth from his house migrating towards Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful”[[198]](#footnote-198)

“Allah elevates to highest positions those from among you who are faithful and those who have acquired knowledge.”[[199]](#footnote-199)

“Allah has shown his disapproval of those who blindly follow the ways of those who were before them:

They say “No, but we will follow such things as we found our fathers doing,” what! And if their fathers had no understanding of anything[[200]](#footnote-200)

“They follow naught but an opinion”[[201]](#footnote-201)

“We shall show them Our signs on the horizons and in themselves, till it is clear to them that it is the Truth.”[[202]](#footnote-202)

1. The Holy Quran, Surah 46, Verse 20 [↑](#footnote-ref-1)
2. The Holy Quran, Surah 11, Verse 82 [↑](#footnote-ref-2)
3. The Holy Quran [↑](#footnote-ref-3)
4. The Holy Quran, Surah 10, Verse 81 [↑](#footnote-ref-4)
5. The Holy Quran, Surah 7, Verse 118-119 [↑](#footnote-ref-5)
6. The Holy Quran, Surah 13, Verse 12 [↑](#footnote-ref-6)
7. The Holy Quran, Surah 5, Verse 34 [↑](#footnote-ref-7)
8. The Holy Quran, Surah 17, Verse 32 [↑](#footnote-ref-8)
9. The Holy Quran, Surah 66, Verse 6 [↑](#footnote-ref-9)
10. The Holy Quran, Surah 2, Verse 174 [↑](#footnote-ref-10)
11. The Holy Quran, Surah 4, Verse 10 [↑](#footnote-ref-11)
12. The Holy Quran, Surah 81, Verse 6 [↑](#footnote-ref-12)
13. The Holy Quran, Surah 14, Verse 48 [↑](#footnote-ref-13)
14. The Holy Quran, Surah 66, Verse 6 [↑](#footnote-ref-14)
15. The Holy Quran, Surah 87, Verse 13 [↑](#footnote-ref-15)
16. The Holy Quran, Surah 53, Verses 14-15 [↑](#footnote-ref-16)
17. The Holy Quran, Surah 3, Verse 133 [↑](#footnote-ref-17)
18. Behaar al-Anwaar, Vol. 21, p. 361 [↑](#footnote-ref-18)
19. The Holy Qur’an [↑](#footnote-ref-19)
20. The Holy Quran, Surah 33, Verse 56 [↑](#footnote-ref-20)
21. The Holy Quran, Surah 11, Verse 73 [↑](#footnote-ref-21)
22. The Holy Quran, Surah 13, Verse 21 [↑](#footnote-ref-22)
23. The Holy Quran, Surah 4, Verse 11 [↑](#footnote-ref-23)
24. The Holy Quran, Surah 13, Verse 21 [↑](#footnote-ref-24)
25. The Holy Quran, Surah 2, Verse 27 [↑](#footnote-ref-25)
26. The Holy Quran, Surah 13, Verse 25 [↑](#footnote-ref-26)
27. The Holy Quran, Surah 47, Verse 22 [↑](#footnote-ref-27)
28. The Holy Quran, Surah 2, Verse 265 [↑](#footnote-ref-28)
29. The Holy Quran, Surah 2, Verse 27 [↑](#footnote-ref-29)
30. The Holy Quran, Surah 2, Verse 274 [↑](#footnote-ref-30)
31. Behaar al-Anwaar, Vol. 74, pp. 103-104 [↑](#footnote-ref-31)
32. Ibid. [↑](#footnote-ref-32)
33. Behaar al-Anwaar, Vol. 75, p. 185 [↑](#footnote-ref-33)
34. Behaar al-Anwaar, Vol. 74, p. 131 [↑](#footnote-ref-34)
35. Behaar al-Anwaar, Vol. 73, p. 369 [↑](#footnote-ref-35)
36. Behaar al-Anwaar, Vol. 74. p. 90 [↑](#footnote-ref-36)
37. Behaar al-Anwaar, Vol.74 pg137 [↑](#footnote-ref-37)
38. Ibid. [↑](#footnote-ref-38)
39. Meezan al-Hikmah, Vol. 4, p. 89 [↑](#footnote-ref-39)
40. Ibid. [↑](#footnote-ref-40)
41. The Holy Quran, Surah 18, Verse 81 [↑](#footnote-ref-41)
42. Kaafi, Vol. 6, p. 6 [↑](#footnote-ref-42)
43. Ibid. [↑](#footnote-ref-43)
44. Behaar al-Anwaar, Vol. 104, p. 69 [↑](#footnote-ref-44)
45. Marriage in Islam, p. 136 [↑](#footnote-ref-45)
46. Ibid. [↑](#footnote-ref-46)
47. Behaar al-Anwaar, Vol. 60, p. 381 [↑](#footnote-ref-47)
48. The Holy Quran, Surah 49, Verse 12 [↑](#footnote-ref-48)
49. The Holy Quran, Surah 6 [↑](#footnote-ref-49)
50. The Holy Quran, Surah 2, Verse 83 [↑](#footnote-ref-50)
51. The Holy Quran, Surah 17 [↑](#footnote-ref-51)
52. The Holy Quran, Surah 20 [↑](#footnote-ref-52)
53. The Holy Quran, Surah 41, Verse 33 [↑](#footnote-ref-53)
54. The Holy Quran, Surah 2, Verse 279 [↑](#footnote-ref-54)
55. The Holy Quran, Surah 2, Verse 245 [↑](#footnote-ref-55)
56. The Holy Quran, Surah 2, Verse 280 [↑](#footnote-ref-56)
57. The Holy Quran, Surah 5, Verse 12 [↑](#footnote-ref-57)
58. The Holy Quran, Surah 57, Verse 11 [↑](#footnote-ref-58)
59. The Holy Quran, Surah 57, Verse 18 [↑](#footnote-ref-59)
60. The Holy Quran, Surah 64, Verse 17 [↑](#footnote-ref-60)
61. The Holy Quran, Surah 3, Verse 103 [↑](#footnote-ref-61)
62. Mishkaatul Masaabih [↑](#footnote-ref-62)
63. The Holy Quran, Surah 33, Verse 33 [↑](#footnote-ref-63)
64. The Holy Quran, Surah 42, Verse 23 [↑](#footnote-ref-64)
65. The Holy Quran, Surah 34, Verse 47 [↑](#footnote-ref-65)
66. The Holy Quran, Surah 3, Verse 31 [↑](#footnote-ref-66)
67. Saheeh al-Bukhari, Hadith 9.329 (Arabic-English version) [↑](#footnote-ref-67)
68. Saheeh Muslim, Arabic version, Kitab al-Imaarah, 1980 Edition Pub. In Saudi Arabia, Vol. 3, p. 1452, Tradition 5; Saheeh Muslim, Eng ver. [↑](#footnote-ref-68)
69. Saheeh al-Tirmizi, Vol. 4, p. 501; Sunan Abu Dawud, Vol. 2, p. 421 (three traditions); al-Tiyalasi; Ibn al-Aseer; etc., [↑](#footnote-ref-69)
70. al-Mustadrak, by al-Hakim, Vol. 3, p. 49; Musnad Ahmad Ibn Hanbal; Saheeh al-Nisa’i, from Anas Ibn Malik [↑](#footnote-ref-70)
71. Gen. 18:20 [↑](#footnote-ref-71)
72. The Holy Quran, Surah 42, Verse 23 [↑](#footnote-ref-72)
73. The Holy Quran, Surah 33, Verse 56 [↑](#footnote-ref-73)
74. The Holy Quran, Surah 23, Verse 14 [↑](#footnote-ref-74)
75. The Holy Quran, Surah 4, Verse 1 [↑](#footnote-ref-75)
76. The Holy Quran, Surah 56, Verses 8-11 [↑](#footnote-ref-76)
77. The Holy Quran, Surah 2, Verse 253 [↑](#footnote-ref-77)
78. The Holy Quran, Surah 58, Verse 22 [↑](#footnote-ref-78)
79. The Holy Quran, Surah 16, Verse 70 [↑](#footnote-ref-79)
80. The Holy Quran, Surah 2, Verse 147 [↑](#footnote-ref-80)
81. The Holy Quran, Surah 25, Verse 44 [↑](#footnote-ref-81)
82. Extracted from the book: Tuhaf al-Uqool – The Masterpieces of the Intellects [↑](#footnote-ref-82)
83. The Holy Quran, Surah 5, Verse 96 [↑](#footnote-ref-83)
84. The Holy Quran, Surah 18, Verse 45 [↑](#footnote-ref-84)
85. The Holy Quran, Surah 53, Verse 31 [↑](#footnote-ref-85)
86. The Holy Quran, Surah 15, Verse 6 [↑](#footnote-ref-86)
87. The Holy Quran, Surah 57, Verse 20 [↑](#footnote-ref-87)
88. The Holy Quran, Surah 28, Verse 58 [↑](#footnote-ref-88)
89. The Holy Quran, Surah 21, Verse 104 [↑](#footnote-ref-89)
90. The Holy Quran, Surah 24, Verse 22 [↑](#footnote-ref-90)
91. The Holy Quran, Surah 59, Verse 7 [↑](#footnote-ref-91)
92. The Holy Quran, Surah 74, Verses 42:43 [↑](#footnote-ref-92)
93. The Holy Quran, Surah 107, Verses 4-5 [↑](#footnote-ref-93)
94. The Holy Quran, Surah 29, Verse 45 [↑](#footnote-ref-94)
95. Greater Sins, Shaheed Dastghayb Shirazi [↑](#footnote-ref-95)
96. The Holy Quran, Surah 20, Verse 132 [↑](#footnote-ref-96)
97. The Holy Quran, Surah 19, Verse 40 [↑](#footnote-ref-97)
98. The Holy Quran, Surah 14, Verse 40 [↑](#footnote-ref-98)
99. The Holy Quran, Surah 29, Verse 45 [↑](#footnote-ref-99)
100. The Holy Quran, Surah 74, Verse 43 [↑](#footnote-ref-100)
101. The Holy Quran, Surah al-Naas [↑](#footnote-ref-101)
102. The Holy Quran, Surah 2, Verse 182 [↑](#footnote-ref-102)
103. This tradition has been recorded on page 378, Chap 109, of al-Saduq’s book “Elal al-Sharai” [↑](#footnote-ref-103)
104. The Holy Quran, Surah 2, Verse 185 [↑](#footnote-ref-104)
105. The Holy Quran, Surah 13, Verse 162 [↑](#footnote-ref-105)
106. The Holy Quran, Surah 6, Verse 162 [↑](#footnote-ref-106)
107. The Holy Quran, Surah 2, Verse 183 [↑](#footnote-ref-107)
108. The Holy Quran, Surah 2, Verse 183 [↑](#footnote-ref-108)
109. The Holy Quran, Surah 2, Verse 153 [↑](#footnote-ref-109)
110. This tradition is recorded in Behaar al-Anwaar, p. 25, Vol. 94 and on p. 80, Vol. 1, of al-Ayyashi’s Tafseer [↑](#footnote-ref-110)
111. The Holy Quran, Surah 44, Verses 1-3 [↑](#footnote-ref-111)
112. The Holy Quran, Surah 98, Verse 1 [↑](#footnote-ref-112)
113. The Holy Quran, Surah 96, Verse 1 [↑](#footnote-ref-113)
114. The Holy Quran, Surah 5, Verse 3 [↑](#footnote-ref-114)
115. Al-lqbal Kansul Yawaqeet by Abul-Fahdi ibn Mohammed al Harwi [↑](#footnote-ref-115)
116. Al-Harwi reported a similar tradition, which is recorded in ‘Kanz al Yawaqeet’ [↑](#footnote-ref-116)
117. Extracted from the monthly Jafari Observer, December 2001, Vol. XIV No. 4. [↑](#footnote-ref-117)
118. Extracted from the book Ethos of Prophets from Adam to Khatam written by Taj Langroodi Translated by Ali Akbar Aghili Ashtiani [↑](#footnote-ref-118)
119. The Holy Quran, Surah 19, Verse 56 [↑](#footnote-ref-119)
120. The Holy Quran, Surah 14, Verse 37 [↑](#footnote-ref-120)
121. The Holy Quran, Surah 37, Verse 107 [↑](#footnote-ref-121)
122. The Holy Quran, Surah 14, Verse 37 [↑](#footnote-ref-122)
123. The Holy Quran, Surah 21, Verse 74; Surah 26, Verses 160-164 [↑](#footnote-ref-123)
124. The Holy Quran, Surah 29, Verses 28-30; Surah 26, Verses 169-170 [↑](#footnote-ref-124)
125. The Holy Quran, Surah 12, Verse 86 [↑](#footnote-ref-125)
126. The Holy Quran, Surah 12, Verse 89 [↑](#footnote-ref-126)
127. The Holy Quran, Surah 2, Verse 133 [↑](#footnote-ref-127)
128. The Holy Quran, Surah 2, Verse 132 [↑](#footnote-ref-128)
129. The Holy Quran, Surah 12, Verse 3 [↑](#footnote-ref-129)
130. The Holy Quran, Surah 12, Verse 4 [↑](#footnote-ref-130)
131. The Holy Quran, Surah 12, Verse 19 [↑](#footnote-ref-131)
132. The Holy Quran, Surah 12, Verse 20 [↑](#footnote-ref-132)
133. The Holy Quran, Surah 12, Verse 25 [↑](#footnote-ref-133)
134. The Holy Quran, Surah 12, Verse 26 [↑](#footnote-ref-134)
135. The Holy Quran, Surah 12, Verse 31 [↑](#footnote-ref-135)
136. The Holy Quran, Surah 12, Verse 32 [↑](#footnote-ref-136)
137. The Holy Quran, Surah 12, Verse 33 [↑](#footnote-ref-137)
138. The Holy Quran, Surah 12, Verse 44 [↑](#footnote-ref-138)
139. The Holy Quran, Surah 12, Verse 50 [↑](#footnote-ref-139)
140. The Holy Quran, Surah 12, Verse 96 [↑](#footnote-ref-140)
141. The Holy Quran, Surah 12, Verse 92 [↑](#footnote-ref-141)
142. The Holy Quran, Surah 21, Verse 83 [↑](#footnote-ref-142)
143. The Holy Quran, Surah 38, Verse 42 [↑](#footnote-ref-143)
144. The Holy Quran, Surah 38, Verse 43 [↑](#footnote-ref-144)
145. The Holy Quran, Surah 11, Verse 85; Surah 26, Verse 180 [↑](#footnote-ref-145)
146. Marriage in Islam, p. 49 [↑](#footnote-ref-146)
147. Behaar al-Anwaar, Vol. 100, p. 235 [↑](#footnote-ref-147)
148. Behaar al-Anwaar, Vol. 100, p. 238 [↑](#footnote-ref-148)
149. The Holy Quran, Surah 25, Verse 74 [↑](#footnote-ref-149)
150. Behaar al-Anwaar, Vol. 75, p. 285 [↑](#footnote-ref-150)
151. Behaar al-Anwaar, Vol. 100, p.349 [↑](#footnote-ref-151)
152. Ibid [↑](#footnote-ref-152)
153. Behaar al-Anwaar, Vol. 100, pp. 350-351 [↑](#footnote-ref-153)
154. Behaar al-Anwaar, Vol. 100, p. 351 [↑](#footnote-ref-154)
155. Behaar al-Anwaar, Vol. 43, pp. 111-112 [↑](#footnote-ref-155)
156. Behaar al-Anwaar, Vol. 100, p. 267 [↑](#footnote-ref-156)
157. Behaar al-Anwaar, Vol. 100, p. 226 [↑](#footnote-ref-157)
158. Marriage in Islam, p. 112 [↑](#footnote-ref-158)
159. Marriage in Islam, p. 112 [↑](#footnote-ref-159)
160. Marriage in Islam, p. 114 [↑](#footnote-ref-160)
161. Behaar al-Anwaar, Vol. 100, p 280 [↑](#footnote-ref-161)
162. Behaar al-Anwaar, Vol. 100, p. 285 [↑](#footnote-ref-162)
163. Behaar al-Anwaar, Vol.100, p. 287 [↑](#footnote-ref-163)
164. Behaar al-Anwaar, Vol.100, p. 289 [↑](#footnote-ref-164)
165. Bihar al- Anwaar, Vol. 100, p. 295 [↑](#footnote-ref-165)
166. Behaar al-Anwaar, pp. 290-295 [↑](#footnote-ref-166)
167. The Holy Quran, Surah 4, Verse 13 [↑](#footnote-ref-167)
168. The Holy Quran, Surah 4, Verse 119 [↑](#footnote-ref-168)
169. The Holy Quran, Surah 2, Verse 228 [↑](#footnote-ref-169)
170. The Holy Quran, Surah 33, Verse 15 [↑](#footnote-ref-170)
171. Wasaael, Vol. 20, p. 180; Ahl-e-Bayt Press [↑](#footnote-ref-171)
172. The Holy Quran, Surah 49, Verse 12 [↑](#footnote-ref-172)
173. Behaar al-Anwaar, Vol. 75, p. 253 [↑](#footnote-ref-173)
174. The Holy Quran, Surah 4, Verse 35 [↑](#footnote-ref-174)
175. The Holy Quran, Surah 2, Verse 229 [↑](#footnote-ref-175)
176. The Holy Quran, Surah 2, Verse 231 [↑](#footnote-ref-176)
177. Extracted from book Imam Husain (a.s.) and the tragic saga of Karbala [↑](#footnote-ref-177)
178. The Holy Quran, Surah 24, Verse 55 [↑](#footnote-ref-178)
179. Ghaibat-e-Nomani, p. 272, Tradition 56 [↑](#footnote-ref-179)
180. Behaar al-Anwaar, Vol. 36, p. 296 [↑](#footnote-ref-180)
181. Behaar al-Anwaar, Vol. 1, p. 200 [↑](#footnote-ref-181)
182. The Holy Quran, Surah 27, Verse 60 [↑](#footnote-ref-182)
183. The Holy Quran, Surah 28, Verse 68 [↑](#footnote-ref-183)
184. The Holy Quran, Surah 79, Verse 30 [↑](#footnote-ref-184)
185. Al-Meezan, Vol. 14, p. 171 [↑](#footnote-ref-185)
186. The Holy Quran, Surah 7, Verse 142 [↑](#footnote-ref-186)
187. The Holy Quran, Surah 5, Verse 3 [↑](#footnote-ref-187)
188. The Holy Quran, Surah 5, Verse 67 [↑](#footnote-ref-188)
189. The Holy Quran, Surah 5, Verse 3 [↑](#footnote-ref-189)
190. Extracted from the Book “Ghadeer-e-Khumm” By Late Janab Yousuf N. Lalljee (May Allah (s.w.t.) bless him with Heaven with highest status.) [↑](#footnote-ref-190)
191. The Holy Quran, Surah 2, Verse 197 [↑](#footnote-ref-191)
192. The Holy Quran, Surah 3, Verse 97 [↑](#footnote-ref-192)
193. Reproduced and extracted from leaflet – prepared by Maulana Naushad Husein Khujwi – Mehfile Saani Zahra [↑](#footnote-ref-193)
194. The Holy Quran, Surah 3, Verse 103 [↑](#footnote-ref-194)
195. The Holy Quran, Surah 3, Verse 109 [↑](#footnote-ref-195)
196. The Holy Quran, Surah 8, Verse 60 [↑](#footnote-ref-196)
197. The Holy Quran, Surah 47, Verse 7 [↑](#footnote-ref-197)
198. The Holy Quran, Surah 4, Verse 100 [↑](#footnote-ref-198)
199. The Holy Quran, Surah 58, Verse 11 [↑](#footnote-ref-199)
200. The Holy Quran, Surah 2, Verse 170 [↑](#footnote-ref-200)
201. The Holy Quran, Surah 6, Verse 11 [↑](#footnote-ref-201)
202. The Holy Quran, Surah 41, Verse 53 [↑](#footnote-ref-202)