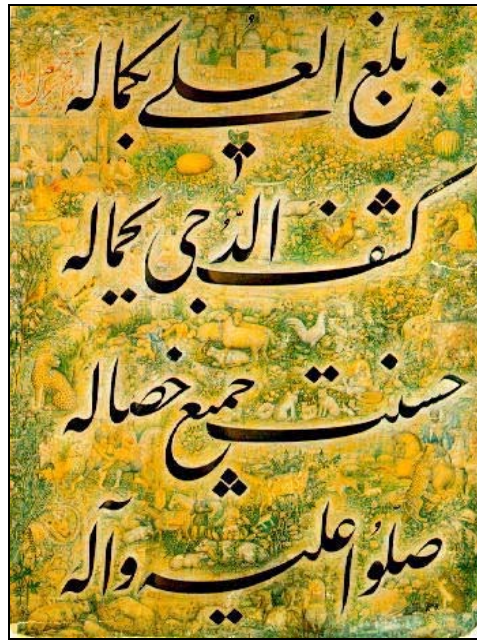




AL MAHDI MADRASAH

Student Notes for Class 10



This poem refers to the Holy Prophet Muhammad (S):
He reached the greatest heights by his perfection,
He dispelled the darkness by his beauty,
All his attributes were good ones,
Send salutations on him and his family.



AL MAHDI MADRASAH

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CLASS 10 - LESSON 1

EHKAME MAYYIT - INTRODUCTION, SAKARAAT

Introduction

One thing that a human being forgets despite being reminded repeatedly is **death**. Allah (S) has said in the Holy Qur'an:

"Every soul shall taste death" (Ali Imran, 3:185)

One should try to keep in mind the fact that his or her life may come to an end at any time, sometimes without warning. We have seen young and old die before us, and consequently it is important that we should be well prepared to leave this world at all times.

Everyone tries to ensure that their journey through life is pleasant, by working hard to provide for themselves and their family as many worldly comforts as possible. Surprisingly, very few of the same people spare a thought to acquiring the comforts of the life after death. The span of our lives in this world is a blink of the eye compared to the length of the next life and only a very thoughtless person will not work tirelessly to make provisions for that life. An example is given to illustrate this fact.

Consider why you go to school and to higher education. You go to obtain enough knowledge and skills so that you may be able to earn your livelihood. The harder you work at your studies, the better your prospects. Similarly, you are in this world to perform the actions that will determine your status in the next world, and you must work hard.

You do your homework and observe school rules so that your stay in school is comfortable, but your aim is always to pass the final exams. Similarly, you acquire knowledge and wealth to make your stay in this world comfortable, but your aim has to be to obtain Allah's pleasure and reward.

The following words have been used extensively in the notes: therefore, their definitions have been given below.

1. **Wajib:** Obligatory on every Baligh person.
2. **Wajibe Kifai:** Obligatory on everyone who is Baligh, but if one person does it, then the others are freed from the responsibility.
3. **Ehtiyate Wajib:** An obligatory precaution.
4. **Haraam:** Forbidden to all Muslims.
5. **Mustahab:** Recommended to perform.
6. **Makrooh:** Not recommended to perform (undesirable, disliked by Allah).

1 - WHAT TO DO JUST BEFORE DEATH

The time just before death is known as **Ehtezaar** or **Sakaraat**.

a. The following action is Wajib

It is **Wajib** to lay a dying person on their back with the face and soles of feet facing Qiblah, if possible.

b. The following actions are Mustahab

1. The people near the dying person should make him recite and understand **Kalimae Shahadatayn**, **Kalimae Faraj**, the names of the Twelve Imams (A) and other beliefs. This should be done to the last breath. According to Hadith, he whose last words are "La ilaha Illallah" shall enter Jannat.
2. To recite **Surae Yasin**, **Wasaffat**, **Ahzab**, **Ayatul Kursi**, 54th Ayat of **Surae A'raaf**, last 3 ayats of **Surae Baqarah** and to recite Holy Qur'an as much as possible near the head of a dying person. This will help the soul to depart peacefully.
3. If a dying person is in difficulty, he should be kept in a place he regularly said his prayers. It is better to also recite **Du'ae Adeela** in these cases.

c. The following actions are Makrooh.

1. To leave the dying person alone.
2. To lay hands on his body or to keep anything on his stomach.
3. For those in the state of Haidh (Menses) or Janabat to stay near the dying person.
4. To talk a lot or cry too much.

2. WHAT TO DO JUST AFTER DEATH:

a. The following actions are Wajibe Kifai:

Administering **Ghusl, Kafan, Salaatul Mayyit** and **Burial**. If nobody attends to these duties, everybody would be sinning. Committees are usually appointed to administer Ghusl and Kafan.

b. The following action is Ehtiyate Wajib:

Before beginning the above rituals, permission of the Wali (Guardian) of the deceased be obtained.

c. The following actions are Mustahab:

1. To close his lips, eyes and mouth; to keep his arms and legs straight and to cover the whole body with a sheet of cloth.
2. To have sufficient lighting if it is dark.
3. To inform and insist on Mu'mineen to take part in the burial.

d. The following actions are Makrooh:

1. To leave the dead body alone.
2. For those in the state of Haidh (Menses) or Janabat to go near the dead body.

3. To delay the rituals before burial.

CLASS 10 - LESSON 2

EHKAME MAYYIT - GHUSL (1)

THE PROCEDURE OF GHUSL.

It is Wajibe Kifai to give the body of every dead Muslim the Ghusls or ritual baths. Only in the case of a child miscarried before four months in the womb is Ghusl not necessary.

The people doing the Ghusl must not disclose any defects that they noticed on the dead body and Allah writes off the sins of these people in such a way as if they were born on the same day.

Three Ghusls must be administered to the corpse:

The first Ghusl is with **Aabe-Sidr** (water mixed with the leaves of the berry tree), the second with **Aabe-Kaafur** (water mixed with camphor) and the third with **Aabe-Khalis** (pure water).

a. The following rules are relevant to the water used:

1. The leaves of the berry plant or camphor must not be in such a quantity as to change the colour of the water, so that the water mixtures become Aabe-Muzaf (impure water); nor so little that it cannot be distinguished whether the water has been mixed with camphor or berry leaves.
2. If one dies in the state of Ehram, camphor must not be used for the second Ghusl. In this case, both second and third Ghusls are performed with pure water.
3. In cases where camphor or berry leaves are not available, or if they are Ghasbi the respective Ghusls may instead be performed with pure water. In such cases, it is Ehtiyate Wajib that the corpse be given Tayammum (with appropriate Niyyat) as a substitute for the Ghusls in which the berry leaves and camphor were supposed to have been used.

4. When there is no water available at all then for each Ghusl performed Tayammum will be administered and a forth Ghusl because of the inability to give Ghusl with water.

b. The following rules are relevant to the persons giving Ghusl:

A person giving Ghusl to a dead body must be:

1. A Shia Ithna'asheri Muslim.
2. Baligh.
3. Of sound mind.
4. Aware of the rules of Ghusl.
5. The same sex as the dead person. (Some exceptions to this rule are given later.)

c. The following actions are Mustahab:

1. At least two persons should be engaged for giving Ghusl. One should pour water on the dead body, while the other should change its sides.
2. The soles of the feet of the dead body should face Qiblah.
3. Ghusl should not be given under the open sky, but in a covered place or a house.
4. Wudhuu may be given to the dead body before the Ghusls.
5. The person giving Ghusl should be on the right side of the body, and before each of the three Ghusls, they should wash their own arms upto the elbows.
6. If the dead person has Ghusle Janabat due, then it may be given before the three Ghusls of Mayyit.
7. All participants should recite Du'a and ask for the forgiveness of the dead person throughout the Ghusls.
8. When the Ghusls are over, the dead body should be dried.

CLASS 10 - LESSON 3

EHKAME MAYYIT - GHUSL (2)

d. The following rules are relevant to the Ghusls.

1. A person giving Ghusl must do it with the sole intention of pleasing and obeying Allah. It is Haraam to take payment for it. If a person does this work in order to obtain financial reward for his labour, such Ghusl will be Batil (void). However, one can charge for provision of means and materials for the Ghusl or Kafan.
2. If part of the dead body is Najis, then it should be made Pak before giving Ghusl. However, it is better to clean the whole body with soap (to remove oil, dirt etc) before giving Ghusl.
3. If the clothes on the body cannot be undone, they may be cut away with the permission of the Wali. All rings, watches, etc must be removed prior to starting Ghusl.
4. The way of giving Ghusl to the corpse is the same as performing Ghusl for Janabat. Three Ghusls should be given one after the other. Niyyat (intention) should be performed before starting to give Ghusl by all participants (even those who help with the water), as follows:

Niyyat: I am giving Ghusl to this corpse, with (type of water used to give Ghusl) Wajib Qurbatan Ilallah.

Head and neck should then be washed, followed by the right hand side and the left hand side of the body. It is Ehtiyate Wajib to follow this procedure for washing the body.

5. It is necessary to cover the private parts of the corpse at all times even if the performers are of the same sex as the dead person.

6. It is Wajibe Kifai to give Ghusl to a miscarried child of four months or more. If it is an under four months old miscarriage, then there is no need to administer Ghusl. The child's body should however be wrapped in a piece of cloth and buried.
7. It is not permitted for a man to give Ghusl to a woman and vice-versa. Exception to this rule is only made in the case of a man and wife, where one is allowed to give Ghusl to the other. It is Mustahab to avoid this if circumstances permit.
8. Both men and women are allowed to give Ghusl to the body of a child of up to three years of age, regardless of its sex.
9. The Ghusl of a Muslim child born out of wedlock is also necessary.
10. One who has been suffering from mental illness from childhood and with the same condition has become Baligh, if he can be considered a Muslim, then it is necessary to give Ghusl to such a person when he dies. Ghusl, Kafan and other duties are not allowed for a non-Muslim or his child.
11. If a male is not available to undertake the work of Ghusl for the corpse of a male, his female relatives e.g. mother, sister or aunt (i.e. father's or mother's sister) may give Ghusl from behind a cloth. Similarly, if the dead person is a female, male Mahram relatives from her family may give Ghusl if no female is available.
12. If a person dies in the state of Haidh (menses) or Janabat, there is no need to give extra Ghusl for Haidh or Janabat. Once the above mentioned three Wajib Ghusls have been administered, no other Ghusl will be required.
13. In cases where water is not available, or for some other reason it is difficult to give Ghusl (e.g. because of extensive injury to the dead body), then three Tayammum should be given as substitutes for the three Wajib Ghusls. It is Ehtiyate Wajib that one more Tayammum be given as a substitute for all the three Ghusls. If a person during one of the Tayammums makes Niyyat that he/she is giving Tayammum to the corpse in order to fulfil what is required by Shariat, then there will be no need for the 4th Tayammum.

14. The person giving Tayammum to the corpse must administer it with his own hands. It is Ehtiyate Wajib that after this the hands of the corpse should be used in giving all Tayammums again for the second time if possible.
15. After the Ghusls are over, the dead body is Pak. However, all participants must then perform Ghusle Masse-Mayyit themselves (the Ghusl for having touched a cold dead body.) Those people who touch the body after the three Ghusls, do not have to perform Ghusle Masse-Mayyit.

CLASS 10 - LESSON 4

EHKAME MAYYIT - HUNOOT, KAFAN

THE PROCEDURE OF HUNOOT.

a. The following action is Wajib

After Ghusl, **Hunoot** must be given to a dead person. The appropriate Niyyat must be made. It is better to give Hunoot before the corpse is shrouded although it can be done during or after the corpse is shrouded.

Hunoot means to rub some camphor on those seven parts of the body which are placed on the ground during prostration (sajdah) in Salaat i.e. forehead, palms, knees and toes.

The camphor must be fresh and powdered. If it has lost its scent, it will not be considered sufficient.

b. The following actions are Ehtiyate Wajib.

1. Camphor should be applied to the forehead first, but for the other parts no particular order is required.
2. No other perfume should be applied to the dead body along with camphor or without it.

c. The following actions are Mustahab.

1. To rub some camphor on the nose and chest of the deceased person.
2. To mix little Turbah (earth from the grave of Imam Husain (A) with camphor, but it must not be of such quantity that when mixed with camphor it can no longer be called camphor. Such mixture of Turbah must not be applied to any place that may cause disrespect.

c. The following rules are relevant to Hunoot.

1. If sufficient camphor is not available or it is just enough for Ghusl, then Hunoot is not necessary.
2. Application of camphor is not allowed if a person dies in the state of Ehram for Haj or Umra. Except if the death has taken place after completion of Sa'ee (walking seven times between Saffa and Marwa).
3. If a woman dies during her Iddah (waiting period after the death of her husband), it is still necessary to give her Hunoot although she was not allowed to use perfume during her Iddah.

THE PROCEDURE OF KAFAN (SHROUDING).

Kafan (shrouding) must be done after the Ghusl is over. The minimum (Wajib) Kafan consists of three pieces of cloth, while it is usual and Mustahab to use seven pieces in the case of males and eight in the case of females. It is Mustahab to use white cotton cloth. The cloth should not be cut with a metal instrument if possible. The various pieces are described fully in the next section.

a. The following pieces are Wajib parts of the Kafan.

1. **Lungi:** This is a loin cloth which must cover the body from the navel to the knees, although it is Mustahab that it should cover the body from the chest to the feet. The approximate size of Lungi is 60" x 54" (150 cms X 135 cms).
2. **Perahan:** This is a shirt which must be large enough to cover the body from the shoulders to the upper half of the legs. It is Mustahab to also cover the upper portion of the feet. The approximate size of Perahan is 36" x 110" (90 cms x 275 cms).
3. **Chaadar:** This is an overall sheet which must be wide enough to wrap around the body with one side overlapping the other, and long enough such that both ends (at the head and feet) can be tied up when the body is wrapped in it. Approximate size of Chaadar is 60" x 90" (150 cm x 225 cm).

b. The following pieces are Mustahab parts of the Kafan.

i) For the Male:

1. **Rann Pech:** This is a piece of cloth to cover the private parts and must be long enough to wrap it on the two thighs. The approximate size is 16" x 108" (40 cms x 270 cms).
2. **Amama:** This is a piece of cloth that is wound on the head like a turban. The approximate size is 6" x 108" (15 cms x 270 cms)
3. **Kamarband:** This piece of cloth is tied like a belt to hold the Lungi in place.
4. **Second Chaadar:** This piece is the same size as the Wajib Chaadar, and is used to secure the other pieces inside.

ii) For the Female:

1. **Rann Pech:** This piece is the same as that for a male.
2. **Seena Band:** This piece of cloth is used to cover the breasts. The approximate size is 12" x 90" (30 cms x 225 cms).
3. **Makna:** This piece covers the head just like in Salaat. The approximate size is 25" x 55" (63 cms x 140 cms).
4. **Kamarband:** This piece is the same as that for a male.
5. **Second Chaadar:** This piece is the same as for the male.

c. Jareeda:

This is a Mustahab action which has been highly recommended.

Jareeda are fresh twigs (without leaves) cut from a tree.

A lot of emphasis has been given by our Imams (A) to place Jareeda on both sides of the dead body. The reason given is that as long as the twigs remain green, the body will be spared from **Fishaar** (the squeezing in the grave.)

Preference is given to the twigs of date palms. If that is not available then twigs from pomegranate (Daaram) tree may be used and if these are not available then from any other tree.

The twigs should be of arms length and the name of the dead person together with his testimony in the Kalima and the Imams (A) should be inscribed on them.

The twig on the right side should touch the armpit while the one on the left hand side should be kept above the armpit. The Chaadar is then wrapped around the body.

d. The following rules are relevant to the Kafan

1. The cloth used for Kafan must not be transparent such that the body can be seen.
2. If the Kafan becomes Najis, it is Wajib to make it Paak, even if the body is already placed in the grave. The Kafan can be made Paak in one of the following ways:
 - a. Washing the Najis part.
 - b. Cutting away the Najis part.
 - c. Changing the Kafan.
3. It is Mustahab to possess Kafan during one's lifetime, alongwith camphor and the berry leaves as required for a dead person. According to Holy Prophet (S), one who keeps his or her Kafan ready will not be counted among those who have been unmindful of death.
4. A man has to pay for his own Kafan. The Kafan of a deceased wife must be provided by her husband, even though she may have her own property. The husband has also to manage for the Kafan of the deceased wife who was divorced by Talaake-Raja'e (revokable divorce) and her Iddah (waiting period) had not expired before her death.

CLASS 10 - LESSON 5

EHKAME MAYYIT - SALAATE MAYYIT

After Ghusl and Kafan, it is Wajib to pray **Salaate Mayyit** for a dead Muslim who is six years or older. For a child younger than six years it is Mustahab to pray the Salaat.

It is greatly rewardable (Thawaab) to join this prayer. According to one tradition, Jannat becomes due for a person who offers this prayer, provided he is not a hypocrite (Munafiq) or disowned (Aaq) by his parents.

In Salaate Mayyit, Taharat of the body or dress is not necessary, also Ghusl, Wudhu or Tayammum is not Wajib. Salaate Mayyit must be prayed facing Qiblah with the Niyyat of Jamaat. The body should be placed in such a way that the head of the body is on the right hand side of those who offer the prayer and they must be standing close to the corpse.

a. The method of praying Salaate Mayyit.

The prayer of Mayyit has five Takbirs (Allahu Akber).

After the first Takbir, Kalimae Shahadatain is recited.

After the second Takbir, Salawat is recited.

After the third Takbir, prayers are offered for all the believers and Muslims.

After the fourth Takbir, prayers are offered especially for the deceased person.

The fifth Takbir marks the end of the prayer.

The shortest method of offering this prayer is as follows:

Niyyat: I pray Salaate Mayyit for this corpse Wajib Kurbatan
Ilallah.

1. **ALLAHU AKBER
ASH-HADU AL-LAA ILAHA ILLALLAHU (WAH DA HUU LA
SHARIKA LAH)
WA ANNA MUHAMMADUR-RASOOLULLAH;**
2. **ALLAHU AKBER
ALLAHUMMA SWALLI 'ALA MUHAMMADIN WA AALI
MUHAMMAD;**
3. **ALLAHU AKBER
ALLAHUMMAGHFIR LIL MU'MINEENA WAL MU'MINAAT;**
4. **ALLAHU AKBER
ALLAHUMMAGHFIR LI HAAZAL MAYYIT;
(In case the deceased is a female say:
ALLAHUMMAGHFIR LI HAAZIHIL MAYYIT;**
5. **ALLAHU AKBER**

After the completion of the prayer recite:

**RABBANA AATINA FID-DUNYA HASANATANW WA FIL-
AKHIRATI HASANATANW WAQINA AZABAN-NAAR.**

The Takbirs must be said in a consecutive order without an interval may which distort the form of the prayer (Tarteeb). In congregation of Salaate Mayyit, everyone has to recite the whole prayer (unlike in other Jamaat Salaat). It is not correct just to say "ALLAHU AKBER", and remain silent between the Takbirs. Such a prayer is Batil.

The following actions are Mustahab.

1. If possible, the prayer should be said with Wudhu, Ghusl or Tayammum as necessary.
2. In the case of a male deceased, the person praying alone (Furada) or as an Imam, should stand in front to the middle part of the body, if the

deceased is a female, the person praying should stand in front of her chest.

3. The person praying should be bare-footed.
4. When saying a Takbir, one should raise his hands.
5. The prayer should be said in congregation.
6. The person leading the prayer (Imam-e-Jamaat) should say all the Takbirs and Dua's loudly, and others should say them in a low tone.
7. Before the prayer, "AS-SALAH" should be said aloud three times.

CLASS 10 - LESSON 6

EHKAME MAYYIT - AAKHERI VIDA (LAST FAREWELL), BURIAL

Before the face of the dead person is finally covered up by the Kafan and tied up, the nearest relatives are called to have a last glimpse of the face. At this time, it is essential to bear in mind that only MAHRAM (those people who were not allowed to marry that person by Islamic Sharia) should come forward to see the face.

BURIAL

It is Wajibe Kifai to bury the dead body of a Muslim. The various stages of the procedure of burial are described next.

a. The carrying of the dead body (Janaza)

It is Mustahab that four people place the four corners of the Janaza on their shoulders while carrying it towards the grave yard. It is also Mustahab to start bearing the Janaza from the side where the right hand shoulder of the corpse lies, and to continue in an anti-clockwise direction. The bearers should not move across the front of the Janaza or underneath it.

b. The following actions are Wajib.

1. The body must be buried in a way that no smell would spread and no beast can take it out.
2. The body must be placed in the grave such that its right side touches the ground and the whole front portion of the body is facing Qiblah. In places where coffins have to be used, then similar rules apply.
3. It is not allowed to bury a Muslim in a non-Muslim graveyard and vice-versa.

c. The following actions are Mustahab.

1. The depth of the grave should be equal to the height of a person of a medium size.
2. Just before burial, the body should be placed on the ground some feet away from the grave. The Janaza should then be raised and placed on the ground again. The procedure is repeated three times, each time bringing it closer to the grave before finally resting it in the grave.
3. **For males**, the head should first be entered into the grave from the end where his feet will eventually lie. Finally, it is laid down in the prescribed position.
4. **For females**, the body should first be placed at the side of the grave and then the body should be carried sideways, the whole body entering the grave at once. Finally, it is laid down in the prescribed position. While laying the body into the grave, it should be shielded from the view of onlookers with a piece of cloth.
5. When the body is placed in the grave, the ties of the shroud should be opened and the right cheek should be placed on the ground. The head should be placed on a pillow made from some earth.
6. Talqeen should be recited. (see Appendix 1)
7. With the exception of the relatives of the deceased, other present should pour the soil into the grave with the back of their hands and say:

**INNA LILLAHI WA INNA ILAIHI RAJI'OON
(We are from God and to Him we will return)**

8. After burial, the surface of the grave should be formed into a rectangular shape and it should be raised 4" (10 cms) from the ground with a sign on it to make it recognizable. It is Makruh to raise it more.
9. Some water should be poured on the grave.

10. The people present should thrust their fingers into the grave so that finger marks remain in it (Tanzeel), and recite Surae Qadr seven times and ask Allah to forgive the deceased and say:

**ALLA HUMMA JAAFIL ARDHA AN JAMBAYHI WAS'ID ILAIKA
ROOHAHU WA LAKKI HII MINKA RIDHWANAN WA ASKIN
QABRAHUU MIR RAH MATIKA MA TUGHNEEHI BIHA MIN
SIWAAK.**

**"Lord, make the earth spacious on both his sides and raise
his soul to Yourself. Meet him with a merciful welcome.
Fill up his grave with mercy to make him needless of the
mercy of others besides Yourself".**

11. After the people leave the grave, one of the deceased's relatives (Waaris) or one who is authorized by the guardian of the deceased should read Talqeen again on the grave.
12. People should console the relatives of the deceased, and not aggravate their grief by vain talking and joking. It is also recommended that for three days after the death, the people of the house of the deceased should be served food; it is Makrooh to eat in their residence or near them.
13. It is Wajib for the wife of a dead person to observe Iddah (mourning). During this period she should not adorn herself or wear colourful clothes.

CLASS 10 - LESSON 7

EHKAME MAYYIT - VISITING THE GRAVEYARD (ZIYARATE QUBOOR), SALAATE WAHSHAT:

Those who are alive should not forget their dead relatives, but should offer alms (Sadaqah), and perform good deeds on their behalf for the Thawaab of their souls (Rooh). Children whose parents disowned them (Aaq) may regain the pleasure of their parents in this way.

The souls of the dead are pleased when their graves are visited. It is Mustahab for males to visit the graves to recite Fatiha on Mondays and Saturdays and at the time of 'Asr on Thursdays and Fridays.

While entering the graveyard it is Mustahab to recite the following Du'a:

BISMILLAHIR RAHMAANIR RAHIM

ASSALAMU 'ALA AHLI LAA ILAHA ILLALLAHU MIN AHLI LAA ILAHA ILLALLAH.

YAA AHLI LAA ILAHA ILLALLAHU KAYFA WAJADTUM QAWLA LAA ILAHA ILLALLAH MIN LAA ILAHA ILLALLAH?

YAA LAA ILAHA ILLALLAHU, BIHAQQI LAA ILAHA ILLALLAHU, IGHFIR LIMAN QAALA LAA ILAHA ILLALLAH.

WAHSHURNA FI ZUMRATI MAN QAALA LAA ILAHA ILLALLAH, MUHAMMADUR RASOOLULLAH, ALIYYUN WALIYULLAH, WASIYYU RASOOLULLAH.

The meaning of this prayer is given on the next page

In the Name of Allah, The Most Kind, The Most Merciful.

Greetings on you O those who have faith in "Laa Ilaha Illallah" (i.e. There is no God but Allah) from those who have faith in "Laa Ilaha Illallah".

O you who have faith in "Laa Ilaha Illallah", how did you find the promise of "Laa Ilaha Illallah" from "Laa Ilaha Illallah" (i.e. from Allah)?

O You except Whom there is none worth worshipping, for the sake of "Laa Ilaha Illallah", forgive him who said "Laa Ilaha Illallah".

Include us also amongst those who said "Laa Ilaha Illallah, Muhammadur Rasoolullah, Aliyyun Waliyullah, Wasiyyu Rasoolullah."

Appendix I

TALQEEN

The following Talqeen is from the book "Zaatul Ma'aad" by Allama Majlisi (A.R.). The slight variations in case of a female body are in brackets.

TRANSLITERATION OF TALQEEN.

Isma' Ifham, Isma' Ifham, Isma' Ifham (Isma'ee Ifhami, Isma'ee Ifhami, Isma'ee Ifhami) Yaa _____ Ibni (Binti) _____.

Hal Anta (Anti) 'Alal Ahdillazee Faraktana (Faraktina) 'Alayhi Min Shahadati 'An Laa Ilaha Illallahu Wahdahu Laa Sharika Lah.

Wa 'Anna Muhammadan Sallallahu 'Alayhi Wa Aalihi 'Abduhu Wa Rasooluhu Sayyidun Nabiyyena Wa Khatamul Mursaleen.

Wa 'Anna 'Aliyyin Ameerul Mu'mineena Wa Sayyidul Wasiyyeena Wa Imamun Iftarazallahu Ta'atahu 'Alal 'Alameen.

Wa 'Annal Hasana, Wal Husaina, Wa 'Aliyyabnal Husain, Wa Muhammad Abna 'Aliyyin, Wa Ja'far Abna Muhammadin, Wa Moosa Abna Ja'farin, Wa 'Aliy Abna Moosa, Wa Muhammad Abna 'Aliyyin, Wa 'Aliy Abna Muhammadin, Wal Hasan Abna 'Aliyyin, Wal Qaaimal Muntazaral Mahdiyyu Salawatullahi Alayhim, A-Immatul Mu'mineena Wa Hujajullahi 'Alal Khalqi Ajmaeen Wa A-Immatuka (A-Immatuki) A-Immatu Hudan Abraar.

Yaa _____ Ibni (Binti) _____, Iza Attakal (Attakil) Malakaanil Muqarrabaanir Rasoolaini Min Indillahi Tabaaraka Wa Ta'ala Wa Sa-alaka (Sa-Alaki) 'An Rabbika (Rabbiki) Wa 'An Nabiyyika (Nabiyyiki) Wa 'An Deenika (Deeniki) Wa 'An Kitaabika (Kitaabiki) Wa 'An Qiblatika (Qiblatiki) Wa 'An A-Immatika (A-Immatiki), Falaa Takhaf (Takhafi) Walaa Tahzan (Tahzani) Wa Qul (Quli) Fi Jawaabihima: Allahu Jalla Jalaalahu Rabbi, Wa Muhammadun Sallallahu 'Alayhi Wa Aalihi Nabiyyi, Wal Islaamu Deeni, Wal Qur'aanu Kitaabi, Wal Ka'abatu Qiblata,

Wa Ammerul Mu'mineena Aliyyubnu Abi Taalibin Imaami, Wal Hasanubnu 'Aliyyinal Mujtaba Imaami, Wal Husainubnu 'Aliyyinish Shaheedu Bi Karbala Imaami, Wa Aliyyun Zainul 'Abideen Imaami, Wa Muhammadun Baqiru 'Ilmin Nabiiyena Imaami, Wa Ja'farus Saadiqu Imaami, Wa Moosal Kaazimu Imaami, Wa 'Aliyyunir Rizaa Imaami, Wa Muhammadunil Jawaadu Imaami, Wa 'Aliyyunil Haadiyu Imaami, Wal Hasanul Askariyyu Imaami, Wal Hujjatul Muntazaru Imaami.

Haa ulaai Salawaatullahi 'Alayhim Ajma'een A-Immati Wa Saadati Wa Qaadati Wa Shufa 'Aai.

Bihim Atawalla Wa Min A'daaihim Attabarrau Fid Dunya Wal Aakhira.

Thumma, l'lam (l'lami), Yaa _____ Ibni (Binti) _____, 'Annallalaahu Tabaaraka Wa Ta'ala Ni'mar Rabbu, Wa 'Anna Muhammadan Sallallahu 'Alayhi Wa Aalihi Ni'mar Rasoolu, Wa 'Anna Ammeral Mu'mineena 'Aliyyibna Abi Talibin Wa Awlaadahul A-Immata Ahada 'Ashara Ni'mal A-Immata, Wa 'Anna Ma Jaa-a Bihi Muhammadan Sallallahu 'Alayhi Wa Aalihi Haqqun. Wa 'Annal Mawta Haqqun, Wa Su-aala Munkarin Wa Nakeerin Fil Qabri Haqqun, Wal Ba-asa Haqqun, Wan Nushoora Haqqun, Was Siraata Haqqun, Wal Meezana Haqqun, Wa Tata-Irul Kutubi Haqqun, Wal Jannata Haqqun, Wan Naara Haqqun, Wa Annas Saa-ata Aatiyatun Laa Rayba Feeha Wa 'Annallaha Yab'asu Man Fil Quboor.

Afahimta (Afahimti) Yaa _____ Ibni (Binti) _____, Sabbatakallahu (Sabbatakillahu) Bil Qawlis Saabiti Wa Hadaakallahu (Hadaakillahu) Ila Siraatin Mustaqeem.

'Arrafallahu Baynaka (Baynaki) Wa Bayna Awliyaaika (Awliyaaiiki) Fi Mustaqarrim Mir Rahamatih.

Allahumma Jafil Ardha An Jambayhi (Jambayha), Wa As-id Bi Ruhihi (Ruhiha) Ilayka Wa Laqqihi (Laqqiha) Minka Burhanan. Allahumma Afwaka Afwak.

TRANSLATION OF TALQEEN.

Listen and understand, listen and understand, listen and understand, O _____ son (daughter) of _____.

Are you on the same covenant on which you were when you parted from us?

That covenant is the testimony of the fact that there is no God but Allah, Who is only One and Who has no partner.

And the testimony of the fact that undoubtedly Muhammad, may the Peace of Allah be on him and his progeny, is the slave and prophet of Allah and is the lord of all the prophets and is the last of them.

And that 'Ali is the chief of the believers and the leader of all the successors and he is such an Imam whose obedience has been made obligatory on the whole world.

And that Hasan and Husain and 'Ali son of Husain, and Muhammad son of 'Ali, and Ja'far son of Muhammad, and Moosa son of Ja'far, and 'Ali son of Moosa, and Muhammad son of 'Ali, and 'Ali son of Muhammad, and Hasan son of 'Ali, and Muhammad, the awaited one, son of Hasan - may the Peace of Allah be on them all - are the Imams of all the believers and are the authorities on the whole world, and all these Imams are guides for the pious persons.

O _____ son (daughter) of _____, when the two favourite angels sent by Allah approach you and inquire of you about your God, your Prophet, your religion, your book, your Qiblah and your Imams, do not be afraid or grieved or worried, but say in reply:

"Allah, the Glorious and Dignified, is my Lord, Muhammad, peace of Allah be upon him and his progeny, is my Prophet, Islam is my religion, the Qur'an is my book, Ka'aba is my Qiblah,

Ameerul Mu'mineen 'Ali ibne Abi Talib is my Imam, Hasane Mujtaba is my Imam, Husain, the martyr of Kerbala, is my Imam, 'Ali Zaynul 'Abideen is my Imam, Muhammad Baqir is my Imam, Ja'far Saadiq is my Imam, Moosae Kaazim is my Imam, 'Ali Riza is my Imam, Muhammad Jawaad is my Imam, 'Ali Haadi is my Imam, Hasan Askari is my Imam and Hujjatul Muntazar is my Imam. All these great persons, may Allah's peace be upon them, are my Imams, my leaders, my chiefs, and my intercessors and I keep friends with them and have hatred for their enemies in this world as well as in the world to come."

O _____ son (daughter) of _____, know that Allah, the Exalted, is undoubtedly the best of Providers, and Muhammad, may the peace of Allah be upon him and his progeny, is undoubtedly the best of the prophets and that Ammeerul Mu'mineen 'Ali ibne Abi Talib and the eleven Imams who are his descendants, are undoubtedly the best Imams and leaders.

Whatever message Muhammad, may the peace of Allah be upon him and his progeny, has brought is true. Undoubtedly Death is true, the questioning of Munkar and Nakeer in the grave after death is true, coming to life after death is true, the scale [Meezan] is true, the Path [Siraat] is true, accounting of deeds is true, and undoubtedly there will be a Day of Judgement.

Allah will undoubtedly bring to life those who are in the graves.

O _____ son (daughter) of _____, may Allah keep you firm on these beliefs and may He guide you on the right path and may Allah introduce you to friends in the vicinity of His mercy.

O Allah, make the ground spacious for him (her) on both the sides and raise his (her) soul towards You and direct Your Guidance to him (her).
O Allah, pardon us, pardon us.

SALAATE WAHSHAT

The Holy Prophet (S) has said that:

"A dead person does not bear greater hardships in the grave at any time than the first night."

He has therefore advised that we should give Sadaqah in the name of the dead person to induce Allah's mercy. In addition we should also pray 2 Raka'ats Salaate Wahshat with the intention of pleasing Allah and seeking forgiveness for the deceased.

Wahshat means loneliness and anxiety. This prayer can be said any time during the first part of the night of the burial, but it is better to recite it at the beginning of the night after Isha Salaat.

The form of this prayer is as follows:

In the 1st raka'at, after Surae Al-Hamd, Ayatul Kursi (verses 255, 256 and 257 of Surae Baqarah) should be recited.

In the 2nd rakaat, after Surae Al-Hamd, Surae Qadr (Inna-Anzalnah) (sura No.97) should be recited 10 times.

After the prayer is finished, Salawaat should be said followed by Dua to Allah to send the reward of the prayer to the grave of the deceased.

CLASS 10 - LESSON 8

LIFE AFTER DEATH - INTRODUCTION

There are various definitions of and different concepts about Death as held by different personalities, religion as well as others. Some may say Death is the end; while others say 'Death is a means to enter the permanent phase of life'.

"To the ignorant, death means the end of life, while in reality it is but the evening leading to the dawn of Eternal life."

According to an English Scholar :

"Death is a slave to other means of expiration. For instance one cannot achieve Death unless he meets some accident, has illness -maybe heart failure, poisoning, a fall, etc."

There is no escape from death.

Death is a word dread by most of the people, but little do they realise, that everything which comes into existence from nothing, has to perish, decay or die one day. This is the law of nature. However hard one may try, the science may reach its zenith, there is no escape from death.

The Holy Qur'an emphatically declares:

"Whenever you will be, death will overtake you, even if you are in (strong and) lofty towers". (an Nisa, 4:78)

"Every one on it will perish. But will remain for ever the Face of the Lord, the Glorious and Gracious."

"Every soul must taste death, (and we test you by evil and good by way of trial; and to us you shall be brought back)."

How does death come?

At the approach of death, when the eyes, ears and tongue cease to function, the person concerned sees (in spiritual vision) three things which claim to be friends :

1. One of them says, "I will remain with you till your death." (That friend his worldly wealth and assets).
2. "I will accompany you till the door of your grave." (And this is his children).
3. **But** one friend says. **"I am with you forever, in life as well as death." (these are his deeds of this world)**

When time comes for a man to die, Allah sends two angels:

MUSHKIYAH - One who makes him generous, and,
MUNSIYYAH - One who makes him forget,

i.e. MUSHKIYAH makes him generous with his family wealth
MUNSIYYAH makes him forget all worldly affairs.

Also two other angels visit the dying man:

RAQUEEB - Comes to deliver the record of good deeds, and,
ATEED - Comes to deliver the record of bad deeds.

Imam Ali (A) has said:

"Whoever dies, sees me, **whether he is a believer or a hypocrite.**"

So far as the believers are concerned, they become happy to see the Imam (A), but the hypocrites become sad when they see him.

When these angels have done their job, the Angel of Death (Malakul Maut / Isra'il) arrives and tells him not to worry (especially if he has good record of his deeds):

"By Allah, I am kinder to you than your father. Now open your eyes and look."

Then the dying person's spiritual eyes are opened.

Then he hears the following call (present in the Holy Qur'an);

"O soul that are at rest! Return to your lord, well pleased with Him, well-pleasing Him. So enter among my servants and enter into my gardens." (al Fajr, 89:27-30)

At that time the believers only wish is to die as soon as possible so that he may reach that caller. Thus, the believer leaves this world without any sorrow and without any care. And Allah gives him death when he himself desires death above all things, so that he may reach the Messenger of Allah.

CLASS 10 - LESSON 9

LIFE AFTER DEATH - BARZAKH

Barzakh literally means "Barrier". It has been used for the period between Death and the Day of Resurrection (ie the day when all human beings will be brought back to life). During Barzakh, one's correct belief and good deeds alone will assist him in having a peaceful time.

Imam Ja'far as-Sadiq (A) has said:

"We will intercede (ask for forgiveness) on your behalf on the Day of Judgement, **but, by Allah, I am worried about you for the period when you would be in Barzakh**"

Sinners will be punished during this period. The Holy Qur'an confirms the period of Barzakh saying,

".....And before them is a barrier until the day they are raised."(al Mu'minoon, 23:100)

THE GROUPS IN BARZAKH:

There are 3 groups in Barzakh:

1. The true perfect believers;
2. The confirmed unbelievers and hypocrites;
3. Those who are neither perfect believers nor confirmed unbelievers.

1. The true believers:

This group of people are perfect in their Faith and virtuous in their deeds. They lived a blameless life, and if there was some mistake or sin, their worldly troubles like, illness, poverty, death of near and dear ones, troublesome neighbours, and/or agony at the time of Death were sufficient to be counted as payment for the sins they committed.

Allah knows that they deserve reward; but since the Day of Judgement has not yet come, they cannot be sent to Paradise. By the rule of the law they should be left without any reward till they are resurrected; but

by the Mercy of Allah, they are questioned about their beliefs and on giving correct answers, they enter a state of Bliss, which gives them the satisfaction of knowing that their future is secure. They find pleasure and happiness in their grave and wait eagerly for the Day of Resurrection.

2. The confirmed unbelievers and hypocrites:

These are the people whose lives were devoid of good deeds, or if there were any good deeds performed, the worldly blessings of health, wealth, good family and friends, prestige and power, etc and/or the ease at the time of death were sufficient rewards.

Allah knows that their place is in Hell; but He does not send them there before the Day of Judgement. So, to give a fore-taste of their punishment, they are questioned about their beliefs, and when they do not give correct answers, their graves are turned into cells of punishment; and they wish that Qiyamah would not come at all.

Note:

The reward or punishment of Barzakh is different from that of Paradise or Hell. The reward or punishment of Barzakh is for the Soul only. It is for this reason that we do not see anyone being rewarded or punished in the grave. In the tradition of Ma'sumeen (A) it has been compared to happy dreams or nightmares.

3. Neither perfect believers nor confirmed believers:

These are the children, the insane, those who for some reason or another could not differentiate the right path from the wrong path, those who were so far out of the Islamic Environment that they were not aware of the truth of Islam, those who did not know about Islam but yet were not enemies of Islam, those whose religious beliefs were not based upon logical understanding but just followed what their families were following, those non-believers who love the Holy Prophet (S) and the Ahlul Bayt (A) without knowing that they were the True Guides sent by Allah.

Such people will not be subjected to the questioning and squeezing in the grave. They will left in a state like deep slumber, and Allah will decide about them on the Day of Judgement. Till then, there is neither reward nor punishment for them.

After these main groups, there still remains a group in between. This group is of those believers who had committed so many sins that could not be wiped out by the worldly troubles and agony of death. If Allah decides that such a believer should come on the Day of Judgement clean from all blemishes and free from all sins, then He may put him under punishment during Barzakh. It is this punishment which has been referred to in the Hadith by Imam Ja'far as-Sadiq (A):

"We will intercede on your behalf on the day of judgement but, by Allah, I am worried about you whilst you would be in Barzakh."

On the other hand, if Allah decides to leave this case in suspense till Qiyamah, then it will fall under the 3rd group.

All these things depend upon the justice and mercy of Allah. We have not been told enough to know all the details about all the groups. It is about the 1st, 2nd and last group of people who will be punished in Barzakh, that the Holy prophet (S) has said:

"When one dies, his Qiyamah starts."

CLASS 10 - LESSON 10

LIFE AFTER DEATH - QUESTIONING IN THE GRAVE, SQUEEZING IN THE GRAVE

According to traditions, after one has been buried and those who came to bury him go away (it is said that 40 steps away from the grave is sufficient), two angels come into the grave. One is called **Munkar**, the other **Nakir**. The soul is caused to re-enter the body for questioning. Then the person (now alive again) is asked :

"Who is your Rabb (Lord)? Who is your Prophet? What is your Religion? What is your Book? What is your Qiblah? Who are your Imams?"

Talqeen prepares the dead person to answer all these questions. Since it teaches the dead-body the correct answer to the questions which are to be asked.

Whoever would answer the questions correctly would get comfort and mercy in his grave and the garden of bliss in the Akhirat; and whoever would not answer correctly, for him would be the fare of boiling water in his grave and Hell in the next world.

Questioning in the grave includes questions about Salaat, Zakaat, Haj, Fasting and the love for Ahlul-Bait (A). If he is a believer and answers correctly, the angels tell him to sleep peacefully, and a door is opened into his grave from the paradise; he sees his place in the paradise, then his soul is taken out of the body and is placed in the neighbourhood of the 14 Ma'sumeen (A).

After the questioning in the grave by **Munkar** and **Nakir** the angels, **Mubashir** and **Bashir**, come to congratulate the believers if they have answered successfully.

Again the love for Imam Ali (A) helps during the questioning. Our Holy Prophet (S) told Imam Ali (A):

"Those who love you will be glad in three places:

- 1. At the time of death. (Because you will be there visiting them)*
- 2. At the questioning in the grave (As you will be teaching them the correct replies)*
- 3. At the time of coming before Allah (and you will be there introducing them)."*

If he is not a believer, and does not answer correctly, then the angels punish him with and a door is opened from the hell into his grave.

After the questioning in the grave, the soul of a believer is sent to **Wadius Salaam** (the Valley of Peace); and that of an unbeliever to **Wadiul Barhut** (the Valley of Turmoil/Trouble). The Valley of peace is said to be in Najaf, where the soul of the believers remain in peace waiting for the Day of Judgement; and the Valley of trouble is said to be in Yemen, where the souls of the hypocrites and unbelievers remain in turmoil, afraid of the approaching of the Day of Resurrection.

SQUEEZING IN THE GRAVE: (Fishare Qabr)

Imam Ja'far as Sadiq (A) has said:

"Whoever is subject to the questioning in the grave, is also squeezed by the grave therein, and the one who is exempted from questioning, is exempted from the squeeze also."

For some believers the squeeze will be like two friend embracing each other. For some sinful believers, the squeezing will be severe enough to fracture the ribs. For non-believers, the squeezing will be worst.

The squeezing is not dependent upon the corpse being buried in the earth. In the words of Imam (A.S.): "The lord of the earth is also the lord of the atmosphere."

And the corpse would be squeezed, if it deserved it, no matter in what condition or place it happens to be.

Once a companion of Imam Ali ar Ridha (A) asked him as to what he had to say about those dead ones who, though liable to be subjected to the squeeze in the grave, could not actually be buried in the ground. Imam (A) replied:

"If by virtue of their deeds they are entitled to punishment in the grave, they will receive it, no matter where they lie dead, or in whatever form they happen to be in. Their soul will receive the same painful treatment as the body receives through this severe embrace of the grave."

CLASS 10 - LESSON 11

LIFE AFTER DEATH - RAJ'AT

RAJ'AT - QIYAMATE SUGHRA

Prior to the total resurrection, the Final Day of Judgement or Reckoning, there will be a period of **Raj'at** or **Qiyamate Sughra** i.e. Partial resurrection wherein the Holy Prophet (S) and the Ahle Bait (A), a group of people perfect in faith and belief, and a group of extremely wicked people will be brought to life again. This will take place during the period when the expected and the awaited Imam Mahdi (A), the twelfth and the last successor of the Holy Prophet (S) will appear on this earth.

Imam Ja'far as Sadiq (A) says:

"He who does not believe in our Raj'at (return) is not from us."

Thus belief in Raj'at is an article of faith.

Islam demands a Muslim to essentially believe in the return of every thing to the Lord for the Final Judgement of every soul with regard to its faith and actions. There are repeated declarations in the Holy Qur'an, informing man of this Day and warning him to be on guard in this life on earth, against the Requital which is sure and certain to take place. It is the conviction about this fact that would keep man, on the right path, duly guarded against his accountability. It is natural that when an individual is not mindful of his or her accountability, nothing would stop him or her, to commit any sin or crime and with the sense of one's accountability one would never dare to exceed the limits, and would always remain guarded.

A Muslim should and must believe in Qiyamah and live such a clean life which would help him to pass the Divine Judgement easily and earn the life eternal of the heavenly bliss. The fifth principle of the faith is the belief in Qiyamah. The faith in this principle is compulsory.

Every human being is individually accountable for each one's faith and deeds. The Holy Qur'an declares:

"And for all according to what they did; and that He may fully recompense their deeds, "and they shall not be done any injustice." (al Ahqaf, 46:19)

After death, all human beings will be resurrected to be rewarded and punished according to each individual's earnings of virtue and vice in this life. "The present life is only a season for cultivation or effort, and the life after death will be the period of harvest or the result. This life, is for creating causes for effects in the hereafter. As one sows now, so then shall be reap.

FIRST AND SECOND TRUMPETS

The sound of the trumpet will be the first stage of the Day of Judgement. Allah has mentioned it in many ayats of the Holy Qur'an. An example of such an ayat :

" And the Trumpet shall be blown, then shall swoon (die) whoever is in heavens and whoever is in the earth,. Then the (Trumpet) shall be blown again and lo! they shall stand up awaiting (they shall wake up again)."

So the trumpet will be blown twice. When it will be blown for the first time, people (and every living thing) will die. After it is blown for the second time, everyone will wake up and indeed it will be the Day of Judgement.

Imam Zainul Abedeen (A) was asked : "How much time will pass between the two blowings of the trumpet ? He said : "As much as Allah would please." Then he was asked : "Then please tell me, O Son of the Messenger of Allah, how the trumpet will be blown ?"

The Imam (A) said :

"So far as the first blowing is concerned, verily Allah will command angel Israfil, who will come towards the earth, and with him will be a Trumpet; and the Trumpet will have one mouth-piece and two tubes; and the space between the two tubes will be like that between the sky and earth. "When the angels will see Israfil descend towards the earth with his Trumpet, they will say, 'Verily, Allah has ordered the inhabitants of earth to die, and the inhabitants of heaven to die.'

"Then Israfil will blow the trumpet once; and the voice will come out of that side which is towards the earth and all living beings on the earth will die; and then the voice will come out from the side which is towards the heaven, and all living things in the heavens will die.

"Then Allah will say to Israfil : 'O Israfil, die.' And he will die too. And they will remain like this as long as Allah would wish."

The Imam (A) continues :

"Then Allah will create a loud voice which will be heard throughout the earth and the heaven : 'Whose is the Kingdom this day ?'. No one will give any answer (as there will be none alive); then He will answer Himself creating a loud voice: 'It is Of Allah, the One, the Subduer (Holy Qur'an 40:16); I subdued all the creatures and gave them death; verily, I am Allah, there is no God except I alone, there is no partner for me and I made the creatures by my power and I made them die by My will; and I shall resurrect them by my Power.

"Then Allah (whenever he decides) will cause the second blowing of the Trumpet; the voice will come out from the side which is towards the heavens; inhabitants there will become alive and will stand as before, and the same will happen to the people of the earth. People will now be gathered for reckoning (giving accounts of their good and bad deeds). It is indeed **the Day - the Day of Judgement or Qiyamah.**

CLASS 10 - LESSON 12

QIYAMAH (1) - HISAB

There is a life after death. We will all die and we will all be raised again after death on the Day of Judgement and will be judged according to our beliefs and deeds so that a pious person will be rewarded and a sinful person will be punished.

If a person had a true faith and did good deeds, Prayed, Fasted during Ramadhan, paid Zakat and Khums, gave to charity, looked after orphans, fed the poor and other such things, he would receive the grace of Allah and will be sent to Paradise. There will be many signs before the Day of Judgement. One of these signs is the re-appearance of the 12th Imam (A). He will re-appear when the world will become full of injustice. Hazrat Isa (A) will come down to help him in spreading the true faith and Imam Mahdi (A) will rule the whole world. The other signs are rising of the sun from the west and the Holy Qur'an being taken up.

The Day of Judgement will be of 50,000 years long and the sun will be very low and the earth will be red hot like heated copper.

WHAT WILL HAPPEN ON THE DAY OF JUDGEMENT:

1. Hisab

On the day of Judgement everyone's bad and good deeds will be accounted (**Hisab**) for, and accordingly they will be punished. Hisab can be taken by many methods but two common ones are mentioned below and they are **Mizan** and **Books of Deeds**

a. Mizan

This word actually means the weighing scale. On the Day of Judgement, there will be a weighing scale to weigh the good and evil deeds of men and women. Those whose scale of good deeds will be heavy, they will be rewarded and those whose scales will be light they will be punished.

It is important to note that if human beings have invented various types of scales, devices and equipment to measure things like the weather, blood pressure, etc., there is nothing imaginary in believing that Almighty Allah will weigh our deeds by the weighing scales. However, some learned people have interpreted Mizan as meaning the Justice of Allah, while others say Mizan means the Prophets (A) and Imams (A) who will judge the people.

All these interpretations may be correct; what's more, all of them may exist together. The following Ayats prove the existence of the weighing scales.

"And the "balance" that day is true. So he whose scales of good deeds will be heavy, will prosper; and that whose scales will be light will find themselves in loss, because they mistreated Our signs." (al A'raaf, 7:8-9)

"We shall set up "scales of justice" for the day of Judgement, so that not a soul will be dealt with unjustly in the least; and if there be the weight of a mustard seed, We will bring it to account; and enough are We to take account." (al Anbiya 21: 47)

b. Books of Deeds

On the Day of Judgement, the written record of our whole life will be given to us. This record is written by the two angels, **Raqeeb** and **Ateed**, who are deputed on every person. These angels write down our each and every action. The place of the two angels is the collar-bone; the one on the right side (Raqeeb) writes the good deeds, and the one on the left side (Ateed) writes the evil deeds.

On the Day of Judgement, people whose good deeds will exceed the bad, will receive the Book of Deeds in the right hand, while those whose bad deeds are more than good, will receive the Book of Deeds in the left hand.

CLASS 10 - LESSON 13

QIYAMAH (2) - SIRAAAT

Siraat means Path. The Holy Qur'an has used the word 'As Siratal Mustaqim' (Straight Path) for the Divine religion. In the context of Qiyamah, Siraat means a bridge upon Hell over which all mankind will have to pass. It is our belief about Siraat that it is the bridge of Hell; and upon it is the path of all the creatures, as Allah says:

"Not one of you but all of you will pass over it; this is a firm decree of your Lord. Then We shall save those who guarded themselves against evil, and We shall leave the wrong doers therein (humbled) to their knees.

(Maryam, 19 :71-72)

And Siraat, on the other hand, is the name of the Proofs of Allah (i.e. The Prophets (A) and the Imams (A)); thus; he who believed them in this world and obeyed them, Allah will give him permission to pass from Siraat. The Holy Prophet (S) said to Imam Ali (A):

"O Ali! On the day of Qiyamah, I, you and Jibra'il shall sit on the Siraat , and none shall pass over the Siraat **except** he who would have a release from Jahannam based on your Wilayat (love and obedience)."

The Prophets (A) and Imams (A) are called Siraat in this world because they provide a bridge, connecting us with Allah. It is perfectly right to call them Path of Allah. At the same time, they brought the Divine religion to help the people reach nearer to Allah, thus they are the Paths, and they are the Guides.

It is believed that this Path is divided into stations or stops, each of them having a separate name. When a man will reach a stop named after a Wajib thing, if he had neglected that thing (in the world), he will be detained there and will asked to pay the dues to Allah; then if any other good deed came to his rescue or the Mercy of Allah saved him, he will be allowed to pass safely from there to the next stop.

In this way he will be sent from pass to another and will be detained at every pass, and asked about his short-comings in that particular order of Allah. Then if he came out safely from all passes or stops, he will reach The House of Eternity, i.e. Paradise.

But if he was detained at a pass and was not saved by any good deed or the Mercy of Allah did not come to his rescue, **his foot would slip from that pass, and he will fall into the fire of Jahannam.** We seek protection of Allah against it.

The name of one of these stops is Wilayat. Everyone will be stopped therein, and asked about the love and obedience of Imam Ali bin Abu Talib (A) and the Imams (A) after him.

Likewise, one stop is named Sile-e-Raham (good behaviour towards relatives), and another is named Trust, another (prayer). Likewise, there will be passes named after every Wajib or Haraam deed. The Holy Qur'an repeats the command that will be given to the angels:

"And stop them, for they must be asked." (as Saffaat, 37:24)

It is also said that this bridge is thinner than the thinnest hair, sharper than the sharpest sword and hotter than fire.

CLASS 10 - LESSON 14

QIYAMAH (3) - INTERCESSION (SHAFAT)

Shafa'at

Allah, in His Mercy, has opened many doors for his sinner servants to seek his pleasure and forgiveness. Two very important doors are Tawbah (Repentance) and Shafa'at (Intercession).

It is accepted by all Muslims that the Holy Prophet (S) will intercede (intervene to reconcile) on behalf of the sinners of his Ummat. An Ayat on this subject :

"Who is there that can intercede in his presence except by His permission?" (al Baqarah, 2:255)

For unbelievers there will NOT be any intercessor.

Shafa'at is meant for the benefit for those whose faith was accepted by Allah (i.e. true believers) who might have committed sins - major or minor. And those who had repented from their sins will not need any **Intercession**. The Holy Prophet (S) has said:

"He who did not believe in my intercession, Allah will not permit him to get my shafa'at."

The benefit for Shafa'at is not for those who had doubts about religion, nor for those who ascribe a partner to Allah, nor is it for unbelievers and those who had rejected the truth; but it is for the benefit of the sinners among those who believed in Allah (together with his true representatives).

The following Ayat is about the right of Shafa'at given to our Holy Prophet (S):

"Soon will your Lord raise you to a "station of praise and glory."

It will be the "station where the Holy Prophet (S) will intercede on behalf of the sinners. Allah will go on granting the intercession of the Holy Prophet (S) till he says:

"O my lord! Now i am well pleased and fully satisfied."

CLASS 10 - LESSON 15

QIYAMAH (4) - PARADISE

It is the place where all sort of joy, happiness and Grace of Allah is found. It is a Garden of ever-lasting Bliss. All believers will be taken to Paradise, where they will stay forever. Sinful believers will first be punished, before they are sent to Paradise. Depending on the degree and the magnitude of sins, some sinful believers will first be sent to Hell, and then they will be brought to Paradise.

Some of the important facts about Paradise are as follows:

1. The Paradise is already created. It is "NOT that it will be created at some time in the future.
2. Believers' body and soul together will be brought to Paradise, and they would enjoy the reward physically.
3. Various names are used for Paradise in the Holy Qur'an, some of them are:

JANNATUL MAWA	(Garden of Abode)
JANNATUL NAEEM	(Garden of Bliss)
JANNATUL FIRDAUS	(Garden of Paradise)
DARUS SALAAM	(Abode of Peace)

4. Some streams of Paradise mentioned in the Holy Quran are: KAWTHER, SALSABEEL and TASNEEM.
5. Paradise has eight gates. Some of them are: Gate of Mercy, Gate of Patience, The Great Gate, etc.
6. TUBA is an important tree of Paradise. It is planted in the House of Prophet Muhammad (S) and Imam Ali (A). TUBA has a branch in every palace mansion. Whenever the believer would desire anything, that branch would provide it for him at once.

7. No Prophet (A) would enter Paradise until the Holy Prophet (S) enters it. Shias of Ahlul Bayt (A) would enter first amongst the various Ummats (followers of a Prophet).
8. In Paradise there is neither death nor old age, neither illness nor disease, neither sorrow nor worry, neither poverty nor handicap. The believers will get what the souls desire and eyes appreciate, and they will abide there forever.
9. The greatest Bliss (happiness) in Paradise will be the pleasure of Allah. That Allah is satisfied with you and given you what he had promised. You believed in Paradise without seeing it and now you will be in it.

CLASS 10 - LESSON 16

QIYAMAH (5) - HELL

The fire is the abode of disgrace and place of punishment for the unbelievers and sinners. The people of fire are poor in reality; **they will not be allowed to die nor will their punishment be reduced**; they will not taste in it any cold (water) or drink, except a boiling, dark, murky fluid. And if they want food, they would be fed with Zaqquum (a cursed tree); and if they seek relief they will be granted water like molten brass that will scald their faces.

It is also present in the traditions that Allah shall order some people to be led to the fire with an order :

"Fire! do not burn their feet, because they used to go to the mosques; and not to burn their hands, as they used to raise them for Dua's; and not to burn their tongues, because they used to recite the Qur'an; and not to burn their faces, because they used to perform Wudhu perfectly."

The fire (Hell) is home of all who did not know Allah. And even some of those who knew Allah will be sent therein because of their sins and wrong-doings; but it is believed that such a man will not live there forever, he will be taken out of it and sent to the ever-lasting bliss. Nobody will remain forever in the fire except the unbelievers. Every Ayat which mentions ever-lasting punishment of Fire, is about the unbelievers.

Hell has **Seven** gates, as Allah says:

"To it are seven gates; for each of these gates is a special class of sinners assigned." (al Hijr, 15:44)

According to the traditions, those gates are as follows:

1. **Jaheem:** Its people will be made to stand on burning stone which will make their brains boil, as cooking-pot boils its content.

*"Then, for such as had transgressed the bounds, and had preferred the life of this world, the abode will be **Jaheem**."*

(an Naziaat, 79:37-39)

2. **Ladha**: It will be the place of those who turned away from Allah, and were busy in gathering wealth without taking out the dues of Allah and His creatures. The fire will catch them by their hands, feet and forehead and suck them inside.

*"By no means! For it would be the **"Ladha"** (fire), plucking out the sinner right to the skull inviting all such as turn their backs and turn away their faces, and collect wealth and hide it."*

(al Ma-aarij, 70:15-18)

3. **Saqar**:

"Soon will I cast him in Saqar. And what will explain to you what Saqar is? It allows nothing to endure, nor does it leave anything alone; darkening and changing the colouring of man."

(al Muddathir, 74:26-30)

4. **Hutamah**: Literal meaning : "That which crushes to pieces. It will break everyone who is sent inside and grind him to powder, and then they will be made whole again and again.

*"Woe to every scandalmonger and backbiter, who piles up the wealth and lays it by; he thinks that his wealth would make him last forever. By no means! He will be sure to be thrown into **Hutamah**." (al Humazah, 104:1-5)*

5. **Hawiyah**: Literal meaning, a Pit.

*"But he, whose balance of goods will be light, will have his home in a bottomless pit (**Hawiyah**)."(al Qari-ah, 101:8,9)*

6. **Sa'eer**: It mean Blazing Fire. There are in it three hundred curtains of Fire, in every curtain are three hundred forts of Fire, in every fort are three hundred abodes of Fire; and in every abode are three hundred types of punishments of Fire; and scorpions of Fire, and yokes of Fire.

"Verily, we have prepared for the unbelievers chains, and yokes and blazing fire." (ad Dahr, 76:4)

7. **Jahannam:** Well known and the most feared. In it are the **Falaq, Sa'ud** and **Atham**.

Falaq is well inside Jahannam, when it is opened it makes the Fire blaze even more fiercely. **And it is far greater punishment** (compared to the previous six stages).

Sa'ud is a brass mountain of fire in the centre of Jahannam.

*"Soon will I take him to **Sa'ud** (the mountain of punishment)
(al Muddathir, 74:17)*

Atham is a valley of melted brass around the above mentioned mountain. And it is the place of the fiercest punishment.

"As often as there skins are roasted through, We shall change them for fresh skins; so that they may taste the punishment; for Allah is Exalted in Power, Wise." (an Nisa, 4:56)

An atheist once asked Imam Jafar as Sadiq (A) about the above Ayat:

"Let us suppose that the present skins has participated in the sins. But what about the new skins? Surely, they would be innocent."

Imam (A) replied :

"It would be the same skin and yet it would be new one. Let us say that a man took a brick and crushed it to small particles, then pouring some water on it and putting it into a brick making frame, made another brick out of it. Now, is it not the same brick ?"

The atheist replied : "Certainly!"

Imam (A) has also said the following:

Fiqh

Al Mahdi Madrasah

Notes Adapted from Shia Ithna-asheri Madressa of London

"Verily, there is a fire inside the Fire from which even the people of Fire would seek protection. It was created only for every proud, powerful obstinate transgressor, and for every rebellious Satan, and for every person who does not believe in the day of reckoning, and for every enemy of the Progeny of Muhammed (S)."

"The man with the lightest punishment on the day of judgement will be the one standing upto his ankles in the fire, wearing two sandals of fire with two straps of fire; his brain will be boiling by its heat like a cooking pot. He would be thinking that nobody would be suffering greater punishment, while in fact his would be the lightest calamity."

CLASS 10 - LESSON 17

QIYAMAH (6) - A'RAAF

A'raaf means the **Heights**. It is the place between the Gardens and the Fire. It has been mentioned in the 7th Sura of the Quran, which is called Al-A'raaf because of it. Some Ayats:

"And between them shall be veil or partition, and on the heights will be men who would know everyone by his marks; they will call out to the companions of the garden : `peace on you'. They will not have entered but they will have assurance thereof."

"And the men on the heights will call to certain men whom they will know from their marks, saying : `of what profit to you were your hoards and your arrogant ways? Behold! Are these not the men whom you swore that Allah would never bless them with his mercy ?' then turning to the other group, they will say : `enter you the garden; no fear shall be on you nor shall you grieve."

The groups that the above Ayats mention are:

- 1) Those people who will identify everyone by his marks, and who will rebuke the people of the Fire and will tell the people of the Garden to enter the Paradise.
- 2) And, there will be those who would be waiting for the decision of Allah concerning themselves For example: those believers whose good and bad deeds would be of equal weight; those non-Shia Muslims who just followed a faith in which they were born, without knowing or understanding any thing and who had no enmity towards the progeny of Muhammad (S).

A'raaf is the boundary between the Garden and the Fire. It has also been said that it is a mountain between Paradise and Hell; so it is the boundary wall between the two places. What is certain is that it is a place neither of the Paradise nor of the Fire. On the Day of Resurrection the Messenger of Allah (S) and Imams (A) will be upon it, and it is they that are meant in the words of Allah.

`And on the Heights will be men who will know everyone by his marks.'

It is so because Allah will inform them about the people of Garden and the people of the Fire by some **marks** which he will put on them, and these will be the `signs' mentioned in the following ayats.

"They will know every one by his marks." (al A'raaf, 7:46)

"The sinners will be known by there marks."

(ar Rahman, 55:41)

It has been mentioned in the traditions that Allah will keep upon the A'raaf some groups which would not deserve a reward without punishment but would not deserve ever lasting abode in the Hell. These are the people who will be waiting for the order of Allah; for such people there is intercession; and they will have to remain on the A'raaf till they are allowed to enter the Garden by the intercession of the Holy Prophet (S), Ali (A) and the Imams after him.

Also, it is said that A'raaf will be the abode of such people who were not sane in this life i.e. they were insane, or died before attaining adulthood.

Therefore, they did not do any good or bad deed to deserve the Garden or Fire. So, Allah will make them live in A'raaf; they will be saved from punishment but will not be given such blessings which other people will be given after doing good deeds (they will not be placed equal to those who reached there after a life spent in good deeds).

CLASS 10 - LESSON 18

TAQLEED

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

Mujtahiid is an expert in the ruling of Islamic Laws.

Marja' is more knowledgeable than various other Mujtahids and usually has a book on Islamic Jurisprudence (Fiqh) in print, eg. "Islamic Laws" by Ayatullah Khui and Ayatulla Seestani.

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

Islamic beliefs & Laws are classified into Usool-e-din & Furoo-e-din. Usools are Tawheed, Adalat, Nubuwwat, Imamah and Qiyamah. Furoo are those things which apart from believing require to be performed physically; however, as far as Usools are concerned a Muslim is required to believe in them using his own power of understanding and judgement; whereas, in discharging the duties required in Furoo a Muslim must adopt anyone of the following 3 ways:

1. Become a Mujtahid
2. Follow a Mujtahid
3. Follow on Ehtiyat

Muqallid is a person who does Taqleed

QUALITIES OF A MUJTAHID, MARJ'A

1. Baligh
2. Aqil (Sane)
3. Ithna-asheri
4. Adil (Just)
5. Alive
6. Mujtahid
7. A'alam (Most Knowledgeable)
8. Legitimate
9. Good memory
10. Male
11. Not involved in worldly affairs so as to hinder scholarly pursuits.

Our present Marja' is

AYATULLAH AS-SEYYID ALI AL-HUSSAINI AS-SEESTANI

Sources used by Mujtahids to give Fatwa are:

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

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

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

If it's not possible to identify an A'lam due to differences of opinion among the Mujtahideen, a person should be cautious and if this isn't possible, he should follow that person whom he himself considers to be A'lam and knowing that comparatively there isn't any A'lam.

EHTIYAT:

Means to adopt that alternative whereby one isn't a Mujtahid or Muqallid. It means to perform Furoo-e-din following the rulings of various Mujtahids in such a way that it is considered safe to do so.

E.g. If one Marj'a says food prepared by Ehle-Kitab is PAK and the other one says its NAJIS, in Ehtiyat you follow the latter. Unlike doing Taqleed, Ehtiyat is difficult, because to be able to do so, a person has got to be well conversed with the different rulings of the different Marj'a concerning the various issues. When doing Taqleed, however, there are 4 ways of obtaining the judgements of the Marj'a. They are:

1. Hearing direct from the Mujtahid
2. Judgement quoted by two people
3. From a satisfactory source
4. From a book presented by the Mujtahid.

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

1. **EHTIYATE WUJUBI:** If a Mujtahid gives a ruling which is Ehtiyate Wujubi, then you may either act upon it or turn towards the teachings for that fatwa only to the next most A'alam living Marja. Example, If Ayatullah Seestani has made a particular fatwa Ehtiyate Wajib, then you may follow him and consider that fatwa to be Wajib, OR, get a second opinion from the next most A'alam Mujtahid (like Ayatullah Khamenei) on that Fatwa only. If you follow the same Mujtahid, then you will consider the ruling as Wajib.
2. **EHTIYATE MUSTAHABI:** Where a Mujtahid has given a ruling of Ehtiyate Mustahabi, one has option of performing or not performing the action.

BELOW ARE SOME QUESTIONS REGARDING TAQLEED

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

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

2. Is it necessary to utter the Niyyat?

No, it isn't necessary to utter one's Niyyat, however, it has to be done with one's Mujtahid in mind. Upon becoming Baligh, one must do Taqleed immediately.

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

This depends on the Mujtahid A'lam, if he says it's fine then your A'maal are accepted otherwise your A'maal are BATIL and Qaza has to be paid. Agha Khui and Agha Gulpayghani used to say that A'maals are accepted; and that only repentance (Istighfar) is necessary.

Our present Marja', Ayatullah Seestani was born in Mashhad, Iran and is at present stationed in Najaf, Iraq.

4. As Qur'an is one of the sources of guidance, how does it manage to meet the changes in our needs?

Our Holy Prophet (S) has said:

*"..... The Qur'an has a beautiful exterior and a very deep interior. It has **no final limit**. After every apparent limit comes another limit. Its wonders have no end and its freshness does not fade".*

Imam Ja'far as Sadiq (A) has said:

"The Qur'an has not been revealed for a fixed period, or for a particular nation. The Qur'an is for all ages and for all the human beings. Hence it is ever fresh and new for the people.

Apart from the Qur'an, the Mujtahids use Hadith. **Ilmul Hadith** is the study of narration of a Hadith, different sources of a Hadith, whether or not the narrators are reliable, trustworthy or false. The four famous books of Hadith which are the reliable source for Shia scholars are:

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

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

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

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

ALWAYS DO TAQLEED AND REMEMBER....

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

CLASS 10 - LESSON 19

GHUSL

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

TYPES OF GHUSL:

There are **SEVEN (7) WAJIB GHUSLS**:

1. JANABAT
2. MASE MAYYIT
3. MAYYIT
4. NAZR, QASAM OR AHAD
5. ISTIHADHA
6. HAIDH
7. NIFAS

The first 4 are common to both men and women. The last 3 however, are for Women **ONLY**.

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

CONDITIONS OF GHUSL:

1. The water of Ghusl must be Tahir, Mutlaq and Mubah.
2. The place where Ghusl is performed must be Mubah, likewise if utensils (such as buckets) are used during the Ghusl, they must be Mubah and should not be made of Silver or Gold.
3. Before starting your Ghusl, your body must be Tahir (clean) of any Najasat (such as blood of Haiz, Semen, etc.)
4. Ghusl should be performed with the intention of **Qurbatan Ilallah**, i.e. to seek nearness of Allah and to obey His order.
5. Ghusl must be performed by yourself and not with anyone's help, except in the event of illness.
6. Using water for Ghusl should not be harmful to health.

7. Oily substances, dirt or anything which may obstruct the water from reaching the skin, must be removed. Thus hair oil, nail polish, lipstick, etc. must be removed completely before performing Ghusl.

HOW TO PERFORM GHUSL:

There are **TWO** methods.

1. GHUSL-E-TARTIBI - i.e. Ghusl in stages and sequence.

Firstly, the whole head running down to the neck must be washed. Then the rest of the body can be washed OR this can be washed in 2 stages. Firstly the right half, including your private parts completely, and then the left half, again, washing your private parts completely.

2. GHUSL-E-IRTEMASI - i.e. Immersion.

This is done by washing the whole body at the same time. This, therefore, can only be done by submerging the whole body into the water by diving into a river, sea or swimming pool.

CLASS 10A - LESSON 20

WAJIB GHUSLS FOR WOMEN:

Every adult and healthy girl has periodical discharge of blood. Before every prayer, a woman has to purify herself from such discharge. Females have three (3) types of discharge of blood, namely: **Haidh**, **Istihadha** and **Nifas**. The purification required for Haiz and Istihadha is Ghusl.

1. NIFAS:

This is the bleeding after childbirth. There is no minimum time for Nifas, but the maximum number of days for which it can appear is ten (10) days.

2. HAIDH:

This means "menstruation" generally known as "period".

1. Any blood seen before the completion of 9 years or after 50 years of age is not Haidh. That blood is called Istihadha.
2. The duration for Haidh is the discharge of blood for more than 3 days and only upto 10 days. Blood which comes for less than 3 days or after 10 days, is called Istihadha.
3. There are detailed rules concerning women which are based on whether in condition of Haidh, does she have a regular date and/or number of days or not; and whether she is having her period for the first time, or whether she has forgotten her date and/or number of days. This is all explained below.

ZATUL ADAD:

This is the term given to a lady gets her period for a fixed number of days every month.

ZATUL WAKT:

This refers to a lady who starts her period on the same date every month. E.g. the 5th of every month.

ZATUL WAKT WAL ADAD:

This refers to a lady who starts her period on the same date and has them for a fixed number of days every month.

MUBTADEAH:

This is the name given to a lady who has just started her period.

MUZTAREBAH:

This the name given to a lady whose date or number of days of her period is not yet fixed.

NASEYAH:

This is the name given to a lady who has forgotten either the date of when her periods start or the number of days she has her period for.

NASEYATUL WAKT:

This is the term given to a lady who has forgotten the date she normally starts her period.

NASEYATUL ADAD:

This refers to a lady who has forgotten the number of days she gets her period for.

NASEYATUL WAKT WAL ADAD:

This refers to a lady who has forgotten both the date she starts as well as the number of days she has her period for.

3. ISTIHADHA:

This is the blood which is neither Haidh nor Nifas. It is divided into **three** (3) categories.

1. ISTIHADHA QALILAH: (Minor Istihadha)

This is when the blood does not penetrate the cotton pad used for protection. There is no Ghusl for this category of Istihadha, but the lady must do wudhoo for every prayer. She is not allowed to pray two prayers with one wudhoo. E.g. even if she prays Asr immediately after Zuhr Salaat, she still has to do Wudhu again for Asr Salaat.

2. ISTIHADHA MUTAWASSITA: (Medium Istihadha)

This is when the blood penetrates the cotton pad but does not exceed it. For this type of Istihadha the woman should do one Wudhoo for every Salaat and one Ghusl daily. E.g. if she had seen this Istihadha before Zuhr, then she should do Ghusl before Zuhr prayer and should pray Zuhr prayer with that Ghusl and one Wudhu as mentioned earlier. The rest of the prayers upto the morning prayers of the next day should be prayed with one Wudhu each.

3. ISTIHADHA KATHIRAH: (Major Istihadha)

This is when the blood exceeds the cotton pad after soaking it. For this the lady has to separate wudhoo for each Salaat, and 3 Ghusls daily. One for morning, one for Zuhr and Asr together and one for Maghrib and Isha together.

Note:

1. In all cases it is emphasised that she should change the cotton pad before every Wudhu.
2. If she is unable for any reason to do Ghusl or Wudhu, she should do Tayammum in place of that Ghusl or Wudhu.
3. If a woman has observed the rules mentioned above, she should consider herself Tahir.

THINGS WHICH ARE HARAAM IN HAIDH AND NIFAS:

1. Reciting even a single ayat from those Suras in which there are Wajib Sajdahs.
2. Touching the writing of the Holy Qur'an or the names of Allah, Prophets (A), or Imams (A) in any script.
3. Entering any Mosque. If necessary you may pass the mosque without stopping. But as far as Masjidun Nabawi and Masjidul Haraam are concerned, even passing through them is not allowed.
4. Putting anything into a mosque even from outside; and entering a mosque to take out anything.

THINGS WHICH ARE MAKROOH IN HAIDH AND NIFAS:

1. Recitng more than seven ayats from the Holy Qur'an.

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2. Touching the Holy Qur'an.
3. Taking the Holy Qur'an or carrying it from one place to another even without touching it.

A woman in Haidh or Nifas is exempted from both praying and fasting. She does not have to pray Qaza for the Salaat left in this state, however, she has to repay the fast she misses.

CLASS 10 - LESSON 21

NAFILA

These are Mustahab prayers which have been recommended for Muslims and have much merit. Our Imams (A) have said that one of the signs of the believers is that he performs Nafila Prayers, so that if for any reason the Wajib Salaat are not performed correctly on account of forgetfulness, the Nafila Prayers make good the lapse by substituting the errors in the Wajib Salaat. Hence, in order to win the pleasure of Allah these prayers should be performed in the same way as the Wajib Salaat, for Salaat is the highest virtue of a believer.

There are 34 Raka'ats in total. How they are divided is explained below:

1. 2 Raka'ats are to be recited before Fajr Salaat.
2. 8 Raka'ats are to be recited before Zuhr Salaat.
3. 8 Raka'ats are to be recited before Asr Salaat.
4. 4 Raka'ats are to be recited after Maghrib Salaat.
5. 2 Raka'ats are to be recited after Isha Salaat; these 2 Raka'ats have to be offered sitting making it equivalent to 1 Raka'at standing.
6. 11 Raka'ats are to be offered at Midnight this Mustahab Salaat is called Salaat-e-Shab.

All those Nafila prayers that have more than 2 Raka'ats have to be offered in sets of 2 Raka'ats. The method of praying is the same as Salaat-e-Fajr.

SALAAT-E-SHAB

The most important and highly recommended prayer amongst the Mustahab prayers is Salaat-e-Shab.

Another name for Salaat e Shab is Salaat-e-Tahajjud.

The recitation of Salaat-e-Shab brings alot of blessings and one gets many benefits most of which are enjoyed after death. Some of these Benefits are:

- a. Allah is pleased with him.
- b. The angels keep friends with him.

- c. It is the light of knowledge.
- d. It is the root of faith.
- e. It keeps one physically fit.
- f. Devils keep away from him.
- g. The enemies cannot harm him.
- h. One's duas and good deeds are accepted.
- i. It intercedes with the angel of death.
- j. One's livelihood is increased.
- k. It provides comfort in the grave.
- l. It will help in answering the questions in the grave.
- m. It will act as a barrier against the fire of Hell.
- n. On The Day of Judgement, it will be the cause for forgiveness from Allah.
- o. It will make the crossing of Sirat easier.
- p. It is the Key to Heaven.

TIME FOR PRAYING SALAAT-E-SHAB

It should be prayed anytime after midnight and before Subhe Sadiq. The best time is in the last hours of the night and just before dawn, so that one can pray Salaat e Fajr once it is Subhe Sadiq.

METHOD OF PRAYING SALAAT-E-SHAB

It consists of 11 Raka'ats. Five prayers of 2 Raka'ats each and one prayer of 1 Raka'at.

In the first 2 Raka'ats Salaat, recite Surae Tawheed after Surae Al-Hamd. In the second Raka'at after Surae Al-Hamd it is better to recite Surae Kafiroon.

The second, third and fourth 2 Raka'ats Salaat it is to be recited like Salaat-e-Fajr.

The fifth 2 Raka'ats Salaat is to be recited with the Niyyat of Salaat-e-Shafaa. After Surae Al-Hamd recite Surae Falaq in the first Raka'at and Surae Naas in the second Raka'at.

The sixth Salaat, which is 1 rakaat is to be recited with the Niyyat of Salaat-e-Witr. The method is as follows:

- a. After Surae Al-Hamd, recite Surae Tawheed 3 times, Surae Falaq 3 times and Surae Naas once.
- b. Then raise you hands for Qunoot and:
 - i. Recite ASTAGH FIRULLAHA RABBI WATUBU ILAYH 70 times.
 - ii. After that recite the names of 40 Mu'mineen (believers) living or dead, taking their names in the following manner:
ALLAHUMMAGHFIRLI (the name). If you cannot remember the names of 40 Mo'mineen then just recite ALLAHUMMAGH FIRLI MO'MINEENA WAL MO'MINAAT.
 - iii. Then recite AL-AFV 300 times
 - iv. Finally recite HADHA MAQAMUL AU'ZUBIKA MINAN NAAR 7 times.

Then complete the Salaat with Rukuu, Sajdah, Tashahud and Salaam.

After finishing the Salaat:

- a. Recite TASBEEH-E-FATIMA ZAHRA (A)
34 TIMES ALLAHU AKBAR
33 TIMES ALHAMDULILLAH
33 TIMES SUBHANALLAH
- b. Then go to Sajdah and recite SHUKRAN LILLAH 100 times.
- c. After Sajdah sit again and recite AYATUL QURSI.
- d. Goto Sajdah again and recite SHUKRAN LILLAH 100 times.

Then pray 2 Raka'ats with the Niyyat of Nawafil-e-Subh by which time it will probably be time for Fajr Salaat, if not, then recite some Dua's until the time of Salaat-e-Fajr.

CLASS 10 - LESSON 22

HAJ

Our Holy Prophet (S) has said: "Go for Haj, you will become rich. The reward for Haj is Paradise and Umra is compensation for every sin. Haj and Umra both take away poverty and sins just as sandpaper cleans away the rust from the iron. It is a kind of Jihad. One who goes out for Haj or Umra gets a reward and millions of benefits at every step. Millions of his sins are forgiven and he is rewarded with millions of high grades. Any penny or pounds he spends in the way of Allah becomes stored with God multiplied by thousands."

Haj is Wajib act, which has to be performed once in a life time. When a person makes an intention for Haj, he has to be careful not to include any other reasons in his intention. The Niyyat has to be solely for the pleasure of Allah; i.e. Qurbatan Ilallah.

However, there are certain conditions that have to be met before Haj becomes Wajib on an individual; these are:

1. Baligh - (reaches age of puberty)
2. Aqil - Being sane and sound of mind
3. Istita-ah - (Being capable). This means:
 - i. You should be able to afford the expense of your journey for Haj and the stay during Haj.
 - ii. You must be able to maintain those dependents who have remained at home.
 - iii. When you return, you must have enough means to maintain yourself and your dependents.
 - iv. The journey to Haj and returning from it must not involve any danger to either your life, your wealth or your family.
 - v. You must be healthy. If you cannot go due to an illness but all the other conditions of Haj are fulfilled then you can send someone on your behalf.
 - vi. You must have enough time to perform all the Wajib acts of Haj; if you cannot do so then you have to keep the money aside and go in the following year.

BEFORE GOING FOR HAJ, MAKE SURE:

1. Your money is clean; i.e. you have no debts especially Wajib debts like Khums and Zakat.
2. Your intention is purely for Haj; i.e. your Niyat is of Qurbatan Ilallah.
3. You have prepared a Will and given away some Sadaqah for your journey.

Wajib Haj is performed in two parts:-

Umra-e-Tamattu - Performed anytime between 1st Shawwal and 8th Zilhaj.

Haj-e-Tamattu - Performed from 9th to 13th Zilhaj.

UMRA-E-TAMATTU

Before entering Mecca one must become a Muhrim i.e being in a state of Ihram. Ihram is worn at Meeqat which means boundary.

The following are the five Wajibats that have to be observed in Umra-e-Tamattu:

1. You do Niyat, wear Ihram and recite Talbiyah. Ihram will be worn in Meeqat.
2. Tawaaf of Ka'aba.
3. Salaat-e-Tawaaf at Maqaame Ibrahim or nearby.
4. Sae'e - going seven times between the rocks of Safa and Marwa.
5. Taqseer - trimming a bit of your hair or nails.

HAJ-E-TAMATTU:

The following are the five Wajibats that have to be observed in Haj-e-Tamattu:

1. You do Niyyat, wear Ihram and recite Talbiyah. Ihram will be worn in Makka itself.
2. Wuqoof-e-Arafaat: One must arrive at Arafat before Zuhr or at the time of Zuhr on 9th of Zilhaj. It is Wajib to stay on the plain of Arafat upto the time of Maghrib.
3. Wuqoof-e-Masharul Haraam (Muzdalifah): Just after Maghrib, you depart from Arafat to go to Muzdalifah. It is Wajib to stay there from Dawn to Sunrise. Here one should collect seventy pebbles which will be used for throwing at the Jamarah (Stones representing Shaitan) at Mina, the following day.
4. Stay at Mina: On 10th Zilhaj, after reaching Mina you perform your first Wajib act of the day, which is to go to the Jamarah of Aqba and strike it seven times with pebbles you collected at Muzdalifah.
5. Qurbani (Sacrifice): After striking the Jamarah is Qurbani. The animal for sacrifice may be a camel, cow, goat or sheep.
6. Taqseer or Halaq: The next Wajib act is trimming of the hair or nails or shaving the head.
7. Tawaaf of Haj
8. Salaat of Tawaaf
9. Saee
10. Tawaafun Nisa
11. Salaat of Tawaafun Nisa
12. Mina, 11th & 12th night: It is Wajib to spend the nights of 11th and 12th of Zilhaj at Mina.
13. Striking Jamarat: On the 11th and 12th day, you must hit all three Jamarat each with seven pebbles.