

A Complete Book of
Namaz and Dua

Part II

7. JIHAAD

Striving

The word jihaad is derived from the root 'jaahada' which signifies 'striving' or 'exerting - oneself' and it has repeatedly been used in the Quran in this sense. Note the following Verses.

Ya ayyohan Nahi jaahidil kuffaar wal munaafeqeen waghiluz aalayhim wa maawaahum jahannam wa beasal maseer. (Surah At-Tawbah V 73)

O Prophet strive hard against the unbelievers and the hypocrites and be firm against them. And their abode is hell and evil is the destination.

Wa jaahadoo fil laahe haqqa jihaadehee. Huwaj-tabaakum wa maa jaala aalaykum fid deene min harajin, millata abeekum Ibraaheem. Huwa sammaa kumul muslimeen min qablo wa fee haaza le yakoonar Rasoolo shaheedan aalaykum wa takoonoo shohadaa-a aalan naas. Fa aqemus salaata wa aatuz zakaata waatasemoo billaahe, Huwa maulaakum. Fa neamal maula wa neaman naseer. (Surah Al-Haj V 78)

And strive hard for Allah as you ought to strive with sincerity. He has chosen you and has not laid upon you any hardship in religion - the faith of your father Ibraaheem. It was he who named you Muslims before and now in this revelation, so that the Messenger may become a witness for you and you may become a witness to the people. Therefore keep up Prayers and pay the peer rate and hold fast to Allah. He is the Protector. Excellent is the Protector and excellent, the Helper.

Wa man jaaliada fa innamaa

yujaahido le nafsehee. Inn Allah la ghaniyun aanil aalameen.

(Surah Al-Aankahoot V 6)

And whoever strives hard strives for himself. Surely Allah is Self sufficient, above need of all His creation.

Wal lazeena jaahadoo feenaa la nahdiyanna hum subolanaa wa inn Allah la maal mohsineen.

(Surah Al-Aankaboot V 69)

And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with those who oblige others.

Innamal mumenoona lazeena aamanoo billaahe wa Rasoolohee summa lam yartaaboo wa jaahadoo be amwaalehim wa anfusehimfee sabeelil-laah. Ulaaeka humus saadeqoon. (Surah Al-Hujoraat V 15)

Indeed the believers are only those who sincerely believe in Allah and His Messenger without any doubt in their minds and strive hard with their wealth and with their lives in the way of Allah. These are the ones who are truthful.

The above Verses clearly indicate that Jihaad (striving) does not necessarily mean 'fighting' with a sword or a gun. On the other hand it involves a great deal of suffering and patience and perseverance in dealing with unbelievers, hypocrites and enemies of Islam. During the Makkan period the Prophet and his followers had to suffer harassment, persecution and torture. The manner in which they faced all this with firmness and extreme patience was really remarkable and this was Jihaad in the way of Allah. For them the use of violence in retaliation was out of question since they were outnumbered by the enemies. But more important was the fact that the Prophet was

preaching peace. The reference to Ibraaheem (A.S.) in one of the Verses is to prove that Islam was a religion not of war but of peace - peace with Allah which means complete submission to His will, as was exhibited by Ibraaheem (A.S.), and peace with the creation, which means that one should refrain from causing harm or injury to another human being or even to an animal. When the construction of Kaabah was completed, Ibraaheem (A.S.) prayed to Allah that He may raise from among his descendants a nation which would proclaim the message of peace, maintain the sanctity of Kaabah and establish therein (be worship of none but Allah. We inherit the name 'Muslims' from our forefather Ibraaheem (A.S.), who himself was a true Muslim in accordance with the Quran.

**Maa kaana Ibraaheemo yahoodiyan
aw nasraaniyan wa laakin kaana
haneefan Musliman wa maa kaana
minal mushrikeen.**

(Surah Aale-Imraan V 67)

Ibraaheem (A.S.) was neither a Jew nor a Christian but he was a sincere Muslim and he was not one of the idolaters.

Jihaad also signifies the striving by every Muslim (man or woman) to control and curb evil thoughts and desires which are likely to overpower them and lead them to sin. Such striving and that mentioned above are often referred to as jihaad-e-Akbar.

In a secondary sense Jihaad also means 'to fight in a just cause' or 'holy war' when true faith is in danger of being corrupted or being annihilated. It was during the early Madinah period after Hijrah that permission was given to the Muslims for the first time to engage in fighting, since the initiative had already been taken by the enemies of Islam by making war on Muslims and expelling them from their homes.

The following Quranic Verses give us a clear picture of this Jihaad.

**Uzena lil lazeena yuqaataloona be
annahum zulemoo wa inn Allah
aalaa nasrehim la Qadeer.**

(Surah Al-Haj V 39)

Permission to fight is given to those on whom war is made because they are oppressed. And surely Allah is capable of assisting them.

**Al lazeena ukhrejoo min diyaarehim
be ghaire haqqin illaa an yaqooloo
Rabbon Allaho. Wa law laa daf-un-
naasa baadhahum be baadhin la
hudemat sawaame-o wa biya-un wa
salawaatun wa masaajido yuzkaro
feehaa ismul-laahe kaseeraa. Wa la
yansurann Allaho man yansurohoo.
Inn Allah la Qaweeyun Azeez.**

(Surah Al-Haj V 40)

(Fighting is permitted with) those who are driven from their homes without a just cause and simply because they say, 'Our Lord is Allah'. And if Allah did not repel some people by others, cloisters and churches, synagogues and Mosques, in which Allah's name is much remembered, would have been pulled down. And surely Allah helps him who helps Allah. Indeed Allah is Powerful, Mighty.

When Jihaad involving Fighting becomes necessary in order to protect the faith and the lives and property of innocent people it is the duty and responsibility of every able Muslim (man) to offer his wealth and his life, if needed, for the cause.

In this connection the Quran says,

**Kuteba aalaykumul qitaal wa huwa
kurhun lakum wa aasaa an takrahoo
shayan wa huwa khairun lakum wa
aasaa an tuhibboo shayan wa huwa**

sharrun lakum.**(Surah Al-Baqarah V216 Part)**

Fighting is enjoined upon you though it is disliked by you. It may be that you dislike a thing while it is good for you, and it may be that you love a thing but it may be evil for you. And Allah knows what you know not.

Inferoo khifaafan wa siqaalan wa jaahedoo be amwaalekum wa anfusekum fee sabeelil-laah.

(Surah At-Tawbah V41 Part)

Go forth whether equipped lightly or heavily and strive hard in Allah's way with your wealth and your lives. This is better for you if you but knew.

Those who undertake Jihaad (the Mujaahid) and take part in the fighting in the way of Allah do so knowing full well that they may either emerge victorious or lose their lives. If they achieve victory they are honoured with the title of 'Ghaazi' and if they die while fighting they earn the enviable title 'Shaheed' (Martyr). A man who dies in an accident or due to a natural calamity cannot be considered at par with a Shaheed, since, apart from not meeting the test of Jihaad in the way of Allah, such a man would make every possible effort to save his life rather than offer it.

In case of jihaad (Holy war) the specific instructions of the Prophet were that the enemies should first be invited to accept faith. He laid great stress upon negotiating a peaceful settlement. If these attempts fail, then and only then fighting should be resorted to but the initiative should be left to the enemies and the Muslims should not take the offensive.

For the benefit of the commander of a Muslim army guidelines were laid down regarding our conduct before, during and after fighting, a few of which may be mentioned below.

1. Treat the soldiers with kindness and

encourage them to fight for Allah, in the way of Allah and not before inviting the enemies to accept true faith.

2. Do not compel the old and infirm, children and women to fight since they are exempted from fighting.

3. Do not lay down your arms even when you are engaged in offering your Prayers, because the enemy finding you unarmed might launch a sudden attack on you.

4. Do not kill the weak and women and children.

5. Do not hurt the injured and do not pursue the one running away.

6. Do not mutilate dead bodies by cutting noses, ears or limbs.

7. Give protection to those who surrender their arms and submit to you.

8. Do not put chains and shackles on the captives, give them food and water and treat them kindly even if they are to be executed.

9. Do not destroy places of worship or buildings where no opposition is encountered.

10. Do not destroy crops nor cut down fruit bearing trees nor burn them unless it becomes necessary for the benefit of the soldiers.

11. Be kind and take great care of the animal used during Jihaad. Even when in the ordinary course of life it is used for riding or as beast of burden, make sure that you:

(a) feed the animal when you alight after riding it.

(b) stop for a while, when passing by a watering place so as to allow the animal to have a drink.

(c) do not ride the animal beyond its capacity nor beat it unnecessarily.

(d) do not keep sitting on the animal without any reason.

(e) do not overburden the animal.

CHAPTER IV**MEESAAQ****Covenant****General -**

The custom of obtaining Meesaaq has been prevalent in the Ismaaeeli Tayyebi community for the past hundreds of years. It was a benign practice, but during the last hundred years or so there has been a across misuse of this practice, the wordings of the Meesaaq have been altered and it has become an instrument of oppression and torture in the hands of vested interests in the community. Consequently the institution of Meesaaq has come under pressure and has assumed a controversial status.

However, the main purpose of obtaining Meesaaq from the youngsters entering the threshold of adulthood is to make them aware of their duty and responsibility as Muslims to act in accordance with the dictates of the Quran and to follow the example of the holy Prophet and his descendants, the Imams. It prepares them to behave as adults and cease to act as irresponsible children. It also helps the community as a whole to learn as to who has approached the marriageable age.

A Model Meesaaq

**Bismillaahir Rahmanir Raheem.
Al hamdo lillaahil lazee khalaqa
khalqahoo le ibaadatehee, le qawlehee
ta-aalaa,
"Wa maa khalaqtul jinna wal ins
illaa le yaabudoon, maa ureedo
minhum min rizqin wa maa ureedo
an yutemoon. Innallaaha Huwar
Razzaaqo zul quwwatil mateen."
(Surah Az-Zaariyaat V 56-58)**

In the name of Allah, the Beneficent, the Merciful.

All praises be to Allah Who created everything in the universe for His worship and asserted this by saying: "And I have not created the Jinn and Mankind but with one purpose and that is My worship. I seek no sustenance from them nor do I want them to feed Me. Indeed it is Allah who gives sustenance to the entire universe and it is He who wields supreme power."

Thus we note from the above Verses that Allah makes special mention of two of His most outstanding creations - the Jinn and the Mankind.

All creatures in the universe, other than the Jinn and Mankind, obey the commands of Allah without question, since they have no will of their own. Allah has bestowed 'the will', that is, the power of obedience and disobedience upon Mankind and Jinn. Allah has always guided them towards the path of obedience and has shown the pitfalls of disobedience. He has done this by sending his messengers, the Prophets, some equipped with Holy Scriptures such as the Tawraat on Hazrat Moosaa, Zaboor on Hazrat Daawood, Injeel on Hazrat Isaa, and the Quran on Hazrat Mohammad, may the peace of Allah be upon all of them.

All the Prophets from Hazrat Aadam to Hazrat Mohammad, peace be upon them all, brought the message of the worship of Allah, the one and only true God. The first to rebel against Allah was the leader of the Jinn called Iblees, who is also known as Shaitaan. Iblees spread discontent and disobedience among the Jinn and Mankind, leading them astray along the path of evil. This continued from one generation to another.

As such, Allah had to raise as many as 124,000 Prophets to reform Mankind and Jinn and save them from Allah's curse. As the path of evil is tempting and easy, the Prophets had a very

difficult task guiding people and spreading righteousness. The Prophets vowed to Allah that despite hardships, torture or harassment which they might suffer, they would deliver Allah's message to the people. This is described in the Quran thus:

**Wa is akhaznaa minan Nabiyyeena
meesaaqa hum wa minka wa min
Nooh wa Ibraaheem wa Moosaa wa
Isaa ibne Maryam wa akhaznaa
minhum meesaaqan ghaleezaa.**

(Surah Al-Ahzaab V 7)

(Do you remember O Prophet) when we took Meesaaq from all the Prophets and from you and from Nooh and Ibraaheem and Moosaa and Isaa, the son of Maryam, and we took from all a very strict Meesaaq?

The messages brought by previous Prophets have been confirmed and consolidated into the message of Islam brought by the last of the Prophets, Hazrat Mohammad. Hence by accepting Islam to be the final religion you are accepting all the previous messages. During this Meesaaq, whenever you say Na-aam it will mean that you agree willingly and whole heartedly to the messages that have been delivered and to abide by the commands included therein.

The Quran mentions the word Meesaaq in many places. We also find in the Quran words like Ahd' or Aimaan' denoting promise, and 'Baiaat' meaning oath of allegiance. The word Meesaaq is comprehensive and includes in its meaning a promise, an oath of allegiance, and a trust or undertaking of responsibility.

Then, what is Meesaaq? It is a holy covenant between you, Allah and the present Imam from the progeny of Hazrat Mohammad. This covenant requires you to believe in the oneness of Allah, the Prophets and their holy

Scriptures, to accept Hazrat Mohammad as the final Prophet and Hazrat Ali as his wasi and to accept all Imams from his progeny, and to believe in and abide by the seven pillars of Islam. This covenant also requires you to develop good character, avoid all kinds of evil and to be kind and helpful to your family, community, country and humanity in general. By this holy covenant therefore you are entering the fold of believers and true followers of Islam.

We have seen how Allah took a strict Meesaaq from all the Prophets with the names of some of the prominent Prophets singled out in the relevant Quranic Verse. Allah also obtained Meesaaq from ordinary people like us. Let us see what the Quran says about it.

**Wa iz akhaznaa meesaaqa Bani
Israaeel laa taabudoona illallaah
wa bil waaledayne ehसाना wa zil
qurbaa wal yataamaa wal
masaakeen wa qooloo linnaase
husnan wa aqemus Salaat wa
aatuz Zakaat.**

(Surah Al-Baqarah V 83 Part)

(Do you remember O Prophet) when we took Meesaaq from Bani Israaeel (the sons of Yaaqoob, the grandson of Ibraaheem) that you will worship none but Allah; that you will be kind to your parents, relatives, orphans and the poor; that you will use decent language while speaking to the people in general and that you will maintain Prayers and give in charity.

This verse of the Quran applies equally to us as Muslims. It is our duty to worship none but Allah, the One and Only Lord; to prostrate before none but Allah; and to obey and serve none but Allah in accordance with the guidance given to us by the Prophets, in particular by Prophet Mohammad (S.A.W.) and

after him his descendants, the Imams, peace be upon them all.

We make a declaration of our faith by reciting the Kalemah as follows:

Ash hado an laa ilaaha illallaah wa ash hado anna Mohammadan Rasoolullaah.

I declare that there is no god but Allah and Mohammad is His messenger.

Note: The Kalemah must be recited loudly by the person giving Meesaaq The Kalemah is the foundation of Islam. However mere pronouncement of the Kalemah does not make us true believers; we must translate our belief into action.

The book called Da-aaemul Islam compiled by the great scholar Sayyedena Qazin Noamaan bin Mohammad. under the instruction of Imam Moiz le Deenillaah, the Faatimid Caliph in Egypt, gives us perfect guidance to this action. It lays down the seven pillars of Islam which we are required to recognise, support, and strengthen for our own benefit. The seven Pillars of Islam are as follows:

1. Valaayat (Love and loyalty). We must love our Prophet Mohammad (S.A.W.) and his wasi Maulana Ali (A.S.) and the Imams from his progeny, obey them and follow their example as this will help us to keep steady on the path of righteousness. Remember obedience to them is obedience to Allah.

Do you promise that you will never ignore Valaayat? Say 'Na-aam'.

2. Tahaarat (Cleanliness). We must observe cleanliness of our body, clothes, place of abode and surroundings. Physical cleanliness is likely to inspire spiritual cleanliness in the mind. Tahaarat should also be observed in the

consumption of food and drink by avoiding what is forbidden.

Do you promise to observe Tahaarat? Say 'Na-aam'.

3. Salaat (Prayers). We are required to pray to Allah every day - the Fardh, the Sunnat and the Naafil. "The Islamic Prayer is unique since we not only use the mind, but also our body in rhythmic movements. Salaat is an expression of our gratitude to Allah for all the blessings that he has showered upon us and also for our existence. It is a reminder that Allah is always watching us and taking an account of what we are doing. It will help us in being straight and fair in life. If we are regular in our prayers we will gain spiritual progress faster. By praying we achieve physical exercise and spiritual upliftment. This is why in the Quran as well as in the words of the Prophet, so much stress is laid on Prayers. Five daily Prayers are compulsory and as such if we miss any of these, we must compensate for them later. However, women are exempted from Prayers during their menstrual periods.

Do you promise to maintain Salaat to your best ability? Say 'Na-aam'.

4. Zakaat (Poor Due or Charity). This is a contribution towards a fund for helping the poor, the needy, the new converts to Islam, those unable to pay their debts, the traveller in distress, wages of Zakaat collector and in general for any just Islamic cause. It is compulsory on all those who have unused wealth like cash, bank balances, gold and silver bars, agricultural produce and cattle. Zakaat is payable annually at the rate of 2.5% on the value of such items other than agricultural produce and cattle, for which different rules apply. Zakaat not only helps in reducing the level of poverty in the society to a certain extent but it also guards our wealth. In fact, Zakaat

purifies our wealth just as Salaat purifies our soul. Salaat and Zakaat appeal together in the Quran.

Do you promise to pay Zakaat as and when it is due? Say 'Na-aam'.

5. Sawm (Fasting). Once a year, during the month of Ramadhan we are required to fast everyday for 30 days from dawn to dusk. During the period of fasting we have to keep away from food and drink and conjugal relations thus suppressing our animal desires. This teaches us self control and develops our will power. During fasting we experience thirst and hunger, so we are better prepared to help the unfortunate starving people of the world. Fasting is compulsory for all, but we are permitted to postpone the fasts till a later date in case we are sick or travelling. If at a later date, it is not possible to fast then compensation must be paid by way of feeding a poor person for each fast missed. If we miss a fast without any reason or break it deliberately, we are required to compensate for it by fasting for two months continuously prior to the commencement of the next Ramadhan. During the year there are many other occasions when you may fast voluntarily for which Allah will reward you with His abundant blessings.

Do you promise to observe the requirements of Fasting?. Say 'Na-aam'.

6. Haj (Pilgrimage). This is the gathering of Muslims from all over the world for Prayers in Makkah, every year from the 8th Zil Haj. It is compulsory on every Muslim at least once in lifetime provided that two conditions are satisfied. Firstly, there should be peace during the journey to and from Makkah and also in Makkah. Secondly one must be physically able and have sufficient funds for the journey plus such adequate provision for the dependants left behind that they shall not be deprived of

leading a normal life in one's absence, free from financial difficulties.

Umrah, a smaller version of Haj, can be performed at any time of the year other than the period of Haj. After Haj or Umrah, one must visit the shrine of Prophet Mohammad (S.A.W.) in Madinah, extend salaams to him and offer Prayers in his mosque. Homage should also be paid to the Prophet's progeny who are buried in Madinah.

Do you promise to perform Haj when you are able to do so? Say 'Na-aam'.

7. Jihaad (Striving). When Islam is in danger, it is the duty of every Muslim to defend it from being destroyed by its enemies. It may be necessary to fight for the cause and may involve sacrificing one's life. The best example of such Jihaad is the grand sacrifice of Imam Husain (A.S.) and his companions in Karbala in 61 Hijri, to save Islam from extinction. This is referred to as Jihaad-e-Asghar and women are exempted from this jihaad. However, there is another type of Jihaad known as Jihaad-e-Akbar, which involves fighting against one's own self in suppressing evil thoughts and desires. This is a daily fight and is compulsory for both men and women.

Do you promise to fulfil the requirements of Jihaad? Say 'Naaam'.

According to Islam you have reached an age where you will no longer be regarded as children, but as adults fully responsible for all your actions. You are Muslims and as Muslims you must have the correct belief and follow the correct way of life as prescribed by the Quran and illustrated in the tradition of the Prophet and his progeny.

Have you understood the terms of Meesaaq as explained to you and are you giving this Meesaaq of your own free

will? Say 'Na-aam'.

Do you then promise that you will sincerely believe in Allah and His messengers from Hazrat Aadam to Hazrat Mohammad (S.A.W.) and his Wasi as well as the Imams, the Prophet's progeny, and the day of judgement when everyone will have to give account of one's deeds in this life, and do you promise that you will not renounce your faith? Say 'Na-aam'.

Do you promise that to the best of your ability you will perform the deeds expected from you as laid down in the seven pillars of Islam? Say 'Na-aam'.

Will you comply with the commandments of Allah mentioned in the Quran? Say 'Na-aam'.

The following are some of the golden rules mentioned in the Quran, and unlike man made laws do not change with time or other circumstances.

Do not be proud, greedy or envious.

Do not tell lies, even if the truth hurts.

Do not cheat or steal.

Do not commit fornication or murder.

Do not give false witness.

Do not consume blood, dead meat, pig meat, or anything offered to idols like prasaad. Do not consume alcohol, and do not gamble. These are temptations by the devil and can ruin one's life.

Avoid all vulgarities which may lead to sin.

Acquire knowledge but be humble.

Be kind to your parents and lower the wings of humility for them specially when they are old and vulnerable.

Lower your gaze and be modest (when you

see women).

Do not cast false accusations on others, nor criticise persons not present.

In case of women

Lower your gaze when you see men, and protect your chastity.

Cover your body with decent clothes; do not wear revealing dresses as these may attract the attention of men and may lead to sin.

Feel at ease only with your husband and your blood relatives.

You are required to abide by these rules. Do you promise to do so? Say, 'Na-aam'.

If you avoid the three great sins of pride, greed and envy you will be able to avoid smaller sins which arise from these.

Will you therefore avoid the three great sins? Say 'Na-aam'.

Remember there is great virtue in thankfulness to Allah and patience in all our worldly matters. Hazrat Ali (A.S.) said that there are two ways of expressing thanks to Allah. One is compulsory and comprises obligatory Salaat and giving of Zakaat. The other is optional and consists of offering additional Prayers and giving charity in addition to Zakaat. Similarly there are two types of patience. The first is compulsory which is to avoid all prohibited matter. The other is optional which involves moderation in things that are permitted.

Will you always thank Allah and cultivate patience in life? Say 'Na-aam'.

This is your Meesaaq in the name of Allah given to the present Imam (in seclusion) and you have to honour it. Will you do so? Say 'Na-aam'.

The Quran says:

(O Prophet) those who give their promise to you are as if giving a promise to Allah. Therefore whoever breaks it will suffer the consequences, but whoever fulfils it will be rewarded.

We pray to Allah that He may help you and give you the strength to be able to fulfil the Meesaaq which you have just given.

Praise be to Allah, the Sustainer of the universes and may His blessings be upon Mohammad (S.A.W.) and his progeny.

**Wa hasbon Allaho wa neamal
Vakeel wa neamal Maula wa
neaman Naseer wa laa hawla wa
laa quwwata illaa billaahil Aliyil Azeem.**

**Alla humma salle aalaa
Mohammadin wa aalaa aale
Mohammadin wa baarik wa sallim.**

CHAPTER V**NIKAAH**

Marriage

General

According to Islamic Shariah Nikaah (marriage) is treated as a sacred institution being a union between one man and one woman to live together and to raise a family.

At the same time it is considered to be a social contract between two parties, the bridegroom and the bride who is usually represented by her Vali (guardian). The essential requirements of a contract, which today would be valid in law, are present in the Islamic contract of marriage, that is, offer, acceptance and consideration. The bridegroom proposes (makes an offer) and the Vali, on behalf of the bride, accepts the offer and the consideration (called Meher) is specified, thus constituting a valid contract of marriage.

The Quran says:

**Ya ayyohan naasut-taqoo
Rabbakuml lazee khalaqakum min
nafsin waahedatin wa khalaqa
minhaa zawjahaa wa bassa min
humaa rijaalan kaseeran wa nisaa-a.
Wat-taqul laahal lazee tasaaaloona
behee wal arhaam.**

**Innallaaha kaana aalaykum raqeebaa.
(Surah AnNisaa V 1)**

O people, fear your Lord Who has created you from a single soul and from a like nature created his mate and from the two of them He spread (on this earth) countless men and women. Hence, beware how you treat your blood relations and the relations through marriage. Remember Allah will take account of everything.

**Wallaaho jaala lakum min
anfusekum azwaajan wa jaala**

**lakiim min azwaajekum baneena
wa hafadatan wa razaqakum minat
tayyebaat. A fa bil baatile
yumenoon wa be neamatil laahe
hum yakfuroon?**

(Surah An-Nahl V 72)

And Allah has created for you mates of your own nature and through them He has blessed you with sons and daughters and grandchildren and He has provided for you sustenance that is pure. Then why should you disregard Allah's prohibitions and be ungrateful for His favours upon you?

**Ya ayyohan naas innaa khalaqnaa
kum min zakarin wa unsaa wa
jaalnaa kum shu-ooban wa qabaail le
ta-aarafoo. Inna akrama kum
indallaahe atqaa kum. Innallaaha
Aaleemun Khabeer.**

(Surah Al-Hujoraat V13)

O people, We have created you from one male and one female and We have made you into different tribes and different nations so that you recognise each other and show tolerance. Indeed the most honoured from amongst you is the one who is the most tolerant to others and follows the path of virtue. Remember Allah has full knowledge of everything.

'When a Muslim marries, his or her faith is completed.' He also said, 'You must marry not for lust but for precreation.'

On another occasion he remarked, 'Nikaah is my way of life and whoever ignores my tradition is not my follower.'

Thus it is clear that there is no place for celibacy in Islam.

Conditions for a Valid Nikaah

Consent and witnesses

Prior to Nikaah, two independent witnesses must obtain the bride's consent. They should

visit her personally and ask her the following questions,

1. Do you _____
(name of bride and her father) give your consent to have your Nikaah performed with

_____ of your own free will, without any pressure and in accordance with the Islamic Shariah?

2. Are you _____
(name of bride) willing to appoint your father _____

(or in the absence of father a vali) as your Vakil-e-Mutlaq for your Nikaah with _____ ?

3. What sum of Meher do you ask for your Nikaah with _____ ?

In order to indicate her consent the bride should clearly reply 'yes' to the first two questions, and in reply to the third question she must mention the amount of Meher.

This is done at the last moment by way of precaution against the possibility of the Nikaah taking place under duress.

Meher

The amount of Meher to be paid by the bridegroom to the bride must be agreed before the Nikaah. The amount should be reasonable, according to the sunnah of Prophet Mohammad (S.A.W.), Fixing the amount of Meher is a privilege of the bride, but in practice this is done in consultation with her relatives. The Meher is the property of the bride and should be handed over to her as soon as possible, preferably at the time of the actual Nikaah ceremony. The bridegroom cannot spend any part of the Meher without the permission of the bride.

Vali and the transfer of vakaalat

The persons entitled to act as Vali for the bride

are listed below. A Vali may, however, transfer his vakaalat to another person in the presence of two witnesses.

Grandfather

Father

Son (Who must be adult)

Brother (of the same parents)

Nephew (brother's son)

Step brother (same father but different mother)

Son of her step brother

Uncle (father's cousin)

Son other uncle (cousin)

Father's step brother (same father, different mother)

Son other father's step brother

The bride may appoint one of the above as her Vakil-e-Mutlaq for the Nikaah ceremony.

The order of the above mentioned Vali eligible to act on behalf of the bride in the Nikaah should be maintained as far as possible. It may be broken if the authorised Vali refuses to act or, for some unavoidable reasons, cannot act at the Nikaah and therefore officially transfers his vakaalat to another in the presence of two witnesses. The grandfather and the father have equal rights. If a Vali who is entitled to act in the Nikaah, is absent or unavailable, it is usual for the person next in order to take his place.

If the first available Vali is a minor, then the other Vali in sequence cannot act in the Nikaah. In such a circumstance the bride has to appoint the Qazi as her Vakil-e-Mutlaq. The Qazi may perform Nikaah himself or he may transfer his vakaalat to some other person in the presence of two witnesses. This also applies when none of the listed Vali is available, or when all of them have refused to act as Vakil-e-Mutlaq for the Nikaah.

Prohibited Nikaah

The following Quranic Verse clearly prohibits

marriages with idolaters.

Wa laa tankehul mushrikaate hattaa yuminna wa la amatun mumenatun khairun min mushrikatin wa law aajabatkum. Wa laa tunkehul mushrikeen hattaa yumenoo wa la aabdun mumenun khairun min mushrikin wa law aajabakum.

(Surah Al-Baqarah V 221 Part)

And marry not idolatresses until they become believers. A slave woman is better than an unbelieving woman, even though she pleases you. Nor marry your women to unbelievers until they become believers. A believing slave is better than an idolater, even though he may please you.

In pre Islamic days women had no rights and were treated as chattels which a son could inherit like any other property on the death of his father. This abominable practice was declared unlawful by the Quran.

Wa laa tankehoo maa nakaha aabaaokum minan nisaa-e illaa maa qad salafa. Inna hoo kaana faaheshatan wa maqtan wa saa-a sabeelaa. (Surah An-Nisaa V22)

And marry not women whom your fathers married except what has already passed. It was shameful and odious and an evil way.

Hurremat aalaykum ummahaatokum wa banaatokum wa akhawaatokum wa aammaatokum wa khaalaatokum wa banaatul akh wa banaatul ukhte wa ummahaatokumul laatee ardhaanakum wa akhawaatokum minor radhaa-aate wa ummahaato nisaa-ekum wa rabaa-ebokumul laatee fee hujoorekum min nisaa-ekumul laatee dakhaltum behinna. Fa in lam takoonoo dakhaltum behinna fa laa junaaha aalaykum, wa halaaelo abnaa-ekumul lazeena win

aslaabekum wa an tajmaoo baynal ukhtayn illaa maa qad salafa. Innallaaha kaana Ghafooran Raheemaa. (Surah An-Nisaa V 23)

Prohibited to you (for marriage) are your mothers, daughters, sisters, father's sisters, mother's sisters, brother's daughters, sister's daughters, foster mothers (who suckled you), foster sisters, your wive's mothers, your step daughters under your guardianship born of your wives to whom you have gone in - no prohibition if you have not gone in - and those who have been wives of your sons proceeding from your loins and two sisters in wedlock at one and the same time, except for what is past, for Allah is Oft Forgiving, Merciful.

Non muslim bride or bridegroom (other than idolaters)

A non muslim bride or bridegroom should be asked to recite the Kalemah.

Ash hado an laa ilaaha illal laah wa ash hado anna Mohammadan rasoolullaah.

I declare that there is no other god except Allah and I further declare that Mohammad is the messenger of Allah.

Prior to the Nikaah, the Qazi may obtain Meesaaq of the non muslim person who should be asked to learn how to pray Salaat and to become familiar with other obligatory duties and the tenets of Islam.

If the bride is a non muslim, she can only appoint the Qazi as her Wakil-e-Mutlaq.

A Divorcee

If the bride is a divorcee and the divorce was pronounced according to Islamic law the Qazi should confer with the two divorce witnesses in person as far as possible before performing the second Nikaah. He should also make every reasonable attempt to make sure that the

bride's divorce is not only valid according to Islamic Shariah but is also consistent with the law of the country.

Confirmation of Divorce (of the Bride)

If possible the divorce witnesses should be present at the bride's second Nikaah, but if these witnesses are not available then any two persons who were present at the divorce proceedings may bear witness during the Nikaah ceremony.

In case the Qazi is unable to satisfy himself about the validity of the divorce, the following step should be taken.

If the ex-husband is alive he may be asked to give a formal divorce and the second Nikaah can only be performed after three months 'Iddat' of divorce.

Confirmation of Vakaalat

If the vakaalat has been transferred by a Vali, the Qazi should verify the correctness and validity of such transfer.

Confirmation of Consent (by the Bride)

Before the commencement of Nikaah, the Qazi should call upon the two witnesses who were required to obtain the bride's consent to be present in person. He should make sure that the witnesses asked the bride the three questions stated earlier and obtained her free consent and the figure of Meher.

Completion of Forms

Following the confirmation of consent, official Nikaah forms (in triplicate) are to be completed which will record appropriate details of:

The bride

The bridegroom

The respective parents/ guardians

The two witnesses

The witnesses to the bride's divorce, if

applicable

The Qazi

The amount of Meher

The Ceremony and Khutbah

The Qazi should call the bridegroom and the Vali of the bride and make them sit so that the bridegroom is to the Qazi's right and the Vali on his left.

The bridegroom and the Vali should extend their right hands forward and interlock each other's fingers. The Qazi may wish to cover the hands with a cloth or scarf, preferably coloured red.

Thereafter the Qazi should recite the following Khutbah:

**Bismillaahir Rahmaanir Raheem.
Al hamdo hi laahil lazee khalaqa
kulla shayin fa qaddarahoo
taqdeeraa. Nahmaduhoo wa nash-
hadoo an laa ilaaha illal laaho al
lazee khalaqa minal maa-e
basharan fa jaa-lahoo nasaban wa
sehraa. Wa kaana Rabboka
Qadeeraa. Wa nash-hadoo anna
Mohammadan abduhoo wa
rasooluhoo arsalahoo bil hudaa
wa deenil haqqe basheeran wa
nazeeraa, wa daa-iyen ilallaah
be iznehee wa sirrajam muneeraa.
Sallal laaho aalayhe wa aalaa
akheehe wa wasiyyehee maulana
Ali ibne Abi Taalib, al lazee kaana
lahoo moenan wa wazeeraa.
Wa aalaa maulatena Faatematiz
Zahraa al mubawwa-ate minal
majde makaanan khateeraa wa
aalaa waladayhal Imaamain
maulana Abi Mohammadenil
Hasan wa maulana Abi Abdil
laahil Husain al haaezeena minal**

**imaamate mulkan kabeeraa wa
aalal aimmate min zurriyate
maulanal Husain al lazeena
azhabal laaho aanhumur rijisa wa
tahharahum tat-heeraa. Wa aalaa
maulana Imaamit Tavvebe Abil
Qaasime Ameeril mumeneen al
mootal hikmata wa faslal khitaab
fil mahde tiflan sagheeraa.**

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah Who created everything in its right proportion. Not only do we praise Him but we also declare that there is no god other than Allah. It is He Who evolved mankind from water and then created relationships through marriage. And your Lord is quite competent to do so. We bear witness that Mohammad is His servant and His messenger, whom He has sent with guidance and true faith to invite people to submit to Allah; to give good tidings to the believers and to warn those who reject faith. He is like the bright lamp which guides them in their darkness. May the peace of Allah be upon the Prophet and upon his brother and wasi, Ali ibne Abi Taalib, who was not only the assistant to the Prophet but was also his wazeer. And peace be upon lady Faatemah Zahraa who was held in high esteem. Peace be upon her two sons, Hasan and Husain, both of whom were the acknowledged Imam of the Ummah and also upon the Imams descended from Imam Husain, who was one of those whom Allah chose to sanctify and make immune from all impurities. Finally peace be upon imam Tayyeb who was compelled to go into seclusion at a very early age because of the serious opposition and danger to his life.

Now the bridegroom, while looking at the Vali, should be made to repeat the following words:

On the strength of the vakaalat given to you by _____ and in the name of Allah, according to the Shariah of Prophet Mohammad (S.A.W.), the Valaayat of Hazrat Ali (A.S.), and on a Meher of _____ (the amount should be stated in sterling or currency as applicable) I ask the hand of _____ in marriage to me _____. Do you give your consent?

The Qazi should then ask the Vali to address the bridegroom as follows.

I, _____ agree to the Nikaah of _____ to be performed with you _____ in the name of Allah, according to the Shariah of Prophet Mohammad (S.A.W), the Valaayat of Hazrat Ali (A.S.) and on a Meher of _____.

Now the Qazi should address the bridegroom thus.

You heard that _____ the Vali of the bride _____ has accepted your offer of Nikaah in accordance with the conditions just mentioned. Now the Quran requires the husband to maintain his wife with kindness and, if things go wrong and reconciliation becomes impossible, to separate amicably without any repression.

Do you agree to abide by this commandment and welcome this Nikaah with pleasure?

The bridegroom will answer in the affirmative.

The solemnisation of Nikaah is over.

The scarf should now be lifted and the interlocked fingers released. All persons concerned should sign the forms. One copy will be given to the Bridegroom and one to

the Vali (for the Bride) and the third will be retained as a record by the Qazi.

After the Nikaah is over, the bride and bridegroom appear together in public when congratulations and presents are offered, brief speeches are delivered and certain rites are observed which may differ from place to place. Finally the ceremony is wound up with a sumptuous meal.

A Note on Polygamy

The practice of polygamy seems to have been misunderstood not only by non Muslims but also by most of our own maulana (religious leaders).

We must not forget that many of the Biblical Prophets whom we all revere had more than one wife, and this practice continued for thousands of years. Perhaps it was their example that the masses emulated and polygamy became rife everywhere in the land. People with money and power had no limit as to the number of wives they could have and this obviously led to an abuse of the privilege.

What Islam did was to reduce the number appreciably and to impose certain severe restrictions with a view to preventing misuse of the practice.

The Quran says,

Wa in khiftum an laa luqsetoo fil yataamaa fankehoo maa taaba lakum minan nisaa-e, masnaa wa sulaasa wa rubaa-aa. Fa in khiftum an laa taadeloo fa waahedatan.

(Surah An-Nisaa V 3 Part)

If you fear that you shall not be able to deal justly with the orphans, marry the women of your choice, two or three or four. But if you fear that you shall not be able to give equal treatment to those women, then only one.

Wa lan tastateeoo an taadeloo baynan nisaa-e wa lav harastum. Fa laa tameeloo kullal mayle fa tazarooaha kal muaal-laqate. Wa in tuslehoo wa tattaqoo fa innallaaha kaana Ghafooran Raheemaa.

(Surah An-Nisaa V 129)

You will never be able to exercise fairness and justice as between the women even if it is your ardent desire. It is possible that you lean towards one so much that you neglect the other and leave her, as it were, hanging in the air. However, If you can arrive at a friendly understanding and practice self restraint, then Allah is most Forgiving and most Merciful.

On a careful analysis of the above verses it becomes evident that the Quran advocates monogamy rather than polygamy, yet permits polygamy with stringent conditions attached to it. This is in order to avoid corruption, illicit relationships and illegitimate births which have become a norm in the modern permissive society, specially in highly industrialised and materially advanced countries. Although the law in these countries prohibits polygamy, a great number of men indulge in polygamy unofficially and illegally, thus making a mockery of the law of monogamy.

Under the circumstances the Quranic injunction is the most sensible and practicable solution of this problem.

The above Quranic verses seem to refer to widows, the mothers of children who have been rendered orphans. The marriage with their mothers would provide the much needed protection and security to the orphans. Can there be a better way of safeguarding the interests of orphans and the widows?

Chapter VI**TALAAQ****Divorce**

Talaah means dissolution of the union between husband and wife and the cessation of their mutual rights which they had acquired under Nikaah.

It is the husband who pronounces Talaah. It is hateful to Allah and is denounced by the holy Prophet. However, unlike some other religions it is neither prohibited nor considered sinful in Islam. When differences arise between husband and wife it is usual for third parties to intervene and make all possible efforts to bring about reconciliation. But if this fails and the differences reach such a stage that living together becomes impossible, it is not advisable to let them prolong their misery but to let them resort to the ultimate solution which is Talaah.

Mainly there are three kinds of Talaah.

1. Talaah-us Sunnah.

This is a Raja-ee Talaah (Revocable Divorce) and is initiated by the husband. Before Talaah is pronounced by the husband the following conditions must be satisfied.

- (a) That the wife is not in her menstrual period, and the husband has not slept with her in her recent state of purity.
- (b) Two reliable witnesses should be able to confirm that efforts of reconciliation have totally failed and the only alternative is Talaah. They should both be present at the same time at the place where Talaah is being pronounced.
- (c) No duress should be involved.

The Talaah-us Sunnah is considered as pronounced when the husband makes a declaration to the effect that he is of sound mind and with his own free will he is giving this

Talaah-us Sunnah to his wife after satisfying conditions (a) and (c) above, in the presence of two reliable witnesses.

This will be considered as One Talaah. The divorced wife will now have to observe 'Iddat' (the Period of Waiting) for three menstrual periods, or, in case such periods have stopped, for three months. Since no mourning is involved in the Iddat of Divorce, the woman can continue to live in the house of 'the divorcing husband who is obliged to maintain her during Iddat and she is not required to observe the restrictions as regards dressing, movements etc which are applicable to a widow.

Now, if the husband changes his mind during the period of the woman's Iddat he can annul the divorce in the presence of two witnesses and take the wife back, without undergoing the formalities of re-marriage. But after the expiry of Iddat the husband cannot do so without remarriage, provided the wife gives her consent.

After re-marriage, if the husband gives Talaah again, it will be the Second Talaah for the wife and the same set of rules will apply as in the case of the first Talaah. But if, after taking her back or remarrying her, as the case may be, for the second time the husband divorces her once again this will be the Third Talaah. Now the woman becomes unlawful to the husband who, unlike the first two divorces, can neither take her back nor remarry her.

However, if the divorced wife marries someone else after completing her Iddat and is then divorced by that person, the first husband can, with mutual consent, remarry her again after she has completed her Iddat. This stringent condition prevents undue harassment and torment to the wife and deters the husband from resorting to Talaah on flimsy grounds. It

is not correct to say that if the husband pronounces the words of Talaq three times at a stretch it amounts to three Talaq and that the wife becomes unlawful to the husband.

2. Talaq-ul Mubaaraat.

This is a Qata-ee Talaq (Irrevocable Divorce) and although initiated by the wife an element of mutual consent to dissolve the marriage is involved. The husband may demand a sum equal to or less than the amount of Meher given to the wife at the time of their marriage. The husband cannot take her back as in Raja-ee Talaq during the period of her Iddat.

3. Talaq-ul Khulaa.

This is also a Qata-ee Talaq (Irrevocable Divorce) and is initiated by the wife on her own account. In this case the husband is permitted to demand a sum greater than the one demanded under Talaq-ul Mubaaraat.

The husband cannot take her back as in Raja-ee Talaq.

The following is a specimen form of Talaq.

Bismillaahir Rahmanir Raheem.

Wa in yatafarragaa yughnillaaho

kullan min sa-aatehee wa kaan

Allaho Waase-aan Aaleemaa.

(Surah An-Nisaa V 130)

But if the two decide to part, Allah will provide abundance for all out of His bounty, for Allah is ever Ample-giving and Wise.

1. Date of Divorce _____
2. Place of Divorce _____
3. Name of Person giving Divorce _____
4. Name of Divorcee _____
5. Main Witnesses to the Divorce
 - (i) Name _____ Signature _____

(ii) Name _____ Signature _____

6. Statement by the Person giving Divorce:
I, the undersigned, being of sound mind, of my own free will and without any pressure, hereby give Talaq to my wife _____ in her state of purity and confirm that I have not slept with her after this purity.

Signature _____

7. Other Persons present at the time of Divorce

(i) Name _____ Signature _____

(ii) Name _____ Signature _____

(iii) Name _____ Signature _____

8. Nature of Divorce _____
(whether Talaq-us Sunnah or Mubaaraat or Khulaa)

9. If Talaq-us Sunnah, the amount provided by the husband for expenses of Iddat _____

10. If Talaq-ul Mubaaraat or Khulaa, the amount given by the wife _____

11. Qazi in whose presence Divorce took place

Name _____ Signature _____

Date _____

In case of divorce it is not right for the husband to demand from the wife all the gifts that he has given her in marriage.

If a divorced woman is pregnant her Iddat shall be terminated as soon as she delivers and the husband is required to provide maintenance to the wife during this period.

If the husband desires that the divorced wife should suckle his child, suitable maintenance should be provided by him for the child and the mother during such period of suckling.

If the husband of a woman under Raja-ee Talaq dies before the expiry of the woman's Iddat, she is required to observe mourning and the Iddat of Death which is four months and ten days and she becomes entitled to a share in the husband's inheritance. This will also apply to a pregnant woman under Raja-ee Talaq if her divorcing husband dies before the birth of their child. However, in case of a pregnant woman under Qata-ee Talaq the Iddat is terminated immediately after delivery.

The following Verses of the Quran deal with the law relating to Talaq.

At-talaqo marrataan. Fa imsaakun be maaroofaw tasreehun be ehsaan. Wa laa yahillo lakum an taakhuzoo mimmaa aataytumoo hunna shayan illaa an yakhaafaa an laa yuqeemaa hudood-Allah.

(Surah Al-Baqarah V 229 Part)

Divorce may be pronounced twice. After that the parties should hold together on equitable terms or separate with kindness. And it is not lawful for you to take back any of the gifts given by you unless both fear that they cannot keep within the limits ordained by Allah.

Fa in tallaqahaa fa laa tahillo laho mim baado hattaa tankeha zawjan ghairahoo. Fa in tallaqahaa fa laa junaaha aalayhimaa an yataraja-aa in zannaa an yuqeemaa hudood-Allah. Wa tilka hudoodullaah yubayyenoohaa le qawmin yaalamoon.

(Surah Al-Baqarah V 230)

So if he divorces her (for the third time) she shall not be lawful to him afterwards until she has married another husband and he has divorced her. Then there is no blame on them if they reunite, feeling that they

can keep the limits ordained by Allah.

Wa lil mutallaqaate mataaun bil maaroof haqqan aalal muttaqeen. (Surah Al-Baqarah V 241)

For divorced women maintenance should be provided on a reasonable scale.

This is incumbent upon those who have regard for duty.

Wa iza tallaqtumun nisaa-a fa balaghna ajalahunna, fa amsekoo hunna be maaroofin aw sarrehoo hunna be maaroofin. Wa laa tumsekoo hunna dhiraaran le taat adoo. (Surah Al-Baqarah V 231 Part)

And when you divorce women and they complete the term of Iddat then retain them with kindness or set them free on equitable terms. Retain them not for injury or to take undue advantage.

Wa iza tallaqtumun nisaa-a fa balaghna ajala hunna, fa laa taadhuloo hunna an yankehna azwaajahunna iza taraadhaw baynahum bil maaroof. (Surah Al-Baqarah V 232 Part)

And when you divorce women and they complete the term of Iddat, prevent them not from marrying their former husbands, if they mutually agree in a lawful manner.

Ya ayyohan Nabi iza tallaqtumun nisaa-a fa talleqoo hunna le iddate hinna wa ahsul iddata. Wat-taqullaaha Rabbakum. Laa tukhrejoo hunna min buyoote hinna wa laa yakhrujna illaa an yaateena be faaheshatin mubayyenatin wa tilka hudoodullaah. Wa man yata-aadda hudood-Allah fa qad zalama nafsahoo. Laa tadree laallal laaha

yohdeso baada zaaleka amraa.
(Surah Al-Talaq V 1)

O Prophet when you divorce women, divorce them for their prescribed period, and count accurately the period, and keep your duty to Allah, your Lord. Turn them not out of their houses nor should they themselves go forth unless they commit an open indecency. These are the limits set by Allah and whoever exceeds the limits of Allah, he indeed wrongs his own soul. You do not know if perhaps Allah will bring about thereafter a new situation.

**Laa junaaha aalaykum in
tallaqtumun-nisaa-a maa lam
tamassoo hunna aw tafredhoo
lahunna fareedhatan wa matteoo
hunna. Aalal moose-e qadaruhoo wa
aalal muqtere qadaruhoo mataa-aan
bil maaroof haqqan aalal mohseneen.**
(Surah Al-Baqarah V 236)

There is no blame on you if you divorce women while yet you have not touched them nor fixed for them a portion. And provide for them, the wealthy according to his means and the poor according to his means, a gift of a reasonable amount. This is a duty on those who wish to do the right things.

**Wa in tallaqtumoo hunna min qable
an tamassoo hnnna wa qad
faradhtum lahunna fareedhatan fa
nisfo maafaradhtum illaa an
yaafoona aw yaafuwal lazee be
yadehee uqdatun Nikaah. Wa an
taafuwa aqrabo lit-taqwaa wa laa
tansawul fadhla baynakum.
Innallaaha be maa taamaloona Baseer.**
(Surah Al-Baqarah V 237)

And it you divorce them before you have touched them but after the fixation of a

dower for them, then half the dower is due to them, unless they forgo it or he forgoes it in whose hands is the marriage tie. And the remission of the half portion is the nearest to righteousness. Do not neglect the giving of free gifts between you. Surely Allah sees well what you do.

**Fa izaz balaghna ajalahunna fa
amsekoo hunna be maaroofin aw
faareqoo hunna be maaroofin wa
ash-hedoo zaway aadlin minkum wa
aqeemush sha-haadata lillaah.
Zaalekum yoo-aazo behee man kaana
yumeno billaah wa yawmil aakhir.
Wa man yattaqil laaba yajaal lahoo
makhrajaa. (Surah At-Talaq V2)**

So when they have completed their prescribed term, either take them back with kindness or part with them on equitable terms, and call to witness two just persons from amongst you, and establish the evidence before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And as for one who fears Allah, He finds for him a way out.

**Wal-laaee yaisna minal maheedhe
min nisaa-ekum inir-tabtum fa
iddato hunna salaasato ash-horin
wal laaee lam yahidhna, wa ulaatul
ahmaale ajalo hunna an yadhaana
hamla hunna. Wa man yattaqil
laaha yajaal lahoo min amrehee
yusraa. (Surah At-Talaq V 4)**

Such of your women who have passed the age of monthly courses, for them the prescribed period, if you have any doubt, is three months and even for those who have not had their courses. For those who are pregnant their period is until they deliver their burden. And whoever fears Allah, He makes his affairs easy for him.

**Askenoo hunna min hayso sakantum
min wujdekum. Wa laa tudhaaroo
hunna le tudhayyeqoo aalay hinna.
Wa in kunna ulaate hamlin fa
anfeqoo aalay hinna hattaa
yadhaana hamla hunna, fa in
ardhaana lakum fa aatoo hunna
ujoora hunna waatameroo baynakum
be maarooftin, wa in ta-aasartum fa
sa turdheo lahoo ukhrra.**

(Surah At-Talaq V 6)

Let the women live in the same style as you live, according to your means. Annoy them not so as to restrict them and if they are pregnant, spend on them until they lay their burden. If they suckle your offspring give them their recompense and enjoin one another to do good. If you experience difficulty let another woman suckle the baby.

**Wal waaledaato yurdheana awlaada
hunna hawlaine kaamilaine le man
araada an yutimmar radhaa-aata.
Wa aalal mawloode lahoo rizqo
hunna wa kiswato hunna bil
maarroof. Laa tukallafo nafsun illaa
wus-aahaa. Laa tudhaarra
waaledatun be waladehaa wa laa
mawloodun lahoo be waladehee.**

(Surah Al-Baqarah V 233 Part)

And mothers shall suckle their babies for two whole years if the father desires to complete the term of suckling. But he shall bear the cost of their food and clothing on equitable terms. No soul shall be burdened beyond its capacity. Neither shall a mother be made to suffer harm on account of her baby nor the father on account of the baby.

Chapter VII**MAWT**

Death

When a person is terminally ill. with no apparent expectation of recovery:

1. Pour Zam Zam water or a little honey into the mouth of the person.
2. Turn the body so that his / her feet face the Kaabah. Under normal circumstances it is considered disrespectful to lie down with feet facing the Kaabah.
3. Give Azaan in the right ear and Iqamat in the left ear of the person. Remember that this is done even when the person is born into this world.
4. During such illness it is usual to recite Surah Ya-Seen or the following Quranic verses at the person's bedside,

(a) Bismillaahir Rahmaanir Raheem.

**Alam tara ilal lazee haajja
Ibraaheema fee Rabbehee an
aataahul laahul mulk. Iz qaala
Ibraaheemo Rabbiyal lazee yohyee
wa yumeeto. Qaala anaa ohyee wa
umeeto. Qaala Ibraaheem fa
innallaaha yaatee bish shamse
minal mashriqe faate behaa minal
maghrib. Fa bohetal lazee kafara
wallaaho laa yahdil qawmaz
zaalemeen. Aw kal lazee marra
aalaa qaryatin wa hiya
khaawiyatun aalaa urooshehaa
qaala annaa yohyee haazehil laaho
baada mawtehaa. Fa amaatahul
laaho meata amin summa
baasahoo qaala kam labista qaala
labisto yawman aw baadha
yawmin qaala bal labista meata
amin. Fanzur ilaa ta-aameka wa**

**sharaabeka lam yatasannah
wanzur ilaa himaareka wa le naj-
aalaka aayatan lin naase wanzur
ilal ezaame kayfa nun shezohaa
summa naksoohaa lahman. Fa
lammaa tabayyana lahoo qaala
aalamo annal laaha aalaa kulle
shayin Qadeer. Wa iz qaala
Ibraaheem Rabbey arenee kayfa
tohyil mawtaa qaala awa lam
toomin qaala balaa wa laakin le
yatmainna qalbee qaala fa khuz
arbaatan minat tair fa surhunna
ilaika summaj-aal aalaa kulle
Jabalin minhunna juz-an summad
ohunna yaateenaka saayan
waalam annal laaha Azeezun
Hakeem. (Surah Al-Baqarah V 258-
260)**

In the name of Allah, the beneficent, the Merciful.

Did you not see the man (Nimrood) who argued with Ibraaheem about his Lord, because Allah had granted him kingdom. When Ibraaheem said, 'My Lord is One Who gives life and death', he answered, 'I can also give life and death.' Ibraaheem said, 'But it is Allah Who causes the sun to rise from the east. Well can you make it rise from the west?' The one who rejected faith (because of arrogance) was confounded. And Allah does not give guidance to unjust people. Or take the example of the man who passed by a village which was turned completely upside down, and said, 'How can Allah ever bring it to life again after its death?' So Allah caused him to die (and he remained dead), for a hundred years and raised him again. When he was asked, 'How long did you tarry?' he replied, 'A day or less than a day.' He was then told, 'You remained dead for one hundred years. But look at your food

and drink, they show no sign of ageing and now look at your donkey (which was dead). So that We may make of you a sign to the people look at these bones how We bring them together and clothe them with flesh.' When all this became clear to the man he said, 'Indeed Allah has power over everything.' And (remember) when Ibraaheem said, 'My Lord show me how Thou gives life to the dead.' Allah said, 'Do you not believe?' He replied, 'Yes of course but this is just to satisfy my curiosity.' Allah said, 'Take four birds and tame them so that they answer your call. Then (cut them) and put a portion of them on every hill. Then call them and they will come to you flying swiftly. And know that Allah is Powerful and Wise.'

(b) Inna Rabbakumul laahul lazee khalaqas samaawaate wal ardh fee sittate ayyaamin summastawaa aalal aarsh. (Surah Al-Aaraaf V 54 Part)

Your Guardian Lord is Allah Who created the heavens and the earth in six days and then firmly established on the Throne (of authority).

(c) Lil laahe maa fis samaawaate wa maa fil ardh wa in tubdoo maa fee anfusekum aw tukhfoo ho yuhaasibkum behil laaho fa yaghfero le man yashaao wa yuazzebo man yashaao wallaaho aalaa kulle shayin Qadeer. Aamanar Rasoolo be maa unzela ilaihe min Rabbehee wal mumenoona kullun aamana billaahe wa malaaekatehee wa kutobehee wa rusolehee laa nufarreho bayna ahadin min rusolehee wa qaaloo sameanaa wa ataanaa ghufraanaka Rabbanaa wa

ilaikal maseer. Laa yukalleful laaho nafsan illaa wus-aahaa. Lahaa maa kasabat wa aalayhaa maktasabat Rabbanaa laa tuaakhiznaa in naseenaaw akhtaanaa Rabbanaa wa laa tahmil aalaynaa isran kamaa hamaltahoo aalal lazeena min qablenaa Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa behee waafu aannaaw waghfir lanaa warhamnaa Anta Maulana fansurnaa aalal qawmil kaafereen.

(Surah Al-Baqarah V 284-286)

To Allah belongs everything that is in the heavens and on earth. Whether you disclose what is in your minds or conceal it, Allah will call upon you to account for it. He forgives whom He pleases and punishes whom He pleases, for He has power over all things. The apostle believes in what has been revealed to him from his Lord. And the men of faith - all of them believe in Allah, His angels, His books, and His apostles. They say 'We make no distinction between them' and they further say, 'We hear and we obey. O Lord to Thee is the return.'

Allah does not lay on a soul a burden which it cannot bear. It earns reward for its good deeds and suffers for its evil ones.

Our Lord do not condemn us if we forget or commit errors. Our Lord do not lay upon us a burden as Thou did lay upon those before us. Our Lord do not lay upon us a burden greater than our strength to bear it. Blot out our sins, grant us forgiveness and have mercy on us. Thou art our Protector so help us against those who reject faith.

5. Then recite the following Dua in case the person is male,

**Alla humma in kaana hadhara
ajaluhoo fa sahhil aalayhe
amrahoo wa akhrijho ilaa ridhaain
minka war ridhwaan. Wa laqqehil
bushraa waghfir lahoo warhamho
be rahmateka Ya Arhamar
Raahemeen. Alla humma haaza
aabdoka in kaana baqiva ajalohoo
wa zirqohoo, wa asarohoo. fa aaijil
shifaa-ahoo, wa aafiyatahoo.**

O Allah if the time of his departure has become due then let this be done without pain and conduct him into Thy presence with pleasure and goodwill. Let him hear good tidings, forgive his sins and have mercy upon him. O Allah he is one of Thy servants. If his time is not yet over and the share of his worldly life and his sustenance is still in store for him then heal him quickly and bestow upon him health and prosperity.

OR

Recite as follows if the person is female,

**Alla humma in kaana hadhara
ajalahaa fa sahhil aalayhaa
amrahaa wa akhrijhaa ilaa
ridhaain minka war ridhwaan. Wa
laqqehal bushraa waghfir lahaa
warhamhaa be rahmateka Ya
Arhamar Raahemeen. Alla
humma haazehee amatoka in
kaana baqiya ajalohaa wa
rizqohaa, wa asarohaa, fa aaijil
shifaa-ahaa, wa aafiyatahaa.**

(Translation as in case of male)

6. If possible the dying person should be made to recite the following :

**Ash hado an laa ilaaha illal laah
wahdahoo laa shareeka lahoo wa
ash hado anna Mohammadan
abduhoo wa rasooluhoo wa ash**

**hadoo anna maulana Aliyan
wasiyyuhoo wa wazeeruhoo.**

I bear witness that there is no god except Allah, Who is One and without a partner and I further bear witness that Mohammad is His servant and His messenger and I also bear witness that Ali is Mohammad's wasi and successor.

When Death occurs:

1. Remove the body of the deceased to the place where Ghusl is to be given.
2. Remove all clothes from the body cutting them with scissors, if necessary.
3. Keep the private parts covered all the time with a cloth or towel.
4. Before commencing Ghusl the body should be subjected to Istinja and Vudhoo as follows in case of adults.

Wrapping a piece of cloth on the left hand, perform Istinja (wash the private parts) reciting,

Alla humma hassin farjahoo (farjahaa in case of women) aan maasiyaka hattaa laa yaasiyaka Alla hummas-tur aawratahoo (aawratahaa in case of women) waghfir zallatahoo (zallatahaa in case of women).

Niyat of Vudhoo

Alla humma innee uwadh-dheo haazal mayyeta (haazehil mayyetata in case of women) vudhoo-as Salaat faqbal minnee zaaleka Ya Arhamar Raahemeen.

while washing both hands (three times) recite,

**Ash hado an laa ilaaha illal laah
wahdahoo laa shareeka lahoo wa
ash hado anna Mohammadan
abduhoo wa rasooluhoo wa ash hado
anna maulana Aliyan
wasiyyuhoo wa wazeeruhoo.**

While washing the face (three times) say,

Alla humma bayyidh wajhahoo (wajhahaa in case of women) be noore maarefateka yawma tubayyedho wujoohal mumeneen wa tusawwedo wujoohal mushrikeen wa nawwirho (nawwirhaa in case of women) be nooril eemaan.

While washing the right arm from elbow to fingers (three times) say,

Alla humma aatehee (aatehaa in case of women) kitaabahoo (kitaabahaa in case of women) be yameenehee (yameenehaa in case of women) wa laa tootehee (tootehna in case of women) be yasaarehee (yasaarehaa in the case of women).

While washing the left arm from elbow to Fingers (three times) say,

Alla humma laa tootehee (tootehaa in case of women) kitaabahoo (kitaabahaa in case of women) be shimaalehee (be shimaalehaa in case of women) wa laa min waraae zahrehee (zahrehaa in case of women).

While giving Masah on the head say,

Alla humma ghash-shehi (ghash-shehaa in case of women) be rahmateka min rahmatek.

While giving Masah to the ears say,

Wa asmeaho (asmeahaa in case of women) munaadiya jannateka fee jannatek.

While giving Masah to the neck say,

Alla humma aatiq raqabatahoo (raqabatahaa in case of women) minan naar wahfazho (wahfazhaa in case of women) minas salaasile wal aghlaal Ya

Azeezo Ya Jabbaar.

While giving Masah to the right toot and then to the left say,

Alla humma sabbit qadamayhe (qadamayhaa in case of women) aalaa siraatekal mustaqeem yawma tusabbeto aqdaamal mumeneen wa tuzillo aqdaama aadaaekal mujremeen.

5. After performing Vudhoo give three **Ghusl** as follows:

(i) First with lukewarm water mixed with bitter leaves or powder of Bordee. While pouring water, take me following Niyyat:

Alla humma innee utahhero haazal mayyet (haazehil mayyetat in case of women) le uzeela aanhul (aanhul in case of women) janaabata bil ghaslatil awwalah.

(ii) Second with lukewarm water mixed with Sandalwood powder and Camphor. While pouring water, take the following Niyyat:

Alla humma innee utahhero haazal mayyet (haazehil mayyetat hi case of women) kazaaleka bil ghaslatis saaniyah.

(iii) Third with clean lukewarm water. While pouring water, take the following Niyyat:

Alla humma innee utahhero haazal mayyet (haazehil mayyetat in case of women) kazaaleka bil ghaslatis saalesah.

Each time continue pouring water and recite as follows:

Ash hado an laa ilaaha illal laah wahdahoo laa shareeka lahoo wa ash hado anna Mohammadan abduhoo wa rasooluhoo wa ash

**hado anna maulana Aliyan
wasiiyuhoo wa wazeeruhoo.**

The body may be washed with soap and water, if necessary.

6. During the process of Ghusl the following points should be borne in mind.

(1) Under no circumstances should the body be laid face downward nor should it be raised to a sitting position.

(ii) The body should be turned carefully on its flanks, so as to allow the back to be washed from both sides.

(iii) The body of a man should be given Ghusl by males only and the body of a woman by females only.

(iv) If a man dies, and there are no males available to give Ghusl then the wife of the deceased may give Ghusl, if she wishes. Under similar circumstances the husband may give Ghusl to the wife's body.

7. After Ghusl wipe the body dry with a clean cloth or towel.

8. Now cover the body by wrapping it Kafan (see below).

Kafan

Shroud

(a) It should consist of unstitched pieces of plain, white cotton cloth.

(b) The number of pieces should be odd - one, three, five or seven.

This is symbolic and emphasises the unity and indivisibility of the Creator.

(c) Following the practice of Hazrat Ali and Imam Jaafar Saadiq the Kafan should essentially comprise three pieces:

(i) a Lungi, 5 ft by 4 ft to cover the lower half of

the body

(ii) a Qamees (shirt), 7 ft by 3 ft to cover the upper half of the body. The piece should be folded equally along its length which will now be reduced to 3.5 ft. Cut the folded end at the middle so as to form a V shaped window. The piece will now resemble a shirt and will allow the head of the deceased to pass through

(iii) a Long Sheet, about 8ft by 5ft to cover the body finally. In case of women the length of the pieces may be reduced as required.

(d) In addition to the above we need 3 thin strips about 4 ft long for tying the body after shrouding and three small oblong pieces for use as gloves during Ghusl to the deceased, and which should be disposed off when the Ghusl is completed. The thin strips are ignored in the count for pieces of Kafan.

(e) In order to facilitate shrouding first spread the Long Sheet on the table or on the floor with the thin strips under and across it, one at each end and the third in the middle. Spread the Qamees over the Long Sheet and roll up carefully its upper half leaving it rolled just behind the V window.

Put the Lungi over the Qamees starting from the lower end of the Long Sheet.

Now transfer the body on to the Kafan so that the head rests on the V shaped window. Place some cotton wool soaked in camphor and sandalwood solution in the private parts and between the toes and secure the Lungi by wrapping it around the lower half of the body. Make sure that the cloth or towel covering the private parts has been removed. Unroll the upper half of the Qamees and passing it over the head, cover the upper part of the body. Place bits of cotton wool dipped in camphor and sandalwood solution into the nostrils and ears, the spaces between the fingers and on the mouth and eyes.

If desired, an additional piece of cloth about 6 ft by 1ft may be wrapped around the head in case men so as to look like a turban. In case of women two additional pieces of reasonable length may be used. one to cover the breast and the other to serve as a scarf covering the hair. These additional pieces are not counted among the Pieces of Kafan. Now fold the Long Sheet from *both* sides and secure it by tying the three strips around it. Lay the shrouded body into the coffin which is now ready for Janaazah Prayers to be offered on it.

Salaatul Janaazah -

General

The Salaatul janaazah can be offered at any time of the day or night but the five daily Prayers must take precedence.

The Janaazah should be laid in front of the congregation in a direction perpendicular to the Qiblah so that the head is on the right.

The Imam should make sure that the participants stand in an odd number of rows behind him and that the rows close to each other since there are no Rukoo or Sujood in Salaatul Janaazah.

The Imam should stand at the head of the body if the deceased is a woman and near the chest if the deceased is a man.

The participants should perform Vudhoo, if they are without one, taking the following Niyyat:-

Alla humma innee navayto haaza tahooree le Salaatil Janaazah wa le kulle Salaatin usalleehaa.

O Allah I intend to purify myself for this funeral Prayer and all other Prayers which I might offer.

During the day the Imam should recite the

Quranic verses aloud but all Dua during the actual Prayer in silence, except the Takbeerah and the Salaam at the end. However, at night all recitations must be aloud.

If more than one death has occurred, one Salaatul Janaazah is considered sufficient for all and the Imam should stand near the male coffin(s) in case the dead include women.

No Salaatul Janaazah is offered on a child born dead nor is it necessary to observe the formalities of Ghusl and Kafan. However, if the child has cried at birth and died soon after, the Salaatul Janaazah must be performed.

Steps of Salaatul Janaazah

To draw the attention of participants someone should call aloud,

Assalaat aalal Janaazah, ya maasharal mumeneen rahema kumullaah, assalaat assalaat.

The Janaazah (funeral) Prayer is now to begin O believers, may Allah bless you, (join) the Prayer.

Before commencing the Salaatul Janaazah the Imam should recite aloud the following, irrespective of whether it is day or night.

(1) Bismillaahir Rahmanir Raheem.

Ash hado an laa ilaaha illal laaho wahdahoo laa shareeka lahoo wa ash hado anna Mohammadan abduhoo wa rasooluhoo wa ash hado anna maulana Aliyan wasiyyuhoo wa wazeeruhoo. (our declaration)

In the name of Allah, the Beneficent, the Merciful.

I bear witness that there is no god but Allah, Who is One and has no partner and I bear witness that Mohammad is His servant and

His messenger and I further bear witness that Ali is Mohammad's deputy and successor.

(2) Wa bash sheris saabereen al lazeena izaasaabat hum museebatun qaloo innaa lil laahe wa innaa ilaihe raajeoon. Ulaaeka aalayhim salawaatun min Rabbehim wa rahmatun wa Ulaaeka humul mohtadoon. (Surah Al-Baqarah V 155 Part & 156,157)

And give good tidings to the patient ones, who, when a calamity falls upon them, say, 'Indeed we belong to Allah and to Him shall we return.' Such are the people upon whom Allah showers His blessings and shows mercy and they are the rightly guided ones.

(3) Ash hado an laa ilaaha illal laaho wahdahoo laa shareeka lahoo wa ash hado anna Mohammadan abduhoo wa rasooluhoo wa ash hado anna maulana Aliyan wasiyyuhoo wa wazeeruhoo. (our declaration)

I bear witness that _____

(4) Kullo nafsinnazaeqatui mawt wa innamaa tuwaffawna ujoorakum yawmal qiyaamah. Fa man zohzeha aanin naar wa udkhelal jannah fa qad faaza. Wa mal hayaatud dunyaa illaa mataaul ghuroor. (Surah Aale Imraan V 185)

Every soul shall taste death and on the Day of Judgement everyone shall reap the reward of their deeds justly. So whoever gets himself away from Fire and qualifies for entry into paradise, succeeds in life. After all what is the life of this world but a series of deceptions.

(5) Ash hado an laa ilaaha illal laaho

wahdahoo laa shareeka lahoo wa ash hado anna Mohammadan abduhoo wa rasooluhoo wa ash hado anna maulana Aliyan wasiyyuhoo wa wazeeruhoo. (our declaration)

I bear witness that _____

Qul ya ayyohal lazeena haadoo in zaamtum annakum awliyaa lillaahe min doonin naas, fa tamannawul mawt in kuntum saadeqeen. Wa laa yata-mannawna hoo abadan be maa qaddamat aydeehim. Wallaaho aaleemun biz zaalemeen. Qul innal mawtal lazee tafir-roona minho fa inna hoo moolaaqueekum summa turad doona ilaa Aalemil ghaibe wash shahaadate fa yunabbeekum be maa kuntum taamaloon.

(surah Al-Jumaa V 6-8)

Say, O people of the Book if you think that you are the only beloved beings of Allah in preference to all others then crave for death if you are truthful. But they will never desire death because of their deep involvement in the world. And Allah knows well those who are unjust. Tell them that the death from which you are running away will definitely overtake you and then you will be returned to the Lord, Who knows everything whether hidden or explicit, and He will inform you of all that you did in this world.

(7) Ash hado an laa ilaaha illal laaho wahdahoo laa shareeka lahoo wa ash hado anna Mohammadan abduhoo wa rasooluhoo wa ash hado anna maulana Aliyan wasiyyuhoo wa wazeeruhoo. (our declaration)

I bear witness that _____

(8) Ya ayyohal lazeena aamanoo laa tulhekum amwaalo kum wa laa awlaado kum aan zikril laah. Wa man yafaal zaaleka fa ulaaeka humul khaaseroon. Wa anfeqoo mimmaa razaqnaakum min qable an yaatiya ahada kumul mawt fa yaqoola. Rabbe law laa akhkhartanee ilaa ajalini qareeb fa as-saddaqa wa akun minas saaleheen. Wa lan yuakkheral laaho nafsani izaajaa-a ajalohaa wallaaho khabeerun be maa taamaloon.

(Surah Al-Munaafiqeen V 9-11)

O those who believe, let not your property and your children keep you so occupied that you neglect the remembrance of Allah, since those who do so will suffer a great loss. And spend out of what We have given you before death overtakes you. May be then you might say, 'O Lord, why not delay my death for a while so that I might give in charity and do some deeds of virtue.' But Allah does not postpone the death of a being when it has already been decreed and Allah knows well what these people do.

(9) Ash hado an laa ilaaha illal laaho wahdahoo laa shareeka lahoo wa ash hado anna Mohammadan abduhoo wa rasooluhoo wa ash hado anna maulana Aliyan wasiyyuhoo wa wazeeruhoo. (our declaration)

I bear witness that _____

(10) Tabaarakal lazee be yadehil mulk wa Huwa aalaa kulle shayin Qadeer al lazee khalaqal mawta wal hayaat le yabluwakum ayyokum ahsano aamalaa.

(Surah Al-Mulk V 1 & 2 Part)

Blessed is He in Whose hands is the kingdom and Who has power over everything. It is He Who created death and life in order to test which one of you is the best in your deeds.

(11) Ash hado an laa ilaaha illal laaho wahdahoo laa shareeka lahoo wa ash hado anna Mohammadan abduhoo wa rasooluhoo wa ash hado anna maulana Aliyan wasiyyuhoo wa wazeeruhoo. (our declaration)

I bear witness that _____

(12) Haazehee ibratun le man eatabara wa fikratun le man tafakkara.

This is an occasion to learn a lesson as to our ultimate goal for one who wishes to learn and a moment of searching our hearts for those who are willing to think.

Niyat for the Salaatui Janaazah, consisting of 5 Takbeerah without any Rukoo, Sujood or Quood will now be taken.

The Imam should take Niyat as follows:

Usallee Salaatal Janaazah khamasa takbeeraatin lillaahe azza wajalla mustaqbilal Kaabatil Haraam.

I am offering this funeral Prayer of five Takbeerah for the sake of Allah, the Mighty, the Powerful facing the holy Kaabah.

The participants should take Niyat as follows:

Usallee Salaatal Janaazah khamasa takbeeraatin lillaahe azza wa jalla mustaqbilal Kaabatil Haraam moatammam bil Imam.

I am offering this funeral Prayer of five Takbeerah for the sake of Allah, the Mighty, the Powerful facing the holy Kaabah and following the Imam.

The Takbeeratul Ehraam (Allaho Akbar) shall be the first Takbeerah.

Between every two Takbeerah the Imam will recite in his mind the Dua shown below. Persons in the congregation may also recite these Dua in their minds, if they know, or else they should stand in silence.

After the first Takbeerah, the Imam will recite as follows,

Al hamdo lillaahe ahliil majde wal kibriyaa wal azamate wal qudrate was sanaa.

Praise be to Allah Who deserves all the glory, pride, greatness, power and praise.

The Imam will pronounce the second Takbeerah and recite,

**Alla humma salle aalaa
Mohammadin wa aalaa aale
Mohammadin fil awwaleen wa
salle aalaa Mohammadin wa aalaa
aale Mohammadin Fil aakhereen.**

O Allah send Thy blessings upon Mohammad and his progeny among the first and the last of Thy creation.

Now the Imam will pronounce the third Takbeerah and -

(a) If the deceased was mumin (believer.) he will recite,

Alla hummagh-fir le haazal (haazehil for female) mutawaffaa (mutawaffaate for female) zunoobahoo (zunoobahaa for female) wahshurho (wahshurhaa for female) fee zumratin nabiyye Mohammadin wa aalehit taahereen.

O Allah forgive the sins of this deceased and include him (her) in the company of Prophet Mohammad and his progeny who are pious and pure.

(b) If the deceased was of unknown faith the Imam will recite.

Alla humma laa naalamo illaa khairan fa wallehee (wallehaa for female) maa tawallaa (tawallat for female) wahshurho (wahshurhaa for female) ma-aa man ahabba (ahabbat for female). Alla humma Anta aalamo be sirrehee (sirrehaa for female) wa aalaaniyatehee (aalaaniyatehaa for female) Fa in kaana (kannat for female) mohsinan (mohsinatan for female) fa zid fee ehsaanehee (ehsaanehaa for female) wa in kaana (kaanat for female) museean (museeatan for female) faghfir lahoo (lahaa for female) wa tajaawaz aanho (aanhaa for female).

O Allah, we know nothing about the deceased but we do believe that everything was well with him (her). Lead him (her) to those to whom he (she) belonged and raise him (her) with those whom he (she) loved. O Allah Thou alone would know his (her) secret and apparent deeds. Hence, if he (she) was virtuous increase his (her) reward. But if he (she) was a sinner, forgive him (her) and do not impose Thy punishment upon him (her).

(c) If the deceased was an enemy of the faith the Imam will recite,

Alla humma wa in kaana (kaanat for female) min aadaail aimmatil abraar fahshurho (fahshurhaa for female) ma-aa man yushaakelohoo (yushaakelohaa for female) min ahlin naar.

O Allah if the deceased was an enemy of our worthy Imams, then raise him (her) in the company of persons deserving the fire of hell.

Note: From (b) and (c) above it is quite evident that it is our duty to bury the body of a person of 'whose faith we have no knowledge and

even the body of a person whom we know full well to be an enemy of our faith.

(d) If the deceased was a child the Imam will recite,

Alla hummaj-aal ho (haa for female) le waaledayhe (waaledayhaay for female) salafan wa khalafan wa faratan wa ajran wa zukhran be haqqe Mohammadin wa aalehit taahereen.

O Allah, for the sake of Mohammad and his progeny, make this child lead his (her) parents into blissful life, and make him (her) the harbinger of a better substitute, a guarantor of their reward and a treasure to cherish.

Pronouncing the fourth Takbeerah the Imam will recite,

Alla hummagh-fir lee wa le waaledayya wa lil mumeneena wal mumenaat al ahyaae minhum wal amwaat. Innaka Valiyyul hasanaat wa Ghaaferus sayyeaat.

O Allah forgive me and my parents and all the faithful men and women, whether living or dead. Indeed Thou art the Rewarder of good deeds and the Forgiver of evil deeds.

Now the Imam will pronounce the fifth Takbeerah and recite,

Alla humma salle aalaa Mohammadin wa aale Mohammadin kamaa tuhibbo wa tardhaa.

O Allah send blessings upon Mohammad and his progeny in the way Thou would love and which would please Thee.

And then end the Prayer looking to the right and saying,

Assalaamo aalaykum wa rahmatul laahe wa barakaatoh. (all should turn their heads to the right with the Imam)

Peace be upon you and His mercy and His bounty.

Then looking to the left he should say.

Assalaamo aalaykum wa rahmatul laahe wa barakaatoh (all should turn their heads to the left with the Imam)

Peace be upon you and His mercy and His bounty.

The Salaatul Janaazah ends here.

Burial Procedure

When entering the graveyard it is usual to say,

As salaamo aalaykum ya ahlad daar, antumus saabeqoon wa nahno in sha-Allah aan qareebin bekum laaheqoon.

Peace be upon you O inmates of this place, you have gone ahead and soon we shall also join you.

After the Janaazah Prayers the relatives and friends may have a last look at the face of the deceased, if they wish. The Janaazah should be lifted head first and carried on shoulders to the graveyard and laid alongside the grave, on the right side, if possible.

All those who assist in carrying the Janaazah should recite.

Laa ilaaha illallaah Mohammadun rasoolullaah Aliyun valiyyullaah.

The grave should be about six feet deep. six feet long and about three feet wide.

Before lowering the coffin into the grave the body may be tilted on the right flank so that it will face the Qiblah when inside the grave.

While turning the face of the deceased towards the Qiblah say,

Alla humma laqqinno (laqqinhaa for

female) hujjatahoo (hujjatahaa for female) wa saa-id roohahoo (roohahaa for female) wa laqqehee (laqqehaa for female) minka raw han wa raihaanan wa maghferatan wa ridhwaan.

O Allah accept his (her) pleading, raise his (her) soul and let him (her) have eternal rest, Thy pleasure and Thy forgiveness.

While lowering the coffin into the grave recite,

Bismillaahe wa billaahe wa aalaa millate rasoolillaah sallallaaho aalayhe wa aalehee.

In the name of Allah and with the help of Allah and according to the tradition of the messenger of Allah, may His blessings be upon him.

The body of a woman, if being buried without a coffin, should be lowered into the grave by her blood relatives.

The Imam should take a handful of soil into his hands and recite,

Minhaa khalaqnaakum wa feehaa nuedokum wa minhaa nukhrejokum taaratan ukhrraa.

From it have We created you and into it shall We return you and from it shall We raise you again.

The Imam should then pour the soil into the grave with the words,

Eemaanan beka wa tasdeeqan le rasooleka wa eeqaanan be baaseka haaza maa wa-aadanar Rahmaano wa sadaqal mursaloon.

With faith in Thee, confirming Thy messenger, and with belief in Thy resurrection. This is what was promised by the Benevolent and confirmed by all the messengers.

The participants should now pour at least three handfuls into the grave reciting the above. The grave should be Filled up with the same soil which came out of the site and no soil should be brought from anywhere else. Sprinkle water over the grave reciting the Kalemah,

Ash hado an laa ilaaha illal laah wa ash hado anna Mohammadan Rasoolullaah.

I bear witness that there is no god other than Allah and I also bear witness that Mohammad is Allah's messenger.

The Imam should now press his right thumb on the grave near the head and recite,

Bismillaahe khatamtoka (khatamtoka for female) minash shaitaanir rajeem an yadkhulaka (yadkhulake for female).

In the name of Allah I have sealed this grave so as to exclude the influence of the devil upon him (her).

The body should be buried in the town where the person died, and as far as possible should not be transported to another town, or country.

Women do not accompany the janaazah nor do they participate in the actual burial proceedings.

Flowers may now be placed on the grave and incense sticks may be lit for fragrance. Those who wish to offer faateha at the graveside may do so by reciting Surah Al-Ikhlaas three times and Surah Al-Faateha once.

After the burial ceremony the relatives of the deceased and friends including women assemble in a hall or other suitable place and have a Quranic reading session at the end of which the Imam or any knowledgeable person should recite the following Dua well known as 'Sadaqallaah' because it begins with the words 'Sadaqallaah'.

SADAQALLAAH***DUG for the Deceased***

First recite,

Surah Al-Ikhlaas three times

Surah Al-Falaq once

Surah An-Naas once

Surah Al-Faateha once

Followed by the first five Verses from Surah Al-Baqarah, as under,

**Alif laam meem zaalekal kitaabo
laa raiba feeh. Hudan lil
muttaqeenal lazeena yumenoona
bil ghaib wa yuqeemoonas salaah
wa mimmaa razaqnaa hum
yunfeqoon. Wal lazeena
yumenoona be maa unzela ilaika
wa maa unzela min qableka wa bil
aakherate hum yooqenoon.
Ulaaeka aalaa hudan min
Rabbehim wa Ulaaeka humul
muflehoon.**

Alif, Laam, Meem. This is the book which undoubtedly is a guidance to those who fear Allah; and who believe in the unseen, maintain Prayers and spend out of what We have provided for them; and who believe in what is revealed upon you and that which was revealed before you; and who have faith in the hereafter. They are the ones who have received true guidance from their Lord and it is they who shall prosper.

Then recite as Follows,

**Sadaqallaahul lazee laa
tudrekohul uyoon wa laa
tumasselohuz zunoon wa laa
yakhshaa raybal manoon wa taaha
fee baydaae azamatehil waasefoon
wa aména min uqoobatehil**

**khaaefoon. Wa talaz-zaza bil
khidmate bayna yadayhil
waaqefoon. Jaalad dunyaa daaran
feehaa taskunoon wa aanhaa
tarhaloon. Summa ilaa Rabbekum
marjeokum fa yunabbeokum be
maa kuntum taamaloon. Fa maa
baalokum tabnoona maa laa
taskunoon wa taddakheroona maa
laa taakuloon. Wa tajmaoona maa
laa tantafeoon. A tazun noona
annakum mukhalladoon. Haihaat
haihaat lemaa too-aadoon. Aynal
ambiyaa wal mursaloon wa aynal
awliyaa wal muttaqoon wa aynash
shohadaa was saalehoon wa
aynal ulamaa wal jaaheloon wa
aynal aghniyaa wal
mutamawwelon wa aynal
fuqaraa wal mutazakkeroon wa
aynal aabaa wal ajdaado wal
ummahaato wal banaato wal
banoon. Daaral wallaaha aalayhim
rahal manoon wa tabaddalat
harakaatohum bis sukoon wa
tawaaalat aalayhimul ash-horo was
sinoon. Fa iza jaa-a ajalohum laa
yastaakheroona aanho saa-aatan
wa laa yastaqdemoon. Wa
basharaato humun naaemato wad
doodo feehaa tartao wa aalayhaa
taqtatelo wa sadeedo aayunehim
yajree kal uyoon wa alsenato hum
behaa laa yanteqoon. Wa law
qadaroo aalal maqaal la qaaloo wa
antum tasmaoon. haaza maa wa-
aadanar Rahmaano wa sadaqal
mursaloon wa sadaqa nabiiyona
Mohammadun sallal laaho
aalayhe wa aalehee maa zakarahuz
zaakeroon wa maa ghafala aan
zikrehil ghaafeloon. A fa hasibtum**

annamaa khalaqnaakum aabasan
wa annakum ilainaa laa turjaoon.
jaa-lanal laaho wa iyyaakum minal
aameneenal faezeen al lazeena
laa khawfun aalayhim wa laa hum
yahzagoon.

Alla humman faanaa bil Quranil
azeem wahdenaa bil aavaate
wazzikril hakeem. Wa taqabbal
minnaa qiraatanaa wa dua-anaa Ya
Rabbanaa Ya Maulana innaka
Antas Sameeul Aaleem. Wa laa
tadhrib behimaa wujoohanaa Ya
Ilaahal Aalameen wa Ya Khairan
Naasereen. Alla hummaj-aalil
Qurana rabee-aa quiobenaa wa
shifaa-a sudoorenaa wa jilaa-a
ahzaananaa wa zahaaba
humoomanaa wa ghumoomanaa
tamheesan le zunoobanaa wa
takeeran le khataayanaa sa-
aatan wa barakatan fee arzaaqanaa
saaeqanaa wa qaaedana daallanaa
wa daleelanaa aalayka wa aalaa
jannaateka jannaatin naeem wa
daareka daaris salaam ma-aal
lazeena an-aamta aalayhim minan
nabiyyeen was siddeeqeen wash
shohadaa-e was saaleheen. Wa
hasona ulaaeka rafeeqaa. Zaalekal
fadhlo minal laahe wa kafa
billaahe aaleema.

If the deceased is a man then recite as follows,

Alla humma inna haaza aabdoka
(*name of deceased*) wabno aabdek
(*name of the father of deceased*) al
laze ghazawtahoo be darril
eemaan. Wa albastahoo riyaashal
birre wal ehsaan. Summa
naqaltahoo ilaik wakhtarta laho
maa ladaik. Barrid Alla humma

madhja-aahoo, aanis wahshat-
ahoo, nawwir zulmatahoo, warham
ghurbatahoo, sabbit
karaamatahoo, laqqinoo
hujjatahoo, saa-id roohahoo,
ijzehee minka bil ehsaane
ehsaanaa wa bis sayyeate
ghufraanaa. Alla humma wa izaa
maa ataaka behaa min hasanatin
fa taqabbalhaa minho wa izaa maa
ataaka behaa min sayyeatin fa
tajaawaz laho aanhaa. Innaka
Valiyyul hasanaat wa Ghaaferus
sayyeaat wa Mujeebud da-awaat
wa Raahemul aabaraat wa
Kaasheful kurobaat wa Naafezul
hukme wal qadhiyyaat. Ajirho Ya
Rabbe minas salaasile wad
darakaat warzuqul jannata wad
darajaat, be haqqe sayyedenaa
Mohammadin wa aalehis saadaat.
Alla hummaj-aalho indaka fee
sidrim makhdhoodin wa talhim
mandhoodin wa zillim
mamdoodin wa maaim maskoobin
wa faakehatin kaseeratin laa
maqtoo-aatin wa laa mamnoo-
aatin wa furoshim marfooah.

If the deceased is a woman then recite,

Alla humma inna haazehee
amatoka (*name of deceased*)
wabnato aabdek (*name of the father
of deceased*) al latee ghazawtahaa
be darril eemaan. Wa albastahaa
riyaashal birre wal ehsaan. Summa
naqaltahaa ilaik wakhtarta lahaa
maa ladaik. Barrid Alla humma
madhja-aahaa, aanis wahshatahoo.
nawwir zulmatahoo, irham
ghurbatahoo, sabbit
karaamatahoo, laqqinhaa
hujjatahoo, saa-id roohahoo,

ijzehaa minka bil ehshaane
ehsaanaa wa bis sayyeaate
ghufraanaa. Alla humma wa iza
maa atatka behaa min hasanatin fa
taqabbalhaa minhaa wa iza maa
atatka behaa min sayyeatin fa
tajaawaz lahaa aanhaa. Innaka
Valiyyul hasanaat wa Ghaaferus
sayyeaat wa Mujeebud da-aawaat
wa Raahemul aabaraat wa
Kaasheful kurobaat wa Naafezul
hukme wal qadhiyyaat. Ajirhaa Ya
Rabbe minas salaasile wad
darakaat warzuqhal jannata wad
darajaat, be haqqe sayyedenaa
Mohammadin wa aalehis saadaat.
Alla hummaj-aalhaa indaka fee
sidrim makhdhoodin wa talhim
mandhoodin wa zillim
mamdoodin wa maaim maskoobin
wa faakehatin kaseeratin laa
maqtoo-aatin wa laa mamnoo-
aatin wa furoshim marfooah.

If the deceased is a child.

Alla hummaj-aal le waaledayhe
(waaledayhaa for female) salafan wa
khalafan wa faratan wa ajran wa
zukhraa.

Then continue as follow,

Alla humma wa inna ahla haazehil
majlis *{{(if at a place other than the
graveyard), or quboor (if at the
graveyard)}* min ahle millatena
wa atbaa-e aimmatena, adkhil
aalayhimudh dhiyaa-a wan noor
wal fus-hata w as suroor wal
karaamata wal huboor. Fa innaka
Malekun Ghafoor. Alla humma
ahyena hayaatal ulamaa wa
amitnaa mawtash shohadaa
wahshurna yawmal qiyaamate fee

zumratil awliyaa wa adkhillal
jannata ma-aal ambiyaa. Alla
humma zayyinnaa be zeenatil
eemaan wa sharrifnaa be sharafil
Quran wa akrimnaa be karaamate
Mohammadin aalayhe wa aalaa
aalehee salawaatoka war
ridhwaan. Alla hummagh-fir le
hayyena wa mayyetena
shaahedenaa wa ghaaebenaa
sagheerenaa wa kabeerenaa
zakarenaa wa unsaanaa hurrenaa
wa aabdenaa. Ishfe mardhaanaa
warham mawtaanaa. Ilaahi wa laa
tusallit aalavnaa man laa
yarhamonaa be zunoobenaa wa
tub aalaynaa qablal mawt,
warhamnaa indal mawt wa laa
tuazzibnaa baadal fawt, hawwin
aalaynaa wa aalaa jamee-il
mumeneena wal mumenaate
sakaraatil mawt Ya Khaaleqal
hayaate wal mawt wa Ya Saame-aa
kulle sawt. Ilaahi wa Sayyedi wa
Maulaaya tafadh-dhal aalaynaa
min sa-aate fadhlek wa.
taghammadnaa be maghferatek
wa matteanaa be joodeka wa
karamek Ya Akramal akrameen
warhamnaa jamee-aan be rahma-
teka Ya Arhamar Raahemeen.

This is the truth from Allah whom eyes cannot see and whose image cannot be drawn in our minds. It is not He, but we who fear death. We cannot find suitable words to praise Him. Those who fear and obey Him will be safe from His punishment. Those who possess understanding will derive pleasure in the service of humanity.

He has made this world a temporary place of stay where you live for a while and then

depart to return to your Lord who will inform you of all that you were doing in this world. What then is the matter with you that you neglect the worship of Allah and spend all your energy in building houses wherein you will not even be able to live. You are busy amassing wealth and riches from which you may not be able to derive any benefit or enjoyment for yourself.

Do you think that you are going to live for ever? Alas you are grossly mistaken. Where are all the prophets and apostles of Allah? Where are all the saints and the God fearing people? Where are the martyrs and the virtuous people? Where are the learned and the ignorant people? Where are the rich and the poor? Where are our fathers, forefathers, mothers, daughters and sons? Surely death spares no one. It overtakes all and the persons who were once a living force suddenly become lifeless. Remember that when the time of death approaches it can neither be delayed nor advanced for even a moment.

The soft flesh of our bodies becomes food for earthly worms which compete with each other in consuming it quickly. The fluid from the eyes flows like a stream and the tongues are deprived of speech. If these tongues were endowed with the power of speech they would say and you would hear them saying, 'This is what our Lord promised and so did all the apostles and our Prophet Mohammad (S.A.W.)'

Those who remembered it talked about death but those who forgot did not even think of it.

Do you suppose that Allah has created us without any purpose and that we are not going to return to Him? In fact we are fortunate in that Allah has given us the benefit of belonging

to the fold of believers who deserve success and who neither fear nor grieve.

O Allah help us so that we derive benefit from the Quran, and guide us with its Verses and its wisdom. Accept from us our recitations and prayers O Lord and Master. Since Thou can hear us and know what is in our hearts, do not reject our supplications O Lord of all the universes and the Best of helpers.

O Allah let the Quran be the spring of our hearts, let it be the remedy of all our ills, griefs, sorrows and troubles. Let it be the means of forgiveness of our sins and transgressions. Let it be the harbinger of prosperity and plentifulness in our life. Let it be our beacon and our guiding star. Let it be the means of entry into paradise, the abode of peace and happiness, in the company of those upon whom Thou has showered Thy blessings from amongst the prophets, the truthful ones, the martyrs and the pious ones. What better companions can one have than these?

O Allah this is Thy servant (maid)..... the son (daughter) of Thy servant whom Thou helped in being true to the faith and upon whom Thou bestowed the garment of virtue and kindness to others. Now that Thou has recalled him (her) and have chosen for him (her) whatever he (she) deserves, O Lord make his (her) bed (grave) cool, comfort him (her) in his (her) loneliness, let there be a ray of light in his (her) darkness, take pity on his (her) helplessness, maintain his (her) honour, accept his (her) pleadings, raise his (her) soul, give him (her) reward for his (her) kind deeds and forgive him (her) for the evil ones.

O Allah if a single good deed from him (her) has reached Thee accept it from him (her) and if an evil deed has reached Thee ignore

it. Indeed Thou art the only One Who rewards us for good deeds, forgives our sins, answers our call for help, shows kindness to the distressed and relieves us from pain and sufferings. No doubt Thou would exercise the best judgement in every case.

O Lord deliver the deceased from chains and shackles (of slavery) and provide for him (her) a place in paradise as he (she) loved Mohammad (S.A.W.) and his descendants, the best models of mankind.

O Lord make his (her) abode where there are trees without thorns, trees with flowers piled one above the other, where there are shades long and extended and water flowing constantly, where there are fruits in abundance whose supply is endless and the use of which is never forbidden and where there are thrones that are raised high.

O Allah, those who are present in this majlis belong to our faith and are the followers of our Imams, bestow upon them light, happiness and honour. Indeed Thou art the King and the most Forgiving.

O Allah let our life be the life of the learned and let our death be the death of the martyrs. Include us on the day of judgement amongst the virtuous and admit us in paradise in the company of the prophets.

O Allah strengthen our Eemaan (faith) and bestow upon us honour and respect through the Quran and the love of Prophet Mohammad (S.A.W.)

O Allah forgive those of us who are alive and those who are dead, those of us who are present and those who are absent, those of us who are young and those who are old, our men and our women, those of us who are free and those in bondage.

O Allah heal quickly those of us who are sick and be kind to our dead. O Allah let not such people rule over us who do not show any kindness to us because of our weaknesses.

O Allah accept our repentance before death, have mercy on us at the time of death and do not punish us after death.

The moment of death is critical so let death come to us and all the believing men and women peacefully without pain and suffering, O Creator of life and death and Hearer of every appeal. O Allah, O Our lord and Master, enrich us all with Thy limitless blessings and shower upon us Thy kindness and mercy. Aameen.

The following faateha may then be recited for the deceased,

Alla humma balligh sawaaba maa qaraanaa minal Quran ilaa marhoom (marhoomah for women). Fa qaddesil laahumma rooha hoo (haa for women) wa lattif reeha hoo (haa for women) wa aanis wahshata hoo (haa for women) wa barrid madhja-aa hoo (haa for women) wa sabbit karaamata hoo (haa for women) wa saa-id rooha hoo (haa for women) warham ghurbata hoo (haa for women) wa nawwir zulmata hoo (haa for women) waghfir zunooba hoo (haa for women) wahshur ho (haa for women) fee zumrate Mohammadin wa aale Mohammadin warzuq ho (haa for women) shafaa-aata Mohammadin wa aale Mohammadin be haqqe sayyedenaa Mohammadin wa aale Mohammadin salawaatoka aalayhim ajmaeen.

O Allah bestow the reward of our Quranic

recitation to the deceased son of (daughter of) purify his (her) soul, be gentle to him (her), comfort him (her) and allay his (her) fear, give him (her) a cool resting place, maintain his (her) honour, raise his (her) soul, take pity on his (her) loneliness, provide light in his (her) darkness, forgive his (her) sins and admit him (her) in the company of Mohammad and his progeny and let him (her) earn the goodwill of Mohammad and Aale Mohammad, may the peace of Allah be upon them all.

However, it is not uncommon for most people to observe for the deceased Faateha ceremony accompanied with a meal even on additional days such as the 9th day after death, the 40th day after death, six months after death and finally the death anniversary.

Taaziyat

Condolence

Condolence to the blood relatives of the deceased is usually given by participants at the end of the session. It is a way of showing our sympathy to the bereaved and serves to lessen their grief to a certain extent. While offering condolence the following Verse of the Quran is usually recited.

**Wa bash sheris saabereenal lazeenn
izaa asaabat-hum museebatun qaloo
innaa lillaahe wa innaa ilaihe raajeoon.
(Surah Al-Baqarah V 155)**

And give good tidings to the patient ones who, when a calamity falls upon them, say, 'Indeed we belong to Allah and unto him shall we return.'

Condolence may be offered after the end of Salaatul Janaazah by those who are unable to attend the burial or in the graveyard immediately after burial by those who are unable to participate in the Quranic session.

Bereavement

The period of mourning as recommended by our Prophet is three days when a meal may be served to the participants in the Faateha ceremony of the deceased.

Chapter VIII**IDDAT**

Waiting Period

The word 'Iddat' appears in the Quran in many places and has been used in the sense of number, counting, a prescribed term or period. The following Verses illustrate.

Wa aataakum min kulle maa sa-altumooho. Wa in TAUDDOO neamat Allah laa tohsoohaa.

(Surah Ibranheem V 34 Part)

And He gives you all that you ask for But if you were to COUNT all the favours of Allah you will not be able to calculate them.

Shahro Ramadhan al lazee unzela feehil Quran, hudan lin naase wa bayyenaatin minal hudaa wal furqaan. Fa man shaheda minkumush shahra fal yasumho. Wa man kaana mareedhan aw aalaa safarin fa IDDATUN min ayyaamin ukhara. Yureedul laaho bekumul yusra wa laa yureedo bekumul usra wa le tuknelid IDDATA wa le tukabberul laaha aalaa maa hadaakum laallakum tashkoroon.

(Surah Al-Baqarah V 185)

Ramadhan is the month in which the Quran was revealed, a guidance to men and clear signs for guidance and judgement between right and wrong. So whoever is present in the month must fast therein. And whoever is sick or in course of travel, the PRESCRIBED PERIOD shall be made up by fasting on other days. Allah desires ease for you and not hardship and He desires that you complete the PRESCRIBED PERIOD, and glorify Him for His guidance to you, so that perhaps you shall be grateful.

Ya ayyohan Nabi iza taallaqtumun nisaa-a fa tallegoo hunna le IDDATE hinna wa ahsul IDDATA.

(Surah At-Taluaq V 1 Part)

O Prophet when you divorce women, divorce them for their PRESCRIBED PERIOD and count accurately their PRESCRIBED PERIOD.

However, the Verses which deal directly with the injunction relating to the obligations and rights of widow ed or divorced women, do not mention the word 'Iddat' but use the word 'YATARABBASNA' meaning 'shall wait or shall restrain themselves'. The relevant Verses are:

Wal lazeena yutawaffawna minkum wa yazaroona azwaajan YATARABBASNA be anfuse hinna arbaata ash-horin wa aashran. Fa iza balaghna ajala hunna fa laa junaaha aalaykum fee maa faalna fee anfuse hinna bil maarroof. Wallaaho be maa taamaloona Khabeer.

(Surah Al-Baqarah V 234)

And if any of you die and leave widows behind, such widows shall KEEP THEMSELVES WAITING for 4 months and 10 days. When they have completed their term, there is no blame on you for what they do to themselves in a lawful manner. And Allah is aware of what you do.

Wal mutallaqaato YATARABBASNA be anfuse hinna salaasata qurooin. Wa laa yahillo lahunna an yaktumna maa khalaq Allaho fee arhaame hinna in kunna yuminna billaahe wal yawmil aakhir. Wa bu-oolato hunna ahaqqo be radde hinna fee zaaleka in araadoo islaahan. Wa lahunna mislul lazee aalay hinna bil

maarof. Wa lir rijaale aalay hinna darajatun. Wallaaho Azeezun Hakeem. (Surah Al-Baqarah V 228)

And the divorced women shall WAIT for three monthly periods. And it is not lawful for them to hide what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have a better claim to take them back within that period if they desire reconciliation. And women shall have rights similar to those against them in a just manner, and men have a degree of advantage over them. And Allah is Mighty, Wise.

Hence, it is dear that Iddat is to be observed by women on either of two contingencies arising :

(i) when the husband dies - referred to as 'Iddat of Death'

OR

(ii) when the husband divorces the wife - 'Iddat of Divorce'

Iddat of Death.

Since Iddat is an injunction 'if the Quran it is obligatory upon all Muslim women to observe it irrespective of whether they are young or old. in the menstrual period or out of it, with marriage consummated or not, child bearing or sterile, whether pregnant or not.

The period or term of 4 months and 10 days is fixed by the Quran. It begins from the date the husband dies. In case the husband dies away from home, the period commences from the day the news of death is received by the wife.

If the wife is pregnant and delivers within the prescribed period she is still required to complete the total period of 4 months and 10 days. However, if the delivery does not occur till after the expiry of 4 months and 10 days,

the prescribed period shall be extended up to the date of delivery. In such cases the Iddat may even be prolonged for as long as nine months.

The Iddat should normally be observed in the house of the deceased husband. However, the widow may choose to observe it in some other house such as that of her parents, grand parents or brother. The survivors are obliged to make adequate provision for the maintenance of the widow.

The Quranic injunction in this respect is,

Wal lazeena yutawaffawna minkum wa yazaroona azwaajan wasiyyatan le azwaajehim mataa-aan Hal hawie ghaira ikhraajin. Fa in kharajna fa laa junaaha aalaykum fee maa faalna fee anfuse hinna mim maarof. Wallaaho Azeezun Hakeem.

(Surah Al-Baqarah V 240)

And those of you who die leaving behind widows should bequeath for their widows a year's maintenance without turning them out. But if they leave of their own accord there is no blame on you for what they do lawfully concerning themselves. And Allah is Mighty, Wise.

The Iddat serves the purpose of a cooling off period during which the widow has the opportunity to decide whether to continue living as a widow or to remarry after Iddat. It is also helpful in determining if there is a pregnancy.

During Iddat the widow has to conduct herself so that her honour and prestige are not tarnished in any way and in order to achieve this aim certain restrictions as directed and approved by our Prophet and the Imams are imposed as shown below.

1. Since the widow is in mourning, she should stay at home and devote more other time in

reciting and understanding of the Quran, offering prayers for her deceased husband and looking after the home and the children, if any. She is permitted to go out if it is absolutely necessary. However, in such a case, she must not stay away from home after nightfall and on no account should she spend the night elsewhere. If she intends to perform Haj during Iddat she is allowed to do so.

2. She should keep away from men other than her blood relatives.

In case of a mother-in-law observing Iddat, her son-in-law qualifies to be included in the category of blood relations as he acquires the state of 'Mehram' (akin to blood relationship) with her immediately after his marriage with her daughter. This Mehram is permanent and does not cease - even after the daughter is divorced or dies.

3. It is prohibited for her to remarry during Iddat. Even engagement is not permitted. But if suggestions or offers are made there is no harm. In this connection the Quran says,

**Wa laa junaaha aalaykum fee maa
aarradhtum behee min khitbatin
nisaa-e aw aknantum fee anfusekmn:
aalemal laaho annakum sa
tazkuroona hunna wa laakin laa
tuwaa-edoo hunna sirran illaa an
taqooloo qawlan maaroofaa. Wa laa
taazemoo uqdatan nikaah hattaa
yabloghal kitaabo ajalahoo.
Waalamo ann Allah yaalamo maa
fee anfusekum fahzarooho.
Waalamo ann Allah Ghafoorun
Haleem. (Surah Al-Baqarah V
235)**

There is no blame on you if you make an offer of betrothal or keep the proposal concealed in your minds. Allah knows that

you cherish them in your hearts. But give them not a secret promise except on terms honourable. And confirm not the marriage until the prescribed term reaches its end. And know that Allah is cognisant of what is in your minds. So beware of Him and know that Allah is Forgiving, Forbearing.

It through pure ignorance of the prohibition under law, the widow contracts marriage during Iddat, such marriage is treated as annulled and the couple must be separated. However, after the expiry of Iddat they can be united through proper Nikaah. If on the other hand, the marriage was contracted knowingly and willfully the two shall be separated and debarred from marrying each other for ever.

4. She must not wear colourful dresses, but clothe herself in white as it is simple, less attractive and well suited to her situation. It may be mentioned that the dress in Haj or Umrah is also required to be white and even the shroud of a deceased person has to be white. However, it is permissible for the widow to wear black clothes, if she prefers.

If a husband instructs his wife either verbally or through his Will not to observe Iddat after his death, such instructions should be disregarded since they are against the Quranic injunction. Those who obey these instructions will in fact be committing sin.

5. She must not dye her hair nor use perfumes nor items of make up. If she is obliged to use certain preparations for her hair or her face on strictly medical grounds it is permissible.

The apparent reasons for the observance of Iddat, so far as we know, are mourning for the deceased husband, determination of pregnancy, if any, and opportunity for the

widow to reflect upon her future plans in life. Besides these, there might be other reasons which are known only to Allah.

Iddat of Talaaq

When a woman is divorced she is required to observe Iddat of Talaaq for three menstrual periods, and if the periods have stopped, then for three consecutive months. The Quranic injunction is as follows.

**Wal mutallaqaato YATARABBASNA
be anfuse hinna salaasata qurooin.
(Surah Al-Baqarah V 228 Part)**

And the divorced women shall WAIT for three monthly periods.

The Iddat begins from the date divorce is pronounced.

If the woman is pregnant her Iddat ends on delivery and there is no Iddat in case of a woman whose marriage was not consummated before the decree of divorce was pronounced.

Since no mourning is involved in the Iddat of Talaaq the restrictions applicable in case of iddat of Death regarding dress and make up shall not apply; and if it is Talaaq-us Sunnah the widow is entitled to continue living during Iddat in the house of the husband, who remains liable to provide her maintenance according to status.

Chapter IX**VIRAASAT****Inheritance**

The law of inheritance has been clearly laid down in the Quran, mainly in Surah An-Nisaa. Before the advent of Islam, women and children in Arabia were not entitled to a share in inheritance and the Arabs used to say, 'None shall inherit but he who smites with the spear.' Since the people of Arabia were constantly at war with each other, only those who could fight for them qualified for inheritance. In most cases the property would pass to the eldest son.

The Quran brought about reform of this unjust and evil practice. Not only men but also women became eligible to share in the inheritance left behind by the deceased, whether large or small, and whether comprising movable or immovable property or both. This reform has raised the status of women and safeguarded the rights of nearest relatives in preference to distant relatives in the matter of inheritance.

At this point a brief comment may be made on the position of women in Islam as compared to other religious or social orders. The Romans at the height of their civilisation treated women as slaves. Likewise the Greeks regarded women as marketable commodities and early Christianity put a label upon woman as being a temptress responsible for the fall of Adam. Tertullian in one of his books has expressed the general feeling about woman in the following words,

'The devil's gateway, the unsealer of the forbidden free, the deserter of the divine law, the destroyer of God's image - Man.'

Another saint of high merit interpreted the general opinion of the Fathers when he

pronounced woman to be 'a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, a painted ill'. Full citizenship rights were not accorded to women in England until 1850 and during the reign of Henry VIII women were not allowed to read the Bible. They were debarred from acquiring property in their own name and it was only after 1882 when the Married Women's Property Act was passed that women were given this right. In the name of liberty and equality the West has always boasted of having granted equal rights to their women but in reality the women have been reduced to playful commodities, as a result of which they have lost their dignity and their natural place at home. On the other hand Islam requires women to be treated with dignity and respect. Our Prophet used to say that "Paradise lies at the feet of your mothers". In his farewell speech he observed, 'Your wives have certain rights over you and you have certain rights over them. Treat them well and be kind to them for they are your partners and your helpers. The best amongst you is the one who treats his wife the best.' If a woman is falsely accused of sin the accuser is not only to be punished but is also disqualified from giving evidence in future. The physical and biological differences between man and woman are apparent and create certain differences in the mode of living and the duties and responsibilities of each partner. However, socially and legally man and woman were granted equal rights under Islamic law as far back as the 7th century C.E. Accordingly a woman could earn income and retain it, buy and sell property and inherit it, rights which were denied to her even in the 19th century C.E. The relevant verses relating to inheritance are reproduced below.

**Lir rijaale naseebim mimmaa
tarakal waaledaane wal aqraboon;**

wa lin nisaa-e naseebun mimmaa tarakal waaledaane wal aqraboon mimmaa qalla minho aw kasora, naseeban mafroodhaa.

(Surah An-Nisaa V 7)

For men is a share of what the parents and near relatives leave, and for women a share of what the parents and near relatives leave, whether the property be small or large, a determinate share.

Yooseekumid laaho fee awlaadekum liz zakare mislo hazzil unsayayn. Fa in kunna nisaa-an fawqas-natayn fa lahunna sulosaa maa taraka. Wa in kaanat waahedatan fa lahan nisfo. Wa le abawayhe le kulle waahedin minhumaa as sudoso mimmaa taraka in kaana lahoo waladun. Fa in lam yakun lahoo waladun wa waresahoo abawaahofa le ummehis suloso. Fa in kaana lahoo ikhwatun fa le ummehis sudoso mini baade wasiyyatin yoosee behaa aw daynin. Aabaaokum wa abnaaokum laa tadroona ayyohum aqrabo lakum naf-aan fareedhatan min Allah. Innallaaha kaana Aaleeman Hakeemaa.

(Surah An-Nisaa V 11)

Allah enjoins you concerning your children; to the male a portion equal to that of two females. But if there are more than two females, their share is two thirds of the inheritance and if only one then her share is half. And for parents one sixth share of inheritance to each, if the deceased has a child. If he has no child and the parents are the only heirs, the mother gets a third. If the deceased left brothers (or sisters), the mother has a sixth. The distribution in all cases is after the payment of legacies and debts, You know not who is nearer to you in benefit, your parents or your

children. This is ordained by Allah and indeed Allah is All-Knowing, Wise.

Wa lakum nisfo man taraka azwaaajokum in lam yakun lahunna waladun. Fa in kaana lahunna waladun fa lakumur rubo-o mimmaa tarakna mim baade wasiyyatin yooseena behaa aw daynin. Wa lahunna rubo-o mimmaa taraktum in lam yakun lakum waladun. Fa in kaana lakum waladun fa lahunna sumono mimmaa taraktum mim baade wasiyyatin toosoonaa behaa aw daynin. Wa in kaana rajolun yooraso kalaalatan aw imraatun wa lahoo akhun aw ukhtun fa le kulle waahedin min humas sudoso. Fa in kaana aksara min zaaleka fa hum shurakaa-o fis sulose mim baade wasiyyatin yoosaa behaa aw daynin ghaira mudhaarrin, wasiyyatan win Allah. Wallaaho Aaleemun Haleem.

(Surah An-Nisaa V 12)

And your share is half in what your wives leave, provided they have no children. But if they have a child your share is a fourth after payment of legacies and debts.

And their (wives') share is one fourth in what you leave, provided you have no child. But if you leave a child they get an eighth after payment of legacies and debts.

If a man or woman leaves behind neither children nor parents but has a brother or a sister, then each of the two gets a sixth. But if they are more than two they shall share in a third, after payment of legacies and debts.

It ensures that no loss is caused to anyone and this is ordained by Allah, Who is All-Knowing, Forbearing.

Wa iza hadharal qismata ulul

**qurbaa wal yataamaa wal masaakeen
far zuqoo hum minho wa qooloo
lahum qawlan manroofaa.**

(SurahAn-Nisaa V 8)

And if at the time of the division of property other relatives or orphans or poor are present give them too out of it and speak to them words of kindness.

Note: This is a clear incentive to the giving of charity and what better occasion can one have to implement it.'

The first charge on the estate of the deceased is funeral expense. Next in order are Zakaat, and reasonable expenses for Haj, if the deceased had not performed it, so that someone else could perform it on his behalf and after these his other debts. Then bequests or legacies, if any, are to be laid and finally the residue to be distributed to the beneficiaries who are:

1. Husband / Wife

2. Children
3. Parents
4. Paternal Relatives
5. Maternal Relatives

The beneficiaries are divided into three tiers,

1. Father, Mother, Children and in their absence Grand Children
2. Paternal Grand Parents, Sisters and Brothers and in their absence their children
3. Paternal Uncles and Aunts, Maternal Uncles and Aunts and their children

Beneficiaries of the second tier qualify for a share in the inheritance only if there is not a single beneficiary of the first tier alive and not otherwise. The same rule will apply in case of beneficiaries under the third tier.

The system of distribution of estate sanctioned under Muslim law in varying circumstances is summarised as under.

Surviving beneficiaries and their relationship to the deceased

1. Widow
2. Widow with children
3. Widow and husband's parents
4. Widow, parents and children
5. Children only
6. One Son only

Share of inheritance to which entitled

- One quarter
- One eighth to widow and balance Seven eighth to children to be shared by sons and daughters in the ratio of 2:1
- One quarter to widow
One third to mother
Balance to father
- One eighth to widow
One sixth to father
One sixth to mother
Balance between sons and daughters in the ratio 2:1
- Sons and daughters share in the ratio of 2:1
- Entire estate

Surviving beneficiaries and their relationship to the deceased**Share of inheritance to which entitled**

7. One Daughter only	One half in her own right and Balance because of the absence of other beneficiary
8. Two daughters only	Two third in equal shares as of right and balance one third as there is no other beneficiary
9. One Daughter, a grandson and son of a daughter	Entire estate to the One daughter
10. Parents only	One third to mother. Two third to father
11. Parents only and brothers, sisters, step brothers and step sisters	One sixth to mother. Five sixth to father. The brothers and sisters do not get anything and the fathers share is increased in this case since the responsibility of the maintenance of the brothers and sisters is upon him
12. An orphan grandson	Legally not entitled to get a share but the grandfather (the deceased) may provide for him in his bequest
13. Parents and a daughter	One half to daughter One sixth to father One sixth to mother Balance to be shared equally
14. Mother only or Father only and a daughter	Three quarters to daughter One quarter to mother or father
15. Widower only	One half
16. Widower and children	One quarter to widower Three quarters to children to be shared by sons and daughters in the ratio of 2:1
17. Widower and parents	One half to widower One third to mother Balance one sixth to father
18. Widower, brothers and c sister	One half to widower One third to brothers (shared) One sixth to sister

Surviving beneficiaries and their relationship to the deceased**Share of inheritance to which entitled**

19. A Sister	One half by law and also the other half due to absence of other beneficiary
20. A Brother (where the deceased is a woman)	Her entire estate
21. Two Sisters	Two thirds (shared equally) Also the remaining one third if no other beneficiary
22. More than two sisters and brothers	Two thirds by law and also the balance as there is no other beneficiary; brothers and sisters sharing in the ratio of 2:1
23. One sister or one brother (of same mother)	One sixth
24. Brothers and sisters (of same mother)	As long as blood brothers and sisters are alive, the step brothers and step sisters (same father) do not get a share. But if none is alive, the step children would become eligible to inherit in the same way as blood brothers and sisters would have done.
25. One step brother and a step sister (of same mother)	One third to be shared equally
26. One step brother and a step sister (of same father) and a blood sister	The blood sister gets one half and also the balance
27. Grandfather (paternal) and blood brother	One half each
28. Grandfather (paternal) and nephew	One half each
29. Grand parents (maternal) and Grand parents (paternal)	One third to be shared equally Two third to be shared in the ratio of 2:1
30. Grandfather (maternal) and Grand parents (paternal)	One third Two thirds to be shared in the ratio of 2:1
31. Grandfather (paternal) and Grand parents (maternal)	Two thirds One third to be shared equally
32. Grandmother (paternal or maternal) and parents and children	Although the grandmother has no legal claim on the estate in the presence of children and parents the Prophet gave a decision that in order to reduce hardship she

Surviving beneficiaries and their relationship to the deceased

33. Aunt (paternal) and Aunt (maternal)
34. Uncle and aunt (both maternal uncle and aunt (both paternal)
35. Uncle and aunt (both paternal) and son of maternal uncle
36. Uncle and aunt (both maternal) and son of paternal uncle

One third to be shared by brothers and sisters equally

- should be given one sixth
- Two third
One third
- One third to be shared equally and Two thirds to be shared in the ratio of 2:1
- Entire estate to be shared 2:1
Nothing
- Entire estate to be shared equally
Nothing.

The estate of an illegitimate person passes to his mother since the identity of his father is unknown. Through the mother the other relatives can get a share, if they qualify. If he leaves a widow and children they are entitled to share in the inheritance.

The estate of a person, who was abandoned in childhood and whose parentage is not known, shall pass to his widow and children.

A child who is born alive but dies soon after birth can still be counted among the beneficiaries for inheritance purposes.

A Muslim can inherit out of the estate of an unbeliever but this does not apply vice versa.

If a Muslim relative of an idolater dies leaving property and before distribution of such property the idolater embraces Islam he qualifies for a share, if applicable, in the inheritance. But if he accepts Islam after the distribution has been agreed upon he does not qualify for a share.

If a person has given Talaq-us Sunnah to his wife, then during the period of Iddat they can inherit each other's property but not after the expiry of Iddat.

If a person dies leaving no beneficiaries or if his survivors are unbelievers, his property passes to Baitul Maal, the common public treasury for the benefit of the poor.

The following examples will explain the application of the Muslim law of inheritance generally.

Example 1.

Zaakir died on 20 Ramadhan 1416 Hijri leaving behind a widow, a son and four daughters. His total estate was valued at £ 3,610,000. He had made a bequest of £ 10,000 in favour of his employee, Habib, £ 20,000 to a distant cousin in financial difficulty, £ 50,000 to the Central Mosque Fund, £ 10,000 to Cancer Research Fund and £ 30,000 to Muslim Aid. His funeral expenses amounted to £ 1,500, Zakaat due £ 6,000, Haj expenses £ 1,000 and a loan of £ 1,500 owing to the Cooperative Bank. The distribution of his estate will be as under:

Gross Estate		3,610,000
Less -		
Funeral expenses	1,500	
Other debts	8,500	10,000
Net Estate		3,600,000
Less -		
Legacies		1,200,000
Available for distribution		2,400,000

Distributable to:

Widow.....(1/8th)	300,000
Son (1/3 of 7/8th)	700,000
4 Daughters (2/3 of 7/8th) ...	1,400,000
	2,400,000

Example 2.

Hakeem whose total estate was £ 37,500. died in Shaabaaan 1416 Hijri. leaving a widow, a son, a daughter and parents. His funeral expenses wer.- £500 and other debts £ 1,000.

The distribution will be as follows :

Gross Estate	37,500
Less -	
Funeral expenses ...	500
Other debts	1,000
	1,500
Net Estate	36,000

Distributable to:

Father	(1/6 th)	6,000
Mother	(1/6 th)	6,000
Widow.....	(1/8 th)	4,500
Son (2/3 rd of balance of 19,500)		13,000
Daughter (1/3 rd of balance)		6,500

36,000

It is permissible for a Muslim to make bequests or legacies in favour of persons not belonging to the categories of beneficiaries or to any organisation of his choice provided the total bequests do not exceed 1/3rd of his net estate.

It may be advisable to leave his instructions in a Will (*see specimen below*). The Quranic injunction in this connection is.

**Kutuba aalaykum iza hadhara
ahadakumul mawt in taraka khairan
al wasiyyato lil waaledayn wal
aqrabeen bil maaroof, haqqan aalal
muttaqeen**

(Surah Al-Baqarah V 180)

It is prescribed, when death approaches any of you, if he leave any property, that he make bequests to parents and near relatives in an equitable manner. This is incumbent upon those who fear Allah.

WILL

This is the last Will of _____
son of _____

I am a Muslim and I hereby declare the administration of my estate to be governed by Islamic Law of Inheritance as followed by Muslims of the Shiaa Ismaaeeli Tayyebi school of thought.

As permitted under the Islamic Law of Inheritance I bequeath one third of my estate to the following as indicated.

1. _____	£ xxxx
2. _____	£ xxxx
3. _____	£ xxxx
4. _____	£ xxxx

The remainder is to be distributed to my heirs according to their shares under the Islamic Law of Inheritance as followed by the Shiaa Ismaaeeli Tayyebi school of thought.

I appoint the following persons to be executors of my Will.

1. _____
2. _____

IN WITNESS WHEREOF

I the said _____
have signed my name at the end of this Will at
_____ (place) this day of
_____ 20xx

Signed by the said _____
in the presence of us both present at the same
time, and in the presence of each other:

1. _____ (witness)
2. _____ (witness)

CHAPTER X**OTHER TOPICS****1. THE HOLY QURAN**

Quran is an Arabic word derived from the root 'qara-a' meaning 'to read' hence Quran means 'a reading' or 'something to be read' and we all know that the Quran is the most widely read book in the world. Since the Quran is the word of Allah it must be treated with utmost respect. It should never be laid on the floor nor should it be touched by those who are in an unclean state.

It was revealed on Prophet Mohammad (S.A.W.) either in Makkah or in Madinah. The revelations being spread over a period of nearly 23 years commencing from 610 C.E, when the Prophet was 40 years old and continuing till 632 C.E, the year of his death.

Whenever a portion of the Quran was revealed the Prophet would dictate it and the companions would immediately write it down on whatever material was available to them. However, the majority of the companions used to preserve the revelations by committing them to memory. Even today thousands of Muslims are able to memorise the whole of the Quran and they are known as 'Haafizul Quran'.

The Verses of the Quran were arranged in the existing order by the Prophet himself during his life time. The printing and distribution of its copies was, however, completed during the period of the third Caliph nearly 15 years after the death of the Prophet. The apparent delay occurred as the Quran collected by different companions had to be compared with each other and also vowel signs had to be inserted in the script in order to avoid any misreading of the text.

Unlike previous scriptures - the Torah and the

Injeel (Bible) - which have been corrupted, the Quran has remained free from any alteration or corruption and has retained its original purity. This has been aptly described in the Quran itself in the following words.

Innaa nahno nazzalnaz zikra wa
innaa lahoo la haafezoon.

(Surah Al-Hijr V 9)

Indeed We have revealed the Reminder (Quran) and surely We are its Protectors.

If Allah guarantees the protection of the Quran who can dare corrupt it? The Quran has 114 chapters each called a Surah and at the beginning of every Surah the following details are to be found:

Serial number

The Title, which in most cases is a word appearing within the Surah

Number indicating the chronological order of revelation (This information appears only in some publications and not in all)

Place of revelation - Makkiyah or Madaniyah

Number of Aayaat (Verses)

Number of Rukoo (Sections or Paragraphs)

Every Surah begins with the words,

Bismillaahir Rahmaanir Raheem

except Surah 9, At-Tawbah. This reduces the number of 'Bismillaah' to 113 but there is an additional 'Bismillaah' in Surah 27, An-Naml Verse 30, thus restoring the number of 'Bismillaah' to 114.

The longest Surah in the Quran is Surah Al-Baqarah, the second chapter containing 286 Aayaat and 40 Rukoo, whereas the smallest Surah is Surah Al-Kauthar, the 108th chapter with 3 Aayaat and one Rukoo.

The end of an Aayat is marked by a small circle, in the middle of which is shown the serial number of the Aayat; the end of a Rukoo is indicated by the Alphabetical letter 'Aain' within the text as well as on the margin.

The earliest revelation was the first five Aayaat of Surah Al-Aalaq, the 96th chapter.

An analytical study would reveal that three main subjects seem to have been discussed in the Quran,

- (a) Tawheed - Oneness of Allah
- (b) Risaalat - Prophethood
- (c) Aakhirat - The hereafter

Surah Al-Ikhlaas, the 112th chapter, beautifully presents the subject of Tawheed in a condensed form in just 5 Verses. Hence, this Surah is very important and it is considered equivalent to one third of the Quran.

Surah Al-Faateha, the first and the opening chapter of the Quran is a prayer the like of which cannot be found in any other religion. It has therefore been made an integral part of all our Fardh, Sunnat as well as Naafil Prayers.

The following Prophets have been mentioned in the Quran.

Aadam-(Adam)	Idrees-(Enoch)
Nooh-(Noah)	Is-haaq (Isaac)
Hood	Saaleh
Ibraaheem-(Abraham)	
Ismaaeel (Ishmael)	
Lut (Lot)	Shoaib (Jethro)
Yaaqoob (Jacob)	Yoosuf (Joseph)
Ayyoob (Job)	Yoonus (Jonah)
Al Yasaa (Elisha)	Moosaa (Moses)
Haaroon (Aaron)	Daawood (David)

Sulaimaan (Solomon)

Zakariyaa (Zechariah)

Yahya (John) Isaa (Jesus)

Ilyaaas (Elias) Mohammad

For convenience, the Quran is divided into 30 equal parts each called

'a juz' or 'a paara'.

If we read one 'juz' every day we can finish the Quran in 30 days and 30 persons can finish it in one sitting if everyone reads one 'juz'.

We may also divide the Quran into 7 equal parts each called a 'Manzil' to enable us to complete its reading in a week.

The serial number of the 'juz' and its first word are usually printed on the top right hand corner of each page, whereas the serial number of the Surah and its title appear at the top left hand corner of each page.

The following additional information is found on the margin of the Quran.

The end of one quarter of a 'juz' is indicated by the word 'Ar Rubaa', the end of one half of the 'juz' by the word 'An Nisf' and the end of three quarters of the 'Juz' by the word 'Ath-Thalaatha'.

The end of a Rukoo is represented by the letter "Aain" in bold type with a figure on top being the serial number from the beginning of the Surah, a Figure in the belly of the letter indicating the total Aayaat in that Rukoo, and a figure at the bottom showing the serial number of the Rukoo from the beginning of the 'juz'.

The word 'Sajdah' appears at 14 places, in four out of which it is obligatory to perform Sajdah. As a precautionary measure it is advisable to

perform Sajdah as in Salaat every time we come across the word 'Sajdah'. The Dua to be recited in Sajdah would be,

Sajadto lir Rahmaan aamanto bil Quran.

I am prostrating for the Beneficent Lord and I believe in the Quran.

If the direction of Qiblah can not be easily ascertained or if it is not practicable to go into the prostrating position one should bend down as far as possible and recite the above.

A number of letters in small print are encountered in the text and also on the margin. These give guidance to the reader where to make a short stop, a longer stop or none at all.

An index showing the serial number and title of all Surah will be found either at the beginning of the Quran or at the end. This should be used in order to locate the required Surah.

While reciting the Quran extreme care must be exercised in pronouncing the words correctly. Misreading the vowels is likely to alter the sense and in certain cases may even amount to uttering blasphemy.

It is the duty of every Muslim to try to understand the meaning of the Quran with the help of translations and commentaries which are available in a number of languages.

2. THE MIRACULOUS NUMBER 19 IN THE QURAN

The figure 19 and multiples of 19 are encountered in the Quran in many places and in a number of ways.

Attention is drawn to the following instances.

The total number of Surah in the Quran is $(19 \times 6) = \dots\dots\dots$ 114

Every Surah begins with 'Bismillaah' except Surah 9, but with an additional 'Bismillaah' in Surah 27 the total number of 'Bismillaah' adds up to $(19 \times 6) = \dots\dots\dots$ 114

The Arabic letters in 'Bismillaahir Rahmaanir Raheem' add up to $\dots\dots\dots$ 19

'Bismillaah' comprises four words. Ism, Allah, Ar Rahmaan and Ar Raheem, the number of times each appearing in the Quran being as follows:-

Ism $\dots\dots\dots$ 19

Allah $(19 \times 142) = \dots\dots\dots$ 2,698

Ar Rahmaan $(19 \times 3) = \dots\dots\dots$ 57

Ar Raheem $(19 \times 6) = \dots\dots\dots$ 114

The first revelation consisted of the first five Verses of the 96th Surah, Al-Aalaq. The position of this Surah from the end of the Quran is $\dots\dots\dots$ 19

The total number of Verses in the 96th Surah is $\dots\dots\dots$ 19

In the 74th Surah, Al-Muddathir, Verse No. 30 refers to the keepers of Hell as being 'Tis-aata aashar' meaning $\dots\dots\dots$ 19

Refer to disjointed letters of the Arabic alphabet seen at the commencement of certain Surah :

Number of alphabets involved 14 .

Number of combinations 14

Number of Surah wherein they appear 29 $(19 \times 3) = \dots\dots\dots$ 57

In the 42nd Surah, Ash-Shooraa, the letter 'Qaaf' appears $(19 \times 3) = \dots\dots\dots$ 57

In the 50th Surah, called Qaaf, the letter Qaaf appears $(19 \times 3) = \dots\dots\dots$ 57

In Verse 13 of the 50th Surah appear the words 'Ikhwaano Lut' and not the usual 'Qawme Lut' as the latter would have increased the number of letter Qaaf in the Surah to 58, which is not a multiple of 19.

3. HIJRI YEAR**THE ISLAMIC CALENDAR**

The Islamic year begins from the day of Hijrah - the mass migration of Muslims from Makkah to Madinah - corresponding to 622 C.E.

It is a Lunar year based on the revolutions of the moon around the earth. Hence its months have 30 and 29 days alternately. Every few years a day is added to the last month, Zil Haj, making it a month of 30 days, the year then being called 'Kabeesah' (Leap year). The latest Kabeesah year was 1415 Hijri. The calendar of the Jews and the Hindus is also based on the moon but they add an extra month even- few years, which brings them more or less in line with the Solar calendar.

Name of Month	No. of Days	Important Events
Moharram	30	Tragedy of Karbala
Safar	29	
Rabiul Awwal	30	Birth of Prophet Mohammad
Rabiul Aakhar	29	
Jamaadil Awwal	30	
Jamaadil Aakhar	29	
Rajab	30	Mearaaj (Ascension of the Prophet)
Shaabaan	29	Lailatun Nisf
Ramadhan	30	Month of Fasting
Shawwaal	29	Eidul Fitr
Zil Qaad	30	
Zil Haj	29	Month of Haj/Eidul Adha

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Since the Solar year (C.E) consists of 365 days the Hijri year recedes every Solar year by 11 days.

Hence the Islamic events occur in all seasons of the year, sometimes in summer and sometimes in winter. Accordingly an event, such as Eidul Fitr will fall approximately in the same season and during the same period after 33 Hijri years.

4. CONVERSION OF C.E. TO A.H. AND VICE VERSA**Formula for converting C.E. to A.H.:**

$$\mathbf{A.H. = 33 \div 32 \times (C.E. - 622)}$$

Examples:

- 1) 1995 C.E. corresponds to $33 \div 32 \times (1995 - 622) = 1416$ A.H.
- 2) 681 C.E. corresponds to $33 \div 32 \times (681 - 622) = 61$ A.H.

Formula for converting A.H. to C.E. :

$$\mathbf{C.E. = 32 \div 33 \times A.H. + 622}$$

Examples:

- 1) 1256 A.H. corresponds to $32 \div 33 \times 1256 + 622 = 1840$ C.E.
- 2) 1335 A.H. corresponds to $32 \div 33 \times 1335 + 622 = 1917$ C.E.

Notes : C.E stands For the Christian Era (or the Solar year) A.H. stands for After Hijrah (the Hijri or Islamic year) The calculations in the above conversions are approximate, the fractions being rounded up or down.

5. LIFE OF PROPHET MOHAMMAD (S.A.W)**A Brief Account****Tribe**

Bani Haashim, the most renowned and respected among the Arabs.

Born

In Makkah in 570 C.E and according to the Arabs in 'The Year of the Elephant' so called because the elephant was seen in Arabia for the first time in the army of the Abyssinian commander, Abrahah, who invaded Makkah with the intention of destroying Kaabali to avenge the desecration of the Christian place of worship in Najraan, Yemen, allegedly by someone from Makkah. But Abrahah failed in his attempt and he and his army perished. This has been beautifully described in the Quran in the 105th Surah, Al-Feel (the Elephant).

Father

Abdullaah bin Abdul Muttalib, who died a few months before the birth of Mohammad (S.A.W.).

Mother

Aamena binte Wahab.

Name

Mother named him Ahmed and grandfather called him Mohammad.

Aqeeqah

Performed on the seventh day.

Nursed

By Lady Haleemah for four years after which he was reunited with his mother, who died two years later rendering him a complete orphan.

Under the care of

The grandfather, Abdul Muttalib, who died within two years when Mohammad (S.A.W.)

was 8 years old.

Brought up

By uncle Abu Taalib, who was the leading figure among the Bani Haashim and commanded respect from all the tribes of the Quraish.

Childhood

Never played like other children but used to retire and spend most of his time pondering over the existing evils and the corruption in the Arabian society. He showed kindness to the orphans and never hesitated to come to the rescue of the oppressed.

Youth

He had an unblemished and excellent character, was honest and truthful and earned the title of 'Al Ameen' (the Trust-worthy) from the then arrogant Arabs. At 13 he accompanied his uncle, Abu Taalib, on a trade mission to Syria. On the way, a learned Christian priest, named Bohaira predicted that the young boy was destined to become a Prophet. He actively participated in the society called 'Hilful Fudhool', whose aim was to help the orphans and the destitute. At 25 he led a trade caravan to Syria on behalf of Lady Khadeejah. Since it was very well managed it resulted in a substantial profit. It is reported that on this occasion also a learned Christian priest predicted about the prophethood of Mohammad (S.A.W.).

Marriage

Since Lady Khadeejah binte Khuwailid was highly impressed by the way in which her trade mission was handled by Mohammad (S.A.W.) she proposed to marry him and he accepted. Lady Khadeejah was a widow 40 years old with two daughters from the former husband. Although Lady Khadeejah was 15 years older than Mohammad (S.A.W.) the marriage was successful and proved to be a

blessing for both. The only surviving issue of this marriage was Lady Faatemah.

Reputation

He was already acknowledged by the Arabs as the most trust-worthy and honest person. When he was 35, the Kaabah was being repaired by the Quraish. A bitter dispute arose among the various tribes as to which one of them would have the honour of putting the Hajare Aswad (the revered Black Stone) back into its place on the reconstructed wall. At such a critical moment it was Mohammad (S.A.W.) who came to the rescue and settled the dispute quite amicably, thus averting bloodshed among the tribes. This incident enhanced his reputation tremendously.

At age 40

He declared his prophethood inviting people to Islam 610 C.E. Commencement of Quranic revelations and the opposition of the Makkans to the message of prophethood and the harassment of the followers.

At age 50

Lady Khadeejah died and 6 months later uncle Abu Taalib died. The Prophet lost in quick succession his loving wife and a formidable uncle, who had always been his staunch supporter and his defender against the unbelieving Makkans. With Abu Taalib gone, the opposition by the Makkans was intensified and the followers, who were few in number, suffered a wave of torture and oppression.

At age 52

The Ascension of the Prophet, known as Mearaaj took place and five daily Prayers became compulsory.

At age 53

Mass migration from Makkah to Madinah was ordered by the Prophet because of the

continued persecution by the Makkans. A conspiracy to murder the Prophet was also hatched jointly by the various tribes in Makkah, but it failed as the Prophet left Hazrat Ali in his bed at such a critical moment and accompanied by Hazrat Abu Bakr escaped unnoticed. He remained in hiding in the cave, known as Thaur, for three days and then secretly left for Madinah. The Makkans were disappointed when they forced entry into the Prophet's house on the morning of their appointed day and discovered that it was Hazrat Ali who had been lying in the bed all night and not the Prophet. Since the mass migration from Makkah to Madinah was a crucial phase in the history of Islam the year in which it took place was adopted as the commencement of Hijri (Islamic year) corresponding to 622 C.E.

At age 54

Hijri 2 — The Battle of Badr took place and a remarkable victory was achieved by the Prophet laying the firm foundation of Islam in Madinah.

At age 55-57

Hijri 3-5 — Battle of Ohod took place, the Muslims suffering a great loss as due to the indiscretion of a section of the Prophet's army victory was turned into defeat and the Prophet was seriously wounded. But by the grace of Allah the enemies retreated and returned to Makkah. This was soon followed by the Battle of Ahzaab (the Confederates) or Khandaq (the Ditch) which was won by the Muslims.

At age 58

Hijri 6 — First attempt by the Prophet to perform Umrah was made, but the Muslims were stopped by an armed contingent of the Quraish at a place called Hudaibiyah. After the exchange of some arguments, a treaty was

signed, the terms of which were (1) This year the Muslims should return to Madinah and come for the pilgrimage in the following year. (2) They would bring no arms with them except what was normally worn on the body like the sword or dagger. (3) They would stay in Makkah for three days only (4) The Makkans who are in the custody of the Muslims must be returned, but the Muslim prisoners will not be returned by the Makkans. (5) This treaty will remain current for a period of 10 years and peace will be maintained. Some of the companions objected to condition (4) of the Treaty saying that it was nothing but humiliation for the Muslims. But the Prophet explained to them that the Muslim prisoners in the midst of the Makkans would serve the role of missionaries and spread Islam among the Makkans and those who are to be released by the Muslims will also carry the message of Islam to the Makkans since they have been in close contact with the Muslims for some time.

At age 59

Hijri 7 — The Battle of Khaybar was fought against the Jews who had violated their treaty with the Prophet by helping the Makkans against him. Khaybar was a strong fort surrounded by a ditch and most difficult to conquer. Two of the Prophet's companions had already failed in their attempts. Finally it was Hazrat Ali who stormed the fort and conquered it.

At age 60

Hijri 8 — As the Treaty of Hudaibiyah was violated by the Makkans on a number of occasions the Prophet took the offensive for the first time and marched towards Makkah with an army of between 10 to 12 thousand. He achieved a bloodless victory, pardoned the age old enemies and restored the sanctity of Kaabah by removing and destroying all

the idols that were kept in and around it. The first Azaan was given in Kaabah by Hazrat Bilaal, an Ethiopian. Other important events were the Battles of Mootah and Hunayn and the siege of Taayef.

At age 61

Hijri 9 — This is known as the Year of Deputations. The most famous among these was the one of Christians from Najraan, Yemen, who had a dialogue with our Prophet about Prophet Isaa and although they were convinced of the truth as explained by our Prophet they did not accept Islam but returned to Najraan, agreeing to remain under the protection of Muslims. The Quran refers to this incident in Surah Aale-Imraan V 61. The Expedition of Tabuk also took place during this year.

The first 40 Verses of Surah At-Tawbah were given by the Prophet to Hazrat Abu Bakr to be read publicly in Makkah. After the departure of Hazrat Abu Bakr, the Prophet called Hazrat Ali and asked him to overtake Hazrat Abu Bakr, take the 40 Verses from him and recite them himself before the unbelievers in Makkah. Hazrat Abu Bakr thought he had done something wrong and was being punished in this way. But Hazrat Ali explained that the Prophet had received instructions through Jibraeel that these Verses must be read either by the Prophet himself or by a member of his family and since he was a member of the family he was sent to earn- out this important mission.

At age 62

Hijri 10 — The farewell pilgrimage was performed by the Prophet during this year. The last sermon is worth remembering. In Ghadeere Khum he appointed Hazrat Ali as his successor and the first to congratulate him was Hazrat Umar.

At age 63

Hijri 11 — It is believed that after the last pilgrimage the Prophet used to complain of stomach ache. Perhaps this pain had accelerated by now and therefore his condition became serious. He was confined to bed and seemed to lose consciousness from time to time. Once, upon regaining consciousness, he demanded writing material but it was not given to him. This incident has been described in Sahih Bukhari, Volume I, Baab Kitaabatul Ilm, thus:

Aan Ubaidillaah bin Abdillaah aan IbneAbbas; qaala lammaa ishtadda bin Nabi (S.A. W.) waja-uhoo qaala, Aatoonee be kitaabin aktubo lakum kifaaban laa tadhilloo baadahoo. Qaala Umar, innan Nabi ghalabakul waja-o wa indanaa kitaabul laahe hasbonaa. Fakhtalafoo wa kasoral laghato. Qaala (S.A.W.) qoomoo aannee wa laa yambaghee indit tanaazu-o. Fa kharaja lbno Abbas yaqoolo, Innar raziyyata kullar raziyyate maa haala bayna Rasoolillaah (S.A.W) wa bayna kitaabihee.

Narrated by Ubaidullaah Ibne Abdullaah. Ibne Abbas said that when the ailment of the Prophet became worse, he said, 'Bring me writing material and I will write for you a statement after which you will not go astray.' But Umar said, 'The Prophet is delirious and is overpowered by severe pain. We have got Allah's book with us and that is sufficient for us.' The companions of the Prophet who were present differed in this matter and there were heated arguments. The Prophet opened his eyes and said, 'Go away and leave me alone. It is not right that you should quarrel in my presence.' Ibne Abbas came

out saying, 'What can be more disastrous than the fact that Allah's Prophet was prevented from writing that statement of his because of their disagreement and noise.'

The acuteness of the physical pain and the mental stress must have been too much for him and ultimately he died soon after in 11 Hijri (8th June 632 C.E). The date of death is said to be 28 Safar but according to some scholars 12 Rabiul Awwal coinciding with the date of his birth.

Prophet's Wives

During the life time of Hazrat Khadeejah, the Prophet did *not* take any other wife. Most of his marriages after her death may be classified as political rather than social, since a man who is over 50 years old and has enjoyed a blissful married life of 25 years would have no reason to involve himself into further matrimonial relations just for pleasure. His multiple marriages were contracted either to protect and preserve the honour of certain widows by taking them under his care or to cement the ties of friendship or to establish brotherhood and unity between two tribes. He married the following ladies.

(1) Sauda binte Zamaa. She was the wife of Sakraan, one of the early migrants to Abyssinia where he died. leaving Sauda a destitute and in need of protection. The Prophet married her when he returned from the expedition to Taayef several months after Hazrat Khadeejah's death.

(2) Mairnoonah, better known as Umme Ayman. She was a kinswoman over 50 whom the Prophet offered protection by marrying her while in Makkah. She was instrumental in bringing into the fold of Islam two important personalities. Abdullaah bin Abbas and Khaalid bin Waleed.

(3) Aayesha. She was the daughter of Abdullaah, son of Usmaan Abu Quhaafah, well known as Abu Bakr. Who offered her in marriage to the Prophet in order to turn his bond of friendship into a bond of relationship. Her age at the time was reported to have been about 13.

(4) Hafsah, daughter of Umar bin Khattaab. She lost her husband in the Battle of Bach and no one was willing to marry her because she was known to have a fiery temper like her father. Umar offered her to Abu Bakr and Usmaan but both of them declined. Having been enraged and feeling insulted he brought his complaint before the Prophet, who saved his honour by himself accepting to marry Hafsah.

(5) Hind, popularly known as Umme Salamah

(6) Ramlah binte Abi Sufyaan, known as Umme Habibah

(7) Zainab binte Khuzaymah, better known as Ummul Masaakeen because of her love and affection towards the poor.

The above three were widows from reputable families whom the relations were either unable or unwilling to support. The Prophet undertook this burden upon himself by

marrying them, thus uniting the tribes they represented.

(8) Zainab binte Jahash. She was very beautiful and came from two of the noblest families in Arabia. Her marriage was actually arranged by the Prophet himself with his freed slave Zaid. But it proved to be a failure and ended in divorce. She then solicited marriage with the Prophet and succeeded in becoming his wife.

(9) Juwayriyah, daughter of Haaris, Chief of the tribe of Banu Mustalik. She was taken prisoner during an expedition undertaken by the Prophet to suppress the tribe's revolt. She was to be ransomed and she requested the Prophet to provide her ransom, which he did. In return for this kind gesture she offered herself in marriage to the Prophet. As a result of this union, as many as 100 captives were given freedom and they all embraced Islam.

(10) Safiyah binte Habi bin Akhtab. She was a Jewess, taken prisoner in the Battle of Khaybar. She was liberated and raised to the status of the Prophet's wife at her own request

(11) Maariyat ul Qibtiyah (Mary, the Coptic). She was sent to the Prophet by the ruler of Egypt in response to an invitation to the ruler to embrace Islam. The Prophet gave her the honour and status of a wife.

6. LIFE OF HAZRAT ALI (A.S)

A Brief Account

Tribe

Bani Haashim (Father and mother both Haashimi)

Father

Abu Taalib bin Abdul Muttalib bin Haashim

Mother

Faatemah binte Asad bin Haashim

Born

13 Rajab 30 Aamul Feel (Year of the Elephant) - 600 C.E inside Kaabah which was sacred to the Arabs, being a place of worship. None other than Ali ever had the honour of being born within Kaabah. It is reported that Ali did not open his eyes till his mother brought him out of Kaabah and put him into the arms of Mohammad (S.A.W.) who had come to welcome the baby. Thus the first thing that Ali saw was the face of Mohammad (S.A.W.) and not the idols in Kaabah.

Name

His mother called him 'Haider' whereas the Prophet named him Ali according to the wish of Allah. His other names and titles were Murtadha, Asadullaah, Abul Hasan, Abu Turaab. Ameerul Mumeneen, Imamul Muttaqeen.

Personality

He was a man of medium height with big black, piercing eyes. He was handsome with clear and fair complexion. He had broad shoulders and chest, powerful arms, long muscular neck. broad forehead and strong rough hands. Yet he was light footed in his walk and very agile in his movements. He had a smiling face, pleasing manner and a jovial temperament. He was very kind and

courteous in his behaviour. Allama Ibne Abil Hadeed. Moatazali, in his commentary of 'Nahjul Balaaghah' writes as follows,

'Hazrat All had a strange personality in which opposite characteristics had so gathered that it was difficult to believe that a human mind could manifest such a curious combination. He has the bravest man that history could cite and usually such brave persons are hard hearted, cruel and eager for bloodshed. However, Ali was kind, sympathetic, responsive and a warm hearted person, qualifies quite contradictory to the other phase of his character and more suited to pious and God fearing persons.'

Brought up by Mohammad (S.A.W.) with such love and care as a father would give to his son. In fact his love for Ali was so intense that he often became restless and worried if Ali was separated from him even for a short while.

At age 10

610 C.E. —When Mohammad (S.A.W.) complying with divine revelation invited close relatives with the purpose of warning them against the evil of idol worshipping, the duty of entertaining them was entrusted to All, who managed to provide a roast leg of lamb and a Jar of milk. Mohammad (S.A.W.) blessed the food and Allah gave so much 'barakah' that everyone present had his fill and yet a little was left over. Mohammad (S.A.W.) then put before them the message of the worship of the One True God. He also asked them as to who was prepared to help him in his mission so that he could appoint him as his deputy and successor. No one answered except Ali. This happened thrice and then Mohammad (S.A.W.) declared Ali to be his Wasi and Wazeer. Some of the leaders, specially Abu Lahab, taunted Abu

Taalib saying that henceforth he would have to obey his son Ali. Opposition from the Quraish was certain, hence even at this young age Hazrat Ali adopted the role of a body guard of Mohammad (S.A.W.) and after the death of Abu Taalib he kept following him like a shadow.

At age 22

622 C.E. —As a result of intensified persecution by the Quraish, mass migration from Makkah to Madinah was decided upon by the Prophet. When the Quraish learnt about this move the various tribes jointly hatched a conspiracy to murder the Prophet in his bed and with this intention surrounded his house. However, the Prophet left his house secretly at night leaving Ali in his place, giving the impression to the Quraish that Mohammad (S.A.W.) was asleep in his bed. The following morning when the Quraish rushed into the house with swords in their hands, they were shocked to find Hazrat Ali instead. Their plot had failed and they went out in search of the Prophet. Once Hazrat Ali was asked as to how he felt being placed in such a dangerous and terrifying situation. He replied that he had never slept as soundly as he did on that eventful night.

Hijri 2

He took active part in all minor skirmishes and fought bravely in the Battle of Badr killing Waleed bin Utbah.

Marriage

He was married to Lady Faatemah, the beloved daughter of Mohammad (S.A.W.). From this marriage he had two sons Hasan and Husain and two daughters, Zainab and Umme Kulsoom.

Hijri 3-5

He was in the fore front in the Battles of Ohod and Ahzaab. In the Battle of Ohod, Hazrat

Ali exhibited such bravery that the enemies were uprooted and tied. The Muslim army pursued the fleeing enemy in search of booty and they were joined by the contingent of archers who had special instructions not to leave their post at any cost. This blunder committed by the archers turned victory into defeat, since a cavalry unit of the enemies attacked from behind the line vacated by the archers injuring the Prophet so seriously that the Muslims lost all hope and many were now killed. Hazrat Ali and a handful of devoted companions rushed to the scene, rescued the Prophet and successfully repulsed the attack of the enemies. The brave efforts of Hazrat Ali on this occasion were applauded in these words,

'Laafataa illaa Ali, laa saifillaa Zulfiqaar.'

'There is no youth as brave as Ali and there is no sword better than Zulfiqaar.'

In the Battle of Ahzaab the Prophet gave him the famous sword 'Zulfiqaar' and sent him to fight against the then greatest warrior Umar ibne Aabde Wud who was capable of defeating 1,000 warriors in single combat. Umar felt it was below his dignity to fight with a person as young as Ali, whom he considered to be inexperienced in warfare, hence he sent his sons instead. When they were killed by Hazrat Ali one after the other Umar was infuriated and came out on the field to avenge the death of his sons. But soon he was also killed. The extraordinary valour exhibited by Hazrat Ali and the fall of Umar demoralised the enemies who lost the battle and fled. The Prophet and the believers celebrated victory.

Hijri 6

The famous Treaty of Hudaibiyah was dictated by the Prophet and written down by Hazrat Ali. When Sohail bin Umar, leader of

the intercepting Makkan contingent, noticed the words Rasoolul laah after the name of Mohammad he objected to it. So Hazrat Ali was asked to delete those words but he hesitated saying that it would be sacrilege to do so. Hence the Prophet himself erased those words from the Treaty.

Hijri 7

This was the year when the Battle of Khaybar was won by Hazrat Ali when he killed the great warriors, Marhab, Antar, Murrah, Haaris and many others. It is reported that he exhibited miraculous strength during his conquest of the impregnable fort of Khaybar. With one hand he dislodged the enormous gate of the fort and laid it across the ditch thus enabling the Muslim army to enter the fort and occupy it. It was so heavy that a group of 40 men tried to move it but failed.

Hijri 9

The 40 Verses of Surah At Tawbah, which were originally given to Hazrat Abu Bakr were taken back from him and read publicly in Makkah by Hazrat Ali, Hazrat Abu Bakr wished to know why he was deprived of this honour and Hazrat Ali told him that the Prophet had received instructions through Jibraeel that these Verses must be read before the Makkans either by the Prophet himself or a member of his family and that is why he (Ali) was selected.

Hijri 10

After the farewell pilgrimage, the Prophet gave a sermon at Ghadeere Khum and appointed Hazrat Ali as his successor to guide the people. In his address he said,

'Man kunto maulaaho fa haaza Aliyun maulaaho. Alla humma vaale man vaalaaho wa aade man aadaaho wa adiril haqqa ma-aahoo hayso daar.'

'Henceforth Ali shall be the master of all those whose master I have been. O Allah, love him who loves Ali and be an enemy to him who shows enmity to Ali and turn the right wherever Ali turns.'

Hijri 11

The death of the Prophet was a great blow to the family. While Hazrat Ali was busy with the funeral arrangements the leaders of Ansaar and Muhaajir assembled in Saqeefah Bani Saaidah to choose a successor to the Prophet. In order to prevent an Ansaar being chosen as successor, Hazrat Umar quickly proposed the name of Hazrat Abu Bakr. Since he was an elderly person, a companion of the Prophet and his father in law he was elected unopposed by those present at the assembly. Thus Hazrat Abu Bakr became the first Khalifah.

Hijri 11 to 35

Hazrat Ali was asked to give 'Baiaat' (oath of allegiance) to the new Khalifah but he refused. Hence, Hazrat Umar forced entry into the house of Hazrat Ali and with the help of some men he managed to bind Hazrat Ali with a black rope and drag him like a prisoner into the presence of the Khalifah. Why did Hazrat Ali submit to this humiliation and offered no resistance? The answer is simple. Hazrat Ali knew well that Islam was still not strong enough to bear the onslaught of any strife or division and that silence and non violence were the only alternatives to save it from harm. It should be noted that Abu Sufyaan came to Hazrat Ali and said, 'It is strange that the Caliphate should pass into a small tribe. O Ali extend your hand and I shall give 'Bai-aat' to you. I shall make life difficult for Abu Bakr and fill the streets with soldiers to help you fight for your right.' Hazrat Ali was angry and said, 'You have

always tried to harm Islam and now you want to create more trouble. Begone I need neither your hello nor your advice.' During the ten years of the second Caliphate Hazrat Ali always came to the rescue so much so that Hazrat Umar used to say,

'Lav laa Aliyun la halaka Umar.'

'If it were not for Ali Umar would have been doomed.'

The third Caliphate of Hazrat Usmaan lasted for twelve years and during this period the Bani Umayyah gained power and pelf. Favouritism and unequal distribution of wealth by the Khalifah bred discontent among the people and ultimately resulted in his murder. It was then after a lapse of 24 years that people turned to Hazrat Ali and asked him to assume the reigns of Caliphate. With great reluctance he agreed to lead them and he became the fourth official Khalifah. Muaawiyah, Hassaan bin Saabit, Abu Saeed Khudri, Noamaan bin Basheer and Mugheerah bin Shoaba did not give 'Bai-aaat' to Hazrat Ali but no force was used against them as had happened in his own case 24 years ago. On the contrary Hazrat Ali was blamed for the murder of the third Khalifah even though it is a well known fact that Hazrat Ali tried his best to protect the life of the Khalifah and provided him and his wife food and water when his house was besieged by his opponents in an attempt to starve him to death. Since Hazrat Ali was trying to run the Islamic state in the same way as was prevalent during the time of the Prophet with equal opportunities for all, some of the leading personalities were unhappy and exploited the situation by stirring up revolt.

Hijri 36 to 39

This led to the Battle of Jamal fought near

Basrah. It was initiated by Talhaa and Zubair, who persuaded Hazrat Aayesha to accompany them in this battle against Hazrat Ali in order to avenge the murder of Hazrat Usmaan although Hazrat Ali had nothing to do with it. Hazrat Aayesha was brought on to the battle field on a camel and that is why it became known as the Battle of Jamal. Hazrat Ali achieved victory, Talhaa and Zubair lost their lives and Hazrat Aayesha was humiliated. But with great respect Hazrat Ali arranged her return to Madinah.

The following- year Hazrat Ali had to fight a fierce battle at Siffeen with Muaawiyah and his associates the outcome of which was disastrous. Due to a diplomatic move by Umar bin Aas, the deputy of Muaawiyah, Hazrat Ali was deprived of his right to the Caliphate and that of Muaawiyah was confirmed. An unfair decision was thus arrived at and Hazrat Ali was forced to abide by it. Muaawiyah's power grew day by day and he became virtually independent in Syria and looked for opportunities to become the ruler of the entire Muslim Ummah. Those who did not accept the decision formed a separatist group and soon became a threat to Hazrat Ali. They came to be known as Khawaarij. In order to curb their harmful activities, Hazrat Ali had to wage a war against them and this is known as the Battle of Nehrwaan.

Although the short period of Hazrat Ali's caliphate was beset with revolt, war and turmoil, he never missed a chance to deliver a sermon, issue an instruction letter or give pieces of advice. These sermons, letters and sayings were collected and compiled by Syed Raazi in the form of a book called 'Nahjul Balaaghah' 'The road to Eloquence' in 420 Hijri.

Allama Abu Hamid Hameed ibne Hibtullaah well known as Ibne Abil Hadeed Moatazali, who died in 655 Hijri, mentions in his commentary on Nahjul Balaaghah that *'Ali's speeches, letters and sayings are so supremely eminent that they are above the sayings of man and below only to the words of God. None can surpass them but the holy Quran.'* The Allama further comments, *'His sayings are the miracles of the holy Prophet. His prophesies show that his knowledge was superhuman.'* Allama Saaduddeen Taftazaanee (791 Hijri) in his 'Sharhe Maqaasid' says, *Ali had supreme command over language, over ethics of religion. At the same time he was a great orator and his sermons compiled in Nahjul Balaaghah bear witness to these facts.* The Prophet once said,

'Anaa Madinatul ilm wa Aliyun baabohaa'

'I am the city of knowledge and Ali is its gateway.'

During one of his sermons Hazrat Ali said,

'Saloonnee qabla an tafqadoonee.'

'Ask me whatever you want to ask before you lose me.'

It was only Hazrat Ali who could make such a claim. However, a few scholars did dare make such a statement but failed miserably and faced humiliation.

Hijri 40

Three of the Khawaarij met together and drew up a plan to murder Muaawiyah, Umar bin Aas and Hazrat Ali holding them responsible for the disunity and unrest in the Muslim Ummah. Abdur Rahmaan ibne Muslim Muraadi said he would kill Hazrat Ali, Bark bin Abdullaah Tameemi undertook to kill Muaawiyah and Umar bin Bakr Tameemi was to kill Umar bin Aas. They all set out on

their mission which was scheduled to be completed during the month of Ramadhan. Bark proceeded to Damascus where he attacked Muaawiyah on 17th Ramadhan but his blow did not prove fatal. Muaawiyah recovered from the wound and Bark was executed. Umar bin Bakr was waiting near the mosque for Umar bin Aas who had fallen ill that night and had sent Kharja bin Abi Habeeba to lead the prayers. Umar killed this man under the impression that he was Umar bin Aas. The murderer was apprehended and executed. The third conspirator, Abdur Rahmaan ibne Muljim, however, succeeded in striking a fatal blow on Hazrat Ali in the mosque in Kufah on the morning of 19th Ramadhan with a sword which had been kept in a poisonous solution for 40 days. Hazrat Ali survived two days and passed away on 21st Ramadhan. The Muslim Ummah lost a wonderful leader, a statesman, a scholar, a warrior, an orator. The words of Imam Shaafee beautifully picture the man that Hazrat Ali was. He said,

Aliyun hubbuhoo jannah. Qaseemun naare wul jannah. Wasiyyul Mustafaa haqqaa. Imamul inse wal jinnah.'

'Ali is one whose love is a protecting shield for us. He is the one who will recommend who should go to hell and who should go to heaven. He is the true Wasi of Mustafaa and the Imam of all mankind and jinn.'

Wives of H. Ali

It was only after the death of Hazrat Faatemah that Hazrat Ali took other wives, the details where of are as under.

(1) Amaamah, daughter of Abil Aas and Zainab (sister of Hazrat Faatemah). She gave birth to a son, Mohammad ul Awsat.

(2) Hanafiyah. She had a son, Mohammad Hanafiyah, the hero of Nehrwaan. Long after the tragedy of Karbala when the depleted caravan of Imam Husain (A.S) consisting of bereaving women and children returned to Madinah under the leadership of Imam Ali Zainul Aabedeen and Zainab, it was Mohammad Hanafiyah who received them and acknowledged Ali Zainul Aabedeen as the Imam succeeding Imam Husain (A.S).

(3) Faatemah binte Hizaam Kilaabiyah, popularly known as Ummul Baneen (the mother of sons). She had four sons, Abbas, Jaafar, Abdullaah and Usmaan, all of whom sacrificed their lives with Imam Husain in Karbala.

(4) Laylaa binte Masood. Her sons Abdullaah and Abu Bakr were among the martyrs of Karbala.

(5) Asmaa binte Umays. She had two sons, Mohammad ul Asghar and Yahyaa.

(6) Sahbaa binte Rabiah. She was mother of Ruqayva and Umar

(7) Umme Saad binte Urwah. She was the mother of Ummul Hasan, Amatul Kubraa and Umme Kulsoom Sughraa.

(8) Khawlah binte Jaafar.

(9) Maghlabah. She had a daughter who died in childhood.

Companions of H. Ali

He had twelve sincere and devoted companions from amongst the Muhaajir as well as the Ansaar and they were. Salmaan Faarsi, Abu Zar ul Ghafaari, Miqdaad bin al Aswad, Aammaar bin Yaasir, Abu Buraydah al Aslami, Khalid bin Saeed bin al Aas, Qays bin Saeed bin Aabaadah al Khazraji, Abul Haytham bin at Teehaan, Sohail bin Hanifah, Khuzaymah bin Saabit Zush-shahaadatain,

Ubay bin Kaab and Abu Ayyoob Ansaari.

Apart from the above he had twelve highly learned and talented assistants (also referred to as Hujjat) and they were Abdullaah bin Abbas, Mohammad bin Abi Bakr, Hajar bin Aadi, Abut-Tufayl Aamir bin Waail, Maalik bin Haaris al Ushtar, Umar bin Humuq al Khazaa-ee, Aadi bin al Haatim, Ehnafbin Qays Haaris bin Qaddaamah, Muslim bin Aareejah, Saasaa bin Sawhaan and Shurayk bin Aawar.

7. LIFE OF HAZRAT FAATEMAH (A.S)

A Brief Account

Hazrat Faatemah, the daughter of Prophet Mohammad and Lady Khadeejah binte Khuwailid was born in Makkah about 8 years before Hijrah (the migration of Muslims from Makkah to Madmah).

She was the most beloved child in the household of the Prophet, who expressed his love for her on numerous occasions in his sayings to his companions. She was very beautiful, delicate, kind hearted and extremely pious. Once, while she was still very young an old companion of the Prophet came to visit him. As soon as he entered the Prophet's house Hazrat Faatemah went behind a curtain. *The Prophet said, 'My dear daughter there is no need to do that since he is blind.'* She replied, *'Dear father if he cannot see me at least I can see him and as long as he stays with you I shall be seeing him.'* This is an example of the high degree of morality which she had acquired in her childhood.

She earned many titles because of her exemplary conduct. Some of them are Batool (the Immaculate), Taaherah (the Clean), Maa-soomah (Immune from sin), Siddeeqah ((be Truthful), Zahraa (the Flower), Sayyedah (the Leader). Her spotless character from early childhood justified the various titles given to her.

She was a source of joy and comfort to the parents, specially to Lady Khadeejah during the troubled years of the Prophet in Makkah when the believers were very few and the enemies in a vast majority.

She lost her mother when she was 3 years old, but she was fortunate enough to enjoy the company of such distinguished ladies as

Faatemah binte Asad. Ummul Fadhl, Safiyah, Umme Haani and Asmaa binte Umays. After the Battle of Badr in the 2nd year of Hijrah Hazrat Faatemah was married to Hazrat Ali, the cousin of the Prophet. This was a very happy marriage and Allah blessed them with two sons. Hasan and Husain, and two daughters, Zainab and Umme Kulsoom.

As Ali was not a rich man the married home was devoid of furniture and any sort of comforts. Many a times they went without food and many a times when they did have food they gave it away to the beggar who knocked at their door.

Hazrat Faatemah had to do all the household work herself which was often too much for her. Yet she never complained. At a later stage a servant named Fizzah was allotted to her as a help mate. But Hazrat Faatemah treated her as a member of the household and distributed the work load in such a way that she and Fizzah would take turns and do the house work on alternate days and also have days off. What a glorious example of equality between master and servant.

Because of her wonderful qualities the Prophet could not help admiring and respecting Hazrat Faatemah. It is reported that whenever Hazrat Faatemah came to visit the Prophet, he would rise and receive her and give her a seat beside him. This was no ordinary relationship between a father and a daughter. At a time in Arabia when women had no rights and commanded no respect at all from men the Prophet set an example to his followers and showed that women were not to be despised but to be loved and respected.

Hazrat Faatemah brought up her children with the greatest care and love, which is often difficult for a very young mother to manage.

In times of difficulties which the Prophet and Hazrat Ali had encountered in Madinah, Hazrat Faatemah proved to be a source of joy and inspiration to both.

Whenever the Prophet went out for a battle against the enemies, Hazrat Faatemah would be the last person he would visit for saying good bye, and upon his return, Hazrat Faatemah would be the first person he would visit. So intense was his love for his daughter. Likewise, Hazrat Faatemah's love for the Prophet was so profound that when he died in 11 Hijri her grief was almost uncontrollable.

When the Prophet was on his death bed. Hazrat Faatemah with tears in her eyes asked him as to what would become of them after he was gone. The Prophet replied,

Antumul mustadh-aafoona baadee.'

'You will all face persecution after me but do not despair and be patient.'

The first shock that she experienced was the loss of her unborn baby (whom she would have named Mohsin) due to the injury which she suffered because of violence and flogging when Hazrat Umar forced entry into her house to escort Hazrat Ali into the presence of Hazrat Abu Bakr for giving 'Bai-aa'.

Secondly, the Prophet had left some land at Fadak, which was his personal property, to Hazrat Faatemah, but immediately after the death of the Prophet, Hazrat Abu Bakr deprived Hazrat Faatemah of her right to inheritance by giving a ruling that Prophets' kin do not inherit property and it forms part of the Baitul Maal (the Communal Treasury). The decision was obviously incorrect when we refer to the Quran, which says,

**Wa waresa Sulaimaano Daawood
(Surah An-Naml V 16 Part)**

And Sulaimaan inherited from Daawood (a

Prophet).

If Daawood (A.S.) who was a prophet could leave inheritance to his son Sulaimaan (A.S.) how could a similar right of leaving inheritance to his daughter be denied to Prophet Mohammad (S.A.W.)? Hazrat Ali's witness in this case was also not accepted on the ground that *he* was an interested party.

It may, however, be noted that during the time of the Umayyad ruler, Umar bin Abdul Azeez bin Marwaan (99 to 105 Hijri) the decision of Hazrat Abu Bakr was reversed and the land at Fadak was returned to the rightful owners, the Bani Faatemah but unfortunately at a later date it was once again confiscated by the rulers of Bani Abbas.

The incident of Fadak weighed heavily upon the mind of Hazrat Faatemah. At the same time she could not reconcile herself to the separation from the Prophet, never smiled after his death and survived him barely 70 to 75 days.

The day she died she did all the house work herself including looking after the needs of the children, although she was seriously ill and it was not her turn to do the house work.

Later on the same day she called Hazrat Ali to her death bed and addressed him in the following words, 'I have tried to be a good wife. However, if unknowingly I hurt your feelings at any time please forgive me. Promise that you will not forget me and will pay visits to my burial place in order to offer faateha. Our children are very young and will soon become orphans when I am gone. If they make mistakes forgive them. After my death marry my niece Amaamah as she loves the children and will prove to be a good mother for them. I do not wish people to see my coffin. hence arrange my funeral at night.'

Hazrat Ali honoured her wishes and she was

buried at night in the cemetery known as 'Baqee" in Madinah not far from the Prophet's mosque and tomb.

After the burial Hazrat Ali offered faateha and wept bitterly in her memory. The elegy which he recited on this occasion was highly touching and heart breaking. A few lines are reproduced below.

**Kunnaa ka zawje hamaamatin fee
aykatin**

**Mutamatte-eena be sehhatin wa
shabaabi.**

**Dakhalaz zamaano benaa fa farraqa
baynanaa**

Innaz zamaana mufarreql ahbaabi.

*We were like a pair of dove in their nest,
living happily, blessed with health and youth.
However, time intervened and brought about
our separation. Indeed time always separates
those who love each other.*

8. LIFE OF IMAM HASAN (A.S)

A Brief Account

Imam Hasan, the eldest son of Hazrat Ali ibne Abi Taalib and Hazrat Faatemah binte Mohammad (S.A.W.) was born in Madinah on 15 Ramadhan in Hijri 3. His titles and other names were Mujtabaa, Zaki. Shabbar and Abu Mohammad. He was also referred to as Sayyed by the holy Prophet in one of his Hadith quoted in Sahih Bukhari Volume V.

During his childhood he often used to listen carefully to the Quranic Verses revealed upon the holy Prophet, memorise them, quickly return home and recite them before his mother, Hazrat Faatemah. She would later repeat those Verses in the presence of Hazrat Ali who would wonder as to how she learnt the latest revelations. However, one day upon enquiry, it was revealed to his great surprise that it was none other than their little son Hasan who was the source of feeding such information to Hazrat Faatemah.

His temperament was similar to that of his grandfather, the holy Prophet. He was calm, forbearing and always forgiving and never lost his temper inspite of provocations. He never rebuked anyone nor did he ever use an insulting phrase to indicate his displeasure. It is reported that only on one occasion when he was extremely irritated by a servant did he say, 'I shall chew your nose' which in fact amounted to a warning to the servant.

He was so generous that twice during his life time he donated his entire belongings towards charitable causes. He was so pious and God fearing that he performed Haj twenty five times on foot. He accompanied Hazrat Ali in the Battle of Jamal and played a prominent role in the Battle of Siffeen.

In 40 Hijri, after the assassination of Hazrat Ali,

he became the fifth Khalifah of the Muslim Ummah. But Muaawiyah ibne Abi Sufyaan did not acknowledge him as such, and on account of him Imam Hasan during the short period of his caliphate - a little over four months - faced nothing but trouble and unrest. An internecine war became imminent. But fulfilling the prediction of our holy Prophet, Imam Hasan averted this conflict by making a Treaty with Muaawiyah in accordance to which he relinquished his office as Khalifah early in 41 Hijri to Muaawiyah. Some of the most significant terms of this Treaty were that:

1. The practice of abusing Hazrat Ali from every pulpit specially in Syria, which was started at the instance of Muaawiyah in the wake of the Battle of Siffeen, must stop.
2. All those who professed friendship for Hazrat Ali should not be harassed, imprisoned, tortured or executed.
3. Muaawiyah shall not nominate his son, Yazeed, to the caliphate but leave this matter to be decided by the Muslim Ummah.

Although Muaawiyah did not like the above terms, he ratified the Treaty since it involved the transfer of caliphate to him which is what he was mainly interested in for quite some time.

Thus Imam Hasan prevented bloodshed among the Muslims by giving up what was his right. He spent a retired life in Madinah but even then he was not left in peace. During the subsequent period of nine years he was served poisoned food and water a number of times through a member of his family whose identity remained a mystery for quite a long time. Consequently the Imam's health kept deteriorating. His brother Imam Husain and sister Hazrat Zainab became alarmed, organised a vigil and sealed the jugs of water

to thwart any attempts to mix poison therein. However, inspite of all these precautions, on the night of 28 Safar 50 Hijri one of Imam Hasan's wives named Jaadah binte Ash-aas (as discovered later) succeeded in filtering fine deadly poisonous powder into the sealed jug of water kept near the Imam's bedside. During that tragic night the sick Imam once awoke from sleep and feeling thirsty drank water from the sealed jug kept near his bed. Immediately he was seized with convulsive pain and shouted for help. Hazrat Zainab rushed to his bedside and at his request laid before him a tray in which he vomitted. Blood and several tiny pieces of his liver fell into the tray. His condition became hopeless and he knew that his end was near. So he bid farewell to the members of the household and expressed a wish to be buried near the holy Prophet, if possible but not to insist upon it in case the authorities objected. The Imam died that night.

As soon as Marwaan became aware of Imam Husain's intention to bury Imam Hasan by the side of the Prophet he sent a detachment of swordsmen and archers to prevent this. Heated arguments were exchanged and even arrows were shot by Marwaan's soldiers at the coffin, seven of which had pierced the body of the Imam. Finally, to avoid any bloodshed, Imam Husain diverted the coffin towards Baqee and buried the body near Hazrat Faatemah.

It is reported that Muaawiyah had secretly conspired with Jaadah binte Ash-aas, Imam Hasan's wife giving her the hope of being married to his son Yazeed and to be made a queen if she got rid of Imam Hasan by poisoning him. It was she through whom slow poisoning was being administered to Imam Hasan in his food and water over the years. However, after the death of Imam Hasan she was completely ignored by Muaawiyah. All her dreams were shattered and she Finally became

insane.

With the intention of discrediting the name of Imam Hasan, the Bani Umayyah had started a false propaganda during the caliphate of Hazrat Ali that Imam Hasan married a woman today and divorced one the next day. Much later it was Mansoor Ad-Dawaaniqi, the second Abbasi Khahfah (144 Hijri) who stepped up this propaganda in order to lower the esteem of the Bani Faatemah in the eyes of their supporters and to justify the Abbasid claim to the caliphate.

Abul Hasan Abdullaah Al-Basri Al-Madaaini (died 225 Hijri), who was a partisan of Bani Umayyah, wrote that Imam Hasan had 70 wives whereas Abu Taalib Makki (died 380 Hijri) in his book Quwwatui Quioob increased this number at first to 250 and then to 300.

Another writer, Shablanji (died 1298 Hijri) in his book Noorul Absaar puts the number of wives as 90.

Thus we see how these historians have twisted the facts and have created misunderstandings about Imam Hasan, depicting him as a man who loved divorcing his wives.

Upon a critical analysis of the various reports we are confronted with the following questions:

1. Divorce is hateful to Allah and His Prophet and is permitted only in extreme circumstances. What was it that compelled Imam Hasan to pronounce so many divorces? Did he act irresponsibly in such important matters of marriage and divorce? Did he rebel against the wishes of Allah and His Prophet?

2. According to Mansoor Ad-Daw aaniqi the so called series of marriages and divorces commenced around 37 Hijri during the caliphate of Hazrat Ali. At that time Imam

Hasan had 3 wives one of whom was Jaadah binte Ash-aas.

All three of them remained his wives till his death in 50 Hijri. Since according to Islamic Shariah a man cannot have more than four wives at a time, Imam Hasan could marry only one to complete the figure of four. But if he divorced her he would have to wait till the completion of the Iddat of the *divorced* wife which is normally between 3 to 4 months and then only he could take another wife. Bearing this in mind, the number of women whom he could marry and divorce in one year would not exceed three. On this basis the maximum marriages cum divorces from 37 Hijri to the beginning of 50 Hijri (counting 13 complete years) would be no more than 39 assuming of course that Imam Hasan had nothing else to do but to marry and pronounce divorce. Can there be 250 or 300 or 90 or even 70 wives as alleged by these biased and ill informed historians?

3. According to Abu Taalib Makki Hazrat Ali was so annoyed at the conduct of Imam Hasan that he actually insulted him in public by telling people not to give their daughters in marriage to Imam Hasan. Was Hazrat Ali incompetent to admonish his own son? Or was Imam Hasan disobedient to his father?

It is quite clear that these allegations are baseless and intended mainly to denigrate Imam Hasan not only by Bani Umayyah but also by the Bani Abbas later on.

It is a pity that many of our own Mulla and Sheikh give credence to the version of these historians and freely talk about it in their sermons as if it was something that deserved applause. May Allah show them the right path.

9. LIFE OF IMAM HUSAIN (A.S)

A Brief Account

Imam Husain, the second son of Hazrat Ali and Hazrat Faatemah, was born at Madinah on 3 Shaabaan 4 Hijri. The mother's pregnancy period in his case was 6 months only, as it happened in case of one of the Bani Israaeel prophets, Hazrat Yahyaa (A.S). He was named Husain by the Prophet, and some of his other names and titles were Shabbeer, Abu Abdillaah, Sayyedush Shohadaa, Shaheed-e-Karbala.

It is reported that when Prophet Mohammad (S.A.W), the grandfather, took the child into his arms he was overwhelmed with joy and kissed him again and again. But a few moments later, to the surprise of everyone, he wept as if he was struck with grief. When asked about the reason of shedding tears on such a happy occasion, the Prophet replied, 'When the angel Jibraeel, after offering me congratulations, gave me the shocking news that this child was destined to be brutally massacred in Karbala, I was overcome with grief and could not control my tears.'

Imam Husain was dearly loved by the Prophet who always used to kiss his lips and his throat. When Imam Husain started walking the Prophet used to play with him by making Imam Husain ride his back like a rider on a camel. On several occasions, while the Prophet was engaged in leading congregational prayers, Imam Husain would quietly approach the Prophet and climb on his back when he would assume the position of Sajdah. The Prophet would then prolong the Sajdah waiting for Imam Husain to come off his back of his own accord. This was much more than the normal love of a grandfather for his grandson. Probably the Prophet was signalling to the Muslim Ummah that this was no ordinary

child and that he deserved the same love and veneration from the Ummah as was shown to him by the Prophet himself. He often used to say about the child thus,

'Husainun minnee wa anaa minal Husain.'

'Husain is from me and I from Husain.'

Imam Husain resembled the Prophet not only in features but also in manners from early childhood. Once the Prophet asked him, 'If my mission (Islam) is endangered after I am gone will you come to its rescue?'

Imam Husain replied, 'O grandfather I shall not hesitate to sacrifice my life in order to save your mission and this is my promise to you.' Almost 50 years later in 61 Hijri Imam Husain fulfilled his promise in Karbala.

At the age of 8 he lost his beloved grandfather and his loving mother in quick succession. Thereafter as he grew up he witnessed how the Ahle Bait were consistently being ignored by the Ummah. He saw how Hazrat Ali remained an unknown entity for 24 years except when the rulers of the time could not do without his help in solving intricate problems or seeking advice on important matters. He shared the difficulties which were experienced by Hazrat Ali during the short period of his Caliphate. After the assassination of Hazrat Ali and the signing of the truce between Imam Hasan and Muaawiyah, followed by the death of Imam Hasan due to poisoning, it became evident that under the growing power of the Bani Umayyah all hopes of re-establishing unity and peace in the Ummah were lost. Not only that but even the Islamic principles and values were constantly being threatened and distorted. A picture of the prevailing state of affairs has been aptly drawn by Syed Ameer Ali in his book 'Spirit of Islam' thus, 'With the rise of the self styled

first monarch in Islam, the oligarchial rule of the heathen times displaced the democratic rule of Islam. Paganism with all its attendant depravity revived and vice and immorality followed everywhere in the wake of Umayyad governors and Syrian soldiery.'

Muaawiyah, not satisfied with the trouble he had given to Hazrat Ali, broke the terms of the Treaty with Imam Hasan and with the intention of perpetuating the Caliphate in the Umayyad dynasty he secretly started taking "Bai-aa" (oath of allegiance) in favour of his son, Yazeed, of whose debauchery, licentiousness and anti Islamic activities everyone was aware of. But no one had the courage to come forward and express his disapproval. Muaawiyah also brought pressure upon legacy of more than 300,000 Hadith. It was a stupendous task for him to separate the forged Hadith from the authentic ones. On completion of his investigation and study he arrived at the conclusion that only a little over 7,000 were in fact acceptable. Hence these were recorded in his Sahih Bukhari, considered by the Sunni School of Thought to be the most authentic book after the Quran.

One cannot imagine the extent of the confusion such a state of affairs must have caused in the minds of the people during the early period of Islam following the death of the holy Prophet. During the decade from 50 to 60 Hijri the situation became worse. The Bani Umayyad deliberately twisted the Islamic Shariah and introduced changes therein to suit their own self interest. Under the Umayyad regime the basic human rights viz the freedom of expression, right to question the authorities or to protest against oppression and persecution were denied to the people. Instead of peace, as advocated by Islam, a reign of terror prevailed and the Muslim Ummah were governed by the law of the jungle.

Imam Husain could not watch in silence this flagrant violation of Islamic principles and the denial of justice to the victims of undue oppression. He took the lead in registering protest and warned Muaawiyah a number of times. In one of his letters the Imam rebuked Muaawiyah and severely criticised his actions in the following words

Summa vallayta ibnaka wa huwa
ghulaamun yashrabul khamr wa
yalhoo bil kilaab. Fa khanta
amuanataka wa akhzayta rae-
yataka wa [am tuwadde naseehata
Rubbeka. Fa kayfa tuallee aalaa
Ummate Mohammadin man
yashrabul musker. Wa shaarebul
musker minal faaseqeen wa
shaarebul musker minal ashraar. Wa
laysa shaarebul musker be ameenin
aalaa dirhamin fa kayfa aalal Ummate?

Now you have nominated (as your successor to Caliphate) your son who is addicted to drinking wine and who spends time playing with dogs. You have broken your trust and disgraced your people. You have never listened to nor acted upon the good advice of your Lord. How could you impose upon Mohammad's Ummah the rule of one who is a drunkard (when you know) that drunkards are debauch and wicked. In fact, a drunkard cannot be trusted with even one dirham, then how can he be entrusted with the affairs of the Ummah?

But Muaawiyah cunningly avoided open confrontation with Imam Husain. However, he did not cease to obtain in secrecy the oath of allegiance in favour of his son, Yazeed, violating the term of his Treaty with Imam Hasan.

Upon the death of Muaawiyah on 15 Rajab 60 Hijri Yazeed assumed the reins of Caliphate

in Damascus. The first step he took was to issue orders to Waleed bin Utbah bin Abi Sufyaan, the then governor of Madinah to obtain immediately 'Bai-aat' from the people of Madinah particularly mentioning the names of Abdullaah bin Zubair, Abdullaah bin Umar and Imam Husain and with special instructions that if Imam Husain refused he should be killed and his head be sent to Damascus. Waleed who had respect for Imam Husain called him to the state house the same evening and showed him Yazeed's letter. In reply Imam Husain said that he needed a little time to think about it and that he would prefer to announce his decision in public rather than in private. Waleed was satisfied with the Imam's reply. but Marwaan bin Hakam, notorious for his enmity towards the Ahle Bait, who was present at the moment, disapproved of this leniency shown by Waleed. He interrupted and said, Waleed what better opportunity would you get than this to kill Imam Husain. Do it here and now.' Waleed ignored him but Imam Husain lost his temper and in a raised voice snubbed Marwaan. Upon hearing the raised voice of the Imam, the youth of Bani Haashim, who were waiting outside to defend the Imam in case of emergency, rushed in with open swords in their hands. In spite of the provocation by Marwaan. Imam Husain did not use force but left in peace.

He was now fully convinced that the time was ripe for him to fulfil the promise given to his grandfather in his childhood. He made up his mind to leave Madinah, the city of his grandfather, once for all.

Fearing retaliation from Yazeed. Abdullaah bin Umar went into hiding whereas Abdullaah bin Zubair escaped secretly to Makkah. Imam Husain was advised by well wishers to do likewise for his safety, but he refused to show such cowardice and said that he would leave Madinah openly and travel to Makkah by well

known routes, thus publicising his silent protest and his refusal to give 'Bai-aat' to Yazeed.

Imam Husain finalised his preparations on 28th of Rajab for his first migration from Madinah to Makkah accompanied by his sons, brothers, nephews, freed slaves and a number of ladies from the Ahle Bait.

Some of the elders, who had enjoyed the company of the Prophet, upon recollecting one of his prophesies that 'A day will come when my son Husain will leave Madinah never to return', came to Imam Husain as a deputation from the citizens of Madinah and pleaded before him not to undertake this journey which would deprive them of his company and that of youngsters like Abbas. Ali Akbar, Qaasim and others. The Imam thanked them all and explained that he himself was unhappy parting with them and the fond memories of the city of his birth and above all the grave of his most beloved grandfather. But he had a mission to accomplish for which he had given a promise to his grandfather and that he was taking the women and children with him because they were destined to play an important role in this mission. He left his brother, Mohammad Hanafiyah, to guide the people of Madinah in his absence and before departing he gave a speech in which he emphasised the main purpose of his migration from Madinah in these words:

Innee lam akhruj sharran wa laa
bataran wa laa mufsedan wa laa
zaaleman Wa innamaa kharajto le
talabil islaahfee Ummate jaddee.
Ureedo an aamura bil maaroof wa
anhaa aanil munkar wa aseero be
seerate jaddee wa abee.

Indeed it is not at all my intention to go forth with an evil design nor to spread discontent nor to stir up dissention nor to commit

injustice to anyone. Indeed I have set out to bring about reforms in the Ummah of my grandfather. My duty is to encourage them to do things that are permitted and to dissuade them from that which is prohibited and in doing so I am but following the path of my grandfather and my father.

Imam Husain arrived in Makkah on 3 Shaabaan 60 Hijri and was welcomed by the people of Makkah who used to flock around him in Kaabah and quench their thirst for knowledge relating to true Islam as was preached by his grandfather, the Prophet.

When the people of Kufah learnt about this move of Imam Husain they held a meeting in the house of Sulaimaan bin Sard Khazaa-ee and decided unanimously to invite the Imam to Kufah. Hence, they wrote letters in which they stated that (1) they had no Imam to guide them (2) they would not give 'Bai-aa' to Yazeed (3) they wanted Imam Husain to be their Imam and (4) they promised to sacrifice their wealth and their lives for him.

The first letter arrived through couriers in early Ramadhan and was followed by many others, the subject matter of all being more or less similar. It is said that nearly 1,200 letters were received during the month from Kufah and Basrah. Consequently the Imam decided to travel to Kufah after performing Haj which was a couple of months away.

Meanwhile during the last week of Ramadhan, he sent his cousin, Muslim ibne Aqeel, as his deputy with a letter in which he wrote, 'In response to your invitation I am sending for the time being my cousin, Muslim ibne Aqeel, who is most capable and trustworthy. He will study the situation in Kufah and when he is satisfied and reports back to me, in sha-Allah I shall proceed to Kufah. But remember that the duty of an Imam is to command people to do

virtuous and permitted deeds and to stop them from doing what is forbidden.'

Muslim was warmly welcomed in Kufah and as many as 18,000 persons expressed their fidelity and gave oath of allegiance in favour of Imam Husain. Delighted with this response of the people of Kufah, Muslim wrote to Imam Husain that circumstances being quite favourable, he should proceed to Kufah as early as possible.

Since the governor of Kufah, Noamaan bin Basheer Ansaari, had been lenient with Muslim, some of the Yazeedi spies were alarmed and they swiftly conveyed to Yazeed the news of Noamaan's indifference in the matter and the anti Yazeed atmosphere that prevailed in Kufah. As a result, Yazeed issued immediate orders replacing Noamaan by Ubaidullaah bin Ziyaad, the then governor of Basrah and a cruel, malicious person.

Immediately upon taking charge he threatened the people of Kufah and so completely terrorised them that they went back en bloc on their promises to Muslim and deserted him. He became a wanted man and was compelled to remain in hiding for a while. But soon his whereabouts were discovered and a large force was sent by Ubaidullaah to capture him. Muslim, being a Haashimi, displayed such bravery and fought so well that he killed and wounded scores of soldiers single handed. However, through trickery he was overpowered and escorted under heavy guard to Ubaidullaah, who had him beheaded along with Haani bin Urwah, one of the friends who had given refuge to Muslim had been arrested on that account. In order to serve as a warning to the people of Kufah the severed heads of Muslim and Haani were hung in a prominent place and their torsos were shamelessly dragged through the streets of Kufah. These

were in reality the first martyrs who laid down their lives in the cause of 'Allah for which Imam Husain had left his hearth and home. This tragic event occurred on 8th Zil Haj and it was on the previous evening of this very day that Imam Husain, unaware of the happenings in Kufah, suddenly decided to leave Makkah without performing Haj and to proceed to Kufah.

Since Yazeed had so far been unsuccessful in obtaining 'Bai-aat' from Imam Husain he conspired to send a number of mercenaries, dressed as pilgrims to Makkah with instructions to kill the Imam in Kaabah while performing Tawaaf. News of this conspiracy reached Imam Husain in time. In order to avoid bloodshed and desecration of the holy Kaabah, Imam Husain changed his plans and prepared to leave Makkah on the morning of 8th Zil Haj. On the previous evening he gave the following sermon.

Al hamdo lillaah wa maa sha Allah
wa laa quwwata illaa billaah.
Khuttal mawt aalaa wulde Aadam
makhattal qalaadah aalaa jeedil
fataat wa maa awlahanee ilaa
aslaafee ishtiyaaqa Yaaqoob ilaa
Yoosuf. Wa khuyyara be masraa anaa
ulaaqeehe. Fa ka annee be awsaalee
taqtaohaa aaslaanul falawaat
baynan nawaawees wa Karbala... Fa
man kaana feenaa maliajuhoo
muwattenan aalaa liqaail laahe
nafsahoo fa yarhal fa innee raahelun
misbaahan in sha Allah.

Praise be to Allah. We bow before His wishes and it is He Who is the source of all strength. Death puts its stamp on every human being (the seed of Adam) just as a necklace clings to the neck of a young woman. I am as restless and eager to join my predecessors as Yaaqoob

longed to see Yoosuf. The place of my death has been chosen and I have no alternative but to proceed to it. I can clearly visualise how the wolves of the Kufan army are tearing apart my body limb by limb... Only those who are willing to lay down their lives with us in the cause of Allah should accompany us since I shall commence my journey in the morning.

Several days before Imam Husain's departure from Makkah all communication had ceased due to the restrictions imposed by Ubaidullaah ibne Ziyaad on the movement of people in and out of Kufah. This is why Imam Husain had not received the news of the tragic deaths of Muslim and Haani.

People wondered at Imam Husain's decision to leave Makkah without completing Haj and many of them joined his caravan in the hope of reaping some worldly benefit. This was the second and last migration of Imam Husain - from Makkah to Iraq. The Imam's caravan proceeded towards Kufah halting for rest and replenishment of water supply at a number of oases and villages such as Naeem, Waadi Aateeq, Zaaate Arq, Haajiz, Tha'alabiyah and Zubaalah. At the last stop the Imam received the heart rending news of the death of Muslim, Haani and Abdullaah bin Yaqtai through couriers who had managed to escape secretly from Kufah and had joined the Imam's caravan. This was an occasion for the Imam to give a sermon and discourage those who had joined him in the hope of obtaining riches and were not prepared to die. A number of such people left the caravan and went back. Imam Husain proceeded to Aqabah and then to Sharaaf. It was here that a 1,000 strong enemy cavalry led by Hnr ibne Vazeedir Riyaahee arrived, completely exhausted and thirsty. The Imam ordered the companions to give the visitors water and even to their horses from the store which they had for their own use. Some

companions were not happy to share their water with the enemies, since there was scarcity of water and it could not be obtained without difficulty in the part of the land through which they were passing. But Imam Husain said that he was the grandson of a merciful Prophet and could not deny water to anyone including enemies. After satisfying the thirst of the visitors, Imam Husain asked Hur the reason of his visit. Hur explained that he was ordered by Ubaidullaah to escort the Imam in his presence. The Imam argued with Hur saying that he did not leave Makkah of his own will but that he was invited by the Kufans, who needed an Imam to guide them, and produced before him the numerous letters he had received.

The Imam added that in case they had changed their mind and did not want him he would return to where he came from. Hur knew nothing about the letters. However, he wrote to Ubaidullaah about the Imam's request to turn back to Makkah but this was refused. Neither Hur nor Imam Husain would give in and there were heated arguments. In the end it was agreed by way of compromise that Imam Husain would travel under the supervision of Hur's contingent in a direction which would lead neither to Kufah nor to Makkah. After a while further orders were received by Hur to stop Imam Husain's caravan in a desolate place where there was neither water nor vegetation and to force him to give 'Bai-aat' to Yazeed or be prepared to fight. It was the 2nd Moharram 61 Hijri that the Imam's caravan had halted in the arid plain of Karbala. It is said that the Imam knew that this was the land of his sacrifice and so he purchased this plot from the nearby inhabitants and put up his tents. The Kufan troops started pouring into Karbala in thousands and the number kept on increasing every day. It is reported that by the 6th

Moharram the number had swelled to 20,000. Umar ibne Saad was appointed commander of the Kufan army. On arrival in Karbala he entered into negotiations with Imam Husain and wished to know the purpose of his visit to Iraq. The Imam reiterated his statement made previously before Hur and added that if his suggested alternatives were unacceptable, he was prepared to retire to some uninhabited land or to migrate to a far off country like India. Umar wanted to avoid bloodshed so he informed Ubaidullaah about the negotiations with the Imam hoping that a peaceful settlement will be arrived at. But Ubaidullaah became furious and sent Shimr bin Zil Jawshan with a letter of warning that if Umar showed leniency and felt incompetent to subdue Imam Husain, he should relinquish the command of the army and hand over charge to Shimr. The fear of losing power and worldly benefits compelled Umar ibne Saad to adopt a stern attitude towards Imam Husain. He cut off completely the supply of water of the river Furaat (Euphrates) to Imam Husain and his companions from the 8th of Moharram. He received further orders on 9th Moharram to launch an attack on Imam Husain and in compliance the Kufan army commenced its advance towards the Imam's caravan.

Thereupon the Imam requested the enemy to delay the fight till the next morning so that the Imam and his companions could spend the night in offering prayers which were so dear to them. There was some hesitation but finally Umar agreed and the enemy forces withdrew.

After the obligatory evening prayers, Imam Husain gave a very touching sermon wherein he said,

Asnaa aalal laahe ahsanas sanaa wa
ahmaduhoo aalas sarraae wadh
dharraa. Alla humma innee

A Complete Book of Namaz and Dua
 ahmadoka aalaa an akramtanaa bin
 nubuwate wa allamtanal Quran wa
 faqqahtanaa fid deen wa jaalta lanaa
 asmaa-aan wa absaaran wa
 afedatan, faj-aalnaa minash
 shaakereen. Ammaa baad fa innee
 laa aalamo as-haaban awfaa wa laa
 khairan min as-haabee wa laa ahia
 baitin abarro wa laa awsal min ahle
 bailee. Fa jazaakum Allah aannee
 khairaa. Alaa wa innee laa azunno
 lanaa yawman min haa-ulaae. Alaa
 wa innee qad azinto lakum
 fantaleqoo jamee-aan fee hillin.
 Laysa aalaykum minnee zimaarn wa
 haazal lail qad ghashiyakum,
 fattakhezoooho jumalan wa daoonee
 wa haa-ulaail qawm. Fa innahm
 laysa yureedoona ghairee.

I praise Allah with the best words I can think of and He is always worthy of praise be it a time of prosperity or adversity. O Allah I do praise Thee for honouring us through prophet-hood, for enabling us to equip ourselves with the knowledge of the Quran and the details of the Shariah, for giving us ears that listen to no evil, eyes that see no evil and a heart that is free from evil. O Allah include us among those who are always thankful to Thee.

Let me tell you that I do not know of any companions more loyal and well meaning than my companions here nor any relations more righteous and loving than these relations of mine here. May Allah, give you the best of reward for being with me. Unfortunately, I do not think that these Kufans will let me see another day. Hence, I willingly allow you one and all to take advantage of this darkness and go away wherever you like, leaving me alone to settle with these people. Indeed they do not want anyone other than me.

At the end of the sermon there was commotion

among the companions and the relations. With one voice they asserted that they could never even think of deserting him and they reiterated their pledge to lay down their lives for him. The Imam thanked them all and they retired to their respective tents. They spent the night in prayers eagerly awaiting the morning when they could prove their loyalty and martyrdom.

On the morning of the 10th (the day of Aashura) Umar ibne Saad repealed his demand for 'Bai-aa' in favour of Yazeed which Imam Husain refused. Consequently war was declared by Umar who arranged his huge army in battle formation. The Imam had no choice but to organise his little band of 70 spirited and dedicated souls on a similar basis. He sent a message to Umar that since fighting was the only alternative to this impasse, let it be a man to man combat according to the accepted Arab tradition. This was agreed upon by Umar but it was not strictly following when the actual fighting took place.

At about midday a section of the enemies launched a sporadic attack which was repulsed by the Imam's companions, a few of whom lost their lives in this encounter. Since the enemy arrows still kept coming. Imam Husain had to organise Salaatul khawf at the time of Zohar. After competing the Prayer the Imam mounted his horse, rode in front of the enemy rank and addressed them in the following words.

"O peopel of Iraq listen to me and do not make haste in shedding my blood. You wrote thousands of letters inviting me to your land. Now if you kill me it will be an act of injustice and tyranny and you will face nothing but remorse and humiliation. As far me I have trust in Allah Who is my Protector. O people don't you know me? I am the grandson of the holy Prophet. I am the son of Ali, the Prophet's cousin and wasi. Hamza, the greatest martyr of Islam, was my father's uncle. I am the

nephew of Jaafar ibne Abi Taalib who has been awarded wings in paradise (in place of his arms which he lost in the Battle of Mootah). My brother Hasan and I have been declared by the Prophet as leaders of the youth in paradise. If you do not believe me, ask any of the Prophet's companions who are still alive. Ask Jaabir bin Abdullaah Ansaari or Abu Saeed Khudri or Nahl bin Saad or Zaid bin Arqam or Anas bin Maalik. Do you have any doubt about my being the grandson of the holy Prophet? Why do you want to shed my blood? Am I being avenged for taking some one's life? Have I robbed anyone of his possessions or have I injured anyone? O Sheeth bin Rabaee, O Hijaar bin Abhar, O Qays bin Ash-aas, O Yazeed bin Haaris did you not write to me to come to Kufah as soon as possible since the fruits were ripe and the land was fertile and so on?'

They pretended as if they had nothing to do with these letters. Their patent reply was that the Imam should either give 'Bai-aaat' or face death. Thus Imam Husain had no other alternative but to die an honourable death Fighting with the enemies.

Hur was watching the developments from the day he had first interfered with the movements of the Imam's caravan. His conscience had been biting him for some time but now he felt himself solely responsible for placing the Imam in such a perilous situation. He was full of remorse and by way of atonement he deserted Ibne Saad's army and joined the Imam's caravan. He was given a warm welcome by the Imam and forgiven.

The enemies were getting restless and they shouted the war en' 'Hal min mubaariz?' With die permission of Imam Husain it was Hur who first went out to answer the enemy call to tight. Being a reputed warrior, he killed a large number of the enemies. Hence he was

surrounded and attacked from all sides as a result of which he fell and achieved martyrdom. Then the other companions of Imam Husain and the slaves proceeded to the battle field one after another with the permission of the Imam and gave their lives. They were followed by the Bani Haashim who displayed exceptional bravery offering their lives. Imam Husain then brought on to the battle-field his six months old son, Ali Asghar, in his arms and requested the enemies to give some water at least to the thirsty baby if not to him. But the enemies replied with a three pronged arrow which instantly killed the baby and pierced the Imam's arm. Alas the Prophet's Ummah had exceeded all bounds of cruelty to the grandson of the Prophet. The Imam could not return the lifeless body of the baby to the mother. Hence he dug a tiny grave in the sand with his sword and buried the body.

So far the only adult male survivor besides Imam Husain himself was his eldest son, Ali Zainul Aabedeen, who being sick was bed ridden on that day losing consciousness from time to time. The Imam now approached him, and bidding farewell gave him instructions to look after the women and children and to bear with patience the difficulties still to come.

He then dressed himself for the battle and after bidding farewell to the ladies and the children mounted his horse and rode before the enemy ranks. Once again he gave an eloquent speech reminding the enemies of his identity so that they might have no excuse later on to say that they did not kill the grandson of the Prophet but by mistake. Like his father the Imam displayed such feats of bravery on the battle Held by killing hundreds of enemies that Umar ibne Saad was stunned and feared that at this rate the Imam would wipe off the entire army. So he ordered his troop to surround the Imam and assault him from all sides. Not only were

hundreds of arrows showered at him but they also attacked him with swords, spears and even stones. The Imam was now seriously wounded. At last a sharp stone hit him on the forehead which made him dizzy and he fell from his horse. The enemies at once gathered around him and Umar ordered the Imam's head to be severed from the body. No one had the courage to do this but Shimr volunteered. He sat astride the body of the Imam, who was now in prostration, and bending down he tried to listen to what the Imam was saying in a faint voice. He could hear the Imam praising Allah and saying, 'O Allah I have fulfilled my promise and now it is for Thee to fulfil Thy promise.'

It is a universal practice that when an animal is to be sacrificed care is taken to see that it is given a drink of water and the slaughtering knife is sharp so that the animal suffers minimum pain.

Alas even this humane treatment was denied to the Prophet's grandson. He had no water for three days and his head was severed by Shimr with a blunt dagger with the sole intention of prolonging his agony.

The Imam's head was mounted on a lance and his body was stripped of his cloak, shirt and turban, all of which were taken away by the enemies as tokens of victory. Some others took his shoes, his sword and his armour. One of the enemies, who tried to remove a ring from the Imam's finger, failed in his attempt. So he cut off the finger with his sword in order to obtain the ring. The Imam's body was then trampled upon by freshly shod horses, which was an extreme form of humiliation to an enemy according to an old Arab custom.

Imam Husain's grand sacrifice was a great moral victory which saved Islam from extinction. Hence we are deeply indebted to him and his

name will be remembered till eternity.

This Tragedy of Karbala raises a number of questions in our minds some of which are:-

(a) Knowing- full well that Yazeed was a powerful monarch, why did Imam Husain endanger his life by opposing him and refusing to give him 'Bai-aaat'?

(b) Did Imam Husain himself aspire to become the ruler of the Muslim Ummah and did he intend to collect an army in Makkah to fight against Yazeed?

(c) Why did the Imam take with him on his journey from Madinah the women and children of his household?

(d) On the day of 'Aashura Imam Husain could have sent his relations first to Fight against the enemies. But instead he let the companions go first into the battle field and face death. Why?

The answers to these questions may be given as under.

(a) Being the grandson of the Prophet of Islam, Imam Husain had a grave responsibility of giving true guidance to people in his capacity as Imam. If he were to give "Bai-aaat" to Yazeed it would have meant compromising with the devil and the total destruction of Islam. If the Imam had not stood up in opposition, the words and deeds of Yazeed would have been interpreted as Islam, on the basis of the adage

An naaso aalaa deene mulookehim

The people usually follow the religion of their rulers.

The power of Yazeed was insignificant before the devotion and determination of Imam Husain to whom quantity did not matter.

The famous writer, Thomas Carlyle, has said, 'The best lesson which we get from the

Tragedy of Karbala is that Husain and his companions were the rivid believers of God. They illustrated that numerical superiority does not count when it comes to truth and falsehood. The victory of Husain despite his minority marvels me.'

(b) The Imam had never intended to gain temporal power nor to acquire wealth nor territory. This is clearly evident from his very first sermon delivered at the time of his departure from Madinah. He left home not for collecting; in army but to seek refuge in Makkah, the sacred city of peace and security. However, even this city proved to be insecure for him and he was forced to move on. His sermon before leaving Makkah is a further proof of the fact that he undertook his perilous journey in order to save Islam. On various occasions he discouraged people joining his caravan if their sole aim was to obtain worldly benefits. No commander of an army set out to conquer would behave in such a manner.

(c) The Muslim Ummah had fallen into a deep sleep of servility to the evil Bani Umayyad regime. They had lost all sense of honour and self respect and the Islamic Shariah was being openly flouted. Imam Husain felt that they would not wake up from their sleep unless they were to witness something extra ordinary and unusual happening. Hence, the Imam not only publicised his refusal to give 'Bai-aat' to Yazeed but also took the unusual step of raking women and children with him on his journey to Makkah. Again his sudden departure from Makkah without performing Haj was a step not to be expected from the grandson of the Prophet. These events provoked considerable thought in the minds of the people of Makkah and Madinah. Some of them began to realise how they had been fooled and systematically lured away from Islam by the Umayyad regime.

Undoubtedly Imam Husain had planned his sacrifice very wisely. It was necessary to publicise tills sacrifice far and wide not only among the Muslim Ummah but also among the rest of humanity and who else could have accomplished this task than the women and children of the Prophet's household.

One of the renowned English authors, Charles Dickens, has made the following observation:-

If Husain fought to quench his worldly desires (as alleged by certain Christian critics) then I do not understand why his sisters, wives and children accompanied him. It stands to reason therefore that he sacrificed purely for Islam.

The first phase of the Tragedy of Karbala had ended with the sacrifice of Imam Husain and his companions and the second phase commenced from Karbala when the women and children were made prisoners and taken first to Kufah and then to Damishq (Damascus). Thus the women and children of 'the Prophet's household were instrumental in exposing the tyranny and injustice of the Umayyad regime which none other had the courage to do.

(d) Aashura was the third day in succession when Imam Husain and his companions had been without a drop of water. This suffering due to thirst coupled with the mental stress involved in witnessing bloodshed were such agonising factors that Imam Husain considered it more humane not to prolong the misery of his companions. In order to end their suffering he offered their sacrifice before that of his own kith and kin. He himself was the last to fight against the enemies and to lay down his life. The extent of his agony was unimaginable and his patience throughout this Tragedy was matchless.

Some noteworthy facts about the Tragedy of Karbala

1. The martyrs of Karbala numbered 72 according to most of the historians and they consisted of:

Family members of Bani Haashim	18
Companions of Imam Husain.....	40
Freed Slaves (who preferred to remain with and serve their masters).....	14

2. During the battle on the day of Aashura the heads of the following martyrs were cut off by the enemies and flung into the Imam's camp:

Abdullaah bin Umair Kaibi
Umar binjanaadah
Aabis ibne Sheeb Shaakiri

3. The following were slain after the martyrdom of Imam Husain:

Suwaid bin Abil Muta, *(who became unconscious in the initial fight but recovered later and fought with the enemies).*

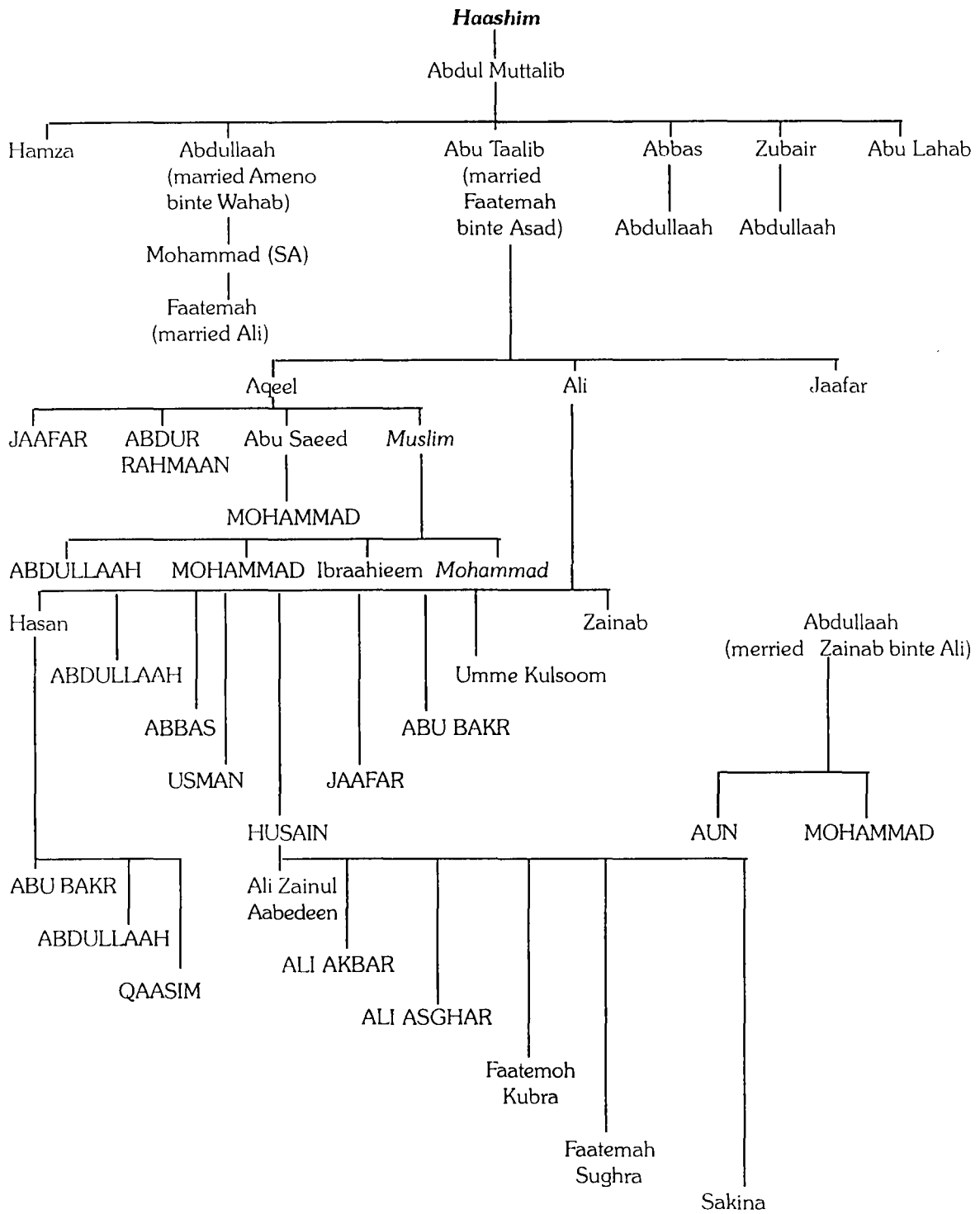
Saad bin Harth, and
Abul Hatoof - *both of whom changed, sides at the last moment and fought with the Imam's enemies.*

4. The following mothers watched the death of their beloved sons:

Umme Layla of Ali Akbar.	Umme Rabaab of Ali Asghar.
Zainab binte Ali of Aun and Mohammad.	Binte Shaleel of Abdullaah bin Hasan.
Umme Farwah of Qaasim bin Hasan.	Ruqayyah of Abdullaah bin Muslim.

The mothers of two of the Imam's companions also witnessed the slaughter of their sons, Umar bin Janaadah and Abdullaah bin Umair Kalbi.

Chart showing some of the decendants of Haashim bin Abde Munaaf



Note: The names in block letters indicate those Bani Haashim who were killed in Korbala on the day of Aashura 61 Hijri and those in italics killed in Kufah on 8 Zil Haj 60 Hijri, a month before the Trogecy of Karbala.

10. EVENTS FOLLOWING THE TRAGEDY OF KARBALA

The Tragedy of Karbala did not end when Imam Husain and his faithful companions including his brothers, sons and nephews were mercilessly slaughtered by Yazeed's army.

Even the clothes which Imam Husain was wearing were looted by a number of enemies after the Imam's head was cut off and fixed on a lance. Umar ibne Saad, the commander of the enemy army, then issued an order to trample the body of the Imam by running horses over him and alas this shameful deed was done.

As if their beastly acts so far were not enough, the enemies turned towards the Imam's tents and looted whatever little they could find. They snatched the veils from the women of the Prophet's household and pulled out earrings from the ears of little frightened girls. In fact they took forcibly whatever they could get hold of even though the objects looted were of no value to them. Then they set fire to the tents one by one with the result that the women and children were forced to take refuge on the hot sands in the open desert.

After committing these atrocities the enemies got busy sorting out their dead leaving the Imam's body unattended.

As the late evening of Aashura approached, a small group of women led by the wife of Hur ibne Yazeed, the first martyr of Karbala, brought for the bereaving women and children some water, bread and 'haleem' hurriedly prepared from whatever cereals they were able to collect from their tribesmen. It has since become a custom to prepare 'haleem' on the day of Aashura.

For the survivors of Imam Husain the evening of Aashura was full of horror, torment and grief

never experienced by any group in a struggle against falsehood, tyranny, oppression and injustice.

On the 11th day of Moharram Umar ibne Saad gave orders to leave for Kufah. The women and children were made to ride on bare camel backs. Ali Zainul Aabedeen, the only grown up male survivor of the massacre, was bound in heavy chains and was asked to lead the caravan. The severed heads of the martyrs were being carried on lances alongside the camels with the intention of hurting the women and children and increasing their agony. In this manner the caravan was paraded in Kufah and brought before the governor, Ubaidullaah ibne Ziyaad, a cruel and hard hearted person. He insulted and humiliated the women but Zainab and Ali Zainul Aabedeen retorted without fear and denounced the evil deeds of the enemies.

As soon as orders were received from Yazeed the caravan left Kufah for Damascus. This 'was the most painful and difficult journey for the Prophet's family and it is reported that some children fell off the camels and died. Some others died of utter exhaustion on this long and arduous journey from Kufah to Damascus.

During the course of this journey many miracles were noticed by people such as fresh blood oozing out of the severed Head of the Imam, tears flowing from his eyes and his lips pronouncing "Allaho Akbar" and reciting some verses of the holy Quran.

The people in Damascus did not know whose caravan it was. They were intentionally kept in the dark and told that these were the captives from a group whose leader had rebelled and against whom a great victory was achieved. There was jubilation in Damascus and the Prophet's family was paraded in the crowded streets of the city. The women and children were detained for a long time at a place where

slaves used to be bought and sold. This was most humiliating for them, specially for Ali Zainul Aabedeen. On the way some women threw dates on the caravan by way of Sadaqah (charity) in order to avert evil from their own children. When Zainab saw one child picking up a date she at once intervened and asked him to throw it away. In a loud voice she addressed the people and said, "Sadaqah is haraam on Ahle Bait of the Prophet and we are the Ahle Bait'

Ali Zainul Aabedeen, Zainab and Umme Kulsoom made speeches from time to time trying to convince the general public that they were victims of Yazeedi cruelty and that they were none other than the members of the Prophet's family.

How difficult it must have been for them under the circumstances but they never lost courage or patience and always tried to unveil the atrocities and tyranny of Yazeed and his men.

When the Imam's caravan was brought before Yazeed he humiliated everyone. He ordered the head of Imam Husain to be placed at his feet in a platter and he began to strike the face with a stick at the same time reciting a poem composed by himself. In this poem he openly expressed his unbelief and hatred towards Islam and its propagators in the following words,

Bani Haashim wanted to rule in Arabia so they made up a story. In fact there was no revelation and no angel ever came. I wish my forefathers, who were killed in the battles of Badr and Ohod, could see how I have taken revenge from the Bani Haashim.

People who became aware of the identity of the captives were deeply shocked. Some of the courageous ones like Zaid bin Arqam and Jaasliq, a Christian scholar and priest, protested

in the presence of high officials and foreign dignitaries and suffered for it.

The Ahle Bait were kept in a dark and dingy prison in the city for quite a long time. It is reported that the truth gradually dawned upon the masses of Damascus who now realised that Yazeed had committed the grave crime of killing the grandson of the Prophet and had imprisoned the women and children of the Prophet's household. Unrest was already growing in the city. The situation became worse when Sakina, the little daughter of Imam Husain died of grief in the prison. The incident created an uproar amongst the learned and most influential persons of Damascus. They came with swords in their hands to Yazeed demanding full explanation of his misdeeds and the release of the prisoners. Fearing a revolt, Yazeed had no choice but to release the Ahle Bait. He offered them wealth by way of compensation and residence in Damascus. The Imam's sister Zainab in consultation with Ali Zainul Aabedeen, declined the tyrant's offer but asked him to provide a house where the Ahle Bait could mourn for their martyrs of Karbala.

It was the beginning of the Husaini majalis which were attended by Syrian women in large numbers. This helped in reducing the tension that was weighing heavily upon the Ahle Bait and also removed the misconceptions the Syrians had about the prisoners. After a while the depleted caravan of Ahle bait returned to Madinah. The first phase of the grand sacrifice of Imam Husain was over in Karbala and the second phase commenced in Karbala and ended in Madinah.

11. Life of Imam Jaafar As-Saadiq (A.S.)**A Brief Account**

He was the great grandson of Imam Husain (A.S.), the martyr of Karbala and was born at Madinah on 27 Rabiul Awwal 83 Hijri, 22 years after the Tragedy of Karbala.

His father was Imam Mohammad Al-Baaqir and his mother was Umme Farwah, the great grand daughter of Hazrat Abu Bakr, the companion and father in law of the Prophet. He was popularly known as As-Saadiq (the Truthful) but *he* was also referred to as Al-Faazil (the Scholar), At-Taahir (the Pure) and Abu Abdillaah (the Father of Abdullaah).

He saw the reigns of nine Bani Umayya rulers from Waleed bin Abdul Malik in 86 Hijri till Marwaan Al-Himaar in 132 Hijri when Bani Umayya were overthrown by the Bani Abbas.

After the fall of Bani Umayyah, he lived during the reign of the first two rulers of Bani Abbas. The first of them was Abdullaah Saffaah from 132 till 136 Hijri and the second was Mansoor (Abu Jaafar) ad-Dawaaneeqi, who died in 158 Hijri. He spent most of his time in teaching and propagating true Islam which had come under great pressure not only from outside forces but also from internal antagonism. In a period of strife and gloom the mission of the Imam served like a beacon of light in darkness.

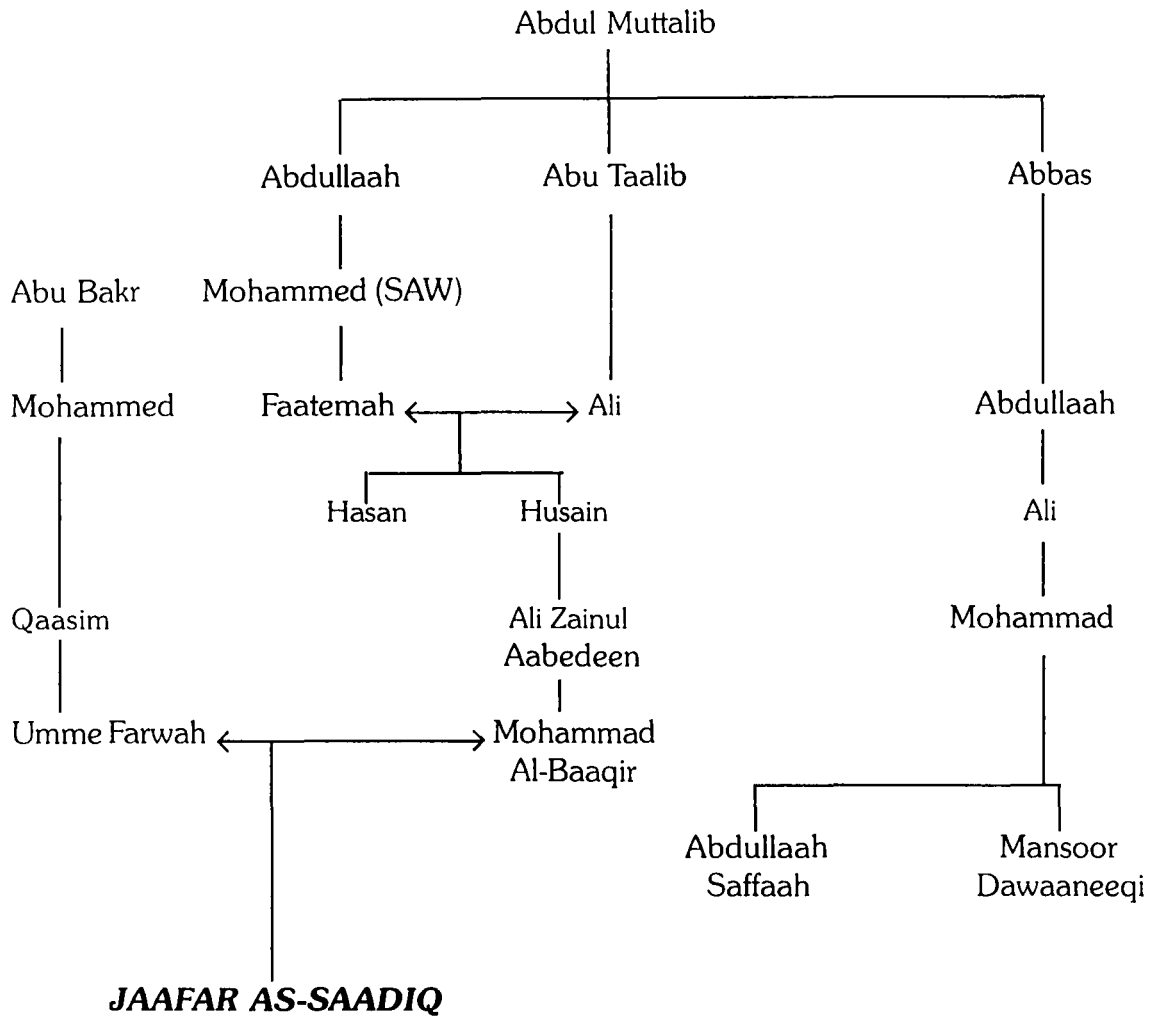
He held discussions and debates with atheists, Jews and Christians and convinced most of them of the underlying truth and quality of Islamic teachings. His pupils numbered more than 4,000 some of whom came from far off lands to receive instructions from him. He imparted knowledge on various subjects like Hadith (Tradition), Tafseer (Commentary on the Quran), Fiqah (Jurisprudence) as well as Science and Art.

His most outstanding disciple on Hadith, Tafseer and Fiqah was Abu Hamfah, who according to Allama Shibli Noamaani, remained in the attendance of the Imam for a period of four years and *he* became so learned that he was himself acknowledged as an Imam by a large section of the Muslims. They are known as Hanafi, one of the four schools of thought among the Sunnis. His most outstanding pupil on Scientific subjects was Jaabir ibne Hayyaan Tartoosi who, under the Imam's guidance compiled nearly 400 books on Mathematics and Chemistry. The modern world has derived a great deal of benefit from these books and is highly indebted to Islam for the help and guidance in its research and development work.

The popularity and respect won by the Imam amongst all sections of Muslims was enough to excite the envy of the then Abbasid ruler, Mansoor Dawaaneeqi, who managed to get rid of the Imam by poisoning him. The Imam died on 15 Rajab 148 Hijri and was buried in Jannatul Baqi in Madinah.

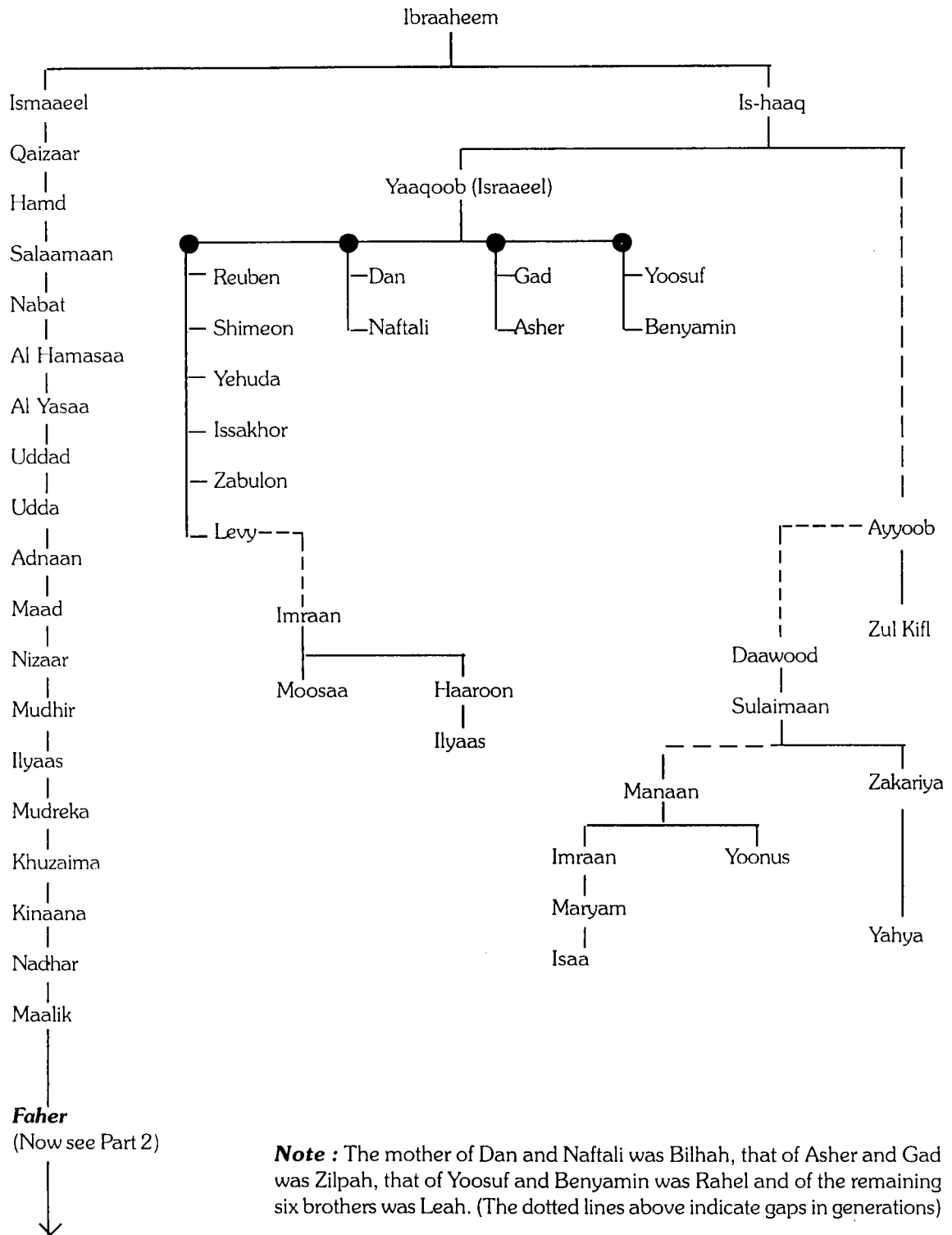
The anniversary of the Imam's death is observed with additional prayers and it is usual to serve a meal to the participants consisting of 'Kheer' and 'Puree' as main dishes.

Below is the genealogical chart of the Imam.



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The descendants of Prophet Ibraaheem (A.S.) Part - 1



Note : The mother of Dan and Naftali was Bilhah, that of Asher and Gad was Zilpah, that of Yooosuf and Benyamin was Rahel and of the remaining six brothers was Leah. (The dotted lines above indicate gaps in generations)

