

JAFARIA EDUCATION CENTER

Lesson I - Purpose and Aim of Life

What! Did you then think that
we had created you in vain and
that you shall not be returned
to Us ? (23:115)

And I have not created the jinn
and the humans except that they
should serve (worship) Me. (51:56)

...For everyone of you We
appointed a law and a (clear)
way; ... (5:48)

Following is the defination of certain islamic terms.

Fiqh : Science of Islamic jurisprudence; to understand
religion; to understand shariah.

Shari'ah : Path; way; Islami Law.

Beda't : Heresy; innovation; the exercise of personal taste and
innovation in devine precepts.

Any act we perform falls under one of the following five
categories.

Wajib : Obligatory; an act whose practice is necessary from the
religious point of view. If not practiced there will
be 'azab' (punishment) in the Akharat.

Mustahab : Recommended; desirable; an act whose practice is
desirable (rewarding, sawab) but not subject to
punishment if not performed.

Mubah : Optional; neutral; No reward (sawab) nor punishment
(azab).

Makruh : Abominable; loathesome; that practice which is not
unlawful but reward (sawab) if not practiced.

Haram : Unlawful; prohibited; an act which, from religious
point of view, must be abandoned (must not be done),
and if practiced, there will be punishment in Akharat.

Islamic Law is divided in the following four parts

- Ibadat : Worship. Those deeds in which 'intention' is necessary. The deeds between him and God e.g. prayers, fasting, hajj etc.
- Mamalaat : Transaction. Those deeds in which others agreement is required but intention is not necessary e.g. buying, selling, marriage, renting etc.
- Ekaat : Those deeds which depend on oneself only. Intention is not necessary for this. Examples are hunting, giving gifts, eating etc.
- Ahkaam : Rules, politics. The laws and rules which are necessary for a society or government e.g. inheritance, justice, punishments etc.

HOME WORK

1. Give five examples each of wajib, mustahab, mubah, makruh and haram, which relates to you.
2. Give atleast two examples (besides dress) of such a thing which will cover all above five categories in different situation. Explain.
3. Give atleast three examples each of things which will come under Ibadat, Mamalaat, Ekaat and Ahkaam.

Today's lesson from our count is lesson #301, which will restart this lecture series. However, by restarting this series you people will have to give at least two sacrifices because ~~at the time when the first time this classes were~~ taken in 1976 and lots of changes have taken place since ~~first~~ the time when we first started this program in 1976, and there are lots of places now where people have desire and interest in learning Fiqh. But they have a very little knowledge of Fiqh and also by taking advantage of today's technology some of our friends have made this possible that the lessons and lectures given here doesn't necessarily stay confined to this area but spreads out in its original form. Keeping this in mind when lesson and lectures will be given some very basic and kid like stuff will have to be said, listening to which you might ^{get} feel bore but as I said I will have to keep those people in mind while giving lecture who have no or very little knowledge of Fiqh and if this very basic stuff are not explained it will become very hard and difficult for them to understand. ~~any problems~~

When these very basic things are given I usually can see eagerness on your faces but in spite of this that this sacrifice should be given for those people for whom understanding this basic thing is very important

And the second thing is this that when we first started this program, the classes were held very regularly every week but now there will occur several gaps in between especially from ^{month} ~~month~~ of Shaawal to Rabiul Bawal I have to go out of town frequently and I don't even know most of the time where I will be during this ~~month~~ period; but as has been practice of this program that without notice no gaps have occurred but ~~not~~ ^{now} there will ^{be} more gaps than ~~it~~ you are used to, in fact when we are to restart this program month of Haj is near end then Muharram will follow. ~~not~~ For this is the second sacrifice you will have to give to tolerate these frequent gaps in lesson. So these are the two sacrifices if given will make this program successful, with this let us start ^{today's lesson} The verse of Holy Quran by which this lecture was started in it God Almighty is asking a question. One wonders when one recites this verse

that Does God also feels necessary to ask a question? God Almighty, Who knows everything, He is Great, He has power on everything. Does He feels necessary to ask a question? Then why is He asking? By reading the verse we understand that this question is not like the question you ask I ask that when we don't know something and ask a question to learn and gain knowledge. No instead this question is such that it wants us to pay attention to some fact, when it is asked "Afa Hasibtum" O people do you think we have created you in vain? Without any purpose? Is this what you think? This is the question asked? what is the purpose of asking this question? So that one should stop and think? One should ponder? one should reflect? Almighty God is asking me a question? I should think about the answer. And then just like a good questioner when he asks a question, he gives some hints and direction for getting a finding an answer, hence immediately direction came, Listen the ponder and think on this question but don't get misguided and make the same mistake as those people did who thought and tried to look for the answer

keeping God in mind
of this question without ~~considering God~~ and
come to a conclusion that we are not created in
vain, without any purpose but we are created
for humanity. This is such a charming and
heart alluring slogan whose vehicle has no base.
We are created to serve humanity hence
to them to ~~be~~ serving humanity is everything
but serving humanity in such a way that
the destruction of humanity itself is becoming
clear to us from what we see today. Hence
to avoid getting misguided Allah points out
"Ma An Kum Alina turjaon" Remember this also
that you have to come back to Me after
this life. So when you think about this question
keep this in mind that you have to come
back to to return to Me is the purpose of
life has to do ^{also} something with you returning to
Me. Why does Allah ask this question,
We start thinking and finally if we are unable
to find a satisfactory answer and can't come
to true conclusion then he should turn towards
Allah, All knowing that O'Allah you have
asked this question we are unable to answer
You can tell us the answer and just few pages

after Quran gives the answer and the answer
 given was "Wa ma --" We have created
 to remain & give to for one purpose only and
 that is to do My Ibadat. Not for Ibadat
 but for My Ibadat that they do My Ibadat
 When this was announced the Quran also said
 His Ibadat the Quran also said at the same
 time that "Wa Lay Kule --" Also remember this
 that for everyone we have given the way, the
 method of Ibadat. ~~We want~~ Allah wants His
 Ibadat and the way He only the Ibadat which
 is done by His method. Allah does not want
 we do His Ibadat the way we want the way
 we desire No but Allah wants Ibadat but
 also "Wa Lay Kule --" And we have given the
 method of Ibadat for everyone, we have given
 a way, we have given a Shar'at. So Allah
 wants Ibadat and we only want Ibadat to done
~~as shown and given by~~ His way, He gave the
 method of Ibadat and also showed the way of
 Ibadat. Hence to show & teach this method
 and way of Ibadat 120,000 prophets came and
 12 Imams were sent in this world. The only
 purpose for them to come was to give and teach

the marafiq of Allah and to teach it and make us do Ibadat the way the Method given by Allah. So now what does Allah want, does not want prayers (Salat) does not want fasting, does not want Ibadat but wants that prayer which is performed by the Method shown by Him, wants fasting of the way to the game and wants Ibadat the way given by Him only. Hence this way, this Method given by Allah is called Shariat which you have all heard so many times.

Shariat comes from Shara meaning way / road. and so Shariat means that way, that road to which takes a person (Bande) to His Lord His Creator. That is the way / that the road, path - we are told / ordered to follow and that the path - Allah expects us to obey and follow. In our religion this path - is also known by the word Fiqh. Literal meaning of Fiqh is 'to understand' but in religion Fiqh means to understand Shariat; to understand orders of Allah, to understand religion.