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Quran gives responsibility to every <sup>man</sup> man, thus, responsibility is unique & different from other responsibilities in this sense that in other responsibilities most of the time the hope is that rewards will be given in Alharat, prayer, fasting, obedience of parents, not to listen to music, not to be drunk etc., for this the reward is in Alharat and suffering in this world but we suffer because it is the order of Allah. That is why many people don't complete their responsibilities because the fruits <sup>isic</sup> gained is not apparent - now when someone knows about Alharat but suffering is immediate here to go through this suffering now. But this particular responsibility & Jihad are more or less about Quran promises that whatever rewards is in Alharat it is there but by doing this one here will bring benefit in this world also and that Jihad is to remember Allah everywhere and in every place.

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ابواب الجنان

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In last week's lecture we gave information to those members who have spent time in some of past life in their opinion in sin and now are looking on the Hope of Almighty Allah wanted to know the way or method by which their Akhbarat will become better and will be saved from the hell fire. In this regard <sup>this subject</sup> all gave some rules regarding Tauba, the types of sin and the way to get forgiven for rights of Allah and human beings.

So the rules were given but people do ask some of the details how to do other things. So we will Inshallah take one by one some important topic and give details, today we will talk regarding prayers.

Kaja prayers: Let me stress once again to complete Tauba and get forgiven it is important that one first tells Ashraf of his sins, promises not to do again and then asks for forgiveness and then follows this method. If one does not feel ashamed or doesn't say that he will not do it again then maybe following this method might not bring fruits. This is very important.

Before talking about names let us I want to talk about two things first, one if nejees food has been eaten and the 2nd about Qudon.

Eating nejees food per Islamic Law is haram and can also come under <sup>if it is</sup> Great Sin but instead of that one has been eating this nejees food leg has been eating

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hambrogers, etc. for to get forgiven regarding this but it is only necessary to ask forgiveness, just tauba is enough as the method has been given. There are in some areas there is famous athon things to be done beside tauba, this things are not necessary per sharia's by it is said that after eating najes food one has to recite kalama (some even say say kalama is wrong that just by reciting kalama on najes food it becomes halal and can be eaten) this is not required by shariat.

Second thing Quran. There are lots of things found in different verses regarding <sup>distinction</sup> Quran. Remember Quran can be dishonored in two ways, first is by what one can also become kafir and shirkah, this doesn't not common in our society the second way by what one doesn't become kafir eg. touching Quran w/o way of touching Quran writing on the stage of zamabot of kag. or Quran fell down, this things which one doesn't become kafir. (Kafir - burn Quran, intentionally burn Quran or intentionally dishonor Quran) in the second thing if one has done it intentionally the tauba is wajib if it happens unintentionally eg. it fell down to the floor. This is not even tauba is wajib but as precaution a doing tauba is good. Beside this obviously also is required by shariat, this is found

Should give Sadka, ~~but~~ wajib but Sadka is  
 good but is not required of Qura falls down or ~~same~~  
 this is also famous to give ~~see~~ sweets or sugar  
 equal to Quras weight this is also not wajib.  
 if done it may be ~~sweet~~. but not req'd.  
 Similarly ~~law~~ wajib of Qura who ~~was~~, ~~again~~  
 any ~~law~~ is wajib and promised not to do it  
 again. When Qura becomes or is made najis  
 then two things are eyed first ~~law~~ - ~~and~~ ~~second~~  
 to remove the najas from Quras by water.

### Summary regarding prayers.

1. If one has not regularly offered his prayers in time  
 in the past <sup>now</sup> what should he do.

Rule regarding wajib prayers is that if one has not  
 offered his prayers <sup>in time</sup> then he has committed sin hence  
lawba is wajib. (being ashamed and promised to offer  
 in time in the future) besides this leaza also becomes  
wajib i.e. to offer leaza prayers of these wajib  
 prayers which were omitted except leaza. 1) Friday  
 prayers if it was wajib on him then only lawba is  
 required as he can't do leaza for Friday prayers and  
 the other leaza prayers when it becomes wajib. except  
 this there is leaza for all wajib prayers.

### 2. Daily prayers

It should be kept in mind that the 'Gunal' of not offering

prayers can be only forgiven by Tawba and then doing  
 kaja of all the prayers omitted, if 500, 1000 or more  
 should complete all of it ones does only 4999 this he  
 is still sinful. There is no other shortcut in  
 Shariat one has to do kaja for everyone. (From being  
 Duleg to now) (E Shabe leader. Cedips kaja, only Cedips,  
 Jumatah Udeh - Mula's hedeer - 4 paleat - weak hedeer -)  
~~cedips~~. Kaja prayers can be prayed anytime during 24 hrs.  
 eg maghrib can be prayed in day time not necessary to wait  
 until maghrib. - Also can be prayed while traveling  
 (Kasar) - Also one can offer sunnat prayer while  
 kaja & is still wajib - He is allowed to do this but  
 it is better that he offers this kaja prayer and if he had  
 intention that if kaja prayers were not to be on him he would  
 have prayed that sunnat prayers then Allah will give  
 him the rewards of that sunnat prayers also. ~~Step~~  
 Eif Shabe leader 50 namy in rent of 2 paleats sunnat.  
 3. Is it wajib for one to offer kaja prayer if  
 immediately - When it was time he had to offer sunnat  
 but time and he did not then now he is allowed to  
 do kaja anytime during his life time, but it is important  
 that he should have intention to do kaja and also  
 make efforts to start and not to ignore in such a way  
 that he doesn't consider it important etc and if he has  
 this intention and dies before finishing his kaja

it is possible that he will not be sinful because he had all the intention of making it up. But the laaja of these prayers will be wajib on the eldest son. So it is not wajib for every.

⑤ So people think that laaja prayers of today should be done first of them pray to the other prayers. This was ~~and~~ ulama had given this fatwa and also today ulama consider it mustahab. But the fatwa of today is that it is not wajib. (eg. Morning laaja first then zuhr. and asar) Not wajib but Sunnat.

⑥ If one has ~~not~~ prayed for some time then it is wajib to offer in the order of laaja was made of first pray those which were left out 5 yrs ago the 4th year etc. So this is called 'Tartib' - Some past ulama were used to consider this wajib. But today's ulama don't consider this as wajib, Tartib is not wajib whether one knows or has forgotten. By this it is possible for him to do this laaja prayer this way that first he offers laaja of ~~the~~ all the morning prayers, then zuhr etc. So those who do this but with every wajib prayers they offer one laaja like with morning prayers they do morning laaja, with zuhr they pray another laaja zuhr this is okay and regret to do.

⑦ One should remember this that - if the prayers become laaja while he was traveling then when he

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Does Lajza Tavi his home he should pay Lajza  
Lajza and not the full four talents. So if Lajza Lajza  
should be paid. and e.g. when a year. So are  
his to see whether time when that prayer became Lajza  
and not when he is offering Lajza of that prayer.

This is also possible that when that prayer became  
Lajza one does half the time in traveling and half the  
time at home. e.g. Shuls at 10 o'clock and Lajza  
at 6 o'clock <sup>morning</sup> <sup>(Wednesday)</sup> from 1 to 3 and Lajza  
from 3-6. Didit offer his prayers. what should  
he do Lajza on the Lajza days it should be seen  
that at the time of Lajza when that prayer became Lajza  
i.e. traveling time where does he if he uses traveling  
time he should do Lajza of Lajza if he uses at home do  
full Lajza. (People here miss some understand that one  
should see when the time of prayer is come when he uses)

⊙ Important problem when one believes & can exactly  
calculate how many prayers he has missed then there  
is no problem but what if he doesn't know?

The Lajza sup estimate is say one has started praying  
regularly after 80 yrs. Now the estimate while for 15-20 yrs  
he didn't pray at all - so 5 years are definite then when

Does Lajza ~~and~~ does to offer prayers on and off.

But Lajza Lajza used to pray Maghroob prayer regularly  
but used to miss morning prayers do estimate

guy this way. 25-30 years old to regularly  
 gahr of magnitude estimate. Well he will see  
 to some number maybe in all he missed 1000 or  
 2000 or 5000 or 2 yrs or 3 yrs etc. Unless  
 camp - but in this estimate what ever minimum estimate  
 he has, this many things he is wajib on him. He is  
 he knows that the minimum guy was he missed but  
 that he could also have missed 1000 & 1500  
 but 1000 is wajib for him to do things, more than  
 this is not wajib to do things. (Jumlah Ueda).  
 Other wajib prayer: Ayat, <sup>not enough</sup> tawaf, miqat, najr or  
 leasan, attached etc.

Ayat - eclipse of sun or moon or earth quake - if  
 if not prayed things is wajib - God will know  
 may he has missed it do things - One way to  
 do estimate is this but during any one year maybe  
 Ayat becomes wajib 4 times max. Using this an  
 calculate and come to number. If one uses the  
 short way he can easily do things.

Eclipse of moon & sun - things.

- Earthquake etc - Ada always remain ada. <sup>from</sup> <sup>A.W.</sup> <sup>feature.</sup>
- Plague period. - Ayat wajib. - Stay in period - no things.
- Do not know / didn't know that there was eclipse all day  
 and the came to know afterwards. Then if it was full  
 eclipse then it there is things otherwise no things



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Those who have not fasted in the past and now want that the guilt can be forgiven. One Remider being ashamed and promising not to do it again..

① All the fasts are decided due to being ashamed and became 'balog' upto now. The problem will be solved suddenly to get money, first to find out how many he has not fasted and then fast of all these which were left out. There is no other way in short of - Get some money etc in lieu of the fasting. Men are who doesn't know exact number then he should estimate and then use the lowest estimate and complete that number.

② What is the time period in which to <sup>complete</sup> do Waza fasts. In the case of prayers one could have done anything in his life time. This is not the case with fasting. Majority of Ulama are of the view that if one doesn't fast in Ramzan and then he should make up (Waza) for these fast before another Ramzan comes. Another view of some Ulama is this that in fasting also like prayers one can make it up any time during their life time. But remember this views only apply to the present year, the fast which were not completed within that year, after this year has passed then all Ulama are of the same view that these can be completed anytime during ones life time. If one left out some fast in '86 then according to first view one should make it up before the '87 Ramzan' and if he didn't

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the he committed sin but after that their view also is that he can do *lagya* in anytime and there is ~~not~~ no time limit that he has to do it by 88 Ruzan. Ayatullah Khomeini's view is that this *lagya* of fast has a limited time period (*sharte kajib*) and that is to make it up by next Ruzan, if not then one committed two sins first of making it *lagya* (not fasting) and the other is not making it during one year time period but after that one can do it anytime. On the other hand Ayatullah Khomeini says it is *mustab*, recommended to make it up ~~with~~ before next Ruzan but not *weajib* (ie he is not sinful) if that time left is Ruzan (to exp) of the *lagya* that he began of last year only.

③ It is important to remember this that even though there are two views regarding time period but all the scholars are agree on this that if one doesn't make up his fast within one year, either by falling A-khatee who didn't require or falling *Hattat* of A-khamein and counting sin, all are united on this that he if not done within a year besides doing *lagya* one more penalty is put on him and that is called '*fidya*' i.e. <sup>3</sup>/<sub>4</sub> kilo give any *kafeed* item to poor within the intention of '*fidya*'. *Fidya* is not related to sin (*gunah*). This *fidya* is only on the fast every fast for the first year only and not to be repeated afterwards any year. just one *fidya* is for fast even if that was done for say 10 years. This is *weajib*.

④ One reminder regarding *fadha* that it is wajib to give food item and only if one gives many *wadai* ~~was~~ eventually it's worth the same than than *fadha* is valid and one has to give again food item to fulfill this penalty. (But it is not necessary for the poor person to use this food even though he has the food, the this food is his own and it is allowed for him to sell the food and buy whatever is his immediate need e.g. by clothes for his kids).

⑤ If one keeps ~~keeps~~ *fast* with intention of completing *taqat* than he still has time if he wants to break that fast before noon for any reason without *qurbah* but after midday he not allowed to break the fast and has to complete it and if one does break with any *shere* excuse than he is sinful and also have to pay *kafora*.

⑥ *Kayz* money and *taqat* fast are similar and but not the same so but compare the two and come to conclusion instead of like or hate it up. e.g. in prayers if one has *kayz* prayers to complete a *hijab* he was allowed to pray *sunnet* prayers but if he concludes that he can also keep *sunnet* fasts when he goes to *taqat* fasts a *hijab*, that is not true - one cannot keep *sunnet* fasts if he has *obliga* fasts as his fast complete the *kayz* and then *sunnet* fasts. e.g. *kesat* and necessary in *laila* *Mulla*, etc. but not in *fast* M. Nabawi, M. Laqun, Iqbal Hira Hussain

### The Father's Iqja prayers on eldest son:

- ① If one's father has not offered his wajib prayers then it is wajib to do complete Iqja of that on the eldest son. Whether he prays or joins some or other group or for him.
- ② Remember one thing that if his father didn't believe in prayer at all then it is not wajib for the eldest son to do Iqja. But if he used to believe in prayers but didn't use to pray then it will become wajib. That offering prayer also fall in two categories if his father used to pray some times and not pray other times then the Iqja is for sure wajib. The other father never used to pray so even though he didn't used to deny prayer being wajib, then some ulama used to say that in this case it is not wajib for eldest son but today's all Mujtaheds are of this view that even if father didn't pray voluntarily also as protest or rebellion even then it is Ahle-Sunnat wajib on eldest son to do Iqja.

- ③ Same is the case for fasting, all Iqja first of the father on eldest son. One who didn't fast all his life voluntarily. A. Kohmeri says still it is Ahle-Sunnat wajib to do Iqja of him about A. Kohmeri says that if he didn't fast with any protesting, like I didn't have time or any other reason then it is the

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Case it is not waajib on Eldere son.

④ Only this kaja is waajib which were waajib on his father only (eg was sick continuously for years or died in last moments).

⑤ Only kaja is waajib. What if father is ~~well~~ also waajib on his father and he did not pay. Is it waajib on his son? How No remembers his rule that giving money on children for their parents is never waajib eg- father didn't give khums, not waajib on son to pay for him for his own money.

### Khums

① If one has not taken out khums uptill now. whether he knew about it or not. Please what to do.

① The best way for such a person. he should go to Muftahed or his representative of whom he is very felded. tell him his mistake / his problem and then follow his instruction. This is his eddest and best way to do. it but not necessary.

② How one as man and female. bahti suwestigote anika he/she become oblig to first whether khums was waajib on him or not; i.e. did I have money which stayed with me for more than one year or did I have anything which stayed there not for more than one year. (from the time that thing came in his possession)

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- you without using it. If his investigate results. But he didn't have any other of this & whether but many uses in his bank, with this, uses given loan to anyone, shares, bonds etc. then it is not we job.
- ③ If we investigate results that this was the case he had one or bank & others. (one who double him only way for him is to go Mujtabeet). Now if he knows the amount then it is easy calculate the value the problem is solved. But if he can't come out with the amount then it is we job for him to go to Mujtabeet.
- ④ Now when he comes to know how much when he owes but can't afford to pay at once in his case most of the time Mujtabeet will put you installment.

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## KHUMS

① Khums is the right of Imam and Sadat and is abadat and to use that money/property is haram if khums is not taken out. And now whatever Majeheed estimated and is given then even if in reality khums was more than what was estimated then one will not be sinful because Majeheed said and calculated. Installments - what is owed before completely fulfillments - some charge to dept of <sup>(Majeheed)</sup> people instead of Imam. Dept of people doesn't make all money & property will not become haram.

② If one now doesn't afford to give khums which was due on him. Do Tauba, and if he couldn't afford until his death it is possible that sin may be forgiven - Other way is to go to Sadat who could is eligible to get khums or go to that person who has the permission from Majeheed to get some Imam - Sadat can use that money anyway he wants because it becomes his property and if he can take what you owe and give you back.  $\rightarrow$   $\rightarrow$   $\rightarrow$

③ That person who is used to take out khums and that give it correctly or the way Shari'at has said, he also is in the same way as one who never took out.

④ Khums has two parts Same Imam and Same Sadat.

Some Imam goes to Majeheed only (as his rep.)  
Some Sadat for Imam's khums this also should be given to

Mujtahed or with his permission give to the Sadat  
and per A-kehee one can give to Sadat - himself  
but it is better to give to Mujtahed. Saleh -

① To 12 Imani Shia ② Should be certain that he is Sadat.  
- if one is famous as Sadat in his town/city, then he  
will be considered as ~~so~~ belonging to Sadat; Strayer  
says he is Sadat then one is certain or 2 hadith +  
say so. ③ He should be eligible to take it i.e. he  
needs it - one who ~~can't~~ doesn't have enough ~~to~~ food  
income to live for a year. His expenses are more  
thn his income. - Don't ever have to say this is  
Kheer say it is gift etc. - He doesn't have to come  
to ask for you - you should go to him. ④ If we  
know for sure that ~~per that~~ person will use the  
money in Haram. Then can't be given even that  
necessary to him he should be adaal.

⑤ If not given in the prescribed way then one  
should go to that person and tell him he has  
done mistake and ask of him to forgive; if he  
does then his sin will be forgiven or go to  
Mujtahed/Rep. ⑥ if they forgive or give permission  
then it is - the other way one will have to pay again  
Others.

① If one has given another man property less or badly  
less eg. broke his bone, beat him that blood.



Came out as bidy beaur red / blade these & things on his which Sherib puts <sup>in his</sup> punishment or property less took something and didn't return or stole from him, to get rid of this kind of sin are has to go to that person and as forgiveness for him and also to tell him that he had taken this much money etc from him and not returned, if he doesn't even know the amount then also mention this and ask him how much one should pay him back. That what ever he asks you give as if he decides to not to take anything and forgive you then don't it is okay. i.e. Satisfy him. One problem is that one who is ashamed to go to his man, he will lose his honor etc. in this case he can do this that he can say one person / friend did this and went to get forgive ~~one~~ don't have to say he did it. This is also allowed.

① If one can't find that person then one should go to Mujtahid take his permission and give that in charity with the intention that the rewards of this charity go to that person.