ZAINABIA ACADEMY

BAB UL HAWAIJ

DEENIYAT

Level -8



بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ



Full Name: _____

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DATE	HOME WORK	PARENTS INITIALS

ZAINABIA ACADEMY

DEENIYAT LEVEL-8 TEACHING SCHEDULE

AQAID	FIQH	TARIKH	AKHLAQ

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	3.	1.QĪṢAṢ AL-ANBIYĀʾ - NABĪ ISMĀʿĪL (A) - AKHLAQ LINK: FORBEARANCE-	-124- -126-
	4.	2.QĪṢAṢ AL-ANBIYĀʾ - NABĪ ISḤĀQ (A) & NABĪ YAʿQŪB (A) AKHLAQ LINK: FAMILY LIFE IN ISLAM	-128- -130-
	5.	3.QĪṢAṢ AL-ANBIYĀʾ - NABĪ YŪSUF (A) AKHLAQ LINK: THE WORLD OF DREAMS	-132- -134-
	6.	13. AKHLAQ: PUNCTUALITY	-170-
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	9.	3.THE APPOINTMENT OF IMĀM ʿALĪ (A)	-84-
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	11.	5.RASŪL ALLĀH (S) - PART 2 AKHLAQ LINK: HYPOCRISY	-140- -142-
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ZAINABIA ACADEMY

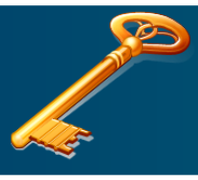
DEENIYAT LEVEL-8 TEACHING SCHEDULE

AQAID	FIQH	TARIKH	AKHLAQ

LESSONS FOR THIRD TERM

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	14.	8.RASŪL ALLĀH (S) - PART 5 ʿAQĀʾID LINK: THE APPOINTMENT OF IMĀM ʿALĪ (A)	-152-
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		3rd TERM EXAM DAY	

KEY FEATURES OF THIS BOOK



The Madressa Syllabus has been divided by four key subjects, each colour coded for ease of reference:

ʿAQĀʾID - BELIEFS

FIQH - ISLAMIC LAW

AKHLĀQ - MORALS AND ETHICS

TĀRĪKH - HISTORY

For Classes 1-3, lessons are ordered to link to previous lessons and to provide a flow in learning.

For Classes 4-10, lessons in the manual have been categorised in 3 major categories; combining Akhlaq and Tarikh together as 'Morals, Ethics & History'. Here, lessons of Tarikh have been arranged linking to a subject in Akhlaq that shares a common theme or is a lesson from the Tarikh subject.

Within each lesson, you will see clear titles and subtitles as well as the use of symbols and colour coded boxes representing different features of the lesson. Below you will find a summary.

In some places you may also see 'Du'a boxes that highlight a key 'Du'a related to the lesson.

We have also easily identified Qur'anic verses and Hadith by the following symbols:

Qur'anic Verse

Hadith

LEARNING OBJECTIVES

The learning objectives have been clearly identified at the beginning of every lesson.

LEARNING OBJECTIVES

Purple boxes at the beginning of the lesson indicate the learning objectives for the lesson

MY NOTES

MY NOTES

A section for notes has been provided where there is place, for students to jot down their own notes for the lesson.

DID YOU KNOW?

This box contains interesting facts related to the lesson.

DID YOU KNOW?

Each lesson will have a "Did you know' box prior to conclusion of the lesson stating related and interesting facts

KEY POINTS

At the end of every lesson, a summary of the key points helps with revision and summarising the lesson.

KEY POINTS

Every lesson has key points that are summarised at the end for students to review and remind themselves of what the highlights of the lesson were.

ACTIVITY

Every lesson has an activity which students can conduct in the classroom to make the lesson fun, exciting and memorable.

ACTIVITY

The activity helps students better understand the lesson and how to relate to the key points in the lesson.

IN SUMMARY

This box contains questions which enable the student work out how much of the lesson they have understood.

IN SUMMARY

Summary questions enable students to see how much of the lesson they have understood and which areas need revision.

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THEOLOGY (BELIEFS)
ʿAQĀʾID

What is ʿAqāʾid?

ʿAqāʾid (Theology) is a study of the roots of religion (Uṣūl al-Dīn). It is an extremely important subject because it deals with the very foundation of faith in Allāh (SWT) and Islam.

The Uṣūl al-Dīn comprise of 5 basic principles:

1) *Tawḥīd* (Divine Unity)
2) *ʿAdālah* (Divine Justice)
3) *Nubuwwah* (Prophethood)
4) *Imāmah* (Divine Leadership after the Prophet (S))
5) *Qiyāmah* (Resurrection)

Why Study ʿAqāʾid?

The study of ʿAqāʾid shapes our understanding of Allāh (SWT) and Islam. It addresses important issues such as the existence and nature of God, the need for religion and the purpose of our life. An in depth understanding of these issues is absolutely necessary, because without that, our actions would not have much significance.

Dear Lord,

Guide us in understanding the roots of our religion so that we may better understand Your existence, and understand the purpose of our religion and to live by its morals and values.

REFERENCE

5.1 RELIGION, SOCIETY & THE BELIEF IN GOD

LEARNING OBJECTIVES

1. Understand that belief in God is a natural instinct
2. Study common reasons why some people might refuse to believe in God
3. Understand why some people commit evil deeds in the name of Islam

MY NOTES

BELIEF IN GOD IS A NATURAL INSTINCT

If we study the history of human beings we will realise that humans have always had faith in a Higher Power and a Creator. This is a part of our nature (fiṭrah) built into us, so much so that we can say that those who deny the existence of God hold an unnatural belief. Even when people don't know who God is, they worship the stars, the sun, the moon, animals, fire, trees, idols, other human beings, etc. This shows that as a natural instinct, people have a need to worship and submit to a Higher Power.

The Holy Prophet (S) said:

كُلُ مَولُودٍ يُولَدُ عَلَى الْفِطْرَةِ
ثُمَ أَبَوَاهُ يُهَودَانَهُ أَوْ يُنَصِرَانَهُ أَوْ يُمَجِسَانَهُ

"Every child is born on the natural instinct (fiṭrah i.e. to believe in One God only). Then it is the child's parents who make the child a Christian or a Jew or a Magian (and so on)."

It is this natural instinct to believe in One God - the concept of Tawḥīd – that the Qurʾān refers to when it says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

So set your face upright to the religion as a people of pure faith, the fiṭrah of Allāh according to which He originated mankind. There is no altering Allāh's creation; that is the upright religion, but most people do not know. [30:30]

In other words, human beings will always instinctively want to believe in God because that is how Allāh (SWT) has created us. The belief in Tawḥīd is built into us as a natural instinct. Even when an atheist tries to argue using "science", you can see that they are forcing themselves to ignore the obvious signs all around them.

ACTIVITY

List 3 reasons why you believe in Allāh (SWT).

WHY DO SOME PEOPLE REFUSE TO BELIEVE IN ALLĀH (SWT)?

MY NOTES

There are many reasons why people refuse to believe in God. Below are three such reasons:



1) Some religions teach that God has a body or has a family. They may also believe in idols or physical objects as gods.

Such ideas do not make sense to many people, so they refuse to believe in God altogether. If people understood God the way the Holy Prophet (S) and the Ahl al-Bayt (A) have explained who God is, only the very evil people would reject to believe in God.

2) Some people also decide not to believe in God because they feel that this would take away their "freedom" to commit ḥarām acts. They would also be "forced" to perform wājib acts.

Allāh (SWT) is all-Powerful and Needless of anyone: He does not need our worship, nor has anything to gain from it.

He is our Creator and He is all-Knowing: He knows exactly what is beneficial for us and what is harmful for us, in a way that we do not know.

He is Wise and Merciful: He has made those things that are essential for our wellbeing wājib upon us and those things that are very harmful for us, as ḥarām.

If we realised these facts, we would never complain and always eagerly rush to follow what our Loving Lord has commanded us to do, because it is only to our benefit.

3) Many people do not want to believe in God, because they feel that religion causes most of the evil and wars in the world.

Although it is true that religious beliefs have been a motivation for some wars in history, it is incorrect to say that "religion" is the cause of most wars. In fact, according to the Encyclopaedia of Wars, religion has been the primary motivation for less than 7% of all wars and less than 2% of all people killed in warfare. For example, both of the great wars in history, World War 1 and World War 2, were not religious in nature or cause.

5.1 RELIGION, SOCIETY & THE BELIEF IN GOD

DID YOU KNOW?

The Arabic word fiṭrah also refers to a special type of zakāt that we give to the poor on the day of Eid al-Fiṭr.

Most scientists today believe that the universe began with the 'Big Bang', but they cannot answer what caused this 'Big Bang' to take place.

WHY DO MANY BAD PEOPLE TODAY USE THE NAME OF ISLAM TO DO THEIR EVIL WORK?

Some people today blame Islam for the terrorism that we often see around the world today. Evil very often uses the name of goodness and good people to reach its objectives. Bad people do not say, "I am an evil person, I am an oppressor, be on my side!" If they want to get support from people, they will say things that are attractive to these people.

In the Muslim majority countries, most of the people love Islam. Evil people take advantage of this and call others to their cause by claiming that this is what Allāh (SWT) wants from them. Such people use the name of our beautiful and peace-loving religion to achieve their own evil goals.

Another big reason that has helped these evil people gain support is because of the wars and daily killings of innocent people in Muslim countries. The anger and confusion that is caused by these wars have sadly made the call for revenge by opportunistic terrorists more appealing to certain small groups of naive Muslims.

Unfortunately, many non-Muslims, who are not aware of this reality, blame Islam for the evil deeds that these people do, while in reality Islam has nothing to do with it. There are about 1.6 billion Muslims in the world today. That means that roughly 1 in every 4 people in the world today is a Muslim. The number of these bad people who claim to be Muslims and use the name of Islam to do their evil deeds throughout the world is not even 1% of the global Muslim population. This also shows that Islam does not teach Muslims to do such evil deeds.



It is therefore very important that we Muslims, as ambassadors of our great faith, try to portray a true and positive image of Islam.

KEY POINTS

1. Our fiṭrah is our natural instinct. We are born with it. It guides us to believe in God.

2. Everyone is born with this pure fiṭrah, but as they grow up, they may decide to ignore it and pollute it, causing them not to believe in God.

3. Some people refuse to believe in God because of various misunderstandings they have about God.

4. A small number of evil people are using our beautiful religion as a cover for their evil deeds, which has caused non-Muslims to question Islam.

5. We have to be ambassadors for our faith and show people its true reality.

IN SUMMARY

1. What does the Arabic word fiṭrah mean?
2. Is belief in God a natural instinct?
3. Why do some people not believe in God?
4. Why do some people use the name of Islam to do their evil deeds?
5. How can we as Muslims guide others towards God?

ACTIVITY PAGE

Below are certain scenarios. Choose a partner to work with and write down the answers to the questions below. Then present these scenarios in a play format in front n of your class.

John is Ahmad's friend. John tells Ahmad that he does not believe in God because his freedom to do anything he wants will be taken away from him. What do you think Ahmad should tell John?

_____

_____

_____

_____

_____

Victoria and Aminah are friends. Victoria tells Aminah that she does not believe in God because religions always cause war and bloodshed. What do you think Aminah should tell Victoria?

_____

_____

_____

_____

Rishi and Muhammad go to school together. Rishi tells Muhammad that his parents are Hindus and they believe in many gods. However, he doesn't believe in any god because it doesn't make sense to him. What do you think Muhammad should tell Rishi?

_____

_____

_____

_____

Matthew and Hasan play for the same football club. Matthew doesn't like Hasan because he thinks that Muslims are bad people. What do you think Hasan should say to him? What else can Hasan do to give Matthew a correct image of Islam and Muslims?

_____

_____

_____

_____

_____

5.2 THE PROPHETS & MESSENGERS OF ALLĀH (SWT)

LEARNING OBJECTIVES

1. Understand the basic difference between anbiyāʾ and rusul
3. Introduction to how Allāh (SWT) communicates with His prophets
4. Introduction to the ūlūʾl-ʿazm prophets

MY NOTES

ACTIVITY

List the names of the Divine Books that have been mentioned in the Qurʾān and which *rasūl* each book was revealed to?

NUBUWWAH - AN INTRODUCTION

A prophet is called a nabī in Arabic and the plural of nabī is anbiyāʾ. A messenger is called a rasūl and the plural is rusul. The main difference between a nabī and a rasūl is that a rasūl is a nabī who has also been given a Book from Allāh (SWT). For example, Nabī Mūsā (A) was given the Tawrāt. Nabī ʿĪsā (A) was given the Injīl and our Holy Prophet (S) was given the Qurʾān. These anbiyāʾ were also rusul.

Singular	Plural
A Prophet (*Nabī*)	Prophets *(Anbiyāʾ)*
A Messenger (*Rasūl*)	Messengers *(Rusul)*

Allāh (SWT) sent 124,000 prophets to guide us. The first prophet was ʿĀdam (A) and the last one was Muḥammad (S).



The most important message of every nabī and rasūl was Tawḥīd – to have faith in only one God and to worship none but Him. Every time people began neglecting this reality and started worshipping idols, Allāh (SWT) sent another nabī to remind people that no one is worthy of being worshipped except Allāh (SWT).

Allāh (SWT) always chose His prophets and messengers from human beings, so that they could live among people and be role models for them. The anbiyāʾ would know what Allāh (SWT) wants them to do because they would receive communication from Allāh (SWT).

All the anbiyāʾ were protected by Allāh (SWT) from ever committing sins and therefore we say they are maʿṣūm. If a nabī was to make mistakes in his teachings then people would be confused and they would not know if the words and actions of the nabī at any given time are truly from Allāh (SWT) or if they are mistakes.

Apart from being maʿṣūm, the anbiyāʾ could also perform miracles with Allāh (SWT)'s permission, so that people would really believe that they have been sent by Allāh (SWT).

THE ŪLŪʾL-ʿAZM PROPHETS

MY NOTES

All of the 124,000 prophets were great people who called their communities to worship only Allāh (SWT) and believe in the Hereafter. However, there are different ranks among prophets, some of them were greater than other prophets. Allāh (SWT) says in the Qurʾān:

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ

And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others...[17:55]

The greatest among the prophets were the 5 ūlūʾl-ʿazm prophets:

1. Nabī Nūḥ (A)
2. Nabī Ibrāhīm (A)
3. Nabī Mūsā (A)
4. Nabī ʿIsā (A)
5. Nabī Muḥammad (S)

One of the main characteristics of these prophets due to which they reached their lofty levels of closeness to Allāh (SWT), was their extreme patience and steadfastness in Allāh (SWT)'s way. In the Qurʾān, Allāh (SWT) instructs our Holy Prophet (S) to follow in the footsteps of the other 4 ūlūʾl-ʿazm prophets before him:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

Be steadfast [Oh Muḥammad], like those messengers of firm resolve (ūlūʾl-ʿazm)... [46:35]

HOW DOES ALLĀH (SWT) COMMUNICATE WITH THE ANBIYĀʾ?

Allāh (SWT) mentions in the Qurʾān how He speaks to His messengers (rusul) and prophets (anbiyāʾ):

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ

It is not [possible] for any human that Allāh should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is Most High, All-Wise. [42:51]

5.2 THE PROPHETS & MESSENGERS OF ALLĀH (SWT)

DID YOU KNOW?

Some anbiyāʾ are still alive until today. Some among them are:
1. Nabī ʿIsā (A)
2. Nabī Ilyās (A)
3. Nabī Idrīs (A)

MY NOTES

KEY POINTS

1. The Arabic word for prophet is nabī (plural: anbiyāʾ).

2. A nabī who receives a Book from Allāh (SWT) is also a rasūl (plural: rusul).

3. There are 5 ūlūʾl-ʿazm prophets: Nūḥ (A), Ibrāhīm (A), Mūsā (A), ʿIsā and Muḥammad (S).

4. Allāh (SWT) sometimes communicates with His anbiyāʾ through direct revelation (including instructions in dreams) or via an angel or from "behind a curtain".

This āyah shows that there are 3 ways in which Allāh (SWT) communicates with His prophets:

1. **Direct revelation** - Allāh (SWT) speaks directly to a prophet. One form of this is through **true meaningful dreams** that he knows for sure are messages from Allāh (SWT).

Q: Do you remember Prophet Ibrāhīm (A)'s dream about his son?

2. **Through a "curtain"** - Allāh (SWT) spoke to Prophet Mūsā (A) through a burning bush. Also, when the Holy Prophet (S) went for miʿrāj, he heard Allāh (SWT) speaking to him from behind a curtain of light (nūr).



Q: What did Allāh (SWT) say to Nabī Mūsā (A) through the burning bush?

3. **Through an angel** - Allāh (SWT) sent Angel Jibrāʾīl to the anbiyāʾ and rusul with His messages.

IN SUMMARY

1. Why do we need prophets?
2. What is the main difference between a nabī and a rasūl?
3. What are the three main ways in which Allāh (SWT) speaks to His prophets?
4. What are the names of the ūlūʾl-ʿazm prophets?

ACTIVITY PAGE

GUESS WHO?

Where relevant, please provide the Arabic names for each of the questions.

1) We are messengers sent by Allāh (SWT) and we are different from other prophets because each of us has also been given a Book by Allāh (SWT). Who are we?

_____

2) I am a rasūl who is still alive. Who am I?

_____

3) We are the five ūlūʾl-ʿazm prophets. Can you name us?

_____

_____

4) I am the angel who used to deliver Allāh (SWT)'s messages to the anbiyāʾ and rusul. Who am I?

_____

TRUE OR FALSE

Don't forget to correct the mistakes of the statements that are false!

1) The most important message of every nabī and rasūl was Tawḥīd.

_____

2) All the prophets were angels.

_____

3) The Ūlūʾl-ʿAzm prophets reached their lofty levels because of their wealth and fame.

_____

4) Allāh (SWT) spoke to Prophet Ibrāhīm (A) through a burning bush.

_____

5) Prophet ʿĀdam (A) was one of the Ūlūʾl-ʿAzm prophets.

_____

5.3 AHL AL-KISĀʾ (A): THE CHOSEN FIVE

LEARNING OBJECTIVES

1. To become familiar with the "Event of the Cloak" and its importance.
2. To understand the special status of *Sayyidah* Fāṭimah (A)

MY NOTES

ACTIVITY

Can you think of three other titles of *Sayyidah* Fāṭimah (A)? What do they mean?

WHO ARE THE AHL AL-KISĀʾ?

Ahl al-Kisāʾ means "**The People of the Cloak**". A cloak is a large piece of cloth that looks like a blanket.

The Ahl al-Kisāʾ are the **Holy Prophet (S), Imām ʿAlī (A), Sayyidah Fāṭimah (A), Imām al-Ḥasan (A) and Imām al-Ḥusayn (A)**. They are known by this name because of a famous and important event in Muslim history, referred to as the **Ḥadīth al-Kisā**ʾ (**The Story of the Cloak**).

The Ahl al-Kisāʾ are also sometimes known in other languages as the **Panjatan** - "The Five Special Ones".

WHAT IS ḤADĪTH AL-KISĀʾ?

Once the Holy Prophet (S) came to the house of Sayyidah Fāṭimah (A) and told her that he was feeling tired. He requested her to bring a specific large cloak and to cover him with it, so that he could get some rest.

After a while, Imām al-Ḥasan (A) returned home and immediately smelt the beautiful fragrance of his grandfather, the Holy Prophet (S). He went to where he was resting and asked him for his permission to sit near him and then joined him under the cloak.

After some more time, Imām al-Ḥusayn (A) arrived and also smelt the fragrance of his grandfather. After gaining the Holy Prophet (S)'s permission, he also joined them under the cloak. A little while later, Imām ʿAlī (A) returned to his house and in the same manner as his two sons, joined the Holy Prophet (S) and his two sons. Finally, Sayyidah Fāṭimah (A) also went and joined her family under the cloak.

At this point, the Holy Prophet (S) raised his hands and prayed to Allāh (SWT):

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي وَحَامَّتِي

"O Allāh, these are the People of my Household (Ahl al-Bayt). They are my most beloved and my supporters.

لَحْمُهُمْ لَحْمِي وَدَمُهُمْ دَمِي

Their flesh is my flesh and their blood is my blood.

يُؤْلِمُنِي مَا يُؤْلِمُهُمْ

Whoever hurts them, hurts me too.

وَيَحْزُنُنِي مَا يَحْزُنُهُمْ

Whoever displeases them, displeased me too.

أَنَا حَرْبٌ لِّمَنْ حَارَبَهُمْ

I am at war with those at war with them.

وَسِلْمٌ لِّمَن سَالَمَهُمْ

I am at peace with those at peace with them.

وَعَدُوٌّ لِّمَنْ عَادَاهُمْ

I am the enemy of their enemies.

وَمُحِبٌّ لِّمَنْ أَحَبَّهُمْ

And I am the friend of their friends.

إِنَّهُم مِّنِّي وَأَنَا مِنْهُمْ

They are from me and I am from them.

فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتِكَ وَغُفْرَانِكَ وَرِضْوَانِكَ عَلَيَّ وَعَلَيْهِمْ

وَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرهُمْ تَطْهِيراً

O Allāh! Bestow Your Blessings, Benevolence, Forgiveness and Your pleasure upon me and upon them. And remove impurity from them and keep them thoroughly pure."

At this point, Allāh (SWT) sent the Angel Jibrāʾīl to reveal the following important verse to the Holy Prophet (S), which is well known as the Verse of Purity (Āyat al-Taṭhīr):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allāh only desires to remove uncleanness from you, O members of the (Prophet's) household, and to purify you completely. [33:33]

This verse proves that the Ahl al-Bayt are all maʿṣūm (sinless). They are protected by Allāh (SWT) from all kinds of sins and evil ways and they never commit any wrong.

From that day onwards, this famous event became known as the **Ḥadīth al-Kisāʾ** and the Holy personalities involved as the **Ahl al-Kisāʾ**.

MY NOTES

5.3 *AHL AL-KISĀʾ* (A): THE CHOSEN FIVE

DID YOU KNOW?

The Ahl al-Kisāʾ were also Allāh (SWT)'s chosen ones to represent the Muslims in the event of Mubāhilah, when Allāh (SWT) revealed:

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

Tell whoever disputes with you on this matter after true knowledge has come to you: 'Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, and then let us pray together and invoke the curse of Allāh on those who lie.' [3:61]

KEY POINTS

1. The Ahl al-Kisāʾ are 5: Prophet Muḥammad (S), Imam ʿAlī (A), Sayyidah Fāṭimah (A), Imām al-Ḥasan (A) and Imām Ḥusayn (A).

2. In the "Event of the Cloak", Ḥadīth al-Kisāʾ, Allāh (SWT) revealed Āyat al-Taṭhīr, which shows that the Ahl al-Bayt (A) are maʿṣūm.

3. Sayyidah Fāṭimah (A) has a very special status. One of her titles is al-Muḥaddithah, because Angel Jibrāʾīl (A) used to speak to her.

THE SPECIAL STATUS OF SAYYIDAH FĀṬIMAH (A)

Although Sayyidah Fāṭimah (A) is not a prophet or an Imām, she has a very special status in the eyes of Allāh (SWT).

When Prophet Ādam (A) ate from the tree and was sent down to this world, he prayed to Allāh (SWT) to forgive him for the sake of Sayyidah Fāṭimah (A) and the rest of the Ahl al-Kisāʾ (A). Allāh (SWT) accepted his prayers and He was forgiven. The prayer he recited was:

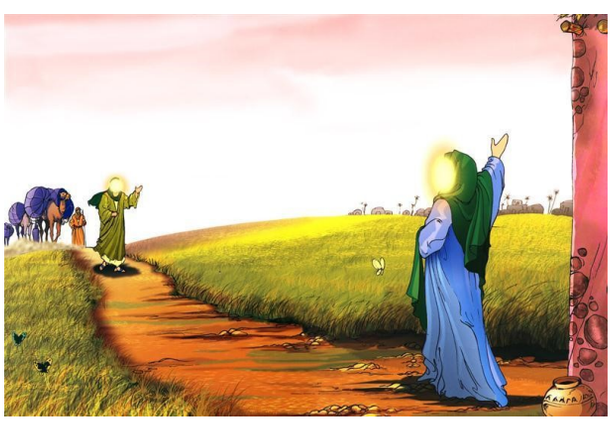
"Oh Allāh, for the sake of Muḥammad, ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, turn towards me (in forgiveness)."

Once someone asked Imām al-Ṣādiq (A) why Sayyidah Fāṭimah (A) was given the title **al-Zahrā**ʾ. He replied:

"Because when she stood for prayers in her prayer niche, her light would radiate for the dwellers of the skies just as the light of the stars radiates for the dwellers of the earth."

Describing her special status, the Holy Prophet (S) said:

"Fāṭimah is the chief lady of the women of Paradise."



In another ḥadīth, the Holy Prophet (S) said to Sayyidah Fāṭimah (A):

"Verily Allāh is angry at whatever angers you, and is pleased with whatever pleases you."

One of the titles of Sayyidah Fāṭimah (A) is **Muḥaddithah**, meaning "**the one who is spoken to (by angels)**". She is called this because after the passing away of the Holy Prophet (S), Angel Jibrāʾīl (A) used to often come down to her, console her and inform her about different secrets and future events relating to her pure offspring. She used to narrate what she was told by Angel Jibrāʾīl (A) to Imām ʿAlī (A) and he would compile everything in a book called Muṣḥaf Fāṭimah.

IN SUMMARY

1. Who are the Ahl al-Kisāʾ?
2. Why is the Event of the Cloak so important?
3. What are two of Sayyidah Fāṭimah (A)'s titles? Why was she given those titles?

ACTIVITY PAGE

Write down the sequence of event from Ḥadīth al-Kisāʾ. Include a summary of the prayer of the Holy Prophet (S) and mention the verse that was revealed in the end.

Who	**Where**
What happened...	

First	**Next**	**Last**

5.4 QIYĀMAH

LEARNING OBJECTIVES

1. Understand the concept of Qiyāmah.
2. Understand why it is necessary to believe in Qiyāmah.
3. Become familiar with different names for Qiyāmah.

MY NOTES

ACTIVITY

Write down 3 important goals you would like to have in this life so that you are successful in the Hereafter. What steps will take to achieve these goals? Discuss your ideas with the rest of the class.

WHY QIYĀMAH?

After Tawḥīd, the most important foundation of Islam and the most emphasised subject in the Qurʾān is the belief in life after death.

After we have died, we will all be raised back to life and brought to account for our deeds in this world. This day is called Yawm al-Dīn (The Day of Judgement). Those who do good deeds in this world will be rewarded with Paradise, and those who do evil will be punished.

WHY WOULD LIFE HAVE NO PURPOSE OR MEANING IF THERE WAS NO QIYĀMAH?

It is because of belief in Qiyāmah that we decide to make good use of our short lives in this world. We prepare for the Hereafter by doing good deeds, such as worshipping Allāh (SWT), and helping others with our wealth, time and energy. We keep away from sins and avoid hurting others or disobeying Allāh (SWT), because we do not wish to be punished on the day of Qiyāmah.

People who do not believe in life after death have no overarching reason to be moral or good in this world. If committing a certain crime is to their benefit and if they won't be caught by the police, there is no external reason stopping such people from committing the crime. The same goes for moral vices. Can you imagine a world where people backbite and abuse each other, steal and do anything they like because they don't believe that they will be held accountable on the Day of Judgement?

As for believers in Allāh (SWT) and the Hereafter, even if they are by themselves, they are aware that Allāh (SWT) is watching them, which stops them from saying and doing anything bad. Can you imagine how nice and safe this world would be if everyone believed in Allāh (SWT) and the Hereafter?

Allāh (SWT) asks us in the Qurʾān:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُونَ

What? Is he who has been a believer like unto him who has been ungodly? They are not equal.[32:18]

Belief in Qiyāmah is linked to the belief that the life of this world is a test for us. This life is a time for us to prepare for our eternal lives in the Hereafter. It is for this reason that we find strength to bear hardships and difficulties in this world. We know that these are all tests from Allāh (SWT). Those who bear the hardship with patience and do not forget or disobey Allāh (SWT) will be rewarded.

Imām ʿAlī (A) has said:
"This world is a place to leave behind and the Hereafter is the everlasting residence."

Imām ʿAlī (A) describes the Day of Qiyāmah in Nahj al-Balāghah (Sermon 182):

"You are still in a place to which those who were before you have been wishing to return. In this world, which is not your house, you are just a traveller in motion. You have been given the call to leave from here, and you have been ordered to collect supplies while you are here. You should know that this thin skin cannot tolerate the Fire (of Hell). So, have pity on yourselves…"

MY NOTES

QIYĀMAH IN THE QUR'ĀN

Many different words have been used in the Qur'ān to refer to the Day of Judgement. Some of these are:

Al-Ākhirah - The Hereafter:

وَهُوَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

He is Allāh; there is no god but He. All praise is due to Him in this life and the **Hereafter**, and His is the Judgement, and to Him you shall be brought back. [28:70]

Yawm al-Qiyāmah - The Day of Resurrection:

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

...So Allāh shall Judge between you on the **Day of Resurrection**. [4:141]

Yawm al-Ḥisāb - The Day of Reckoning:

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

And Mūsā said: Surely I take refuge with my Lord and your Lord from every proud one who does not believe in the **Day of Reckoning**. [40:27]

5.4 QIYĀMAH

DID YOU KNOW?

In his sermon welcoming the Holy month of Ramaḍān, the Holy Prophet (S) said to the people:

"Remember the hunger and thirst of the Day of Qiyāmah with your hunger and thirst (whilst fasting)."

Sūrat al-Qiyāmah is the 75th sūrah in the Holy Qurʾān.

Al-Sāʿah - The Hour:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

...And because the **Hour** is coming, there is no doubt about it; and because Allāh shall raise those who are in the graves. [22:7]

Al-Ḥāqqah - The Sure Reality:

الْحَاقَّةُ ، مَا الْحَاقَّةُ ، وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

The **Sure Reality**! What is the Sure Reality? And what would make you realise what the Sure Reality is! [69:1-3]

All these names tell us that life in this world is not an end in itself. There is life Hereafter. All human beings will be resurrected (raised back to life) one day, and brought to account for their deeds. Those who do good in this world will go to Paradise, and those who do evil will be punished.



KEY POINTS

1. There are many different names in the Qurʾān used to refer to the Day of Judgment.

2. On the Day of Judgment, we will all be judged for our actions. Those who were good in this life will be rewarded and those who were evil will be punished.

3. If Allāh (SWT) did not judge us for our deeds, we would not feel the need to be good and avoid evil.

IN SUMMARY

1. What is the meaning of Qiyāmah?

2. Why is it necessary to believe in Qiyāmah?

3. List any 3 names used in the Qurʾān to refer to the Day of Judgement, and give their meanings.

4. How can we prepare ourselves for the day of Qiyāmah?

ACTIVITY PAGE

1) Fill in the blank boxes:

Name	Meaning	Verses
Al-Ḥāqqah		
	The Day of Resurrection	
Al-Sāʿah		
		[40:27]
	The Hereafter	

2) Imām ʿAlī (A) describes Qiyāmah in Nahj al-Balāghah (Sermon 182). He advises us to prepare for that grand day by saying: "You have been ordered to collect supplies while you are here." What supplies do you think the Imām is talking about?

_____

_____

3) Pick an example from nature and explain through a drawing how Allāh (SWT) makes living things die and then brings them back to life:

5.5 NIYYAH

LEARNING OBJECTIVES

1. Understand what is meant by niyyah
2. Understand the importance of having the right niyyah before every action

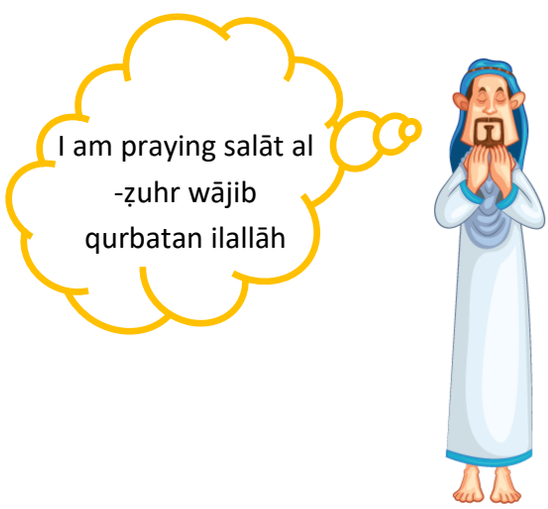
MY NOTES

WHAT IS NIYYAH?

Whatever we do in life, we do it for a reason. This reason is called our “intention" or “**niyyah**” in Arabic. For example, we sleep because we are tired and our intention is to rest. When we watch TV, it is because we enjoy watching a programme, so our intention is to enjoy ourselves.

Similarly, when we perform any Islamic act like wuḍūʾ, ṣalāh or ṣawm, we must have the correct niyyah. The niyyah, or intention, for all Islamic acts of worship is one and the same: **qurbatan ilallāh**, meaning **"to gain proximity to Allāh (SWT)"**.

For example, if we are praying a wājib ṣalāh, like ṣalāh al-ẓuhr, we say:



Once we become bāligh and we fast in the month of Ramaḍān, our niyyah is:
“I am fasting for the month of Ramaḍān, wājib **qurbatan ilallāh**.”

When we perform wuḍūʾ, our niyyah is:
“I am performing wuḍūʾ, **qurbatan ilallāh**.”

Even when we give charity, our niyyah has to be:
“I am giving some money to the poor, **qurbatan ilallāh**.”

Islam teaches us to perform all our actions for the sake of Allāh (SWT).

ACTIVITY

A person is standing ready to start his ṣalāh. Using a speech bubble, write down what you think should be going through this person’s mind just before they start praying.

Imām al-Ṣādiq (A) says:

Anyone who performs a small act for the sake of Allāh , Allāh will make the deed greater than the person had intended. And anyone who performs a great act for the sake of people, Allāh will make it trivial in the sight of others.

QURBATAN ILALLĀH

MY NOTES

How do we get closer to Allāh (SWT)?



By doing everything we do for the sake of Allāh only, and to please Him alone.

In a beautiful ḥadīth, Imam al-Ṣādiq (A) says:

أَلْقَلْبُ حَرَمُ اللهِ وَ لاَ تُسْكِنُوا حَرَمَ اللهِ غَيْرَ الله

The heart is the sanctuary of Allāh; so do not allow anyone to dwell in the sanctuary of Allāh except Allāh.

Allāh (SWT) does not accept our good actions unless they are done only for His sake and to get closer to Him. If we perform any wājib or mustaḥab act without the correct niyyah of wanting to come closer to Allāh (SWT), then it is not accepted.



For example, if a person does wuḍūʾ only because he is feeling hot and he wants to cool himself, then his wuḍūʾ is not accepted and he cannot pray until he does wuḍūʾ again with the proper niyyah.

Similarly if a person prays ṣalāh to show off to others or fasts in the month of Ramaḍān to go on a diet and lose weight, then Allāh (SWT) does not accept his/her ṣalāh and ṣawm and it is as if he/she has not prayed or fasted at all!

REFERENCE

5.5 NIYYAH

DID YOU KNOW?

The Holy Prophet (s) said:

إِنَّمَا الْاَعْمَالُ بِالنِّيَاتِ

"Verily, actions are judged by the intention behind them."

MY NOTES

Allāh (SWT) tells us in the Qur'ān that on the Day of Judgement, for every good deed we bring with us from this world, He will reward us 10 times its worth:

مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

Whoever **brings** a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly. [6:160]

We often perform good deeds with the right intention. However, the second part of our duty, as per the verse above, is to protect our good deeds after we have performed them, so that we can **bring** them with us to the Hereafter and be rewarded for them.

Sometimes we perform good deeds, but after performing them, we show off about them to others. At this point, our intention has changed and those deeds are no longer counted as having been performed solely for the sake of Allāh (SWT). Hence, such deeds are no longer counted among our good deeds on the Day of Judgement!

Once a boy was praying in the mosque sincerely for the sake of Allāh (SWT). After some time, while he was still praying, he heard some footsteps behind him and realised that someone was watching him. He started praying very slowly and recited his prayers loudly and in a beautiful tone.

After finally finishing his prayers, he turned around to see a dog sitting near the door of the mosque. He then realised that he had just wasted his prayer. He had prayed to show off to a dog instead of praying sincerely to Allāh (SWT)!

KEY POINTS

1. Niyyah means intention.

2. The niyyah is the most important step before every action.

3. The niyyah for all acts of worship should be "qurbatan ilallāh", which means that we are performing the act to get closer to Allāh (SWT).

4. Any act which is not done with the intention of getting closer to Allāh (SWT) is not accepted.

IN SUMMARY

1. What is the meaning of the word "niyyah"?
2. Why is the niyyah very important before any act?
3. What does the phrase "qurbatan ilallāh" mean?
4. What niyyah should we have before performing ṣalāh?
5. How do we bring our good deeds with us to the Hereafter?

ACTIVITY PAGE

FILL IN THE BLANKS

A word bank has been given to you below.

1. Intention in Arabic is called _____.

2. When we perform any Islamic act like _____, _____ or ṣawm, we must have an intention.

3. Once we become _____ , fasting is obligatory upon us in the month of _____.

4. Our intention should be "qurbatan _____".

5. The _____ is the sanctuary of Allāh (SWT).

6. If we perform any _____ or _____ act without the correct intention, then it is not accepted.

7. Anyone who performs a small act for the sake of Allāh (SWT), He will make the deed _____ than its worth.

8. Qurbatan ilallāh means to gain proximity to _____.

9. The Holy Prophet has said "Verily, _____ are judged by the _____ behind them."

heart	intentions	Allāh (SWT)	ṣalāh	wājib	mustaḥab	wuḍūʾ	Ramaḍān	
ilallāh	bāligh	niyyah	greater	actions				

UNSCRAMBLE THE FOLLOWING WORDS:

1. **yahyni** - _ _ _ _ _ _

2. **jiwāb** - _ _ _ _ _

3. **libagh** - _ _ _ _ _ _

4. **aṣmw** - _ _ _ _

6.1 ʿADĀLAH: THE JUSTICE OF GOD

LEARNING OBJECTIVES

1. To be introduced to the notion of Allāh (SWT)'s complex system of justice
2. To evaluate in a rational way why Allāh (SWT) is never unjust

MY NOTES

IS ALLĀH (SWT) EVER UNJUST TO HIS CREATURES?

Muslims believe that Allāh (SWT) is always fair and just. Allāh (SWT) never does any wrong to anyone. Allāh (SWT) says in the Qurʾān:

إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُنْ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

Indeed Allāh does not wrong (anyone) (even to the extent of) an atom's weight, and if it be a good deed He doubles it, and gives from Himself a great reward. [4:40]

Usually when people are unjust or unfair to others, it is because:

1) they needs something they cannot get and try to take it by force.
2) they are weak and someone is forcing them to be unjust.
3) they are greedy for more power or money or there is something else that they want.
4) they are not aware that what they are doing is unfair and wrong.

None of the above reasons apply to Allāh (SWT): He has no need to wrong anyone, because He is all-Powerful. Allāh (SWT) cannot be forced by anyone to do anything and He doesn't need anything from anyone. No one can threaten Allāh (SWT) and He is all-Wise and knows what is fair or unfair more than anyone else.

Allāh (SWT) says in the Qurʾān:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعالَمِينَ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ...

And Allāh does not desire any wrong for the creatures. To Allāh belongs whatever is in the heavens and whatever is in the earth. [3:108-109]

Since everything belongs to Allāh (SWT) anyway, He has no reason to be unjust or unfair to anyone. Sometimes we see some people suffering in this world and ask, "Why is Allāh (SWT) allowing this person to be ill or to die or to be poor?" Everything takes place for a reason, but we cannot know everything that Allāh (SWT) knows. Sometimes Allāh (SWT) is testing a person or wants a person to be patient so that he or she can become a better person and go to Paradise (Jannah).



GROUP ACTIVITY

In pairs, come up with a complex scenario like the story of the jeweller and the thief where the Justice of Allāh (SWT) plays a role. You can also mention an example from your own personal experiences.

THE COMPLEX SYSTEM OF ALLĀH (SWT)'S JUSTICE

Once upon a time, there lived a jeweller and a thief in the same town. One day, the thief decided he would rob the jeweller. On that day, it snowed heavily. The thief decided not to go to the jeweller, because it would be harder to escape with all the snow. The jeweller however had no customers that day because of the snow and he was very upset. Of course, if the thief had showed up, it would be very easy to rob the jeweller because he was all alone.

The next day, the jeweller was going to work when his car broke down. The thief had set out to rob him but when he got there, the place was shut so he went back home.

On the third day, the thief fell ill and he had to go to a doctor. The thief began thinking perhaps Allāh (SWT) was trying to tell him something. So he decided he would not steal again.

In the meantime, the jeweller had no customers for 3 days and kept wondering why Allāh (SWT) is not helping him earn his livelihood.

From their individual, human perspective, each person was upset because they couldn't get the profit they wanted. But only Allāh (SWT) knew how they were affecting each other's lives and how, if they knew the reality, they would actually be very grateful to Allāh (SWT).



DID YOU KNOW?

There are many reasons why we suffer from difficulty, natural disasters, illnesses and so on. A lot of human suffering is caused by humans themselves. Suffering also builds character and brings out the best qualities in people, such as compassion and helping others. Another reason for suffering is that it may be a test from Allāh (SWT). Allāh (SWT) tests us to strengthen our faith and bring us closer to Him.

KEY POINTS

1. ʿAdālah refers to the Justice of Allāh (SWT).

2. Allāh (SWT) is all-Powerful and owns everything in the heavens and the earth. He has no reason to be unjust to anyone.

3. Difficulties we sometimes face can be positive at times as it strengthens our character and brings us closer to Allāh (SWT).

IN SUMMARY

1. What is the meaning of ʿAdālah?

2. Why is Allāh (SWT) never unjust?

3. If Allāh (SWT) is Just, why is there so much injustice and suffering in the world?

ACTIVITY PAGE

FILL IN THE CORRECT ANSWER IN THE BOX AND FIND THE MYSTERY WORD

1. Allāh (SWT) is _____ . In other words, He is not dependent on anyone or anything.

	E					S	

2. Allāh (SWT) is not _____ and hence cannot be forced to be unjust.

W			

3. Allāh (SWT) is not _____ for anything.

	R				Y

4. Allāh (SWT) is _____ . Hence, He is not unfair on anyone or anything due to any ignorance.

	L		K						G

5. *'Indeed Allāh does not wrong (anyone) (even to the extent of) an atom's _____ …'*

	E				

6. Everything takes place for a _____ .

				O	

Note down all the letters in the red boxes: _____

UNSCRAMBLE THESE LETTERS TO REVEAL THE MYSTERY WORD:

THE ROLE & NECESSITY OF PROPHETHOOD 6.2

WHY DO WE NEED ANBIYĀʾ?

Nubuwwah is one of the 5 Uṣūl al-Dīn (Roots of Religion). It refers to the belief in prophethood. Allāh (SWT) sent prophets (anbiyāʾ) to guide people to the right path.

Some people say that we don't need prophets to guide us as we already know what is good and bad through our intellects. However, the intellect only informs us regarding the basic truths, such as the idea that justice is good and lying is bad. Also, what we perceive as good or bad is not always correct. People often understand good and bad depending on where they are born and the culture they are raised in. For instance, what some people might believe to be good in China, might be regarded as bad in Brazil and vice versa.

Secondly, let us take an example of a very intelligent person who wishes to become a doctor. Even though she may be very intelligent, it would take her a very long time to realise and learn everything on her own. However with a teacher, she can quickly learn everything she needs to know, and then teach others as well.

Similarly, even if we are "good at heart", the teachings of a nabī guide us along the shortest and fastest path to success so that we don't have to learn by constantly making mistakes. Referring to the Qurʾān - the guidance that has been sent for us through the Holy Prophet (S) - Allāh (SWT) says that it guides us along the best and most upright path:

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. [17:9]



LEARNING OBJECTIVES

1. To briefly understand why we need prophets
2. To understand via the Qurʾān the different roles of a prophet
3. To be introduced to the timeless miracle of the Holy Prophet (S)

MY NOTES

6.2 THE ROLE & NECESSITY OF PROPHETHOOD

MY NOTES

Furthermore, there are matters related to the Hereafter, such as the Day of Judgement, Paradise and Hell, as well as other matters relating to the unseen realm (ghayb) that we cannot see or know about unless a nabī, who has been given special knowledge by Allāh (SWT), teaches us about them.

The anbiyāʾ are our role models. That is why they are humans and not angels. They lived and grew up within their communities, so we can take them as our role models and strive to follow their teachings.

WHAT ARE THE QUALITIES OF A NABĪ?

Even though the anbiyāʾ were human, they were also special in many ways:

* A nabī is chosen by Allāh (SWT)
* A nabī can receive revelation – called waḥy in Arabic - from Allāh (SWT)
* A nabī is maʿṣūm, meaning he does not commit sins
* A nabī is able to perform miracles to prove his nubuwwah

THE ROLE OF A NABĪ

According to the Qur'an, a nabī performs the following functions:

1. To call people towards Tawḥīd and to turn away from all false gods:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And certainly We raised in every nation an messenger proclaiming: "Serve Allāh and shun false gods.[16:36]

2. To communicate Allāh (SWT)'s revelation to mankind, to purify them, to teach them religious laws and the wisdom behind them:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom, though before that they were in manifest error.
[62:2]



3. To establish justice in human society:

MY NOTES

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

Indeed We sent Our Messengers with Clear Signs, and sent down with them the Book and the Balance that people may uphold justice. [57:25]

4. To judge between people when they disagree so as to guide them:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ

Mankind were a single community; then Allāh sent the prophets as bearers of good news and warners, and He sent down with them the Book with the truth, that it may judge between the people concerning that about which they differed… [2:213]



5. So human beings are not able to make an excuse that they were not guided by Allāh (SWT):

رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

These Messengers were sent as bearers of glad tidings and as warners so that after sending the Messengers people may have no argument against Allāh. Allāh is All-Mighty, All-Wise. [4:165]

6.2 THE ROLE & NECESSITY OF PROPHETHOOD

MY NOTES

6. To give people good news of Jannah and to warn them about Jahannam:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner, and as one inviting to Allāh by His permission, and as a light-giving torch. [33:45-6]

7. To teach and guide people so that they come out of darkness (falsehood) into light (truth):

الر ۚ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ

Alif, Lām, Rā. [This is] a Book We have sent down to you that you may bring mankind out from darkness into light, by the command of their Lord, to the path of the All-mighty, the Praiseworthy. [14:1]



THE TIMELESS MIRACLE OF THE HOLY PROPHET (S)

As you know, one of the characteristics of a prophet is his ability to perform miracles. The Holy Prophet (S) performed many different types of miracles during his life which have been recorded in the books of history. However, his greatest miracle was the Holy Qurʾān.

Our Holy Prophet (S) was the last of 124,000 prophets. Hence, one of his titles is **Khātam al-Anbiyāʾ**, meaning "**The Seal of the Prophets**". His standout miracle had to be one that could be witnessed by mankind until the end of this world, unlike the miracles of previous prophets, which were only witnessed by the people of their time. The Holy Qurʾān is that living miracle.

During the time of the Holy Prophet (S), the Arabs were very proud of their language. They would compose poetry of a very high standard without any previous preparation. They called non-Arabs ʿajam which literally meant "those who spoke in an un uncultured manner". They thought that non-Arabs were less worthy in comparison to themselves because they could not speak as eloquently as the Arabs. Poets were held in very high esteem. The Holy Qurʾān was revealed to the Holy Prophet (S) and it challenged anyone in the world till the end of the world to produce anything like it in eloquence and wisdom:

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, 'Should all humans and jinn rally to bring the like of this Quran, they will not bring its like, even if they assisted one another.' [17:88]

One famous poet from the idolaters of Makkah at the time of the Holy Prophet (S), Walīd b. Mughīrah, heard the Holy Prophet (S) reciting the Qurʾān and became amazed by it. He admitted:

"By God, I have just heard something from Muḥammad that is unlike the speech of man or the speech of jinn. It is a speech with its own unique sweetness and beauty. The branches of its words are laden with fruit, its roots are full of blessings; it is a surpassing discourse, than which no more distinguished speech exists. Indeed, nothing can begin to rival its excellence."

IN SUMMARY

1. Why do we need a prophet to guide us? Can't we decide for ourselves what is good and what is bad?
2. What is a muʿjizah?
3. What are the functions of a nabī?
4. Why did the miracle of the Holy Prophet (S) have to be accessible to mankind till the end of the world?

DID YOU KNOW?

The Holy Prophet (S) summarised the complete mission for which he was sent to mankind in the following line:

"Verily I was sent to complete the lofty moral traits."

KEY POINTS

1. *Nubuwwah* refers to prophethood. A *nabī* is a prophet. The plural of *nabī* is *anbiyāʾ*.

2. *Anbiyāʾ* acted as role models. They were the most knowledgeable people of their time. Allāh (SWT) sent revelation to them, and gave them special miracles (*muʿjizah*) as a proof of their divine appointment. The *muʿjizah* of our Holy Prophet (S) was the Holy Qurʾān.

3. Prophets are necessary because they guide us along the fastest and shortest path to Allāh (SWT).

4. The Qurʾān informs us about many of the responsibilities of a prophet.

ACTIVITY PAGE

ROLE PLAY:

In pairs, prepare a script for a short play in the form of a TV interview based on the questions below. One of you can be the interviewer and the other can be the interviewee. Then present your plays in front of the class.

1) I am an intelligent person. I know right from wrong, so why do I need to follow or listen to a prophet?

_____
_____
_____
_____

2) Prophets are Allāh (SWT)'s chosen servants. They are sinless. However, we are just normal people and we can never become like them, so they cannot be our role models.

_____
_____
_____
_____

3) What are the characteristics of a nabī?

_____
_____
_____
_____

4) Can you summarise the mission of the final prophet, Prophet Muḥammad (S)?

_____
_____
_____
_____

THE QUALITIES & NECESSITY OF IMĀMAH 6.3

The word "Imām" in Arabic means "Leader". For this reason, the person who leads others in ṣalāh is called the imām al-ṣalāh - "the leader of the prayer". The station of Imāmate is a very lofty one that only a few servants of Allāh (SWT) reached. Even from among the prophets and messengers, only a very few reached this level. One of them was Prophet Ibrāhīm (A) who achieved this station after passing a series of very difficult tests from Allāh (SWT), many years after he became a prophet. Our Holy Prophet (S), apart from being a prophet and a messenger, was also an Imām.

Imām al-Ṣādiq (A) said:

"Verily Allāh, Blessed and most High, took Ibrāhīm as a slave (ʿabd) before He took Him as a prophet, and verily Allāh took him as a prophet (nabī) before He took him as a messenger (rasūl), and verily Allāh took him as a messenger before He took him as a friend (khalīl). And verily Allāh took him as a friend before He made him an Imām. And when all these ranks came together in him, He said, 'I am making you the Imām of mankind.'"

We believe that the Holy Prophet (S) was the greatest human being ever created. Following him, Imām ʿAlī (A) and the rest of the 12 Divinely guided Imāms (A), are the next best in creation and closeness to Allāh (SWT). Their station is even greater than all of the prophets and messengers, apart from the Holy Prophet (S).



WHAT IS THE NECESSITY OF HAVING IMĀMS AFTER THE HOLY PROPHET (S)?

All of the 124,000 prophets that were sent down by Allāh (SWT) taught mankind the same message. However, with the passing of time and the progression of mankind intellectually, the message of the prophets became more and more detailed and mankind became better acquainted with what Allāh (SWT) wants from them.

LEARNING OBJECTIVES

1. To be introduced to the notion of Allāh (SWT)'s complex system of justice
2. To evaluate in a rational way why Allāh (SWT) is never unjust

MY NOTES

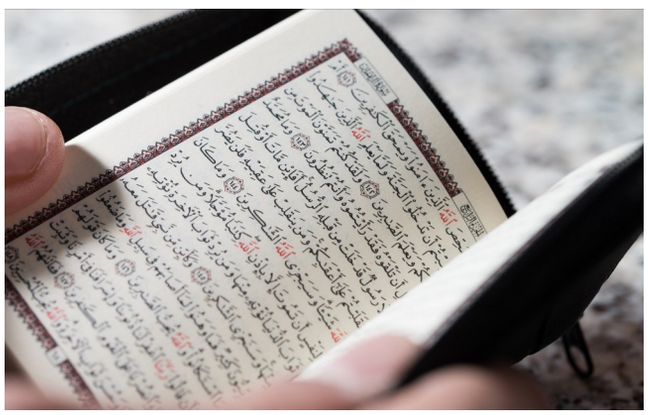
GROUP ACTIVITY

Read verses 21:73 and 32:24. What characteristics and responsibilities of an Imām have been mentioned?

6.3 THE QUALITIES & NECESSITY OF IMĀMAH

MY NOTES

Finally, the Divine message was perfected and completed with the final message brought by the Holy Prophet (S), in the form of the religion of Islam. There would no longer be any Divine revelation sent down to mankind.



However, Muslims still needed leaders who were guided by Allāh (SWT) to teach them the correct interpretation of the Qurʾān and the Sunnah of the Holy Prophet (S) after his passing away. The Holy Prophet (S) had spent 23 years as a prophet among idolaters, to establish the religion of Islam and the Qurʾān as the truthful word of God. Following him, there would be a need for guides who were also familiar with the true meanings of the Qurʾān and its correct interpretation, otherwise people would take the wrong meanings from the Qurʾān and the message of the Qurʾān would become corrupted like the previous Heavenly Books.

That's why the Holy Prophet (S), referring to Imām ʿAlī (A), famously said:

"There is one among you who will fight to establish the (correct) interpretation (taʿwīl) of this Qurʾān, just like I fought to establish its revelation (as true)."

It is also for the same reason that before passing away, the Holy Prophet (S) reminded people on multiple occasions of the importance of holding on to his Ahl al-Bayt (A) for guidance after him:

"I leave behind me two weighty things, the Book of Allāh, which is a string stretched from the heaven to the earth; and my progeny, my Ahl al-Bayt. Verily Allāh, the Merciful, the Aware, has informed me that these two will never be separated from each other until they meet me at the Fountain of Abundance (the Ḥawḍ of Kawthar, a spring in Heaven)."

THE SPIRITUAL NECESSITY OF THE IMĀM

An Imām during his Imāmate is the Proof (ḥujjah) of Allāh (SWT) upon His creation. He is the intermediary of Divine Grace and Provisions that come to the rest of His creation. The position of the Imām to mankind is like the position of the heart to the rest of the human body. As long as the heart functions, the rest of the body is provided with blood which nourishes and sustains the different organs. If the heart stops functioning, the rest of the human body too stops working. For this reason, there can never be a moment in time since Prophet Ādam (A) was placed on earth, that there isn't a ḥujjah of Allāh (SWT) among the rest of mankind.

NECESSARY QUALITIES OF AN IMĀM

MY NOTES

1. **Knowledge and Wisdom:** An Imām during his Imāmate is the most knowledgeable person alive. He is able to answer all the questions posed to him regarding Islam. He knows the Qurʾān in its entirety. In fact, he is the walking talking manifestation of the Qurʾān. He has the greatest maʿrifah of Allāh (SWT).

2. ʿ**Iṣmah:** The Imām is maʿṣūm, i.e. he does not commit sins or make mistakes in his guidance to people. Through his insight, he knows the reality and ugliness of sins and disobedience to Allāh (SWT). This awareness stops the Imām from coming anywhere near sins. It is due to the Imām's ʿiṣmah that the rest of mankind can trust what he has to say and believe that it is truly from Allāh (SWT) and not due any mistake on his part.

3. **Lofty Ethics**: The Imām possesses the loftiest moral traits and is superior to everyone else during his Imāmate in his time in all matters of virtue, such as God-consciousness (taqwā), courage, generosity and justice. He is free from the love of the world and its attractions and has complete control over his desires.

4. **Divinely Appointed:** The Imām must be appointed by Allāh (SWT). This appointment is made clear to the people by an explicit designation, called nass, directly by the Holy Prophet (S) or by the preceding Imām.



REFERENCE

6.3 THE QUALITIES & NECESSITY OF IMĀMAH

DID YOU KNOW?

Imām ʿAlī (A) said:
"Certainly Allāh has made me an Imām for His creation, so He has made it mandatory upon me to take into consideration myself, my food, my drink, and my clothing like that of the weak people [of the community], so that the poor may follow me in my poverty and the wealth of the rich does not embolden them to intimidation."

KEY POINTS

1. The 12 Imāms, as the successors to the Holy Prophet (S), have a greater station of closeness to Allāh (SWT) than all of the prophets and messengers, apart from the Holy Prophet (S).

2. With the passing away of Holy Prophet (S), revelation came to a complete end. Apart from this, the Imāms continued to fulfill all the other responsibilities of the Holy Prophet (S).

3. An Imām during his *Imāmate*, is the spiritual connection between Allāh (SWT) and His creation. Divine grace and provisions are sent down to the world through the means of the Imām.

4. The Imām must possess certain characteristics: a) He is the most knowledge human being and has complete understanding of the Qurʾān in all its depths; b) he is *maʕṣūm*; c) he is Divinely appointed; d) he has the loftiest ethics and is free from the love of the world.

THE NARRATIONS REGARDING THE NUMBER OF IMĀMS AFTER THE HOLY PROPHET (S)

Both Sunnī and Shīʿah Muslims believe in the numerous aḥādīth of the Holy Prophet (S) that there will be 12 leaders after him. For the Shīʿahs who believe in the 12 Imāms from the Ahl al-Bayt (A), it is very easy to explain who these aḥādīth are referring to. For the Sunnī Muslims, it has always been a problem explaining these traditions!

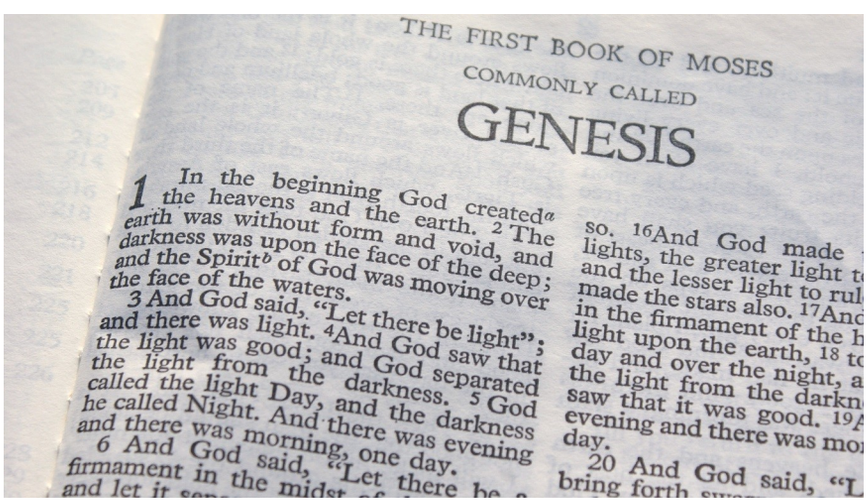
The Holy Prophet (S):

"The (Islamic) religion will continue until the Hour (the Day of Judgment), having twelve caliphs for you, all of them will be from Quraysh."

"The affairs of the people will continue to be conducted (well) as long as they are governed by the twelve men, all of them from Quraysh."

"This religion remains standing until there are twelve vicegerents over you, all of them agreeable to the nation, all of them from Quraysh.

Even in the Old Testament of the Bible, the coming of 12 leaders is foretold:
"**And as for Ismāʿīl, I have blessed him, and I have made him fruitful. And I have truly multiplied him, he will beget twelve leaders and I will provide for him a large nation.**" [Genesis, 17-18:20]


THE FIRST BOOK OF MOSES
COMMONLY CALLED
GENESIS

1 In the beginning God created the heavens and the earth. 2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.
3 And God said, "Let there be light"; and there was light. 4 And God saw that the light was good; and God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.
6 And God said, "Let there be a firmament in the midst

so. 16 And God made two lights, the greater light to rule the day and the lesser light to rule the night; he made the stars also. 17 And God set them in the firmament of the heavens to give light upon the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19 And there was evening and there was morning, a fourth day.
20 And God said, "Let the waters bring forth swarms

IN SUMMARY

1. Why must there always be a *ḍujjah* of Allāh (SWT) present amongst mankind?

2. What are the similarities and differences of the responsibilities of the Holy Prophet (S) and the Imāms after him?

3. Name and explain three necessary characteristics of an Imām.

ACTIVITY PAGE

GUESS WHO?

1) I became Imam at the age of 5. One of my titles is the Awaited One. I am:

_____

2) I am buried in Madīnah. My younger brother is an Imām too. I am:

_____

3) I was imprisoned in the smallest and darkest of prisons. My name is also the name of one of the Ūlūʾl-ʿAzm prophet. I am:

_____

4) I was taken as a prisoner and travelled from Kūfā to Shām. I am known for my beautiful collection of supplications and my book 'The Treaties of Rights'. I am:

_____

5) I am known as the one who 'split open knowledge'. I am buried next to my father in Jannat al-Baqī. I am:

_____

6) I was under house-arrest for many years. I am buried in Sāmarrah next to my father. I am:

_____

7) I was killed at the age of 25. I am buried in Baghdād next to my grandfather. I am:

_____

8) I was 8 years old when I became the Imām. My mother's name is Sayyidah Sumānah. I am:

_____

9) I am known as the 'Stranger of Tūs'. I was poisoned by the ʿAbbāsid caliph Maʾmūn. I am:

_____

10) I am the one who was given the Dhuʾl-Fiqār. I was struck with a poisoned sword in while in sajdah.

_____

11) I am known as the 'Chief of Martyrs'. I am:

_____

12) I was able to spread the knowledge of many different sciences and I had thousands of students. I am:

_____

6.4 THE WORLD OF THE ANGELS

LEARNING OBJECTIVES

1.To become familiar with the Qurʾānic presentation of angels.
2. To become familiar with the various duties of angels relating to human beings.

3. To understand how human beings can become greater than angels or worse than animals.

MY NOTES

Allāh (SWT) is the Creator of the Heavens and the Earth. All His creations, in their countless numbers and diversity, are manifestations of His Beautiful Names. Even in today's modern world, we have not been able to account for all of the different creatures in our very own tiny blue planet, let alone anywhere else in the vast universe and in the spiritual realms of creation. Allāh (SWT) informs us of this reality in the Qurʾān:

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ

And He created horses and mules and donkeys for you to ride, and also as an adornment. **And He has created (other) things of which you have no knowledge.** [16:8]

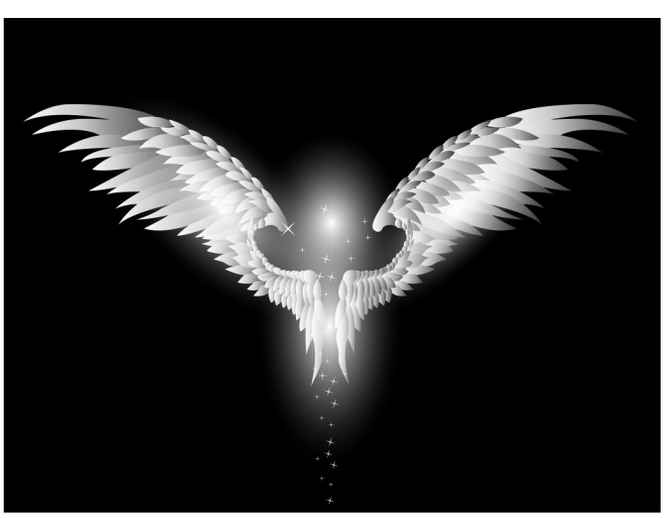
Other than the human being, from among the different intelligent creatures that the Qurʾān has informed us about are the angels, regarding whom we will be studying in more detail in this lesson.

THE REALITY OF THE ANGELS

1) The Holy Qurʾān has dedicated a good number of verses in explaining to us the attributes, characteristics and responsibilities of the angels. In fact, belief in the existence of these heavenly creatures is among the necessities of faith:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allāh and His angels and His books and His messengers; "We make no difference between any of His messengers." And they say: "We hear and obey, our Lord! Your forgiveness (we crave), and to You is the eventual course. [2:285]



GROUP ACTIVITY

In verses 11:69-76 of the Holy Qurʾān, we are told the story of when certain angels visited Prophet Ibrāhīm (A). Read the passage and discuss the story as a class.

MY NOTES

Belief in the angels is part of the belief in the unseen (ghayb), which is an essential characteristic of the God-conscious servants of Allāh (SWT). We have not seen the angels, yet we believe in them:

الم ، ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ، الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Alif Lām Mīm. This Book, regarding which there is no doubt, is a guidance to the God-conscious: Those who believe in the unseen and keep up prayer and spend out of what We have given them. [2:1-3]

2) In the world around us, we see everything run by the system of cause and effect. However, the Qurʾān informs us that behind the scenes, in the spiritual realm, our world is run and managed by the angels:

فَالْمُدَبِّرَاتِ أَمْرًا

(I swear by) those (angels) who regulate the affairs (of the world) [79:5]

The Throne (ʿarsh) is a symbol used in the Qurʾān to represent the Power and Authority of Allāh (SWT) over creation. The angels are described as those who uphold this Throne, i.e. the mediators through whom Allāh (SWT) governs His Kingdom:

3) The angels exist in far greater in number than human beings. Imām al-Ṣādiq (A) was once asked about the number of angels that exist, to which he replied: **"By Allāh, in Whose grasp is my soul! The angels of Allāh that are present in the heavens are more than the particles of sand present on the earth. In the heavens there does not exist a place to put one's foot except that there is an angel there, engaged in glorifying and sanctifying Allāh."**

4) There exists a hierarchy in the Angelic Kingdom in terms of knowledge, authority and responsibilities, just as there exists hierarchy among our prophets. In the verse below, Allāh (SWT) uses the number of wings an angel possesses as an indicator to the rank of that angel:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Praise be to Allāh, Creator of the heavens and earth, who made angels messengers with two, three, four (pairs of) wings. He adds to creation as He will: God has power over everything. [35:1]

6.4 THE WORLD OF THE ANGELS

MY NOTES

Each angel has been assigned particular duties that it carries out throughout its live. Imām al-Ṣādiq (A) once said:

"Allāh (SWT) possesses certain angels, who are in (a state of) rukūʿ (and shall continue to remain so) until the Day of Judgment, and certain angels, who are in (a state of) sajdah, (and shall continue to remain so) until the Day of Judgment."

Referring to this reality, the Qurʾān quotes the angels describing themselves in the following manner:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ، وَإِنَّا لَنَحْنُ الصَّافُّونَ ، وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ

(The angels say), 'Every single one of us has his appointed place: we are ranged in ranks. We glorify God.' [37:164-166]



5) The greatest among the angels is **Jibrāʾīl** (A), who was the messenger of revelation (waḥy) to our Holy Prophet (S). He is described in the Qurʾān as the Faithful Spirit (al-rūḥ al-amīn):

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ، عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it, Upon your heart that you may be of the warners [26:192-4]

MY NOTES

The other archangels include:

* **Isrāfīl** - the angel who will blow the trumpet to signal the end of the world, causing everyone to die.
* **ʿIzrāʾīl** - also known as the Angel of Death (Malak al-Mawt), who has countless angels working under him responsible for taking the souls of human beings at the time of death.
* **Mikāʾīl** - the angel responsible for providing sustenance to the physical world.

6) Among the different duties of the angels mentioned in the Qur'ān in relation to human beings are the following:

1) Keeping account of the deeds of human beings:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ، كِرَامًا كَاتِبِينَ ، يَعْلَمُونَ مَا تَفْعَلُونَ

And most surely there are keepers over you, Honourable recorders, They know what you do. [82:10-12]



2) Protecting humans beings from death until their destined time:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our apostles cause him to die, and they are not remiss. [6:61]

6.4 THE WORLD OF THE ANGELS

MY NOTES

3) Taking the souls of human beings at the time when death is decreed for them:

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

Who is more wrong than the person who invents lies against God or rejects His revelations? Such people will have their preordained share [in this world], but then, when Our angels arrive to take them back, saying, 'Where are those you used to call on beside God?' they will say, 'They have deserted us.' They will confess that they were disbelievers [7:37]

7) Despite their lofty spiritual status and closeness to Allāh (SWT), Allāh (SWT) commanded the angels to humble themselves before Ādam (A). This shows that human beings have the potential to reach greater levels of perfection and closeness to Allāh (SWT) than even the angels:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

When We told the angels, 'Bow down before Ādam', they all bowed. But not Iblīs, who refused and was arrogant: he was one of the disobedient. [2:34]

On the other hand, Allāh (SWT) also says that human beings have the potential to be worse than animals:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا

Do you think that most of them hear or understand? They are only like the cattle; no, even worse than the cattle. [25:44]

THE STATION OF THE HUMAN BEING

Angels have been granted the intellect, but they do not have desires that tempt them to disobey Allāh (SWT).

Animals have been granted desires, but they do not have the intellect.

Human beings have been granted both the intellect and desires.







By controlling their desires and following their intellect, human beings can reach greater stations than angels. This is because they use their free will to overcome their desires and worship Allāh (SWT), while angels do not have any reason to disobey Allāh (SWT).

On the flip side, if human beings ignore their intellect and become controlled by their desires, then they lower themselves to a level even below the animals. This is because animals do not have the intellect and do not know any better than to follow their desires, but human beings have been given the intellect, yet they cannot be distinguished from the animals.

DID YOU KNOW?

Some angels have sometimes come down to this world in human forms. An angel came to Sayyidah Maryam (A) to inform her that she was going to give birth to Prophet ʿĪsā (A). They also came down to Prophet Ibrāhīm (A) and Prophet Lūṭ (A).

Angel Jibrāʾīl (A) would sometimes appear before the Holy Prophet (S) in the form of a handsome human being named Daḥyah al-Kalbī, referred to as the Holy Prophet (S)'s milk-brother.

KEY POINTS

1. There are many different creations of Allāh (SWT) that we have no knowledge about.

2. Belief in the existence of angels is from the necessities of our faith.

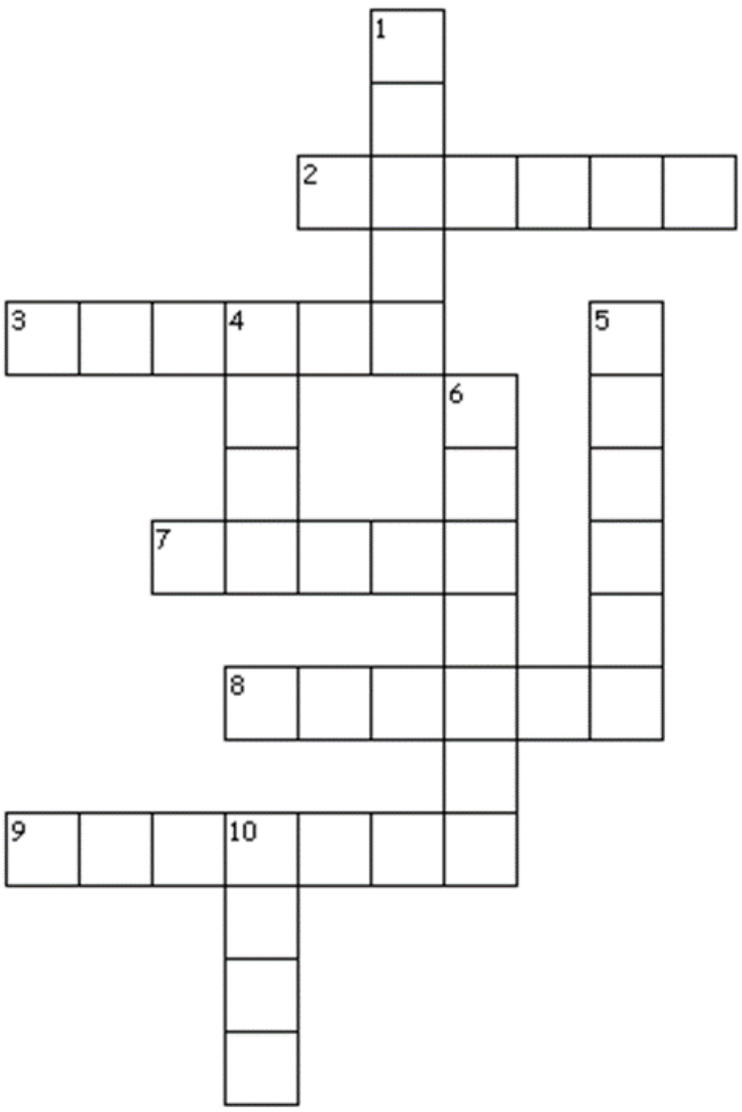
3. Among the greatest angels are Jibrāʾīl, Mikāʾīl, Isrāfīl and ʿIzrāʾīl.

4,. Human beings have the potential to become even greater than angels or worse than animals.

IN SUMMARY

1. 1. Describe three duties of the angels relating to human beings.
2. 2. How can human beings raise themselves to levels higher than angels?
3. 3. How can human beings become worse than animals?

ACTIVITY PAGE



Across

2. Our world is run and managed by _____.
3. There are many more angels than _____.
7. Belief in the angels is part of the belief in the _____.
8. The Angel of Death (Malak al-Mawt) is _____ .
9. The angel who will blow the trumpet to signal the end of the world is _____.

Down

1. Allāh (SWT) uses the number of _____ an angel possesses as an indicator to the rank of that angel.
4. The _____ is a symbol used in the Qurʾān to represent the Power of Allāh (SWT) over creation.
5. The angel responsible for providing sustenance to the physical world is _____.
6. The greatest among the angels is _____.
10. Allāh (SWT) commanded the angels to humble themselves before _____.

THE REALITY OF SINS 6.5

CONCEPT OF SIN

A sin is any act of disobedience to Allāh (SWT). In Arabic this is called dhanb and the plural is dhunūb. Committing a dhanb is ḥarām, meaning forbidden. Keeping away from dhunūb is wājib, meaning obligatory.

The reason why Allāh (SWT) forbids us to do certain things and calls them dhunūb is because they are harmful for our bodies and souls. When we commit dhunūb, we harm ourselves. It makes no difference to Allāh (SWT), but it reduces our chances of making it to Jannah, unless we repent and ask Allāh (SWT) to forgive us. That is why Allāh (SWT) says in the Qurʾān:

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

So it was not Allāh who wronged them, but it was they who used to wrong themselves. [9:70]

This means that Allāh (SWT) does not harm us or treat us badly. We do it to ourselves through our wrong actions.

Sins are divided into 2 types: **major sins** (al-dhunūb al-kabīrah) and **minor sins** (al-dhunūb al-ṣaghīrah).



A major sin is a sin for which the punishment has been mentioned in the Qurʾān to be the fire of Hell. All other sins for which the punishment has not been mentioned in the Qurʾān, or is mentioned but it's not the fire of Hell, are considered to be minor sins.

We must remember that committing a minor sin repeatedly is a major sin. Therefore, we should not take minor sins lightly. Usually, committing minor sins leads us to commit major sins.

The Holy Prophet (S):
"Do not look at the pettiness of the sin, rather look at who it is you have dared to defy."

LEARNING OBJECTIVES

1.1. To understand what constitutes a sin and its difference to a mistake

2.2. To understand the difference between major and minor sins

3.3. To be introduced to the reality of *Shaypān*

MY NOTES

GROUP ACTIVITY

Make a list of all sins you know of as a class. Do you know which ones are major and which are minor?

6.5 THE REALITY OF SINS

MY NOTES

Imām ʿAlī (A):

"The worst of sins in the sight of Allāh is the sin which its perpetrator deems insignificant."

Imām ʿAlī (A):

"Even if Allāh had not fixed punishments and threats for acts of disobedience to Him, we would still be obliged not to disobey Him, simply by way of gratitude to Him for His bounties."

Some actions are not ḥarām but they are still harmful. They may be makrūh (disliked by Allāh (SWT)).

Whenever we sin, we should immediately ask Allāh (SWT) to forgive us, and promise Him that we will not repeat that sin again. Allāh (SWT) is most Forgiving and Merciful, and loves those who turn to Him for forgiveness. He does not like people who are too proud to ask for forgiveness and those who take sins lightly and ignore the consequences.

Imām al-Ṣādiq (A):

"When a person commits a sin, a black spot appears on his heart. If he repents, it is effaced, but if he continues committing it, the spot increases and grows until it engulfs the whole heart, and he can never again prosper."



SHAYṬĀN - THE HUMAN BEING'S SWORN ENEMY

Shayṭān is our enemy and wants us to commit sins so that we can all end up in the Hellfire with him. Although even he confesses that he has no effect upon Allāh (SWT)'s special servants, like prophets and the Maʿṣūmīn (A):

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ، إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

(Iblīs) said: "By Your glory, I shall mislead them all, Except Your servants from among them, the purified ones. [38:82-3]

Allāh (SWT) tells us in the Qurʾān to beware of Shayṭān and to not let him deceive us like he did to our great-grandparents, Prophet Ādam (A) and Sayyidah Ḥawwā:

يَابَنِي آدَمَ لاَ يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنْ الْجَنَّةِ ... إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لاَ يُؤْمِنُونَ

Oh Children of Ādam! Do not let Shayṭān tempt you, like he expelled your parents (Nabī Ādam and Sayyidah Ḥawwā) from paradise ... We have indeed made the devils friends of those who have no faith. [7:27]

Many Muslims believe that it is Shayṭān who makes us do evil and commit sins. Is that really true? The Qurʾān clarifies that Shayṭān cannot force us to commit sins. He only whispers ideas of sins in our hearts. If we remember Allāh (SWT) all the time, we will not pay attention to Shayṭān's whispers and temptations. However, if we forget Allāh (SWT), we will listen to Shayṭān and commit sins.

On the Day of Judgement, when we blame Shayṭān for our sins, he will say:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلاَّ أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلاَ تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ...

When the matter is all over, Shayṭān will say, 'Indeed Allāh made you a promise that was true and I [too] made you a promise, but I lied to you. I had no control over you, except that I called you and you responded to me. So do not blame me, but blame yourselves. [14:22]

DID YOU KNOW?

Losing hope in the mercy and forgiveness of Allāh (SWT) is a major sin. We must never lose hope in Allāh (SWT). He is the most Kind and the most Merciful. He loves and forgives those who repent sincerely.

KEY POINTS

1, Dhanb is the Arabic word for sin. It refers to any act that is a disobedience to Allāh (SWT).

2. Sins are divided into two types: major and minor.

3. Major sins are those for which the Qurʾān clearly mentions Hellfire as the punishment. All other sins are referred to as minor sins.

4. However, we should not be fooled into committing a sin because it is a minor sin. All sins are grave because of the One against whom we are sinning, Allāh (SWT).

5. Shayṭān is our manifest enemy. His goal is to take us to Hell along with him.

IN SUMMARY

1. What is the meaning of dhanb?
2. What is the difference between major sins and minor sins?
3. Who is Shayṭān? How does he take us to the wrong path?
4. What will Shayṭān say on the Day of Judgement when people blame him for their sins?

ACTIVITY PAGE

UNSCRAMBLE THE SENTENCES!

1. " look not do sin pettiness at the of the, defy look at rather it is who you dared have to."

_____

_____

2. " Allāh sight which sin worst of the in the perpetrator of its insignificant is sins deems the."

_____

_____

3. disobedience is a any sin act of to Allāh (SWT), dhanb is called Arabic in this.

_____

_____

4. force cannot us commit to sins Shayṭān, he only ideas whisper can of sins hearts our in.

_____

_____

5. Day Judgement of will we accountable on the be for actions our and cannot we blame Shayṭān.

_____

_____

6. Manifest our enemy is Shayṭān. goal take us to along his Hell with him.

_____

_____

NOTES PAGE

7.1 THE CONCEPTS OF TAWḤĪD & SHIRK

LEARNING OBJECTIVES

1. To understand reasons for our belief in One God
2. An introduction to the two types of *shirk*
3. To become familiar with examples of hidden *shirk*

MY NOTES

ACTIVITY

Discuss three possible scenarios where you might fall into the trap of hidden *shirk* and what you could do to avoid falling into it.

CAN THERE BE MORE THAN ONE GOD?

As Muslims, we believe that Allāh (SWT) is the one and only source of all creation. For this reason, a Muslim is also known as a **monotheist** (**muwaḥḥid**), i.e. a believer in one God. Regarding this, the Holy Qur'ān says:

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Say: Allāh is the Creator of all things, and He is the One, the Almighty. [13:16]



Someone who believes in and worships more than one God is known as a **polytheist** (**mushrik**). Such a person suffers from "**manifest polytheism**" (**al-shirk al-jalī**).

When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one Intelligent Designer. The whole universe is governed by the same laws of nature. The same gravity that keeps us on the Earth, is the same gravity that keeps the Earth orbiting around the Sun, which is the same gravity that keeps the Sun in the Milky Way.

Look at all the organisms around you in this world. They have all been created with the same coding system, called DNA, which determines whether something ends up becoming a tree or a lizard, a mosquito or a human being. Had there been more than one God, each of the Gods would have had their own way of designing and creating, but we not see this.

Pointing to this reality, the Holy Qur'ān states:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Had there been any gods in the heavens and the earth apart from Allāh, the order of both the heavens and the earth would have gone to ruins. Allāh, Lord of the Throne, is far above what they attribute to Him. [21:22]

When we look at all the prophets that have come in the past, all of them called people to worship the same one God. Hence we see so much similarity between Islam, Christianity and Judaism. Had there been more than one God, each of the Gods would have sent their own messengers and representatives, but once again, we do not see this.

MY NOTES

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ

We sent to you [Muḥammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them. [5:48]

In reality, there is no true rational reason to believe in the existence of more than one God.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

It is Allāh who created you and provided for you, who will cause you to die and then give you life again. Which of your 'partners' can do any one of these things? Glory be to Allāh, and exalted be He above the partners they attribute to Him. [30:40]

THE HIDDEN SHIRK

1) Although we, as Muslims, claim to believe in and worship only one God, the Qur'ān still refers to most of us as **polytheists** (**mushrikūn**):

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ

And most of them do not believe in Allāh without associating others (with Him)
[12:106]

2) The shirk that is being referred to in the verse above is called "**hidden polytheism**" (**al-shirk al-khafiyy**). It is a hidden form of shirk because it is not easily noticed by us and others that we are suffering from this shirk. This is because this type of shirk originates from incorrect intentions for our actions.

A common example of **al-shirk al-khafiyy** is when someone prays, fasts, behaves and talks nicely, but does this to **show off to others**. In other words, **his/her intention is for the sake of other than Allāh (SWT)**.



3) The Holy Prophet (S) often warned us about the seriousness of committing this type of shirk.

He was once asked: "How could one obtain the salvation of the Day of Judgement?"

7.1 THE CONCEPTS OF TAWḤĪD & SHIRK

MY NOTES

He answered: "**Salvation is that you should not try to deceive Allāh; in case He should return your deception to you; for anyone who tries to cheat Allāh, will cheated by Him and He will take faith away from him. In this case the human being ends up deceiving his/her own self, but does not know.**"

He was then asked: "How does a person try to deceive Allāh?"

He answered: "**A person performs what Allāh has ordered him/her, but he/she is concerned about other than Him.**"

4) Someone once came to the Holy Prophet (S) asking for the interpretation of the following verse of the Qurʾān:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say: I am only a mortal like you; it is revealed to me that your god is one Allāh, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord. [18:110]

The Holy Prophet (S) replied that this refers to physically worshipping Allāh (SWT), yet with the intention to show off to others:

"Anyone who prays to show off is a mushrik (someone who associates partners with Allāh, i.e. a polytheist); anyone who gives alms to show off is a mushrik; anyone who fasts to show off is a mushrik; anyone who sets out for Ḥajj (pilgrimage) to show off is a mushrik; anyone who performs any duty which Allāh has commanded to show off is a mushrik; and Allāh will never accept the work of him/her who shows off."



5) Another very common cause of hidden shirk is when we obey or follow someone despite knowing that doing so will result in disobeying Allāh (SWT). In other words, we give preference to what someone wants us to do over what Allāh (SWT) wants from us.

For example, some of our friends are going to a ḥarām gathering like a night club and they tell us to join them. We know that Allāh (SWT) does not want us to go to such places, but we still end up going. In this example, we have given preference to what our friends want us to do over what Allāh (SWT) want from us!

MY NOTES

6) In fact, when we consciously commit any sin, we are also committing shirk. This is because we are giving preference to our own desires over the command of Allāh (SWT). Sometimes when we are alone and we think that no one is watching us, we do things we are not supposed to do or look at things are not allowed to look at. In all such cases, we have given preference to our own wants and desires over Allāh (SWT). **In reality, we have made our desires our God and we are worshipping our own desires instead of Allāh (SWT)**:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ

Have you seen him who takes his low desires for his god? [25:43]

7) A third common form of hidden shirk is when we consider anyone other than Allāh (SWT) as the cause of good things coming to us. Explaining this type of shirk, Imām al-Ṣādiq (A) says:

"It is about him who says: If such and such were not there, I or my family would have perished or afflicted by misfortune. As you can see, he creates a partner for Allāh who provides for him and protects him."

The system of cause and effect has been created by Allāh (SWT). He works through this system when interacting with His creation. Allāh (SWT) is the one who provides us with food and clothes through the means of our parents. He is the one who cures us when we are sick through the means of medicine. However, we often forget that He is the original source of all these favours and more. Instead, we often only acknowledge the immediate causes for the blessings that come to us, while in reality they are only the means through which Allāh (SWT) provides for us.

8) Prophet Ibrāhīm (A) reached a very lofty level of proximity to Allāh (SWT) even compared to other prophets, such that he was given the title khalīl Allāh, meaning "The Close Friend of Allāh". One of the reasons why he reached such a high level is because he always acknowledged Allāh (SWT) as the true cause for all his blessings. The Holy Qurʾān quotes a beautiful conversation he had with his people, who were idol worshippers:

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ، إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ، قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ

And recount to them the story of Ibrāhīm: when he asked his father and his people: "What do you worship?" They said: "We worship idols, and are ever devoted unto them."

7.1 THE CONCEPTS OF TAWḤĪD & SHIRK

MY NOTES

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ، أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ، قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ، قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ، أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ، فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ

He asked: "Do they hear you when you call them or do they cause you any benefit or harm?" They answered: "No; but we found our forefathers doing so." Thereupon, Ibrāhīm said: "Have you seen (with your eyes) those whom you have been worshipping, you and your fathers before you? They are all enemies to me; all, except the Lord of the Universe.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ، وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ، وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ، وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ، وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

The One who created me and who guides me; who gives me food and drink, and who, when I am ill, heals me; who will cause me to die and then will again restore me to life; who, I hope, will forgive me my sins on the Day of Judgment." [26:69-86]

9) Imām Jaʿfar Al-Ṣādiq (A) was once sitting with his companions and eating some grapes placed before them. A beggar appeared and asked for alms. The Imām (A) took some grapes to give him, but the beggar refused to accept it and asked for money instead. Imām (A) told him to excuse him as he did not have money at this time.



Soon after, another beggar appeared. The Imām (A) again took some grapes and offered them to him. The beggar accepted it and said, "I am thankful to the Lord of universe who provided me with sustenance."

On hearing these words, the Imām (A) told this beggar to wait and gave him two more handfuls of grapes. The beggar once again thanked Allāh (SWT). The Imām

(A) once again told him to wait and then turning to one of his companions and asked him to loan him some money. The man searched his pockets and produced nearly twenty Dirham. The Imām (A) then gave this to the beggar. The beggar thanking God for the third time said, "Thanks are exclusive to God. O God! You are the Giver of the good, and You have no partner."

On hearing these words, the Imām (A) took off his garment and gave it to the beggar. Now, the beggar changed his tone and started thanking the Imām (A) himself, without thanking Allāh (SWT) as well. Then the Imām (A) did not give him anything more and the beggar went away.

The Imām (A)'s companions who were present mentioned that they thought that **had the beggar continued thanking God in the same manner as before, the Imām (A) would have continued giving him more and more. But when he changed his words and started praising and thanking the Imām (A) instead of Allāh (SWT), the Imām (A) did not continue his assistance.**

10) We should always show our appreciation and be thankful to the people who benefit us, because they are the agents through whom Allāh (SWT) has provided us.

The 4th Holy Imām (A) has said:

"Allāh will ask His servant on the Day of Resurrection: 'Did you thank so and so?' The servant will reply: 'No, but I thanked You instead, O Lord.' Allāh (SWT) will say: 'You have not thanked Me as long as you have not thanked him/her.'

However, when thanking someone for something, we should always keep in mind that the true source of the blessing is Allāh (SWT). In the above mentioned story, when the beggar acknowledged Allāh (SWT) as the source of blessings, the Imām (A) kept giving more. However, when the beggar forgot Allāh (SWT) and saw the Imām (A) as the source, the Imām (A) stopped giving him anything more.

IN SUMMARY

1. Why can there not be more than one God?
2. What are the names of the two types of *shirk* and what are the differences between the two?
3. Gives three examples of hidden *shirk*.

DID YOU KNOW?

When we look at Hinduism, which is known today as a polytheistic religion, we see that their most ancient texts affirm the existence of the One True God, who is the source of all creation and that this One God has no physical form. Hinduism became polytheistic much later in its history.

KEY POINTS

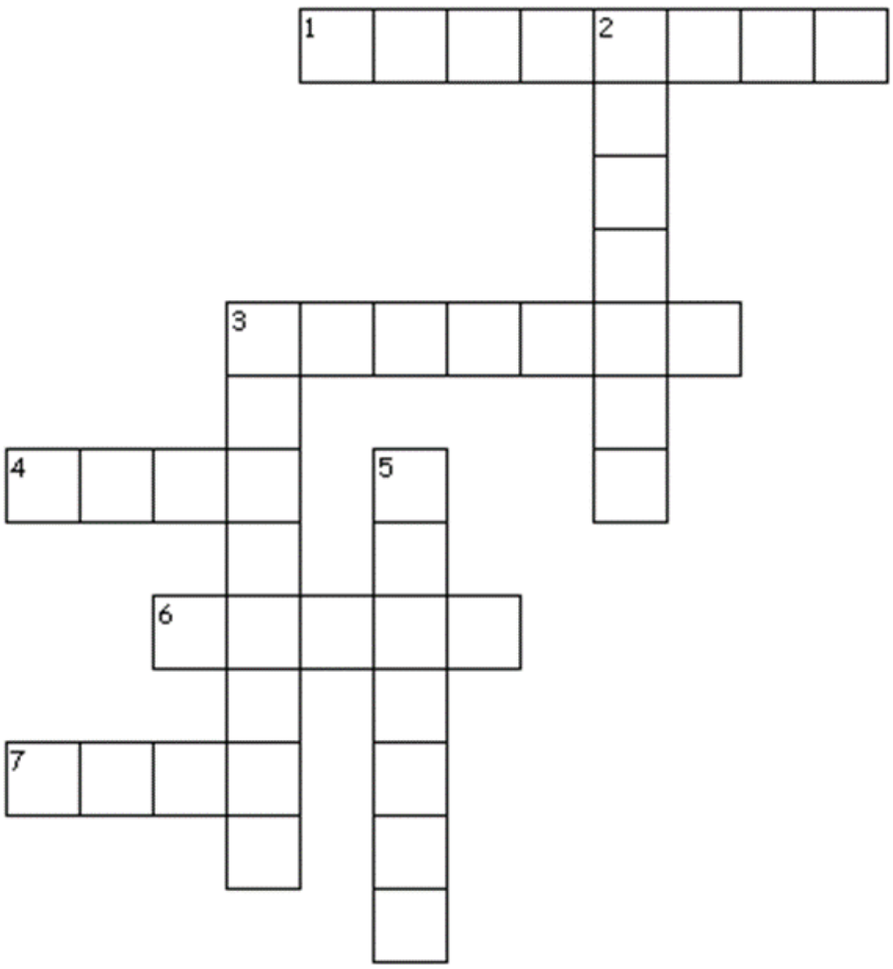
1. A Muslim is known as a **monotheist** (**muwaḥḥid**), i.e. a believer in one God.

2. When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one intelligent Designer.

3. Although we, as Muslims, claim to believe in and worship only one God, we can still suffer from **hidden polytheism** (**al-shirk al-khafiyy**).

4. Three common examples of hidden shirk are: 1) worshipping Allāh (SWT), but in order to show off to others; 2) purposely committing sins; 3) regarding anyone or anything other than Allāh (SWT) as the source of any blessings.

ACTIVITY PAGE



ACROSS

1. We should always be _____ to people who have helped us. However, we should always remember that Allāh (SWT) is the true Provider.
3. A Polytheist in Arabic is a _____.
4. Anyone who prays to _____ off to others is committing hidden shirk.
6. Considering anyone other than Allāh (SWT) as the cause of good things is a form of _____.
7. Manifest polytheism in Arabic is al-shirk al-_____.

DOWN

2. Hidden polytheism in Arabic is al-shirk al- _____.
3. A believer in one God is a _____ .
5. "…and do not join anyone in the _____ of his Lord." [18:110]

GOING FOR THE ZIYĀRAH OF THE AHL AL-BAYT (A)

7.2

Going for ziyārah refers to visiting the burial place of the Holy Prophet (S) and his blessed family and progeny (A), be it in modern day Saudi Arabia, Iraq, Iran, Syria or elsewhere. The Maʿṣūmīn (A) have placed great emphasis in the importance of going for ziyārah and the reward one gains as a result.

WHY DO WE GO FOR THE ZIYĀRAH OF THE AHL AL-BAYT (A)?

1) Through going for ziyārah, we aim to pay our respects to these special servants of Allāh (SWT) and renew our pledges with them of being their sincere followers. We reflect upon their lives, their teachings and their sacrifices for the sake of Allāh (SWT) and try to implement these in our own lives back at home.

2) Going to ziyārah provides us with a much needed time out from our busy lives in order to build ourselves spirituality in the proximity of the holy personalities, such that we can return home spiritually charged and more able to face the many tests that await us.

As is described in the following verse, by undertaking this journey, we are fleeing to Allāh (SWT) and His Messenger (S):

وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

and whoever goes forth from his house fleeing to Allāh and His Apostle, and then death overtakes him, his reward is indeed with Allāh and Allāh is Forgiving, Merciful. [4:100]



LEARNING OBJECTIVES

1.Why do we go for the ziyārah of the Ahl al-Bayt (A)?

2.What do we do when on ziyārah?

MY NOTES

ACTIVITY

In pairs, discuss your experiences from your last journey for ziyārah. If you have not been, discuss why you would like to go.

7.2 GOING FOR THE ZIYĀRAH OF THE AHL AL-BAYT (A)

MY NOTES

3) The shrines of these holy personalities are very special places. In our aḥādīth, we are told that thousands of angels are continuously descending to these places and then ascending back to the heavens. When we ask for our prayers from these holy places, they are accepted much faster.

In the Qurʾān, we also learn the effects of praying from these special places. Prophet Zakariyyah (A) really wanted a child, but he had reached an old age and his wife was not able to have children. When he saw the special favours that Allāh (SWT) gave Sayyidah Maryam (A) at her prayer place, he used this special location in order to make his own prayers for a child. His prayers were immediately answered:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

Her Lord graciously accepted her and made her grown in goodness, and entrusted her to the charge of Zakariyyah. Whenever Zakariyyah went in to see her in her sanctuary, he found her supplied with provisions. He said, "Mary, how is it you have these provisions? and she said, "They are from God: God provides limitlessly for whoever He will."

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

There Zakariyyah prayer to his Lord, saying, "Lord, from Your grace grant me virtuous offspring: You hear every prayer."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

The angels called out to him, while stood praying in the sanctuary, "God gives you news of Yahya, confirming a Word from God. He will be noble and chaste, a prophet, one of the righteous." [3:37-9]

4) Just because these holy personalities are not physically alive anymore, doesn't mean they can't hear us and know our situation. The Qurʾān is very clear that those who die in the way of Allāh (SWT) are alive and sustained by Him:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

Think not of those slain in the way of Allāh as dead. Indeed they are living, (and) are provided sustenance from their Lord [3:169]

When we go for the ziyārah of the Ahl al-Bayt (A), we are required to seek permission to enter their shrines by reciting the idhn al-dukhūl (permission to enter). One of the things we say in this is the following:

أَللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ ، وَأَعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَآءَكَ عَلَيْهِمُ السَّلامُ أَحْيَآءٌ ، عِنْدَكَ يُرْزَقُونَ ، يَرَوْنَ مَقامي ، وَيَسْمَعُونَ كَلَامي ، وَيَرُدُّونَ سَلَامي ، وَأَنَّكَ حَجَبْتَ عَنْ سَمْعِي كَلَامَهُمْ ، وَفَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ

O Allāh, I hold (as an article of faith) this honoured place of pilgrimage as sacred, despite his (i.e. the Holy Prophet or Imām) physical absence, just as I was certain of his sanctity while he was physically alive. I know that Your messenger and Your representatives (peace be upon them) are alive, receiving sustenance from You. They see my current position, hear my words and answer my Salām. Although You have made me unable to hear their speech, you have opened the door of my understanding, such that I may hold intimate conversations with them.

DID YOU KNOW?

On the day of ʿArafah, the angels descend to the Shrine of Imam al-Ḥusayn (AS) and listens to the prayers of the zuwwār before they go to the plains of ʿArafah to hear the prayers of the ḥujjāj.



KEY POINTS

1. Through going for ziyārah, we pay our respects and renew our allegiance to the Maʿṣumīn (A). We reflect on their lives and try to implement their teachings in our life. We get to work on ourselves spiritually while we are away from our busy lives.

2. At these special places, prayers are accepted much faster due to their physical proximity to the most beloved personalities to Allāh (SWT).

3. The holy personalities are spiritually alive and can hear us. This is why we ask permission to enter into their presence and send them our salām.

IN SUMMARY

1. What should we pray for when we go to ziyārah?
2. Why is it important to go for ziyārah?
3. Why would our prayers be accepted much faster during ziyārah?

ACTIVITY PAGE

Guess the place and the name of all the holy personalities that are buried in each of the images below. There may be more than one personality associated with each imagine.



1:_____



2:_____

3:_____



4:_____



5:_____



6:_____

7:_____



8:_____

9:_____



10:_____

11:_____

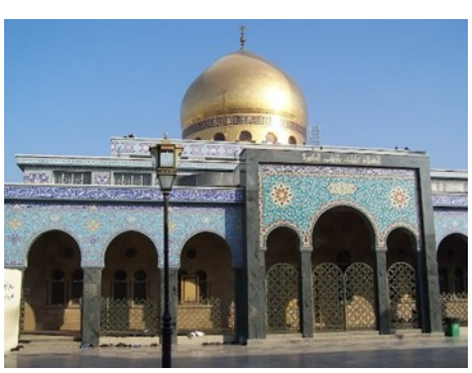
12:_____

13:_____

14:_____



15:_____



16:_____

TAWASSUL & SHAFĀʿAH

7.3

The words Tawassul and Shafāʿah are both often translated into English as "intercession". This concept refers to asking any of Maʿṣūmīn (A) to pray on our behalf to Allāh (SWT) to forgive our sins or to grant us our needs. When we ask for intercession in this world, it is referred to as Tawassul and the intercessor is our wasīlah. if we ask for intercession in the Hereafter, it is called Shafāʿah and the intercessor is our Shafīʿ.

TAWASSUL

Some people at times question why we perform Tawassul. Why should we need to ask for our needs through the Maʿṣūmīn (A)? Should we not be asking from Allāh (SWT) directly?

1) It is **not** the case that we cannot or should not ask from Allāh (SWT) directly. We certainly can. In fact, we should be in the remembrance of Allāh (SWT) continuously throughout the day and we should be speaking to Him as much as possible. Allāh (SWT) is the closest to us and asks us to call Him:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way. [2:186]

Similarly, in many of the supplications taught to us by the Maʿṣūmīn (A), such as Duʿāʾ Kumayl, we speak and pray directly to Allāh (SWT).



LEARNING OBJECTIVES

1. Understand the difference between Tawassul and Shafāʿah.
2. Understand the role and importance of Tawassul and Shafāʿah.
3. Be acquainted with various Qurʾānic verses relating to Tawassul and Shafāʿah.

MY NOTES

ACTIVITY

Using verse 4:64, can you think of one reason why people go for the ziyārah of the Holy Prophet (S) and the Ahl al-Bayt (A)?

7.3 TAWASSUL & SHAFĀʿAH

MY NOTES

2) However, Allāh (SWT) has also taught us another way to reach Him and to get our prayers answered:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! be careful of (your duty to) Allāh and seek means of nearness (wasīlah) to Him and strive hard in His way that you may be successful. [5:35]

3) The first to use wasīlah was Allāh (SWT) Himself. Allāh (SWT) decided to guide us through the means (wasīlah) of the Maʿṣūmīn (A). By performing Tawassul, we are using this very means to get back to Him. The Holy Prophet (S) and the Ahl al-Bayt (A) are the closest and most beloved of all creatures to Allāh (SWT). By requesting them to pray to Allāh (SWT) on our behalf, Allāh (SWT) accepts our prayers faster, for their sake.

In our everyday lives, we also often use Tawassul to get what we want. For example, when we do something wrong and our dad is angry with us, he is likely to forgive us faster if we go through our mum and ask her to request dad to forgive us.



MY NOTES

4) In fact, in the Qurʾān, Allāh (SWT) tells us that if we sought forgiveness from Allāh (SWT) and then also requested the Holy Prophet (S) to pray for forgiveness on our behalf, Allāh (SWT) will then forgive us:

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

And We did not send any apostle but that he should be obeyed by Allāh's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allāh and the Apostle had (also) asked forgiveness for them, they would have found Allāh Oft-returning (to mercy), Merciful. [4:64]

5) Even if the Holy Prophet (S) and the Imāms (A) have physically passed away, they are spiritually alive. They can still see our deeds and hear our supplications, in the same way as when they were physically alive. Allāh (SWT) says in the Qurʾān:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

And reckon not those who are killed in Allāh's way as dead; nay, they are alive (and) are provided sustenance from their Lord [3:169]

6) A good example of requesting the Maʿṣūmīn (A) to be our wasāʾil (plural of wasīlah) to Allāh (SWT) is Duʿāʾ al-Tawassul, which is recommended to be recited on Tuesday nights.



7.3 TAWASSUL & SHAFĀʿAH

DID YOU KNOW?

For the Maʿṣūmīn (A) to be able to do Shafāʿah for us on the Day of Judgment, there are certain conditions that we must fulfill. According to a ḥadīth of Imām Jaʿfar al-Ṣādiq (A), those of us who do not give importance to our ṣalāh, will not be able to benefit from the Shafāʿah of the Maʿṣūmīn (A) on the day we will need it the most!

SHAFĀʿAH

1) The Qurʾān tells us that the Day of Judgement will be a very difficult time for those who disobeyed Allāh (SWT) in this world. For this reason, we often hope and pray for the Maʿṣūmīn (A) to do Shafāʿah for us on the Day of Judgement so that we may enter Jannah.

2) The idolaters of Makkah used to also believe that the idols they worshipped would do Shafāʿah for them on the Day of Judgement. The Qurʾān clearly rejects this idea in many places. For example:

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ

And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allāh's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you. [6:94]

3) Being able to intercede for others on the Day of Judgement is a very special position that Allāh (SWT) grants to only those who are close to Him, such as the Maʿṣūmīn (A). Not everyone has this privilege:

لَّا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا

On that Day none will have the power to intercede for them except those who received a sanction from the Most Compassionate Lord. [19:87]

KEY POINTS

1. Tawassul refers to asking any of Maʿṣūmīn (A) to pray on our behalf to Allāh (SWT) to forgive our sins or to grant us our needs.

2. Shafāʿah refers to the Maʿṣūmīn (A) interceding on our behalf on the Day of Judgment such that we may enter Jannah.

3. Allāh (SWT) tells us in the Qurʾān to use wasīlah to reach Him.

4. Only certain special servants of Allāh (SWT) will have the authority to do Shafāʿah for others on the Day of Judgment.

IN SUMMARY

1. What is the difference between Tawassul and Shafāʿah?
2. Why do we use the Maʿṣūmīn (A) as our intercessors with Allāh (SWT)?
3. Apart from our 12th Holy Imām (A), how can the rest of the Maʿṣūmīn (A) help us since they are no longer physically alive?
4. What is one of the conditions for us to be able to benefit from Shafāʿah?

ACTIVITY PAGE

T N E M E G D U J F O Y A D S
U R O K Z B U M P S U T X H S
D S J I Y G B J Q H Y A A J E
Y A L T S Z D L U A D N H C N
T A W A S S U L B F N P A S E
K H D I W F E L L A G W R M V
U N Y S G V A C J A J F A Q I
H L E U E L D S R H X S Y N G
S A L A H U G U O E U Y I Y R
P A K A R C T T A M T B Z D O
S N B J P N O W I F N N V P F
W E Y Z S X E N G W S A I U A
H A L I S A W S G V P C V V I
W R Z D X T M O S C V M D X F
K S L Y F L D L C U K B J W R

WORD BANK

AHLALBAYT
DAYOFJUDGEMENT
DUA
FORGIVENESS
INTERCESSION
JANNAH
MASUMIN
NEARNESS
SALAH
SHAFAAH
TAWASSUL
TUESDAY
WASILAH
ZIYARAH

REFERENCE

7.4 THE NECESSITY OF THE DAY OF JUDGEMENT & THE HEREAFTER

LEARNING OBJECTIVES

1. To understand that this world is temporary and everyone will be accountable for their deeds.
2. To realise that belief in the Hereafter is an innate concept.

MY NOTES

1- THE HEREAFTER GIVES MEANING TO THIS LIFE



When we look around us, we see that everything in this world, from the biggest mountains to the smallest insects, have been created for a purpose. The sun provides us with light and warmth that we need in order to live. The air around us provides us with the oxygen we need to breathe. Even when we look at our own body parts, our mouth, ears and nose, all carry out their own functions. All this shows us that we have a very Wise Lord, who always creates everything for a reason. How then is it possible for this Wise Lord to create His best creation - the human being - without any reason, such that we live in this world without having to achieve anything? Allāh (SWT) asks us in the Qurʾān:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

What! Did you then think that We had created you in vain and that you shall not be returned to Us? [23:115]

Our belief regarding the Day of Judgement and our life in the Hereafter, gives meaning to our current life in this world. We understand that this world is a test for us from Allāh (SWT) and that we have to use our short time in this world to prepare for our true life in the Hereafter. The more good deeds we do in this world, the greater our reward we be in the Hereafter and the more sins we commit, the greater our punishment will be. Allāh (SWT) tell us regarding this in the Qurʾān:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ

On that day mankind will come forth in scattered groups to be shown their deeds

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Then anyone who has done an atom's weight of good shall see it

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And anyone who has done an atom's weight of evil shall see it [99:6-8]

ACTIVITY

Allāh (SWT) says to us in the Qurʾān: **"Look then at the signs of Allāh's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things."** [30:50]
How does reflecting upon the life cycle of trees in this world remind us of the resurrection?

2- DIVINE JUSTICE

MY NOTES



When we look at the world around us, we often see a lot of injustice and imbalance. In many places around the world, millions of people are suffering and go to sleep hungry. Many of those people whom Allāh (SWT) has given a lot of money, do not want to share their wealth with poor people. Every day we also hear about innocent people being killed throughout the world. When we see all of this, we immediately realise that this world is often not a very just place. However, we also know that Allāh (SWT) is most Just. He has created this world as a test for all humans, so everyone is free to make their own choices. Some people use their free will to worship Allāh (SWT), serve His creation and prepare for the Hereafter. Others choose to abuse their free will and commit evil in this world.

However, it is on the Day of Judgement that Allāh (SWT) will show His great Justice and everyone will be held accountable for their deeds. Allāh (SWT) says in the Holy Qurʾān:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked? [38:28]

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

It is to Him you shall all return—that is a true promise from God. It was He who created [you] in the first place, and He will do so again, so that He may justly reward those who believe and do good deeds. But the disbelievers will have a drink of scalding water, and agonizing torment, because they persistently disbelieved. [10:4]

REFERENCE

7.4 THE NECESSITY OF THE DAY OF JUDGEMENT & THE HEREAFTER

DID YOU KNOW?

The Holy Prophet (S) said: **"Increase the remembrance of the demolisher of desires."** He was asked, **"O Messenger of Allāh, what is the demolisher of desires?"** He said, **"Death, for the greatest of believers are those who remember death the most and are the most prepared for it."**

KEY POINTS

1. It is not possible for Allāh (SWT) to create everything around us for a Wise purpose, yet create the best of His creation, the human being, without a purpose.

2. Belief in the Hereafter gives meaning to this life. We will be held accountable for our deeds.

3. Allāh (SWT) has given us free will in this world. On the Day of Judgement, He will manifest His Justice and those who were wronged in this world will be recompensed for their suffering.

4. It is ingrained in man's fiṭrah to want to live forever. This will be materialised in the Hereafter.

3- BELIEF IN THE HEREAFTER IS INBUILT IN THE FIṬRAH

When the human being looks within and reflects on the nature of life, he or she will find a deep yearning and want to live forever. It is very difficult for us to accept the idea that after death we will simply perish and no longer exist. This yearning for eternal life exists within us, because Allāh (SWT) has created human beings to live forever in our true home in the Hereafter and He has made this want inbuilt into the fiṭrah of every human being.

Do you remember a very happy moment in your life which you really wished would stay forever? This internal want exists deep within us because it is part of our fiṭrah and will become a reality for the righteous servants of Allāh (SWT) in Jannah, where happiness will truly stay forever.

Very interestingly, Shayṭān also knew about this want to live forever that is inbuilt inside every human being. For this reason, when he was trying to make our great-grandfather, Ādam (A), disobey Allāh (SWT), he exploited this same want inside Ādam (A)'s fiṭrah, in order to make him to eat from the forbidden tree:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَىٰ

But Satan whispered to Ādam, saying, "Ādam, shall I show you the tree of immortality and power that never decays?" [20:120]

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ

Satan whispered to them so as to expose to them what had been hidden from them of their evil inclinations: he said, "Your Lord only forbade you this tree to prevent you becoming angels or immortals," and swore to them, "I am giving you sincere advice" - he lured them with lies… [7:20]

IN SUMMARY

1. How does belief in the Hereafter give meaning to this life?
2. Why is the Hereafter necessary to establish Divine Justice?
3. How is the belief in the Hereafter ingrained in our fiṭrah?

ACTIVITY PAGE

1) Go through the passage below and fill in the blank spaces using the words in the bubbles below.

2) Write down the numbers under each of the words in the bubbles below in the order they appear in the passage and use the table to guess the mystery word!

Allāh (SWT) created everything in this _____ (world) for a purpose. Therefore, every _____ (human being) has also been created for a purpose. Believing in _____ (Day of Judgement) gives meaning to our _____ (life) in this world. Allāh (SWT) has given us free will in this world. On the Day of Judgement, His _____ (Divine Justice) will be manifested and people will be judged based on what they did in this world. Belief in the Hereafter is in-built within the God given _____ (nature) within each of us.

Numbers in order of the answers:

Yawm al-Qiyāmah
(4)

Fiṭrah
(5)

Mystery word:

Hayāt
(5)

Dunyā
(4)

Insān
(9)

ʿAdālah
(5)

Alphabets and their corresponding numbers								
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	-

7.5 THE EXPERIENCE OF DEATH

LEARNING OBJECTIVES

1. To become familiar with the Qur'ānic portrayal of the experience of death
2. To understand what takes places immediately after death

MY NOTES

ACTIVITY

Imām al-Ṣādiq (A): **"Allāh has not created certainty devoid of doubt more similar to a doubt devoid of certainty like death."** What do you understand from this ḥadīth?

DEATH: THE FIRST STAGE OF QIYĀMAH

The belief in the resurrection (Qiyāmah) is given a lot of importance in the Holy Qur'ān. In fact, around one-third of the whole Qur'ān is dedicated to this subject alone. Allāh (SWT) continuously reminds us of the Hereafter so that we can prepare for what is to come. From the time we were born, our return journey to Allāh (SWT) has already started. With each breath we take, we move one step closer to our death.

In the Holy Qur'ān, Allāh (SWT) makes it clear to us that each one of us will definitely die one day:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ

Every soul shall taste of death; then unto Us you shall be returned. [29:57]

It is not possible to run away from death. Through whichever route the human being may attempt to escape death, it will meet him/her head on from that very direction:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Say: (As for) the death from which you flee, that will surely encounter you, then you shall be sent back to the Knower of the Unseen and the Visible, and He will inform you of that which you did. [62:8]



The Holy Prophet (S): **"When any of you die, his Resurrection has started; and he sees what good and bad he has [accumulated]."**

MY NOTES

"Life" is often confused to be the opposite of death. In reality, "birth" is the opposite of death. Just like birth is the gate through which we enter into this physical world, death is the gate through which we exit it and enter into the next phase of our existence. Although our physical bodies are cast away when we die, our souls become freer and stronger. We have been created to live for eternity, not just for our short time in this world.

Imām ʿAlī (A): **"O people! You and I have been created to live for eternity, not to perish. Rather, we are just transferred from one abode to the next."**

THE EXPERIENCE OF DEATH

1) Death only takes place by the leave of Allāh (SWT). All the different reasons due to which people die, like diseases, accidents and natural disasters, are all tools in the Hands of Allāh (SWT) to bring about death when it is decreed to take place. Allāh (SWT) says in the Qurʾān:

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي الشَّاكِرِينَ

And a soul will not die but with the permission of Allāh the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the Hereafter I shall give him of it, and I will reward the grateful. [3:145]



7.5 THE EXPERIENCE OF DEATH

MY NOTES

2) Each of us have been assigned an angel who has been given the duty to take our souls at the time death has been decreed for us:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back. [32:11]



3) When we die and our souls are freed from the limitations of our bodies, we are all able to witness the deeper realities of creation and the truth of Allāh (SWT)'s existence becomes very apparent. Even those who did not believe in Allāh (SWT) in this world now have access to this knowledge. The test we were going through in this world is now finished and the opportunity to ask for repentance for our sins is now over:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement. [4:18]

The famous example of this in the Qurʾān is that of Firʿawn, who's prayer for repentance at the time of death was of no help to him:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لَا إِلَٰهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

And We made the children of Israel to pass through the sea, then Firʿawn and his hosts followed them for oppression and tyranny; until when drowning overtook

him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

آلْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

What! now! and indeed you disobeyed before and you were of the mischief-makers.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ

But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications. [10:90-92]

4) The Angel of Death who comes to take our soul is like a mirror to our soul. If our soul is beautiful and pure, our meeting with the angel is very pleasant. However, if our soul is ugly and impure, death is a very painful experience.

THE DEATH OF A BELIEVER:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

(As for) those who say: Our Lord is Allāh, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

We are your guardians in this world's life and in the Hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

A provision from the Forgiving, the Merciful. [41:30-32]

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ

Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did. [16:32]

MY NOTES

7.5 THE EXPERIENCE OF DEATH

DID YOU KNOW?

Imām ʿAlī (A) has said that **"people's lives are extended by giving charity."**

THE DEATH OF A DISBELIEVER:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allāh other than the truth and (because) you showed pride against His communications. [6:93]

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا ۙ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

And had you seen when the angels will cause to die those who disbelieve, beating their faces and their backs, and (saying): Taste the punishment of burning. [8:50]



KEY POINTS

1. Death leads to the transition of the soul from the physical body to another realm. It does not mean the end of our existence.

2. The Angel of Death is like a mirror to our soul. If our soul is beautiful, the experience of death is pleasant. If our soul is ugly, the experience of death is very painful.

3. No one can die except with the permission of Allāh (SWT). Old age and diseases are just tools in the Hands of Allāh (SWT) to bring death to someone.

IN SUMMARY

1. Briefly explain what happens to our souls when we die.
2. Explain the nature of the death of a believer.
3. Explain the nature of the death of a disbeliever.

ACTIVITY PAGE

According to the various Qurʾānic verses mentioned in this lesson, draw a picture to show what you think the Angel of Death would look like to a disbeliever at the time of his/her death.

According to the various Qurʾānic verses mentioned in this lesson, draw a picture to show what you think the Angel of Death would look like to a believer at the time of his/her death.

01 THE CLASSICAL SCHOOLS OF ISLAMIC THEOLOGY

LEARNING OBJECTIVES

1. Understand the origins and main differences between the classical schools of theology.
2. Introduction to the famous debates between the theological schools.
3. Introduction to the main divisions between the various Shīʿah sects.

MY NOTES

CLASS ACTIVITY

Discuss as a class what you understand by the 6th Holy Imām (A)'s statement:

"There is no complete predestination and no complete free will, but the reality is between the two."

Can you think of examples about matters which are predestined for us? In which areas do we have free will in our lives?

INTRODUCTION TO THE CLASSICAL SCHOOLS OF THEOLOGY

Scholars have divided Islamic teachings into three main categories - Doctrines (ʿAqāʿid), Morals (Akhlāq) and Law (Aḥkām).



ʿAqāʿid constitutes the issues that must be understood and believed in, such as the Unity of God, Prophethood, Imāmate and the Resurrection. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called ʿ**ilm al-kalām**. The major cause of Muslim division into sects originates from the differing views regarding beliefs that are discussed in ʿilm al-kalām.

Rational argumentation and explanation of Islamic doctrines originated in the Holy Qurʾān itself, followed by the teachings of the Holy Prophet (S). However, the first systematic school of kalām started about 100 years after the passing away of the Holy Prophet (S) from a circle of traditional scholars of Qurʾān and Ḥadīth who came to be known as the **Muʿtazilah**, the followers **Muʿtazilī** school. Their rival group were called the **Ashāʿirah**, the followers of the **Ashʿarī** school of thought. They took their name from the founder of this group, **Abūʾl-Ḥasan al-Ashʿarī**.

THE MUʿTAZILAH VS THE ASHĀʿIRAH: THE FAMOUS THEOLOGICAL DEBATES

One of the earliest debates that took place during this time was on the subject of **predestination** (jabr) versus **free will** (ikhtiyār). Do we human beings have complete free will to do as we wish or has Allāh (SWT) already predestined all our actions? The Muʿtazilah believed that we have total free will to do whatever we wish in this world, while the Ashāʿirah sided with the opinion that our actions are predetermined by Allāh (SWT).

Another important debate that took place was regarding the Justice of Allāh (SWT). The Muʿtazilah argued good and evil can be understood by our reason. Allāh (SWT) in Just in the sense that he **must** do good and reward the good people. He **must** also not do evil and must punish the evil people. He **cannot** do otherwise. However, the Ashāʿirah believed that because Allāh (SWT) is the Creator and Owner of everything, He is not bound by any rules of justice. The rules of justice apply to human beings only. As for Allāh (SWT), whatever He does is just, even if it is considered unjust by human beings. For example, if Allāh (SWT) throws all the good people into Hell and places all the evil people in Paradise, then that would

still be just and fair. This is because if we believe Allāh (SWT) **must** reward the good and **must** punish the evil people, as per the Muʿtazilī view, then we are limiting Allāh (SWT)'s power to do as He pleases.

THE SHĪʿĪ SCHOOL OF THEOLOGY

Unlike Sunnī Muslims, who believe that the Holy Prophet (S) was the last guide to mankind appointed by Allāh (SWT), Shīʿah Muslims followed Imām ʿAlī (A) as the continuation of Divine guidance. Prophethood ended with the Holy Prophet (S), but Divine guidance continued through Imāmah. Hence, when the Holy Prophet (S) passed away, the Shīʿah turned to the Imāms (A) to guide them in all matters of religion, including that of theology. Imām ʿAlī (A) continued where the Holy Prophet (S) left off in rationally explaining to us our different beliefs. Many of these teachings of the Imām (A) can still be found in the famous collection of his sermons and sayings, Nahj al-Balāghah. The major theological debates were taking place around the times of Imām al-Bāqir (A) and Imām al-Ṣādiq (A), so we find a lot of teachings from these two Imāms (A) on various matters of theology.

When the 6th Holy Imām (A) was asked whether our actions are predestined or if we have complete free will, he replied: **"There is no complete predestination and no complete free will, but the reality is between the two."** Certain matters in life that are predestined for us, such as who our parents are, where we are born, where we will die. However, in matter of actions, we have a choice. For example, when we are tempted to sin, we have a free choice to act or to stop out of fear of Allāh (SWT).

One day, Abū Ḥanīfah came to see Imām Jaʿfar al-Ṣādiq (A). While he waiting outside to be admitted, he saw Imām Mūsā al-Kāẓim (A) outdoors. Imām al-Kāẓim (A) was only 5 years old.

Abū Ḥanīfah asked the young boy, "**Tell me, are we responsible for what we do or does Allāh makes us do everything?**"

The Imām (A) replied:

"There are only three possibilities. Either Allāh forces us to act, or we and Allāh are both responsible for our actions, or we are free to act ourselves.

If we say Allāh forces us to do everything, then it does not make sense why Allāh should judge us on the Day of Judgement for actions



DID YOU KNOW?

One day, Bahlūl heard Abū Ḥanīfah saying to his students that Imām Jaʿfar al-Ṣādiq (A) was wrong to say that we are free in our actions. Abū Ḥanīfah believed that Allāh (SWT) makes us do everything.
Bahlūl therefore threw a stone at Abū Ḥanīfah and injured him. When Abū Ḥanīfah complained to the Muslim Judge, Bahlūl defended himself by saying:
"According to the belief of Abū Ḥanīfah, it was Allāh who made me do it, so he should complain against Allāh!"

MY NOTES

01 THE CLASSICAL SCHOOLS OF ISLAMIC THEOLOGY

KEY POINTS

1. Scholars of Islam generally divide Islamic teachings into three group: Doctrines, Morals and Law.

2. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called ʿ**ilm al-kalām**.

3. One of the earliest debates that took place in kalām was on the subject of free will versus predestination between two camps which later become known as the Muʿtazilah and the Ashāʿirah respectively.

4. When Imām al-Ṣādiq (A) was asked about his position, he famously said: "There is no complete predestination and no complete free will, but the reality is between the two."

5. On the subject of Divine Justice, the Imām (A) taught that although it is true that Allāh (SWT) has the power and freedom to do as He pleases, this does not mean He will act in a manner that is considered unfair just because He can do so.

that He had committed Himself.
And if we say Allāh and humans are partners in committing sins then it is not fair that the stronger partner should punish the weaker partner on the Day of Judgement. So the only possibility is that we are free to act and we are responsible for our actions. That is why Allāh can judge us and reward or punish us!"

Based on the teachings of the Ahl al-Bayt (A), we disagree with the Ashʿarī and Muʿtazilī views regarding the Justice of Allāh (SWT). There is a big difference between what Allāh (SWT) **can** do and what Allāh (SWT) **will** do. It is true that Allāh (SWT) has the power and freedom to do as He pleases, but it does not mean He will act in a manner that is considered unfair just because He can do so. Allāh (SWT) has the power to do whatever He wills, but His actions are based on Wisdom. He will reward those who do good and punish the evil ones because He has promised to act justly with everyone.

SHĪʿAH SECTS

The Shīʿahs believe in Imāmah and follow Imām ʿAlī (A) and his descendants as the successors of the Holy Prophet (S). However, the term **'Shīʿah'** is not used exclusively for the followers of the twelve Imāms of the Ahl al-Bayt (A).

Those who follow the Imāms up to Imām Zayn al-ʿĀbidīn (A) and then follow his son, Zayd bin ʿAlī, as the 5th Imām are known as the **Zaydī Shīʿahs**. They believe that Imām Zayn al-ʿĀbidīn's son Zayd was the Imām after him, and not Muḥammad al-Bāqir (A).

The **Ismāʿīlī Shīʿahs** believe that Imām Jaʿfar al-Ṣādiq's eldest son Ismāʿīl is the 7th Imām, whereas we - the **Ithnā ʿAsharī Shīʿahs** - believe that Ismāʿīl's younger brother Mūsā al-Kāẓim (A) was the 7th Imām. The Ismāʿīlīs are further divided into the Mustaʿalī Ismāʿīlīs (majority of whom are the Dawūdī Buhrahs) and the Nizārī Ismāʿīlīs (or Agā Khānī Ismāʿīlīs).

The **Shīʿah Ithnā ʿAsharī** follow the twelve Imāms and believe that the final Imām is the Mahdī (A) who is in ghaybah. The phrase **Ithnā ʿAshar** means **twelve** in Arabic. We follow the 12 Imāms (A) and are therefore referred to as the **Shīʿah Ithnā ʿAsharī**.

IN SUMMARY

1. What was the position of the Muʿtazilah regarding free will and predestination?
2. What was the position of the Ashāʿirah regarding free will and predestination?
3. What is the Shīʿah position regarding free will and predestination?
4. What are the positions of the three groups regarding Divine Justice?
5. Name the main Shīʿah sects and explain the difference between each.

ACTIVITY PAGE

Z T D B D Q P E J P E R S G H F A M L T
C C S S H I A H H O W N J D A V K P V I
W Y V U U G E F R N T O A N R T H F D Y
I U V E N X J G O S H W B W I V L Y E R
N O I T A N I T S E D E R P A J A Q C D
M E Y S Q K I G J T B K R K H Z Q H M Q
J H C H M C J Q P O W M K V S W K W L J
G M M D R A D N H R B E A J A S Q Y W A
L A I J T V I S V S U K H K W D F M Q B
Y L C V U H Z L O K A L X P H J L D T P
W A S U M Q R J I O L F S H Z A O A X B
H K U W W Q S I C I L B I M Q X D U D P
Q A A N S P F T W M B A G P I A Q J P J
O S L P K L I E D I A Q A I L X H G J R
U M P I M A E I K H T I Y A R X C S H T
E E F A Z R J O G N I R H G S H G J G H
V F J H F A A E V U A F B M C O H K W Z
G C D D A F T Q G B F P Y O I S K Z Z K
U X E D W D I U H V B F A Q B J L C O J
E V X X Y X Y M M O C G Y F I H V T F H

WORD BANK

ADALAH
AHKAM
AKHLAQ
AQAID
ASHAIRAH
FREEWILL
IKHTIYAR
ISMAILI
JABR
KALAM
MUTAZILAH
PREDESTINATION
SHIAH
SUNNI
ZAYDI

02 THE PRINCIPLES OF IMĀMAH IN THE QURʾĀN

LEARNING OBJECTIVES

1. Become familiar with important Qurʾanic verses relating to Imāmah

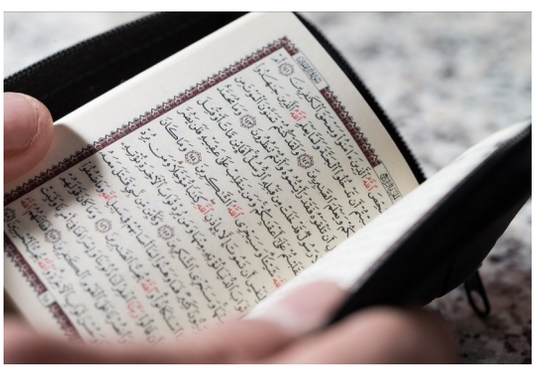
2. Understand that only Allāh (SWT) has the right to choose His representatives

3. Understand that one of the essential attributes of an Imām is ʿiṣmah

MY NOTES

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Your Lord creates what He will and chooses (for His tasks) whomsoever He will. It is not for them to make the choice. Glory be to Allāh. He is exalted far above their associating others in His Divinity. [28:68]



Just as Allāh (SWT) created all beings, it is He Himself that appoints His representatives on earth. Human beings cannot choose their leaders themselves.

Before the creation of the first human being, Ādam (A), Allāh (SWT) informed the angels that He was going to appoint a vicegerent on Earth. Upon hearing this, the angels questioned this decision. Allāh (SWT) brushed aside their question, telling them that they do not have full knowledge regarding this matter:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And when your Lord said to the angels, I am going to place in the earth a vicegerent, they said: “Are you going to appoint in it someone who will cause corruption in it and shed blood, and we celebrate Your praise and extol Your holiness?” He said: “Surely I know what you do not know.” [2:30]

If the great angels, who are error-free (maʿṣūm), were given no say in the appointment of His caliph on Earth, how can fallible human beings expect to take appointing the leaders of the Muslims after the Holy Prophet (S) into their own hands?

In every case in the Qurʾān, Allāh (SWT) attributes the appointment of a caliph or Imām to Himself. Prophet Dāwūd (A) is another example:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

Oh Dāwūd! Surely We have appointed you a vicegerent on earth… [38:26]

CLASS ACTIVITY

Discuss why it is important for an Imām to be maʿṣūm.

When Prophet Mūsā (A) was entrusted with his mission to rescue the Banū Isrāʾīl, he wanted to have the his brother, Hārūn, as his helper and deputy. However, even though he was a prophet, he could not and did not select Hārūn for this role by himself. He had to seek Allāh (SWT)'s permission:



MY NOTES

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ، قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ، وَيَسِّرْ لِي أَمْرِي ، وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ، يَفْقَهُوا قَوْلِي ، وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ، هَارُونَ أَخِي ، اشْدُدْ بِهِ أَزْرِي ، وَأَشْرِكْهُ فِي أَمْرِي ، كَيْ نُسَبِّحَكَ كَثِيرًا ، وَنَذْكُرَكَ كَثِيرًا ، إِنَّكَ كُنتَ بِنَا بَصِيرًا ، قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ

He said: "O my Lord! Expand my chest for me, And ease my task for me, And loosen the knot from my tongue, (that) they may understand my speech; and appoint for me, from my household, someone who will help me bear my burden: Hārūn, my brother, Strengthen me through him, And let him share my task, So that we may glorify You much, And remember You abundantly. Surely, You have always watched over us." He said: "You are indeed granted your petition, O Mūsā." [20:24-36]

Prophet Ibrāhīm (A) went through a number of very difficult tests in his life. With each test that he passed, he was raised to a higher position with Allāh (SWT). He was appointed a prophet, then a special Friend of Allāh (SWT) (Khalīl Allāh) and then finally, in his old age he was appointed as an Imām.

He prayed to Allāh (SWT) requesting the great blessing of being an Imām to be granted to his progeny after him. Allāh (SWT) replied that those among his progeny who have ever been even the slightest bit unjust cannot receive this lofty position:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

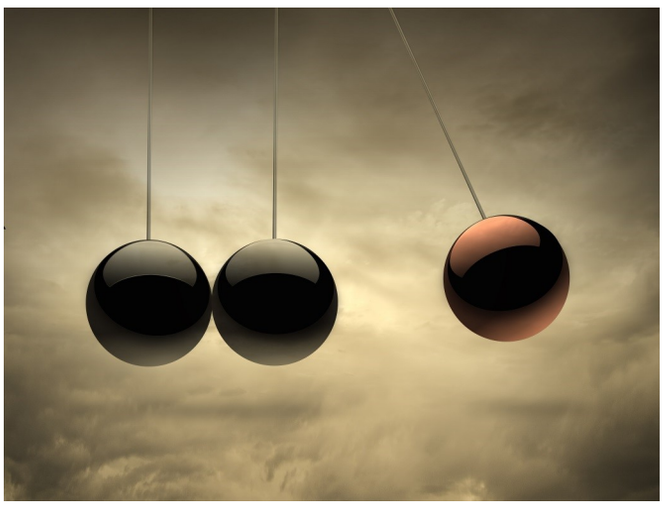
And remember that Ibrāhīm was tested by his Lord with certain commands, which he fulfilled. He said: "I will make you an Imām to the Nations." He pleaded: "Does this promise apply to my descendants also?" He answered: "My promise shall not reach the unjust." [2:124]

02 THE PRINCIPLES OF IMĀMAH IN THE QURʾĀN

DID YOU KNOW?

After the event of Ghadīr Khumm, the following verse was revealed: **"This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."** This shows that the appointment of Imām ʿAlī (A) marks the completion of the Holy Prophet (S)'s mission.

From the above verse, we can learn many things, most importantly:



1- Allāh (SWT) tells Prophet Ibrāhīm (A), **"I will make you an Imām to the Nations"**, showing that Imāmah is a Divinely-appointed status.

2- Although Allāh (SWT) granted Prophet Ibrāhīm (A)'s wish for Imāmah in his lineage, He makes it clear that an unjust person cannot be given this position. Thus:

a) the Imām has to be a person who has never worshipped idols (even before Islam), as that would amount to being unjust to oneself. Imām ʿAlī (A) was the only one from among the first four caliphs to fulfil this criterion.

b) anyone who has ever been unjust himself or others by committing sins cannot become an Imām. In other words, the Imām has to be sinless (maʿṣūm). Once again, none of the first four caliphs ever claimed to be maʿṣūm other than Imām ʿAlī (A).

The sinlessness (ʿiṣmah) of Imām ʿAlī (A) as one of the Ahl al-Bayt (A) is clear from the following important verse in the Qurʾān. According to this verse, Allāh (SWT) has taken upon Himself to keep away from the Holy Ahl al-Bayt (A) any sort of spiritual impurity that would arise as a result of sinning:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا...

...Allāh only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying. [33:33]

KEY POINTS

1. Just as Allāh (SWT) has created all beings, it is He Himself who appoints His representatives on Earth.

2. Imāmah cannot be granted to a person who has worshipped idols or to someone who has been unjust to himself or others.

3. Therefore, the Imāms have to be sinless and Allāh (SWT) has taken upon Himself to make sure the Holy Ahl al-Bayt (A) are kept away from any sort of spiritual impurity.

IN SUMMARY

1. Explain why Muslims cannot take the appointing of a leader after the Holy Prophet (S) into their own hands?
2. Who amongst the progeny of Prophet Ibrāhīm (A) are the ones who will not be granted Imāmah?
3. What is ʿiṣmah? Why does the Imām have to be maʿṣūm?

ACTIVITY PAGE

For each of the verses below, state: a) who is speaking; b) who is being spoken to; c) when it took place.

"Surely I know what you do not know"

_____

"Does this promise apply to my descendants also?"

_____

"Are you going to appoint in it (the earth) someone who will cause corruption in it and shed blood…"

_____

"Surely We have appointed you a vicegerent on earth..."

_____

"I will make you an Imām to the Nations"

_____

"…Expand my chest for me, And ease my task for me, And loosen the knot from my tongue…"

_____

DECODE THE FOLLOWING!

9414:

83415 259571:

_____

41134:

_____

739967:

_____

91418:

_____

Alphabets and their corresponding numbers								
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	-

03 THE APPOINTMENT OF IMĀM ʿALĪ (A)

LEARNING OBJECTIVES

1. Become familiar with the Qurʾānic verses and aḥādīth relating to the appointment of Imām ʿAlī (A)

2. Be able to understand and explain the Shīʿī standpoint for the succession of Imām ʿAlī (A)

MY NOTES

CLASS ACTIVITY

Can you think of any other occasion (not mentioned in this lesson) when Allāh (SWT) showed the Muslims the special status of Imām ʿAlī (A)?

The argument for the necessity of maʿṣūm Imāms to succeed the Holy Prophet (S) is similar to the argument for the necessity of prophethood itself. Human beings required prophets to convey and explain to them Allāh (SWT)'s message, as well as live among the people and guide them in their day to day lives. This same requirement is also necessary following the end of prophethood.

Historically, during the 23 years of the Holy Prophet (S)'s prophetic mission, he had to deal with many difficult problems in establishing and protecting the Islamic state, which afforded him very limited time in order to explain all religious teachings in their depths. In the beginning of his mission, the Holy Prophet (S) and the small group of Muslims faced great persecution from the idolaters of Quraysh simply for choosing to become Muslims. Some Muslims even had to emigrate to Abyssinia in order to survive.

The Muslims were then socially and financially boycotted and had to live in confinement in the small valley of Abū Ṭālib for three years. With the death of Abū Ṭālib (A), the Holy Prophet (S)'s life was now also in danger and the Muslim were forced to migrate from Makkah to Madīnah. In the 10 years of the Holy Prophet (S)'s life in Madīnah, the Muslims were occupied with multiple battles, including the battles of Badr, Uḥud, Khandaq, Khaybar and Ḥunayn.

Analysing the 23 years of the prophetic mission of our Holy Prophet (S), it is very clear that the majority of his time went in struggling to establish and defend the religion of Islam, as well as convey the entire revelation in the form of the Qurʾān. He was not afforded enough time to explain the depths and correct interpretation of the whole revelation. However, this was not a problem, because this would be the duty of the Imāms who would succeed him, starting from Imām ʿAlī (A). For this reason, both Sunnī and Shīʿah Muslims report that the Holy Prophet (S) said regarding Imām ʿAlī (A):

إِنَّ مِنْكُمْ مَن يُقَاتِلُ عَلَى تَأْوِيلِ هَذَا الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ

There is one among you who will fight to establish the (correct) interpretation (taʿwīl) of this Qurʾān, just like I fought to establish it as a true revelation.



THE APPOINTMENT OF IMĀM ʿALĪ (A) IN THE QURʾĀN & AḤĀDĪTH

MY NOTES

Given the importance of the issue, the Holy Prophet (S) made it clear and reminded the Muslims throughout his prophethood that Imām ʿAlī (A) will be his successor. In the first open declaration of his prophethood, known as the Daʿwat Dhūʾl-ʿAshīrah, he explicitly declared Imām ʿAlī (A) as his successor. In his farewell Ḥajj, towards the end of his life, he also explicitly appointed him. Throughout his blessed life, he also reminded people of the special position of ʿAlī (A). All of these incidents are available in both Sunnī and Shīʿa sources.

DAʿWAT DHŪʾL-ʿASHĪRAH

In the first three years of his mission, the Holy Prophet (S) preached Islam secretly to small groups of Muslims. Following this period, the following verse was revealed instructing the Holy Prophet (S) to make his mission public by first inviting his close family members to the new religion:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your nearest relations [26:214]



The Holy Prophet (S) invited the sons of ʿAbd al-Muṭṭalib home for a feast, so that he can convey to them his message. After they finished eating, the Holy Prophet (S) addressed them saying:

"O sons of ʿAbd al-Muṭṭalib, I have brought for you the goods of this world and the next, and I have been appointed by the Lord to call you unto Him. Therefore, who amongst you will administer this cause for me and by my brother, my successor and my caliph?"

03 THE APPOINTMENT OF IMĀM ʿALĪ (A)

MY NOTES

No one responded to the Holy Prophet (S) except ʿAlī (A) who was the youngest in the congregation. The Holy Prophet (S) asked the same question twice more and both times only ʿAlī (A) responded positively. At this point, the Holy Prophet (S) said:

"Oh my people! This ʿAlī is my brother, my successor and my caliph amongst you. Listen to him and obey him.

THE VERSE OF WILĀYAH

Various Qurʾānic verses were revealed to remind people of the importance and special position of Imām ʿAlī (A) amongst the Muslims as their master (walī). One of the most important verses is the following:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your master is only Allāh, His Messenger, and those who believe and keep up prayer and pay the poor-rate while they are (in the state of) bowing. [5:55]

Once a beggar came to the mosque of the Holy Prophet (S) and asked for financial help. No one responded to him. The beggar raised his hands towards the sky and said: **"Oh Allāh, be a witness that I came to Your Prophet's mosque and no one gave me anything!"** During this time, Imām ʿAlī (A) was in rukūʿ. Whilst in this position, he stretched out his little finger which had a ring, hinting at the beggar to take his ring. The beggar came and took the ring.

At this point, Angel Jibrāʿīl (A) brought down the above mentioned verse. The verse clearly stipulates that believers have three masters, Allāh (SWT), the Holy Prophet (S) and Imām ʿAlī (A). The incident also highlights the station of the Imāms as the intermediaries between Allāh (SWT) and His creation - whilst being completely absorbed in the remembrance of Allāh (SWT), they are still conscious of their responsibilities towards His creation.

THE HADĪTH OF THAQALAYN

"It is probable that I will be called soon, and I will respond (i.e. the call of death). So I leave behind me two weighty things, the Book of Allāh, which is a string stretched from the heaven to the earth; and my progeny, my Ahl al-Bayt. Verily Allāh, the Merciful, the Aware, has informed me that these two will never be separated from each other until they meet me at the Fountain of Abundance (the Ḥawḍ of Kawthar, a spring in Heaven). Therefore, be careful of how you treat these two in my absence."

In this very important ḥadīth, the Holy Prophet (S) pairs the Holy Qurʾān and his Ahl al-Bayt (A) together. Given the status of the Qurʾān, we understand the greatness of the Ahl al-Bayt for being paired with it. These are the two sources

that the Holy Prophet (S) has left behind for our guidance after him.

The Holy Prophet (S) says that these two weighty things will never separate until the Hereafter. This tells us that the Ahl al-Bayt (A) would never do anything that is in the slightest way against the teachings of the Qurʾān. From this we can derive the sinlessness (ʿiṣmah) of the Ahl al-Bayt (A).

Finally, from this ḥadīth we understand that the Ahl al-Bayt (A) are the perfect interpreters of the Holy Book, because they are in complete harmony with its message. Anyone who follows what they say is in fact following the Qurʾān and anyone who disobeys what they say is in fact disobeying the Qurʾān.

Given that Imām ʿAlī (A) is not only part of the Ahl al-Bayt (A), but the head of the Ahl al-Bayt (A), we can easily derive from this ḥadīth that he is the most qualified person to guide the Muslim Ummah after the Holy Prophet (S)

THE DECLARATION AT GHADĪR KHUMM

On the 18th Dhūʾl-Ḥijjah 10 AH, when the Holy Prophet (S) was on his way home from his farewell Ḥajj, angel Jibrāʾīl (A) descended to the him with the following verse from Allāh (SWT):

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Oh Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allāh will protect you from the people; surely Allāh will not guide the unbelieving people. [5:67]



MY NOTES

03 THE APPOINTMENT OF IMĀM ʿALĪ (A)

MY NOTES

The Holy Prophet (S) immediately stopped and called for the Muslims who had moved ahead or were lagging behind to gather near him. In the extreme heat of the day, a crowd of over 100,000 Muslims gathered around the Holy Prophet (S) and a pulpit was set up for him to give his sermon from. The Holy Prophet (S) gave a lengthy sermon in which he asked the audience three times:

أَلَسْتُ أَوْلَى بِالْمُؤْمِنِيْنَ مِنْ أَنْفُسِهِمْ؟

Do I not have more authority (awlāʾ) over the believers than they have over themselves?

Each time, the crowd replied: **"Yes, of course you do, oh messenger of Allāh".** The Holy Prophet (S) then raised up Imām ʿAlī (A)'s hand, who was 33 years old at this time, and declared:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

Whosoever's master (mawlāʾ) I am, this ʿAlī is also his master

Then the Holy Prophet (S) raised his hands and prayed:

اَللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَحِبّ مَنْ اَحَبَّهُ وَابْغِضْ مَنْ اَبْغَضَهُ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ منْ خَذَلَهُ وَأَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ

Oh Allāh, love the one who loves ʿAlī, and be the enemy of the one who is an enemy to him, and detest the one who detests him, and help the one who helps him, and forsake the one who forsakes him, and make the truth turn with him wherever he turns.

It is reported that after this sermon, the companions of the Holy Prophet (S) started lining up to congratulate Imām ʿAlī (A). The following Qurʾānic verse was also revealed to the Holy Prophet (S) at this point:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as your religion [5:3]

This ḥadīth of Ghadīr is among the most authentic aḥādīth in both Sunnī and Shīʿah books. The word "mawlāʾ" that the Holy Prophet (S) used to describe Imām ʿAlī (A) has many different meanings in Arabic, including "master", "leader" and "friend". Many Sunnī Muslims claim that on this occasion, the Holy Prophet (S) was declaring Imām ʿAlī (A) as the friend of the believers, not master. However, this is not correct for the following reasons:

1) Before referring to the Imām as the mawlāʾ of the believers, the Holy

Prophet (S) asked the Muslims if he had more authority over them than they did over themselves. When asking this question, he used the word awlāʾ, referring to "authority". From this, in the Arabic language, we understand that the word mawlāʾ too must carry a meaning of authority and hence, in this context, it cannot have simply meant "friend".

2) From the nature of the prayer the Holy Prophet (S) makes after declaring the Imām as the mawlāʾ of the believers, we understand that the Imām must have been entrusted with a great responsibility, which will result in many people becoming his enemy. In carrying out this responsibility, he will need helpers and supporters.

3) This was a very joyous occasion and the companions of the Holy Prophet (S) all came to congratulate Imām ʿAlī (A). If the Holy Prophet (S) was just declaring him as the friend of the believers, there would be no need for congratulations, as the Imām was already a friend to the believers.



4) It doesn't make sense for the Holy Prophet (S) to call back over 100,000 people in the burning afternoon heat of the desert and give a long sermon, just to announce: "Whosoever's friend I am, this ʿAlī is also his friend!"

5) Returning from the Holy Prophet (S)'s Farewell Ḥajj, it was known among the Muslims that the Holy Prophet (S) only had a little time left in this world. Whatever he would have announced in this sermon needed to be of the most importance, in order to offer guidance to the Muslims regarding their affairs after him.

IN SUMMARY

1. Why is it important to have maʿṣūm Imāms after the Holy Prophet (S)?
2. Explain at least two occasions during the life of the Holy Prophet (S) where he indicated that Imām ʿAlī (A) would be his successor.
3. What is the significance of the event of Ghadīr Khumm?

DID YOU KNOW?

Amongst the first ones to congratulate Imām ʿAlī (A) on the day of Ghadīr were Abū Bakr and ʿUmar, the first and second caliphs. ʿUmar has been reported to have said:

"Congratulations, congratulations to you, Oh ʿAlī; you have become my mawlāʾ and the mawlāʾ of every faithful Muslim."

KEY POINTS

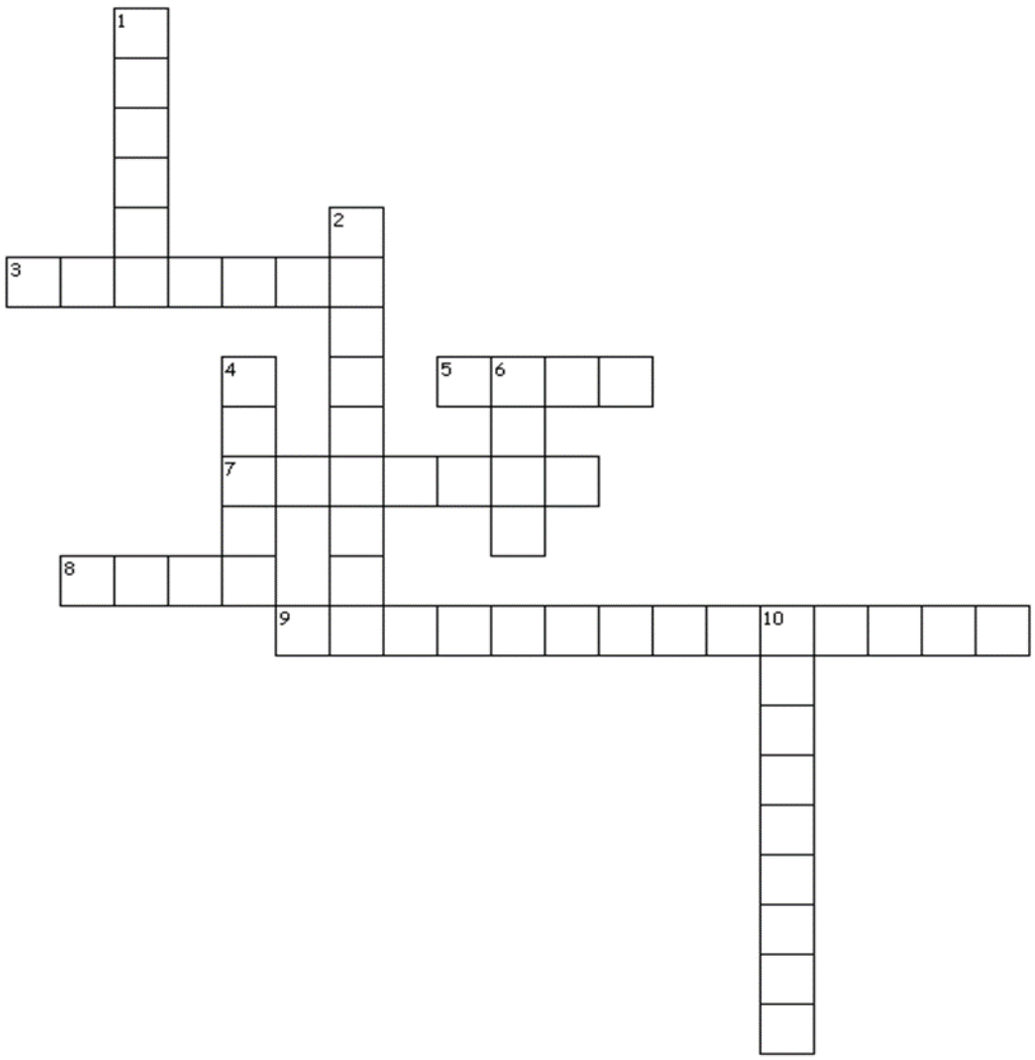
1. The necessity of having maʿṣūm Imāms to succeed the Holy Prophet (S) is as important as the necessity of prophethood itself, in order to preserve the message after him.

2. There were many occasions where the Holy Prophet (S) indicated to the people around him who his successor would be, such as Daʿwat Dhūʾl-ʿAshīrah, the Ḥadīth of Thaqalayn and the declaration at Ghadīr Khumm.

3. The ḥadīth of Ghadīr Khumm is among the most authentic aḥādīth in both Sunnī and Shīʿah books.

4. The event of Ghadīr Khumm was an important event as the Holy Prophet (S) called back over 100,000 people to make the announcement.

ACTIVITY PAGE



Across

3. Muslims faced persecution from this group in Makkah.
5. The position during ṣalāh in which Imām ʿAlī (A) gave charity.
7. One of the most important verses in the Qurʾān stating that Imām ʿAlī (A) was the master of the Muslims is known as the Verse of _____.
8. Imām ʿAlī (A) was to the Holy Prophet (S) like Prophet Hārūn was to _____.
9. The Holy Prophet (S) fought to establish the Qurʾān as a true revelation, while Imām ʿAlī (A) fought for its correct _____.

Down

1. This ḥadīth of _____ is amongst the most authentic aḥādīth in both Sunnī and Shīʿah books.
2. This is the ḥadīth in which the Holy Prophet (S) mentions that he is leaving two weighty things after him.
4. Whosoever's (_____) I am, this ʿAlī is also his master.
6. He was the one who congratulated Imām ʿAlī (A) on the Day of Ghadīr by saying "Congratulations, congratulations to you, Oh ʿAlī; you have become my mawlāʾ and the mawlāʾ of every faithful Muslim."
10. The first place some of the Muslims emigrated to in order to escape persecution.

THE REALM OF BARZAKH

04

A boundary which separates two things is called barzakh in Arabic. For this reason, the intermediate realm that separates the temporary life of this world from the eternal life of the Hereafter is called the realm of Barzakh. It is the hidden dimension of this world.

1. When we die, our souls enter Barzakh. In fact, we enter Barzakh every night. When we go to sleep, our souls temporarily leaves the bodies and enters the realm of Barzakh. However, unlike when we die, the soul is still loosely connected to the body such that if someone tried to wake us up, the soul returns to the body and we wake up. Regarding this reality, the Qurʾān says:



اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Allāh takes the souls of the dead and the souls of the living while they sleep—He keeps hold of those whose death He has ordained and sends the others back until their appointed time—there truly are signs in this for those who reflect. [39:42]

2. After we are buried, two angels named Nākir and Nakīr will come to question us about our core beliefs: **"Who is your Lord? Who is your prophet? What is your Book? Who are your Imāms?"** These questions may seem easy to answer right now, but they won't be during this time. Our physical bodies are no longer there, so the answers won't come from our brains based on the answers we memorised in Madressa!

Rather, it is our souls that will answer based upon what we truly believed in and lived by in our lives. If we lived our lives keeping a football player as our role model, followed everything he said and copied everything he did, then in our graves we will name this football player as our Imām! If we hardly ever approached the Qurʾān for guidance, then in our graves, we won't be able to say that the Qurʾān is our Book!



LEARNING OBJECTIVES

1. Introduction to the realm of Barzakh
2. To become familiar with Qurʾānic verses regarding Barzakh

MY NOTES

CLASS ACTIVITY

Discuss what we can do to help our relatives who have left this physical world and are now in Barzakh.

04 THE REALM OF BARZAKH

MY NOTES

Those people who are able to answer these questions correctly will be greatly rewarded, while those people who are not able to answer these questions will be severely punished.

3. Once we die and enter Barzakh, there is no turning back to correct the wrongs we have done, no matter how much we may want to:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

When death comes to one of them, he cries, "My Lord, let me return

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

so as to make amends for the things I neglected." Never! This will not go beyond his words: a barrier (barzakh) stands behind such people until the very Day they are resurrected. [23:99-100]

4. The really pious people will reside in a special paradise for the people of Barzakh. They will enjoy living there as they wait for the Day of Judgment, where they will gain even greater rewards and the ultimate Jannah:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ

Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did. [16:32]



5. The really evil people will reside in the Hell for the people of Barzakh. They will face continuous punishment there as they wait for the Day of Judgment, where they will receive even worse punishments:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allāh other than the truth and (because) you showed pride against His communications.



[6:93]

6. The rest of the people, who were neither very good or very bad, will eventually enter into a long sleep until they are resurrected on the Day of Judgement:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ

IN SUMMARY

1. Why is the realm after this physical world called Barzakh?
2. What happens to people immediately after they die and enter the realm of Barzakh?
3. Where will all the different people reside in Barzakh and for how long?

DID YOU KNOW?

Imām al-Ṣādiq (AS) said, **"By Allāh! I fear for you the Barzakh!"** He was asked, "What is the Barzakh?" He replied, **"The grave, from the day one dies until the Day of Judgement."**

KEY POINTS

1. A barzakh is a boundary that separates two things. The realm of Barzakh is known by its name, because it separates the life of this world from the life of the Hereafter.

2. We enter the realm of Barzakh every night when we go to sleep.

3. Once we die and enter Barzakh, we cannot come back in this world to correct our mistakes.

4. The really pious people will reside in a special Paradise in Barzakh. The evil people will reside in the Hell of Barzakh. The rest of the people will go into a long sleep till the Day of Judgement.

ACTIVITY PAGE

1) True or False? Correct the false statements.

1) Barzakh is a boundary that separates two things.

_____

2) We can only enter Barzakh once we have died.

_____

3) Two angels called Shākir and Shakīr will ask us questions in our grave.

_____

4) Everyone will go to sleep in Barzakh, even the really bad people.

_____

5) People will not want to go back and fix their mistakes because they will not regret their actions.

_____

6) People will live in Barzakh forever.

_____

2) Can you find the nine letter snake word hidden in this table? The nine letters word is formed from a continuous line passing through each cell once without crossing over itself.

S	N	E
I	D	M
O	N	I

THE ADVENT OF THE RESURRECTION 05

SIGNS OF THE LAST DAY

Allāh (SWT) has created this world in a perfect manner to sustain life on earth. The sun provides us with the necessary light and heat, the mountains provide the earth with stability as it spins on its axis, the clouds provide us with rain which allows vegetation to grow, and so forth. These are all necessary for life on this planet as we know it. However, when the decreed time for the end of this world arrives, all of these natural systems that we are used to seeing will collapse, signalling the coming of the resurrection.

Imagine life on this world to be like a theatre play. The sun, the stars, the mountains, and so on, are the props necessary for this play to take place. Once the play is over, all of these props are put away:

إِذَا الشَّمْسُ كُوِّرَتْ

When the sun shall be folded up,

وَإِذَا النُّجُومُ انكَدَرَتْ

when the stars shall scatter away,

وَإِذَا الْجِبَالُ سُيِّرَتْ

when the mountains shall be set in motion...[81:1-3]



THE 2 BLOWINGS OF THE TRUMPET

1. At the decreed time for the end of this world, Allāh (SWT) will command an angel named Isrāfīl to blow on the Trumpet. This will cause every living creation in the Heavens and the Earth to die once and for all, with the exception of a select few. Then the Trumpet will be blown again and every creature will become alive once again, marking the start of the Day of Resurrection:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ

And the Trumpet shall be blown and all who are in the heavens and the earth shall fall down dead save those whom Allāh wills. Then the Trumpet shall be blown again, and lo! all of them will be standing and looking on. [39:68]

2. No one knows how long the time between the 2 blowings of the Trumpet will be. However, during this time, the world will undergo a great transformation and new world will arise with different natural laws:

LEARNING OBJECTIVES

1. Learn about the various signs of the Last Day
2. Learn about the 2 blowings of the trumpet
3. Learn about our Book of Deeds

MY NOTES

CLASS ACTIVITY

Recite sūrah no. 101 (al-Qāriʿah) and read its translation. What is Allāh (SWT) telling us in this sūrah?

05 THE ADVENT OF THE RESURRECTION

MY NOTES

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allāh, the One, the Supreme. [14:48]

3. Everyone will be so worried about their own deeds and saving themselves on that day, that no one will want to help anyone else:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will they ask of each other! [23:101]

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

The day on which a man shall fly from his brother, And his mother and his father, And his spouse and his children. Every man of them shall on that day have an affair which will occupy him. [80:34-37]

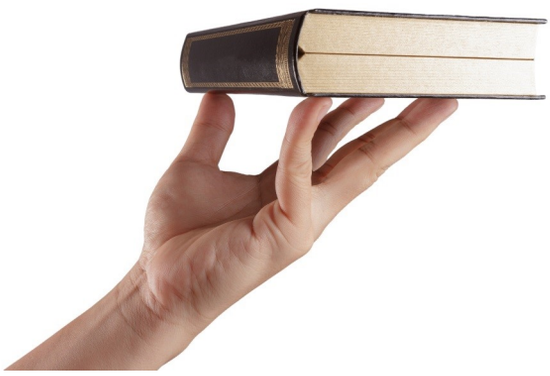
OUR BOOK OF DEEDS

1. Raqīb and ʿ**Atīd** are the two angels that are writing our Book of Deeds every day. They record everything we say and do. One of them records our good deeds and the other records our bad deeds. These angels rush to write our good deeds, but hesitate to write our sins, in the hope that we may repent and seek forgiveness from Allāh (SWT). This book will be shown to us on the Day of Judgment.



2. The Book of Deeds is amazing. When this book is shown to us, it won't be like reading a book or watching a movie. It will be like going back in time and reliving the past. No one will be able to deny anything recorded in it.

3. Allāh (SWT) says in the Qurʾān that on the Day of Judgment, those who are good will receive their Book of Deeds in their right hands, whereas the evil ones will receive theirs in their left hands or hanging from their necks:



فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمْ اقْرَءُوا كِتَابِيَهْ إِنِّي ظَنَنتُ أَنِّي مُلَاق�ٍ حِسَابِيَهْ. فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

As for him who is given his book in his right hand, he will say, 'Here, take and read my book! Indeed I knew that I shall encounter my account.' So he will have a pleasant life. [69:19-21]

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ وَلَمْ أَدْرِ مَا حِسَابِيَهْ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَى عَنِّي مَالِيَهْ هَلَكَ عَنِّي سُلْطَانِيَهْ خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ

But as for him who is given his book in his left hand, he will say, 'I wish I had not been given my book, nor had I ever known what my account is! I wish death had been the end of it all! My wealth did not avail me. My authority has departed from me.' The angels will be told: 'Seize him! Then put him in hell'. [69:25-31]

IN SUMMARY

1. What are some of the events that will take place before the blowing of the Trumpet?
2. What will happen when the Trumpet is blown for the first and second time?
3. Which angels record our deeds every day?
4. What will be presented to us on the Day of Judgment?

DID YOU KNOW?

The Holy Prophet (S) taught us to live our lives as if we have two very pious people walking on our right and left side all the time. When we want to commit a sin, we should feel ashamed that two honourable, noble angels are watching us.

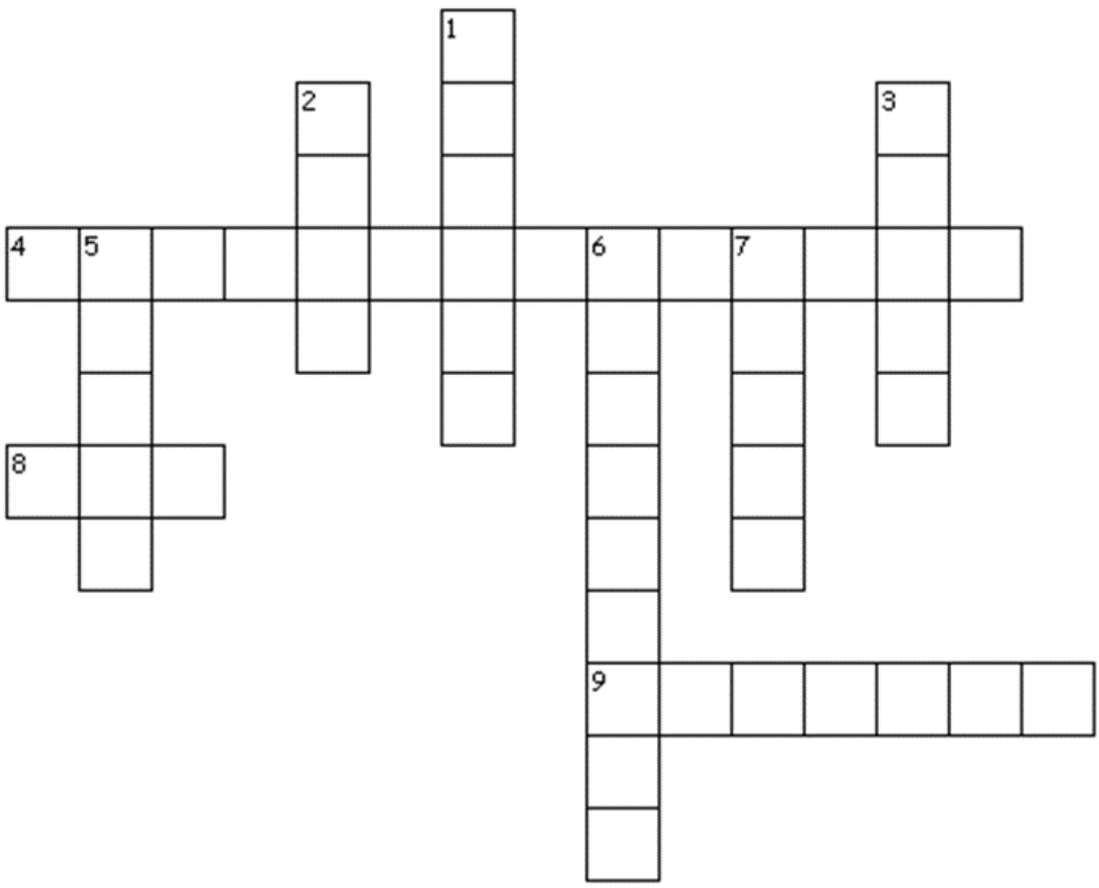
KEY POINTS

1. Just before **Qiyāmah**, Angel **Isrāfīl** will blow a Trumpet and everyone will die, with the exception of a select few. The trumpet will then be blown again and everyone will come back to life.

2. Everyone will be worried about their own accounting on the Day of Judgment and will not have time to worry about anyone else.

3. We have angels specifically assigned to write down all our deeds. This will then be presented to us on the Day of Judgment.

ACTIVITY PAGE



Across

4. Between the blowings of the Trumpet, the world will go through a great _____.

8. When the first time the Trumpet blows, everyone will _____, except for those who Allāh (SWT) wills otherwise.

9. The angel who will blow the Trumpet is named _____ .

Down

1. On the Day of Judgement, no one will help _____ else. It will be a day of worry and fear.

2. When we look at our Book of Deeds, it will feel like we are reliving the _____.

3. The sun, the moon and the stars are just _____ in the "play" of this world.

5. One of the angels that are noting down our deeds every day is called _____.

6. "When the _____ shall be set in motion" [81:3]

7. The trumpet will be blown _____.

NOTES PAGE

JURISPRUDENCE (ACTIONS)

FIQH

What is Fiqh?

Fiqh (Jurisprudence) is a study of the Branches of Religion (Furūʾ al-Dīn), unlike ʿAqāʾid (Theology), which is a study of the Roots of Religion (Uṣūl al-Dīn). It is an expansion of the Sharīʿah based on the Holy Qurʾān and the Sunnah of the Holy Prophet (S). Fiqh deals with the rulings pertaining to the observance of each of the 10 Furūʾ al-Dīn.

A person trained in Fiqh is known as a faqīh (pl. fuqahāʾ).

Why Study Fiqh?

The study of Fiqh is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our ʿibādāt (worship) correctly.

Dear Lord,
Guide us in understanding the laws and rulings you have placed within the fold of Islam, so that we may perfect our worship and reach nearer to You, with understanding.

01 ṬAHĀRAH

LEARNING OBJECTIVES

1. Learn the meanings of the terms mutanajjis and najis al-ʿayn.

2. Understand how najāsah spreads

3. Understand the meaning of ḥadath and khabath

MY NOTES

NAJĀSAT AL-ʿAYN

There are 10 things that are najis by nature. They can't become ṭāhir by simply washing them. These 10 things are called **najāsat al-ʿayn** (singular: najis al-ʿayn). Examples of najāsat al-ʿayn are urine, stool, blood, semen, dogs, pigs and intoxicating drinks (e.g. beer and wine).

Apart from the 10 najāsat al-ʿayn, everything else is ṭāhir, unless it comes into contact with one of the najāsat al-ʿayn and there is some wetness between them. If a thing that is ṭāhir becomes najis, it is called mutanajjis. **Mutanajjis** means "made najis but not najis by its own nature". Since a thing that is mutanajjis is not one of the 10 najāsat al-ʿayn, there is always a way to make it ṭāhir again.

Q: How does najāsah transfer from one object to another?

For a thing to become najis:

* It must come into contact with one of the 10 najāsat al-ʿayn.
* There has to be some wetness or dampness between them.
* You must be sure there has been transfer of najāsah. If you are in doubt, you should assume the thing that was ṭāhir is still ṭāhir.

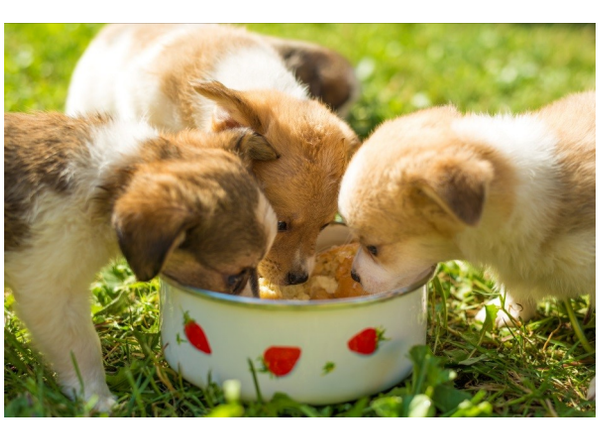
To be sure that a thing is najis:

* You must have seen it becoming najis yourself.
* The owner tells you it is najis (e.g. a cook tells you the food or pot is najis).
* Two ʿādil Muslims tell you they know something is najis.

The blood of humans and animals whose blood comes out with a force is najis al-ʿayn. The blood of animals whose blood does not gush (like fish and insects) is ṭāhir.

If some blood is seen on clothes and you are not sure whether it is the blood of an insect or human blood, it is ṭāhir. Remember: For something to be najis, you have to be sure.

Food or drink that has been touched by a dog or a pig is najis and it is ḥarām to eat it. If a dog licks a pot or container, it should be first rubbed with clean earth mixed with a little water and then washed. Then it should be purified at least twice with running water.



ACTIVITY

Discuss in pairs whether the following are ṭāhir or najis:

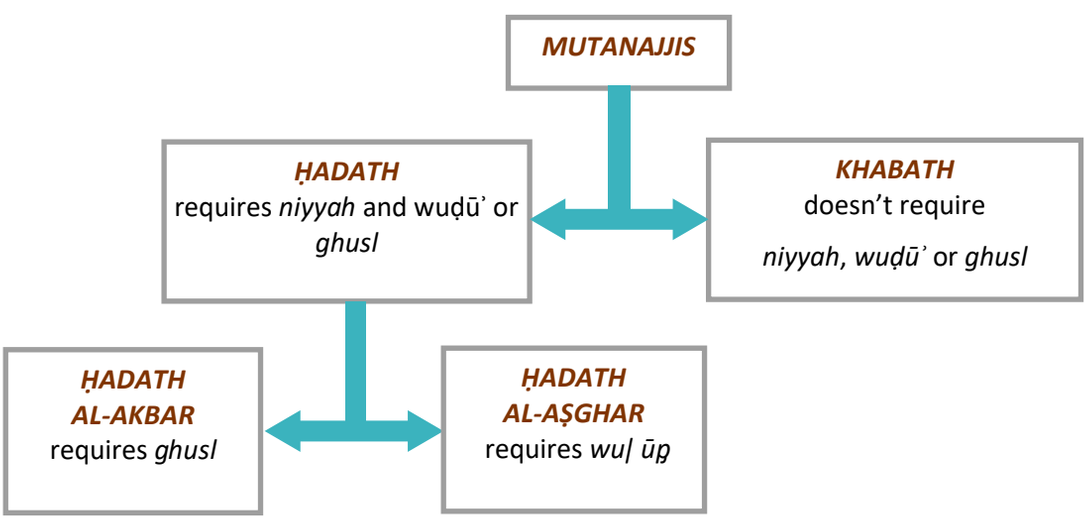
- The washroom floor
- Blood of an insect
- Alcohol in perfume

HADATH AND KHABATH

When a ṭāhir object comes in contact with a najis al-ʿayn, it becomes najis and is called mutanajjis. **Mutanajjis** things can be divided into **ḥadath** and **khabath**.

A ḥadath najāsah is one that requires a specific niyyah and wuḍūʾ or ghusl to remove it and make it ṭāhir again. The ones that require ghusl are **ḥadath al-akbar** (e.g. janābah or touching a dead body), and those that require wuḍūʾ only are called **ḥadath al-aṣghar** (e.g. sleep, passing wind, going to the toilet).

A khabath najāsah does not require any niyyah, wuḍūʾ or ghusl to make it ṭāhir again. This is usually a najāsah that is external to the body, such as najis clothes, or najāsah that touches the outside of your body. You simply wash it away without requiring any wuḍūʾ or ghusl.



Niyyah (usually with wuḍūʾ or ghusl) is required for a ḥadath, because it is a form of spiritual uncleanliness that needs to be removed to restore spiritual purity.

IN SUMMARY

1. What are najāsat al-ʿayn? Can you give 5 examples?
2. What does mutanajjis mean?
3. How does najāsah transfer from one object to another?
4. How can we be sure that something is najis?
5. What is the difference between ḥadath and khabath?

DID YOU KNOW?

When a speck of blood is seen in an egg, the part of the egg where the blood has not spread is ṭāhir, but as iḥtiyāṭ wājib, you should not eat an egg that has even a small speck of blood.

MY NOTES

KEY POINTS

1. **Najāsat al-ʿayn** are 10 things that are najis by nature and cannot be made ṭāhir.

2. When a ṭāhir object comes in contact with najis al-ʿayn it becomes najis (it is called **mutanajjis**) provided one of them is wet.

3. Mutanajjis are divided into **ḥadath** and **khabath**. Ḥadath require niyyah and wuḍūʾ/ ghusl. Khabath can be made ṭāhir without wuḍūʾ or ghusl.

02 ṬAHĀRAH (FOR BOYS)

LEARNING OBJECTIVES

1. Understand how to perform istibrāʾ (for boys only)

MY NOTES

WHAT IS ISTIBRĀʾ?

After urinating, some drops of urine remain in the urinary tract (the tube through which urine comes out of the body). These drops of urine must be removed to ensure that there is no najāsah left on the body. The method used for cleaning the urinary tract to ensure that no urine is left is called Istibrāʾ.

Remember that urine is najis al-ʿayn (it is najis by nature and cannot be made ṭāhir). If you do not clean yourself properly after urinating, your clothes and body will become najis again if any drops of urine come out after you have washed yourself. If this happens, your acts of worship such as ṣalāh will not be valid in the state of najāsah.

HOW DO WE PERFORM ISTIBRĀʾ?

We should use our left hand to wash ourselves in the washroom.

Any part of the body that becomes najis after urinating it should be washed and purified first. It is wājib to wash ourselves two times, and it is better to wash three times.

THereafter, the part under the root of the urinary organ should be pressed thrice with the middle finger.

Then the thumb should be placed above the urinary organ and the index finger should be placed below it and it should be pressed thrice up to the point of circumcision.

Then, the front portion of the organ should be given three gentle jerks to ensure any drops of urine remaining inside come out.

And finally the urinary organ must be washed at least twice.

It is mustaḥab, that after a man enters into the state of janābah (after discharge of semen), he should urinate and perform istibrāʾ first before performing the ghusl of janābah. This will allow the person to assume that any wetness that comes out after the ghusl is ṭāhir and is neither urine nor semen. If a person does ghusl without urinating and without istibrāʾ, they may have to do ghusl again if they see any wetness on their clothes later on and are not sure if it is semen or not.

ACTIVITY

Do you remember the Islamic toilet etiquette? State two things which are ḥarām, and two things which are makrūh when using the toilet.

WHY SHOULD WE PERFORM ISTIBRĀʾ?

After urinating, it is wājib to wash ourselves two times, and it is better to wash three times.

Most public bathrooms (such as schools, restaurants and shopping centres) do not have water containers or taps in the washroom cubicle. You should therefore always carry a cup or a small bottle that you can fill with water and use to wash yourself after using the loo. If you do not have a cup or bottle, then you can use wet tissue to clean yourself and then dry yourself with toilet paper. However, you will have to properly wash yourself with water when you reach home, and change your underwear before you are ṭāhir again and can pray ṣalāh.

Istibrāʾ is recommended (mustaḥab) after urinating and not wājib, but it should always be practised.

If a boy does istibrāʾ after urinating and any wetness comes out from the urinary tract later, and he doesn't know whether that wetness is urine or not, then he can assume it is not najāsah and that his clothes are clean (ṭāhir). This is because he performed istibrāʾ after urinating.

Similarly, if a person who has performed istibrāʾ finds any wetness on his underwear later, he can assume that the wetness is not najis, and he does not need to change his clothes.

However if he does not do istibrāʾ, then he would have to assume that the wetness was urine and he would have to wash himself again and change his clothes.

There is no equivalent practice to istibrāʾ for women, and any wetness that comes out after urinating is not considered najis.

DID YOU KNOW?

Most men's public washrooms have standing urinals. Muslims should not use urinals. Urinating while standing is makrūh, and it is more likely to cause najāsah to fall to one's body or clothes. Always sit and urinate. If it is a public place, you may have to wipe the seat and dry it with some tissue first.

KEY POINTS

1. The method of cleaning oneself after urinating is called **istibrāʾ**.

2. It is mustaḥab for boys to perform istibrāʾ. Girls do not have to perform it.

3. It is wājib to wash ourselves two times, and it is better to wash three times after using the washroom.

4. We can assume that any wetness coming from the urinary tract after performing istibrāʾ is not najis.

IN SUMMARY

1. What is istibrāʾ?
2. Why is it important to perform istibrāʾ after urinating?
3. Which hand should we use to wash ourselves with in the washroom?
4. If we are using a public washroom, what should we keep in mind?

03 BULŪGH

LEARNING OBJECTIVES

1. What is bulūgh?
2. When do we become bāligh?

MY NOTES

WHAT IS BULŪGH?

As boys and girls grow into men and women, they change physically and emotionally. The period during which these changes take place is called puberty (or bulūgh in Arabic).

Boys usually become bāligh between the ages of 12 - 15 years, depending on when they see signs of bulūgh on their bodies. **Girls mature earlier, and are usually considered to be bālighah from the age of 9 years** (as per the Islamic calendar).

When a person becomes bāligh(ah), he/she becomes a **mukallaf** and must perform all wājib actions such as ṣalāh, ṣawm, ḥajj and so on. A bāligh(ah) person should therefore make an intention to do taqlīd of a marjaʿ who he/she will refer to for guidance in Islamic Law (fiqh).

There are various physical signs of bulūgh. Some are common to both boys and girls, like the growth of hair under the armpits and below the navel, referred to as pubic hair. Pubic hair is described as coarse hair. Soft hair is not a sign of bulūgh. Other signs are unique to each gender.

BULŪGH IN GIRLS

As a girl grows older, her body starts adjusting to becoming a mother one day. She will experience some bleeding every month. This will occur as a cycle every month and is called the menstrual cycle (or ḥayḍ in Arabic).

Later on, when a girl grows up, gets married and decides to have a baby, this blood will be needed for the baby's growth in the mother's womb. Until then, the blood comes out from her body.

A girl is said to be bālighah in Islam when she either:

* starts experiencing menstruation (ḥayḍ), or
* she is 9 years old according to the Islamic calendar.

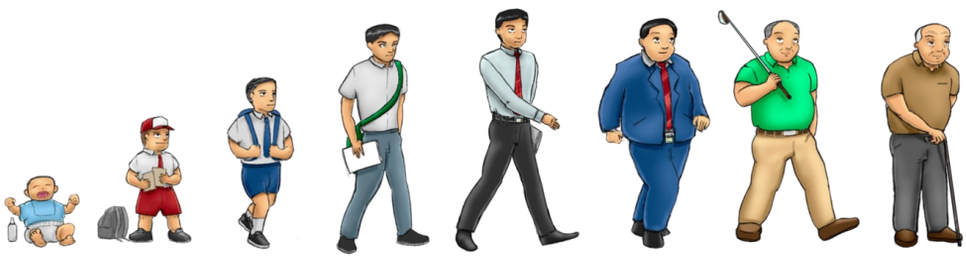
BULŪGH IN BOYS

As a boy starts maturing physically, he experiences growth of hair under the armpits, a moustache and beard. He is considered bāligh when any one of these three signs appear in him:

* The body begins to produce and discharge semen. When this happens, the person is in the state of janābah and must perform ghusl al-janābah to become ṭāhir.
* Growth of pubic hair below the navel.
* The boy reaches the age of 15 according to the Islamic calendar.

ACTIVITY

State any 3 ghusl which are wājib and 3 which are mustaḥab.



WHAT IS ḤARĀM IN THE STATE OF JANĀBAH?

* Touching writing of the Qurʿān, the names of Allāh (SWT), the prophets and the 14 Maʿṣūmīn (A).
* Entering Masjid al-Ḥarām in Makkah or Masjid al-Nabawī in Madīnah, even if it is only to pass through them.
* Staying at a masjid or taking anything in or out of the masjid. However, passing through a masjid without stopping is allowed.
* Reciting any of the four āyāt of Qurʿān for which sajdah is wājib.

WHAT IS MAKRŪH IN STATE OF JANĀBAH?

* Reading more than seven āyāt of the Qurʿān
* Touching the cover/pages of Qurʿān (touching the writing is ḥarām)
* Dyeing the beard, applying henna or rubbing oil on the body
* Sleeping
* Eating or drinking

If a person needs to eat, drink or sleep before doing ghusl, it is recommended to do wuḍūʾ first.

DID YOU KNOW?

It is makrūh for a man or woman to have very long pubic hair or hair under the armpits. It is recommended to shave or at least trim this hair on a regular basis.

MY NOTES

KEY POINTS

1. The age of **bulūgh** is when boys and girls see physical changes in their bodies due to puberty.

2. Boys become **bāligh** when semen is discharged from their bodies, they see growth of pubic hair or turn 15 according to the Islamic calendar.

3. Girls become **bālighah** when they start experiencing menstruation or turn 9 according to the Islamic calendar.

IN SUMMARY

1. What are the signs of bulūgh in boys?
2. When does a girl become bālighah?
3. Who is a mukallaf?

04 BULŪGH (FOR GIRLS)

LEARNING OBJECTIVES

1. Rulings regarding ḥayḍ and istiḥāḍah

MY NOTES

WĀJIB GHUSL FOR WOMEN

There are three types of wājib ghusls specific to women:

- Ghusl of ḥayḍ: wājib at the end of the monthly period
- Ghusl of istiḥāḍah: wājib after certain kinds of irregular bleeding
- Ghusl of nifās: wājib after the bleeding of childbirth

Ḥayḍ is a woman's monthly bleeding, also called "period". Most periods last 3 to 5 days, but in some women the bleeding can continue for 7 to 10 days. The average menstrual cycle is 28 days long, but cycles in women can also vary.

The average age for a girl to get her first period is 12, but this does not mean that all girls start at the same age. A girl can start her period (ḥayḍ) any time from the age of 8.

During the days that a woman has her period, she is not required to pray the daily ṣalāh or to fast. If she misses wājib fasts in the month of Ramaḍān, she will have to do qaḍāʾ fasts after her period. The ṣalāh that she misses during her period do not require qaḍāʾ.

After her period is over, a girl must perform ghusl of ḥayḍ with the intention: **"I am performing ghusl of ḥayḍ, wājib qurbatan ilallāh"**. THereafter she can start praying and fasting as usual.

3 days ≤ **ḥayḍ** ≤ 10 days

Women in ḥayḍ are divided in two broad categories:

* Those who have their periods regularly every month
* Those who have do not bleed regularly

Those who have a regular period are further divided into three categories:

* Those whose period is regular **both in start date and duration** of the period (dhāt al-waqt wa al-ʿadad).
* Those whose period is regular **in start date** but not in duration (dhāt al-waqt).
* Those whose period is regular **in duration** but not start date (dhāt al-ʿadad)

Those with irregular periods are also divided into three categories:

* The beginner (**mubtadiʾah**): the girl who has just started experiencing her period and is therefore not aware of any regular pattern.

* The fluctuator (**muḍṭaribah**): the woman whose period varies from occasion to occasion and follows no regular pattern.
* The forgetful (**nāsiyah**): the woman who has forgotten the dates or duration of her menses.

Detailed rulings for the above groups can be found on the next lesson, and also in the risāla of your marjaʿ.

Q: What is ḥarām for a woman during ḥayḍ?

* Praying ṣalāh of any kind, including ṣalāt al-āyāt. She can however pray ṣalāt al-mayyit, because it does not require wuḍūʾ or ghusl.
* Entering any masjid including Masjid al-Ḥarām in Makkah, Masjid al-Nabawī in Madīnah, or shrines of any of the Aʾimmah (A).
* Touching the writings of the Qurʾān.
* Reciting any of the four āyāt of the Qurʾān for which sajdah is wājib.

Q: What is makrūh for a woman during ḥayḍ?

* Keeping a Qurʾān with oneself, touching it or reciting from it.
* Dying hair

Besides ḥayḍ, a bālighah woman can also experience bleeding that is not a part of her period or monthly menstrual cycle. This unexpected irregular (non-period) bleeding is called istiḥāḍah. When a woman experiences istiḥāḍah, she still has to pray and fast, but there are some additional rules for it (such as performing wuḍūʾ or ghusl before every ṣalāh).

Unlike in ḥayḍ, in istiḥāḍah it is not ḥarām to stay at masājid or to enter Masjid al-Ḥarām or Masjid al-Nabawī. Likewise, it is permitted to read the āyāt al-sajdah. As for touching the writing of the Qurʾān, those who have little bleeding should perform wuḍūʾ and those with heavy bleeding should perform both ghusl and wuḍūʾ.

RULES REGARDING ḤAYḌ AND ISTIḤĀḌAH

Rules for the woman who has a regular period, both in dates and duration

* Always assume it is ḥayḍ even if bleeding begins 2 or 3 days early or later than the usual date.
* If it is a few days before the regular period, precaution should be taken (by avoiding both what is ḥarām during ḥayḍ and istiḥāḍah). If she is later convinced that it was not ḥayḍ (e.g. the bleeding lasts less than 3 days), she should pray qaḍāʾ for the missed prayers.
* If the bleeding exceeds 10 days, only those 10 days which correspond to her regular period are considered as the days of ḥayḍ. The rest will be considered as istiḥāḍah.

MY NOTES

04 BULŪGH (FOR GIRLS)

MY NOTES

Rules for the woman who has a fixed start date for Ḥayḍ but no fixed duration

* Assume the bleeding is ḥayḍ even if it starts 2 or 3 days earlier or later than the regular date.
* If the bleeding exceeds more than 10 days, refer to the habit of relatives and use that as a guideline to determine how many days (out of the first 10 days) were ḥayḍ and how many were istiḥāḍah. Calculate the first day of menses according to the regular date.
* One who does not know about the habit of her relatives should consider the first 7 days after her regular date as ḥayḍ and the rest as istiḥāḍah.

Rules for the woman who has a fixed duration of ḥayḍ but no fixed start date

* As long as it is between 3 and 10 days and she has not already experienced ḥayḍ in that month's cycle, she should assume her bleeding is ḥayḍ.
* If there is bleeding for more than 10 days, she should count the days which corresponds to her regular period as ḥayḍ (from the beginning of the bleeding) and the rest as istiḥāḍah.

Rules for the beginner (mubtadiʾah)

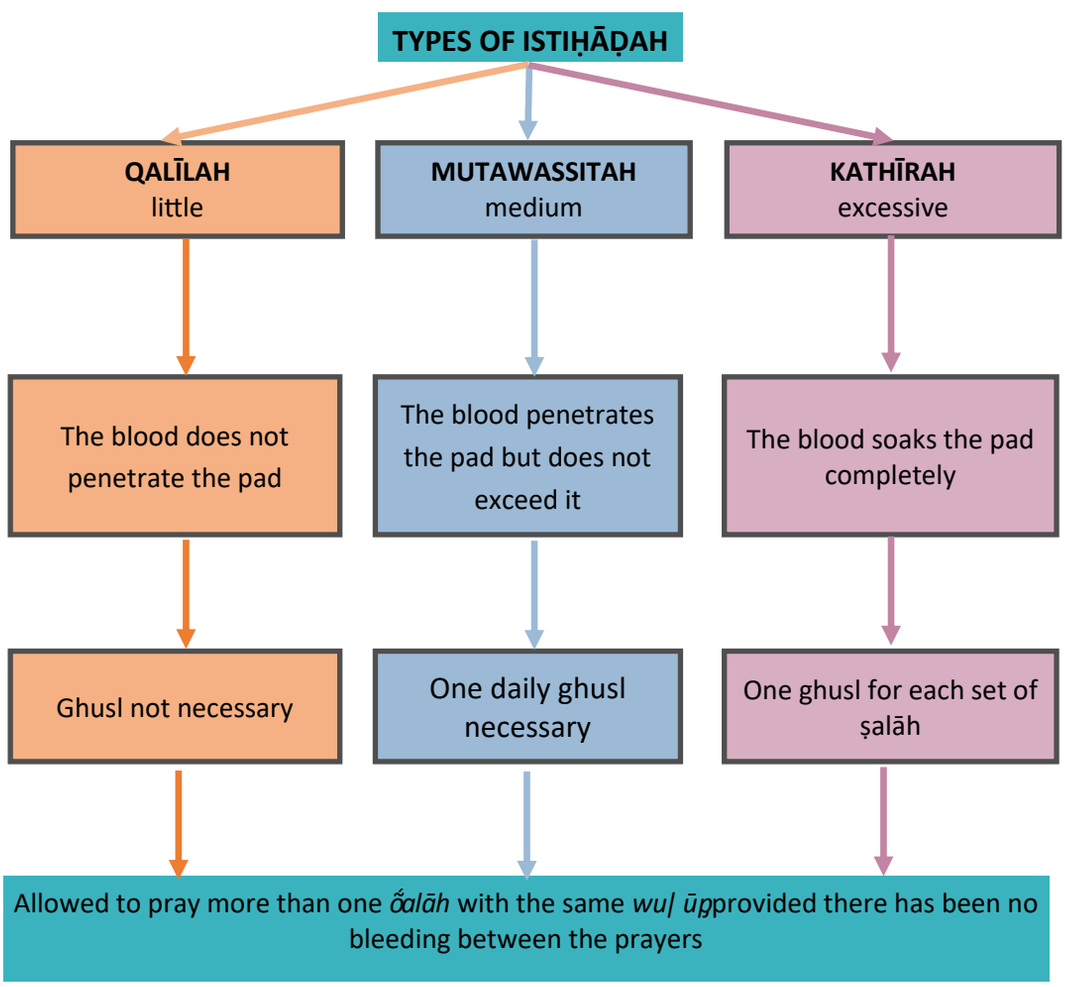
* A girl who is experiencing her menstrual period for the first time and sees blood for more than 10 days, should refer to the habit of her relatives in order to determine how many days she should consider as ḥayḍ. The rest will be considered istiḥāḍah.
* If the bleeding lasts for less than 10 days, then all of it is ḥayḍ.
* If some of the bleeding has the signs of menses (for instance, the colour of the blood is red), and then after a few days she has bleeding which has the clear indication of istiḥāḍah (for instance, discharge of yellowish blood), she should consider the first as ḥayḍ if it has continued for more than three days, and the latter as istiḥāḍah.
* If she has bleeding with the signs of ḥayḍ followed by bleeding with the signs of istiḥāḍah, and once again bleeding with signs of ḥayḍ, and the total bleeding that has the signs of ḥayḍ exceeds 10 days, only the first bleeding should be considered as ḥayḍ and the rest as istiḥāḍah.

Rules for the woman whose duration and dates are irregular (muḍṭaribah)

* If such a woman experiences bleeding for more than 10 days she should refer to the habit of her relatives and calculate her menstrual period in accordance with it.
* If the habit of her relatives is not known, she should consider the first 7 days after the start of bleeding as ḥayḍ, and the rest as istiḥāḍah.
* If the regular period of her relatives is less than 7 days (e.g. 5 days), she should consider her ḥayḍ period as 5 days, but observe the rules for ḥayḍ for two more days as a precaution.
* If she starts bleeding and thinks it is ḥayḍ, she should not pray or fast and assume it is ḥayḍ. If the bleeding stops before 3 days and she realises it was istiḥāḍah, she must perform qaḍāʾ for the prayers and fasts missed.

Rules for the woman who forgets about the duration or date of her period (nāsiyah)

* If she experiences bleeding for more than 10 days, she should consider that blood which has the signs of ḥayḍ as menses and the rest as istiḥāḍah.
* If she cannot tell the two apart, as a matter of obligatory precaution (iḥtiyāt wājib) she should consider the first 7 days as her menstrual period (ḥayḍ) and any extra days as istiḥāḍah.



DID YOU KNOW?

Istiḥāḍah blood is often yellowish and cool, and comes out without straining and burning, unlike the blood of ḥayḍ that is usually thick, warm and of black or dark red colour and comes out with slight straining and burning.

KEY POINTS

1. There are 3 types of wājib ghusls only for women (in addition to other ghusls which are wājib for both men and women): ghusl of **ḥayḍ** (wājib at the end of the monthly period), ghusl of **istiḥāḍah** (wājib after certain kinds of irregular bleeding) and ghusl of **nifās** (wājib after the bleeding of childbirth).

2. The bleeding in ḥayḍ lasts 3 days or more, but does not exceed 10 days.

IN SUMMARY

1. What is ḥayḍ?
2. State any 3 acts that are ḥarām for a woman in ḥayḍ.
3. State any 3 acts that are makrūh for a woman in ḥayḍ.
4. What is istiḥāḍah?
5. What is nifās?
6. How do we perform ghusl for ḥayḍ?

05 GHUSL

LEARNING OBJECTIVES

1. What is ghusl?
2. How do we perform ghusl?
3. The ghusl of Jumuʿah
4. The ghusl of Janābah

MY NOTES

WHAT IS GHUSL?

Ghusl is a bath that is done is a special way and with a niyyah. There are times when ghusl becomes wājib, and times when it is mustaḥab.

EXAMPLES OF *GHUSL*	
WĀJIB	MUSTAḤAB
Ghusl al-janābah	Ghusl al-Jumuʿah
Ghusl al-mayyit	Ghusl of Laylat al-Qadr
Ghusl for ḥayḍ	Ghusl on the day of ʿĪd

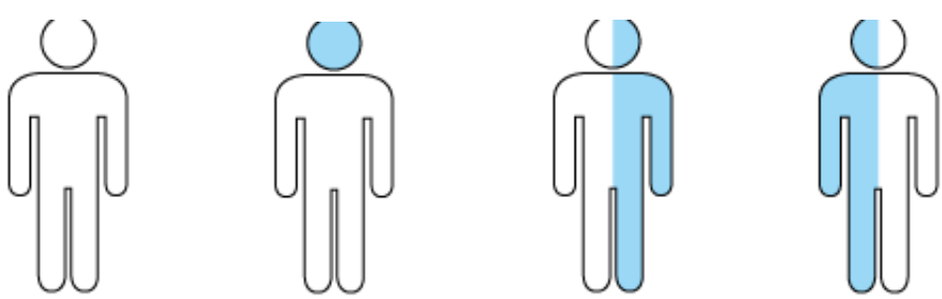
METHOD OF PERFORMING GHUSL

We should make the **niyyah** e.g. "I am performing the ghusl al-Jumuʿah qurbatan ilallāh".

1. Wash the **head and neck** first.
2. Then pour water on **right side** of the body washing from the right shoulder downwards.
3. Then pour water on the **left side** of the body washing from the left shoulder downwards.

Performing ghusl step by step:

1. *Niyyah* **2. Wash head and neck** **3. Wash right side** **4. Wash left side**



ACTIVITY

In pairs, list all the wājib and mustaḥab ghusl that you know of.

If there is any uncleanliness or najāsah on the body, we should remove it and wash it off before starting ghusl. Also, if there is oil in the hair, or nail polish on finger or toe nails, or paint on the body, it must remove it before starting ghusl.

GHUSL AL-JUMUʿAH (FRIDAY)

Ghusl al-Jumuʿah (ghusl of Friday) is mustaḥab. Friday is a special day for Muslims. It is the holiest day of the week in Islām. On Fridays, we pray a special ṣalāh instead of ṣalāt al-ẓuhr, which is called ṣalāt al-jumuʿah.



Ghusl of jumuʿah can be performed at any time from fajr to sunset, although it is better to perform it before the time of ṣalāt al-jumuʿah.

DID YOU KNOW?

According to Ayatullāh al-Sīstanī, the ghusl of Friday is so highly recommended, that if you miss it, you can still perform it on Saturday with a niyyah of qaḍāʾ. If you know that you will not be able to perform it on Friday, you can perform it in advance on Thursday.

Once you perform ghusl al-jumuʿah, it is not wājib to do wuḍūʾ to pray ṣalāt al-jumuʿah, unless your ghusl breaks (for the same reasons that wuḍūʾ breaks). However, it is recommended (mustaḥab) to perform wuḍūʾ as a precaution.

Q: Do you remember the things that make wuḍūʾ (and ghusl) bāṭil?

GHUSL AL-JANĀBAH

When semen comes out from the body of a man, voluntarily or involuntarily, due to a ḥalāl or ḥarām reasons, the man is said to be in the state of janābah. Janābah is a state of being ritually impure, because such impurity cannot be removed only by cleaning or washing oneself or taking a regular bath. It can only be removed by performing ghusl.

Ghusl also becomes wājib on both men and women after sexual intercourse.

The niyyah for ghusl al-janābah is as follows:

"I am performing ghusl al-janābah, wājib qurbatan ilallāh"

It is important to urinate and perform istibrāʾ before performing ghusl al-janābah.

KEY POINTS

1. **Ghusl** is a bath that is done is a special way and with a **niyyah**.

2. Some ghusl are **wājib** (e.g. ghusl al-janābah), whereas others are **mustaḥab** (e.g. ghusl al-jumuʿah).

3. Anything that prevents water from reaching the skin must be removed before starting ghusl

4. **Ghusl al-jumuʿah** should be performed on Friday any time before ṣalāt al-jumuʿah.

5. When semen comes out from the body of a man, he becomes enters the state of **janābah** and must perform **ghusl al-janābah**.

IN SUMMARY

1. What is ghusl?
2. Can you give one example of a wājib ghusl and one for a mustaḥab ghusl?
3. How do we perform ghusl?
4. When is it wājib to perform ghusl al-janābah?

06 MUṬAHHIRĀT - PART 1

LEARNING OBJECTIVES

1. What are mutahhirāt?
2. How can we use water to remove najāsah?

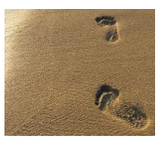
MY NOTES

WHAT ARE MUṬAHHIRĀT?

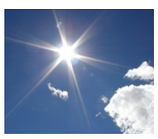
There are 10 things that can purify something that are mutanajjis and make it ṭāhir again. These 10 things are called muṭahhirāt (the cleansers) because of their ability to make najis things ṭāhir again. The 10 muṭahhirāt are:



WATER



EARTH



SUN



ISLAM



ABSENCE OF A MUSLIM



PHYSICAL TRANSFORMATION (*ISTIḤĀLAH*)



CHEMICAL TRANSFORMATION (*INQILĀB*)



TRANSLOCATION (*INTIQĀL*)

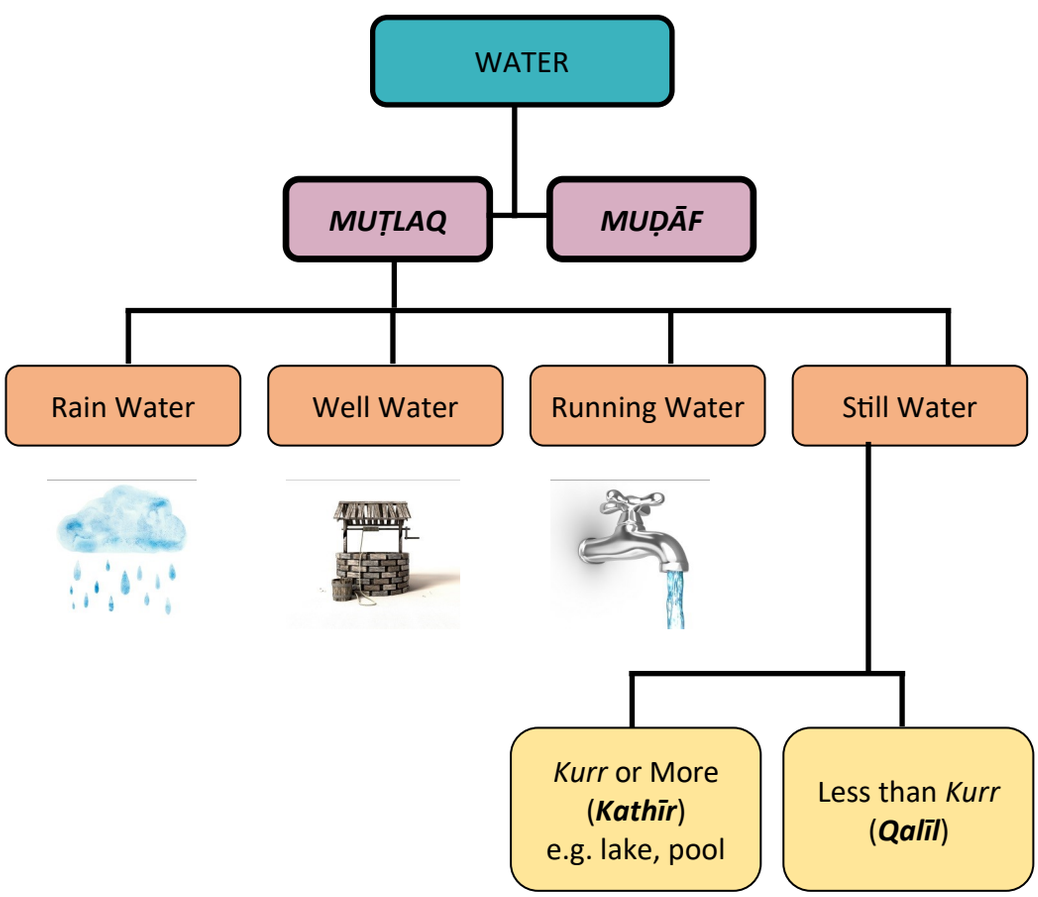


ASSOCIATION (*TABĪ'AH*)



NAJĀSAH FROM THE BODY (*ISTIBRĀ'*)

TYPES OF WATER:



ACTIVITY

List any 3 mutahhirāt and explain how they make najis things ṭāhir.

HOW TO PURIFY A MUTANAJJIS USING WATER

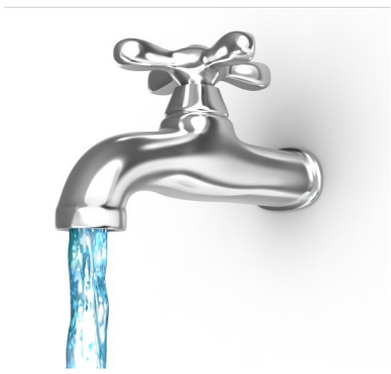
For water to make a najis thing ṭāhir, 4 conditions must be fulfilled:

1. The water must be muṭlaq (not muḍāf)

2. The water itself must be ṭāhir (not najis)

3. It must not become muḍāf when it comes into contact with the najāsah (i.e. it must not change in taste, colour or smell).

4. The najāsah must come off the object and wash away. Only pouring water on the najis object is not sufficient.



When water is little in quantity, it is called "qalīl" in Arabic. Such water, if it is touched by anything najis, also becomes najis.

Water in a large quantity (more than **kurr**) is called **kathīr** water. It doesn't become najis as long as the najāsah is not enough to change its taste, colour or smell. (e.g. water in a lake). Similarly, running water (like water from a tap) is also able to clean a najāsah without becoming najis itself.

If an object becomes najis, first remove the najāsah completely. Then wash it 3 times with kurr or running water to make it ṭāhir. If you only have qalīl water, fill the utensil with water and empty it out completely 3 times. If an object becomes najis with alcohol it should be washed 3 times. If it becomes najis with urine, it must be washed until the urine is removed and then washed again once more.

If a rug or clothing becomes najis, remove the najāsah first, then wash it 3 times with kurr or running water. If you only have qalīl water, wash it, then wring it and squeeze out all the water. Repeat this 3 times.

IN SUMMARY

1. What are muṭahhirāt?
2. Define the terms muṭlaq and muḍāf.
3. Define the terms qalīl and kathīr.
4. What is kurr water?
5. What are the 4 conditions for water to make a najis thing ṭāhir?

DID YOU KNOW?

Kurr is an Islamic measurement. It is approximately 400 litres (or 100 gallons) of water. Examples of kurr water include large swimming pools, wells and lakes.

MY NOTES

KEY POINTS

1. **Muṭahhirāt** are things that make najis things ṭāhir. There are 10 muṭahhirāt.

2. Water is the most common muṭahhirāt. It can be divided into several types:
   - **Qalīl** (less than kurr)
   - **Kathīr** (more than kurr)
   - **Kurr** (400 litres or more)
   - **Muṭlaq** (pure water)
   - **Muḍāf** (water mixed with something else e.g. muddy water)

07 MUṬAHHIRĀT - PART 2

LEARNING OBJECTIVES

1. What are the muṭahhirāt apart from water?

MY NOTES

EARTH

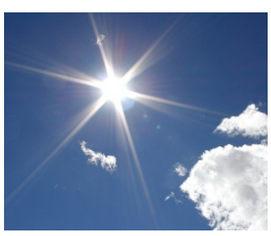


For earth to make najis things ṭāhir:

- It must be ṭāhir itself and not najis
- It must be dry
- The najāsah should come off by walking on it

If our feet or shoes become najis as a result of walking on the ground, the earth can purify them as the najāsah rubs off through walking. However, if the najāsah is not as a result of walking on the ground, it cannot be purified by the earth.

THE SUN



The sun purifies the earth, buildings, walls and all such large immovable objects when they become najis. First the najāsah on them has to be removed and the area has to be made wet. THereafter the direct rays of the sun are sufficient to dry it and make it ṭāhir again.

PHYSICAL TRANSFORMATION (ISTIḤĀLAH)

Istiḥālah means that the najis thing becomes something else. For example, a piece of najis wood burns and turns into ash. The ash is now ṭāhir due to istiḥālah. Similarly, if a dog dies and its body decomposes and changes to earth, the earth will be ṭāhir. However, if the change is not into something completely different, it does not become ṭāhir. For example, if wheat becomes najis and it is used to make bread, the bread is still najis, because the wheat is just an ingredient of the bread and not a complete transformation.



CHEMICAL TRANSFORMATION (INQILĀB)

Inqilāb is similar to istiḥālah but the change is in the property of the thing and not its physical appearance. Sometimes a thing does not change physically (like wood to ash), but its properties or chemical composition changes and it transforms to another thing. This change can make it ṭāhir if the chemical transformation is complete. For example, when wine is left open for a while, it changes to vinegar. The vinegar is ṭāhir.



ACTIVITY

Do you remember the things which are considered najis al-ʿayn? How many can you list?

TRANSLOCATION (INTIQĀL)

When something moves from one place to another and becomes part of it, it also becomes ṭāhir. For example, Human blood is najis, but if a mosquito bites a human and sucks blood, it becomes part of its body and therefore ṭāhir (because the blood of a mosquito is ṭāhir).



ISLAM



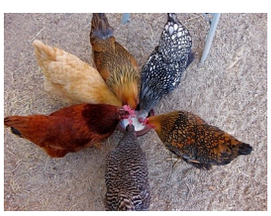
If a kāfir accepts Islam and recites the shahādatayn, he or she becomes a Muslim and is also considered to be ṭāhir. However any clothes worn before becoming a Muslim are still najis and must be washed.

ASSOCIATION (TABʿĪYYAH)



When a najis thing becomes ṭāhir, objects associated with it also become ṭāhir. For example, when wine turns into vinegar, its container becomes ṭāhir as well. Similarly the hands used to wash a najis object also become ṭāhir with the object during the washing. This is called tabʿīyyah.

REMOVAL OF NAJĀSAH FROM THE BODY (ISTIBRĀʾ)



The body of an animal whose meat is ḥalāl and which is slaughtered according to Islamic Law is ṭāhir. If the body of a ḥalāl animal (e.g. chicken) becomes najis due to eating a large quantity of najāsah, it can be made tāhir again by feeding the animal tāhir food for a while until its body can be said to be purged of the najāsah. The removal of najāsah from the body is called Istibrāʾ. The animal's body is then said to be ṭāhir again. If it is a ḥalāl animal, its meat will also be ṭāhir when it is slaughtered according to Islamic law.

ABSENCE OF A MUSLIM (GHAYBAT AL-MUSLIM)



If the body or clothing of a Muslim becomes najis, and then he/she is not seen for some time (at least for the duration of one ṣalāh) and then seen again with the same clothes, then we can assume that he/she must have cleansed himself/herself. Therefore, we can assume that his/her body, clothes, etc, are now ṭāhir, and we do not need to ask him/her about it.

DID YOU KNOW?

Shahādatayn means "two shahādahs", which are:

أَشْهَدُ أَنْ لَا اِلهَ إِلَّا الله

I bear witness there is no god but Allāh

and

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللهِ

I bear witness that Muḥammad is the Messenger of Allāh

Anyone who declares this is considered a Muslim.

KEY POINTS

1. There are 10 different forms of muṭahhirāt. These are purifiers which make najis things ṭāhir.

2. The earth can purify the feet or shoes which have become najis as a result of walking on the ground.

3. When certain najis things undergo a complete transformation, they become ṭāhir.

IN SUMMARY

1. What are the conditions for earth to make a najis thing ṭāhir?
2. What is the difference between Islam and ghaybat al-Muslim as forms of muṭahhirāt?
3. What is tabʿīyyah?
4. Is the blood of a mosquito considered najis or ṭāhir?
5. What is the difference between istiḥālah and inqilāb?

08 SHAKKIYĀT AL-ṢALĀT - PART 1

LEARNING OBJECTIVES

1. What are the types of doubts which can occur in ṣalāh?
2. Which of these doubts can we ignore?
3. Which doubts make the ṣalāh bāṭil?

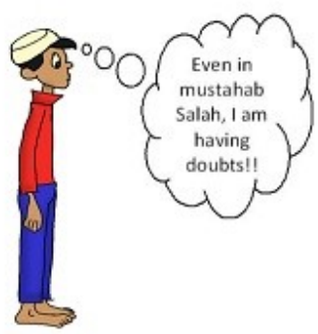
MY NOTES

DOUBTS IN ṢALAH

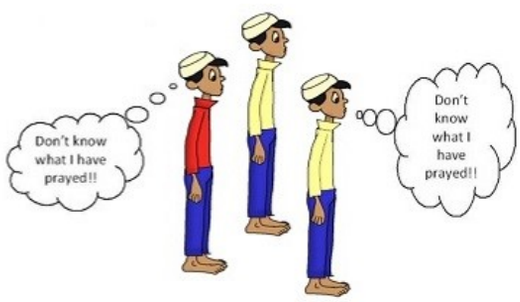
Whenever you have a doubt in ṣalāh, it will be one of three possible types of doubts:

* A doubt which can be ignored
* A doubt which makes the ṣalāh bāṭil – you have to repeat the ṣalāh
* A doubt which can be fixed and has a remedy

The following six doubts can be ignored:



1. Doubts in a ***mustaḥab*** *ṣalāh*



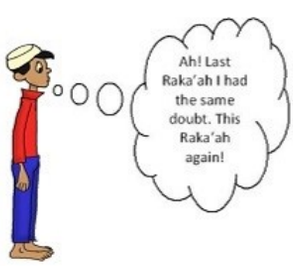
2. Doubts in **congregational** ***ṣalāh***. The person in doubt should follow the one who is sure.



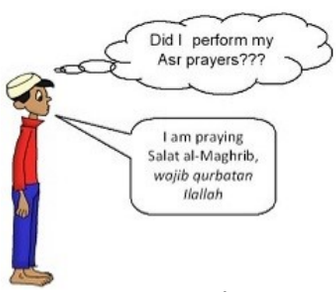
3. Doubt **after the** ***ṣalāh*** is complete



4. Doubt about a **previous action** of the *ṣalāh*



5. Doubts of someone who is ***kathīr al-shakk*** (a compulsive doubter)



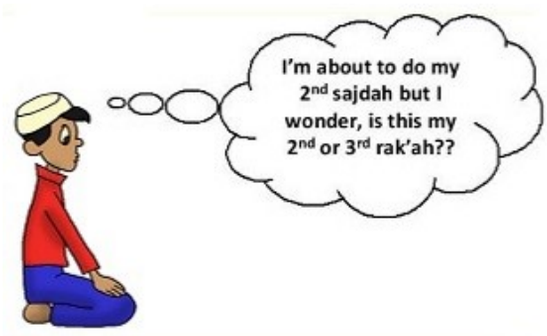
6. Doubts regarding a *ṣalāh* **after its time has passed**

SOME COMMON DOUBTS THAT MAKE THE *ṢALĀH BĀṬIL* ARE:

1. Doubts about the number of *rakaʕāt* performed in a *wājib* 2 or 3 *rakaʕāt ṣalāh*



2. Doubts about the number of *rakaʕāt* performed in a *wājib* 4 *rakaʿāt ṣalāh* before reaching the 2nd *sajdah* of the 2nd *rakaʿāt*



3. Doubts about the number of *rakaʕāt* performed in a 4 *rakaʕāt ṣalāh* such that one is completely confused which *rakaʕāt* one has reached.



IN SUMMARY

1. What are the three types of doubts that can commonly occur in ṣalāh?
2. What are the six doubts that can be ignored?
3. State three examples of doubts that make the ṣalāh bāṭil.
4. What can we do to avoid doubts in ṣalāh?

MY NOTES

KEY POINTS

1. There are three types of doubts that can occur in ṣalāh. These are known as **shakkiyāt al-ṣalāh**. They include doubts which can be ignored, doubts which make the ṣalāh bāṭil, and doubts which can be corrected.

2. We can avoid doubts in ṣalāh by ensuring that we are fully awake and alert when praying, praying in a quiet place away from distractions, and concentrating fully on the prayer.

09 SHAKKIYĀT AL-ṢALĀT - PART 2

LEARNING OBJECTIVES

1.Which doubts have a remedy in ṣalāh?

2.What do we do when we get a doubt which has a remedy?

MY NOTES

DOUBTS IN ṢALĀH WHICH CAN BE CORRECTED

A doubt can be corrected **only** if it occurs in:

* a wājib 4 rakaʿāt ṣalāh, **and** after the completion of the 2nd sajdah of the 2nd rakaʿāt.

The remedy is usually to pray **ṣalāt al-iḥtiyāṭ** and/or perform **sajdat al-sahw**. Ṣalāt al-iḥtiyāt means "precautionary ṣalāh". It is performed as a precaution, in case we have missed a rakʿah. It can be performed sitting or standing. 2 rakaʿāt sitting is equivalent to 1 rakʿah standing.

Q: How is ṣalāt al-iḥtiyāṭ performed?

Immediately after finishing the 4 rakaʿāt wājib ṣalāh and without turning away from the qiblah, stand up and make your niyyah: **"I pray ṣalāt al-iḥtiyāṭ one (or two) rakʿah wājib qurbatan ilallāh"**.

Perform the takbirat al-iḥrām and recite sūrat al-Fātiḥah. There is no second sūrah. Then perform rukūʿ and the two sajdahs. If it is a 1 rakʿah ṣalāt al-iḥtiyāt, recite tashahhud and salām and the ṣalāh is complete. If it is a 2 rakaʿāt ṣalāt al-iḥtiyāt, the 2nd rakʿah should be performed like the first (with no second sūrah and no qunūt) and then complete with tashahhud and salām.

There are six reasons for which sajdat al-sahw may be required:

1. If you talk by mistake in ṣalāh.
2. If you forget to recite tashahhud (e.g. in the 2nd rakʿah).
3. If you recite salām in the wrong place by mistake.
4. If you miss a sajdah by mistake.
5. You add or leave out by mistake anything that is not rukn (e.g. if you sit down before performing rukuʿ or stand before reciting tashahhud and then sit down again).
6. In a 4 rakaʿāt ṣalāh, you doubt after the 2nd sajdah of the 2nd rakʿah whether it's your 4th or 5th rakʿah. You should assume it's your 4th, complete the ṣalāh and perform sajdat al-sahw.

Immediately after the ṣalāh, make niyyah of performing sajdat al-sahw:

I am performing sajdat al-sahw for _____ wājib qurbatan llallāh.

Then go into sajdah and recite:

بِسْمِ اللهِ وَ بِاللهِ السَلامُ عَلَيْكَ اَيُهَا النَبِيّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

In the name of Allāh, and through Allāh. Peace be upon you, Oh Prophet, and His Mercy and Blessings.

Sit up, then go into sajdah and recite the same as the 1st sajdah. Then sit up and recite tashahhud and the last phrase of the salām only:

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

Peace be upon you and Allāh's Mercy and His Blessings.

KEY POINTS

1. Some doubts have a remedy.

2. Only doubts which occur after the completion of the 2nd sajdah of the 2nd rakaʿāt ṣalāh can be corrected.

	Doubt Whether rakʿah is:	During qiyām	During rukūʿ	After rukūʿ	During sajdah	After 2 sajdahs of 2nd rakʿah	Remedy
1	2nd or 3rd	The ṣalāh is bāṭil				The ṣalāh is valid	Assume it is 3rd rakʿah. Finish 4th rakʿah as usual. Remedy: 1 rakʿah ṣalāt al-iḥtiyāt standing.
2	2nd or 4th	The ṣalāh is bāṭil				The ṣalāh is valid	Assume it is 4th rakʿah. Finish ṣalāh as usual. Remedy: 2 rakaʿāt ṣalāt al-iḥtiyāṭ standing.
3	2nd, 3rd or 4th	The ṣalāh is bāṭil				The ṣalāh is valid	Assume it is 4th rakʿah. Finish ṣalāh as usual. Remedy: 2 rakaʿāt ṣalāt al-iḥtiyāṭ standing **and** another 2 rakaʿāt sitting
4	3rd or 4th	The ṣalāh is valid					Assume it is 4th rakʿah. Finish ṣalāh as usual. Remedy: 1 rakʿah ṣalāt al-iḥtiyāṭ standing or 2 rakaʿāt sitting
5	4th or 5th	The ṣalāh is valid	The ṣalāh is bāṭil			The ṣalāh is valid	**If it is during qiyām:** Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 1 rakʿah ṣalāt al-iḥtiyāṭ standing. Mustaḥab to also perform 2 sajdat al-sahw for extra qiyām. **If it is after the 2 sajdahs:** Assume it is 4th rakʿah. Finish ṣalāh as usual. Remedy: 2 sajdat al-sahw
6	3rd or 5th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 rakʿah ṣalāt al-iḥtiyāṭ standing. It is iḥtiyāṭ mustaḥab to also perform 2 sajdat al-sahw for extra qiyām.
7	3rd, 4th or 5th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 rakʿah ṣalāt al-iḥtiyāṭ standing **and** another 2 rakʿah ṣalāt al-iḥtiyāṭ sitting. It is iḥṭiyāt mustaḥab to also perform 2 sajdat al-sahw for extra qiyām.
8	5th or 6th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 sajdat al-sahw. It is iḥṭiyāṭ mustaḥab to also perform another 2 sajdat al-sahw for extra qiyām.

IN SUMMARY

1. What are the two main conditions for doubts which can be corrected?
2. How are ṣalāt al-iḥtiyāṭ and sajdat al-sahw performed?
3. A person gets a doubt in the 2nd rakʿah of ṣalāt al-ẓuhr. She doubts whether she is praying her 2nd or 3rd rakʿah. What should she do?



MORALS, ETHICS & HISTORY
AKHLĀQ AND TĀRĪKH

What is Morals and Ethics - Akhlāq?

Akhlāq is the plural of the Arabic word khulq, which means "**disposition**" (i.e. characteristics of a person and how one behaves with others). It can also be referred to as a person's nature or personality. Islam places a lot of emphasis on refining one's akhlāq by purifying the soul. We can do this by always performing all wājib actions and keeping away from everything that is ḥarām.

What is History - Tārīkh?

Tārīkh is an Arabic word meaning history. In this chapter, we will specifically look at the history of Islam. This dates back to the very beginning of creation. Our journey into Islamic history will take us through the creation of the universe, the creation of Nabī Ādam (A) (the first man), the anbiyāʾ of Allāh (SWT), the sīrah of the Holy Prophet (S), the lives of the Maʿṣūmīn (A), and Islam today.

Why Study Morals, Ethics, and History Together?

In numerous places in the Qurʾān, Allāh (SWT) narrates the stories of the past people, and asks us to ponder over them so that we may learn lessons from them. These lessons are a study of Akhlāq, teaching us good manners, morality and virtue. Through examples of those who lived before us, We are shown how to purify our soul so that we can become perfect human beings.

The Holy Prophet (S) had the most perfect Akhlāq and was sent as a role model for us. In the study of Akhlāq (A), we look at the teachings of the Qurʾān and the sunnah of the Holy Prophet (S) and the Ahl al-Bayt (A) on refining one's character.

Dear Lord,

Open our hearts and minds to reflect on history to understand who we are, where we come from, and where we are headed.. Guide us in understanding of how our character and manners, morality, and virtue should reflect true Islam. Allow us to be purified through our character so we can become perfect human beings and You can be happy with us.

01 QIṢAṢ AL-ANBIYĀʾ : NABĪ ISMĀʿĪL (A)

LEARNING OBJECTIVES

1. The family tree of Nabī Ibrāhīm (A) and his sons Ismāʿīl and Isḥāq (A)
2. The origins of the city of Makkah
3. The dream of Nabī Ibrāhīm (A) sacrificing his son Nabī Ismāʿīl (A).

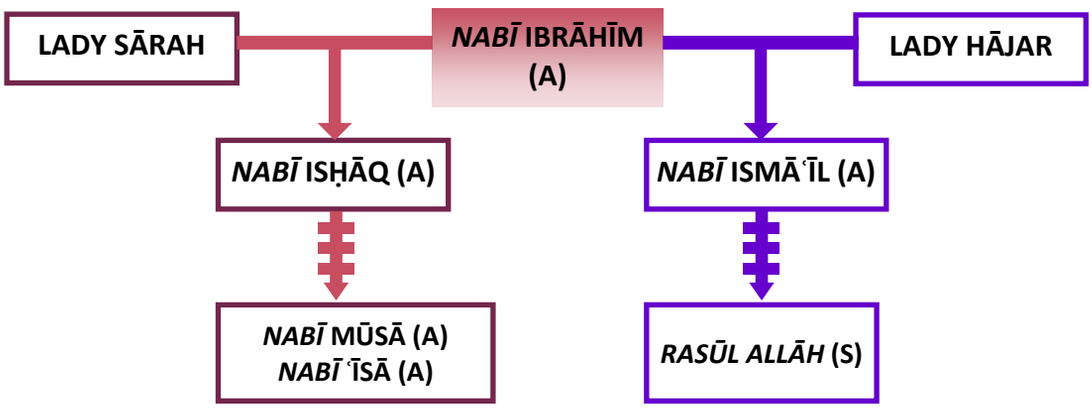
MY NOTES

NABĪ ISMĀʿĪL (A)

Nabī Ibrāhīm was one of the greatest Prophets of Allāh (SWT). He was exiled from his hometown by the king Namrūd after breaking the idols. He left with his wife Sārah and his nephew Nabī Lūṭ (A) and settled in Palestine.

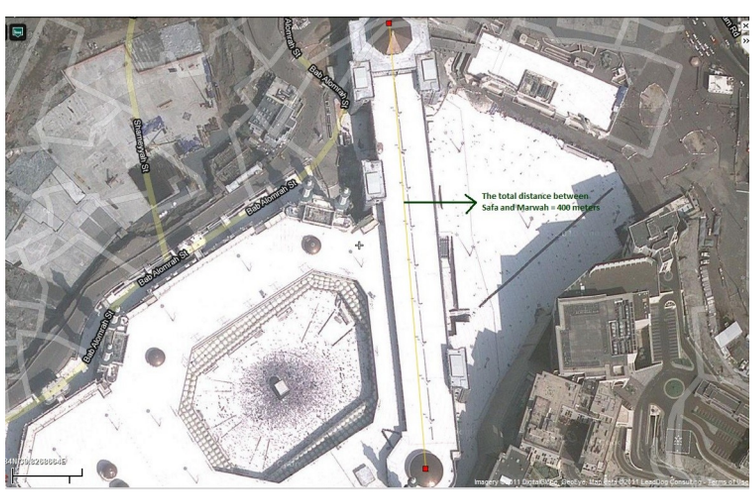
Nabī Ibrāhīm (A) and Lady Sārah were not blessed with any children for many years. Nabī Ibrāhīm (A) then married another woman called Lady Hājar and they were blessed with a son called Ismāʿīl.

After the birth of Nabī Ismāʿīl (A), Allāh (SWT) also blessed Lady Sārah with a son called Isḥāq. Both Ismāʿīl and Isḥāq became Prophets.



After the birth of Nabī Ismāʿīl, Allāh (SWT) commanded Nabī Ibrāhīm to take his wife Hājar and her baby Ismāʿīl to the desert of Makkah and leave them there alone. In those days, Makkah was a dry desert valley between the mountains of Ṣafā and Marwah. No one lived there because there was no water available.

Hājar began running between the hills of Ṣafā and Marwah in search of water for her baby but couldn't find any water or anyone to help her. Then a miracle happened. A spring of water started gushing out of the ground at Ismāʿīl's feet. Hājar was very surprised and happy to see this, and called the spring Zamzam. As people came to know about this spring of fresh water, they started settling around it, and Makkah started growing into a big town.



ACTIVITY

Recite verses 19:54-55 and read their translation. What is the name of this sūrah? What is Allāh (SWT) telling us in these two verses?

THE DREAM OF NABĪ IBRĀHĪM (A)

Many years later, when Nabī Ibrāhīm (A) returned to Makkah, he had a dream in which Allāh (SWT) commanded him to sacrifice his son Ismāʿīl. This dream repeated for three nights, giving Nabī Ibrāhīm (A) the message that it was a true command and a test from Allāh (SWT). He loved his son Ismāʿīl very much, but he loved Allāh (SWT) more than anyone and anything else in the world.

Nabī Ibrāhīm called his son Ismāʿīl and said to him:

قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ

He said: "My son! I see in a dream that I am sacrificing you. What do you think?"

Ismāʿīl replied:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

"Father! Do whatever you have been commanded. If Allāh wishes, you will find me to be patient." [37:102]

Nabī Ibrāhīm (A) was very proud of his son. He took him to a place on the outskirts of Makkah called Minā to make the sacrifice. He put his son on the ground, and tied a cloth around his eyes to blindfold himself so he wouldn't have to see his son die.

Allāh (SWT) was very pleased with both of them for their obedience and complete faith in Him. He told Nabī Ibrāhīm not to sacrifice his son, as this was just a test. He told him to sacrifice a sheep instead. He said to Nabī Ibrāhīm (A):

يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ
إِنَّ هَٰذَا لَهُوَ الْبَلَاءُ الْمُبِينُ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ

"O Ibrāhīm! You have indeed fulfilled the dream! Thus do We reward the virtuous! This was a clear test. Then We ransomed him with a great sacrifice." [37:

IN SUMMARY

1. Who are the parents of Nabī Ismāʿīl (A)?
2. Who are the parents of Nabī Isḥāq (A)?
3. What is Zamzam?
4. How did Allāh (SWT) communicate with Nabī Ibrāhīm (A) when He wanted to command him to sacrifice his son?
5. What did Nabī Ismāʿīl (A) say when his father narrated his dream to him?

DID YOU KNOW?

On the way to Minā to sacrifice Nabī Ismāʿīl (A), Shayṭān tried to stop Nabī Ibrāhīm (A) by telling him the dream was not from Allāh (SWT). Nabī Ibrāhīm (A) threw stones at Shayṭān and told him to go away. Shayṭān came back once again and tried to convince Nabī Ibrāhīm (A) that his dream was wrong. Again, Nabī Ibrāhīm (A) threw stones at him and told him to go away. Shayṭān tried again and Nabī Ibrāhīm (A) threw stones at him again. Nabī Ibrāhīm (A) had complete faith in Allāh (SWT). When we go for ḥajj, we emulate this act by throwing pebbles at the three pillars symbolising Shayṭān. Through this act, we reflect on Shayṭān's influence on our lives and try to overcome it.

KEY POINTS

1. **Nabī Ibrāhīm** had two sons: **Nabī Ismāʿīl** and **Nabī Isḥāq**. Rasūl Allāh (S) is a descendent of Nabī Ismāʿīl (A).
2. Allāh (SWT) tested Nabī Ibrāhīm by commanding him to leave his wife **Hājar** and his baby Ismāʿīl in the desert in Makkah.
3. Allāh (SWT) also tested them by commanding Nabī Ibrāhīm to sacrifice his son Ismāʿīl.

01 FORBEARANCE

LEARNING OBJECTIVES

1. What does tolerance and forbearance mean?
2. How can we show tolerance and forbearance to others?
3. Respect for others is even better than tolerance

MY NOTES

WHAT IS ḤILM?

When someone does something wrong to us, we can become upset and take revenge. However, it is better to be patient and forgive them. This quality is called **Ḥilm** in Arabic. A person who has this quality is called ḥalīm (female: ḥalīmah).

Ḥilm is translated as forbearance in English. It is one of the qualities of Allāh (SWT) because despite all the sins we commit, Allāh (SWT) does not punish us immediately. He keeps giving us more time to repent and continues to hide our faults from others.

In Duʿāʾ al-Iftitāḥ, Imām al-Mahdī (A) teaches us to say:

O Allāh, Your pardon for my sins and Your overlooking my mistakes, and Your lenient view of my disorderly conduct, and Your cover up of my bad actions, and Your tolerance (ḥilm) despite my many wrongdoings committed intentionally or negligently, all tempt me to ask You for that which I do not deserve from You…

All praise be to Allāh for His tolerance (ḥilm) despite His knowledge (of my sins); and all praise be to Allāh for His amnesty despite being All-powerful (to punish); and all praise be to Allāh for the respite He allows even when His wrath is deserved and He is able to do what He wills….

Ḥilm is therefore more than just being patient. It is to be forbearing and tolerant. It is to be very compassionate and forgiving so that you are always ready to overlook the mistakes of others. In the Qurʾān, Allāh (SWT) praises Nabī Ibrāhīm (A) for this quality:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

Ibrāhīm was indeed most forbearing (ḥalīm), tender-hearted, and often turning to Allāh in supplication [11:75]

Ḥilm is a quality that is based on one's knowledge. The more ignorant we are, the more easily we get emotional and angry. This is because our mind wants us to lash out immediately and take revenge, and we have no control over ourselves. Conversely, as we increase in knowledge, we become more humble. When we get angry, we notice the rise of anger in our minds and body and we are able to control it through patience and praying to Allāh (SWT) constantly.

Imām ʿAlī (A) said: "'**Ilm (knowledge) is the root of ḥilm, and ḥilm is the adornment of ʿilm."**

ACTIVITY

Spend some quiet time reflecting on the last time you got angry. What made you angry? Were you able to control your anger?

HOW DO WE SHOW FORBEARANCE?

When Imām al-Ḥasan (A) was asked about ḥilm, he said: **"It is to swallow anger and control the self."**

Imām ʿAlī (A) said: **"There is no ḥilm like patience and silence."**

Ḥilm is therefore to forgive someone even when you are able to punish him and have the right to take revenge. That is why Imām ʿAlī (A) has also said: **"Hilm puts out the flames of anger, while taking revenge fuels the fire."**

We can only know how much ḥilm we possess when others make us angry. How we react or how stressed we become when we get angry at someone reflects the level of ḥilm in us.

Rasūl Allāh (S) was once passing by a group of people, amongst whom was a very strong person who was able to lift large stones. Those around him were amazed at his weight lifting abilities.

Rasūl Allāh (S) asked these people, "What is this gathering for?" The people replied that they were watching a very strong and powerful weightlifter.

Rasūl Allāh (S) said to them, "Should I not tell you of the one who is even stronger than this person? The person who is even stronger than this weightlifter is the one who, when cursed or sworn at, is able to show forbearance. He is victorious over his own soul (and desires) and is victorious over Shayṭān."



IN SUMMARY

1. What is the meaning of ḥilm?
2. Ḥilm is one of the qualities of Allāh (SWT). What does this mean?
3. What is ḥilm based on?
4. How can we demonstrate ḥilm?
5. According to Rasūl Allāh (S), who is the strongest person?

DID YOU KNOW?

Rasūl Allāh (S) said to Imām ʿAlī (A):
O' ʿAlī! If the following three traits are not found within a person, then his actions shall not be complete:

- Waraʿ which prevents him from sinning against Allāh (SWT)
- Noble moral traits through which he acts with tolerance with the people
- Ḥilm through which he repels the ignorance of the ignorant person

KEY POINTS

1. **Ḥilm** means being patient and forbearing, especially when someone does something wrong to us and makes us angry.

1. Ḥilm is one of the qualities of Allāh (SWT). When we sin, He does not punish us straight away. He gives us time to repent.

3. We can practice ḥilm by being patient, controlling our anger, keeping silent and not taking revenge when someone does something wrong to us.

02 QIṢAS AL-ANBIYĀʾ: NABĪ ISḤĀQ, NABĪ YAʿQŪB & NABĪ YŪSUF (A)

LEARNING OBJECTIVES

1. Nabī Ibrāhīm (A) and Lady Sārah are blessed with a child in old age
2. Nabī Yaʿqūb (A) was the grandson of Nabī Ibrāhīm (A) through his son Isḥāq.
3. Nabī Yaʿqūb was also known as Isrāʾīl. His descendants are known as the Banū Isrāʾīl.

MY NOTES

NABĪ ISḤĀQ (A) AND NABĪ YAʿQŪB (A)

Nabī Ibrāhīm (A) and his wife Sārah had been married for many years but did not have any children. Then, in their old age, Allāh (SWT) gave Lady Sārah the good news that she was going to have a son. She was surprised to hear this as she and her husband Nabī Ibrāhīm (A) were both old. However, this was easy for Allāh (SWT). He does what He wills, and so He blessed them with Nabī Isḥāq (A).

Nabī Ishāq (A) was Nabī Ibrāhīm's younger son. Therefore, Nabī Ishāq (A) and Nabī Ismā'il (A) were brothers but from different mothers. Nabī Ishāq (A) was also a very special boy and he grew up and became a great prophet of Allāh (SWT). Nabī Ishāq (A) had a son who was also a Prophet of Allāh (SWT). His name was Nabī Yaʿqūb (A).

Allāh (SWT) says in the Qurʿān:

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ

And remember Our servants Ibrāhīm (Abraham), Isḥāq (Isaac) and Yaʿqūb (Jacob), men of strength and insight. [38:45]

Nabī Yaʿqūb (A) was also known as Isrāʾīl. His descendants are known as the Banū Isrāʾīl (the children of Isrāʾīl). He had twelve sons. The youngest of them was Nabī Yūsuf (A). Each of these great Prophets of Allāh (SWT) were sent with the same mission: to guide people to the right path. Allāh (SWT) says in the Qurʿān:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Ibrāhīm said to his children, and so did Yaʿqūb, 'My children! Allāh has indeed chosen this religion for you; so never die except as muslims (those who submit to Allāh)." [2:132]



ACTIVITY

Recite verses 11: 69 - 73 and read their translation. What 3 lessons can we learn from these verses?

NABĪ YŪSUF'S DREAM

Nabī Yūsuf (A) was one of the youngest son of Nabī Yaʿqūb (A). Stories from his life are some of the most important ones in the Qurʿān, as they contain great lessons for us. Allāh (SWT) says in Sūrah Yūsuf:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ

In Yūsuf and his brothers there are certainly signs for the seekers. [12:7]

One day, when Nabī Yūsuf was still a young boy, he saw in his dream that eleven stars, the sun and the moon were doing sajdah to him. He narrated this unusual dream to his father, who told him not to narrate it to his brothers, as they would get jealous of him.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

When Yūsuf said to his father, 'Father! I saw eleven stars, the sun and the moon: I saw them prostrating themselves before me."

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

He (Yaʿqūb) said, 'My son, do not recount your dream to your brothers, lest they should devise schemes against you. Satan is indeed man's clear enemy. [12:4-5]

Nabī Yūsuf (A)'s brothers were jealous of him because they knew that he was special, and thought that their father loved him more than he loved them. They therefore plotted to get rid of him from the family.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ

When (the brothers of Yūsuf) said, 'Surely Yūsuf and his brother are dearer to our father than the rest of us, though we are a hardy group. Our father is indeed in manifest error." [12:8]

DID YOU KNOW?

Nabī Yaʿqūb had 12 sons, but they were from different mothers. The two youngest ones were Yūsuf (Joseph) and Binyāmīn (Benjamin). They were from the same mother.



KEY POINTS

1. Nabī Ibrāhīm (A) and Lady Sārah were blessed with a son in old age. He was Nabī Isḥāq (A).

2. Nabī Yaʿqūb (A) was the son of Nabī Isḥāq (A). He was also known as Isrāʾīl, and his descendants were called Banū Isrāʾīl (The children of Isrāʾīl).

3. Nabī Yūsuf (A) was one of the youngest of 12 sons of Nabī Yaʿqūb (A).

IN SUMMARY

1. Why was Lady Sārah surprised when she was given the good news that she was going to have a son?
2. Who was Isrāʾīl?
3. Name any 4 prophets who came from the progeny of Nabī Isḥāq (A).
4. Why were Nabī Yūsuf (A)'s brothers jealous of him?

02 FAMILY LIFE IN ISLAM

LEARNING OBJECTIVES

1.What is a family unit in Islam?

2.What are the roles of the mother and the father?

MY NOTES

A HAPPY FAMILY

Islam places a lot of emphasis on family life, because a close-knit, well-balanced family provides the foundation for a happy life as well as a happy society.

In Islam, a nuclear family unit consists of a father, a mother and their children. The family may also have grandparents, uncles and aunts. In fact, in some aḥādīth we find that people who live with us, such as a nanny or a maid, are also considered as part of the family.

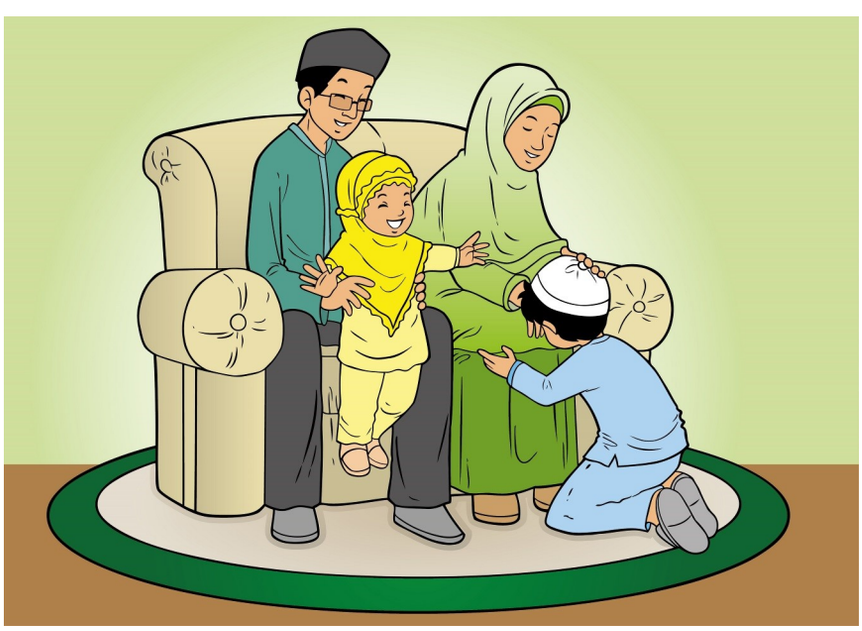
Islam teaches us to love and care for our nuclear family as well as our extended family. The extended family consists of relatives such as uncles, aunts and cousins. Loving and caring for one's family is called ṣilat al-raḥim in Islam. Ṣilat al-raḥim increases one's life span, and has many other advantages. For example, if we are good to our family and relatives, they will help us in times of need. They will share in our joys as well as our sorrows.

In the family unit, it is the father's religious responsibility to provide food, clothing and shelter for his family. However, the family should be careful not demand too much. Everyone should help one another, and make sacrifices for each other.

The mother has a very important role of nurturing the children. It is her duty to love, nurture and train them as best as she can so that they may grow up as healthy and good Muslims.

Without our parents, we would not have been here today.

BE GRATEFUL TO YOUR PARENTS



ACTIVITY

Recite verse 24:61 and read its translation.
What is Allāh (SWT) telling us in this verse?

Imām Zayn al-ʿĀbidīn (A) says:

"It is your father's right to realise that he is your root and you are his branch. Without him you would have been non-existent. So whenever you find a good quality in yourself, remember that it is a gift of Allāh through your father. Be thankful to Allāh and grateful to your father."

Q: Why is so much importance given to the rights of mothers?

Imām Zayn al-ʿĀbidīn (A) says:

"It is the right of your mother that you should appreciate that she carried you (in her womb) as nobody carries anybody, fed you the fruits of her heart which nobody feeds anybody, protected you … gladly, cheerfully and carefully.

She patiently suffered all the worries, pains, difficulties and sorrows until you were born. Then she was happy feeding you forgetting her own hunger; clothing you, even if she herself had no clothes;

giving you milk and water, not caring for her own thirst; keeping you in the shade, even if she had to suffer from the heat; giving you every comfort with her own hardships; lulling you to sleep while keeping herself awake…

Therefore, you must remain thankful to her accordingly, and you cannot do so except by the help from Allāh."



DID YOU KNOW?

Ḥakīm ibn Ḥizām asked Rasūl Allāh (S),
"Ya Rasūl Allāh, to whom should I do good?"
The Prophet said:
"Your mother."
Ḥakīm asked:
"And then who?"
The Prophet again said:
"Your mother."
Ḥakīm asked the same question for the third time, and Rasūl Allāh again answered:
"Your mother."
When Ḥakīm asked the fourth time, only then did Rasūl Allāh (s) say:
"Your father."

IN SUMMARY

1. What is the meaning of ṣilat ar-raḥim?
2. Why should we maintain good relations with our family?
3. What are the important roles of the mum and dad?
4. Why should we always be grateful to our parents?

KEY POINTS

1. A close-knit and well balanced family is the foundation of a happy life and a happy society.

2. Islam places a lot of emphasis on being good to our relatives. This is known as ṣilat al-raḥim.

03 QIṢAS AL-ANBIYĀʾ: NABĪ YŪSUF (A)

LEARNING OBJECTIVES

1. Nabī Yūsuf (A)'s brothers threw him into a well
2. He was rescued and sold as a slave in Egypt
3. He becomes the minister of Egypt
4. He is reunited with his family

MY NOTES

NABĪ YŪSUF (A) IS THROWN INTO A WELL

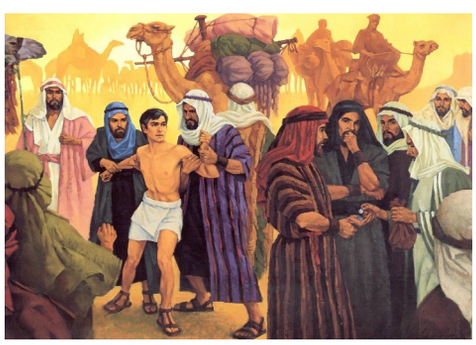
Nabī Yūsuf (A)'s brothers were very jealous of him and wanted to get rid of him. One day, they told their father Nabī Yaʿqūb (A), "Why don't you let Yūsuf come with us? Let him come with us to the fields tomorrow to eat lots of fruit and play. We promise we will take good care of him."



Nabī Yaʿqūb (A) didn't want to part with Yūsuf, but the brothers insisted, so he finally allowed his sons to take their little brother out with them. Once they were far away from home, they threw him into a well.

Allāh (SWT) then revealed to Nabī Yūsuf (A) that He would save him, and one day he would meet his brothers again, but they would not recognise him.

Nabī Yūsuf (A)'s brothers put the blood of an animal on his shirt and went home pretending to be weeping. They told their father that a big wolf had attacked them and eaten Yūsuf. Nabī Yaʿqūb (A) knew his sons were lying and prayed to Allāh (SWT) to help his son Yūsuf and to look after him.



A caravan travelling to Egypt stopped by the well to get water. When they pulled out their bucket from the well, they were surprised to see a little boy holding on to it. They took him to Egypt and sold him for a few Dirhams in the slave market. The Egyptian governor bought Nabī Yūsuf (A) and said to his wife, "Keep him well. Maybe he will be of use to us, or we may adopt him as a son."

Nabī Yūsuf (A) grew up into a handsome young man, and the governor's wife wanted to have an affair with him. However, he was God-fearing and did not accept her advances. She therefore made a false accusation against him and he was put in prison.

One day, the King of Egypt had a strange dream. He dreamt there were seven fat cows eating grass and then seven thin cows came and ate up the seven fat cows. He did not understand the meaning of this dream and asked his courtiers for an interpretation.

ACTIVITY

Recite verse 12:101 and read its translation. What lessons do we learn from this verse?

NABĪ YŪSUF (A) BECOMES A MINISTER

One of the king's servants remembered Nabī Yūsuf (A), who was in prison, could interpret dreams. Nabī Yūsuf (A) was brought to the king and asked to interpret the dream. He said, there will be seven good years in Egypt when there will be a lot of food and water for all to enjoy. Thereafter, there will be seven years of famine when there will be no food and people will suffer.

Nabī Yūsuf (A) advised the King to save part of the harvest every year over the next seven good years, so that when there were no crops in the following seven years, they would not be hungry. The King was impressed with Nabī Yūsuf (A)'s knowledge and wisdom and made him in charge of the storage of all wheat in Egypt. When the governor of Egypt died, the King made Nabī Yūsuf (A) the new governor.

During the seven dry years, there were no crops and everyone came to Egypt to buy food. One day, the brothers of Nabī Yūsuf (A) came to Egypt to buy wheat. They did not know that the governor was their brother, Yūsuf. When they found out, they were very scared and ashamed of how they had treated him, and begged him to forgive them. Nabī Yūsuf (A) forgave them and asked them to bring their father Nabī Yaʿqūb (A) to Egypt, and the family was reunited once again.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

And he seated his parents high upon the throne, and they fell down prostrate before him. He said, 'Father! This is the fulfilment of my dream of long ago, which my Lord has made come true. He was certainly gracious to me when He brought me out of the prison and brought you over from the desert after that Satan had incited ill feeling between me and my brothers. Indeed my Lord is all-attentive in bringing about what He wishes. Indeed He is the All-knowing, the All-wise." [12:100]

IN SUMMARY

1. Why did Nabī Yūsuf (A)'s brothers throw him into the well?
2. How did Nabī Yūsuf (A) end up in Egypt?
3. Why was Nabī Yūsuf (A) imprisoned in Egypt?
4. Why did the king release Nabī Yūsuf (A) from prison and make him governor?
5. Why did Nabī Yūsuf (A)'s brothers come to Egypt?

DID YOU KNOW?

Nabī Yaʿqūb (A) had lost his eyesight due to constant weeping for his lost son Yūsuf. When Nabī Yūsuf (A) met his brothers in Egypt and came to know that his father had become blind, he sent his shirt with them and told them to rub it over their father's eyes and he would be miraculously cured.

KEY POINTS

1. Nabī Yūsuf (A) was thrown into a well by his brothers. A passing caravan found him and took him to Egypt where he was sold as a slave. The governor bought him.

2. When he was older, the governor's wife wanted to have an affair with him but he refused. He was therefore wrongly accused and put in prison.

3. The king of Egypt had an unusual dream and Nabī Yūsuf (A) was able to interpret it. The king released him from prison and made him governor.

4. He was then reunited with his family when they came to Egypt to buy wheat.

03 THE WORLD OF DREAMS

LEARNING OBJECTIVES

1. What are dreams?
2. Do dreams have meaning?
3. Allāh (SWT) sometimes communicates with prophets through dreams.

MY NOTES

WHY DO WE DREAM?

Have you ever wondered why you dream? This question has fascinated people since the beginning of time. Philosophers and scientists have researched and discussed the subject of dreams for centuries, but we still don't fully understand why we dream!

Many theories have been put forward to explain why we dream. One theory suggests that dreams help the brain sort through everything it collects during the day. Another theory is that dreams reflect our emotions. The brain slows down at night and is not required to focus on anything during sleep, so it makes loose connections. It is during sleep that the emotions of the day battle it out in our dream cycle. If something is weighing heavily on our mind, we might dream about it. There is also a theory that dreams don't serve any function at all. They're just a pointless by-product of brain activity while we sleep.

The Qurʾān gives us examples of dreams through which Allāh (SWT) communicates with the prophets. For example, Nabī Ibrāhīm (A) was told by Allāh (SWT) in a dream to sacrifice his son Ismaʿīl (A). Dreams can also give us a glimpse into the future.

Imām Jaʿfar al-Ṣādiq (A) has said that dreams can be:
1. A message from Allāh (SWT) - it can be an inspiration for a believer or a warning for a sinner
2. Negative thoughts from Shayṭān
3. Random dreams with no particular meaning

It is important to note that not everyone can interpret the meaning of true dreams. The ability to interpret dreams is a special gift from Allāh (SWT), given only to some individuals.

Nabī Yūsuf was given the gift of interpreting dreams. When he was in prison, his companions in the prison asked him to interpret their dreams.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

There entered the prison two youths along with him. One of them said, 'I dreamt that I am pressing grapes.' The other said, 'I dreamt that I am carrying bread on my head from which the birds are eating.' 'Inform us of its interpretation,' [they said], 'for indeed we see you to be a virtuous man.' [12:36]

ACTIVITY

Read verses 12: 43-49 What dream did the king see? What was it's interpretation?

Nabī Yūsuf (A) gave them the interpretation of their dreams: **"O my prison mates! As for one of you, he will serve wine to his master, and as for the other, he will be crucified, and vultures will eat from his head. The matter about which you inquire has been decided."** [12:41]

SOME DREAMS HAVE TRUTH

A man once had a terrible nightmare. He got up in the morning and went to see Imām Jaʿfar al-Ṣādiq (A) for a clearer understanding of the dream.

"I have had a nightmare," he said. "I dreamt of a man made of wood riding a wooden horse, with a sword in his hand, which he waved with great might. The dream is driving me crazy. Kindly interpret it, so that I can get some peace of mind."

"You are envious of someone's wealth and keep thinking of ways and means to get your hands on. Fear Allāh (SWT) and give up your bad intentions." The Imām warned him.

The man was shocked by the truth of the interpretation. "You are surely one who knows. There is no doubt that you have been granted divine knowledge. I must admit that I have such a desire in my heart for some time now. My neighbour owns a huge estate. He is in need of money and wishes to sell his land. Presently, he doesn't have any offer besides mine. I was planning to buy his valuable assets for much less than they are worth."



DID YOU KNOW?

Zubaydah, the wife of caliph Hārūn Rashīd, was passing by a river and saw Bahlūl making sandcastles. She asked him what he doing. He said, "I'm making paradise". She asked him if he would sell one of the houses to her, and he agreed. That night, she dreamt that she was in that beautiful castle in Jannah. When she woke up, she narrated her dream to her husband, who called Bahlūl and asked him if he would sell a house to him as well. Bahlūl refused to do so, saying that Zubaydah had bought it without having seen its reality, but the caliph had already seen its reality!

KEY POINTS

1. Islam teaches us that some dreams have a true meaning. They may be a communication from Allāh (SWT) to a prophet, an inspiration to a believer or a warning. They may be whisperings of Shayṭān, or random dreams with no particular meaning.

2. Not everyone can interpret dreams. Only those who have been given this divine gift can interpret them.

IN SUMMARY

1. According to Imām Jaʿfar al-Ṣādiq (A), what are some of the reasons why we dream?
2. Do all dreams have a meaning?
3. What interpretation did *Nabī* Yūsuf (A) give to his prison mates for their dreams?
4. Give one example of a dream through which Allāh (SWT) communicated with a Prophet.
5. Give one example of a dream that acted as a warning for the person not to do something wrong.

04 RASŪL ALLĀH (S) - PART 1

LEARNING OBJECTIVES

1. The Quraysh broke the terms of the Ḥudaybiyyah treaty
2. This gave Rasūl Allāh (S) the opportunity to conquer Makkah
3. Rasūl Allāh (S) and Imām ʿAlī (A) broke the idols inside and around the Kaʿbah

MY NOTES

THE QURAYSH BREAK THE TERMS OF THE ḤUDAYBIYYAH TREATY

About two years after signing the Treaty of Ḥudaybiyyah, the Quraysh of Makkah broke the terms of the treaty and asked one of their allies to attack Banū Khuzāʿah, an ally of the Muslims. This made the Muslims very angry and they decided to avenge the Banū Khuzāʿah.

When the Quraysh heard of this, they realised that what they had done was not to their advantage and asked Abū Sufyān to go to Madīnah to convince Rasūl Allāh (S) that they were not to blame for what had happened to the Banū Khuzāʿah.

Abū Sufyān went to meet Rasūl Allāh (S) and talked about strengthening the bond of peace between the Muslims and the Quraysh, as if their actions against the allies did not matter. Rasūl Allāh (S) remained silent, showing Abū Sufyān that he did not care for the proposal at all.

Abū Sufyān realised that his mission had failed. He returned to Makkah to warn the Quraysh that the Muslims might attack them. Rasūl Allāh (S), on the other hand, decided to use this opportunity to free Makkah of idolatry once and for all. However, he wanted to do this with as little bloodshed as possible, so he planned to move swiftly and secretly to Makkah with a huge army. He hoped that when the Makkans saw the powerful army, they would lose heart and not fight.



With this plan, Rasūl Allāh (S) left Madīnah with an army of 10,000 Muslims and marched towards Makkah. They stopped and camped at Juʿfah, just outside Makkah. The Makkan Quraysh were of course not prepared for this and were shocked when they suddenly saw the hills around Makkah light up in the evening with hundreds of fires from the Muslim camp.

Abū Sufyān, accompanied by Rasūl Allāh (A)'s uncle ʿAbbās ibn ʿAbd al-Muṭṭalib, came to the Muslim army to investigate further. When Rasūl Allāh (S) saw Abū Sufyān, he asked him, "Has the time not come for you to accept that there is no god but Allāh?" Abū Sufyān was not willing to give up his belief in idols. Seeing him hesitate, Rasūl Allāh (S)'s uncle ʿAbbās warned him that if he went to war, he would not win and may lose his life.

Abū Sufyān then recited the kalimah and accepted Islam, but it was obvious that he did so only to save himself. He had no love for Islam. Rasūl Allāh (S) was well aware of Abū Sufyān's intentions, but he accepted his conversion, because Abū Sufyān was the leader of the Makkans and his professing Islam would save the lives of many and free Makkah from idol worship, without any fighting or bloodshed.

ACTIVITY

In small groups, discuss the plan and strategies *Rasūl Allāh* (S) used to regain control over Makkah in a peaceful way.

THE FALL OF MAKKAH

To encourage the Makkans not to resist the Muslims, Rasūl Allāh (S) declared that any Makkan who puts down his weapons and takes refuge in the Kaʿbah or in Abū Sufyān's house would be safe.

Rasūl Allāh (S) entered the city of Makkah with great dignity riding on his camel named al-Qaṣwāʾ. Nobody stood to oppose him. He stopped at the side of the grave of his uncle Abū Ṭālib and pitched his tent there.

Each unit of the Muslim army entered the city through different gates. Soon, the entire city of Makkah surrendered to the Muslims. The Makkans were terrified, because they used to torture and harass Rasūl Allāh (S) and they had even tried to assassinate him. Rasūl Allāh (S) won the hearts of the Makkans by saying that he would take no revenge for their past actions, and that they were all free.

Rasūl Allāh (S) then mounted his camel and began performing ṭawāf of the Kaʿbah. Every time he passed by an idol, he pushed it with his stick and it fell down and broke into pieces. As he broke the idols, Rasūl Allāh (S) recited the verse of Qurʾān:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say, "The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish." [17:81]

Rasūl Allāh (S) then entered the Kaʿbah and threw out all the idols. Some of the idols were placed high up, so he asked Imām ʿAlī (A) to stand on his shoulders and pull the idols down.

At Ẓuhr time, Rasūl Allāh (S) asked Bilāl to call the adhān. Rasūl Allāh (S) then led the ṣalāh and delivered a sermon reminding people the message of Islam. All the Makkans then offered their allegiance to Rasūl Allāh (S).

IN SUMMARY

1. How did the Quraysh violate the treaty of Ḥudaybiyyah?
2. Why did Rasūl Allāh (S) take a large army of Muslims to Makkah?
3. Why did Rasūl Allāh (S) accept Abū Sufyān's conversion to Islam even though he knew that Abū Sufyān did not intend believe in Islam?
4. What did Rasūl Allāh (S) do to ensure that Makkah was cleansed of idolatry with as little bloodshed as possible?

DID YOU KNOW?

Following the conquest of Makkah, Rasūl Allāh (S) left for Madīnah after having stayed in Makkah for only 15 days. Even though he was from Makkah, he kept Madīnah as his capital.

He appointed a guide to educate and instruct the people and entrusted the administration of the city, as well as the duty of leading prayers in the masjid, to a pious Muslim from Madīnah.

KEY POINTS

1. The Quraysh broke the Ḥudaybiyyah treaty by asking one of their allies to attack Banū Khuzāʿah, an ally of the Muslims.
2. Rasūl Allāh (S) took this opportunity to take a large army of Muslims to Makkah and cleanse it of idolatry with as little bloodshed as possible.
3. When the Makkans saw the powerful army of the Muslims, they surrendered without any fighting.
4. Rasūl Allāh (S) threw all the idols out of the Kaʿbah with the help of Imām ʿAlī (A). Makkah was finally under the control of Islam.

04 SOCIAL INTERACTION

LEARNING OBJECTIVES

1.How did Rasūl Allāh (S) behave in society?

2.How should a Muslim socialise in public?

3.What are the sharīʿah guidelines for social networking?

MY NOTES

ACTIVITY

List the advantages and disadvantages of using social networking websites such as Facebook and Twitter.

RASŪL ALLĀH (S) IS THE PERFECT ROLE MODEL

Rasūl Allāh (S) was cheerful and bright in public. He never stared at anyone's face and to look down more often than he raised his head. He was careful to greet everyone first, even the slaves and children. He often used to sit on his knees and would not stretch his legs in the presence of others.

Whenever he entered an assembly, he used to sit in the nearest vacant spot and never allowed anyone to stand up for him or make room for him. While being addressed, he did not interrupt the speaker and treated his associate in such a manner that the associate would go away thinking himself to be the dearest person to the Messenger of God. He did not speak unnecessarily. He spoke slowly and clearly and never used bad language. He was a perfect model of modesty.

Allāh (SWT) has created us as part of a society and community. We must therefore be social and interact with others. We should avoid isolating ourselves from our community or society. However, we should be careful when socialising not to overstep the limits of modesty and decency. We should remember that Allāh (SWT) is always there, and is watching us, even if our parents or others may not see what we do with our friends.

Allāh (SWT) says in the Qurʾān:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ
وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ
وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

"Do you not see that Allāh knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret meeting between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them where ever they are; then He will inform them of what they did on the day of resurrection: surely Allāh is Aware of all things." [58:7]

RULES OF GENDER INTERACTION

Islam wants us to live in peaceful societies where everyone feels safe and happy. For this reason, Islam has rules on gender interaction, so that we do not put ourselves in a situation where we may commit a sin.

Ghayr maḥram men and women are allowed to speak to each other as long as it is not done with a ḥarām intention and if it does not lead either one of them to commit a sin. Women should also not make their voices soft and attractive in front of ghayr maḥram men.

Remember, these rules apply even when speaking to someone on the phone or online.

A boy and a girl who are not maḥram to each other, they should not remain alone in the same room, because Shayṭān always uses our moments of weakness to tempt us into sin. They should also not shake hands or hug each other.

Muslims should also be careful not to attend mixed gatherings which are not essential, such as parties.



IN SUMMARY

1. How did Rasūl Allāh (S) behave in public?
2. Why does Islam have rules for social interaction?
3. What does Allāh (SWT) say in the Qurʾān about groups of people who get together to do something in secret?
4. Why should a boy and a girl who are not maḥram not remain alone in a room?
5. What are the sharīʿah guidelines on social networking?

DID YOU KNOW?

Rasūl Allāh (S):
"A person should feel shame from the two angels with him as if he has two righteous neighbours that are with him night and day."

MY NOTES

KEY POINTS

1. Rasūl Allāh (S) is the perfect role model for us. We should learn from him and follow his example.

2. Islam wants us to socialise in society, but remain modest and chaste. We should follow the guidelines set by sharīʿah.

3. A boy and girl who are not maḥram to each other should not "hang out" with each other. They should not chat for long periods or remain alone in a room.

05 RASŪL ALLĀH (S) - PART 2

LEARNING OBJECTIVES

1. Why did the Muslims have to fight the battle of Ḥunayn?
2. Why did Rasūl Allāh (S) travel to Tabūk?

MY NOTES

THE BATTLE OF ḤUNAYN

The news of the fall of Makkah created great surprise and disturbance among the surrounding tribes. Some of the tribes living around Makkah decided to join hands and fight the Muslims. Rasūl Allāh (S) learnt of their intentions and decided to march on towards them with a huge force of 12,000 Muslims.

The enemies knew they could not fight such a large Muslim army, but they also knew that at Ḥunayn, the Muslims will have to pass through a narrow mountain pass and so they decided to use this to their advantage. As the Muslims came to the mountain pass, they were forced to go through it in small numbers because it was very narrow.

The Muslims were proud of their large number and thought no one could defeat them, so they were careless. As soon as they entered the pass, the enemy attacked them from above the mountain cliffs and showered them with stones and arrows. Thereafter, a special group of skilled soldiers came down the mountain side and attacked the Muslims with their swords. The sudden attack broke up the Muslim ranks and they lost their courage. Many of them began fleeing from the battle despite Rasūl Allāh (S)'s command to fight.

Allāh (SWT) mentions this battle in the Qurʾān:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

Allāh has certainly helped you in many situations, and on the day of Ḥunayn, when your great number impressed you, but it did not help you in any way, and the earth became narrow for you in spite of its expanse, whereupon you turned your backs to flee. [9:25]



The enemy made Rasūl Allāh (S) their main target. When Imām ʿAlī (A) realised their intention, he stood next to Rasūl Allāh (S) to protect him and the enemy could not overcome him. Imām ʿAlī (A) continued attacking the enemy until he had killed many of them. Seeing this, the Muslims regained their courage and returned to the battlefield. Despite the initial setback, the Muslims won the Battle of Ḥunayn and their enemies fled, leaving behind a large amount of war booty.

ACTIVITY

Discuss why the Muslims initially suffered a loss at Ḥunayn even though they were very powerful.

RASŪL ALLĀH (S)'S EXPEDITION TO TABŪK

When the Romans heard of the fall of Makkah, they thought the Muslims would attack them next, so they sent an army of 4,000 men to Syria. The army camped at Tabūk, outside Damascus, awaiting further orders of the appropriate time to attack the Muslims. Trade caravans returning from Syria informed Rasūl Allāh (S) that the Romans were gathering an army. Rasūl Allāh (S) raised an army of 30,000 Muslims to defend the Islamic state. At that time, it was extremely hot in Madīnah. A hypocrite tribal leader called ʿAbd Allāh ibn Ubayy started weakening the spirit of some Muslims by warning them of the great strength of the enemy and the difficulty of marching the long distance to Tabūk in the terrible heat. He managed to change the minds of some members of his own tribe.

The following verse of the Qurʾān was revealed at this time:

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لاَ تَنفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

Those who disobeyed Rasūl Allāh and were happy to stay back and were reluctant to do jihād with their possessions and lives in the way of Allāh, and they said, 'Do not go forth in this heat.' Say, 'the fire of hell is even hotter', should they understand. [9:81]

The Muslim army's journey to Tabūk was filled with difficulties and the weather was extremely hot. At one point they ran out of water. Allāh (SWT) sent a rain shower that brought relief to them. Finally, they reached Tabūk, but the Romans had retreated when they received news of the size and strength of the Muslim forces. Rasūl Allāh (S) stayed in Tabūk for 20 days before returning to Madīnah.

As a result of this expedition, Rasūl Allāh (S) managed to get most of the surrounding chiefs to accept Islam, while the others agreed to pay tax to the Muslim state in return for protection. Furthermore, the Romans changed their mind about ever attacking Muslim territories after having seen the might of the Muslim army.

IN SUMMARY

1. What were the reasons that led to the battle of Ḥunayn?
2. Why did the Muslims initially suffer a loss at Ḥunayn even though they were very powerful?
3. Why did the Romans decide to attack the Muslims?
4. Why did some Muslims refuse to join Rasūl Allāh (S)'s army to Tabūk?

DID YOU KNOW?

On the way back from Tabūk, Rasūl Allāh (S) passed the valley of ʿUqbah. It was night time and Ḥudhayfah ibn al-Yamān and ʿAmmār ibn Yāsir were with him. Some hypocrites amongst the Muslims plotted to frighten Rasūl Allāh (A)'s camel so that it would throw him off its back and down the cliff. Just then, lightning struck and Rasūl Allāh (S) and Ḥudhayfah saw some people waiting to ambush them. When they realised they had been seen, the hypocrites ran away. Rasūl Allāh (S) told Ḥudhayfah the identity of each one of them, but asked him never to reveal this to anyone. From that day onwards, Ḥudhayfah came to be known as "The Keeper of Rasūl Allāh's Secret".

KEY POINTS

1. After the fall of Makkah, the tribes living around Makkah decided to join forces and attack the Muslims. This led to the battle of Ḥunayn.

2. The Romans also felt threatened by the Muslims and sent an army to fight them. The army camped at Tabūk, but retreated when they heard of the size and strength of the Muslim army.

05 HYPOCRISY

LEARNING OBJECTIVES

1. Understand the concept of hypocrisy
2. Understand how we can overcome hypocrisy

MY NOTES

ACTIVITY

Read verses [3:1-4] with the translation. What is Allāh (SWT) telling us about hypocrites?

WHAT IS HYPOCRISY?

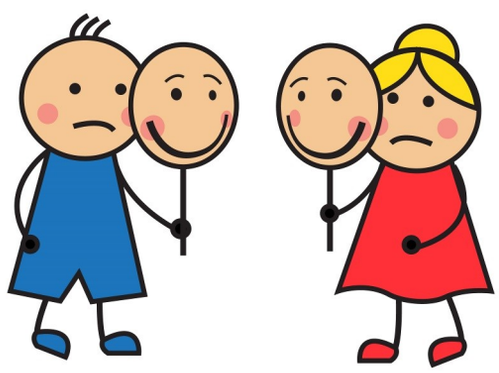
Hypocrisy refers to being "two-faced". Hypocrites says one thing but believe something else. They may pretend to be our friend but have no intention of having a friendship with us. Similarly, they may pretend to be believers but not truly believe in their hearts.

Allāh (SWT) describes the hypocrites as follows:

يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ

They say with their tongues what is not in their hearts… [48:11]

In Arabic, hypocrisy is called nifāq, and a hypocrite is called a munāfiq.



Nifāq can have many different forms and degrees. It may be verbal or show in a person's behaviour. An example of verbal nifāq is when a person praises and flatters someone, but speaks negatively about him in his absence. The munāfiq did not truly mean all the nice things he/she said.

Nifāq in behaviour is when, for example, a person behaves like a very good Muslim when he/she is in front of Muslims, or in the mosque. However, when he/she is in the presence of non-Muslims, he/she behaves like a non-Muslim.

Imām Jaʿfar al-Sadiq (A) said:

"One who meets Muslims with a double face and a double tongue, on the Day of Judgement he will come with two tongues of fire."

Q: What are the qualities of a munāfiq?

Rasūl Allāh (S) said:

"A hypocrite is someone who has the following three qualities, even if he fasts and offers prayers and thinks that he is a Muslim:
When he is trusted, he is dishonest
When he talks, he lies, and
When he makes a promise, he breaks it."

HOW CAN WE OVERCOME HYPOCRISY?

Allāh (SWT) says in the Qurʾān

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ
وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

Indeed the hypocrites will be in the lowest level of the Fire (hell), and you will never find any helper for them, except for those who repent and reform, and hold fast to Allāh and dedicate their religion [exclusively] to Allāh. Those are with the faithful, and soon Allāh will give the faithful a great reward. [4: 145 - 146[

According to this verse, there are four necessary conditions for leaving hypocrisy and repenting for it:

1. Sincere repentance - asking Allāh (SWT) for forgiveness and promising not to repeat the mistake again.

2. Reform - there should be a change in thought and behaviour to reflect sincerity.

3. Developing a close attachment with Allāh (SWT). This can be done by constantly remembering Allāh (SWT) and ensuring that all our deeds are for His pleasure.

4. Devoting religion only for Allāh (SWT). This means that one should not be devoted to anyone or anything except Allāh (SWT).

IN SUMMARY

1. What is the meaning of nifāq? Who is a munāfiq?
2. Which chapter in the Qurʾān is titled The Hypocrites?
3. What are the qualities of a hypocrite?
4. According to the Qurʾān, what is the punishment for hypocrisy?
5. How can we overcome hypocrisy?

DID YOU KNOW?

Sūrat al-Munāfiqun (The Hypocrites) is chapter 63 of the Holy Qurʾān. It talks about the hypocrites at the time of Rasūl Allāh (S).

MY NOTES

KEY POINTS

1. In Arabic, hypocrisy is called nifāq, and a hypocrite is a munāfiq.

2. Chapter 63 of the Qurʾān is called Sūrat al-Munāfiqūn (The Hypocrites).

3. Hypocrisy is a major sin in Islam, and the hypocrites will be punished in Hellfire, unless they repent sincerely and reform themselves.

06 RASŪL ALLĀH (S) - PART 3

LEARNING OBJECTIVES

1. What is the event of Mubāhilah?
2. Why does it hold special significance in the history of Islam?

MY NOTES

RASŪL ALLĀH (S) INVITED THE CHRISTIANS OF NAJRĀN TO ISLAM



After Islam had been firmly established in Madīnah, Rasūl Allāh (S) sent letters inviting different nations and groups to join Islam. One of the groups invited were the Christians of Najrān. Najrān was one of the main Christian centres in Arabia at the time.

When the Bishop of Najrān received Rasūl Allāh (S)'s letter, he realised that it was a message from someone special. Whereas most Arabs worshipped idols, Rasūl Allāh (S)'s invitation was to worship only One God – Allāh (SWT) – and not to associate anyone with Him, and the message he was preaching was the same message that all the previous anbiyā' had preached.

The Christians decided to form a delegation and come to Madīnah to see for themselves if the claim of Rasūl Allāh (S) was true. When they first entered the masjid of Rasūl Allāh (S), they asked to pray and Rasūl Allāh (S) allowed them to pray in the masjid. Thereafter, they began discussing with Rasūl Allāh (S) and asked questions relating to Nabī 'Īsā (A), whom they regarded as the son of God. Rasūl Allāh (S) recited the following verse:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say, 'O People of the Book! Come to a word common between us and you: that we will worship no one but Allāh, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allāh." But if they turn away, say, 'Be witnesses that we are muslims." [3:64]

The Christians argued that they already believed in God. Rasūl Allāh (S) told them that some of their beliefs were against the teachings of God, such as the belief in the trinity. He answered all their questions but they continued arguing with him for several days without reaching any conclusion. Finally, Allāh (SWT) revealed the following verse:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ

ACTIVITY

Recite verse 3:59 and read its translation. How did *Rasūl Allāh* (S) explain to the Christians that *Nabī* 'Īsā (A) was not the son of God?

Should anyone argue with you concerning him (Nabī ʿĪsā), after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray and call Allāh's curse upon the liars." [3:61]

THE MUBĀHILAH WITH THE CHRISTIANS

Rasūl Allāh (S) presented this āyah to the Christians and they asked for some time to think about it. After consulting each other, they accepted the challenge of Mubāhilah with Rasūl Allāh (S).

On the 24th of Dhūʾl-Ḥijjah, in the desert outside Madīnah, the Christians of Najran came out for Mubāhilah under the open sky. Rasūl Allāh (S) brought his daughter Fāṭimah (A), Imām ʿAlī (A), and his grandsons al-Ḥasan and al-Ḥusayn (A). He did not bring anyone else with him, showing the special position of the four special people he had brought with him.

Rasūl Allāh (S) said to them, "When I raise my hand and ask Allāh to descend his curse on the liars, you should all say Āmīn."

When the Christians saw Rasūl Allāh (S) and his family, one of them said, "By God, I am seeing such faces that if they were to pray to God to move the mountain from its place, God would move the mountain for them. O you people of Najrān, if you engage in Mubāhilah with Muḥammad, then I warn you that all of you will be destroyed. It would be best not to engage in Mubāhilah with them."

The delegation therefore backed away and told Rasūl Allāh (S) that they no longer wished to engage in Mubāhilah. Rasūl Allāh (S) then gave them two choices: either accept Islam or sign a treaty and pay tax to the Muslim State in exchange for protection.

They decided to sign a treaty with Rasūl Allāh (S). One of the conditions of the treaty was that the people of Najrān would not deal in usury (charging interest) of any sort, otherwise Rasūl Allāh (S) would not remain bound by the treaty with them. The event of Mubāhalah is an important part of Islamic history, because it demonstrates the special position of the Ahl al-Bayt (A).

IN SUMMARY

1. Why did the Christians of Najrān visit Rasūl Allāh (S) in Madīnah?
2. How did Rasūl Allāh (S) convince them that Nabī ʿĪsā (A) was not the son of God just because he was born without a father?
3. Why did Allāh (SWT) tell Rasūl Allāh (S) to challenge the Christians to a mubāhilah?
4. Who did Rasūl Allāh (S) take with him to the mubāhilah?

DID YOU KNOW?

Imām ʿAlī (A) earned the title of being the "nafs of Rasūl Allāh (S)" after the event of Mubāhilah.



KEY POINTS

1. Rasūl Allāh (S) sent a letter to the Christians of Najrān inviting them to Islam.
2. They decided to come to Madīnah to meet Rasūl Allāh (S) and speak with him.
3. Rasūl Allāh (S) welcomed them and answered all their questions, but they refused to accept him and continued arguing.
4. Allāh (SWT) then revealed to Rasūl Allāh (S) to challenge them to a mubāhilah.
5. The Christians accepted the challenge, but withdrew when they saw that Rasūl Allāh (S) had brought his Ahl al-Bayt with him.

06 PERSONAL INTEGRITY

LEARNING OBJECTIVES

1. What does integrity mean?
2. Why is it important to be a person with integrity?
3. How can we develop personal integrity?

MY NOTES

ACTIVITY

Identify one behaviour in you that requires improvement and make a personal plan to develop yourself in that area.

WHAT IS PERSONAL INTEGRITY?

Personal Integrity is a strongly held sense of commitment to openness, honesty, inclusiveness and high standards in oneself. A person with integrity stands for what is right and acts as a role model to others. Personal integrity develops as a result of making the right moral and ethical judgments and having a moral and ethical character.

Q: How do we know what is moral and ethical?

Moral and ethical values change over time in society, and are therefore not the best way to define what is right. For example, homosexuality was considered completely immoral up until a few decades ago, and is now a generally accepted practice. Similarly, usury was considered abominable, but is now the norm in most financial products. It is for this reason that we must hold on to our religious values, and define morality and ethics through religious teachings. This will help us remain on the right path and get closer to Allāh (SWT).

It is now increasingly common to see people acting with no integrity. This is because they have no real set of moral standards by which they live their lives, and have no role models to guide them. We see people who are undisciplined, disrespectful, and feel no personal responsibility. This has come about because people have lost touch with their internal guidance system, their heart and soul. Our brains are so filled with external information from social networking sites, texts, tweets, video games and movies, that the internal signals from the heart are never processed.

Allāh (SWT) says in the Qurʾān:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So set your heart on the religion as a people of pure faith, the origination of Allāh (SWT) according to which He originated mankind. There is no altering Allāh (SWT)'s creation; that is the upright religion, but most people do not know. [30:30]

In this verse, Allāh (SWT) tells us that He has created us with a fiṭrah (nature). If we stay true to this fiṭrah, we will be able to remain upright. It is therefore necessary that we adhere to Islamic teachings as our moral guide and compass.

HOW DO WE DEVELOP PERSONAL INTEGRITY?

Developing personal integrity requires examining our beliefs and value system, and taking conscious steps to behave in ways that are consistent with our religious moral code. To help develop personal integrity, consider the following steps:

1. **Identify aspects of your behaviour that require change.** Reflect on your

interactions with friends, at home and in social situations to determine specific areas in need of improvement. For example, if you don't do your homework and feel guilty about creating excuses for this behaviour, this may be an area to work on.



2. Determine your reasons for not behaving with greater personal integrity. For example, you may be lying to your parents about something because you are afraid of their reaction.

3. Face the obstacles that cause you to lie or violate your moral code. This might involve facing your fears or seeking help and advice from others on how to deal with situations that compromise your integrity.

4. Practice truthfulness. Be direct and honest with everyone.

5. Make a list of tasks in which you will become more trustworthy.

6. Listen to and respect the opinions and decisions of others. Part of possessing personal integrity is acknowledging the rights of others.

7. Help others in need. If you are in a position to contribute to the development of others or help them to do something they cannot accomplish on their own, make an effort to help them.

8. Assess your progress. Developing personal integrity requires persistent effort. Ask yourself on a daily basis if you are making progress.

9. Pray to Allāh (SWT) to help you become a better person. You can do this through reciting duʿāʾ such as makārim al-akhlāq and others available in al-Ṣaḥīfah al-Sajjādiyyah in which the Aʾimmah (A) have taught us how to behave with integrity.

IN SUMMARY

1. What is personal integrity?
2. Why should we use the teachings of the Qurʾān and the *Maʕṣūmīn* (A) to define our moral and ethical values?
3. How does a person who has no integrity behave?
4. What steps can we take to develop our personal integrity?

DID YOU KNOW?

Rasūl Allāh (S) is the best role model for us because he had the best akhlāq and was sent by Allāh (SWT) to perfect the akhlāq of the community.

MY NOTES

KEY POINTS

1. Personal integrity is possessing and strongly adhering to high moral principles and standards.

2. As Muslims, our moral standards and principles should be derived from the teachings of the Qurʾān and the Maʿṣūmīn (A).

3. Many people lose their personal integrity because they do not believe in any established set of morals and values, and do not have good role models in life.

07 RASŪL ALLĀH (S) - PART 4

LEARNING OBJECTIVES

1. What was the farewell ḥajj ?
2. Why did thousands of Muslims participate in this ḥajj?

MY NOTES

THE FAREWELL PILGRIMAGE

In the month of Dhūʾl-Qaʿdah 10 AH, Rasūl Allāh (S) announced he would be going to Makkah again to perform his first and last pilgrimage (ḥajj). This is known in Islamic history as "The Farewell Ḥajj".

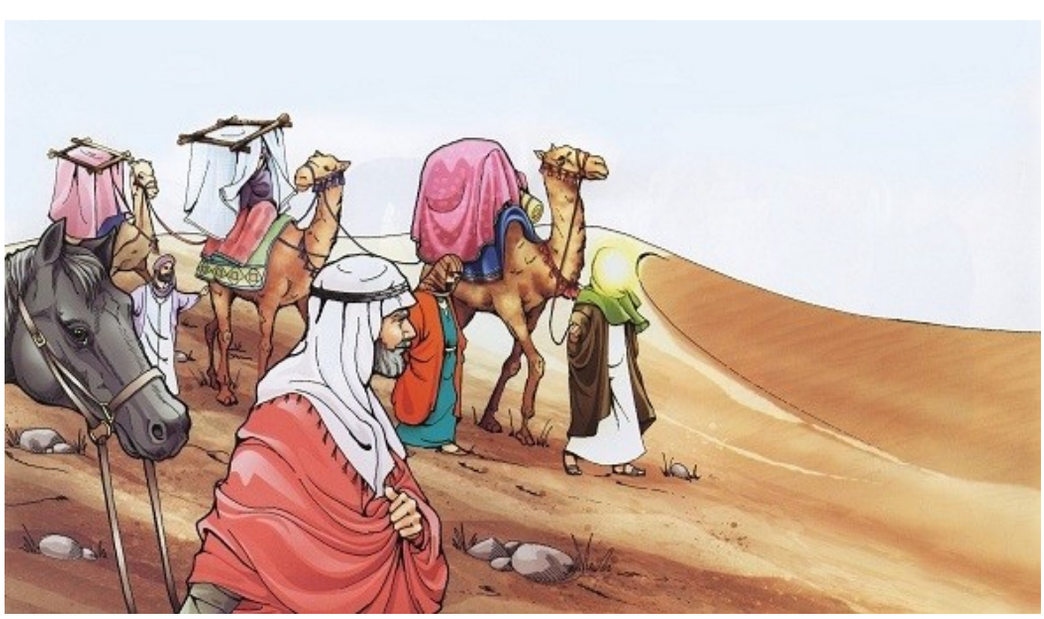
Rasūl Allāh (S) passed away just two and half months after this last ḥajj.

As Rasūl Allāh (S) got ready to leave Madīnah for Makkah, thousands of Muslims from all over Arabia joined him, many waiting outside Madīnah to join him halfway. Most of the Muslims had only recently converted to Islam and wanted to join Rasūl Allāh (S) to participate in this great event and learn how to perform ḥajj.

This was also going to be an opportunity for Rasūl Allāh (S) to demonstrate the wājib and mustaḥab practices of ḥajj to the new Muslims, and to do away with any undesirable practices from the days of ignorance (jāhilīyyah) when people came to Makkah for pilgrimage, trade and idol worship.

Rasūl Allāh (S) left for Makkah on 28th Dhūʾl-Qaʿadah 10 AH, taking with him many animals for sacrifice. Just outside Madīnah, at the place now called Masjid al-Shajarah, Rasūl Allāh (S) put on his iḥrām and recited the talbiyyah. All the Muslims with him did the same and then continued their journey to Makkah.

Imām ʿAlī (A) had been sent on a mission to Yemen by Rasūl Allāh (S). On his return from Yemen, he came directly to Makkah where he joined Rasūl Allāh (S) and performed the ḥajj with him.



ACTIVITY

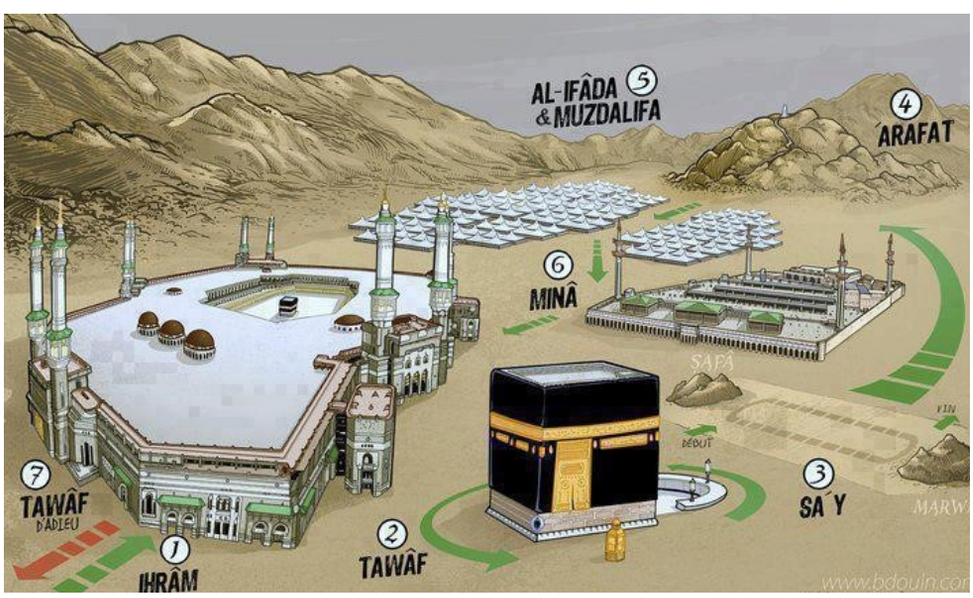
What similarities can you think of between the acts of ḥajj and the history of Nabī Ibrāhīm (A) and his son Nabī Ismāʿīl (A)?

When Rasūl Allāh (S) got to Makkah, he entered Masjid al-Ḥarām from the gate (bāb) of Banū Shaybah, glorifying Allāh (SWT) and seeking blessings for his ancestor Nabī Ibrāhīm (A), who had first established the ḥajj practices after building the Kaʿbah with the help of his son Nabī Ismāʿīl (A).

Some of the rituals of ḥajj we perform today have originated from the time of Nabī Ibrāhīm (A). For instance, the saʿīyy (running between the mountains of Ṣafā and Marwah), the symbolic stoning of Shayṭān and slaughtering an animal for sacrifice.

Rasūl Allāh (S) then performed the tawāf, ṣalāt al-ṭawāf and saʿīyy.

On the 8th of Dhūʾl-Ḥijjah, Rasūl Allāh (S) left for Minā, where he stayed until the sunrise of 9th Dhūʾl-Ḥijjah. He then mounted his camel and came to ʿArafah. Over 100,000 Muslims accompanied Rasūl Allāh (S) as he performed all the ceremonies of ḥajj at ʿArafah, Muzdalifah, Minā and Makkah.



DID YOU KNOW?

Rasūl Allāh (S) first led the Muslims to perform ḥajj in 6 AH but the Quraysh did not allow them to enter Makkah.

In 7 AH, Rasūl Allāh (S) and the Muslims were only allowed entry into Makkah for 3 days to perform ʿUmrah.

MY NOTES

KEY POINTS

1. The farewell pilgrimage took place in Dhūʾl-Ḥijjah 10 AH.

2. It was the first and last ḥajj of Rasūl Allāh (S) before he passed away in Ṣafar 11 AH.

3. Thousands of Muslims joined him for ḥajj that year.

4. Rasūl Allāh (S) showed the Muslims the correct way of performing ḥajj according to Islam.

IN SUMMARY

1. How many ḥajj did the Holy Prophet (S) perform in his lifetime?
2. In which year did Rasūl Allāh (S) perform the Farewell Pilgrimage?
3. Why did thousands of Muslims join him to perform ḥajj that year?
4. Why did Rasūl Allāh (S) pray to Allāh (SWT) to send blessings on Nabī Ibrāhīm (A)?
5. Which practices and rituals of ḥajj have originated from the time of Nabī Ibrāhīm (A)?

07 ḤAJJ

LEARNING OBJECTIVES

1. What is Ḥijjat al-Islām?
2. What are the conditions for Ḥajj to become wājib?
3. What are the main acts of ʿUmrah al-Tamattuʿ and Ḥajj al-Tamattuʿ?

MY NOTES

HIJJAT AL-ISLĀM

Ḥajj is one of the wājib acts of worship (ʿibādāt) in Islam. It refers to the annual pilgrimage to Makkah that is performed every year in the month of Dhūʾl-Ḥijjah, the last month in the Islamic calendar. Participation in Ḥajj is wājib on all Muslims at least once in their lifetimes, as long as they fulfil the following conditions:

* **bulūgh** (puberty)
* **ʿaql** (sanity)
* **istitāʿah** (affordability)

The conditions of istitāʿah are wealth (one should be able to afford it), health (one should be physically healthy to make the journey to Makkah and participate in ḥajj) and transport (including availability of visas).

Those who wish to go for ḥajj should:

* ensure they have no debts to pay. If they owe money to anyone they should pay it back first or ask their permission to pay it later.
* ensure the money for Ḥajj is clean and from ḥalāl earnings. This is by ensuring that any wājib taxes like khums and zakāt have been paid.
* prepare a will just in case they die before returning home; and ensure the executor(S) of their will who is not travelling with them knows where to find the will if they need to.
* it is recommended to give ṣadaqah before setting out on the journey.

The annual ḥajj (ḥijjat al-Islam) is made up of two parts:

1. **ʿUmrah al-Tamattuʿ** (that can be done anytime between 1st Shawwāl and 8th Dhūʾl-Ḥijjah), and
2. **Ḥajj al-Tamattuʿ** (that must be done from the 9th to 13th Dhūʾl-Ḥijjah of the same year as the ʿUmrah al-Tamattuʿ).

Pilgrims have to start their ḥajj at any one of five specific locations away from Makkah. These five places are called **mīqāt**. At the mīqāt, a pilgrim puts on a special dress called the **iḥrām**, makes the niyyah for ḥajj and recites the **talbiyyah** as follows:

Labbayk, Allāhumma labbayk. Lā sharika laka labbayk

At Your service (here I am) O Allāh, at Your service. There is no partner for You. At Your service.

The iḥrām for men is two pieces of unstitched cloth: One piece to cover from the waist to the knees and the other for the upper body. Men cannot cover their head or feet. For women, iḥrām is a simple long dress with ḥijāb. It is recommended for the iḥrām to be white, both for men and women. From the miqāt, pilgrims head to Makkah to perform ʿUmrah al-Tamattuʿ which consists of **tawāf** (going round the Kaʿbah seven times), a two rakaʿāt **ṣalāh after tawāf**, **saʿī** (running between the hills of Ṣafāʾ and Marwah) and **taqṣīr** (clipping hair or finger nails).

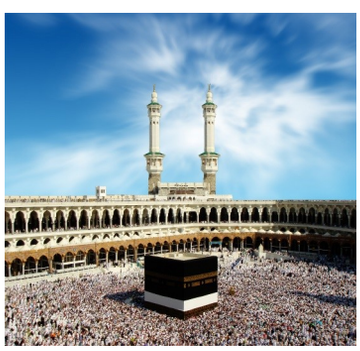
ACTIVITY

Can you recall any similarities between the acts of Ḥajj and the lives of Nabī Ibrāhīm (A) and his son Nabī Ismāʿīl (A)?

HAJJ AL-TAMATTUʿ

The wājib acts in Ḥajj al-Tamattuʿ (the 2nd part of the annual Ḥajj) are:

1. Making the **niyyah** for Ḥajj at-Tamattuʿ and wearing the **iḥrām** in Makkah before heading out to ʿArafah.
2. Wuqūf (stopping) at ʿ**Arafah**, an open plain outside Makkah, and staying there on the 9th of Dhūʾl-Ḥijjah from ẓuhr until maghrib.
3. Spend the night at **Mashʿar**, a place between ʿArafah and Makkah (also called Muzdalifah).
4. Going to **Minā** after sunrise on the 10th of Dhūʾl-Ḥijjah (ʿĪd al-Aḍḥā). At Minā, a pilgrim has to do **Ramī al-Jamarāt** by throwing pebbles at the last Jamarah (The Jamarāt are three stone pillars or walls that symbolise shayṭān), perform the **sacrifice** of an animal and shave the head (**ḥalaq**) or clip some hair from the head (**taqṣīr**). Women are not allowed to shave their head, but for men it is highly recommended to do so.
5. Staying at Minā for the next two nights and throwing pebbles at all three Jamarāt.
6. Return to Makkah to perform tawāf of the Kaʿbah seven times. This is called **Tawāf al-Ḥajj**.
7. Offering a **two rakʿah ṣalāh** after tawāf near Maqām Ibrāhīm.
8. Performing **Saʿī** between the hills **Ṣafā**ʾ and **Marwah**.
9. Performing **Tawāf al-Nisā** (another tawāf around the Kaʿbah).
10. Offering two rakaʿāt ṣalāh for tawāf al-Nisāʾ near Maqām Ibrāhīm.



This marks the end of Ḥajj al-Tamattuʿ and a pilgrim can then remove his or her iḥrām. It is important to note that in the state of iḥrām, there is a list of about 25 things which are ḥarām for the pilgrim. One should become familiarised with this list before going for Ḥajj or ʿUmrah. Before leaving Makkah, it is mustaḥab to do a final tawāf called **Tawāf al-Widā**ʾ followed by 2 rakaʿāt near Maqām Ibrāhīm. Whenever a person goes for ʿUmrah or Ḥajj, it is also highly recommended to go to Madīnah and visit Rasūl Allāh (S) and members of the Ahl al-Bayt (A) buried in Jannat al-Baqī near the Masjid al-Nabawī.

IN SUMMARY

1. What is Ḥijjat al-Islām? What are the conditions for it to become wājib?
2. What are the miqāt? What three things must a pilgrim do at one of the miqāt?
3. What acts does ʿUmrah al-Tamattuʿ consist of?
4. What is Ramī al-Jamarāt?
5. What are the three places outside Makkah where the pilgrim has to go during Ḥajj al-Tamattuʿ?

DID YOU KNOW?

It is highly recommended to go to Makkah for ʿUmrah in other months besides Ḥajj in Dhūʾl-Ḥijjah.

When performing ʿUmrah, it is wājib to enter Makkah in Iḥrām and perform ʿUmrah al-Tamattuʿ which consists of tawāf, a two rakaʿāt ṣalāh after tawāf, saʿī and taqṣīr. Ḥajj al-Tamattuʿ is only done in Dhūʾl-Ḥijjah, so for ʿUmrah pilgrims do not go to ʿArafah, Muzdalifah (Mashʿar) or Minā.

KEY POINTS

1. The annual pilgrimage to Makkah in the month of Dhūʾl-Ḥijjah is called **Ḥijjat al-Islām**.
2. It is wājib on all sane and bāligh Muslims to perform Ḥajj at least once in their lifetime if they have the **istitāʿah** (affordability, health and possibility of travelling to Makkah).
3. Ḥijjat al-Islām consist of two parts: ʿ**Umrah al-Tamattuʿ** and **Ḥajj al-Tamattuʿ**.
4. Pilgrims must first go to one of the **miqāt** to put on the **iḥrām**, make niyyah for Ḥajj and recite the **talbiyyah**.

08 RASŪL ALLĀH (S) - PART 5

LEARNING OBJECTIVES

1. Why did Rasūl Allāh (S) ask the Muslims to stop at Ghadīr Khumm on their way back from the Farewell Pilgrimage?

2.What did Rasūl Allāh (S) tell the Muslims at Ghadīr Khumm?

MY NOTES

ACTIVITY

In small groups, draw a picture showing the scene at Ghadīr Khumm when Rasūl Allāh (S) declared Imām ʿAlī (A) his successor.

THE EVENT OF GHADĪR KHUMM

After performing his final ḥajj, Rasūl Allāh (S) departed from Makkah for the last time. On his way back to Madīnah, Jibrāʾīl revealed the following verse to him:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنْ النَّاسِ إِنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and Allāh shall protect you from the people. Indeed Allāh does not guide the faithless lot. [5:67]

Rasūl Allāh (S) therefore stopped at a place called **Ghadīr Khumm** (the pond of Khumm) and gave instructions for a pulpit to be made from the saddles of horses and camels. He asked Bilāl, to call back the people who had gone further ahead and to attract the attention of those who were lagging behind.

Over 100,000 Muslims gathered at Ghadīr Khumm to listen to Rasūl Allāh (S). It was noon time and very hot. Rasūl Allāh (S) led the Ẓuhr ṣalāh and then stood on the pulpit of saddles so that all the people could see him. He then gave a sermon in which he praised and glorified Allāh (SWT). He then declared the tenets of Islam once again and told the people that he would be returning to Allāh (SWT) very soon. Many of the Muslims wept in sorrow when they heard this and undoubtedly many began thinking what would happen to the Muslims after Rasūl Allāh (S).

To ensure that they would not be left without leadership and guidance, Rasūl Allāh (S) told the people that he was leaving behind the Qurʾān and his Ahl al-Bayt (A) to continue guiding them. If they held on to these two weighty things, they would never go astray.



Rasūl Allāh (S) then asked the people, "**Do you bear witness that I have delivered the message of Allāh to you and all the teachings of Islam?"** and they all shouted, "**Yes, O Messenger of Allāh!"**

Then he asked them, "**O people! Do I not have a greater right over you than even you have over your own selves?**" and they replied together, "**Yes indeed, O Messenger of Allāh!**"

RASŪL ALLĀH (S) DECLARES IMĀM ʿALĪ (A) TO BE HIS SUCCESSOR

After addressing the Muslims, Rasūl Allāh (S) called Imām ʿAlī (A) onto the pulpit, raised his hand and said, "**O People! Allāh is my Mawlā (Master) and I am the mawlā of the faithful. Whoever considers me to be his mawlā, then this ʿAlī is his mawlā!**"

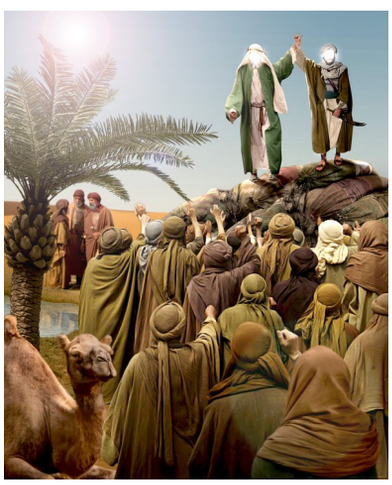
Thereafter, Rasūl Allāh (S) told all the Muslims present, **"Let those of you who are present here today take this message back to those who are absent!"**

Rasūl Allāh (S) then prayed to Allāh (SWT), **"O Allāh, love those who will love ʿAlī and oppose those who will oppose him. Help those who help him and defeat those who will seek to defeat him."**

When Rasūl Allāh (S) completed his sermon, Jibrāʾīl descended once more and revealed the following verse:

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي ، الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

...Today the faithless have despaired of your religion. So do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion.... [5:3]



A tent was then set up at Ghadīr Khumm and the Muslims came to congratulate Imām ʿAlī (A) for his appointment as the successor of Rasūl Allāh (S). Thereafter, all the Muslims headed home.

The day of Ghadīr is one of the most important events in Islamic history and to this day, the Shīʿah of Amīr al-Muʾminīn Imām ʿAlī ibn Abī Ṭālib (A) throughout the world joyfully celebrate this event on the 18th of Dhūʾl-Ḥijjah as **ʿĪd al-Ghadīr**.

DID YOU KNOW?

Some of the first people to congratulate Imām ʿAlī (A) at Ghadīr were Abū Bakr and ʿUmar.

ʿUmar said to Imām ʿAlī (A), "Congratulations to you, O son of Abū Ṭālib! This day you have become my master and the master of all the muʾminīn."

KEY POINTS

1. On the way back from the farewell ḥajj, Rasūl Allāh (S) asked all the Muslims to gather at a place called Ghadīr Khumm.

2. He then gave a sermon telling the Muslims that he would soon be leaving this world, and was leaving behind two weighty things - the Qurʾān and the Ahl al-Bayt (A). Whoever holds on the these two would never go astray.

3) He then declared Imām ʿAlī (A) as his successor and the mawlā (master) of the Muslims after him.

IN SUMMARY

1. Why did Rasūl Allāh (S) ask the Muslims to stop at Ghadīr Khumm?
2. What two weighty things was Rasūl Allāh (S) leaving behind for the guidance and leadership of Muslims after his death?
3. What did Rasūl Allāh (S) say to the Muslims after raising Imām ʿAlī's hand?
4. Why is ʿĪd al-Ghadīr an important day for Muslims?

09 THE AʾIMMAH (A): IMĀM ʿALĪ AL-RIḌĀ (A)

LEARNING OBJECTIVES

1. An introduction into the life of Imām ʿAlī al-Riḍā (A).
2. The Ḥadīth of the golden chain.
3. Imām's martyrdom and burial.

MY NOTES

IMĀM ʿALĪ AL-RIḌĀ (A)

Imām ʿAlī ibn Mūsā (A) is the eighth divinely-appointed Imām. His most famous title is "al-Riḍā" which means one who is content (pleased) with Allāh (SWT)'s decree.

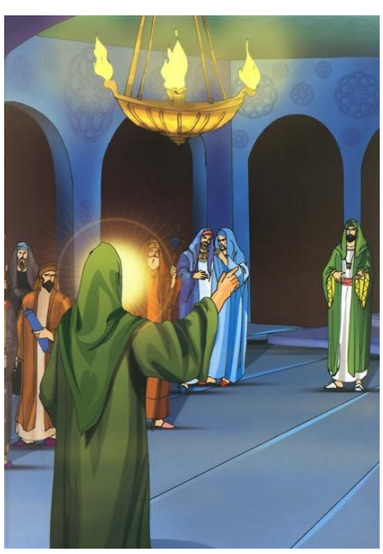
Key Facts

Birth date: 11th Dhūʾl-Qaʿdah 148 AH in Madīnah

Father: Imām Mūsā al-Kāẓim (A)

Mother: Sayyidah Najmā

Wafāt: 29th Ṣafar 203 AH. He was poisoned by the Caliph Maʾmūn al-Rashīd and is buried in Mashhad, Iran.



Imām ʿAlī al-Riḍā (A) lived in Madīnah most of his life until the Caliph Maʾmūn forced him to move to Ṭūs in Khurāsān (North-East Iran near the Russian border). Maʾmūn wanted to fool the Muslims into believing that the Imām was supporting him. He even declared the Imām as his successor even though Imām was much older than him.

Imām al-Riḍā (A) would often stay up all night in worship and he would finish reciting the entire Qurʾān in three days. He also fasted often. He would never interrupt anyone who was talking nor would he abuse anyone. When he was with others he always sat upright and never reclined his back on anything. He never laughed loudly, but would smile instead. When it was time to have a meal, he would sit with his whole family including the servants and maids and they would all share their food together.

During the time that the Imām was in Ṭūs, Maʾmūn arranged for various debates between Imām and great scholars of different religions. He wanted to show people that the Imām was not as knowledgeable as they thought.

However, Imām al-Riḍā (A) overcame everyone who debated him, quoting each individual's own religious scriptures. No one was able to match his knowledge regardless of the subject. Every traveller who came to the capital city would go back to his town and talk about the knowledge of Imām ʿAlī al-Riḍā (A). This made Maʾmūn very jealous of the Imām. He had planned to hurt the Imām's image but the opposite had happened. The love of people for the Imām increased even further and became widespread.

Maʾmūn poisoned the Imām and then pretended he was shocked and grieved at the passing away of the Imām (A).

ACTIVITY

List the complete chain of narrators of the Ḥadīth of the golden chain starting from Imām al-Riḍā (A) to Jibrāʾīl.

THE ḤADĪTH OF THE GOLDEN CHAIN

When the Caliph Maʾmūn forced Imām ʿAlī al-Riḍā (A) to move from Madīnah to Ṭūs, he asked his men to escort the Imām through towns where there were no Shīʿah so that the Imām would not become more popular than he already was. This made no difference. As soon as people found out that the grandson of Rasūl Allāh (S) was passing through their town or village, they came out in large numbers to greet him.

When Imām (A) stopped at a place called Nīshāpūr, thousands of people came to visit him and asked him to relate a ḥadīth to them. The Imām was already on his horse, leaving Nīshāpūr. He turned to them and said:

"I heard my father Imām Mūsā al-Kāẓim (A) say that he heard his father Imām Jaʿfar al-Ṣādiq (A) say, that he heard his father Imām al-Bāqir (A)…. (and so on until)…. Imām ʿAlī ibn Abī Tālib (A) say, that he heard Rasūl Allāh (S) say that he heard Jibrāʾīl say that Allāh the Mighty and Glorious has said, The testimony 'lā ilāha ilallāh' is My fortress. So whoever enters My fortress will be safe from My wrath."

Then as the horse of the Imām was about to move, he turned again to the people and said, **"But with certain conditions! And I am one of those conditions."**

In other words the Imām was telling them that true Tawḥīd is not just to worship Allāh (SWT) but also to obey those whom He has given authority. For Allāh (SWT) has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"Obey Allāh and obey the Messenger and those vested with authority among you..." [4:59]

This beautiful ḥadīth is known as the **Ḥadīth of the Golden Chain** (Ḥadīth al-Silsilah al-Dhahabiyyah) because everyone in the chain of narrators, from Imām al -Riḍā (A) all the way to Jibrāʾīl is infallible and pure.

IN SUMMARY

1. Who were the parents of Imām ʿAlī al-Riḍā (A)?
2. What does the title al-Riḍā mean?
3. Why did Maʾmūn arrange debates between Imām al-Riḍā (A) and other leading scholars?
4. What is the "Ḥadīth of the Golden Chain"?
5. How did Imām al-Riḍā (A) die? Where is he buried?

DID YOU KNOW?

The caliph Maʾmūn al-Rashīd poisoned Imām al-Riḍā (A) and then pretended he was deeply grieved at the Imām's death. He had the Imām buried next to his own father Hārūn al-Rashīd.



KEY POINTS

1. Imām ʿAlī al-Riḍā (A) is our 8th Imām. He is the son of Imām Mūsā al-Kāẓim and Sayyidah Najmā.

2. Imām al-Riḍā (A) lived most of his life in Madīnah, until Maʾmūn summoned him to Ṭūs in Khurāsān.

3. On the way to Ṭūs, Imām narrated a ḥadīth to people at Nīshāpūr. This ḥadīth is famously known as the Ḥadīth of the Golden chain.

4. Imām (A) was poisoned by Maʾmūn and is buried in Mashhad.

09 CARING FOR ORPHANS

LEARNING OBJECTIVES

1. Why is it important to care for the orphans?
2. What does the Qurʾān say about caring for the orphans?

MY NOTES

CARING FOR ORPHANS

Orphans are children who have lost one or both parents. Islam places a lot of importance on caring for the orphans. Allāh (SWT) says in the Qurʾān:

لاَ تَعْبُدُونَ إِلاَّ اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ...

... Worship no one but Allāh, do good to parents, relatives, orphans, and the poor, and speak kindly to people... [2:83]

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ
وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

They ask you as to what they should spend. Say, 'Whatever wealth you spend, let it be for parents, relatives, orphans, the poor, and the traveller (in need).' And whatever good you do, Allāh indeed knows it. [2:215]

فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ. وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ.
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

So as for the orphan, do not oppress him; and as for the beggar, do not scold him; and as for your Lord's blessing, proclaim it! [93:9-11]

Rasūl Allāh (S) said:

"In Paradise there is a place called Dār al-farḥ (The Abode of Joy) – none shall enter it except one who brings joy to the orphans of the believers."



ACTIVITY

Recite verses [107: 1-3] and read their translation. What is Allāh (SWT) teaching us in these verses?

THE IMPORTANCE OF CARING FOR ORPHANS

In his will Imām ʿAlī (A) said:

"Allāh, Allāh (i.e. I remind you of Allāh's command) concerning the orphans. That they should never be hungry or lost while you are present. For I heard Rasūl Allāh say: 'One who supports an orphan until his needs are met, Allāh, the Mighty and Glorious, makes Jannah wājib on him because of that; just like He makes hellfire wājib on one who consumes the property of orphans."

Imām ʿAlī (A) also said:

"If any believing man or woman places their hand on the head of an orphan, out of mercy for them, Allāh would write for them a good deed for every hair that their hand passes through."

Rasūl Allāh (S) said:

**"When an orphan cries the Heaven shakes,
then Allāh says, 'O Angels, Is this the same orphan whose father has been buried in the earth?'
The Angels reply, '(O Allāh) you are the all-knowing.'
Then Allāh says, 'O My Angels, bear witness that whoever consoles this orphan and makes him/her happy, I will make him/her happy on the day of Qiyāmah.'"**

Taking care of orphans very important in Islam. Taking away the property of an orphan unjustly is considered a major sin.

We can care for orphans by providing them with food and shelter, and taking care of their property until they are old enough to become independent in life. We can also donate to charities that support orphans. If we cannot afford to help orphans financially, we can volunteer our time at orphanages or help raise funds for them.

DID YOU KNOW?

When Rasūl Allāh (S) went on Miʿrāj, he saw a group of people who had fire coming out of their bodies. He asked Jibrāʾīl (A) who these people were, and why they were being punished in this way. Jibrāʾīl (A) replied, "They are those who used to take away the property of the orphans."

MY NOTES

KEY POINTS

1. Allāh (SWT) teaches us in the Qurʾān to be kind to the orphans, and take care of them.

2. Taking away the property of an orphan unjustly is considered a major sin in Islam.

3. Whoever is kind to the orphans will be rewarded with a special place in Jannah.

IN SUMMARY

1. What does Allāh (SWT) command us to do with regards to the orphans?
2. What did the Maʿṣūmīn (A) advise us regarding caring for orphans?
3. What can we do to help orphans?

10 THE AʾIMMAH (A): IMĀM MUḤAMMAD AL-JAWĀD (A)

LEARNING OBJECTIVES

1. An introduction into the life of Imām Muḥammad al-Taqī al-Jawād (A).
2. Imām al-Jawād's debate with Yaḥyā b. Aktham.
3. Martyrdom of Imām al-Jawād (A).

MY NOTES

IMĀM MUḤAMMAD AL-JAWĀD (A)

Imām Muḥammad al-Jawād (A) is our ninth Imām. He was born in the village of Surayyah, just outside Madīnah. His most famous titles were al-Taqī (The God-conscious) and al-Jawād (The Generous).

Key Facts

Birth date: 10th of Rajab 195 AH

Father: Imām ʿAlī al-Riḍā (A)

Mother: Sayyidah al-Khayzurān (from the trible of Māriya al-Qibṭiyah, the wife of Rasūl Allāh (S)).

Wafāt: 29th Dhūʾl-Qaʿdah 220 AH. He is buried next to his grandfather Imām Mūsā al-Kāẓim (A) in Baghdād (in the area called Kāẓimiyyah today).

When Imām Muḥammad al-Jawād (A) was born, Imām ʿAlī al-Riḍā (A) said, "Allāh has blessed me with a son who is like Nabī Mūsā (A) and Nabī ʿĪsā (A); blessed is the mother who gave birth to him."

When Imām Muḥammad al-Jawād (A) was only six years old, his father Imām ʿAlī al-Riḍā (A) was forced to leave Madīnah and go to Khurāsān on the orders of the Caliph Maʾmūn. Before leaving for Khurāsān, Imām al-Riḍā (A) took his son Imām al-Jawād (A) to Makkah for ʿUmrah. After the farewell ṭawāf of the Kaʿbah, Imām al-Jawād (A) realised that this was the time for farewell and felt very sad. Imām al-Riḍā (A) then asked his close companions to take his son back to Madīnah and he left for Khurāsān with the Maʾmūn's men.

Imām Muḥammad al-Jawād (A) was only nine years old when he became the Imām after his father Imām al-Riḍā (A) was poisoned. Some people doubted that Imām Muḥammad al-Jawād (A) was the Imām because of his young age, but as he answered difficult questions from the Qurʾān and showed the knowledge he had inherited from Rasūl Allāh (S) through his fathers, they realised it did not matter that he was so young.

Maʾmūn realised that Imām al-Jawād (A) was as special as his father so he decided to marry his daughter Umm al-Faḍl to the Imām (A), so that he could continue to monitor the Imām's activities. Maʾmūn was now hoping that if they have a child then the next Imām would also be his grandson and successor. Imām was forced to marry Maʾmūn's daughter, but she did not bear any children.

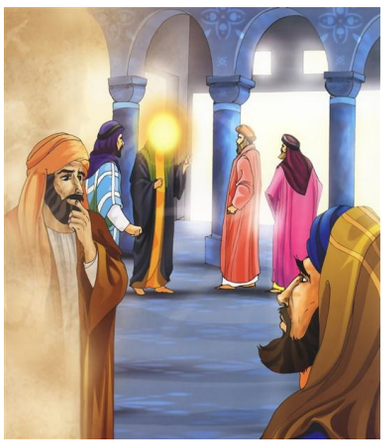
Maʾmūn also insisted that Imām stay close to him in Baghdād, but the Imām longed to go back home to Madīnah. In 218 AH, Maʾmūn died after falling sick on his way back from a battle. Imām al-Jawād (A) then announced he was returning to Madīnah.



ACTIVITY

List the titles (with meanings) of the 8th and 9th Imams.

IMĀM AL-JAWĀD (A)'S KNOWLEDGE



Some elders of Banū ʿAbbās were not convinced of Imām al-Jawād's knowledge due to his very young age. Maʾmūn arranged for a widely-publicised debate in his court between the young Imām and the person whom everyone considered to be the most learned scholar of the time - an old man named Yaḥyā ibn Aktham.

At this debate, Yaḥyā tried asking Imām al-Jawād (A) various questions that he thought would be difficult for the Imām to answer. Not only did the Imām reply to them all, but he asked Yaḥyā some questions that Yaḥyā was unable to reply. Soon, the proud Yaḥyā was sitting before the young Imām very humbly, asking him to enlighten him.

Imām Muḥammad al-Jawād (A) was very eloquent in his speech and very generous, gentle and humble. He would often go around distributing food and money to the needy.

After the death of Maʾmūn, his brother Muʿtaṣim became the next caliph. He openly disliked Imām al-Jawād (A) and did not want him living in Madīnah where he could not watch him closely. He forced the Imām to come back to Baghdād where he could constantly spy on him to ensure he was not a threat.



Even in Baghdād, Imām al-Jawād (A) was loved by people more than Muʿtaṣim, because of his akhlāq (character) and ʿilm (knowledge). This made Muʿtaṣim very jealous. He plotted with Umm al-Faḍl, the wife of Imām al-Jawād (A) and convinced her to poison her husband. Umm al-Faḍl gave poisoned grapes to the Imām (A). Of all the Imāms, he was martyred the youngest. He was only 25 years old.

IN SUMMARY

1. Who were the parents of Imām al-Jawād (A)?
2. Where was he born?
3. Why did Maʾmūn want to marry his daughter to the Imām?
4. Who was Yaḥyā ibn Aktham? Why did Maʾmūn arrange a debate between him and the Imām?
5. How did Imām al-Jawād die? Where is he buried?

DID YOU KNOW?

The caliph Muʿtaṣim was Maʾmūn's half-brother. His mother was Turkish. He built a new city north of Baghdād and called it Sāmarrāʾ. Muʿtaṣim then moved his capital from Baghdād to Sāmarrāʾ.

KEY POINTS

1. Imām Muḥammad al-Taqī al-Jawād is our 9th Imām. He became the youngest Imām at the age of 9, and was also the youngest Imām to die (at the age of 25).

2. Maʾmūn forced him to marry his daughter Umm al-Faḍl so that the next Imām would be his grandson. However, she did not bear any children.

3. Umm al-Faḍl's uncle Muʿtaṣim became the caliph after Maʾmūn's death. He convinced Umm al-Faḍl to poison her husband. The Imām died at the young age of 25.

10 TAQWĀ

LEARNING OBJECTIVES

1. What is taqwā?
2. Why is it necessary to acquire taqwā?
3. What are the qualities of a person with taqwā?

MY NOTES

WHAT IS TAQWĀ?

The word **taqwā** comes from the Arabic word wiqāyah that means "to safeguard" or "to abstain from something in order to protect oneself from its harm". Taqwā means to abstain from sin so as to safeguard oneself from eternal punishment. This is done by constantly being conscious of Allāh (SWT)'s presence (being God-conscious). In other words, taqwā is not to fear Allāh (SWT) but to fear disobeying Him. Allāh (SWT) does not want us to be afraid of Him because of His ability to punish us. He wants them to realize that sins cause us harm and lead us to Hellfire.

When we say "fear Allāh (SWT)", we don't mean "be scared of Him". We mean be ashamed or sad at doing something that would displease Him. We will therefore define taqwā as "God-consciousness".

One who practices taqwā is called a **muttaqī** and the plural is muttaqūn or muttaqīn.

Imām Jaʿfar al-Ṣādiq (A) defined taqwā as follows: **"It is to submit to the command of Allāh and not to go near the prohibited (ḥarām) acts."**

'One who is nourished with taqwā is nourished with the best of this world and the next.'

***Rasūl Allāh* (S)**

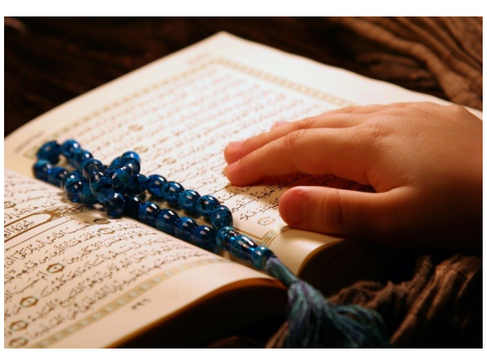
'One who plants the tree of taqwā will reap the fruits of guidance.'

Imām ʿAlī (A)

'I advise you to be God-conscious, pious and to strive; and know that striving (to do good) without refraining from sins is useless.'

WHAT ARE THE QUALITIES OF A MUTTAQĪ?

Allāh (SWT) says in the Qurʾān:



Taqwa is not to turn your faces to the east or the west; rather, taqwā is [personified by] those who have faith in Allāh and the Last Day, the angels, the Book, and the prophets, and who give their wealth, for the love of Him, to relatives, orphans, the needy, the traveler and the beggar, and for [freeing] the captives, and maintain the prayer and give the zakāt, and those who fulfill their covenants, when they pledge themselves, and those who are patient in distress, and in times of struggle. They are the ones who are true [to their covenant], and it is they who are the muttaqūn. [2:177]

ACTIVITY

List the qualities of a muttaqī (a person with taqwā) mentioned in verse 2:177.

WHY IS IT IMPORTANT TO ACQUIRE TAQWĀ?

Taqwā is important for a person's spiritual growth and to attain closeness to Allāh (SWT). It is also necessary for any good work to be accepted by Allāh (SWT).

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنْ الْمُتَّقِينَ

Allāh accepts only from the muttaqūn [5:27]

A man called Sulaymān bin Khālid narrates, "I asked Imām Jaʿfar al-Ṣādiq (A) regarding the āyah:

يَوْمَ يَرَوْنَ الْمَلاَئِكَةَ لاَ بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا
وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

The day when they see the angels, there will be no good news for the guilty that day, and they (the angels) will say, 'Keep off [from paradise]!' Then We shall attend to the works they have done and turn them into scattered dust. [25:22-23]

Imām al-Ṣādiq (A) replied, **"By Allāh, even if their good deeds are as white as Egyptian cotton they will be scattered like dust because they do not keep away from sin."** Think of taqwā as a shield or a protective covering. It is what keeps us from committing sins. When we don't care about sinning or we are oblivious that Allāh (SWT) is watching us while we sin then we don't have our shield to protect us from the fire of Hell.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنْ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

When those who have taqwā are touched by a visitation of shayṭān, they remember [Allāh] and, behold, they perceive. [7:201]

When shayṭān tempts those who have taqwā they are always on guard. Their God-consciousness (taqwā) helps them keep away from shayṭān and they seek refuge with Allāh (SWT) for His protection by reciting phrases like:

أَسْتَغْفِرُ اللهَ رَبِّي وَ أَتُوْبُ إِلَيْهِ and أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

IN SUMMARY

1. What is the meaning of taqwā?
2. Why is it necessary to acquire taqwā?
3. What are the qualities of a muttaqī?
4. How does taqwā help us keep away from sins?
5. According to verse 49:13 of the Qurʾān, who is the most no able and honourable person?

DID YOU KNOW?

The sermons of the Maʿṣūmīn (A) often start with the phrase "I advise you to adopt the taqwā" meaning "I advise you to first be conscious of Allāh and ensure you do everything wājib and keep away from everything ḥarām, before you start thinking of doing other noble deeds."

KEY POINTS

1. Taqwā means God-consciousness. It is to submit to the command of Allāh (SWT) and not to go near the prohibited (ḥarām) acts.

2. A person who has taqwā is called a muttaqī. Allāh (SWT) says in the Qurʾān that the most honourable and noble person is the one with the most taqwā.

3. It is very important to acquire taqwā because it brings us closer to Allāh (SWT) and keeps us away from sinning.

11 PAVING THE WAY: IMĀM AL-MAHDĪ (A)

LEARNING OBJECTIVES

1. Who is the Imām of our time? Where is he?
2. How is it possible for him to have such a long life?
3. The ẓuhūr of Imām al-Mahdī (A)

MY NOTES

IMĀM AL-MAHDĪ (A)

Imām al-Mahdī (A) is the Imām of our time. He was born on Friday 15th Shaʿbān 255 AH. He is the 12th and last Imām of Islam from the Ahl al-Bayt of Rasūl Allāh (S). Allāh (SWT) has blessed him with a very long life. He is currently in ghaybah, so we cannot see him. When Allāh (SWT) wills, he will re-appear and bring peace and justice on earth.

Key Facts

Birth date:	15th *Shaʿbān* 128 AH in Sāmarrāʾ
Father:	Imām Ḥasan al-ʿAskarī (A)
Mother:	*Sayyidah* Narjis
***al-Ghaybah al-Ṣughrā*:**	260 AH - 328 AH
***al-Ghaybah al-Kubrā*:**	328 AH to date

Q: How is it possible for Imām al-Mahdī (A) to have such a long life?

Naturally, many people ask: how is it possible for a man to live for so long? In some aḥādīth, we are told that when Imām al-Mahdī (A) returns, some people will deny him because of how 'young' he looks and he will have the appearance of a 40 year old man.

The Qurʾān mentions that Nabī Nūḥ (A) preached to his people for 950 years before the great flood took place. Many historians believe that he eventually died at the age of 2500 years.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

Certainly We sent Noah to his people, and he remained with them for a thousand-less-fifty years. Then the flood overtook them while they were wrongdoers. [29:14]

Historians have also reported a long life for other Anbiyāʾ: Nabī Ādam (930 yrs), Nabī Shīth (900 yrs), Nabī Sulaymān (700 yrs), Nabī Hūd (464 yrs).

Some Prophets are still alive to this day, such as: Nabī Idrīs (over 900 yrs), Nabī ʿĪsā (over 2000 yrs), and Nabī Ilyās (over 4000-5000 yrs).

From the above examples, we can conclude that if Allāh (SWT) wills, it is easy for Him to keep Imām al-Mahdī (A) alive for a very long time. We also realise that we know very little of the mysteries of the universe and that ultimately it is based on Allāh (SWT)'s Will.

ACTIVITY

Work out the age of Imām al -Mahdī (A) and the approximate age of Nabī ʿĪsā (A).

THE ẒUHŪR OF IMĀM AL-MAHDĪ (A)

When Imām al-Mahdī (A) returns, he will first come to Makkah. He will pray 2 rakaʿāt near the Kaʿbah and Maqām Ibrāhīm, and then he will address the people. In his speech he will address the whole world and the people of all religions based on the teachings of all the prophets whose heir he is. Then he will remind people of the Ḥadīth of Thaqalayn from Rasūl Allāh (S) and the right of the Ahl al-Bayt (A) and the injustices done to them.

Q: What is the Ḥadīth of Thaqalayn?



On his return from the farewell ḥajj, Rasūl Allāh (S) gave a sermon at Ghadīr Khumm, where he told the Muslims that he was soon going to leave this world. For their guidance and leadership, he was leaving behind the Thaqalayn (Two Weighty Things) - The Holy Qurʿān and the Ahl al-Bayt (A). Whoever held on firmly to these two things would not go astray. This ḥadīth of Rasūl Allāh (S) is known as the Ḥadīth of Thaqalayn (Ḥadīth of the Two Weighty Things).

Imām al-Mahdī (A) will outline his goal - to establish Islam as the universal religion for all humankind. He will remind everyone that all prophets taught the same message of Tawḥīd (belief in one God. He will invite people to the obedience of One God – Allāh (SWT) – and the obedience to Rasūl Allāh (S), the message of the Qurʾān, and obedience to him, the Imām of the Time. Imām al-Mahdī (A) will call for reviving whatever the Qurʾān upholds and ending whatever the Qurʾān condemns, such as falsehood, idol worship, atheism and polytheism.

The first people to pledge allegiance will be the most pious, learned and courageous people on the earth at that time.

IN SUMMARY

1. What is the meaning of ghaybah?
2. State three examples of prophets who lived a very long life.
3. Which anbiyāʾ (Prophets) are still alive until today?
4. What are the two weighty things (thaqalayn) that Rasūl Allāh (S) left behind for our continued guidance?
5. Where will Imām al-Mahdī (A) appear first when he returns?

DID YOU KNOW?

Rasūl Allāh (S) said:

"One who dies without knowing the Imām of his time dies the death of Jāhiliyyah"

Jāhiliyyah refers to the period of ignorance. This was the time before Islam when most people in Arabia worshipped idols.

KEY POINTS

1. Imām al-Mahdī (A) is the Imām of our time. He is the living Imām.

2. He will reappear when Allāh (SWT) wills, and will address the world from the Kaʿbah in Makkah.

3. There are many examples of prophets who lived very long lives. Some Prophets are still alive to this day. It is therefore very possible for Imām al-Mahdī (A) to have a very long life.

11 JUSTICE

LEARNING OBJECTIVES

1. Why is justice of utmost importance in Islam?
2. How can we uphold justice at all times?

MY NOTES

THE IMPORTANCE OF JUSTICE

Justice is one of the most important aspects of Islamic teachings. Allāh (SWT) is Just and always deals with Justice (ʿAdālah), and He wants us to always uphold justice as well. The Arabic word for justice is ʿadl, and a just person is said to be ʿādil.

Allāh (SWT) says in the Qurʾān:

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of those whom We have created are a people who guide with the truth and thereby they do justice. [7:181]



Most humans are not cruel or evil by nature and they do not want to be unjust to others. However, many people end up helping or supporting the few that are truly unjust or evil. This happens because of a lack of courage, a lack of intelligence and knowledge or out of greed for the world.

As Muslims we must be careful not to be 'used' by others for their own unjust goals otherwise we will become part of their evil. Even a tyrant cannot commit injustices unless he finds people to support him. For example, Yazīd was not in Karbalāʾ himself. Yet he was able to kill Imām al-Ḥusayn (A) by bribing people, promising them wealth and positions of authority, and threatening and intimidating them.

If we learn to be courageous, knowledgeable and content with little in life so that we are not constantly greedy for more, then others cannot 'buy' our support in any manner.

Q: What can I do to uphold justice and stand up against injustice?

One way to check if we truly love Allāh (SWT) more than the world and if we have the courage and faith to stand up against injustice is to study examples in history and ask ourselves: what would I have done if I was there? For example, what would I have done when everyone was afraid to oppose the tyrant Namrūd who wanted to burn Nabī Ibrāhīm (A)? What would I have done when Firʿawn wanted to kill Nabī Mūsā (A)? What would I have done when Rasūl Allāh (S) passed away and Imām ʿAlī (A) was denied his right? What would I have done if I was in Karbalāʾ? What am I doing today when I see all the injustice around me?

GROUP ACTIVITY

In small groups, think of one act of injustice that is happening today, and think of ways in which you can help stop it.

JUSTICE DURING THE TIME OF IMĀM ʿALĪ (A)

During the time of his caliphate, Imām ʿAlī (A) happened to lose his armour in Kūfah. After a few days, he saw it in the possession of a Christian. He confronted him and told him the coat of mail was his. The Christian denied it, so Imām ʿAlī (A) took him to court and filed a suit against him, saying it was stolen as he had not sold it, nor gifted it.



The judge addressed the Christian saying: "The Caliph has filed a suit against you concerning this armour. Have you anything to say in your defence?"

The Christian said: "This coat of mail is my personal property. I do not mean to say that the Caliph is lying. I feel he is mistaken in identifying it."

The judge then said to Imām ʿAlī (A): "You are the complainant and this man denies your charge. It therefore rests on you to produce a witness to testify on your behalf."

Imām ʿAlī (A) smiled and said: "You are right. I need evidence to prove my right. Unfortunately, I do not have a witness to testify on my behalf."

The judge gave his verdict in favour of the Christian due to the absence of any witness. Hearing the verdict, the Christian walked away with the armour. He knew it belonged to the Imām ʿAlī (A), and was impressed by the justice under the caliphate of the Imām, to the extent that the court ruled based on justice even if the case was against the Caliph. After a few days, he converted to Islam.

DID YOU KNOW?

Being ʿādil is one of the qualities required for a mujtahid or person leading ṣalāt al-jamāʿah. In this context, being ʿādil means not sinning openly in public.

MY NOTES

IN SUMMARY

1. What does ʿadālah mean?
2. Why does Islam place so much emphasis on justice?
3. What are the different ways in which we can support the unjust even if we don't carry out the injustice ourselves?
4. What should we do when we see an injustice being carried out?
5. Why did the Christian who had taken Imām ʿAlī (A)'s armour converted to Islam?

KEY POINTS

1. Justice is one of the most important aspects of Islam. It is also one of the Attributes of Allāh (SWT).

2. Islam teaches us to always uphold truth and justice. We should never be unjust, but at the same time we should not support the unjust through our actions or by remaining silent when an injustice is taking place.

12 PEOPLE IN FOCUS - AṢḤĀB AL-KAHF

LEARNING OBJECTIVES

1. Who are the Aṣḥāb al-Kahf (The People of the Cave)?
2. Why did they leave their homes to hide in the cave?
3. What lessons can we learn from their story?

MY NOTES

AṢḤĀB AL-KAHF

A long time ago, many years after Nabī ʿĪsā (A) was raised to the heavens and long before the birth of Rasūl Allāh (S), an evil king ruled over a city in Turkey. This King forced everyone to worship idols and tortured anyone who worshipped Allāh (SWT) and refused to worship the idols.

A few young men refused to worship idols and decided to defend their faith. They left their families, city, work and everything they possessed and fled from the city. On the way they met a shepherd and his dog who joined them as well.

The shepherd led them all through a fertile valley and up a mountain into a cave on the mountain. Meanwhile, the King came to know that these men had escaped. He followed them and wanted to punish them to set an example to others.

When the faithful men heard the King and his men approaching, they prayed to Allāh (SWT) to rescue them. Soon, they were overcome with a deep sleep. The dog sat outside the cave to guard it. When the King and his men saw these men unconscious, they thought they were dead. So they shut the cave and went away.

No one knows the exact number of Aṣḥāb al-Kahf except Allāh (SWT):

سَيَقُولُونَ ثَلاَثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلاَّ قَلِيلٌ فَلاَ تُمَارِ فِيهِمْ إِلاَّ مِرَاءً ظَاهِرًا وَلاَ تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

They will say, 'They were three, the fourth of them was their dog', and (others) say, 'Five, the sixth of them was their dog', guessing about the unknown; and (others) say, 'Seven and the eighth of them was their dog.' Say (O Muḥammad), 'My Lord knows best their number. None knows them except a few, so don't argue about them…' [18:22]

Allāh (SWT) caused these men to sleep for about 300 years before they woke up again. When they woke up, they thought they had slept for a only a day or less, but they felt very hungry. They still thought the evil King was ruling, so they decided they would go back to the city secretly to purchase food. They prayed to Allāh (SWT) to open the entrance for them, and as it opened and they stepped out, they were amazed to see how the landscape had changed.

They decided to send one man with the money and when he got to the town he was even more surprised to see how everything had changed. The houses looked different and the people were dressed in strange clothes. It was as if he was

ACTIVITY

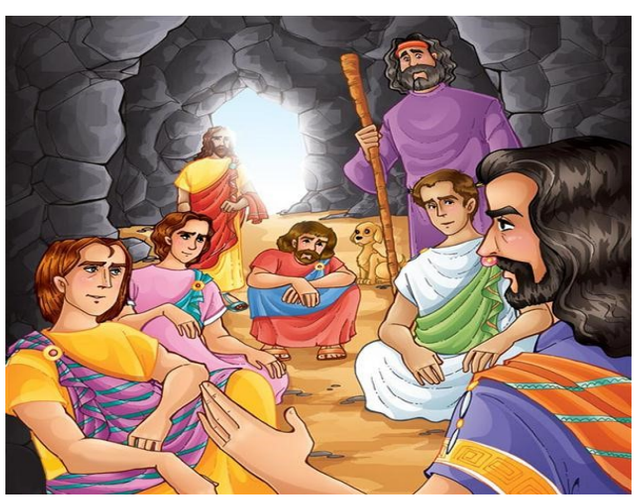
State any 3 lessons we can learn from Aṣḥāb al-Kahf

dreaming or living in another world. Finally he saw a baker and gave him the money and asked for bread. The baker was equally surprised to see a man who was so oddly dressed and speaking such an ancient language.

The coins he gave him looked like some ancient treasure. The baker finally managed to communicate with the man and took him to the new king.

The king explained to him that the king of his time died a long time ago and that he had been asleep for 300 years. The people of the city had heard of such an incident taking place a long time ago, but they never expected to see anyone alive.

Soon the King and the whole city was headed to the cave! When they got near, the man from the cave asked them to wait outside. He went in and explained the matter to his friends. When they heard what had happened, they were worried that it might be a trick. So they prayed to Allāh (SWT) to put them back to sleep as before.
When the new king and his men finally entered the cave, they found the men and their dog in deep sleep as if they were dead. They sealed the cave once more and built a place of worship near it.



IN SUMMARY

1. Who are the Aṣḥāb al-Kahf?
2. Why did they leave everything behind and run away from their city?
3. How did Allāh (SWT) protect them?
4. How many were they in total?
5. What lessons can we learn from their story?

DID YOU KNOW?

Some scholars believe that these men will remain sleeping until the return of Imām al-Mahdī (A) who will show people where the cave is and wake them up. These men will then follow Imām al-Mahdī (A).

MY NOTES

KEY POINTS

1. Aṣḥāb al-Kahf are people of the cave. Their story has been mentioned in the Qurʾān. They were young men who had strong faith in Allāh (SWT). They had to leave their homes to flee from a cruel king who forced them to worship idols.

2. They found safety in a cave, where Allāh (SWT) put them to sleep to save them from the king who thought they were dead.

12 TRUST IN ALLĀH (SWT)

LEARNING OBJECTIVES

1.What is the meaning of tawakkul?

2.How does tawakkul affect our lives?

3.Understand that tawakkul does not mean praying all day and not working hard to earn a living.

MY NOTES

TAWAKKUL

Tawakkul means having complete faith and trust in Allāh (SWT). In the Qur'ān, Allāh (SWT) says:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

…And whoever is conscious of Allāh, He shall make a way out for him, and provide for him from where he does not imagine. And whoever puts his trust in Allāh, He will suffice him… [65:2-3]

When we put our complete trust in Allāh (SWT), He will provide for us. A person who has tawakkul on Allāh (SWT) is always content and pleased with what Allāh (SWT) has given him/her. He/she does not rely on others, and has full faith that Allāh (SWT) will not abandon him/her. People who do not have tawakkul are always afraid of losing their wealth, so they become stingy and start hoarding.

Q: What is the difference between hoarding and saving for the future?

As we grow older our responsibilities increase. This can cause a lot of stress and worry about the future. What happens if we fall sick? What will happen if our parents leave this world? What if we lose our job? What about this and that….?

However, if we put our trust in Allāh (SWT) and understand that He loves us and will take care of us, nothing can harm us. Trust in Allāh (SWT) therefore makes our lives easier and keeps us stress-free.



ACTIVITY

Write a short paragraph starting with "**I trust Allāh (SWT) because…**"

IF ALLĀH (SWT) HELPS US, NO ONE CAN HARM US

Allāh (SWT) says in the Qurʾān:

إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

If Allāh helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allāh let all the faithful put their trust. [3:160]

Imām ʿAlī (A) said:

"Tawakkul is that you should see no one as being the provider of your sustenance (rizq) except Allāh."

When Imām al-Ṣādiq (A) was asked about tawakkul, he said:

"It means that you should not fear anyone or anything along with Allāh."

Tawakkul does not mean that we just sit at home and "trust" that Allāh (SWT) will take care of all our needs. Rasūl Allāh (S) once met a group of people who were not farming for their food and simply waiting for others to give them handouts. He asked them, "who are you?" They said, "we are those who trust in Allāh". Rasūl Allāh (S) said to them, "No, actually you are parasites. You don't work and you expect others to work and pay for your expenses and to feed you."

Tawakkul therefore means working very hard in life, and trusting Allāh (SWT) to reward us for our efforts.

DID YOU KNOW?

Imām ʿAlī (A) was once fighting in battle. He was about to kill an enemy of Islam when the enemy said to Imām: "I've heard that you always give to those who ask from you". The Imām replied, "Yes, that's true". His enemy then asked the Imām for his sword, and the Imām gave it to him. The enemy then said to the Imām, "You have no sword to fight with. Who will protect you now?" The Imām replied, "Allāh will protect me." The man was so touched with Imām's trust in Allāh (SWT) that he became a Muslim.

KEY POINTS

1. Tawakkul means having complete trust in Allāh (SWT).

2. When we have tawakkul in Allāh (SWT), we will not feel stressed or worried in life.

3. If we place our trust in Allāh (SWT), He'll take care of us.

4. Having tawakkul does not mean praying at home or in the mosque all day without working hard. We should always work hard to earn a living.

IN SUMMARY

1. What is the meaning of tawakkul?
2. Why should we put our trust in Allāh (SWT)?
3. How does tawakkul change our life?
4. What does the Qurʾān say about tawakkul?
5. Does tawakkul mean we should not save for the future?

13 PUNCTUALITY

LEARNING OBJECTIVES

1. Understand the importance of time.
2. Understand why punctuality is very important
3. Understand how to manage one's time

MY NOTES

WHY IS PUNCTUALITY NECESSARY?

Time is a very precious thing. Once it has passed, no one can bring it back. Islam teaches us to make the most of our time on earth, so that we may have a wonderful life in the Hereafter. If we spend our time on earth wisely (by doing good deeds), we will have a very good life in the next world. However, if we waste our time being lazy or in ḥarām acts, we will have to face the consequences in the Hereafter.

In fact, time is so important that Allāh (SWT) swears by it in the Qurʾān:

وَالْعَصْرِ

I swear by the time

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Indeed man is in loss

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

except those who have faith and do righteous deeds

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

and enjoin one another to follow the truth, and enjoin one another to patience.
[103:1-3]



Punctuality is a very important quality to have. It saves everyone's time. When people are not punctual, they not only waste their own time, but also other people's time. One very good way in which we can always be punctual is to always pray on time. If we plan our day around prayer times, we will not only benefit from praying on time, but will also have a very organised day.

Another very good method of managing time and ensuring we are always punctual is to make a list of things we need to do every day. We should allow sufficient time for every activity on the list.

If we make an appointment with another person, we should make it a point to reach the place agreed upon at the appointed time or a few minutes earlier. Similarly, if we undertake to do some task for somebody, we should do it properly and on time.

ACTIVITY

Time management is very important. What strategies can we use to manage our time properly on a daily basis?

WE MUST NOT WASTE TIME

You will never find a truly faithful Muslim lazy and idle. You will always find a good Muslim working hard and even helping others.

Teenagers who are lazy and do not change as they grow older, face many problems later in life. Some of them become untrustworthy because they steal or cheat others to take shortcuts in life and make quick money. Others become like parasites always "feeding off" and depending on others. Many lose their will to work hard so their families break up.

Of course relaxing after a hard day's work is not being lazy. A person must also socialise with friends and play some sports to reenergize. However sitting idly all day doing nothing meaningful, just watching television, playing computer games or sleeping a lot are all signs of laziness.



Remember: never say "I am bored!" That is only what people who lack imagination say. If you have finished doing all your work, pick up a book and read, or go for a walk, or do something useful that you enjoy doing. Get together with friends and volunteer in your local community, or help your parents around the house.

We should also walk around with a book so that whilst we are waiting for someone who has been delayed, we don't waste our time and have something useful to do. Nowadays most of us have smartphones which allow us to recite the Qurʾān or read books from our phones, so there is really no reason why we should waste our precious time!

DID YOU KNOW?

The Angel of Death visits every house 5 times a day. When it is time for someone in that house to die, he takes the soul and the person dies. Once our time is up in this world, we cannot come back. We must therefore ensure we make maximum benefit of our time preparing for the Hereafter.

KEY POINTS

1. Time is a very precious thing, because once it has passed, it can never come back. It is so important that Allāh (SWT) swears by it in the Qurʾān.

2. We should manage our time wisely so that we can get a lot done without wasting time.

3. We should always be punctual to ensure we use our time well and do not waste other people's time.

4. We should not waste time by being lazy, watching too much TV, playing games or sleeping all day.

IN SUMMARY

1. What does Allāh (SWT) teach us in sūrat al-ʿAṣr?
2. What can we do to ensure we are always punctual?
3. What strategies can we use to manage our time wisely?
4. What should we do when we are bored?

14 SELF HUMILIATION

LEARNING OBJECTIVES

1. What does self humiliation mean?
2. Why do people sometimes accept being humiliated by others?
3. How do we prevent ourselves from being humiliated by others?

MY NOTES

NEVER ACCEPT HUMILIATION FROM OTHERS

Self humiliation is when we let others to humiliate us by making us do something that goes against our values.

We can prevent being humiliated by standing up for our rights, and by not advertising our problems and shortcomings to everyone.



A man named Mufaḍḍal ibn Qays once came to Imām Jaʿfar al-Ṣadīq (A). He had run into financial difficulty and debt. He said to the Imām, "I am in great debt and cannot figure out how to raise money to cover the daily expenses of my family. I cannot help myself in any way and have asked almost everyone for a loan, but now, when people see me coming they close their doors in my face. Please pray that I find some means of earning a living. I have come to request you to pray to Almighty Allāh (SWT) to put an end to my misfortunes and difficulties."

The Imām called a maidservant and asked her to bring the pouch containing money sent by Manṣūr. He then gave the pouch to Mufaḍḍal and said, "Take this. It contains 400 dinars. They will support you for some days."

Mufaḍḍal was embarrassed, but grateful and said, "I did not mean to ask you for money. I only came to ask you to pray for me."

The Imām said, "I will pray for you. However, I'd like to add a word of advice. Never advertise your difficulties and problems. This will inform people that you are a failure and an unsuccessful person. They will treat you with such contempt that it will destroy your self esteem and ruin your personality."

Q: Why do people sometimes accept being humiliated by others?

There are various reasons why people sometimes accept humiliation. It may be because of a lack of courage, a lack of intelligence or out of greed for the world.

ACTIVITY

What would you do if you were being bullied, or saw someone else being bullied?

IMĀM AL-ḤUSAYN (A) DID NOT ACCEPT HUMILIATION

After the death of Muʿāwiyah, his son Yazīd became the caliph, and insisted that Imām al-Ḥusayn (A) pledge allegiance to him or face death. Yazīd was a fāsiq (an open sinner) and Imām al-Ḥusayn (A) could never pledge allegiance to a person like him. He said:

Q: "Someone like me does not give allegiance who someone like him!"

Islamic teachings would not have survived if Imām al-Ḥusayn (A) had agreed to accept Yazīd as the leader of the Muslims. He therefore decided to stand up against Yazīd, rather than submit to him and face humiliation. Islam and its laws survived because of Imām al-Ḥusayn (A)'s brave and courageous stand against Yazīd and the ʿUmayyad dynasty.

Imām Ḥusayn (A) taught us that death with dignity is better than life with humiliation. He is known as "Sayyid al-Shuhadāh" (The master of all martyrs) and even today he inspires courage to the oppressed and downtrodden to stand up for their rights and to fight oppressors.



DID YOU KNOW?

Ḥurr fought for justice and was killed in the battle of Karbalāʾ. Just before he died, Imām al-Ḥusayn (A) said to him, "Your mother was right to name you Ḥurr (Free). You are certainly a free man both in this world and in the Hereafter."
This is because Ḥurr did not accept to submit himself to the tyrant Yazīd.

KEY POINTS

1. Self humiliation is when a person accepts being humiliated by others.

2. We can prevent being humiliated by standing up for our rights, and by not advertising our problems and shortcomings to others

3. People sometimes accept being humiliated by others because of a lack of courage, a lack of intelligence or out of greed for the world.

4. By standing up against Yazīd, Imām al-Ḥusayn (A) taught us that it is always better to be free or die with dignity rather than accept humiliation from a tyrant.

IN SUMMARY

1. What is self humiliation?
2. Why should we not allow others to humiliate us?
3. What advice did Imām Jaʿfar al-Ṣadiq (A) give to Mufaḍḍal ibn Qays?
4. What lesson did Imām al-Ḥusayn (A) teach us regarding living with dignity and not bowing down to oppression?
5. What are some of the reasons why people may accept being humiliated?

15 MUSIC

LEARNING OBJECTIVES

1. What is the Islamic perspective on music?
2. What kinds of music are ḥalāl?
3. What type of music is ḥarām?

MY NOTES

ISLAMIC PERSPECTIVE ON MUSIC

Allāh (SWT) says in the Qurʾān:

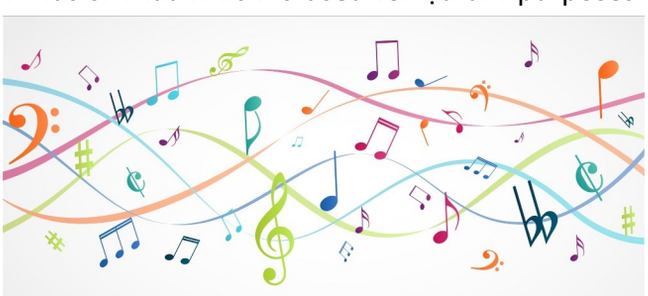
وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ

the faithful are those…who avoid whatever is vain and frivolous… [23:3]

The Aʾimmah (A) have taught us that music is an example of things that are "vain and frivolous" that the Qurʾān condemns.

Q: Are all types of music and musical instruments ḥarām?

There are two basic categories of music: That which is used for ḥarām purposes such as parties and places of sin (discos, night clubs, bars etc.), and that which is used for ḥalāl purposes such as background music in documentaries and news channels.



The music that is normally used for ḥarām purposes is ḥarām. We must not listen to it even if we are doing something permissible at the time, such as studying, relaxing or driving. Similarly, we should not listen to music that accompanies dancing in movies. As a general rule, if you are not sure whether the music is ḥarām or not, it is better to keep away from it.

A man came to Imām Jaʿfar al-Ṣādiq (A) and said to him, **"When I go to the washroom, I can hear music from my neighbour's house."** The Imām told him to try and avoid listening to it as much as possible. The man then argued and said, **"I don't go to his house to listen. I only hear it from the washroom."** Imām al-Ṣādiq (A) replied, **"Have you not read the āyah of the Qurʾān that says:**

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُوْلَئِكَ كَانَ عَنْهُ مَسْئُولاً

…Indeed the hearing, the eyesight, and the heart all of these are accountable. [17:36]

This teaches us that we must not listen or pay attention to music even in public places such as shopping centres.

ACTIVITY

In small groups, discuss why people listen to music, and the negative effects of listening to music

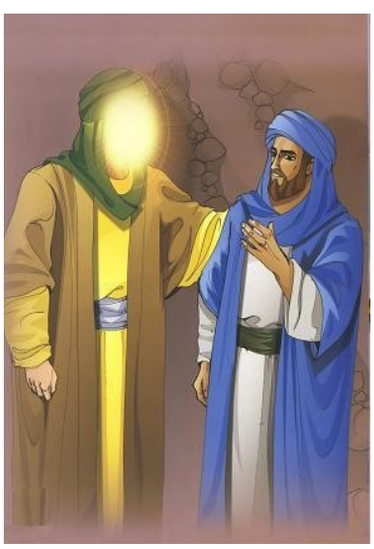
ARE YOU A FREE PERSON OR A SLAVE?

Imām Mūsā al-Kāẓim (A) was once walking down a street when he passed by a house where a party was going on. The sound of music and dancing could be heard on the street, and one could visualize the atmosphere inside. The wine flowed freely and dancers entertained the gathering.

A maid stepped out of the house to throw the garbage. The Imām asked her, **"Is the owner of this house a free man or a slave?"**

"My master is a free man! He owns this house", she replied, surprised at the question.

"He is certainly free! Had he been a slave, he would not have disobeyed his Master, the Creator of the universe so boldly, and organized such a sinful gathering", said the Imām.



This conversation delayed the maid, so when she went back into the house, her master asked her why she had taken so long. She related her conversation with the Imām to him. The words, **"Had he been a slave he would have respected his Master's wishes"** had such a deep impact on him that he ran out onto the street, not even stopping to put his shoes on, to find out who had said such wise words.

He caught up with the Imām at the end of the street, and realised that it was Imām Mūsā al-Kāẓim (A). He felt so ashamed of his actions that he apologised for his sins, promising not to organise or attend such parties again.

IN SUMMARY

1. What does the Qurʾān say about "vain and frivolous" things?
2. Why is music considered to be vain talk?
3. What types of music are ḥarām?
4. What are some examples of music that is permissible?
5. Why should we not pay attention to music in public places?
6. What did Imām Mūsā al-Kāẓim (A) mean when he told the maid that her master was indeed a free man?

DID YOU KNOW?

The lyrics in ḥarām music has such a negative effect on the listeners that it leads them to commit other ḥarām actions such as zināʾ.

MY NOTES

KEY POINTS

1) The Aʾimmah (A) have taught us that music is an example of vain activities that believers should keep away from.

2) Singing, dancing and music that is normally used in ḥarām gatherings such as clubs, concerts and movies is not permissible in Islam.

3) Music that is created for a ḥalāl purpose such as background music for films and documentaries is allowed.

4) We should not listen to ḥarām music even if we are not using it for a ḥarām act.

16 GAMBLING

LEARNING OBJECTIVES

1. What is the Islamic perspective on gambling?
2. What are the different forms of gambling prevalent today?
3. Why is gambling forbidden in Islam?

MY NOTES

ISLAMIC PERSPECTIVE ON GAMBLING

Gambling and betting are ḥarām in Islam. Allāh (SWT) tells us in the Qurʾān:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ

They ask you concerning wine and gambling. Say, 'There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit.' [2:219]

In this verse, the Qurʾān teaches us that gambling is a great sin, even though there may be some profit in it.

Some popular examples of gambling are:

- traditional betting (at a betting shop, online or an app)
- slot machines often found in shops
- Lotteries
- casinos

Gambling and betting of any sort is ḥarām even if the reward is not money.

Rasūl Allāh (S) said:

"Any kind of competition is considered gambling if the loser has to pay something - even if it is just a cashew-nut…"

This means that any game in which we have to pay something, and then have a chance of winning it back or losing it completely is considered as gambling.



ACTIVITY

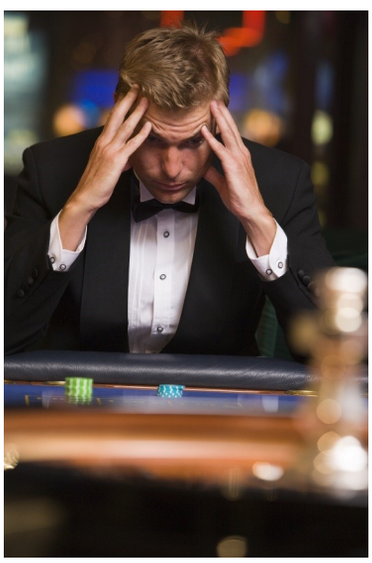
In small groups, discuss the disadvantages of betting and gambling.

WHAT ARE THE NEGATIVE EFFECTS OF GAMBLING?

The Qurʾān closely associates gambling with alcohol. It is common to see the two go hand in hand. Gamblers are usually addicted to alcohol or drugs as well. This is because gambling creates fear and stress, which can be masked by intoxicants.

The following are some of the reasons why gambling is ḥarām:

- People who gamble can lose everything they own.
- People who gamble regularly can get into serious debt.
- It is addictive – the thrill and hope of winning and the fear of losing encourages people to continue gambling, hoping that no matter how much they have lost, they need just one big win and they will be happy and better off.
- It makes people lazy - people gamble to try and become rich without having to work hard.
- It keeps people away from prayer and remembrance of Allāh (SWT). People lose their trust in Allāh (SWT) when they gamble.
- It creates enmity and hatred between people, and can lead to a breakdown in family relationships.



Allāh (SWT) says in the Qurʾān:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ

Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of Allāh (SWT) and from prayer. [5:91]

DID YOU KNOW?

Modern day gambling is a loser's game because the odds are designed by mathematicians to ensure that overall the gambling organisation always wins more than it loses. The probability is measured in such a way that only enough is "given away" or "lost" to keep people interested, like bait on a hook.

KEY POINTS

1. Betting and gambling are ḥarām in Islam.

2. Allāh (SWT) says in the Qurʾān that even though there is some profit in gambling, the disadvantages outweigh the benefits.

3. Gambling can become an addiction and can easily destroy a person's life and relationships.

4. Gambling also leads to other sins such as alcoholism and drug abuse.

IN SUMMARY

1. What is the definition of gambling?
2. What are some of the reasons that attract people to gambling and betting?
3. Why is betting and gambling considered ḥarām in Islam?
4. What does the Qurʾān say about gambling?
5. What are the negative effects of gambling?