ZAINABIA ACADEMY

BAB UL HAWAIJ

DEENIYAT

Level -7



بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ



Full Name: _____

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DATE	HOME WORK	PARENTS INITIALS

ZAINABIA ACADEMY

DEENIYAT LEVEL-7 TEACHING SCHEDULE

AQAID | FIQH | TARIKH | AKHLAQ

DATE	WEEK	CHAPTERS	PAGE #
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	4.	2. ṢALĀT AL-JAMĀʿAH	-80-
	5.	2. QĪṢAṢ AL-ANBIYĀʾ - NABĪ ʿĪSĀ (A) AKHLAQ LINK: SICKNESS AND DISABILITY	-96- -98-
	6.	3. TĀRĪKH IN THE QURʾĀN AKHLAQ LINK: CHEATING & STEALING	-100- -102-
		1st TERM EXAM DAY	
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	7.	2 GOING FOR THE ZIYĀRAH OF THE AHL AL-BAYT (A) 3 TAWASSUL & SHAFĀʿAH	-57- -61-
	8.	3. QAḌĀʾ ṢALĀH 4. ṢAWM	-82- -84-
	9.	4.RASŪL ALLĀH (S) - PART 1 FIQH LINK: THE QIBLAH	-104-
	10.	5.RASŪL ALLĀH (S) - PART 2 AKHLAQ LINK: JIHAD IN ISLAM	-106- -108-
	11.	6.RASŪL ALLĀH (S) - PART 3 AKHLAQ LINK: SELF-ACCOUNTING	-112- -114-
	12.	7.RASŪL ALLĀH (S) - PART 4 AKHLAQ LINK: BRAVERY	-116- -118-
	13.	Exam Review	
		2nd TERM EXAM DAY	

ZAINABIA ACADEMY

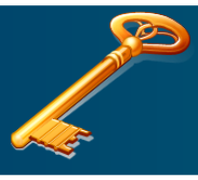
DEENIYAT LEVEL-7 TEACHING SCHEDULE

AQAID	FIQH	TARIKH	AKHLAQ

LESSONS FOR THIRD TERM

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	14.	4 THE NECESSITY OF THE DAY OF JUDGEMENT AND THE HEREAFTER	-66-
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	17.	5 THE EXPERIENCE OF DEATH	-70-
	18.	10.THE AʾIMMAH (A): IMĀM JAʿFAR AL-ṢĀDIQ (A) ʿAQĀʾID LINK: THE CLASSICAL SCHOOLS OF THEOLOGY	-128- -130-
	19.	5. AMR BĪ AL-MAʿRŪF 6. NAHY ʿAN AL-MUNKAR	-86- -88-
	20.	THE AʾIMMAH (A): IMĀM MŪSĀ AL-KĀẒIM (A) AKHLAQ LINK: ANGER	-134- -136-
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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:

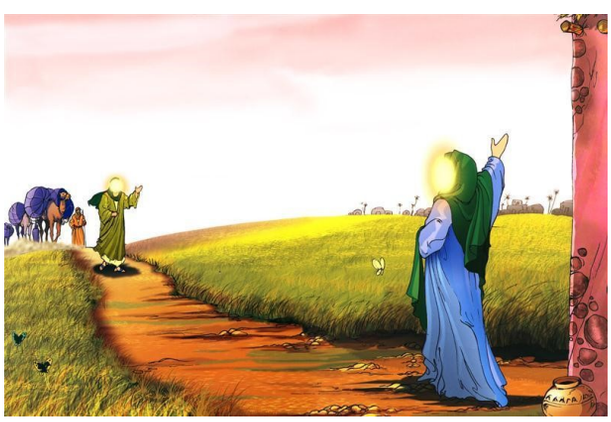
"Oh Allāh, for the sake of Muḥammad, ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, turn towards me (in forgiveness)."

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]

REFERENCE

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

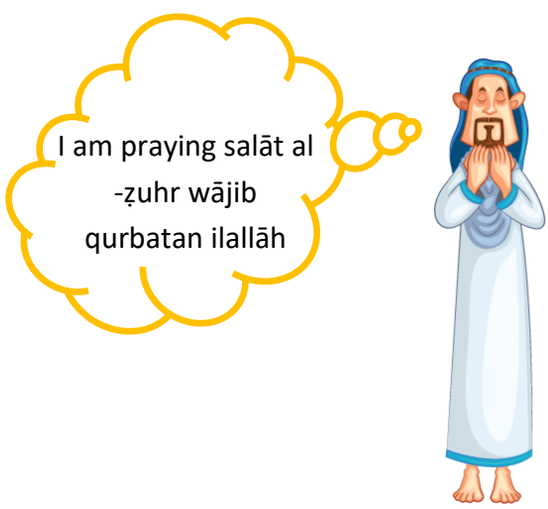
MY NOTES

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

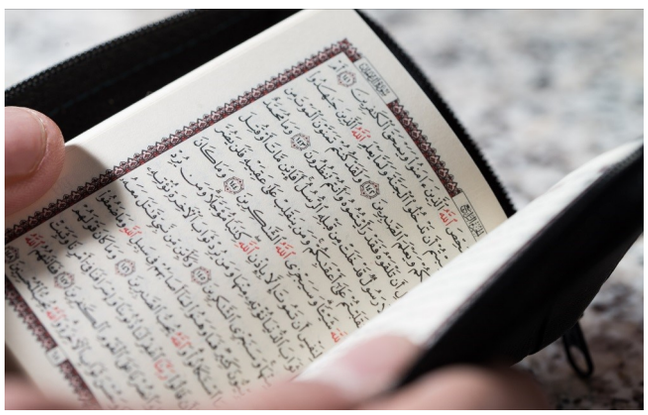
GROUP ACTIVITY

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!

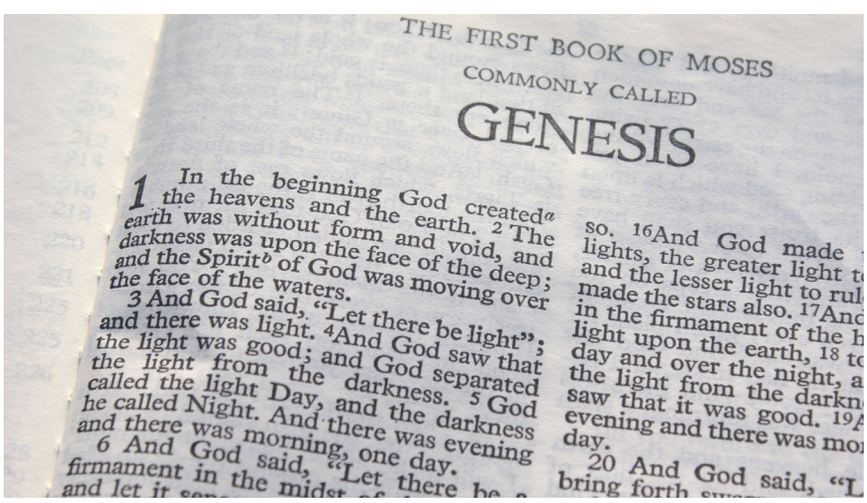
The Holy Prophet (S):

"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]

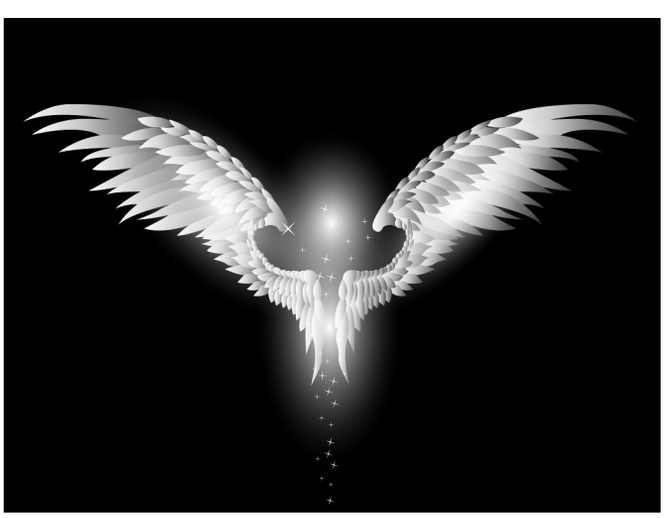
Other than the human being, from among the different intelligent creatures that the Qurʾān has informed us about are the angels, regarding whom we will be studying in more detail in this lesson.

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.

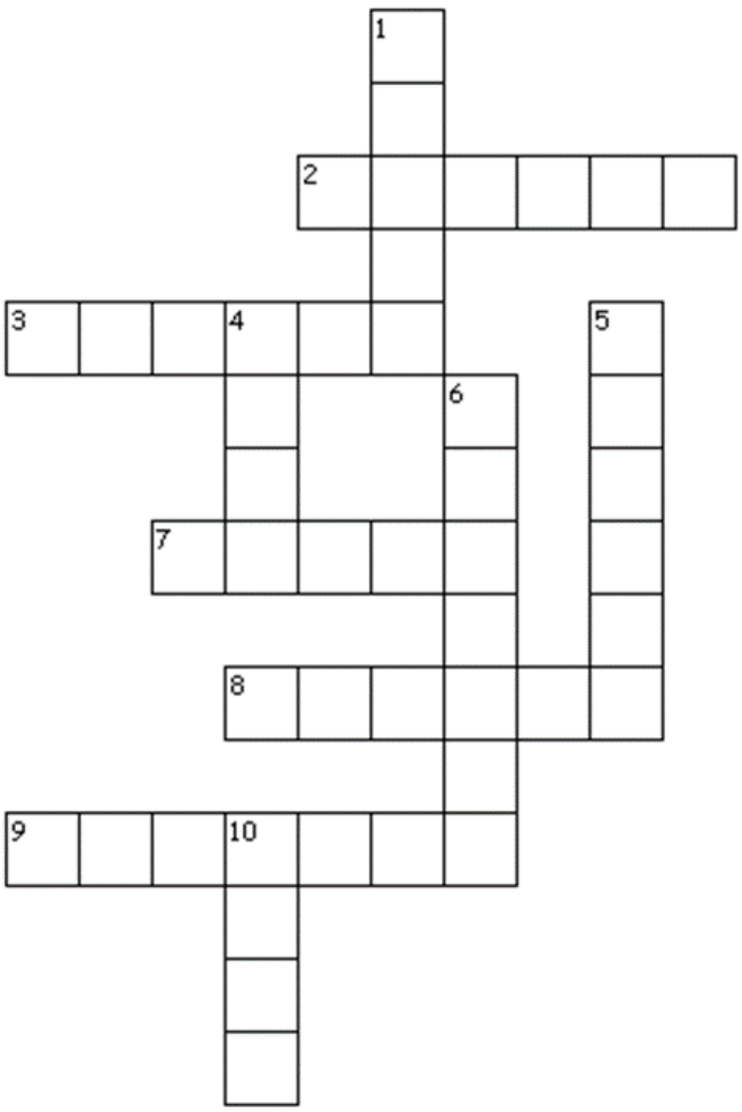
3. Among the greatest angels are Jibrāʾīl, Mikāʾīl, Isrāfīl and ʿIzrāʾīl.

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

01 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?"

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!

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."

MY NOTES

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

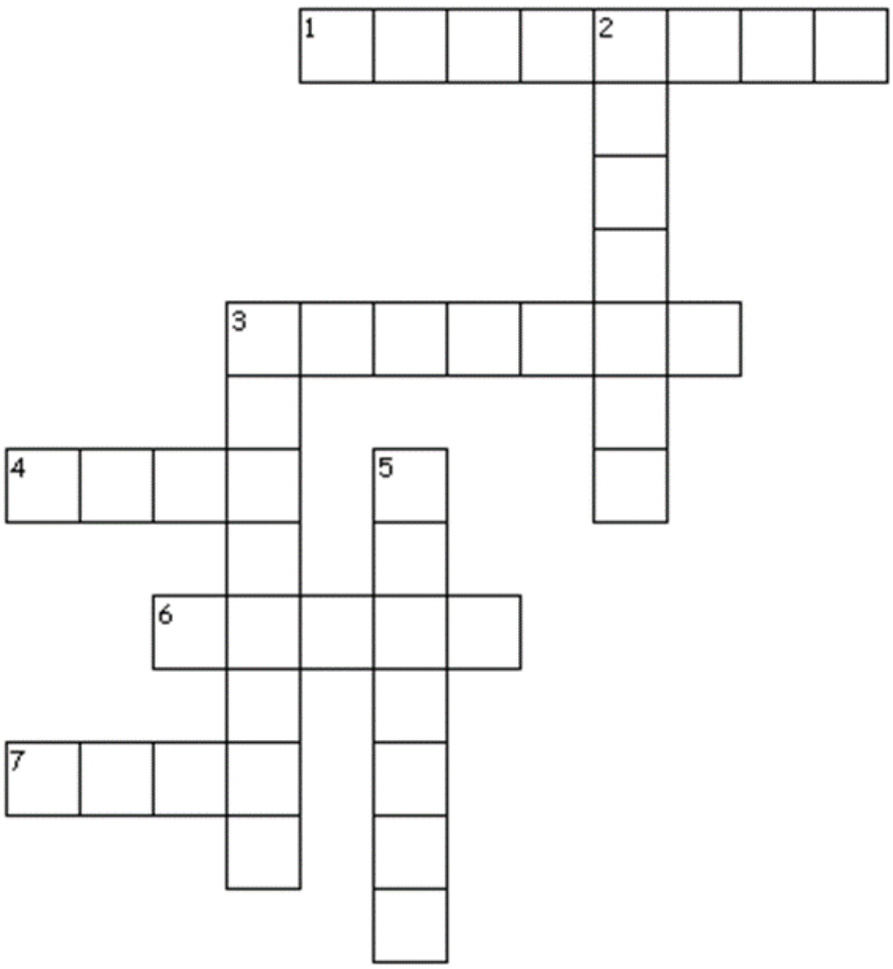
1. A Muslim is known as a **monotheist** (**muwaḥḥid**), i.e. a believer in one God.

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)

02

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.

02 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:_____

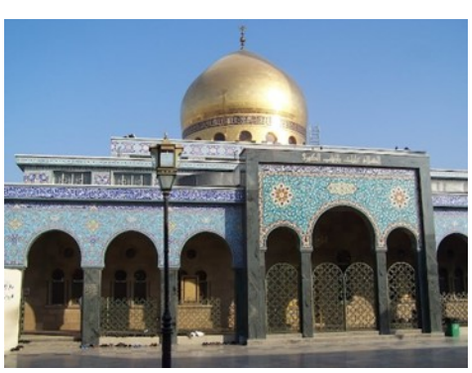
12:_____

13:_____

14:_____



15:_____



16:_____

TAWASSUL & SHAFĀʿAH

03

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)?

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.



03 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

04 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

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?

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]

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]

04 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."**

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]

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.

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	-

05 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]



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

05 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.

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 THE QIBLAH

LEARNING OBJECTIVES

1.What is the qiblah? Why is it important?

2.When should Muslims face the qiblah?

3.How do we find the qiblah?

MY NOTES

THE QIBLAH

Qiblah is the direction of the Kaʿbah in Makkah. The Kaʿbah is the cube-shaped building that was built by Nabī Ibrāhīm (A) and his son Nabī Ismāʿīl (A), and it is in the middle of Masjid al-Ḥarām, the Holiest masjid for Muslims. The location of the Kaʿbah is the most sacred place on the earth.



Q: Why should we face the qiblah when we pray?

Muslims are required to face the qiblah when performing their daily prayers. When Muslims go for pilgrimage to Makkah (Ḥajj or ʿUmrah), they go around the Kaʿbah 7 times and this is called ṭawāf. Muslims also face the qiblah when slaughtering an animal. When Muslims die, they are buried lying on their right shoulder with their face towards the qiblah. Also, when a person is about to die, it is iḥtiyāṭ wājib to turn his/her feet towards the qiblah, if possible.

Besides the Kaʿbah itself, the qiblah includes all the space from the ground below it to the sky above it. For those who live far away from the Kaʿbah it is not necessary that they should pray in a straight line to the Kaʿbah. They only have to ensure that they pray facing the shortest direction towards Makkah.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you towards a prayer direction that pleases you. Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it... [2:144]

ACTIVITY

Use a compass to find the direction of *qiblah* in your classroom.

HOW DO WE FIND THE QIBLAH?

There are several ways of finding the qiblah:

1. Using a compass: To use a compass, we need to know the direction of Makkah from where we live. For example, Makkah is approximately to the South East of the UK. Therefore, if we have a compass, we can find out which direction is South East, and pray in that direction.

2. Find a masjid nearby: Even if it is closed, if you find the mihrāb (where the prayer Imām stands), you can know the qiblah.



3. Find a Muslim grave in a cemetery: Muslims are buried on their right shoulder with their face towards qiblah. If you know where the tombstone or head of the grave is, then the qiblah will be towards the right of the tombstone if you stand behind the tombstone facing the grave.

4. Looking at the sun: We can identify East and West based on the rising/setting of the sun, and work out the qiblah based on that. However, that would not be very accurate. It would only give an approximate direction.

If there is absolutely no way of finding the qiblah, one must pray the wājib ṣalāh in all 4 directions, at right angles to each other. If there isn't enough time to do so before the ṣalāh becomes qaḍāʾ, then one can pray in any direction. If a person is sure the qiblah is within 2 possible directions, then ṣalāh should be prayed in both those directions.

IN SUMMARY

1. What is the qiblah?
2. When is it wājib to face the qiblah?
3. How do we find the qiblah?

DID YOU KNOW?

When Rasūl Allāh (S) first started preaching in Makkah, the qiblah was Bayt al-Muqaddas. However, after Rasūl Allāh (S)'s hijrah to Madīnah, Allāh (SWT) instructed Rasūl Allāh (S) to change the qiblah from Bayt al-Muqaddas to the Kaʿbah.

MY NOTES

KEY POINTS

1. The Kaʿbah is our qiblah. We must face the qiblah when performing ṣalāh, and when slaughtering animals for food.

2. When a person is about to die, we should place him/her in such a way that his/her feet face qiblah. Muslims are buried with their face towards qiblah.

3. We can find the qiblah by using a compass, looking at the mihrāb of a mosque, or a Muslim's grave.

02 ṢALĀH

LEARNING OBJECTIVES

1. What are the benefits of ṣalāt al-jamāʿah?
2. The recitation of the sūrahs in ṣalāh

MY NOTES

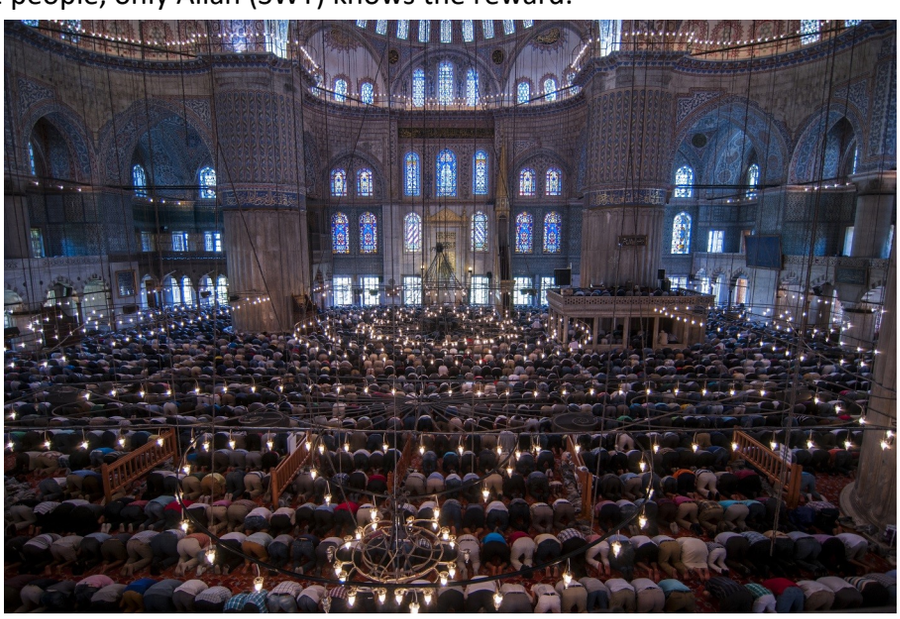
ṢALĀT AL-JAMĀʿAH

It is strongly recommended that all wājib prayers should be performed in congregation (jamāʿah). The importance of ṣalāt al-jamāʿah is such that even those who have already prayed on their own, are encouraged to repeat their ṣalāh if they meet with a group that is praying together.

Q: What are the benefits of praying in jamāʿah?

Some of the benefits of ṣalāt al-jamāʿah are that it promotes:

- ✓ **Equality:** The poor and rich, of all colours and ethnicities, stand together shoulder-to-shoulder as equals before Allāh (SWT).
- ✓ **Unity:** Same language; actions are performed all together. This teaches us to be united at all times.
- ✓ **Friendship & Networking:** Creates opportunities for Muslims to meet and be part of each other's friendship circle. Opportunities to help each other (business, family, etc.) arise.
- ✓ **Discipline:** Standing still in straight rows, following the Imām in everything he/she does and says.
- ✓ **Prestige of Islam.** Keeps the masjid and Muslim community thriving. A show of strength against the enemies of Islam.
- ✓ **Limitless spiritual reward.** Two people praying ṣalāt al-jamāʿah get the thawāb of 150 prayers for each rakʿah. 3 people = 600 prayers per rakʿah. 4 people = 1200 prayers. 5 people = 2400 prayers. This keeps doubling until there are 10 people in jamāʿah who get the thawāb of 72,800 prayers for each rakʿah. After 11 people, only Allāh (SWT) knows the reward.



ACTIVITY

List the benefits of praying in jamāʿah. How does ṣalāt al-jamāʿah promote unity?

RECITING LOUDLY AND WHISPERING

When we pray ṣalāt al-ẓuhr and ṣalāt al-ʿaṣr, it is wājib for both men and women to recite the 2 sūrahs in the first 2 units of prayer softly.

When we pray ṣalāt al-fajr, ṣalāt al-maghrib and ṣalāt al-ʿishāʾ, it is wājib for **men** to recite the 2 sūrahs in the first 2 units of prayer loudly, but **women** can recite the sūrahs either loudly or softly.

In the 3rd and 4th rakʿah of any ṣalāh, it is wājib for both men and women to recite the taṣbiḥāt al-arbaʿah softly.

If a person forgets, it is okay, but as soon as he/she remembers, he/she must correct themselves otherwise their ṣalāh is bāṭil. For example, if a man forgets and recites sūrat al-Ḥamd in the first or second rakʿah of ṣalāt al-maghrib softly, and then remembers half-way, he must immediately continue reciting it loudly, otherwise his/her ṣalāh is bāṭil.

On Fridays, instead of ṣalāt al-ẓuhr, we can pray ṣalāt al-Jumuʿah. The 2 sūrahs in ṣalāt al-Jumuʿah are recited loudly. Even if a person is not praying ṣalāt al-Jumuʿah and praying the regular ṣalāt al-ẓuhr, it is mustaḥab to recite the two ṣurahs in the first 2 rakʿahs loudly because it is Friday. The qirāʿah in ṣalāt al-ʿaṣr is recited softly even on Fridays.



IN SUMMARY

1. What are the benefits of praying in jamāʿah (congregation)?
2. What is the reward of praying in jamāʿah?
3. Which 2 mustaḥab prayers can be offered in jamāʿah?
4. What is considered makrūh in ṣalāt al-jamāʿah?

DID YOU KNOW?

Mustaḥab prayers cannot be performed in jamāʿah, except ṣalāt al-ʿīdayn and ṣalāt al-istisqā (for rain).

When a maʿṣūm Imām is physically present, the ṣalāt al-ʿīdayn become wājib and must be performed in jamāʿah.

MY NOTES

KEY POINTS

1) Ṣalāt al-jamāʿah refers to praying in congregation. It is highly recommended, and carries a lot of reward.

2) It also promotes unity, equality, friendship and discipline in a community.

3) The qiraʿah (reciting the two sūrahs in the first two rakʿahs in ṣalāh) should be recited loudly in fajr, maghrib and ʿishāʾ prayers, and softly in ẓuhr and ʿaṣr prayers.

03 QAḌĀʾ ṢALĀH

LEARNING OBJECTIVES

1.What is qaḍāʾ ṣalāh?

2.How do we perform qaḍāʾ ṣalāh?

3.How do we perform qaṣr ṣalāh which has become qaḍāʾ?

MY NOTES

QAḌĀʾ ṢALĀH

Qaḍāʾ ṣalāh is performed in compensation for a ṣalāh that has not been performed during its proper time. It is wājib to repay all those prayers that have been missed for whatever reason. However, there are certain situations where a person does not have to offer qaḍāʾ ṣalāh:

* Bālighah women are excused from offering qaḍāʾ ṣalāh for prayers that they miss out at certain times of the month.
* Those who suffer from mental illness do not have to pray ṣalāh.
* A non-Muslim who becomes a Muslim does not have to pray qaḍāʾ ṣalāh for the time before he or she became a Muslim. However, if a Muslim loses his/her faith for a duration and then returns to Islam, he or she must make up for all the missed prayers.

The qaḍāʾ of ṣalāh should not be taken lightly and should be repaid as soon as possible. It is also wājib to pray the qaḍāʾ for all prayers that were incorrectly performed at their due time.

A qaḍāʾ ṣalāh can be performed at any time. For example, the qaḍāʾ for fajr ṣalāh can be repaid even at ẓuhr or maghrib time, and so on. Qaḍāʾ ṣalāh can also be performed in jamāʿah. For example, if the Imām of jamāʿah is leading ṣalāt al-ʿishāʾ, you can pray your qaḍāʾ of ẓuhr with the jamāʿah.



ACTIVITY

If a person does not pray for one week, what is the total number of rakaʿāt he/she will have to offer as qaḍāʾ ṣalāh?

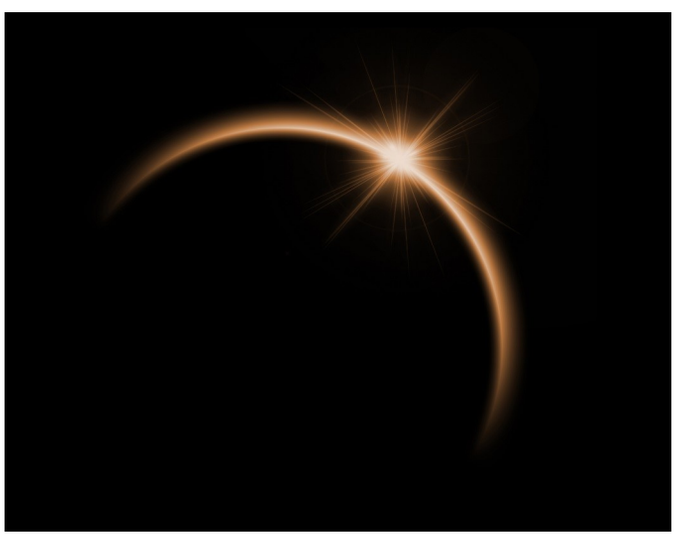
HOW DO WE PERFORM QAḌĀʾ FOR ṢALĀT AL-QAṢR?

If a person does not pray a qaṣr ṣalāh on time, he/she must offer qaḍāʾ for the missed prayer. The qaḍāʾ ṣalāh should also be shortened (qaṣr), even if the person is no longer travelling and is back home.

Similarly, if a person offers qaḍāʾ ṣalāh whilst on a journey (for prayers that were missed in one's home town), the qaḍāʾ should be the full 4 rakaʿāt and not shortened.

HOW IS THE QAḌĀʾ FOR ṢALĀT AL-ĀYĀT PERFORMED?

Ṣalāt al-āyāt is wājib when a natural disaster (such as an earthquake) or an eclipse occurs. If a person fails to pray ṣalāt al-āyāt, they still have to pray its qaḍāʾ. If a person did not know there was a total eclipse in his or her town and later finds out, he/she should pray the qaḍāʾ. If it was a partial eclipse, and they hear about it after it is over, they do not have to pray the qaḍāʾ.



In the case of an earthquake, ṣalāt al-āyāt should be performed without delay. However, if there is a delay, the ṣalāh should be performed with the niyyah of 'qurbatan ilallāh' without specifying adāʾ or qaḍāʾ.

DID YOU KNOW?

It is wājib on the eldest son to perform the qaḍāʾ ṣalāh of his father if his father dies without having prayed all his prayers.

If the eldest son is unable to perform the qaḍāʾ ṣalāh of his deceased father, he must pay someone to do it on his behalf.

KEY POINTS

1. Qaḍāʾ ṣalāt must be offered for prayers which are not offered on time.

2. It is wājib to offer qaḍāʾ ṣalāh for all missed prayers.

3. The qaḍāʾ for a qaṣr ṣalāh should also be shortened (qaṣr), and the qaḍāʾ for a complete prayer must be offered in full.

4. It is wājib on the eldest son to offer the qaḍāʾ ṣalāh of his deceased father.

IN SUMMARY

1. What is qaḍāʾ ṣalāt? Is it wājib?
2. How should we offer the qaḍāʾ of a qaṣr ṣalāh?
3. If a person converts to Islam, do they have to offer qaḍāʾ ṣalāh for the days before he/she became Muslim?
4. Which other categories of people do not have to offer qaḍāʾ ṣalāh?

04 ṢAWM

LEARNING OBJECTIVES

1.What is ṣawm?

2.What are the benefits of ṣawm?

3.What are the basic rules related to ṣawm?

MY NOTES

AN INTRODUCTION TO ṢAWM

Ṣawm is the Arabic word for "fasting" and it usually refers to fasting in the Holy month of Ramaḍān.

Ṣawm means not eating or drinking from fajr to maghrib time for the sake of Allāh (SWT) and in order to get closer to Allāh (SWT).

Allāh (SWT) says in the Qurʾān:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have faith! Fasting has been prescribed for you
as it was prescribed for those before you, so that you may attain taqwa. [2:183]



While we fast, we are guests of Allāh (SWT) and we got lots of thawāb. Allāh (SWT) loves those who fast.

Q: What are some of the benefits of fasting?

- Ṣawm teaches us to be patient
- It reminds us of poor people who don't have enough to eat or drink, so that we may share what we have with others
- It makes us healthy
- It brings us closer to Allāh (SWT)
- It reminds us of Qiyāmah, so that we prepare for it
- It encourages us to perform other good deeds such as reciting the Qurʾān and going to mosque
- It encourages us to focus on our spiritual sides, as opposed to our bodies

Muslims have to pray 5 times a day and have to fast for the whole month of Ramaḍān starting from the time they reach the age of bulūgh.

ACTIVITY

In pairs, list the 10 Furūʿ al-Dīn (Branches of Religion).

We should try and fast as much as we can in the month of Ramaḍān even if we are not yet bāligh(ah), so that when we grow up and become bāligh(ah), we can fast throughout the whole month more easily.

We must have the correct niyyah (intention) before we fast. For example, in the month of Ramaḍān, we should make the niyyah that we are fasting for the month of Ramaḍān qurbatan ilallāh.

ACTIONS WHICH INVALIDATE ṢAWM

Q: What breaks a Fast (mubṭilāt al-ṣawm)?



A fast is broken if someone does any of the following deliberately between the time of fajr and maghrib:

- χ Eating and drinking.
- χ Smoking or inhaling thick dust or (smoke) fumes.
- χ Vomiting.
- χ Lying about Allāh (SWT) and the Maʿṣumīn (A).

The fast is only broken if any of the above acts are done intentionally. This means if someone forgets and has a sip of water or eats food, it doesn't break his/her fast.

We are not required to fast when we are ill or travelling. However, we have to repay the missed fasts (qaḍāʾ) as soon as we are able to do so.

If a person does not fast intentionally, or breaks a fast intentionally without a valid reason (according to the sharīʿah), he/she has to perform the qaḍāʾ of the fast, as well as give kaffārah.

Those travellers who have to offer qaṣr (shortened) ṣalāh cannot fast and should repay the fasts as qaḍāʾ later on. Those travellers whose ṣalāh is not shortened (such as those who stay more than 10 days at a place or whose profession involves travelling) have to fast during their journey.

IN SUMMARY

1. What are some of the benefits of ṣawm?
2. How do we make the niyyah for a fast in the month of Ramaḍān?
3. What things invalidate a fast?
4. In which situations are travellers allowed to fast?
5. When is it not wājib on a bāligh(ah) person to fast?

DID YOU KNOW?

The niyyah for fasting should be purely for the pleasure of Allāh (SWT) (qurbatan ilallāh). If a person fasts with any other intention, such as losing weight, the fast becomes invalid.

MY NOTES

KEY POINTS

1. Ṣawm is the Arabic word for fasting.

2. Fasting in the month of Ramaḍān is wājib on every bāligh(ah) person.

3. There are many benefits of fasting, but it should be done purely for the pleasure of Allāh (SWT) (qurbatan ilallāh).

4. If a person misses a fast, he/she must keep a qaḍāʾ fast.

05 AL-AMR BĪ AL-MAʿRŪF

LEARNING OBJECTIVES

1.What does al-amr bī al-maʿrūf mean?

2.Why is it necessary in society?

3.How is it done?

MY NOTES

WHAT IS AL-AMR BĪ AL-MAʿRŪF?

Al-amr bī al-maʿrūf means "commanding towards the good". It is one of the Furūʿ al-Dīn. It is wājib on every Muslim to encourage others to act according to the laws of Allāh (SWT).

Allāh (SWT) says in the Qurʾān:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the successful. [3:104]

Luqmān advised his son:

يَابُنَيَّ أَقِمِ الصَّلاَةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ

O my son! Maintain the prayer (ṣalāh) and bid what is right and forbid what is wrong, and be patient over whatever befalls you. That is indeed the steadiest of courses. [31:17]



Q: What would happen if we stopped performing amr bī al-maʿrūf?

If we stop advising others to do good deeds, evil deeds will spread in society. As a result, everyone living in that society will suffer.

We should not have an attitude where everyone minds their own business and does not care about others. This is because we live in communities, and if one person is allowed to be bad, they will slowly influence others to be bad too.

ACTIVITY

How would you advise your friend to pray when it is time for ṣalāh?

SITUATIONS IN WHICH AL-AMR BĪ AL-MAʿRŪF IS WĀJIB

Al-amr bī al-maʿrūf (and al-nahy ʿan al-munkar) are only wājib under the following conditions:

When it is possible that a person's advice will be effective. If a person knows his/her actions, words or attitude will make a difference (especially with a family member or friend), then it is wājib. But if there is no hope that it will make a difference then it is not wājib.

The person doing al-amr bī al-maʿrūf should know the correct Islamic position regarding the action towards which he/she is encouraging others, otherwise the person advising may do more harm than good.

The person advising someone else should be practicing that which they are advising others to do. It is wrong to preach what we don't practice ourselves!

Al-amr bī al-maʿrūf should not be carried out in a manner that may hurt the feelings of people and drive them further away from Islam.



DID YOU KNOW?

When Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) were young, and they saw an old man doing wuḍūʿ the wrong way. They didn't want to tell him directly that his wuḍūʿ was wrong because they did not want him to feel embarrassed. So they asked him to watch their wuḍūʿ and tell them who was doing it correctly. When the old man saw them perform wuḍūʿ, he realised his mistake and said, "You are both right. I am the one who is wrong!"

KEY POINTS

1. Al-amr bī al-maʿrūf mean encouraging others towards good deeds.

2. We should only tell others to do good, if we practice it ourselves first. We should also be polite when we advise others, and should be careful not to hurt their feelings.

3. If we stop encouraging towards good acts in society, the whole society will slowly become evil and corrupt.

IN SUMMARY

1. What is the meaning of al-amr bī al-maʿrūf?
2. What does the Qurʾān say about al-amr bī al-maʿrūf?
3. What are the conditions for al-amr bī al-maʿrūf to become wājib?
4. What will happen if we stop performing al-amr bī al-maʿrūf?

06 AL-NAHY ʿAN AL-MUNKAR

LEARNING OBJECTIVES

1.What is al-nahy ʿan al-munkar?

2.Why is it necessary?

3.How should we perform it?

MY NOTES

WHAT IS AL-NAHY ʿAN AL-MUNKAR?

Al-nahy ʿan al-munkar means "forbidding that which is evil". It is an act of worship from the Furūʿ al-Dīn (Branches of Religion). It is wājib on every Muslim to discourage others from sinful and improper behaviour.

Allāh (SWT) says in the Qurʾān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنْ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ...

You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allāh. [3:110]



Q:Why is al-nahy ʿan al-munkar necessary in society?

If we stop practicing al-nahy ʿan al-munkar, evil will spread in society and corrupt people will take over the community. They will then oppress people and it will be very difficult to stop them.

As a punishment for not practising al-nahy ʿan al-munkar, Allāh (SWT) does not answer the prayers of people asking for help when they are ruled by an oppressor, because they did nothing to stop evil when it was spreading.

Imām al-Bāqir (A) says that Allāh (SWT) punished both the evil and good people from the tribe of Nabī Shuʿayb (A), because the good people were very friendly with the evil ones and did not stop them from committing evil.

In ziyārat al-wārithah, we not only curse those who killed Imām al-Ḥusayn (A), but also those who were pleased when they heard that the Imām had been killed in Karbalāʾ.

These examples show that supporting an evil doer is as bad as committing the evil act.

ACTIVITY

Read the translation of verses 26:157-158. What is Allāh (SWT) teaching us in these verses?

HOW IS AL-NAHY ʿAN AL-MUNKAR PERFORMED?

When we see someone skipping something wājib or doing something ḥarām, we should try to stop him/her from doing so. This can be done at different levels:

The first level is to use wisdom and love to guide the person.

If this does not work, the second level is to show your disapproval and disappointment for the wrong action. This can be done through facial expressions for example, or not being too friendly and happy around the person, so that they may realise that they need to change and improve themselves.

The third level is to speak to them directly. One should do this politely but firmly and try and convince the person to change, even if it means showing some anger.

Al-amr bī al-maʿrūf and al-nahy ʿan al-munkar are not wājib if they put one's life in danger.

It is wājib on all Muslims to advice others to do good or refrain from evil, but it is not wājib to keep advising over and over again if the evil doer does not listen to the advice.



IN SUMMARY

1. What is the meaning of al-nahy ʿan al-munkar?
2. What are the different levels of al-nahy ʿan al-munkar?
3. Why did Allāh (SWT) punish all the people of Thamūd?
4. What will happen to society if we stop performing al-nahy ʿan al-munkar?

DID YOU KNOW?

If we don't stop people from committing evil, we will also be punished with the evil doers. Imām ʿAlī (A) says: **Only one person from the people of Thamūd killed the camel that Allāh (SWT) sent to them, but the whole community was punished because they did not stop this evil act.**
[Nahj al-Balāghah, sermon 201]

KEY POINTS

1. Al-nahy ʿan al-munkar refers to forbidding others from that which is evil.

2. It is wājib to advice others to refrain from evil deeds.

3. If we stop forbidding evil, the whole society will slowly become evil, and even the good people will suffer.

4. When Allāh (SWT) punishes the evil doers, He will also punish those who knew about the evil deeds of others but did not try to stop them.

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 AYYŪB (A)

LEARNING OBJECTIVES

1. Who was Nabī Ayyūb (A)?
2. What was his mission?
3. What lessons can we learn from his life?

MY NOTES

NABĪ AYYŪB (A)

Nabī Ayyūb (A) was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people. He was very generous with his wealth. He took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. He was also very grateful to Allāh (SWT) for all the blessings he enjoyed.

Shayṭān once said to Allāh (SWT):
"Ayyūb is such a nice person and obeys You only because of all Your blessings. If You allow me to make him suffer, he will not be such an obedient servant to You."



Allāh (SWT) trusted Nabī Ayyūb (A) and knew how patient and faithful he was, so He allowed Shayṭān to test Nabī Ayyūb (A). Shayṭān began destroying everything that Nabī Ayyūb (A) owned. His animals died, his land was destroyed and all his children died one after the other. However, all this only made Nabī Ayyūb (A)'s faith in Allāh (SWT) stronger. He showed a lot of patience and turned to Allāh (SWT) in prayer.

Then Nabī Ayyūb (A) fell sick. He had all kinds of illnesses and all the people began saying Nabī Ayyūb (A) must have done something very bad to suffer so much. He lost all his friends and the people of the town told Nabī Ayyūb (A) to leave and never come back. Nabī Ayyūb (A) left the city and passed his time in the wilderness praying to Allāh (SWT). Only his loyal and faithful wife went with him to look after him.

Shayṭān even tried to suggest to Nabī Ayyūb (A)'s wife to convince him to turn away from Allāh (SWT) and he would be cured, but Nabī Ayyūb (A) was very loyal to Allāh (SWT). He prayed to Allāh (SWT) to keep Shayṭān away from him and to remove from him all his suffering.

Nabī Ayyūb (A) passed his test. No matter how much he suffered in this world, he would never stop loving and obeying Allāh (SWT). Allāh (SWT) told him to stamp his foot on the ground and a stream of water gushed out. Then He told him to wash himself with the cool and refreshing water and to drink it, and he would be cured. Then He blessed Nabī Ayyūb (A) with more children, wealth, land and animals.

ACTIVITY

List three different ways in which Allāh (SWT) tests us.

LESSONS FROM THE LIFE OF NABĪ AYYŪB (A)

When we see a person suffering, we should not assume that it is because he or she is bad or has done something wrong. Sometimes it is because they are very good and Allāh (SWT) is testing them.

We should never stop trusting Allāh (SWT) or believing in Him and praying to Him for help just because we are suffering. If we keep our faith in Allāh (SWT) then in the end, He will remove our suffering and give us something even better than before.

Allāh (SWT) says in the Qur'ān:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ
فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ
عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

And Ayyūb (A), when he called out to his Lord: Harm has afflicted me, but You (Allāh) are the most Merciful of the merciful. Therefore We responded to him and took away his difficulties, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers. [21:83-84]

For a true believer, obeying Allāh (SWT) should be more important that wealth, health and friends.

We should be patient when we are suffering and we should be grateful and thank Allāh (SWT) constantly when we are at ease, in comfort and enjoying Allāh (SWT)'s blessings.



When Allāh (SWT) loves a person very much, He tests them by taking away some of the things they love so that they will come closer to Allāh (SWT).

IN SUMMARY

1. What were the qualities of Nabī Ayyūb (A)?
2. What did Shayṭān say to Allāh (SWT) regarding Nabī Ayyūb (A)?
3. Why did the people ask Nabī Ayyūb (A) to leave their city?
4. How did Nabī Ayyūb (A) react when he started losing his wealth and children?
5. What lessons can we learn from his life?

DID YOU KNOW?

Nabī Ayyūb (A)'s story is a great example of patience and trust in Allāh (SWT). Whenever a person is very patient, people say "he has the patience of Nabī Ayyūb (A)!"

KEY POINTS

1. Nabī Ayyūb (A) was a very wealthy man, and had a lot of children.

2. He was very generous and took great care of the orphans and the poor.

3. Shayṭān once said to Allāh (SWT) that Nabī Ayyūb (A) was a good person only because he was wealthy. To prove Shayṭān wrong, Allāh (SWT) tested Nabī Ayyūb (A) by taking away his wealth and children, and making him ill.

4. All the hardships did not change Nabī Ayyūb (A)'s strong faith in Allāh (SWT).

01 BALĀʾ

LEARNING OBJECTIVES

1.What is balāʾ?

2.What is the Islamic perspective on balāʾ?

3.What are the different forms of balāʾ?

4.Why do we suffer from balāʾ?

MY NOTES

WHAT IS THE ISLAMIC PERSPECTIVE ON BALĀʾ?

Balāʾ means trials, tribulations, suffering or afflictions.

Q: Why do we suffer from balāʾ?

Some Muslims assume that balāʾ only befalls the evil as a punishment for their sins and disobedience to Allāh (SWT). However, this is not true. Balāʾ can come to the most faithful believers as well. It serves as a test of faith, and helps us purify our souls and strengthen our faith in Allāh (SWT).

Q: What are the different forms of balāʾ?

Balāʾ may come in the form of illness, poverty, imprisonment, mistreatment by others, loss of loved ones (including children), and practically anything that we can imagine as unpleasant and hard to endure.

Those who are evil and deserving of punishment in this world may also experience similar unpleasantness but their experiences are because of very different reasons and therefore referred to as ʿadhāb (punishment).

Q: How can a person tell if what they suffer in life is a punishment (ʿadhāb) or a trial (balāʾ)?

We can tell whether Allāh (SWT) is testing us or punishing us based on our response to the balāʾ. If it brings us closer to Allāh (SWT) and makes our faith stronger, then it is balāʾ. If it drives us further away from Allāh (SWT) and increases our doubt in Him, then it is a form of punishment. This is because Allāh (SWT) does not test us to shake our faith.



Allāh (SWT) only tests us to our own ability. He does not test us beyond what we can cope with. The stronger our faith, and the closer we are to Allāh (SWT), the more difficult the test. Therefore, when Allāh (SWT) puts us through a difficult test, we should be happy because it tells us that we are at a higher level of spirituality.

We should not to pray or wish for balāʾ, but if we are tested, then we should show patience and thank Allāh (SWT) for being chosen for the test. We should also ask Allāh (SWT) to help us through the difficult times.

ACTIVITY

Recite verse 2:216 and read its translation. What is Allāh (SWT) telling us in this verse?

BALĀʾ MAKES US STRONGER

All prophets, Aʾimmah (A) and people close to Allāh (SWT) have suffered in life because balāʾ makes our faith stronger, and brings us closer to Allāh (SWT).

Let us look at our example as students. When we are in primary school, our teachers give us simple tests. When we grow up and reach GCSE level, the tests get harder. The hardest tests are at university level. It would make no sense for a university student to complain to the professor that the test is too hard, and he/she would like to have the same test as a primary school student.

Another good example is that of an athlete. Athletes have to work very hard to be good at their sport. They wake up very early in the morning for training, and have to be careful with what they eat. They have to make many sacrifices if they want to win medals. If an athlete tells his/her coach that they don't want to be put through difficult training, they will not be able to win.

Similarly, Allāh (SWT) tests us based on our ability. He sends the most difficult balāʾ to those who are closest to Him. For instance, Imām al-Ḥusayn (A)'s suffering in Karbalāʾ was one of the worst suffering anyone can be put through. When he "passed the test", Allāh (SWT) told him to return to Him, as He was very pleased with him.

DID YOU KNOW?

If an experience brings you closer to Allāh (SWT), it is good even if it appears to be unpleasant, and if it distances you from Allāh (SWT), it is bad even if it appears pleasant.

Allāh (SWT) says:

...Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you, and Allāh knows and you do not know. [2:216]

KEY POINTS

1. Balāʾ refers to trials and tribulation. It is not the same as punishment (ʿadhāb).

2. Allāh (SWT) tests the believers so as to make their faith stronger and bring them closer to Him. On the other hand, He punishes those who are evil for their sins.

3. The stronger our faith, the more difficult the test.

IN SUMMARY

1. What is the meaning of balāʾ?
2. How is balāʾ different from ʿadhāb?
3. Why does Allāh (SWT) test us?
4. Why does He give a more difficult test to those who are closer to Him?
5. What are the benefits of balāʾ?

02 QIṢAṢ AL-ANBIYĀʾ : NABĪ ʿĪSĀ (A)

LEARNING OBJECTIVES

1. The miraculous birth of Nabī ʿĪsā (A)
2. The mission of Nabī ʿĪsā (A)
3. The miracles he performed
4. He is alive and will reappear with Imām al-Mahdī (A).

MY NOTES

NABĪ ʿĪSĀ (A)'S MIRACULOUS BIRTH

Nabī ʿĪsā (A) is one of the five **Ūlūʾl-ʿAzm** prophets. His birth was miraculous because he was born without a father. His mother is the Holy lady Maryam.

Nabī ʿĪsā (A) was very special. When he was born, the people of the town were very surprised, because his mother Maryam was not married. They asked her how she could have a child when she was not married. She pointed to Nabī ʿĪsā (A), her new born baby, who said:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا.
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا. وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا.
ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ.

"...Indeed I am a servant of Allāh!
He has given me a Book and made me a prophet. He has made me blessed, wherever I may be, and He has commanded me to the prayer (ṣalāh) and to [give] charity as long as I live, and to be good to my mother, and He has not made me harsh and wretched. Peace is on me the day I was born, and the day I die, and the day I am raised alive." Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. [19:30-34]

All the people were shocked to hear the baby speak. This was a miracle.

Some people believe that Nabī ʿĪsā (A) is God's son because of his miraculous birth. Allāh (SWT) says in the Qurʾān:

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

The example of ʿĪsā to Allāh is like the example of Ādam.
He created him (Ādam) from dust (without a father or mother) then He said to him, 'Be!' and he was! [3:59]

ACTIVITY

Nabī ʿĪsā (A) is one of the five Ūlūʾl-ʿAzm prophets and is still alive. List the names of the other Ūlūʾl-ʿAzm prophets, and the prophets who are still alive.

NABĪ ʿĪSĀ (A) IS STILL ALIVE



Nabī ʿĪsā (A) lived a simple life. He wore simple clothes and ate simple food. He would walk from place to place inviting people to worship Allāh (SWT) and do good deeds. A small group of people became very close disciples of Nabī ʿĪsā (A) and were always with him. They are called **ḥawāriyyūn** in Arabic.

Some leaders of the Banū Isrāʾīl did not like Nabī ʿĪsā (A) because they were afraid of losing their followers. They plotted to kill him. However, Allāh (SWT) saved him, and raised him to the heavens. When the soldiers came to arrest him, they saw another man who they thought was Nabī ʿĪsā (A), so they arrested and crucified him.

Allāh (SWT) says in the Qurʾān:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي
شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ
وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And their saying (boastfully), "Indeed we killed the Messiah, ʿĪsā son of Maryam, the Messenger of Allāh." They did not kill him, and they did not crucify him. It was made to appear to them (that they had)… and they most certainly did not kill him. Rather Allāh raised him up to Himself; and Allāh is All-mighty, All-wise. [4:157-158]

Nabī ʿĪsā (A) is still alive, and will return with Imām al-Mahdī (A) to establish peace and justice in the world.

IN SUMMARY

1. Nabī ʿĪsā (A) was born without a father. Does it mean he is the son of God?
2. Which divine book was revealed to Nabī ʿĪsā (A)?
3. What miracles did Allāh (SWT) give Nabī ʿĪsā (A)?
4. When will Nabī ʿĪsā (A) return?

DID YOU KNOW?

Allāh (SWT) revealed the **Injīl** to Nabī ʿĪsā (A), and gave him special abilities and miracles. He could bring the dead back to life, cure people with leprosy and blindness, walk on water, create birds out of clay and breathe life into them. He could tell people what they had hidden in their homes and what food they had eaten.

KEY POINTS

1. **Nabī ʿĪsā** (A) is one of the five **Ūlūʾl-ʿAzm** prophets.

2. He was born miraculously without a father. His mother is **Lady Maryam**.

3. The **Injīl** was revealed to him.

4. Allāh (SWT) raised him to the heavens when the Roman soldiers came to arrest him.

5. He is still alive and will return close to the time of the reappearance of Imām al-Mahdī (A).

02 SICKNESS AND DISABILITY

LEARNING OBJECTIVES

1. What is the Islamic perspective on sickness and disability?
2. What are the main causes of illness and disability?

MY NOTES

ACTIVITY

Perform a role play in class to demonstrate what you would do or how you would behave when you visit someone who is ill.

ISLAMIC PERSPECTIVE ON SICKNESS AND DISABILITY



One of the most common causes of illness is often due to our own actions. Allāh (SWT) has made the universe such that every effect has a cause. Therefore, every illness has a cause behind it. If we do not take care of our health, we will develop an illness. For example, a person who eats too much sugar and oily or fried food may develop diabetes or heart disease. Similarly, eating food without washing it first may lead to food poisoning. In such cases, it is not Allāh (SWT) who causes illness. We often cause it ourselves.

Suffering from illness and disability may also be a test from Allāh (SWT). He always tests the believers. This brings us closer to Him, as we pray to Him for a quick and complete recovery, and remember His blessings when we are healthy and well.

Allāh (SWT) says in the Qur'ān:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

and when I get sick, it is He (Allāh) who cures me [26:80]

All of Allāh (SWT)'s actions are based on wisdom. He does not do anything without a reason. Sometimes, we may see a small child suffering from an illness, or see someone with a disability and think to ourselves: **"Why does Allāh do this to people? What did they do wrong to deserve such suffering?"**

There are two ways of looking at such questions. Firstly, when we see people suffering, we are being given an opportunity to help them. Perhaps they are suffering because no one is helping them, and not because Allāh (SWT) is making them suffer.

Secondly, there may be a very good reason for their illness or disability which we may not be aware of. We may see it as suffering, but in fact it may be beneficial for that person.

Allāh (SWT) says in the Qur'ān:

فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا...

maybe you dislike something while Allāh places in it an abundant good. [4:19]

SUFFERING BRINGS US CLOSER TO ALLĀH (SWT)

When people enjoy a lot of ease and comfort, they forget Allāh (SWT) and become lazy and heedless. They begin to think they are powerful and independent of Allāh (SWT) and don't need Him. They may even become proud and arrogant.

Allāh (SWT) says in the Qurʾān:

كَلاَّ إِنَّ الإِنسَانَ لَيَطْغَى أَنْ رَآهُ اسْتَغْنَى

Indeed man becomes rebellious when he considers himself without need. [96:6-7]

Illness and disability bring us closer to Allāh (SWT). When we are ill, or anyone else is very ill, we pray to Allāh (SWT) asking Him to provide healing. Similarly, when we see a person with disability, we are reminded of Allāh (SWT)'s blessings on us, for having made us healthy and strong.

Imām al-Ḥusayn (A) once said that if three things were not there, people would not worship Allāh (SWT): helplessness, sickness and death.

We must remember that disability is not a curse or punishment from Allāh (SWT). Allāh (SWT) has made everyone different. Some people may have a disability, but may be very clever and gifted in other ways. Allāh (SWT) has made everyone special. It is up to us to find our special talent and work on it to become successful in life.



IN SUMMARY

1. What are the causes of illness and disability?
2. How does illness and suffering bring us closer to Allāh (SWT)
3. According to the Qurʾān, Allāh (SWT) cures the sick. Does this mean we should not go to the doctor and not take any medicine, and just pray to Allāh (SWT) for a cure?

DID YOU KNOW?

Usāmah b. Zayd, a companion of Rasūl Allāh (S) , fell ill one day so Imām al-Ḥusayn (A) visited him. Imām observed him to be disturbed and in pain, so he said to him, **"Brother, what causes you such pain and worry?"**
"I am burdened by a debt of 60,000 dinars." he replied. Imām consoled him by saying, **"I take responsibility of clearing your debt."**
Usāmah persisted, "I fear I may die before my debt is repaid." Imām said, **"Do not worry! I shall clear your debt before your death."** Having said this, Imām arranged for his debt to be paid off immediately.

KEY POINTS

1. We suffer from sickness and disability mostly due to our own actions. However, our pain and suffering may also be a test from Allāh (SWT), or a punishment for our sins.

2. Illness and suffering bring us closer to Allāh (SWT), as we remember Him and pray to Him for a cure.

3. Duʿāʾ for cure should be accompanied by medical treatment.

03 TĀRĪKH IN THE QURʾĀN

LEARNING OBJECTIVES

1. Who were the people of Rass?
2. Who were the people of Sabt?

MY NOTES

THE PEOPLE OF RASS

Allāh (SWT) says in the Qurʾān:

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا
وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا

And ʿĀd and Thamūd, and the inhabitants of Rass, and many generations between them. For each of them We drew examples, and each We destroyed completely [25:38-39]

A man from the tribe of Banū Tamīm came to Imām ʿAlī (A) and asked him about the people of Rass.

Imām ʿAlī (A) replied:

"You have asked a question no one has yet investigated. There is no one except me who can give you the answer, because I know the meaning of every verse in the Qurʾān. I also know when, where and why it was revealed. The treasures of knowledge Allāh has given me are unlimited, but there are very few who want to know. The seekers of truth and wisdom shall miss me when they don't find me among them.



The people of Rass lived between Azerbaijan and Armenia in towns on the banks of a river, and worshipped the pine tree which Yafas, son of Nabī Nūḥ, planted beside a spring specially created by Allāh for Nabī Nūḥ after the great flood.

It was strictly prohibited to use the water of the spring for any purpose because they believed that if the spring dried, their god would die.

A prophet from the progeny of Nabī Yaʿqūb was sent to them to guide them to the right path, but they did not stop worshipping the pine tree.

At last Allāh made the tree die. The people of Rass were so angry they buried the prophet alive in a well. Then Allāh punished them. All of them perished. No one survived."

ACTIVITY

In pairs, read verse 7:163-164 with translation. What is Allāh (SWT) saying in these verses?

THE PEOPLE OF SABT

The people of **Sabt** were from the Banū Isrāʾil. **Nabī Mūsa** (A) was one of the prophets sent to guide them. He told them to reserve one day of the week for worshipping Allāh (SWT) only. On that day, they were not allowed to do anything else. The Banū Isrāʾīl requested that Saturday should be the day dedicated to worshipping Allāh (SWT). This day came to be known as the **Sabbath**.

For many years after Nabī Mūsa (A), the Sabbath was faithfully observed as a religious day. However, in the time of **Nabī Dāwūd** (A), one group of the Banū Isrāʾil broke this Divine rule.

These people were mainly fishermen and fished every day except Saturday because of the Sabbath. Allāh (SWT) wanted to test them, so he made catching fish very easy on Saturday compared to other days of the week.

The fishermen were tempted by the easy catches on Saturday and thought of a plan to get around the Sabbath. They decided to place nets in the water on Friday to trap the fish. They would then remove the trapped fish on Sunday.

The wise and pious people of the tribe advised these fishermen not to violate the command of Allāh (SWT). However, the fishermen continued disobeying the Divine commandment and even boasted about their clever plan. Finally, the punishment of Allāh (SWT) came down and their faces became like animal faces.

Allāh (SWT) says in the Qurʾān:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً
فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ خَاسِئِينَ

And indeed you know of those amongst you who transgressed on the Sabbath, so We said to them, "Become apes, despised and hated!" And We made it a lesson for the people of their own times and those who came after them and a guidance for those who guard against evil. [2:65,66]

IN SUMMARY

1. What did the people of Rass worship?
2. Why did Allāh (SWT) punish the people of Rass?
3. What is the day of Sabt (Sabbath)?
4. Why were the people of Sabt not allowed to work on the Sabbath?
5. How did Allāh (SWT) punish the people of Sabt?

DID YOU KNOW?

The Sabbath is still observed by the Jews until today. They dedicate this day (Saturday) to worship God.

KEY POINTS

1. The people of **Rass** worshipped a pine tree planted by the son of Nabī Nūḥ (A). Allāh (SWT) sent a prophet to guide them but they did not listen to him. Allāh (SWT) therefore caused the pine tree to die. The people of Rass were angry and buried their prophet alive, so Allāh (SWT) punished them. None of them remained alive.

2. The people of **Sabt** were from the Banū Isrāʾīl. They disobeyed Allāh (SWT) by fishing on the day of Sabt (Sabbath). The day of Sabt was for worshipping Allāh (SWT) only.

3. Allāh (SWT) punished them by turning their faces into apes.

03 CHEATING & STEALING

LEARNING OBJECTIVES

1. Cheating and stealing are ḥarām in Islam.
2. Stealing in any form and from any one is not permitted in Islam

MY NOTES

GROUP ACTIVITY

What measures can a community or society take to keep the level of crime low?

WHAT IS CHEATING AND STEALING?

Stealing is defined as taking someone else's property without permission, and with no intention of returning it. It is considered a major sin in Islam.

Cheating can be broadly defined as an immoral way of achieving a goal by dishonest means. It involves breaking rules to gain unfair advantage over others.

Cheating and stealing can also include:

- χ hiding the defects of an object when selling it to another person
- χ cheating during an exam
- χ cheating during a game or match
- χ borrowing money from a person and not paying it back
- χ collecting money for a charitable cause and then personally benefitting from it or spending it on oneself
- χ not purchasing the correct ticket for a bus or train journey
- χ not returning money when a cashier accidentally gives you more change or under-charges you

Some people may argue that "the end justifies the means", meaning that as long as the end result is good, how we go about getting to the end goal does not matter. However, in Islam it does matter. For example, cheating people to raise money for building a mosque is ḥarām. The end is noble but the means does not justify it.

Some Muslims believe that it is okay to cheat others if they are not Muslims. This is wrong. Cheating is always ḥarām, because we gain something at someone else's expense, and without working hard for it and deserving it. Most importantly, when we cheat, we don't hurt the person we cheat as much as we hurt our own souls.

When an object is stolen, it becomes ghaṣbī (taken without permission) and any acts of worship performed using a stolen item are not accepted. For example, if a person takes a shirt from a shop and does not pay for it, it becomes ghaṣbī. Any prayers performed in that shirt are therefore not accepted.



Cheating in business is also ḥarām and a major sin. Examples include not using an accurate scale or measure, mixing poor quality goods or impurities with good quality goods and selling at a higher price, not paying the correct amount, etc.

WHY IS CHEATING AND STEALING HARĀM?



Cheating and stealing are forbidden in Islam because through these acts, a person gains something dishonestly at someone else's expense. A person works hard to acquire his/her property through lawful means and taking his/her property dishonestly is unfair.

Imām ʿAlī al-Riḍā (A) has said: **"Allāh (SWT) has prohibited stealing because of the financial corruption and murder that would ensue were it to be permissible; and because of all other aggressive crimes that would result such as murder, fighting, and jealous hostilities, and because it would lead to the abandonment of fair trade and industry for earning a living, in exchange for extortion of property where nobody would have rightful ownership of anything."**

Q: Why do people steal?

There are various reasons why people steal:

- Some people feel they have to steal to feed themselves and their families. They feel that because they are stealing things in order to provide for their families, they are justified in their actions.
- Stealing gives some people a thrill. Just as addicts get their thrill from drugs, some people steal to get a thrill. The higher the value of the object, the greater the thrill.
- Some people steal out of greed. They want to accumulate a lot of wealth without working hard for it, so they resort to stealing.

IN SUMMARY

1. What is the definition of stealing and cheating?
2. What are the different ways in which cheating can occur?
3. Why are cheating and stealing ḥarām in Islam?
4. What are some of the reasons why people steal?
5. What is the meaning of ghaṣbī?
6. How would you feel if you worked really hard to get something and then it was stolen from you?

DID YOU KNOW?

One day, Imām ʿAlī's brother ʿAqīl visited him and asked him for a favour. He said he was in debt and wanted Imām ʿAlī (A) to give him money from the public treasury to pay off his debt. Imām ʿAlī (A) refused to give him money from the public treasury, saying that it was not his personal property but the property of all the Muslims. Taking money from it unlawfully would be the same as stealing from the people.

KEY POINTS

1. Stealing is taking someone else's property without their permission, with no intention of returning it.

2. Cheating is using dishonest means to achieve a goal. It involves breaking rules to gain unfair advantage over others.

3. A stolen object is ghaṣbī. Acts of worship such as ṣalāh are not acceptable if the clothes, water, place etc. used for worship are ghaṣbī.

04 RASŪL ALLĀH (S) - PART 1

LEARNING OBJECTIVES

1. Understand that the Muslims initially prayed towards Bayt al-Muqaddas before Allāh (SWT) changed the direction of the qiblah to the Kaʿbah in Makkah.

MY NOTES

THE CHANGE OF QIBLAH FOR THE MUSLIMS

The early Muslims prayed facing Bayt al-Muqaddas in Jerusalem. Apart from the Muslims, the Jews also prayed towards Bayt al-Muqaddas.

Rasūl Allāh (S) used to come out of his house at night and look at the heavens, waiting for Allāh (SWT) to reveal something about the direction for prayer for the Muslims. Then Allāh (SWT) revealed the verse:

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ

We certainly see you turning your face to the sky. We will surely turn you to a qiblah of your liking: so turn your face towards the Holy Mosque, and wherever you may be, turn your faces towards it! [2:144]

Rasūl Allāh (S) and the Muslims were praying ṣalāh when the command came from Allāh (SWT) to change the Qiblah from Bayt al-Muqaddas in Jerusalem to the Kaʿbah in Makkah.

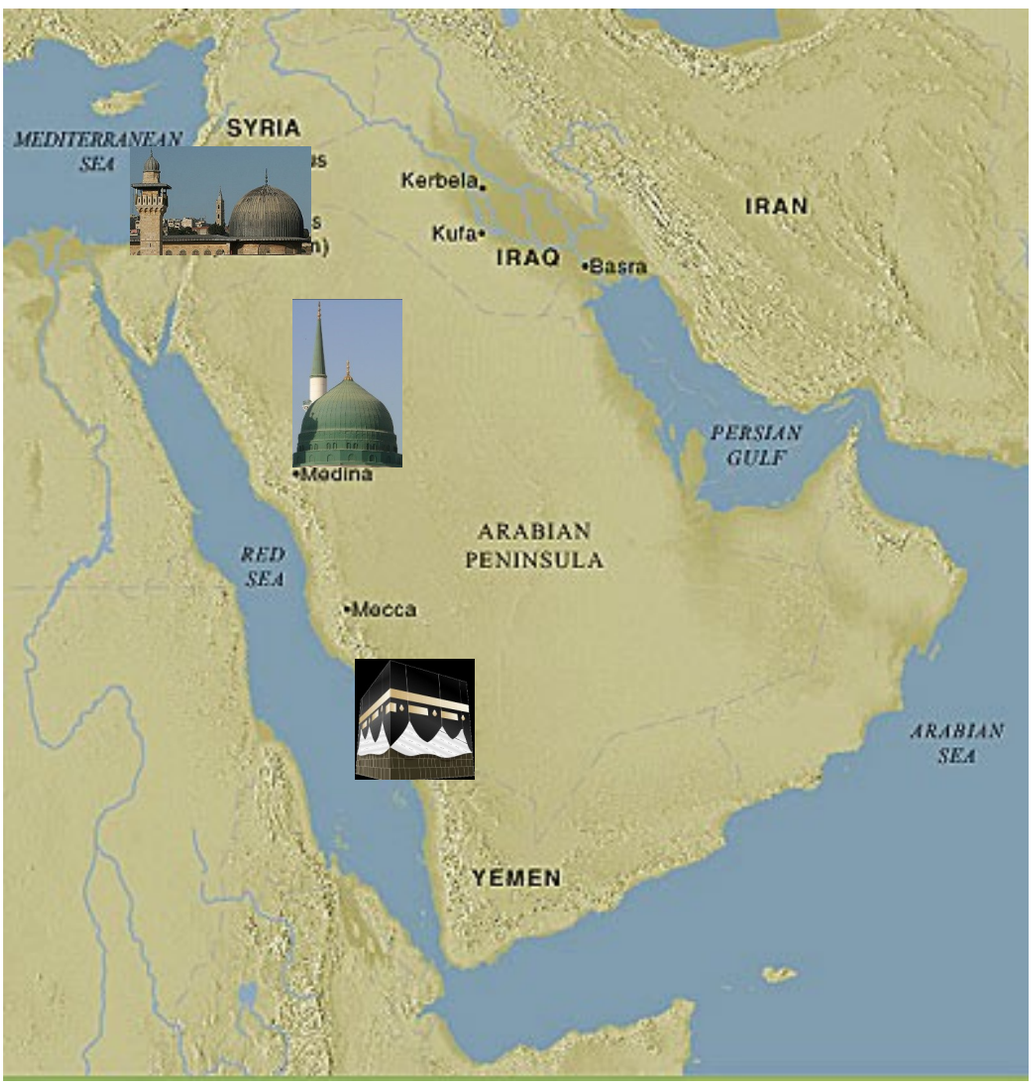
Rasūl Allāh (S) therefore turned towards the Kaʿbah in Makkah, and all the Muslims turned with him. The masjid where this happened is known as **Masjid al-Qiblatayn**, which means the mosque with two qiblahs. This masjid still exists in Madīnah today.



ACTIVITY

Look at a map of Arabia. Can you locate Makkah, Madīnah and Jerusalem?

MAP OF ARABIA



Bayt al-Muqaddas in Jerusalem is to the North of Madīnah, whereas the Kaʿbah in Masjid al-Harām in Makkah is to the South.

It is mentioned in some reports that when Allāh (SWT) commanded Rasūl Allāh (S) to change the direction of prayer, he sent Angel Jibrāʾīl to guide him to the right direction. Rasūl Allāh (S) changed direction from North to South in the middle of prayer.

IN SUMMARY

1. In which direction did the early Muslims pray?
2. Why did Rasūl Allāh (S) and the Muslims wish to have a special qiblah for ṣalāh?
3. What does "Masjid al-Qiblatayn" mean? How did it get its name?

DID YOU KNOW?

Masjid al-Qiblatayn is among the three earliest mosques of Islam, along with Masjid al-Qubāʾ and Masjid al-Nabawī. All three exist until today, and are located in Madīnah.

MY NOTES

KEY POINTS

1. The Muslims initially prayed towards **Bayt al-Muqaddas** in Jerusalem.

2. A few months after Rasūl Allāh (S)'s Hijrah to Madīnah, Allāh (SWT) commanded him to change the **qiblah** (direction of prayer) from Bayt al-Muqaddas to the Kaʿbah in Makkah.

3. Rasūl Allāh (S) was praying ṣalāt al-ẓuhr when this command came. The masjid where he was praying came to be known as **Masjid al-Qiblatayn** (The mosque with two qiblahs).

05 RASŪL ALLĀH (S) - PART 2

LEARNING OBJECTIVES

1. The battle of Badr was the first battle fought by the Muslims
2. The Muslims won this battle because of their strong faith in Allāh (SWT).

MY NOTES

ACTIVITY

In pairs, read verses 3:123-125 of the Qurʾān. What is Allāh (SWT) telling us in these verses?

THE BATTLE OF BADR

After the Hijrah, the Muslims gradually settled into their new lives in Madīnah. They gathered at the Prophet's mosque every day for prayers. They worked together as farmers or traders, and helped one another as much as they could.

However, life for the Muslims was not always peaceful in Madīnah. They had to fight several battles against their enemies. The first of these battles was against the Quraysh of Makkah. It was fought at a place called **Badr**.

The Hijrah of Rasūl Allāh (S) and the Muslims to Madīnah did not stop the Quraysh of Makkah from plotting to kill him and put an end to Islam. They sent a trade caravan to Syria under the leadership of **Abū Sufyān** (the grandfather of Yazīd), and planned to use the caravan's profits to raise an army to fight the Muslims.

When Rasūl Allāh (S) found out that Abū Sufyān was returning from Syria with a caravan full of weapons and money to be used against the Muslims, he decided to stop the caravan. In the meantime Abu Sufyān found out that the Muslims were heading towards him so he sent a messenger to Makkah to inform the Quraysh leaders. On receiving the message, a well-equipped army consisting of 1000 men, 700 camels and 100 horses left Makkah under the command of **Abū Jahl**.

Rasūl Allāh (S) only had 313 men with him. The Muslims were poorly equipped. They had only 2 horses and 70 camels. Some of the Muslims had a sword but no shield and others had a shield but no sword. **Imām ʿAlī (A)** held the flag of the Muslim army as they headed towards the village of Badr.

Before the Makkan army reached Badr, Abū Sufyān changed his route and sent a message to Abū Jahl saying that caravan was now safe and there was no need to fight. Abū Jahl refused to listen and decided not to turn back but to continue marching towards Madīnah to fight the Muslims.

The two armies met at Badr on 17th Ramaḍān 2 AH. The Muslims fought bravely even though they were few in number and ill equipped. Allāh (SWT) helped them because of their strong faith, and they won the battle. By the end of the battle, 70 of the Quraysh were killed and 70 more were taken prisoners. Abū Jahl was also killed in this battle. The Muslims lost only 14 men. The 70 Makkans who were taken by the Muslims as prisoners were treated with kindness.



ALLĀH (SWT) HELPED THE MUSLIMS AT BADR

Allāh (SWT) says in the Qur'ān:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ
إِنَّ فِي ذَلِكَ لَعِبْرَةً لأُوْلِي الأَبْصَارِ

There was certainly a sign for you in the two armies that met (at Badr): one force fighting in the way of Allāh and the other faithless, who saw them (the Muslims) visibly twice as many. Allāh strengthens with His help whomever He wishes. There is indeed a moral in that for those who have insight. [3:13]

The victory against the Quraysh gave greater courage and faith to the Muslims that Allāh (SWT) was on their side because nothing short of a miracle helped them that day. On the other hand, it demoralised the powerful Quraysh clan in Makkah and weakened them because their leaders were killed in this battle.

The victory also sent a powerful message to the neighbouring tribes that Muslims were able to defend themselves.

This battle shows how faithful the early Muslims were. Some of them had to fight against their own fathers, brothers, sons and close relatives for the sake of the Truth.

A lesson for us to learn from this battle is that numbers do not matter. Even physical strength and military power does not matter. When it comes to defending Islam, only faith and trust in Allāh (SWT) matters. If we show courage and obey Allāh (SWT), He guarantees our victory.

IN SUMMARY

1. Why did the Quraysh send a trade caravan to Syria?
2. Who was the leader of the trade caravan?
3. Who was the leader of the Makkan army that came to fight Rasūl Allāh (S) and the Muslims at Badr?
4. What lessons can we learn from the battle of Badr?

DID YOU KNOW?

Allāh (SWT) sent 3000 angels dressed as soldiers to help the Muslims fight their enemies in the battle of Badr.

MY NOTES

KEY POINTS

1. The **battle of Badr** was the first battle fought by the Muslims.

2. The battle took place in the village of Badr in 2 AH. It was against the Quraysh of Makkah, who had come with a large army to kill the Muslims. Abū Jahl was the leader of this army.

3. Rasūl Allāh (S) only had a few men with him, but they had very strong faith in Allāh (SWT). Allāh (SWT) helped them by sending angels in the form of soldiers, and they won the battle.

05 JIHĀD IN ISLAM

LEARNING OBJECTIVES

1. What is jihād?
2. What are the two types of jihād?
3. What are the common misconceptions about jihad in Islam?
4. How are verses of the Qurʾān misquoted to portray Islam as a violent religion?

MY NOTES

ISLAM IS A RELIGION OF PEACE

Islam has been criticized in the media for promoting violence, and attempts are constantly made to convince the public that Islam supports terrorism and that "jihād" is all about killing non-Muslims in the name of Allāh (SWT).

Islam is a religion of peace. Its name comes from silm which means two things: submitting to God and peace. Even when dealing with enemies, Islam always showed its preference for peace over war. The Qurʾān commands the Muslims when dealing with their enemies:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe, be maintainers of justice (and bearers of) witness for (the sake of) Allāh. Let not hatred of a people incite you to act unjustly; be just - this is nearer to righteousness. And fear Allāh, surely Allāh is aware of what you do. [5:8]



The very first battle in Islam took place 2 years after hijrah when the Muslims were able to defend themselves against an attack from the Quraysh. Even though they were outnumbered and ill-equipped, the Muslims defeated the Quraysh and took 70 prisoners of war. The norm among the Arabs at the time was to either kill

ACTIVITY

Read verse 4:74 How can this verse be misquoted to show that Islam encourages war? What reason is given in the next verse 4:75 to justify the command for battle?

the prisoners or make them slaves, but Rasūl Allāh (S) instructed the Muslims to treat them humanely. They were brought back safely to Madīnah and given decent lodging in the houses of the Muslims.

The way Rasūl Allāh (S) dealt with the prisoners was revolutionary. Those who were poor were released for free whereas those who were rich had to pay a specified ransom. The most interesting case was of those prisoners who were literate – Rasūl Allāh (S) made a deal with them that they could go free if they could teach ten Muslims how to read and write.

Even during battle, Muslims were given strict rules to abide by:

* Do not kill anyone who is not fighting you in battle, especially the elderly, women and children.
* Do not cut down a tree unnecessarily, especially a fruit-bearing tree.
* Do not destroy any crops or burn down any palm-trees.
* Do not poison any water.
* Do not mutilate the bodies of your enemy.
* If the person facing you in battle drops his weapon and turns to flee, do not run after him to kill him.
* Do not harm or kill anyone who surrenders while fighting.

Islam therefore holds human life as sacred, regardless of whether it is the life of a Muslim or non-Muslim. To kill an innocent person is a great crime in Islam, regardless of whether the individual is a Muslim or not.

Whosoever kills a person without any reason, it is as though he has killed all the people. Whosoever saves a single life, it is as though he has saved all the people. [5:32]



MY NOTES

05 JIHĀD IN ISLAM

MY NOTES

WHAT IS JIHĀD?

Jihād literally means striving, struggling or working hard. A mujtahid, for example, is one who "struggles" to find the correct laws in Islam and so he practices ijtihād (a word that shares the same Arabic root verb as jihād). Jihād is a religious duty for Muslims and it is of two kinds: minor jihād (al-jihād al-aṣghar) and major jihād (al-jihād al-akbar).

Minor jihād is a legitimate armed struggle that is fought in defense. It does not mean violence, taking the law into one's hands or a war of aggression fought only to occupy the land of others or take over their resources. When the Muslims came under attack from the Quraysh, Allāh (SWT) revealed the verse:

Permission is granted to those who are fighting because they have been oppressed…those who have been expelled from their homes without any just cause… [22:39-40]

Fight in the way of God those who are fighting against you; and do not exceed (the limits). Verily Allāh does not love those who exceed (the limits). [2:190]



It is clear from these verses that the permission to fight is only to defend oneself. There is no talk of initiating aggression at all. Even in a defensive struggle, Allāh (SWT) warns the Muslims not to exceed the limits.

Qurʾānic verses are often misquoted and read out of context to show that Islam encourages violence and commands Muslims to kill non-Muslims. To read something "out of context" means to purposely read only certain parts of it, because it suits a person's own agenda. Furthermore, the historical background behind the revelation of the verses should also be taken into account to properly understand what the verses are referring to. The message of the Qurʾān should be studied in its entirety, because some verses of the Qurʾān explain other verses. If all of this is not done, then we end up understanding verses "out of context".

For example, the verse "kill them wherever you find them...." [2:191] is often quoted to show violence in the Qurʾān. When we read the same verse in context (by reading the complete verse), it's clear that it is only allowing Muslims to defend themselves against the aggression of the Quraysh who expelled them from their homes. It does not say that Muslims should go around killing any non-Muslim that they find!

It is also important to note that just because the term jihād is misused by the media, Muslims should not be ashamed to say that fighting in the way of Allāh (SWT) can be necessary and valid at times. We should not abandon this noble concept of our faith nor be ashamed or apologetic about it. Just as others have the right to defend themselves, Muslims too have the right of defense.

DID YOU KNOW?

The term holy war was used to refer to the Crusades when Christians massacred Muslims between the 11th and 13th centuries in the name of religion. Today, jihād is wrongly translated as holy war perpetrated by Muslims to kill the non-Muslims.

KEY POINTS

1. Islam is a religion of peace. It does not condone violence at any time. Even in a state of war, Muslims are reminded to act justly and there are strict guidelines for battle.

2. The term jihād means struggle. This can be an inner struggle against one's nafs (al -jihād al-akbar) or fighting to defend the rights of those who are oppressed and under attack (al-jihād al-aṣghar).

3. People often misquote verses of the Qurʾān to portray Islam as a violent religion. It is important for us to learn these verses so that we can defend our religion.

IN SUMMARY

1. What does the word Islam mean?
2. What is the meaning of the word jihād?
3. What are the two types of jihād?
4. How did Rasūl Allāh (S) treat prisoners of war from the battle of Badr?
5. Give an example of a verse that is quoted out of context to show that Islam is a violent religion, and explain the true meaning of that verse.

06 RASŪL ALLĀH (S) - PART 3

LEARNING OBJECTIVES

1. Understand the reasons for the battle of Uḥud.
2. Understand why the Muslims did not win this battle.

MY NOTES

THE BATTLE OF UḤUD

The battle of Uḥud was the second battle of Islam. It took place a year after the battle of Badr, in Shawwāl 3 AH. The Quraysh wanted revenge for their loss at Badr and sent a well-equipped army consisting of 3000 soldiers under the command of Abū Sufyān to fight the Muslims. They marched towards Madīnah and fought the Muslims at the foot of Mount Uḥud.

Rasūl Allāh (S) had left Madīnah with 1000 men but ʿAbd Allāh b. Ubayy deserted the Muslims with 300 of his men, so Rasūl Allāh (S) only had 700 soldiers left.

The Muslims took their position below Mount Uḥud. Rasūl Allāh (S) sent some archers to the top of the mountain to protect the Muslims from being attacked from behind. He told them not to leave their post whether the Muslims were winning or losing.

Hind, the wife of Abū Sufyān and mother of Muʿāwiyah, had also come to this battle to avenge her father and brother who were killed by Imām ʿAlī (A) in Badr. She wanted to kill either Rasūl Allāh (S), Imām ʿAlī (A) or Ḥamzah. She told her slave Waḥshī that if he killed one of them, she would set him free. Waḥshī threw a spear at Ḥamzah, Rasūl Allāh (S)'s uncle, and killed him. Hind came to his body and cut out his liver and tried to chew it.

Despite the great loss of Ḥamzah, the Muslims fought bravely and were winning the battle. The Makkans began running away. At this point, the Muslim archers on the mountain thought the war was over. They saw some Muslims collecting the war booty so they ran down the mountain to take their share. Their commander reminded them of what Rasūl Allāh (S) had ordered but they didn't listen.

A group of the Makkan army was hiding behind the mountain. When they saw the mountain unguarded, they attacked the Muslims from behind them.



Mountains of Uhud

ACTIVITY

In small groups, compare the battles of Badr and Uḥud. What similarities and differences do they have?

RASŪL ALLĀH (S) IS INJURED AT UḤUD

Someone threw a rock at Rasūl Allāh (S) and two of his teeth broke. He was also hurt on his forehead and face and began bleeding. Then someone shouted, "Muḥammad is dead" and most of the Muslims began running away up the hills and mountains to save their lives. Only a very few people including Imām ʿAlī (A) remained with Rasūl Allāh (S) to defend him.

In all the confusion, 70 Muslims were martyred. Abū Sufyān shouted to the Muslims and said, "this is in revenge for Badr!" and then they retreated and went back to Makkah.

Rasūl Allāh (S) collected all the Muslim martyrs and prayed over the body of each one of them before burying them at Uḥud. He was deeply saddened by the loss of his uncle Ḥamzah, and grieved for a long time.

After returning to Madīnah, some of the Muslims wondered why Allāh (SWT) did not help them by sending angels like He did in the Battle of Badr. Allāh (SWT) revealed āyah of the Qurʾān to Rasūl Allāh (S) telling the Muslims that if they had kept their promise to obey Rasūl Allāh (S) then He would certainly have helped them but they suffered because of their own greed and disobedience.

Allāh (SWT) also scolded the Muslims for running away just because they thought Rasūl Allāh (S) had been killed:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muḥammad is but a messenger; (other) messengers have passed before him. If he dies or is killed, will you turn back on your heels? Anyone who turns back on his heels (and flees) will not harm Allāh in the least, and soon Allāh will reward the grateful. [3:144]

DID YOU KNOW?

Imām ʿAlī (S)'s sword broke in the battle of Uḥud so the angel Jibrāʾīl brought a new sword to Rasūl Allāh (S) who gave it to Imām ʿAlī (A). This sword was called **Dhūʾl-fiqār** and remained with Imām ʿAlī (A) until the end. Jibrāʾīl praised Imām ʿAlī (A) by saying:

"Lā fatā illa ʿAlī, lā sayf illa Dhūʾl-fiqār"

"There is no hero like ʿAlī and no sword like **Dhūʾl-fiqār**!"

KEY POINTS

1. The Quraysh came to fight the Muslims in Uḥud one year after losing the battle of Badr. They wanted revenge for their loss at Badr. They were led by Abū Sufyān.

2. The Muslims did not listen to Rasūl Allāh (S)'s command and left their position. Many of them ran away from the battlefield because they thought Rasūl Allāh (S) had been killed. This is why they suffered defeat in this battle.

3. Ḥamzah, Rasūl Allāh (S)'s uncle, was martyred in this battle.

IN SUMMARY

1. Why did the Quraysh of Makkah come to fight the Muslims at Uḥud?
2. Who was Hind? Why was she at Uḥud?
3. Why did the Muslims not win this battle?
4. What is the Dhūʾl-fiqār?

06 SELF-ACCOUNTING

LEARNING OBJECTIVES

1. What is self accounting?
2. Why is self accounting and self criticism necessary?
3. How should we carry out self accounting and criticism?

MY NOTES

WHY IS SELF-ACCOUNTING NECESSARY?

Rasūl Allāh (S) was once travelling with his followers when he stopped at a desert where there was nothing growing. Rasūl Allāh (S) asked his followers to go and collect wood. They replied that it was a desert – there was only sand around and it was not possible to find any wood in such a place. Rasūl Allāh (S) however insisted that they try and find some.

So off they went in search of wood. After a while, they started returning with whatever wood they could find, and placed it in a heap. Soon, there was a very large pile of wood and twigs.



Rasūl Allāh (S) used this as a practical lesson and told them that sins are like these twigs that we do not notice at first. When we look at our lives it seems as if we haven't committed many sins. It is only by searching our hearts carefully that we can recollect them all and ask Allāh (SWT) to forgive us. What Rasūl Allāh (S) was teaching them, was the importance and art of **muḥāsabah** – which means 'self-accounting' in Arabic.

Is it not better to self-account and find all our 'little' sins now while we can still ask Allāh (SWT) for forgiveness, rather than on the Day of Judgement when it will be too late?

ACTIVITY

Spend 5 minutes in silence and think about what you did yesterday. If you remember any sins you may have committed, ask Allāh (SWT) to forgive you.

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ﷻ

...and whether you disclose what is in your hearts or hide it, Allāh will bring you to account for it. [2:284]

HOW SHOULD WE PERFORM SELF-ACCOUNTING?

Muḥāsabah can be done at any time of the day. However, it is best to do it at the end of the day. We should spend a little time every day at bedtime or after our last ṣalāh (ʿishāʾ) to think about all our actions that day. We should think of all the sins we may have committed on that day, and ask Allāh (SWT) to forgive us. We should also make it a point not to repeat the same mistakes in the future. If we have not committed any sins that day, we should thank Allāh (SWT) for protecting us from Shayṭān.

Imām Mūsā al-Kāẓim (A) has said:

لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ كُلَّ يَوْمٍ مَرَّةً.

He who does not take account of him own soul once every day is not one of us.

Allāh (SWT) takes pride in being the most Merciful and Forgiving and He assures us that if we commit a sin and then ask for forgiveness, He will most definitely forgive us.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ
وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they commit an indecent act or wrong themselves, remember Allāh, and beg for forgiveness of their sins - and who forgives sins except Allāh? and [those] who do not persist in what they have committed while they know (He forgives them). [3:135]

DID YOU KNOW?

Muḥāsabah is closely associated with **murāqabah**, which means 'to be watchful' over our actions at all times. If we practice murāqabah, we will not commit sins intentionally, because we will always be aware of our actions and their consequences.

MY NOTES

KEY POINTS

1. Self accounting is called muḥāsabah in Arabic. It means accounting for our actions every day.

2. Self accounting is necessary at the end of each day, because it gives us an opportunity to repent for our sins and better ourselves by not repeating the same mistakes in the future.

IN SUMMARY

1. What is muḥāsabah?
2. Why is it necessary to account for our deeds every day?
3. How can we carry out self accounting?
4. What should we do if we realise we have committed a sin?
5. What should we do if we have not sinned that day?

07 RASŪL ALLĀH (S) - PART 4

LEARNING OBJECTIVES

1. An introduction to the battle of Aḥzāb.
2. An introduction to the battle of Khaybar.

MY NOTES

THE BATTLE OF AḤZĀB

Two years after the battle of Uḥud, the Quraysh of Makkah decided to attack again. This time, they were determined to wipe out the Muslims once and for all. They gathered an army of ten thousand soldiers under the leadership of Abū Sufyān.

The Muslims, however, were intent not to be defeated. As soon as they heard about the Makkan army, they began to prepare a clever plan. Salmān al-Fārsi advised them to dig a deep trench (called khandaq in Arabic) around the unprotected parts of Madīnah. They hoped the trench would stop the Makkans from invading Madīnah.

Rasūl Allāh (S) was the first person to start digging. As his pick-axe hit to earth, the air was filled with shouts of "Allāhū Akbar!" The sand flew in all directions as the Muslims joined Rasūl Allāh (S) in digging the trench. The line of men digging stretched as far as the eyes could see. They worked day and night to complete the trench.

When the Makkan army arrived, they were surprised to see the trench. They had never seen anything like it before. Their horses started falling into it, and they could not cross it to attack the Muslims. Abū Sufyān was not going to give up so easily. He asked his men to survey the trench to find a narrow place where they could cross over.

ʿAmr ibn ʿAbd al-Wudd al-ʿAmrī, Abū Sufyān's strongest soldier, found a narrow part of the trench and managed to jump over it. He challenged the Muslims to fight him, but they were afraid of him. Imām ʿAlī (A) was the only person ready to confront him. He fought bravely and killed ʿAmr.

This was a big blow for the Makkan army. They had failed to cross the trench, and lay siege to Madīnah. Many days passed, and both sides started running out of food. As the nights became colder, the hungry and tired soldiers could not take it anymore. Rasūl Allāh (S) went up a hill and prayed to Allāh (S) for help. Soon, a fierce storm raged outside Madīnah. It uprooted the tents of the enemy, causing their belongings to fly in the air while striking fear in their hearts. They started leaving for Makkah. This was a great defeat for them, and they never tried to attack Madīnah again.

This battle came to be known as the **battle of Ahzāb** (the allies) because the enemies were made up of an alliance of different tribes. It is also called the **battle of Khandaq** (the trench).

ACTIVITY

Which sūrah in the Qurʾān is named after the battle of Aḥzāb? Read verse 9 of this sūrah. What does it say?

THE BATTLE OF KHAYBAR

Rasūl Allāh (S) knew that unless the Muslims took steps to defend themselves, they would be defeated by their enemies. Among those who were hostile to the Muslims were the people of Khaybar. They had helped the Makkans fight the Muslims in the battle of Aḥzāb. If there were to be peace, the fortresses of Khaybar would have to be conquered.

The Muslim army arrived at Khaybar in the darkness of the night. As they stood before the fortresses, they looked at the thick, solid walls and wondered if they would ever be able to break through.

In the morning, the people of Khaybar realised the presence of the Muslim army, and started shooting arrows at them from the forts. The Muslims fought bravely and started conquering one fortress after another. After many days of fighting, only one fortress remained. It was the strongest of them all.

That evening, Rasūl Allāh (S) held the flag of his army and said to the Muslims, **"Tomorrow I shall give this flag to a person who loves Allāh and Rasūl Allāh, and is loved by Allāh and Rasūl Allāh. Allāh will give us victory at his hands. He is a brave man who never turns his back to the enemy and never runs away from the battlefield."** Everyone wondered who this man would be.

The next morning, Rasūl Allāh (S) gave the flag to Imām ʿAlī (A). He told him to ask the chiefs of the fort to accept Islam. If they refused, they should surrender and live freely under Muslim protection and pay tax to the Muslim State. If this offer was also refused, then he should fight them.

The people of Khaybar refused to surrender. Imām ʿAlī (A) fought them and conquered the fort.

(Image: **Ruins of Khaybar**)



IN SUMMARY

1. Why did the Muslims dig a trench around Madīnah?
2. Why is the battle of Khandaq also known as the battle of Aḥzāb?
3. Who conquered the last and the strongest fort of Khaybar?
4. In the battle of Aḥzāb, why did Imām ʿAlī (A) not kill ʿAmr when he spat on him?

DID YOU KNOW?

In the battle of Aḥzāb, Imām ʿAlī (A) threw ʿAmr to the ground and was going to kill him when ʿAmr spat on him. Imām ʿAlī (A) left him alone and allowed him to stand and fight again. Later on, he was asked why he let ʿAmr go the first time. He said, **"I did not want to kill him for my own anger. I wanted to kill him only for Allāh's sake."**
This showed that even in battle and in danger, Imām ʿAlī (A) never forgot why he was doing what he was doing.

KEY POINTS

1. The **Quraysh** of Makkah formed alliances (**Aḥzāb**) with other tribes, including the people of **Khaybar**, and raised a huge army to fight the Muslims.

2. Salmān al-Fārsi advised the Muslims to dig a trench (**Khandaq**) to protect themselves against the Makkan army.

3. The Muslims were victorious in the battle of Aḥzāb (also called the battle of Khandaq).

4. In 7 AH, they marched to the fortresses of Khaybar and conquered them, eliminating any future attacks from the people of Khaybar.

07 BRAVERY

LEARNING OBJECTIVES

1. Islam teaches us to be brave.
2. What are the causes of cowardice?
3. How can we overcome cowardice?

MY NOTES

ACTIVITY

What are some of the reasons why some people bully others? Are bullies brave or cowards?

ISLAM TEACHES US TO BE BRAVE



In Arabic, bravery is called shujāʿah and cowardice is called jubn. We usually associate bravery with strength. However, bravery is not just about strength or winning a fight. It is the ability to stand for the truth and for what is right.

Sometimes we see a strong person oppressing or beating up a smaller or weaker person. This is not bravery. It is in fact cowardice. In order to be brave, a person must truly believe in what he/she stands for and also must have true faith and conviction that Allāh (SWT) is watching and able to help him or her. That is why a Muslim fears no one except Allāh (SWT), whether it is in saying the truth or fighting in a battle.

On the other hand, cowardice stems from a weak faith. We have no reason to flee and run away if we are convinced that Allāh (SWT) is with us. Allāh (SWT) says in the Qurʾān:

إِنَّمَا ذَلِكُمْ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلاَ تَخَافُوهُمْ وَخَافُونِي إِنْ كُنْتُمْ مُؤْمِنِينَ

That is Shayṭān, frightening his friends, therefore do not fear them, but fear Me, if you are believers. [3:175]

أَلاَ إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Look! The friends of Allāh will indeed have no fear nor will they grieve. [10:62]

We can overcome cowardice by strengthening our faith in Allāh (SWT) and having complete trust (tawakkul) in Him.

Q: Why is it important for us to be brave and not to be cowardly?

When we are cowardly, we will never stand up for the truth. We will always be filled with fear: fear of losing our wealth, fear of losing our status and prestige, fear of losing our lives and so on. Bravery allows us to take sides with the truth instead of "sitting on the fence". In fact, it is impossible to separate truth and bravery.

Imām ʿAlī (A) has said: **"If qualities were segregated, then truth would be with bravery and cowardice with lying."**

BRAVE IS HE WHO OVERCOMES HIS DESIRES

To be brave does not mean to have no fear. A person can have fear as a natural human reaction and yet be brave by not running away from the truth. Bravery makes us realize that it is worth sacrificing our lives for the truth and enduring pain for it. Running away from death is pointless because sooner or later we will all die. We might as well die for a noble cause in exchange for eternal bliss.

Bravery is important in the "battle" against our nafs. This "battle" is called Jihād al -Akbar (the greater jihād). A coward gives in to temptation and falls into sin, whereas the brave one is the one who does not give up and continuously fights the temptation to sin.

The brave ones continue "fighting" with patience and prayer until they overcome the "enemy" within, which is the ego. It is they who are truly brave and courageous in spirit.

Rasūl Allāh (S) said: "**Brave is not he who can throw another man to the ground. Rather, brave is he who can overcome his own desires."**

When the true believers are tested with fear, they stand firm because of their trust (tawakkul) in Allāh (SWT).

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those to whom the people said, 'All the people have gathered against you; so fear them.' That only increased them in faith, and they said, 'Allāh is sufficient for us, and He is the most excellent One to trust.' [3:173]

Tawakkul in Allāh (SWT) therefore frees a person from the shackles of fear and cowardice and makes him or her brave.

IN SUMMARY

1. How can we define bravery from an Islamic perspective?
2. What are the qualities of a brave person?
3. Why is bravery always linked to the truth?
4. What is tawakkul?
5. Where does cowardice stem from?

DID YOU KNOW?

Allāh (SWT) has 99 beautiful Names called al-Asmāʾ al-Ḥusnā. One of His Names is al -Qawiyyu, which means **"The Strong."**

اَلْقَوِيُّ

KEY POINTS

1. Bravery is not just about physical strength. It is also about standing up for the truth and doing what's right. Bravery goes hand in hand with truth.

2. Bravery comes from complete trust in Allāh (SWT) (tawakkul). True bravery is the ability to overcome one's base desires.

3. Cowardice stems from a weak faith.

4. A brave person fears no one except Allāh (SWT).

08 RASŪL ALLĀH (S) - PART 5

LEARNING OBJECTIVES

1. Ḥajj was made wājib on Muslims in 5 AH.
2. Rasūl Allāh (S) prepared to go for Ḥajj in 6 AH but the Quraysh did not allow the Muslims to enter Makkah.
3. The Muslims performed their first ʿUmrah in 7 AH.

MY NOTES

THE MUSLIMS PREPARE FOR ḤAJJ

In the 5th year after Hijrah, Rasūl Allāh (S) received a command from Allāh (SWT) declaring the pilgrimage to Makkah (**Ḥajj**) wājib. Rasūl Allāh (S) announced to the Muslims that he intended to leave Madīnah in the month of Dhūʾl-Qaʿdah the following year to go to Makkah for Ḥajj.



The Muhājirūn who had migrated from Makkah to Madīnah with Rasūl Allāh (S) were delighted at this opportunity to return to their hometown. The Anṣār, who were the original residents of Madīnah, were also keen to undertake this blessed journey. About 1400 Muslims prepared to accompany Rasūl Allāh (S) to Makkah.

When they reached close to Makkah, Rasūl Allāh (S) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraysh that he wished to enter Makkah to perform Ḥajj. However, the Quraysh refused the Muslims to enter Makkah. Rasūl Allāh (S) did not wish to fight with them and wanted to settle the matter peacefully. He therefore signed a peace treaty with the Quraysh. This treaty is called the **Treaty of Ḥudaybiyyah**.

One of the conditions of the Treaty of Ḥudaybiyyah was that the Muslims would be permitted to visit Makkah the following year for ʿ**Umrah** and would be allowed to stay there for three days to carry out their religious duties. After a year had passed, Rasūl Allāh (S) once again told the Muslims to prepare for ʿUmrah. 2000 Muslims put on the **iḥrām** and went with Rasūl Allāh (S) to Makkah.

The sight of Rasūl Allāh (S) with so many Muslims reciting the **talbiyyah** (Labbayk, Allāhumma Labbayk - Here I am, my Lord, here I am) as they entered Makkah was so majestic and inspiring that many idol-worshippers decided to join them and become Muslims. As Rasūl Allāh (S) did the **tawāf** around the Kaʿbah, he ordered all the Muslims to recite with him:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَه

There is no god but Allāh. He is only One. He has acted according to his promise (that the Muslims would visit the Kaʿbah soon). He helped His servant and He overcame the (polytheist) allies.

ACTIVITY

Read verse 48:27 in pairs. What is Allāh (SWT) telling us in this verse?

RASŪL ALLĀH (S) AND THE MUSLIMS PERFORM ʿUMRAH

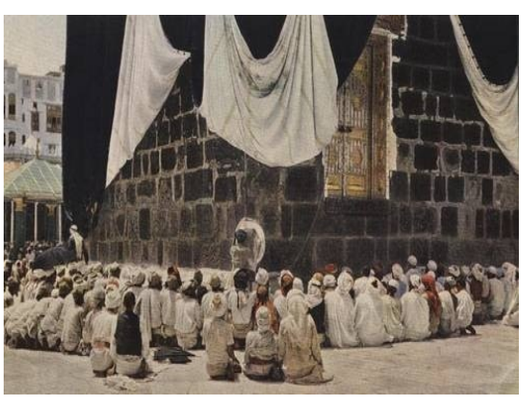
The presence of the Muslims in Makkah was so great that they in fact took control of the whole place, including **Masjid al-Harām**, the Kaʿbah and the Hills of Ṣafā and Marwāh. Seeing the Muslims perform their ʿUmrah made the Quraysh leaders realise that Islam was here to stay and nothing could now stop this great religion.

When it was time for ṣalāh, Bilāl gave the adhān from the top of the Kaʿbah. It was very hard for the Quraysh leaders to see a black slave standing on the Kaʿbah and speaking against their gods and idols by saying:

أَشْهَدُ أَن لَا إِلَهَ إِلَّا اللَّه

I bear witness that there is no god but Allāh!

When the ʿUmrah was over, the Muhājirūn, who had not seen their homes and families in Makkah for over 7 years, went home to meet their families. They took their Muslim brothers from Madīnah (the Anṣār) with them to introduce them to their family and show them hospitality just as the Anṣār had welcomed them when they migrated to Madīnah.



After three days, Rasūl Allāh (S) ordered the Muslims to keep their promise and leave Makkah to return to Madīnah.

The short visit of the Muslims left a deep impression on the minds of the Makkan citizens. Those who had not yet embraced Islam were now very keen to learn more about Islam.

IN SUMMARY

1. In which year did Allāh (SWT) make Ḥajj wājib on the Muslims?
2. Why did Rasūl Allāh (S) sign the treaty of Ḥudaibiyyah with the Quraysh?
3. What is the talbiyyah?
4. What effect did the ‘ʿUmrah have on the Quraysh of Makkah?

DID YOU KNOW?

Sūrat al-Fatḥ (sūrah no. 48 of the Qurʾān) was revealed following the Treaty of Ḥudaybiyyah. In this sūrah, Allāh (SWT) refers to the treaty as a clear victory for the Muslims.

KEY POINTS

1. Allāh (SWT) made Ḥajj wājib on the Muslims in 5 AH.

2. Rasūl Allāh (S) prepared to go for Ḥajj in 6 AH. He was accompanied by 1400 Muslims.

3. The Quraysh did not allow the Muslims to enter Makkah for Ḥajj.

4. Rasūl Allāh (S) signed a peace treaty with the Quraysh, allowing the Muslims to come to Makkah the following year (7 AH) to perform ʿUmrah for 3 days.

5. The ʿUmrah had such a deep impact on the people of Makkah that many of them became Muslims.

08 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).

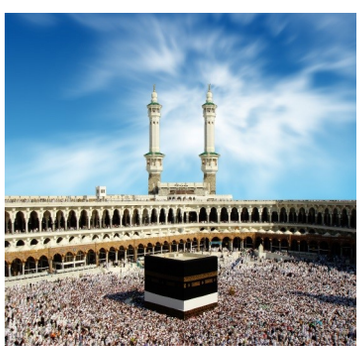
ACTIVITY

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**.

09 RASŪL ALLĀH (S) - PART 6

LEARNING OBJECTIVES

1. Rasūl Allāh (S) wrote letters to neighbouring states and rulers inviting them to Islam.
2. Rasūl Allāh (S) showed that Islam was not only a religion for the Arabs but for the whole world.

MY NOTES

INVITATION OF FOREIGN STATES TO ISLAM

In the year 7 AH, Rasūl Allāh (S) wrote letters to several neighbouring states inviting them towards Islam.

At the time, there were four powerful states around Arabia. These were Persia (Iran), Byzantine (It was called Rome by the Arabs), Egypt and Abyssinia (Ethiopia).

When the Emperor of Persia (Iran) received Rasūl Allāh (S)'s letter inviting him to Islam, he became very angry. He tore the letter to pieces and rudely turned the messenger out of his court. He also sent a letter to the ruler of Yemen, who was under him, ordering him to send some men to capture Rasūl Allāh (S) and bring him to his court. The ruler of Yemen sent his men to capture Rasūl Allāh (S), but when they saw him, they realised that it was impossible to arrest him because he had the support of thousands of Muslims. Rasūl Allāh (S) advised them to tell the people of Yemen to come out of Persian control and accept Islam. The officers were so impressed with the miraculous knowledge of Rasūl Allāh (S) that they accepted Islam and later many people from Yemen also became Muslims.



Rasūl Allāh (S) sent another messenger to the Caesar of Rome with a letter of invitation to Islam. The Caesar was impressed with the contents of the letter. After making enquiries in Arabia and discussing with the Roman priests, he was convinced that the message was from the same Prophet whose coming had been foretold in the Tawrāh and Injīl. However, he was afraid that if he openly declared himself a Muslim, he would be removed from power by the priests. He wrote a letter to Rasūl Allāh (S) expressing his faith and devotion to him and sent to him gifts.

Rasūl Allāh (S) also sent a letter to the ruler of Egypt inviting him to Islam. After reading the letter, he thought about it for a long time. He debated with Rasūl Allāh (S)'s messenger until he was convinced. However, he was not prepared to give up his position. He wrote a letter of regret to Rasūl Allāh (S) and sent some gifts back. When Rasūl Allāh (S) received the letter in Madīnah he said, **"He has not accepted Islam because of fear losing his power, but his rule and authority will soon come to an end."**

ACTIVITY

Rasūl Allāh (S) wrote letters inviting people to Islam. What can you do to spread the message of Islam to others?

RASŪL ALLĀH (S)'S LETTER TO THE KING OF ABYSSINIA

To the King of Abyssinia (Ethiopia), Rasūl Allāh (S) sent two letters with a messenger. In one letter he invited him to Islam. In the other he requested him to allow and make arrangements for the return of Jaʿfar ibn Abū Ṭālib and the other Muslims who had migrated to Abyssinia.

The King received the messenger of Rasūl Allāh (S) with great respect and kissed the letters as a mark of respect before reading them. After reading Rasūl Allāh (S)'s letter, he immediately recited the kalimah and became a Muslim. He also made arrangements for the Muslims to return to Madīnah.



DID YOU KNOW?

The early Muslims made great sacrifices in spreading the message of Islam. Some tribes living outside Madīnah came to Rasūl Allāh (S) and said they wanted to become Muslims. They requested Rasūl Allāh (S) to send someone to teach them about Islam. Rasūl Allāh (S) sent 10 trained Qurʾān reciters to them, but once they left Madīnah, they were attacked and killed.

KEY POINTS

1. During the time of Rasūl Allāh (S), there were four powerful states around Arabia: Persia, Rome, Egypt and Abyssinia.

2. Rasūl Allāh (S) wrote letters to the kings of these states inviting them to Islam. By doing this, Rasūl Allāh (S) showed that Islam was for the whole world, not just for the Arabs.

3. Rasūl Allāh (S) also sent Muslims to neighbouring tribes to teach people Islam.

4. The early Muslims faced many challenges and made great sacrifices in spreading the message of Islam.

IN SUMMARY

1. What were the four powerful states around Arabia at the time of Rasūl Allāh (S)?
2. How did the Emperor of Persia respond to Rasūl Allāh (S)'s invitation?
3. How did the king of Abyssinia respond to Rasūl Allāh (S)'s invitation?

09 ISLAM AND THE WEST

LEARNING OBJECTIVES

1. What are the characteristics of the Western world?
2. How can we equip ourselves to ensure that we maintain our faith and religious identity in the West?
3. What should we do to help influence and shape local decisions to ensure the survival of our beliefs, values and practices?

MY NOTES

ACTIVITY

Perform a role play showing how a good Muslim should interact with his/her non-Muslim friends, colleagues or neighbours.

MUSLIMS LIVING IN THE WEST

Traditionally, Islam has been viewed as a religion from the East. Most Muslims tend to be of Middle Eastern or Asian origin, and Islam has been seen as a danger or threat to Western Christian values. The truth is that Muslims and Christians are brothers in faith, and have more similarities than differences. Muslims are not limited to one colour, region or tribe.

At the same time, as the Western world becomes more embedded in materialism, religion is quietly fading away from the daily lives of people. Christian values are becoming a memory of the past, and any faith is becoming increasingly difficult to practice.

Therefore, living in the West has brought with it new challenges for Muslims. In order to cope with these challenges, it is necessary to realise that we live in a different time and on a land that is vastly different from that of our parents and grandparents. We therefore have to come up with innovative ways to coexist peacefully in the West and create the conditions necessary for us to be able to practice our religion freely.

We can do this by getting involved politically at the wider community level to actively shape our future. We have to be involved in local councils, schools, and engage in the political process so that the voice of our community is heard and we can change the direction of local decisions to help us maintain our faith and practices.

We must also work towards having a social centre where we can play sports and conduct social gatherings, schools where we can learn, and leisure centres where we can exercise and swim within the bounds of the *Sharīʕah*.



We also have a responsibility to portray Islam to our non-Muslim neighbours in a positive way to highlight its *akhlāq* and reflect the true personality and character of *Rasūl Allāh* (S) and his blessed family. This means that our behaviour, reputation, manners and dealings with others must be impeccable and with the highest morals.

THE POSITIVE AND NEGATIVE CHARACTERISTICS OF THE WESTERN WORLD

Living in the West, we have been granted many opportunities that were not available to most of our previous generations living in other parts of the world. For example, as Shi'ah Muslims, we are allowed to practice our faith freely in this



country, without facing any persecutions, a right that we are often not granted in many Muslim majority countries. As Muslims living in a non-Muslim majority country, we have a responsibility to follow the laws of the land that we are living in, and not to break them nor help someone else to break them.

Having said that, it is also important to realise that the Western world is fast becoming a predominantly Godless society where religion has little or no value. Most people do not see a problem with sexual promiscuity, dressing indecently and binge drinking. In fact, many such practices have become the definition of youth culture today and unless a person indulges in some or all of these activities, they are considered to be boring and have not 'lived' or experienced the real world yet. In essence, this world is seen as the be all and end all and fulfilling physical desires has become the goal of life.

Homosexuality is promoted as an equally valid alternative to a traditional family structure, and generations are being taught and even encouraged to consider this as a way of life.

The internet has made it easier for people to watch pornography and people are constantly on their smart phones and tablets, with no time for meaningful conversations, visiting the sick and the elderly and engaging in worship without any distractions.

Having understood the nature of the world we live in today, it is necessary that we arm ourselves with the necessary knowledge, values and faith to protect us from immorality so that we can remain steadfast on the right path.

DID YOU KNOW?



Allāh sent Rasūl Allāh (S) to Arabia, a land that was one of the most difficult places to live in at the time. The people followed such evil practices such as burying their daughters alive and leading pagan lifestyles that the period they lived in was called the period of Jāhiliyyah. Yet Rasūl Allāh (S) was able to influence these people through his excellent character, and established the greatest religion in some of the worst conditions.

KEY POINTS



1. The West used to ascribe to Christian values in the past, but these are slowly fading away as society becomes increasingly God-less and materialistic.

2. What was considered immoral (such as abortion, homosexuality, alcoholism, gambling etc.) is now considered normal and acceptable.

3. It is therefore necessary for us as Muslims to equip ourselves to ensure our future survival and ability to practice our faith freely.

IN SUMMARY



1. What are some of the positive characteristics of the West?
2. What are some of the negative characteristics of life in the West?
3. How is religion generally viewed in the West today?
4. What does being a British Muslim mean to you? How does your religion help you become a good British citizen?
5. How can we positively engage in Western society to influence and shape a better future for ourselves and our community?
6. How can we equip ourselves to maintain our faith in the West?

10 THE AʾIMMAH (A): IMĀM JAʿFAR AL-ṢĀDIQ (A)

LEARNING OBJECTIVES

1.An introduction into the life of Imām Jaʿfar al-Ṣādiq (A).

2.We follow the Jaʿfarī school of thought.

MY NOTES

IMĀM JAʿFAR AL-ṢĀDIQ (A)

Imām Jaʿfar al-Ṣādiq (A) is our 6th Holy Imām. He was known by many titles including **al-Ṣābir** (The Patient One), **al-Ṭāhir** (The Pure), and **al-Fāḍil** (The Praiseworthy). His most famous title was **al-Ṣādiq** (The Truthful One). This was because he was so truthful that when he mentioned a aḥādīth of Rasūl Allāh (S), no one ever doubted it.

Key Facts

Birth date: 17th Rabīʿ al-Awwal 80 AH in Madīnah

Father: Imām Muḥammad al-Bāqir (A)

Mother: Sayyidah Farwā

Wafāt : 25th Shawwāl 148 AH



Imām Jaʿfar al-Ṣādiq always encouraged his followers to work hard. A person once saw him working in his farm with a shovel while he was sweating. He said to the Imām, "**O Son of Rasūl Allāh, give me the shovel, let me dig for you.**" The Imām refused and said, "**I love a person who works with his own hands and sweats under the hot sun to earn his living.**"

There was a young person working for the Imām. Once Imām sent him for some work but the boy was taking too long to return. When the Imām went looking for him, he found him asleep. The Imām sat besides his head and began fanning him until he woke up. Then he scolded him mildly, like his own son, and told him, "**You sleep during the day and at night? Don't do that. Work during the day and sleep at night.**"

The ʿAbbāsid caliph Manṣūr was very jealous of the Imām and tried to bribe him. He invited the Imām to his palace several times so that he could give him bribes in the form of gifts, but the Imām refused to go to him, telling him that he had no need of worldly things. In the end, Manṣūr poisoned the Imām.

As the Imām lay on his death bed with his son Imām al-Kāẓim (A) next to him, he made his final will and advised his Shīʿah to always remain faithful. He also said that on the Day of Judgment, he will not help anyone who takes the daily prayers lightly. Imām died in his home in Madīnah and is buried in Jannat al-Baqīʿ.

ACTIVITY

Write down the names of the 12 Aʾimmah (A) and as many of their titles as you know. Include the meanings of the titles.

THE JAʿFARĪ SCHOOL OF THOUGHT

During the time of Imām Jaʿfar al-Ṣādiq (A), the ʿUmayyad rulers became weak and the ʿAbbāsids were trying to take power and become the new rulers. As they were busy fighting each other, Imām al-Ṣādiq (A) was left alone and not harassed by them. He took this opportunity to spread knowledge by teaching others.

Imām set up a school in Madīnah where thousands of students came to study subjects like chemistry, medicine, mathematics, theology, Qurʾān and astronomy. He would then send his students to different parts of the Muslim world to teach others.

The Imām loved to see the Muslims educated, especially his Shīʿah, and it made him very sad when he saw Muslims being ignorant.

There were many people who benefited from his knowledge, but did not agree with him. They started their own schools of thought. For example, Anas bin Mālik learnt from the Imām, but his thinking led to the formation of the **Mālikī** school. Similarly, Abū Ḥanīfah, a great Sunnī jurist, studied under Imām al-Ṣādiq (A), but later formed the **Ḥanafī** school. Wāṣil bin ʿAtāʾ was yet another person whose ideas about Islamic beliefs differed from the Imām. He was the founder of the **Muʿtazilī** school. It saddened the Imām that Muslims were leaving the true door of guidance and following others who did not understand the true meaning of Islam.

Those Shīʿah who followed the Imām and accepted his teachings came to be known as the **Jaʿfarī** Muslims.



IN SUMMARY

1. What is the birth date of Imām Jaʿfar al-Ṣādiq (A)?
2. What are his titles? Why was he given the title al-Ṣādiq?
3. Who are some of the famous people who studied under Imām Jaʿfar al-Ṣādiq (A)?
4. Why are we known as the Jaʿfarī Muslims?

DID YOU KNOW?

The ʿUmayyad dynasty was overthrown by the ʿAbbāsids during the lifetime of Imām Jaʿfar al-Ṣādiq (A).
When the ʿAbbāsids wanted to overthrow the Banū ʿUmayyah, they raised the slogan that they were struggling to establish power for **"the chosen one from the family of Muḥammad"**. Many people were fooled by them and supported them, but as soon as they came to power, they started harassing and killing the Ahl al-Bayt (A) because they were afraid of losing power.

KEY POINTS

1. Imām Jaʿfar al-Ṣādiq (A) is our 6th Holy Imām. He was born on the same date as Rasūl Allāh (S), but almost 70 years after the wafāt of Rasūl Allāh (S).

2. He was known as **al-Ṣādiq** (The Truthful One) because he always spoke the truth.

3. He advised his followers to work hard and become educated. He started a school in Madīnah where thousands of students studied.

4. We follow the **Jaʿfarī** school of Islamic thought, which is named after him.

10 THE CLASSICAL SCHOOLS OF ISLAMIC THEOLOGY

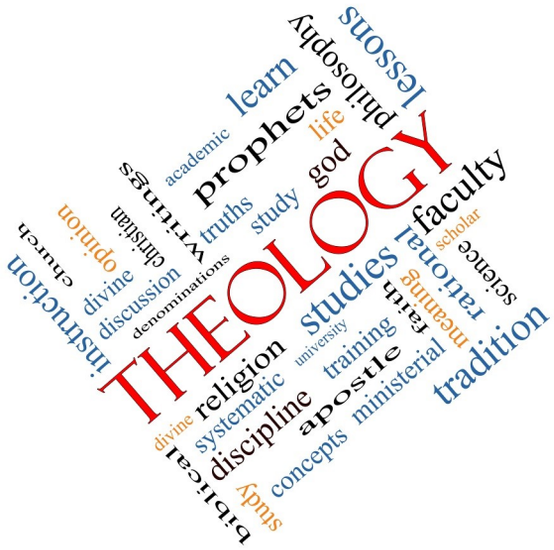
LEARNING OBJECTIVES

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

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

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."

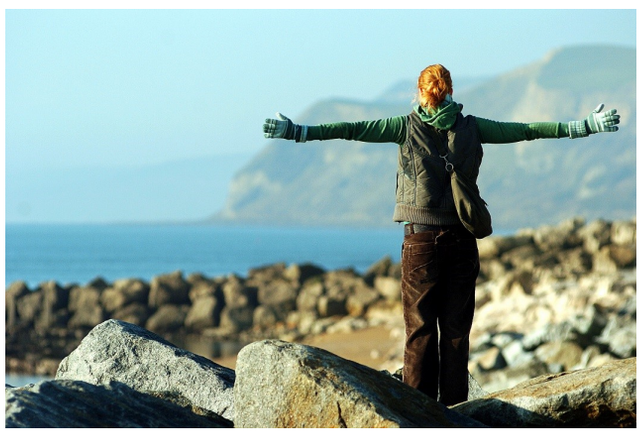
Can you think of examples about matters which are predestined for us? In which areas do we have free will in our lives?

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 that He had committed Himself.

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

10 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.

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

THE AʾIMMAH (A): IMĀM JAʿFAR AL-ṢĀDIQ (A)

LINK IN: ʿAQĀʾID (BELIEFS)



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

WORD BANK

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

11 THE AʾIMMAH (A): IMĀM MŪSĀ AL-KĀẒIM (A)

LEARNING OBJECTIVES

1. An introduction into the life of Imām Mūsa al-Kāẓim (A).
2. Imām taught his followers never to support the unjust oppressors.

MY NOTES

IMĀM MŪSĀ AL-KĀẒIM (A)

Imām Mūsā al-Kāẓim is our 7th Holy Imām. His titles include **al-Ṣābir** (The Patient One), **al-ʿAbd al-Ṣāliḥ** (The Pious Servant of Allāh (SWT)), and **al-Amīn** (The Trustworthy), but his most famous title is **al-Kāẓim** (One Who Controls His Anger).

Key Facts

Birth date: 7th *Safar* 128 AH in al-Abwāʾ, just outside Madīnah

Father: Imām Jaʿfar al-Ṣādiq (A)

Mother: *Sayyidah* Hamīdah al-Barbariyyah (from North Africa)

***Wafāt* :** 25th *Rajab* 186 AH in Baghdad.

Abū Baṣīr, a companion of Imām al-Ṣādiq (A) said that he was with the Imām at al-Abwāʾ when a messenger came to the Imām to tell him that his wife was about to deliver a baby. The Imām was very pleased and went with the messenger. After some time, he came back happy and announced, "**Allāh has blessed me with a son who is the best of those whom Allāh has made good.**" When Imām Jaʿfar al-Ṣādiq (A) returned to Madīnah, he held a banquet (walīmah) for three days and invited the poor to come and eat.

Imām al-Kāẓim (A) taught his Shīʿah never to support a tyrant or oppressor and never to work for them. He encouraged his Shīʿah to keep away from the evil rulers and kings of the time so that they would not be part of their sinful acts. However, he allowed his Shīʿah to work for the government provided that, by doing so, they were able to help others.

A Shīʿah named Ziyād bin Abī Salamah says he used to work for the Caliph. One day he went to see the Imām. The Imām asked him, "**O Ziyād, why do you work for the (unjust) authorities?**"

Ziyād replied, "**I have a family to look after and I have a skill that they can employ me for. I have no other way of earning a living.**"

Imām said to him, "**O Ziyād, I prefer to fall off a cliff than to work for one of them, except if I can use my position to help a muʾmin who is in trouble or free him from imprisonment or pay off his debts.**"

Imām Mūsā al-Kāẓim (A) used to help and feed the poor in Madīnah. He would go out in the night when it was dark and leave food and money for them without them knowing who had helped them.

The ʿAbbāsid caliph Hārūn al-Rashīd felt threatened by the popularity of the Imām. He arrested the Imām in the middle of the night and sent him to a prison in Baghdād, where he had the Imām poisoned.

ACTIVITY

List the name of the location each of the Aʾimmah (A) are buried in.

WE SHOULD NOT SUPPORT THE OPPRESSORS

One day the Imām met one of his Shīʿah called Ṣafwān al-Jammāl, who used to rent camels to others. The Imām told Ṣafwān, "**Everything is good about you except that you rent your camels to the caliph Hārun!**"

Ṣafwān told the Imām, "**I am only renting camels to him so he can go for Ḥajj.**"

The Imām asked Ṣafwān, "**Are you hoping that he will come back safe and sound from Ḥajj so that he can pay you for renting the camels?**"

"**Yes**", replied Ṣafwān.

Imām al-Kāẓim (A) said, "**one who wishes safety and health for an oppressor is one of them!**"

Ṣafwān realised what he was doing was wrong. He sold all his camels so that the caliph could no longer force him to rent his camels to him. The caliph Hārun was furious when he learnt that Ṣafwān had sold all his camels. He suspected the Imām must be the reason for this, so his hatred for the Imām increased even further. He ordered his guards to put the Imām in prison and poison him. Imām passed away in the prison of Baghdād. He is buried in the Kāẓimiyyah area of Baghdād.



IN SUMMARY

1. Who was the mother of Imām Mūsā al-Kāẓim (A)? Where was she from?
2. What does the title al-Kāẓim mean?
3. What did the Imām advise his companion Ṣafwān?
4. How did the Imām die? Where is he buried?

DID YOU KNOW?

One of the titles of Imām Mūsā al-Kāẓim (A) is **Bāb al-Ḥawāʾij** (the door to the fulfilment of wishes).

The other holy personality who shares the same title is Hazrat ʿAbbās, son of Imām ʿAlī (A).

KEY POINTS

1. Imām Mūsā al-Kāẓim (A) is our 7th Imām. He was born in the village of al-Abwāʾ in the outskirts of Madīnah.

2. His mother was a Berber from North Africa.

3. The Imām always helped the poor and the needy. He advised his Shīʿah not to support or work for the unjust rulers and governments unless by doing so, they were able to help others.

4. Imām was imprisoned and poisoned by the caliph Hārun al-Rashīd. He died in the prison of Baghdād and is buried in Kāẓmayn.

11 ANGER

LEARNING OBJECTIVES

1. What are the harmful effects of anger?
2. When is anger justified?
3. How do we overcome anger?

MY NOTES

THE HARMFUL AFFECTS OF ANGER

Anger is like a poison or flame that harms the angry person more than it harms others. When people get angry, they are unable to think clearly and control themselves. Shayṭān makes them do harmful things like being rude to others, swearing, saying hurtful words, blaming others, and even fighting with others physically.

A Shīʿah never gets angry unnecessarily and always tries to resolve a problem with love, respect and calm thinking. Allāh (SWT) does not like people who get angry easily and cannot control themselves when they are angry.



Q: What can we do to control our anger?

The Maʿṣumīn (A) have given us plenty of advice on controlling anger. For instance, we are told in aḥādīth that when we get angry, if we are standing, we should sit down. If we are already sitting, we should lie down for a while. This change of posture helps us control our anger, and gives us time to reflect on the situation rather than say or do something that we will regret later.

Reciting ṣalawāt loudly or performing wuḍūʾ can also help us control our anger. Wuḍūʾ is recommended because uncontrolled anger is like a fire that burns inside us, which can be extinguished with water.

Q: When is it okay to be angry?

Controlled anger is sometimes necessary to allow us to defend ourselves from danger or to uphold justice (such as in punishing a criminal or during jihād when we express anger for the sake of Allāh (SWT) and Islam).

What is important, however, is how and when we express our anger. It must always be done with control and forethought. For example, when others insult Rasūl Allāh (S) or Islam, the solution is not for Muslims to burn buildings, throw stones, chant slogans and shout and abuse others or threaten to kill them. Such a response does more harm than good, and does not solve the problem.

Whenever people insulted the Aʾimmah (A), they responded with kindness and respect, showing their enemies that Islam stands for peace.

ACTIVITY

Recite verses 3:133-134 of the Qurʾān and read their translation. What is Allāh (SWT) teaching us in these verses?

RASŪL ALLĀH (S) 'S ADVICE TO HIS COMPANION

A man once visited Rasūl Allāh (S) and asked him for some advice. Rasūl Allāh (S) said to him, "Control your anger".

The man then returned to his tribe. On reaching home, he learnt that in his absence, the youth of his tribe had looted the neighbouring tribe and returned with a lot of stolen goods. In revenge, the youth of the neighbouring tribe had stolen from his people. This looting between the two tribes continued for so long that both tribes were preparing for a battle to kill each other.

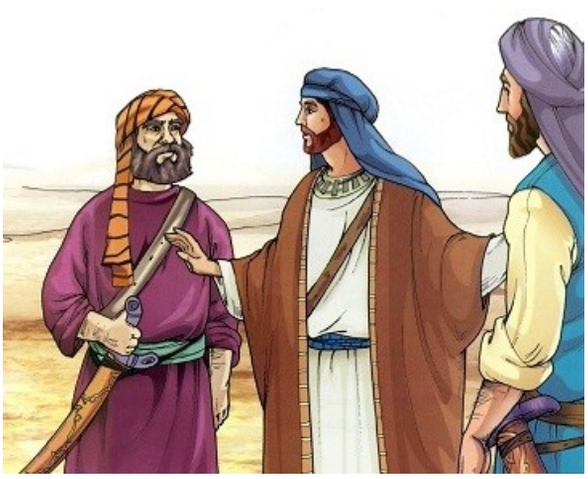
Hearing this, the man got angry and put on his armour, ready to fight the neighbouring tribe.

On his way to the battleground, he was reminded of the advice given to him by Rasūl Allāh (S). He stopped and thought, "What is it that drove me to arm myself for battle? What made me agree to kill and be killed in this way? What is it that made me so furious?"

As a result of this self-reflection, he decided to stop the battle. He went to the leader of the other tribe and politely said to him, "What is the reason for this anger on both sides? If it is the plundering of your tribe by our youth, I will personally pay for the loss incurred by you. This is no reason for us to shed blood on both sides."

On hearing these words of wisdom, the people of the other tribe said, "If you can admit your mistake, we too can forgive you, for we are certainly not less noble than you."

This ended the enmity between the two tribes, and everyone returned home relieved that the matter had been resolved peacefully.



DID YOU KNOW?

Imām Mūsā al-Kāẓim (A) is called "**Kāẓim al-ghayẓ**", which means "One who Controls his Anger", because he never lost his temper.

MY NOTES

KEY POINTS

1. Uncontrolled anger is harmful because it makes us behave badly. Anger makes people swear, be rude to others and hurt people's feelings. It can also make a person become violent.

2. Controlled anger is sometimes necessary to protect oneself and others, and to uphold justice.

3. Anger can be controlled by changing posture, recitingṣalawāt or performing wuḍūʾ.

IN SUMMARY

1. How does uncontrolled anger harm a person? What does it make them do?
2. What can we do to control our anger?
3. When is anger necessary?

12 THE AʾIMMAH (A): IMĀM AL-MAHDĪ (A)

LEARNING OBJECTIVES

1. Al-Ghaybah al-Kubrā of Imām al-Mahdī (A)
2. Intiẓār for Imām al-Mahdī (A)

MY NOTES

AL-GHAYBAH AL-KUBRĀ OF IMĀM AL-MAHDĪ (A)

Imām al-Mahdi (A) is our living Imām. He is currently in ghaybah, and will only reappear when Allāh (SWT) wills.

Key Facts

Birth date:	15th *Shaʿbān* 128 AH in Sāmarrāʾ
Father:	Imām Ḥasan al-ʿAskarī (A)
Mother:	*Sayyidah* Narjis
***al-Ghaybah al-Sughrā*:**	260 AH - 328 AH
***al-Ghaybah al-Kubrā*:**	328 AH to date

The Imām first went into ghaybah when his father passed away. He was five years old at the time. This was the first and shorter of the two ghaybahs (**al-Ghaybah al-Ṣughrā**). During this time, the Imām directly appointed his representatives.

Imām al-Mahdī (A) had four representatives succeeding one another during al-ghaybah al-ṣughrā. When the fourth and final representative was about to die, Imām wrote a letter to him telling him that he was now going into a complete ghaybah (**al-Ghaybah al-Kubrā**), and would not appoint direct representatives any more.

Imām has advised his Shīʿah to follow those who are learned amongst them for guidance on religious matters. Although the Imām is in ghaybah, he too guides us in many ways, just as the sun continues to benefit us even when it is hidden behind clouds.

During the period of Imām's ghaybah, it is our responsibility to get to know him, and to prepare for his return.

Waiting for Imām al-Mahdī (A) to return is called **intiẓār**. During the time of intiẓār, it is the duty of all the Shīʿah of Ahl al-Bayt (A) to work for the good of humanity and be excellent role models for others. It is our responsibility to portray the true values of Islam.

Obeying Allāh (SWT) and keeping away from ḥarām are the first duties we have towards showing our loyalty to our Imām. Thereafter, serving humanity and praying for the return of the Imām (A) are also part of our duties to the Imām.

ACTIVITY

We should remember our Imām all the time, especially on the day of Friday. What actions can we perform on Fridays to show that we care about our Imām and look forward to his reappearance?

WAITING FOR THE REAPPEARANCE OF IMĀM AL-MAHDĪ (A)

Just as we are doing intiẓār (waiting) for the Imām, he too is doing intiẓār for us.

Some of the titles of the Imām include:
Al-Muntaẓir - The one who everyone is waiting for
Al-Muntaẓar - The one who is waiting (to reappear)

We are waiting for him to return because we want to see justice and peace established on the earth and the removal of unjust suffering. The Imām (A) is waiting for us to show him that we are ready for his return and that we are pious and sincere and not greedy for the world. The Imām will only return when the people are ready to follow him sincerely.

The first people to come to help the Imām when he reappears will be 313. They will be the most pious, learned and courageous people, and will come from different parts of the world. Allāh (SWT) will bring them all together to Makkah when the Imām returns. This number 313 is the same as the number of Muslims who fought on the side of Rasūl Allāh (S) in the battle of Badr.

Rasūl Allāh (S) said:

"The Mahdī is from my descendants. He will have a ghaybah during which time there will be a lot of confusion in the world. When he returns, he will bring the treasures of the prophets and will fill the earth with justice and equity after it is filled with injustice and tyranny."



IN SUMMARY

1. When was Imām al-Mahdī (A) born?
2. The Imām has two periods of ghaybah. Which ones are they?
3. What does intiẓār mean?
4. What do the titles al-Muntaẓir and al-Muntaẓar mean?
5. What are our responsibilities during the ghaybah of the Imām?
6. What actions can we perform to show that we care for the Imām?

DID YOU KNOW?

Duʿāʾ al-Iftitāḥ is one of the supplications taught to us by Imām al-Mahdī (A).

We recite this duʿāʾ every night in the holy month of Ramaḍān.

KEY POINTS

1. Imām al-Mahdī (A) went into **al-Ghaybah al-Ṣughrā** after his father passed away. He was 5 years old at the time. This ghaybah lasted 69 years.

2. After this time, the Imām went into **al-Ghaybah al-Kubrā**. He is still in this ghaybah today.

3. The Shīʿah are waiting for the Imām to reappear and fill the earth with justice and equity.

4. The Imām is also eagerly waiting for his reappearance.

12 IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 & 2)

LEARNING OBJECTIVES

1. To become familiar with some of the titles of the 12th Imām (A)
2. To understand why the Imām (A) went into ghaybah

MY NOTES

THE TITLES OF THE 12TH HOLY IMĀM (A)

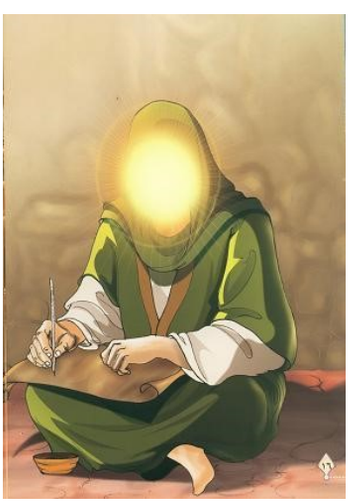
The name of our living Imām (A) is Muḥammad ibn al-Ḥasan. However, out of respect for our Imām, we do not usually refer to him by his own name. Instead, we refer to him by his many titles. Some of these are:

1. **al-Mahdi** - The Guided One
2. **al-Qāʾim** - The One Who Will Rise Up
3. **Ṣāḥib al-ʿAṣr wa al-Zamān** - The Master of the Age and Time
4. **al-Muntaẓar** - The Awaited One
5. **al-Ḥujjah** - The Proof of Allāh (SWT)
6. **Baqiyyat Allāh** - The Remnant of Allāh (SWT)

WHY DID OUR IMĀM (A) GO INTO GHAYBAH?

In order to understand some of the most important reasons for the ghaybah of our Imām (A), we need to recap what took place to the other Imāms (A) before him:

After the passing away of the Holy Prophet (S), the companions eventually pledged their allegiance to Abū Bakr, followed by ʿUmar and ʿUthmān. Imām ʿAlī (A) was sidelined from his rightful position.



When Imām ʿAlī (A) finally became the caliph, his enemies were not happy and kept him engaged in battles throughout most of his caliphate. He fought in the battles of Jamal, Ṣiffīn and Nahrawān. His caliphate came to an end very prematurely when he was assassinated by one of the Khawārij while praying in Masjid al-Kūfah.

Imām al-Ḥasan (A) succeeded his father as caliph, but Muʿāwiyah did not allow him to lead the Muslim Ummah in peace and he was eventually poisoned by the latter.

Muʿāwiyah took over as caliph. After his death, he appointed his son, Yazīd, as caliph despite agreeing in his peace treaty with Imām al-Ḥasan (A) that he would not. Yazīd went a step ahead of his father and publicly disregarded the laws of Islam. Under his leadership, Islam was going to become completely distorted and corrupted.

Imām al-Ḥusayn (A) could not allow this to happen and rose up to defend the religion of Islam. Along with his family and close companions, Imām al-Ḥusayn (A) was tragically massacred on the plains of Karbalāʾ.

ACTIVITY

Write a letter to Imām al-Mahdī (A). Speaking from your heart, inform him about the problems in this world, as well as your personal problems in life and ask him to help you and those suffering around the world.

MY NOTES

After him, the Holy Imāms, one after another, strove to protect and teach the true message of Islam and purify their followers. However, each of the Imāms were harassed by the oppressive rulers of their times and eventually killed.

The largest threat to the oppressors was the Divine promise of the coming of the Imām al-Mahdī (A), which they knew about. They were so fearful that they went to the extent of putting Imām Ḥasan al-ʿAskarī (A) under constant surveillance, so as to monitor the potential birth of any sons and have him killed. The 11th Imām (A) was also killed while he was very young for this same reason, but the oppressors could not stop the Divine Will of the birth of the 12th Imām, Imām al-Mahdī (A).



When the 11th Holy Imām (A) was killed, our 12th Holy Imām (A) was only 5 years old. For his protection, his birth was kept a secret and only the very close companions of the 11th Imām (A) were allowed to see him.

After the passing away of the 11th Imām (A), Imām al-Mahdī (A) went into the Minor Occultation (al-Ghaybah al-Ṣughrā). He was hidden from the public eye and the general public did not know of his whereabouts. He communicated with his Shīʿahs through four successive deputies (nuwāb). When the last of them died, the Major Occultation (al-Ghaybah al-Kubrā) of the 12th Holy Imām (A) started. Keeping the above context in mind, below are some of the reasons why our Imām (A) is in ghaybah:

1. For the protection of the 12th Imām (A): Each of our Imāms (A) were killed at the hands of the oppressors. Allāh (SWT) in His Wisdom willed that there would be 12 Imāms after the Holy Prophet (S). Imām al-Mahdī (A) is the last of them and until the appropriate time comes for him to establish the promised just government on earth, he needs to be protected from being unjustly killed like his forefathers.

2. Due to the lack of appreciation by the Muslims: The presence of an Imām is a grace from Allāh (SWT). However, ungratefulness towards this grace and the evil actions of the people can become the cause of the deprivation of this Divine grace. The ghaybah of the Imām (A) will continue until the time people realise the dire need for a Divinely appointed leader to rule over them and until he has enough sincere and worthy followers who will support him. In some aḥādīth, we have been told that the Imām (A) will reappear when he has 313 devoted followers. It is a very shameful truth, that despite the large number of Shīʿahs in the world, the Imām is still waiting for as little as 313 true Shīʿahs.

12 IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 & 2)

MY NOTES

THE FAMOUS STORY OF SAHL B. AL-ḥASAN IS AN EXAMPLE OF THE NECESSARY LEVEL OF FAITH OF THE TRUE FOLLOWERS OF THE IMĀM (A):

Sahl b. al-Ḥasan al-Khurasānī, who was one of the Shīʿahs in Khurāsān (a province in Iran), once came to Madīnah to meet Imām Jaʿfar al-Ṣādiq (A). Sahl asked the Imām: "O son of the Messenger of Allāh, you are of the Imāms of the Ahl al-Bayt. What prevents you from claiming your right (to rule) while you have more than one hundred thousand Shīʿahs who are ready to fight for you?"

The Imām (A) asked him to sit down and requested someone to turn on the oven that was in the house. After the oven became very hot and turned red, the Imām (A) told Sahl to go and enter inside the oven. Sahl became scared and said: "My master, O son of the Messenger of Allāh! Do not punish me by fire and make it easy for me."



At this time, Hārūn al-Makkī, a close companion of the Imām, entered the room and after the greetings exchanged, without providing any explanation, the Imām (A) told him to enter inside the oven. Without asking any questions, he immediately did so. The Imam (A) turned back to Sahl and started talking to him about Khurāsān as if nothing had happened. Sahl became very confused. After some time, the Imām (A) told Sahl to stand up and go and look inside the oven. Sahl looked inside the oven and to his surprise, saw Hārūn sitting cross-legged inside the fire. Imām al-Ṣādiq (A) asked Hārūn to come out of oven and he came out healthy with no burns or injury. At this time, the Imām (A) asked Sahl how many of the Shīʿahs he was speaking about believed in the Imām like Hārūn did. Sahl replied: "By Allāh, not even one."

3. As a test for the believers: The Holy Prophet (S) used to tell his some of his companions that the believers who would live at the end of the times will have a greater status than them. This is because they would believe in Allāh (SWT), His messenger (S) and the Imāms (A) without even seeing them. The ghaybah of our Imām (A) is a great test for us. Many people have failed in this test. However, for those of us who work ourselves and prepare for the coming of the Imām (A) by becoming God-conscious servants of Allāh (SWT), we have been given this great opportunity to pass this test and raise our status in the eyes of Allāh (SWT).

Allāh (SWT) questions us in the Qurʾān:

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ، وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Do people think that they will be let go merely by saying: "We believe," and that they will not be tested? And certainly We tried those before them, so Allāh will certainly know those who are true and He will certainly know the liars. [29:2-3]

4. To prove that the Imām (A) is the only solution: Imām al-Mahdī (A) will reappear once all types of ideologies will have been tested and failed. At that time people will understand that they do not have any more solutions and they will be more willing to accept the solution presented by the Imām (A).

5. Divine Wisdom: Although many explanations have been put forward for the ghaybah of our Imām (A), Imām al-Ṣādiq (A) has informed us that we will only truly understand the Divine Wisdom behind it after the Imām (A) reappears and we see it for ourselves. He compared the ghaybah to the story of Prophet Mūsā (A) and Khiḍr (A) in the Qurʾān.

In the story, Khiḍr (A) told Prophet Mūsā (A) that he can stay with him and learn from him as long as he does not ask him any questions regarding his actions until he himself informs Mūsā (A) regarding them. However, when he performed those actions, Prophet Mūsā (A) could not understand them and found them very questionable. He kept losing patience with Khiḍr (A) until he was finally told the Divine Wisdom behind those actions and then it all made complete sense for Prophet Mūsā (A).

In other words, the Imām (A) is telling us that we must be patient and not arrogantly assume that we are able to understand all of the Divine mysteries. We must not lose faith in the existence of our Imām (A) and use this time to prepare ourselves for his coming. When he reappears, he will inform us of the reasons for his ghaybah and it will make perfect sense at that time, just like it eventually made perfect sense to Mūsā (A).

IN SUMMARY

1. List three titles of the 12th Holy Imām (A) along with their meanings.
2. How did the Muslims treat all of the Imāms prior to the 12th Holy Imām (A)?
3. List three reasons why the Imām (A) is in ghaybah and provide an explanation for each.
4. Why can we not fully understand all the reasons for the ghaybah? Which example did Imām al-Ṣādiq (A) use to explain this?

DID YOU KNOW?

When Imām al-Mahdī (A) reappears, the true followers of the Imām who passed away during his ghaybah will be brought back to life to be with the 12th Holy Imām (A) and help him in his mission. This belief is known as the Rajʿa, meaning "The Return".



KEY POINTS

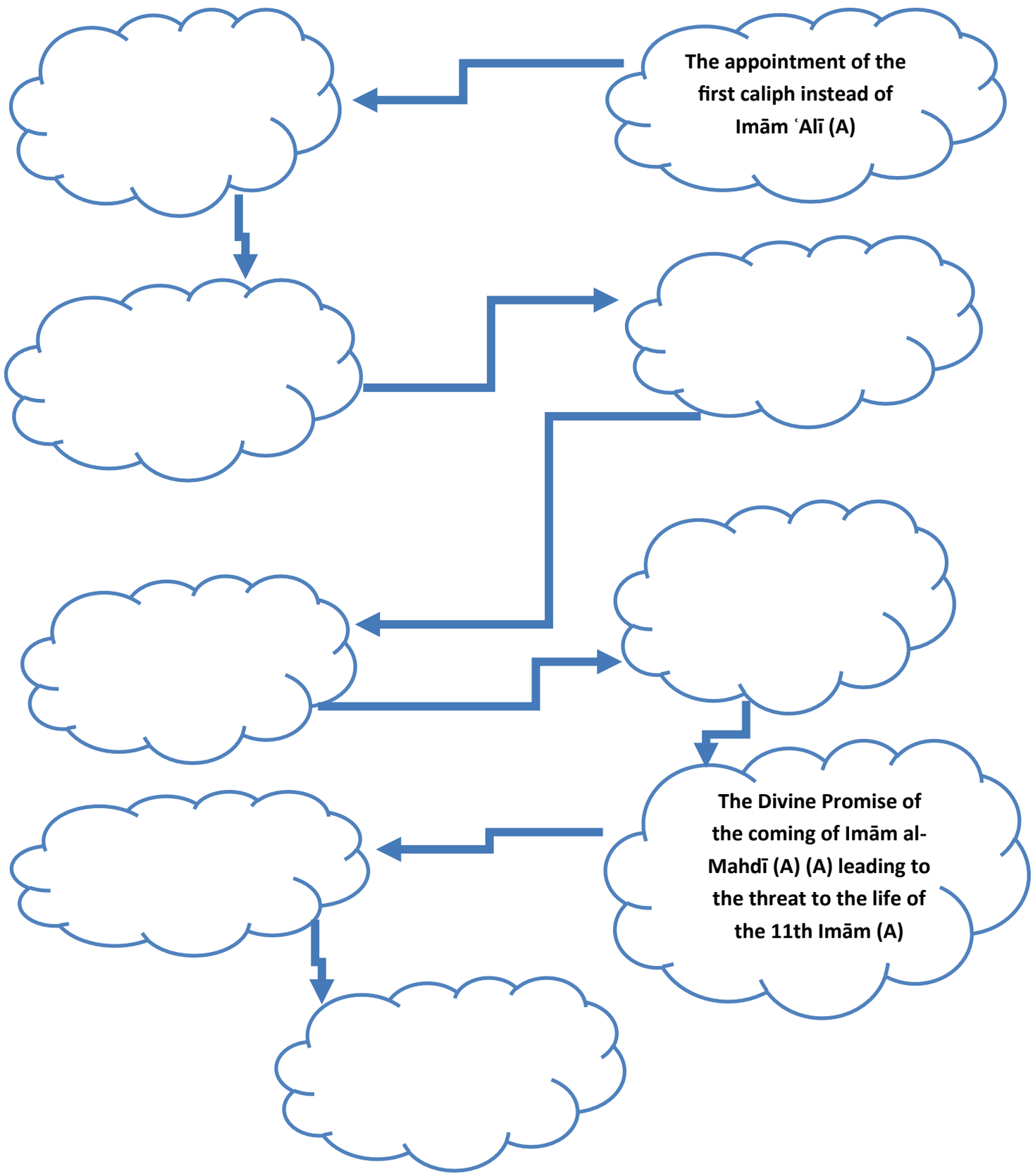
1. The 12th Holy Imām (A) has many titles. One of them is al-Mahdī, meaning "The Guided One".

2. Many reasons have been given for his ghaybah. Among them include his safety, the lack of appreciation for Allāh (SWT)'s chosen guides and as a test for the believers.

3. However, we cannot fully understand all the reasons for the ghaybah because it is from among the Divine mysteries. It is only when the Imām (A) will reappear that we will truly understand the Wisdom behind his ghaybah.

12 IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 & 2)

SUMMARISE THE HISTORICAL CONTEXT THAT LEAD TO THE *GHAYBAH* OF IMĀM AL-MAHDĪ (A)



SHĪʿAH AND SUNNĪ BELIEF IN IMĀM AL-MAHDĪ (A)

Both Sunnī and Shīʿah Muslims believe in the coming of Imām al-Mahdī (A) to establish a universal government. Both sect also believe that he will be a descendant of Imām ʿAlī (A) and Sayyidah Fāṭimah (A) and that his name will be the same as the name of the Holy Prophet (S). The major difference between the two sects is that Shīʿahs believe that the Imām (A) is already born and will reappear one day, while the Sunnīs believe that he is yet to be born.

IS IT POSSIBLE FOR IMĀM AL-MAHDĪ (A) TO LIVE SUCH A LONG LIFE?

Imām al-Mahdi (A) is now over 1180 years old. Some people question how it is possible for a human being to live this long. It is true that every human being is a mortal and has to die one day, including Imām al-Mahdī (A). However, there is no maximum time that a human being can live for. That is down to the will of Allāh (SWT). There are many examples in the Qurʾān and ḥadīth about people who have lived for a very long time, so it should not be a surprise for us that the Imām (A) is also able to be alive for so long.

According to the Qurʾān, Prophet Nūḥ (A) preached to his people for 950 years and according to some aḥādīth of the Maʿṣūmīn (A), he lived for 2500 years!

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

We did indeed send Noah to his people and he lived among them a thousand years save fifty. Eventually the Flood overtook them while they were engaged in wrongdoing. [29:14]

In fact, all Muslims believe that some prophet are still alive even today. For example, we all believe that Prophet ʿĪsā (A) was not crucified. He ascended to the heavens and one day, he will return to the earth and pray behind Imām al-Mahdī (A).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا

And they said, 'We have killed the Messiah, ʿĪsā, son of Maryam, the Messenger of God.' They did not kill him, nor did they crucify him, though in was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition they certainly did not kill him.m[4:157]

LEARNING OBJECTIVES

1. To understand the major difference between the Sunnī and Shīʿah belief regarding Imām al-Mahdī (A)
2. To understand whether it is possible for the 12th Imām (A) to live such a long life
3. To understand how we benefit from the 12th Imām (A) while he is in ghaybah

MY NOTES

ACTIVITY

Think of three things you can do to prepare yourself for the reappearance of the 12 Imām (A). Discuss these with the rest of your class.

12 IMĀM AL-MAHDI (A) & THE CONCEPT OF THE GHAYBAH (PART 1 & 2)

MY NOTES

Other prophets that are still alive include Prophet Idrīs (A), Prophet Khiḍr (A) and Prophet Īlyās (A). Each of them are much older than our 12th Holy Imām (A)! In the beautiful words of a poet:

Almighty God who does with ease
the whole wide world sustain,
Can with His Might, should He so please,
His proof on earth maintain.



HOW CAN WE BENEFIT FROM THE IMĀM (A) IF HE IS IN GHAYBAH?

Many people often ask this question because they believe that the Imām (A)'s only purpose is to answer the questions of the people and guide them in their daily lives. However, in reality, the Imām (A)'s role is much greater than that. The Imām is Allāh (SWT)'s chosen representative and His proof (ḥujjah) in the world. It is through the Imām that Allāh (SWT) sends down His blessings to His creation and it is because of the physical existence of the Imām (A) on earth that life as we know it continues.

The Holy Prophet (S) said:

"My Ahl al-Bayt are security for the inhabitants of the earth. If my Ahl al-Bayt are not there, the inhabitants of the earth would be destroyed."

He also said:

"This religion shall always be upright till there are 12 chiefs from Quraysh. When they pass away, the earth will swallow all its inhabitants."

Imām ʿAlī (A) said:

"I swear by Allāh that from the day Ādam (A) died, He has not left the earth without an Imām who guided people to Allāh, being His proof over His creation. The earth will never remain without an Imām as the proof of Allāh over His servants."

Our 12th Holy Imām himself has explained to us how we derive benefit from him while he is in ghaybah. He said:

"The way that people benefit from me during my occultation is as they benefit from the sun when the clouds cover it from the sights. I am indeed a (source) of security for the dwellers of the earth."



This is a very profound example from which we can learn a lot:

* Denying the existence of the Imām while he is in ghaybah is like denying the existence of the sun while it is hidden behind the clouds.
* Despite being hidden behind the clouds, we still benefit from the light and heat of the sun.
* If the sun was not there, we would not be able to survive. In the same way, if our Imām, as the proof of Allāh (SWT) on earth, was to no longer be there, the world would cease to exist.

IN SUMMARY

1. What is the exact age of Imām al-Mahdī (A) today?
2. Which other prophets lived long lives?
3. How do we benefit from the Imām (A) while he is in ghaybah?
4. What important example does the 12 Holy Imām (A) give to explain how we benefit from his ghaybah?
5. What are three lessons we can learn from this example?

DID YOU KNOW?

We are told in aḥādīth that despite his old age, when Imām al-Mahdī (A) reappears, he will look like a handsome 40 years old man.

KEY POINTS

1. It is not a surprise for the Imām al-Mahdī (A) to live such a long life. Many prophets have also lived long lives in the past. Some prophets are still alive today.

2. We benefit from the 12th Imām (A) while he is ghaybah like we benefit from the sun while it is hidden behind the clouds.

3. From the time of Prophet Ādam (A), there has not been a moment in this world, but that there has been a ḥujjah of Allāh (SWT) present. Without the presence of a ḥujjah of Allāh (SWT), the world cannot continue.