



Shia Ithna'asheri Madressa

CLASS 8

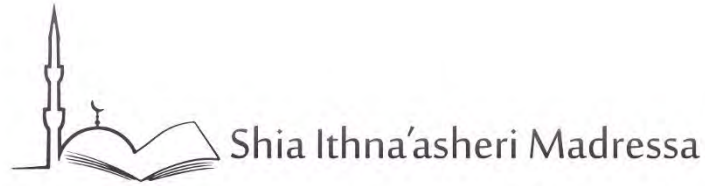
BELIEFS & ACTIONS
(‘AQĀ’ID & FIQH)



2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF GOD, THE MOST KIND, THE MOST MERCIFUL



**NURTURING A COMMUNITY OF STUDENTS TO EXHIBIT THE BEST OF CHARACTER
AS TAUGHT BY THE AHLUL-BAYT (AS)**





SCHOOL ADDRESS

Northwood School
Pinner Road, Northwood, Middlesex, HA6 1QN

TIMINGS

10:00AM - 1:30PM



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Dear Teachers...

The aim of this manual is to **assist you in organising your Madressa activities** and I hope you will find it useful and will make most of it., please do give us feedback on making this even more conducive to your needs.

For those of you have been around long enough, Madressa began in Stanmore in a few small rooms, before moving to Park High School and then back to Stanmore and more recently, part of the Madressa moved out to Kenmore Park School.

This year we continue our collective journey to Northwood school, where under one roof again, the Madressa will embark on the next stage in its journey. Our new home provides us with the opportunity to **expand our activities** and to teach in a state of the art **professional educational environment**.

However, ultimately , our success is dependent on **teachers taking advantage of the resources available** to them to **impart lessons and experiences** that will remain with our students for a lifetime. Therefore, let us together aim to nurture our students by **delivering the extraordinary in each and every lesson**.

The Madressa vision, '**nurturing a community of students that exhibits the features of Ahlul-Bayt (AS) ' , encapsulates succinctly what we are all working towards and I am confident that our new environment will help us realise this vision. Whilst I am sure there will be some difficulties along the way as we settle into our new home, I am certain that in time we will overcome these and we will close the year in a better position then we began.**

For your efforts the only appropriate reward will be from the Almighty, and may He reward each one of you and your respective families abundantly both in this world, and the hereafter for the time you are sacrificing in furthering the cause of His religion. I can only **express gratitude to all of you**, for the hard work which you will undoubtedly undertake over the course of this academic year.

Finally, I would like to request you all to recite a Surah Fateha for all marhumeen particularly for those individuals on whose efforts, foresight and wisdom the Madressa has been able to progress and evolve over the last 32 years (Madressa was formed on 13 January 1985).

Sajjad Govani
Principal

Shia Ithna'asheri Madressa,
London, United Kingdom—January 2017





TEACHER'S CHARTER

Remember...

Allah (swt) has selected us to pass on His religion to the next generation. This is a great privilege and honour bestowed on us by Him, so let us grasp this opportunity with both hands, wholeheartedly and with sincerity in the hope that maybe He will continue to turn favourably towards us, our families and our community.

We are proud to be a part of the S I Madressa and wish to ensure that we fulfil our duties towards the students that we are teaching. To this end, to ensure that our students benefit to the highest extent possible, the following expectations are set out:

TEACHER'S COMMITMENTS - I will...:

- * Be aware of & observe the Islamic Shari'a so that I may be seen as a role model by my students & peers.
- * Ensure that I abide by all the Madressa policies, procedures and guidelines especially those relating to Safeguarding and provide prompt responses to requests for information as well as allow the Madressa to access my DBS data whilst I am involved in the Madressa.
- * Schedule to commit between 1 and a half —2 and a half hours per week to the Madressa (about 1% of the available hours in one week).
- * Attend all training sessions as organised by the Madressa and as requested to attend by my HoD.
- * Attend Madressa diligently each teaching week without taking any unavoidable absences during term time. Whilst emergencies can't be avoided, my main priority is my students and I will endeavour to always ensure that I strive to fulfil my responsibility towards them and their education
- * Adhere to the deadlines provided for me by the Administration, and my HoD (submitting test papers, marks etc.).
- * Ensure that I am at the Madressa in my Classroom 5-10 minutes before I am due to teach.
- * Be proactive in ensuring that my classroom is a healthy learning environment for my students and once I complete my lesson I will leave my classroom clean and tidy.
- * Come to my classroom with my lesson prepared, and ensuring that I have with me any resources or materials I may require.
- * Aim to meet the learning needs of all students in my classroom, including those with special learning needs and where necessary work with the Learning Support team so that all students may be able to derive benefit from my teaching.
- * Begin my class on time and end it on time so that no other teacher is inconvenienced.
- * Submit any requests for printing or IT equipment a minimum of two days prior to the date it is needed.
- * Treat all issues relating to student behaviour, progress and development as confidential and not share with anyone except those who need to know (i.e. Administration, HoD, LS etc.).



STAFF ROLES AND RESPONSIBILITIES



If you need to call home, or need first aid assistance, or you just need to talk to someone, speak to your teacher, or come to the Madressa office and we will be happy to help!

ADMINISTRATION TEAM

YGC = YEAR GROUP COORDINATOR

PRINCIPAL	Sajjad Govani	EDUCATION MANAGER	Mohamed Zamin Alidina
VICE PRINCIPAL	Hasnain Merali	1-4 YGC	Shenaz Dhalla
SECRETARY	Maisam Jaffer	5-10 GENTS YGC	Raza Kirmani
TREASURER	Aqeel Merchant	5-10 LADIES YGC	Fatim Panjwani
ADMINISTRATORS	Fatima Hirji & Rumina Hashmani	5-10 LADIES ASSISTANT YGC	Nishaat Bhimani

JUNIOR (CLASSES 1-4) HEADS OF DEPARTMENTS

CLASSES 1-2	Nazira Mamdani Shah	CLASS 3	Maasuma Jagani
		CLASS 4	Rumeena Jaffer
QUR'AN	Atia Kazmi	LEARNING SUPPORT	Tahera Sumar

SENIOR (CLASSES 5-10) HEADS OF DEPARTMENTS

	GENTS	LADIES
MORALS, ETHICS & HISTORY	Imran Chatoo	Farzana Kirmani
BELIEFS & ACTIONS	Nishatabbas Rehmatulla	Zeeshan Merchant
QURA'N	Murtaza Kanani	Zeenat Datoo
LEARNING SUPPORT	Shams Kermalli	Ruby Sowah

HIGHER EDUCATION (CLASSES 11-12)

Mukhtar Karim

FOR QUERIES, PLEASE CONTACT SIMOFFICETEAM@MADRESSA.NET





ACADEMIC YEAR CALENDAR

The S I Madressa runs once a week on **Sundays**. This year we will have **32** teaching weeks.

Date	Teach Week	Calendar Event	Date	Teach Week	Calendar Event
01-Jan-17	Closed	1 st Jan – New Year's Day	09-Jul-17	Closed	<i>Eid Function at KSIMC</i>
08-Jan-17	Inset Day	Teacher Inset Day Wiladat Eve of 11 th Imam (A)	16-Jul-17	T19	
15-Jan-17	T1		23-Jul-17	Closed	21 st Jul – Schools Close for Summer Holidays 4 th Sept – Schools Open
22-Jan-17	T2		30-Jul-17	Closed	
29-Jan-17	T3		6-Aug-17	Closed	
05-Feb-17	T4		13-Aug-17	Closed	
12-Feb-17	T5	13 th Feb - Half Term Begins	20-Aug-17	Closed	
19-Feb-17	T6	17 th Feb – Half Term Ends	27-Aug-17	Closed	
26-Feb-17	T7	Ayyam-e-Fatimiyyah Begins	03-Sep-17	Inset Day	Teacher Inset Day
05-Mar-17	T8		10-Sep-17	T20	
12-Mar-17	T9	Wafat of Ummul Baneen (A)	17-Sep-17	T21	
19-Mar-17	T10		24-Sep-17	Closed	Ashra-e-Muharram 1439
26-Mar-17	T11	BST Begins (+1 Hr) Summer Timetable	01-Oct-17	Closed	
02-Apr-17	T12		08-Oct-17	T22	
09-Apr-17	Closed	Easter Holidays	15-Oct-17	T23	Wafat Eve of 4 th Imam (A)
16-Apr-17	Closed		22-Oct-17	T24	23 rd Oct – Half Term Begins
23-Apr-17	T13	Wafat of H. Abu Talib (A)	29-Oct-17	T25	27 th Oct – Half Term Ends BST Ends (-1 Hr) Winter Timetable
30-Apr-17	T14	1 st May – Bank Holiday Wiladat Eve of H. Abbas (A)	05-Nov-17	T26	Ashra-e-Zainabiyya 1439
07-May-17	T15		12-Nov-17	T27	
14-May-17	T16		19-Nov-17	T28	
21-May-17	T17		26-Nov-17	T29	
28-May-17	Closed	29 th May – Half Term Begins 2 nd Jun – Half Term Ends Mahe Ramadhan	03-Dec-17	T30	
04-Jun-17	Closed		10-Dec-17	T31	
11-Jun-17	Closed		17-Dec-17	T32	
18-Jun-17	Closed		24-Dec-17	Closed	20 th Dec – Schools Close for Christmas Holidays
25-Jun-17	Closed		31-Dec-17	Closed	
02-Jul-17	T18		07-Jan-18	Inset Day	Teacher Inset Day

2018 Calendar Dates Sunday 07 Jan 18: Teachers Inset Day
Sunday 14 Jan 18: T1

Sunday 14 Jan 18: T2
Sunday 28 Jan 18: T3





CLASSES 1-4

CLASS								
1	ASSEMBLY	QURA'N	QURA'N	BREAK	LESSON 3	LESSON 4	RECAP	
2							SALAAH	
3		MEH			QURA'N	BA		
4		MEH				BA		

CLASSES 5-10 BOYS

W	QURA'N	BREAK	MEH	SALAAH	BA
S	QURA'N		MEH	BA	SALAAH

GIRLS

W	QURA'N	MEH	BREAK	SALAAH	BA
S	QURA'N	MEH		BA	SALAAH

W = WINTER TIMETABLE (JANUARY - MARCH & NOVEMBER - DECEMBER)

S = SUMMER TIMETABLE (APRIL - OCTOBER)

MEH = MORALS, ETHICS & HISTORY

BA = BELIEF & ACTIONS





MADRESSA PROCEDURES



TIMING:

As a **role model** to students and to **encourage them also to develop good timekeeping habits**, Teachers should set the best of examples by **always arriving 5-10 minutes early** to the Madressa before your lesson. In the event that staff are going to be late due to an unavoidable situation, please call the Madressa office as soon as this is realised **on 07709772671** and if possible, please also inform your Head of Department



ABSENTEEISM:

Absences, particularly at short notice, **should be avoided at all costs** as this requires cover teachers being arranged and in some cases, lessons being delivered without the necessary planning. **Students are then left feeling unsettled and lose valuable lesson time.** Unavoidable absences are obviously understandable, in the event of such instances, staff should **inform their HoD immediately**. If staff are teaching double lessons, please try arranging a swap with their respective teaching colleague.



LESSON PLANS:

Madressa lesson plans are intended to ensure that staff have considered the various ingredients that are required to deliver **a well organised and holistic** lesson:

Content Delivery: Ensuring lesson content is relevant, well defined and delivered effectively

Integration: Demonstrating to students that in real life things do not exist in isolation

Differentiation: Catering for all students within a given classroom

Homework: Something any student can take home and complete on their own or as an interactive family activity in no more than 15 minutes.



REQUESTING PHOTOCOPYING / IT EQUIPMENT

Requests for both of these need to be made **via the Madressa website**, in the teachers section, however please see the **'Using IT Equipment'** page further on to find details of equipment already available around the centre which is for staff usage.



WHAT TO DO IN CASE OF AN EMERGENCY AND THE FIRE ALARM IS HEARD:

Ensure that you are aware of the **quickest escape route** from your class (if you do not know this, please ask a member of the Madressa Administration)

Ensure that **all personal belongings (including shoes)** are left behind and instruct your students to exit the classroom **quietly and quickly** in an orderly fashion



Remain calm at all times as students will be looking at their teachers for reassurance



DATE:	Sunday <u>DD</u> - <u>MM</u> - <u>YYYY</u>
MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT:	<u> </u> : <u> </u> AM / PM (CIRCLE RELEVANT)
REASON:	<div style="border-bottom: 1px solid black; height: 1.2em; margin-bottom: 5px;"></div> <div style="border-bottom: 1px solid black; height: 1.2em; margin-bottom: 5px;"></div>
PARENT SIGNATURE: _____	ADMIN SIGNATURE: _____



BEHAVIOUR POLICY

Following its successful pilot in 2016, the Behaviour management policy is being implemented as part of madressa policy in order to reward **positive behaviour** and manage **negative behaviour** effectively.

POSITIVE BEHAVIOUR

Positive behaviour will earn **green** cards for actions such as:

Demonstrating helpful behaviour – helping peers, carrying bags, helping with furniture, sharing, etc., actively participating in lesson, demonstrating supportive behaviour towards peers, e.g. encouraging participation, exceptional piece of work, taking an initiative: e.g. clearing up rubbish that doesn't belong to them



NEGATIVE BEHAVIOUR:

Negative behaviour will result in either a yellow or red card issued by a teacher. **When a teacher has repeatedly given clear instructions for a student to stop an unacceptable behaviour**, and the student continues their inappropriate behaviour, a **yellow** card may be issued:

Talking while others are talking (teacher or students) during lesson, being disrespectful to others (teacher or student)/ disruptive / boisterous, misusing Madressa property (e.g. writing on tables), unauthorised use of electronic gadget – teachers to confiscate the gadget and hand to Madressa office. Parent/Guardian to collect from office



Red cards will be issued for repeating of any yellow card offence twice in a day.

Straight red cards may also be issued for the following offences:

Bullying, swearing, fighting, intentionally missing a lesson or Salaah (bunking), inappropriate language towards any member of Madressa, any other offence as deemed inappropriate by the Madressa Administration



PROCEDURE:

Our vision at SIM is **nurturing a community of students that exhibit the features of the Ahlul Bayt (AS)**. Therefore, our teachers will make every effort to provide an environment in which children can learn successfully by using effective classroom management techniques, setting clear expectations and providing engaging and varied lessons. Only as a last resort, will the teacher manage children's behaviour through the behaviour management system as per the procedure below:

- * Repeated verbal warnings
- * 1st offence – First Yellow Card: Admin will inform parents through the parent portal
- * 2nd offence – Second Yellow Card the same day and hence Red card: Admin will inform parents through the parent portal and parent called in the same day if possible to discuss the matter
- * Straight Red Card: Student sent to office and parents will be called in the same day if possible
- * Three yellow cards at separate occasions – Parents will be invited for a discussion to discuss the child's behaviour and how to work together towards a positive resolution
- * Two red cards in one term: Possible suspension for the remainder of the term or any other resolution that may be deemed appropriate by the administration





WHAT are Assessments?

Assessment is a process of gathering and discussing information from multiple and diverse sources in order to develop a deep understanding of what students know, understand, and can do with their knowledge as a result of their educational experiences.

WHY Assess?

We assess so that:

- **Teachers** can regularly and consistently measure the success of their teaching by how well learners develop their knowledge, skills and understanding considering the **End of Year Expectations (EoYE)**.
- **Teachers** can plan learning opportunities that reflect the needs of children.
- **Children** who are falling behind can be identified and therefore supported to address their needs.
- **Children** who are exceeding expectations can be identified and extended further.
- **Parents** can understand how their child's learning is progressing on a *termly* basis.
- **Madressa** can gather data to ensure continual improvement.

HOW will we Assess in Madressa?

1. Teachers will carry out regular ongoing assessment of children as they teach to ensure that the **EoYE** are met. This is called **Assessment for Learning**.

Assessment for Learning can be carried out through a variety of activities:

- | | |
|------------------------------|---|
| ⇒ Verbal/Written Questioning | ⇒ A question put up on the board for children to answer |
| ⇒ Debates | ⇒ Learning Logs |
| ⇒ Role Play | ⇒ Observations |
| ⇒ Worksheets | ⇒ Video Recordings |
| ⇒ Crossword | ⇒ Games |
| ⇒ Short pop quizzes | |

During assessment for learning activities, teachers will assess children in the areas of:

- Knowledge and Understanding
- Skills and Presentation
- Behaviour and Participation

Teachers will keep their own records and ensure the age appropriateness of the activities. This will help teachers know how well students are learning. They will have an opportunity to close any gaps in learning as they go along.





ASSESSMENT PROCEDURES

2. Teachers will complete a termly report on how children are performing, using the following descriptions: **Weak, Average, Good, Very Good**

Subject	Qur'an Appreciation	Morals, Ethics & History	Beliefs & Actions	Teacher's Comments
Knowledge & Understanding				
Skills & Presentation				
Behaviour & Participation				

Important Note:

Knowledge and Understanding will be assessed against the End of Term/Year Learning Statements for each subject.

Skills and Presentation will include student's ability to communicate their understanding confidently, present their work coherently and neatly.

Behaviour and Participation will be based on the demonstration of positive Akhlaq both in and out of class, student's engagement in Madressa and behaviour for learning. For the very young classes positive behaviour will be promoted and consistently encouraged through stickers and other rewards whilst for older classes the Madressa Behaviour Management Policy is in force.

3. Special Projects - [Class 3-10]

To assess students in their ability to work collaboratively and organise themselves to achieve an objective whilst taking responsibility for their individual and collective learning, madressa will continue to have special projects throughout the year.

Term 1 – MEH

Term 2 – BA

Term 3 – QA

Teachers will present a topic (or choice of topics) for students to research and offer students their preferred way of demonstrating their understanding. For example:

Powerpoint
Presentations
Video Clips

Posters
Diary Entries
Newspaper Articles

Plays
Debates

The projects will not be graded but they will form a part of the end of term assessment.





In conjunction with the Council of European Jamaats, the Madressa is offering Safeguarding training online via the Educare platform. If you have not received your username and password, please email simofficeteam@madressa.net as soon as possible for these details.

As a summary of the intentions behind why the Madressa takes safeguarding seriously and also the reasoning behind our policies in relation to this, legislation is clear that:

- * Children's welfare is paramount
- * Safeguarding children and young people is the responsibility of everyone.
- * All children and young people have the right to protection from abuse including unborn children and children aged 0-18 years.
- * All allegations and suspicions of abuse will be taken seriously and responded to swiftly and appropriately. They must not be ignored.
- * If somebody believes that a child may be suffering, or is at risk of suffering significant harm, they should always refer the concern to Children's Social Care or the Police.
- * All voluntary, community, faith and private organisations/service providers working with children/young people and their families must take all reasonable measures to ensure that risks of harm to children and young people are minimised.

The 5 R's:

RECOGNISE

- * Be vigilant & know the children you work with
- * Be familiar with the types and indicators of abuse (page)

RESPOND

- * Never ignore concerns, signs or reports related to children's wellbeing and safety
- * Do not delay your response

REPORT

- * Always report your concerns to the Child Protection Officers (see 'Staff roles and responsibilities')

RECORD

- * Always make a record of what happened – the incident or concern, the exact words of the child where possible (if they disclosed) and any immediate actions taken
- * Don't delay it – record information as soon as possible

REFER

- * All cases where there is a concern about significant harm or risk thereof must be referred to Harrow Children's Social Care via the Golden Number (020 8901 2690 / 020 8424 0999)





SAFEGUARDING - DO'S & DONT'S

This guide applies to all adults, working in or on behalf of the Madressa. Our full Child Protection Policy is available on our website, and all staff must read the policy and be well acquainted with the procedures set out.

The Madressa is committed to safeguarding and promoting the welfare of all of its students. Each student's welfare is of paramount importance.

DO:

- * **Listen** and **speak** with your students using open ended questions to allow them the space to discuss matters (i.e. explain; tell me; describe).
- * **Comfort** and **care** for your students with **respect**.
- * When you have a concern following an observation or a discussion with a student, keep a **record** of your discussion and **seek advice**.
- * **Signpost** students to services which could provide further support if you feel it is appropriate. Particularly to specialist services like: NSPCC, Muslim Youth Helpline, Kidscape (bullying in particular), Talk to Frank (Substance abuse in particular).
- * **Always inform the Child Protection Officers if you have concerns.**

DO NOT:

- * Use physical punishment or chastisement.
- * Leave your classroom unattended, or leave children in your classroom unattended.
- * Place yourself in situations that could be misconstrued by a third party as inappropriate.
- * Be alone with a student in a classroom; ensure there is always a third person in the class with you.
- * Use your mobile phone in the classroom or in the playground. Go to a quiet area away from the students or if there is an urgent call excuse yourself from your class and go into the corridor.
- * Investigate claims or examine a child, always leave this to the social services / police or a medical professional.
- * Feel that you need to shoulder the burden of responsibility for events taking place within your student's life, there are individuals who are better placed and have the resources to deal with issues arising in a positive manner.
- * Delay in reporting any suspicions. All are treated confidentially and information is only shared on a need to know basis (which means no one aside from the Designated Senior Officer or their Deputy will know).

Any queries should be sent in confidence to either the Designated Safeguarding Officer or their Deputy as per the Child Protection Policy. Any questions regarding the policy itself can be raised with senior members of staff or the Madressa Administration.





PHYSICAL SIGNS:

- * Injuries the child cannot explain including untreated or inadequately treated injuries as well as burns and Fractures inconsistent with the child's developmental stage.
- * Bruising which reflects an imprint of an implement or cord, or hand or finger marks as well as multiple bruises in clusters or of uniform shape.

BEHAVIOURAL SIGNS:

- * Aggressive behaviour or severe temper outbursts as well as depression which are out of character with the child's general behaviour as well as flinching when approached or touched.
- * Running away or showing fear of going home as well as unnatural compliance with parents or carers.

EMOTIONAL SIGNS: Emotional abuse is the persistent emotional maltreatment of a child/young people which can have severe and persistent effects on the child's emotional development. It can include:

- * Conveying to children that they are worthless or unloved, inadequate, or valued only insofar as they meet the needs of another person.
- * Not giving the child opportunities to express their views, deliberately silencing them or 'making fun' of what they say or how they communicate.
- * Seeing or hearing the ill-treatment of another such as witnessing domestic violence (DV) in the home as well as serious bullying (including cyber bullying), causing children frequently to feel frightened or in danger, or the exploitation or corruption of children.
- * **Physical signs:** stress related illnesses (e.g. eating disorders); over-reaction to mistakes; a failure to grow or thrive; sudden speech disorders .
- * **Behavioural signs:** the child seeing themselves as unworthy of love and affection; excessive lack of confidence, (not just shyness), or low self esteem; self-harming ; wetting or soiling.

NEGLECT: Neglect is the persistent failure to meet a child's basic physical and/or emotional needs:

- * **Physical signs:** underweight or obese, recurring infection, unkempt dirty appearance, smelly, inadequate and / or unwashed clothes, hunger.
- * **Behavioural signs:** attachment disorders, indiscriminate friendship, poor social relationships, poor concentration, developmental delays, low self esteem

SEXUAL:

- * **Physical signs:** pain, itching, bruising or bleeding in the genital areas; STDS; stomach pains or discomfort when the child is walking or sitting.
- * **Behavioural signs:** sexual knowledge inappropriate ofr age, sexualised behaviour, sexually provocative; nightmares, bedwetting, eating disorders, hysteria, self harm or suicide attempts.





FIRST AID TIPS

Please refer first aid queries to the Madressa office, or named first aiders.

FIRST AID FOR SOMEONE WHO'S UNCONSCIOUS AND NOT BREATHING

Key skill: The delivery of chest compressions

1. Check breathing by tilting their head backwards and looking and feeling for breaths.
2. Call 999 as soon as possible, or get someone else to do it.
3. Push firmly downwards in the middle of the chest and then release.
4. Push at a regular rate until help arrives.

FIRST AID FOR CHOKING

Key skill: The delivery of back blows

1. Hit them firmly on their back between the shoulder blades to dislodge the object.
2. If necessary, call 999 or get someone else to do it.

FIRST AID FOR SOMEONE WHO'S UNCONSCIOUS AND BREATHING

Key skill: Place the person on their side and tilt their head back

1. Check breathing by tilting their head backwards and looking and feeling for breaths.
2. Move them onto their side and tilt their head back.
3. As soon as possible, call 999 or get someone else to do it.

FIRST AID FOR SEIZURES (EPILEPSY)

Key skill: Make them safe and prevent injury

1. Do not restrain them but use a blanket or clothing to protect their head from injury.
2. After the seizure, help the person rest on their side with their head tilted back.

FIRST AID FOR DIABETES

Key skill: Give them something sweet to drink or eat

1. Give them something sweet to eat or a non-diet drink.
2. Reassure the person. If there is no improvement, call 999 or get someone else to do it.

FIRST AID FOR AN ASTHMA ATTACK

Key skill: Help them take their medication

1. Help the person sit in a comfortable position and take their medication.
2. Reassure the person. If the attack becomes severe, call 999 or get someone else to do it.

THE RECOVERY POSITION



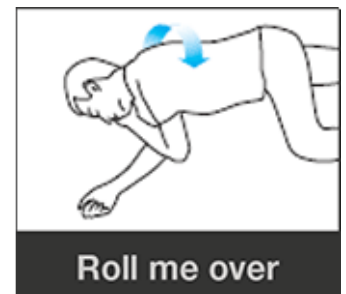
Say 'hi'



Support my face



Lift leg



Roll me over





The LS team will aim to provide all children with identified special education needs by way of an **individual passport** / statement which will sets out the learning requirements of the child and the teaching methods / activities which will assist staff in delivering lessons to meet their needs.

PLEASE ENSURE THAT YOU:

Liaise with the head of LS and LS assistants in order to prepare specific learning targets for the child.

Tailor your lesson plan to take into account the different learning needs of child (**differentiation**).

Differentiate your assessments to ensure that all children are able to measure their learning and so that you may evaluate your teaching according to each child's ability. Practical strategies to support children with emotional and behavioural difficulties in your class:

- * Be **consistent** but not rigid.
- * **Seat them appropriately** – near to you and away from other disruptive pupils.
- * Try to **settle them early** on in lesson. If they arrive late acknowledge their lateness in a calm and quiet manner and deal with it at the first appropriate opportunity without an audience.
- * Be aware **not to embarrass** them in front of their peers as this will lead to extreme reactions.
- * Make them aware of the importance of **eye contact** and body language.
- * **Anticipate problems** with group work and change groups where appropriate.
- * Try to be **sensitive** to threatening situations which may arise in the learning environment and try and help the pupil at this time (try to warn them of any changes to routine in advance).
- * Provide **clear behaviour boundaries** and act immediately but calmly on threats made.
- * Make **use of Madressa structures** for discipline if you have to (i.e. Learning Support, HoD, Admin).
- * Make them feel **valued** through **positive and sincere interactions**.
- * Create a **sympathetic and uncritical environment**.
- * Avoid **personal criticism**.

REMEMBER:

Just like all other students, they are doing the best that they can at any given moment with their learning and emotional capacities.





HOMEWORK GUIDELINES

All students in all classes have the necessary resources to record homework in their manuals (see below for 5-10 and for 1-4, areas within the student manual on the actual lesson pages have been reserved for homework). Homework assigned should not be intended to be **strenuous or difficult** in nature. Whilst it should be **challenging** to an extent, staff should also **factor in any obstacles** that students may face. In completing the homework.

Madressa guidelines are:

- * Classes 1 - 6 : Allocated no more than 15 minutes per week, per subject.
- * Classes 7 - 10: Time required to complete homework should not exceed 20 minutes per week.
- * Teachers should also keep in mind that there are students with special learning needs and difficulties who may require more time, and **these students must also be accommodated** for in any homework that is set.
- * Where homework is **not completed** and **no parental note** is provided, teachers at their discretion can make a note of this. If homework is **not completed on a regular basis**, staff can inform the Madressa Administration by either speaking to a staff member in the Madressa office or emailing admin@madressa.net and parents contact details can be provided for staff to follow up.

*

Perhaps the greatest advantage of Madressa homework is that it can be made very relevant to the student's daily life and is also a prime opportunity to ask the student to engage with their parents, siblings and friends.

The usual, school type format should therefore be avoided as much as possible, in place of homework which will result in **engagement and discussion at home**.





Individual Akhlaq

This policy sets out the Akhlaq framework for individual students to always observe in order to ensure that their conduct facilitates a positive learning atmosphere and thereby allows for the maximum possible achievement of success.

Akhlaq Around the Madressa

These are the ground rules which should be observed by all students when they are outside of the classroom primarily to ensure their safety and security but also to show due respect to their environment.

Classroom Akhlaq

These are the classroom rules that will set a positive learning environment together with the necessary boundaries which teachers are expected to enforce to create consistency throughout the Madressa.

Consequences of Negative Akhlaq

This is a framework which will be implemented by the Madressa in order to set in place a series of standard procedures to provide all staff with the necessary tools to deal with negative Akhlaq.

Akhlaq Through Teaching

A guide to assist teachers in classroom management through presenting a demeanour which will encourage students to follow their positive example and adjust their own Akhlaq accordingly.





AKHLAQ THROUGH TEACHING

This is a guideline in order to set out **good teaching practices** in order to prevent and also overcome **challenging behaviour** exhibited by students within the classroom environment. The below list is not exhaustive and there are a wide range of different approaches which can be considered.



DO:

- * Try and **understand your students** and **build a strong rapport**. Get to know their names, and then try and **gain an insight** into their likes / dislikes, their favourite hobbies and share with them some of your own so they can **build a relationship** with you too.
- * Set out **the Madressa's rules and Akhlaq expectations from the outset** of the class - this will help students to understand their boundaries. Consider having a **brainstorming session** with your students and let your students tell you what they think the Akhlaq rules should be - you might be pleasantly surprised, but more importantly if they have already given you the ground rules you will have an easier time 'enforcing them'.
- * Be **patient** and remember that students of all ages will imitate and respond in kind. When a teacher responds in a **cool, calm manner**, it instantly reduces the level of tension and **good Akhlaq - begets good Akhlaq**. Students, particularly older students will try and test the limits of your patience and are waiting for you to react so keep in control of yourself and **set the very highest bar and best example** on how to deal with difficult situations.
- * Be **firm, consistent and always stick to the classroom Akhlaq rules**. If the rules keep changing you are confusing your students. Students will thrive more in an environment where there are known boundaries that they can work within. If you need to enforce a particular message **try using a good student as an example of what you expect or commend other students who are practising good Akhlaq**.
- * Be **kind and compassionate** - everyone has a bad day, in a class of 30 the chances are that different students will have a bad day each week. Meet their anger, frustration, lack of positive expression with a **kind hearted and benevolent response befitting a teacher of creed of Ahlul Bayt (as)**.
- * Be **varied in your lesson activity**. One of the key causes of students being disruptive is a lack of **engaging work**. Do your classroom activities really push your student's ability to their respective limit? Do they engage their different senses? Do they aim to re-focus your students energy into something more positive? Do you cater for the very intelligent students and also the ones who need more attention?

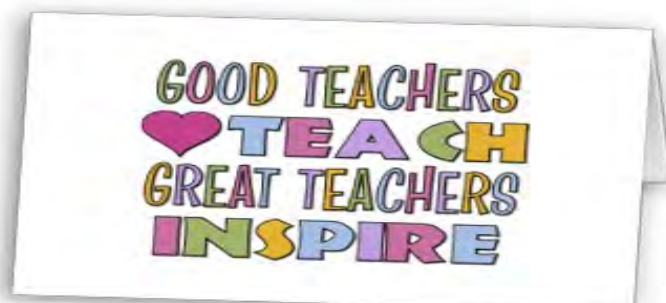




- * Choose your battles and pick them at a time of your choice, don't allow your student to dictate what you will or won't do in class. Try and ignore the small lapses in concentration and reserve your energy for real acts of genuine disruption. This way you will set an example as an unflappable teacher who is also flexible to the situation. Remember, your lesson plan and the content you have to cover is more important than picking up on every small instance of indiscipline. Also try and read situations when you come into your classroom, there may have been a disagreement between students at break time or perhaps the students were let out late from a previous lesson, try and accommodate these issues and perhaps negotiate with your students for a period of extra 'fun' time if they complete the scheduled work.
- * Incentivise your students for good behaviour, effort and performance. Prizes or incentives don't need to even be tangible, they can be words of encouragement and commendations.

DON'T:

- ✗ Read from the manual for more than 10 minutes per lesson. This is a guaranteed way of losing both their interest and their confidence in your ability to teach. Keep changing the way you do lessons to keep students on their toes and whilst some lessons may need to be a passive listening type lesson, however even within those lessons, try to get your students actively learning on their own accord.
- ✗ Shout at your students, the volume of your voice has no relation to actually motivating students to work harder or to concentrate. In fact, it's inversely related to encouraging good behaviour and in the future your students will replicate this when they also encounter difficult situations.
- ✗ Be sarcastic. This will negatively affect both your student's confidence and their temperament and in the future this is the means by which they will also respond in kind to others. Don't be afraid of explaining the reason for your decision in class - research shows that individuals are more receptive when they are explained (in words they can understand) why we are doing something rather than when they are just told to do it.
- ✗ Go to your lesson unprepared. This is a sure fire way to lose the respect of your students, and does not confirm the high standards of Akhlaq the Madressa seeks to impart. Being prepared doesn't mean just having your lesson plan ready. It also means learning from the classroom dynamics each week and tailoring your delivery and strategy for dealing with disruption so that each week your effectiveness increases. Think in advance of the lesson about seating plans, ways of reducing tension, how to bring more students on 'your side' and how you will respond if certain issues arise etc.





PERSONAL & CLASSROOM AKHLAQ

“Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.” [4:85]

PERSONAL AKHLAQ

At the Madressa we expect all our students to have the best Akhlaq. Remember you are **always** responsible for your own Akhlaq!

In accordance with the above, students are expected to display the following Akhlaq in **all classes and all situations**:

- * Always **be your best** and **do your best**
- * Treat all others and their property with **courtesy & respect**
- * **Listen** to your teacher and to your classroom colleagues when they are speaking
- * **Follow all the instructions** given by your teacher
- * Make sure you **bring all appropriate materials** to class
- * **Be on time** for all lessons and activities



The above etiquettes are aimed to establish a **fair and equal** classroom environment where everyone can participate without any fears.

CLASSROOM AKHLAQ

- * Each week you are expected to bring: your manual; pens; pencils; rulers and erasers
- * An Islamic dress code should be observed by all [see below]
- * Food, drink, chewing gum etc are only to be consumed during break time.
- * Classrooms must be left as clean as they were at the beginning of the day
- * Valuable items (mobile phones, iPods etc) are to be kept switched off and stored at the bottom of your bag. All items are brought in at your own risk. Confiscated items can only be collected by parents/guardians from the Madressa office.



The Madressa fully expects all its students to ensure that these rules are observed at **all times** and in **all situations**.

What is the Islamic dress code for the Madressa?

Girls: Loose abaya, head scarf covering the neck part with no make up or nail varnish and minimal or discrete jewellery.

Boys: No shorts, jewellery (i.e. Earrings) or hats (aside from Muslim prayer hats) / hoods.





“There is no personal merit more useful than good manners”

[Imam Ali (as): Bihar al-Anwar]

UNACCEPTABLE AKHLAQ IS AS FOLLOWS:

Stealing	Running in corridors or between classrooms
Shouting	Possessing an offensive weapon
Swearing	Damaging property
Bullying [see below]	Selling goods
Smoking	Possessing, distributing or using illegal drugs



BULLYING IS:

- χ **UNACCEPTABLE**
- χ **ANY ACTION** that which **HURTS** or **THREATENS** another person physically, mentally or emotionally
- χ being **UNFRIENDLY, EXCLUDING PEOPLE** or **TEASING**
- χ **PUSHING, HITTING, NAME CALLING** or **SPREADING RUMOURS**
- χ **MISUSING THE INTERNET, EMAILS, SMS, MEDIA MESSAGING, SOCIAL MEDIA** or any other electronic interface

WHAT TO DO IF YOU ARE OR YOU KNOW SOMEONE WHO IS BEING BULLIED:

You **must always** speak to an adult – either a teacher, parent or member of the Madressa administration, who **will be willing to help.**

Know that any bullying incident is treated in the strictest of **confidence** and will be dealt with both **quickly** and **appropriately.**





USING IT EQUIPMENT

CONNECTING TO A TV / PROJECTOR WITH A VGA CABLE

1. VGA cable looks like this (see right)
2. Connect one end to the projector and one end to the laptop. If there are more than one VGA ports on the projector, please use the blue one.
3. Press the 'FN' button and then the '|[]|' button. Or you may have on your laptop an 'LCD' button instead. In Windows Vista onwards this process is done automatically
4. If the screen on the projector is not exactly how it appears on the laptop, this maybe because the desktop has been 'extended'. If this is the case, the projector will act as a second desktop and you will be able to scroll across to it and move windows into it.



CONNECTING TO A TV WITH A HDMI CABLE

1. HDMI cable looks like this (see right)
2. This cable transmits both video and sound and therefore separate sound equipment is not required
3. One end simply connects to your laptop and the other end to the TV. The port on the laptop looks like this (see right)
4. Once the connections have been made, press the 'FN' button and then the '|[]|' button. Or you may have on your laptop an 'LCD' button instead. In Windows Vista onwards this process is done automatically.



INTERNET CONNECTIVITY

There is **full wireless internet coverage available on premises**. In order to access the internet, you will need to input a wireless password which can be obtained by emailing simofficeteam@madressa.net or speaking to a member of staff in the Madressa Office.

IT SETUP ADVICE

Invariably IT facilities will play up at the time you need them the most and therefore, whilst we will make every effort to assist staff, there are 3 things all staff can do to help themselves:

1. Check a week before to see if the website/video etc that you want to show, is not blocked by the network. The Madressa has no control over the school's content filtering system.
2. Practice setting up your own equipment a week before your lesson to test your laptop, sound, visuals etc.
3. Request help a week in advance if you spot any issues—it is extremely difficult if not impossible to rectify issues on the day.





SI Madressa | www.madressa.net

Have you visited your **Madressa website**? It is still being update but will soon contain lots of great videos including movies about Prophet Sulayman (as), Prophet Yusuf (as) and Bibi Maryam (as). Make sure you visit www.madressa.net! Did you know that on the Madressa website, in the **Creative Resources** section there are lots of games and puzzles for you to play and enjoy at home with your parents, brothers & sisters, other relatives or friends. Make sure you check these, it's great fun for the holidays!



Shia Ithna'asheri Madressa

Quran Explorer | www.quranexplorer.com

Isn't the **Holy Qur'an** wonderfully peaceful to listen to? Well you can enjoy listening to the Qur'an online along with the English translation by going to the following website www.quranexplorer.com. There are also many different reciters to choose from like Mishari Rashid Al-Afasy, Abdul Basit, Saad al-Ghamdhi and many many others!



The Official Website of Syed Ali al-Sistani | www.sistani.org

Our Marja', **Syed Ali al-Sistani** (may Allah [swt] prolong his life) has his own website which contains both Islamic Laws (book of Fiqh rules) and a Question and Answer section. Visit his website at www.sistani.org.



Al-Islam AhlulBayt Digital Islamic Library Project | www.al-islam.org

Have you ever thought that you just don't know enough about your religion? Well there is a massive **resource bank** which holds lots of information about Islam and also contains audio / video lectures. Visit www.al-islam.org and learn about Islam to your hearts content



Who is Hussain? | www.whoishussain.org

Do you really know **Imam Hussain [A]**? Do you know why Imam (as) took a stand about Yazid (LA)? Why are we still crying for Imam Hussain (as) today more than 1400 years after his martyrdom and why is it so important that we remember him every single year? Well, you can find the answer to all these questions and more here at www.whoishussain.org





BEFORE YOU START THE LESSON...

“He who travels in the search of knowledge, to him God shows the way of Paradise.”
Holy Prophet Muhammad (SAW)

Remember that it is every Muslim’s duty to gain knowledge and learn as much as you can!

Knowledge is what we learn and then apply in our life every day. You can learn new things at home from your parents, at the Mosque, in Madressa, at school, and many other places. We will concentrate on learning in Madressa. There are some important things you must do when you are intending on learning something:

1. Say Bismillahir Rahmaanir Raheem before you start your lesson

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful

2. Sit up straight in your chair and prepared for the lesson
3. Don’t talk while the teacher is talking
4. Listen to the teacher and your classmates carefully

Always remember to start with the following Du’a:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful

رَبِّ زِدْنِي عِلْمًا وَرْزُقْنِي فَاهِمًا

O Lord, Increase my Knowledge, And Increase my Understanding



STUDENT RECORD SHEET - TERM 1



STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 1 ASSESSMENT	GENERAL COMMENTS
Joe Bloggs	9/10	0/10	5/10	8/10	9/10	85%	Works hard, could participate more in class





STUDENT RECORD SHEET - TERM 1

STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 1 ASSESSMENT	GENERAL COMMENTS



STUDENT RECORD SHEET - TERM 2



STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	ACTIVITY 6	GENERAL COMMENTS
Joe Bloggs	9/10	0/10	5/10	8/10	9/10	85%	Works hard, could participate more in class





STUDENT RECORD SHEET - TERM 2

STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	ACTIVITY 6	GENERAL COMMENTS



STUDENT RECORD SHEET - TERM 3



STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 3 ASSESSMENTS	GENERAL COMMENTS
Joe Bloggs	9/10	0/10	5/10	8/10	9/10	85%	Works hard, could participate more in class





STUDENT RECORD SHEET - TERM 3

STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 3 ASSESSMENTS	GENERAL COMMENTS





Handwriting practice lines consisting of 20 horizontal blue lines.



INTRODUCTION









INTRODUCTION



KEY FEATURES OF THIS BOOK



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

‘AQĀ’ID - 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)

‘AQĀ’ID

What is ‘Aqā’id?

‘Aqā’id (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) *‘Adālah* (Divine Justice)
- 3) *Nubuwwah* (Prophethood)
- 4) *Imāmah* (Divine Leadership after the Prophet (S))
- 5) *Qiyāmah* (Resurrection)

Why Study ‘Aqā’id?

The study of ‘Aqā’id 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.

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:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ
ثُمَّ أَبَوَاهُ يَهُودَانَهُ أَوْ نَصْرَانَهُ أَوْ مَجْسَانَهُ



"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 Qur'ān refers to when it says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا 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)?

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.

MY NOTES



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.

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.

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.



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 anbiyā' and rusul
3. Introduction to how Allāh (SWT) communicates with His prophets
4. Introduction to the ūlū'l-'azm prophets

MY NOTES



NUBUWWAH - AN INTRODUCTION

A prophet is called a nabī in Arabic and the plural of nabī is anbiyā'. 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 'Isā (A) was given the Injīl and our Holy Prophet (S) was given the Qur'ān. These anbiyā' were also rusul.

Singular	Plural
A Prophet (Nabī)	Prophets (Anbiyā')
A Messenger (Rasūl)	Messengers (Rusul)

Allāh (SWT) sent 124,000 prophets to guide us. The first prophet was 'Ādam (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 anbiyā' would know what Allāh (SWT) wants them to do because they would receive communication from Allāh (SWT).

All the anbiyā' were protected by Allāh (SWT) from ever committing sins and therefore we say they are ma'ṣūm. 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 ma'ṣūm, the anbiyā' could also perform miracles with Allāh (SWT)'s permission, so that people would really believe that they have been sent by Allāh (SWT).



ACTIVITY



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

THE ŪLŪ'L-'AZM PROPHETS

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 Qur'ān:

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 ūlū'l-'azm prophets:

1. Nabī Nūḥ (A)
2. Nabī Ibrāhīm (A)
3. Nabī Mūsā (A)
4. Nabī 'Isā (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 Qur'ān, Allāh (SWT) instructs our Holy Prophet (S) to follow in the footsteps of the other 4 ūlū'l-'azm prophets before him:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

Be steadfast [Oh Muḥammad], like those messengers of firm resolve (ūlū'l-'azm)... [46:35]

HOW DOES ALLĀH (SWT) COMMUNICATE WITH THE ANBIYĀ'?

Allāh (SWT) mentions in the Qur'ān how He speaks to His messengers (rusul) and prophets (anbiyā'):

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ 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]

MY NOTES



5.2

THE PROPHETS & MESSENGERS OF ALLĀH (SWT)

DID YOU KNOW?



Some anbiyā' are still alive until today. Some among them are:

1. Nabī 'Isā (A)
2. Nabī Ilyās (A)
3. Nabī Idrīs (A)

MY NOTES



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 mi'rāj, 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 Jibrā'īl to the anbiyā' and rusul with His messages.

KEY POINTS



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

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

3. There are 5 ūlū'l-'azm prophets: Nūḥ (A), Ibrāhīm (A), Mūsā (A), 'Isā and Muḥammad (S).

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

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 ūlū'l-'azm 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 ūlū'l-'azm prophets. Can you name us?

4) I am the angel who used to deliver Allāh (SWT)'s messages to the anbiyā' 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 Ūlū'l-'Azm 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 'Ādam (A) was one of the Ūlū'l-'Azm prophets.

5.3

AHL AL-KISĀ' (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



WHO ARE THE AHL AL-KISĀ'?

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

The Ahl al-Kisā' are the **Holy Prophet (S)**, **Imām 'Alī (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' (The Story of the Cloak)**.

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

WHAT IS HADĪTH AL-KISĀ'?

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 'Alī (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.

خَمُّهُمْ حَمِي وَدَمُّهُمْ دَمِي

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

يُؤْلَمُنِي مَا يُؤْلَمُهُمْ

Whoever hurts them, hurts me too.

وَيَحْزُنُنِي مَا يَحْزُنُهُمْ

Whoever displeases them, displeased me too.

ACTIVITY



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

أَنَا حَرْبٌ لِّمَنْ حَارَبَهُمْ

I am at war with those at war with them.

وَسِلْمٌ لِّمَنْ 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.

إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ

They are from me and I am from them.

فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتِكَ وَغُفْرَانِكَ وَرِضْوَانِكَ عَلَيَّ وَعَلَيْهِمْ

وَأَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ 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 Jibrā'il 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 عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً



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 ma'sūm (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-Kisā' and the Holy personalities involved as the Ahl al-Kisā'.

MY NOTES



5.3

AHL AL-KISĀ' (A): THE CHOSEN FIVE

DID YOU KNOW?



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

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا
جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا
وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ
نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ 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-Kisā' are 5: Prophet Muḥammad (S), Imam 'Alī (A), Sayyidah Fāṭimah (A), Imām al-Ḥasan (A) and Imām Ḥusayn (A).

2. In the "Event of the Cloak", Ḥadīth al-Kisā', Allāh (SWT) revealed Āyat al-Taḥīr, which shows that the Ahl al-Bayt (A) are ma'sūm.

3. Sayyidah Fāṭimah (A) has a very special status. One of her titles is al-Muḥaddithah, because Angel Jibrā'il (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-Kisā' (A). Allāh (SWT) accepted his prayers and He was forgiven. The prayer he recited was:

"Oh Allāh, for the sake of Muḥammad, 'Alī, 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'. 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 Jibrā'il (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 Jibrā'il (A) to Imām 'Alī (A) and he would compile everything in a book called Muṣḥaf Fāṭimah.

IN SUMMARY



1. Who are the *Ahl al-Kisā'*?
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 *Ḍadīth al-Kisā'*. Include a summary of the prayer of the Holy Prophet (S) and mention the verse that was revealed in the end.

<u>Who</u>		<u>Where</u>
What happened...		
<u>First</u>	<u>Next</u>	<u>Last</u>

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



WHY QIYĀMAH?

After Tawhīd, the most important foundation of Islam and the most emphasised subject in the Qur'ān 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 Qur'ān:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ



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.

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 ‘Alī (A) has said:

“This world is a place to leave behind and the Hereafter is the everlasting residence.”



MY NOTES



Imām ‘Alī (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...”

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 إِلَهَ 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 وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ



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

5.4

QIYĀMAH

DID YOU KNOW?



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



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

Sūrat al-Qiyāmah is the 75th sūrah in the Holy Qur’ān.

Al-Sā’ah - The Hour:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ 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-Hāqqah - The Sure Reality:

الْحَاقَّةُ ، مَا الْحَاقَّةُ ، وَمَا أَذْرَاكَ 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 Qur’ān 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 Qur’ān to refer to the Day of Judgment, and give their meanings.
4. How can we prepare ourselves for the day of *Qiyāmah*?

ACTIVITY PAGE

1) Fill in the blank boxes:

<u>Name</u>	<u>Meaning</u>	<u>Verses</u>
<i>Al-Ḥāqqah</i>		
	The Day of Resurrection	
<i>Al-Sā'ah</i>		
		[40:27]
	The Hereafter	

2) Imām ‘Alī (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:

LEARNING OBJECTIVES



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

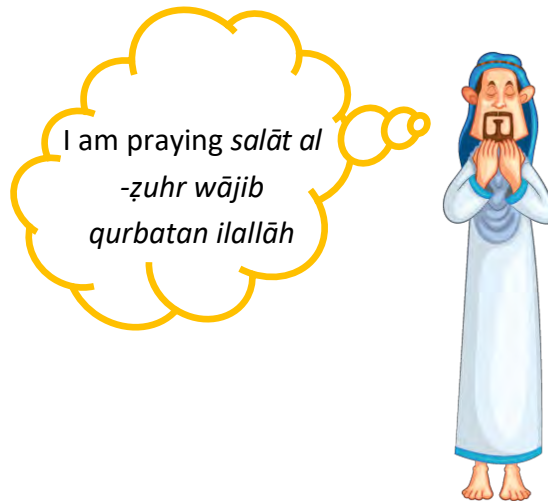
MY NOTES

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 wuḍū’, 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-ḥuḍūr, 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 wuḍū’, our niyyah is:
“I am performing wuḍū’, **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 اللَّهِ وَ لَا تُسْكِنُوا حَرَمَ اللَّهِ غَيْرَ اللَّهِ



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 wuḍū' only because he is feeling hot and he wants to cool himself, then his wuḍū' is not accepted and he cannot pray until he does wuḍū' 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!

5.5

NIYYAH

DID YOU KNOW?



The Holy Prophet (s) said:



إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"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:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى 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 ḥalāl?
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)	ʿālah	wājib	mustaḥab	wuḍū'	Ramaḍān
		ilallāh	bāligh	niyyah	greater	actions	

UNSCRAMBLE THE FOLLOWING WORDS:

1. yahyni - _ _ _ _ _
2. jiwāb - _ _ _ _ _
3. libagh - _ _ _ _ _
4. aṣmw - _ _ _ _

6.1

‘ADĀLAH: 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 Qur’ān:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُنْ حَسَنَةً يُّضَاعِفْهَا 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 need 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 Qur’ān:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ...



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).



IN SUMMARY

1. What is the meaning of 'Adālah?
2. Why is Allāh (SWT) never unjust?
3. If Allāh (SWT) is Just, why is there so much injustice and suffering in the world?

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. 'Adālah 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).

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:

--	--	--	--	--	--

WHY DO WE NEED ANBIYĀ'?

Nubuwwah is one of the 5 Uṣūl al-Dīn (Roots of Religion). It refers to the belief in prophethood. Allāh (SWT) sent prophets (anbiyā') 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 Qur'ān - 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 هَذَا 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 Qur'ān the different roles of a prophet
3. To be introduced to the timeless miracle of the Holy Prophet (S)

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 anbiyā' 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 anbiyā' 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 ma'sūm, 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 رَسُولًا 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 وَإِنْ 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 وَأَنْزَلْنَا 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 النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا 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):

رُسُلًا مُبَشِّرِينَ 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 مُنِيرًا

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):

الرَّ َّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ
رَبِّهِمْ إِلَى صِرَاطٍ 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 Qur'ān.

Our Holy Prophet (S) was the last of 124,000 prophets. Hence, one of his titles is **Khātām al-Anbiyā**, 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 Qur'ān 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 'ajam 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 Qur'ān 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:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا 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 Qur'ān 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 *mu'jizah*?
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 *anbiyā*.
2. *Anbiyā* acted as role models. They were the most knowledgeable people of their time. Allāh (SWT) sent revelation to them, and gave them special miracles (*mu'jizah*) as a proof of their divine appointment. The *mu'jizah* of our Holy Prophet (S) was the Holy Qur'ān.
3. Prophets are necessary because they guide us along the fastest and shortest path to Allāh (SWT).
4. The Qur'ān 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 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-Şādiq (A) said:

"Verily Allāh, Blessed and most High, took Ibrāhīm as a slave ('abd) 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 ‘Alī (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

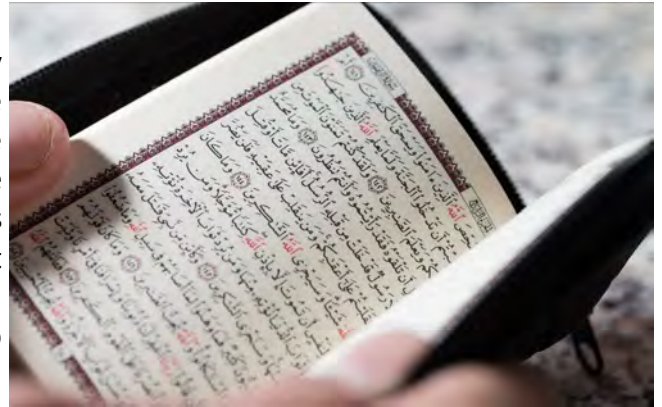
THE QUALITIES & NECESSITY OF IMĀMAH

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 Qur'ān 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 Qur'ān 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 Qur'ān and its correct interpretation, otherwise people would take the wrong meanings from the Qur'ān and the message of the Qur'ān would become corrupted like the previous Heavenly Books.

That's why the Holy Prophet (S), referring to Imām 'Alī (A), famously said:
"There is one among you who will fight to establish the (correct) interpretation (ta'wīl) of this Qur'ān, 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

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 Qur’ān in its entirety. In fact, he is the walking talking manifestation of the Qur’ān. He has the greatest ma’rifah of Allāh (SWT).

2. **‘Iṣmah:** The Imām is ma’ṣūm, 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 ‘iṣmah 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.

MY NOTES



6.3

THE QUALITIES & NECESSITY OF IMĀMAH

DID YOU KNOW?



Imām 'Alī (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 Qur'ān in all its depths; b) he is *ma'jūm*; 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 Shī'ah Muslims believe in the numerous aḥādīth of the Holy Prophet (S) that there will be 12 leaders after him. For the Shī'ahs 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."

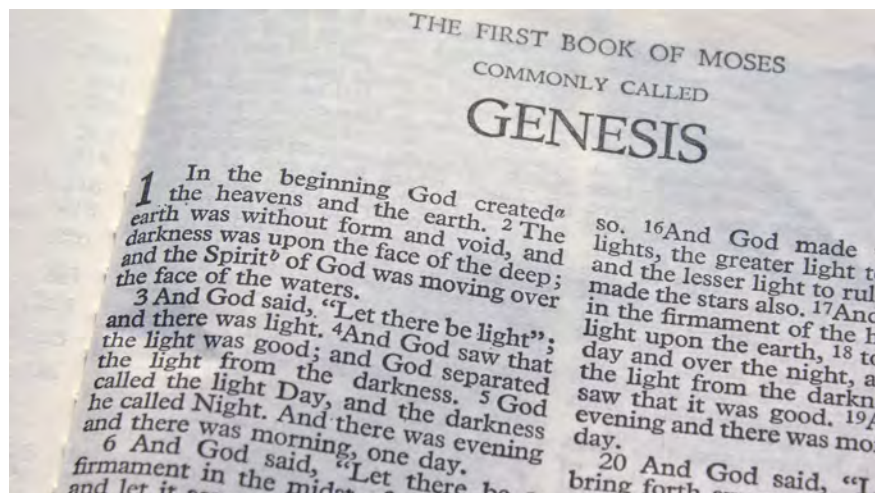


"This religion remains standing until there are twelve vicegerents over you, all of them agreeable to the nation, all of them from Quraysh."



Even in the Old Testament of the Bible, the coming of 12 leaders is foretold:

"And as for Ismā'īl, 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]



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 Ūlū'l-'Azm 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 'Abbāsīd caliph Ma'mūn. I am:

10) I am the one who was given the Dhu'l-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 Qur'ānic 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 Qur'ān:

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 Qur'ān has informed us about are the angels, regarding whom we will be studying in more detail in this lesson.

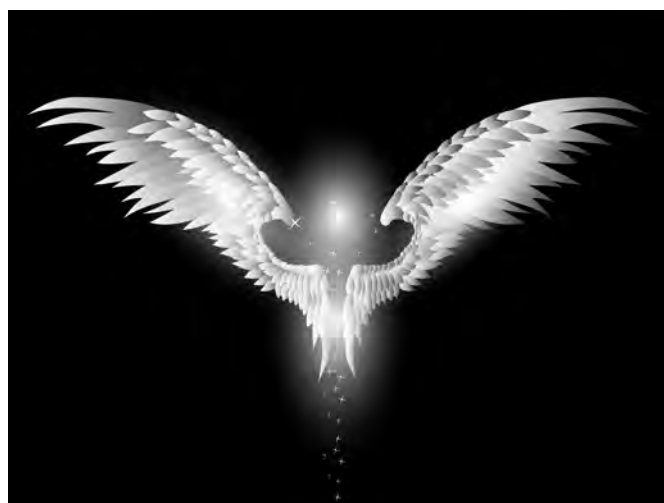
THE REALITY OF THE ANGELS

1) The Holy Qur'ān 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 مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ 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 Qur'ān, we are told the story of when certain angels visited Prophet Ibrāhīm (A). Read the passage and discuss the story as a class.

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:

MY NOTES



الم ، ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ، الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

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 Qur'ān 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 ('arsh) is a symbol used in the Qur'ān 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 life. Imām al-Ṣādiq (A) once said:

“Allāh (SWT) possesses certain angels, who are in (a state of) rukū‘ (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 Qur’ān 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 Jibrā’īl (A), who was the messenger of revelation (wahy) to our Holy Prophet (S). He is described in the Qur’ān as the Faithful Spirit (al-rūḥ al-amīn):

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ، عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ



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]

The other archangels include:

- * **Isrāfīl** - the angel who will blow the trumpet to signal the end of the world, causing everyone to die.
- * **'Izrā'īl** - 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.
- * **Mikā'īl** - 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:

وَأَنَّ عَلَيْكُمْ حَافِظِينَ ، 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 أَحَدَكُمْ 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]



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

﴿ق﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَاهُمُ
نَصِيْبُهُم مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ
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:

﴿ق﴾ 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:

﴿ق﴾ 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



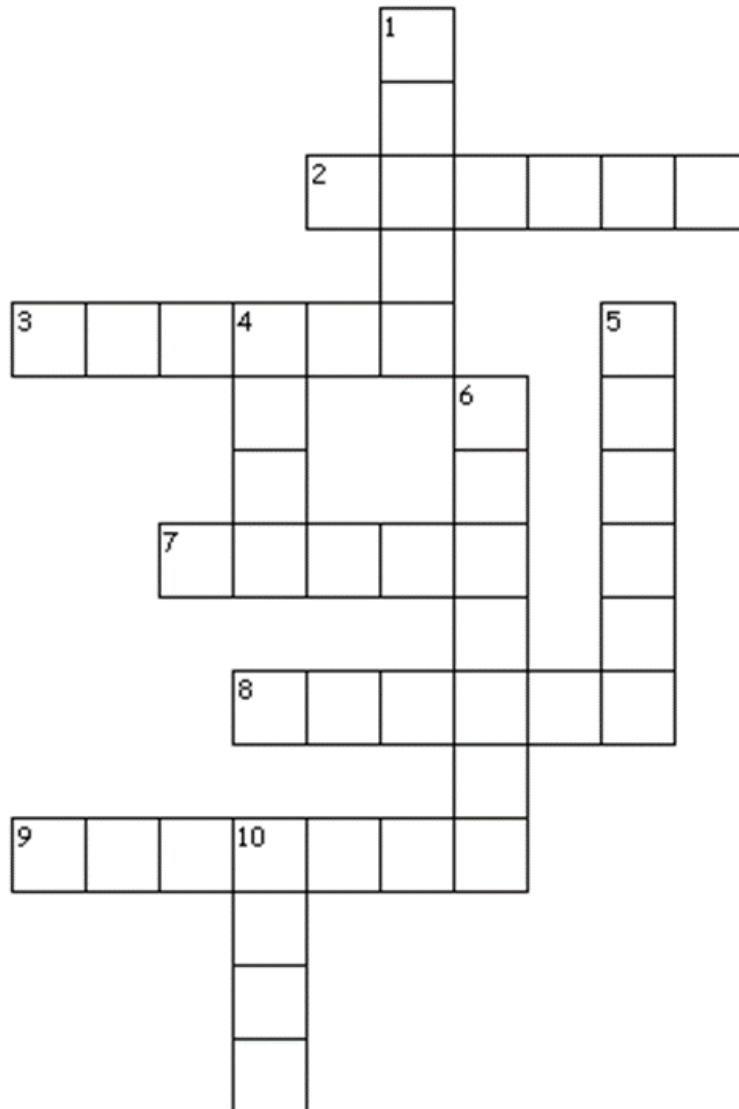
1. There are many different creations of Allāh (SWT) that we have no knowledge about.
2. Belief in the existence of angels is from the necessities of our faith.
3. Among the greatest angels are Jibrāʾīl, Mikāʾīl, Isrāfīl and ʿIzrāʾīl.
- 4,. Human beings have the potential to become even greater than angels or worse than animals.

IN SUMMARY



1. Describe three duties of the angels relating to human beings.
2. How can human beings raise themselves to levels higher than angels?
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 Qur'ān 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 _____.

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 Qur'ān:

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ 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 Qur'ān to be the fire of Hell. All other sins for which the punishment has not been mentioned in the Qur'ān, 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 *Shayṭān*

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 'Alī (A):

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



Imām 'Alī (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 Ma'sūmīn (A):

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ، إِلَّا عِبَادَكَ مِنْهُمْ 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 Qur'ān to beware of Shayṭān and to not let him deceive us like he did to our great-grandparents, Prophet Ādam (A) and Sayyidah Ḥawwā:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ ... إِنَّا
جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا 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 Qur'ān 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 الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُم مِّنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي
فَلَا تَلُمُونِي وَلُومُوا أَنفُسَكُمْ ...

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]

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?

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 Qur'ān 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.

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

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7.1

THE CONCEPTS OF *TAWHĪD* & *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



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** (**muwahhīd**), 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]

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.

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.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۝

MY NOTES



We sent to you [Muhammad] 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 مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِنْ دُلُكُم 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'an still refers to most of us as **polytheists (mushrikūn)**:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ

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



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

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

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

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



7.1

THE CONCEPTS OF TAWHĪD & SHIRK

MY NOTES



He answered: “Salvation is that you should not try to deceive Allāh; in case He should return your deception to you; for anyone who tries to cheat Allāh, will be 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 Qur’ān:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

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 Hajj (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 مَنْ اتَّخَذَ إِلَهَهُ 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-Şādiq (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 Qur'ān 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 فَنَنْظِلُ 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





قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ، أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ، قَالُوا بَلْ
وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ، قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ، أَنْتُمْ وَآبَاؤُكُمْ
الْأَقْدَمُونَ ، فَإِنَّهُمْ عَدُوٌّ لِي 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 أَنْ 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 Ja'far Al-Ṣādiq (A) was once sitting with his companions and eating some grapes placed before them. A beggar appeared and asked for alms. The Imām (A) took some grapes to give him, but the beggar refused to accept it and asked for money instead. Imām (A) told him to excuse him as he did not have money at this time.



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

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

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

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

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

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

The 4th Holy Imām (A) has said:



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

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

IN SUMMARY



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

DID YOU KNOW?



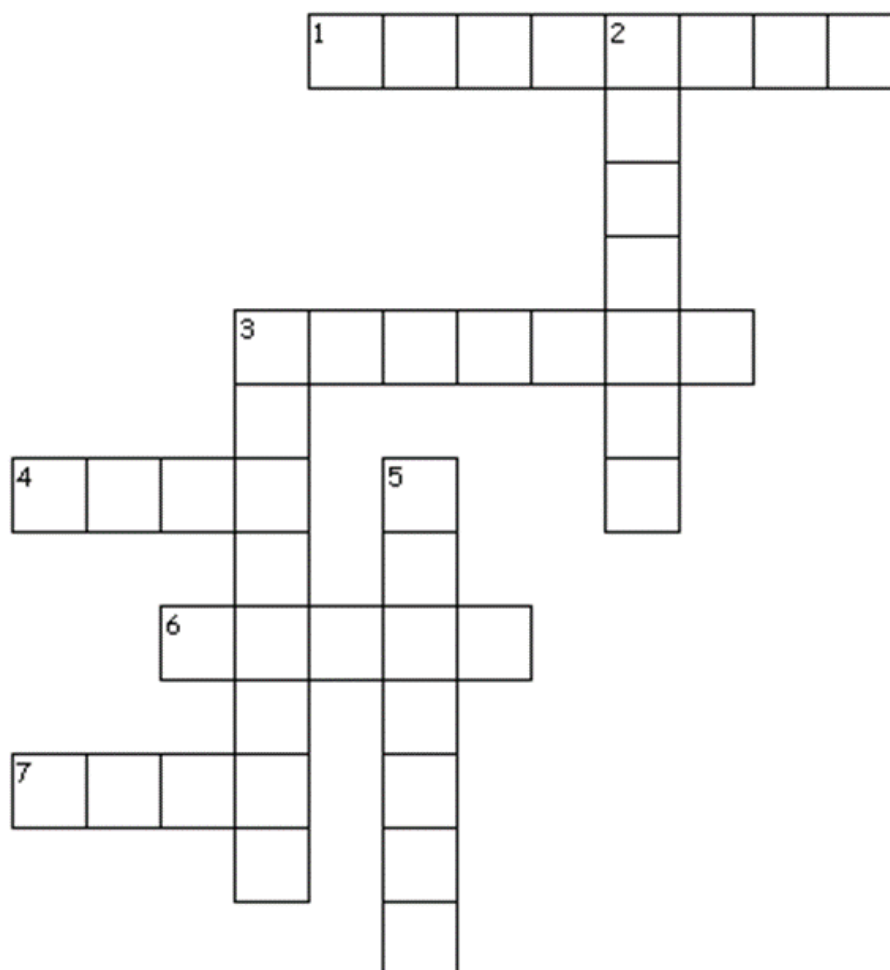
When we look at Hinduism, which is known today as a polytheistic religion, we see that their most ancient texts affirm the existence of the One True God, who is the source of all creation and that this One God has no physical form. Hinduism became polytheistic much later in its history.

KEY POINTS



1. A Muslim is known as a **monotheist (muwaḥḥid)**, i.e. a believer in one God.
2. When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one intelligent Designer.
3. Although we, as Muslims, claim to believe in and worship only one God, we can still suffer from **hidden polytheism (al-shirk al-khafiyy)**.
4. Three common examples of hidden shirk are: 1) worshipping Allāh (SWT), but in order to show off to others; 2) purposely committing sins; 3) regarding anyone or anything other than Allāh (SWT) as the source of any blessings.

ACTIVITY PAGE



ACROSS

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

DOWN

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

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

7.2

Going for ziyārah refers to visiting the burial place of the Holy Prophet (S) and his blessed family and progeny (A), be it in modern day Saudi Arabia, Iraq, Iran, Syria or elsewhere. The Ma'sūmīn (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):

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

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.



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 Qur'ān, 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 وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا
دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّى لَكَ
هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ يَرْزُقُ مَنْ 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 مِنْ لَدُنْكَ 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 بِيَحْيَى
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 Qur'ān 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 عِنْدَ 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:

اَللّٰهُمَّ اِنِّيْ اَعْتَقِدُ حُرْمَةَ صَاحِبِ هٰذَا الْمَشْهَدِ الشَّرِيفِ فِيْ غَيْبَتِهِ كَمَا
اَعْتَقِدُهَا فِيْ حَضْرَتِهِ ، وَاَعْلَمُ اَنَّ رَسُوْلَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ اَحْيَاءُ
عِنْدَكَ يُرْزَقُوْنَ ، يَرُوْنَ مَقَامِيْ ، وَيَسْمَعُوْنَ كَلَامِيْ ، وَيَرُدُّوْنَ سَلَامِيْ ،
وَاَنَّكَ حَجَبْتَ عَنِّيْ سَمْعِيْ كَلَامَهُمْ ، وَفَتَحْتَ بَابَ فَهْمِيْ بِلَذِيْدِ 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.



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?

DID YOU KNOW?



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

KEY POINTS



1. Through going for ziyārah, we pay our respects and renew our allegiance to the Ma'ṣumīn (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.

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 image.



1: _____

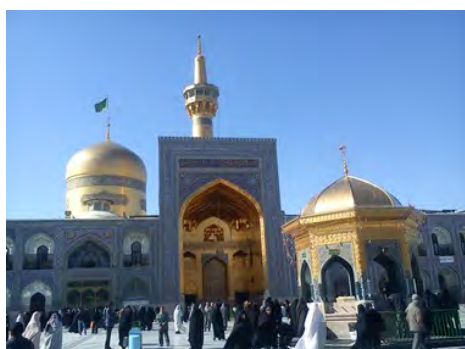


2: _____

3: _____



4: _____



5: _____



6: _____

7: _____



8: _____

9: _____



10: _____

11: _____

12: _____

13: _____

14: _____



15: _____



16: _____

The words Tawassul and Shafā'ah are both often translated into English as "intercession". This concept refers to asking any of Ma'sūmīn (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 Shafā'ah and the intercessor is our Shafī'.

TAWASSUL

Some people at times question why we perform Tawassul. Why should we need to ask for our needs through the Ma'şūmīn (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 Ma‘šūmīn (A), such as Du‘ā’ Kumayl, we speak and pray directly to Allāh (SWT).



LEARNING OBJECTIVES



1. Understand the difference between Tawassul and Shafā'ah.
2. Understand the role and importance of Tawassul and Shafā'ah.
3. Be acquainted with various Qur'ānic verses relating to Tawassul and Shafā'ah.

MY NOTES



ACTIVITY



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

7.3

TAWASSUL & SHAFĀ'AH

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 ﴿٥٣٥﴾

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 Ma'sūmīn (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.



4) In fact, in the Qur'ān, 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 مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

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 Qur'ān:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ 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 Ma'sūmīn (A) to be our wasā'il (plural of wasīlah) to Allāh (SWT) is Du'a' al-Tawassul, which is recommended to be recited on Tuesday nights.



MY NOTES



DID YOU KNOW?



For the Ma'sūmīn (A) to be able to do Shafā'ah for us on the Day of Judgment, there are certain conditions that we must fulfill. According to a ḥadīth of Imām Ja'far al-Šādiq (A), those of us who do not give importance to our ṣalāh, will not be able to benefit from the Shafā'ah of the Ma'sūmīn (A) on the day we will need it the most!

SHAFĀ'AH

1) The Qur'ān 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 Ma'sūmīn (A) to do Shafā'ah 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 Shafā'ah for them on the Day of Judgement. The Qur'ān clearly rejects this idea in many places. For example:

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۖ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ 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 Ma'sūmīn (A). Not everyone has this privilege:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ 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 Ma'sūmīn (A) to pray on our behalf to Allāh (SWT) to forgive our sins or to grant us our needs.

2. Shafā'ah refers to the Ma'sūmīn (A) interceding on our behalf on the Day of Judgment such that we may enter Jannah.

3. Allāh (SWT) tells us in the Qur'ān to use wasīlah to reach Him.

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

IN SUMMARY



1. What is the difference between Tawassul and Shafā'ah?
2. Why do we use the Ma'sūmīn (A) as our intercessors with Allāh (SWT)?
3. Apart from our 12th Holy Imām (A), how can the rest of the Ma'sūmīn (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 Shafā'ah?

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
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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
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W R Z D X T M O S C V M D X F
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WORD BANK

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

7.4

THE NECESSITY OF THE DAY OF JUDGEMENT & THE HEREAFTER

LEARNING OBJECTIVES



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

MY NOTES



1- THE HEREAFTER GIVES MEANING TO THIS LIFE

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



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 Qur'ān:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

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

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

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

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

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



ACTIVITY



Allāh (SWT) says to us in the Qur'ān: "Look then at the signs of Allāh's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things." [30:50]

How does reflecting upon the life cycle of trees in this world remind us of the resurrection?

2- DIVINE JUSTICE

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 Qur'ān:

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 ۖ وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخُلُقَ 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]

MY NOTES



7.4

THE NECESSITY OF THE DAY OF JUDGEMENT & THE HEREAFTER

DID YOU KNOW?



The Holy Prophet (S) said: **"Increase the remembrance of the demolisher of desires."** He was asked, **"O Messenger of Allāh, what is the demolisher of desires?"**

He said, **"Death, for the greatest of believers are those who remember death the most and are the most prepared for it."**

3- BELIEF IN THE HEREAFTER IS INBUILT IN THE FITRAH

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 عَلَى شَجَرَةِ الْخُلْدِ
وَمُلْكٍ لَا يَبْلَى



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 هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينِ 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?

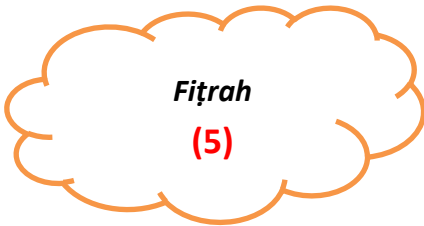
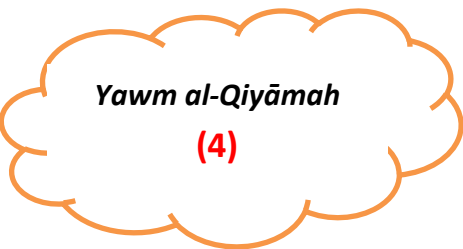
ACTIVITY PAGE

- 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.

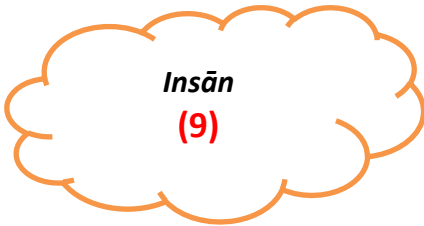
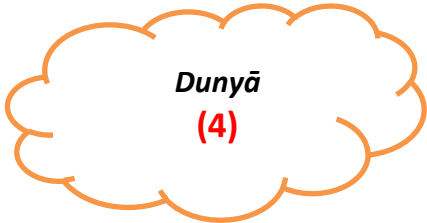
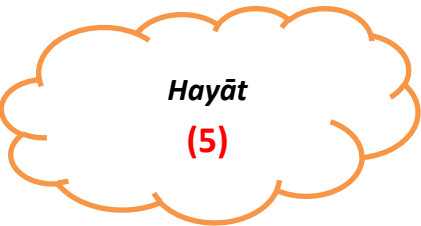
Numbers in order of the answers:

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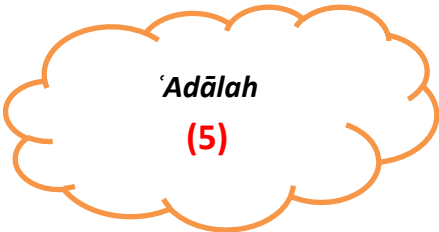


Mystery word:

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



7.5

THE EXPERIENCE OF DEATH

LEARNING OBJECTIVES



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

MY NOTES



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 فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ 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]

ACTIVITY



Imām al-Şādiq (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?



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 'Alī (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 Qur'ān:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۚ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي الشَّاكِرِينَ

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



7.5

THE EXPERIENCE OF DEATH

MY NOTES



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

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ



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



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

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



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

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

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ



And We made the children of Israel to pass through the sea, then Fir'awn 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.

الآن وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

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

فَالْيَوْمَ نُنَجِّيكَ بَدَنِكَ لَتَكُونَ لِمَنْ خَلَقَكَ 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 أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ

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 عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ

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

MY NOTES



7.5

THE EXPERIENCE OF DEATH

DID YOU KNOW?



Imām ‘Alī (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 أَنْفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَىٰ
اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ 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
وَأَذْبَارَهُمْ 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.

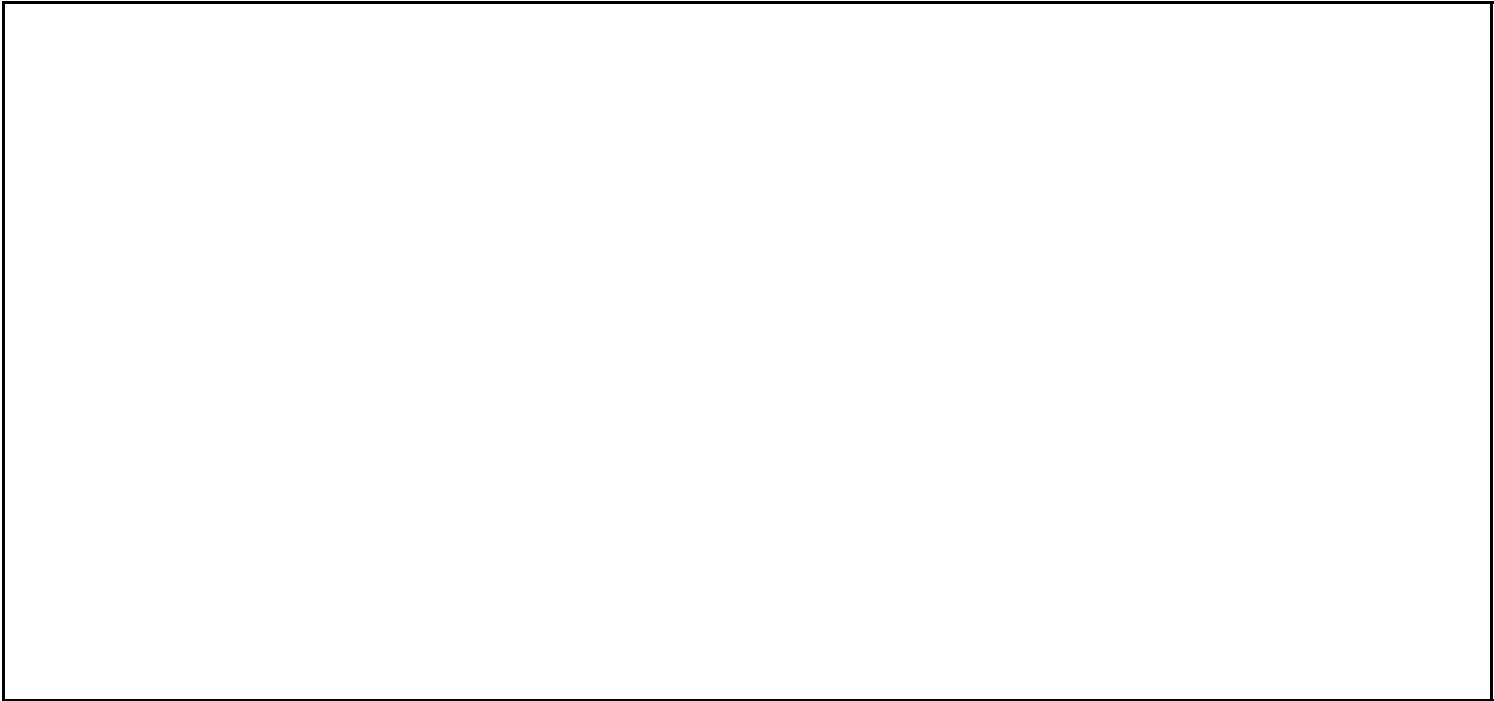
IN SUMMARY



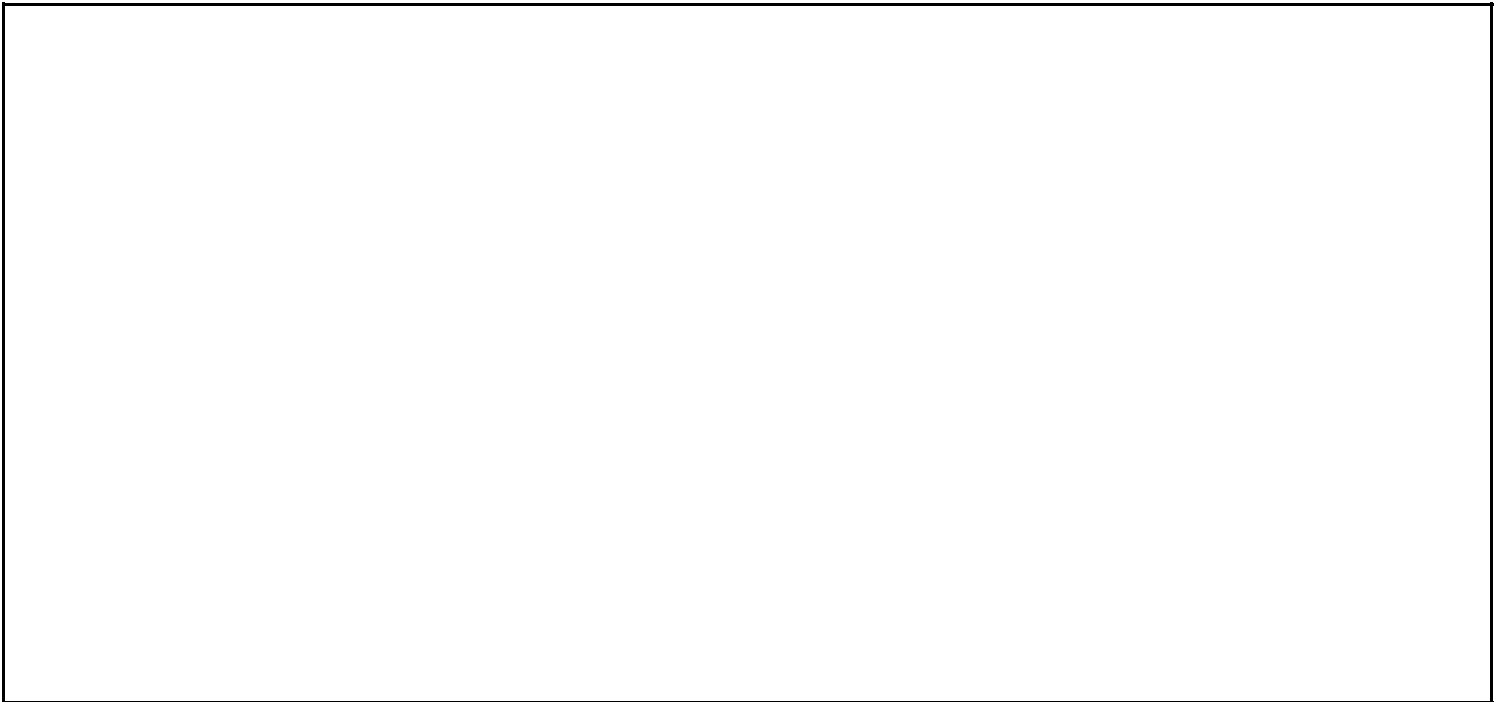
1. Briefly explain what happens to our souls when we die.
2. Explain the nature of the death of a believer.
3. Explain the nature of the death of a disbeliever.

ACTIVITY PAGE

According to the various Qur’ānic 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 Qur’ānic 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.



8.1

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 Shī'ah sects.

MY NOTES



INTRODUCTION TO THE CLASSICAL SCHOOLS OF THEOLOGY

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

'Aqā'id 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 'ilm al-kalām. The major cause of Muslim division into sects originates from the differing views regarding beliefs that are discussed in 'ilm al-kalām.



Rational argumentation and explanation of Islamic doctrines originated in the Holy Qur'ān 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 Qur'ān and Ḥadīth who came to be known as the **Mu'tazilah**, the followers **Mu'tazilī** school. Their rival group were called the **Ashā'irah**, the followers of the **Ash'arī** school of thought. They took their name from the founder of this group, **Abū'l-Ḥasan al-Ash'arī**.

THE MU'TAZILAH VS THE ASHĀ'IRAH: 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 Mu'tazilah believed that we have total free will to do whatever we wish in this world, while the Ashā'irah 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 Mu'tazilah argued good and evil can be understood by our reason. Allāh (SWT) is 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 Ashā'irah 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

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?

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

THE SHĪ'Ī SCHOOL OF THEOLOGY

Unlike Sunnī Muslims, who believe that the Holy Prophet (S) was the last guide to mankind appointed by Allāh (SWT), Shī'ah Muslims followed Imām 'Alī (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 Shī'ah turned to the Imāms (A) to guide them in all matters of religion, including that of theology. Imām 'Alī (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-Šādiq (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 Ja'far al-Šādiq (A). While he waiting outside to be admitted, he saw Imām Mūsā al-Kāẓim (A) outdoors. Imām al-Kāẓim (A) was only 5 years old.

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

The Imām (A) replied:

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

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



DID YOU KNOW?



One day, Bahlūl heard Abū Ḥanīfah saying to his students that Imām Ja'far al-Šādiq (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



8.1

THE CLASSICAL SCHOOLS OF ISLAMIC THEOLOGY

KEY POINTS



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

2. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called '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 Mu'tazilah and the Ash'arīyah respectively.

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

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

that He had committed Himself.

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

Based on the teachings of the Ahl al-Bayt (A), we disagree with the Ash'arī and Mu'tazilī 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.

SHĪ'AH SECTS

The Shī'ahs believe in Imāmāh and follow Imām 'Alī (A) and his descendants as the successors of the Holy Prophet (S). However, the term '**Shī'ah**' 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-'Ābidīn (A) and then follow his son, Zayd bin 'Alī, as the 5th Imām are known as the **Zaydī Shī'ahs**. They believe that Imām Zayn al-'Ābidīn's son Zayd was the Imām after him, and not Muḥammad al-Bāqir (A).

The **Ismā'īlī Shī'ahs** believe that Imām Ja'far al-Ṣādiq's eldest son Ismā'īl is the 7th Imām, whereas we - the **Ithnā 'Asharī Shī'ahs** - believe that Ismā'īl's younger brother Mūsā al-Kāẓim (A) was the 7th Imām. The Ismā'īlīs are further divided into the Musta'alī Ismā'īlīs (majority of whom are the Dawūdī Buhrahs) and the Nizārī Ismā'īlīs (or Agā Khānī Ismā'īlīs).

The **Shī'ah Ithnā 'Asharī** follow the twelve Imāms and believe that the final Imām is the Mahdī (A) who is in ghaybah. The phrase **Ithnā 'Ashar** means **twelve** in Arabic. We follow the 12 Imāms (A) and are therefore referred to as the **Shī'ah Ithnā 'Asharī**.

IN SUMMARY



1. What was the position of the Mu'tazilah regarding free will and predestination?
2. What was the position of the Ash'arīyah regarding free will and predestination?
3. What is the Shī'ah position regarding free will and predestination?
4. What are the positions of the three groups regarding Divine Justice?
5. Name the main Shī'ah sects and explain the difference between each.

ACTIVITY PAGE

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

WORD BANK

ADALAH
AHKAM
AKHLAQ
AQAIID
ASHAIRAH
FREEWILL
IKHTIYAR
ISMAILI

JABR
KALAM
MUTAZILAH
PREDESTINATION
SHIAH
SUNNI
ZAYDI

8.2

THE PRINCIPLES OF IMĀMAH IN THE QUR'ĀN

LEARNING OBJECTIVES



1. Become familiar with important Qur'anic verses relating to Imāmah
2. Understand that only Allāh (SWT) has the right to choose His representatives
3. Understand that one of the essential attributes of an Imām is 'iṣmah

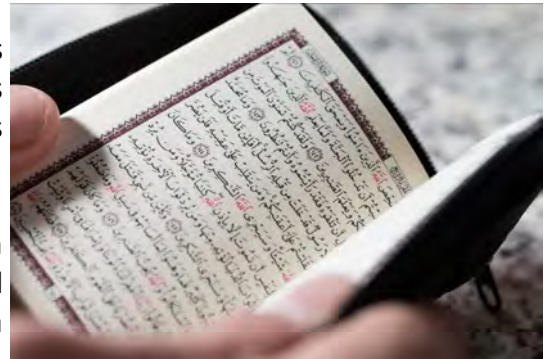
MY NOTES



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

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

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



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

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

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

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

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

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

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

CLASS ACTIVITY



Discuss why it is important for an Imām to be ma'sūm.

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



MY NOTES



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

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

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

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

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

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

8.2

THE PRINCIPLES OF IMĀMAH IN THE QUR'ĀN

DID YOU KNOW?

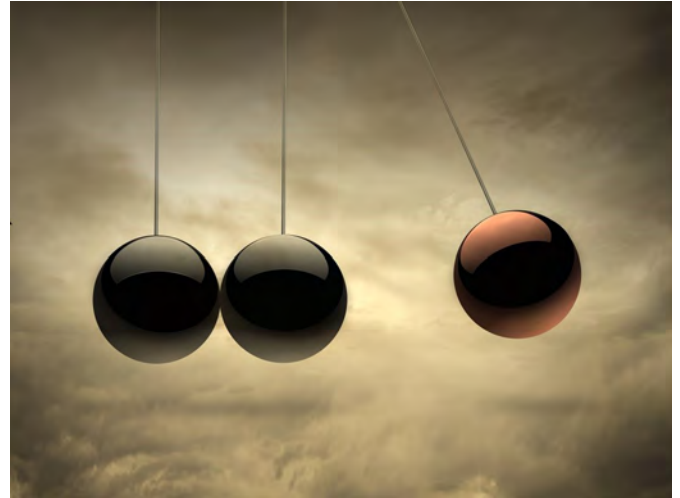


After the event of Ghadīr Khumm, the following verse was revealed: **"This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."** This shows that the appointment of Imām 'Alī (A) marks the completion of the Holy Prophet (S)'s mission.

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

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

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



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

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

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

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

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

KEY POINTS



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

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

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

IN SUMMARY



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

ACTIVITY PAGE

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

“Surely I know what you do not know”

"Does this promise apply to my descendants also?"

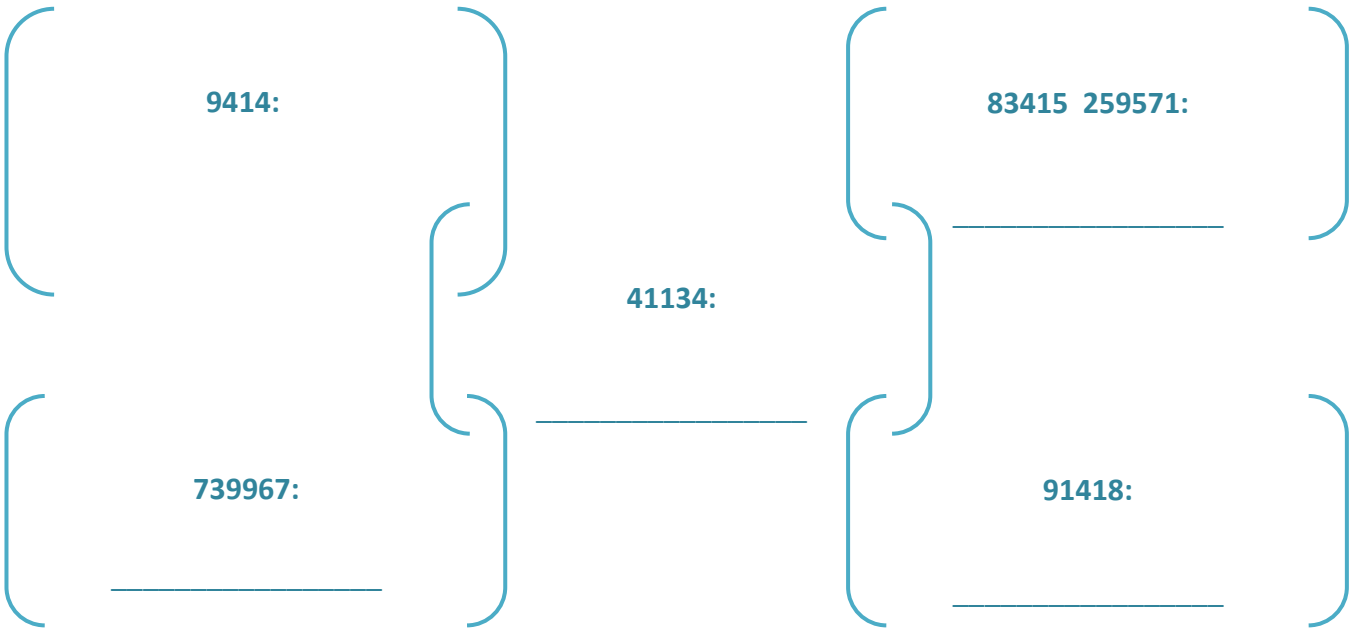
“Are you going to appoint in it (the earth) someone who will cause corruption in it and shed blood...”

“Surely We have appointed you a vicegerent on earth...”

"I will make you an Imām to the Nations"

“...Expand my chest for me, And ease my task for me, And loosen the knot from my tongue...”

DECODE THE FOLLOWING!



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	-

8.3

THE APPOINTMENT OF IMĀM ‘ALĪ (A)

LEARNING OBJECTIVES



1. Become familiar with the Qur’ānic verses and aḥādīth relating to the appointment of Imām ‘Alī (A)
2. Be able to understand and explain the Shī‘ī standpoint for the succession of Imām ‘Alī (A)

MY NOTES



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

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

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

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

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

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



CLASS ACTIVITY



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

THE APPOINTMENT OF IMĀM 'ALĪ (A) IN THE QUR'ĀN & AHĀDĪTH

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

DA'WAT DHŪ'L-'ASHĪRAH

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

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your nearest relations [26:214]



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

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

MY NOTES





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

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



THE VERSE OF WILĀYAH

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

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



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

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

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

THE HADĪTH OF THAQALAYN

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



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

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

MY NOTES



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

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

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

THE DECLARATION AT GHADĪR KHUMM

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

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا
بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ



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



8.3

THE APPOINTMENT OF IMĀM 'ALĪ (A)

MY NOTES



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

أَلَسْتُ أَوَّلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟



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

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

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ



Whosoever's master (mawlā') I am, this 'Alī is also his master

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

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَحِبَّ مَنْ أَحَبَّهُ وَابْغِضْ مَنْ ابْغَضَهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَأَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ



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

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



الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

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

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

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

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

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

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

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



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

IN SUMMARY

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

DID YOU KNOW?



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

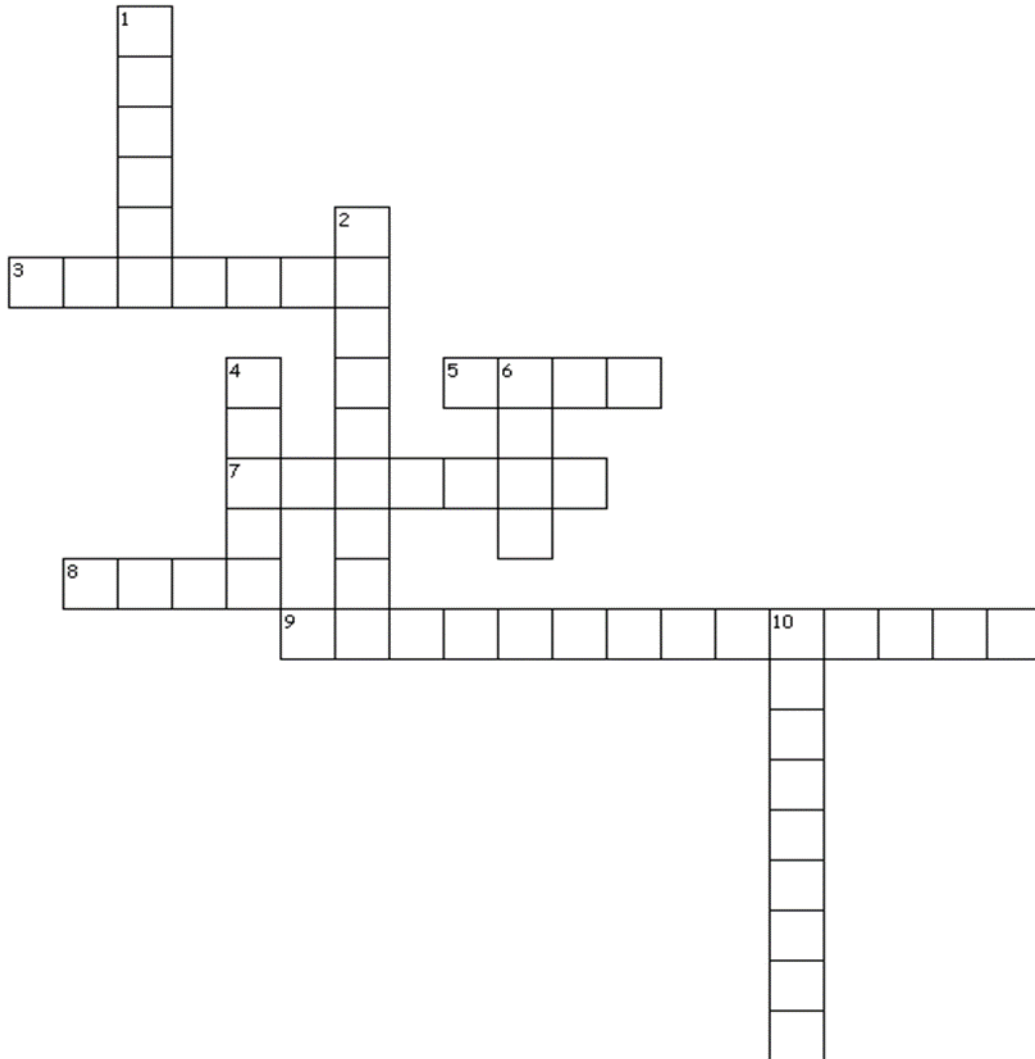
"Congratulations, congratulations to you, Oh 'Alī; you have become my *mawlā'* and the *mawlā'* of every faithful Muslim."

KEY POINTS



1. The necessity of having *ma'sūm* Imāms to succeed the Holy Prophet (S) is as important as the necessity of prophethood itself, in order to preserve the message after him.
2. There were many occasions where the Holy Prophet (S) indicated to the people around him who his successor would be, such as Da'wat Dhū'l-'Ashīrah, the Ḥadīth of Thaḳalayn and the declaration at Ghadīr Khumm.
3. The ḥadīth of Ghadīr Khumm is among the most authentic aḥādīth in both Sunnī and Shī'ah books.
4. The event of Ghadīr Khumm was an important event as the Holy Prophet (S) called back over 100,000 people to make the announcement.

ACTIVITY PAGE



Across

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

Down

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

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

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



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

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

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

Rather, it is our souls that will answer based upon what we truly believed in and



lived by in our lives. If we lived our lives keeping a football player as our role model, followed everything he said and copied everything he did, then in our graves we will name this football player as our Imām! If we hardly ever approached the Qur’ān for guidance, then in our graves, we won't be able to say that the Qur’ān is our Book!

LEARNING OBJECTIVES



- 1. Introduction to the realm of Barzakh
- 2. To become familiar with Qur’ānic verses regarding Barzakh

MY NOTES



Blank lines for taking notes.

CLASS ACTIVITY



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

8.4

THE REALM OF BARZAKH

MY NOTES



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

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

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ



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

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِن

وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

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

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

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ



بِمَا كُنْتُمْ تَعْمَلُونَ

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



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

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

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



[6:93]

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

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

IN SUMMARY

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

DID YOU KNOW?



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

KEY POINTS



1. A barzakh is a boundary that separates two things. The realm of Barzakh is known by its name, because it separates the life of this world from the life of the Hereafter.
2. We enter the realm of Barzakh every night when we go to sleep.
3. Once we die and enter Barzakh, we cannot come back in this world to correct our mistakes.
4. The really pious people will reside in a special Paradise in Barzakh. The evil people will reside in the Hell of Barzakh. The rest of the people will go into a long sleep till the Day of Judgement.

ACTIVITY PAGE

1) True or False? Correct the false statements.

1) Barzakh is a boundary that separates two things.

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

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

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

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

6) People will live in Barzakh forever.

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

S	N	E
I	D	M
O	N	I

SIGNS OF THE LAST DAY

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

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

إِذَا الشَّمْسُ كُوِّرَتْ

When the sun shall be folded up,

وَإِذَا النُّجُومُ انْكَدَرَتْ

when the stars shall scatter away,

وَإِذَا الْجِبَالُ سُيِّرَتْ

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



THE 2 BLOWINGS OF THE TRUMPET

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

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

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

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

LEARNING OBJECTIVES



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

MY NOTES



CLASS ACTIVITY



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



يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ
الْقَهَّارِ



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

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

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ



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

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



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

OUR BOOK OF DEEDS

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



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

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



فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمْ اقْرَءُوا كِتَابِي إِنَّي ظَنَنْتُ أَنِّي
مُلَاقٍ حَسَابِي. فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

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

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ وَلَمْ أَدْرِ مَا
حِسَابِيهِ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيهِ هَلْكَ عَنِّي سُلْطَانِيهِ
خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ

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

DID YOU KNOW?



The Holy Prophet (S) taught us to live our lives as if we have two very pious people walking on our right and left side all the time. When we want to commit a sin, we should feel ashamed that two honourable, noble angels are watching us.

KEY POINTS



1. Just before **Qiyāmah**, Angel **Isrāfil** will blow a Trumpet and everyone will die, with the exception of a select few. The trumpet will then be blown again and everyone will come back to life.

2. Everyone will be worried about their own accounting on the Day of Judgment and will not have time to worry about anyone else.

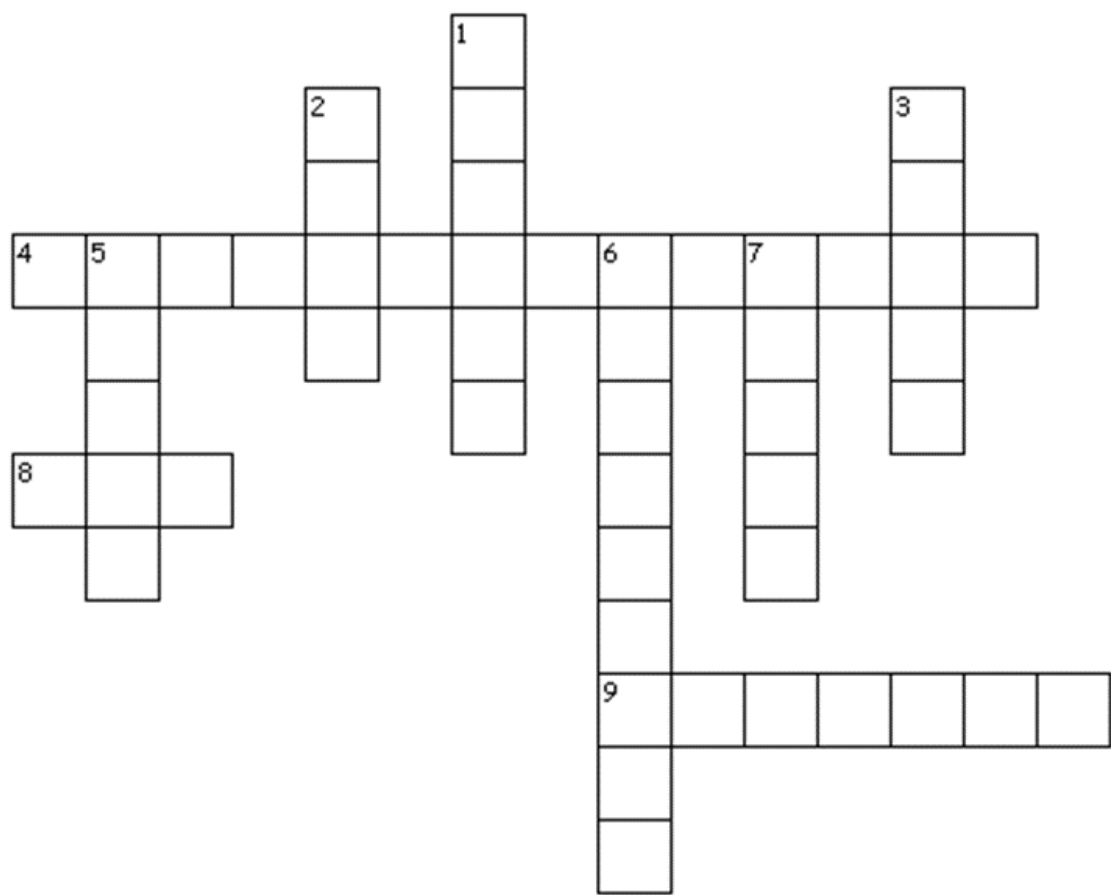
3. We have angels specifically assigned to write down all our deeds. This will then be presented to us on the Day of Judgment.

IN SUMMARY



1. What are some of the events that will take place before the blowing of the Trumpet?
2. What will happen when the Trumpet is blown for the first and second time?
3. Which angels record our deeds every day?
4. What will be presented to us on the Day of Judgment?

ACTIVITY PAGE



Across

- 4. Between the blowings of the Trumpet, the world will go through a great _____.
- 8. When the first time the Trumpet blows, everyone will _____, except for those who Allāh (SWT) wills otherwise.
- 9. The angel who will blow the Trumpet is named _____.

Down

- 1. On the Day of Judgement, no one will help _____ else. It will be a day of worry and fear.
- 2. When we look at our Book of Deeds, it will feel like we are reliving the _____.
- 3. The sun, the moon and the stars are just _____ in the “play” of this world.
- 5. One of the angels that are noting down our deeds every day is called _____.
- 6. “When the _____ shall be set in motion” [81:3]
- 7. The trumpet will be blown _____.

[illegible]

9.1

KNOWING ALLĀH (SWT)

LEARNING OBJECTIVES



1. Introduction to the Names and Attributes of Allāh (SWT)
2. Introduction to the various ways and levels of knowing Allāh (SWT)

MY NOTES



THE NAMES AND ATTRIBUTES OF ALLĀH (SWT)

Al-Asmā' al-Ḥusnā refers to the Beautiful Names of Allāh (SWT). Whenever we mention Allāh, we should say:

سُبْحَانَهُ وَ تَعَالَى

Glory be to Him, the Most High

We can also say:

عَزَّ وَ جَلَّ

The Mighty and Glorious

Allāh (SWT) tells us in the Qur'ān that when we pray to Him, we can call Him by any of His Beautiful Names:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَانَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى ﴿١١٠﴾

Say, 'Call "Allāh" or call "the Rahman (Merciful)". Whichever [of His Names] you may call, to Him belong the most beautiful Names.' [17:110]

Allāh (SWT)'s names refer to His attributes. They tell us about Him, and help us understand Him. In other words, we can know Allāh (SWT) through His attributes. In the Qur'ān and through the aḥādīth of the Holy Prophet (S), Allāh (SWT) has informed us of many of His Names. For example:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ ﴿١٩٠﴾

الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allāh: there is no god but He: the King, the Holy, the All-Peace, the Giver of security, the Overseer, the Most Mighty, the Overpowering, the All-Great. Exalted be He from whatever they associate with Him.



ACTIVITY



Memorise 10 Names of Allāh (SWT) that you didn't know by heart before along with their meanings.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allāh, the Planner, Executer and Fashioner of creation. His are the names most beautiful. Whatever is in the heavens and the earth extols His Glory. He is the Most Mighty, the Most Wise. [59:23-4]

The Names of Allāh (SWT) are countless. In the beautiful Du‘ā’ Jawshan al-Kabīr taught to us by the Holy Prophet (S), we call out to Allāh (SWT) through 1000 of His Names and Attributes. However, we commonly refer to and memorise the famous 99 Names of Allāh (SWT).

Everything in creation reflects and manifests these different Names of Allāh (SWT). When we see the love and affection of our parents towards us, we are reminded of the Names of Allāh (SWT) **al-Raḥmān** - The All-Merciful and **al-Wadūd** - The Loving. When we eat food and earn money, we know that it is **al-Razzāq** - The Provider of Sustenance, who has blessed us with food and wealth. The deeper reality behind everything we see around us, from the great stars and planets to the small flowers and plants, are the Names of Allāh (SWT). We can hear and see through our ears and eyes, but in reality it is Allāh (SWT) who is **al-Samī‘** - the All-Listening and **al-Baṣīr** - the All-Seeing. Our hearing and vision are just manifestations of these Names. For this reason, in Du‘ā’ Kumayl, we call out to Allāh (SWT) by His Names and refer to them as the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ... بِأَسْمَائِكَ الَّتِي مَلَأْتَ أَرْكَانَ كُلِّ شَيْءٍ

O Allāh, I ask You...by Your Names, which have filled the foundations of all things;

THE POSITIVE AND NEGATIVE ATTRIBUTES OF ALLĀH (SWT)

Al-Ṣifāt al-Thubutiyyah are the qualities of Allāh (SWT) that are true regarding Allāh (SWT). They are sometimes referred to as the "Positive Attributes" of Allāh (SWT). The opposite of this are al-Ṣifāt al-Salbiyyah, which are attributes that are not true regarding Allāh (SWT), or "Negative Attributes".

Among the Positive Attributes of Allāh (SWT) are:

1. **al-Qadīm** - He is Eternal. He has no beginning and no end. He wasn't born and won't die.
2. **al-Qādir** - He is all-Powerful. He has the power to do what He wishes.
3. **al-'Alīm** - He is all-Knowing. Nothing is hidden from Him.
4. **al-Ḥayy** - He is Ever-Living. He will never die.
5. **al-Murīd** - He does as He pleases. However, what He does is based on wisdom and reason.

MY NOTES



9.1

KNOWING ALLĀH (SWT)

MY NOTES



Among the Negative Attributes of Allāh (SWT) are that:

1. Allāh (SWT) has **no** partners and **no** family. He has **no** sons or daughters.
2. Allāh (SWT) is **not** made up of anything.
3. Allāh (SWT) does **not** live in any specific place. He is everywhere.
4. Allāh (SWT) **cannot** enter anything (e.g. the body of a human). He **cannot** come in human form.
5. Allāh (SWT) does **not** change (e.g. He doesn't grow old, or become happy or sad)

HOW CAN WE KNOW ALLĀH (SWT)?

In one of his sermons, Imām 'Alī (A) described Allāh (SWT) as follows:



"Praise is due to Allāh whose praise cannot be achieved by speakers, whose bounties cannot be counted by those who count, and whose right cannot be fulfilled even by those who strive to do so. He, whom the highest of intellectual efforts cannot comprehend and the deepest diving of understanding cannot grasp. He, for whose attributes there is no limits; no eulogy of praise exists, no time is ordained and no duration is fixed."

According to this passage, it is clear that Allāh (SWT) is so great that it is not possible for us to fully comprehend Him. However, this does not mean we cannot know Him at all. There are various ways and levels to which we can understand and get to know Allāh (SWT). Some of these are the following:



1) The Fiṭrah: The belief in God has been hard-wired within every human being and hence it's something that comes naturally to us. For this reason, from the beginning of human life on earth, there has been record of the belief in the existence of some sort of God. We do not require to read books or to formally educate ourselves in order to access fiṭrī knowledge. Even the person who lives in the middle of the Amazon jungle is able to reach the conclusion that Allāh (SWT) exists without being exposed to any religions.

It is like a light that is within all of us, providing us with knowledge about basic truths. However, years of sinning and spiritually polluting ourselves dims the brightness of the light of our fiṭrah. Religious teaching in the form of the revelation and prophetic guidance adds to the basic knowledge base already available to us from the fiṭrah.

2. The external signs of Allāh (SWT): Allāh (SWT) is recognised through His signs present in the world around us. When we see the beautiful and intricate creation around us and the harmony with which everything in nature works, we know that all these things could not have come by chance and that they require a Wise Creator. In the Qur'ān, Allāh (SWT) commands us in many places to ponder over His creation:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٦٧﴾

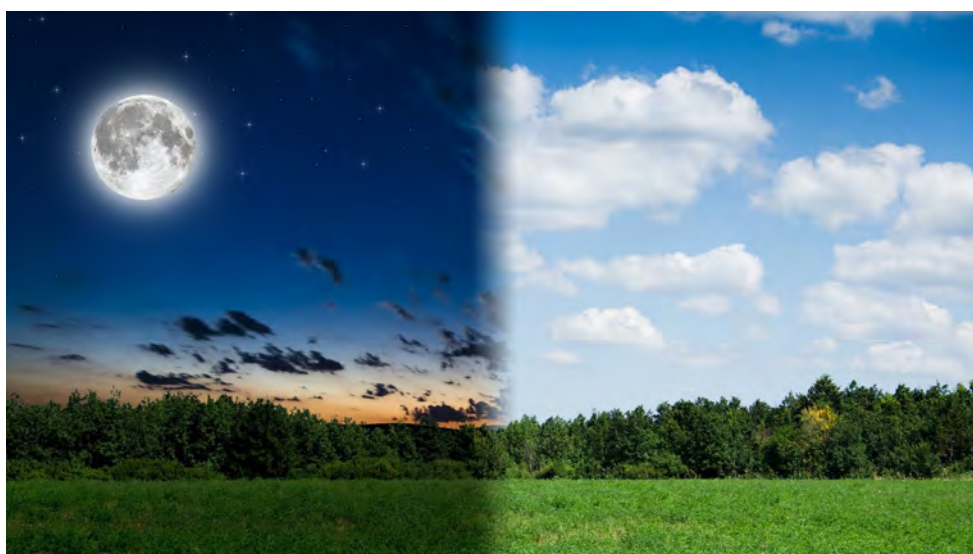
Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allāh; then look again, can you see any disorder?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٦٨﴾

Then turn back the eye again and again; your look shall come back to you confused while it is fatigued. [67:3-4]

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. [3:190]



In the profound Du'ā 'Arafah, Imām al-Ḥusayn (A) mentions that he realises that all the life experiences that Allāh (SWT) makes us go through, all the good and the difficult times, were all His way of introducing Himself to us:

MY NOTES





إِلَهِي عَلِمْتُ بِاخْتِلَافِ الْآثَارِ

O my God, I have known, through variety of signs

وَتَنَقُّلَاتِ الْأَطْوَارِ

and changes of phases,

أَنْ مُرَادَكَ مِنِّي أَنْ تَتَعَرَّفَ إِلَيَّ فِي كُلِّ شَيْءٍ

that what You want from me is that You introduce Yourself to me in all things

حَتَّى لَا أَجْهَلَكَ فِي شَيْءٍ

so that I will not ignore You in anything.

Hence Allāh (SWT) commands us to reflect upon the countless blessings He has bestowed upon us:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ



O mankind! Remember Allāh's blessing upon you! Is there any creator other than Allāh who provides for you from the sky and the earth? There is no god except Him. So where do you stray? [35:3]

3. The Qur'ān: The creation around us forms the external signs of Allāh (SWT). The Qur'ān features the written signs of Allāh (SWT). It was the miracle of our Holy Prophet (S). It is so powerful that it even managed to shake the hearts of those who used to bury their baby girls alive without any hesitation.

إِنَّ هَذَا 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]

4. Self-Purification: In multiple verses, aḥādīth and aḥādīth qudsīyyah, Allāh (SWT) tells us that the human **spiritual heart** is the source of truly attaining deep knowledge of Allāh (SWT).

مَا وَسَعَنِي سَمَاوَاتِي وَلَا أَرْضِي ، وَلَكِنْ وَسَعَنِي قَلْبُ عَبْدِي الْمُؤْمِنِ

My heavens and my earth could not contain Me, but the heart of My believing servant contains Me.



DID YOU KNOW?



The name of God, Allāh, encompasses all the other names of God. This is why we call Him by the name Allāh more than any other Name.

The main purpose of our life is to "know" Allāh (SWT). This knowing, however, is not a rational or intellectual knowing that is often called **‘ilm** (knowledge). Rather, it is **ma‘rifah**, which is better translated as "realisation". **‘Irfān** (the science of "realising" God), is derived from the word **ma‘rifah**.

There are numerous verses in the Qur‘ān that encourage people to embark on a journey of self-discovery and the ma‘rifah of Allāh (SWT). Similarly, there are numerous aḥādīth that encourage us to understand Tawḥīd deeply and realise who Allāh (SWT) is (i.e. gain ma‘rifah), not just through the mind and its logical deductions and philosophical arguments, but through purifying the heart and making this purification process a "journey" towards Allāh (SWT), so that He is known directly through personal experience.

IN SUMMARY



1. What do the names of Allāh (SWT) tell us about Him?
2. Explain what al-Ṣifāt al-Thubutiyyah are and give three examples.
3. Explain what al-Ṣifāt al-Salbiyyah are and give three examples.
4. Explain in detail at least two ways in which one can try to know Allāh (SWT).

KEY POINTS



1. **Al-Asmā’ al-Ḥusnā** refer to the Beautiful Names of Allāh (SWT). Allāh (SWT) tells us in the Qur‘ān that when we pray to Him, we can call Him by any of His Beautiful Names. The Names of Allāh (SWT) are countless.

2. Allāh (SWT)’s names refer to His attributes. Everything in creation reflects and manifests these different Names of Allāh (SWT).

3. Al-Ṣifāt al-Thubutiyyah are the qualities of Allāh (SWT) that are true regarding Him. The opposite of this are al-Ṣifāt al-Salbiyyah, which are attributes that are not true regarding Allāh (SWT).

4. It is not possible to fully understand Allāh (SWT). However, we can try to know Him to our capacities through different ways, such as our fiṭrah, the external signs of Allāh (SWT), the Qur‘ān and self-purification.

ACTIVITY PAGE

Find the Names of Allāh (SWT) mentioned in the word bank below. Although all the letters of each word are connected together, most words are not going to be horizontal or vertical in a straight line. You will have to think outside the box!

One has been done for you – The Name of Allāh (SWT) (AL-)MATIN.

Y	Y	F	I	T	A	T	I
A	I	R	N	Q	L	M	N
H	S	A	A	Z	A	I	S
W	B	H	M	Z	I	D	R
A	D	I	Q	A	R	A	Y
D	U	F	A	T	I	R	K

WORD BANK

WADUD
RAHIM
RAHMAN
RAZZAQ
HAMID
KARIM
ALIM
QADIR

QADIM
SAMI
BASIR
LATIF
ALI
HAYY
FATIR
MATIN

9.2

THE PROBLEM OF EVIL (PART 1)

MY NOTES



ATHEIST: Why are natural disasters not evil? What is the correct definition of evil?

BELIEVER: The correct definition of evil is “**the willful rejection of good**”. In other words, when someone who has **free will** to choose to either do good or reject good decides to reject good, evil is brought about. Anything else cannot be called “evil”.

ATHEIST: Can you please explain further.

BELIEVER: If a person is killed by another person, but there was **no intent** to kill, we call it an **accident**, no evil has taken place. Although the result of the accident was death and someone was killed, we cannot call such an incident “evil”. It may be a sad event, but it is not evil.

Notice that **evil is directly connected to free will**, in that someone chooses to do something bad. If you take free-will out of the equation, there is no evil left.

Therefore, when natural disasters such as a tsunami takes place, such an event cannot be called evil, because there is no notion of choice there. It is just a physical reality taking place, where water moves in a specific direction to fill a certain space which it is supposed to fill based on the laws of physics.

ATHEIST: Ok fair enough. Natural disasters are not evil in themselves, but what about when people die as a result of such events? If you had the ability and power to save someone from a tsunami, would you not save him or her?

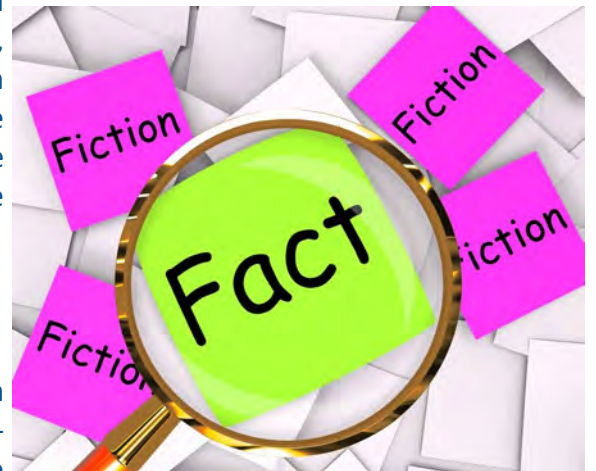
BELIEVER: Yes, of course I would.

ATHEIST: Then how can God, whom you believe to be all-Powerful and all-Merciful, allow innocent children to die from tsunamis?

BELIEVER: Good question. However, in your argument, you have made certain incorrect assumptions, which have led you to wrong conclusions about God.

ATHEIST: Which incorrect assumptions have I made?

BELIEVER: First of all, you have assumed that death is a bad thing and that it is wrong for a child to die. Your conclusions are also based on the assumption that



DID YOU KNOW?



Earthquakes also bring minerals and metal rich deposits to the surface and make fossil fuels easier to access.

MY NOTES



ATHEIST: No, of course it's not evil.

In the Qur'ān, we are told that in the past, God has decided to destroy entire communities, such as the people of 'Ād and Thamūd. Just like God created you and I in the first place and placed us in this world, He can also take us back whenever He wishes. We all belong to Him and He can decide to bring us back to Himself whenever He wishes. There is no evil here. Our job is to believe in Him, make best use of our short time in this world and prepare for death, whenever it is destined for us.

'AQĀ'ID

9.2

THE PROBLEM OF EVIL (PART 1)

KEY POINTS



1. The correct definition of “evil” is the “willful rejection of God”, i.e. evil is directly connected to free will.
2. Natural disasters cannot be called “evil”, because there is no free will associated with such events.
3. If we correctly understand death as the end of the difficulties and trials in this world and as the gateway to our true life, then it is no longer seen as a “bad” thing in itself.
4. Allāh (SWT) allows people to die from natural disasters because of a greater mercy and wisdom. It is only through witnessing such incidents that we appreciate the good.
5. Trials and difficulties in this world give meaning to this life. They are part of the system Allāh (SWT) has created to give us the opportunity to grow as human beings.

BELIEVER: And even beyond all of this, although we question what kind of God can see people die in natural disasters, especially innocent children, there is actually great mercy and wisdom associated with such occasions...

ATHEIST: Really? How so?

BELIEVER: How could you and I understand the value of human life if we didn't see it go away? How could we understand the fragility of the human race if we didn't experience such events? How could we appreciate the value of the stable earth if it didn't shake during an earthquake?

We can only understand, appreciate and become thankful for good things in this life when we experience the opposite of these things. For example, if we never become ill, we would not appreciate good health. If we never experience hunger, we would never appreciate food.

ATHEIST: Yes, you are totally right. I never thought of it in this way. You have totally changed my perspective on this. Thank you very much!

DID YOU KNOW?

Allāh (SWT) informs us in many places in the Holy Qur'ān that we will face trials and difficulties in this world. That is part of the system of this world, which He has created. These trials give meaning to this life and allow us to grow as human beings.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۖ وَبَشِّرِ الصَّابِرِينَ

We will surely test you with a measure of **fear** and **hunger** and a **loss of wealth**, **lives**, and **fruits**; and give good news to the patient -

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

those who, when an affliction visits them, say, ‘Indeed we belong to Allāh and to Him do we indeed return.’ [2:155-6]

IN SUMMARY



1. What is the true definition of “evil”?
2. Why can we not call natural disasters evil?
3. How can a Merciful God allow children to die through natural disasters?

ACTIVITY PAGE

CIRCLE THE CORRECT ANSWER

1) Death is a joyous occasion for:

Children

Disbelievers

Good-doers

2) Is it true that natural disasters are evil?

True, because they cause massive destruction.

True, because they cause death intentionally.

False, because the statement is based on a wrong assumption about “evil”.

3) Evil comes about when:

A person chooses to do good.

A person chooses to do bad intentionally.

A person does bad unintentionally.

4) Is it evil for Allāh (SWT) to allow children to die from natural disasters?

Yes, because they had their entire lives ahead of them.

No, because we all belong to Allāh (SWT) and He can take us away from this world whenever He wishes.

Yes, because children are innocent.

5) There is Wisdom and Mercy associated with natural disasters.

Yes, because they teach us the value of life.

No, because people lose their valuables.

Yes, because people need to be punished.

9.3

THE PROBLEM OF EVIL (PART 2)

LEARNING OBJECTIVES



1. Understand Divine Justice in relation to the occurrence of “man-made evil”
2. Understand why believers go through trials and difficulties in this world

MY NOTES



WHY DOES GOD NOT STOP HUMAN BEINGS FROM COMMITTING EVIL?

ATHEIST: In our last discussion, you explained to me that it is incorrect to refer to natural disasters as “evil”, because the correct definition of evil is “**the wilful rejection of good**”. You also explained to me some of the benefits and wisdom behind the occurrence of natural disasters in this world and you raised good points. However, what about when human beings are responsible for murders and countless other crimes? Would you not call such actions “evil”?

BELIEVER: Yes, such actions are evil, because human beings use their free will to do them.

ATHEIST: When the bombings took place in London on 07/07/2005, if you were there and had the ability and power to stop it from taking place, would you have stopped it?

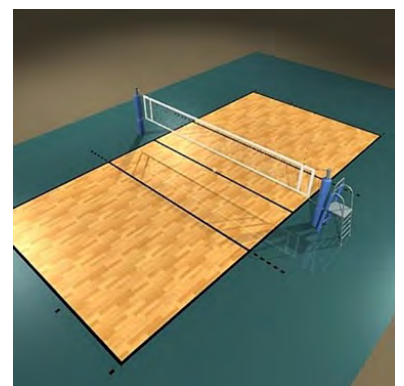
BELIEVER: Yes, of course I would have.

ATHEIST: So if God is all-Merciful and all-Powerful, like you claim, then why does He allow human beings to commit these evil deeds? Why doesn't He stop them?

BELIEVER: If you think about it, what you are really asking is for **God to intervene and take away the free will of human beings to choose to commit good or evil deeds**. This would reduce human beings to being mere robots. It would defeat the whole purpose of this life as a test for us.

ATHEIST: Can you please explain further.

BELIEVER: Imagine you are in a gymnasium playing volleyball. Notice how the volleyball court has a line marked out around its perimeter. This line can be regarded as the barrier between “good” and “evil”: When you play the game, as long as you keep the ball on the correct side of the line (i.e. inside the court), you're doing “good”. However, as soon as you hit the ball outside of the line, you lose the point - you've committed “evil”.



Why don't we just get rid of this line so that no one can lose a point and this “evil” cannot take place? And while we're at it, we should also remove the net in the middle of the court. This way, we can't go wrong!

ATHEIST: No way! If you remove the line and the net, you will destroy the game! Good volleyball players know how to keep the ball inside the line and they are good at it. That's the whole point!

CLASS ACTIVITY



Apart from the reasons already mentioned in this lesson, what are the other reasons why human beings face trials and difficulties in this world?

BELIEVER: Do you play golf?

ATHEIST: Yes...

BELIEVER: I like playing golf too, but I'm not good. I don't like the bunkers in the field. They are big distractions. My golf ball keeps going inside them and it is very difficult to get it out! I think we should get rid of bunkers! Or even better, why don't people put some sort of chip inside their golf balls, such that whenever they hit a ball, they can use a machine to control it and make sure it always lands straight inside the hole! I'll become as good as Tiger Woods!



ATHEIST: No, that's not how it works! Once again, you are making the whole game pointless! You need the bunkers to stay there for the game to be fun and for you to become a better player...

BELIEVER: But they're evil! They stop me from winning easily!

ATHEIST: That's the whole point! The more bunkers you have in the field and the more you can avoid them, the better you become!

BELIEVER: Exactly! Now you've hit the nail on the head! The same is true about the existence of evil in this life. The more choice there is between doing good and evil and the more you choose to do good and reject evil, the better a human being you become!

In the Qur'ān, God says:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say, "I seek the protection of the Lord of the daybreak

مِنْ شَرِّ مَا خَلَقَ

from the **evil** of what He has created" [113:1-2]



MY NOTES



MY NOTES



In the above verses, the “evil” being referred to is the potential for human beings to use their free will to bring about evil. God does not say that there is no evil in this world. He acknowledges that because of the free will of human beings, evil will also be there.

This evil needs to be there. **It is a necessary component of the trial.** This is what allows human beings to achieve their potential as the greatest of God’s creation, by freely choosing to do good and rejecting evil. In this way, we become even better than angels. **The important point is that we must avoid evil!** That is what makes evil a “good thing” – when we avoid it! Just like the net in volleyball or the bunkers in golf, the more we can avoid them, the better we become.

Reflect on the following verse of the Qur’ān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ

You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allāh...[3:110]

Notice how God once again acknowledges that evil does exist in this world, but says that our objective as God’s representatives on earth is to rise up and pro-actively stop **evil** from being committed, by promoting good and forbidding evil in society.

God could easily have placed us straight into Paradise or Hell based upon His Knowledge of the choices we would make in this life. However, out of His Mercy, He has given us the opportunity to partake in the test of this world, so that we can **value Paradise** when we eventually go there. Likewise, those who are evil in this world will not have an excuse in the Hereafter when they enter Hell, because it is the result of their own actions in this world.

ATHEIST: Wow, that is quite profound... you have once again changed my whole perspective on life and the evil that we see happening around us. Thank you!

BELIEVER: You are most welcome!

THE TRIALS OF A BELIEVER

One of the main reasons why Allāh (SWT) subjects believers to trials in this world, is so that they can become even closer in station to Him after passing the trials. If a child is given a PhD certificate, he/she won’t understand its worth and it will not hold any value for him/her. However, if that same child, after years of struggle, goes through primary and secondary school, then completes his/her Bachelor’s and Master’s Degrees and then finally completes his/her PhD, that same PhD

certificate will now hold enormous weight in his/her eyes. The same is true for a believer when he/she enters Paradise after years of trials and difficulties in this world.

Imām al-Bāqir (A):

“Paradise is surrounded by trials and patience. So whoever endures trials in this world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires (of the world) will enter the Fire.”



Imām al-Bāqir (A):

“Verily, the believer is tested according to the level of his faith.”



Imām al-Ṣādiq (A):

“Among what Allāh, the Exalted, revealed to Prophet Mūsā (A): ‘I have not created anything as dear to Me as My believing servant, so when I try him, I do so for his own good, and I make him prosper for his own good, and I shield him for his own good. And I know best what improves My servant, so let him endure My trial and be thankful for My favours, and be content with My decree, and I will record him among the righteous.’”

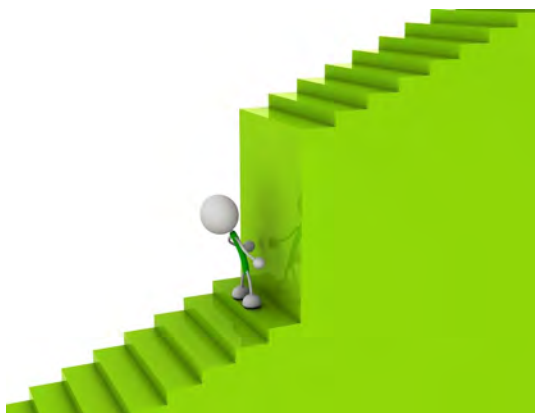


The life of Prophet Ibrāhīm (A) is a very good example. He went through many extremely difficult trials:

- * Everyone in his community was against him and he was thrown into a huge fire.
- * He didn't have any children until a very old age. When he was finally granted a child, he was commanded by Allāh (SWT) to abandon this baby and its mother in a faraway desert.
- * After many years, when he returned to the desert to once again meet his child, he was now commanded to slaughter this child as a sacrifice to Allāh (SWT).

Prophet Ibrāhīm (A) passed each one of these difficult trials and each time he passed a trial, his station in front of Allāh (SWT) also increased:

- * He was first made a **nabī**
- * Then he became a **rasūl**
- * Then he became the special Friend of Allāh (SWT) (**khalīl Allāh**)
- * Then finally, he became an **Imām**



MY NOTES



9.3

THE PROBLEM OF EVIL (PART 2)

DID YOU KNOW?



Before Imām al-Ḥusayn (A) departed from Maḍīnah, he saw the Holy Prophet (S) in a dream, who told him:

“Oh my beloved Ḥusayn, it is as if I see you covered in your blood...Allāh has a special status reserved for you which you cannot attain, except through martyrdom (shahādah).”

Imām al-Ḥusayn (A) went through great difficulties, but as a result, he attained a very special status with Allāh (SWT).

When Allāh (SWT) informed the angels that He was going to appoint a human being as His vicegerent on earth, the angels were surprised because they only saw the potential of human beings to commit evil through their free will. However, they did not realise that by using their free will to do good and reject evil, human beings can become even greater than them!



KEY POINTS



1. Evil is the outcome of human beings using their free will to reject good.
2. If Allāh (SWT) stops people from committing evil, it will mean that human beings no longer have free will.
3. Just as the line surrounding a volleyball court and the net are necessary to play volleyball, evil is also a necessary component to this world. The objective is to avoid it.
4. Going through trials allow human beings to grow and earn *Jannah*.
5. The greater a person in Allāh (SWT)'s eyes, the greater his/her trials.

IN SUMMARY



1. Why does Allāh (SWT) not stop human beings from doing evil?
2. Why is evil an essential component in the system of this world?
3. Why does Allāh (SWT) test believers with trials?
4. Why do trials become more difficult the closer we get to Allāh (SWT)?

ACTIVITY PAGE

GUESS THE PHRASE!

There is an alphabet bank under each table. Each letter in the bank can be used multiple times.

		C			O		E			O	O			-					
				B		C			E		B		T			R			

Alphabet bank [E, O, H, S, G, D, M]

			I			I				H					L	F			
			J			T			N			F			O				

Alphabet bank [I, S, V, D, T, W, G, U, L, R, C, O, E]

					O				O					E					
							A				E	A							

Alphabet bank [D, R, F, L, H, T, B, K, Y]

LEARNING OBJECTIVES



1. What are the different forms of guidance from Allāh (SWT)?
2. What is the difference between wahy and ilhām?
3. How does Allāh (SWT) communicate with His prophets and messengers?

MY NOTES



WHAT ARE THE DIFFERENT FORMS OF GUIDANCE FROM ALLĀH (SWT)?

In the Qur'ān, Allāh (SWT) tells us that He has provided guidance to every single thing in creation:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ



He said, 'Our Lord is He who gave everything its creation, then guided it.'

There are two different forms of guidance that are referred to in the Qur'ān. The first type is called "intuitive guidance" (al-hidāyah al-takwiniyyah). This type of guidance has been provided to the whole of creation and includes the laws of nature that govern non-living objects and also the natural instinct of living beings. Below are three examples of this in the Qur'ān:

1. Guidance to the Earth:

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا



On that day she shall relate all her news,

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

for your Lord will have inspired her (to do so). [99:4-5]

2. Guidance to the bee:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي



مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا

يَعْرِشُونَ

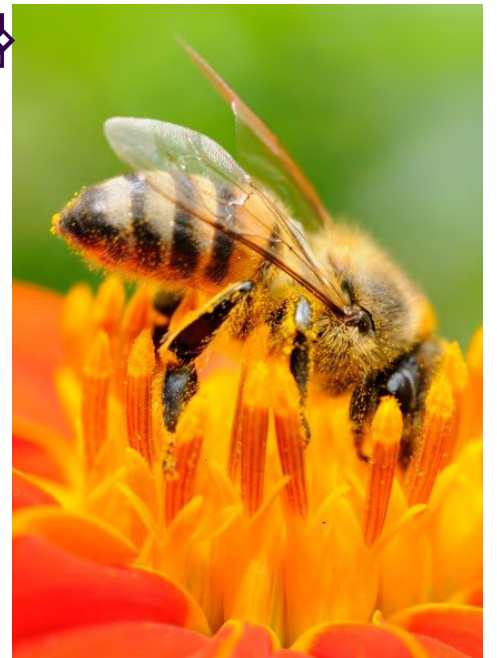
And your Lord revealed to the bee saying:
Make hives in the mountains and in the
trees and in what they build:

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ

رَبِّكَ ذُلًّا ۖ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ

مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي

ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ



Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect. [16:68-9]

ACTIVITY



Can you name some of the personalities in the Qur'ān who received ilhām?

3. Guidance to mankind:

MY NOTES



فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Then set your face single-mindedly to the true faith and adhere to the true nature on which Allāh has created human beings. The mould fashioned by Allāh cannot be altered. That is the true, straight faith, although most people do not know.

[30:30]

This last verse above refers to the natural disposition of all human beings, called the *fiṭrah*, through which we can intuitively know and understand certain basic truths, such as the existence of Allāh (SWT).

The second form of guidance from Allāh (SWT) is known as "**legislative guidance**" (**al-hidāyah al-tashri'iyyah**). This is a special form of guidance reserved for beings with a greater sense of understanding and intelligence, like human beings and the Jinn. Although humans have been guided to basic truths through the *fiṭrah*, we are still in need of more detailed guidance regarding the way to live our lives and what Allāh (SWT) expects from us.

This second form of guidance can be split into two types - **revelation (waḥy)** and **inspiration (ilhām)**.

WHAT IS THE DIFFERENCE BETWEEN WAHY AND ILHĀM?



In the Qur'ān, when Divine guidance is referred to in general, both of these forms have been referred to in general as *waḥy*. However, there are many important differences between the two forms. Some of these are as follows:

1. *Waḥy* is a form of Divine revelation that is exclusive to prophets. However, all human beings have the potential to receive *ilhām*. The Imāms (A) and Sayyidah Fāṭimah (A) frequently received Divine guidance in the form of *ilhām*.



2. When someone receives ilhām, the content of this inspiration is a private matter. It has no authority over anyone else, so it cannot be imposed upon others. However, when prophets receive wahy, it is an authority over all human beings and it is part of Divine communication to all human beings via the respective prophet. This was the role of our Holy Prophet (S):

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا



O Prophet, We have sent you forth as a witness, a bearer of good news, and a warner,

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

as one who calls people to Allāh by His permission, and as a light-giving torch. [33:35-6]

3. The source of the wahy is clear to the prophet receiving the revelation. He is able to receive the revelations without any mistakes and confusion.

However, the exact source of inspiration, ilhām, is often not known to the person receiving it.



HOW DOES ALLĀH (SWT) COMMUNICATE WITH HIS PROPHETS & MESSENGERS?

The following verse highlights the various methods through which Allāh (SWT) communicates with His prophets and messengers:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيُّ حَكِيمٌ



It is not possible for any human being that God should speak to him unless it is by inspiration, or from behind a veil, or [that] He send a messenger to reveal what He wills by His permission. Verily, He is the Most High, Most Wise. [42:51]

According to the this verse, Allāh (SWT) communicates with prophets in three different ways:

1. **Direct revelation:** God reveals
2. to the prophet without any intermediary. An example of this type of revelation is mentioned in the following verse:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

We will infuse you with a weighty Word. [73:5]



2. **From behind a curtain:** God reveals directly to the prophet, but the message is heard from an intermediary object. An example of this is the way Allāh (SWT) communicated with Prophet Mūsā (A) from the burning bush:

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي
الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا
اللَّهُ رَبُّ الْعَالَمِينَ

And when he came to it, a voice was uttered from the right side of the valley in the blessed sport of the bush, saying: O Mūsā! Surely I am Allāh, the Lord of the Worlds. [28:30]



3. **Through a messenger:** God communicates to the prophet through an intermediary, like angel Jibrā'īl (A):

وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ

And most surely this is a revelation from the Lord of the worlds.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

The Faithful Spirit has descended with it,

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

Upon your heart that you may be of the warners [26-192-4]



DID YOU KNOW?



Dreams of the prophets are also forms of communication from Allāh (SWT), like the dream instructing Prophet Ibrāhīm (A) to sacrifice his son, Prophet Ismā'īl (A).

KEY POINTS



1. The "intuitive guidance" (**al-hidāyah al-takwiniyyah**) is a form of guidance that Allāh (SWT) provides to every creation in this world.

2/ The "legislative guidance" (**al-hidāyah al-tashri'iyyah**) is a form of guidance provided to intelligent beings like human beings and the Jinn. This form of guidance is further divided into two types: revelation (**wahy**) and inspiration (**ilhām**).

3. Wahy is a form of Divine revelation that is exclusive to prophets. It is a commandment from Allāh (SWT) and whichever prophet receives it should convey it to the people. On the other hand, ilhām can be received by anyone. Unlike wahy, it is a private matter and cannot be enforced upon others.

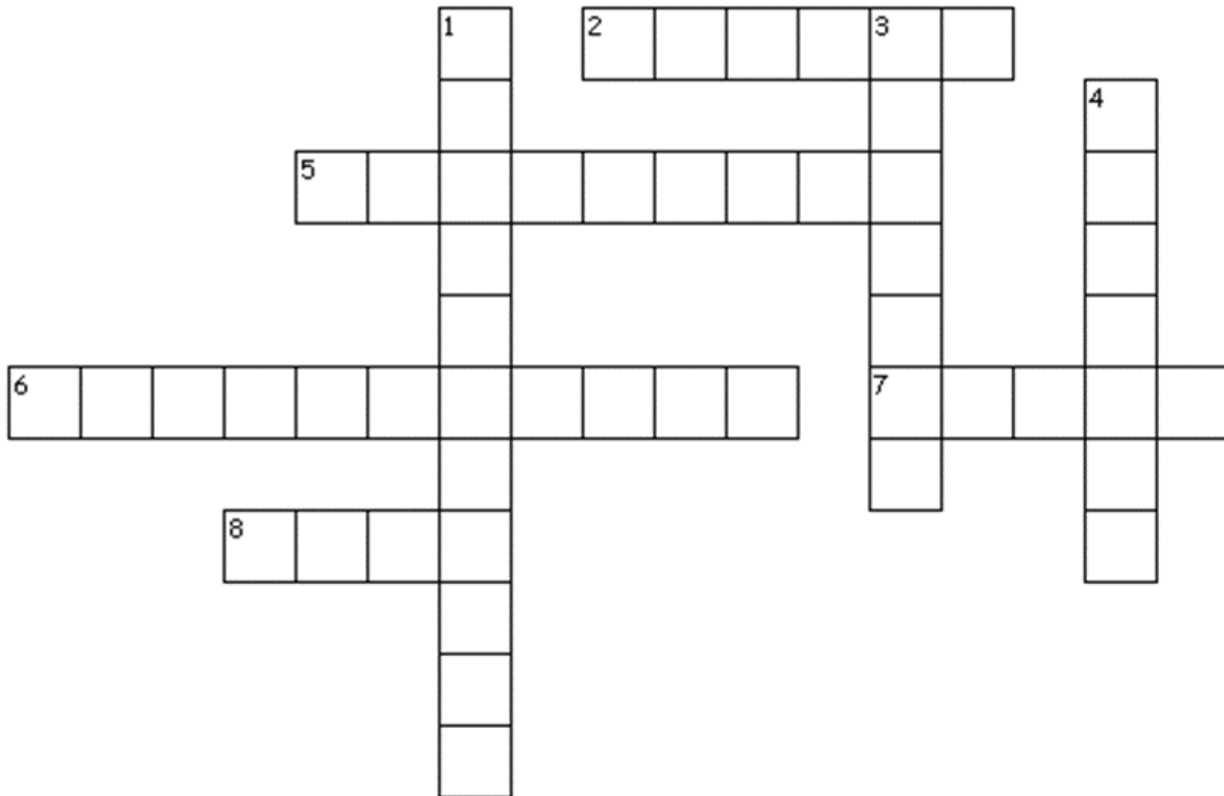
4. Allāh (SWT) communicates with His prophets in three different ways: direct revelation, from behind a curtain and through a messenger, such as angel Jibrā'īl (A).

IN SUMMARY



1. What are the different forms of guidance?
2. What are the key differences between wahy and ilhām?
3. Describe the ways in which Allāh (SWT) communicates with His prophets.

ACTIVITY PAGE



Across

2. The form of revelation where no intermediary is used is called “_____ revelation”.
5. Revelations brought by angels is referred to as revelation through an _____.
6. A form of guidance that is provided to every creation on this earth is called al-hidāyah al-_____.
7. The type of revelation that is a private matter and cannot be enforced upon others is called _____.
8. The type of revelation that is exclusive to prophets is called _____.

Down

1. A form of guidance that is provided to intelligent beings like human beings and the Jinn is called al-hidāyah al-_____.
3. Allāh (SWT) sometimes communicates with His prophets through intermediary objects. This form of revelation is known as revelation from behind a _____.
4. The angel who brought revelation to the Holy Prophet (S) is _____.

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

05

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-Qā'im** - The One Who Will Rise Up
3. **Ṣāhib 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, Ṣiffin 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.



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



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.



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-‘Askarī (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-Ṣuġhrā). He was hidden from the public eye and the general public did not know of his whereabouts. He communicated with his Shī‘ahs 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 Shī‘ahs in the world, the Imām is still waiting for as little as 313 true Shī‘ahs.

THE FAMOUS STORY OF SAHL B. AL-HASAN 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 Shī'ahs in Khurāsān (a province in Iran), once came to Madīnah to meet Imām Ja'far 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 Shī'ahs 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 Shī'ahs 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).

MY NOTES



9.5

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

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 Raj'a, 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.

Allāh (SWT) questions us in the Qur'ān:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ، وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ 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 Qur'ān.

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).

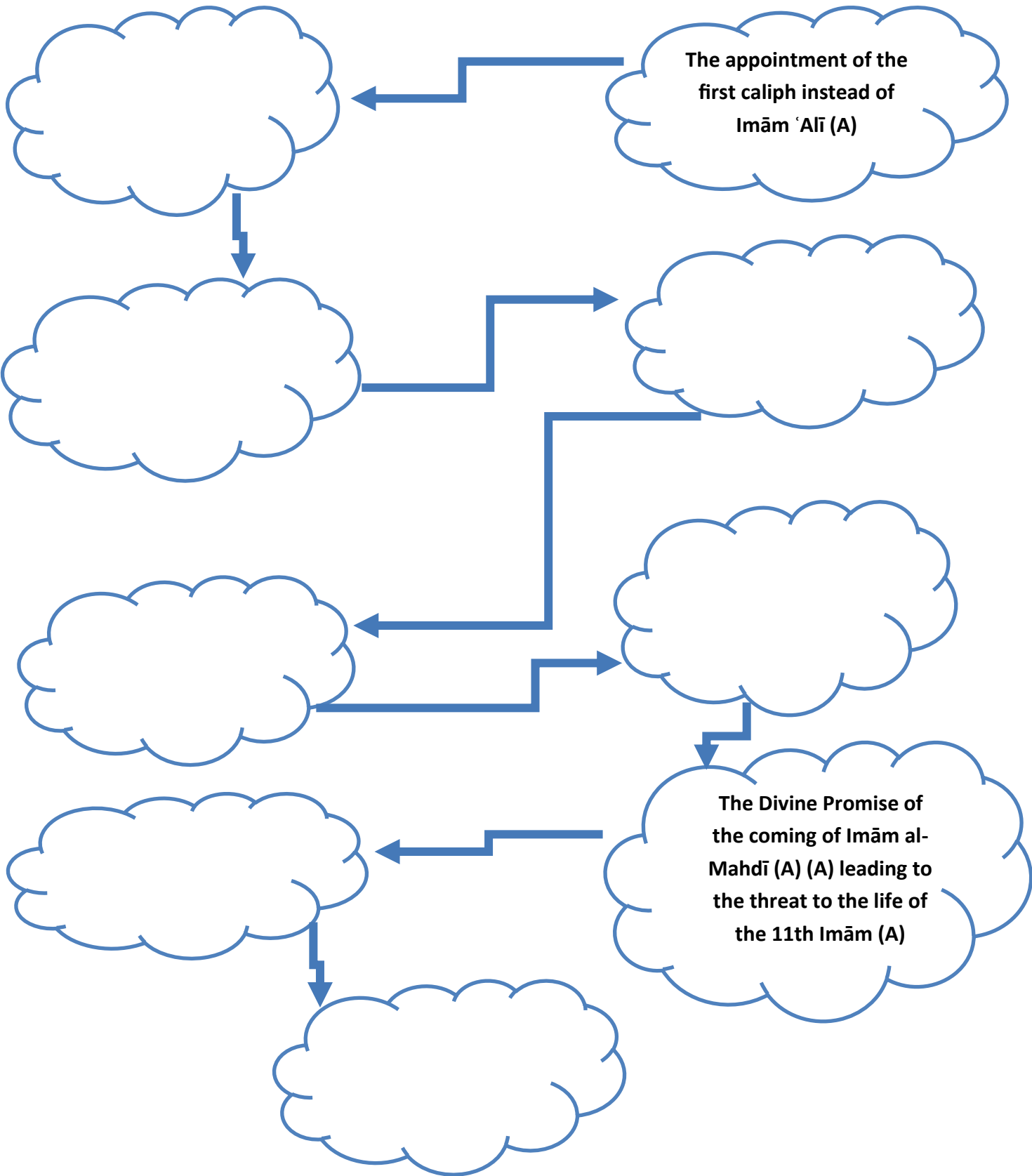
In other words, the Imām (A) is telling us that we must be patient and not arrogantly assume that we are able to understand all of the Divine mysteries. We must not lose faith in the existence of our Imām (A) and use this time to prepare ourselves for his coming. When he reappears, he will inform us 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?

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



9.6

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

LEARNING OBJECTIVES



1. To understand the major difference between the Sunnī and Shī'ah 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



SHĪ'AH AND SUNNĪ BELIEF IN IMĀM AL-MAHDĪ (A)

Both Sunnī and Shī'ah 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 'Alī (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 Shī'ahs 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 Qur'ān 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 Qur'ān, Prophet Nūḥ (A) preached to his people for 950 years and according to some aḥādīth of the Ma'sūmīn (A), he lived for 2500 years!

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿٢٩﴾

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 'Isā (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 عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ﴿٢٠﴾

And they said, 'We have killed the Messiah, 'Isā, son of Maryam, the Messenger of God.' They did not kill him, nor did they crucify him, though it 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]

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.

Other prophets that are still alive include Prophet Idrīs (A), Prophet Khidr (A) and Prophet ʿĪlyās (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."



MY NOTES



9.6

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

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.

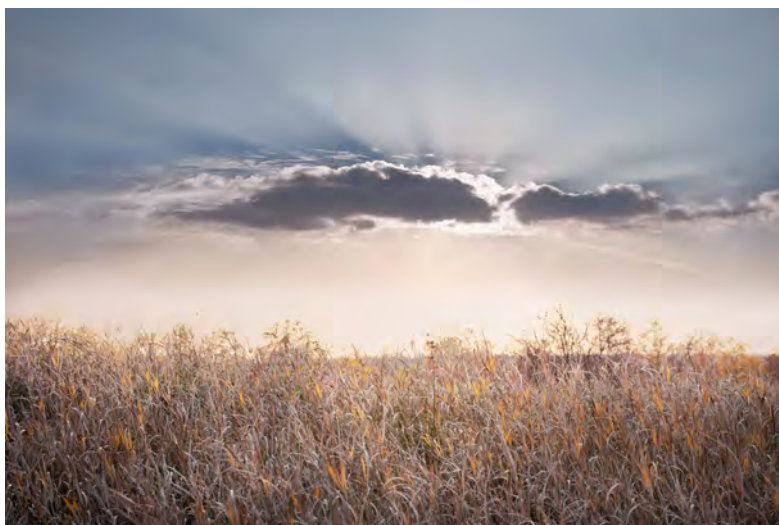
Imām ‘Alī (A) said:

"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."



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.

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

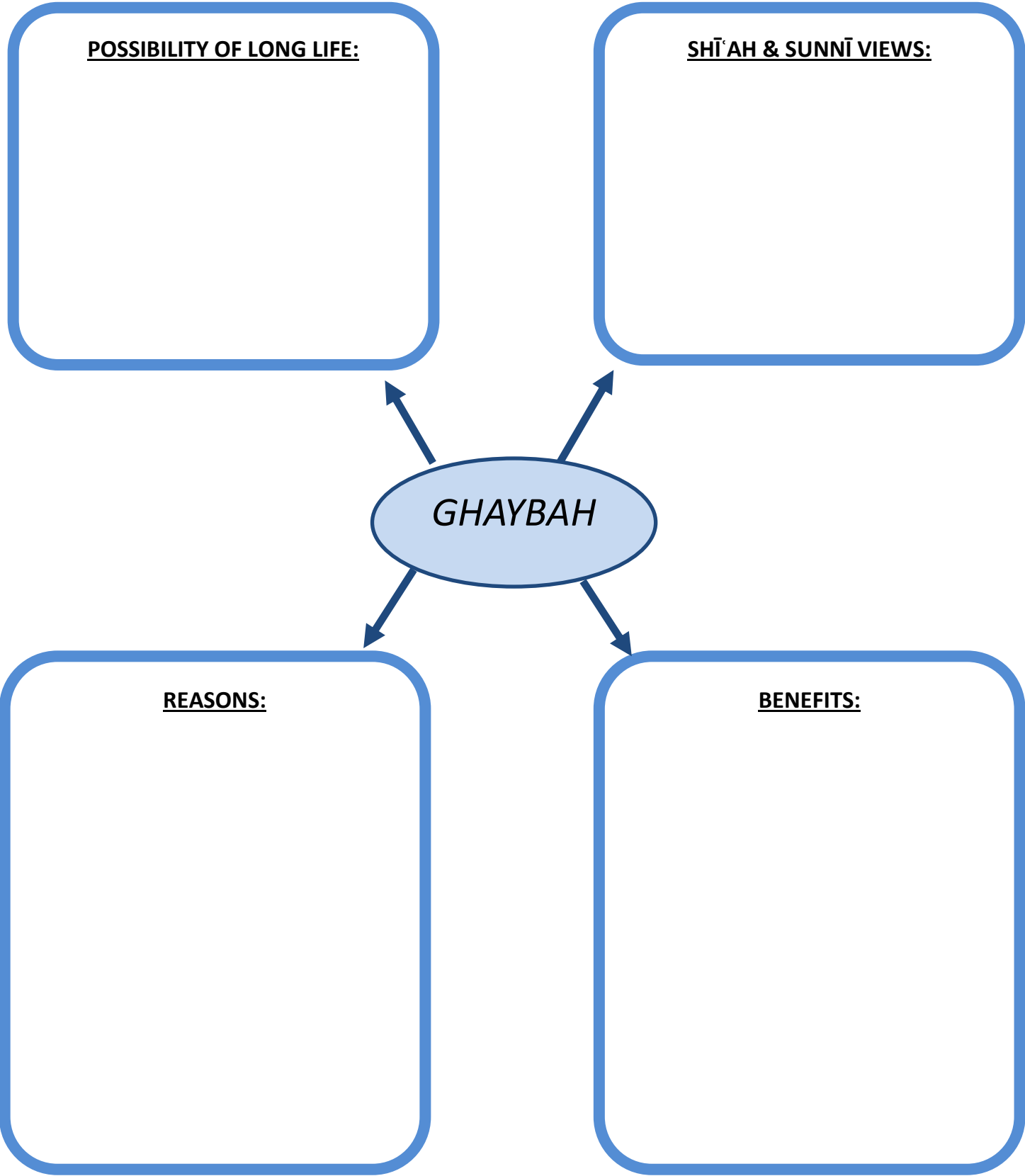
- * Denying the existence of the Imām while he is in ghaybah is like denying the existence of the sun while it is hidden behind the clouds.
- * Despite being hidden behind the clouds, we still benefit from the light and heat of the sun.
- * If the sun was not there, we would not be able to survive. In 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?

SUMMARISE THE IMPORTANT POINTS THAT HAVE BEEN DISCUSSED IN THE LAST TWO LESSONS.



LEARNING OBJECTIVES



1. To understand how the Big Bang Theory compares to the Qur'ānic description of the creation of the universe.

2. To be introduced to two presentations of the Cosmological Argument for the existence of God

MY NOTES



THE ORIGIN OF THE UNIVERSE

Through the development of science and technology, scientists have been able to gather a lot of evidence and information about the beginning of the universe. They have used their findings to develop a theory known as the **Big Bang Theory**.

This theory explains that about 13.7 billions years ago, all the matter that makes up the universe today was concentrated into a single tiny point of unimaginable density. Following a huge explosion - or a 'big bang' - all the matter in this single entity began to expand into the huge universe we have today and it is still continuously expanding exponentially.

The Qur'ānic description of the start of the universe is in harmony with the Big Bang Theory. Allāh (SWT) says that everything in creation was once a single entity and was "torn apart" by Allāh (SWT):

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

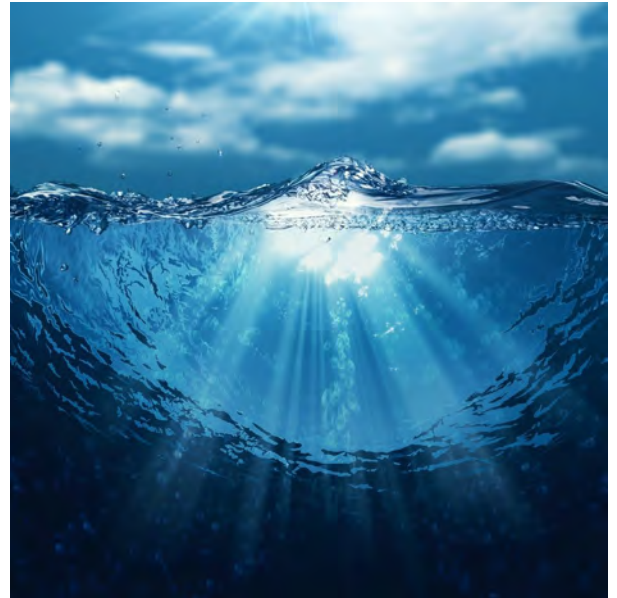
Did the unbelievers not realise that the heavens and the earth used to be joined together and that We ripped them apart, and that We made every living thing from water? Will they not believe? [21:30]

THE COSMOLOGICAL ARGUMENT FOR THE EXISTENCE OF GOD

The Argument from an Uncaused Cause

The basic structure of the argument:

1. Everything has a cause
2. Every cause itself has a cause
3. **But** you cannot have an infinite number of causes
4. **Therefore**, there must be an uncaused cause which causes everything to happen without being itself caused by anything
5. Such an uncaused cause is what people understand as God



ACTIVITY



In pairs, create a script for a role play between an atheist and a Muslim about the existence of God. Try to present the cosmological argument.

The argument in detail:

Scientists are not able to explain what caused the Big Bang, because it was only after the Big Bang took place that time and all the laws of science came about. Hence, it is not possible to scientifically understand or explain what took place before the explosion.

We are only able to speak philosophically, i.e. present rational arguments for the possible cause of the Big Bang. It is not possible for any physical entity to come into being without a cause. In fact, the validity of science itself is reliant on the acceptance of the law of cause and effect. If you see smoke, you know that there must be something that caused the smoke to appear.

Similarly, if you see a building, you know that there must have been a builder who created the building. The builder himself is the effect of his parents, who are the cause of his existence. The parents too are the effects of their parents. **If you keep going back in this chain of cause and effect, there must have been a first cause that itself did not require a cause.** Otherwise, the cause and effect chain would continue for infinity and nothing would have come about in the first place! Due to the fact that we exist and the universe exists, we know for sure that the chain is not infinite.

That **First Cause** (also referred to as the **Uncaused Cause**) is **Allāh (SWT)**. We know from science that both time and space came into existence after the Big Bang. Therefore, whatever caused the Big Bang must not be bound by these, i.e. must be outside of space and time. This is another reason why it is illogical to ask what "caused" or created Allāh (SWT). He is not bound by time such that something can be there "before" Him in order to create Him!

The above argument proposed for the existence of God is called the **Cosmological Argument**. Below is another version of the Cosmological Argument.

THE ARGUMENT FROM POSSIBILITY AND NECESSITY

The basic structure of the argument:

1. Individual things come into existence and then cease to exist
2. Therefore, at one time none of them were in existence
3. **But**, something comes into existence only as a result of something else that already exists
4. **Therefore**, there must be a being whose existence is necessary - that is God.

The argument in detail:

Think about a sweetened cup of tea. Sugar is something that can be described as "sweet" and sweetened tea can also be referred to as something "sweet". However, there is an important difference between the sweetness of sugar and the sweetness of the sweetened tea. If we remove the sweetness from the tea, it

DID YOU KNOW?



Sir Fred Hoyle, a renowned mathematician, remarks in his book that the chance that higher life forms might have emerged by "chance" is comparable with the chance that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein.

MY NOTES



10.1

FORMAL ARGUMENTS FOR THE EXISTENCE OF GOD

KEY POINTS



1. The Qur'ānic description of the creation of the universe is in harmony with the Big Bang Theory.

2. There are many ways of presenting the Cosmological Argument for the existence of God. Two famous ways of presenting this argument are: a) from an uncaused cause, and b) from possibility and necessity.

3. The argument from an uncaused cause: a) everything has a cause; b) every cause itself has a cause; c) **but** you cannot have an infinite number of causes; d) **therefore**, there must be an uncaused cause which causes everything to happen without being itself caused by anything; e) such an uncaused cause is what people understand as God.

4. The argument from possibility and necessity: a) individual things come into existence and then cease to exist; b) therefore, at one time none of them were in existence; c) **But**, something comes into existence only as a result of something else that already exists; d) **Therefore**, there must be a being whose existence is necessary - that is God.

will still be called tea. Bitter tea is still just as much tea as sweetened tea.

The same cannot be said of sugar. Sugar minus its sweetness is not sugar. This is because sweetness is a **necessary** attribute of sugar and hence the two cannot be separated, while sweetness is not a necessary attribute of tea. The sweetness of tea, is **dependent** upon sugar being added to the tea.



A similar example can be used to understand the relationship between different **beings** and **existence**. If the relationship between a particular being and existence is **necessary**, then that being must necessarily exist. We can call such a being a "**necessary being**". Just as the relation between sweetness and sugar in a necessary one, so too the relation between a necessary being and existence is a necessary relation. It is impossible for there to ever be a time when the necessary being does not exist.

In the same way, if the relationship between a particular being and existence is **not** necessary, we can call such a being a "**dependant being**". Just as the relation between tea and sweetness is dependant rather than necessary, so too the relation between a dependant being and existence: a dependant being may or may not exist.

Human beings and all other beings in this universe are examples of dependant beings. At one point in time we did not exist. Currently, we are living in this world and we exist. The fact that we currently exist proves that a Being external to us gave us existence. This Being must be a necessary being, from which all other causes and effects - the whole chain of contingent beings - comes from. **That necessary being is Allāh (SWT) upon Whom we are totally dependent for our existence at each moment in our lives.**

IN SUMMARY



1. Explain the Big Bang Theory for the creation of the universe. How does it compare with the Qur'ānic version for the creation of the universe?
2. Why is it impossible for science to explain as a fact what took place before the Big Bang?
3. If everything in existence requires a cause for its existence, why does God not have a cause?

ACTIVITY

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

WORD BANK:

- BigbangCauseUncausedCosmological
- DependentEffectNecessaryPossibility
- ExistenceTimeSpaceCreator

LEARNING OBJECTIVES



1. To understand why the universe could not have come about through chance

2. To be introduced to Islam's position in relation to the Theory of Evolution

MY NOTES

THE THEORY OF EVOLUTION

We know today that the Earth is roughly 4.54 billion years old. Scientists also estimate that living creatures existed on this planet at least 3.5 billion years ago. However, when life first started on Earth, human beings did not exist to record exactly how life began.

Charles Darwin was an English naturalist who studied variation in plants and animals during a five-year voyage around the world in the 19th century. He explained his findings in 1859 in a book called "On the Origins of Species", where he famously formulated **the theory of evolution**.

This theory states that all different species on earth originated from a common ancestry and over the course of more than 3 billion years, evolved from simple single cell life forms to the great variety of species that we have present in the world today, including human beings.

In other words, the theory proposes that fishes, lions, parrots, mosquitoes and all other living beings, including humans are all inter-related and share a common ancestor billions of years ago.

MICRO-EVOLUTION VS MACRO-EVOLUTION

The theory of evolution can be divided into two parts - **micro-evolution** and **macro-evolution**.

Micro-evolution is evolution on a small scale - **within** a single species. The theory of evolution states that evolution happens by **natural selection**:

- * individuals in a species show a wide range of variation
- * this variation is because of differences in their genes
- * individuals with characteristics most suited to the environment are most likely to survive and reproduce
- * the genes that allow these individuals to be successful are passed to their offspring
- * Individuals that are poorly adapted to their environment are less likely to survive and reproduce. Given enough time, a species will gradually evolve.

ACTIVITY



In pairs, create a script for a dialogue between an atheist and a Muslim discussing the extent of the validity of the theory of evolution and Islam's position on it.

The results of natural selection **within** a particular species has been witnessed. Similarly, through artificial selection, human beings have also been able to produce new varieties of characteristics within a particular species.

For example, the following different varieties of dogs have been produced through artificial selection:



Micro-evolution is a very natural process and is explainable and verifiable through science. There is no problem in accepting this idea. However, many atheists have tried to use micro-evolution as a way to "prove" **macro-evolution**. This is the idea that over millions of years, the combined effect of natural selection, environmental changes and mutations, can sometimes produce changes in organisms that are so great that **totally new species** are produced. Macro-evolution is thus proposed as the process by which all the different species have come into existence, from simple single cell beings to complex creatures like human beings.

The problem lies in the fact that macro-evolution is just a theory, which has **no** concrete evidence to prove it and it also contains numerous shortcomings. Most importantly, there is **no fossil evidence** for the theory of evolution. Darwin himself admitted that for his theory to be acceptable, there would need to have been countless creatures which were half-fish half-amphibian or half-amphibian half-bird and so on, whom he referred to as "**transitional forms**". This is why he dedicated a special chapter in his book to ask such problematic questions.

"Why if species have descended from other species by fine gradations, do we **not** everywhere see **innumerable transitional forms**? But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?"
(Charles Darwin, The Origins of Species, 1st ed. p. 172)

Darwin proposed that such transitional forms would be discovered when the fossil record is inspected more carefully. It has been now been over 150 years since his book was published and despite a lot of effort to unearth evidence throughout the world, we are yet to see any evidence of any transitional forms! A famous British evolutionist, Derek Ager, thus admits:

MY NOTES





"The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find - over and over again - **not gradual evolution, but the sudden explosion of one group at the expense of another.**"

(Derek Ager Proceedings of the British Geological Association, vol. 87, p. 133)

"If numerous species belonging to the same genera or families, have really started into life all at once, the fact would be fatal to the theory of descent with slow modification through natural selection."

(Charles Darwin, The Origin of Species, 1st ed. p. 302)



ISLAM'S POSITION ON EVOLUTION

The current scientific understanding of evolution is very minimal, especially macro-evolution, because such evolution is proposed to take place over millions of years and hence, it cannot be replicated in a laboratory, nor is there any evidence of any transitional creatures available. However, just as we cannot categorically accept this theory due to the lack of evidence available, we cannot categorically reject it either.

Evolution, as a theory, aims to describe the process through which life - **after it originated in this world** - evolved from its very basic forms, to the great variety that we have today. It does **not** explain to us how life itself began, it just provides us with a theory of how life, **after** it came on earth, diversified and evolved over time. **Evolution is not a substitute for God.**

To use an example, Isaac Newton's laws of motion may explain why and how a snooker ball moves across a snooker table. However, for the ball to actually start moving, a person is still required to hit the ball in the first place. The laws of motion are not substitutes for the player! In the same way, evolution, if proven true, might explain the process through which life evolved in this world; however, God is still required to set this process into motion.

Over time, atheists have been working hard to use Darwin's theory to "prove" that God does not exist and to show that we do not need to believe in God in order to explain how all living beings in the world came about. Those people, including countless scientists, who **do** believe in the existence of God, have been labelled as "**Creationists**" and are made to appear as choosing "religious beliefs" over "science". This has unfortunately been part of a widespread **propaganda mission** by staunch atheists to present religion as being incompatible with science. This cannot be any further from the truth. Unfortunately, such wrong ideas have now crept into the material being taught in our schools and universities.

Theoretically, Islam does not have any problems accepting that all animal life on this planet originated from a common ancestry through evolution, as this would simply be an explanation of the **process** through which God created the countless creatures we have today.

However, according to the mainstream interpretation of Qur'ānic verses discussing the creation of Prophet Ādam (A), Muslims generally reject the idea that **human beings** are also the products of evolution and that human beings evolved from apes. We believe that the first human being was a special creation of Allāh (SWT), who was individually created and placed on this planet, i.e. not through the process of evolution.



IN SUMMARY

1. What is the theory of evolution?
2. What is the difference between micro-evolution and macro-evolution?
3. What is Islam's position on evolution?

DID YOU KNOW?



Colin Patterson, a renowned palaeontologist and evolutionist, once remarked: "No one has ever produced a species by mechanisms of natural selection. No one has ever got near it and most of the current argument in neo-Darwinism is about this question."

KEY POINTS



1. The theory of evolution states that all life on earth originated from a common ancestry.
2. This theory can be divided into micro-evolution and macro-evolution.
3. There is no problem in accepting micro-evolution. However, there is no evidence available to prove macro-evolution. It is just a theory.
4. The theory of evolution does not challenge the existence of God. It just proposes an explanation for the process used by God to create diversity.
5. Muslims reject the idea that human beings evolved from apes.

ACTIVITY

PLACE THE TILES IN THE RIGHT ORDER TO REVEAL A MESSAGE

OOK,	ULAT	ES',	OF S	WIN	Y OF
DAR	'ON	FORM	HEOR	IN H	IS B
PECI	ORI	THE	ON.	LUTI	EVO
CHA	ES T	HE T	RLES	GIN	

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ALL	LIFE	RDIN	PLE	ACCO	DIF
OF	SING	MILL	ELL	N EA	VER
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ENCE	E TH	E TH	EVOL	PROV	THER
TO	UTIO	SIL	E NO	E AR	N.
FOS	EVID	OF	EORY		

We are often under the impression that if we are good in this world, Allāh (SWT) will repay us in the Hereafter in the form of rewards, just like the way our parents reward us for getting good results at school by buying us gifts. Likewise, if we are bad in this world, Allāh (SWT) will punish us for our disobedience in Hell. This too is understood in a similar way to a judge passing a sentence for a criminal for committing a certain crime. In other words, although there is a relationship between our actions and the recompense, the two are not one and the same.

However, when we closely examine the Qur'ānic verses and aḥādīth of the Ma'sūmīn (A) regarding the nature of reward and punishment in the Hereafter, we realise that the truth is much deeper. **In reality, not only is there a relationship between our actions and the recompense, the two are in fact one and the same.**

As human beings act in this world, they are also creating a reality for themselves in the Hereafter. We can therefore think of the Hereafter as a parallel world that exists even now but in a different plane of existence. The inner forms of our actions in this world are the outer, physical realities in the Hereafter.

A good way to understand this reality is with the example of a book. A book has two covers with hundreds of pages in between. When the book is closed, we can see and read the information on the covers, but cannot see the information contained within the book. When the book is opened, we can see the writing on an inner page, but cannot see the information on the covers.



Now think of the actions in this life as information contained in the covers of our book. When we commit these actions, we cannot see the reality of these deeds which are contained inside the book. In the Hereafter, our book will be opened and we will be shown the reality of our deeds. We will enjoy and rejoice over the beautiful realities of our good deeds, but we will be tormented by the ugly realities of our bad deeds.

In the Qur'ān, Allāh (SWT) says:

وُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

The Book will be set up. Then you will see the guilty apprehensive of what is in it. They will say, 'Woe to us! What a book is this! It omits nothing, big or small, without enumerating it.' They will find present whatever they had done, and your Lord does not wrong anyone. [18:49]

LEARNING OBJECTIVES



- 1- To understand that the reward and punishment of Paradise & Hell are actually the manifestations of the reality of our own deeds
- 2- To become acquainted with the Qur'ānic verses & aḥādīth that point to this reality

MY NOTES



GROUP ACTIVITY



Discuss in groups how the understanding of the real nature of reward and punishment that you learnt today will impact your everyday life, especially at the time you are tempted to commit sins.



Similarly, in another verse, He says:

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

On the Day when the punishment envelopes them, from above them and from under their feet, and He will say, "Taste what you used to do!" [29:55]

In other words, human beings do not get "paid" for their good deeds or sins in the next world - they actually create their own Paradise or Hell. This concept of our actions transforming into a physical form is called "**The Embodiment of Deeds**" (**Tajassum al-A'māl**). The good that we create for ourselves in the next world can be multiplied and strengthened through persistence in good work here and the evil realities that we have created for ourselves in the next world can be neutralised or dissolved through repentance (istighfār and tawbah). In yet another verse, Allāh (SWT) says:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ، وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٣٩﴾

And that nothing belongs to man except what he strives for, and as for what he strove for, soon shall he see it. [53:39-40]

The verse above does not say that mankind shall see the reward of what they strove for. Rather, it says that they will see their actions themselves. In fact, the Qur'ān informs us that if we had reached the level of certainty (yaqīn) in our faith, we too could see Hell whilst in this world:

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ، لَتَرَوُنَّ الْجَحِيمَ ﴿٥﴾

Nay! if you had known with a certain knowledge, You should most certainly have seen the Hell; [102:5-7]

Regarding the person that backbites someone else, the Qur'ān says that that person is in fact eating the flesh of his dead brother. This is not a metaphor, but the actual reality of backbiting. If we realised this, we would never backbite anyone else again, because of how disgusting its reality is!

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿٤٩﴾

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allāh, surely Allāh is Oft-returning (to mercy), Merciful. [49:12]

The following ḥadīth from the Holy Prophet (S) is also very useful in understanding the reality of recompense and retribution:

When I ascended to the heavens (for Mi'rāj), I entered Paradise and saw in it an open plain and I saw angels constructing (mansions with) bricks of gold and bricks of silver; and sometimes they would stop. I asked them, "Why have you stopped (constructing)?" They replied, "(We wait) until our payment comes to us." I asked, "And what is your payment?" They said, "The words of the faithful: glory be to Allāh (subhān Allāh), and praise be to Allāh (wa al-ḥamdu lillāh), and there is no god by Allāh (wa lā ilāha illallāh), and Allāh is the greatest (wa Allāhu Akbar). When he recites, we build. When he is quiet, we stop."

The following narration is another example of this reality and proof that one who is virtuous is actually in Paradise-like gardens this very moment, even if he appears to be suffering and in a pitiful condition and one who is evil is burning in a Hell-like fire, even if he appears to be living in a palace and enjoying the pleasures and comforts of this world:



When the 'Abbāsid caliph al-Mutawakkil felt threatened by our 10th Holy Imām (A), he sent his commander to arrest the Imām and bring him to Sāmarrā by force. When the Imām (A) arrived in Sāmarrā, al-Mutawakkil first had him stay at a rundown place called the Inn of Sa'ālik.

Sālih b. Sa'īd reports:

I visited Imām al-Hādi (A) on the day he arrived in Sāmarrā. I said to him, "May I be sacrificed for you! In every matter, they are only concerned to extinguish your light and to diminish you such that they have put you to stay in this hideous inn – the Inn of Sa'ālik."

"Here you are Ibn Sa'īd" said the Imām (A), and he indicated with his hand. Suddenly I was amid pleasant gardens and flowing rivers and gardens in which were perfumed plants and beautiful maidens like veiled pearls. My sight became confused and I was very amazed. The Imām (A) said to me, "This is where we are. This belongs to us, Ibn Sa'īd. We are not in the Inn of Sa'ālik!"

IN SUMMARY

1. What is the true relationship between our deeds and the reward and punishment in the Hereafter?
2. Can you explain two verses of the Qur'ān which point to this reality?
3. Why is it the case that our Paradise and Hell are being created this very moment?

DID YOU KNOW?



The Holy Prophet (S) said: "Three things follow a dead person (as he/she is on his/her way to be buried): his family, his wealth and his actions. Two go back and one stays: his family and wealth go back and his actions stay (with him)."

KEY POINTS



1. It is not the case that Allāh (SWT) will reward us for our good deeds like our parents reward us for doing something good.
2. It is also not the case that Allāh (SWT) will punish us for our bad deeds like a judge punishes a criminal by passing a sentence on him in court.
3. Rather, the reward and punishment are the deeper realities of our actions in this world which will be manifested to us in the Hereafter.
4. We cannot see the deeper reality of our action because of the veils on our eyes. The Qur'ān states that if we had reached the level of certainty, we would be able to see the Hellfire today.

10.3

ACTIVITY

GUESS THE PHRASE!

There is an alphabet bank under each table. The letters in the bank can be used multiple times.

			O		R				R			D			S				
				O			W			N			A			O		E	

Alphabet bank [O,E,U,R,Y,L,N,D,G,T]

		E			R				R			T			G				R
	O		N		H			V				R					L		
						I	G					O		!					

Alphabet bank [A,E,I,O,U,H,W,N,T,L,C,R]

		A		A				M		A		-		'	M				
M		A						E				B			I				T
						O					E								

Alphabet bank [L,Ā,E,O,N,F,D,M,T,J,S,U,A,L,H]

1) To start off with, it is important to remember that just like all created things around us in this world are manifestations of the different Names of Allāh (SWT), all events and places in the Hereafter too are manifestations of His Divine Names, except that the manifestations in the Hereafter are much stronger. After the long journey of numerous checkpoints that takes place on the Day of Judgment, our final home is either Paradise (Jannah) or Hell (Jahannam).

2) Hell is a place of ultimate disgrace and punishment, where Allāh (SWT)'s wrath is continuously manifested upon its inmates. Allāh (SWT) created human beings for Paradise, not Hell. He placed us in this world so that we may acquire Paradise through our good deeds. Yet, some of us use this time to amass evil deeds. Even the smallest amount of evil cannot enter into Paradise, because Paradise is a place where only goodness exists.



The purpose of Hell is to purify human beings of their evil deeds through the severe punishment that they face there. In reality, as was explained in the last lesson, the punishment that they face in Hell is the wretched reality of the evil deeds they committed in this world. Once they are purified of their evil deeds, they can then finally join the people of Paradise to live in it forever.

From this perspective, even the punishment of Hell, has an aspect of Divine Mercy, as it allows people to be purified of their sins. Allāh (SWT) says in the Qur'ān:

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ، يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنِ ، فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

This is the Hell which the guilty used to deny; they shall go round between it and between hot, boiling water. So, which of your Lord's bounties do you deny?
[55:43-45]

3) However, some people have become so evil in this world, such that it is impossible to purify them from their evil deeds. No amount of punishment in Hell can separate them from their evil. Evil has become part and parcel of their core reality. The Qur'ān describes such people as deaf, dumb and blind, not being able to return to the straight path again:

LEARNING OBJECTIVES



1. To understand the purpose of Hell
2. To become familiar with the Qur'ānic verses dealing with the description of Hell

MY NOTES



CLASS ACTIVITY



Discuss why someone even with a speck of evil in their hearts cannot enter Jannah without first being purified of his/her evil.



صُمُّ بَكْمَ عُمِّي فَهَمْ لَا يَرْجِعُونَ



Deaf, dumb (and) blind, so they will not turn back. [2:18]

Their hearts are sealed by Allāh (SWT) once and for all:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۖ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَهُمْ
عَذَابٌ عَظِيمٌ



Allāh has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them. [2:7]

Such evil people will be made to live in Hell for eternity:

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ، خَالِدِينَ فِيهَا أَبَدًا ۖ لَا
يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا



Surely Allāh has cursed the unbelievers and has prepared for them a burning fire, in which they will remain forever and they shall not find any protector or helper.

[33:64-5]

4) When we speak about the different events of the Hereafter, including Paradise and Hell, it is important to keep in mind that it is impossible for us to truly understand what will happen there and how life will be. This is because the Hereafter is a much grander world governed by totally different laws. Just like it is impossible to explain to a baby in the womb of its mother the nature of this world, it is impossible for us to truly grasp the reality of life in the Hereafter. In fact, the jump between this world and the Hereafter is much greater than the jump for the baby from the womb to this world. Having said that, Allāh (SWT) has described Hell in many verses for us so that we can have some basic sort of understanding of that dreaded reality.



A GLIMPSE OF JAHANNAM

MY NOTES



- 1) The Qur'ān describes Hell as a living creature that shows emotions such as rage. It seeks out sinners and envelops them:

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ، تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۖ
كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

When they will be cast into it, they will hear it roar as it boils, as though it will burst with rage. Every time a multitude is cast into it, its keepers will ask them:
“Did no warner come to you?” [67:7-8]

يَوْمَ نَقُولُ لِحِجْهَمَ هَلْ امْتَلَأْتَ وَتَقُولُ هَلْ مِنْ مَزِيدٍ

On that Day We shall ask Hell: “Are you full?” And it will reply: “Are there any more?” [50:30]

- 2) In a ḥadīth, Imām ‘Alī (A) mentions that Hell has seven different gates leading to different areas of Hell. The punishment in each of these areas will be different in terms of harshness and pain. One of these is called The Crusher (al-Ḥuṭamah). It will crush everyone who is thrown inside it and grind them to powder. Then they will be made whole again, just to be crushed again and again. Unlike fire in this world, which can only burn our bodies, the Hellfire also penetrates into our souls and burns it:

كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ، وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ، نَارُ اللَّهِ الْمَوْقَدَةُ
الَّتِي تَطَّلِعُ عَلَى الْأَفْنِدَةِ

No indeed! He will be thrust into the Crusher! What will explain to you what the Crusher is? It is kindled fire of Allāh, which reaches to the hearts.
[104:4-7]

- 3) Allāh (SWT) has created angels specifically to torture the inmates of Hell and to stop them from being able to escape from the pits of Hell. These angels are referred to as the Zabāniyah:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allāh in what He commands them, and do as they are commanded. [66:6]



كَلَّا لئن لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ، نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ، فَلْيَدْعُ نَادِيَهُ
سَدْعُ الرِّبَانِيَةِ ،

No! If he does not stop, We shall drag him by his forehead - his lying, sinful forehead. Let him summon his comrades, We shall summon the guards of Hell!
[96:15-8]

4) The people of Hell always continuously suffer from the pangs of hunger and thirst. They will be given boiling hot water, which will make them even more thirsty. As food, they will only have bitter fruits from the tree of Zaqqūm. This tree grows in the bottom of Hell and its fruits will look like the heads of devils. After drinking and eating, they will be taken back to face their punishments.

ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ ، لَا كِلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ ،
فَمَالُتُونَ مِنْهَا الْبُطُونَ ، فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ، فَشَارِبُونَ شُرْبَ الْهَيْمِ

And you who have gone astray and denied the truth, will eat from the bitter tree of Zaqqūm, filling your bellies with it, and drink scalding water, lapping it like thirsty camels.[56: 51-6]

... أَذَلِكَ خَيْرٌ تُزَلَّأَمَ شَجَرَةُ الزُّقُومِ ، إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ،
إِنهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ، طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ، فَإِنَّهُمْ
لَا كِلُونَ مِنْهَا فَمَالُتُونَ مِنْهَا الْبُطُونَ ، ثُمَّ إِنَّهُمْ عَلَيْهِمْ لَشَوْبًا مِّنْ حَمِيمٍ ، ثُمَّ
إِنْ مَرَجَعُهُمْ إِلَى الْجَحِيمِ

... Is this the better welcome, or the tree of Zaqqūm, which we have made a test for the evildoers? This tree grows in the heart of the blazing Fire, and its fruits are like devils' heads. They will fill their bellies eating from it, then drink scalding water on top of it; then return to the blazing Fire. [37:62-8]

5) Despite all these terrible punishments of Hell and others which haven't been mentioned in this lesson, the worst punishment the inmates of Hell will face will be the feeling of being extremely far from the presence and Mercy of Allāh (SWT).

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

No indeed! On that Day they will be screened off from their Lord [83:15]




إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

But those who sell out God's covenant and their own oats for a small price will have no share in the life to come. God will neither speak to them nor look at them on the Day of Resurrection- He will not cleanse them [of their sins] - agonizing torment awaits them. [3:77]

6) Due to this, the inmates of Hell will be constantly overcome with tremendous regret at how they lived there lives:

...In this way, Allāh will make them see their deeds as a source of bitter regret: they shall not leave the Fire. [2:167]

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

And the day when the unjust one shall bite his hands saying: Oh! would that I had taken a way with the Messenger! [25:27]

May Allāh (SWT) protect us
all from such an outcome...



IN SUMMARY

1. How can Hell be viewed in one way as Divine Mercy?
2. How many gates are there leading to different areas in Hell?
3. What is al-Huṭamah?
4. Describe the tree of Zaqqūm.
5. What is the worse punishment of the inmates of Hell?

DID YOU KNOW?



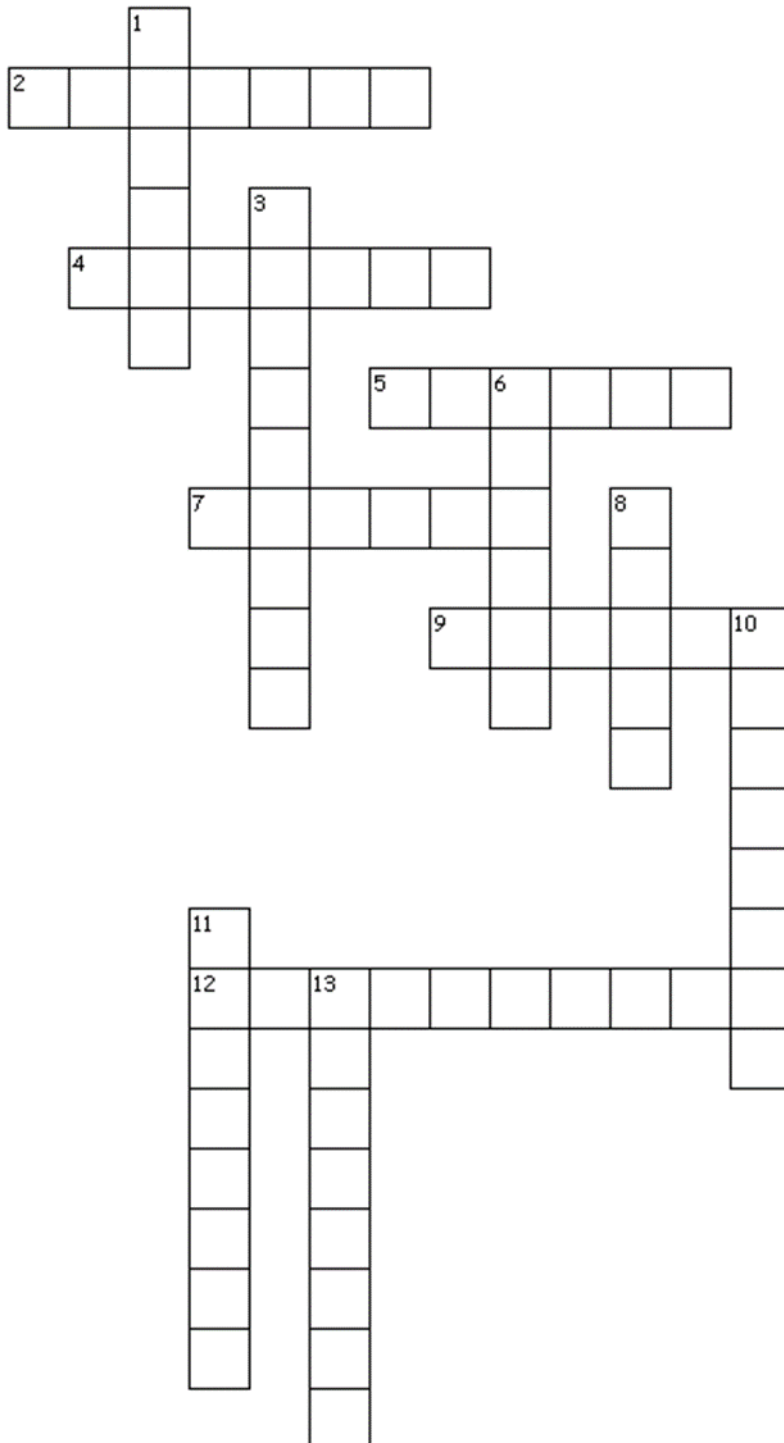
Angel Jibrā'īl (A) said to the Holy Prophet (S): **"If only one garment from among the garments of the people of the Fire was to be hung between the sky and the earth, the people of this world would die of its smell."**

KEY POINTS



1. Just like in this world, all the events and places in the Hereafter are the manifestation of the Divine Names of Allāh (SWT).
2. Hell is where the wrath of Allāh (SWT) is manifested most severely.
3. However, even Hell has elements of Divine Mercy because the punishments therein serve as purifying agents, such that eventually most people will leave Hell and enter Paradise.
4. Some people will remain in Hell for eternity. These are those who have committed so many evil deeds that evil has become part and parcel of their reality. No amount of punishment can remove their evil from them.

ACTIVITY



ACROSS

2. The punishment faced in Hell is due to the _____ of our evil deeds that we committed in this world.
4. One of the gates of Hell is called al-_____.
5. The purpose of Hell is to _____ human beings of their evil deeds.
7. Hell in the Qur'ān is described as a _____ creature that shows emotions such as rage
9. The _____ of the evil-doers are sealed.
12. It is _____ for us to truly understand what will take place in the Hereafter.

DOWN

1. The food of Hell will be the bitter fruits from the tree of _____.
3. Angels created specifically to torture the inmates of Hell are called _____.
6. The inmates of Hell will be constantly overcome with tremendous _____.
8. The worst punishment the inmates of Hell is the feeling of being extremely far from Allāh (SWT)'s _____.
10. The manifestation of the Divine Names of Allāh (SWT) are much _____ in the Hereafter.
11. Hell is a place of ultimate _____ and punishment.
13. _____ is a place where only goodness exists.

1) The Holy Qur'ān refers to the final dwelling place of the righteous people in the Hereafter as Jannah. This Arabic word originates from the root word Janna-na, which refers to something that is hidden from sight. Paradise is referred to as Jannah, because of its description as a garden hidden from sight due to being covered with trees. Another possible reason for its name is because this promised garden is hidden from our sights in this world.

Apart from human beings and angels, the third type of intelligent beings described by Allāh (SWT) in the Qur'ān are the Jinn. The name Jinn originates from the same root as Jannah. They are known as such because they too hidden from human sight.



2) The Qur'ān provides us with multiple detailed accounts of the nature of Paradise and the type of life its inhabitants will enjoy. It is the abode of everlasting peace and bliss. There is no pain nor suffering in Jannah. No worries, no old age and its inhabitants will never feel any sort of tiredness or boredom. In fact, the Qur'ān is clear that no matter how much we try, we can never even get close to understanding what is awaiting the believers in Paradise:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

No one knows what delights of the eyes are kept hidden for them as a reward for their deeds. [32:17]

3) As discussed in the last two lessons, the reward and punishment of Paradise and Hell are the manifestations of the reality of our deeds in this world. When we perform good deeds or sin in this world, we only see the apparent forms of our deeds. However, the true beauty or ugliness of our deeds will be shown to us in the Hereafter. Paradise and Hell exist today. We are creating our Paradise or Hell with every action that we perform!

4) Human beings were created to eventually live in Jannah. Anything other than Jannah is below the worth of the human being, the best of Allāh (SWT)'s creation. He granted human beings the special gift of free will, so that they can perform good deed in this world and create their Jannah.

LEARNING OBJECTIVES



1. To understand the nature of Paradise
2. To become familiar with the Qur'ānic verses dealing with the description of Paradise

MY NOTES



CLASS ACTIVITY



Reflect upon the following ḥadīth. What do you understand from it? How is the ḥadīth relevant to you in your daily life?
Imām al-Bāqir (A): "Paradise is surrounded by trials and patience. So whoever endures trials in the world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires [of the world] will enter the Fire."



Imām 'Alī (A): "Verily there is no price for your soul except for Paradise, so do not sell it for anything else."



However, just like when raw material is used in a factory to manufacture precious items and in the end we are also left with some waste product, the same too goes for human beings who choose to use their free will to perform evil deeds. The only fitting place for this waste product is Jahannam.

Imām al-Ṣādiq (A) said: "The people of the Fire will be kept permanently in the Fire because their intentions in the world were such that if they were to live forever therein, they would disobey Allāh forever. And verily the people of Paradise will be made to remain in Paradise permanently because their intentions in this world were such that if they were to live forever therein, they would obey Allāh forever. So it is due to these intentions that these and those have their permanent residence."



Then the Imām recited the word of Allāh, the Exalted: "Say, 'Everyone acts according to his character'" and said that it means according to their intention.

5) The path to Paradise is through Hell. All of us will pass through Hell:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا



There is not one of you but shall pass by Hell. This is a decree which your Lord will fulfill. [19:71]

The most righteous people described in sūrat al-Wāqī'ah as "The Foremost of the Foremost" (al-sābiqūn al-sābiqūn), will be kept far from the Hellfire and will quickly pass through to Paradise.

As for the rest, they will need to become cleansed from all traces of evil in them before being fit to enter Paradise. This will either take place through direct Divine Forgiveness and Mercy or through purification via temporary punishment in Hell.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ...



And we shall strip all rancour from within their hearts... [7:43]

Imām al-Bāqir (A): "Some people will burn in the Fire, until they are burned to ashes [and become pure] - then they will be taken out through intercession."



Only the most evil of people, who cannot be purified from their evil no matter how much they are punished, will remain in Hell for eternity.

THE DESCRIPTION OF JANNAH

MY NOTES



1) Jannah is described in the Qur'ān as a beautiful garden where rivers will flow:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾



And such will be the Paradise promised to the God-fearing: rivers will flow beneath it, its fruits will be eternal, and so will be its blissful shade. That is the ultimate destiny of the God-fearing while Fire is the destiny of the unbelievers. [13:35]

2) The inhabitants of Jannah will live in huge palaces made of gold, silver, pearls and rubies, where they will be reclining on their thrones and socialising with other people in Jannah:

عَلَى سُرُرٍ مَوْضُونَةٍ ، مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿٥٦﴾



On thrones decorated, Reclining on them, facing one another. [56:15-6]

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾



Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach [55:54]

3) In Paradise, people will be reunited with their righteous family members and will be married to the most beautiful heavenly spouses created especially for them, called the Ḥūr al-ʿĪn. Angels will be there to serve and greet the believers:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ، سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ ﴿٤﴾



The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate: "Peace be upon you. You merit this reward for your steadfastness. How excellent is the ultimate abode!" [13:23-4]

[13:23-4]



DID YOU KNOW?



Imām ‘Alī (A) has said:
"Paradise has eight doors: a door through which the prophets and the truthful ones will enter, a door through which the martyrs and the righteous will enter, five doors through which our Shī‘ah and our lovers will enter...a door through which the rest of the Muslims will enter, those that bear witness to 'There is no god but Allāh and who do not bear an atom's weight of enmity towards us, the Ahl al-Bayt."

4) There will be various different types of rivers flowing in Paradise. The food and drink will resemble those in this world, but the taste will be far greater than what is available in this world. Eating and drinking from these will also carry immense spiritual pleasure and benefit:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ

A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder. [47:15]

KEY POINTS



1. Jannah is the Arabic word used in the Qur‘ān for Paradise. It is the eventual destination of the good-doers.

2. Paradise is a pure place and no evil can enter it. Therefore, all its inhabitants will be purified from their evil before they can enter it. This will either be by direct Divine Forgiveness and Mercy or through temporary punishment in Hell.

3. People will live physical lives in Paradise and the beauty and pleasure of Paradise is beyond our wildest imagination.

4. The greatest joy for the people of Paradise is attaining the Pleasure of Allāh (SWT).

5) Anything and everything the people of Paradise desire would be made instantly available for them:

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدَّعُونَ

They shall have fruits therein, and they shall have whatever they desire.[36:57]

6) Each day the people of Paradise will be shown new manifestations of the Beauty and Majesty of Allāh (SWT) and each day they will continue to get closer to Him. Despite all of the physical pleasures that they will enjoy in Paradise, the greatest happiness for them will come from attaining the Pleasure of Allāh (SWT) (*riḍwān Allāh*), knowing that their efforts in this life paid off and that He is happy with them:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينَ طِبَيبَةً فِي جَنَّاتٍ عَدْنٍ ۖ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allāh has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is the pleasure of Allāh; that is the grand achievement. [9:72]

IN SUMMARY



1. Why is the path to Paradise through Hell?
2. How are we creating our Paradise or Hell today with each action we perform?
3. Describe three different features of Paradise.

ACTIVITY

UNSCRAMBLE EACH OF THE CLUE WORDS

Copy the letters in the numbered cells to the matching cells at the bottom.

DOLG

VEIRSL

8

NNJI

6

LMKI

12

NEOHY

14

SPREAL

NORETSH

9

TURSIF

15

QIBNAUS

SUERIB

NAHANJ

GAERDN

13

RETSE

11

RIVRES

SETROMFO

7

KISL

TNDYSIE

4

HRU

1

FASTASDTSNESE

3

NIWLADRAALH

2

BUYTAE

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JAMSYTE

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15

MAIN LEARNING OBJECTIVES

The main learning objectives are outlined at the start of the lesson. However, should you wish to add additional objectives, please add them here

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

3.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON	(15 MINUTES)
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MAIN ACTIVITY	(20 MINUTES)
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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

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RESOURCES

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REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

3.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

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LESSON PLAN

CLASS: _____ | DATE: _____

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TEACHER NOTES

TAWHĪD

1. What are the proofs for the existence of God?

Please refer to Lesson 1 of the Class 11 Madressa manual.

2. How can we believe in a God that we cannot see?

Allāh (SWT) is beyond the limitations of space, time and matter. He would have to be limited to a physical body in order for us to be able to see Him with our physical eyes. Any God that can be seen with physical eyes should be rejected, for such a God is not worthy of worship.

Someone once came to Imam Ja’far al-Ṣādiq (A) and said to the Imām that he wanted to see Allāh (SWT). The Imām told him to look at the sun. When the man tried to look, he had to immediately turn his face away from the sun because it was too bright for his eyes. The Imām then asked the man how it would be possible for him to see the Creator of the sun, if he couldn’t even bear to see the sun.

Although Allāh (SWT) is too great to be seen by our physical eyes, we can perceive Him through the eyes of our hearts. Someone once asked Imām ‘Alī (A) whether he had seen God, to which Imām replied: “I do not worship a God that I have not seen.” The Imām then explained that physical eyes cannot see Him, but the eyes of our hearts can perceive God through the realities of belief.

3. Why can't there be more than one God?

Please refer to Lesson 1 of the Class 8 Madressa manual.

4. Who created God?

Please refer to Lesson 1 of the Class 11 Madressa manual.

5. If God already knows all the actions that I'm going to commit in the future, then does that mean my actions are all pre-destined?

Allāh (SWT) has knowledge of all things, including knowledge of where each of us will end up in the Hereafter as a result of the decisions we will take in this world with our free-will. This knowledge does not mean that He has pre-destined our actions, just as the knowledge of a weatherman of the next day’s weather does not mean that he caused the weather to be such.

6. What does Islam have to say about the Big Bang Theory?

Please refer to Lesson 1 of the Class 11 Madressa manual.

7. What does Islam have to say about the Theory of Evolution?

Please refer to Lesson 2 of the Class 11 Madressa manual.

8. What is shirk and what is the difference between the major and minor shirk?

Please refer to Lesson 1 of the Class 8 Madressa manual.

9. What are the different ways we can get to know Allāh (SWT) better?

Please refer to Lesson 1 of the Class 10 Madressa manual.

‘ADĀLAH

1. Can God create a rock that is too heavy for even Him to lift?

The Simple Answer

These type of questions challenging the Omnipotence of God, sometimes referred to as the “omnipotence paradox”, are nothing new and have been posed for thousands of years in various different forms, where at first glance, both a positive or a negative answer to such questions seems to negate God’s Omnipotence. Such questions were even posed to the Imāms (A), to which they provided answers. Other variations of these questions include: “Can God make a half greater than its whole?” and “Can God put the whole world into an egg, without making the world smaller or making the egg larger?” The latter was posed to Imām ‘Alī (A), to which he answered: “Certainly God cannot be characterised as unable or incapable, but what you have asked about does not have the potential of existence.”

In other words, the answer to the question “Can God create a rock that is too heavy for even Him to lift?” is that such a thing cannot take place. The limiting factor is not in God’s Power to do such a thing. Rather, the limiting factor lies with the rock. Likewise, a half cannot be made greater than its whole, as “half” and “whole” would otherwise lose their meanings. Such situations are termed “logical impossibilities” and outside the realm of being brought into existence. Allāh (SWT) says in the Qur’ān, “He has power over all things.” [2:106] However, impossibilities cannot even be called “things”, such that they can be brought from potential existence into actual existence.

For a more complete philosophical response to the “omnipotence paradox”, please refer to the detailed answer below.

The Detailed Answer

This ‘mystery of absolute power’ has been expressed in various forms and shapes; in most cases, the essence of the question is the same. The most complicated of this class of questions are those which, however they end up being answered, seem to limit the power of God directly. In order to begin answering these questions, it is necessary to first break down the various types of ‘impossibilities’. These impossibilities can be divided into two categories:

1. Logical Impossibilities
2. Regular Impossibilities

Logical impossibilities are impossible matters which are completely impossible to even imagine, and these themselves, are divided into two groups:

- A. Things impossible in their essence: these are matters which are impossible in their essence, without having to even come into existence in order to show their impossibility. For example, the co-existence of two contradictions (for instance, it is essentially impossible for something to both be and not be at the same time).
- B. Things which are impossible in their occurrence: These things are not impossible in and of themselves, but their coming about necessitates something which is impossible in its essence. For example, the existence of an effect without having a cause.

Regular impossibilities are matters which are impossible according to natural laws, but are not logically impossible (meaning that they are neither impossible in essence, nor impossible in occurrence). For example the changing of a staff into a serpent or the curing of the sick without medicine, or the speaking of inanimate objects

are all examples of regular impossibilities. These are matters which are opposed to the ordinary way in which things work, but they are not in essence impossible to occur and may simply be due to our ignorance of their real cause. From this angle, it may be said that regular impossibilities are in reality not impossible or unattainable at all, but our ignorance towards their cause may be the reason we see them as being impossible. Anyways, after explaining this introduction, we will now return to the question at hand.

It must be kept in mind that the power of God does not include the two types of logical impossibilities (in essence and in occurrence) that were mentioned and these are completely outside the circle of possibility. This is not to say His Power is limited, but it is to say that the actions themselves are impossible and therefore outside the circle of what can be done. The problem is that all the questions that are usually presented in the ‘mystery of absolute power’ are ones related to these two logical impossibilities.

For example, if we were to look at the real meaning of the word creation, which in the science of philosophy is described as “causation”, then we would see that the Creator (the cause) has power over all aspects and facets of His creation. To explain this in even more precise terms, the essence of creation and all of its characteristics are completely bound to and dependent on the Creator. Now imagine a creation whose creator is unable to take out of existence or cause any change within. This will mean that in reality, he isn't its creator, because if he was, he would be able to do all those things. This is nothing but a logical contradiction; because it means that the creator is both creator and not creator at the same time, and this is nothing but the co-existence of contradictions which is impossible.

By paying attention to the previous example, the answer to this question will become clear: the creation of a rock which God, who is its Creator, is unable to move is an impossibility. Just as we mentioned previously, God’s power does not concern things which are impossible in themselves (if something is possible in itself, God will have the power to bring it into existence).

It may be said in objection, that the answer to this question is nothing but the limitation of God’s power and the showing of Him as incapable. In answering this question, we must pay attention to a very important point, which shows that the absence of the power of God in things which are impossibilities does not at all entail the limiting of Divine Power. In reality, it simply shows that it is an impossible matter outside of the circle of potential possibility, meaning that it does not bear the potential of happening. If it did, He could do it. In other words, impossibilities (both those in essence and in occurrence) are beyond taking place; they are too low, they aren't qualified for taking place; they don't bear the potential. On this basis, impossibilities can't even be called “things”, thus not being covered by the Quranic verses which state:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

which means: “He has power over all things”. Anything that exists or can exist can be called a “thing”. To sum this up, God is all powerful and all mighty, and in terms of things which are impossible, these are not even included in the realm of possibility and the lack in them does not entail a lack in the power of God.

In order to make this matter more clear, the following example will prove useful: “Bring into mind a master potter who is able to make the most beautiful pots out of clay. Now if we were to give him water rather than clay and ask him to build us a pot using that base material, it is obvious that he will not be able to make even the most basic of a pot. Yet, we would never say that this lack of ability was because of his inability, weakness, or

inexperience and say that he was not a master potter. What he had in his possession (i.e. the water) did not have the potential of being changed into a pot and the transformation of water into a pot is impossible and inconceivable.”

To conclude, the answer to this ‘enigma of absolute power’ is that, in regards to questions such as, “Can God create a rock which even He cannot lift?”, the reality is that these are in the category of impossibilities. Due to their nature, they don’t have the possibility of coming into existence. This lack of potential existence is something which relates back to the nature of the affair and does not relate to God’s power and ability (in layman’s terms, it is “impossibility’s fault, not God’s). It is worthwhile to mention that in certain traditions, there are examples of these questions being raised and their answers. For example, in a tradition it has been narrated that an individual asked Imām ‘Alī (A): “Can your God put the world into an egg, without making the world smaller or the egg larger?” Imām ‘Alī (A) answered him by saying: “Certainly God cannot be characterized as unable or incapable, but what you have asked about does not have the potential of existence.”

According to Imām ‘Alī (A), this matter is impossible, but it does not mean that God is unable or limited in His power. What is being asked cannot happen and is a logical impossibility, not that Allāh (SWT) has any limits in His power.

2. How can God be Just while there exists 'natural evil' in the world?

Please refer to Lesson 2 of the Class 10 Madressa manual.

3. How can God be Just and allow 'man-made evil' to take place in the world?

Please refer to Lesson 3 of the Class 10 Madressa manual.

4. Why does Allāh (SWT) bring difficulties to believers?

Please refer to Lesson 3 of the Class 10 Madressa manual.

NUBUWWAH & IMĀMAH

1. What is the Raj’ah?

The Arabic term “raj’ah” means “return”. It refers to the belief that after the reappearance of Imām al-Mahdī (A), a group consisting of the most sincere believers will be brought back to life in order for them to witness the Divinely promised rule of justice under the righteous Imām and in order to exact revenge from the enemies of the Ahl al-Bayt (A). The purpose of the raj’ah would also require that a group of the worse enemies of God and the Ahl al-Bayt (A) also be returned to this world, so that revenge may be exacted from them.

Traditions explaining the occurrence of the raj’ah are great in number and evidence for the possibility of such an occurrence is also present in the Qur’ān. For example, compare the two verses of the Qur’ān cited below:

وَيَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

On that day We shall resurrect from every nation a group of those who denied Our signs, and they will be held in check. [27:83]

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ

The day when the trumpet is blown, whoever is in the heavens and whoever is on the earth will be terrified, except such as Allah wishes, and all will come to Him in utter humility. [27:87]

As can be seen, the verses above are speaking of two different days. The first verse refers to the revival of only a particular group, whilst the second refers to the revival of the whole of mankind. Many commentators explain that the first verse is referring to the revival of a group of the enemies of God during the raj’ah, while the second refers to the revival of the whole of mankind on the Day of Resurrection.

The coming back to life of certain people before the Day of Judgement should not come as something of surprise, since the Qur’an also mentions other groups of people who were brought back to life from death. One example of this can be seen in verses 2:55-6, where a group from among the Banī Isrā’īl is brought back to life after death.

According to a narration from Imām Ja’far al-Ṣādiq (A), one who recites Du‘ā’ al-‘Ahd for 40 consecutive mornings will be counted amongst the helpers of the 12th Holy Imām (A) and if this person happens to die before the Imām’s reappearance, Allāh (SWT) will raise him/her from his/her grave in order for them to assist the Imām in his mission. One of the things we pray for in this supplication is the following:

“O Allāh, if death that You have made inevitably and certainly incumbent upon Your servants stands between me and him (the 12th Imām), then take me out of my grave using my shroud as dress, unsheathing my sword, holding my lance in my hand, and responding to the call of the Caller who shall announce (the Imām’s advent) in urban areas and deserts.”

2. What is Taqiyyah? Does it not amount to hypocrisy (nifāq)?

Taqiyya refers to the permissibility for a Muslim to conceal one’s true beliefs in situations where there is fear that one’s life, property or honour, or that of other Muslims, is at the risk of being endangered. Although on the one hand, acting according to one’s beliefs and speaking the truth is given utmost importance, the safeguarding of one’s life, property or honour is also paramount. When these two come to clash, more often than not, leeway is provided to give precedence to the latter. A simple example to elucidate this principle is that of the consumption of pork - although according to Islamic law this is strictly prohibited, the ban is lifted at times of desperation. In the Qur’ān, Allāh (SWT) says:

“Except someone who is compelled [to recant his faith] while his heart is at rest in it, those who disbelieve in Allāh after [affirming] their faith and open up their hearts to unfaith, Allāh’s wrath shall be upon them and there is a great punishment for them.” [16:106]

It is unanimously agreed among Muslim scholars that the one who’s ‘heart is at rest’ on account of faith as referred to in this verse is the famous companion of the Holy Prophet (S), ‘Ammār bin Yāsir. The polytheists of Makkah had caught ‘Ammār and wouldn’t let him free until he condemned the Holy Prophet (S) and praised their gods. Out of taqiyyah, he eventually complied with their wishes; however, upon relating the incident to the Holy Prophet (S), the latter instructed ‘Ammār that was such an episode to take place again, then he should repeat what he had mentioned to them before in the same way.

Another significant verse, "A believer, a man from among the people of Pharaoh, who had concealed his faith..." [40:28], clearly bring forth the idea that one may be a 'believer' in the eyes of God, yet under special circumstances in life, be compelled to hide one's beliefs in public - or as in 'Ammār's case, go as far as to lie about them.

At first glance, it might seem to the reader that such a belief is tantamount to hypocrisy - it's Arabic equivalent being *nifāq*, for the idea suggests putting forward a false image of oneself. However, when *taqiyyah* is analysed through an Islamic framework, it would become quite apparent that such an assertion couldn't be any further from the truth. In fact, *taqiyyah* and *nifāq* are seen as opposite states, for while *nifāq* pertains to the outward declaration of faith whilst having disbelief in the heart, *taqiyyah* is an outward show of disbelief due to fear while the heart is full of faith. In the Qur'ānic light, as has been proven above, *taqiyyah* is not only permitted, but at times even recommended, while *nifāq* has been clearly reproached as can be witnessed in the 63rd chapter named "The Hypocrites" (*Al-Munāfiqūn*).

Having said this, considering the same logic, acting according to *taqiyyah* can at times become forbidden if the greater good is endangered through it, such as *taqiyyah* causing the misguidance of other Muslims from the teachings of Islam. A vivid example of this in Islamic history was manifested by Imām al-Ḥusayn (A), when he rose up against the deeply irreligious rule of the Umayyad caliph Yazīd bin Mu'āwiyah in 61 AH resulting in the preservation of the teachings of Islam for later generations at the expense of his own life and that of his family members and close followers.

3. Why do we perform tawassul?

Please refer to Lesson 3 of the Class 8 Madressa manual.

4. What is the difference between tawassul and shafā'ah?

Please refer to Lesson 3 of the Class 8 Madressa manual.

5. How can the Ma'ṣūmīn (A) benefit us if they are no longer physically alive?

Please refer to Lessons 2 & 3 of the Class 8 Madressa manual.

6. How can the Ma'ṣūmīn (A) hear us once they are no longer physically alive?

Please refer to Lessons 2 & 3 of the Class 8 Madressa manual.

7. Why did the Imām al-Mahdī (A) go into ghaybah?

Please refer to Lessons 5 & 6 of the Class 10 Madressa manual.

8. How can we benefit from Imām al-Mahdī (A) while he is in ghaybah?

Please refer to Lessons 5 & 6 of the Class 10 Madressa manual.

9. How can Imām al-Mahdī (A) be alive for so long?

Please refer to Lessons 5 & 6 of the Class 10 Madressa manual.

10. What is ‘ishmah and why do the Imāms have to be ma‘šūm?

Please refer to Lessons 2 of the Class 9 Madressa manual.

11. What are the different Qur’ānic verses and aḥādīth relating to the appointment of Imām ‘Alī (A)?

Please refer to Lesson 3 of the Class 9 Madressa manual.

12. What are the different ways the Holy Prophet (S) received revelation?

Please refer to Lesson 4 of the Class 10 Madressa manual.

QIYĀMAH**1. Why do we need to believe in the Hereafter?**

Please refer to Lesson 4 of the Class 8 Madressa manual.

2. Why did God not place us directly into Paradise?

If a child is given a PhD certificate, he/she won’t understand its worth and it will not hold any value for him/her. However, if that same child, after years of struggle, goes through primary and secondary school, then completes his/her Bachelor’s and Master’s Degree and then finally completes his/her PhD, that same PhD certificate will now hold enormous weight in his/her eyes. The same is true for a believer when he/she enters Paradise after years of trials and difficulties in this world. It is out of the Mercy of Allāh (SWT) that He has allowed us to partake in the grand scheme of things, such that when we inshaAllah reach Paradise, we can feel a sense of accomplishment.

The life of Prophet Ibrāhīm (A) is a very good example. He went through many extremely difficult trials: Everyone in his community was against him and he was thrown into a huge fire.

He didn’t have any children until a very old age. When he was finally granted a child, he was commanded by Allāh (SWT) to abandon this baby and its mother in a faraway desert.

After many years, when he returned to the desert to once again meet his child, he was now commanded to slaughter this child as a sacrifice to Allāh (SWT).

Prophet Ibrāhīm (A) passed each one of these difficult trials and each time he passed a trial, his station in front of Allāh (SWT) also increased:

He was first made a nabī

Then he became a rasūl

Then he became the special Friend of Allāh (SWT) (khalīl Allāh)

Then finally, he became an Imām

Paradise is a special place and it needs preparation before one is fit and capable of entering it. Just as a foetus needs to first develop within the womb of its mother before it is fit and capable to enter into this world, we too need to first go through this phase of existence before we are capable of entering Paradise. The trials and

difficulties of this world are necessary factors to enable spiritual growth within human beings making them capable of admittance into Paradise. Imām al-Bāqir (A) has thus said:

“Paradise is surrounded by trials and patience. So whoever endures trials in this world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires (of the world) will enter the Fire.”

3. Will all non-Muslims go to Hell?

In Islam, no human being is given the privilege and authority to pass judgement on who will end up going to Paradise or Hell. This is the exclusive domain of Allāh (SWT).

Every human being's test in this world is different and their final position in the Hereafter is dependent on the extent to which they submitted to the truth that was available to them in this world. Just as it is possible for someone who is only Muslim by name to end up in Hell, it is possible for a non-believer to end up in Paradise, because he/she submitted to what they truly felt was the truth.

In today's world, due to the mass misrepresentation of Islam in the media, many people only get exposed to grossly skewed versions of Islam. While if they were exposed to the correct understanding of Islam, they too would have quickly entered into the folds of Islam. It would thus be wrong to pass quick judgements on all non-Muslims as being bound to Hell. This reality is also seen in the Qur'ān. For example, Allāh (SWT) says:

“For all those who believe in Allāh and in the Last Day and do good deeds - be they either believers, Jews, Sabaeans or Christians - neither fear shall fall upon them, nor shall they have any reason to grieve.” [5:69]

The Qur'ān is clear that Hell is the destination of the “kāfir”. However, it is incorrect to label every non-believer as a “kāfir”. This title exclusively refers to those people who are aware of the reality of God, yet decide to reject this knowledge. Most non-believers do not in fact fall into this category.

4. Why did God create those people He knew would end up going to Hell?

Every human being was created with the potential and ability to reach Paradise as their final destination. If someone's final destination is Hell, it is only because they chose to go out of their way to disobey Allāh (SWT) and commit evil. As Imām al-Sajjād (A) once remarked, it is not a surprise for someone to achieve Paradise. However, given the endless Mercy of Allāh (SWT), it is a great surprise and shock how someone can end up in Hell. They must have been extremely wretched people!

Having said that, if Allāh (SWT) had only created those human beings who would end up going to Paradise, this would have nullified the whole purpose of the test of this world. The potential for some people to end up going to Hell is a logically necessary part of the free will given to man. It is also important to remember here that Divine Knowledge of every human being's eventuality in the Hereafter does not equate to pre-destination.

5. If God is the most Merciful, why does He punish human beings in the Hereafter?

Please refer to Lessons 3 & 5 of the Class 11 Madressa manual.

6. What happens to a person straight after he/she dies?

Please refer to Lesson 5 of the Class 8 Madressa manual.

7. What is Barzakh and what happens there?

Please refer to Lesson 4 of the Class 9 Madressa manual.

8. How does the Qur’ān describe Paradise and Hell?

Please refer to Lessons 4 & 5 of the Class 11 Madressa manual.

MISC

1. Why do many bad people today use the name of Islam to do their evil work?

Please refer to Lesson 1 of the Class 6 Madressa manual.

2. Are women inferior to men in Islam?

When we ask whether women are regarded as inferior to men in Islam, what is actually being asked is whether the status of women is lower than that of men in the eyes of Allāh (SWT). In the Qur’ān Allāh (SWT) provides a clear answer to such a question in sūrat al-Ḥujurāt, where He says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-Knowing, all-Aware. [49:13]

Allāh (SWT) is very clear in this verse that the only distinguishing factor between a man and woman in their status is the level of their God-consciousness.

The examples that are usually cited by people who claim that women are inferior to men in Islam, include the ability for men to marry up to four wives, the greater portion of inheritance they receive and the physical hijab that women are obligated to wear. Given this is an FAQ on ‘Aqā’id related topics, these matters pertaining to Islamic Law will not be discussed individually here. However, the wisdom behind each of these injunctions, as well as others, has been explained in great detail in countless works by our scholars and is easily accessible.

What is sufficient to note here is that such laws are based on a holistic understanding of the creation of men and women in Islam and the harmony in society that Islam wishes to create and maintain. It is incorrect to assume that equality between men and women means that men and women should be apportioned the “same” of everything, in the same way as giving the same amount of food to a horse and a cat would not be deemed as achieving equality and justice. Men and women have their own requirements and needs that need to be met in order for each to reach their own perfection.

Furthermore, Islam does not simply view men and women as individuals and stipulate rulings in Islamic Law simply based on this, but also how men and women can best complement each other and work together to create harmony in society. In order for a pair of shoes to be fit for purpose, we need a left shoe and a right shoe that complement each other and work together, not two left shoes or two right shoes. Many rulings in Islamic Law, such as the inheritance law, are based on such a holistic view of society, which are often viewed by people out of this context and hence misunderstood.

3. What do the Shī'ahs believe regarding the companions of the Holy Prophet (S)?

The companions and friends of the Prophet who believed in him and who derived wisdom from his presence, receive from us, the Shī'ah, a special reverence, whether they be amongst those martyred at the Battles of Badr, Uhud, Aḥzāb and Ḥunayn, or of those who remained alive after the passing away of the Holy Prophet (S). All of them, insofar as they were the companions of the Prophet and believed in him, deserve our respect, and there is no true Muslim in the world that would speak badly of the companions, or express unkind opinions about them; and should anyone claim that a group of 'Muslims' do in fact indulge in such criticisms, such claims would be baseless.

However, alongside this issue there is another question which should be addressed without prejudice, sentimentalism or bitterness: were all the companions equally just, pious and devoid of sin? It is clear that seeing the Prophet and keeping his company, despite being a great honour, cannot be seen as rendering a person immune from sin; we cannot therefore regard all of the companions in exactly the same light, as being all equally just, pious and shorn of all sinfulness. For, according to the testimony of the Qur'ān, in spite of their having the honour of being companions, they are divided into different categories as regards to their faith and hypocrisy, and in respect of obedience and disobedience to Allāh (SWT) and His Prophet (S). Taking due account of this differentiation, it cannot be said that they are all as one, each one of them being as just and as pious as the next.

There is no doubt that the Qur'ān has praised the companions on several occasions. For example, as regards those who made the oath of allegiance to the Holy Prophet (S) at the time of the negotiations leading to the Treaty of Ḥudaybiyyah, the Qur'ān expresses the satisfaction (of God): "Allāh was well pleased with the believers when they swore allegiance to you beneath the tree..." [48:18] But this praise, their eliciting the good pleasure (riḍwān) of God, relates to them 'when they swore allegiance to you', and cannot thus be regarded as evidence of a guarantee of rectitude and deliverance from faults for all of them for the rest of their lives. For if one or more of them afterwards takes a wrong path, evidently, the previous pleasure of God cannot be pointed to as evidence of their continuing piety or of their being permanently devoid of faults: the rank and station of these companions who elicited the pleasure of God is not higher than that of the Holy Prophet (S) about whom the Qur'ān says: "If you ascribe a partner to Allāh, your work will fail and you will indeed be among the losers." [39:45]

This kind of verse expresses the virtue manifested by these persons in that particular state, and of course, should they maintain such virtue until the end of their lives, they would attain salvation.

On the basis of what has been said, whenever we have definitive evidence from the Qur'ān, the ḥadīth or from history, of the deviation of a person or persons, one cannot refute this evidence by reference to such instances of the kind of praise quoted above. By way of example, the Qur'ān refers to some of the companions by the term fāsiq, that is, a transgressor: "Oh you who believe! If a transgressor brings you some news, verify it..." [49:6]

In another verse, referring to one companion, we have: "Is someone who is a believer like him who is a transgressor? They are not alike." [32:18]

This individual, according to definite historical evidence, was Walīd b. 'Uqba, one of the companions of the Prophet, who despite having the double merit of being a companion and of having made the Hijrah with the earliest Muslims, was unable to preserve his good name, and through having lied about the tribe of Banī Mustaliq, earned the title of fāsiq from Allāh (SWT).

Taking due note of this verse and other similar ones and with regard also to those aḥādīth in which certain companions are severely criticized and likewise, taking into account the historical evidence pertaining to certain companions, one cannot definitively regard all of the Prophet’s companions - whose number exceeds 100,000 as being equally just and pious. What is at issue here is whether we can justifiably regard all of the companions as equally just; it is not a question of insulting them. Unfortunately, some people do not distinguish between the two issues, and accuse those who oppose the notion of equal justice in all the companions of falling into the error of insulting and criticizing the companions.

To conclude this discussion, we should like to stress that the Shī’ahs of the Imāmī school do not believe that the respect we have for those who have had the privilege of companionship with the Prophet should prevent us from objectively evaluating their actions. We hold that association with the Prophet cannot on its own give rise to immunity from sin for the rest of one’s life. The basis for this evaluation by the Shī’ahs is derived from Qur’ānic verses, sound aḥādīth, corroborated historical sources and from basic common sense.

4. Are religion and science incompatible?

It is very unfortunate that it in the modern day, religion is presented as being incompatible with science. This has taken place due to two main reasons. Firstly, due to the persecution of scientists prior to the Renaissance at the hands of the Church for proposing scientific theories that was understood as contradicting the teachings of the Bible. Secondly, due to the widely circulating propaganda against religion by ardent atheists.

The truth is that there is absolutely no incompatibility between religion and science. Most of the greatest scientists in history were devoted believers in God and the same holds true today. Science is in fact a subset of religion and a tool through which human beings can learn about the creation of Allāh (SWT). Unlike other scriptures, not a single example of a scientific error can be found in the Qur’ān. Rather, this 1400 years old scripture contains countless scientific facts which have astounded scientists, as many of these were discovered much later and continue to be discovered to this very day. Science thrived during the ‘Abbāsīd era of Islamic history and Islamic teachings to explore and discover the creations of Allāh (SWT) was the main motivating factor for Muslim scientists in their endeavours. It was also due to the eventual acquaintance of the West with works of Muslim scientists that eventually allowed the Western world to come out of the Dark Ages.

5. What are angels and what do they do?

Please refer to Lesson 4 of the Class 7 Madressa manual.

6. How can human beings become greater than angels?

Please refer to Lesson 4 of the Class 7 Madressa manual.

7. What are the different schools of theology in Islam?

Please refer to Lesson 1 of the Class 9 Madressa manual.

ISLAM & HOMOSEXUALITY

1. What is the position of Islam with regards to homosexuality?

In Islam, a legitimate sexual relationship is regarded as the relationship between a man and a woman within the bounds of marriage. Hence, in the same way as engaging in pre-marital and extra-marital relations is a sin in Islam, so too is engaging in homosexual relations.

In the UK, there is sexual freedom for all individuals and people can freely choose to be homosexual without facing any discrimination. Is this an example of a clash between British values and Islam?

Given that the UK is a secular state, we fully accept the idea that it is not the government's job to police morality. We also acknowledge that the same right that allows us as a minority to freely practice our faith, also allows people to freely choose their sexuality.

Furthermore, we fully support the notion that all British people, including Muslims, have the freedom to consume alcohol, to have pre-marital or extra-marital relations and so on. However, accepting something as a law does not mean we agree with the content of that law. Forcing anyone to accept the contents of any law as their individual opinion is against all standards of freedom of speech and opinion. Thus, while we accept same sex marriage as a law, for example, not only do we not support it, rather, we lobby to repeal such a law.

Furthermore, supporting the notion that in a secular state individuals are free to make their own choices regarding their sexuality, does not mean that we should engage in those freedoms in order to show our support for British values. Similarly, there is strong support today for certain drugs to become legalised. This does not mean that we should start taking these drugs once they are legalised in order to show our support for British values. Of course not. Just because there is freedom to engage in a certain practices, does not mean we should engage in these things or show our support for these things.

It is the classic case of public freedoms versus private morality. We fully understand that the legal system allows such sexual freedom and we respect the right of every individual to make their own choices. However, we also have the personal and religious freedom as British Muslims to consider the practice of homosexuality, as immoral and sinful.

2. Why is Islam against homosexuality?

We believe that God gave us the internal desires to eat and drink and procreate. Each of these desires can be manifested in a permissible manner, just as they can be manifested in an impermissible manner. It is good for us to eat, but our religion tells us that it is harmful for us to consume pork. It is good for us to drink, but it is harmful for us to consume alcohol. Similar is the case for sexuality. Unlike the teachings of some other religions, Islam does not regard sexual desire as a negative thing. The sexual faculty of the human being is a positive entity and when exercised correctly, allows the human race to survive. Sexual desire is thus seen as a positive force, when exercised within the confines of marriage, which in itself is a divinely ordained institution. In the words of the Holy Prophet (S):

مَا بُنِيَ فِي الْإِسْلَامِ بِنَاءً أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ وَأَعَزَّ مِنَ التَّزْوِيجِ

There is no institution in Islam more beloved and dearer to Allah than marriage.

[Bihar al-Anwar, p. 222, no. 40]

We have countless traditions from the Holy Prophet (S) and his pure family (A), stressing the importance of having a healthy sexual life within marriage. The Qur’an states that our Lord has created us male and female and has made for us spouses from the opposite gender so that we may live in peace and harmony and find love and comfort from our spouses. The man finds love and comfort in the woman and vice versa.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect. [30:21]

A family unit consisting of a father, mother and children, is the building block of society. When the individual family units are sound, this leads to a society that is sound. Anything that harms the family unit, also harms society. Hence, divorce is highly discouraged in Islam and only exercised as a last resort. For this same reason, our religion is also against all pre-marital and extra-marital relations.

Similarly, our religion also says that finding sexual pleasure within the same gender is an unnatural manifestation of a natural urge and instructs us to limit ourselves to the sexual urges that are conducive to oneself and society at large. The level of promiscuity, nudity, pornography and the likes that is so rampant in our society, is a sad reality that we face today. One of the many evil consequences of this is that it has sexually desensitised many people to what they would naturally not be desensitised to. This leads to the need to find new ways for sexual arousal. The desire towards people of the same gender is one such outlet for many people.

3. I am attracted to people of the same gender as me. It is God who has created me this way, so why is it wrong?

Whether homosexuality is genetic or not has not been scientifically proven to date. Regardless, every human being has temptations and desires. Some of these temptations and desires can be harmful to us. The role of religion is to protect us from these types of temptations. Heterosexual men are by nature attracted to women. God has created them in this way. However, does the fact that they are attracted to women give them the right to lust over every single beautiful woman in the world? Would anybody accept such type of logic?

Take the example of Kleptomaniacs - people who have a natural urge to steal. One such person could say, “I have plenty of money in my possession, but when I walk into a shop, I just have a natural urge to pick something up and stuff it in my pocket without anybody finding out.” Yet, the existence of such an urge does not make it correct or justifiable for them to steal.

Likewise, a heterosexual person who wishes to get married, yet for one reason or another, is not able to get married. What is the solution for such a person? To control his/her sexual desires and exercise patience. Such a person will surely be compensated for this patience in the Hereafter and the reward they will gain for remaining steadfast in God’s path by far supersedes the difficulty of their patience. The same holds true for someone who is sexually attracted to people of the same gender, yet exercises patience due to his/her belief in God and commitment to Islam.

4. What advice would you give a Muslim who is battling with their sexuality?

First and foremost, being homosexual does **not** disqualify a person from being a Muslim, in the same way as drinking alcohol does not disqualify one from being a Muslim. However, we would tell such an individual that acting upon homosexual desires is considered immoral and sinful according to the teachings of Islam.

It is important to note here that being attracted to the same gender is not sinful in itself. It is when one isn't able to control these desires and acts upon these urges that they are sinning. We are told in the Qur'an that people from the community of Prophet Lut (A) were the first ever people to exercise these desires:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ

And Lut, when he said to his people, 'You indeed commit an indecency none in the world has ever committed before you! [29:28]

It is often the case that people who identify themselves as homosexual are also attracted to the opposite gender, but simply to a lesser extent than their attraction to the same gender. Hence, through effort and perseverance, it is possible for such people to block out their desires for the same gender and instead, channel their sexual energy through a legitimate relationship with the opposite gender. There have been many such cases where people who were initially battling with their sexuality are now living in their happily married lives.

If one genuinely finds no attraction to the opposite gender, then a solution is having a sex change. This has been recognised in the books of Islamic jurisprudence for a very long time. Otherwise, they should adopt a celibate life and take recourse to patience, in the same way as a heterosexual person who is unable to get married. As the Qur'an indicates, God does not burden any soul, except with that which it has the capability to handle:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not task any soul beyond its capacity. [2:286]

The best way for one to battle with potentially strong urges, is to have an even stronger passion to seek proximity to God. This spiritual connection is the greatest strength to control oneself from not only fulfilling homosexual desires, but all sinful temptations, which are in reality actions that will cause one harm, in this world and the Hereafter. Finally, it is extremely important to remember, that no matter what position we may find ourselves in and no matter what sins we may have committed, we should never lose hope in the mercy and forgiveness of God, as he has beautifully instructed us in the Qur'an:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful. [39:53]

JURISPRUDENCE (ACTIONS)

FIQH

What is Fiqh?

Fiqh (Jurisprudence) is a study of the Branches of Religion (Furū' al-Dīn), unlike 'Aqā'id (Theology), which is a study of the Roots of Religion (Uṣūl al-Dīn). It is an expansion of the Sharī'ah based on the Holy Qur'ān and the Sunnah of the Holy Prophet (S). Fiqh deals with the rulings pertaining to the observance of each of the 10 Furū' al-Dīn.

A person trained in Fiqh is known as a faqīh (pl. fuqahā').

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 'ibādāt (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.

LEARNING OBJECTIVES



1. Learn the meanings of the terms *mutanajjis* and *najis al-‘ayn*.

2. Understand how *najāsah* spreads

3. Understand the meaning of *ḥadath* and *khābath*

MY NOTES

NAJĀSAT AL-‘AYN

There are 10 things that are najis by nature. They can't become ṭāhir by simply washing them. These 10 things are called **najāsāt al-‘ayn** (singular: najis al-‘ayn). Examples of najāsāt al-‘ayn are urine, stool, blood, semen, dogs, pigs and intoxicating drinks (e.g. beer and wine).

Apart from the 10 najāsāt al-‘ayn, everything else is ṭāhir, unless it comes into contact with one of the najāsāt al-‘ayn and there is some wetness between them. If a thing that is ṭāhir becomes najis, it is called **mutanajjis**. **Mutanajjis** means "made najis but not najis by its own nature". Since a thing that is mutanajjis is not one of the 10 najāsāt al-‘ayn, there is always a way to make it ṭāhir again.

Q: How does najāsah transfer from one object to another?

For a thing to become najis:

- * It must come into contact with one of the 10 najāsāt al-‘ayn.
- * There has to be some wetness or dampness between them.
- * You must be sure there has been transfer of najāsah. If you are in doubt, you should assume the thing that was ṭāhir is still ṭāhir.

To be sure that a thing is najis:

- * You must have seen it becoming najis yourself.
- * The owner tells you it is najis (e.g. a cook tells you the food or pot is najis).
- * Two ‘ādil Muslims tell you they know something is najis.

The blood of humans and animals whose blood comes out with a force is najis al-‘ayn. The blood of animals whose blood does not gush (like fish and insects) is ṭāhir.

If some blood is seen on clothes and you are not sure whether it is the blood of an insect or human blood, it is ṭāhir. Remember: For something to be najis, you have to be sure.

Food or drink that has been touched by a dog or a pig is najis and it is ḥarām to eat it. If a dog licks a pot or container, it should be first rubbed with clean earth mixed with a little water and then washed. Then it should be purified at least twice with running water.



ACTIVITY



Discuss in pairs whether the following are ṭāhir or najis:

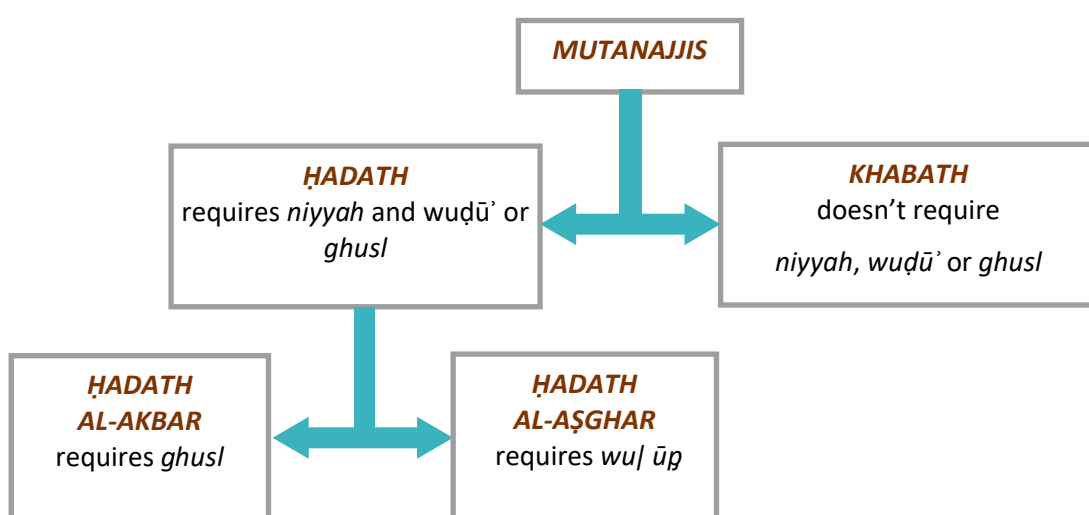
- The washroom floor
- Blood of an insect
- Alcohol in perfume

HADATH AND KHABATH

When a ṭāhir object comes in contact with a najis al-‘ayn, it becomes najis and is called mutanajjis. **Mutanajjis** things can be divided into **ḥadath** and **khathath**.

A ḥadath najāsah is one that requires a specific niyyah and wuḍū’ or ghusl to remove it and make it ṭāhir again. The ones that require ghusl are **ḥadath al-akbar** (e.g. janābah or touching a dead body), and those that require wuḍū’ only are called **ḥadath al-aṣghar** (e.g. sleep, passing wind, going to the toilet).

A khathath najāsah does not require any niyyah, wuḍū’ or ghusl to make it ṭāhir again. This is usually a najāsah that is external to the body, such as najis clothes, or najāsah that touches the outside of your body. You simply wash it away without requiring any wuḍū’ or ghusl.



Niyyah (usually with wuḍū’ or ghusl) is required for a ḥadath, because it is a form of spiritual uncleanness that needs to be removed to restore spiritual purity.

IN SUMMARY

1. What are najāsah al-‘ayn? Can you give 5 examples?
2. What does mutanajjis mean?
3. How does najāsah transfer from one object to another?
4. How can we be sure that something is najis?
5. What is the difference between ḥadath and khathath?

DID YOU KNOW?



When a speck of blood is seen in an egg, the part of the egg where the blood has not spread is ṭāhir, but as ihtiyāt wājib, you should not eat an egg that has even a small speck of blood.

MY NOTES



KEY POINTS



1. **Najāsah al-‘ayn** are 10 things that are najis by nature and cannot be made ṭāhir.
2. When a ṭāhir object comes in contact with najis al-‘ayn it becomes najis (it is called **mutanajjis**) provided one of them is wet.
3. Mutanajjis are divided into **ḥadath** and **khathath**. Ḥadath require niyyah and wuḍū’/ghusl. Khathath can be made ṭāhir without wuḍū’ or ghusl.

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<div><div>STARTER ACTIVITY</div><div>(5 MINUTES)</div></div> <div></div>	
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MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Understand how to perform istibrā' (for boys only)

MY NOTES

WHAT IS ISTIBRĀ'?

After urinating, some drops of urine remain in the urinary tract (the tube through which urine comes out of the body). These drops of urine must be removed to ensure that there is no najāsah left on the body. The method used for cleaning the urinary tract to ensure that no urine is left is called Istibrā'.

Remember that urine is najis al-'ayn (it is najis by nature and cannot be made ṭāhir). If you do not clean yourself properly after urinating, your clothes and body will become najis again if any drops of urine come out after you have washed yourself. If this happens, your acts of worship such as ṣalāh will not be valid in the state of najāsah.

HOW DO WE PERFORM ISTIBRĀ'?

We should use our left hand to wash ourselves in the washroom.

Any part of the body that becomes najis after urinating it should be washed and purified first. It is wājib to wash ourselves two times, and it is better to wash three times.

Thereafter, the part under the root of the urinary organ should be pressed thrice with the middle finger.

Then the thumb should be placed above the urinary organ and the index finger should be placed below it and it should be pressed thrice up to the point of circumcision.

Then, the front portion of the organ should be given three gentle jerks to ensure any drops of urine remaining inside come out.

And finally the urinary organ must be washed at least twice.

It is mustahab, that after a man enters into the state of janābah (after discharge of semen), he should urinate and perform istibrā' first before performing the ghusl of janābah. This will allow the person to assume that any wetness that comes out after the ghusl is ṭāhir and is neither urine nor semen. If a person does ghusl without urinating and without istibrā', they may have to do ghusl again if they see any wetness on their clothes later on and are not sure if it is semen or not.

ACTIVITY



Do you remember the Islamic toilet etiquette? State two things which are ḥarām, and two things which are makrūh when using the toilet.

WHY SHOULD WE PERFORM ISTIBRĀ'?

After urinating, it is wājib to wash ourselves two times, and it is better to wash three times.

Most public bathrooms (such as schools, restaurants and shopping centres) do not have water containers or taps in the washroom cubicle. You should therefore always carry a cup or a small bottle that you can fill with water and use to wash yourself after using the loo. If you do not have a cup or bottle, then you can use wet tissue to clean yourself and then dry yourself with toilet paper. However, you will have to properly wash yourself with water when you reach home, and change your underwear before you are ṭāhir again and can pray ṣalāh.

Istibrā' is recommended (mustaḥab) after urinating and not wājib, but it should always be practised.

If a boy does istibrā' after urinating and any wetness comes out from the urinary tract later, and he doesn't know whether that wetness is urine or not, then he can assume it is not najāsah and that his clothes are clean (ṭāhir). This is because he performed istibrā' after urinating.

Similarly, if a person who has performed istibrā' finds any wetness on his underwear later, he can assume that the wetness is not najis, and he does not need to change his clothes.

However if he does not do istibrā', then he would have to assume that the wetness was urine and he would have to wash himself again and change his clothes.

There is no equivalent practice to istibrā' for women, and any wetness that comes out after urinating is not considered najis.

DID YOU KNOW?



Most men's public washrooms have standing urinals. Muslims should not use urinals. Urinating while standing is makrūh, and it is more likely to cause najāsah to fall to one's body or clothes. Always sit and urinate. If it is a public place, you may have to wipe the seat and dry it with some tissue first.

KEY POINTS



1. The method of cleaning oneself after urinating is called **istibrā'**.
2. It is mustaḥab for boys to perform istibrā'. Girls do not have to perform it.
3. It is wājib to wash ourselves two times, and it is better to wash three times after using the washroom.
4. We can assume that any wetness coming from the urinary tract after performing istibrā' is not najis.

IN SUMMARY



1. What is istibrā'?
2. Why is it important to perform istibrā' after urinating?
3. Which hand should we use to wash ourselves with in the washroom?
4. If we are using a public washroom, what should we keep in mind?

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MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is bulūgh?
2. When do we become bāligh?

MY NOTES

WHAT IS BULŪGH?

As boys and girls grow into men and women, they change physically and emotionally. The period during which these changes take place is called puberty (or bulūgh in Arabic).

Boys usually become bāligh between the ages of 12 - 15 years, depending on when they see signs of bulūgh on their bodies. **Girls mature earlier, and are usually considered to be bālighah from the age of 9 years** (as per the Islamic calendar).

When a person becomes bāligh(ah), he/she becomes a **mukallaf** and must perform all wājib actions such as ṣalāh, ṣawm, ḥajj and so on. A bāligh(ah) person should therefore make an intention to do taqlīd of a marja' who he/she will refer to for guidance in Islamic Law (fiqh).

There are various physical signs of bulūgh. Some are common to both boys and girls, like the growth of hair under the armpits and below the navel, referred to as pubic hair. Pubic hair is described as coarse hair. Soft hair is not a sign of bulūgh. Other signs are unique to each gender.

BULŪGH IN GIRLS

As a girl grows older, her body starts adjusting to becoming a mother one day. She will experience some bleeding every month. This will occur as a cycle every month and is called the menstrual cycle (or ḥayḍ in Arabic).

Later on, when a girl grows up, gets married and decides to have a baby, this blood will be needed for the baby's growth in the mother's womb. Until then, the blood comes out from her body.

A girl is said to be bālighah in Islam when she either:

- * starts experiencing menstruation (ḥayḍ), or
- * she is 9 years old according to the Islamic calendar.

BULŪGH IN BOYS

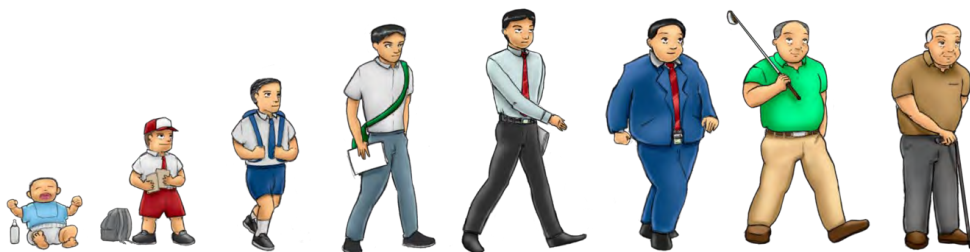
As a boy starts maturing physically, he experiences growth of hair under the armpits, a moustache and beard. He is considered bāligh when any one of these three signs appear in him:

- * The body begins to produce and discharge semen. When this happens, the person is in the state of janābah and must perform ghusl al-janābah to become ṭāhir.
- * Growth of pubic hair below the navel.
- * The boy reaches the age of 15 according to the Islamic calendar.

ACTIVITY



State any 3 ghusl which are wājib and 3 which are mustaḥab.



WHAT IS ḤARĀM IN THE STATE OF JANĀBAH?

- * Touching writing of the Qur'ān, the names of Allāh (SWT), the prophets and the 14 Ma'sūmīn (A).
- * Entering Masjid al-Ḥarām in Makkah or Masjid al-Nabawī in Madīnah, even if it is only to pass through them.
- * Staying at a masjid or taking anything in or out of the masjid. However, passing through a masjid without stopping is allowed.
- * Reciting any of the four āyāt of Qur'ān for which sajdah is wājib.

WHAT IS MAKRŪH IN STATE OF JANĀBAH?

- * Reading more than seven āyāt of the Qur'ān
- * Touching the cover/pages of Qur'ān (touching the writing is ḥarām)
- * Dyeing the beard, applying henna or rubbing oil on the body
- * Sleeping
- * Eating or drinking

If a person needs to eat, drink or sleep before doing ghusl, it is recommended to do wuḍū' first.

DID YOU KNOW?



It is makrūh for a man or woman to have very long pubic hair or hair under the armpits. It is recommended to shave or at least trim this hair on a regular basis.

MY NOTES



KEY POINTS



1. The age of **bulūgh** is when boys and girls see physical changes in their bodies due to puberty.

2. Boys become **bāligh** when semen is discharged from their bodies, they see growth of pubic hair or turn 15 according to the Islamic calendar.

3. Girls become **bālighah** when they start experiencing menstruation or turn 9 according to the Islamic calendar.

IN SUMMARY



1. What are the signs of bulūgh in boys?
2. When does a girl become bālighah?
3. Who is a mukallaf?

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Rulings regarding ḥayḍ and istiḥāḍah

MY NOTES

WĀJIB GHUSL FOR WOMEN

There are three types of wājib ghusls specific to women:

- Ghushl of ḥayḍ: wājib at the end of the monthly period
- Ghushl of istiḥāḍah: wājib after certain kinds of irregular bleeding
- Ghushl of nifās: wājib after the bleeding of childbirth

Ḥayḍ is a woman's monthly bleeding, also called "period". Most periods last 3 to 5 days, but in some women the bleeding can continue for 7 to 10 days. The average menstrual cycle is 28 days long, but cycles in women can also vary.

The average age for a girl to get her first period is 12, but this does not mean that all girls start at the same age. A girl can start her period (ḥayḍ) any time from the age of 8.

During the days that a woman has her period, she is not required to pray the daily ṣalāh or to fast. If she misses wājib fasts in the month of Ramaḍān, she will have to do qaḍā' fasts after her period. The ṣalāh that she misses during her period do not require qaḍā'.

After her period is over, a girl must perform ghusl of ḥayḍ with the intention: "**I am performing ghusl of ḥayḍ, wājib qurbatan ilallāh**". Thereafter she can start praying and fasting as usual.

3 days ≤ ḥayḍ ≤ 10 days

Women in ḥayḍ are divided in two broad categories:

- * Those who have their periods regularly every month
- * Those who have do not bleed regularly

Those who have a regular period are further divided into three categories:

- * Those whose period is regular **both in start date and duration** of the period (dhāt al-waqt wa al-'adad).
- * Those whose period is regular **in start date** but not in duration (dhāt al-waqt).
- * Those whose period is regular **in duration** but not start date (dhāt al-'adad)

Those with irregular periods are also divided into three categories:

- * The beginner (**mubtadi'ah**): the girl who has just started experiencing her period and is therefore not aware of any regular pattern.

- * The fluctuator (**muḍṭaribah**): the woman whose period varies from occasion to occasion and follows no regular pattern.
- * The forgetful (**nāsiyah**): the woman who has forgotten the dates or duration of her menses.

Detailed rulings for the above groups can be found on the next lesson, and also in the risāla of your marja'.

Q: What is ḥarām for a woman during ḥayḍ?

- * Praying ṣalāh of any kind, including ṣalāt al-āyāt. She can however pray ṣalāt al-mayyit, because it does not require wuḍū' or ghusl.
- * Entering any masjid including Masjid al-Ḥarām in Makkah, Masjid al-Nabawī in Madīnah, or shrines of any of the A'imma (A).
- * Touching the writings of the Qur'ān.
- * Reciting any of the four āyāt of the Qur'ān for which sajdah is wājib.

Q: What is makrūh for a woman during ḥayḍ?

- * Keeping a Qur'ān with oneself, touching it or reciting from it.
- * Dying hair

Besides ḥayḍ, a bālighah woman can also experience bleeding that is not a part of her period or monthly menstrual cycle. This unexpected irregular (non-period) bleeding is called istiḥāḍah. When a woman experiences istiḥāḍah, she still has to pray and fast, but there are some additional rules for it (such as performing wuḍū' or ghusl before every ṣalāh).

Unlike in ḥayḍ, in istiḥāḍah it is not ḥarām to stay at masājid or to enter Masjid al-Ḥarām or Masjid al-Nabawī. Likewise, it is permitted to read the āyāt al-sajdah. As for touching the writing of the Qur'ān, those who have little bleeding should perform wuḍū' and those with heavy bleeding should perform both ghusl and wuḍū'.

RULES REGARDING ḤAYḌ AND ISTIḤĀḌAH

Rules for the woman who has a regular period, both in dates and duration

- * Always assume it is ḥayḍ even if bleeding begins 2 or 3 days early or later than the usual date.
- * If it is a few days before the regular period, precaution should be taken (by avoiding both what is ḥarām during ḥayḍ and istiḥāḍah). If she is later convinced that it was not ḥayḍ (e.g. the bleeding lasts less than 3 days), she should pray qaḍā' for the missed prayers.
- * If the bleeding exceeds 10 days, only those 10 days which correspond to her regular period are considered as the days of ḥayḍ. The rest will be considered as istiḥāḍah.

MY NOTES





Rules for the woman who has a fixed start date for ḥayḍ but no fixed duration

- * Assume the bleeding is ḥayḍ even if it starts 2 or 3 days earlier or later than the regular date.
- * If the bleeding exceeds more than 10 days, refer to the habit of relatives and use that as a guideline to determine how many days (out of the first 10 days) were ḥayḍ and how many were istiḥāḍah. Calculate the first day of menses according to the regular date.
- * One who does not know about the habit of her relatives should consider the first 7 days after her regular date as ḥayḍ and the rest as istiḥāḍah.

Rules for the woman who has a fixed duration of ḥayḍ but no fixed start date

- * As long as it is between 3 and 10 days and she has not already experienced ḥayḍ in that month's cycle, she should assume her bleeding is ḥayḍ.
- * If there is bleeding for more than 10 days, she should count the days which corresponds to her regular period as ḥayḍ (from the beginning of the bleeding) and the rest as istiḥāḍah.

Rules for the beginner (mubtadi'ah)

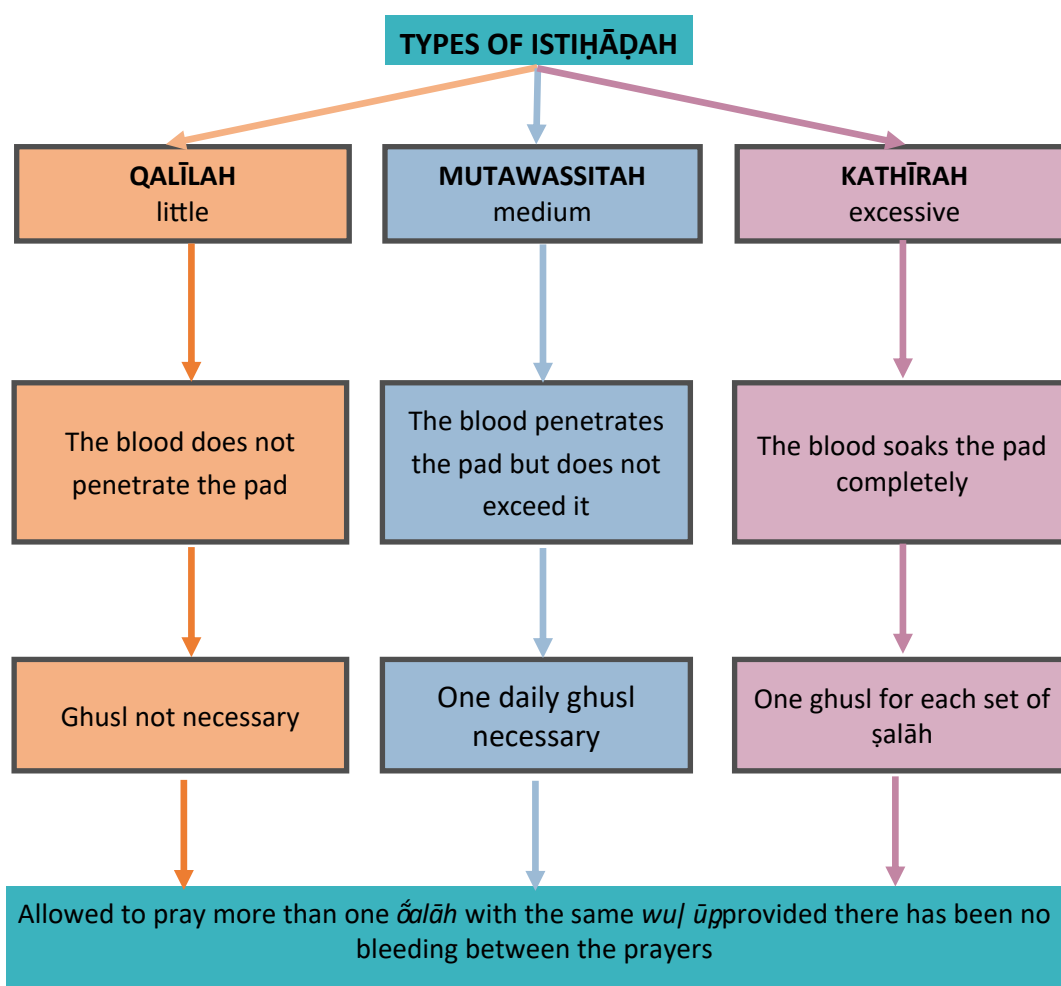
- * A girl who is experiencing her menstrual period for the first time and sees blood for more than 10 days, should refer to the habit of her relatives in order to determine how many days she should consider as ḥayḍ. The rest will be considered istiḥāḍah.
- * If the bleeding lasts for less than 10 days, then all of it is ḥayḍ.
- * If some of the bleeding has the signs of menses (for instance, the colour of the blood is red), and then after a few days she has bleeding which has the clear indication of istiḥāḍah (for instance, discharge of yellowish blood), she should consider the first as ḥayḍ if it has continued for more than three days, and the latter as istiḥāḍah.
- * If she has bleeding with the signs of ḥayḍ followed by bleeding with the signs of istiḥāḍah, and once again bleeding with signs of ḥayḍ, and the total bleeding that has the signs of ḥayḍ exceeds 10 days, only the first bleeding should be considered as ḥayḍ and the rest as istiḥāḍah.

Rules for the woman whose duration and dates are irregular (muḍṭaribah)

- * If such a woman experiences bleeding for more than 10 days she should refer to the habit of her relatives and calculate her menstrual period in accordance with it.
- * If the habit of her relatives is not known, she should consider the first 7 days after the start of bleeding as ḥayḍ, and the rest as istiḥāḍah.
- * If the regular period of her relatives is less than 7 days (e.g. 5 days), she should consider her ḥayḍ period as 5 days, but observe the rules for ḥayḍ for two more days as a precaution.
- * If she starts bleeding and thinks it is ḥayḍ, she should not pray or fast and assume it is ḥayḍ. If the bleeding stops before 3 days and she realises it was istiḥāḍah, she must perform qaḍā' for the prayers and fasts missed.

Rules for the woman who forgets about the duration or date of her period (nāsiyah)

- * If she experiences bleeding for more than 10 days, she should consider that blood which has the signs of ḥayḍ as menses and the rest as istiḥāḍah.
- * If she cannot tell the two apart, as a matter of obligatory precaution (iḥtiyāt wājib) she should consider the first 7 days as her menstrual period (ḥayḍ) and any extra days as istiḥāḍah.



DID YOU KNOW?



Istiḥāḍah blood is often yellowish and cool, and comes out without straining and burning, unlike the blood of ḥayḍ that is usually thick, warm and of black or dark red colour and comes out with slight straining and burning.

KEY POINTS



1. There are 3 types of wājib ghusls only for women (in addition to other ghusls which are wājib for both men and women): ghusl of ḥayḍ (wājib at the end of the monthly period), ghusl of istiḥāḍah (wājib after certain kinds of irregular bleeding) and ghusl of nifās (wājib after the bleeding of childbirth).

2. The bleeding in ḥayḍ lasts 3 days or more, but does not exceed 10 days.

IN SUMMARY



1. What is ḥayḍ?
2. State any 3 acts that are ḥarām for a woman in ḥayḍ.
3. State any 3 acts that are makrūh for a woman in ḥayḍ.
4. What is istiḥāḍah?
5. What is nifās?
6. How do we perform ghusl for ḥayḍ?

LESSON PLAN

CLASS: _____ | DATE: _____

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(15 MINUTES)

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PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is ghusl?
2. How do we perform ghusl?
3. The ghusl of Jumu'ah
4. The ghusl of Janābah

MY NOTES

WHAT IS GHUSL?

Ghusl is a bath that is done in a special way and with a niyyah. There are times when ghusl becomes wājib, and times when it is mustaḥab.

EXAMPLES OF GHUSL

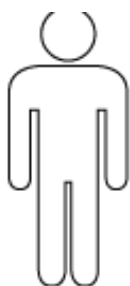
WĀJIB	MUSTAḤAB
Ghusl al-janābah	Ghusl al-Jumu'ah
Ghusl al-mayyit	Ghusl of Laylat al-Qadr
Ghusl for ḥayḍ	Ghusl on the day of 'Īd

METHOD OF PERFORMING GHUSL

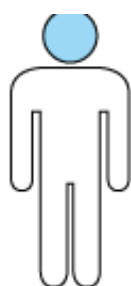
We should make the **niyyah** e.g. "I am performing the ghusl al-Jumu'ah qurbatan ilallāh".

1. Wash the **head and neck** first.
2. Then pour water on **right side** of the body washing from the right shoulder downwards.
3. Then pour water on the **left side** of the body washing from the left shoulder downwards.

Performing ghusl step by step:

1. *Niyyah*

2. Wash head and neck



3. Wash right side



4. Wash left side



ACTIVITY



In pairs, list all the wājib and mustaḥab ghusl that you know of.

If there is any uncleanness or najāsah on the body, we should remove it and wash it off before starting ghusl. Also, if there is oil in the hair, or nail polish on finger or toe nails, or paint on the body, it must remove it before starting ghusl.

GHUSL AL-JUMU'AH (FRIDAY)

Ghusl al-Jumu'ah (ghusl of Friday) is mustahab. Friday is a special day for Muslims. It is the holiest day of the week in Islām. On Fridays, we pray a special ṣalāh instead of ṣalāt al-ẓuhr, which is called ṣalāt al-jumu'ah.

Ghusl of jumu'ah can be performed at any time from fajr to sunset, although it is better to perform it before the time of ṣalāt al-jumu'ah.

Once you perform ghusl al-jumu'ah, it is not wājib to do wuḍū' to pray ṣalāt al-jumu'ah, unless your ghusl breaks (for the same reasons that wuḍū' breaks). However, it is recommended (mustahab) to perform wuḍū' as a precaution.

Q: Do you remember the things that make wuḍū' (and ghusl) bāṭil?

GHUSL AL-JANĀBAH

When semen comes out from the body of a man, voluntarily or involuntarily, due to a ḥalāl or ḥarām reasons, the man is said to be in the state of janābah. Janābah is a state of being ritually impure, because such impurity cannot be removed only by cleaning or washing oneself or taking a regular bath. It can only be removed by performing ghusl.

Ghusl also becomes wājib on both men and women after sexual intercourse.

The niyyah for ghusl al-janābah is as follows:

"I am performing ghusl al-janābah, wājib qurbatan ilallāh"

It is important to urinate and perform istibrā' before performing ghusl al-janābah.

IN SUMMARY

1. What is ghusl?
2. Can you give one example of a wājib ghusl and one for a mustahab ghusl?
3. How do we perform ghusl?
4. When is it wājib to perform ghusl al-janābah?



DID YOU KNOW?



According to Ayatullāh al-Sīstānī, the ghusl of Friday is so highly recommended, that if you miss it, you can still perform it on Saturday with a niyyah of qaḍā'. If you know that you will not be able to perform it on Friday, you can perform it in advance on Thursday.

KEY POINTS



1. **Ghusl** is a bath that is done in a special way and with a **niyyah**.
2. Some ghusl are **wājib** (e.g. ghusl al-janābah), whereas others are **mustahab** (e.g. ghusl al-jumu'ah).
3. Anything that prevents water from reaching the skin must be removed before starting ghusl.
4. **Ghusl al-jumu'ah** should be performed on Friday any time before ṣalāt al-jumu'ah.
5. When semen comes out from the body of a man, he becomes enters the state of **janābah** and must perform **ghusl al-janābah**.

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What are mutahhirāt?
2. How can we use water to remove najāsah?

MY NOTES



WHAT ARE MUTAHHIRĀT?

There are 10 things that can purify something that are mutanajjis and make it ṭāhir again. These 10 things are called muṭahhirāt (the cleansers) because of their ability to make najis things ṭāhir again. The 10 muṭahhirāt are:



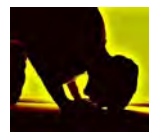
WATER



EARTH



SUN



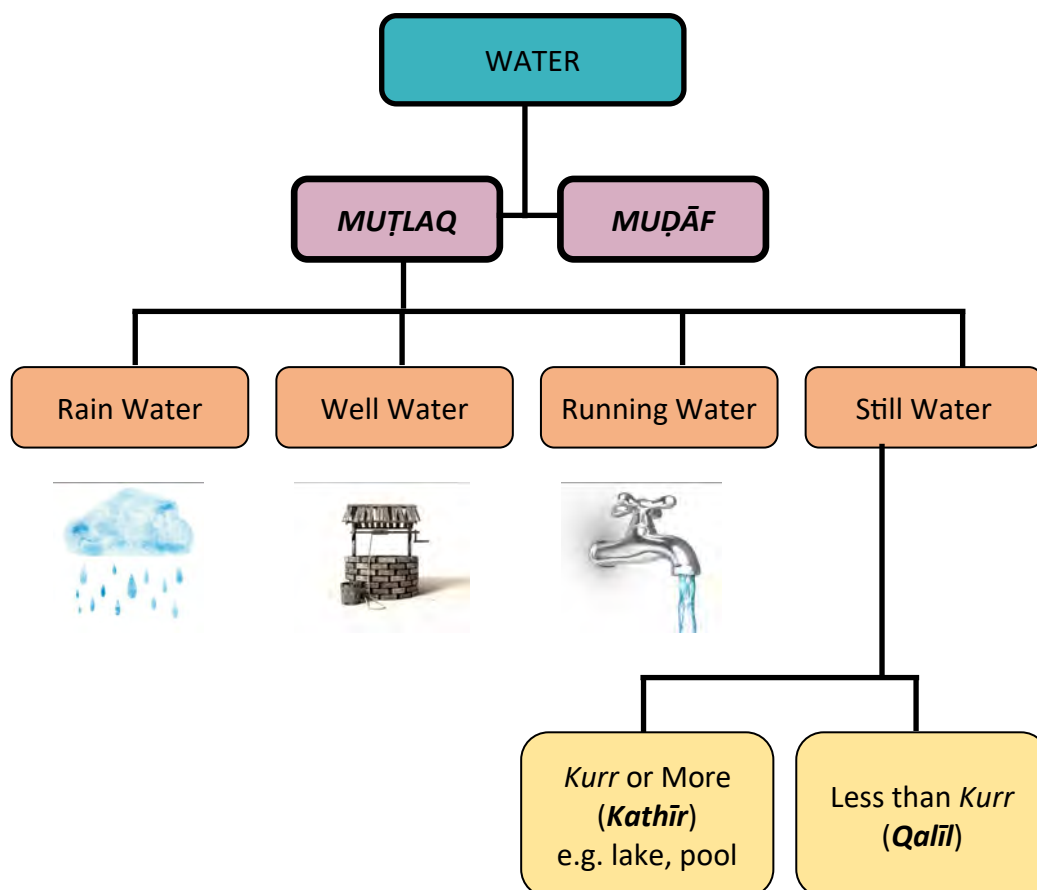
ISLAM



ABSENCE OF A MUSLIM

PHYSICAL TRANSFORMATION
(ISTIḤĀLAH)CHEMICAL TRANSFORMATION
(INQILĀB)TRANSLOCATION
(INTIQĀL)ASSOCIATION
(TABĪ'AH)NAJĀSAH FROM THE BODY
(ISTIBRĀ')

TYPES OF WATER:



ACTIVITY



List any 3 mutahhirāt and explain how they make najis things ṭāhir.

HOW TO PURIFY A MUTANAJJIS USING WATER

For water to make a najis thing ṭāhir, 4 conditions must be fulfilled:

1. The water must be muṭḥlaq (not muḍāf)
2. The water itself must be ṭāhir (not najis)
3. It must not become muḍāf when it comes into contact with the najāsah (i.e. it must not change in taste, colour or smell).
4. The najāsah must come off the object and wash away. Only pouring water on the najis object is not sufficient.

When water is little in quantity, it is called “qalīl” in Arabic. Such water, if it is touched by anything najis, also becomes najis.

Water in a large quantity (more than **kurr**) is called **kathīr** water. It doesn't become najis as long as the najāsah is not enough to change its taste, colour or smell. (e.g. water in a lake). Similarly, running water (like water from a tap) is also able to clean a najāsah without becoming najis itself.

If an object becomes najis, first remove the najāsah completely. Then wash it 3 times with kurr or running water to make it ṭāhir. If you only have qalīl water, fill the utensil with water and empty it out completely 3 times. If an object becomes najis with alcohol it should be washed 3 times. If it becomes najis with urine, it must be washed until the urine is removed and then washed again once more.

If a rug or clothing becomes najis, remove the najāsah first, then wash it 3 times with kurr or running water. If you only have qalīl water, wash it, then wring it and squeeze out all the water. Repeat this 3 times.

IN SUMMARY

1. What are muṭahhirāt?
2. Define the terms muṭḥlaq and muḍāf.
3. Define the terms qalīl and kathīr.
4. What is kurr water?
5. What are the 4 conditions for water to make a najis thing ṭāhir?

DID YOU KNOW?



Kurr is an Islamic measurement. It is approximately 400 litres (or 100 gallons) of water. Examples of kurr water include large swimming pools, wells and lakes.

MY NOTES



KEY POINTS



1. **Muṭahhirāt** are things that make najis things ṭāhir. There are 10 muṭahhirāt.
2. Water is the most common muṭahhirāt. It can be divided into several types:
 - **Qalīl** (less than kurr)
 - **Kathīr** (more than kurr)
 - **Kurr** (400 litres or more)
 - **Muṭḥlaq** (pure water)
 - **Muḍāf** (water mixed with something else e.g. muddy water)

MAIN LEARNING OBJECTIVES

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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What are the muṭahhirāt apart from water?

MY NOTES

EARTH

For earth to make najis things ṭāhir:

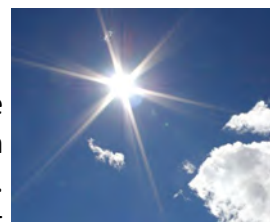
- It must be ṭāhir itself and not najis
- It must be dry
- The najāsah should come off by walking on it



If our feet or shoes become najis as a result of walking on the ground, the earth can purify them as the najāsah rubs off through walking. However, if the najāsah is not as a result of walking on the ground, it cannot be purified by the earth.

THE SUN

The sun purifies the earth, buildings, walls and all such large immovable objects when they become najis. First the najāsah on them has to be removed and the area has to be made wet. Thereafter the direct rays of the sun are sufficient to dry it and make it ṭāhir again.

PHYSICAL TRANSFORMATION (ISTIḤĀLAH)

Istiḥālah means that the najis thing becomes something else. For example, a piece of najis wood burns and turns into ash. The ash is now ṭāhir due to istiḥālah. Similarly, if a dog dies and its body decomposes and changes to earth, the earth will be ṭāhir. However, if the change is not into something completely different, it does not become ṭāhir. For example, if wheat becomes najis and it is used to make bread, the bread is still najis, because the wheat is just an ingredient of the bread and not a complete transformation.

CHEMICAL TRANSFORMATION (INQILĀB)

Inqilāb is similar to istiḥālah but the change is in the property of the thing and not its physical appearance. Sometimes a thing does not change physically (like wood to ash), but its properties or chemical composition changes and it transforms to another thing. This change can make it ṭāhir if the chemical transformation is complete. For example, when wine is left open for a while, it changes to vinegar. The vinegar is ṭāhir.



ACTIVITY



Do you remember the things which are considered najis al-ʿayn? How many can you list?

TRANSLOCATION (INTIQĀL)

When something moves from one place to another and becomes part of it, it also becomes ṭāhir. For example, Human blood is najis, but if a mosquito bites a human and sucks blood, it becomes part of its body and therefore ṭāhir (because the blood of a mosquito is ṭāhir).



ISLAM

If a kāfir accepts Islam and recites the shahādatayn, he or she becomes a Muslim and is also considered to be ṭāhir. However any clothes worn before becoming a Muslim are still najis and must be washed.



ASSOCIATION (TAB'ĪYYAH)

When a najis thing becomes ṭāhir, objects associated with it also become ṭāhir. For example, when wine turns into vinegar, its container becomes ṭāhir as well. Similarly the hands used to wash a najis object also become ṭāhir with the object during the washing. This is called tab'īyyah.



REMOVAL OF NAJĀSAH FROM THE BODY (ISTIBRĀ')

The body of an animal whose meat is ḥalāl and which is slaughtered according to Islamic Law is ṭāhir. If the body of a ḥalāl animal (e.g. chicken) becomes najis due to eating a large quantity of najāsah, it can be made ṭāhir again by feeding the animal ṭāhir food for a while until its body can be said to be purged of the najāsah. The removal of najāsah from the body is called Istibrā'. The animal's body is then said to be ṭāhir again. If it is a ḥalāl animal, its meat will also be ṭāhir when it is slaughtered according to Islamic law.



ABSENCE OF A MUSLIM (GHAYBAT AL-MUSLIM)

If the body or clothing of a Muslim becomes najis, and then he/she is not seen for some time (at least for the duration of one ṣalāh) and then seen again with the same clothes, then we can assume that he/she must have cleansed himself/herself. Therefore, we can assume that his/her body, clothes, etc, are now ṭāhir, and we do not need to ask him/her about it.



DID YOU KNOW?



Shahādatayn means “two shahādahs”, which are:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness there is no god but Allāh and

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muḥammad is the Messenger of Allāh

Anyone who declares this is considered a Muslim.

IN SUMMARY



1. What are the conditions for earth to make a najis thing ṭāhir?
2. What is the difference between Islam and ghaybat al-Muslim as forms of muṭahhirāt?
3. What is tab'īyyah?
4. Is the blood of a mosquito considered najis or ṭāhir?
5. What is the difference between istiḥālāh and inqilāb?

KEY POINTS



1. There are 10 different forms of muṭahhirāt. These are purifiers which make najis things ṭāhir.
2. The earth can purify the feet or shoes which have become najis as a result of walking on the ground.
3. When certain najis things undergo a complete transformation, they become ṭāhir.

MAIN LEARNING OBJECTIVES

The main learning objectives are outlined at the start of the lesson. However, should you wish to add additional objectives, please add them here

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY(5 MINUTES)

RECAP 3 KEY POINTS(5 MINUTES)

1.

2.

STARTER ACTIVITY(5 MINUTES)

INTRODUCE TOPIC(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What are the types of doubts which can occur in ṣalāh?
2. Which of these doubts can we ignore?
3. Which doubts make the ṣalāh bāṭil?

MY NOTES



DOUBTS IN ṢALĀH

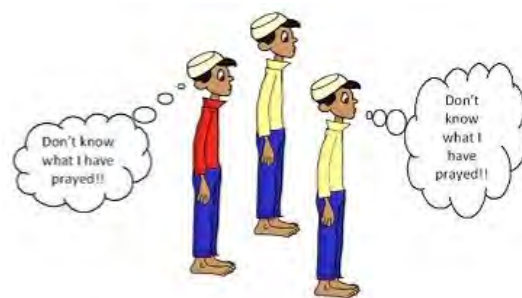
Whenever you have a doubt in ṣalāh, it will be one of three possible types of doubts:

- * A doubt which can be ignored
- * A doubt which makes the ṣalāh bāṭil – you have to repeat the ṣalāh
- * A doubt which can be fixed and has a remedy

The following six doubts can be ignored:



1. Doubts in a **mustaḍab** ṣalāh



2. Doubts in **congregational ṣalāh**.
The person in doubt should follow the one who is sure.



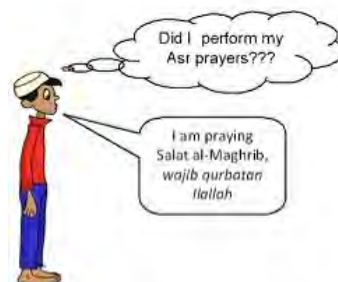
3. Doubt **after the ṣalāh** is complete



4. Doubt about a **previous action** of the ṣalāh



5. Doubts of someone who is **kathīr al-shakk** (a compulsive doubter)



6. Doubts regarding a ṣalāh **after its time has passed**

SOME COMMON DOUBTS THAT MAKE THE ḤALĀH BĀṬIL ARE:

1. Doubts about the number of *rakaʿāt* performed in a *wājib* 2 or 3 *rakaʿāt ṣalāh*



2. Doubts about the number of *rakaʿāt* performed in a *wājib* 4 *rakaʿāt ṣalāh* before reaching the 2nd *sajdah* of the 2nd *rakaʿāt*



3. Doubts about the number of *rakaʿāt* performed in a 4 *rakaʿāt ḥalāh* such that one is completely confused which *rakaʿāt* one has reached.



IN SUMMARY

1. What are the three types of doubts that can commonly occur in ṣalāh?
2. What are the six doubts that can be ignored?
3. State three examples of doubts that make the ṣalāh bāṭil.
4. What can we do to avoid doubts in ṣalāh?

MY NOTES



KEY POINTS



1. There are three types of doubts that can occur in ṣalāh. These are known as **shakkiyāt al-ṣalāh**. They include doubts which can be ignored, doubts which make the ṣalāh bāṭil, and doubts which can be corrected.

2. We can avoid doubts in ṣalāh by ensuring that we are fully awake and alert when praying, praying in a quiet place away from distractions, and concentrating fully on the prayer.

MAIN LEARNING OBJECTIVES

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LEARNING OBJECTIVES



1. Which doubts have a remedy in ṣalāh?

2. What do we do when we get a doubt which has a remedy?

MY NOTES



DOUBTS IN ṢALĀH WHICH CAN BE CORRECTED

A doubt can be corrected **only** if it occurs in:

- * a wājib 4 rak'āt ṣalāh, **and** after the completion of the 2nd sajdah of the 2nd rak'āt.

The remedy is usually to pray **ṣalāt al-iḥtiyāt** and/or perform **sajdat al-sahw**. Ṣalāt al-iḥtiyāt means "precautionary ṣalāh". It is performed as a precaution, in case we have missed a rak'ah. It can be performed sitting or standing. 2 rak'āt sitting is equivalent to 1 rak'ah standing.

Q: How is ṣalāt al-iḥtiyāt performed?

Immediately after finishing the 4 rak'āt wājib ṣalāh and without turning away from the qiblah, stand up and make your niyyah: **"I pray ṣalāt al-iḥtiyāt one (or two) rak'ah wājib qurbatan ilallāh"**.

Perform the takbirat al-iḥrām and recite sūrat al-Fātiḥah. There is no second sūrah. Then perform rukū' and the two sajdahs. If it is a 1 rak'ah ṣalāt al-iḥtiyāt, recite tashahhud and salām and the ṣalāh is complete. If it is a 2 rak'āt ṣalāt al-iḥtiyāt, the 2nd rak'ah should be performed like the first (with no second sūrah and no qunūt) and then complete with tashahhud and salām.

There are six reasons for which sajdat al-sahw may be required:

1. If you talk by mistake in ṣalāh.
2. If you forget to recite tashahhud (e.g. in the 2nd rak'ah).
3. If you recite salām in the wrong place by mistake.
4. If you miss a sajdah by mistake.
5. You add or leave out by mistake anything that is not rukn (e.g. if you sit down before performing rukū' or stand before reciting tashahhud and then sit down again).
6. In a 4 rak'āt ṣalāh, you doubt after the 2nd sajdah of the 2nd rak'ah whether it's your 4th or 5th rak'ah. You should assume it's your 4th, complete the ṣalāh and perform sajdat al-sahw.

Immediately after the ṣalāh, make niyyah of performing sajdat al-sahw:

I am performing sajdat al-sahw for _____ wājib qurbatan ilallāh.

Then go into sajdah and recite:

بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

In the name of Allāh, and through Allāh. Peace be upon you, Oh Prophet, and His Mercy and Blessings.

Sit up, then go into sajdah and recite the same as the 1st sajdah. Then sit up and recite tashahhud and the last phrase of the salām only:

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace be upon you and Allāh's Mercy and His Blessings.

KEY POINTS



1. Some doubts have a remedy.

2. Only doubts which occur after the completion of the 2nd sajdah of the 2nd rak'āt in a 4 rak'āt ṣalāh can be corrected.

	Doubt Whether rak'ah is:	During qiyām	During rukū'	After rukū'	During sajdah	After 2 sajdahs of 2 nd rak'ah	Remedy
1	2 nd or 3 rd	The ṣalāh is bāṭil				The ṣalāh is valid	Assume it is 3 rd rak'ah. Finish 4 th rak'ah as usual. Remedy: 1 rak'ah ṣalāt al-iḥtiyāt standing.
2	2 nd or 4 th	The ṣalāh is bāṭil				The ṣalāh is valid	Assume it is 4 th rak'ah. Finish ṣalāh as usual. Remedy: 2 raka'āt ṣalāt al-iḥtiyāt standing.
3	2 nd , 3 rd or 4 th	The ṣalāh is bāṭil				The ṣalāh is valid	Assume it is 4 th rak'ah. Finish ṣalāh as usual. Remedy: 2 raka'āt ṣalāt al-iḥtiyāt standing and another 2 raka'āt sitting
4	3 rd or 4 th	The ṣalāh is valid					Assume it is 4 th rak'ah. Finish ṣalāh as usual. Remedy: 1 rak'ah ṣalāt al-iḥtiyāt standing or 2 raka'āt sitting
5	4 th or 5 th	The ṣalāh is valid	The ṣalāh is bāṭil			The ṣalāh is valid	If it is during qiyām: Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 1 rak'ah ṣalāt al-iḥtiyāt standing. Mustaḥab to also perform 2 sajdah al-sahw for extra qiyām. If it is after the 2 sajdahs: Assume it is 4 th rak'ah. Finish ṣalāh as usual. Remedy: 2 sajdah al-sahw
6	3 rd or 5 th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 rak'ah ṣalāt al-iḥtiyāt standing. It is iḥtiyāt mustaḥab to also perform 2 sajdah al-sahw for extra qiyām.
7	3 rd , 4 th or 5 th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 rak'ah ṣalāt al-iḥtiyāt standing and another 2 rak'ah ṣalāt al-iḥtiyāt sitting. It is iḥtiyāt mustaḥab to also perform 2 sajdah al-sahw for extra qiyām.
8	5 th or 6 th	The ṣalāh is valid	The ṣalāh is bāṭil				Sit down immediately, recite tashahhud & salām, complete the ṣalāh. Remedy: 2 sajdah al-sahw. It is iḥtiyāt mustaḥab to also perform another 2 sajdah al-sahw for extra qiyām.

IN SUMMARY



1. What are the two main conditions for doubts which can be corrected?
2. How are ṣalāt al-iḥtiyāt and sajdah al-sahw performed?
3. A person gets a doubt in the 2nd rak'ah of ṣalāt al-ẓuhr. She doubts whether she is praying her 2nd or 3rd rak'ah. What should she do?



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The **Shia Ithna'asheri Madressa** is the Madressa (religious education centre) of the **Khoja Shia Ithna'asheri Muslim Community of Stanmore, UK**.

The S.I.Madressa was founded in 1985 and caters for the religious foundation of our community children.

The classes are held every Sunday for a duration of three hours, and the last 30 minutes are allocated to Salaat-ul-Jamaat for teachers, students & parents.

The S.I.Madressa has 4 main departments:

- | | | |
|----|---------------|--|
| 1. | Akhlaq | Morals & Ethics |
| 2. | Fiqh / Aqa'id | Islamic Beliefs, Rules & Regulations |
| 3. | Tarikh | Islamic History |
| 4. | Qur'an | Recitation as well as Appreciation & Understanding |

We also cater for students with learning difficulties and children with disabilities and special needs. These activities fall under the Learning Support and Special Needs departments.

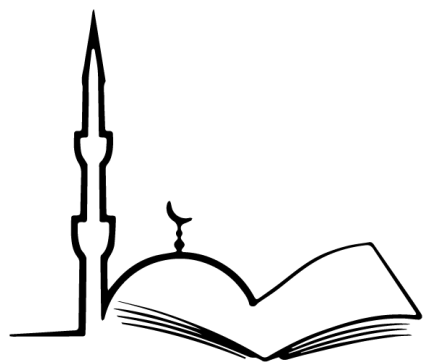
Furthermore, the older students are accommodated for, with classes that prepare them for the outside world, equip them with qualities of leadership, and train them as future teachers.

The students are provided with an extensive and a comprehensive syllabus, which has also been adopted by many other Madaris and organisations across the globe. Furthermore, the S.I.Madressa has branched out onto the Internet, giving students and educators worldwide free access to the teaching material and manuals.

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