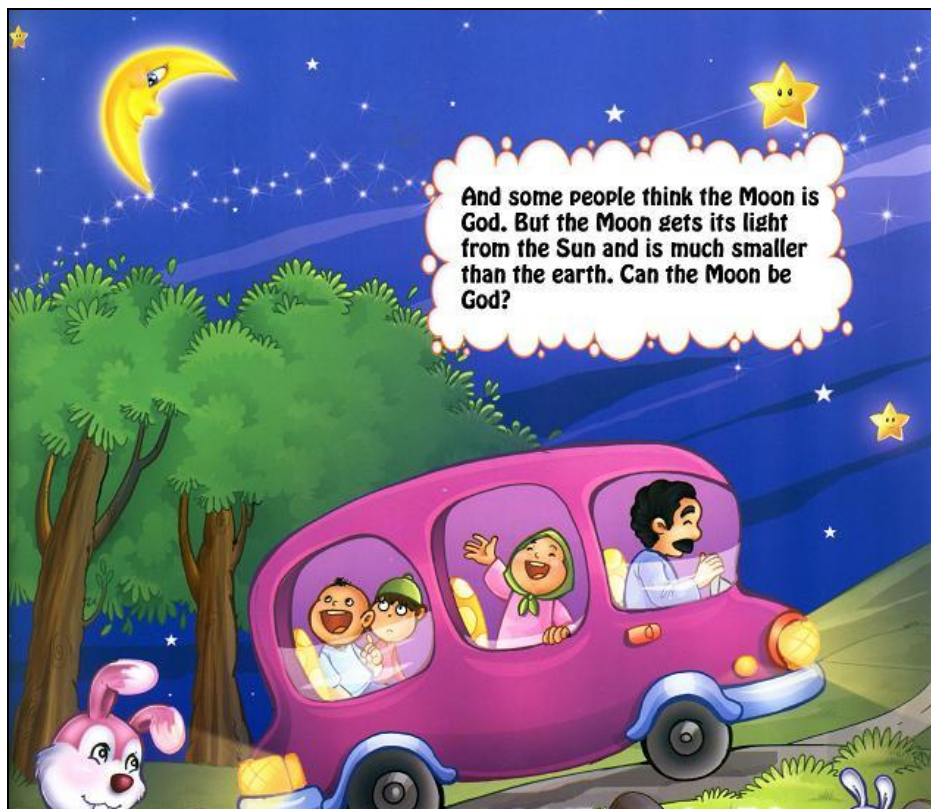
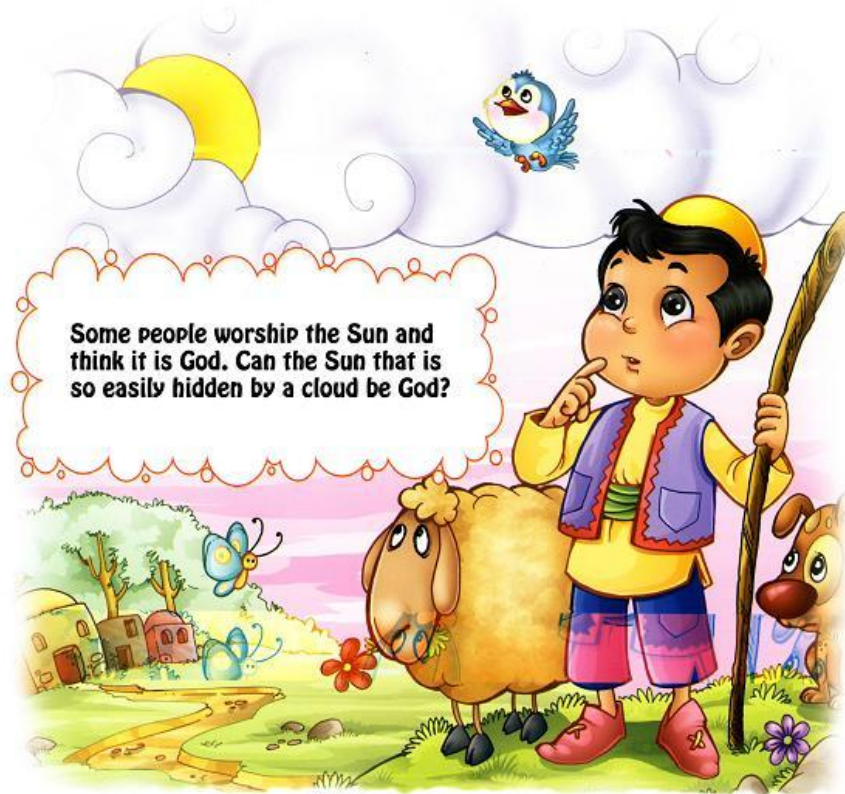
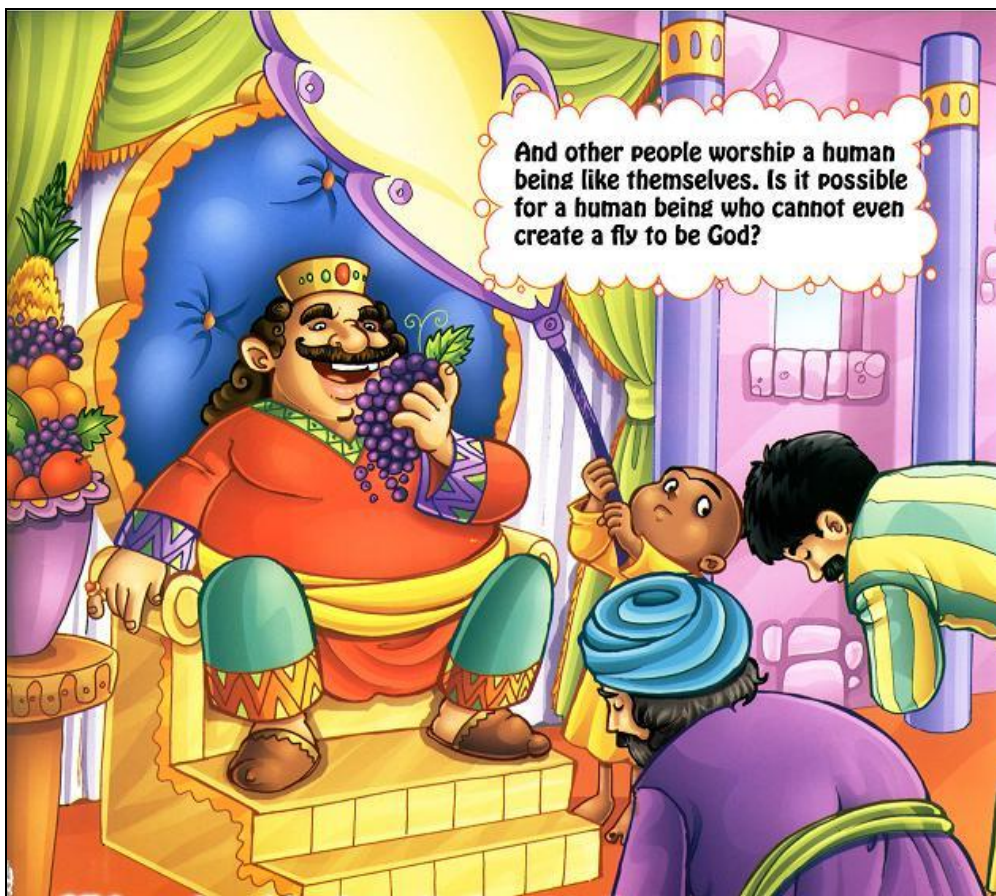
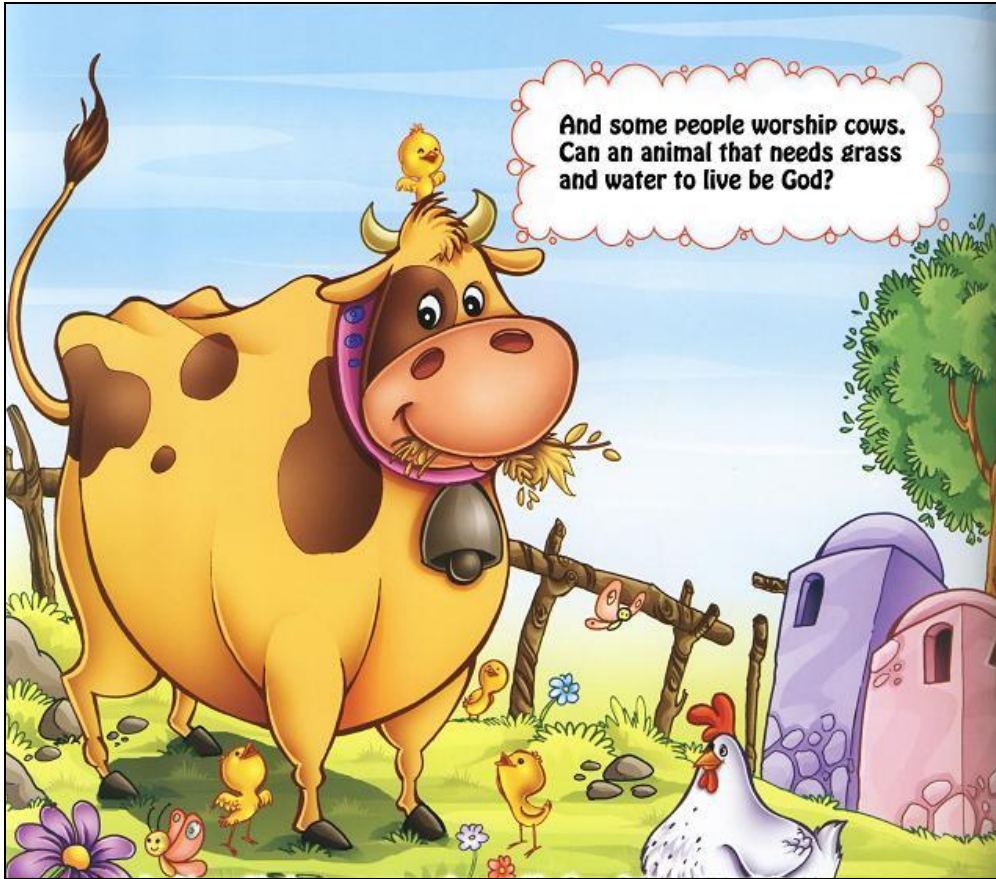


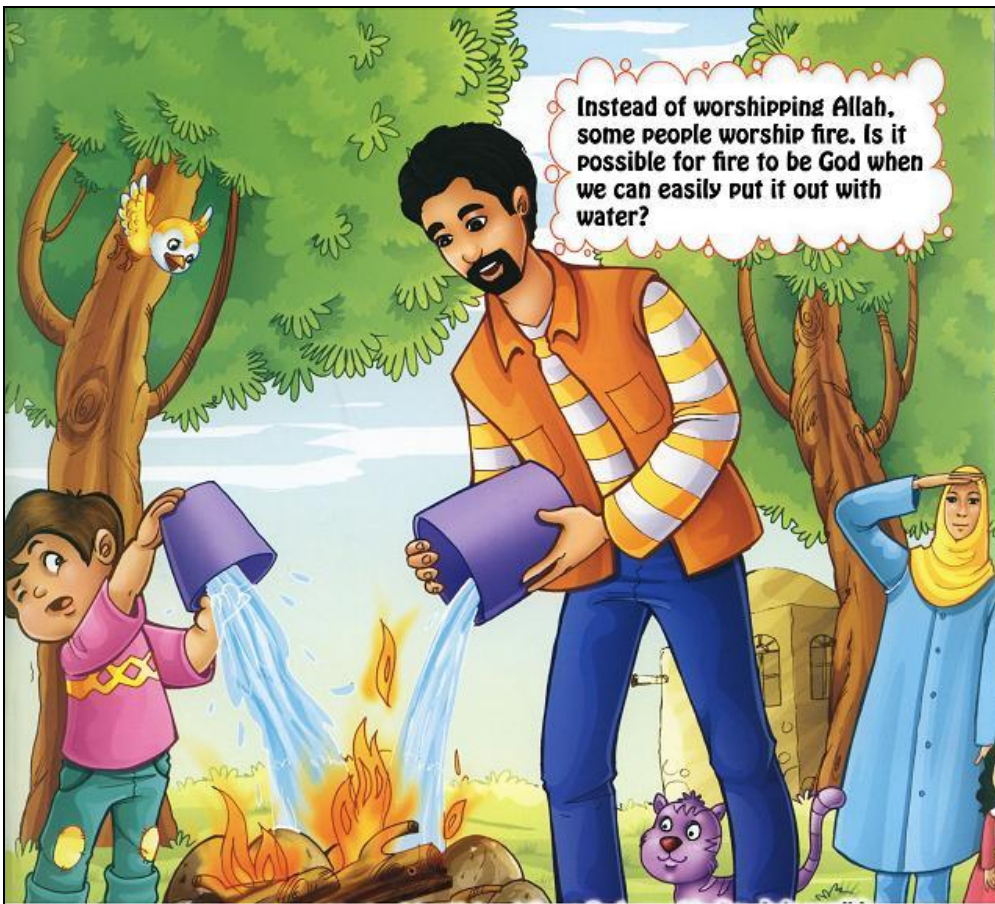
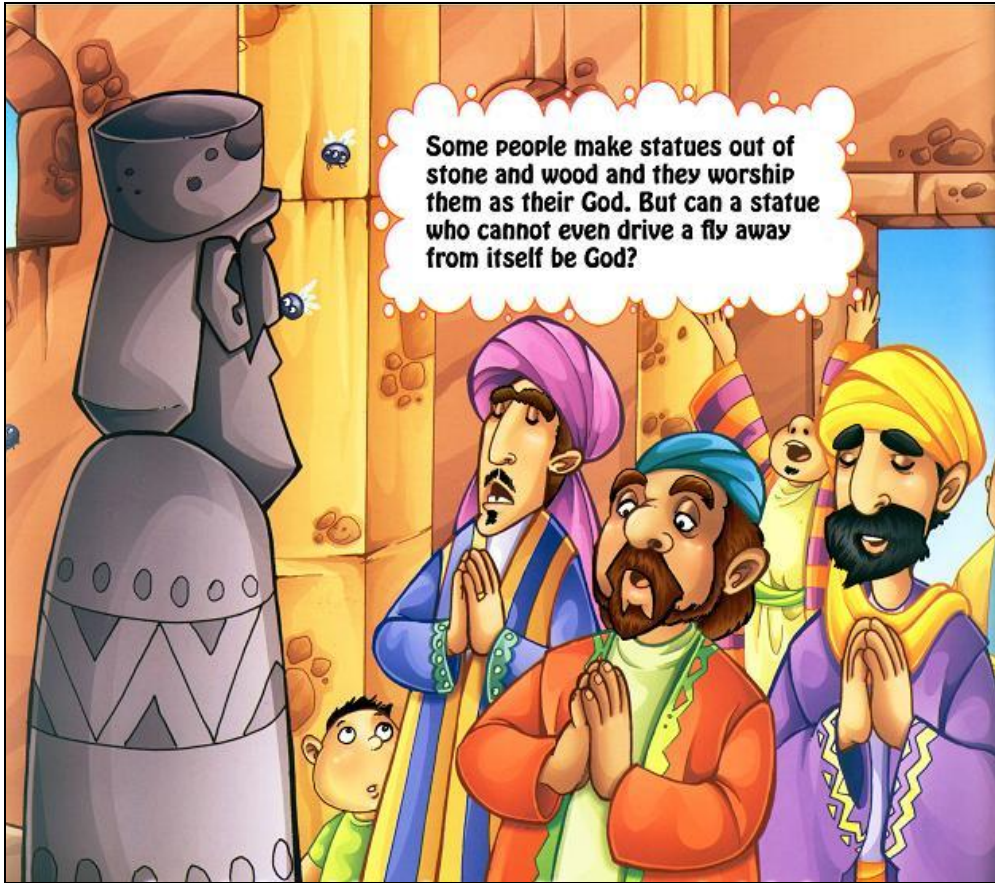
Aqaid **(Beliefs)**

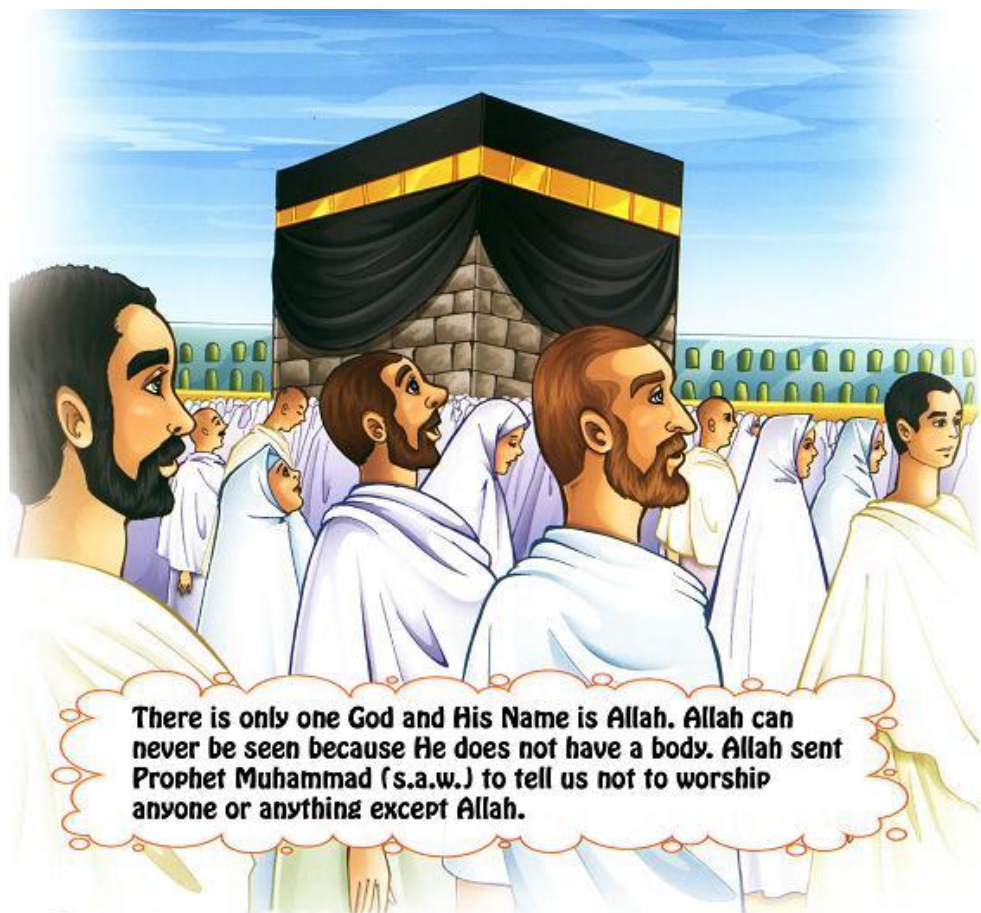
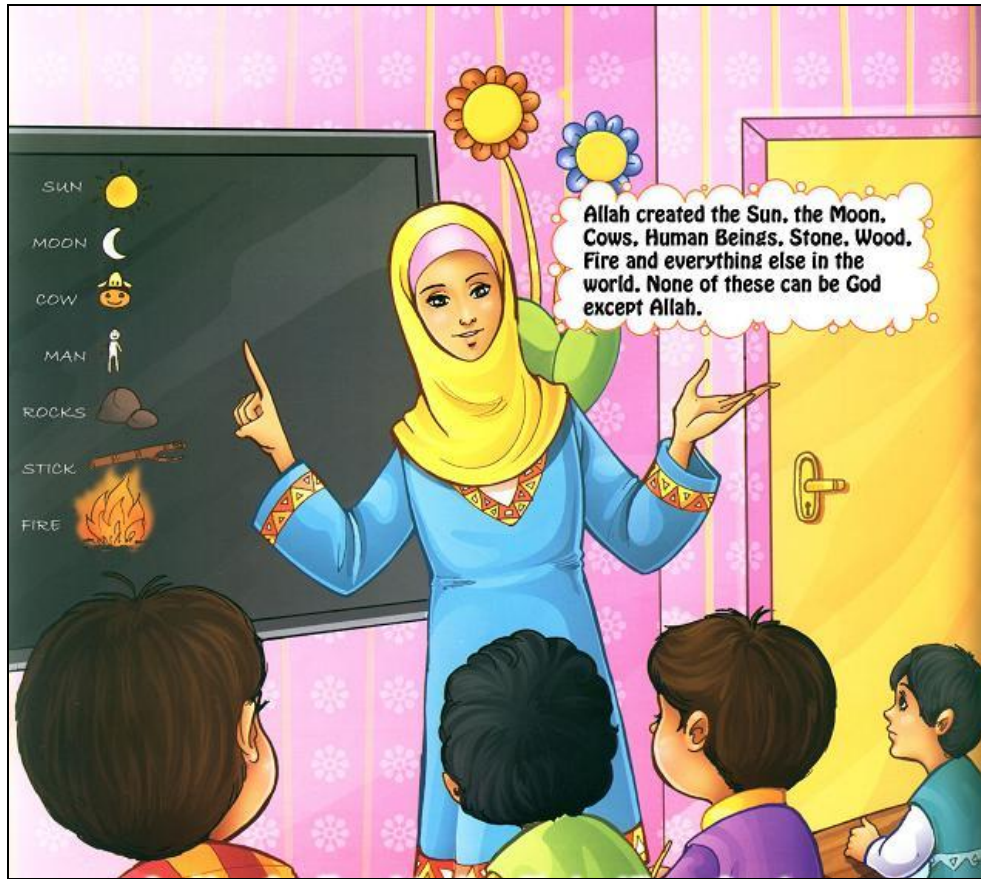
Lesson 1

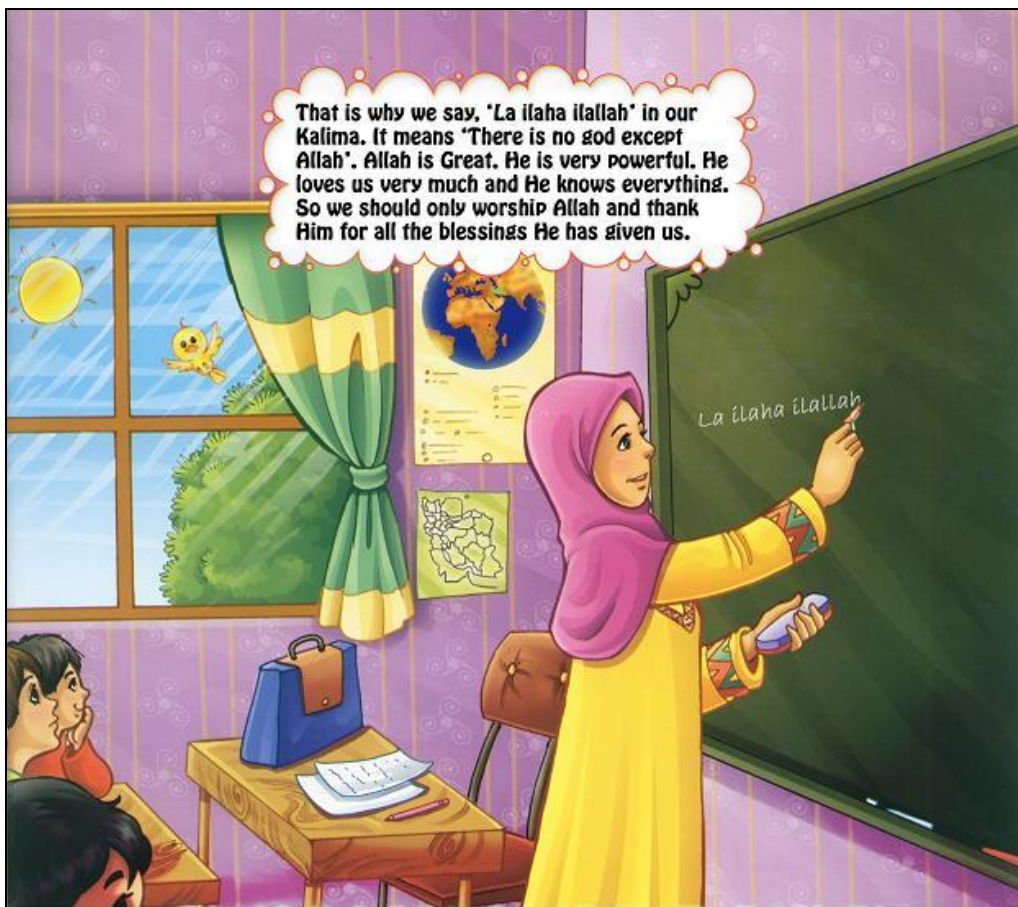
1 Only Worship Allah











Islam and Muslim

The word Islam comes from salām, which means 'Peace'. It also means to surrender to Allāh. So a Muslim



is a person who surrenders completely to Allāh and does only what Allāh wants him or her to do.

All the prophets and messengers of Allāh, from Nabi Adam ('a) to Rasulullāh (s), came to teach us to surrender to Allāh, to worship no one but Allāh. So they all taught the same religion – Islam.

A Muslim also tries to follow all the teachings of Rasulullāh (s) because they are from Allāh (s.w.t).

Allāh tells us that all Muslims are brothers and sisters and that we should care for each other. Muslims are always kind and gentle with others. We should always care for others even if they live far away in other countries around the world.



وَأَتَىكُمْ إِلَهُ وَاحِدٌ

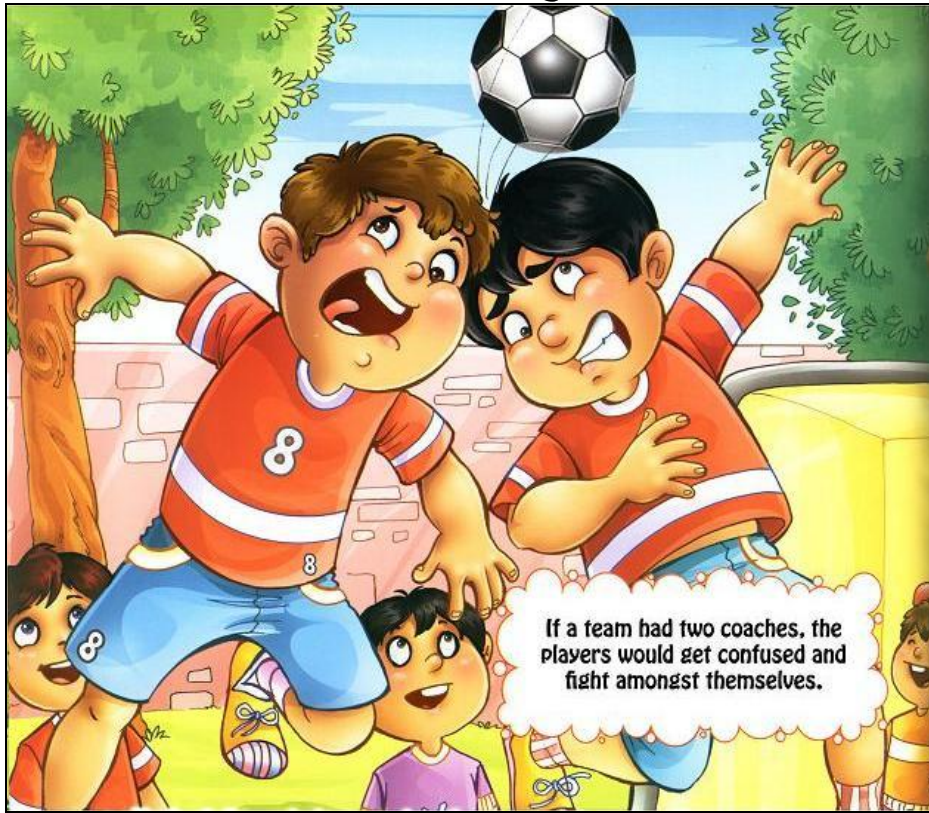
لَا إِلَهَ إِلَّا هُوَ

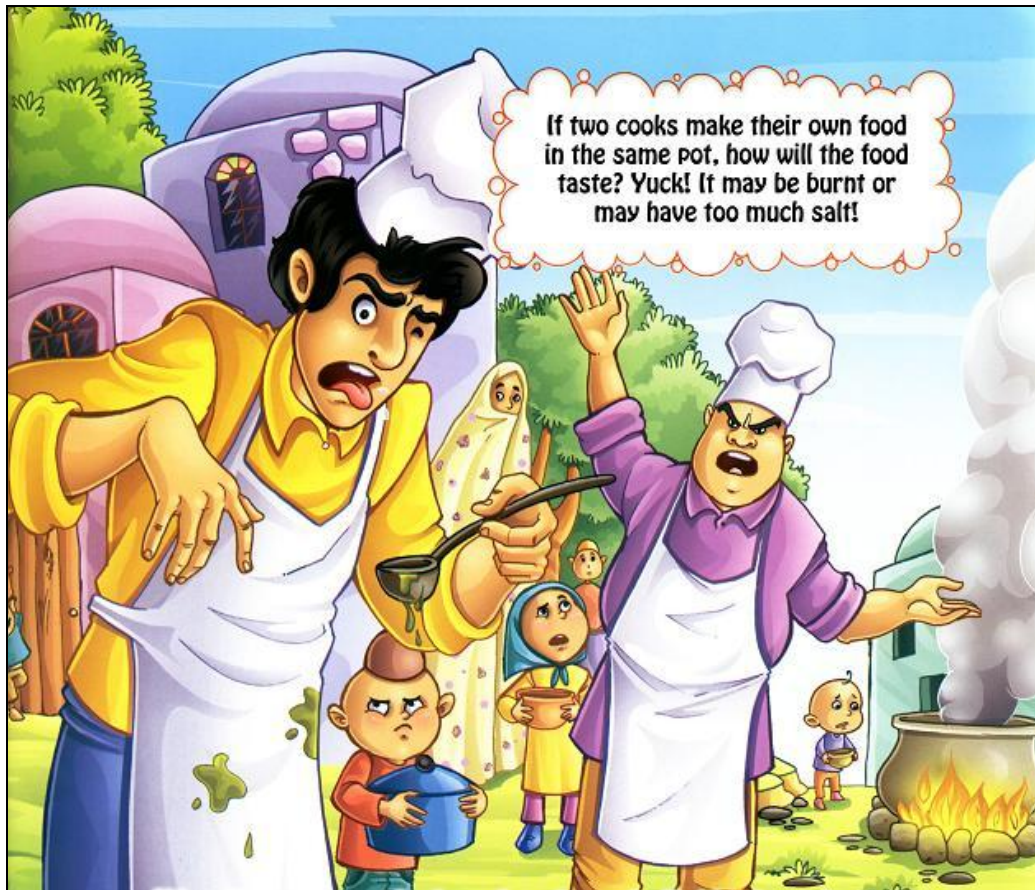
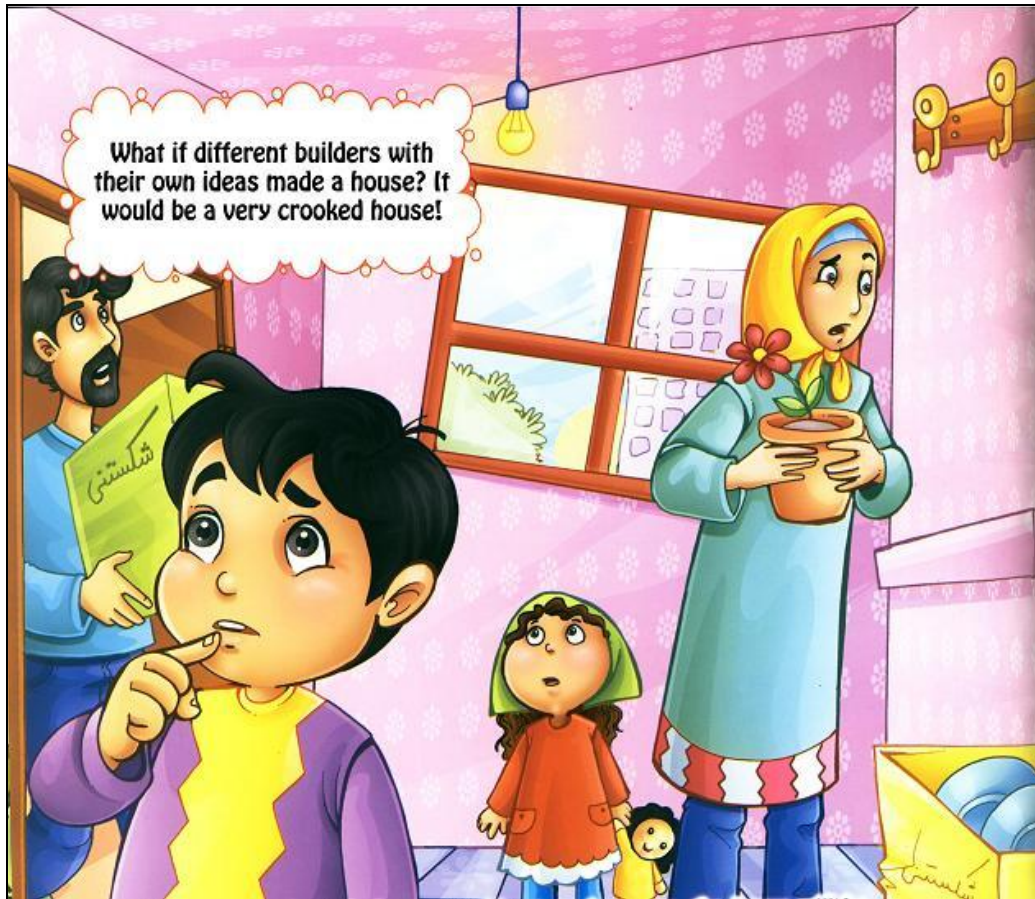
You God is only
One God, there
is no other god
except Him

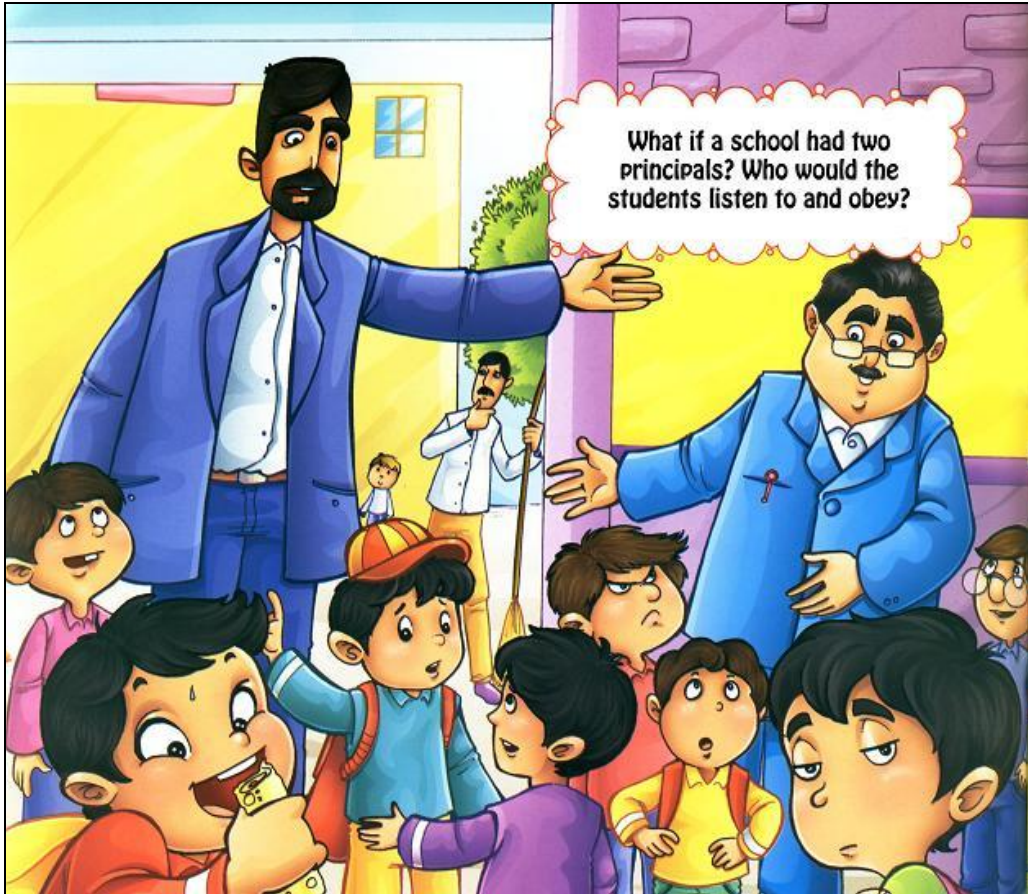
Surah al-Baqarah, 2:163

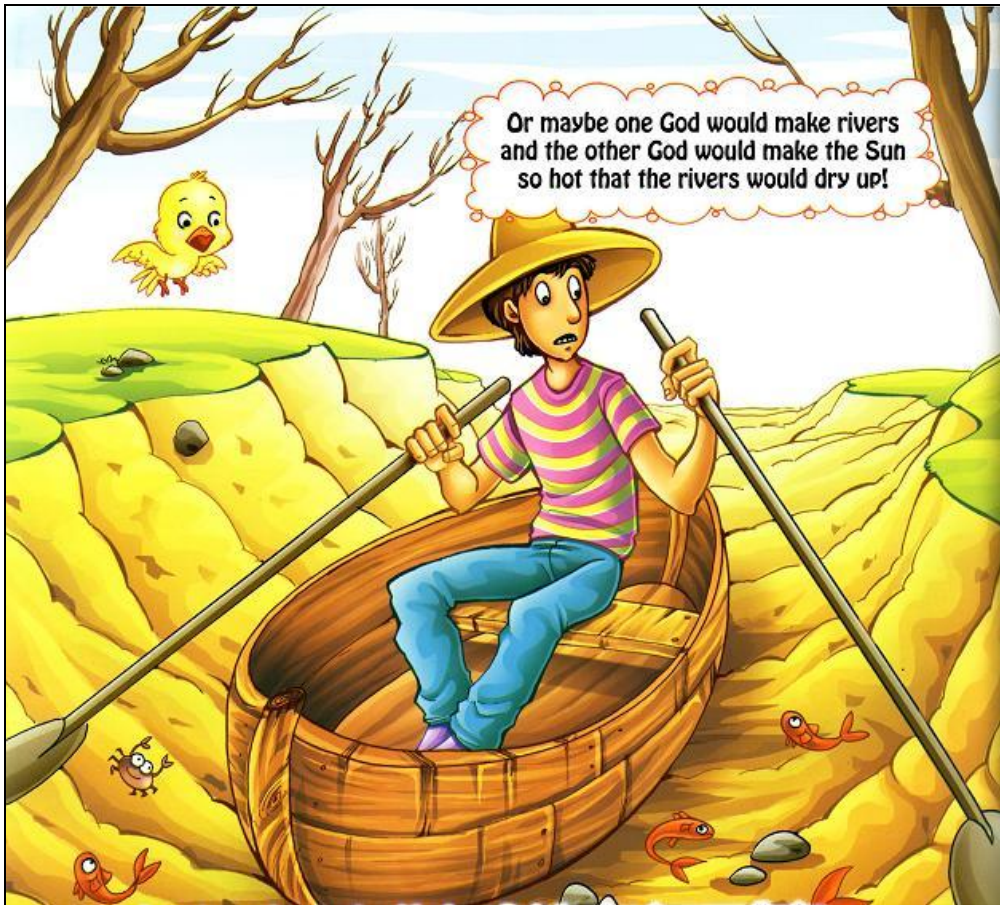
Lesson 2

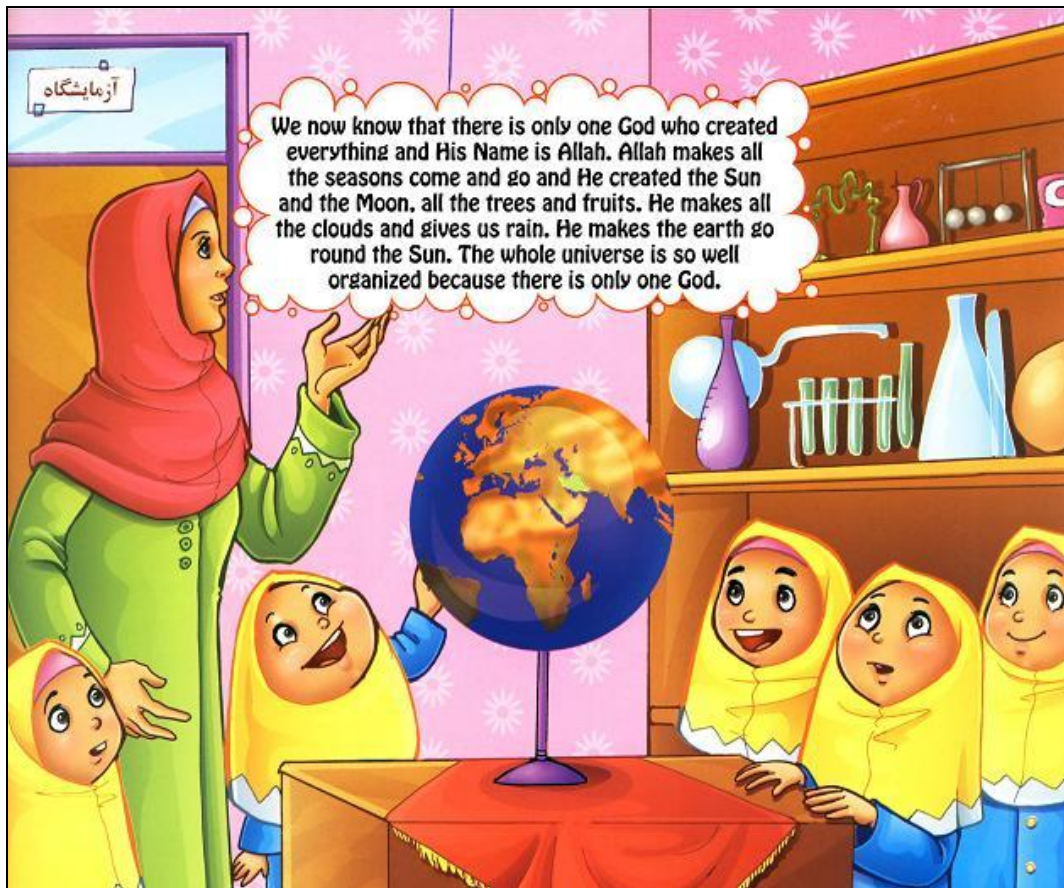
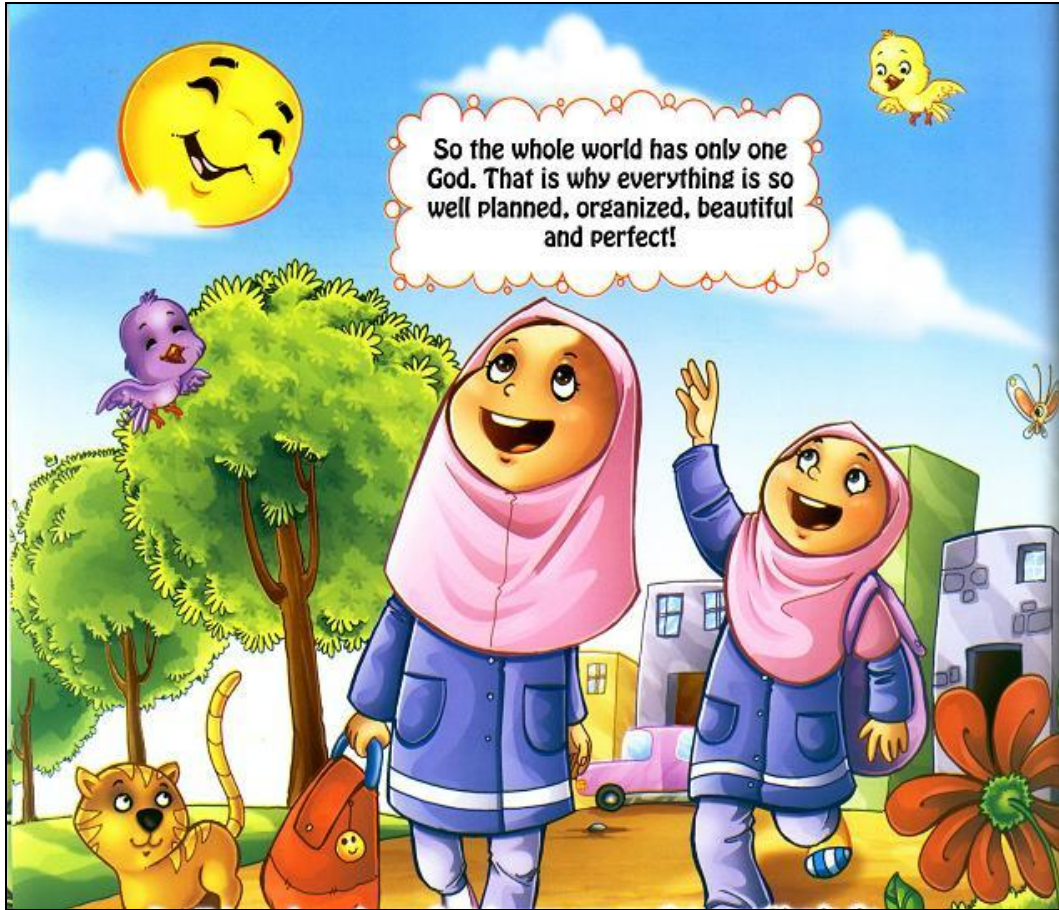
Allah is the Only Creator











Allāh (s.w.t.)

Whenever we say 'Allāh', we shouldn't forget to say *subhānahu wa ta'ala* after that, which means 'Glory be to Him the Most High' or you can say, '*azza wa jall*, which means, 'the Mighty and Glorious.'

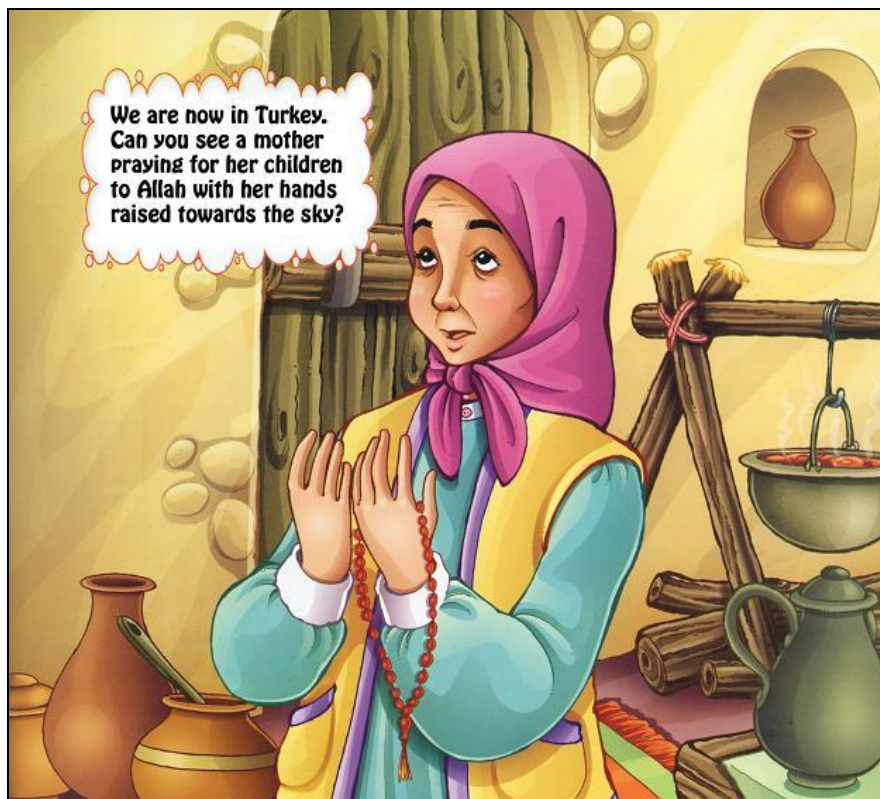
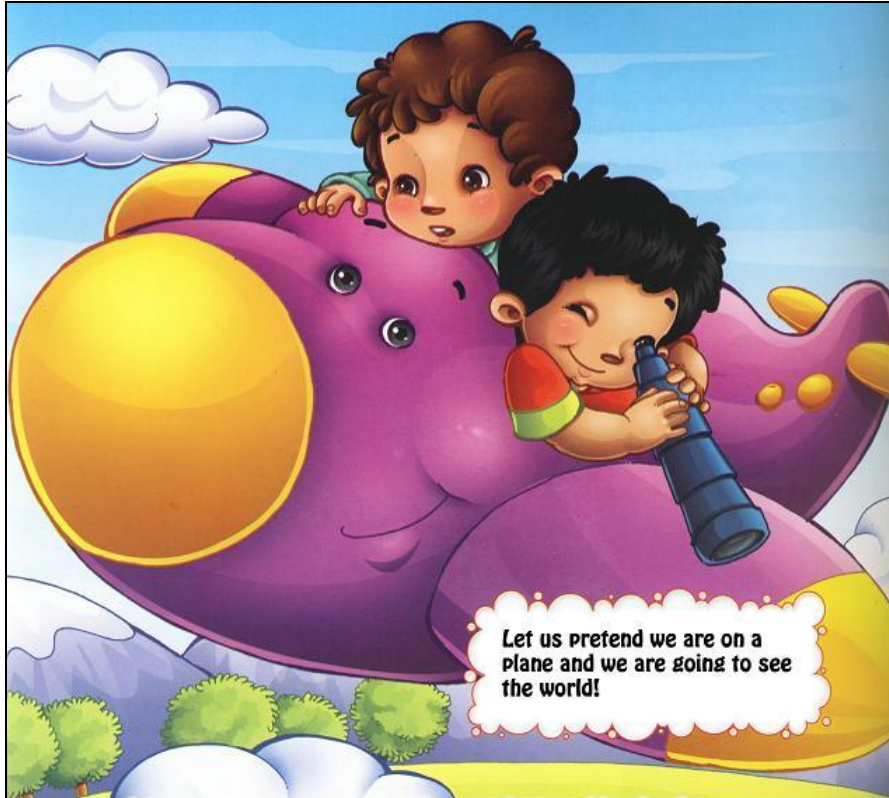
لَوْ كَانَ فِيهِمَا آلِهَةٌ

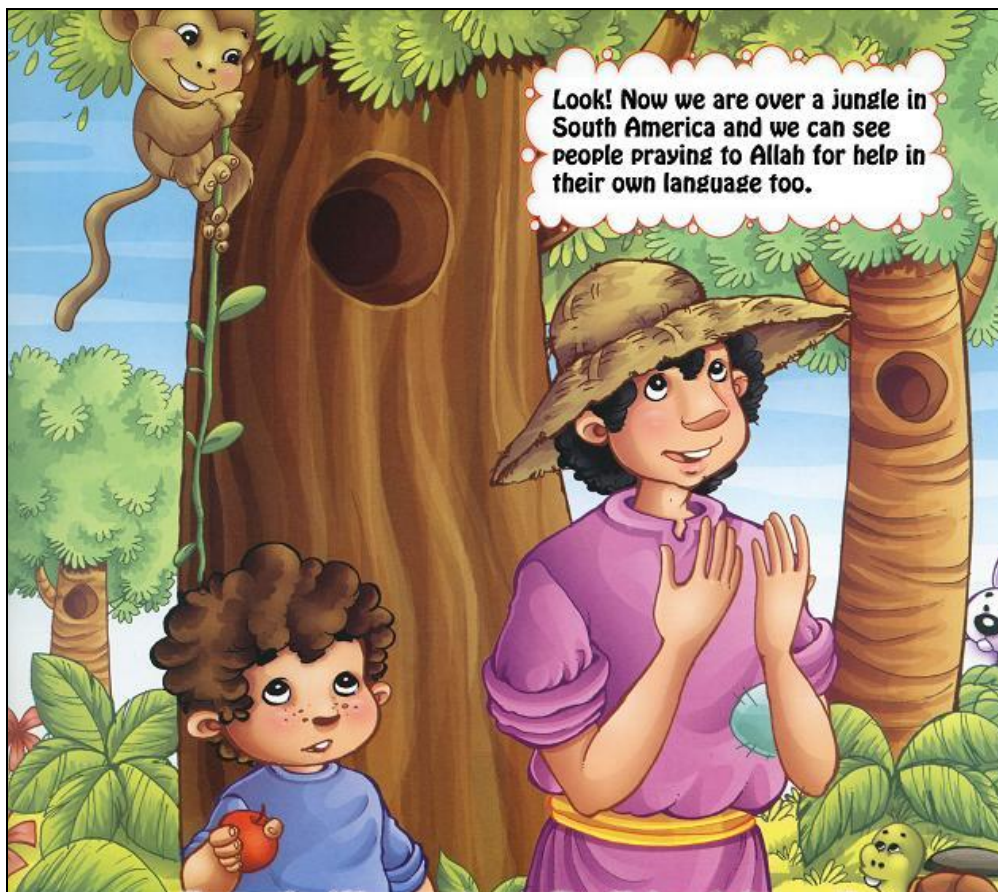
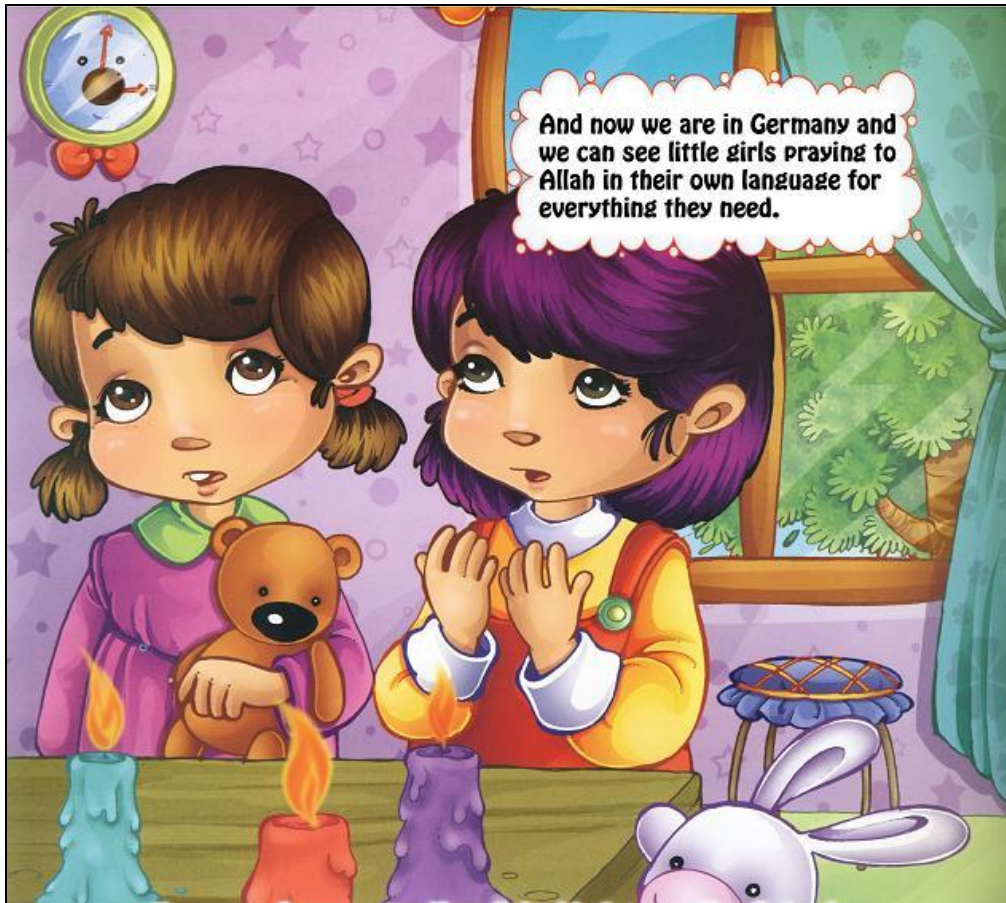
إِلَّا اللَّهُ لَفَسَدَتَا

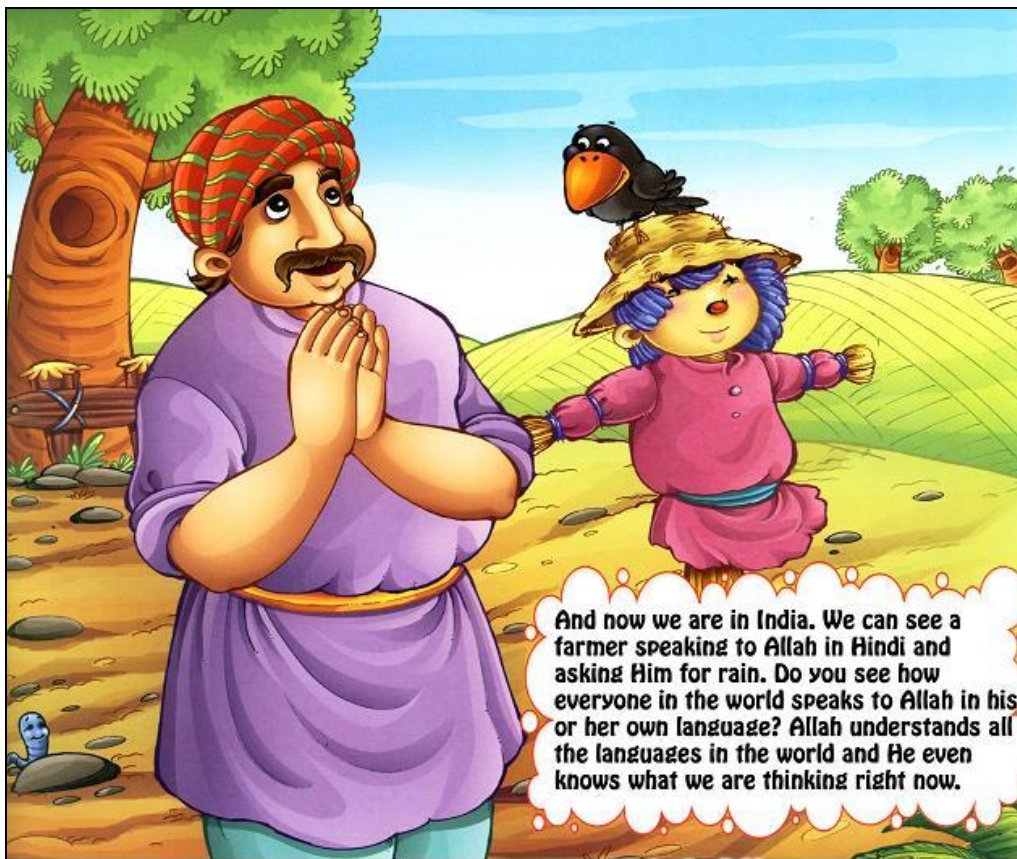
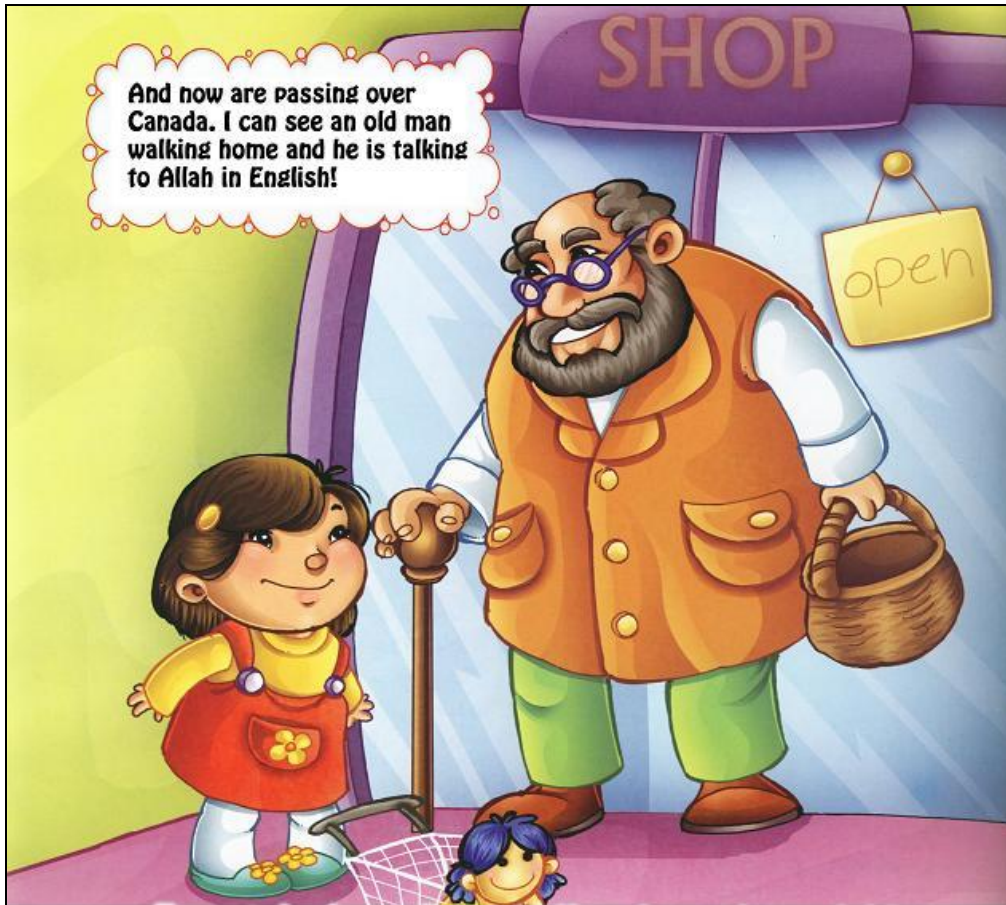
If there were in
them any god
besides Allah, there
would be chaos

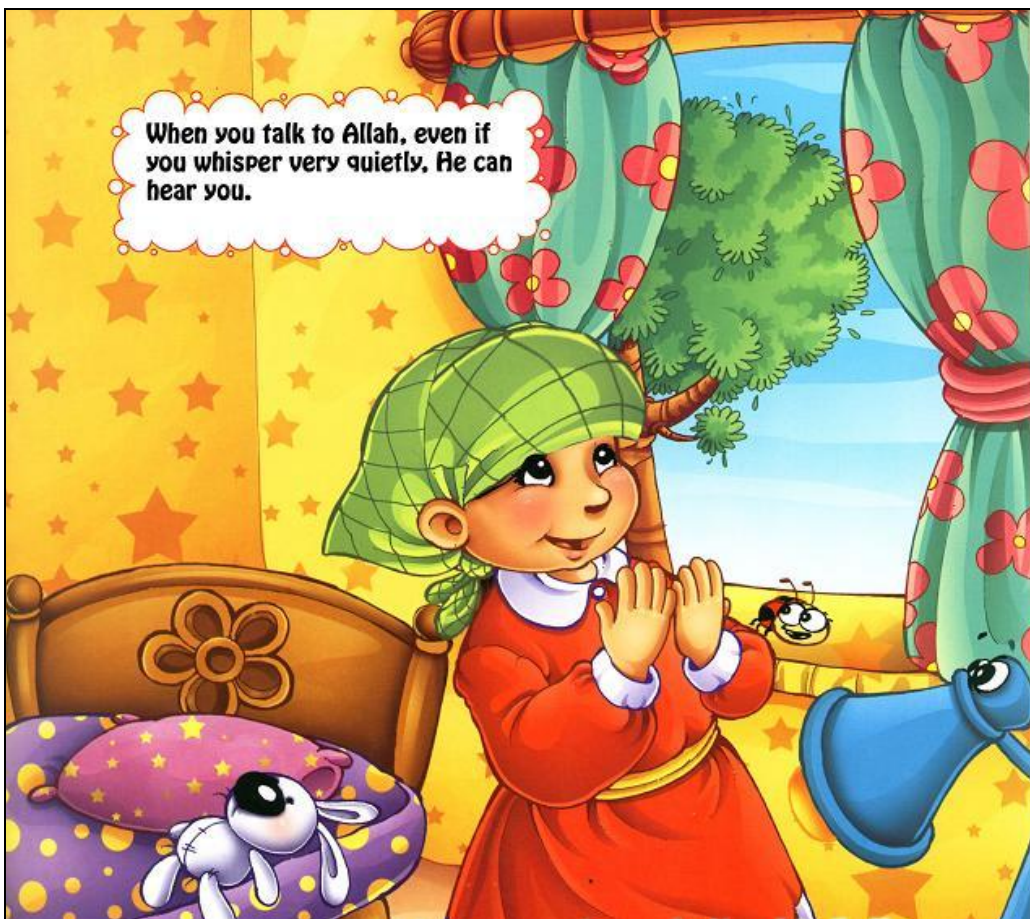
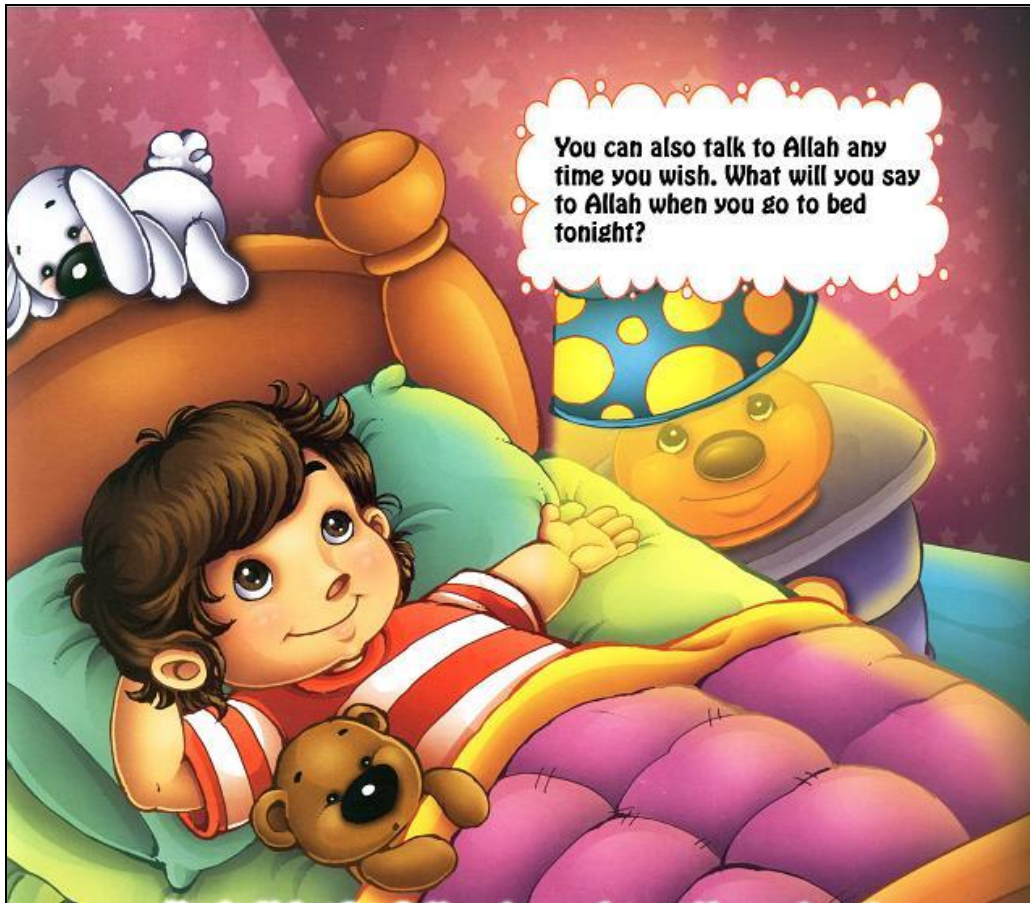
Surah al-Anbiya, 21:22

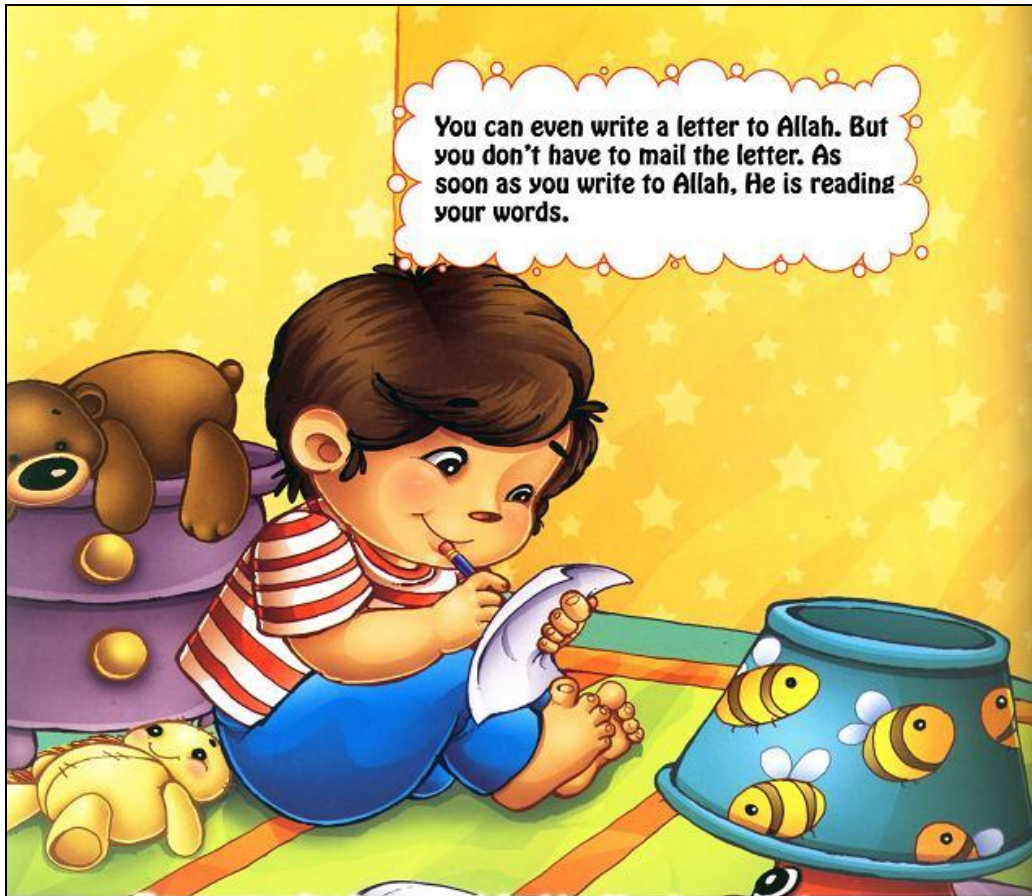
Lesson 3 Talk to Allah











Asmā ul-Husna – The Beautiful Names of Allāh

Allāh tells us in the Qur’ān that when we pray to Him we can call Him by any of His beautiful Names:

﴿قُلْ اذْعُوا اللّٰهَ اَوْ اذْعُوا الرَّحْمٰنَ اَيّٰمًا تَدْعُوۡا فَلَهُ

الْاَسْمَاءُ الْحُسْنٰى﴾

*Say, ‘Call “Allāh” or call “the Rahman (Merciful)”.
Whichever [of His Names] you may call, to Him belong
the most beautiful Names.’*

- Surah al-Isra, 17:110

Why does Allāh wants us to call Him by different beautiful Names? It is for our own good.

For example, one of Allāh’s Name is al-Qādir. It means ‘The All-Powerful’. When we call Allāh by this name saying ‘Yā Qādiru’ (O All-Powerful One!) all the time, it makes our heart grow stronger. Another beautiful Name of Allāh is al-‘Alim. It means ‘The All-Knowing’. If we remember Allāh by this Name saying ‘Yā Alimu’ all the time, Allāh will increase our knowledge.

Similarly.... One of Allāh’s Name is al-Hayy. It means Ever-Living (because Allāh never dies). If we recite ‘Yā Hayyu’ all the time, it keeps our faith alive. One of Allāh’s Name is as-Sam’i, which means ‘The All-Hearing’. If we call Allāh all the time by saying ‘Yā Sam’iu then our duas will be easily accepted.

If our eyes are hurting or weak, we can remember Allāh's Name al-Basir (The All-Seeing) and call out to Him by constantly reciting 'Ya Basiru'. One of Allāh's Name is As-Sādiq, which means 'The Truthful' because Allāh never breaks His promise. If we chant 'Ya Sādiqu' every day then we will always have the courage to say the truth.

Even though Allāh has very many beautiful Names (Asmā al-Husna), Muslims try and memorize 99 of these Names of Allāh. Memorizing the Asmā ul-Husna will help us all through our lives, whenever we need to overcome any challenge.

The 99 Asmā ul-Husna

Recite (and try and memorize) the 99 Asmā al-Husna given below and on the next page, every night before going to bed. You can also listen to a recitation of the Asmā al-Husna on the Teacher's DVD.

نَسْأَلُكَ يَا مَنْ هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ:

الرَّحْمَنُ، الرَّحِيمُ، الْمَلِكُ، الْقُدُّوسُ، السَّلَامُ، الْمُؤْمِنُ،
 الْمُهِمِّنُ، الْعَزِيزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الْخَالِقُ، الْبَارِي،
 الْمُصَوِّرُ، الْغَفَّارُ، الْقَهَّارُ، الْوَهَّابُ، الرَّزَّاقُ، الْفَتَّاحُ، الْعَلِيمُ،
 الْقَابِضُ، الْبَاسِطُ، الْخَافِضُ، الرَّافِعُ، الْمُعِزُّ، الْمُدِلُّ، السَّمِيعُ،

البَصِيرُ، الحَكْمُ، العَدْلُ، اللطيفُ، الخبيرُ، الحليمُ، العظيمُ،
 الغفورُ، الشكورُ، العليُّ، الكبيرُ، الحفيظُ، المقيتُ،
 الحسيبُ، الجليلُ، الكريمُ، الرقيبُ، المجيبُ، الواسعُ،
 الحكيمُ، الودودُ، المجيدُ، الباعثُ، الشهيدُ، الحقُّ،
 الوكيلُ، القويُّ، المتينُ، الوليُّ، الحميدُ، المخصي،
 المبدئُ، المعيدُ، المحيي، المميتُ، الحيُّ، القيومُ،
 الواحدُ، الماجدُ، الواحدُ، الصمدُ، القادرُ، المقتدرُ،
 المقدمُ، المؤخرُ، الأولُ، الآخرُ، الظاهرُ، الباطنُ، الوالي،
 المتعالي، البرُّ، التوابُ، المنتقمُ، العفوُّ، الرؤوفُ، مالكُ
 الملكِ ذو الجلالِ والإكرامِ، المُقسطُ، الجامعُ، الغنيُّ،
 المغني، المعطي، المانعُ، الضارُّ، النافعُ، النورُ، الهادي،
 البديعُ، الباقي، الوارثُ، الرشيدُ، الصبورُ

الذي ليسَ كمثلِه شيءٌ وهو السميعُ البصيرُ

إِنَّ رَبِّي

سَمِيعٌ
الِدُّعَاءِ

My Lord

listens to all

prayers

Surah Ibrāhim, 14:39

Lesson 4

Adálah

Fair vs. Equal

Muslims believe Allāh is always fair and just. Allāh never does any wrong to anyone. Allāh says in the Qur'ān:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُنْ حَسَنَةً
يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

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

- Surah al-Nisā, 4:40

Usually when a person is unjust or unfair to someone it is because he needs something he cannot get and tries to take it by force. Or it is because he is weak and someone is forcing him to be unjust and unfair. Or it is because he is afraid of someone so he decides to harm the person he feels threatened by. Or because he is greedy for more power or money or something he wants. Or because he is not aware that what he is doing is unfair and wrong. But none of this applies to Allāh.

Allāh has no need to wrong anyone because He is All-Powerful. Allāh cannot be forced by anyone to do anything and He doesn't need anything or anyone. No

one can threaten Allāh and He is All-Wise and knows what is fair or unfair more than anyone else. Allāh 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.*

- Surah Aali Imran, 3:108-109

So because everything belongs to Allāh anyway, He has no reason to be unjust or unfair to anyone.

Sometimes we see some people suffering in this world but we should not ask, 'why is Allāh allowing this person to be ill or to die or to be poor' and so on. Everything is for a reason but we cannot know everything that Allāh knows. Sometimes Allāh is testing a person to see if he or she will still remain a good Muslim when he or she loses something. Sometimes Allāh wants a person to be patient so that he or she can be a stronger and better person and go to Jannah (paradise).

Also, sometimes we see Allāh gives more to one person instead of another. For example, some people have more money than others. Some people are stronger than others. Some have a better voice while others are more intelligent or more good looking or more kind

hearted or love Islam more. Why doesn't Allāh give everyone the same?

The answer is because fair does not mean equal. Fair means to give everyone what they really need in order to go to Jannah and to be happy in the next life. You can understand this better by a story.

The Donkey, the Parrot and the Cat

Once upon a time, there lived a farmer with his son and a donkey, a parrot and a cat. Everyday the farmer would feed the donkey some hay and oats, he would put some birdseed in the parrot's cage and he would keep some tuna and a small bowl of milk for the cat.

One day, the farmer had to go to another town for a week so he left his son in charge. Before leaving, he said to the son, 'make sure you treat the animals fairly and don't be unkind to them!'

'Yes father,' replied the obedient son. And once his father had left the boy began looking after the animals and feeding them everyday.

When the father came back after one week, he found the animals were starving and very unhappy. 'I wonder what happened?' he thought to himself. Then he went to take a look. His son had given the donkey a little hay, a little oats, some birdseeds, some tuna and some milk.

And he had put the same amount of everything for the parrot in its cage and for the cat as well.

‘What did you do??!’ cried the father. ‘Well,’ said the son, ‘you told me to be fair to all the animals, so I gave them an equal share of everything!’

‘No, no, no!’ said the father. ‘By giving them all an equal share, you have been cruel and unfair to the animals. Fair and kind means you have to give the donkey much more food than the parrot because it is bigger and works harder. Fair means you don’t give the parrot tuna or the cat birdseeds. Fair and justice is not giving equally to everyone. It is to give everyone what they need and what is best for them!!’

Here is another story....

The Man with Two Daughters

A man was going to the masjid for Salat al-Jumu’ah. On his way he passed by his two daughters’ houses, and asked each one what they wanted him to pray for after Salah.

The first daughter was married to a farmer. She told her father to pray for rain so that the crops that her husband had planted would grow.

The second daughter was married to a potter. She asked her father to pray for it not to rain and for it be very dry

and sunny so that the pots that her husband had made out of clay could dry.

The man went to masjid very confused, not knowing what to pray for, as each daughter had asked for the opposite of what the other had asked. He finally decided to pray to Allāh to do what He thought was just, as that would be the only fair solution.

The moral of this story is that sometimes if Allāh gives us what we want, it means it will be unfair to someone else. Allāh loves us all and does what is best for everyone. But we must trust that everything He does is best for us and we must thank Him at all times, happy or sad. We should always pray to Allāh to do what is best for us. Even when we ask Him for something, we should say to Allāh, ‘only answer my prayer if You are pleased with it and if it is good for me, because I don’t know the future and only You know that.’

The justice of Allāh is called ‘Adālah. It is wājib for a Muslim to believe that Allāh is ‘Adil (Just). To believe in ‘adalah means to believe that:

1. Allāh is fair to everyone. He never does anything wrong.
2. Allāh never forces anyone to do bad things and then punish them.
3. Allāh will always reward those who obey Him.

Finally, even though Allāh is just and will not wrong anyone on the Day of Judgement, we will not deserve to go to Paradise if Allāh judges us with His justice only. This is because we always make mistakes and need Allāh's love and mercy to overlook them and to forgive us. So when we pray to Allāh, we should pray to Allāh to judge us with His mercy and not with His justice.

A du'a we can recite in Qunūt during Salāh is:

اللَّهُمَّ عَامِلْنَا بِرَحْمَتِكَ وَ لَا تُعَامِلْنَا بِعَدْلِكَ

*Allāhumma 'āmilna bi rahmatika wa la tu'āmilna bi
'adlika*

**O Allāh, judge us by Your mercy and not by Your
justice!**

Exercises on 'Adalah

Now it is your turn to show if you can be fair and just. Write answers to the two exercises on 'Adalah in your Workbook.

Lesson 5

Nubuwwah

Nubuwwah is the belief that Allāh sent 124,000 Anbiyā (prophets) to guide mankind and the last of them was Rasulullāh (s).

A prophet is called a Nabi in Arabic and the plural of Nabi is Anbiyā. A messenger is called a Rasul and the plural is Rusul. The difference between a Nabi and a Rasul is that a Rasul is also given a Book from Allāh. For example, Nabi Musa ('a) was given the Tawrat. Nabi Isa ('a) was given the Injil and Rasulullāh (s) was given the Qur'ān. So these Anbiyā were also Rusul.

The message and mission of every Nabi and Rasul was the same. The Qur'ān says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ...﴾

Certainly We raised a messenger in every nation [to preach:] 'Worship Allāh, and keep away from false gods....

- Surah an-Nahl, 16:36

If Allāh had just created us but not sent any messengers to guide us then we would not know how to worship Allāh or what He wants us to do and not to do.

Allāh always chose His prophets and messengers from human beings themselves, so that His Anbiyā could live amongst people and be role models for them. The Anbiyā would know what Allāh wants them to do because they would receive messages from Allāh either in their dreams or through the angel Jibrāil (‘a).

All the Anbiya were protected by Allāh from ever making a mistake and therefore we say they are ma’sum. This means they never commit a sin or mistake. If a Nabi was to make mistakes then people would be confused and they would not know if the words and actions of a Nabi are from Allāh or if it is a mistake.

The Qur’ān says about Rasulullāh (s):

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

And he does not speak out of [his own] desire: it is just a revelation that is revealed [to him]

- Surah an-Najm, 53:3-4

That is why many Muslim scholars believe that even the authentic ahādith of Rasulullāh (s) are from Allāh. They are not part of the Qur’ān but we must treat the advice and orders of Rasulullāh (s) as advice and orders from Allāh (s.w.t.).

The Jews believe in Nabi Musa (‘a) but they don’t believe in Nabi Isa (‘a) and Rasulullāh (s). The Christians believe in Nabi Musa (‘a) and Nabi Isa (‘a) but they

refuse to believe in Rasulullāh (s). Muslims believe in all the prophets and messengers of Allāh. The Qur'ān says:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

Say: We have faith in Allāh and that which has been sent down to us, and that which was sent down to Ibrahim and Isma'il and Ishāq and Ya'qub and the tribes, and that which was given to Musa and Isa and that which was given to the prophets from their Lord. We make no distinction between any of them, and to Him do we submit.

- Surah al-Baqarah, 2:136

Apart from being ma'sum, the Anbiyā could also display miracles with Allāh's permission so that people would really believe that they were sent by Allāh. For example, Nabi Musa ('a) could change his staff into a serpent and Allāh made a sea to split into two so that Nabi Musa ('a) and his people could cross it. Nabi Isa ('a) could cure anyone who was sick and even if someone was blind he could make him see again. He also used to bring dead people back to life. Rasulullāh (s) also showed many miracles to people. For example, when he would place pebbles in the palm of his hand, the pebbles would

recite the tasbeih of Allāh and say, ‘subhān Allāh!’ But the greatest miracle of all was the Qur’ān. This is because the Qur’ān still exists today even after 1400 years in the same Arabic language that Allāh had revealed it in to Rasulullāh (s) and no one has ever been able to write anything like it. Allāh promises to always protect the Qur’ān.

We should try and read the meaning of the Qur’ān so we can understand what Allāh is telling us and the Qur’ān can become our guide when Rasulullāh (s) is not physically present with us.

How Allāh communicates with Anbiyā and Rusul

Allāh (s.w.t.) mentions in the Qur’ān how He speaks to His messengers (rusul) and prophets (anbiya):

﴿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.

- Surah ash-Shūra, 42:51

This means there are three ways:

1. By revelation (wahy or ilhām). This is usually while a Nabi or Rasul is sleeping and he sees something in a dream that he knows for sure is a message from Allāh. For example, Nabi Ibrāhim (‘a) saw in a dream that God was commanding him to slaughter his own son Nabi Ismāil (‘a). Rasulullāh (s) saw in a dream that he was entering the Ka’bah and doing tawaf around it so he knew the Muslims would soon take over Makkah and remove all the idols in the Ka’bah. Wahy can also happens when a Nabi or Rasul is awake and he hears clear words or thoughts that he knows are from Allāh and not from himself.
2. Through a ‘curtain’. For example, Allāh spoke to Nabi Musa (‘a) through a burning bush. When Rasulullāh (s) went for mi’rāj, he heard Allāh speaking to him from behind a Curtain of Light (*nūr*).
3. Through a messenger angel. Allāh usually sent the angel Jibrāil (‘a) to all the Anbiyā and Rusul with His messages. The Anbiyā and Rusul could see the angel Jibrail (‘a) and talk to him directly. Jibrāil (‘a) came to Rasulullāh (s) for 23 years from the time Rasulullāh (s) was 40 years old and started preaching Islam until the whole Qur’ān was revealed and Rasulullāh (s) passed away.

The Anbiyā mentioned in the Qur'ān

Out of the 124,000 Anbiyā sent by Allāh, only a few are mentioned in the Qur'ān by their names. These include:

1. Nabi Adam ('a)
2. Nabi Idris ('a)
3. Nabi Nuh ('a)
4. Nabi Hud ('a)
5. Nabi Sālih ('a)
6. Nabi Ibrāhim ('a)
7. Nabi Lut ('a)
8. Nabi Ismāil ('a)
9. Nabi Ishāq ('a)
10. Nabi Yaqub ('a)
11. Nabi Yusuf ('a)
12. Nabi Ayyub ('a)
13. Nabi Shuayb ('a)
14. Nabi Musa ('a)
15. Nabi Hārūn ('a)
16. Nabi Ilyās ('a)
17. Nabi Dhul Kifl ('a)
18. Nabi Uzayr ('a)
19. Nabi Dāwud ('a)
20. Nabi Sulaymān ('a)
21. Nabi Yunus ('a)
22. Nabi Zakariya ('a)
23. Nabi Yahya ('a)
24. Nabi Isa ('a)
25. Rasulullāh Muhammad (s)

The Qur'ān also mentions some other names such as Dhul Qarnain ('a) and Luqman ('a) but some Muslim scholars are not sure if they were Anbiyā or just wise men.

There are also some Anbiyā whose names are not mentioned in the Qur'ān but their story is mentioned and we know their names from hadith, for example, Nabi Khidr ('a).

The Living Anbiyā

Muslims believe that Allāh has kept some of His prophets alive for thousands of years even until today, as a sign of His Power and as a miracle for people. Nabi Isa (‘a) for example, was taken by Allāh to the heavens alive and he will return to earth towards the end of the world when Imām al-Mahdi (‘atfs) spreads peace and justice on the earth and Nabi Isa (‘a) will come and help him.

Nabi Khidr (‘a) is living on the earth and he helps and guides sincere Muslims when they are in trouble. Some Muslim scholars also believe Nabi Ilyas (‘a) and Nabi Idris (‘a) are alive.

Lesson 6

Imámah

Ahl al-Kisā means “the People of the Mantle”. A Mantle is a loose sleeveless garment worn over other clothes. It is like a large cloak or blanket.

The Ahl al-Kisā are Rasulullāh (s), Imām Ali (‘a), Sayyida Fatimah (‘a), Imām Hasan (‘a) and Imām Husayn (‘a). They are known by this name because of a particular event that is well known in Muslim history as Hadith al-Kisā (the Story of the Blanket).

Hadith al-Kisā

One day Rasulullāh (s) went to the house of his daughter, Sayyida Fatimah az-Zahra (‘a) and told her that he was feeling tired and wanted to lie down and if could she give him a blanket (*Kisā*), which she did.

A little while later, there was a knock on the door. It was her son, Imām Hasan (‘a). He said salām to his mother and then asked if his grandfather was in the house because he was sensing the pleasant scent that everyone would usually sense when Rasulullāh (s) is around. His mother replied that he was. Imām Hasan (‘a) went to his grandfather Rasulullāh (s) and asked him permission to sit besides him and then covered himself with some of the blanket as well.

A little while later, Imām Husayn (‘a) came in and did the same thing. Then Imām Ali (‘a) came home and he too joined Rasulullāh (s) and his two sons. And finally Sayyida Fatimah (‘a) also went and sat with them and Rasulullāh (s) covered them all with the same blanket (Kisā).

Then Rasulullāh (s) prayed to Allāh (s.w.t.) and said, ‘O Allāh, these are my Ahl al-Bayt and my most beloved. Their flesh is my flesh and their blood is my blood. Whatever pains them pains me and whatever makes them sad makes me sad. I love and am at peace with those who love and are at peace with them and I am at war and an enemy to those who are at war and enemies with them.’

The angel Jibrail asked Allāh who was under the blanket and Allāh told him it was, “Fatimah, and her father, and her husband and her sons.”

Then Allāh sent the angel Jibrail to reveal the following verse of Qur’ān to Rasulullāh (s), which is well known as the Verse of Purity (Ayat at-Tathir):

﴿... إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ

الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed Allāh wishes to keep off from you (all) uncleanness, O Ahl al-Bayt, and purify you completely.

- Surah al-Ahzab, 33:33

This means shaytan can never come near Rasulullāh (s) and his Ahl al-Bayt (‘a). They are protected by Allāh from all kinds of sins and evil ways and they never commit any wrong.

The angel Jibrail (‘a) also asked permission to enter the Kisā and then he told Rasulullāh (s) that Allāh had sent him salām and said that if it was not for the love of Rasulullāh (s) and his Ahl al-Bayt (‘a) and for their sake, then Allāh would never have created the Sun, Moon, the oceans, the earth, the heavens and the entire universe.

From that day onwards, Rasulullāh (s) , Imām Ali (‘a), Sayyida Fatimah (‘a), Imām Hasan (‘a) and Imām Husayn (‘a) came to be known as Ahl al-Kisā – The People of the Kisā.

Rasulullāh (s) told Imām Ali (‘a) that anyone who reads the Hadith al-Kisā then Allāh will forgive their sins, remove their worries and grant all their wishes. Hadith al-Kisā is a beautiful narration that we should read whenever we get together as Muslims.

Remember the Ahl al-Kisā are five but all the twelve Imāms are included in the Ahl al-Bayt (Family) of Rasulullāh (s) because they too were protected from all sin because of Allāh’s promise in the Verse of Purity (Ayat at-Tathir).

Lesson 7

Angels (Maláikah) of Allāh

Out of all creatures that Allāh has created, the angels are the most in number. There are so many angels in the universe that we cannot even begin to imagine. An angel is called 'malak' in Arabic and the plural is malāikah.

Before Islam, the ignorant Arabs in Makkah used to worship the malāikah and they used to believe that the malāikah were female. The Qur'ān forbids the Muslims from believing in fairies or saying that malāikah are female or male. Malāikah are not like humans. We can not see the malāikah, so we do not know what they look like, except that we know they have wings because the Qur'ān says:

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

All praise belongs to Allāh, Originator of the heavens and the earth, Maker of the angels [His] messengers, with wings, two, three or four [of them]. He adds to the creation whatever He wishes. Indeed Allāh has power over all things.

- Surah al-Fātir, 35:1

Malāikah are created from light (*nur*). They always obey Allāh and never commit any sin. Allāh uses the malāikah to do many different things in the heavens and on the earth. For example, there are angels who drive the clouds and there are angels who protect people. There are angels who worship Allāh continuously and will do so until the Day of Judgement and there are malāikah who pray for the good Muslims asking Allāh to forgive them and make them enter paradise. There are angels who will give company to the good in Paradise and there are angels who will be in charge of the punishment of the evil in Hellfire.

Our fourth Imām, Imām Ali b. al-Husayn Zayn al-Abidin ('a) in one of his du'ās prays to Allāh to bless the malāikah. He says:

Bless them (O Allāh)... the residents in Your heavens... the keepers of rain, the drivers of the clouds, at whose driving's sound is heard the rolling of thunder and... bolts of lightning flash, the escorts of snow and hail, the descenders with the drops of rain when they fall, the watchers over the winds, those in charge of the mountains so they do not disappear, those whom You have taught the weights of the waters and the measures contained by torrents of rain, the angels who are Your messengers to the people of the earth when the affliction they dislike comes down and the ease they love is brought....

- Sahifa as-Sajjādiya, Du'ā No. 3

From this du'ā we learn that angels are everywhere and everything is controlled by Allāh through His angels. Some hadith say that on every tree there is an angel. This means even when a leaf falls from the tree to the ground, or a rain drop falls, Allāh controls where, when and how it falls through His malāikah.

The angels were created for different purposes. Some of them do nothing but worship Allāh. Some of them have special tasks like passing Allāh's message to the Anbiyā ('a). Some of them have been created to look after us.

Imām Zayn al-Abidin ('a) also mentions some famous malāikah who are in charge of many others. Whenever we remember these angels we should say '*alayhi salām*' after their names. These 'archangels' include:

Jibrāil ('a). Jibrāil is the angel who brings Allāh's messages to all His Anbiyā. Jibrāil ('a) used to reveal the verses of the Qur'ān from Allāh to Rasulullāh (s).

Isrāfil ('a). Imām Zayn al-Abidin ('a) calls him, 'the Owner of the Trumpet'. When Allāh wishes for the world to come to an end, Isrāfil will blow the Trumpet he is always holding and everyone in the heavens and the earth will die. This will remain for as long as Allāh wishes. Then Allāh will bring Isrāfil back to life and he will blow the Trumpet again and everyone will come back to life. That will be the start of the Day of Judgement.

Mikāil ('a). Imām Zayn al-Abidin ('a) calls him, 'the One of very high status' in Allāh's obedience. Some people believe Mikāil has been put in charge to distribute food to everyone according to Allāh's wishes.

Isrāil ('a). Isrāil is also called Malak al-Mawt, which means 'The Angel of Death'. Isrāil is responsible to take away the souls of people when it is time for them to die. He is in charge of a large group of angels who help him.

Ridwan ('a). This angel is the Gatekeeper of Paradise (Jannah). Everyone who enters Jannah has to go through him.

Mālik ('a). This angel is the Gatekeeper of Hellfire (Jahannam). Everyone who enters the Fire meets him. Those who see him become terribly frightened. He is also mentioned in the Qur'ān.

Munkar and Nakir. These two are the first angels to come to a person as soon as he or she has been buried. They question the dead in their graves and ask, 'Who is your Lord? Who is your Prophet? Who is your Imām? What is your Book? What is your Qibla?' and so on. If a person answers them correctly then they tell him or her to rest in peace and they open a door for him or her in the grave from where a beautiful breeze of Jannah blows and the person sleeps in peace and joy waiting for the Day of Judgement to go to Paradise. And if a person is bad they will not remember the correct answers and these two angels will open for him or her a door from

where the heat of Hell blows in and they will lie in fear and pain afraid of the Day of Judgement when their punishment will be even more severe.

Raqib and 'Atid. Every person has two angels with them who record everything he says and does. One of them records good deeds and the other records bad deeds. Our Book of Deeds will be shown to us on the Day of Judgement. The Book of Deeds is amazing. It captures everything as if it is actually happening at that time. So when a person sees their deeds in their Book, it won't be like reading a book or watching a movie. It will be like going back in time and no one will be able to deny anything recorded in it.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ مَا
يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

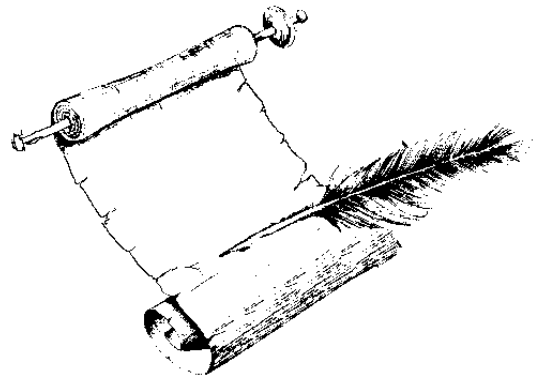
When the twin recorders record [deeds], seated on the right hand and on the left: he (the human being) says no word except that there is a ready observer beside him.

- Surah Qāf, 50:17-18

One way to change whatever bad we do that is written by the angels is to ask Allāh for forgiveness. Every night, before sleeping, make sure you recite: “*astaghfirullāha Rabbi wa atubu ilayhi*”. This means ‘I ask forgiveness from Allāh my Lord and I turn to Him.’ Not only will your angels record this as a good deed but they will also erase any bad deeds you did that day.

My Two Angels

I have two angels that follow me
wherever I may go,
One of them is quick to write,
the other one is slow.
The one who is quick to write
is when I'm being good
the other doesn't like to write
even when he should!



The one who doesn't like to write
is when I'm being bad
he wants to hear me say "I'm sorry"
to my mum and dad.
And when I say "I'm sorry Allāh,
I won't do that again"
he rubs away my bad deed
marked against my name.

The one who is quick to write,
writes the good I try to do
even, when it doesn't work out right
he writes that one down too
so when I get to Paradise
waiting there for me
will be lots of lovely presents -
oh, how happy I will be!

