



IMAMIA
SUNDAY
SCHOOL



SIRAAT

Name: _____

Class: _____

Teacher: _____

BOOK : 5

AGES: 9 Yrs

IMAMIA SUNDAY SCHOOL
Proposed School Calendar 2013-2014

WEEK	DATE	ISLAMIC DATE 1434/1435	COMMENTS	ISLAMIC EVENTS/NOTES
1	09/15/13	Dhu al Qa'dah 9		First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS). 11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.
2	09/22/13	Dhu al Qa'dah 16		
3	09/29/13	Dhu al Qa'dah 22		25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)
4	10/06/13	Dhu al Qa'dah 30		1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)
5	10/13/13	Dhu al Hijjah 7		9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha
6	10/20/13	Dhu al Hijjah 14		15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer
7	10/27/13	Dhu al Hijjah 21		24 Dhu al Hijjah Eid e Mubahila
8	11/03/13	Dhu al Hijjah 28		
9	11/10/13	Muharram 6		
10	11/17/13	Muharram 13		
11	11/24/13	Muharram 20		
12	12/01/13	Muharram 27	HOLIDAY	Thanksgiving Weekend/25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).
13	12/08/13	Safar 4		7 Safar Birthday of 7th Imam Mossa Kazim (AS)
14	12/15/13	Safar 11		13 Safar Martyrdom: Bibi Sakina (SA) binte Hussain (AS)
15	12/22/13	Safar 18		Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala
16	12/29/13	Safar 25		Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS
17	01/05/14	Rabi' al Awwal 3	MID TERM	4 Rabi' al Awwal -Wafat: Masooma-e-Qum (SA)
18	01/12/14	Rabi' al Awwal 10	MID TERM	9 Rabi' al Awwal -Eid e Zehra (S.A.)
19	01/19/14	Rabi' al Awwal 17		17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)
20	01/26/14	Rabi' al Awwal 24	PARENTS DAY	Parents - Teachers Meeting
21	02/02/14	Rabi' at Thaani 1		
22	02/09/14	Rabi' at Thaani 8		10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS
23	02/16/14	Rabi' at Thaani 15	HOLIDAY	Presidents Day
24	02/23/14	Rabi' at Thaani 22		
25	03/02/14	Rabi' at Thaani 29		
26	03/09/14	Jamaada al Ula 7		5 Jamaada al Ula - Birthday Sayyida Zainab AS
27	03/16/14	Jamaada al Ula 14		13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)
28	03/23/14	Jamaada al Ula 21		15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).
29	03/30/14	Jamaada al Ula 28		
30	04/06/14	Jamaada al Thaani 5		3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)
31	04/13/14	Jamaada al Thaani 12		10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH
32	04/20/14	Jamaada al Thaani 19		20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.
33	04/27/14	Jamaada al Thaani 26		26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)
34	05/04/14	Rajab 4		1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.) Mohammad Baqir (AS)
35	05/11/14	Rajab 11	FINALS	13th Rajab - Birthday 10th Imam Mohammad Taqi (A.S.)
36	05/18/14	Rajab 18	FINALS	
37	05/25/14	Rajab 25	HOLIDAY	Memorial Day Holiday
38	06/01/14	Shaban 2	RESULTS	RESULTS/GRADUATION PICNIC

Table of Contents

Introduction	3
Acknowledgements.....	4
Du'a Before Starting a Lesson	5
Syllabus for Book 5.....	7
Objectives for Book 5.....	8

Aqāid

Lesson 1 Types of People	13
Lesson 2 Sifāt ath-Thubútiyya	20
Lesson 3 Sifāt as-Salbiyya.....	31
Lesson 4 Who is an Imām?.....	34
Differences between Imāmah and Khilāfah	36
Qualities of an Imām	38
Lesson 5 Imām al-Mahdi ('atfs).....	40
The Caravan from Qum	41
Lesson 6 Yaum al-Qiyāmah	47
Lesson 7 The Purpose of Life & Death	51

Fiqh

Lesson 1 Introduction to Taqlíd	59
Lesson 2 Najāsāt.....	62
How something Tahir becomes Najis	62
Najāsāt al-'Ayn.....	64
Lesson 3 Mutahhirāt	68
Types of Water	69
How to Make a Najis thing Tāhir	70
Lesson 4 Wudu.....	73
Muqadamāt of Wudu	75
Lesson 5 Tayammum	79
Lesson 6 Salāh	84
Muqadamāt of Salāh	84
Wājib Rukn and Wājib Ghayr Rukn	88
How to Perform Salāh (Revision)	94
Lesson 7 Review of Furu ad-Dín.....	103
Hijāb.....	106
Mahram and Ghayr Mahram.....	107

Tārikh

Lesson 1 Nabi Ayyub ('a).....	111
Lesson 2 Nabi Hud ('a) & Nabi Sālih ('a)	113
Lesson 3 The First Revelation & Da'wat Dhul Ashira	120
Lesson 4 Imām 'Ali Zayn al-Abidín ('a)	126
Lesson 5 Imām Muhammad al-Bāqir ('a).....	137

Lesson 6 Imām Ja’far as-Sādiq (‘a)	145
Lesson 7 Imām Musa al-Kādhim (‘a)	157

Akhlāq

Lesson 1 Personal Hygiene & Homes	173
Lesson 2 Doing Good Only for Allāh	179
Lesson 3 Working Hard & Not Being Lazy	183
The Man Who Wanted Help	186
Lesson 4 Trust in Allāh	191
Never Fear a Tyrant	193
Lesson 5 Allāh Protects Those He Loves	197
Imām al-Hādi (‘a)'s Invisible Guards	197
Lesson 6 Friends & Friendship	201
Lesson 7 Tark as-Salāh	210

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

The Book in your hands is part of a twelve-book series named “Sirāt Books”, produced by the ISSC West Madrasah (of Brampton, Canada) as part of their Religious Education (Diniyāt) programme.

Each book consists of 28 lessons: 7 each on Islamic Beliefs (Aqāid), Islamic Laws (Fiqh), Islamic History (Tārikh), and Islamic Ethics (Akhlāq). The first seven books are also supplemented by Workbooks from which teachers can assign exercises either in class or as homework.

The ISSC West Madrasah’s objectives in imparting Islamic education to students as well as their approach and strategy in the creation of these Textbooks, can be reviewed in the “White Paper on Teaching at the Madrasah” available at its website: <http://www.madrasah.ca/>

The Sirāt Textbooks and Workbooks are also accompanied by a Teacher’s DVD and a Quiz Book. The DVD contains media intended to serve as a teaching aid and the Quiz Book covers all Diniyāt key concepts in every Sirāt Textbook. This Quiz Book, it is hoped, will be a great resource for children at home as well as at inter-Madrasah quiz events.

The ISSC West Madrasah hopes to *inshā Allāh* continue developing and enriching the Sirāt Textbooks and their related resources on an annual or bi-annual basis.

Each Sirāt Textbook also has the syllabus and objectives for its own grade printed at the start. Topics that are highly recommended for students to demonstrate proficiency in before the end of the Madrasah year are prefixed with an asterisk (in the syllabus). The ISSC West Madrasah plans to use this as their criterion for promoting students to the next grade.

It is hoped that these Textbooks will *inshā Allāh* not only be of relevance to other Madāris, especially in the North American continent, but will also benefit parents living in places where there is no local Madrasah and they need to home-school their students in Islamic education.

Note: The ISSC West Madrasah’s Islamic education programme consists of two main streams: Qur’ān and Diniyāt. These Sirāt books are related to the Diniyāt stream only. For Qur’ān, please visit our website: <http://www.madrasah.ca/>

Was salām
Management, ISSC West Madrasah
Brampton, Ontario (Canada)

ACKNOWLEDGEMENTS

The ISSC West Madrasah would like to acknowledge the following individuals, institutions and publishers whose works are referred to and/or partially used in the creation of the Sirāt Books:

- Br. Khalil Jaffer : For the creation of the ISSC West Madrasah’s Diniyat Syllabus and the production of all the initial Textbook and Workbook drafts and updates.
- Br. Hasnain Abdulaziz : For all the original artwork produced specifically for the ISSC West Madrasah, including the creation of the Yusuf and Amina characters (and their family members!). Also for the design of all cover pages and ongoing help with other artwork.
- Hujjat Madrasah : Whose Madrasah resources continue to be a valuable resource for many madāris around the world. Ideas and some minimal content has been taken from their website: <http://www.hujjat-workshop.org/>
- Sufi Comics : For all the wonderful, edutaining comics produced by Arif and Ali Vakil (<http://www.vakil.org/category/sufi-comics/>).
- Noor Publishers (Iraq) : For the Al-Anwār series on the history of the Fourteen Ma’sumeen (‘a) in pictures.
- Jamal Publication (Iran) : For stories from their book “Tell me Who is God?” by Gholam Reza Heidary.
- Uruj Andishe Publications (Mashad, Iran) : For picture stories from their book Majmu’at ash-Shams.
- Sharikat an-Nahrayn (Baghdad, Iraq) : For their work that renders Shahid Mutahhari’s book Qisas al-Abrār in pictures.
- All ISSC West Madrasah teachers and volunteers : For their support, review of new content, and ongoing help in the development of lesson plans, worksheets, and so forth.

DU`A BEFORE STARTING A LESSON

In Islam, learning and teaching, like other virtuous acts, are `ibādāt – acts of adoration and worship of Almighty Allāh (s.w.t). They have both physical and spiritual aspects.

The physical is what we normally do while learning and teaching. The spiritual is when we invoke Allāh, subhānahu wa ta`ala, to purify our souls and give us success in our endeavours. This we can do by performing wudu and reciting a supplication (du`a) before learning and/or teaching.

The following is a du`a that can be recited before studying. It is given in the Mafātih al-Jinān of Shaykh `Abbās al-Qummi.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLĀHI-RRAḤMĀNI-RRAḤĪM..

(I begin) in the name of Allāh, the Beneficent, the Merciful

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN WA ĀLI MUḤAMMAD
O Allāh, send your blessings on Muḥammad and his household

اللَّهُمَّ أَخْرِجْنِي مِنْ ظُلُمَاتِ الْوَهْمِ

ALLĀHUMMA AKHRIJNĪ MIN DHULUMĀTIL WAHM
O Allāh, remove me from the darkness of ignorance

وَ أَكْرَمْنِي بِنُورِ الْفَهْمِ

WA AKRIMNĪ BINŪRIL FAHM
And favour me with the light of understanding

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

ALLĀHUMMA-FTAḤ 'ALAYNĀ ABWĀBA RAḤMATIK
O Allāh, open for us the doors of Your mercy

وَ انْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

WANSHUR 'ALAYNĀ KHAZĀINA `ULŪMIK
And unfold for us the treasures of Your knowledge

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

BIRAḤMATIKA YA ARḤAMA-RRĀḤIMĪN
By Your mercy, O the most Merciful of the Merciful

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIN WA ĀLI MUḤAMMAD
O Allāh, send your blessings on Muḥammad and his household

Syllabus for Book 5

Note: The [●] symbol indicates topics the ISSC West Madrasah highly recommends a student to know (and where applicable demonstrate successfully) before he/she is promoted to study the next Book.

Lesson	Aqāid	Fiqh
1	Definition of Muslim, Mu'min, Kāfir, Munāfiq, Mushrik and Fāsiq	TAQLID - its importance & only applicable to furu al-din [●] - Terminology [●]: meanings of 'ādil, mujtahid, a'lam and marj'a, taqlid, muqallid, bulugh, ihtiyāt wājib and ihtiyāt mustahab
2	TAWHID – Sifāt ath-Thubutiya with meaning	NAJASAH - impure agents (najis al-'ayn) [●] - how najāsah spreads - how to determine if something is najis [●]
3	TAWHID – Sifāt as-Salbiyya with meaning	TAHARAH - types of purifying agents (mutahhirāt) [●] - brief description including types of water (mutlaq, mudāf) - how to make a najis thing tāhir with water
4	NUBUWWAH – Relation of Nubuwwah to Imāmah - Difference between Imāmah and Khilāfah – Qualities of an Imām	WUDU - when is wudu wājib [●] and sunnah - muqadamāt al-wudu [●] - utensils, impediments, parts of body, conditions of water and place
5	IMĀMAH – Importance of having an Imām and remembering him all the time. Saying ' <i>Allāhumma 'ajil farajahu</i> ' when Imām al-Mahdi ('atfs) is mentioned.	TAYAMMUM method of performing, when permitted, on what surfaces [●]
6	QIYAMAHA – Other names of Yaum al-Qiyāmah and what they mean – Necessity of Qiyāmah	SALĀH - preparation for salāh (muqadamāt al-salāh) - the clothes, place, time of salāh - rukn and ghayr rukn of salāh [●] - Revision: practical performance of 3 and 4 rak'ah salāh [●]
7	QIYAMAHA - Purpose of the Creation of Life and Death - Effects of its belief on our lives	Revision of the 10 Furu al-Din with brief description of each - Revision of Hijāb rules

Lesson	Tārikh	Akhlāq
1	QASAS AL-ANBIYA – Nabi Ayyub ('a)	Personal hygiene – nails, hair, teeth, body in general. Rules on furnishing homes
2	QASAS AL-ANBIYA – Nabi Hud ('a) – Nabi Sālih ('a)	Sincerity (ikhlās) - Doing good for the sake of Allāh only vs. doing things to impress others besides Allāh (riyā) - hypocrisy
3	SIRAH – Arabia before Islam - Cave of Hira - The First Revelation – Bi'that – Da'wah Dhul Ashira	Not wasting time, working hard vs. laziness
4	AIMMAH – Imām Ali b. al-Husayn, Zayn al-Abidin ('a)	Trust in Allāh and always remembering Him
5	AIMMAH – Imām Muhammad b. Ali, al-Bāqir ('a)	Allāh protects those He loves
6	AIMMAH – Imām Ja'far b. Muhammad, as-Sādiq ('a)	FRIENDS – keeping good, Muslim friends, not imitating the culture of non-Muslims in dress and behaviour. Not calling others with nicknames – Not joking excessively and teasing others
7	AIMMAH – Imām Musa b. Ja'far, al-Kādhim ('a)	Importance of visiting the masjid frequently and not skipping the daily prayers (tark as-salāh) / Ta'qibāt of Salāh - sajdah of shukr and ziyārah. Tasbih of Sayyida Fatima ('a)

Objectives for Book 5

At the end of the year the student should:

For Aqāid

- know the various categories of people in Islam
- understand the relationship between Nubuwwah and Imāmah and the difference between Khilāfah and Imāmah
- know the basic qualities that an Imām must possess
- understand the importance of having an Imām at all times in Islam
- know various names for the Day of Judgement used in the Qur'ān

- (f) understand the necessity of the Day of Judgement, the effect of this belief in our lives and a basic understanding of the philosophy of life and death (according to the Qur'ān)

For Fiqh

- (a) understand the importance of taqlid and can explain in their own words
- (b) understand the definition of common fiqh terminology as outlined in the syllabus
- (c) know the 8 out of 10 types of najāsah taught at this level
- (d) be able to explain how najāsah spreads and how it is identified and removed
- (e) know the types of mutahhirāt
- (f) know the various types of waters defined by shari'ah (as rules of mutahhirāt)
- (g) know when wudu is wājib and the prerequisites (muqadamāt) and conditions for wudu
- (h) know how to perform tayammum and when it is applicable
- (i) know the prerequisites (muqadamāt) for salāh and the definition of rukn and ghayr rukn in the parts of salāh
- (j) know the 10 furu ad-din with a brief description of each
- (k) be able to explain in his/her own words the importance of hijāb in Islam

For Tārikh

- (a) know brief history of Nabi Ayyub ('a), Nabi Hud ('a) and Nabi Sālih ('a)
- (b) know how the first verses of the Qur'ān were revealed and how the mission of Rasulullāh (s) began
- (c) be familiar with brief biography of the 4th - 7th Imāms ('a)

For Akhlāq

- (a) know the importance of personal hygiene in Islam and some rules around furnishing the home
- (b) understand importance of sincerity and doing good only for Allāh
- (c) understand that Islam forbids wasting time and laziness
- (d) know the importance of trusting Allāh and remembering Him at all times
- (e) understand the importance of keeping good friends and how friends influence values
- (f) know why Islam dislikes joking excessively, teasing others and nicknaming
- (g) understand the importance of salāh and frequenting the mosque and not rushing in salāh but including the adhān, iqāmah and ta'qibāt after salāh

Aqáid **(Beliefs)**

Lesson 1

Types of People

The Qur'ān refers to people with different titles depending on their faith and what they believe. It is important to know the meaning of these titles that the Qur'ān uses so that we can understand its message better.

Muslim

The word 'Muslim' refers to a person who submits to the will of Allāh. That means he or she does not go against what Allāh wants. A Muslim believes in the Kalimah ash-Shahadatayn. The Kalimah ash-Shahadatayn is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدَ رَسُولُ اللَّهِ

*Ash-hadu an Lā ilāha illallāh. Wa ash-hadu anna Muhammadur
Rasulullāh.*

*I bear witness that there is no god except Allāh. And I bear witness that
Muhammad is the Messenger of Allāh.*

Any human being who declares this is considered to be a Muslim. A Muslim also believes in all the Anbiyā (prophets) sent by Allāh and all the Books that Allāh sent with the Rusul (messengers). A Muslim especially believes that the Qur'ān is the unchanged Word of Allāh and must be followed. A Muslim also believes that there is life after death and that one day everyone will be brought back to life and there will be a Day of Judgement when all the good will enter Paradise and live there happily forever and all the evil will be sent to Hellfire.

Allāh tells us in the Qur'ān:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

O you who have faith! ... do not die except as muslims.

- Surah Aal-i Imrān, 3:102

A female Muslim is called a Muslima. And the plural of Muslim is Muslimun or Muslimeen.

Mu'min

A Mu'min is a Muslim with a higher level of faith in Allāh. The word Mu'min comes from *Imān*, which means 'Faith'. A Mu'min loves Allāh and Rasulullāh (s) sincerely and instead of just practising what is wājib and keeping away from what is harām, a Mu'min also does what is mustahab (recommended) and keeps away from what is makruh (not recommended).

A female mu'min is called a mu'mina. And the plural of mu'min is mu'minun or mu'mineen.

Allāh praises the Mu'mineen in the Qur'ān and says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

The faithful (mu'minun) are only those who have faith in Allāh and His Messenger and then have never doubted, and who do jihād with their wealth and their lives in the way of Allāh. It is they who are the truthful.

- Surah al-Hujurāt, 49:15

Part of being a mu'min is to believe in Allāh and to follow the teachings of the Qur'ān the way Rasulullāh (s) commanded us to do so. For example, Rasulullāh (s) taught us that Allāh is always just ('ādil) and will never punish the good or reward the evil on the Day of Judgement. So a mu'min believes in the justice ('adālah) of Allāh. Similarly, Rasulullāh (s) said that after him there will twelve Imāms who will be his successors and the true teachers and guardians of the Qur'ān. This belief is called Imāmah. A mu'min believes in Imāmah as well.

In other words, to be a Muslim, one has to have faith in One God (Tawhid), one has to believe that Muhammad (s) is the Messenger of Allāh (Nubuwwah) and one has to have faith in life after death and the Day of Resurrection (Qiyāmah). But to be a mu'min, one also has to have faith in 'Adālah and Imāmah and to follow the rules of Islam according to the teachings of the family of Rasulullāh (s) – the Ahl al-Bayt ('a).

When a human being has faith that 'there is no god but Allāh', he or she is no longer an atheist or a polytheist. Such a person is called a monotheist (*muwahhid*). The Jews, Christians and Muslims are

considered to be monotheists. When a monotheist has faith that 'Muhammad is the Messenger of Allāh', he or she is no longer a Jew or Christian. Such a person is a Muslim. But a Muslim can also have doubts or hypocrisy in his or her heart and may even give up his or her faith out of pride or out of greed for worldly power, wealth or pleasures. For example, the people who killed the Imāms from the Ahl al-Bayt ('a) and tortured many descendants of Rasulullāh (s) also claimed they believed 'there is no god but Allāh and Muhammad is His Messenger.' But when a person has faith that Imām Ali ('a) and all the eleven Imāms after him are the *awliya* (plural of *wali*, meaning 'special friends') of Allāh and the successors of Rasulullāh (s) then his or her love and faith in following the Ahl al-Bayt ('a) gives him or her extra protection from ever going astray or following an unjust ruler or having hypocrisy in the heart. Such a person is truly a superior Muslim and therefore called a Mu'min.

Kāfir

A Kāfir is a person who denies the truth despite knowing it. For example, a person who does not believe in Allāh as the one and only God is called a kāfir. A female kāfir is called a kāfira and the plural of kāfir is kāfirun, kāfireen or even kuffār.

Some people do not believe in Allāh or Rasulullāh (s) or the Day of Judgement because they don't know about them and no one has ever told them the truth. So we cannot judge them and Allāh will decide about them on the Day of Judgement. We should try our best to let others know about Allāh, Islam, Rasulullāh (s), the Qur'ān and the Ahl ul-Bayt ('a).

But some people know the truth and they still deny it. They do not respect the Qur'ān and they even hate Rasulullāh (s) because they are too proud to accept the truth. Allāh curses such kuffār in the Qur'ān and says:

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ

أَجْمَعِينَ﴾

Indeed those who turn faithless and die while they are faithless (kuffār) - it is they on whom shall be the curse of Allāh, the angels and all mankind.

- Surah al-Baqarah, 2:161

Mushrik

To believe in any god besides Allāh is called shirk. So a Mushrik is someone who believes in more than One God. In English, a Mushrik is called a polytheist. A female mushrik is called mushrika and the plural of mushrik is mushrikun or mushrikeen.

People who worship idols or fire or the sun or animals like the cow or snake, etc. are all examples of mushrikun.

Shirk is a very great sin in Islam because it stops a person from ever knowing Allāh and going to Jannah in the Hereafter. Allāh sent 124,000 anbiyā (prophets) and they all came to teach people not to worship anyone besides Allāh, the One and Only God and Creator of everyone and everything.

Allāh says in the Qur'ān:

﴿اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

Follow that which has been revealed to you from your Lord, there is no god except Him, and turn away from the polytheists (mushrikeen).

- Surah al-An'ām, 6:106

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ

أَفْتَرَىٰ إِثْمًا عَظِيمًا﴾

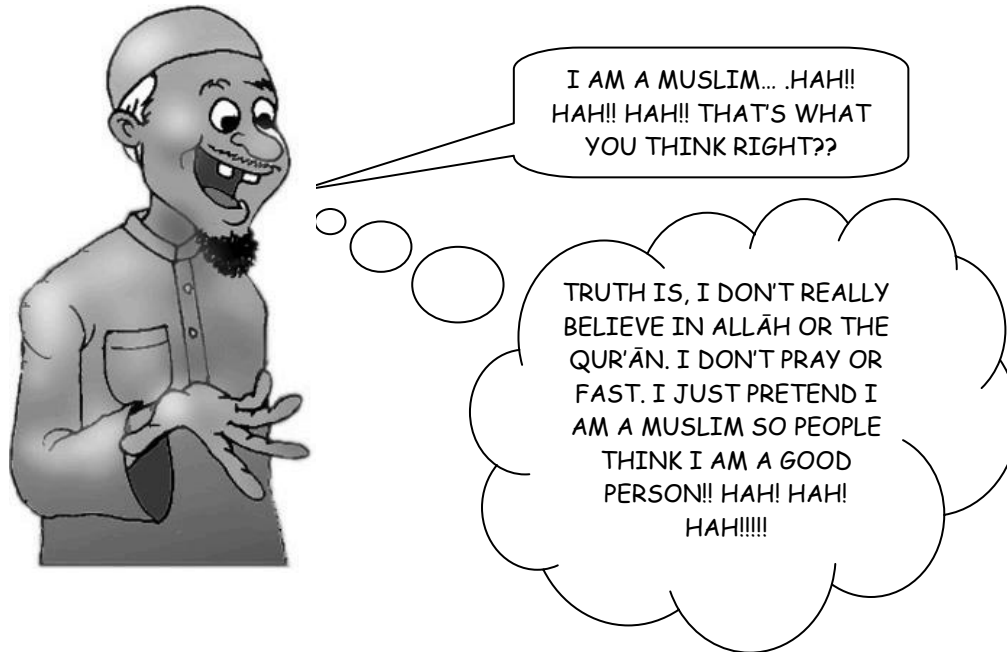
Indeed Allāh does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allāh (i.e. does shirk) has indeed fabricated [a lie] in great sinfulness.

- Surah an-Nisā, 4:48

Munāfiq

Munāfiq means 'hypocrite'. A munāfiq is a person who pretends to be a Muslim only to fool people, but in his heart he does not follow Islam and in fact he hates Islam and the Muslims.

A munāfiq is very dangerous because the Muslims never know that he is their enemy. The Muslims think he is one of them. A female munāfiq is called munāfiqa and the plural of munāfiq is munāfiqun or munāfiqeen.



Allāh says in the Qur'ān:

﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا﴾

Inform the hypocrites that there is a painful punishment for them.

- Surah an-Nisā, 4:138

Imām Ali ('a) has said, 'A mu'min will never hate me even if I cut off his nose. And a munāfiq will never love me even if I give him the whole world. This is because Rasulullāh (s) promised me, "O Ali, a mu'min can never hate you and a munāfiq can never love you!"'

That is why Rasulullāh (s) gave Imām Ali ('a) the title Amir al-Mu'minin which means 'the Commander of the Faithful'.

Salmān, the companion of Rasulullāh (s) said whenever the Muslims wanted to know if a person was a mu'min or a munāfiq, they would praise Imām Ali ('a) in front of him and see his reaction. If he got happy they knew he was a mu'min and if he got angry they knew he was a munāfiq.

The best way to make sure we never become munāfiqun is to recite salāwat on Rasullullāh (s) and his Ahl al-Bayt ('a) loudly.

Fāsiq

A fāsiq is a person who disobeys Allāh openly by committing sins in public. Such a person is not afraid of Allāh and does not care what people think of him or her. A female fāsiq is called a fāsiqa and the plural of fāsiq and fāsiqun or fāsiqeen.

Allāh calls Iblis (Shaytān) a fāsiq because he disobeyed the orders of Allāh openly:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ...﴾

When We said to the angels, 'Prostrate before Adam,' they prostrated, but not Iblis. He was one of the jinn, so he was a fāsiq against his Lord's command.

- Surah al-Kahf, 18:50

Allāh tells us never to trust a fāsiq:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِبْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

O you who have faith! If a fāsiq should bring you some news, then check it, otherwise you may harm some people out of ignorance, and then become regretful for what you have done.

- Surah al-Hujurāt, 49:6

A Muslim may commit a sin by mistake but always regrets it and immediately asks Allāh for forgiveness. He or she is also ashamed if others know of his or her wrongdoing. A fāsiq on the other hand sins openly and even tells other people about his sins and this encourages other people to sin because they begin to think it is not serious. That is why Allāh does not like the fāsiqeen and tells us never to trust them. A fāsiq is not allowed to lead other people in salāh. His words should never be trusted and he should never be given any respect or position of

leadership in the Muslim community otherwise other people will start imitating him and committing sins openly. In fact, to discourage a fāsiq, we should not even be very friendly with them or smile and laugh with them unless we are trying to come closer to them so that we can guide them to become better Muslims.

Types of People

WORD	MEANING
Muslim	One who has faith in Tawhid, Nubuwwah and Qiyāmah.
Mu'min (Faithful)	One who has faith in Tawhid, 'Adalah, Nubuwwah, Imāmah and Qiyāmah and obeys all the commands of Allāh (s.w.t) and His Messenger (s).
Kafir (Faithless)	One who is faithless and does not believe in Allāh (s.w.t) or all His Messengers or in the Day of Judgement or what Allāh has revealed.
Mushrik (Polytheist)	One who believes that Allāh (s.w.t) has one or more partners.
Munāfiq (Hypocrite)	One who only pretends to be a Muslim.
Fāsiq (Open Sinner)	One who disobeys Allāh openly.

Lesson 2

Sifāt ath-Thubútiyya

Sifāt ath-Thubutiya are the qualities (also called “attributes”) that are true for Allāh. The opposite of this is Sifāt as-Salbiyya, which are the attributes that are not true for Allāh. There are very many Sifāt ath-Thubutiya and Sifāt as-Salbiyya but in this and the next lesson we are going to learn only about eight of each type.

Eight of the Sifāt ath-Thubutiya are:

1. Al-Qadeem
2. Al-Qādir
3. Al-Aalim
4. Al-Hayy
5. Al-Mureed
6. Al-Mudrik
7. Al-Mutakallim
8. As-Sādiq

1. **Allāh is al-Qadeem** means ‘Allāh is Eternal’. When we say Allāh is eternal we mean He neither had a beginning or a birth and nor will He ever have an end. Allāh created time and the world and there is no such thing as time for Allāh; so we cannot ask or imagine how Allāh was before time or after time and so on.

Allāh says in the Qur’ān:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things.

- Surah al-Hadid, 57:3

﴿فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

The Originator of the heavens and the earth, He made for you spouses from your own selves, and mates of the cattle, by which means He multiplies you. Nothing is like Him, and He is the All-hearing, the All-seeing.

- Surah ash-Shura, 42:11

- 2. Allāh is al-Qādir** means ‘Allāh is All-Powerful’ or ‘Allāh is Omnipotent. Omnipotent is One who has power to do anything He wants. When we say Allāh is al-Qādir it means Allāh has no restriction on what He chooses to do. He has power and control over everyone and everything. Allāh says in the Qur’ān:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

His command, when He intends [to do] something, is only to say to it: ‘Be!’ and it is.

- Surah Yā Sin, 36:82

- 3. Allāh is al-Aalim** means ‘Allāh is All-Knowing’ or ‘Allāh is Omniscient’. Omniscient is One who knows everything and nothing remains hidden from Him. When we say Allāh is al-Aalim it means nothing can ever remain a secret from Allāh. Allāh knows even our deepest thoughts and feelings. Allāh says in the Qur’ān:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ
نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ
وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ
بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Have you not regarded that Allāh knows whatever there is in the heavens and whatever there is in the earth? There is no secret talk among three, but He is their fourth [companion], nor among five but He is their sixth, nor less than that, nor more, but He is with them wherever they may be. Then He will inform them about what

they have done on the Day of Resurrection. Indeed Allāh has knowledge of all things.

- Surah al-Mujādilah, 58:7

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

He [even] knows the treachery of the eyes [when you look secretly], and what the chests hide [i.e. what you hide in your hearts].

- Surah Ghāfir, 40:19

4. **Allāh is al-Hayy** means ‘Allāh is Ever-Living’. When we say Allāh is al-Hayy we mean One who never dies. Allāh created life and death so it is not possible for Him to be born or to die. In fact Allāh does not even sleep or remain absent for even the blink of an eye or even less. Allāh says in the Qur’ān:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ...﴾

He, who created death and life...

- Surah al-Mulk, 67:2

﴿... لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ...﴾

...Neither drowsiness overcomes Him nor sleep...

- Surah al-Baqarah, 2:255

5. **Allāh is al-Mureed** means ‘Allāh does as He pleases’. However Allāh is al-Mureed does not mean that Allāh will do anything without wisdom or without a good reason. Even if something that Allāh does makes no sense to us, there is still a very good reason for which Allāh does everything because He is All-Wise and He loves His creation very much. When we say Allāh is al-Mureed we mean to say that Allāh does not do anything because of being forced by anyone or anything. It is impossible for anyone to force Allāh to do anything. Allāh says in the Qur’ān:

﴿... إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

Indeed Allāh does whatever He wishes.

- Surah al-Hajj, 22:18

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

He is not questioned about what He does, but they will be questioned.

- Surah al-Anbiya, 21:23

6. **Allāh is al-Mudrik** means 'Allāh is All-Aware'. When we say Allāh is al-Mudrik, we mean Allāh sees and hears everything though He has neither eyes nor ears. Allāh is not a physical body. He created all physical bodies. But nothing escapes Allāh. Allāh is so powerful that He can see everything without needing eyes or light and He can hear everything – even what we are thinking – without needing ears or sound. Allāh says in the Qur'ān:

﴿... عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ

وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

The Knower of the Unseen, not [even] an atom's weight escapes Him in the heavens or in the earth; nor [is there] anything smaller than that or bigger, but it is in a manifest Book.

- Surah Sabā, 34:3

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ

مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا

فِي كِتَابٍ مُبِينٍ﴾

With Him are the treasures of the Unseen; no one knows them except Him. He knows whatever there is in land and sea. No leaf falls without His knowing it, nor is there a grain in the darkness of

the earth, nor anything fresh or withered but it is in a manifest Book.

- Surah al-An'ām, 6:59

7. **Allāh is al-Mutakallim** means 'Allāh is the Master of Speech'. This means Allāh does not need a mouth or tongue or any means to speak or communicate with His angels, prophets or any creation. When Allāh wishes to communicate directly with anyone or anything, He can create speech in any object and it will speak what He wills and as He wills. For example, Allāh spoke to Nabi Musa ('a) from a burning tree and when Rasulullāh (s) went for Mi'raj, Allāh spoke to him directly from behind a 'Curtain of Light'.

Similarly, Allāh can make any inanimate object speak as well. For example, one of the miracles of Rasulullāh (s) is that when he picked up pebbles from the ground, the pebbles would do tasbeeh of Allāh (i.e. praise Allāh) in his palm. Allāh would allow the pebbles to speak. On the Day of Judgement, Allāh will command our hands and legs and skin to speak and it will speak and say what we did. Allāh says in the Qur'ān:

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾

Today We shall seal their mouths, and their hands shall speak to Us, and their feet shall bear witness concerning what they used to earn.'

- Surah Yā Sin, 36:65

﴿وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ﴾

They will say to their skins, 'Why did you bear witness against us?' They will say, 'We were given speech by Allāh, who gave speech to all things. He created you the first time, and to Him you are being brought back.'

- Surah Fussilat, 41:21

8. **Allāh is as-Sādiq** means ‘Allāh is always Truthful’. When we say that Allāh is as-Sādiq we mean that Allāh never breaks His promise. Some Muslims say that because Allāh can do as He pleases, He may even decide to put all the evil people in paradise on the Day of Judgement and all the good people in Hell. We the Shi’ah of the Ahl al-Bayt (‘a) say this is impossible because Allāh has promised to put the good in Jannah and the evil in Jahannam and Allāh never lies or breaks His promise. Allāh says in the Qur’ān:

﴿وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

[This is] a promise of Allāh: Allāh does not break His promise, but most people do not know.

- Surah Rum, 30:6

﴿... وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

...and who is more truthful in speech than Allāh?

- Surah an-Nisā, 4:87

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّ خَلْفَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

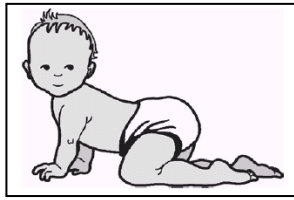
But those who have faith and do good deeds, We will make them enter into gardens with streams running in them, to remain in them forever - a true promise of Allāh, and who is truer in speech than Allāh?

- Surah an-Nisā, 4:122

How Yusuf Learnt the Sifāt ath-Thubutiyya

‘What does “**Allāh is al-Qadeem**” mean?’ Yusuf asked his Mom. His mom told him that there was a time when Yusuf did not exist. He was not even born. Then he was born and that was the beginning of his life. Yusuf had now grown and will continue growing older until one day he

will become an old man. And finally like all human beings, Yusuf will one day die and go back to Allāh, his Creator and that will be the end of Yusuf's life on earth.



Allāh is al-Qadeem, Yusuf's mother explained, means that he was not born, He never changes or grow and He will never die.

One night. Yusuf woke up from his sleep and he looked very scared. When his mom asked him what the matter was, he replied that he had a bad dream about a big monster. Yusuf wanted his superman toy in bed with him so that if the monster came back superman can fight him because he is so strong.

Yusuf's mom told him that he could keep his superman toy with him but superman is not real. If he wants someone really strong and powerful to help him, he should ask Allāh, who is al-Qādir. No one and nothing is more powerful that **Allāh who is al-Qādir**.

The next day, Yusuf's mom wanted to check if Yusuf understood that **Allāh is al-Aalim** and He knows everything, even our secrets and what we whisper. Yusuf's mom had taught Yusuf a poem:

He knows when you are good and when you are bad.
He knows if you are telling the truth and when you are lying.
He knows when you are happy and when you are sad.
He knows when you need help and He helps you.
He knows everything.

So now to test him, Yusuf's mom gave him a big present and told him, 'you can only open the present in a place where no one can see you.'

Yusuf thought this would be very easy. He took the present and ran upstairs, but his father was there. So Yusuf ran into the garden, but the

birds were there. He thought for a moment then he ran down into the basement and hid under the stairs as he looked around.

At last there was no one there. He was just about to open the present when suddenly he remembered what his mom had told him: **Allāh is al-Aalim**. Yusuf went back to his mom without opening the present. His mom asked him, 'why didn't you open the present?' and he replied, 'It's no use. There is no place where Allāh cannot see me, Allāh knows everything, **Allāh is al-Aalim**.' Yusuf's mom was very pleased with his reply and gave him a big hug!

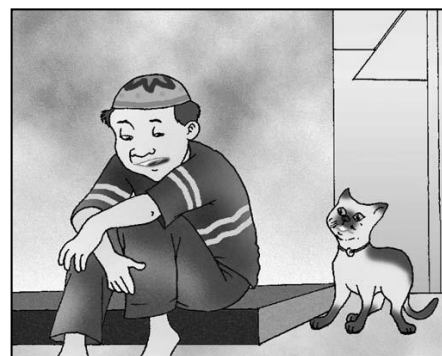
One day Yusuf and his parents decided to go on a holiday. Before they could go they had to arrange for someone to look after Yusuf's pet fish and feed it otherwise it would die.

Yusuf's mom explained to Yusuf that just as the fish needed someone to look after it, the same way someone is looking after us. She then asked Yusuf if he knew who was looking after them all. He replied 'Allāh!'

'That's correct!' replied Yusuf's mom. 'How come **Allāh is al-Hayy** and He never dies?' asked Yusuf. 'Well,' replied his mom, 'without Allāh, everything in the world and the whole universe would die. Everything and everyone needs Allāh all the time. So Allāh can't die. Dying means going back to Allāh. If Allāh died, who would He go back to? And who would everyone go back to after they died? Allāh created life and death but He is not like anything or anyone that is born or dies. **He is al-Hayy, the Ever-Living**.

Now when they came back from their holiday, Yusuf really wanted a cat. So he prayed to Allāh but he did not get one. He was very sad because he thought Allāh was not listening to him.

One day Yusuf went to his friend's house, he was very happy to see a cat there so he started playing with it and wished Allāh would listen to him and let him have a cat. Suddenly he started feeling sick.



The reason was because he was allergic to cats. That was perhaps the reason why Allāh did not answer his prayer.

Now Yusuf understood that **Allāh is al-Mureed, He can do whatever He wants** but He always does what is good for us only.

One day, Aamina, Yusuf's sister asked her mom if she could go outside and play. Her mom said she could but only after she cleaned her room.

So Aamina went up to clear her room. When she got there she shut the door so that no one could hear what she was doing and started saying to herself that no one would know if she just threw all her things in the cupboard.

She suddenly stopped because she remembered that although her mom could not hear and see what she was doing but **Allāh is al-Mudrik and He could hear and see her.**



So Aamina was sorry and asked Allāh for forgiveness and cleaned her room properly. Aamina went and gave her mom a big hug for teaching her that **Allāh is al-Mudrik** and can see and hear everything.

Aamina's mom told her, 'you are never alone. Allāh is always with you. He will always listen to you when you want to talk to Him and He knows when you are sad or want Him to help you.'

At bedtime, both Yusuf and Aamina asked their mom to tell them a story. Their mom told them a story about Rasulullāh (s):

One day, the people of Makkah asked Rasulullāh (s) to prove to them that he was really a messenger of Allāh. So Rasulullāh (s) picked up some pebbles from the ground. And all of a sudden, the pebbles began doing tasbih of Allāh and saying, 'Muhammad is the Messenger (Rasul) of Allāh!'

The people were amazed to witness this miracle. Some of them accepted Rasulullāh (s)'s message and others refused and said, 'this is magic!' because they were proud and did not want to accept the miracle.

When Yusuf heard this story, he asked his mom, ‘how come the pebbles could talk when they are not alive?’

‘Allāh made them talk,’ replied Yusuf’s mom. ‘This is because **Allāh is al-Mutakallim. He can create sound and speech in anything.** When Allāh commands anything to speak, it will always speak and say what Allāh wants it to say.’

One day, Yusuf and Aamina’s mom wanted to teach her children never to tell lies and always to keep their promises.

‘Do you know why **Allāh is as-Sādiq and He never lies or breaks His promise** and why the prophets (anbiya) of Allāh and the Imāms never lied?’ asked mom.

‘No, please tell us,’ replied the children.

‘Well it’s like the story of the boy and the wolf,’ replied their mom. And she began to tell them a story:

Once upon a time there lived a boy whose father had told him to look after the sheep on the hill. The boy was sitting watching the sheep and was very bored so he decided to play a trick.

He began to shout at the top of his voice, “Wolf! Wolf!” When his father and other people in town heard this, they ran up to the hill to help the boy.

When they got to the top they saw no wolf but just the boy sitting there laughing. They were very angry and told him that it was wrong to lie. The boy did not listen and did the same thing the next day.

On the third day a wolf really appeared! When the boy cried, “Wolf! Wolf! Help me!”, no one listened to him because they thought he was joking again. But the wolf was really there and it killed all the sheep and attacked the boy.

So when a person lies, people stop believing him or her.

Allāh wants us to believe Him and trust Him. That is why **Allāh is as-Sādiq**. Allāh also wants us to become truthful so that other people would believe us. Rasulullāh (s) started preaching Islam when he was 40 years old. But he had never lied since he was born and everyone called him as-Sādiq (the Truthful) and al-Amin (the Trustworthy). So it was easy to believe him when he began preaching the message of Islam.

Lesson 3

Sifāt as-Salbiyya

Sifāt as-Salbiyya is the opposite of Sifāt ath-Thubutiya. These are the attributes (qualities) that Allāh does not have and what we can never say about Allāh.

Just like Sifāt ath-Thubutiya, we will learn about eight Sifāt as-Salbiyya:

1. Shareek
2. Murakkab
3. Makān
4. Hulool
5. Mahal al-Hawādith
6. Mar'i
7. Ihtiyāj
8. Sifat az-Zāid

1. **SHAREEK** means Allāh has no partner. Allāh is One and Only One and Alone. He does not have and does not need a partner, a spouse, a child, or anyone. He is the only Creator and everyone and everything else is His creation. All the Prophets and Messengers of Allāh came to tell people not to worship anyone except Allāh and not to make anyone a partner of Allāh. To believe anyone is a partner of Allāh is called “shirk” and it is a great sin. Allāh says in the Qur’ān:

﴿وَإِذْ قَالَ لُقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

When Luqman said to his son, as he advised him: ‘O my son! Do not ascribe any partners to Allāh. Polytheism (shikr) is indeed a great injustice.’

- Surah Luqmān, 31:13

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ﴾

بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

Indeed Allāh does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allāh has indeed fabricated [a lie] in great sinfulness.

- Surah an-Nisā, 4:48

2. **MURAKKAB** means Allāh is not made up of anything. Everything is made up of something except Allāh. For example, we are made up of flesh and bones and blood, and so on. A car is made up of metal and plastic and rubber, and so on. A computer is made up of wires and metal and plastic. It is not possible for all to be a murakkab (a compound made up other things) because He created everything and already existed before anything else was even made. When we say murakkab is not possible for Allāh we also mean that because Allāh is not composed of anything, He cannot be divided, even in our imagination.
3. **MAKAAN** means Allāh is not in any fixed place or location. Makān is not an attribute (sifah) of Allāh because He has no physical body that can be at one fixed place. Allāh does not reside in any place. He is everywhere. Even when we say the Ka'bah is the House of Allāh we mean it is a special house that Allāh has blessed and it is a place where Allāh wants people to visit during Hajj and to face it during salāh. But Allāh does not live in the Ka'bah. He is not up in the heavens or down below the earth. Allāh is everywhere at the same time.
4. **HULOOL** means Incarnation is not possible for Allāh. It means nothing can enter Allāh nor does Allāh enter anything or anybody. Some people believe in hulool and say that Allāh came to the world in the form of a human being. This is impossible because hulool is one of the Sifāt as-Salbiyya and it is not possible to imagine this for Allāh.
5. **MAHAL AL-HAWADITH** means Allāh is not subject to change. Allāh does not change. For example, Allāh does not grow old or young. He does not become happy or sad, pleased or angry. When we say Allāh is happy with someone, it only means that person is receiving Allāh's blessings and rewards. When we say Allāh is angry with someone, it means Allāh's punishment is on that

person. But Allāh is not like human beings who change in their moods. That is why on the Day of Judgement, Allāh can be very pleased with the good and very angry with the evil at the same time. It only means Allāh will reward the good and punish the evil at the same time. Otherwise nothing changes in Allāh as such.

6. **MAR-I** means Allāh is not visible. He cannot be seen nor will He ever be seen, because He has no body. Allāh can only be recognized by His signs and His creation.
7. **IHTIYAJ** means Allāh has no dependence or need. Allāh does not depend on anybody nor does he need anything or anyone. Allāh created everything out of love and for everything to benefit from Him but it makes no difference to Him if something exists or not.
8. **SIFAT AZ-ZAID** means Allāh's Sifat ath-Thubutiyya are not independent qualities or attributes but they are all one and the same as Who He is. For example when we say that Allāh is al-Aalim, that does not mean that His knowledge is separate from His Existence or that it can increase or decrease. There has never been a time when Allāh had less knowledge. Another example would be al-Qādir. It does not mean that Allāh's power is another thing separate from His knowledge or Who He is. Allāh is al-Qādir means He is Power itself. Every attribute is Who He is.

To understand this better, think of the difference between the sweetness of sugar versus the sweetness of tea. We can imagine the sweetness of tea as being separate from the tea because we know the tea was not sweet until we added some sugar in it. But we cannot imagine the sweetness of sugar as being separate from sugar because that would mean it is not sugar anymore! Similarly, we can imagine knowledge, power, life, and so on as being separate from a person because we can imagine a person who is first born without knowledge or a person increasing or decreasing in power or with or without life. But for Allāh, it is impossible to even imagine this. Allāh is life. Allāh is knowledge. Allāh is power itself and so on. Thinking of any of His Sifāt as being 'extra' (Sifat az-Zāid) is not possible for Allāh (s.w.t.).

Lesson 4

Who is an Imām?

Relation of Nubuwwah to Imāmah

The Arabic word 'Imām' means 'Leader'. For example, the one who leads others in salāh is called an Imām of Salāh. The plural of Imām is Aimmah.

Some of the Anbiyā (prophets) of Allāh were made Aimmah by Allāh because they were very special and Allāh wanted them to lead others. For example, Allāh tested Nabi Ibrahim ('a) and when he passed, Allāh made him an Imām, even though he was already a Nabi:

﴿وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا...﴾

And when his Lord tested Ibrāhim with certain words, and he fulfilled them, He said, 'I am making you the Imām of mankind.

- Surah al-Baqarah, 2:124

Similarly, Allāh said to Nabi Dāwud ('a):

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ...﴾

O Dāwud! We have made you a representative (khalifa) on the earth.

- Surah Sād, 38:26

When Allāh sent Rasulullāh Muhammad (s), He told him to tell the people that he would be the last Nabi and Rasul. Allāh would never send another prophet or messenger or Book after him.

But who would guide the people after Rasulullāh (s) if the people could not understand the Qur'ān or if Islam was in danger?

So Allāh told Rasulullāh (s) to tell the people that after him there would be twelve Imāms and all of them would be from his family (Ahl al-Bayt) ('a). And the last Imām would live for a very long time because the world can never be without an Imām. And one day, the last Imām would fill the world with peace and justice and everyone all over the world would worship no one but Allāh.

This is a promise of Allāh in the Qur'ān:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ
خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا...﴾

Allāh has promised those of you who have faith and do good deeds that He will make them successors in the earth, just as He made those who were before them successors, and He will establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me.

- Surah an-Nur, 24:55

So Imāmah is the belief in the twelve Imāms after Rasulullāh (s). The first Imām is Imām Ali b. Abi Tālib ('a) and the last Imām is Imām al-Mahdi ('atfs). You already learnt the names of all the twelve Imāms in Book 2 and Book 3.

To believe in an Imām is wājib. All Muslims believe that Rasulullāh (s) said, 'A person who dies without knowing the Imām of his time, dies the death of jāhiliya.' Jāhiliya was the time before Rasulullāh (s) when everyone in Makkah was a mushrik and worshipped idols. So it means anyone who dies without knowing who the Imām is, dies the death of a mushrik.

Three months before Rasulullāh (s) left this world, he went for Hajj. After Hajj, he gathered all the Muslims at a place called Ghadeer Khum. The Muslims were more than 120,000. He reminded them about the teachings of Islam. Then he told them he was leaving the world very soon. The people were very sad and were crying. Then Rasulullāh (s) gave them good news. He told them:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

Whoever's master I am, then this Ali is his master (too).

So Rasulullāh (s) was telling the people that the first Imām after him was Imām Ali ('a) just like Rasulullāh (s) had told the people many times before as well.

So after Nubuwwah came to an end, Imāmah continued. An Imām is appointed by Allāh through Rasulullāh (s) or through the previous Imām. An Imām makes sure that the Qur'ān is not forgotten, lost or changed and rescues Islam whenever it is in danger.

After Rasulullāh (s) announced Imām Ali ('a) as his successor at Ghadeer Khum, Allāh revealed this verse of Qur'ān:

﴿...الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي الْيَوْمَ أَكْمَلْتُ

لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا...﴾

...Today the faithless have despaired of your religion. So do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion....

- Surah al-Māidah, 5:3

An evil man objected to this and asked Rasulullāh (s), 'Do you appoint Imām Ali ('a) as your successor because Allāh said so or because he is your cousin?' And Rasulullāh (s) said, 'I only said what Allāh commanded me to say'. So the man said, 'O Allāh, if this is true then punish me right now because I don't believe it.'

And immediately a rock fell from the sky and hit the man on the head and killed him. And Allāh revealed in the Qur'ān:

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ﴾

An asker asked for a punishment bound to befall.

- Surah al-Ma'ārij, 70:1

Differences between Imāmah and Khilāfah

After Rasulullāh (s) passed away, even before he was buried, some Muslims in Madina got together and chose Abu Bakr as their own ruler.

Abu Bakr called himself the Khalifa of Rasulullāh (s). Khalifa means successor or someone who comes after another person.

Imām Ali (‘a) tried to remind people that he was their Imām and the Khalifa of Rasulullāh (s) but most of them refused to listen to him.

After 25 years, the people asked Imām Ali (‘a) to be their ruler and when he agreed, many people fought with him and finally Imām Ali (‘a) was struck with a poisoned sword in the month of Ramadan while he was fasting and praying in the Masjid of Kufa. This was less than four years after Imām Ali (‘a) was the ruler over the Muslims.

After Imām Ali (‘a), all the Aimmah from the Ahl al-Bayt (‘a) were denied their right to rule over the Muslims. Other people ruled and most of them were evil and cruel. They committed many sins and tortured the family of Rasulullāh (s), the Ahl al-Bayt (‘a), poisoning or killing them.

It is important to know that Allāh appoints an Imām through Rasulullāh (s). So an Imām remains as the Imām and the spiritual leader, teacher and guide of Muslims and the protector of the Qur’ān even if the people don’t accept him as their ruler and they choose someone else as their ruler and call him the Khalifa.

In other words, even though people can appoint someone as a Khalifa or even if someone takes power by force and call himself the Khalifa of Rasulullāh (s), he can never be one of the twelve Imāms after Rasulullāh (s) that are chosen by Allāh.

Just like Allāh chose who would be a Nabi or Rasul, similarly, only Allāh chose who would be an Imām. This has been true in the history of all human beings. Allāh chose Nabi Adam (‘a) as His Nabi. Even when a Nabi wanted someone else to be a Nabi, they had to ask Allāh first. For example, Nabi Musa (‘a) asked Allāh if his brother Nabi Harun (‘a) could be his assistant:

﴿وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي . هَارُونَ أَخِي﴾

Appoint for me a vizier from my family, Hārun, my brother.

- Surah Tā Hā, 20:29-30

And when Allāh made Nabi Ibrahim (‘a) an Imām, Nabi Ibrahim (‘a) asked if any of his descendants would also be an Imām. Allāh said:

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

And when his Lord tested Abraham with certain words, and he fulfilled them, He said, ‘I am making you the Imām of mankind.’ Said he, ‘And from among my descendants?’ He said, ‘My pledge does not extend to the unjust.’

- Surah al-Baqarah, 2:124

This means only the just and good from the descendants of Nabi Ibrāhim (‘a) can be Imāms. Rasulullāh (s) and all the Imāms from the Ahl al-Bayt (‘a) are from the descendants of Nabi Ibrāhim (‘a).

Qualities of an Imām

Now we know that believing in Imāmah is wājib on all Muslims. We also know that Allāh wants us to obey the Imām because he tells us:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ...﴾

O you who have faith! Obey Allāh and obey the Messenger and those who have been given authority among you...

- Surah an-Nisā, 4:59

So how do we know whom to follow as the Imām? Well, Rasulullāh (s) was commanded by Allāh to appoint Imām Ali (‘a) as the 1st Imām. Then Imām Ali (‘a) appointed his son Imām Hasan (‘a) as the next Imām and Imām Hasan (‘a) appointed his brother Imām Husayn (‘a) as the third Imām and so on.

Because an Imām is the spiritual leader and guide of all people and he protects the Qur’ān as the final message of Allāh to all of mankind, he must have some special qualities. These qualities are:

1. An Imām must be appointed by Allāh through Rasulullāh (s) or the previous Imām.

2. An Imām must be ma’sum (sinless). This means he never commits sins or makes mistakes.
3. An Imām must be the bravest and most courageous of all the people in his time.
4. An Imām must be the most knowledgeable of his time. He must be able to answer any question he is asked. There should be no one who knows the Qur’ān or its meaning better than the Imām. (For example, the fact that others asked Imām Ali (‘a) for advice and guidance but he never needed to ask anyone for guidance after Rasullāh (s) proves he was the rightful Imām.)
5. An Imām must be the most pious, the most generous and the best of all people in his time, in every quality.
6. An Imām must be able to perform miracles to prove he is the Imām of his time. For example, Allāh may give him some hidden knowledge about what is to happen in the future and whatever he predicts would come true.
7. Everything in the world besides humans and jinns obey the Imām. If an Imām prays to Allāh, his prayers are always answered and he is able to communicate with animals, wild beasts, birds and even the fish in the seas.

Lesson 5

Imām al-Mahdī ('atfs)

Why do we need an Imām?

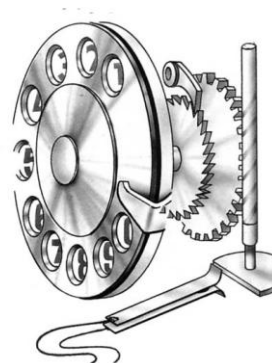
Some people say the Qur'ān is enough to guide us and we don't need an Imām. We know this is not true because even though there are millions of Muslims today, they argue and fight and disagree about what the Qur'ān is saying and its message. So we need someone who can interpret the Qur'ān correctly and unite everyone on the actual meaning of the Qur'ān.

Just like our eyes, hands, ears, nose, legs are all very useful but we depend on our brain to control everything, similarly we need an Imām to make sure our souls, the Qur'ān, and all Islamic teachings are used and followed properly.

A Short Story to Explain Imāmah

One day a man made a very powerful machine. Many people found the machine useful and used it all the time.

Before he died, the man taught his student how to fix the machine if it ever got spoilt. The man also left a User Guide for the machine to help people understand the general rules of how to use the machine. But after his death, whenever people had any specific questions about their machines or it stopped working, they would go to the student, and he would always answer their questions.



Similarly, although Rasulullāh (s) had brought all the laws of Islam and left the Qur'ān behind, after his passing away there needed to be someone who could answer the peoples' specific questions.

These were the Imāms ('a) who were chosen by Allāh to carry on with Rasulullāh (s)'s work.

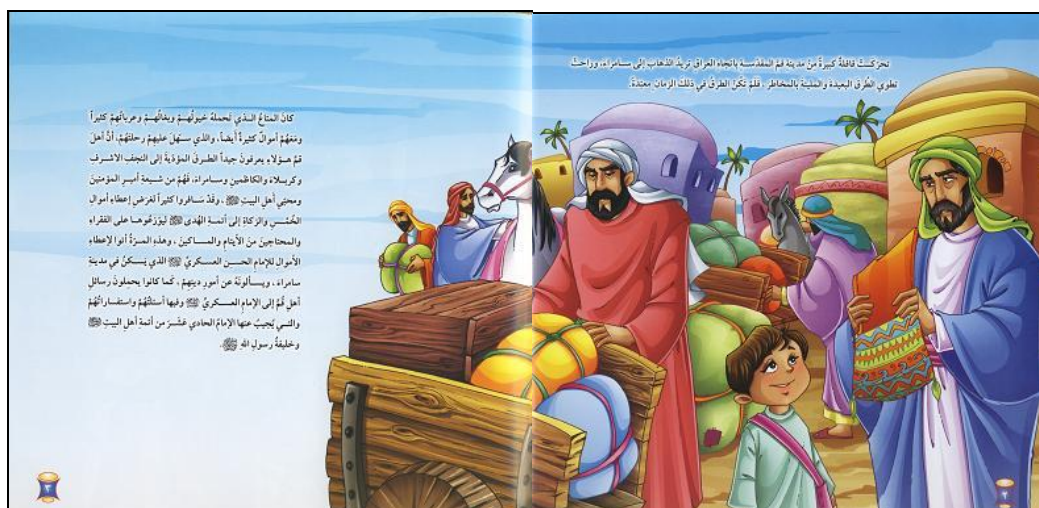
Remembering the Imām of our Time

Whenever we hear the names of Rasulullāh (s) or any of the ma'sumeen ('a), we should ask Allāh to send His blessings on them by reciting the salawāt. But when we mention the name of the Imām of our Time, Imām al-Hujjah ('atfs), then we must show him even more special respect.

We can do this by bowing our heads a little and saying 'Allāhumma 'ajil farajahu' when his name is mentioned. This means, 'O Allāh, make his return quicker!'

We all look forward to the day when Imām al-Hujjah ('atfs) returns and establishes Islam all over the world and all humans live together in peace and love like one big happy family! We should always pray for the return of our Imām in our lifetime and hope that he will return before we die, insha Allāh and that we will be one of those who will help him in his cause and mission. Amen!

The Caravan from Qum

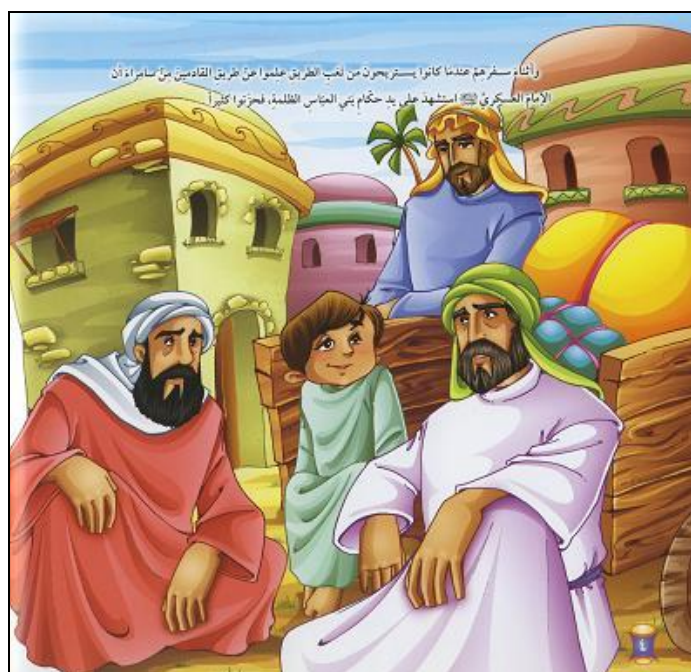


Once upon a time, a large caravan from the city of Qum in Iran set out for Samarra (Iraq). They had to prepare for a long and dangerous journey because travelling in those days was slow and full of perils.

The group was carrying with them a lot of precious goods and much wealth on their camels, donkeys and horses. This group was familiar with the roads to Najaf, Karbala, Kadhmayn and Samarra because they were

from the Shi'ah of Amir al-Mu'minin, Imām Ali bin Abi Talib ('a) and they loved the Ahl al-Bayt ('a) so they used to go to these holy places for ziyārah all the time.

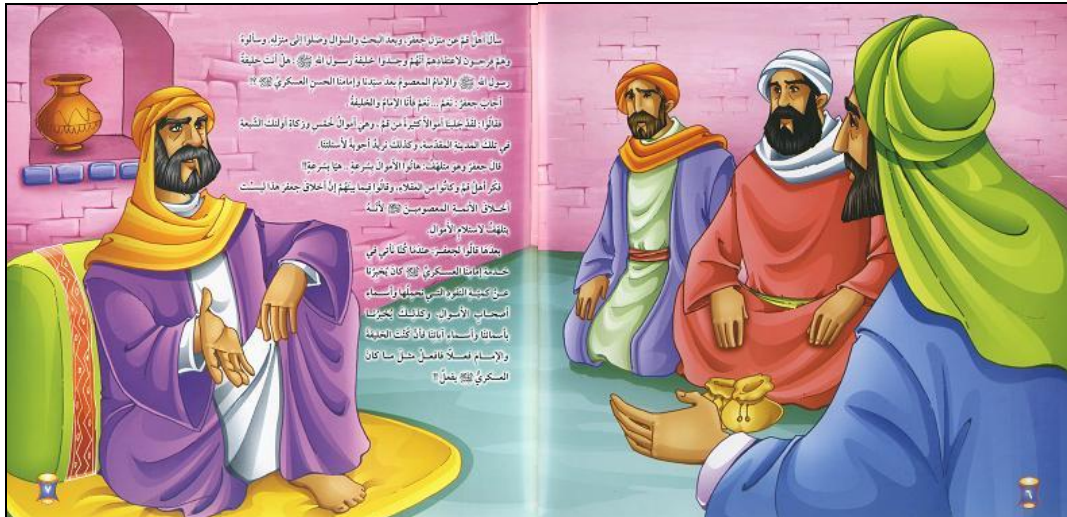
On this occasion, they were going to Samarra to meet Imām Hasan al-Askari ('a) and to give him all the Zakāh and Khums money from the people of Qum, so that the Imām could distribute it to the poor and the orphans. They also had with them letters with questions from other Shi'ahs in Qum and they were going to ask the Imām for answers.



In the midst of their journey, this caravan from Qum heard from another group that was returning from Samarra, that Imām Hasan al-Askari ('a) had been poisoned by the Abbasid ruler in Samarra and had passed away. They were very sad and began grieving for the Imām.

But the group decided that would still continue their journey to Samarra so that they can find out who the next Imām and successor of Rasullāh (s) was and also so that they can ask their questions and give the Imām the Zakāh and Khums money entrusted to them.

When they arrived in Samarra, they began asking about the successor of the eleventh Imām ('a) and a group of people told them, 'The Imām after Imām al-Askari ('a) is his brother Ja'far. So go to him.'

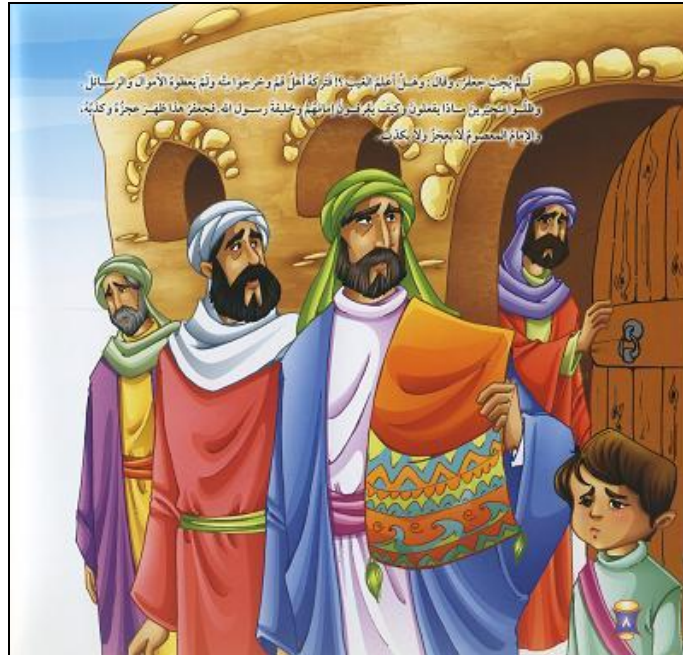


The people from Qum find out where the house of Ja'far was and then went to see him. They were very happy because they thought they had finally found the Imām after Imām al-Askari ('a). So they asked Ja'far, 'Are you the real successor of Rasulullāh (s) after Imām Hasan al-Askari ('a)?!' And Ja'far replied, 'Yes...yes.. I am the Imām and the khalifah now.'

So they said, 'we have brought with us a lot of Zakāh and Khums money from the people of Qum. And also we have questions that we need answers for.' Ja'far said to them eagerly, 'Give me the money quickly...come on now, quick!!'

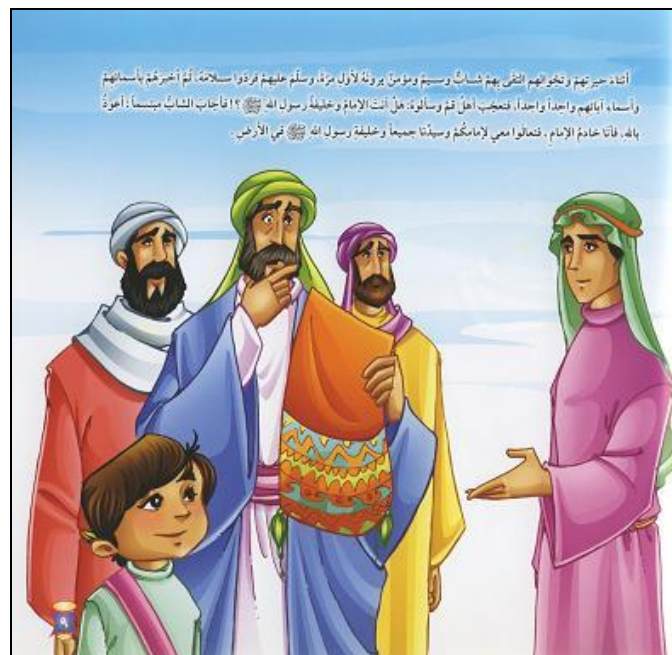
The People of Qum refused because they were clever. They first spoke amongst themselves and said, 'The manners (*akhlāq*) of this Ja'far is not like that of an Imām. He seems very eager to get hold of the money.'

So they said to Ja'far, 'When we used to come to Imām Hasan al-Askari ('a), he would tell us how much money we were carrying and the names of the people who gave us the money. He would also know all our names and our fathers' names. So if you are the khalifah now, then do the same like Imām Hasan al-Askari ('a) used to do!!'



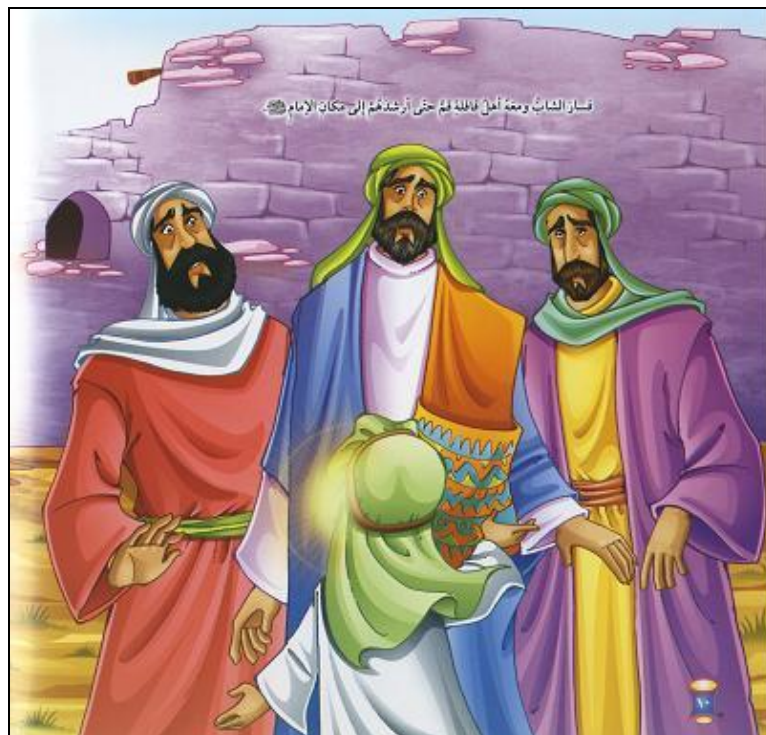
Ja'far could not reply them and said, 'How can I know the hidden?!'

So the people from Qum left his place without giving him any of the money or the letters. They were now lost and confused and did not know how to find the real Imām and successor to Rasulullāh (s). This Ja'far was definitely not the Imām because he failed to answer them and he had lied to them. An Imām never fails to answer any question and never lies.



As they were wondering what to do next, a young handsome man came to them and said, ‘as-salām ‘alaykum’ and they replied ‘wa ‘alayka salām’. Then the young man told them their names and their fathers’ names and they were surprised.

‘Are you the Imām?’ they asked the young man. ‘Not at all!’ the young man replied. ‘I am only a servant of the Imām and he has sent me to invite you to meet him. So come with me and meet the real Imām and successor of Rasulullāh (s).’



The young man then took the people from Qum to meet the Imām.

Imām al-Mahdi (‘atfs) was still very young. They greeted him and he replied and welcomed them in the most beautiful manner.

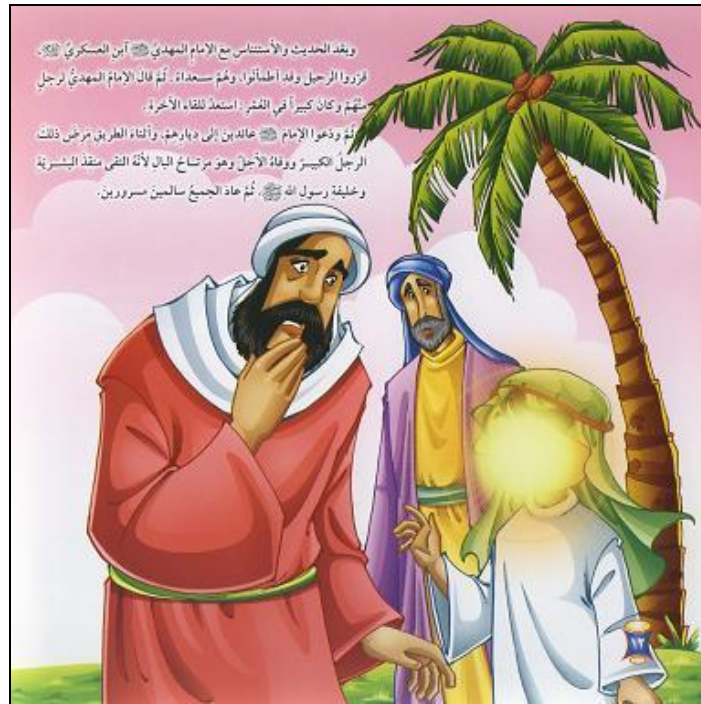
Then the Imām (‘atfs) addressed them one by one, with their name and the name of their father. And he also told them what they were carrying with them and who had given them each portion of the wealth in Qum to deliver to the Imām. Then he even told them how many horses and donkeys they brought with them to carry all the goods.

And he said to them, ‘You have such-and-such letters and questions as well.’ And he answered all their questions in the letters without even

looking at the letters. The men who had come from Qum were overjoyed. They were now sure they had found the real Imām who was Allāh’s proof on the earth and this was Imām al-Hujjah al-Mahdi (‘atfs).

After their meeting with Imām al-Mahdi (‘atfs) the son of Imām Hasan al-‘Askari (‘a), the group was now satisfied. They handed over everything they brought to the Imām and then decided to leave and go back home.

Imām al-Mahdi (‘atfs) told an old man in that group, ‘Prepare for the Hereafter.’ And on the journey back to Qum, that old man fell ill and passed away. But he was very happy because he had met the Imām of his time before dying. The rest of the group went back to Qum, safe and delighted.



Lesson 6

Yaum al-Qiyāmah

By now we should know that one of the five Usul ad-Din is the belief in Qiyāmah (also called Ma'ād). Every Muslim must have faith that there will come a day when everyone will die and Allāh will then bring everyone back to life and judge him or her. Those who had faith and did good deeds in their lives will enter Paradise (Jannah) where they will live forever and those who were faithless and did evil and never asked Allāh to forgive them will enter Hellfire.

The Day of Judgement is a very frightening day for anyone who does not prepare for it. The Qur'ān mentions the Day of Judgement with many different names so as to give us a better idea of that day.

Names for the Day of Judgement

Yaum al-Aakhir	-	The Last Day	9:18
Yaum al-Aazifa	-	The Imminent Day	40:18
Yaum al-'Adhim	-	The Tremendous Day	6:15
Yaum al-Ba'ath	-	Day of Rising (from the dead)	30:56
Yaum ad-Deen	-	Day of Judgement/Retribution	1:4
Yaum al-Fath	-	Day of Conquest	32:29
Yaum al-Fasl	-	Day of Distinction	37:21
Yaum al-Hasrah	-	Day of Regret	19:39
Yaum al-Hisāb	-	Day of Reckoning	40:27
Yaum al-Jam'	-	Day of Gathering	42:7
Yaum al-Khulud	-	Day of Immortality	50:34
Yaum al-Khuruuj	-	Day of Emerging (from dead)	50:42
Yaum al-Mash-hud	-	Day of Testimony	11:103
Yaum al-Qiyāmah	-	Day of Resurrection	41:40
Yaum at-Taghābun	-	Day of Gain & Loss	64:9
Yaum at-Talāq	-	Day of Encounter	40:15
Yaum at-Tanād	-	Day of Distress	40:32
Yaum al-Wa'id	-	The Promised Day	50:20
Al-Aakhirah	-	The Hereafter	2:130
Al-Hāqqah	-	The Inevitable	69:1-2
Al-Ghāshiyah	-	The Enveloper	88:1

Al-Qāri'ah	-	The Calamity	69:4
As-Sa'ah	-	The Hour	40:59
As-Sākhah	-	The Deafening Cry	80:33
At-Tāmmat al-Kubra	-	The Greatest Catastrophe	79:34
Al-Wāqī'ah	-	The Great Event	56:1

Project

Pick 10 names of the Day of Judgement from the list above and on a blank sheet of paper, write down the English translation of the whole verse (from any English translation of the Qur'ān you have at home). For the name of the Day of Judgement, write its Arabic name as well in brackets. Then underline or highlight the name of the Day of Judgement in the verse. The surah number and verse is also given in the list above. Here is an example of how you would write each verse you select:

[Surah Maryam, 19:39]: Warn them of the Day of Regret (Yaum al-Hasrah) when the matter will be decided, while they are heedless and do not have faith.

Necessity of Day of Judgement

Why does there have to be a Day of Judgement?

There are several good reasons for this:

1. Allāh did not create us without purpose, so that when we die that is the end of us. That would be like an artist who creates a beautiful painting and then destroys it. Allāh created us for a purpose. The purpose is for us to live happily forever and never to die. We come to this world only to be tested and to prepare for our final home, which is Jannah insha Allāh. If there was no Day of Judgement and life after death then life in this world would make no sense and would have no purpose at all.
2. Divine Justice. Not all criminals pay for their crimes in this world. Sometimes they are not caught and sometimes the punishment given to them is not enough. For example, if an evil man kills hundreds of people and then he is sentenced to death, can killing him once make

up for all the torture and harm he caused to hundreds of people? Similarly not all good can be repaid in this world. For example, a person who builds a masjid or teaches Qur'ān or Islam to a child or helps an orphan cannot be rewarded in this world. There is nothing in this world good enough for him or her.

Allāh tells us in the Qur'ān about those who doubt that we will be brought back to life:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ۗ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

He draws comparisons for Us, and forgets his own creation. He says, 'Who shall revive the bones when they have decayed?' Say, 'He will revive them who produced them the first time, and He has knowledge of all creation.

- Surah Yā Sin, 36:78-9

In other words Allāh is saying that if He can create us out of nothing, then it is very easy for Him to create us out of our dead bodies or even rotten bones.

And for those who doubt that Allāh is watching us and keeping a record of everything we say and do in this world, Allāh says in the Qur'ān:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ . وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.

- Surah az-Zalzalah, 99:7-8

Allāh also tells us:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾

We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed We shall produce it and We suffice as reckoners.

- Surah al-Anbiyā, 21:47

This verse tells us that every deed will be accounted, no matter how small the deed may be. Nothing will be left unaccounted for.

And:

﴿وَالْوِزْنَ يُومِئِدِ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾

The weighing [of deeds] on that Day is a truth. As for those whose deeds weigh heavy in the scales—it is they who are the successful. As for those whose deeds weigh light in the scales—it is they who have ruined their souls, because they used to wrong Our signs.

- Surah al-A'rāf, 7:8-9

The above verse tells us that our deeds will be measured and 'weighed'. Those whose good deeds are heavy will be rewarded. And those whose bad deeds are heavier than their good will be punished.

We should therefore never think we are not important or that whatever we do, Allāh does not care or does not notice. There is not a single person who can escape the Day of Judgement. Every single person will be brought back to life and judged. Allāh promises this as well in the Qur'ān:

﴿إِنَّ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا. لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا. وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا﴾

There is none in the heavens and the earth but he comes to the All-beneficent as a servant. Certainly He has counted them [all] and numbered them precisely, and each of them will come to Him alone on the Day of Resurrection.

- Surah Maryam, 19:93-5

Lesson 7

Life & Death

The Purpose of Creation of Life & Death

Allāh tells us very clearly in the Qur'ān, why He created life and death and why He put us on the earth:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ﴾

He, who created death and life that He may test you [to see] which of you is best in deeds. And He is the All-Mighty, the All-Forgiving.

- Surah al-Mulk, 67:2

By fixing our time on this earth, Allāh does not want us to waste time. He wants us to realize that we have a purpose and a very short time on this earth and we have to work hard and make ourselves better by doing lots of good deeds rather than wasting time and just playing games and doing meaningless activities that will be of no use to us in our next life.

When people forget that this life is temporary and the real life is yet to come, they start living in the world as if they will live here forever. They collect a lot of money and material possessions and make all decisions in their lives as if they will never die. That is why Allāh reminds us in the Qur'ān:

﴿وَمَا أُوْتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَرِزْقِنَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا

تَعْقِلُونَ﴾

Whatever things you have been given are only the temporary enjoyments of the life of this world and its glitter, and what is with Allāh is better and more lasting. Do you not apply reason?

- Surah al-Qasas, 28:60

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى﴾

Yet you prefer the life of this world, while the Hereafter is better and more lasting.

- Surah al-A'la, 87:16-17

In fact, death works like a ticking clock or a stopwatch. It makes us value every minute of our lives. Without death, no one would take life seriously. And because human beings like to compete in everything, Allāh tells us to compete with each other in doing good and in rushing to our permanent Home, which is the magnificent Jannah, far more beautiful beyond anyone's imagination:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِّلْمُتَّقِينَ﴾

And rush towards your Lord's forgiveness and a paradise as vast as the heavens and the earth, prepared for the Godwary.

- Surah Aal-I Imrān, 3:133

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ...﴾

Take the lead towards forgiveness from your Lord and a paradise as vast as the heavens and the earth, prepared for those who have faith in Allāh and His messengers...

- Surah al-Hadid, 57:21

Our next life is permanent and never ends. If we can go to Jannah then we will be happy forever and we can have anything we want there. We will neither grow old or weak nor will we ever fall sick or die. We will never be unhappy or sad again. How exciting this is for those who are patient and who believe in Allāh and work hard for the Hereafter! How happy they will be even when they are dying and they know they are going to Jannah now to live happily forever!

And those who waste their life and commit sins only, how sad they will be when they are dying and they realize that now they will have to live unhappily forever! They will wish they could turn time backwards and change their lives but it will be too late! Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ

فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنُ مِنَ الصَّالِحِينَ وَلَنْ يُؤَخَّرَ
 اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

O you who have faith! Do not let your possessions and children distract you from the remembrance of Allāh, and whoever does that - it is they who are the losers. Spend from what We have provided you before death comes to any of you, when he will say, 'My Lord, why did You not give me a short time (more) so that I might have given charity and become one of the good!' But Allāh shall never give more time to a soul when its time has come, and Allāh is well aware of what you do.

- Surah al-Munāfiqun, 63:9-11

Effects of Believing in Ma'ād (Qiyāmah)

With death, a person's soul separates from his or her body. The body decomposes, but the soul lives on, starting a new phase in its existence. On the Day of Judgement, Allāh will raise the dead from their graves, and their bodies will be reformed and they will gather for an accounting of their actions. Every person will be his or her own witness and his or her limbs will bear witness to his or her deeds. Everything he or she ever did will be replayed in front of him or her, without even the slightest detail missing. People will be terrified not knowing what will become of them and what will show when their deeds are weighed and they are forced to open their Book of Deeds and read it. The Qur'ān describes the scene as follows:

﴿وَإِذَا الصُّحُفُ نُشِرَتْ وَإِذَا السَّمَاءُ كُشِطَتْ وَإِذَا الْجَحِيمُ سُعِّرَتْ وَإِذَا الْجَنَّةُ
 أُزْلِفَتْ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٠﴾﴾

When the records [of deeds] are unfolded, when the sky is stripped off, when hell is set ablaze, when paradise is brought near, then a soul shall know what it has readied [for itself].

- Surah at-Takwir, 81:10-14

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

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

- Surah al-Kahf, 18:49

﴿فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ. وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ مَا أَقْرَبُوا كِتَابِي إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِي فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ فِي جَنَّةٍ عَالِيَةٍ قُطُوفُهَا دَانِيَةٌ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ وَلَمْ أَدْرِ مَا حِسَابِيهِ. يَا لَيْتَهَا كَانَتْ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيهِ هَلَكَ عَنِّي سُلْطَانِيهِ خُدُوهُ فَعُلُوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ﴾

When the Trumpet is blown with a single blast and the earth and the mountains are lifted and levelled with a single levelling; then, on that day, will the Imminent [Hour] befall and the sky will be split open - for it will be frail that day - and the angels will be all over it, and the Throne of your Lord will be borne that day by eight [angels]. That day you will be exposed: none of your secrets will remain hidden.

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, in an elevated garden, whose clusters [of fruits] will be within easy reach. [He will be told]: 'Enjoy your food and drink, for what you had sent in advance in past days.'

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 benefit me. My authority has left me.' [The angels will be told:] 'Seize him, and chain him! Then put him into hell.'

- Surah al-Hāqqah, 69:13-31

Our whole life in this world is only a preparation for the eternal life that will begin on that frightening day. Allāh has shown to us clearly the path that leads to success - none of us can say that we were confused about what Allāh wanted us to do. If we choose to obey His commands then eternal happiness awaits us. If we disobey, then eternal punishment awaits us. The choice is ours.

According to the Qur'ān, all the prophets and messengers of Allāh emphasized Tawhid first and then Ma'ād - belief in the Day of Judgement and life after death. A person who denies life after death or Jannah (Paradise) and Jahannam (Hellfire) cannot be a Muslim, because this denial makes the whole Islamic system of religion and morality meaningless. If there is no life after death, then why should anyone follow Islam or be good to others? Why shouldn't we be selfish and enjoy whatever we like? Why should anyone do good and avoid evil? Can you imagine a world where people lie, backbite, cheat, steal, loot, kill and do anything they please because they don't believe there is any accounting of their deeds or any life after death?

We believe in Ma'ād not only because the Qur'ān or Rasulullāh (s) said so but also deep down our instinct tells us that we have a soul that does not die with the body and that no one can escape by doing evil to others. We know subconsciously that we must always pay for any evil we do and in the end we will always win if we are good.

Even if our minds cannot understand exactly how life in the Hereafter will be or what Jannah and Jahannam will be like, there is enough proof in the Qur'ān and authentic ahādith for us to still have faith that there is life after death and therefore we can live our lives keeping this in mind and with a greater sense of purpose. Our purpose should be to become great and noble in character and to benefit other creatures of Allāh instead of just eating, sleeping, playing and then dying without achieving anything.

Fiqh **(Laws)**

Lesson 1

Introduction to Taqlíd

When girls and boys attain bulúgh (usually the age of 9 for girls and the age of 15 for boys) then all the laws of Islam (called the *shari'ah*) are wājib on them. And they have to base their actions on the correct teachings of Islam as taught by the Qur'ān and Rasulullāh (s) through his Household, the Ahl al-Bayt ('a). To know these correct teachings, one who is not a mujtahid resorts to taqlid.

Taqlid therefore means to follow the most learned person in Islam in matters of shari'ah (Islamic Law).

Taqlid is only done in matters of worship (ibādāt) and in the Islamic laws of dealing with others (mu'āmilāt). At the madrasah we study all such matters under Fiqh. A lot of Fiqh deals with ibādāt that are also called furu ad-dín (the branches of religion). You cannot do taqlid in matters of aqāid (also called usul ad-din or "the roots of religion"). The usul ad-din are five: tawhid, adālah, nubuwwah, imāmah and qiyāmah. A Muslim has to understand these and have faith in them his or herself. For example, you are not allowed to believe that Allāh is only One or Prophet Muhammad (s) is the Messenger of Allāh or there is a Day of Judgement, and so on, only because your mujtahid says so. There is no taqlid of usul ad-din. You have to understand and believe it yourself.

Terminology

Mujtahid: A Shi'ah Ithna Ashari Muslim who has reached a level of knowledge in Islam where he or she does not need to follow anyone and can find the Islamic rules on any matter himself or herself, from the Qur'ān, from authentic hadith and other Islamic sources. A female mujtahid is called a mujtahida. A mujtahida, like a mujtahid, does not do taqlid but cannot be followed by others.

Muqallid: This is someone who is not a mujtahid and needs to follow a mujtahid to know how to practice the laws of Islam. The plural of muqallid is muqallideen.

Marj'a: This is a mujtahid who is followed by others who are not mujtahids. It means he is a mujtahid who has muqalideen. The plural of Marj'a is Marāj'i.

Taqlid: This means to refer to someone who is more learned than you in matters of shari'ah. A muqallid does taqlid of a marj'a.

A'alam: This means 'most learned' and refers to the most learned marj'a out of all the marāj'i.

'Adil: This means 'just'. A Muslim who practices all the laws of Islam such as praying, fasting, wearing hijāb and who keeps away from sinning openly (like drinking alcohol, eating harām food, lying and cheating others), is called an 'ādil Muslim because he or she can be trusted. For example, when an 'ādil Muslim tells us something is najis or if they tell us they saw the moon of Ramadan or 'Id, we can believe them. We have to be careful about believing someone who is not 'ādil and who only calls himself a Muslim but does not do what is wājib and does not keep away from harām.

Mukallaf: When a boy becomes bāligh (around the age of 15) or a girl becomes bāligha (age of 9) and if he or she is not mentally handicapped, they are called mukallaf (responsible). This means he or she is now held responsible before Allāh for his or her actions. This is the age from which we must do everything that is wājib and keep away from everything that is harām in Islam. For example, a mukallaf must know how to perform wudu, must pray five times a day, fast the whole month of Ramadan, wear hijāb (for girls), and so on. In other words, they must know all the basics of Islam and act on them properly.

Ihtiyāt: This means 'as a precaution'. When your marj'a tells you something is "ihtiyāt wājib" it means as a precaution, he is asking you to consider it exactly like a wājib act. Sometimes your marj'a will tell you something is "ihtiyāt mustahab". This means you should consider it to be the same as mustahab. You will learn examples of actions that are ihtiyāt wājib and ihtiyāt mustahab later on.

Also, when you are not sure if something is wājib or mustahab and you do not know your marj'a's opinion, then as a precaution (ihtiyāt), treat it as wājib until you know for sure. Similarly, if you do not know whether

something is harām or makruh, then as ihtiyāt, treat it as harām until you know for sure.

You have already learnt the meaning of wājib, mustahab, harām, makruh and mubāh in Book 4. If you don't remember the meanings of these words, your teacher will review them with you.

Other Useful Fiqh Terms to Know

Mubāh: You know that mubāh is an action that is not wājib, harām, makruh or mustahab e.g. walking, eating, sleeping, drinking water, etc. Another meaning of mubāh is "lawful" meaning something that belongs to you or you have permission to use. The opposite of this kind of mubāh is Ghasbi.

Ghasbi: Unlawful. Something that does not belong to you and is taken without the owner's permission e.g. stolen property, or even borrowing or using something without the owner's permission. This is the opposite of mubāh. For example, we cannot pray on someone's land or do wudu with their water without their permission. The land and water is *ghasbi* (unlawful) for us until we ask their permission. Unless of course we are sure they do not mind. But we can do wudu with the water at home or at the masjid because it is *mubah* (lawful) for us.

Sahih: Correct. An action that is valid in Islam. The opposite of bātil.

Bātil: The opposite of sahih. An action that is not done correctly. For example, if you pray salāh without wudu, your salāh is *bātil*.

Tartib: Correct Order. To do something in the right order. For example, in salāh you must do ruku' before sajdah. In wudu, you must wash the right arm before the left arm i.e. you follow the correct order or *tartib*.

Muwālāt: Continuity. It means to do something without interruption. For example, in the middle of wudu if you stop and answer the phone, then you have lost *muwālāt* in your wudu and it is bātil. You will have to start your wudu all over again.

Lesson 2

Najását

In Islam, there is a difference between something that is unclean and something that is *najis*. *Najis* means 'ritually unclean'. When our body or clothes become *najis*, they must be cleaned (sometimes by a special method) and made *tāhir* (ritually pure) again before we can perform certain acts of worship like our daily prayers (*salāh*).

For example, mud or dust or oil may look dirty or feel unclean but they are not *najis*. That means if you, for example, have dust on your body or clothes, it is better to remove it before praying but you can still pray because it is not *najis*.

On the other hand, drops of blood may not seem 'dirty' but in Islam it is considered *najis* or ritually unclean. If blood falls on your clothes, you must change your clothes or purify them from the blood before you can pray with them.

You should also know that there is a difference in Islam between something that is clean and something that is *tāhir*. *Tāhir* means 'ritually pure'. If a glass of water has a drop of alcohol in it, it may look clean but it is not *tāhir*. It is *najis*. On the other hand, your shirt may have mud on it and may not look clean but it is still *tāhir*, because mud is not *najis*.

It is very, very important that you understand the difference between *tāhir* and *najis* in Islam versus clean and unclean in the general sense. Ask your teacher for more examples until you understand this difference very well.

How Something *Tāhir* becomes *Najis*

There are ten things that are *najis* by nature. They can never become *tāhir* by simply washing them. Some of them can never become *tāhir* no matter what you do. These ten things are each called **najis al-'ayn** (or *najāsāt al-'ayn* in plural).

Everything else in the world is *tāhir* (ritually pure). It can become *najis* if it comes into contact with one of the ten *najāsāt al-‘ayn* and there is some wetness or dampness between them. If a thing that is *tāhir* becomes *najis*, it is called **mutanajjis**. But since the thing that is *mutanajjis* is not one of the ten *najāsāt al-‘ayn*, there is always a way to make it *tāhir* again.

Before we can pray, everything around us must be *tāhir*. For example, the water we use for wudu, the clothes we wear while praying, our body, the prayer mat, and so on.

Remember: For a thing to become *najis*, it must:

1. Come into contact with one of the ten *najāsāt al-‘ayn* (plural of *najis al-‘ayn*).
2. There has to be some wetness or dampness between them. This means either the thing that is *najis al-‘ayn* must be wet or the thing that is *tāhir* must be wet. If both are dry then the *najāsah* does not spread.
3. You must be sure. Nothing becomes *najis* just by suspicion. If you are in doubt then you should assume the thing that was *tāhir* is still *tāhir*. To be sure that a thing is *najis*:
 - a. You yourself must have seen it becoming *najis*.
 - b. Someone who is the owner or in charge of a thing tells you it is *najis* e.g. a cook tells you the food or pot is *najis*.
 - c. Two ‘*adil* (just) Muslims tell you they know something is *najis*.

Note:

If you have two containers and you know for sure that one is *najis* but you don’t know which one is *najis*, you must avoid both because you know for sure that one is *najis*.

In the case of food, meat is an exception to the rule. For all foods, when you don’t know for sure if something is *najis* or not, you can assume it is *tāhir* e.g. fruits and vegetables. But in the case of meat, you must be 100% sure it is *halāl* and *tāhir*. If you are doubtful or don’t know for sure, you cannot eat it. However if a Muslim butcher or a Muslim restaurant owner tells you the meat is *halāl*, or you are invited to a Muslim’s house

to eat, you do not have to check or ask. You can assume it is halāl. Unless of course the Muslim restaurant owner, butcher or host drinks or serves alcohol and/or eats or serves pork. In this case, you should not trust them.

Najāsāt al-‘Ayn

There are ten things that are najis al-‘ayn which means:

- a. They are always najis and never become tāhir by the usual process of washing, and
- b. When they come into contact with anything else that is tāhir and there is also wetness or dampness between them, they make the tāhir thing to become najis as well.

Besides these ten najāsāt al-‘ayn everything else in the world is tāhir. For now we shall learn eight of these najāsāt only. Later on, in Book 8, we will learn all ten. There are also some exceptions and conditions for each of these najāsāt al-‘ayn that will be covered in Book 8. For now simply try and memorize these eight types of najāsāt al-‘ayn:

1. Urine
2. Feces (Stool)
3. Blood
4. Any dead body (human or animal)
5. Dogs
6. Pigs
7. Any intoxicating liquid e.g. beer, wine and any drink with alcohol.
8. Kāfir

In the next lesson we will learn how to make mutanajjis things tāhir again. In most cases it is done by washing the mutanajjis thing with clean water.

Dead Body

When human beings die and their body becomes cold, their dead body is najis. The body of a Muslim can be made tāhir by giving it a special wash called Ghusl al-Mayyit. Otherwise all dead bodies are najis al-‘ayn.

Kāfir

A kāfir is a person who denies Allāh, or believes that Allāh has a partner.

Some people believe it is wrong to call any human being najis. This is because they think 'najis' means 'unclean' or 'dirty'. Remember najis does not mean dirty. Even a Muslim's blood or a Muslim's dead body before ghusl al-mayyit is najis. Later on you will learn that at the certain times even Muslim men and Muslim women become najis and have to take a special bath (ghusl) to become tāhir again.

You should also understand that just because something is najis does not mean we should hate it. For example, just because dog are najis al-'ayn does not mean we should hate dogs. They are also creatures of Allāh. Imām Hasan ('a) was once seen sharing his food with a dog. Similarly, if a kāfir is najis it does not mean as Muslims we should hate them. We simply have to be aware of the rules of tahārah and najāsah as it affects our other ibādāt (acts of worship) like salāh.

Practice Questions

Question 1:

Mustafa sees a restaurant with a halāl sign. He goes in and finds out the owner is a Muslim. He confirms that the restaurant does not sell alcohol or pork. Mustafa also sees a sign on the wall with an āyah of the Qur'ān. He sits down to order a meal. Then he has a doubt: What if the meat was not bought from a halāl butcher? What if the cook in the kitchen is not a Muslim?

What should Mustafa do? Can he eat at the restaurant?

Answer: Yes, he can eat there because the restaurant owner is a Muslim who is saying it is halāl. So it is the responsibility of the Muslim restaurant owner.

Question 2:

Ali is walking to the masjid when a car passes by a puddle and splashes his clothes. Now Ali wonders: was the water najis? What if the car tire

was najis and mixed with the water that splashed him? What should Ali do?

Answer: Ali can assume it is not najis because he has no proof. It is only a doubt and suspicion.

Question 3:

Sabira was playing with her baby sister and later she felt some wetness on her clothes. She is not sure if it was urine from the baby's diaper or just sweat or water. What should Sabira do?

Answer: Sabira can assume her clothes are clean because she is only doubtful. She is not sure. If she was sure then it would najis.

Question 4:

Ahmad walks barefoot in the school gym before going to the masjid to pray. His feet were dry and so was the gym floor. Are his feet najis? Can he pray after doing wudu without washing his feet?

Answer: His feet are not najis. Firstly because he has no knowledge of any najāsah touching his feet and secondly both his feet and the gym floor were dry. Najāsah can only transfer through wetness. So yes, he can pray without washing his feet first.

Question 5:

Ahmad plays basketball in the gym until he is sweating. Then he walks barefoot in the gym before going to the masjid to pray. His feet were damp when he was walking barefoot in the gym. Are his feet najis? Can he pray after doing wudu without washing his feet?

Answer: Sweat is not one of the najāsāt al-'ayn so even if his feet were damp or wet, as long as the gym floor was not najis, his feet do not become najis. So yes, he can pray without washing his feet first.

Question 6:

Maryam did wudu and then left home. Before she got into the car, her neighbour's dog came running and licked her hand. Is her hand najis? Is her wudu bātil? What should Maryam do before praying salāh?

Answer: Yes, Maryam's hand is najis because there was wetness exchanged between the dog's tongue and her hand. But Maryam's wudu is not broken because being touched by a Najis al-'Ayn is not one of the *mubtilāt* (things that breaks) wudu. So Maryam should simply wash her *mutanajjis* hand with clean water and make it *tāhir* again. And then she can pray.

You can review the things that break wudu (*mubtilāt of wudu*) in Book 4 (Fiqh lesson 3).

Lesson 3

Mutahhirāt

In the previous lesson we learnt that most things in the world are tāhir and only become najis when they come into contact with a najis al-‘ayn. And that too, only if the two come into direct physical contact and there is some wetness or dampness exchanged between them.

Najāсах can also be passed on from something mutanajjis. For example, if your wet hand or a wet cloth touches something that is najis al-‘ayn, it becomes najis. Thereafter if the same najis wet hand or wet cloth touches something else, that too becomes najis, and so on. If a najis cloth falls into a bucket of water for example, and there are other clothes in it, then the bucket, the water and the other clothes all become najis.

There are ten things that can purify something that is mutanajjis and make it tāhir again. These ten things are called mutahhirāt (‘The Cleansers’) because of their ability to make mutanajjis things tāhir again.

For now, we will only learn about some of them. In particular you should know the rules about water and how to use it to clean things that are najis, because water is the most common form of all the mutahhirāt:

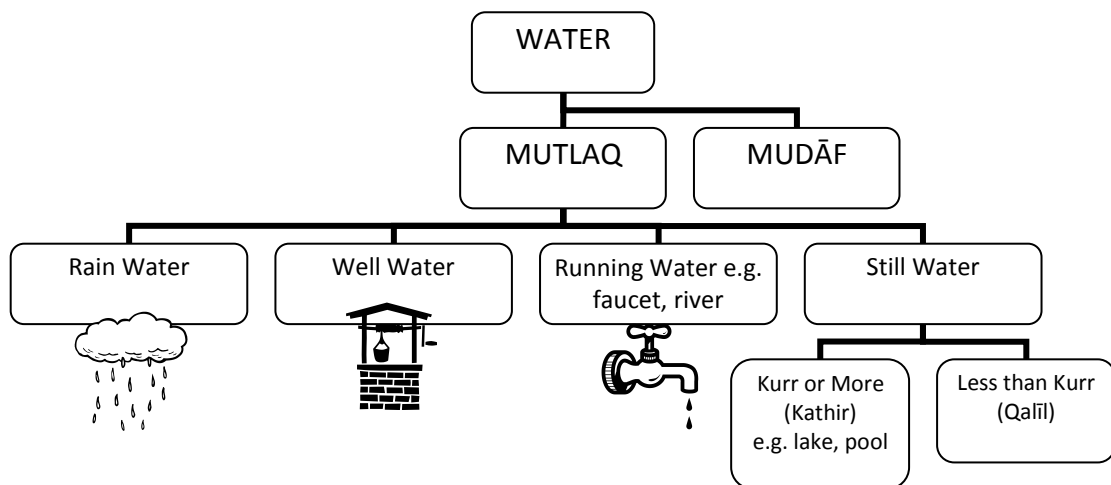
The Cleansers (Mutahhirāt)

1. Water
2. The Ground (Earth)
3. The Sun
4. Istihāla
5. Inqilāb
6. Intiqāl
7. Islām
8. Tāb’iya
9. Ghaybat al-Muslim
10. Zawāl al-‘Ayn & Istibra

Water

Water is the most common mutahhir (singular of mutahhirāt) used to change something from mutanajjis to tāhir again (najis al-‘ayn can never be made tāhir with water). Before learning how to use water to purify a thing that has become najis, first we must understand the types of water in Islam.

Types of Water



- Mutlaq water: Pure water. Not mixed with anything.
- Mudāf water: Mixed water. Not necessarily najis. E.g. juice, mud water or rose water. Not najis but not mutlaq either.
- Kurr: An Islamic measurement, approximately 400 litres (or 100 gallons) of water. When water is less than kurr and gets touched by najāsah, it becomes najis and cannot be used to clean anything najis. When the water quantity is kurr or more, it can clean a najāsah and does not become najis itself even when it touches the najis object, as long as its colour, smell or taste does not change.
- Najis water: Water that is less than kurr quantity (or water whose colour, taste or smell has changed) and is touched by najāsah. It may look mutlaq but is still najis. E.g. Less than kurr water with a drop of alcohol or urine.

- Kathir water: Literally means, “Plenty Water”. It can refer to well water, rainwater, running water, spring water or still water that is kurr or more in quantity.
- Qalil water: Literally means, “Little Water”. It refers to “still water” (not running water) that is less than kurr in quantity.

When mutlaq water changes in taste, colour or smell, it is considered to be mudāf.

Conditions of Using Water as a Mutahhir

Before water can be used to make a najis thing tāhir again, four conditions must be fulfilled:

1. The water must be mutlaq (not mudāf).
2. The water itself must be tāhir (not najis).
3. It must not become mudāf when it comes into contact with the najāsah i.e. must not change in taste, colour or smell.
4. The najāsah must come off the object and wash away. Only pouring mutlaq tāhir water on the najis object or najāsah it is not sufficient. So first remove the najāsah and then follow the instructions below on ‘How to Make a Najis Thing Tāhir with Water.’

How to Make a Najis Thing Tāhir with Water

As a rule, all solid objects that become najis can be made tāhir either by washing it once with kathir water or twice with qalil water (recommended thrice). Solid objects means, for example, clothes, carpets, furniture, fruits and vegetables, utensils, pots and plates, cups and glasses, and even our body.

When liquids become najis, they cannot be purified with water and must be discarded e.g. milk.

For objects that come into contact with specific najāsah al-‘ayn such as a urine, dog, pig or alcohol, there are special instructions:

1. A cloth/body that becomes najis with urine must be washed twice with kathir or qalil water. For clothes it must also be squeezed after each wash. After urinating, if we are using a jug of water (qalil water) we wash ourselves twice (wājib) or thrice (mustahab).
2. A utensil licked by a dog must be rubbed thoroughly with wet and tāhir earth first. Then after washing the earth away, follow the usual rule: wash once with kathir water or twice with qalil water.
3. A utensil licked by a pig, or if a rat dies in it, must be washed seven times with kathir or qalil water.
4. A utensil that becomes najis with an intoxicating liquid (e.g. alcohol) must be washed three times with kathir or qalil water but it is recommended to wash it seven times.

If a carpet or rug becomes najis (e.g. with urine) and cannot be moved, first remove any visible najāsah, then pour clean water on it (covering a wider area), then dry it, and repeat the process three times.

The Ground (Earth)

Dry earth or soil is another form of mutahhirāt that can make the sole of our feet or shoes tāhir, by simply walking on it until the najāsah comes off. The conditions are:

- The earth you walk on must dry and tāhir.
- The najāsah stuck to the sole of the foot or shoe must come off by walking on the dry tāhir earth. Even if the feet are dry, they become tāhir.
- Anything besides shoes and feet does not count. For example, walking sticks, artificial legs, wheels of a cart or stroller, etc. do not become tāhir via contact with the earth.

Islam

When we say ‘Islam’ is one of the mutahhirāt, what we mean is that when a kāfir accepts Islam and becomes a Muslim, he or she will become tāhir. Islām therefore acts as one of the mutahhirāt.

Association (Tāb’iya)

When a mutannajis thing is made tāhir, anything directly associated with it also becomes tāhir. This is called Tāb’iya. For example:

- The hands used to wash a najis object also become tāhir with the object during the washing.
- When a kāfir becomes a Muslim, his or her children who are not bāligh automatically become tāhir as well.
- If a well becomes najis and it is made tāhir by removing a certain amount of water from it, the walls of the well, the rope, bucket, etc. all become tāhir.
- When the ghusl of a dead Muslim is complete, the wood, stone or table on which the body lay during ghusl, the cloth used to cover the dead body’s private parts during ghusl, the hands of the persons washing the body, all become tāhir.

Other Forms

We will learn about some of the other mutahhirāt in more detail in Book 8. For now, if you’re interested, you can read about them in the *risāla* of your marj’a.

Your teacher may also ask you to work on a project to create a chart of all the mutahhirāt (with diagrams and examples) and you can use your marj’a’s *risāla* to give examples of all the mutahhirāt.

Lesson 4

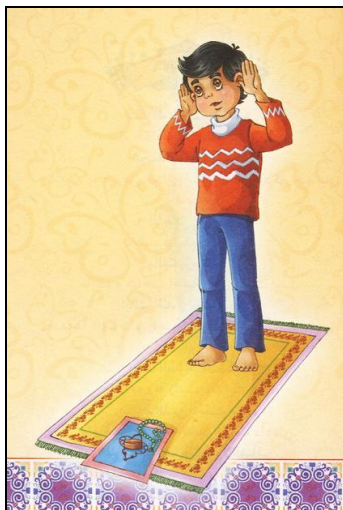
Wudu

In the previous books you have already learnt how to perform wudu correctly (Book 3 and 4) and about the mubtilāt of wudu (things that will break your wudu). In this lesson we learn some more details about wudu. If you're not sure whether you're performing wudu correctly, ask your teacher. It is very important that your wudu is done correctly otherwise your salāh is not valid.

When is Wudu Wajib?

Some of the times when it is a must (wājib) to do wudu are:

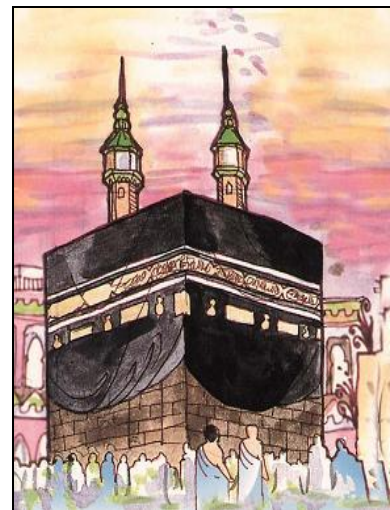
- Before praying any wājib or mustahab salāh except for salāt al-mayyit (that we shall learn about later on).
- Before touching the Arabic script of the Qur'ān.
- Before touching the names of Allāh (in any language).
- For the wājib tawāf of the Ka'bah. This is done during Hajj and we will learn more about it later on.



Before Salāh



**Touching Qur'ān and
Allāh's Names**



Tawaf of Ka'bah

Touching the Arabic writing of the Qur'ān without wudu is forbidden (harām), but it is not harām to touch its translation.

It is also harām to touch the names of Allāh without wudu no matter in what language they are written in. Also, we should not touch the names of the fourteen Ma'sumeen ('a) without wudu.

Wudu itself is a mustahab act. It only becomes wājib before some other wājib actions (like salāh and those mentioned above).

When doing wudu, it is better to do it with the niyyah of *qurbatan ilallāh* (to please Allāh) and not for a specific act like salāt al-maghrib. That way, we can use the same wudu to pray, touch the Qur'ān, etc. otherwise we would have to perform a separate wudu for every action that requires it.

When is Wudu Mustahab?

Sometimes wudu is not wajib. It is mustahab, meaning there is a lot of thawāb to do wudu but it is not a must. There are many examples of when it is mustahab to do wudu:

- Before going to bed.
- Before reciting the Qur'ān even if you are not touching the writings.
- Before reciting duas.
- Before entering a masjid or the haram of Prophets ('a) and Imāms ('a) (where they are buried).
- When visiting a Muslim cemetery.
- When you are angry.
- To remain in wudu all the time during the day. This means we would do wudu when we wake up in the morning and every time our wudu breaks (e.g. when we use the washroom) we would do wudu again so that we are always in the state of wudu.



Reciting Qur'ān and duas



Before going to bed



Before entering a masjid



When you're angry

Muqadamāt of Wudu

Before performing wudu, there are some conditions that must be fulfilled. These are called the *muqadamāt* (pre-conditions) of wudu and are as follows:

1. Mubāh Water
2. Tāhir and Mutlaq Water
3. Removal of Obstacles to Wudu on the Body
4. No Danger and Sufficient Time
5. Method of Performing Wudu

1. Mubāh Water

Something that is used without the owner's permission is called *ghasbi* and is harām to use because it is like stealing. Something that is not

ghasbi and we are permitted to use is called *mubāh*. Water that belongs to someone else cannot be used for wudu or ghusl if we know the owner will not like it – unless we first ask his or her permission. Otherwise it is ghasbi water. But it is ok to use the water if we think the owner does not mind. For example doing wudu in the bathroom of a public place like shopping mall or airport is ok. If a person cannot find water that is *mubāh* (not ghasbi) and the time for *salāh* is coming to an end, they should do *tayammum* instead.

Even the place where wudu is done must be *mubāh* and not ghasbi. Besides the water and place, everything else related to wudu (such as the bottle of water or faucet, the source from where the water is taken, etc.) must also be *mubāh*.

The container or faucet used for wudu water must not be of gold or silver: If there is no alternative, then you should perform *tayammum* instead.

It is *makruh* to do wudu using water from containers with paintings or pictures of humans or animals.

2. Tāhir and Mutlaq Water

The water used for wudu must be clean (*tāhir*) and pure (*mutlaq*) water. Wudu with *najis* water or mixed (*mudāf*) water is void (*bātil*), even if one did not know that it was not *tāhir*. All *salāh* performed with wudu from such water must be repeated. If the only water available is muddy or *mudāf* water, one should perform *tayammum* instead of wudu. However if there is time before *qada* for the *salāh* and it is possible to get *tāhir*, *mutlaq* water if one waits, then it is *wājib* to wait until such water becomes available.

3. Removal of Obstacles to Wudu on the Body

The limbs and parts of the body that are to be washed or wiped during wudu should be *tāhir*: any form of *najāsah* on them should be removed before starting the wudu.

Besides najāsah, there should be nothing preventing water reaching the parts of the body that need to be washed or wiped in wudu, such as paint, plaster, dirt, ink, oil, nail polish, etc. All such things have to be removed before wudu.

Jewellery that are tight and may prevent the water of wudu from reaching everywhere (e.g. a tight ring or watch) should also be removed.

However henna is ok because it does not form a barrier between the skin and the water. If a person is injured and has a bandage where he or she cannot put water for wudu, there is a special way to do wudu called *jabira wudu*, which we will learn about later on (in Book 11).

4. No Danger and Sufficient Time

There should be enough time for a person to do wudu and perform salāh: When the time remaining for salāh is so short that if a person does wudu the time for salāh will pass, then tayammum should be performed instead.

Using water for wudu should not be harmful or cause thirst. If a person is ill, for example, and only has cold water and is afraid that he or she will become sick if he does wudu, then he or she should perform tayammum instead. Similarly, if there is limited water and by doing wudu someone may suffer from thirst, then it is harām to do wudu. Instead tayammum should be done.

5. Method of Performing Wudu

Some things to keep in mind when doing wudu:

1. A correct niyyāh of *qurbatan ilallāh* must be made even if it is not said out verbally. If wudu is not done with the intention of seeking closeness to Allāh (*qurbatan ilallāh*) e.g. if it is done to cool down from heat, to refresh oneself, etc. then it is not valid.
2. A person must do wudu by himself or herself and not use someone's help to pour the water or wash their hands, etc. unless they are sick, injured or handicapped and cannot do it by themselves.

3. Wudu must be performed in the sequence (tartib) that you learnt in the previous Book. So you cannot, for example, wash the left arm before the right arm or do *mas-h* of the feet before the head.
4. The whole wudu must be done continuously without interruption. This is called muwālāt (continuity). This means if a person answers the phone or starts doing other things between the actions of wudu, then their wudu is bātil and must be repeated.
5. The top of the head and the top of the feet (where *mas-h* is done) must be dry before starting wudu. If they are wet, the *mas-h* will be bātil and therefore the wudu will be bātil.

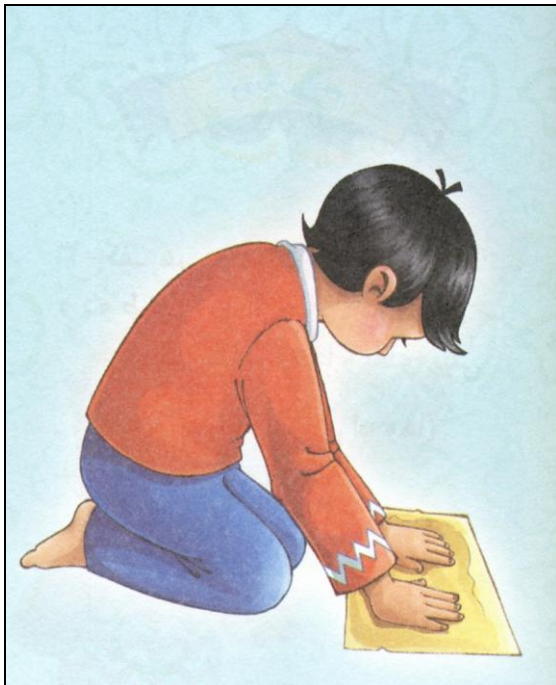
Lesson 5

Tayammum

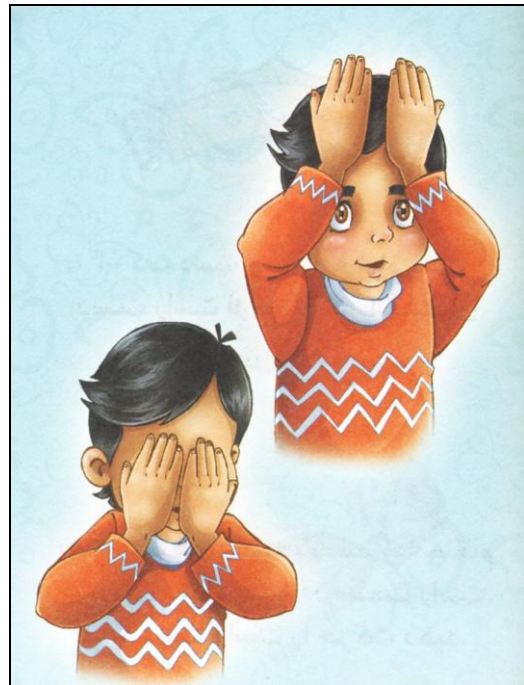
Tayammum is what we do instead of wudu or ghusl when we cannot find any clean water to use. You will learn more about ghusl in Book 6.

How to Perform Tayammum

- 1. Niyah:** Know your intention in your mind i.e. **why** you are performing tayammum, whether it is in place of wudu or ghusl, etc. The tayammum must also be done *qurbatan ilallāh*. E.g. 'I am performing tayammum for salāt al-fajr qurbatan ilallāh.'
- 2. Wiping the forehead:** Strike a sufficient quantity of earth, sand, or dry dust with both palms at the same time. Then place both palms on the forehead and pull down wiping the forehead and the eyebrows until you pass over the eyebrows and the area above the nose. If your hair is covering the forehead, it must be brushed aside first (before you start tayammum).



Strike the earth (or sand) with both palms at the same time



Place palms on forehead and wipe down to eyebrows

- 3. Wiping the back of hands:** Then wipe the back of your right hand with the palm of the left and the back of the left hand with the palm of the right. In order to ensure that the required part has been wiped, you should start higher than the wrist on the back of the hand. However, it is not wājib to wipe between the fingers.



Wipe right hand with left palm



Wipe left hand with right palm

It is recommended after the above steps to once again strike both palms on the ground and a second time rub the back of the hands as above i.e. repeat the last step.

In all these acts, the forehead and the back of the hands should be rubbed from above the wrist and going down to the fingers. Like wudu, it has to be done in sequence (*tartib*) and with continuity (*muwālāt*). If the hands are rubbed before the forehead, the tayammum is bātil. Likewise, if there is a big gap of time between rubbing the forehead and the back of the hands, the tayammum is bātil and must be redone.

Be careful to rub the parts of tayammum in full. If even a little of the forehead or the backs of the hands are not rubbed, the tayammum will be bātil.

When is Tayammum Permitted?

There are seven reasons when tayammum must be done instead of wudu or ghusl:

1. **Unavailability of water:** When water is not available for wudu or ghusl, you perform tayammum instead. However, it is wājib to first try your best to find water. As long as there is hope of finding water, you should wait as long as you can until you know that if you don't pray salāh now it will be qadā. If a person does not search for water and prays with tayammum, and later finds that if he had searched, he could have done wudu, his salāh will be bātil and he must pray it again.
2. **Danger or Lack of means:** If water is present, but due to old age, fear of thieves, or lack of means (poverty), a person cannot obtain water, he or she can perform tayammum instead.
3. **When water is harmful:** When a person is ill and using of water is harmful to his/her health or will increase his/her illness, they should perform tayammum instead. However if cold water is harmful but warm water is not, they must do wudu with warm water.
4. **Fear of thirst:** If a person has little water and is afraid that if he or she does wudu or ghusl then he/she or their family, or other persons, or even his animals will suffer from thirst, they must do tayammum instead of wudu or ghusl.
5. **When water is only sufficient for cleaning:** If a person's body or clothes are najis and there is only enough water to either clean the body and clothes *or* to perform wudu, then they should use the water to remove the najāsāt and perform tayammum for their salāh.
6. **When the water or its container is harām:** If a person has no tāhir, clean water except something that is ghasbi then they should perform tayammum instead.
7. **When there is no time for wudu:** If the time left for salāh before qadā is so short that doing wudu or ghusl will mean a person will not be able to pray before qadā time, then they must perform tayammum instead.

Surfaces for Tayammum

Tayammum is done on the ground (i.e. earth, sand, stones and so on). As long as dry earth is available, it is wājib to do tayammum on it and not on any other surface. When there is no dry earth then use either sand, dry mud or a lump of clay. If that is not found then perform tayammum on a stone. If you cannot even find a stone or rock to do tayammum on, you can use dust including the dust that may have settled on a rug, carpet, etc. If that is not found, then a dry earthen or mud wall (not painted) can be used.

If snow or ice is available, you can melt it and then it can be used to perform wudu or ghusl (as required). If it is not possible to melt it then tayammum can be done on the ice or snow. A dry brick made of mud or clay or clay pot can also be used as a surface for tayammum. And instead of a stone, marble or limestone may also be used. But minerals like gold, silver or lumps of salt cannot be used.

As a last resort wet earth can be used. Failing all, if none of these surfaces can be found, then you can pray salāh without tayammum (but it is still wājib to pray salāh). If you are forced to pray without even tayammum then as soon as water is found for wudu or ghusl or a surface of doing tayammum, you must do wudu, ghusl or tayammum and repeat the salāh as qadā (compensation).

The object on which tayammum is performed must be tāhir otherwise the salāh must be compensated for afterwards. And also, the place or object on which tayammum is done should not be stolen or without the permission of the owner (i.e. not ghasbi).

More Rules About Tayammum

If there is a possibility of getting water a little later but before the time for the salāh is over (qadā), you should not do tayammum. Instead you must wait as long as possible until there is only enough time to perform tayammum and pray the salāh.

Remember: Things that break wudu also break tayammum e.g. passing gas, sleep, using the washroom, and so on.

When the reason for performing tayammum (e.g. absence of water) is no longer true (e.g. you find water) then tayammum cannot be done and wudu or ghusl must be done.

Qadā prayers cannot be performed with tayammum if there is a possibility you will find water later on and will be able to perform the qadā prayers with wudu.

Any obstructions to tayammum like rings should be removed before performing tayammum.

Lesson 6

Salāh

Muqadamāt as-Salāh

Muqadamāt means 'what must come before' (or 'pre-conditions'). Some of the muqadamāt of salāh that we already know are:

1. Qibla. Before we can pray salāh, we must find out the direction of qibla so we can face it for salāh.
2. Wudu. It must be performed before salāh otherwise salāh is not valid.
3. Intention (Niyyāh). Our intention in salāh must be to pray only for the sake of Allāh (*qurbatan ilallāh*) otherwise it is not valid.

Similar to these, there are other preparations and conditions related to salāh that must be done before salāh so that our salāh is accepted. Three other muqadamāt of salāh are:

4. Place of Salāh
5. Time of Salāh
6. Clothes of Salāh and the Body

Place of Salāh

The place where one prays salāh:

1. Must be halāl (lawful) and not ghasbi. This means the place of salāh must not be used without the owner's permission. Even if only a part of a person's body touches a ghasbi property like a rug or carpet, it is not permissible. However if a person does not think the owner will mind or if it is in a public place like a hotel, shopping mall, railway station, airport, public park, etc. then asking permission is not necessary. But if it is someone's garden or a walled or fenced area e.g. a private farm, you should be sure that the owner does not mind.

2. Must not be in motion e.g. on a train, boat, plane, car. If there is time for salāh, you should wait until the vehicle stops or you arrive at your destination. If, however, the time of salāh is coming to an end then the salāh should be performed while travelling. This is studied in more detail in Book 11 (Fiqh Lesson 1).
3. Must be level. This means the place where the forehead is put during sujud must not be more than four fingers (held together) higher or lower than the place where the feet rest or on which the knees are placed. The ceiling in the room as well should not be so low that you cannot stand straight. The walls should not be so close that you cannot perform ruku' or sujud, unless there is no choice.
4. Should not disrespect anything holy. For example, when you visit the grave of a Prophet or Imām, you should not stand facing qibla in such a way that your back faces Rasulullāh (s) or Imām ('a)'s grave. You should also not stand on a prayer mat that has the names of Allāh, Rasulullāh (s) or the Imāms ('a) if your feet will be on their names and it is seen as a sign of disrespect.
5. Should not have a man standing behind a woman. A man and a woman may pray in the same row as long as there is at least a foot between them, although it is recommended that the man should be at least a metre in front of the woman and that there be a curtain or partition between them. The only place where a man is allowed to stand behind a woman in salāh is in Makkah in the Masjid al-Harām around the Ka'bah.
6. Must be tāhir (ritually pure) and not najis. This applies particularly to the place of sujud, which, even if it is dry, must not be najis.

Time of Salāh

A person can only pray a wājib salāh after they are sure the time has arrived. If a person is in doubt e.g. it is cloudy and they don't know the time or what time is the salāh time, they should wait a little until they are sure.

Similarly, the wudu for a particular salāh can only be done after its time has arrived. For example, the wudu for dhuhr salāh cannot be done in the morning. However if a person wishes to do wudu before the time for

a salāh e.g. to do wudu at home before leaving for the masjid to pray salāh, one can do wudu with the niyyah of ‘qurbatan ilallāh’ only, without specifying which salāh it is for and that would be fine.

Some of the terms used in Islam for times of the day that you should know are:

- Imsāk** - The time just before Fajr when you should stop eating if you have to fast.
- Fajr** - The time for early morning salāh.
- Sunrise** - When the time for Fajr salāh ends and Fajr Salāh becomes qadā.
- Dhuhr** - The time for noon salāh. This usually starts when the day is half way between sunrise and sunset. And the qadā is just before sunset when there is only enough time to pray 4 rak’ahs of ‘Asr.
- ‘Asr** - The time for afternoon salāh. It starts as soon as enough time has passed for you to finish praying 4 rak’ahs of salāt al-dhuhr. And the qadā is sunset.
- Sunset** - When the time for ‘Asr salāh becomes qadā.
- Maghrib** - The time for evening salāh and for breaking fasts. Maghrib is not the same as sunset. It is a little after sunset when even the redness on the horizon has disappeared.
- ‘Isha** - The time for night salāh. The time for ‘Isha salāh starts as soon as enough time has passed for you to finish praying salāt al-maghrib. The qadā is approximately twelve hours after dhuhr time.

Clothes of Salāh & Body

One of the conditions of salāh is proper clothing and a tāhir body. For a boy or man, the minimum clothing is that his private parts must be covered. For a girl or woman, all her body must be covered including the head, hair and feet except the part of the face that is washed during wudu and the palms until the wrists.

If a man or a woman performs salāh without this minimum clothing, the salāh is bātil (invalid) and must be repeated.

The only exception is when a person is in a difficult situation and cannot find anything to cover himself or herself as required.

There are four other conditions about the clothes worn during salāh:

1. The clothes and body must be tāhir (ritually pure). Remember the difference between clean vs. tāhir that you studied in Lesson 2 and 3.

2. The clothes must be mubāh (lawful). This means it must not be ghasbi i.e. stolen or taken without the permission of the owner (unless you know for sure the owner won't mind). If a person does not pay the wājib zakāh and khums taxes (that you will study in detail in Book 9) and then buys clothes with that income, the clothes will also be unlawful (harām) and all the salāh prayed with those clothes are bātil.

3. The clothes must not be made from harām animal skin. The clothes worn during salāh should not be made from the skin of snakes or fish. It should also not be made of the skin or hair of animals whose meat is harām (e.g. lion skin) and it cannot also be from the hair or skin of animals whose meat is usually halāl but the animal was not slaughtered according to Islamic laws of dhabiha (which make its meat halāl). For example, if a cow or goat was slaughtered according to Islamic laws, since its meat is halāl, its skin can be worn during salāh (e.g. a watch strap or belt) or if it is part of the clothing. But if a cow or goat was not killed according to Islamic law, then you cannot wear clothing made of out their skin. When you are not sure, you should see where the leather or skin is made. For example, if it is from Iran or Pakistan, you can assume the animal was halāl. But if it is, for example, from China or Mexico, you should assume it is not halāl.

4. Men cannot wear gold or silk. Generally, it is harām for a man to wear gold as jewellery or in his clothes or to wear pure silk clothing. Additionally, if a man performs salāh wearing for example, a gold chain, ring, watch or a garment into which gold is woven, or a silk shirt, his salāh is bātil. Gold and silk is halāl for women to wear during salāh and also in general, without any restriction.

Summary of Muqadamāt of Salāh

If you are finding it hard to remember all the things that must be done before salāh, remember the word QWIPTC (pronounced 'kweepts'). It stands for all the muqadamāt of salāh:

Q	=	Qibla
W	=	Wudu
I	=	Intention (Niyyah)
P	=	Place of Salāh
T	=	Time of Salāh
C	=	Clothes of Salāh and Body

Rukn and Ghayr Rukn - Revision

This was already covered in Book 4 and is given here as revision (if needed):

The wājib parts of salāh are:

1. Niyyah (intention)
2. Takbirat al-ihram
3. Qiyām
4. Ruku'
5. Both sajdahs
6. Qirā'ah
7. Dhikr of Ruku and Sajdah
8. Tashahhud
9. Salām
10. Tartib
11. Muwālāt

All these wājib parts of salāh are divided into two categories: Rukn and Ghayr Rukn.

Wājib Rukn

Rukn are the wājib parts of salāh that cannot be missed – even by mistake. If they are not done even unintentionally, the salāh is bātil and must be repeated all over again.

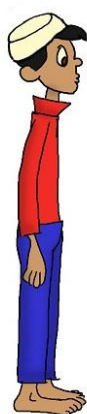
The Wājib Rukn parts of Salāh are:

1. Niyyah (intention)
 - a. The niyyah for salāh must be that it is only for Allāh (*qurbatan ilAllāh*).
2. Takbirat al-ihram
 - a. Must be said immediately after niyyah and the body must be still.
 - b. Men should say it loudly and raise hands to ears with fingers closed together and palms facing qibla.
 - c. It is called takbirat al-ihram (just like the ihram of hajj) because some things become harām for you after this takbir until you finish the salāh. E.g. talking, laughing, turning away from qibla, etc.
3. Qiyām
 - a. The ‘rukṅ’ part of qiyām is to stand still during takbirat al-ihram and to stand still after qirā’ah when you do takbir just before ruku’. The ‘ghayr rukṅ’ part of qiyām is during qira’ah.
 - b. Stand straight facing qibla.
 - c. Do not lean on anything when standing. Stand with whole feet (not heels or toes).
 - d. Stand still.
 - e. Hands on thighs with fingers joined.
 - f. Feet in straight line.
 - g. Look at turbah.
 - h. Boys feet slightly apart. Girls feet together.
4. Ruku’
 - a. Bow to extent you can rest your fingers on the knees.
 - b. Look between two feet.
 - c. Boys: push knees back. Keep back flat. Keep neck in line with back.

- d. Girls: place hands just above knees without pushing knees back.

5. Sujud

- a. Seven parts of the body must touch the ground (forehead, 2 palms, 2 knees and 2 thumb toes).
- b. Forehead must be on a tāhir, natural surface that is not eaten or worn (e.g. it can be on dry earth, grass, paper, etc. but not on clothes, carpet, rug, vegetable, etc.).
- c. Both sajdahs are wājib rukn. Even if one is missed or any are added unintentionally, salāh is bātil.
- d. All recitations (dhikr and takbirs) recited in sajdah, when you sit up and when you go back for 2nd sajdah and sit up again, must be done when you are not in motion. You must go into a position first, be still, then recite the dhikr or do takbir. If you recite anything while moving, salāh is bātil. The only exception is 'bi hawlillāh' when standing up for next rak'ah.



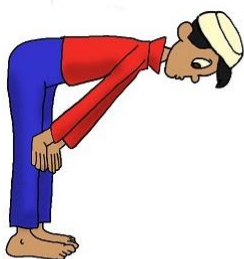
Niyah



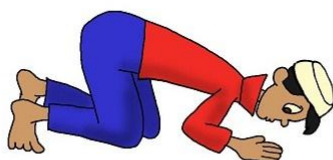
Takbirat al- Ihram



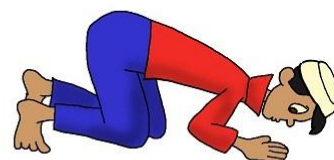
Qiyam



Ruku



Sajdah



Sajdah

Wājib Ghayr Rukn

Ghayr Rukn is also a wājib part of salāh. If it is missed intentionally, the salāh is bātil. However if it is missed unintentionally, the salāh is not broken and can be continued.

The Wājib Ghayr Rukn parts of Salāh are:

6. Qirā'ah

- a. This is what is recited during qiyām i.e. two surahs or tasbihāt al-arba'a.
- b. In the 1st two rak'ahs it is wājib to recite surah al-fātiha and any other complete surah. In the 3rd and 4th rak'ah it is wājib to recite either surah al-fātiha or tasbihāt al-arba'a. It is mustahab to recite tasbihāt al-arba'a three times instead of just once.
- c. Any surah you recite after Surah al-Fātiha must be recited in full (i.e. with Bismillah and all the verses in it). Also remember:
 - i. If you recite Surah ad-Duha, you must also recite Surah al-Inshirah (with its own Bismillah). And if you recite Surah al-Feel, you must also recite Surah al-Quraysh (with its own Bismillah).
 - ii. You cannot recite a surah that has an āyah with a wājib sajdah. This is because you would have to do sajdah immediately and it would break the tartib of the salāh. The surahs with a wājib sajdah verses are:
 Surah Sajdah (32) Surah Ha Mim Sajdah (41)
 Surah an-Najm (53) Surah al-Alaq (Iqra) (96)

7. Dhikr of Ruku' and Sujud

- a. Reciting '*subhāna Rabbi al-'Adheemi wa bihamdihī*' in Ruku' and reciting '*Subhāna Rabbi al-'Ala wa bihamdihī*' in both Sajdahs.
- b. The recitations in salāh for all rukn and ghayr rukn parts (takbirat al-ihram, surahs in qirā'ah, ruku', sujud, etc.) must be in Arabic and pronounced as accurately as possible.

8. Tashahhud

- a. Wājib in the 2nd rak'ah after sitting up from the 2nd sajdah. And if the salāh is more than 2 rak'ahs then wājib again in the last rak'ah (3rd or 4th) after sitting up from 2nd sajdah.

9. Salām

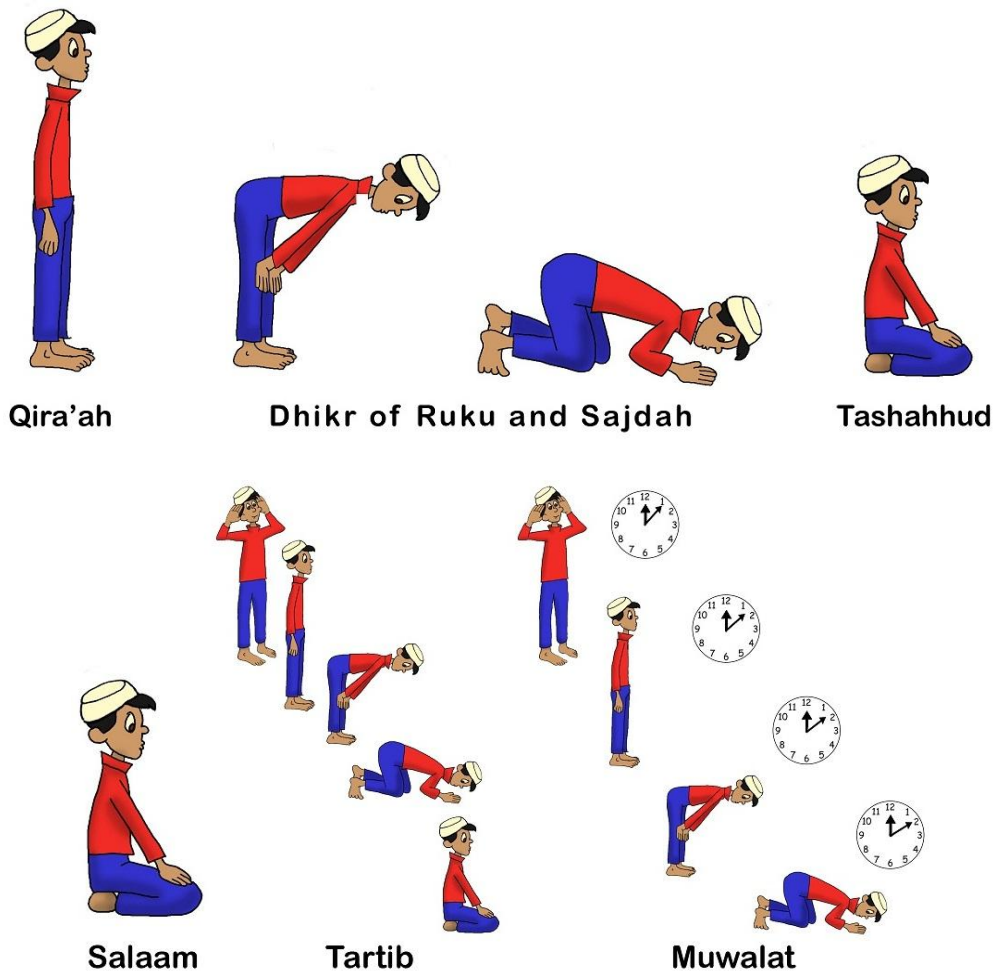
- a. Wājib after tashahhud of last rak’ah.
- b. You must be seated. Be still and not moving.

10. Tartib

- a. Sequence. It means the order of salāt must be maintained e.g. first takbirat al-ihrām, then qiyām and qirā’ah, then ruku’, then sajdah, and so on. This order cannot be changed or disturbed intentionally.

11. Muwālāt

- a. Continuity. It means the salāh must ‘flow’. If a person intentionally stops for a while due to ‘day-dreaming’ or pausing too long such that another person watching him or her might think they are no longer praying, then the salāh is bātil.



Salāh Performance – Review and Revision

You have already learnt how to pray two, three and four rak'ah salāh on your own (in Book 3 and 4).

By now you should know how to pray in full with correct pronunciation and in order. Your teacher will test you (even during salāh time outside Diniyat class time) to ensure you can pray two, three or four rak'ahs on your own without any mistakes.

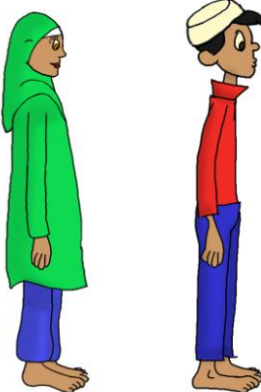
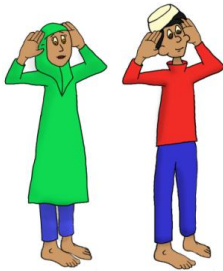
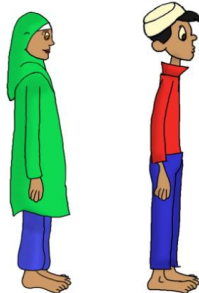
Students who cannot perform wudu and salāh correctly in this Diniyat Grade cannot be promoted to the next Grade.

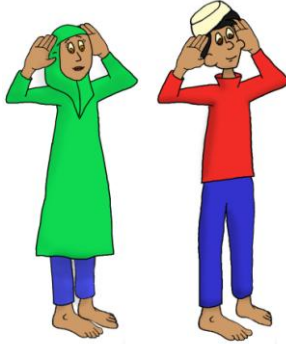
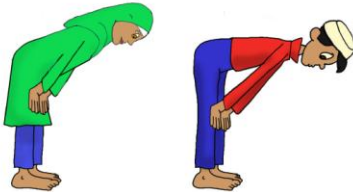
The next few pages are revision notes on how to pray salāh step-by-step (from Book 4). The only change is that these notes also have the translation of what we are reciting in salāh. This revision material does not have to be covered in class. It is a reference for the teacher and students during practice sessions, tests, etc.

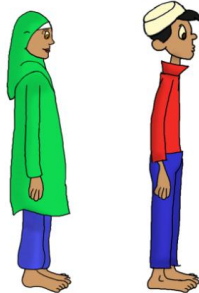

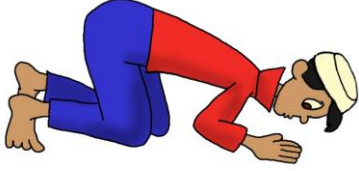


REVISION (FROM BOOK 4) ON HOW TO PERFORM SALAH STEP-BY-STEP

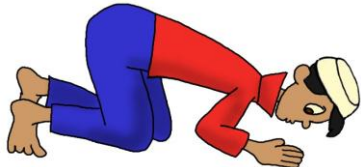

TWO RAK'AH SALAH

1st RAK'AH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
1	<p style="text-align: center;">NIYYAH</p> 	<p style="text-align: center;">STAND STRAIGHT FACING QIBLA.</p> <p>BOYS: LEGS SLIGHTLY APART. GIRLS: LEGS TOGETHER.</p> <p>HANDS TO THE SIDE. LOOK DOWN AT THE TURBAH. AND SAY:</p> <p style="text-align: center;">I AM PRAYING SALAT AL-_____ (FAJR FOR EXAMPLE) _____ (E.G. TWO) RAK'AHS</p> <p style="text-align: center;">قُرْبَةً إِلَى اللَّهِ تَعَالَى</p> <p style="text-align: center;">QURBATAN ILAL LAAH (Translation: Seeking to be near to Allāh)</p>
2	<p style="text-align: center;">TAKBIRAT AL-IHRAM</p> 	<p>RAISE BOTH HANDS TOWARDS YOUR EARS WITH PALMS FACING OUT TOWARDS QIBLA AND SAY LOUDLY:</p> <p style="text-align: center;">اللَّهُ أَكْبَرُ</p> <p style="text-align: center;">ALLĀHU AKBAR! (Translation: Allāh is the Greatest)</p>
3	<p style="text-align: center;">QIYAM AND QIRA'AH</p> 	<p style="text-align: center;">SURAH AL-FATIHA</p> <p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَانِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ</p>

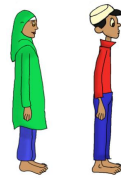

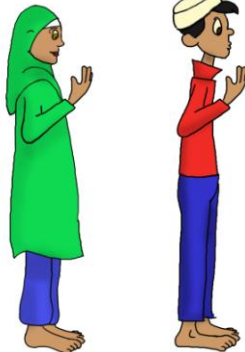
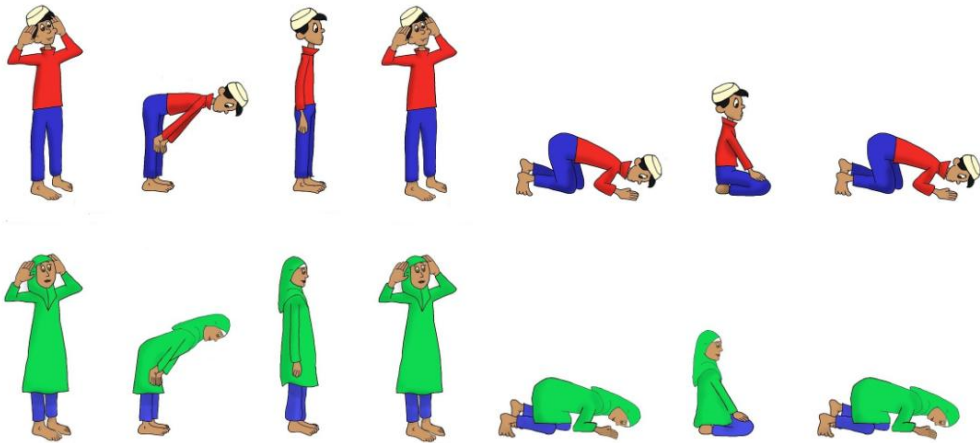
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ</p> <p>AND ANY OTHER FULL SURAH E.G.</p> <p>SURAH AL-IKHLĀS</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ</p>
4	<p>TAKBIR</p> 	<p>اللَّهُ أَكْبَرُ ALLĀHU AKBAR!</p>
5	<p>RUKU'</p> 	<p>LOOK STRAIGHT DOWN AT TOES. BOYS: BACK STRAIGHT. LEGS A LITTLE APART. ELBOWS A LITTLE OUT. GIRLS: HANDS STRAIGHT. LEGS TOGETHER.</p> <p>RECITE:</p> <p>سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ SUBHANA RABBI AL-'ADHEEMI WA BI HAMDIH (Translation: Glory be to my Lord, the Great and all praise is for Him.) [SALAWAT]</p>



STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
6	<p>QIYAM AFTER RUKU'</p> 	<p>STAND STILL FOR 1-2 SECONDS THEN RECITE WHILE STANDING STILL:</p> <p>سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ</p> <p>SAMI'ALLĀHU LI MAN HAMIDAH (Translation: Allāh listens to one who praises Him)</p>
7	<p>TAKBIR</p> 	<p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN GO DOWN TO SAJDAH. BOYS: HANDS FIRST ON THE GROUND THEN KNEES. GIRLS: KNEES FIRST ON GROUND THEN HANDS</p>
8	<p>1ST SAJDAH</p>  	<p>FOREHEAD, BOTH PALMS, BOTH KNEES AND BOTH TOE THUMBS ON GROUND.</p> <p>BOYS: KEEP ELBOWS OFF THE GROUND. GIRLS: ELBOWS TO TOUCH GROUND AS WELL.</p> <p>RECITE:</p> <p>سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ</p> <p>SUBHANA RABBI AL-A'ALA WA BI HAMDIH (Translation: Glory be to my Lord, the Highest and all praise is for Him.) [SALAWAT]</p>
9	<p>JULOOS</p> 	<p>SIT UP STRAIGHT FIRST. PALMS ON THIGHS WITH FINGERS TOGETHER.</p> <p>THEN WHEN SITTING STILL, RAISE PALMS TO EARS AND SAY TAKBIR</p> <p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN RECITE:</p>

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ</p> <p>ASTAGHFIRULLAHA RABBI WA ATUBU ILAYH</p> <p>(Translation: I ask Allāh my Lord to forgive me and I turn back to Him)</p> <p>THEN TAKBIR AGAIN (SIT STILL WITH PALSM RAISED TO EARS):</p> <p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN GO TO SAJDAH AGAIN</p>
10	<p>2ND SAJDAH</p>  	<p>سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ</p> <p>SUBHANA RABBI AL-A'ALA WA BI HAMDIH [SALAWAT]</p>

2ND RAK'AH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
11	STAND UP FOR 2 ND RAK'AH	<p>AS YOU STAND, RECITE:</p> <p>بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ</p> <p>BI HAWLI LLAHI WA QUWWATIHI AQUMU WA AQ'UD</p> <p>(Translation: By the power and strength of Allāh, I stand and I sit)</p> <p>BOYS: WHEN STANDING, FIRST PLACE BOTH PALMS FLAT ON THE GROUND IN FRONT OF YOU. RAISE KNEES FROM GROUND FIRST AND PALMS LAST.</p> <p>GIRLS: STAND WITHOUT PLACING PALMS</p>


STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
12	<p>QIYAM AND QIRA'AH</p> 	<p>IN FRONT.</p> <p>SURAH AL-FATIHA AND SURAH AL-IKHLĀS</p> <p>(JUST LIKE IN 1ST RAK'AH)</p>
13	<p>TAKBIR</p> 	<p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p>
14	<p>QUNOOT</p> 	<p>RECITE:</p> <p>رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ</p> <p>RABBANA AATINA FID-DUNYA HASANATAN WA FIL AAKHIRATI HASANATAN WA QINA 'ADHAABAN NAAR</p> <p>(Translation: Our Lord! Give us good in this world and good in the next world. And protect us from the punishment of Hellfire.) [SALAWAT]</p>
15	<p>TAKBIR & RUKU UNTIL 2ND SAJDAH (LIKE IN 1ST RAK'AH)</p> 	


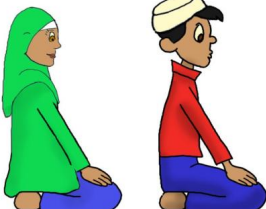
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
16	<p style="text-align: center;">TASHAHHUD</p> 	<p style="text-align: center;">RECITE:</p> <p style="text-align: center;">أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ</p> <p style="text-align: center;">ASH-HADU AN LAA ILAHA ILALLĀHU WAHDAHU LAA SHARIKA LAH. WA ASH-HADU ANNA MUHAMMADAN ‘ABDUHU WA RASULUH. ALLĀHUMMA SALLI ‘ALA MUHAMMADIN WA AALI MUHAMMAD. (Translation: I bear witness that there is no god except Allāh, the only One. He has no partner. And I bear witness that Muhammad is His servant and His Messenger. O Allāh, send blessings on Muhammad and the family of Muhammad.)</p>
17	<p style="text-align: center;">SALĀM</p> 	<p style="text-align: center;">Only if this is a 2 Rak’ah salāh.</p> <p style="text-align: center;">RECITE:</p> <p style="text-align: center;">السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ</p> <p style="text-align: center;">AS-SALĀMU ‘ALAYKA AYYUHAN-NABIYU WA RAHMATULLAHI WA BARAKATUH. AS-SALĀMU ‘ALAYNA WA ‘ALA ‘IBADILLAHIS-SALIHEEN. AS-SALĀMU ‘ALAYKUM WA RAHMATULLAHI WA BARAKATUH. (Translation: Peace be on you O Prophet, and the mercy and blessings of Allāh be on you. Peace be on us and on all the good servants of Allāh. Peace be on all of you, and the mercy of Allāh and His blessings.)</p>
SALAH IS NOW OVER.		

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>RECOMMENDED: RECITE TAKBIR THREE TIMES AND SALAWAT THREE TIMES.</p> <p>THEN RECITE THE TASBIH AZ-ZAHRA ('a)</p>

IF THIS IS A 3 OR 4 RAK'AH SALAH, THEN AFTER TASHAHHUD OF 2ND RAK'AH (STEP 16), DON'T RECITE SALĀM. INSTEAD CONTINUE AS BELOW:

THREE RAK'AH SALAH

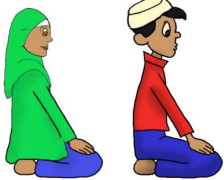

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
17	STAND UP FOR 3 RD RAK'AH	RECITE SAME AS BEFORE WHEN STANDING FOR 2 ND RAK'AH
18	QIYAM AND QIRA'AH	<p>RECITE TASBIHAT AL-'ARBA'A THREE TIMES</p> <p>سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ</p> <p>SUBHANALLĀHI WAL HAMDU LILAAHI WA LAA ILAHA ILALLĀHU WAL LAAHU AKBAR</p> <p>(Translation: Glory be Allāh; and praise be to Allāh; and there is no god except Allāh; and Allāh is the Greatest!)</p>
19	TAKBIR & RUKU UNTIL 2 ND SAJDAH (LIKE IN 1 ST RAK'AH)	

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
20	<p>TASHAHHUD</p> 	<p>Only if this is a 3 Rak'ah salāh.</p> <p>RECITE TASHAHHUD AS IN 2ND RAK'AH</p>
21	<p>SALĀM</p> 	<p>Only if this is a 3 Rak'ah salāh.</p> <p>RECITE SALĀM AS IN A 2 RAK'AH SALAH WHEN ENDING</p>

IF THIS IS A 4 RAK'AH SALAH, THEN AFTER 2ND SAJDAH OF 3RD RAK'AH (STEP 19), DON'T RECITE TASHAHHUD & SALĀM. INSTEAD CONTINUE AS BELOW:

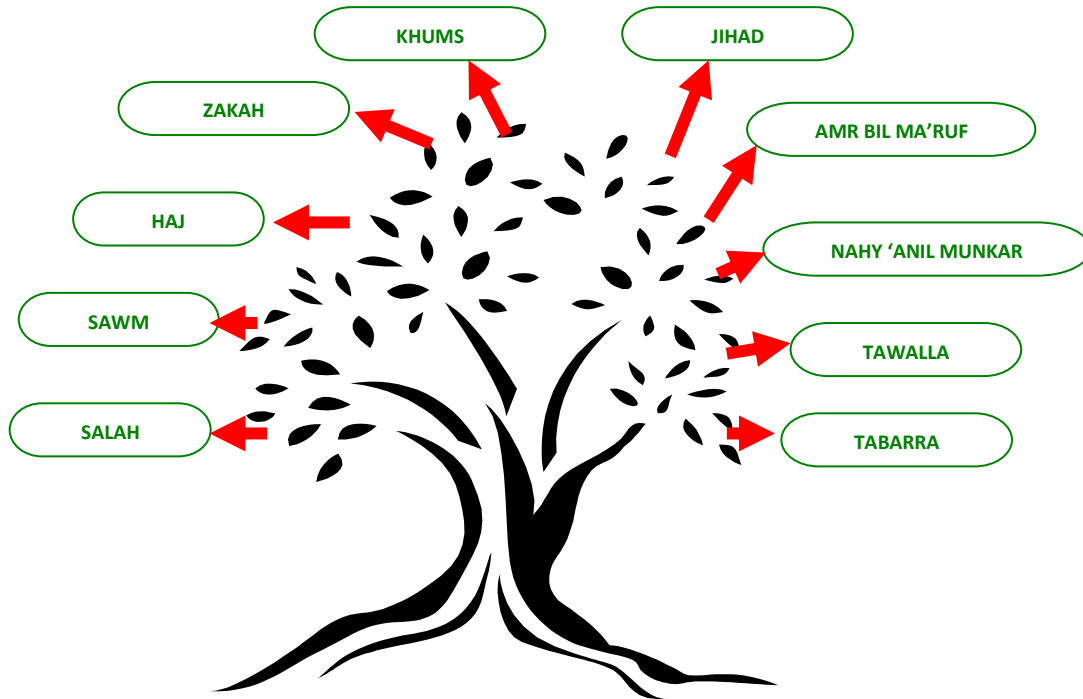
FOUR RAK'AH SALAH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
20	<p>STAND UP FOR 4TH RAK'AH</p>	<p>SAME AS BEFORE</p>
21	<p>QIYAM AND QIRA'AH</p> 	<p>TASBIHAT AL-ARBA'A THREE TIMES (JUST LIKE IN 3RD RAK'AH)</p>
22	<p>TAKBIR & RUKU UNTIL 2ND SAJDAH (LIKE IN 1ST RAK'AH)</p> 	

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
23	<p style="text-align: center;">TASHAHHUD</p> 	<p style="text-align: center;">SAME AS IN 2ND RAK'AH</p>
24	<p style="text-align: center;">SALĀM</p> 	<p style="text-align: center;">SAME AS WHEN YOU END A 2 RAK'AH SALAH</p>

Lesson 7

Review of Furu ad-Dín

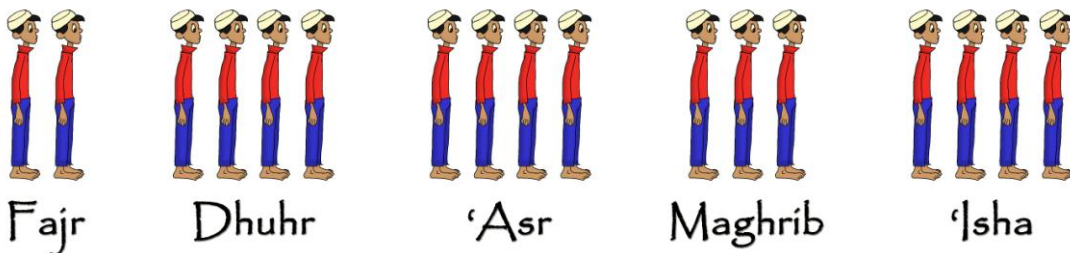


The 10 Furu ad-Dín

You already know the 10 furu ad-din. Now it is time to learn a little bit about each one of them:

Salāh

Salāh refers to the five daily prayers that is wājib on every bāligh Muslim. The five daily salāh are Salāt al-Fajr, Salāt adh-Dhuhr, Salāt al-‘Asr, Salāt al-Maghrib and Salāt al-‘Isha and together they make up 17 rak’ahs.



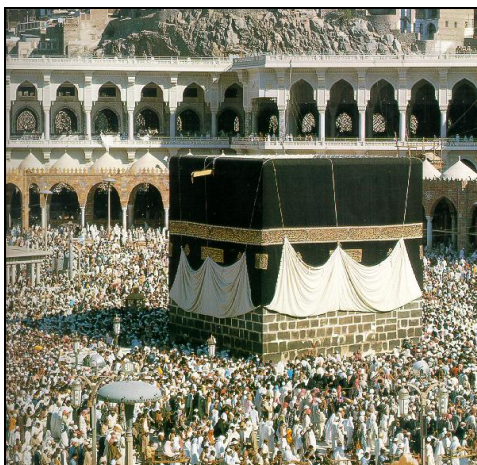
Sawm

Sawm means Fasting. In Furu ad-Din, it means fasting for the whole month of Ramadan that is wājib on every bāligh Muslim male or female.



Hajj

Hajj is an annual pilgrimage. Every year in the month of Dhul Hijjah, Muslims from all over the world go to Makkah for Hajj. It is wājib on every bāligh Muslim to go for Hajj at least once in their lifetime if they can afford the journey.



Zakāh

Zakāh is a wājib Islamic tax that must be paid by every bāligh Muslim who deals with certain specific items only, like gold and silver coins, grains and livestock. It is given to poor Shi'ah Muslims.



Khums

Khums is a wājib Islamic tax that must be paid by every bāligh Muslim on their surplus (extra) income at the end of the year.

Jihād

Jihād means it is wājib on every bāligh man to fight and defend Islam and even sacrifice his life if necessary to save Islām. Jihād can be in the form of speech, writing or physical war. It is only wājib in form of war when a ma'sum Imām or his representative orders it.



Amr bil Ma'rúf

Amr bil Ma'ruf means to tell others to do good. It is wājib on every bāligh Muslim to tell others to do what is wājib, when they see them not doing it, like telling people to pray salāh, to fast in Ramadan and to respect their parents and elders. But this must be done politely without embarrassing or insulting the person.

Nahi 'anil Munkar

Nahi 'anil Munkar means to forbid evil. It is wājib on every bāligh Muslim to tell others not to sin or do harām when they see them doing it. For example, when they see a Muslim drinking alcohol or bullying others, they should tell them not to do it and even try and stop them.

Tawalla

Tawalla means it is wājib on every bāligh Muslim to love, follow and imitate those who are pure and good i.e. the Ma'sumeen ('a). Tawalla is not just to love the good but also to act like them and to follow their actions and teachings.

Tabarra

Tabarra is the opposite of Tawalla. It means to keep away from the enemies of the Ma'sumeen ('a). Tabarra is not just to hate the enemies of Islam but also not to behave like them and not to follow their actions.

Hijab

The scarf that Muslim women wear to cover their hair is called hijāb but it is only one part of "hijāb". When a girl becomes bāligha (9 years old in the Islamic calendar), it is wajib on her to cover all her hair and body in public and in the presence of ghayr mahram, except for her face and her palms from the wrist to the fingers. Baligha girls and women do not have to cover their hair when they are with other women only or with mahram men like their grandfather, father or brothers; but they still have to dress respectfully and modestly in front of them. Dressing modestly means not wearing clothes that are too thin, short or tight on the body.

It is also wājib for girls to also cover themselves fully (except for face and palms) when they pray salāh.

Observing hijāb also means it is harām to have any physical contact with a *ghayr mahram* such as hugging or shaking hands. For example, our uncles and aunts who are related to us by blood are our mahram but the husbands and wives of our aunts and uncles that are not related to us by blood are not our mahram and we cannot shake hands with them or hug them even if they are much older to us and even if we call them 'uncle' and 'aunt'. Our cousins are also ghayr mahram to us and we cannot shake hands with them or hug them (for any reason including birthdays, 'Id, weddings, etc.)

Who Are Our Mahram and Ghayr Mahram?

A mahram is someone of the opposite gender who is already married to you or someone whom it is harām for you to ever marry.

A ghayr mahram is the opposite of the mahram. It means anyone of the opposite gender who is bāligh and whom you can get married to if they are or they become a Muslim.

For bāligh boys/men, mahram include:

- Mother
- Wife
- Sisters
- Mother’s sisters (maternal aunts)
- Father’s sisters (paternal aunt)
- Grandmother (both paternal and maternal)
- Mother-in-law
- Daughters
- Nieces
- Granddaughters

For bāligha girls, mahram include:

- Father
- Husband
- Brothers
- Mother’s brothers (maternal uncles)
- Father’s brothers (paternal uncles)
- Grandfather (both paternal and maternal)
- Father-in-law
- Sons
- Nephews
- Grandsons

For bāligh boys, ghayr mahram include:

- cousin sisters
- aunts who are not blood relatives but married to your uncles
- all other bāligha girls and women not related to you (classmates in school or madrasah, your sisters’ friends, etc.)

If you are a bāligh boy/man, even if a woman is not a Muslim or is married to someone else, she is still ghayr mahram to you. This is because if she becomes a Muslim or is divorced or widowed, it is still possible for you to marry her.

For bāligha girls, ghayr mahram include:

- cousin brothers
- uncles who are not blood relatives but married to your aunts
- all other bāligh boys and men not related to you (classmates in school or madrasah, your brothers' friends, etc.)

If you are a bāligha girl/woman, even if a man is not a Muslim or is married to someone else, he is still ghayr mahram to you. This is because if he becomes a Muslim or is divorced or widowed, it is still possible for you to marry him.

TARIKH (History)

Lesson 1

Nabí Ayyub (‘a)

Nabí Ayyub (‘a) was a descendant of Nabí Ishāq (‘a) (the son of Nabí Ibrahim (‘a)) and his wife was a granddaughter of Nabí Yusuf (‘a) (who was also the grandson of Nabí Ishāq (‘a)). Allāh gave Nabí Ayyub (‘a) many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.

Nabí Ayyub (‘a) was generous with his wealth. He took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. For all his blessings, Nabí Ayyub (‘a) remained ever grateful to Allāh.

Shaytān was very jealous of Nabí Ayyub (‘a) and said to Allāh, ‘Ayyub is such a nice person and obeys You only because of all Your blessings. If you allow me to make him suffer, he will not be such an obedient servant to You.’

Allāh trusted Nabí Ayyub (‘a) and knew how patient and faithful he was. He allowed Shaytān to test Nabí Ayyub (‘a).

So Shaytān began destroying everything that Nabí Ayyub (‘a) was blessed with. His animals died, his land was destroyed and all his children died one by one. But all this only made Nabí Ayyub (‘a) stronger. He showed a lot of patience and turned to Allāh in prayers.

Then Nabí Ayyub (‘a) fell sick. He had all kinds of illnesses and all the people began saying Nabí Ayyub (‘a) must have done something very bad to suffer so much. Soon he lost all his friends and the people of the town told Nabí Ayyub (‘a) to leave and never come back.

Nabí Ayyub (‘a) began to live in the wilderness and passed his time praying to Allāh. Only his loyal and faithful wife went with him to look after him.

Shaytān still tried to cause him harm and even tried to suggest to his wife to convince Nabí Ayyub (‘a) to turn away from Allāh and he would

be cured. But Nabi Ayyub (‘a) was very loyal to Allāh. He prayed to Allāh to keep Shaytān away from him and to remove from him all his suffering.

Nabi Ayyub (‘a) had passed his test and proven that no matter how much he suffered in this world, he would never stop loving and obeying Allāh.

So Allāh told Nabi Ayyub (‘a) to stamp his foot on the ground and a stream of water gushed out. Then Allāh told Nabi Ayyub (‘a) to wash himself with the cool and refreshing water and to drink it and soon all the illness and disease in his body went away. Then Allāh (s.w.t.) gave Nabi Ayyub (‘a) all his children back along with all his wealth, land and animals once again.

Nabi Ayyub (‘a) is now a symbol of patience and trust in Allāh. Whenever a person is very patient, people say ‘he has the patience of Nabi Ayyub (‘a)!’ We can learn many lessons from the story of Nabi Ayyub (‘a). For example:

- When we see a person suffering, we should not assume that it is because he or she is bad or has done something wrong. Sometimes it is because they are very good and Allāh is testing them.
- We should never stop trusting Allāh or believing in Him and praying to Him for help just because we are suffering.
- If we have faith in Allāh then in the end, He will remove our suffering and give us something even better than before.
- For a true believer, what is important is not having money or health or friends. It is making sure that Allāh is always happy with him or her. And that is by obeying Him in all circumstances whether good or bad.
- We should be patient when we are suffering and we should be grateful and thank Allāh constantly when we are in ease and comfort and enjoying Allāh’s blessings.
- When Allāh loves a person very much, He tests them by taking away some of the things they love so that they will come closer to Allāh by loving no one and nothing more than Allāh.

Lesson 2

Nabí Hud (‘a) & Nabí Sálíh (‘a)

Nabi Hud (‘a)

The people of the tribe of Aad lived in Ahqāf, a place between Yemen and Oman. They lived in peace and comfort. Allāh had granted them many blessings. They were clever people and had built beautiful cities. They were very strong physically and there was no disease in their society.

Despite all the favours that Allāh had granted them, the people of Aad did not believe in One God and worshipped idols that they carved out of stone. When anything good happened to them they would thank their idols and when they were in trouble, they used to pray to these idols for help.

After some years, the tribe of Aad began to lose its unity. The powerful people treated the weak and poor members very badly. To guide these proud and ignorant people, Allāh sent Nabi Hud (‘a) to them.

Nabi Hud (‘a) was from the tribe of Aad itself, and was respected because of his noble family and his good manners. He was the son of Abd Allāh who was the grandson of Sām and the great-grandson of Nabi Nuh (‘a).

Nabi Hud (‘a) was a very patient and kind man. When Allāh ordered him to spread His message, he came to the people and said, ‘O my people! Why do you worship stone statues that you have made yourselves? These idols cannot give you anything or take anything away from you. You are clever people, why are doing something so foolish? Your Lord is only One, and He alone should be worshipped. He has created you, given you health and wealth, and made you a powerful nation. Do not rebel against Allāh otherwise you will be punished like the people in the time of our forefather Nabi Nuh (‘a).’

Nabi Hud (‘a) tried hard to preach to the people and guide them but instead of listening to him, they became more stubborn. They said, ‘O Hud, you have gone mad! Why should we worship one God and give up

what our forefathers used to do? We have always worshipped idols like this. How can all this be wrong?’

Nabi Hud (‘a) explained to them that the idols would only take them further away from Allāh and that he was a prophet sent to guide them. He also told them that he did not want anything in return. He was not doing this for money or any reward. He was only preaching to them because Allāh had ordered him to do so.

However, the people of Aad became angry at his words and said, ‘O Hud, how dare you talk to us in this way? You eat and drink just like us and you are no better than us. Why should you be chosen as a prophet? We think you are a liar or perhaps one of our idols has cursed you and made you lose your mind.’

Some of the people began making fun of Nabi Hud (‘a). And whenever he preached to them, they would tease him and throw stones at him. Only a few people believed in him. So Allāh then told Nabi Hud (‘a) to warn his people that if they refused to listen to him, then Allāh would send a punishment on them and destroy them.

This made the people even more proud. They began to laugh at Nabi Hud (‘a) and said, ‘we are ready for your Allāh’s punishment. Where is it? Tell Him to send it. Bring the punishment if you are really a prophet.’

At first, as a warning, it stopped raining in their town for three years and there was a terrible drought. During this time Nabi Hud (‘a) told the people to ask Allāh for forgiveness but they still refused and continued praying to their idols for rain.

Finally the punishment of Allāh came to them. Allāh told Nabi Hud (‘a) to take his family and followers out of the town to a safe place. The People of Aad saw a huge black cloud over their town. They thought it was rain and their idol gods had answered their prayers. Then a terrible storm began. For seven nights and eight days, strong and terrible winds blew. It uprooted every house and every tree and even their animals went flying into the air. Everyone in the town died and their bodies were left scattered everywhere like the trunks of hollow trees.

After this punishment, Nabi Hud (‘a) took his followers to a place in Yemen called Hadramawt where they lived for the rest of their lives in obedience to Allāh.

Nabi Sālih (‘a)

After the People of Aad were destroyed, their land was taken over by another tribe called the Tribe of Thamud. They were strong workers as well and they made many gardens and parks and built beautiful buildings.

In order to protect themselves they built their houses inside the mountains. The people of Thamud passed their life with ease and comfort. However, they were not thankful to Allāh for His many blessings, and they were proud. They thought that their good life was a result of their own strength. Instead of turning to Allāh, they used to worship a part of a mountain and offer sacrifices to it.

So Allāh sent Nabi Sālih (‘a) to the people of Thamud to guide them to the right path. He was from the tribe of Thamud itself, and was respected because he was kind-hearted and wise, even as a young man.

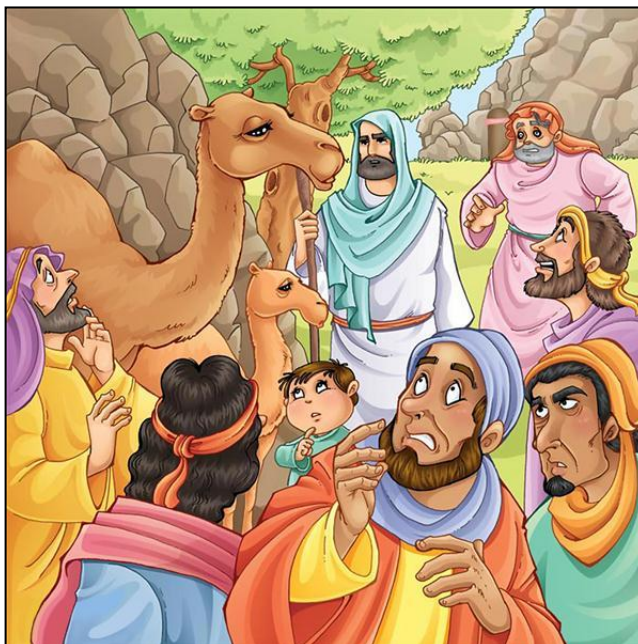
Nabi Sālih (‘a) invited the people to worship only Allāh as the Creator of the whole world. He tried to teach them how useless it was to worship a mountain, which could not harm or help anyone. He reminded them that he was from their own tribe and only wanted what was good for them.

However, the People of Thamud were like the People of Aad. They said to Nabi Sālih (‘a), ‘O Sālih! We thought you were a sensible man. We saw in you signs of goodness and wisdom, and wanted to rely on your advice in difficult times. Why have you started talking this nonsense now? Do you want us to stop worshipping what our ancestors worshipped for a long time? We will never listen to you!’

Nabi Sālih (‘a) was very patient. He continued to preach for many, many years but only a few people accepted him as a prophet of Allāh. Most of the People of Thamud called him a liar.

Finally the leaders of Thamud decided to prove Nabi Sālih ('a) wrong. They challenged him to show them a miracle. Nabi Sālih ('a) asked them what miracle they wanted to see and they asked him to bring out a camel miraculously from the side of the mountain. Nabi Sālih ('a) prayed to Allāh and before the people's eyes, a she-camel came out from the rocks in the mountain!

The people had never seen such a camel in their lives. On one day, it would drink all the water in the town and on the next it would allow the people to drink the water. On the day that the she-camel drank all the water, it would give the people as much milk as they wanted.



Nabi Sālih ('a) now warned the people and told them, 'this she-camel is a sign for you from Allāh. Leave it free to roam on Allāh's earth and do not harm her, otherwise you will be overtaken by a painful punishment.'

A lot of people now began believing in the words of Nabi Sālih ('a). This made the elders of the tribe worried. They feared that if people follow Nabi Sālih ('a), they would lose their power. So the cruel leaders decided to kill the innocent animal. They asked a wicked man to attack the miracle she-camel and to cut its legs off and kill it.

Then they came to Nabi Sālih ('a) and proudly said, 'O Sālih! Bring us the punishment of your Lord if you really are a prophet.'

Nabi Sālih ('a) told them that they had committed a great sin and asked them to return to their homes and beg for Allāh's forgiveness otherwise they would be punished and destroyed in three days. But the people only laughed at him.

After three days, Nabi Sālih ('a) received a command from Allāh to leave the town with his followers. Then the punishment of Allāh came down

on the people of Thamud. A great thunderbolt came from the sky and a powerful earthquake shook the town and totally destroyed the buildings and houses. The people fell down dead and the fire from the sky turned their bodies to ashes. No one was left alive in the town after that terrible day.

When Nabi Sālih (‘a) saw the tragic end of the people of his own tribe, he turned to their remains and said, ‘O People, I delivered to you the message of Allāh and guided you to the right way, but you always thought I was your enemy.’

Some people say that Nabi Sālih (‘a) and his followers then went to live in Hadramawt just like Nabi Hud (‘a) had done before. And others say that Nabi Sālih (‘a) went with his followers to live in the area of Makkah.

Both Nabi Hud (‘a) and Nabi Sālih (‘a) were Arabs and descended from Nabi Ismā’il (‘a) (just like Rasulullāh (s)) and they all spoke Arabic. Most prophets were the descendants of Nabi Ishāq (‘a), the brother of Nabi Ismā’il (‘a) and they spoke Hebrew. Nabi Ismā’il (‘a) and Nabi Ishāq (‘a) were the two sons of Nabi Ibrāhim (‘a). Nabi Hud (‘a) and Nabi Sālih (‘a) are buried in Wadi as-Salām, a very large cemetery in Najaf (Iraq), not too far from the shrine of Imām Ali (‘a), besides whom Nabi Adam (‘a) and Nabi Nuh (‘a) are buried.

Rasulullāh (s) has said, ‘the most wicked person from the olden times is the one who killed the innocent she-camel of Nabi Sālih (‘a) and the most wicked person in the present times is the one who will murder Ali b. Abi Tālib (‘a).’

In the Qur’ān

The story of Nabi Hud (‘a) and the People of Aad is mentioned in:

- Surah al-A’rāf (Surah 7), āyah 65
- Surah Hud (Surah 11), āyāt 50-60
- Surah ash-Shu’ara (Surah 26), āyah 124

The story of Nabi Sālih (‘a) and the People of Thamud is mentioned in:

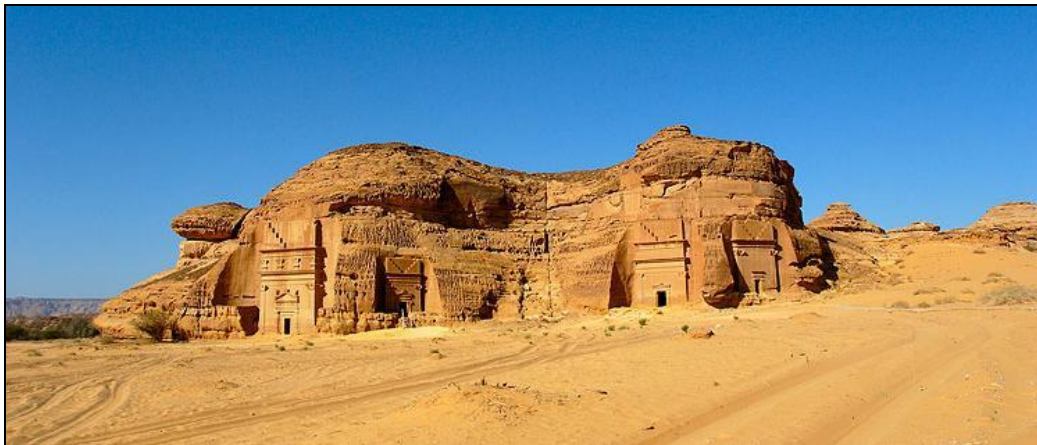
- Surah al-A’rāf (Surah 7), āyāt 73-79
- Surah Hud (Surah 11), āyāt 61-68

- Surah ash-Shu'ara (Surah 26), āyāt 141-159
- Surah an-Naml (Surah 27), āyah 45

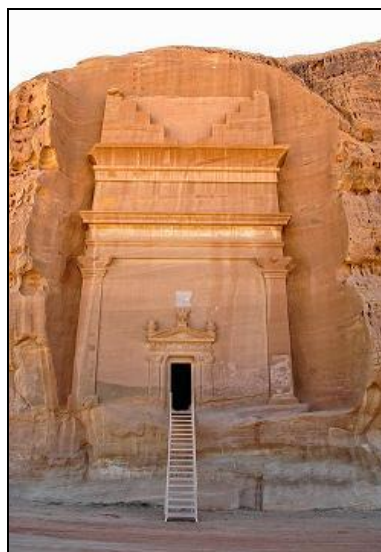
When you go home, try and look up these āyāt of Qur'ān yourself and read the translation and see what else you can learn about the tribes of Aad and Thamud.

The Tribe of Thamud in Pictures

The People of Aad and Thamud were tall and powerful. The people of Thamud for example, cut into the mountains and built huge palaces in them. Today only their ruins remain:



To go inside some of the tombs and houses that they built, you need a tall ladder:



The area where the tribes of Aad and Thamud lived over 2000 years ago is located about 400 kms north of Madina. It is between Tabuk and Madina and today the area is called Madāin Salih or al-Hijr.



Below is picture showing the modern town of Ula and the mountains of Madāin Sālih in the background (where the ruins of Thamud are located).



Lesson 3

The First Revelation & Da'wat Dhul Ashira

Arabia Before Islam

Arabia is a large country whose area is three million square kilometres. From olden times this land was divided into three regions: Hijāz, the Arabian Desert and Yemen.

The largest city in Hijāz was Makkah and its history starts from the time when Nabi Ibrahim ('a) left his wife Hājar and son Nabi Ismā'il ('a) there on the command of Allāh and later on he built the Ka'bah with the help of his son Nabi Ismā'il ('a). Nabi Ismā'il ('a) settled in Makkah. From his descendants there were many Arab tribes. The most famous was the Quraysh tribe.

By time Rasulullāh (s) was born, many of the Quraysh had bad habits. They worshipped idols and fought for petty reasons. Often their wars would go on for generations. They did not have law and order. Stronger tribes would rob and kill the weaker ones.

All the idols they worshipped were kept in and around the Ka'bah and people would come from far and wide just to worship these stone idols.

Women were treated very badly. And often when a daughter was born, the father would be ashamed of her and he would dig a hole and bury her alive. In Surah an-Nahl (Surah 16) of the Qur'ān, ayāh 58 and 59, Allāh describes the feelings of some of the Arabs when a daughter was born to them. When you go home, read the translation of these āyāt and write down a short composition in your own words of how the Arabs before Islam felt about having daughters.

Many of the Arabs before Islam were very superstitious. Sometimes they would enter their homes from behind or from the windows just to drive bad spirits away. When a person died, they would keep a camel near his grave and cut the camels legs until it died as well. They believed the person who died would ride the camel in the next world. Sometimes

when they entered a village, they would bray like a donkey ten times just to chase away 'evil spirits'. And some of them did tawāf of the Ka'bah completely naked. When a man died, his son would marry all his wives (who were his mother and stepmothers). In other words they lived like animals.

Later on, after Islam came to Arabia, the period before Islam came to be known as 'ayām jāhiliyya', which means, 'The Period of Ignorance'.

There was one Quraysh family though that was different. There were direct descendants of Nabi Ibrāhim ('a) and were known as Banu Hāshim. Rasulullāh (s) and Imām Ali ('a) came from this tribe. They were known to be generous, brave, wise and kind-hearted. They never cheated anyone and they never worshipped any idol. They never believed in all the superstition and they worshipped Allāh only.

The First Revelation

Rasulullāh (s) use to spend a lot of his time praying in a cave that was in a mountain overlooking the Ka'bah, some three miles north of Makkah. The cave is now called Ghār Hira (Cave of Hira) and the mountain is called Jabal Nur (Mountain of Light).

Sometimes Rasulullāh (s) would stay in the cave praying for several days continuously and his wife Sayyida Khadija ('a) or Imām Ali ('a) whom Rasulullāh (s) had raised like a son, would bring him some food and water.

One night when he was in the Cave of Hira, he heard a voice calling his name and suddenly there was a dazzling light in the cave. Rasulullāh (s) sat at his place calmly and saw a man approaching him. This was the Angel Jibrāil ('a) in human form.

Angel Jibrāil ('a) came very close to Rasulullāh (s) and asked him to recite the first five āyāt of Surah al-Alaq (Surah 96) that are as follows:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ . عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

Read! In the Name of your Lord Who created (everything). He created man from a clot. Read! And your Lord is the Most Honourable. He Who taught with the pen. He taught man what he knew not.

- Surah al-Alaq, 96:1-5

When Rasulullāh (s) had finished reciting these āyāt, the angel Jibrāil (‘a) said, ‘O Muhammad! There is no doubt that you are the Messenger of Allāh and I am his angel Jibrāil.’ After saying this, the angel disappeared.

This event told Rasulullāh (s) that it was now time to start his mission. He was 40 years old. The date was the 27th of Rajab, 610 CE. For the next 23 years the angel Jibrāil (‘a) would keep visiting Rasulullāh (s) and revealing different parts of the Qur’ān until it was complete. Allāh blessed Rasulullāh (s) with such a memory that whatever he heard only once from Jibrāil (‘a), it remained in his heart forever. The start of the mission of Rasulullāh (s) when he was 40 years old is known as mab’ath or bi’tah. Both the words mean ‘The Rising’. Rasulullāh (s) preached Islam in Makkah for 12 years and then migrated to Madina (what is known as the Hijrah) and he then lived and preached in Madina for 11 years until his passing away in 11 AH.

After the first revelation, Rasulullāh (s) left the cave to return home and told his wife Sayyida Khadija (‘a) and his young 12 year old cousin, Imām Ali (‘a) what had happened. They both believed in him immediately and they became the first woman and man to bear witness to the prophethood of Rasulullāh (s).

Rasulullāh (s)’s mission was to free mankind from all superstitions, idol worship and evil habits. He was to preach to everyone that there is no god but One God – Allāh – and to invite all mankind to surrender and worship Allāh only. This was Islam – the religion that every prophet and messenger of Allāh had preached since Nabi Adam (‘a), the first human being and the first Nabi.

As Rasulullāh (s) received further revelations from Allāh, Islam began to spread in Makkah, slowly but surely. For the first three years, he did not

preach in public and he only invited individuals that he saw were ready to follow the religion of Allāh. Only 30 people accepted Islam in the first three years. And they would meet secretly at one of their homes and listen to the message of the Qur'ān.

The Qur'ān talked about believing in one God, about not worshipping idols or being superstitious. It taught that all human beings are equal, male or female, white, black or brown and that after everyone has died, Allāh will raise all human beings for a Day of Judgement and the good will be rewarded with Paradise where they will live happily and forever but the evil will be punished in Hell where they will live unhappily and forever. The Qur'ān condemned those who buried their daughters alive or cheated and robbed others.

One of the leaders of the Quraysh named Abu Sufyan knew what was going on but did not bother with Rasulullāh (s)'s activities at that time. He and other leaders of Quraysh thought this new religion will soon die out just like a few people in Quraysh who had become Christians for a short while and then came back to idol worship. Besides, most of the people following Rasulullāh (s) were poor so the Quraysh leaders did not feel threatened by the message of Islam.

Then came a message to start preaching Islam openly...

Da'wat Dhul Ashira

Three years after his mission had started, Rasulullāh (s) received the following revelation from Allāh:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

And warn your nearest relatives...

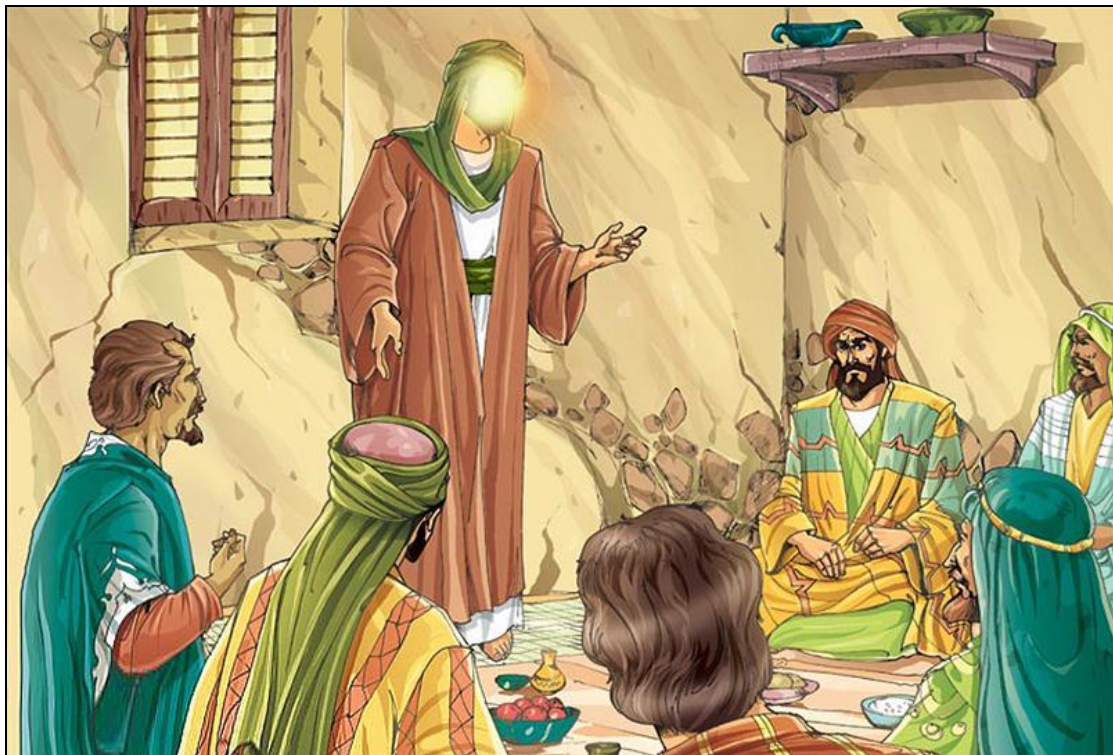
- Surah ash-Shu'ara, 26:214

With this order, Rasulullāh (s) called Imām Ali ('a) and instructed him to arrange a meal and to invite all the sons of Abdul Muttalib so that he could deliver to them the message of Allāh. Some forty men from the children of Abdul Muttalib gathered near the mountain of Safa. Amongst

them were Rasulullāh (s)'s uncles Abu Tālib, Abbās, Hamza and Abu Lahab.

Rasulullāh (s) then commanded Imām Ali ('a) to serve the food to the guests. Imām Ali ('a) kept the food - which was hardly enough to feed even one man - in front of the assembled guests. Rasulullāh (s) blessed the food with the Name of Allāh and asked the people to eat. Every one of the forty guests had his fill and yet the food remained the same.

After the feast was over, Rasulullāh (s) wished to speak to them, but Abu Lahab said to the people that Rasulullāh (s) had displayed great magic and he made a lot of noise so the people all left.



The next day, Rasulullāh (s) asked Imām Ali ('a) to make the same preparations as before, but again the same thing happened. On the third day, Rasulullāh (s) again invited the same group for a meal. This time, his uncle Abu Tālib (the father of Imām Ali (a')) stood and told his brother Abu Lahab to keep quiet and sit down. Then he turned to Rasulullāh (s) and told him to speak whatever he wanted freely. Rasulullāh (s) stood up and said to the gathering:

'O sons of Abdul Muttalib! I swear by Allāh, besides Whom there is no god, that I have been sent by Him as His Messenger. O my relatives! You

will all die one day until a Day when you will be brought back to life to be judged according to your deeds. The good will live in Paradise while those who are evil will be put in Hellfire. No one has ever brought a better message to his people than that which I have brought for you. My Lord has ordered me to invite you towards Him. Which one of you will support me so that he may become my brother and successor after me?’

Everyone was surprised to hear this and remained silent. Suddenly Imām Ali (‘a), who was barely 15 years old, stood up and said, ‘I will support you, O Messenger of Allāh!’ Rasulullāh (s) asked him to sit down, and repeated the question three times. Each time, however, none but Imām Ali (‘a) stood up to support him. After the third time Rasulullāh (s) hugged Imām Ali (‘a) and holding his hand up high, he said, ‘People! This young man is my brother and successor amongst you. Listen to his words and follow him.’

This invitation of Islam to the near relatives of Rasulullāh (s) is known as Da’wat Dhul Ashira in Islamic history.

Abu Lahab tried to make fun of the whole event. He turned to his brother Abu Talib and teased him saying, ‘Muhammad has asked you to follow your own son and to take orders from him!’

However, the message of Rasulullāh (s) was now public. From that day onwards, Rasulullāh (s) would go out in the streets of Makkah and near the Ka’bah and invite people saying, ‘Say “there is no god but Allāh” and you will be saved.’ Many people tried to hurt Rasulullāh (s) by stoning him and abusing him and even trying to kill him. Imām Ali (‘a) continued to protect Rasulullāh (s) and so did Abu Tālib, the father of Imām Ali (‘a) and uncle of Rasulullāh (s) - who was a leader of Makkah at the time.

In the next book, we still see how the early Muslims in Makkah were tortured and how they suffered only because of their belief in the message of Rasulullāh (s) and in Islam.

Lesson 4

Imām ‘Alī Zayn al-Abidīn (‘a)

The fourth Imām of Islam, Imām Ali Zayn al-Abidin (‘a) was born on 5th Sha’ban 38 AH in Madina. His father is Imām Husayn (‘a) and his mother was a princess. She was the daughter of the last Persian King and her name was Sayyida Shahr Banu but she passed away just days after the Imām was born. And so a pious maidservant in the house of Imām

Husayn (‘a) looked after him like her own son.

Imām Ali Zayn al-Abidin (‘a) respected and loved his foster mother very much and he would not even eat



until she had first eaten. When he asked why he did not eat with her, he said, ‘I fear I may extend my hand and take some food that my foster mother might want to eat. So I wait until she has eaten first.’

When Imām Husayn (‘a) had to leave Madina and go to Makkah before going to Karbala, Imām Ali Zayn al-Abidin (‘a) went with him. He was 23 years old at the time.

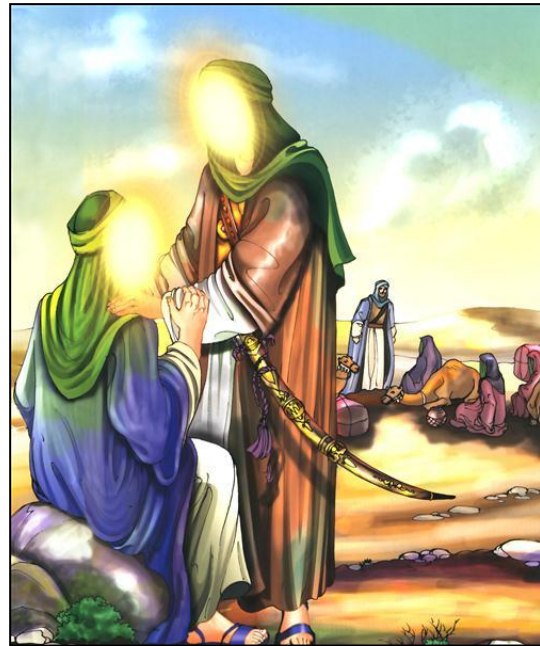
On the way to Kufa, Imām Ali Zayn al-Abidin (‘a) fell ill and by time the caravan (qāfila) of Imām Husayn (‘a) reached Karbala, Imām Ali Zayn al-Abidin (‘a) was so ill that he could not even sit up on his own. Perhaps Allāh wanted this to happen so that Imām Ali Zayn al-Abidin (‘a) would not be killed and the Imāmah would continue.

Whenever Imām Husayn (‘a) could, he would sit with his son and teach him and advice him and pass on to him the knowledge of all the

prophets that Rasullāh (s) had taught Imām Ali (‘a) and Imām Ali (‘a) had taught his sons Imām Hasan (‘a) and Imām Husayn (‘a).

On the Day of Ashura, the companions of Imām Husayn (‘a) fought bravely to defend Islam and when everyone had been martyred Imām Husayn (‘a) called out and said, ‘Is there no left to help us? Is there anyone to help us?’

When Imām Ali Zayn al-Abidin (‘a) heard his father’s voice, he was very sad. He tried to get up, leaning on a stick while holding on to his sword so that he too could go and fight for Islam.

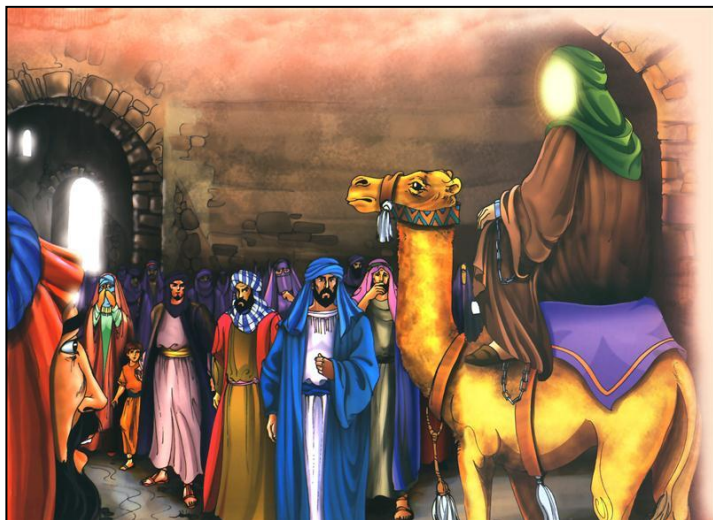


When Imām Husayn (‘a) saw his son in this condition he called out to his sister Sayyida Zainab (‘a) and said, ‘Sister, stop my son Ali from going out. Otherwise there will be no one from the Ahl al-Bayt (‘a).’ And so Sayyida Zainab (‘a) held Imām Ali Zayn al-Abidin (‘a) and took him back to the tent and the Imām fainted with weakness and illness.



Imprisonment

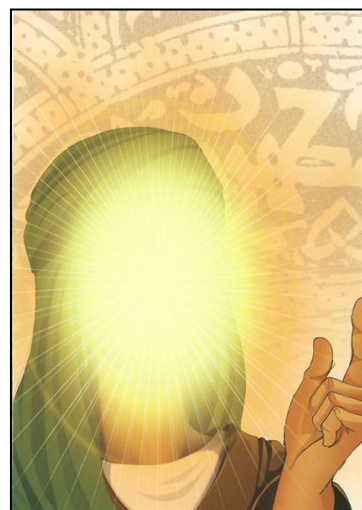
After Imām Husayn (‘a) was martyred, the soldiers of Yazid set the tents of the Ahl al-Bayt (‘a) on fire. The women and children all ran out into the desert and Sayyida Zainab (‘a) pulled Imām Ali Zayn al-Abidin (‘a) out of a burning tent and saved his life.



Some of the soldiers wanted to kill Imām Ali Zayn al-Abidin (‘a) but Sayyida Zainab (‘a) came in between them and told them, ‘you will have to kill me first before you can kill him.’

And so they decided not to kill him but they tied him chains and all the women were tied in ropes.

When the Ahl al-Bayt (‘a) were brought to Kufa, the people were shocked to see Imām Ali Zayn al-Abidin (‘a) tied in chains with blood dripping from his wounds. Many of them wept. Sayyida Zainab (‘a) and Imām Ali Zayn al-Abidin (‘a) spoke very bravely and told people of what crimes Yazid and his governor ‘Ubayd Allāh b. Ziyād had committed.



Imām Ali Zayn al-Abidin (‘a) told the people of Kufa to keep quiet so he could speak to them. Then he raised his voice and said to them:

‘O People! Those who know me, they know me. Those who do not know me, I am Ali the son of Husayn the son of Ali the son of Abu Talib.

I am the son of the man who was killed thirsty and unjustly for no reason.

O people of Kufa! Don't you know that you wrote letters to my father to invite him to Kufa and then you betrayed him?

Shame on you! What will you do on the Day of Judgement when my great-grandfather Rasulullāh (s) says to you: "You killed my children and imprisoned them and you shed their blood. Go away, you are not my followers!"

The people of Kufa were ashamed and did not know what to reply.

After Kufa, Imām Ali Zayn al-Abidin (‘a) and the women and children of the Ahl al-Bayt (‘a) were taken to Sham (Damascus) to the palace and court of the evil Yazid.

Yazid ordered Imām Zayn al-Abidin (‘a) to be tied in ropes and chains before being brought in front of him. When Imām Ali Zayn al-Abidin (‘a) came into Yazid’s court, he said to him bravely, ‘What do think Rasulullāh (s) would say, if he saw me in this condition, O Yazid?!’



The people of Sham were ignorant of who the Ahl al-Bayt (‘a) were because Yazid and his father Mu’awiya were always telling them lies about Imām Ali (‘a) and the Ahl al-Bayt (‘a). When the people saw and heard Imām Ali Zayn al-Abidin (‘a), they realized who he was and all the lies they were told by Mu’awiya and Yazid. Some of them began to cry.

Yazid told one of his preachers to go up on the pulpit (minbar) and to start cursing Imām Ali ('a), Imām Hasan ('a) and Imām Husayn ('a) and to praise Mu'awiya and Yazid.

The court and palace was full of people who wanted to see these prisoners from Karbala. Imām Ali Zayn al-Abidin ('a) scolded the preacher and told him, 'Shame on you. For the sake of pleasing Yazid you have displeased Allāh and you will burn in Hellfire for it.' Then he told Yazid, 'I too want to climb the pulpit and speak to the people.'

Yazid refused because he knew Imām Ali Zayn al-Abidin ('a) will tell the people the truth but the people in court all said they wanted to hear the Imām speak and they insisted until Yazid had to agree.

Imām Ali Zayn al-Abidin ('a) climbed the pulpit tied in chains and ropes and after praising Allāh and Rasulullāh (s), he said:

O people! We the Ahl al-Bayt have been blessed with special qualities and honours. Allāh has given us knowledge, patience, eloquence, generosity, bravery and Allāh has put our love in the hearts of the true faithful (mu'minin). Rasulullāh (s) is my great-grandfather, Hamza the great shahid of Uhud is my grandfather's uncle, Ja'far at-Tayyār is my grandfather's brother, my grandfather was the lion of Allāh (Asadullah) and the lion of Rasulullāh (s). My grandmother is the leader of the women of Jannah. My father and uncle are the leaders of the youth of Jannah.

Those who know me, they know me. Those who do not know me, should recognize me. I am the son of Makkah and Mina; I am the son of Zamzam and Safa; I am the son of he who went for Mi'rāj to the heavens; I am the son of Muhammad al-Mustafa Rasulullāh (s); I am the son of Ali al-Murtada ('a)...

And the Imām then went on to tell the people who he was and how he was the real leader of Islam and Allāh's chosen Imām over all mankind.

All the people in the court were shocked when they realized whom Yazid had killed and imprisoned. Many people started crying and wailing

loudly in the court of Yazid. The evil Yazid now got scared and thought the people would overthrow him. So he told the muadhhdhin to start giving the adhān loudly to stop the Imām from speaking.

The muadhhdhin started saying '*Allāhu Akbar! Allāhu Akbar! Allāhu Akbar! Allāhu Akbar!*'

Then he said, '*Ash-hadu an lā ilāha ilallāh*' and the Imām said, 'Even my flesh and blood bear witness that there is no god by Allāh (lā ilāha ilallāh).'

When the muadhhdhin said, '*Ash-hadu anna Muhammadar Rasulullāh*' then the Imām pointed to Yazid and said, 'O Yazid, who is the Muhammad mentioned in the adhān? Is it my grandfather or your grandfather? If you say he is your grandfather then you are lying and if you know he is my grandfather then why are you killing his children?'

Yazid had no reply. The people realized the truth. Many of them left the court with their hearts now turned against Yazid.

The Return to Madina



Yazid was now afraid of a revolt. So after imprisoning the Ahl al-Bayt ('a) for a while, he finally decided to let them go and told them to return to Madina.

From Sham, Imām Ali Zayn al-Abidin ('a) and the women of the Ahl al-Bayt ('a) went to Karbala first. There they wept for Imām Husayn ('a) at his grave and for all their martyrs and after that they returned to Madina.

As they entered the city of Rasulullāh (s), all the people of Madina came out to receive them and everyone cried when they saw the caravan (qāfila) returning without Imām Husayn ('a), Hadrat Abbās ('a) and all the brave men of Banu Hashim and their companions.



Imām Ali Zayn al-Abidin (‘a) and Sayyida Zainab (‘a) spoke to the people and told them what had happened in Karbala, Kufa and Sham.

A man who did not like the Ahl al-Bayt (‘a) asked the Imām while laughing: ‘So who won the battle?’

And Imām Ali Zayn al-Abidin (‘a) told him, ‘When it is time for salāh, you will know who won.’

In other words the Imām was saying that when you hear the adhān and the name of Allāh and Rasulullāh (s) being called out and when you see people are still

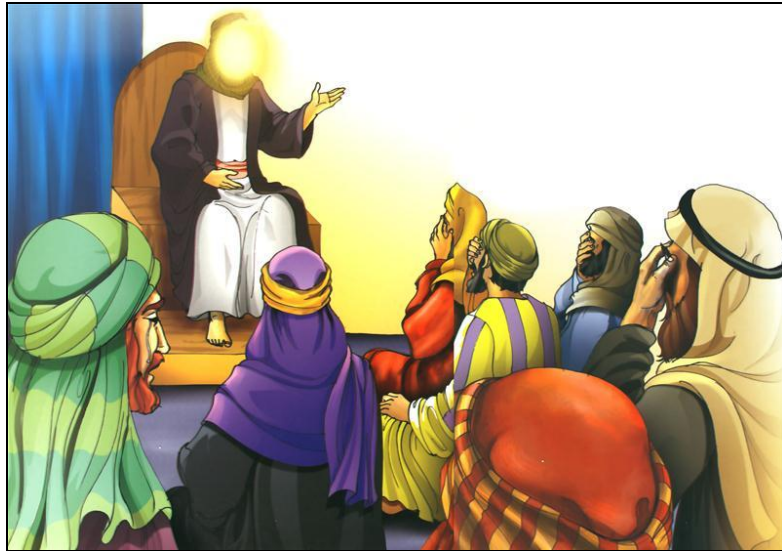


praying salāh and facing the Ka’bah then you will know that Imām Husayn (‘a) won and Yazid lost.

His Imāmah

Imām Ali Zayn al-Abidin (‘a) lived for 34 years after Karbala during which time he used to teach people and guide them to Islam. He worshipped Allāh so much that he was called ‘Zayn al-Abidin’, which means ‘the beauty of worshippers’ and also ‘Sayyid as-Sājideen’, which means ‘the master of those who do sajdah’. Sometimes people would call him as-Sajjād, which also means ‘one who does sajdah a lot’. Every time Imām Ali Zayn al-Abidin (‘a) remembered some favour or blessing of Allāh, he prostrated and thanked Allāh immediately.

Imām Ali Zayn al-Abidin (‘a) also kept the memory of the tragedy of Karbala alive and would hold gatherings to mourn for the martyrs of Karbala and their sacrifices. This is how the ‘azā (mourning) has been kept alive for 1400 years until today. Every Muharram we cry for Imām Husayn (‘a) following the practice of the Ahl al-Bayt (‘a).



As for Yazid, he died in an accident while hunting, after ruling for only 3 years. After Yazid, many other rulers from the Banu Umayya came and went. Finally there came a cruel ruler called Hishām b. Abd al-Malik.

Hishām loved to show people that he was religious so he decided to go for Hajj one year, with all his men. When he got to Makkah, Hishām tried to touch the Black Stone (Hajar al-Aswad) in the corner of the Ka’bah but despite all his soldiers and men, the rush was too much and he could not get near it.

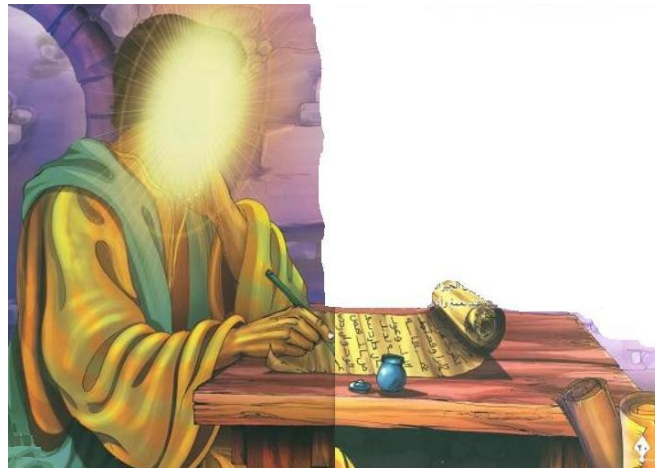
Then, suddenly as Hishām was waiting, he saw the crowd began to move away and make a path for one man to come and touch the Black Stone. This was Imām Ali Zayn al-Abidin (‘a). This made Hishām very angry and jealous of the Imām.



Imām Ali Zayn al-Abidin (‘a) was also very fond of reciting du’as and all his du’as - that teach us many things as well – are in a book called the *Sahifa as-Sajjādiya*.

The Imām also has a document in which he has listed the rights of Allāh and the rights of other people on every Muslim. For example, it discusses the rights of parents, the rights of neighbours, the rights of

friends, the rights of your body, and so on. This beautiful document is called the *Risālat al-Huqooq*.



His Martyrdom

The caliph Hishām b. Abd al-Malik finally was too jealous of the Imām and decided to poison him. On the 25th of Muharram in the year 95 AH Imām Ali Zayn al-Abidin (‘a) was martyred due to poisoning. He was 57 years old. All the people of Madina cried for him, especially the poor whom he used to feed secretly by carrying food to their homes in the middle of the night without them knowing. After the Imām had passed away, they realized that it was the Imām who was leaving food at their door every night.

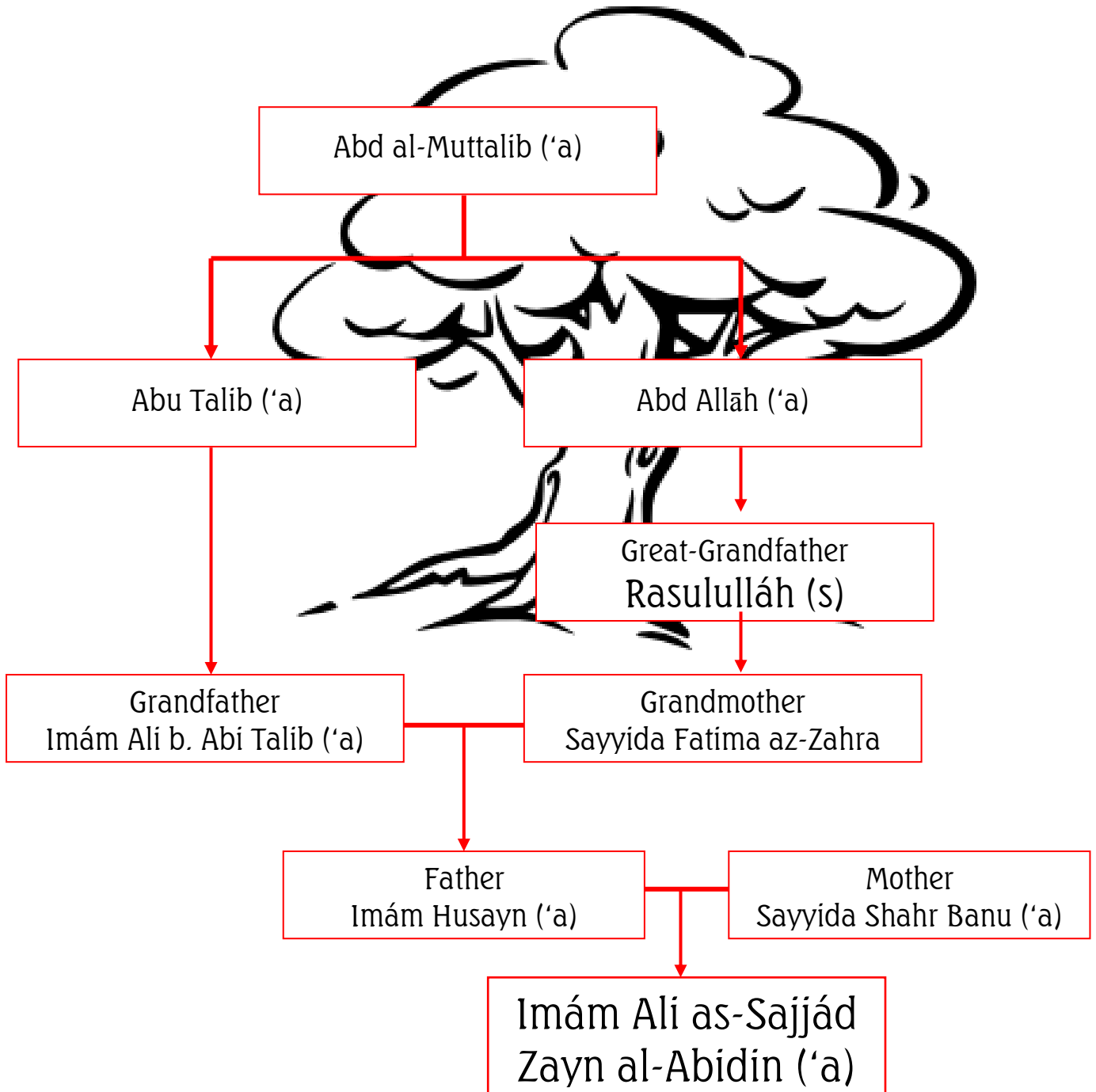
Imām Ali Zayn al-Abidin (‘a), the 4th Imām of Islam, was buried in Madina in Jannat al-Baqi next to his uncle, the 2nd Imām, Imām Hasan al-Mujtaba (‘a).

Imām Ali bin al-Husayn Zayn al-Abidin (‘a) has taught us:

- Do not keep friends with five people: a liar, an open sinner, a miser, a foolish person and a person who breaks relations with his or her family.
- Do good to others when they ask you for help even if they are not deserving of it.
- If a person abuses you then says he is sorry, accept his apology.

- Never beg from people. Always beg from Allāh and be happy with what you have.
- The best people in this world are the most generous and the best people in the next world are the ones who fear Allāh the most.

Imām Ali b. al-Husayn Zayn al-‘Abidin (‘a)’s Family Tree



Wilādah : Madina, 5th Sh‘abān 38 AH

Shahādah: Madina, 25th Muharram 95 AH

Lesson 5

Imām Muhammad al-Bāqir (‘a)

Imām Muhammad al-Bāqir (‘a) was born on the 1st of Rajab in the year 57 AH in Madina. He is the fifth Imām from the Ahl al-Bayt (‘a). His father is Imām Ali Zayn al-Abidin (‘a) and his mother is Sayyida Fātima, the daughter of Imām Hasan (‘a).

Since his father is also the son of Imām Husayn (‘a), both of Imām Muhammad al-Bāqir (‘a)’s grandparents were Imāms; and because of this, all the Imāms after him were descendants of both Imām Hasan (‘a) and Imām Husayn (‘a). (See the family tree at the end of the lesson.)



Imām Muhammad al-Bāqir (‘a) was four years old when the tragedy of Karbala took place and thereafter he lived for 34 years with his father Imām Ali Zayn al-Abidin (‘a). And after his father was martyred, he lived for another 18 years as the Imām of the time.

Imām Muhammad al-Bāqir (‘a) is famous for the knowledge he spread amongst the Muslims.

The word ‘Baqr’ means to split the earth and dig it out in order to bring out its hidden treasures. The fifth Imām was called al-Bāqir because he split knowledge open and brought out its treasures to people. In other words he is ‘Bāqir al-‘Ulum’ or ‘The Splitter of Knowledge’.

One day, when Imām Muhammad al-Bāqir (‘a) was sitting with others, the very old companion of Rasulullāh (s) called Jābir b. Abd Allāh al-Ansari came in and told him, ‘Rasulullāh (s) has sent you salām’. The people were amazed to hear this and they asked Jābir what he meant!! Jābir said that when he was young and Rasulullāh (s) was alive, he once saw Imām Husayn (‘a) as a young boy sitting in the lap of Rasulullāh (s). Then Rasulullāh (s) pointed to Imām Husayn (‘a) and said to Jābir, ‘O

Jabir, this son of mine will have a son called Ali. On the Day of Judgement he will be known as Sayyid al-Abidin (the leader of worshippers). And that son will have another son called Muhammad, who will split open knowledge and spread it. O Jābir, you will live to see him. When you see him, give him my salām!’

Imām Muhammad al-Bāqir (‘a) lived to see the times of many caliphs and whenever they had a problem they could not resolve, they would ask him for help.



Everyone who saw Imām Muhammad al-Bāqir (‘a) was attracted to him because of his excellent character. Even those who disliked him out of

ignorance would change their attitude and start loving and following him once they met him.

Debate with a Christian Priest

Imām as-Sādiq (‘a) said that one day when he was in Shām with his father Imām Muhammad al-Bāqir (‘a), they saw a crowd of people waiting for a priest who only came out of his house once a year to speak to people. So Imām Muhammad al-Bāqir (‘a) waited too. When the priest came out, he saw Imām al-Bāqir (‘a) and began asking him questions. The Imām answered them so well that the priest became a Muslim in front of all his followers.

The Imām’s Love for his Shi’ah

A man named Hamza b. at-Tayyār said that one day he went to see the Imām and he saw some other people entering his house who were not Shi’ah. He asked permission and it was denied. So Hamza went back home feeling very sad and worried. ‘Why did the Imām refuse to see

me?’ he thought. ‘I am his Shi’ah and the others who went in were not even his followers.’

The whole night he could not sleep with worry. Just then a messenger knocked his door and told him to come with him to meet Imām Muhammad al-Bāqir (‘a). Hamza put on his clothes and rushed to see the Imām. The Imām welcomed him and said to him, ‘It is not like you imagine. It is not that I did not want to see you earlier. But I was worried for your own safety. The people who had come to see me were working for the Caliph and they were spies of the government. I did not want them to see you otherwise they would trouble you later on.’



The Introduction of Islamic Currency

During the time of the Caliph Malik b. Marwan, the Muslims were still using Roman currency for trade. A problem occurred between the Muslims and the Roman Emperor and so the Romans refused to let the Muslims use their currency anymore. This was a serious problem for the Caliph. He tried to convince the Roman Emperor to change his mind but failed.



And so he had no choice but to ask Imām Ali Zayn al-Abidin (‘a). Imām Ali Zayn al-Abidin (‘a) sent his son Imām Muhammad al-Bāqir (‘a) to solve the problem.

When Imām Muhammad al-Bāqir (‘a) came to the Caliph and heard the problem, he advised the Caliph to introduce new Islamic currency so that no one could blackmail the Muslims or plot against them. Imām al-Bāqir (‘a) then advised the Caliph’s men on how much gold and silver to use, what weight each coin should be, what to

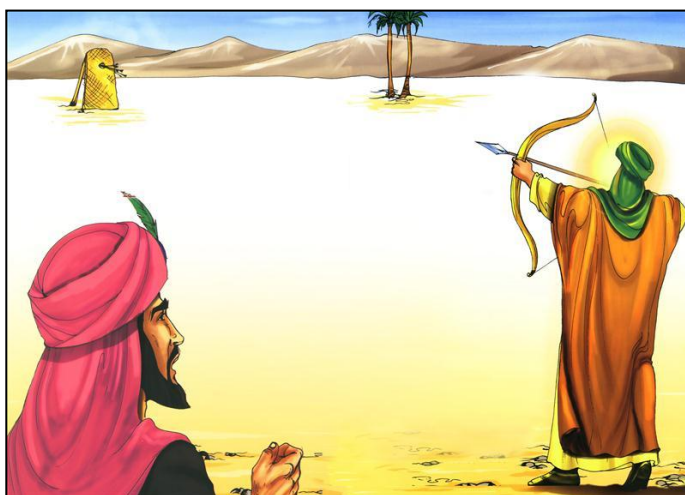
inscribe on the coin, and so on. For example, he advised them to write ‘Muhammad Rasulullāh’ on one side of the coin. And in this manner Imām al-Bāqir (‘a) saved the economy of the Muslims.

The Skilled Archer

The Caliph Hishām b. Abd al-Malik once asked Imām Muhammad al-Bāqir (‘a) to come from Madina to Shām and so the Imām came to Shām with his son Imām Ja’far as-Sādiq (‘a).

In the meantime, the Caliph arranged for an archery contest and he then took Imām Muhammad al-Bāqir (‘a) and Imām Ja’far as-Sādiq (‘a) to watch it. During the contest, the Caliph Hishām insisted that Imām al-Bāqir (‘a) should also try and shoot some arrows at a target. The Caliph hoped the Imām would miss and everyone would laugh at him.

Imām Muhammad al-Bāqir (‘a) told the Caliph to excuse him but he insisted and put a bow and some arrows in his hand. And so Imām al-Bāqir (‘a) stood up and began shooting the arrows. Every arrow he shot hit the bullseye and Hishām could not believe his eyes.



‘Impossible!’ he exclaimed and he then asked the Imām, ‘how could you do this?!’

‘I learnt it as a child,’ said Imām al-Bāqir (‘a).

‘And does your son Ja’far know archery so well too?’ asked Hishām still surprised at what he had seen.

‘We the Ahl al-Bayt (‘a),’ replied Imām al-Bāqir (‘a), ‘have inherited completion and perfection in everything, just as Allāh has said to His

Messenger, “...this day have I completed for you your religion and perfected for you My blessings and I am pleased with Islam as your religion.” (Surah al-Māidah, 5:3).’

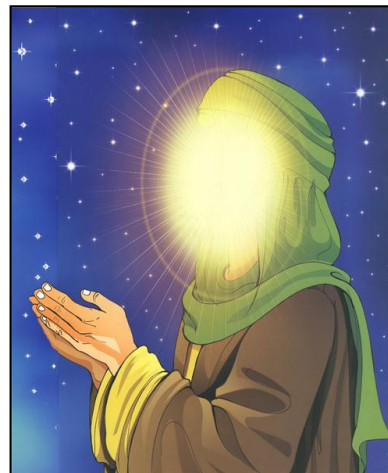
‘But there is no prophet after Muhammad (s),’ said the Caliph Hishām, ‘so how could you have received this knowledge and perfection from Allāh?’

And Imām al-Bāqir (‘a) replied, ‘we got it from my great-grandfather Ali bin Abi Tālib who himself said, “Rasulullāh (s) taught me a thousand doors of knowledge and from every door I opened another thousand doors.”’

The Caliph Hisham was speechless. Then he permitted Imām Muhammad al-Bāqir (‘a) to return with his son Imām Ja’far as-Sādiq (‘a) to Madina.

His Worship

Imām Ja’far as-Sādiq (‘a) said, ‘I used to prepare the bed for my father every night. Then after he had lied down and begun sleeping, I would leave and go to my bed to sleep. One night, he never showed up, so I went looking for him. I found him alone in the masjid. There was no one else in there. He was in sajdah and I heard him whispering to Allāh:



*Glory be to You, O Allāh, You are my Lord Only
I have prostrated before You O Lord in humility
O Allāh, my actions are weak so increase them for me
O Allāh, save me from Your punishment
On the Day You raise Your servants*

And when Imām Muhammad al-Bāqir (‘a) would see the sky filled with stars, he would call out to Allāh and say:

يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ

Yā Kā inan qabla kulli shay

O You Who was before anything existed!

وَيَا بَاقِيًا بَعْدَ كُلِّ شَيْءٍ

Wa yā Bāqiyān ba'ada kulli shay

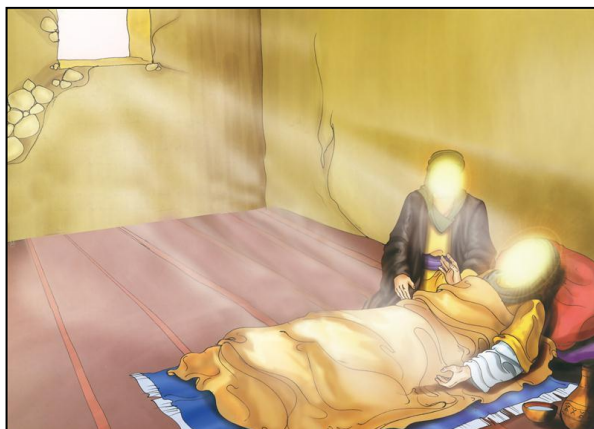
And O You Who will remain after all is gone!

His Advice to his Shi'ah

Imām Muhammad al-Bāqir ('a) said while advising the Shi'ah of the Ahl al-Bayt ('a):

'O our Shi'ah! For those who love us: Listen to and understand our instructions: Never lie when you speak; when you make a promise always fulfill it and always be faithful to what you are trusted with, whether it is for a friend or an enemy; be generous with your wealth; love each other with your hearts; give alms to the poor amongst you; be united in all matters; never cheat others or let mistrust come in between you; seek help from Allāh and be patient; for the earth is ruled by whoever Allāh allows and the end shall be for the pious.'

It used to hurt Imām Muhammad al-Bāqir ('a) to see people who would not listen to his advice even when he was telling them what was for their own good. And he used to say, 'People trouble us greatly. When we invite them to what is right they refuse to listen. Yet if we leave them on their own, there is no one besides us who can guide them!'



His Martyrdom

The Caliph Hishām b. Abd al-

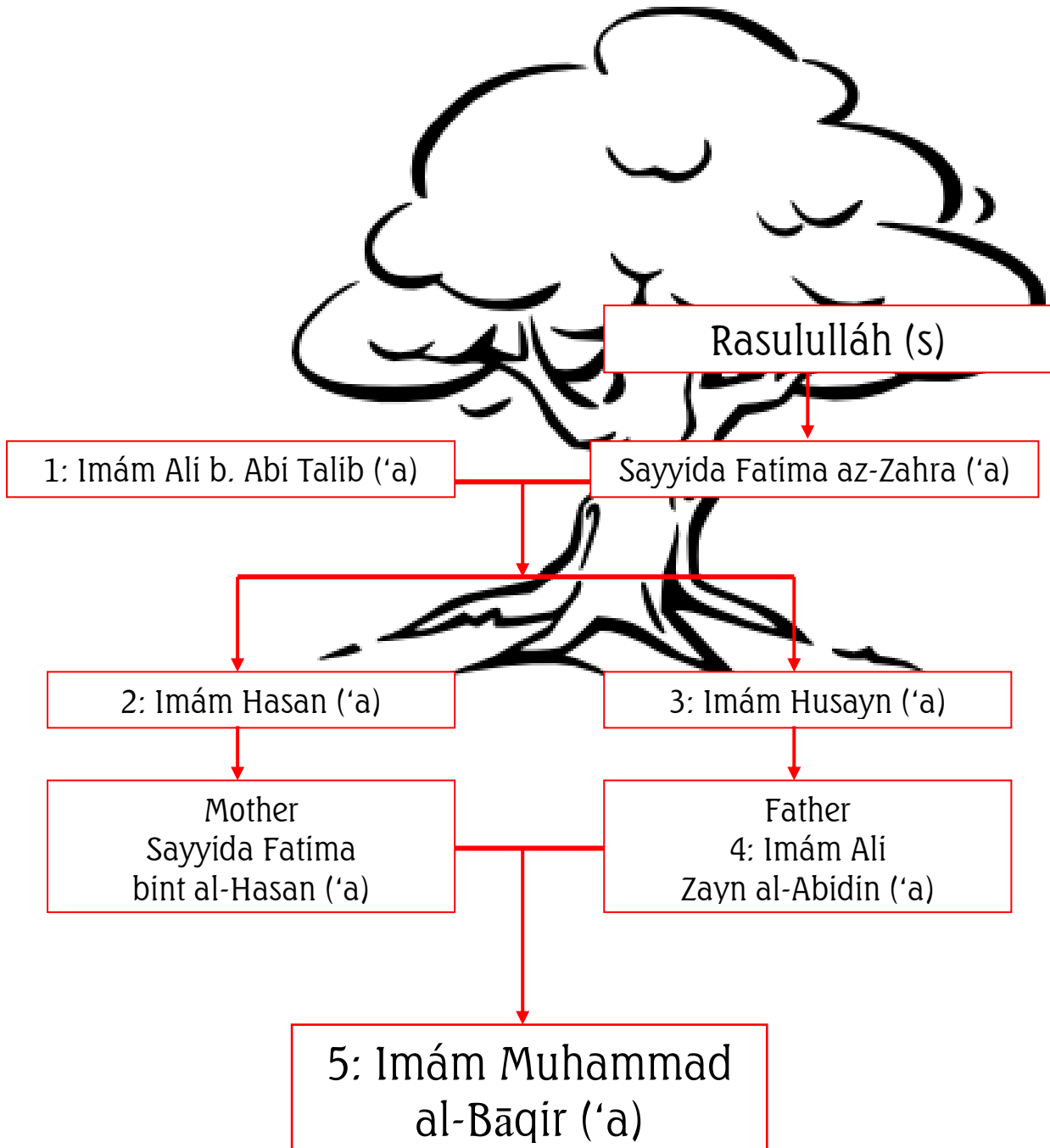
Malik felt threatened because of the presence of Imām Muhammad al-Bāqir (‘a) and he finally poisoned the Imām.

Imām Muhammad al-Bāqir (‘a) spent the last moments of his life with his son Imām Ja’far as-Sādiq (‘a) besides him. After making his will to him, he recited āyāt from the Qur’ān before he closed his eyes and left this world on the 7th of Dhul Hijjah 114 AH. He was 57 years old and he had spent his life in serving Islam and the Muslims and the spread of the knowledge of the Ahl al-Bayt (‘alayhim as-salām).

Some of the sayings (ahādith) of Imām Muhammad al-Bāqir (‘a) are:

- When pride enters a person’s heart, his intellect leaves him.
- A learned person that people benefit from is better than 1000 worshippers. By Allāh, the death of a learned person (‘ālim) is more loved by Iblis than the death of 70 worshippers.
- Never be lazy and never be a person who is always dissatisfied, easily irritated or annoyed because these are the keys to all evil.
- I advise you of five things: if someone oppresses you, don’t oppress him or her; if someone cheats you, don’t cheat him or her; if you are called a liar, don’t get angry; if you are flattered and praised, don’t rejoice; and if you are blamed wrongly, don’t get upset.
- The worst brother is the one who is close to you when you are rich but forgets you when you are poor.
- The reward for good deeds is multiplied on Fridays. So on Fridays, increase your salāh, *sadaqa* (charity) and du’as.

Imām Muhammad b. Ali al-Bāqir ('a)'s Family Tree



Wilādah : Madina, 1st Rajab 57 AH

Shahādah: Madina, 7th Dhul Hijjah 114 AH

Lesson 6

Imām Ja'far as-Sādiq ('a)

The sixth Imām of Islam from the Household (Ahl al-Bayt) of Rasulullāh (s) is Imām Ja'far as-Sādiq ('a). He was born on 17th Rabi ul Awwal (same as Rasulullāh (s)'s birthday) in the year 80 AH in Madina.



His father is Imām Muhammad al-Bāqir ('a) and his mother is Sayyida Farwa bint Qāsim bin Muhammad. Sayyida Farwa's grandfather Muhammad, was the son of Abu Bakr the first caliph, but Muhammad bin Abu Bakr was raised by Imām Ali bin Abi Talib ('a) like his own son and he even fought on the side of Imām Ali ('a) against his sister Aisha in the Battle of Jamal.

Imām Ja'far as-Sādiq ('a) praised his mother and said, 'She was a true believer and very pious. She loved to help others and Allāh loves those who help others.'

For the first 15 years of his life, Imām Ja'far as-Sādiq ('a) enjoyed the presence of his grandfather Imām Ali Zayn al-Abidin ('a) and thereafter his father Imām Muhammad al-Bāqir ('a) continued to tutor him as his father and Imām for another 34 years.

Imām Ja'far as-Sādiq ('a) was known by many titles including as-Sābir (the patient one), al-Fādil (the praiseworthy) and at-Tāhir (the pure). But his most famous title was as-Sādiq (the truthful one). This was because he was so trusted for his character (akhlāq) that when he mentioned a hadith of Rasulullāh (s), no one ever doubted it. Some narrations say that Rasulullāh (s) himself had predicted that he would have a grandson in the future called Ja'far and he should be named 'as-Sādiq'.



His Akhlāq

One of the companions (*sahaba*) of Imām Ja'far as-Sādiq ('a) reported that one day he went to the market with the Imām when the Imām was riding on a donkey. Then suddenly the Imām got down and did sajdah on the road and he remained in sajdah for a long time. When he finally stood up, the companion asked the Imām why he did that and the Imām said, 'I just remembered one of the blessings of Allāh and so I did sajdah to thank Him.'

Another person reported that he once saw Imām Ja'far as-Sādiq ('a) working in his farm with a shovel while he was sweating. So he said to the Imām, 'son of Rasulullāh, give me the shovel, let me dig for you.' But the Imām refused and said, 'I love a person to work with his own hands and to sweat under the hot sun to earn his living.'

There was a young servant working for Imām Ja'far as-Sādiq ('a) and he sent him to do some work once and the boy was taking too long to come back. When the Imām went looking for him, he found him asleep. So the Imām sat besides his head and began fanning him until he woke up. Then he scolded him mildly, like his own son, and told him, 'you sleep during the day and at night? Don't do that. Work during the day and sleep at night.'

Sometimes Imām Ja'far as-Sādiq ('a) would hire people to work on his farm for a day and when they would finish, he would give their money to his servant and instruct him, 'pay the workers their wages even before their sweat has dried.'

His Teachings

A Christian youth in the time of Imām Ja'far as-Sādiq ('a) became a Muslim and came to Madina to meet the Imām. Then he said to the Imām, 'my mother and father and family are still Christians and my mother is now blind and I live with them. How should I be with them?'

Imām Ja'far as-Sādiq ('a) first told him not to eat pork or anything harām. Then he told him, 'Cook for them, look after them and be very

good to your parents. In particular your mother, do not neglect her and make sure you take care of her every need.'

The young man lived in Kufa so when he returned from Madina, he began to look after his parents with extra care. He was extremely polite to them and always at hand to serve them.

His mother asked him one day, 'my son, you never used to do all this for us when you were a Christian. How come you've changed and become so dutiful since you began following this new religion?'

And the youth replied, 'I was ordered to do so by a man from the descendants of Rasulullāh Muhammad (s).'

The mother asked, 'Is this man a prophet as well?'

'No,' replied the young man, 'but he is from the children of Rasulullāh (s).'

'Your religion is the best of religions,' said the mother, 'tell me more about it.'

And so the young man did and his mother chose to become a Muslim too. He then taught his mother how to pray salāh.

His Imāmah

Muhammad bin Muslim was a companion of Imām Muhammad al-Bāqir ('a). He reports that one day he was sitting with Imām Muhammad al-Bāqir ('a) when Imām Ja'far as-Sādiq ('a), who was a young boy then, entered the room.



‘O Muhammad bin Muslim,’ said Imām al-Bāqir (‘a), ‘this young boy is your Imām after me. By Allāh, he is the Sādiq that Rasullāh (s) described. And his Shi’ah shall be saved in the world and in the hereafter.’

Hoarding

Once there was a drought in Madina and there was a shortage of wheat in the markets. Imām Ja’far as-Sādiq (‘a) asked his servant, ‘how much wheat do we have in store?’ and the servant said, ‘enough for a few months.’

‘Take it all to the market,’ instructed the Imām, ‘and sell it to the people at a regular price. And buy for us some barley. I hate to eat better food while people are eating a lower grade of food.’

Imām Ja’far as-Sādiq (‘a) was very much against hoarding and holding on to basic things that people need and then selling it at high profits to take advantage of people’s needs. He used to say, ‘Storing extra during times of plenty should be no more than what you need for the next 40 days. And during times of shortage, no more than what you need for 3 days. Whoever hoards more than a 40-day supply during ease or more than a 3-day supply during shortage is cursed.’

True Shi'ah

One day a man called Sudayr as-Sayrāfi came to Imām Ja'far as-Sādiq ('a) and told him, 'it is not right that you are sitting at home quietly and not fighting for your right to the khilāfah. If you rise to fight for your right, at least a hundred thousand men will also rise to support you.'



Imām Ja'far as-Sādiq ('a) stood up and took Sudayr with him outside Madina then he said to him, 'Can you see those goats?'

'Yes,' replied Sudayr. 'If I had even these many Shi'ah,' said Imām Ja'far as-Sādiq ('a), 'then it would be wrong for me to keep quiet and sit at home.'

Sudayr said, 'I counted the goats and they were 17 in number.'

What the Imām wanted to tell Sudayr was that there are many people who claim to love him but it is only an emotional reaction. There are very few who really want to learn the teachings of the Imām and who know the meaning of accepting the Imām and what he says without objecting, doubting and wanting to have their own say in matters.

Trade

When Imām Ja'far as-Sādiq ('a)'s family grew large, he gave a thousand dinārs to one of his workers named Musādif and told him to buy some goods and go to Egypt and sell them there for some profit.

On the way to Egypt, Musādif was travelling with some other traders and they found out that their goods were in high demand in Egypt due

to a shortage there. So all the traders decided that they would increase their prices and not sell it for less than 100% profit (i.e. at double the price)!

And so they all agreed to that and they made a lot of money and then returned to Madina.

Musādif was very happy with the profit he made. He brought two bags of money to the Imām, each bag having 1000 dinars. He said to the Imām, ‘master, this first bag is the amount you gave me that I am returning. And this second bag is the profit.’

‘This is a lot of profit,’ said the Imām, ‘how did you make so much money?’

And so Musādif told the Imām the whole story and how they found out there was a great need for their goods in Egypt and how all the traders decided to sell for a 100% profit.

The Imām was very upset to know this. He said, ‘SubhānAllāh! You took an oath to take wrong advantage of your fellow Muslim brothers and to charge them 100% profit because they were in need of your goods?!’

The Imām then took back only his money that he had originally given Musādif and he gave the bag with the profit back to Musādif and told him to give it away to the poor. Then he told him: ‘Remember O Musādif! Fighting with a sword in the battle is easier than earning a lawful (halāl) living.’

His Bravery and Answer to Tyrants

One day the evil caliph Mansur, who was always trying to bribe the Imām, wrote to Imām Ja’far as-Sādiq (‘a) and said, ‘Why don’t you come and visit us the way others come and visit us?’

Mansur said this because many people would go and visit him and he would give them gifts and money as bribes.

Imām Ja'far as-Sādiq ('a) wrote back to him and said, 'I have no reason to visit you. I have nothing of this world to fear you about and you have nothing of the hereafter that I can hope to get from you.'



So the Caliph Mansur tried to trap the Imām with another trick. He wrote to him again and said: 'why don't you visit me so that you can guide me?'

And Imām Ja'far as-Sādiq ('a) wrote back again to him, 'One who wants the world will never guide you. And one who wants the hereafter will never be in your company.'

The Islamic University of Imām as-Sādiq ('a)

Around 132 AH, the Banu Umayya rulers became very weak and the Banu Abbās were trying to take power and become the new rulers. As they struggled and fought with each other, Imām Ja'far as-Sādiq ('a) saw this as a good opportunity to teach Islam and the values of Rasullāh (s) and the Ahl al-Bayt ('a).

Imām Ja'far as-Sādiq ('a) set up a university in Madina from which more than 4000 students graduated. The Imām would then send his students to different parts of the Muslim world to teach others and they would graduate in different sciences like chemistry, medicine, Qur'ān studies, hadith, and so on.

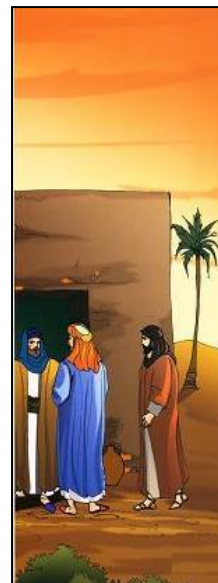


The famous 'father of chemistry' Jābir b. Hayyān, for example, used to start his scientific writings and articles in chemistry by writing, 'I was told by my master Ja'far bin Muhammad as-Sādiq, peace be on him...'

Imām Ja'far as-Sādiq ('a) loved to see the Muslims educated especially his Shi'ah and it made him very sad when he saw Muslims running to different people and being misguided with wrong ideas about Islam and being emotional, fanatical or remaining ignorant.

The Ja'fari Madhhab

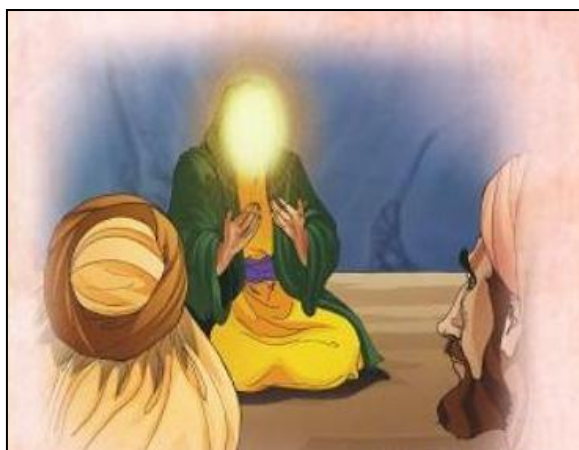
Since Imām Ja'far as-Sādiq ('a) had the opportunity to let people know the true teachings of the Qur'ān and Islam, soon people began calling his teachings and the school of the Ahl al-Bayt ('a) as 'the School (*madhhab*) of Ja'far' or the Ja'fari Madhhab. This was to distinguish it from any other school that taught different things.



In actually fact, the teachings and school of Imām Ja'far as-Sādiq ('a) was no different from the teachings of Imām Ali ('a) who learnt directly from Rasulullāh (s) and was the most learned after Rasulullāh (s). This was the same madhhab for which Imām Hasan ('a) was poisoned and Imām Husayn ('a) was martyred in Karbala. The Ja'fari Madhhab is also what Imām Ali Zayn al-Abidin ('a), Imām Muhammad al-Bāqir ('a) and all the Imāms from the Ahl al-Bayt ('a) after Imām Ja'far as-Sādiq ('a) taught.

At the Dinner Table

Abu Hanifa, the Imām of other Muslims who did not follow Imām Ja'far as-Sādiq ('a), was once eating with Imām as-Sādiq ('a).



After they finished eating, Imām Ja'far as-Sādiq ('a) thanked Allāh and said, 'O Allāh, this is from You and from Your Messenger.'

Abu Hanifa was very surprised to hear this. 'Are you making Rasulullāh a partner to Allāh?!' he asked the Imām.

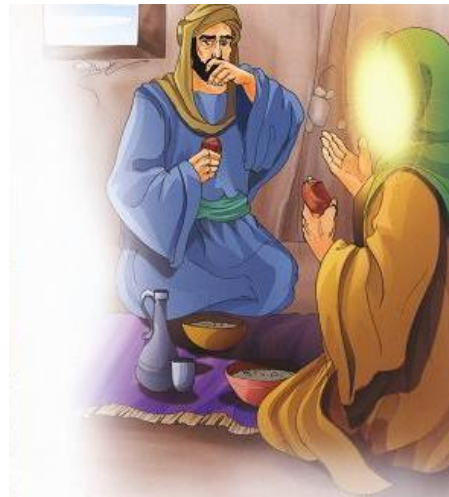
In reply, Imām Ja'far as-Sādiq ('a) recited an āyah of the Qur'ān saying:

﴿...وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ...﴾

...only because Allāh and His Messenger had enriched them out of His grace...

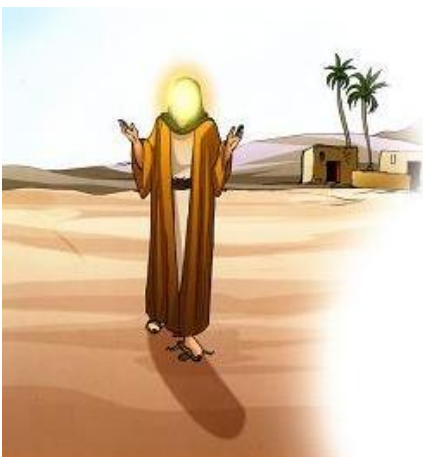
- Surah at-Tawbah, 9:74

Abu Hanifa kept quiet. He began thinking how many times he had recited the Qur'ān but had never understood the Qur'ān so well. And so he decided to become a student of Imām Ja'far as-Sādiq ('a) as well.



One day Imām Ja'far as-Sādiq ('a) touched the plate of food and it was hot. So he raised his hand and began saying, 'we seek refuge with Allāh from the fire of Jahannam' (*na'udhu billāhi min nāri jahannam*). And he kept saying this, time and again, until the food cooled down a little. Then he said, 'if a person cannot bear the heat of this, how will he bear the fire of Jahannam (hell)?!'

In other words, Imām Ja'far as-Sādiq ('a) taught us that whenever we feel very hot or see a hot oven or fire, we should remember the Day of Judgement and the Fire of Hell and ask Allāh to protect us from it.



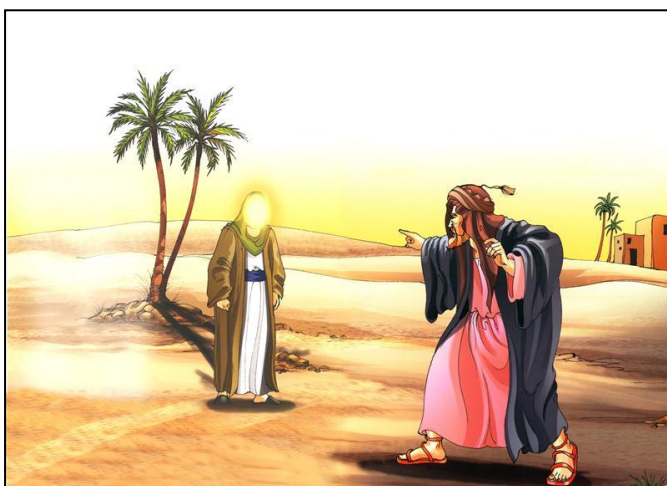
On one occasion, when it was very hot, Imām Ja'far as-Sādiq ('a) was walking outdoors when the strap of his sandals broke and he had to walk barefoot on the hot ground. He began thinking how weak human beings are before the power of

Allāh, the Lord of the Universe, and how much we are always in need of the mercy of Allāh and His kindness and love. And Imām Ja'far as-Sādiq ('a) prayed to Allāh and said, 'O Allāh! Do not ever leave us alone in our

own hands even for the blink of an eye!’ Then tears began flowing from his eyes.

The Caliph Mansur

When the Banu Abbās wanted to overthrow the Banu Umayya in 132 AH they raised the slogan “*the pleasure of Allāh is with the family (Aal) of Muhammad*” and many people were fooled by them and began supporting them. But as soon as they managed to get power for themselves, the Banu Abbās changed their attitude and they began torturing the family of Rasulullāh (s) because they were afraid of losing power themselves.



Wherever they found the descendants of Imām Ali (‘a) and Sayyida Fātima az-Zahra (‘a), they imprisoned them or killed them. The Caliph Mansur in particular hated Imām Ja’far as-Sādiq (‘a) and told his governor in Madina to keep a very close watch on the Imām.

When the spies of Mansur could not find anything to blame on Imām Ja’far as-Sādiq (‘a) Mansur decided to even make up lies just so he could blame Imām Ja’far as-Sādiq (‘a) for trying to plot against him and that would give him an excuse to kill him.

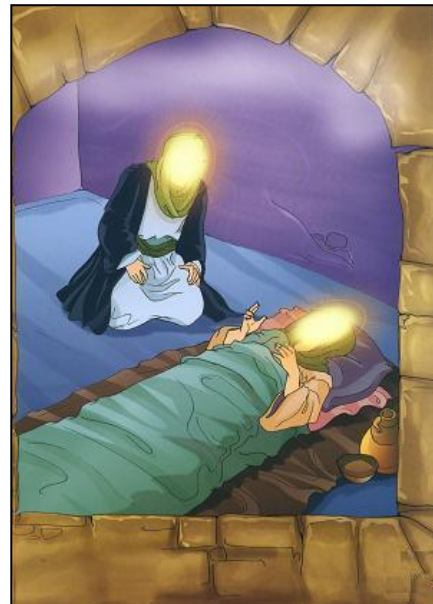


In the end the Imām was poisoned and on 25th Shawwāl 148 AH, Imām as-Sādiq (‘a) left this world for Jannah. As he lay in bed taking his last breath, he left some words of advice to his children and family. One of the things he said to his son Imām Musa al-Kādhim (‘a) was that, ‘the shafā’ah (help on the Day of Judgement) of the Ahl al-Bayt (‘a) will not reach a person who takes his or her salāh lightly.’

Then the Imām closed his eyes for a bit and when he opened them again, he said, ‘give my cousin so-and-so 70 dinārs on my behalf.’

One of the maids of Imām Ja’far as-Sādiq (‘a) called Sālimah was surprised and said to the Imām, ‘this cousin of yours once attacked you with a knife and wanted to kill you. And you want to leave him some money?!’

‘Yes,’ said the Imām. ‘This is because relatives have certain rights.’ And the Imām then said to Sālimah, ‘A person who breaks relations with his or her family as well as a person who displeases his or her parents will not even smell the fragrance of Jannah.’

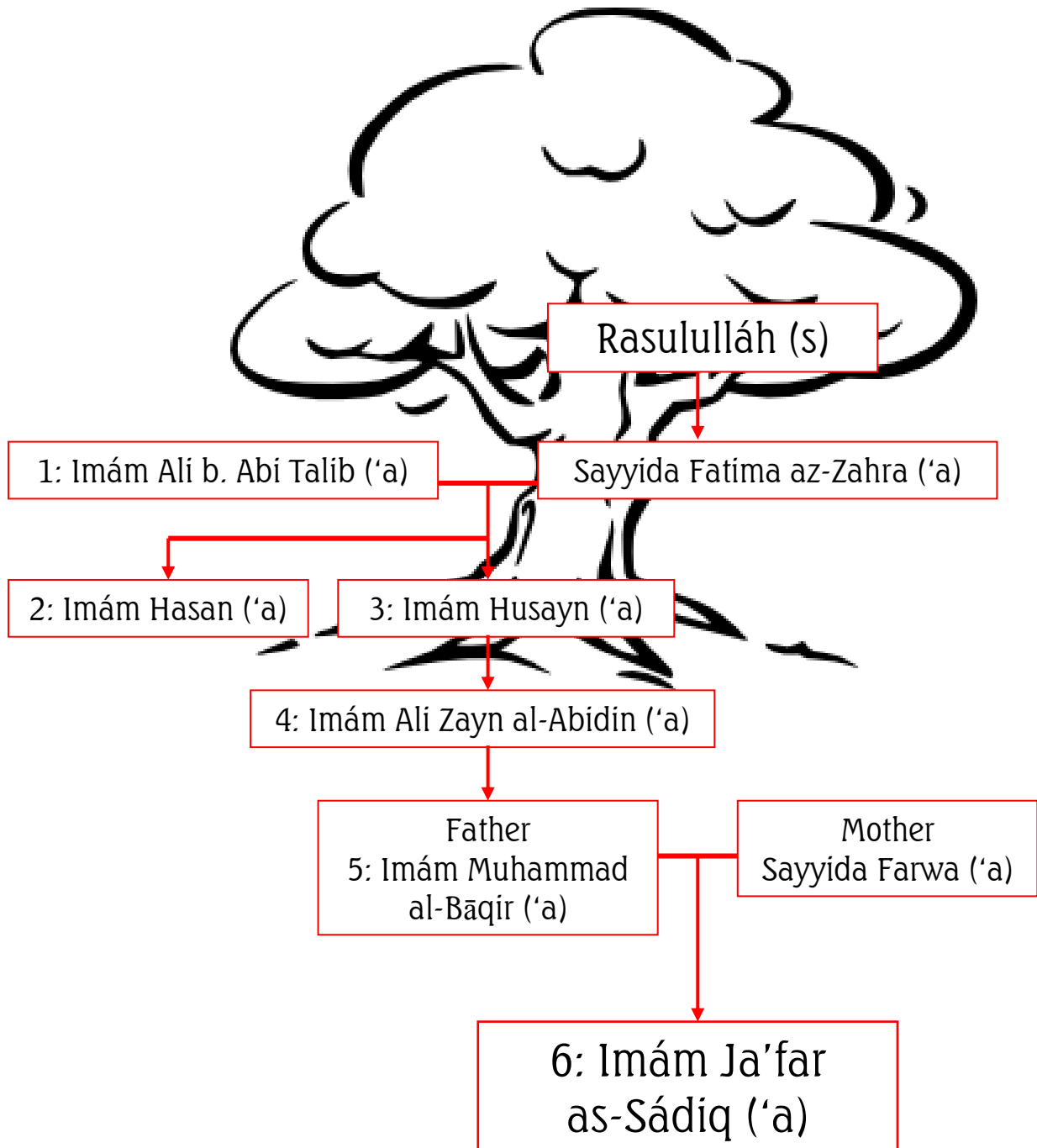


Then the Imām closed his eyes once more and began whispering prayers as he took his last breathe.

Our sixth Imām, Imām Ja’far as-Sādiq (‘a) taught us:

- Beware of three kinds of people: traitors, oppressors and slanderers. If a person betrays others for you, they will also betray you for others; if a person oppresses others for you, they will also oppress you for others; and if a person slanders others to you, they will also slander you to others.
- Three people will always be blessed: those who hold back their tongues and don’t talk too much; those who keep away from evil; and those who remember Allāh a lot.

Imām Ja'far b. Muhammad al-Sādiq ('a)'s Family Tree



Wilādah : Madina, 17th Rabi al-Awwal 80 AH
Shahādah: Madina, 25th Shawwāl 148 AH

Lesson 7

Imām Musa al-Kādhīm (‘a)

Imām Musa al-Kādhīm (‘a), the seventh Imām from the Ahl al-Bayt (‘a) was born on 7th Safar 128 AH in the village of Abwa that was in the outskirts of Madina.

His father is Imām Ja’far as-Sādiq (‘a) and his mother is Sayyida Hamida. Sayyida Hamida was a Berber. The Berber-people were from North Africa in the areas that are today countries like Morocco, Tunisia, Libya and Algeria. Sayyida Hamida was of a very high character (akhlāq) and Imām Ja’far as-Sādiq (‘a) praised her and said, ‘Hamida is purified from all filth like a pure ingot of gold. The angels continued to protect her until she came to be my wife and Allāh made her the mother of the proof (hujjah i.e. imām) after me.’



Abu Basir, the companion of Imām as-Sādiq (‘a) said that he was with Imām Ja’far as-Sādiq (‘a) at Abwa when a messenger came to the Imām to tell him that his wife was about to deliver a baby. Abu Basir says Imām Ja’far as-Sādiq (‘a) was very pleased and he went with the messenger and after some time he came back happy and announced, ‘Allāh has blessed me with a son who is the best of those whom Allāh has made good.’

When Imām Ja'far as-Sādiq ('a) returned to Madina, he held a banquet (*walima*) for three days and invited the poor to come and eat.

Love and Respect

Imām Musa al-Kādhim ('a) grew up under the guidance of his father who loved him very much and showed him a special preference over all his other children.

One of the miracles of Imām Musa al-Kādhim ('a) is that he spoke from the cradle miraculously just like Nabi Isa ('a). The companion of Imām as-Sādiq ('a), Ya'qub as-Sarrāj says that when Imām al-Kādhim ('a) was born and he went



to see him, Imām Ja'far as-Sādiq ('a) told him to go near and greet the young Imām. When Ya'qub said salām he reports that the Imām in the cradle replied his salām and then told him, 'Go and change the name of your daughter that you named yesterday for Allāh does not like that name.'

Ya'qub says that just the day before he had named his newborn daughter Humayra. So he changed her name.

Imām Musa al-Kādhim ('a) was known by many titles including as-Sābir (the patient one), al-'abd as-sālih (the pious servant of Allāh), and al-Amin (the trustworthy). But his most famous title is al-Kādhim (one who controls his anger).

The Stance of the Imām

Imām Musa al-Kādhim (‘a) taught his Shi’ah never to support a tyrant or oppressor and never to work for them. He encouraged his Shi’ah to keep away from the rulers and kings of the time so that they would not be part of their sinful acts.

In some cases, he would allow his Shi’ah to work for the evil government provided by doing so they were able to help other fellow believers in trouble.

A Shi’ah named Ziyād bin Abi Salama says he used to work for the Caliph and one day he went to see Imām Musa al-Kādhim (‘a). The Imām asked him, ‘O Ziyād, why do you work for the (unjust) authorities?!’



And Ziyād replied, ‘I have a family to look after and I have a skill that they can employ me for and I have no other way to earn a living.’

So the Imām said to him, ‘O Ziyād, I prefer to fall off a cliff than to work for one of them, except for one reason. Do you know what that is?’

‘I don’t know master,’ said Ziyād. And Imām al-Kādhim (‘a) said, ‘...except if I can use the position to help a mu’min (faithful) who is in trouble or free him from imprisonment or pay off his debts.’

Love of the Imām for the Poor

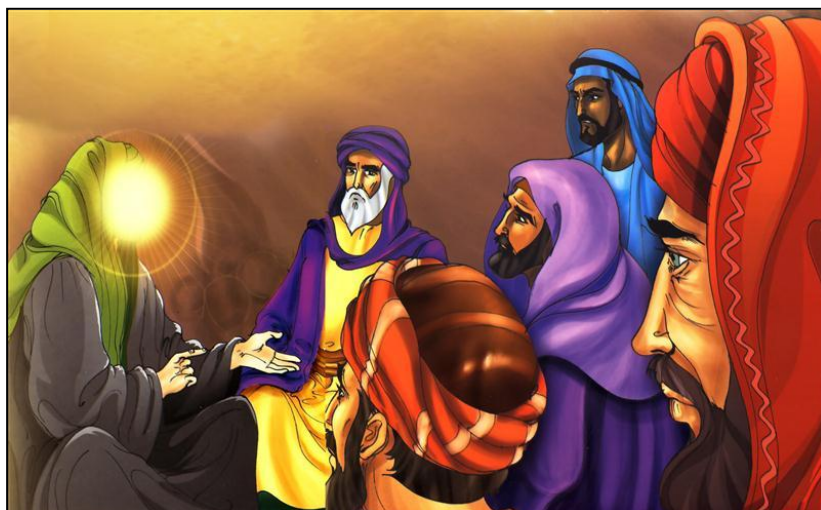
Imām Musa al-Kādhim (‘a) used to help and feed the poor in Madina. He would go out in the night when it was dark and leave food and money for them without them knowing who had helped them.

It is reported that one of the Banu Abbās caliphs asked Imām Musa al-Kādhim (‘a) to come to his palace to sit and receive gifts from his people. The caliph was hoping to bribe the Imām and win him over. Imām al-Kādhim (‘a) refused but the caliph insisted and forced the Imām to come and so the Imām came and sat down whilst not being happy about it.

One by one, the princes and the high ranking military commanders came in and gave Imām Musa al-Kādhim (‘a) gifts and presents while the servant of the Caliph was recording all the money and gifts that was being given.

Finally an old man got in. He said to the Imām, ‘I am a poor man. I cannot give you a gift but I would like to offer you some verses of poetry that my grandfather had composed about your grandfather Imām Husayn (‘a).’

The man then began reciting the verses and Imām Musa al-Kādhim (‘a) loved them and was so affected by them, he told the old man to sit besides him.



Then the Imām asked the Caliph, ‘what is going to happen to all these gifts that were given to me?’

The Caliph said, ‘they are all gifts from me to you. Do with them as you please.’

So Imām Musa al-Kādhim (‘a) turned to the old man and said, ‘I give them all to you!’

The Night of Oppression

During the time of Imām Musa al-Kādhim (‘a), the Banu Abbās increased their torture and killing of the family of Rasulullāh (s).

This was in particular during the time of the Caliph Hārūn ar-Rashid. It is related that Hārūn once called one of his army commanders named Hamid bin Qahtiba in the middle of the night. He first tested the commander's loyalty and asked him, 'how faithful are you to me?'

Hamid bin Qahtiba replied, 'I would sacrifice my family and my children for you!'



Hārūn ar-Rashid asked again, 'how loyal are you to me?'

And again Hamid replied, 'I would sacrifice my family and my children for you!'

The Caliph asked him a third time and Hamid bin Qahtiba realized what the Hārūn wanted him to say, so he replied, 'I would give up my family, my children and even my religion for you!'

The Caliph Hārūn was now pleased so he said to him, 'go with my servant Masrur and do as he tells you to do.'

Masrur took Hamid to the prisons and told him, 'the Caliph has ordered that you should kill everyone in this prison and throw their bodies into the well.'

The number of people in that prison was 60 including little children and old men and all of them were descendants of Imām Ali b. Abi Talib ('a)

and Sayyida Fātima az-Zahra ('a) and all were innocent. They were only imprisoned because of being from the family of Rasulullāh (s) whom the Caliph hated and felt threatened by.

And so Hamid began beheading them one by one with his sword without any mercy or pity for their cries. The last prisoner was an old man. He looked at Hamid and said, 'what will you answer our grandfather Rasulullāh (s) on the Day of Judgement?'

Hamid hesitated for a bit but then still continued and beheaded the old Sayyid as well.

And so came to an end yet another night of cruelty and injustice by the Banu Abbās against the Ahl al-Bayt ('a).

Imām al-Kādhim ('a) and the Oppressors

Imām Musa al-Kādhim ('a) did everything he could to stop the cruel caliphs of Banu Abbās. He would encourage everyone not to support the government in any way.

One day the Imām met one of his Shi'ah called Safwān al-Jammāl who used to rent camels to others. The Imām told Safwān, 'everything is good about you except that you rent your camels to (the Caliph) Hārun!'

Safwān told the Imām, 'But I am only renting camels to him so he can go for Hajj.'

The Imām asked Safwān, 'Are you hoping that he will come back safe and sound from Hajj so that he can pay you back your money for renting the camels?'

'Yes,' replied Safwān.

'Then,' replied Imām al-Kādhim ('a), 'one who wishes safety and health for an oppressor is one of them!'



Safwān realized what he was doing was wrong and so he immediately sold all his camels so that the Caliph can no longer force him to rent his camels to him. The Caliph Hārūn was furious when he learnt that Safwān had sold all his camels but he also suspected that Imām al-Kādhim (‘a) must be the reason for this, so his hatred for the Imām increased even further.

Sometimes Imām al-Kādhim (‘a) would allow his Shi’ah to work for the Caliph just so he can help those who are in trouble with the government and to save the oppressed.



An example of this was the Shi’ah Ali bin Yaqtin, who was a vizier of the Caliph. The Caliph suspected Ali bin Yaqtin was a Shi’ah and tried to set up traps for him many times but Imām al-Kādhim (‘a) always warned Ali bin Yaqtin ahead of time and saved his life. Ali bin Yaqtin was therefore able to help people without the Caliph knowing his true identity.

The Imām and Hārūn

The Caliph Hārūn lived in his capital Baghdad and once he visited Madina where Imām al-Kādhim (‘a) was living. Hārūn knew how much the people of Madina loved and respected Imām Musa al-Kādhim (‘a) so he pretended to show him a lot of respect.

Ma'mun the son of Hārun was also visiting Madina with his father and was surprised to see his father – the Caliph – showing so much respect to someone he did not recognize. So after Imām al-Kādhim ('a) had left Hārun's palace, Ma'mun asked his father, 'who was this man that you showed so much respect?'

'That,' said Hārun, 'was the Imām of mankind and the proof (hujjah) of Allāh over His creatures and the Caliph of Allāh over His servants.'

'But aren't you supposed to be that person?' asked Ma'mun with surprise.

'I am only the Imām in appearance because of using force to take power,' confessed Hārun, 'but Musa bin Ja'far is the real Imām. He is more deserving to sit in place of Rasulullāh (s) than I am or anyone else in the world.'

So Ma'mun asked his father again, 'Why then don't you give up the khilāfah and hand it over to him?'

'It is about kingdom,' replied Hārun angrily to his son, 'even if you try and challenge me over my kingdom, I will have you killed!'

Imprisonment of the Imām

When Hārun realized how popular Imām Musa al-Kādhim ('a) was, he decided to have the Imām arrested and kept in prison. But he could not do this openly. So in the middle of the night, he got the Imām arrested in Madina and then he ordered two caravans to leave from Madina. One went to Baghdad and the other to Basra so that no one would know where the Imām was taken.

Imām al-Kādhim ('a) was first taken to Basra and then from there to Baghdad. Every prison he was kept in, the prison guards would be amazed by the character (*akhlāq*) and worship of the Imām and they would realize this is a very special man of Allāh. So they would write to Hārun and tell him they cannot look after him. The Imām would keep getting moved from one prison to another.

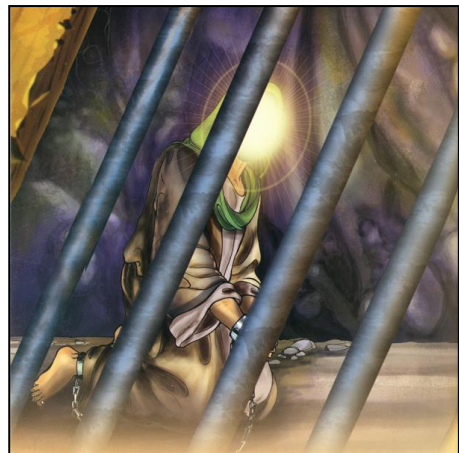


In the end, Hārun placed the Imām in a prison in Baghdad under a guard called as-Sindi bin Shāhik who was extremely heartless and like a beast in his cruelty.

Despite all the loneliness and trouble, the Imām was very patient. He would pray to Allāh and say, ‘O Allāh, I used to ask You for more time to worship You. And so I have the opportunity now. Praise be to You!’

Some people advised Imām al-Kādhim (‘a) to ask Hārun to forgive him and show him mercy but the Imām refused to bow before a tyrant. He stood firm like a mountain and would not humiliate himself.

Imām Musa al-Kadhim (‘a) once wrote a letter to Hārun from prison in which he said, ‘The days of difficulty for me will come to an end one day just as the days of comfort for you will come to an end one day. Then we will both go to a Day that will never end and on that Day the losers will be the unjust!’



Someone suggested to Imām Musa al-Kādhim (‘a) that if he didn’t want to ask Hārun directly, he could ask some influential people to talk to Hārun without anyone knowing it was from the Imām, so that Hārun would reduce the torture and free him from prison.

But Imām Musa al-Kādhim (‘a) refused that as well because he didn’t want any favours from tyrants. Instead he said, ‘My father narrated to

me from his fathers that Allāh once revealed to Nabi Dāwud (‘a), ‘If anyone seeks protection and help from any of My creatures instead of Me, I will cut off from him the means of all help from the heavens and the earth.’

In the Dark Prison

Hārūn ar-Rashid also ordered his men to give the Imām very little food and water and so he would only be given a small piece of bread and a few sips of water.

The Shi’ah of the Imām constantly were trying to reach him and one day, a Shi’ah called Ali bin Suwayd managed to convince a guard to let him into the prison to see the Imām very briefly.

Ali bin Suwayd reported that the prison was so dark, he could not even see the Imām when he was in there. He held on to the Imām and wept bitterly. The Imām told him, ‘don’t cry. Allāh sees it all.’

Ali bin Suwayd said, ‘my heart tells me I will never see you again, master.’

‘You will see me very soon,’ said the Imām.

‘When master?’ asked Ali bin Suwayd excitedly.

‘This Friday,’ replied the Imām.

‘But where O son of Rasulullāh?!’ asked Ali bin Suwayd puzzled.

‘On the Bridge of Baghdad,’ replied Imām Musa al-Kādhim (‘a).

Just then as-Sindi bin Shāhik entered with guards carrying candles and he shouted to Ali bin Suwayd: ‘Get out, you Rafidi!’

And so Ali bin Suwayd left and he went out and began giving all the Shi’ah the good news of what the Imām had said. He didn’t realize immediately what the Imām was trying to tell him.

The Poisoning of the Imām

Hārūn as-Rashid finally decided to poison Imām Musa al-Kādhim (‘a) and as-Sindi bin Shāhik entered the dark prison carrying a plate of dates and told the Imām, ‘The Caliph has specially sent these for you. They are delicious. You must eat them.’

Imām al-Kādhim (‘a) knew this was the end. He prayed to Allāh and said, ‘O Allāh, You know that I am being forced to eat this.’ And he ate a few dates.



As-Sindi then ordered, ‘eat more!’ and the Imām looked at him and said, ‘Enough! You have already succeeded in what you wanted to do.’ The poison then spread in the body of the Imām and in the middle of the night in the dark prison, with his body completely starved of food and water, Imām Musa al-Kādhim (‘a) passed away in the prison. His martyrdom took place on 25th Rajab 186 AH.

As-Sindi bin Shāhik then arranged to make it look like a natural death and he got some false witnesses to say that they saw the Imām pass away naturally.

On the morning of Friday, Ali bin Suwayd went to the Bridge of Baghdad waiting eagerly for the Imām to show up. From afar, he saw some people from the government approaching the bridge with a coffin. Ali

bin Suwayd never imagined or suspected that it was the coffin of the Imām because he still thought the Imām would be released from prison.

Then the government officers stopped on the bridge and put down the coffin and began calling out, 'this is the body of Musa bin Ja'far who has died. Let anyone who wishes to see him, come and see for themselves.'

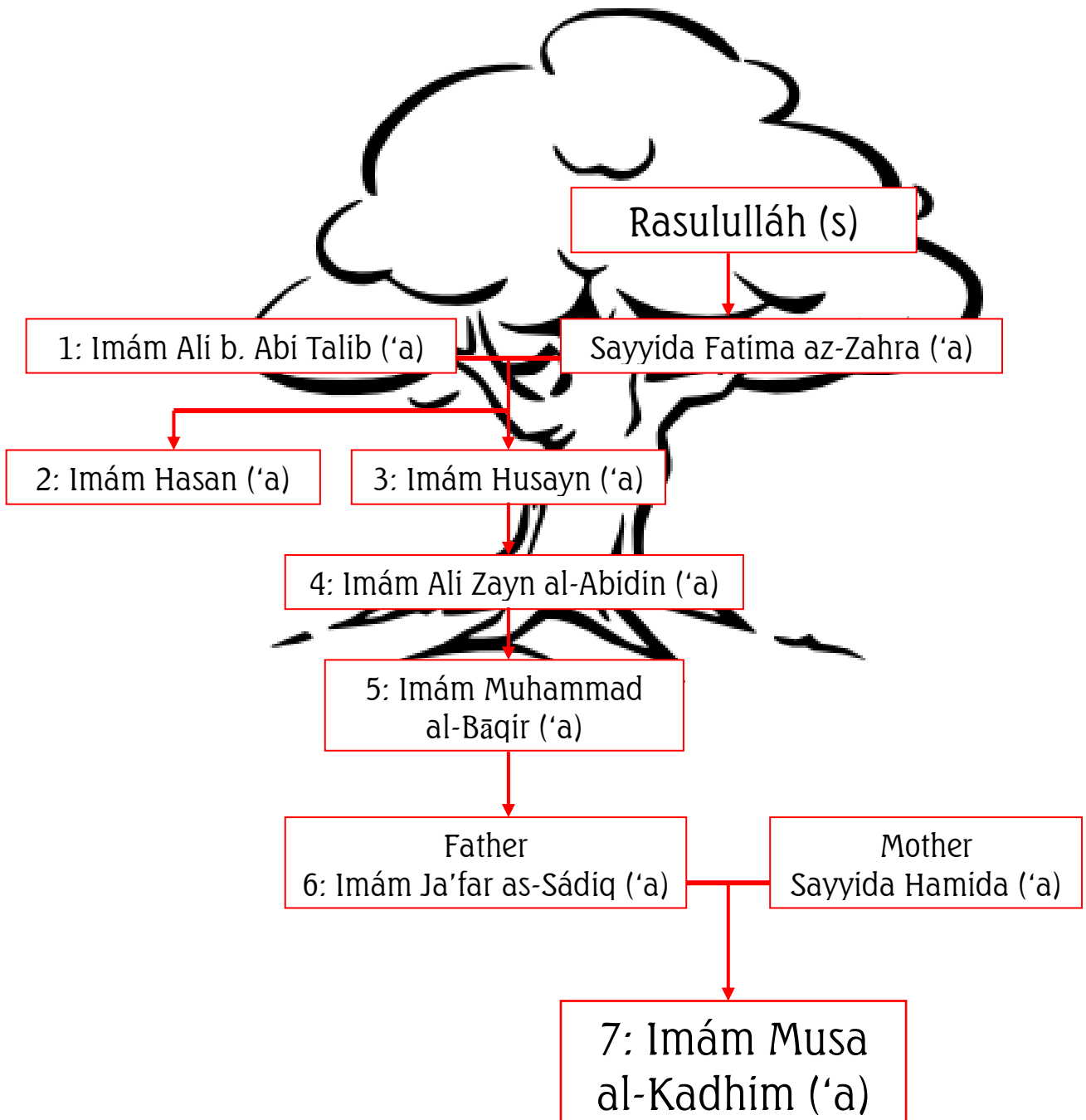
And so they abandoned the body on the bridge. A rich man who loved the Imām then took the body of the Imām and many people followed him and they gave the Imām an honourable burial in the cemetery of the Quraysh in Baghdad in the area that is called Kādhimiyya today.

Everyone who saw the Imām and the condition he had been kept in and how his body was abandoned on the bridge cried and grieved over his suffering.

Some of the ahādith of Imām Musa al-Kādhim ('a) are:

- A true faithful (*mu'min*) is like a scale with two pans that are perfectly balanced. Everytime he increases in his faith (*imān*), his trials (*balā*) increases as well.
- Being a good neighbour is not just that you don't trouble others. It is that you are patient when others trouble you.
- One who leaves the world for the hereafter or the hereafter for the world, is not one of us.
- Whoever wishes to be the strongest of people, let him or her trust in Allāh.
- The example of worldly pleasures is like drinking sea (salty) water. The more a thirsty person drinks from it, the thirstier he becomes!

Imām Musa b. Ja’far al-Kādhim (‘a)’s Family Tree



Wilādah : Abwa (outside Madina), 7th Safar 128 AH
Shahādah: Baghdad (Iraq), 25th Rajab, 186 AH

AKHLAQ **(Ethics)**

Lesson 1

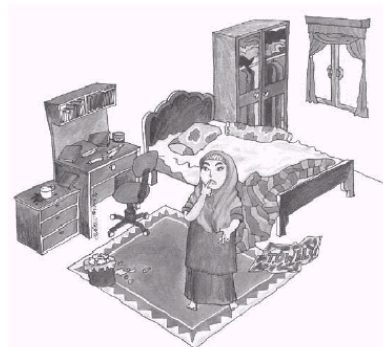
Personal Hygiene & Homes

Rasulullāh (s) has said, 'Allāh is pure and He loves the pure. He is clean and He loves the clean.' And Imām Ali ('a) has said, 'wash yourselves with water from bad odour that disturbs others... Allāh does not like people who are dirty and whose smell disturbs those who sit near them.'

Rasulullāh (s) also taught us to keep our houses clean and free of cobwebs, dust and dirt because these bring poverty and are the houses of shaytan. He (s) also said, 'be clean in every way you can because Allāh built Islam on cleanliness and only the clean will enter Jannah.'

Imām Ali ('a) taught that, 'wearing clean clothes takes away worry and sorrow.' And our eighth Imām, Imām Ali ar-Rida ('a) has said, 'cleanliness is the *akhlāq* of prophets.'

As Muslims we must therefore always make sure our bodies and clothes are clean and so are our homes, the spaces we study and work in and especially our bedrooms. Dirt not only causes sickness and diseases but also makes it hard for us to keep our thoughts clean and to worship Allāh in peace.



Some of the ways in which we keep our bodies clean is by taking a bath regularly, trimming our nails at least once a week and making sure they stay clean. It is mustahab to trim our nails on Thursdays or Fridays. Our hair must always be combed and if we have long hair, it should be tied back neatly. Rasulullāh (s) always combed his hair and some Imāms used to comb their hair and beard at the time of each salāh.

We must brush our teeth at least twice a day. Brushing cleans the mouth and also sharpens our memory. Rasulullāh (s) has said, 'you should brush your teeth because it purifies the mouth, and pleases Allāh, and brightens the eyesight. Indeed the angels hate the odour from a mouth not cleaned after eating food.' And our 5th Imām, Imām

Muhammad al-Bāqir ('a) said, 'the reward of a two rak'ah salāh after brushing the teeth is more than 70 rak'ahs without brushing the teeth.'

Clean clothes should be worn at all times and they should be decent and modest clothing when we go out in public or are with others. There is a story told about a man who once entered the masjid of Rasulullāh (s) while he was very dirty and shabbily dressed. When Rasulullāh (s) saw the man, he came near him. He saw the man had dust and sand all over his face, his hair was untidy and dirty and his hands were not washed. His mouth was stinking and his clothes were not neat. Rasulullāh (s) got upset because of the way the man looked. He said to him, 'why do you live like this? Don't you know that cleanliness is a part of religion? Don't you know Allāh (s.w.t.) loves those who are clean? A Muslim must be clean and make use of Allāh (s.w.t.)'s blessings. Since there is water, make use of it and wash yourself and keep yourself clean and tidy.'

Besides keeping ourselves clean, we should make sure we eat food that is clean. Fruit and vegetables should be washed thoroughly before eating.

Cleanliness vs. Obsession with Physical Beauty

It is important to differentiate between cleanliness and being overly concerned with personal beauty. Often the society we live in emphasizes the importance of our physical bodies more than our souls. As a result young people are taken in by all the advertisements in the media that try and sell them products to keep them constantly looking young and glamorous.

Of course Islām teaches us not to neglect our bodies and to look after ourselves. But Islam also condemns excessive preoccupation with physical beauty while forgetting to improve our inner beauty (i.e. our character). Constantly worrying about our looks not only wastes a lot of our time and money but also keeps us busy with the world and what people think of us. It makes us forget Allāh and the hereafter. We should instead consider spending more of our free time gaining knowledge and thinking of what we can do for Islām and how we can help others.

Tattoos

When it comes to beautifying ourselves within reason, we should follow the Sunnah of Rasullāh (s) and what was taught to us by the Imāms from his family i.e. the Ahl al-Bayt ('a). It is recommended to use perfume, especially before salāh, but it is harām to use perfume if a non-mahram will smell it and be attracted to us.

Similarly, when we grow old, it is recommended in Islam to dye our hair. And if a non-mahram will not see their faces, it is also recommended for women to apply kohl to the eyes and to colour their hands with henna. Women are also encouraged to wear some jewellery when they are with their husbands, to make themselves look beautiful.

However, when beautifying our bodies, we should not imitate the culture of others. For example, Muslims should not tattoo pictures on their skin or pierce their bodies to imitate non-religious people. In particular, some mujtahids forbid tattooing pictures of living things. Before Islam, the Arabs used to tattoo pictures of their gods on their hands and chests, and this is forbidden in some ahādith. People who tattoo pictures on their bodies today are very similar to those early Arabs because they try and leave the mark of the heroes they 'worship' on their bodies. A good Muslim is never impressed with any craze or culture that is neither Islamic nor practised by the pious.

More Regarding Clothing and Jewellery

Islam is not an unreasonable religion; it permits men and women to enjoy what Allāh has given them. Clothing is mentioned in the Qur'ān as a blessing from Allāh:

﴿يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسٌ
التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

O children of Adam! We have certainly sent down to you clothing to cover your nakedness, and for adornment. And the clothing of Godconsciousness (taqwa) – that is the best...

- Surah al-A'rāf, 7:26

The first point that this āyah refers to is that clothing is for covering the body. We should avoid wearing clothes that are tight, thin, or so short that they do not cover the body and it is actually harām to wear such clothes in public or in the presence of non-mahram.

Within these limits, the Qur’ān calls clothing an adornment. It is therefore good to be well dressed if we can afford it. But a person should also not wear clothes that others around him or her can never afford just to show off or to wear clothes that make him or her proud.

It is harām for Muslim men to wear anything made of pure silk or gold. Women are allowed to wear jewellery and gold ornaments within the limits of modesty. The Qur’ān says:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

Say: ‘Who has forbidden the adornment of Allāh which He has produced for His servants and the good things provided?’

- Surah al-A’rāf, 7:32

It is recommended that both men and women should wear rings with an aqiq stone on their right hand. However since it is harām for men to wear gold rings, they should wear silver rings with an aqiq stone. A ring with Allāh’s name on it or an āyah of the Qur’ān should not be worn on the left hand or when going to the washroom.

Homes

Our home is a blessing of Allāh. Islam believes every family should live in a comfortable house where they can find rest and happiness for their bodies.

However in Islam, the comfort of the body is only important as a means to help us in our spirituality and religion. Our homes should therefore not become an obsession and we should build it and decorate it within the limits of necessity and according to laws of the shari’ah.

A Muslim may decorate his or her home and own all necessary furniture; but the main purpose of the home is comfort, not luxury or extravagance. The home should not become a means of showing off. To acquire things as status symbols is against the teachings of Islam because it is a form of *isrāf* and promotes pride, showing off, greed and forgetfulness of the next world (that is our permanent and final home).

Statues

It is *harām* in the *shari'ah* to make statues. Some mujtahids consider it also *harām* to keep them in the house. Children's toys however (such as dolls) are permitted.

Paintings and Photographs

It is permissible to draw and paint non-living things according to all mujtahids, and such paintings and drawings may also be used for decoration. There are different views, however, about drawing and painting human and animal subjects; some mujtahids consider this permissible, while others do not.

Photographs are permitted by all mujtahids, although photographs of indecently dressed people or photographs of musicians and film stars, or tyrants and anti-religious thinkers should not be hung up. It is also better not to hang up pictures of sports stars as a form of hero-worship. This has a negative effect upon a Muslim's aim and goals in life.

Paintings or photographs should not be placed in the direction of the *qibla* in a place where people pray, because they will distract people from *salāh*, and also because this resembles the practice of idolaters, who worship statues or pictures.

Spiritual Cleanliness

We should think of cleanliness, not as something that we do or do not do, but as a part of us. Cleanliness should be in all our actions, thoughts and deeds.

We should not only keep our selves physically clean but also keep our thoughts and actions clean.

Our soul is like pure water, and that which holds it (our body), is like a vase. Whatever we see through our eyes, listen with our ears, think with our minds, etc. enters the 'water' of our soul. If we look at bad things, then we are polluting (making dirty) the water of our souls. When this happens, we start desiring to see and do things that will cause us even more harm, until the water of our soul will become so murky and filthy that we will never want to be guided or to succeed in the hereafter.

We have to keep our soul uncontaminated by only allowing those things that are good to enter it.

One of the ways to do this is by remaining in a state of tahārah constantly. Being in wudu all the time can help us keep our thoughts clean so that we are always remembering Allāh. In other words, outward (physical) tahārah can act as a shield against invisible najāsah such as evil thoughts that shaytan whispers into our minds and tries to plant into our hearts.

Rasulullāh (s) said, 'There will come a time when people will have unclean inner selves, but beautiful appearances. They will have greed for the world and they will not wish for that which is with Allāh. Their religion will be only for show. Then they will pray desperately like a person who is drowning but Allāh will not answer their prayer.'



Finally, one of the signs of a Muslim is that when he uses something, he leaves it in a cleaner condition than it was before. This means that we should set an example to others and keep the streets free from litter and keep our homes tidy. This will also give others a good impression of Islam because people judge Islam through our behaviour as Muslims. Cleanliness should be one of the main characteristics of every Muslim.

Lesson 2

Doing Good Only for Allāh

Islam teaches us to do good and to do it only for the sake of Allāh. Any good deed that is done only to make ourselves look good and to impress others is not accepted by Allāh. Even if a good deed is done, both for Allāh and for attention from others, it is rejected by Allāh. He only accepts deeds from us that are done 100% for Him and Him alone. When we do something good only for Allāh, we should try and conceal it from others so they do not know that we did it. And we should also never forget to thank Allāh for giving us the opportunity to do something good for His sake.

Doing good only for the sake of Allāh is called **ikhhlās**. And doing good only to show people is called **Riyā**. A person who does good with ikhlās is called a *mukhlis* and a person who does things with riyā is called a *murāi*.

When we do good to impress others it is as if we worship them besides Allāh. Everyday in our salāh, we recite Surah al-Fātiha in which we say:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

You [alone] do we worship, and to You [alone] do we turn for help.

- Surah al-Fātiha, 1:5

Rasulullāh (s) said, ‘If you are sincere in your deeds, a little action will be sufficient for you.’ In other words it is better to do only the wājib sincerely than to do lots and lots of mustahab actions only to show off and impress others.

Nabi Isa (‘a) once said, ‘Sincerity means to do something for Allāh only, not wanting anyone to praise you for it.’

A murāi is like a hypocrite (munāfiq) because a murāi does good deeds only to impress people and to be praised but pretends he is doing it for Allāh. Similarly, a munāfiq is someone who does not really believe in Islam but pretends to be a Muslim only to fool people.

In the Qur’ān, Allāh condemns those who pray only to show off:

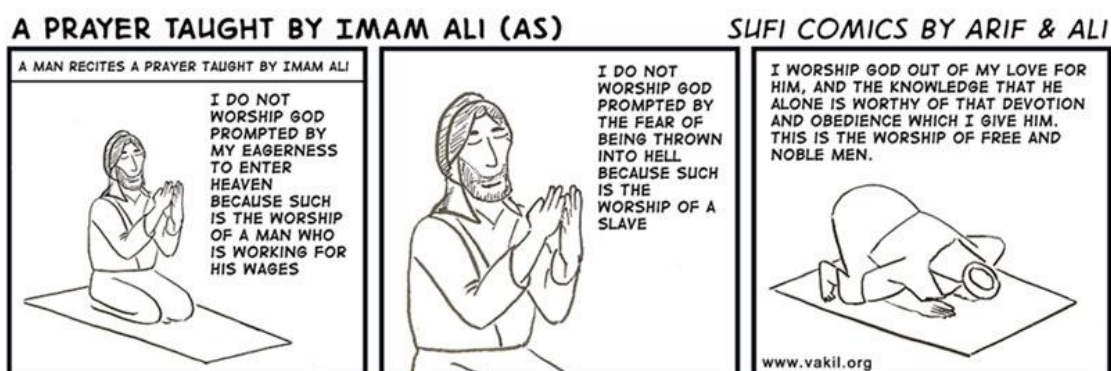
﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَاءُونَ﴾

Woe to them who pray – those who are forgetful in their prayers, those who show off...

- Surah al-Mā’un, 107:4-6

Rasulullāh (s) taught us, ‘Allāh does not accept an action that has even an atom’s weight of riyā.’ And he (s) also said, ‘Allāh has made Jannah harām on every murāi.’

Imām Ali (‘a) did not even worship Allāh because he wanted to go to Jannah or because he feared Hellfire. Instead he worshipped Allāh only out of love for Him and because Allāh deserves to be worshipped. This is the highest level of ikhlās.



Imām Ali (‘a) also said, ‘A person whose outside appearance (of being good) is better than his or her inner state (of being pure in heart) will have few good deeds (on the Day of Judgement).’

And our sixth Imām, Imām Ja’far as-Sādiq (‘a) once said, ‘Some people will be brought on the Day of Judgement before Allāh with their salāh and they will say to Allāh, ‘O Allāh I prayed all this for You’. And Allāh will say, ‘you are lying. You prayed all this so that people should say, ‘look at how much he prays!’ Then Allāh will say, ‘Take him to the fire.’

How do we know if we suffer from the sickness of riyā? Imām Ali (‘a) said, ‘the signs of a murāi are four:

1. They rush to do good when people are watching them.
2. They are lazy to do good when they are alone.
3. They do more of a good action if they are praised for it.
4. And they do less of a good action if no one praises them for it.'

Both our fifth Imām, Imām Muhammad al-Bāqir ('a) and our sixth Imām, Imām Ja'far as-Sādiq ('a) warned us that preserving our good deeds until the Day of Judgement is much harder than doing the good deed itself. They said, for example, sometimes a person does a good deed only to please Allāh but then after many years he praises himself for the good action to others and it becomes useless. When a person does a good deed secretly, Allāh writes a lot of thawāb for it because it was done secretly. Then when he or she tells one person, it is written as a good deed that was done publicly and therefore has less thawāb. And then when he or she tells a second person about it, it is erased as a good deed and it is written that it was not done for Allāh but it was done as *riyā* to show off to people and impress others besides Allāh.

So always be on guard to do good secretly and to protect all the past good deeds you have done. A good way to protect past good deeds is not to remember them. Allāh will preserve them for us. We should instead focus on the future: how to improve ourselves and become better and how to do more good deeds.

How do we increase our ikhlās? Ikhlās will only happen when our obedience and worship of Allāh comes from our hearts and we truly and really love Allāh and Islam more than anything else in the world. Even our love for Rasulullāh (s), the Ahl al-Bayt ('a), and the Qur'ān should come out of our love for Allāh and because of how special they are to Allāh. We should love Allāh even more than we love our own lives.

It is this pure love that is called ikhlās. Ikhlās is the essence of religion and tawhid. That is why every act of worship has a niyyah (intention) in Islam and every niyyah must be done '*qurbatan ilallāh*' (to seek closeness to Allāh) i.e. only for the sake of Allāh.

Even if a person worships Allāh all night or gives a million dollars in charity or fights for Islam until he bleeds to death, if the intention is not to worship and serve Allāh - only for His sake and His pleasure - then it is

all useless and a waste of time and money. It has no value whatsoever. Hence the famous hadith of Rasullāh (s), 'Actions are judged by their intentions.' (*al-'amālu bin-niyyāt*).

This means that the sins or blessings we get for doing something depends on WHY we did it.

Your student workbook has three different anecdotes on Ikhlās vs. Riyā. Your teacher may share some of these anecdotes or you could read them yourself at home.

Lesson 3

Working Hard & Not Being Lazy

Islam does not like people who are lazy, especially those who are able to work for themselves but expect others to do their work or to give them money for nothing.

A person who begs from other than Allāh loses his or her respect. Allāh has promised to feed everyone as long as they keep trying to help themselves and they work hard. Working hard and asking only from Allāh are signs of a good Muslim.

In fact, a faithful (mu'min) Muslim has to work harder than most people. This is because most people work only for this life i.e. for food, their home, money, family, comfort, and so on. However a mu'min has to work for *both* this life and the next. Fortunately, with the right intention (niyyāh), a person can do both at the same time. For example, a person who goes out to work with the intention to feed his family is also building his hereafter and earning thawāb. Similarly, a person who eats food with the intention of gain strength to worship Allāh is also being rewarded for eating.

Working hard for the next world requires us to be constantly mindful of Allāh and His creation. This means for example, to pray sincerely and on time, and to be fair to others and helpful to all in need.

Your workbook has a comic strip of an incident where Imām Ja'far as-Sādiq ('a) was once working hard and digging on one of his farms on a hot and sunny day. A person passed by and saw the Imām sweating and working away at the ground. He condemned the Imām and said, 'O (grand) son of Rasulullāh, how can you do this!' The Imām ('a) looked up from his work and asked, 'Why, what have I done?' And the man answered, 'you are working so hard for this world instead of worshipping your Lord! What if you died because of the heat whilst sweating for the world!'

Imām as-Sādiq ('a) replied him that doing hard work that is halāl is one of the best forms of worship and it would be no shame if a person died

whilst working to help himself and his family. In fact he would be rewarded by Allāh.

This shows that Islam promotes a well-balanced life. Its rules are not just on recitation of Qur'ān and salāh, but also on work and livelihood.

To rely on others to provide for you, especially when you are an adult, means to depend on them. Dependence on an adult is ok if you are a child. But when we are adults, our children and old parents and grandparents should depend on us. We should work hard and depend on Allāh for help.

Some people are like parasites that feed on others. They form a habit of constantly asking others to do things for them even when they can do it themselves. This is a dreadful habit and indicates laziness and taking wrong advantage of other peoples' kindness. Rasulullāh (s) once told his companion Abu Dhar that if you wish to be successful in this world and the hereafter, never depend on others. Even if your whip falls from your hand while you are on a horse, get down and pick it up yourself. If we learn to practice this habit of working for ourselves, we will begin to see the wisdom of Rasulullāh (s)'s advice to Abu Dhar.

If our parents or grandparents ask us to do things for them, however, we should do it for them. That is their right and it is an honour and pleasure for us to serve them and we should thank Allāh for the opportunity to do something for them.

In fact, while we should not take favours from others, we should always be happy to help others. Islam, for example, teaches us never to beg from others but also never to turn away a beggar who begs from us.

Some examples of how you can be self reliant and hard working is to ensure that you make your own bed in the mornings, you clean your own room, help to wash the dishes, and do your own chores. We should not expect others to follow us around making sure that our duties are performed for us, and reminding us to do everything.

A lot of times we complain that our parents treat us like little children. This happens because we don't show a sense of responsibility. We can show we are responsible when we do things without being asked and

especially when we do more than just helping ourselves. Like, for example, when we take the garbage out without being asked to do so and without expecting a 'reward'. This shows we care to do more than just our part at home and we are mature and have a sense of responsibility. As long as we cannot do this, our parents will not trust us and will continue treating us like little kids.

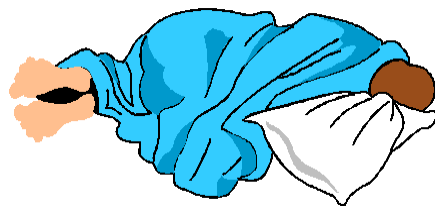
Laziness

Laziness means to avoid work, or putting in the least amount of effort to get something done. Laziness is also addictive. The lazier we behave, the lazier we truly become.

You will never find a truly faithful Muslim lazy and idle. You will always find a faithful Muslim working hard for himself or herself and even helping others. Only hypocrites are lazy while pretending to be religious.

Teenagers who are lazy and do not change as they grow older face many problems later in life. Some of them become untrustworthy because they steal or cheat others to take shortcuts in life and make quick money. Others become like parasites always 'feeding off' and depending on others. And many lose their will to work hard so their families break up.

Of course being tired and relaxing after hard work is not being lazy. A person may even need to socialize with friends or play some sports to re-energize. However sitting around all day, doing nothing meaningful, just watching television or playing computer games are all signs of laziness. In some cases sleeping too much may be a condition that requires medical treatment and such a person should ask for help rather than letting it get worse.



Remember: Never say 'I am bored!!' That is only what people who lack imagination say. If you have finished doing all your work, then pick up a book and read. You don't have to read only for school. Think of what you're good at. That's your gift from Allāh. Now find an interest or a

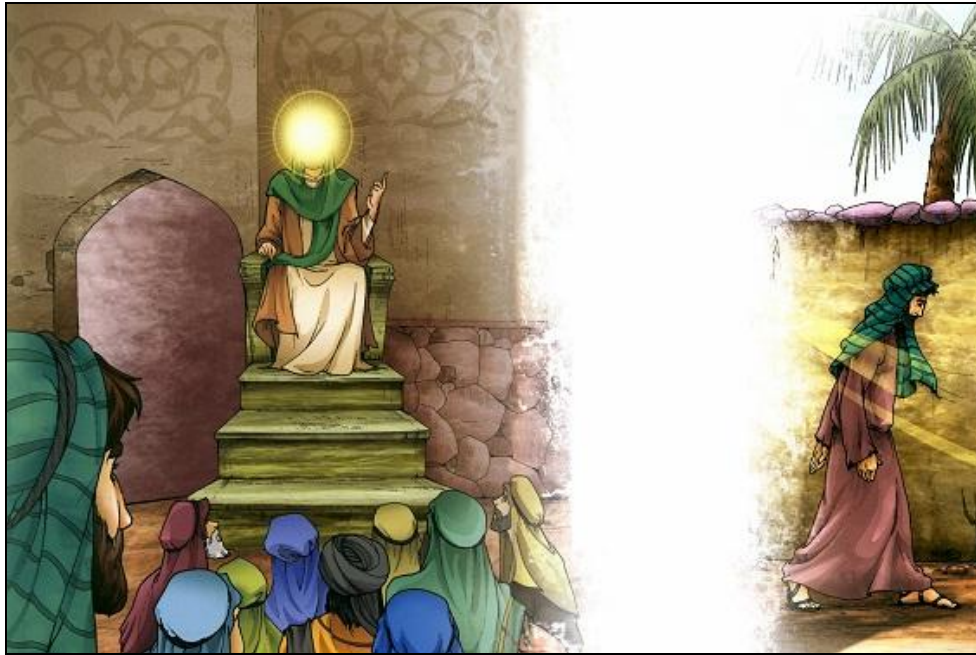
hobby to help you grow your gift. Recite the Qur'ān or read a passage from Nahj al-Balāgha. Join a Book Club or Study Circle. Volunteer with an Islamic youth group or start a group that does projects to help others.

Remember the moral of the story you are about to read is: **Allāh helps those who help themselves.**

The Man Who Wanted Help

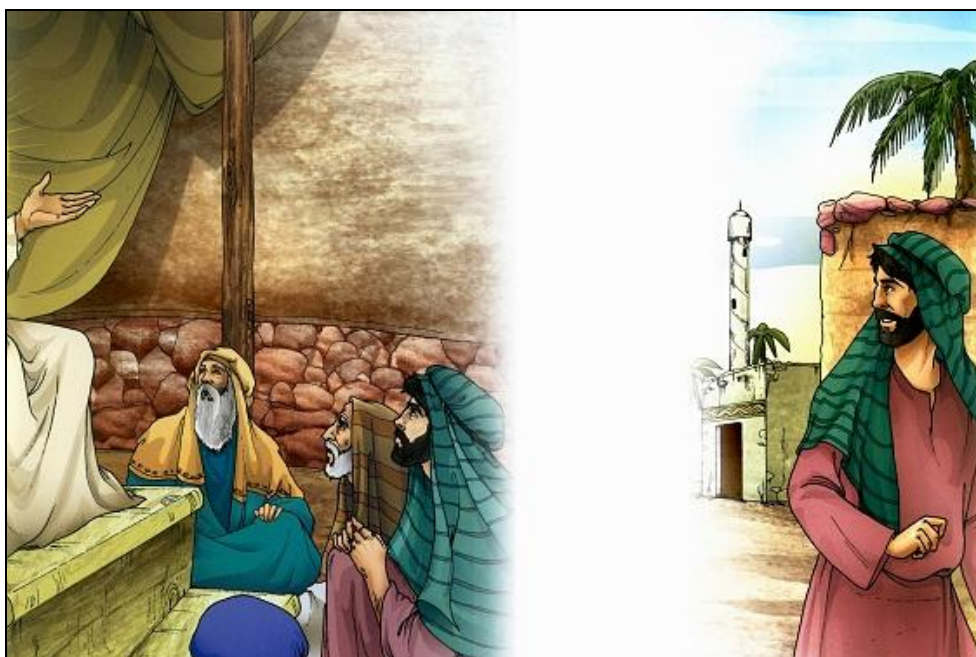


Abdullah sat down feeling hopeless because he could not find any means of providing food and support for his family. His wife noticed how sad and worried he was and said to him, 'Why don't you go to Rasulullāh (s) and ask him to help us with some money?'



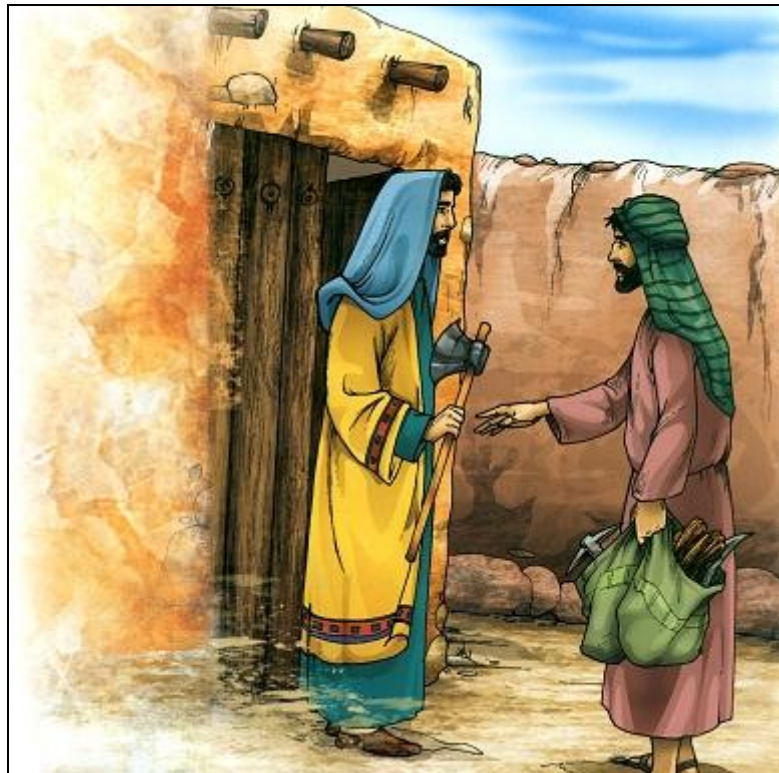
So Abdullah plucked the courage and set out to meet Rasulullāh (s) and to ask for help. Before he could meet Rasulullāh (s), he heard Rasulullāh (s) saying: *'Whoever asks us, we will give him. But one who tries to help himself, Allāh helps him.'*

So Abdullah never said a word and went back home hiding his problem. But his poverty forced him to go again to Rasulullāh (s) and ask for help. Again he heard Rasulullāh (s) saying the same thing as before. Once again, Abdullah kept quiet and went back home. But soon he felt he had to go and ask for help.

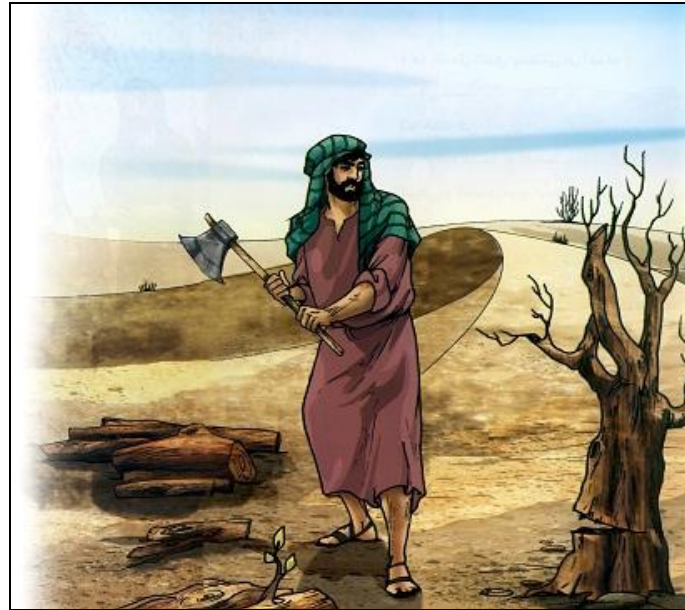


So on the third day, he stood up determined that he would tell Rasullāh (s) of his problem. But again he heard the same hadith. This time however, when he heard the words, ‘Allāh helps the person who tries to help himself’, they had a different effect on him. Instead of feeling hopeless, Abdullah felt as if he had just understood the key to unlocking all his problems. He stood up and walked out with determination to help himself. Abdullah now refused to beg or ask for help. He began thinking how strong he was and what he could do with his own hands without asking someone else for help!!

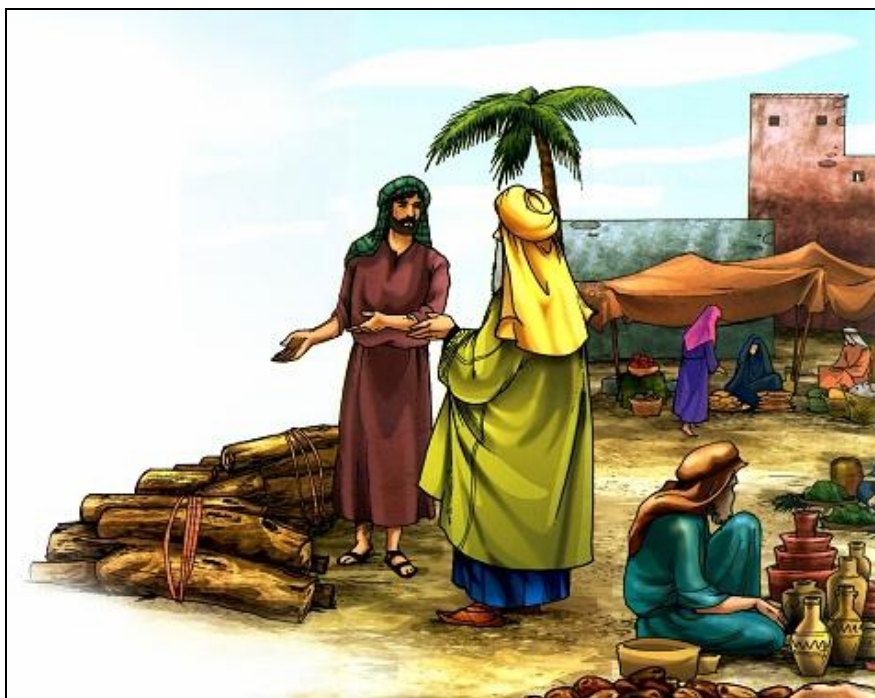
‘What work can I do?’ he began asking himself. Then he noticed that everyone needs firewood everyday but the wood is not easily available and has to be brought from the mountains and the shrubs in the desert. So he decided he would chop wood and sell it as firewood.



But Abdullah did not have any tools to chop wood and he could not afford to buy any. Just then he remembered he had a friend who had an axe. So he went to his friend and asked him if he could borrow the axe to chop wood.



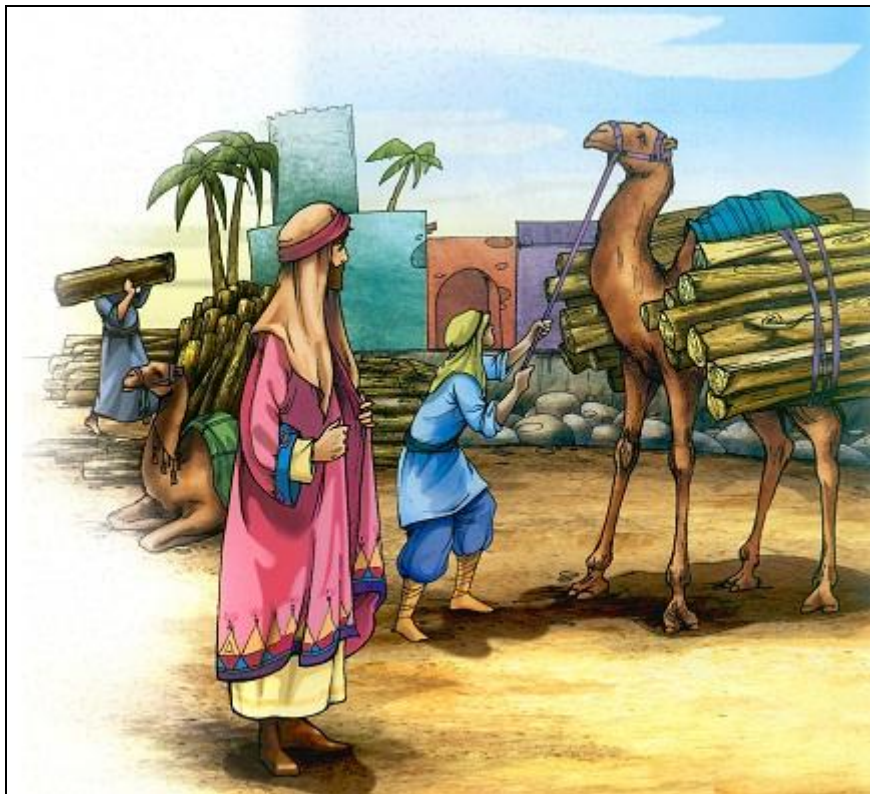
When Abdullah got to the desert, he was surprised to see how far one dead tree was from the other and how far he would have to carry the heavy wood back to the city to sell it. The sun was also very hot and the sand would sometimes blow into his eyes. But every time Abdullah remembered his hungry children and family, he would gain courage to work and he would chop the wood and walk long distances carrying them so that his family would not be hungry and in need again.



As the sun began going down, Abdullah had to rush back before the market places would close and people would go back home. With all the

strength he had left after chopping the wood, Abdullah carried the logs to the market and began shouting at the top of his voice: ‘Wood!... wood!... firewood!... lots of firewood!’

People began buying from him and Abdullah began seeing the reward of his hard work and tasting the pleasure of struggling with his own hands. His wife could not believe her eyes when she saw Abdullah coming home with food for dinner that night. She was even more amazed when he proudly told her that he did not beg or ask anyone for help.



The next morning Abdullah woke up very early and went out again to chop more wood. He did this for many days and soon he was able to return the axe to his friend and buy a new one of his own. After sometime, Abdullah became rich. He bought a camel and hired two people to help him carry the wood from the desert. Abdullah became an example for anyone willing to work hard for himself and how not to beg or depend on anyone except Allāh, *subhānahu wa ta'ala*.

Lesson 4

Trust in Allāh

Trust in Allāh is called at-Tawakkul in Arabic. Allāh tells us to always place our trust in Him and if we do that, He will always take care of us and do what is best for us, even in the worst moments of our lives. For example, He tells us in the Qur'ān:

﴿... فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ ...﴾

...say, 'Allāh is sufficient for me. There is no god except Him. In Him I have put my trust...'

- Surah at-Tawbah, 9:129

﴿قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ﴾

Say, 'He is my Lord; there is no god except Him; in Him I have put my trust, and to Him will be my return.'

- Surah ar-Ra'd, 13:30

Tawakkul requires courage. It is easy to say 'I trust in Allāh' when everything is going well. But we can only know how much we trust Allāh when we face a problem in life. For example, if we work hard but still fail an exam, do we lose hope of ever succeeding? What do we do next? Do we remain patient, try harder and place our trust in Allāh that He will help us? Or do we give up?

If we place our trust in Allāh, we will never feel sad or afraid even if most people are against us. But if we place our trust in friends or money we will always feel insecure when we lose them. To trust Allāh we must be convinced that no one has more power than Him. That way, we are never worried no matter what happens to us in life because we know that as long as Allāh is there to look out for us and protect us, we will be fine.

Allāh mentions this in the Qur'ān as well:

﴿إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرُكُم مِّن بَعْدِهِ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

If Allāh helps you, no one can overcome you, but if He leaves you, who will help you after Him? So in Allāh let all the faithful put their trust.

- Surah Al-i Imran, 3:160

And Allāh praises those who never lose hope and trust in Him even when other people try and frighten them. After the Battle of Uhud, when many Muslims were hurt and injured, some hypocrites tried to frighten them but the Muslims showed tawakkul and so Allāh praised them:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخَشَوْهُمْ فزَادَهُمْ إِيمَانًا وَقَالُوا
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

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

- Surah Al-i Imran, 3:173

Of course trust in Allāh does not mean that we become lazy and irresponsible and never do anything to help ourselves. Tawakkul is not to just sit at home and hope Allāh will send everything you need. It is to work hard as if it all depends on you and then to place your trust in Allāh as if it all depends on Him.

For example, when we are sick, we should seek all the medical treatment we can. Thereafter we should trust that Allāh will do what's best for us and therefore never lose hope. Similarly we should study and work as best as we can whilst placing our trust in Allāh to help us.

The following story is about our ninth Imām, Imām Muhammad al-Jawād ('a) and how great his tawakkul on Allāh was even from a young age. It shows the relation between courage and trust in Allāh. The more trust a person has in Allāh's protection and power, the more courage they will have in danger. And the opposite is also true.

Trust in Allāh – Never Fear of a Tyrant

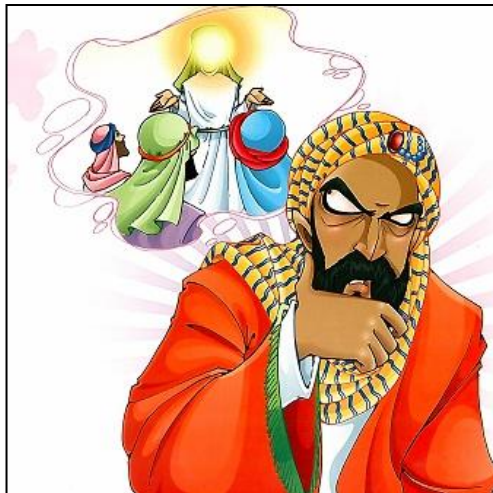
After poisoning Imām Ali ar-Rida (‘a), the Abbasi Caliph Ma’mun could no longer stay in Khorasan. The people there hated him even more and wanted to overthrow him so he had to move his capital from Khorasan in Iran to Baghdad in Iraq.

In Baghdad, Ma’mun set up another kingdom for himself and began cheating people into believing that he was a good man and a pious Muslim.



In his heart, Ma’mun knew that the young son of Imām ar-Rida (‘a), the ninth Imām, Muhammad al-Jawad (‘a) was the rightful successor of Rasulullāh (s).

Ma’mun ordered his people to bring Imām Muhammad al-Jawad (‘a) from Madina to Baghdad so that he could keep an eye on him. The spies of Ma’mun were watching every move of Imām al-Jawad (‘a).



Ma’mun’s main concern was to keep people away from Imām al-Jawad (‘a) and that is why he brought him to Baghdad. But even there, Imām al-Jawad (‘a), despite his young age, began to teach people religion and other sciences.

So Ma’mun then began sending all the learned scholars to sit with Imām al-Jawad (‘a) and to debate with him and ask him difficult questions. But whatever they asked, Imām al-Jawad (‘a) was able to answer all their questions easily.

And Imām Muhammad al-Jawad (‘a) also asked them questions but they were not able to answer him.



One day, Ma'mun decided to go fishing with his ministers and soldiers. A large number of troops came out on the streets of Baghdad. They were many horses and soldiers everywhere in the streets of Baghdad and people began running home and hiding away out of fear of the cruel Ma'mun and his people.

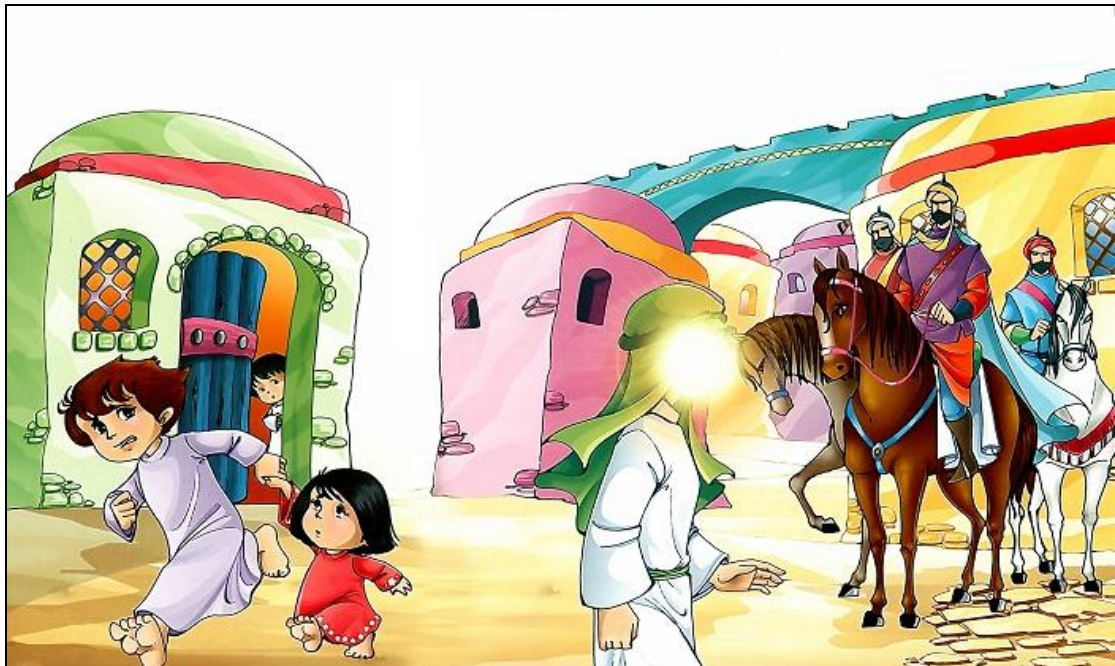


All the mothers in the streets took their children and ran home while the shopkeepers shut down their shops and hid inside.

Ma'mun rode on his horse through the streets of Baghdad with a lot of pomp and glory, very proud of his power and how everyone was afraid of him. This is how all tyrants are. They love it when even innocent people are scared of them.

On one of the streets, there were children playing and Imām al-Jawad ('a) was passing by them, when all the children began running away to

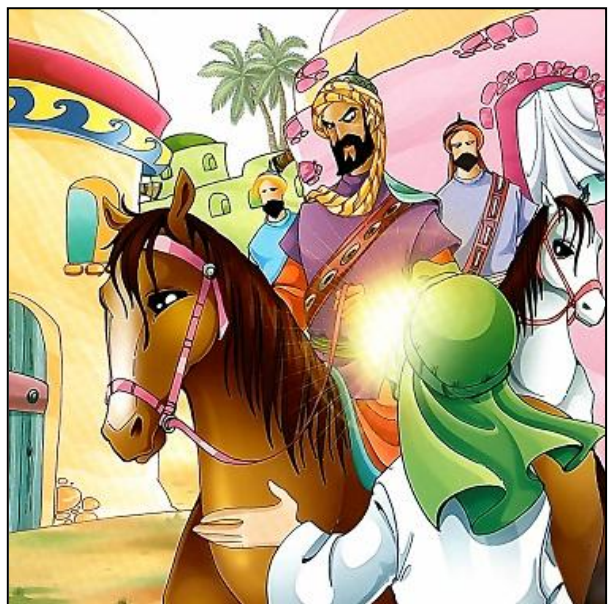
their homes because they saw the horses of Ma'mun approaching. Soon everyone was hiding in their homes.



But Imām Muhammad al-Jawad (‘a) did not run away. He stood there without any fear and was walking casually, ignoring Ma’mun and his soldiers, as if nothing important was happening.

The Caliph Ma’mun saw how all the children ran away except this one young boy, Imām al-Jawad (‘a) and he was not happy. When he came closer, he pretended he did not recognize who this boy was and asked him, ‘Little boy, why did you not move out of the way and run away like all the other children who got scared?!!’

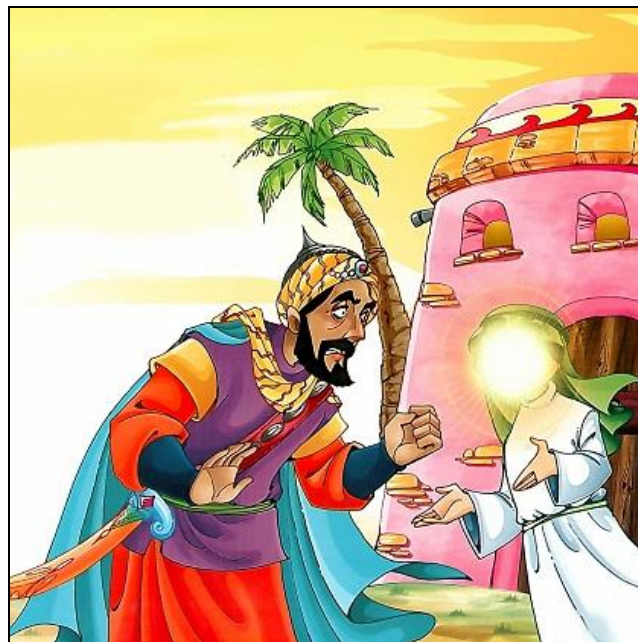
Imām al-Jawad (‘a) replied the Caliph Ma’mun fearlessly, ‘the road is wide enough for you to pass with your soldiers and I can walk without coming in your way. And I have not committed any crime or done anything wrong to deserve punishment, so why should I run away or be afraid of you?’



And so Ma'mun passed with his soldiers and went off fishing. But his pride was broken by Imām al-Jawad ('a) and he was disgraced by the courage and the brave answer that Imām Muhammad al-Jawad ('a) gave him despite his young age.

When Ma'mun returned from fishing, he called Imām al-Jawad ('a) to his palace and said to him, 'Tell me, what am I hiding in my hand right now?!

And Imām al-Jawad ('a) replied him, 'You are hiding a little fish that you caught from the river Dajla and you are asking me this question because you want to test me to see if I am really an Imām and if Allāh has really taught me everything!!'



Al-Ma'mun was shocked to hear this and said, 'Truly, you are the son of ar-Rida ('a)!!'

Lesson 5

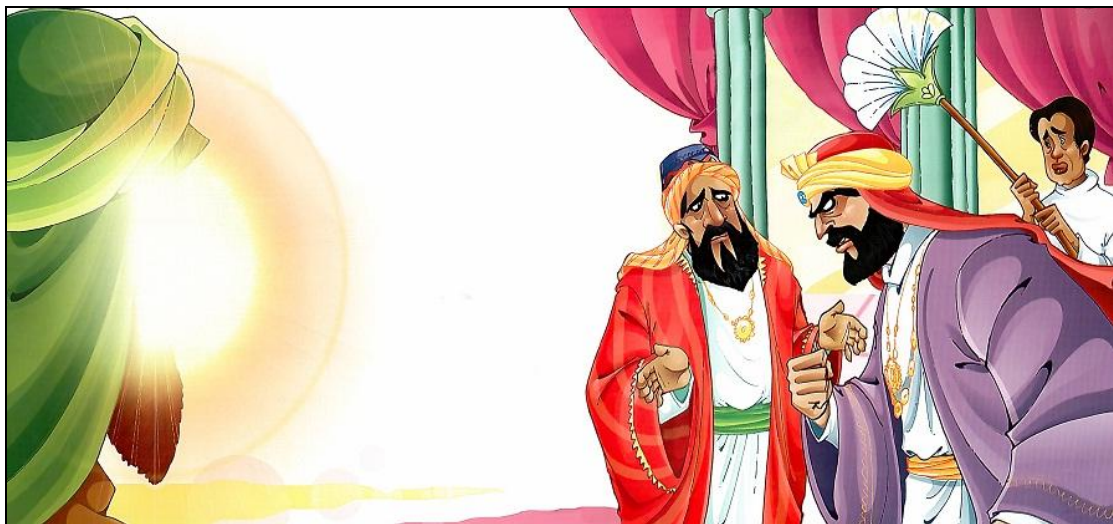
Allāh Protects Those He Loves

In the previous lesson we learnt about tawakkul and how we automatically become courageous when we trust no one and nothing more than Allāh. In this lesson, we continue studying the same virtue of tawakkul.

A person who has trust in Allāh knows that unless his or her time to die has come, nothing can harm him or her without Allāh's will and permission. So the faithful are not harmed even when there is great danger that they are unaware of and unprepared for. Whether they are surrounded with friends or about to meet an enemy, the true faithful have more trust in Allāh's protection than their own strength and ability. And when a person surrenders himself or herself to Allāh, then Allāh takes charge of his or her protection.

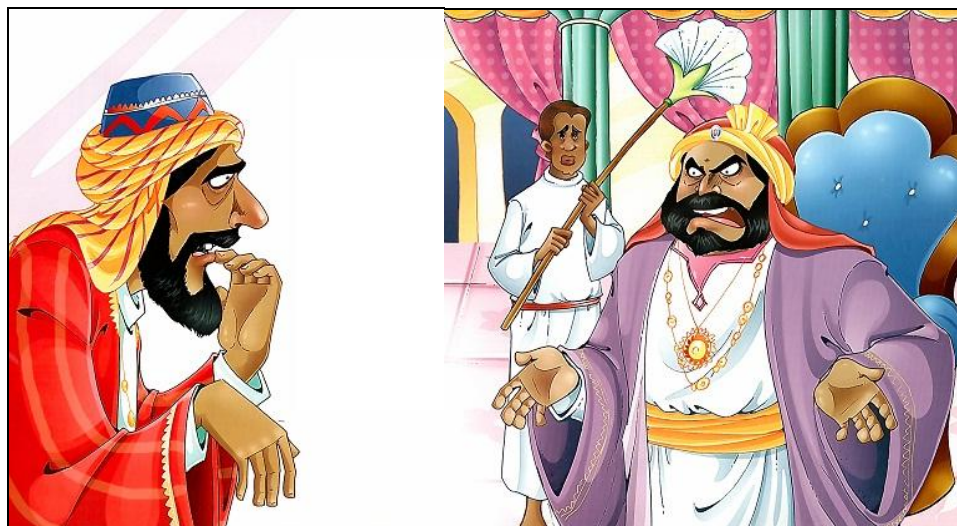
The following is a beautiful story about our tenth Imām, Imām Ali al-Hādi ('a) and how wherever he went, Allāh always protected him.

Imām al-Hādi ('a)'s Invisible Guards



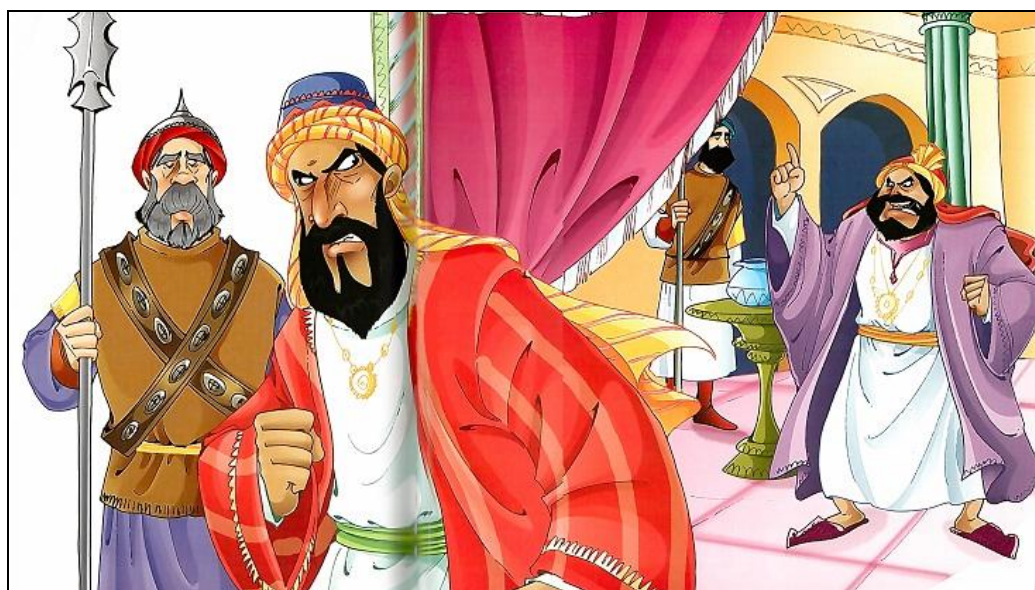
The cruel king and caliph Mutawakkil al-Abbasi was always angry at others. But one day, he was even angrier and more upset than normal.

Mutawakkil especially hated the family of Rasulullāh (s) and when he was really angry, the people did not know what to do. Everyone was scared to tell him to calm down because he might order them to be killed. So no one could even speak to him when he was angry.



Just then, the vizier of Mutawakkil, whose name was Fath bin Khāqān, entered the palace and saw how angry Mutawakkil was. When he tried to find out the reason, he was told it was because some of the spies had told Mutawakkil about some words that the tenth Imām, Imām Ali al-Hādi (‘a) had said against him.

The vizier Fath bin Khāqān tried to calm the caliph Mutawakkil down and told him, ‘I am sure Ali al-Hādi never said any words against you. Maybe we should check if what the spies have told you is correct.’



But Mutawakkil got even angrier. He shouted in the face of the vizier and said, 'my spies are right. Ali bin Muhammad is from the family of Rasulullāh (s) and he hates me and wants to overthrow me. I trust my spies. They would never lie to me!!'

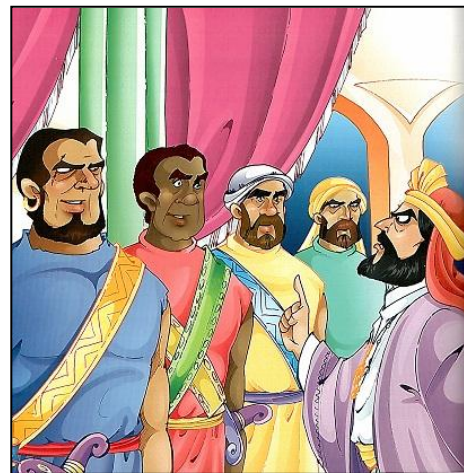
The vizier Fath bin Khāqān said, 'But Imām Ali al-Hādi has not done anything against you so far... why do you suspect him?'



This made Mutawakkil even angrier and he refused to listen to the words of his vizier. Mutawakkil really hated the family of Rasulullāh (s). He had already destroyed the grave of Imām Husayn ('a) and imprisoned and killed hundreds of Shi'ahs. This was because he knew that the

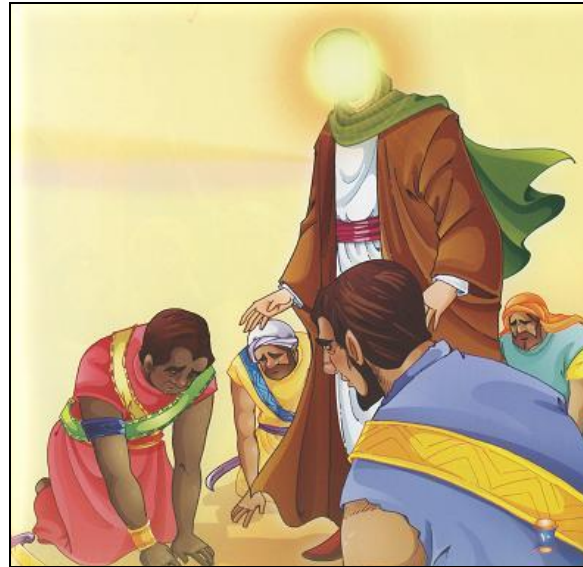
real Imām and rightful successor of Rasulullāh (s) was Imām Ali al-Hādi ('a) and not him.

Mutawakkil then began thinking of all the things his spies had told him about Imām Ali al-Hādi ('a). And the more he thought about it, the more he hated Imām Ali al-Hādi ('a) and began thinking of how to kill him.

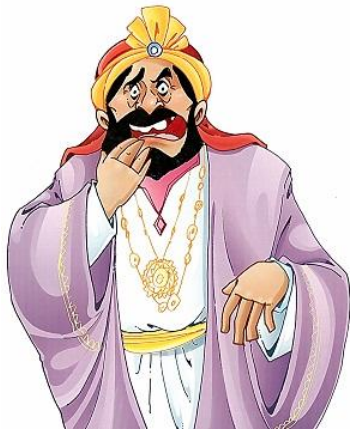


Finally, he called four of his cruelest soldiers and told them, 'I am going to invite Ali bin Muhammad al-Hādi to the palace right now. When he comes in, I want you all to pounce on him and cut him into pieces with your swords!!'

And so Mutawakkil summoned Imām Ali al-Hādi ('a) to his palace. The four strong men got ready with their swords to attack the Imām and to kill him. But as soon as he came in and they saw him, they were overwhelmed with his personality and felt so weak in front of him that they dropped their swords and fell on the ground and began kissing his feet.



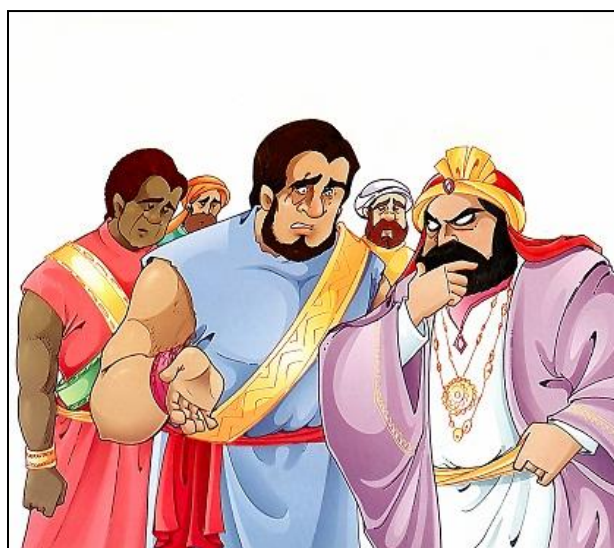
The caliph Mutawakkil became speechless. He did not know what to say or do. So he sat down with the Imām for a bit to talk to him and then, by the grace of Allāh, Imām al-Hādi (‘a) left the palace of Mutawakkil and went home safe and sound.



When Imām Ali al-Hādi (‘a) had left, Ma’mun asked his four guards, ‘Why didn’t you kill him and why did you disobey me?!’

They said, ‘master, when al-Hādi entered the palace, we saw swords all around him

protecting him but we couldn’t see who was carrying them. We got so scared that our swords dropped from our hands and we fell to the ground and were speechless.’



Lesson 6

Friends & Friendship

Friendship



Islam places great emphasis on friendship. After our own family and relatives, the closest human beings to us are our friends. Often our friends will influence us more than even our family. This is because we don't choose our family but we get to choose our friends. And friends are usually close to us in age and therefore have similar interests, ambitions and goals as us.

Imām Ali ('a) has said, 'Friends are like one soul in different bodies.'

But the influence of friends can be positive or negative. When we hang out with friends who have non-Islamic values or bad morals, they exert a negative influence on us and through peer pressure, we may become like them. People around us also judge us according to the kind of friends we keep.

Nabi Sulayman ('a) once said, 'Do not judge a person until you see who he spends time with. Because a person is known by those like him' (i.e. his friends and whose company he keeps).



Imām Ali ('a) also said, 'Every person leans to his own type'. This is very similar to the English expression, 'Birds of a feather flock together.'

Sinful Friends

Rasulullāh (s) said, 'People are attracted to the religion of their friends. Therefore you should see who your friends are.'

The Qur'ān as well teaches us that some people on the Day of Judgement will regret very much the friends they kept because had it not been for the bad influence of the friends, they would have gone to

Jannah forever instead of Jahannam forever. But because of their friends they will cry out with a lot of regret:

﴿يَا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا﴾

Woe to me! I wish I had not taken so-and-so as a friend!

- Surah al-Furqān, 25:28

And some people, because they were wise and strong in their *imān* (faith) and they refused to listen to the negative influence of friends and they left them, they will be very happy on the Day of Judgement because they didn't listen to such 'friends'. They will look down into Hellfire and see the bad 'friend' who almost managed to destroy his chance to go to Jannah:

﴿فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ . قَالَ تَاللَّهِ إِن كِدَّتْ لَتُرْدِينِي . وَكَلَّوْا نِعْمَةَ رَبِّي

لَكُنْتُ مِنَ الْمُحْضَرِينَ﴾

Then he will take a look and see him in the middle of hell. He will say, 'By Allāh, you had almost ruined me! Had it not been for my Lord's blessing, I too would have been among those called to account (i.e. punished)!'

- Surah as-Saffāt, 37:55-57

It is for this reason that Rasulullāh (s) taught us, 'It is better to be alone (without friends) than to have a sinful friend (who is a bad influence).'

And Imām Ali ('a) gave us a very good example of how friends influence us. He said, 'A sinful friend will bring sin to you just like if you hang around a stench, you carry the bad smell on you even when you leave and go elsewhere.'

A good friend obviously has the opposite effect and we carry a fragrance of goodness with us wherever we go.

And our ninth Imām, Imām Muhammad al-Jawad ('a) also gave us another example by saying, 'Beware of an evil friend. He is like a sword – shiny and beautiful to look at but it is dangerous and cuts you when you touch it.'



Friends to Keep and Friends to Avoid

The Qur'ān tells us to avoid 'friends' who make fun of religion and have no respect for Allāh and His signs (such as the Qur'ān, Rasullāh (s), the Ahl al-Bayt ('a).)

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

When you see those who gossip impiously about Our signs, avoid them until they engage in some other discourse; but if Satan makes you forget, then, after remembering, do not sit with the wrongdoing lot.

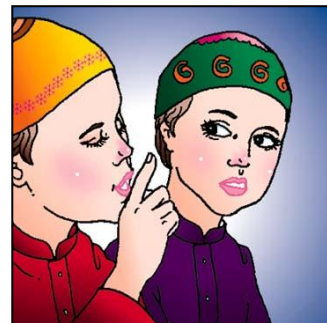
- Surah al-An'ām, 6:68

1. Keep a friend who is good for your religion and your hereafter. This is a friend who reminds you of Allāh, loves Islam and encourages you to help in Islamic activities.
2. Keep a friend who always prays on time and encourages you to pray also. Avoid a friend who skips salāh or doesn't pray at all.
3. Keep a friend who loves you and defends you even when you are not present and when others try to say nasty things about you.
4. Keep a friend who loves his or her family and encourages you to love and respect your parents and family. Avoid a friend who hates his parents and does not keep relations with his or her family.
5. Keep a friend who shares with you in any work you do together and shares in the cost of anything you buy e.g. takes turns to pay for a meal. Avoid a friend who always expects you to work for him or her and to pay all the time. Such a person is only using you and will leave you when you have no money or cannot help him.
6. Avoid a friend who loves listening to your secrets but then tells it to others. Such a person is not trustworthy.
7. Avoid a friend who praises you on your face but backbites and speaks ill of you to others when you are not present.
8. Keep friends who are intelligent and hard working at school. Avoid friends who are lazy and don't like gaining knowledge and spend all their time only talking about games, fun and pleasure.

9. Keep friends who are Muslims and your mahram. A Muslim never has 'friends' of the opposite gender who are not his or her mahram, even if they work together and are very respectful toward each other. A Muslim also never has very close friends or 'best' friends who are not Muslims.
10. Remember: Our best friends are Allāh and our living Imām ('atfs). You should not love anyone more than them and not disobey them for anyone.
11. Remember: Your parents love you more than any friend ever will. Even when your parents scold you or annoy you. When you are in trouble, your parents will always be there for you.

Our 4th Imām, Imām Ali Zayn al-Abideen ('a) has said that you should not make friends with the following people:

1. Liars, because with their lies they deceive you from the right path.
2. Sinners because their friendship is not dependable.
3. Stingy people because at the time of need and difficulty these people will not be your friends.
4. Foolish people because they may try to help you but will cause you more harm due to their ignorance.
5. People who cut off relations with their own family because Allāh has cursed these people.



And our sixth Imām, Imām Ja'far as-Sādiq ('a) has said you can never know if someone is a true friend until you test him or her in three things:

1. Until you see him when he is angry. Does he change from being fair and become unfair?
2. Until you see him with money. Does he help you if you need to borrow money?
3. Until you travel with him and see how he behaves when on a journey.

An Anecdote

Everyone needs friends, but friends are only worth having if they are true friends.

Two travellers were on the road together, when a robber suddenly appeared. One man ran for a tree and climbed up and hid in the branches. The other was not as fast so he threw himself onto the ground pretending to be dead.

The robber came to the man on the ground, whispered something in his ear and went away.

When the robber had gone the man in the tree climbed down and asked his friend what the robber had whispered in his ear.

His friend replied that the robber had told him to find a better friend who would not leave him at the first sign of danger!

Rights of a Friend

True friends have many rights. Some of them are that:

- You should respect and love them as well as respect their parents and family.
- You should invite them to your home every once in a while and you should visit them when they invite you over.
- You should bring them gifts when you return from a trip.
- When you see them doing something wrong, you should correct them gently and when you see them doing something good, you should praise and encourage them.
- If someone speaks ill of them when they are not present to defend



themselves, you should defend them.

- You should ask about them if you don't see them or hear from them in a while.
- You should visit them when they are sick.
- You should help them when they are in trouble.
- You should remember them in your duas.
- You should attend their funeral when they pass away and continue praying for them and visiting their grave.

Joking and Teasing

When friends get together they usually try and make each other happy. The most common way is by joking and laughing. This is very good provided we remember two rules when joking:

1. Never lie even when joking.
2. Never make fun of anyone whether he or she is present or absent. People who get pleasure out of teasing others just to make others laugh are cowards who want to look good themselves but would never be happy if they were teased by others.

Rasulullāh (s) said, '(Even) I joke but I don't say except what is true.'

Imām Ja'far as-Sādiq ('a) also said, 'Every true believer has a sense of humour.' And he once asked a companion called Yunus ash-Shaybani, 'How is the jesting and joking amongst yourselves?'

'Very little,' replied Yunus. 'You should have some of it,' Imām as-Sādiq ('a) said, 'for it is part of good character. Through it you get a chance to make another fellow Muslim happy. Even Rasulullāh (s) would sometimes make a person laugh just to make him feel happy and good.'

But this kind of joking is light-hearted to bring happiness and a smile to a faithful's face. On the other side, loud laughter that involves lying, making up stories, making fun of other people or other ethnicities or cultures is against the *akhlāq* of a Muslim.

A Muslim should neither laugh nor make others laugh so much that they forget Allāh or the Hereafter and become occupied with the world and its pleasures. A Muslim should also not imitate others or clown around or make a fool of himself or herself just to make others laugh so that people should like him.

Remember that even if people say they love you because of how ‘funny’ you are, they may not really respect you. No one respects a clown who makes a fool of himself. They only like being around you because you make them laugh and while you enjoy the attention they give you briefly, when they go away, they think of you as being ‘silly’ or a ‘clown’. And this is not how a *mu'min* should be thought of.

Some ahādith say that when a person laughs or jokes too much he or she loses the light (*nur*) of their face and some of their wisdom and knowledge. Excessive laughter and useless jokes take away your self-respect and even later when you grow up and have a family, you are only remembered for how you were before and people may label you with nicknames and continue to tease you for the rest of your life.

This also means that a Muslim should not be a professional comedian who makes a living out of making others laugh by talking nonsense, teasing others and telling rude and dirty (vulgar) jokes.

In summary, a Muslim should neither be serious and angry all the time nor silly and always joking and laughing. Instead a Muslim should always smile at people, speak and laugh softly and joke light-heartedly to bring happiness to others.

Islamic Culture & Values

The reason why Islam emphasizes having Muslim friends is because friends will also influence our culture and values – how we dress, what we eat, how we talk, how we behave with our parents and others, what we always think about and our goals and values in life. This is what culture is: a set of values and habits that a group of people follows as part of their lives.

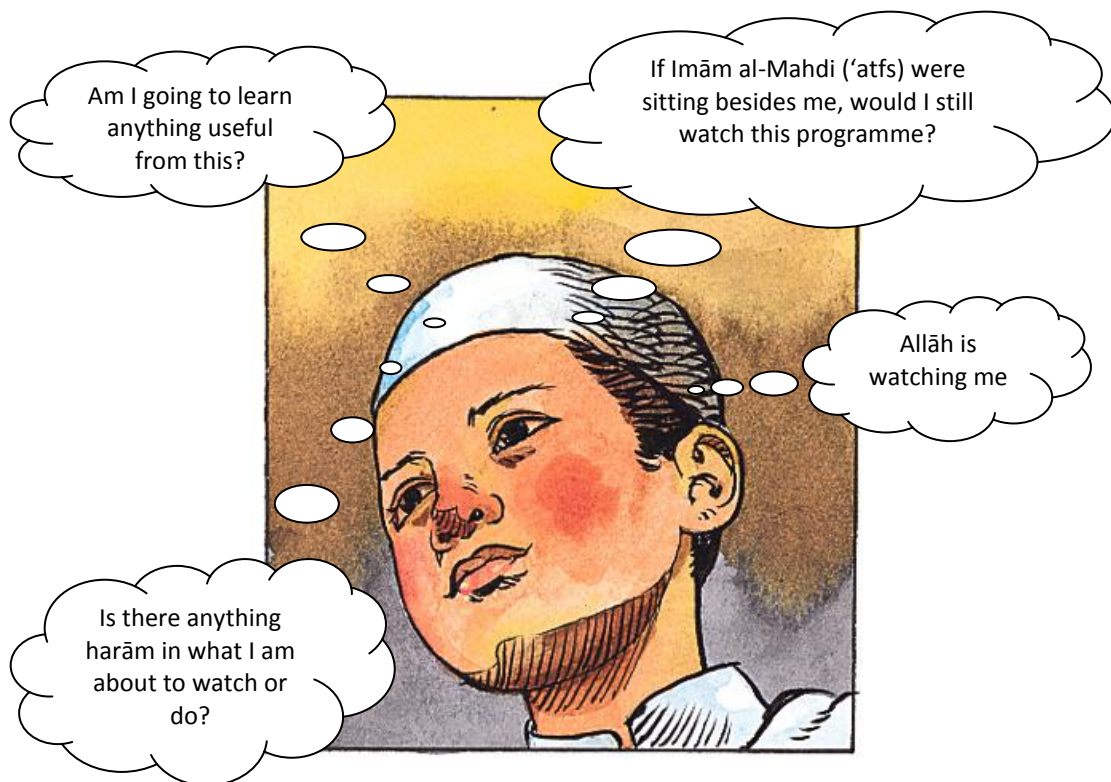
Besides friends, other means that influence our culture are the TV, the computer and other such modern technology. In particular we can be influenced by the computer games we play and the internet sites we visit. Sometimes we even have virtual friends whom we never meet physically but we chat with them on the internet. These too can have a positive or negative influence on us.

As Muslims, our culture should come from two sources: the Qur'ān and Hadith. The more we practice the teachings and knowledge from these two sources, the more Islamic our culture and behaviour will be.

Remember also, when we go around with Muslim names and wear hijāb, we are also carry the name of Islam with us. People look at us and judge Muslims and Islam. So represent it right!

Let us make Islam a part of our daily lives and not just something we practice in the masjid and madrasah. This is will automatically influence the kind of friends we choose, the TV programmes we watch and what we make as our goals in life.

Before you turn on the TV, visit a website or chat online, think:



Lesson 7

Tark as-Salāh

‘Tark’ in Arabic means to leave something. *Tark as-Salāh* is therefore to skip salāh that is wājib by not praying at all or praying on and off or always making it *qadā*. This is a major sin in Islam.

Salāh is the most important pillar of Furu’ ad-Din. Rasulullāh (s) has said:

الصَّلَاةُ عَمُودُ الدِّينِ . إِنَّ قُبِلَتْ قُبِلَ مَا سِوَاهَا وَإِنْ رُدَّتْ رُدَّ مَا سِوَاهَا

Salāh is a pillar of religion. If it is accepted all else will be accepted. And if it is rejected, all else will be rejected.

Rasulullāh (s) also said, ‘The thing that turns a Muslim into a Kāfir is to skip salāh intentionally or to offer salāh but to consider it insignificant and unimportant.’ And he (s) also said, ‘There is no difference between faith (*imān*) and disbelief (*kufr*) except the omitting of salāh’.

Someone once asked our sixth Imām, Imām Ja’far as-Sādiq (‘a) why a person who commits other major sins does not become a kāfir but a person who stops praying salāh becomes a kāfir?

Imām Ja’far as-Sādiq (‘a) replied that when a person commits other sins, it could be because of some reason like being tempted or being angry. But when a person stops praying there is no reason except that they no longer have faith in Allāh.

In his last moments before leaving this world, Imām Ja’far as-Sādiq (‘a) said, ‘Our help on Day of Judgement (*shafā’ah*) will not benefit those who take their salāh lightly.’

Some people, when they are told to pray, they make up excuses like saying Allāh (s.w.t.) is not in need of our prayers, He only looks at how good we are, salāh is only to make us good and if we are good we don’t need to pray, and so on. These are all silly excuses whispered in their minds by shaytan. It is true that Allāh does not need our salāh but salāh is done in obedience to Allāh’s command. It shows our willingness to surrender and bow before our Creator. It is also our connection and

'rope' to Allāh and so we always need it no matter how good we think we have become.

Tark as-Salāh in the Qur'ān

There are numerous āyāt in the Qur'ān that emphasize the importance of salāh and condemn *tark as-salāh* or even neglecting salāh and treating it lightly. Here are some of the āyāt:

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ...﴾

But there came after them an evil generation, who neglected salāh and followed their desires...

- Surah Maryam, 19: 59

﴿وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

...And keep up the prayer (salāh) and do not be of the polytheists...

- Surah ar-Rūm 30: 31

The āyah above means that a person who neglects salāh becomes like the idol worshippers and polytheists (*mushrikin*).

﴿إِلَّا أَصْحَابَ الْيَمِينِ فِي جَنَّاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ﴾

Except the People of the Right Hand. [They will be] in gardens, questioning about the guilty: 'What brought you into Hell?' They will answer: 'We were not among those who prayed...'

- Surah al-Muddaththir, 74:39-43

﴿فَلَا صَدَقَ وَلَا صَلَّى. وَلَكِنْ كَذَّبَ وَتَوَلَّى﴾

So he (who is deserving of Hellfire) did not accept the truth, nor did he pray (salāh), But he called the truth a lie and turned away...

- Surah al-Qiyāmah, 75:31-32

﴿فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَاءُونَ﴾

So woe be to those praying ones, who are unmindful of their salāh, who do (only) to be seen (by others)

- Surah al-Mā'ūn, 107: 4–6

Rasulullāh (s) said that a person who neglects salāh and is lazy in fulfilling his wājib salāh will have fifteen punishments. Six of them in this life, three at the time of death, three in the grave (during barzakh) and three in the hereafter:¹

The punishments for one who forsakes or neglects salāh in this world are:

1. His or her life is reduced.
2. His or her sustenance (rizq) is reduced.
3. The mark of goodness disappears from his or her face.
4. None of his or her good deeds will be accepted and he will not be rewarded for them.
5. His or her du'as will not be answered.
6. Even when virtuous people pray for him or her, it will not benefit him or her.

The punishments that befall such a person at the time of death are:

7. He or she will die with disgrace.
8. He or she will die feeling terrible hunger.
9. He or she will die with such terrible thirst that even if they were to drink all the water of the earth their thirst would not be quenched.

The punishments that he or she will suffer in the grave are:

10. An angel will be appointed to punish him or her.
11. His or her grave will be made very narrow and confined.
12. His or her grave will be dark and horrifying.

And the punishments in the hereafter and on the Day of Judgement are:

13. The angels will drag him or her for accounting whilst others will be watching.
14. His or her accounting will be very strict and unforgiving.

¹ 'Allamah Dastghayb, Dhunub al-Kabirah on Tark as-Salah

15. Allāh will not look at him or her with mercy or purify them and there is a terrible punishment waiting for them.

Salāh - The Most Important Religious Obligation

We have already mentioned the hadith of Rasulullāh (s) that if salāh is accepted all else will be accepted and if it is rejected, all else will be rejected. Imām Ja'far as-Sādiq ('a) said the same thing and also added, 'On the Day of Judgement, the first thing that one has to account for is their salāh.'

Salāh is so important that as part of *al-amr bil ma'ruf* and *an-nahi 'anil munkar*, we should not even keep friends with Muslims who don't pray their salāh. Rasulullāh (s) said, 'One who laughs (in a friendly manner) with the neglecter of salāh, is like a person who has demolished the Ka'bah 70 times.'

This means that we should not encourage or even befriend and help a person who neglects salāh if by doing so the person will continue to skip salāh.

And for ourselves, we should always ask how we could make our salāh better and more beautiful. For example, during salāh we stand before our Creator and the Lord of the Universe. How can we make it more special? Can we wear special clothes for salāh? Can we make our ruku' and sujud longer and pray with more concentration? Can we learn to pray more slowly? We should always give our salāh very special importance and try and get ready for salāh as if we are going to meet someone really, really important. It is an honour that Allāh has given us over all His other creation that five times a day we can stand before Him and glorify and praise Allāh and talk to Him.

One way to make our salāh more beautiful is to do extra mustahab acts before and after salāh. These are called the *ta'qibāt* of salāh.

We should always try and do the following before our salāh:

1. Wear clean clothes preferably white and loose clothing.
2. Apply perfume.

3. Pray in a quiet corner (when at home) that is neat and tidy with no pictures or objects or mirror in front of us.
4. Brush our teeth before salāh.
5. Wear an aqiq ring.
6. Comb our hair.
7. For boys, wear a prayer cap.
8. Do the adhān and iqāmah before starting to pray.

And we should always try and do the following after salāh:

1. Recite the Tasbih of Sayyida az-Zahra ('a).
2. Recite du'as that are recommended after that particular salāh.
3. Ask Allāh for forgiveness by reciting a tasbih of istighfār.
4. Doing a sajdah of shukr at the end, to give thanks to Allāh for everything He has blessed us with and to beg Him to accept our salāh. We can do this by, for example, saying 'shukran lillāh' a hundred times in sajdah.
5. Recite ziyārah of the Ma'sumeen ('a).

How Salāh is Neglected

We all understand the meaning of *tark as-salāh* as skipping salāh or not praying at all. But what does taking salāh lightly or being unmindful of salāh mean?

Here are some of the ways in which salāh is taken lightly:

1. When we rush through our salāh as fast as possible because we want to go back to play our games or enjoy ourselves with our friends.
2. When we are absent-minded and we let our minds wander without focusing on Allāh or what we are saying to Him.
3. When our ruku's and sujud are very brief and it is as if we are just tapping our heads on the ground.

4. When we make a habit of praying late and just before *qada* time instead of praying on time.
5. When we stand to pray very lazily and with sluggishness and half-heartedness.
6. When we pray while we are distracted by noise (like TV) or we are very sleepy and hardly aware of what we are doing.

Taking our *salāh* seriously is the opposite of all the above. It means to pray carefully and slowly, to prolong our *salāh* especially our *qunut*, *ruku'* and *sujud*, to concentrate whilst praying, and so on.

Importance of Visiting Masājid (pl. of Masjid)

Rasulullāh (s) said, 'Come to the masājid because the masājid are the houses of Allāh on the earth. Whoever comes to the masjid after purifying themselves (i.e. with wudu), Allāh purifies them from their sins.' And Rasulullāh (s) also said, 'to sit in the masjid waiting for the time of *salāh* is an act of worship (*'ibadah*) as long as a person is not backbiting.'

In another hadith Rasulullāh (s) said that when a person goes to the masjid with the intention of praying *salāt al-jamā'ah*, they get the reward of 70,000 good deeds for every step they take.

And he (s) also advised us saying, 'Do not just pass by a masjid without stopping to pray two rak'ahs in it.' This means even if it is not time for *salāh*, if you stop at a masjid just to pick something or for another event, you should pray two rak'ahs to Allāh out of respect for the masjid. This is called *Salāt Tahiyat al-Masjid* (The *Salāh* for Respect of the Masjid).

When in the masjid, we should be occupied with praying or reciting *Qur'ān* and *du'as* or gaining some knowledge from a book or a scholar. We should not be occupied with talking about the world and business and other people when in the masjid.

It is forbidden to carry any *najāsah* into a masjid or to make any part of a masjid *najis*. It is *wājib* to immediately purify any part of a masjid or objects in it that become *najis* by accident.

Hanging paintings and pictures of living creatures such as humans or animals in the masjid is harām.

When in a masjid, remember that you are in a sacred place and a house of Allāh and therefore always try and be in wudu.

Cleaning the masjid, taking care of the lighting, and other acts of general maintenance are also highly recommended.