



IMAMIA SUNDAY SCHOOL

The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)

STUDENT NOTES FOR CLASS 10

2009/2010

AQAID AKHLAQ FIQH TAREEKH



... It (the Qur'an) is but a Reminder unto the Worlds
(al Qalam 68:51,52)

NAME: _____

TEL: _____

IMAMIA SUNDAY SCHOOL

Proposed School Calendar 2009-2010

WEEK	DATE	ISLAMIC DATE 1428/1429	COMMENTS	ISLAMIC EVENTS/NOTES
1	10/11/08	Shawwaal 22		First Day of School
2	10/18/08	Shawwaal 29		25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).
3	10/25/08	Dhu al Qa'dah 7		1 Dhu al qa'dah Birthday of Masuma-e-Qum
4	11/01/08	Dhu al Qa'dah 14		11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.
5	11/08/08	Dhu al Qa'dah 21		25 Dhu al Qa'dah - Dahwul Arz
6	11/15/08	Dhu al Qa'dah 28		29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.
7	11/22/08	Dhu al Hijjah 5		7 Dhu al Hijjah Martyrdom of 5th Imam, Hazrat Imam Mohammed Taqi A.S.
8	11/29/08	Dhu al Hijjah 12	HOLIDAY	Thanksgiving Holiday / 10 Dhu al Hijjah - Eid ul Hajj
9	12/06/08	Dhu al Hijjah 19		15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah Eid e Ghadeer
10	12/13/08	Dhu al Hijjah 26		24 Dhu al Hijjah Eid e Mubahila
11	12/20/08	Muharram 4		Moharram
12	12/27/08	Muharram 11	HOLIDAY	10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS
13	01/03/09	Muharram 18	HOLIDAY	New Year
14	01/10/09	Muharram 25		25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).
15	01/17/09	Safar 2		
16	01/24/09	Safar 9		7 Safar Martyrdom 2nd Imam Hassan ibn Ali AS
17	01/31/09	Safar 16		
18	02/07/09	Safar 23	HOLIDAY	Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala
19	02/14/09	Rabi' al Awwal 1	MID TERM	Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS
20	02/21/09	Rabi' al Awwal 8		8 Rabi' al Awwal - Martyrdom 11th Imam Hassan al Askari AS
21	02/28/09	Rabi' al Awwal 15		17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS
22	03/07/09	Rabi' al Awwal 22	PARENTS DAY	Parents - Teachers Meeting
23	03/14/09	Rabi' al Awwal 29		
24	03/21/09	Rabi' at Thaani 6		
25	03/28/09	Rabi' at Thaani 13		10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS
26	04/04/09	Rabi' at Thaani 20		
27	04/11/09	Rabi' at Thaani 27		
28	04/18/09	Jamaada al Ula 5		5 Jamaada al Ula - Birthday Sayyida Zainab AS
29	04/25/09	Jamaada al Ula 12		13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)
30	05/02/09	Jamaada al Ula 19		15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).
31	05/09/09	Jamaada al Ula 26		20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.
32	05/16/09	Jamaada al Thaani 3		3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)
33	05/23/09	Jamaada al Thaani 10	FINALS	
34	05/30/09	Jamaada al Thaani 17	HOLIDAY	Memorial Day Holiday
35	06/06/09	Jamaada al Thaani 24	RESULTS	RESULTS/GRADUATION PICNIC / 20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.

A Note To All Students

Salaamun Alaykum,

Welcome to your new class. There are some things that we would like to bring to your attention.

1. Make sure you know exactly where your class is in your centre. Also make sure you know where the fire exits are in case you have to leave the centre in the event of a fire.
2. If ever you hurt yourself and need medical attention, contact the Principal, Administrator or any teacher.
3. Please arrive to Sunday School in time so that you can be in class by 11.00 am. Make sure you have your book, your Holy Qur'an and a pen and some paper.
4. This text book should be treated with respect. It contains verses of the Holy Qur'an as well as the names of Allah. Do not scribble all over it or throw it around.
5. Get to know all your teachers and feel free to talk with them outside School hours as well. The following grid should be filled in on the first day of term.

My Fiqh teacher is _____. Phone Number _____

My Qur'an teacher is _____. Phone Number _____

My Tareekh teacher is _____. Phone Number _____

My Akhlaq teacher is _____. Phone Number _____

My Aqaaid teacher is _____. Phone Number _____

We hope you have a good year at School. If you have any suggestions to improve the School let us know.

Thank you for your time.

From the Imamia Sunday School Administration Team

QURAN ASSIGNMENT SHEET

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TAREEKH ASSIGNMENT SHEET

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AQAID TAB

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Imamia Sunday School

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NOTE: All lessons take from Basic Beliefs of Islam by Sayyed Qasim Mujtaba Moosavi Kamoontpuri except an noted

Aqaid Class 10 - Lesson 1

DOCTRINE OF THE NECESSITY FOR SEEKING KNOWLEDGE

We believe that Allah has gifted us with the power of the intellect (*'aql*), and that He has ordered us to ponder over His Creation, noting with care the signs of His Power and His Glory throughout the entire universe as well as within ourselves. It is stated in the Qur'an:

We shall show them Our signs on the horizons and in themselves, till it is clear to them that it is the Truth. (41; 53)

Allah has shown His disapproval of those who blindly follow the ways of those who were before them:

They say "No, but we will follow such things as we found our father doing." What! And if their fathers had no understanding of anything. (2; 170)

He has shown His dislike for those who follow nothing but their own personal whims:

They follow naught but an opinion. (6; 117)

Indeed, our intellect forces us to reflect upon Creation so as to know the Creator of the universe, just as it makes it necessary for us to examine the claims of someone to prophethood and to consider the truth of his miracles. It is not correct to accept the ideas of someone without criticism, even if that person has the gift of great knowledge or holds an honoured position.

The reason that the Qur'an has urged us to reflect upon Creation and to study the natural world and acquire knowledge is so that it may confirm in us mankind's instinctual freedom of thought upon which all sages are in agreement, in order that the power of human understanding and thinking may be so enlightened that it may fulfil the function for which it was created.

Thus it is wrong for a man to neglect the fundamentals of his faith and to put his confidence in what his instructors or other persons have said to him. On the contrary, it is necessary for him, on account of his natural intelligence as confirmed in the Qur'an, to search for, examine and come to a clear understanding of the fundamentals of his religion (*usul ad-din*), the most important of which (in Islam) are the Oneness of God (*tawhid*), Prophethood (*nubuwwah*), the Imamate (*imamah*) and the Resurrection (*ma'ad*). One who follows the dictates of his forebears or any other person in these matters has, in truth, committed an error and has wandered from the straight path, and there can be no excuse for such an action.

In short, there are two points:

(a) That it is necessary to examine and understand the fundamentals of our beliefs and not to follow what anyone else might say.

(b) That this is a requirement that stems from reason, and not one that we must accept from the religion (i.e. such knowledge is not only to be gained from religious texts, even if, as we have seen, it is confirmed there, but it is also to be obtained through the exercise of the intellect). The meaning of a requirement that stems from reason' is that reason enjoins us to acquire such knowledge and to examine these matters for ourselves.

Aqaid Class 10 - Lesson 2

What Does the Word Islam Mean?

Islam is an Arabic word. Arabic language has substantially large vocabulary in which one word has many different meanings. The word Islam has also different meanings such as;

1. Unconditional surrender
2. Total submission
3. Absolute obedience
4. Full commitment
5. Perfect peace

We can interrelate these different meanings to give one simple and precise interpretation of Islam.

Islam means

Total submission to the will of Allah Subhanahu taala with full commitment in absolute obedience to His laws. This purity of soul and mind will bring perfect peace in this world and in the life hereafter.

This means that mankind can not achieve perfect peace in this world without total submission to Allah Subhanahu taala.

Today we find that there is no peace in the world. United Nations, and other such big organizations are making efforts to acquire peace but they have failed in their actions. The reason is very simple i.e., peace can never be achieved without total submission to Allah Taala subhanahu.

Thus Islam guarantees permanent peace, happiness and tranquility which mankind is looking for. So Islam is the only answer of our very basic problem. If all the human beings sincerely and wholeheartedly embrace Islam, then the world will become a paradise.

Who are Muslims?

The meaning of Muslim is one who thoughtfully and willfully submits himself to the will of Allah. Those who intellectually and firmly believe in Islam and sincerely practice its teachings are referred as Muslims.

There are many Muslims in the world who are Muslims just because they are born in a Muslim family, bear a Muslim name, and follow some Islamic traditions in marriage and burial ceremonies. But they live as others live and do whatever suits them to seek worldly pleasure. They show some superficial emotional feelings for the Prophet (sws) and Imams but do not follow their teachings. Islam considers such people as Muslim in this world for the convenience of the true Muslims but will not recognize them Muslim after their death. For being a Muslim, Quran strongly demands complete obedience and fulfillment of basic commitment of total submission as endorsed in shahadah.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ
مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His messenger, to have any option about their decision. If anyone disobeys Allah and His messenger, he is indeed on a clearly wrong path.” (33:36)

Aqaid Class 10 - Lesson 3

Meaning of Tawhid

The Rules of Tawhid First Condition-To believe in the absolute oneness of Allah-1

Tawhid is the foundation of our faith on which the whole building of Islam stands. A slightest error in the understanding of Tawhid is fatal. The first and foremost duty of every Muslim is to make sure by all sincere efforts that he is not committing shirk in anyway or in any form. Because Shirk in its minutest form is a deadly Poison which can destroy us completely. As mentioned above, Allah Subhanahu taala has cautioned the everlasting ill effects of Shirk.

One can remain free from Shirk if he strictly follows the Rules of Tawhid, laid down by the Holy Prophet (sws) and Imams (as). There are four important rules or aspects of Tawhid. We can not be a true Muslim until we fulfill all these four conditions of Tawhid.

First Condition - To believe in the absolute oneness of Allah.

To reject all things being considered as god and to believe in absolute oneness of God. This is the literal translation of Shahadah. There is no god but Allah.

Thus, the first condition of Tawhid tells us the following truth. We must bear in our mind to reflect this aspect of Tawhid in all our thoughts and actions.

a - Allah is Self-Dependent.

He is a Being Who is not dependent on any other being in anyway. Everything depends on Him and needs His help for his survival or to do anything for himself or for anyone else.

To elaborate this fact further in the light of the teachings of our Imam, we believe that;

- The prophets can not show miracle without His permission.
- The doctors can not save the life of any person by their own power.
- The scientists can not discover the secrets of Nature without His backing.
- The engineers can not design airplane, spacecraft, computers or anything without His aid.
- The pilots can not fly the airplanes, spacecraft and rockets without His support.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“Allah is He besides Whom there is no god, the everlasting, the Self-subsisting by Whom all subsist ; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission. He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except He pleases, His knowledge extends over the heavens and the earth, and the control of the universe is not fatiguing for Him, and He is the Most High, the Great”. (2:255)

Thus, to do any small thing or big thing, anyone and everyone needs His help. This quality of Allah is expressed in His name, GHANI, meaning absolutely independent of everything.

Thus, He is absolutely independent of everything, and everything totally depends upon Him. Quran confirms this fact in the following verse.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

“O men, it is you who stand in need of Allah. As for Allah, He is above all needs, worthy of praise”. (35:15)

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

“All those who are in the heavens and in the earth ask of Him, every moment He is in a state (of glory).” (55:29)

Aqaid Class 10 - Lesson 4

Meaning of Tawhid

The Rules of Tawhid First Condition-To believe in the absolute oneness of Allah-2

b - Allah alone is the creator

The second aspect of this rule is that, Allah is the sole creator of everything that exists in any form whether visible or invisible, material or immaterial, liquid or solid, or gas. He is the only creator and ultimate source of all the existing things.

Thus, all things are from Him and He is not from anything. The scientists have confirmed this truth by experiments and they call it Law of conservation of mass, which states

Matter can neither be created nor be destroyed but can be transformed into different forms.

This means that,

No one [EXCEPT ALLAH] can create milk and sugar (sugarcane) but men can transform them into chocolate, ice cream and other sweets.

No one [EXCEPT ALLAH] can create gold, iron, copper, aluminum or any other element of the periodic table but men can use them to manufacture cars, helicopters, and thousands of other sophisticated machines and billions of things.

No one [EXCEPT ALLAH] can create or destroy men, animals, plants, mountains, and oceans but man can transfigure them.

Precisely, [EXCEPT ALLAH] no one can create anything from nothing but can make something from anything.

Quran confirms this fact in absolute terms.

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

“Say: Allah is the creator of everything.” (13:16)

Thus Allah is the Creator, and everything else is His creation. In this way even if we see any beautiful thing or any marvelous man-made thing, we should glorify Allah as He is the creator of man. The incredible miracles of science and technology are the manifestation of Allah's eminence. We should glorify Allah Subhanahu Taala, when we see the miracles of science and technology. Similarly, if we see any great personality and his incredible achievements, then we should glorify Allah, Who is the creator of that great man.

Quran tells the story of Hazrat Sulaiman in which we find this lesson.

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

“He (Prophet Sulaiman) said, O Chiefs: which of you can bring me her throne (of Queen Bilqees) before they come to me in submission.” (27:38)

In response to Hazrat Sulaiman’s request, Quran further tells;

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

“Said one person who had knowledge of the Book: I will bring it to you within the twinkling of any eye.” (27:40)

The person who said this was Asif-e-Barqiya, the Prime Minister of King Sulaiman (as). According to this statement, he said, he can bring the throne of Bilqees in less than a second. Quran confirms;

“Then when Sulaiman saw the (throne was) placed before him.”

As he said, the throne of Bilqis was there, just in front of Hazrat Sulaiman (as), which he brought in less than a second.

Now, what was the reaction of Hazrat Sulaiman (as) when he saw this incredible achievement of his Prime Minister ? Did he say any word in praise of his Prime Minister, who did the job and brought the throne from a far distance in just less than a second? NO. Not at all. Quran tells that immediately after seeing the throne there,

“He (Sulaiman) said: This is by the grace of my Lord, to test me whether I am grateful or ungrateful.” (27:40)

قَالَ هَذَا مِنْ فَضْلِ رَبِّي

Hazrat Sulaiman considered the incredible achievement of his Prime Minister, a great favor of Allah and accordingly thanked Him and praised Him and not the man who apparently did it. Then he further generalized all human achievements as the favors of Allah and said:

لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

“And if anyone is grateful, truly his gratitude is (a gain) for his own soul, but if any is ungrateful, truly, My Lord is free of all needs, Supreme in Honor”. (27:40)

Thus, the important lesson which we can get from this true story of Quran is that, we should not be impressed by the person who performs any great achievement or we should not feel proud if we do any great service. In all cases, we should glorify Allah and we should thank Allah, as He is the One Who deserves for that. It is because, He is the creator of man, and He is the One Who provides the opportunity to someone to do any incredible thing.

So, He is the One who should be glorified and thanked for His favor. Those who do not realize this fact are the most ignorant, thankless and cheap people. Most of the scientists and great people of the world who are known for their great achievements are among these cheap people.

Similarly, many ignorant people worship great people because they do not realize the Divine Power behind these great people.

History reveals that whenever, the Chief Commander of the faithful, Hazrat Ali, killed any strong kafir in the battle field, he always said Allah-o-Akbar. i.e. clearly acknowledging the Divine Power, glorifying His Might, and thanking His great favor.

Aqaid Class 10 - Lesson 5

Meaning of Tawhid

The Rules of Tawhid Second Condition - Allah alone is the prime source of all blessings-1

a - Complete trust in God

We must believe that the ultimate result of everything is in Allah's hands only.

Quran reflects:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
"And to Allah go back all questions for decision." (22:76)

- NO pilot can say for sure that he will reach to his destination safely.

Yuri Gagarin, a highly experienced Soviet air force pilot and the first cosmonaut who circled the earth at the height of 327 kilometers in space (in April 12, 1961) at a speed of 27000 kph, died in a plane crash.

Hundreds of airplane which takes off at every minute land safely to their destination only by the Grace of All-Mighty Allah.

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ أَلَا إِلَهٌ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

"Surely, He guides you in the darkness of land and sea and sends the wind as messengers of glad tidings (no airplane can fly without enough air), going before His mercy. (can there be another) god besides Allah? High is Allah above that they associate with Him". (27:63)

- NO surgeon can say with certainty that his surgical operation will save the life of the patient. It is a common medical practice in all major surgery cases that, the patient or his guardian must sign a paper before the surgical operation, saying, in case of death the surgeon will not be held responsible. This is a medical tradition that explicitly confirms that life and death is in Allah's hand and all Surgeons and Doctors do confess that they do not know for sure the outcome of their efforts.
- NO one, be he the President of the most powerful country or the richest person of the world, can say that he will certainly do a particular work, though he has all the means and power to do it. Former President of the United States, J.F Kennedy came to Texas to give a speech during the 1964 Presidential campaign

in which Kennedy planned to run for a second term. Every thing was in order as planned before and the President was going on his special car to deliver his speech. Hundreds of security police cars were moving through the streets of Dallas to the Dallas Trade Mart where Kennedy was scheduled to speak at 1.00 sharp. At 12.30 sharp, when the President's car was approaching an expressway for the last leg of the trip, suddenly, three shots rang out and the President of the United States slumped down, hit in the neck and head. President Kennedy, who died instantly on the spot, was in the operation room at 1.00 sharp, when he was scheduled to give his speech.

- NO one can say for sure that he will live next moment. Every day hundreds of people who die in road accidents do not have slightest idea of their fate a moment before their deaths.
- NO one can help anyone without the help of Allah. Every moment in the life of a man is a testimony of this fact. The history of mankind acknowledges this truth.
- NO one except Allah has the absolute knowledge of anything.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

“Say: None in the heavens or on the earth, except Allah knows what is hidden, nor they can perceive when they shall be raised up.” (27:65)

Thus, the success and the ultimate fate of everything depend on Allah's will and Mercy. Quran educates;

قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٦﴾

Aqaid Class 10 - Lesson 6

Meaning of Tawhid

The Rules of Tawhid Second Condition - Allah alone is the prime source of all blessings-2

b - Absolute Submission to Allah.

Quran confirms;

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ

“Whatever beings there are in the heavens and in the earth do prostrate themselves before Allah, some do willingly and some by force, so do their shadows morning and evening.” (13:15)

We should show absolute loyalty to Allah only or to whom He commands. Allah should be the sole and ultimate object of our love, loyalty, and obedience. We should love and show obedience to any other thing or person only under His commandments. Thus, the love and obedience of prophets, imams, and parents should be for the sake of Allah. If the love of the Prophet or Imam is not for the sake of Allah, then it has no value in the eyes of the Holy Prophet (sws) and the Holy Imams. The love of Imam, and attachment and devotion with him must be the outcome of Allah's love.

Thus, if we strongly feel in our heart, that our love for Prophet and Imams is bringing us nearer to Allah, then it is the greatest ibadat and highly commendable act. But, if that is not the case, then all show of love for the Prophet or Imam, is nothing but the high waves of emotions.

The Holy Quran quotes the great wordings of Prophet Ibrahim (as) in the following verse.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيقًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
قُلْ أَغْيَرَ اللَّهُ بَعْثًا رَّبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

“Ibrahim said: I have set my face earnestly to Him who has created the Heavens and the earth. I am not a pagan. My prayers and my sacrifice, my living and my dying are all for Allah, the Lord of the universe. He has no partner. So have I been commanded, and I am the first to submit to Him”. (6:79, 163-164)

This has also been the Sunnat of the Prophet (sws) and Imams and the righteous and his true followers.

Aqaid Class 10 - Lesson 7

Meaning of Tawhid

The Rules of Tawhid Third Condition - Allah alone has the absolute command over everything-1

We must believe in:

a - Sovereignty of God

All systems working in the universe is the work of Allah alone and no one can upset them without His will. And if anything goes wrong in the working systems, it is He alone, Who can control it.

The earth with a mass of 6,600,000,000,000,000,000 short tons, has three simultaneous motions,

- spinning around on its own axis,
- travels around the sun,
- moves through the Milky Way with the rest of the solar system. A slight change in the velocity of the earth or its distance from the sun can throw it either into the deep space or right into the sun.

There are more than 100,000,000,000,000,000,000,000,000. stars only in our galaxy, the Milky Way. These stars, like sun, have planets and satellites moving in their respective orbits. Then there are more than 100 billion galaxies moving in the universe. Allah Subhanahu taala is controlling the movements of all these heavenly bodies.

إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ
مَنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

“Verily Allah keeps the heavens and the earth from falling (keeps the planets, satellites, and stars into their respective orbits), and if they move away from their orbits, there is none except Allah Who can again bring them back into their right positions.” (35:41)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Blessed be He in whose hands is all sovereignty: He has power over all things.” (67:1)

Aqaid Class 10 - Lesson 8

Meaning of Tawhid

The Rules of Tawhid Third Condition - Allah alone has the absolute command over everything-2

b - Absolute oneness of God

He alone is the sustainer of the whole universe. He has no partner in His work.

There are more than 2,000,000,000,000,000,000 different kinds of living species on this planet earth. All these creatures of Allah Subhanahu taala live on the earth's surface or close to the surface - underground, underwater, or in the atmosphere. All of them have different kinds of requirements and different survival conditions. Allah (swt) provides all of them everything they need in appropriate quantities.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَاشٍ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ
وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

“And We have provided therein means of subsistence-for you and for those for whose sustenance you are not responsible. And there is not a thing (on earth or in its underground), but its (source and) treasures (inexhaustible) are with Us, and We only sent down in due and ascertainable measures.” (15:20-21)

c- All power and ability to do any work by anyone belongs to Him.

The great achievements of the Prophets and Imams or great scientific works of scientists are due to His grace.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“(HE) taught man that which he knew not.” (96:5)

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنْ
السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتَى تُؤْفَكُونَ

“Men, bear in mind Allah's goodness towards you. Is there any other creator who provides you from heavens and earth? There is no god but Him. How then can you turn away?” (35:3)

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ
فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

“He bestowed wisdom on Luqman.” (31:12)

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ
وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ
“Lord, You have given me power and taught me the science of interpreting the dreams.
You are the creator of the heavens and the earth.” (12:101)

Thus, to praise anything means to glorify Him. Muslims are taught by the Holy Prophet (sws) to glorify Allah, when they succeed in any great achievement.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise be to Allah, Lord of the worlds.” (1:2)

The Holy Quran explains this condition of Tawhid very clearly in the following verse.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ
مِّنَ الدُّلَىٰ وَكَبْرُهُ تَكْبِيرًا

“All praise is due to Allah who has taken neither spouse nor a child. He has no partner in His act of governing, nor has He a helper to help Him out of weakness. Therefore glorify Him a great deal.” (17:111)

Thus, when we read about the universe which contains billions of galaxies, each galaxy containing billions of stars, bigger than the sun, we should say - ALLAH - O - AKBAR.

When we read about the incredible things in biology, chemistry, physics, botany, zoology, and many other branches of science, we should constantly say: - ALHUMD - O - LILLAH.

WHY! QURAN REFLECTS:

كُسِّحَتْ كُلُّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَأَنَّ مِنْ
شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَقْضُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٤﴾

Aqaid Class 10 - Lesson 9

Meaning of Tawhid **The Rules of Tawhid- Fourth condition - Unshared worship of God**

The three above conditions of Tawhid were theoretical i.e., one has to believe that way. But the fourth condition is a practical one, i.e., worship.

To believe in Tawhid means:

- ◆ to worship Allah alone and
- ◆ to reject everyone else for worshipping.

Precisely, none other than Allah can be worshipped. Allah alone deserves to be obeyed unconditionally and given in to total submission, both by mind and action.

Practically,

- ◆ we must not bow down to anyone except Allah.
- ◆ we must not prostrate to anyone except Allah.
- ◆ we must not kneel down to anyone except Allah

Basically, both Sajda and Ruku shows the greatness of man, that his status is so high that he can not bow down or kneel down to anyone except Allah. Sajda raises the position of man to its highest level. Salat, which is a practical show of total submission to Allah, is therefore, known as Me'raj ul-Mo'min.

Thus, the essence of the fourth rule of Tauhid is that, nothing must be made a partner to Him in any form in any kind of worship whether formal worship like salat or personal supplications (Du'a).

All prophets and Imams taught us that we should worship none, but ALLAH. We should ask help from Allah as He alone is the source of everything.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“Not a messenger did We send before you without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.” (21:25)

Imam Ali (as) educates his followers:

“Put faith in Allah, Seek His protection, Direct your prayers, request (hajaat), and supplications to Him and Him alone. Ask as much of His favors as you can, know that Allah owns the treasures of heaven and the earth. Not only He has given permission to ask for His mercy and favors, but also He has promised to listen to your prayers. He has not appointed guards to prevent your prayers reaching Him. Invoke His help in difficulties and distress.

Implore Him to grant you long life and sound health pray to Him for prosperity. Think over it that by simply granting you the privilege of praying for His favors and mercy, He has handed over the keys of His treasures to you. Whenever you are in need, pray and He gives His favors and blessings.”

Imam Zainul Abideen (as), our fourth Imam, has taught his Shias through his duas in Sahifa - e - Sajjadiya, that they should not ask their haajaat to anyone except Allah. He desperately calls Allah in his duas:

“Praise to Allah to Whom I address my supplications and not to any other than Him, and if I were to address other than Him I will be disappointed in my supplication. Praise to Allah to whom I turn in hope and not anyone other than Him, and if I were to turn in hope to anyone other than Him, shattered will be my hopes.

O Allah! You are my Master and I am your slave, and it is only proper that a slave calls upon his master and no slave has a master full of generosity like you. Praise to Allah, I do not supplicate other than Him, and if I were to supplicate other than him, my supplication will not be answered.”

Amir al- Mu'minin Imam Ali (as) wrote a letter to his son on his return from the battle of Siffin, a year before his martyrdom. In this precious letter Imam has unveiled the truth about his Lord which no one can perceive by his own wisdom. Imam writes:

“Know that He Who owns the treasures of the heaven and the earth has permitted you to pray to Him and has promised you acceptance of the prayer.

He has commanded you to beg from Him in order that He may give you and to seek His mercy in order that He may have mercy on you.

He has not placed anything between you and Him that may veil Him from you.

He has not required you to get a mediator for you to Him, and if you err, He has not prevented you from repentance.

He does not hasten with punishment.

He does not humiliate you when you deserve for humiliation.

He has not been harsh in accepting repentance.

He does not severely question you about your sin.

Whenever you call Him He hears your call.

You place before Him your needs, unveil yourself before Him, complain to Him of your worries, beseech Him to remove your troubles, seek His help in your affairs and ask from the treasures of His mercy that which no one else has power to give, namely length of life, health of body, and increase in sustenance.

He has placed the keys of His treasures in your hands in the sense that He has shown you the way to ask Him. Therefore, whenever you wish to open the doors of His favors with prayer, and let the abundant rains of His mercy fall on you.”

Each and every word of this letter is a powerful missile against Shirk. Each sentence of Imam's letter deserves hours of pondering. It contains basic principle of Tawhid and the true interpretation of monotheism.

Thus, according to the teachings of Imam Ali (as), the sum and substance of Tawhid is that there is no god but Allah - the absolute power, present everywhere, independent of everything, the sole creator, designer and sustainer of all existing things (visible, invisible, past and future).

He is one Supreme Being to whom belongs all power and authority and everything else in the universe is the manifestation of His power and wisdom. We should follow His commandments fully and should show total submission to Him alone. Anything else is shirk (polytheism). If we trust anyone or ask anything from anyone, thinking him independent of Allah, then it is shirk.

We should have a strong belief that: birth, life, health, death, prosperity and well-being, all in- all, are absolutely in Allah's hand. We must ask any of these things from Allah, as He alone has the absolute power to do whatever He wishes to do.

Quran has condemned Christians and pagans for calling Hazrat Isa (Jesus Christ) , Hazrat Maryam (Mary) and other human beings as god for help.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا {56} أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {57}

“Say (O Muhammad), Call upon those - besides Him - you think (like Hazrat Isa (as), Bibi Maryam (as) or any other person). They have neither the power to remove the pain (distress) from you nor even they can change it. Those to whom they call upon (for help, like Hazrat Isa (as), Bibi Maryam (as) or any other great person other than Allah), they themselves (strive to) find the nearest mean to approach to their Lord. They hope for His mercy and fear His torment. Verily, the torment of your Lord is to be afraid of.”
(17:56-57)

Quran confirms:

يَا أَيُّهَا النَّاسُ ضَرْبَ مَثَلٍ قَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

“O men! Here is a parable set forth! Listen to it! to whom besides Allah, you call, can not create (even) a fly, if they all meet together to do this. And if the fly snatches away anything from them, they would have no power to release it from the fly. Weak are those who petition and whom they petition.” (22:73)

Aqaid Class 10 - Lesson 10

Doctrine of the Justice of Allah

We believe that one of Allah's positive attributes is that He is Just beyond all injustice ('adil ghayr zalim):

- ◆ He does not treat His creatures without justice, nor does He rule them unfairly or cruelly,
- ◆ He rewards His obedient servants and punishes those who fall into sin.
- ◆ He does not compel His servants to do things which are not within their capabilities, nor does he punish them for more than the sins they have committed.

We believe that:

- ◆ He does not omit to do any good act, nor does He perform an evil one, because it is in His power to do every good act and to abstain from every evil one. For, since He knows the excellence of good and the badness of evil, He is not constrained to leave what is good and to do what is evil. Again, since doing good cannot harm Him, there is no reason for Him not to do it. Moreover, since evil is not constrained upon Him, He is not forced to do evil.
- ◆ Allah is Wise and His works must display His Wisdom, and they must be arranged in the best possible way.

Now, suppose that He treats a creature with cruelty or commits an evil, then it must be because of one of four reasons.

1. He is ignorant of the action, and does not know that it is evil;
2. He knows what He does, but He has been forced to do it, and is unable to abstain from it;
3. It is necessary for Him to do it, although He is aware that it is evil, but He is not forced to do it;
4. He does it at His pleasure, without cause, or as an amusement, although He is neither ignorant of it, nor forced to do it, and neither is it necessary for Him to do it.

Each of these is impossibility for Allah, as each one entails a deficiency in Him. He is Absolute Perfection; therefore we must say that He is glorified from oppression and from doing what is evil.

Nevertheless, there are Muslims who say that Allah can do evil. They say that Allah can punish the obedient and bring the evildoers and the unbelievers into paradise. They also say that Allah can order His servants to perform actions which are beyond their capabilities and endurance and, at the same time, that He can punish them for not doing those things.

In short, they say that Allah can be an oppressor, can do what is in error, can deceive His servants, and do things which are without interest, purpose or benefit, because He is not asked about that which He has done, but they will be asked. (21; 23) Let it be known that this is blasphemy concerning Allah for He has said in His Book, the Qur'an:

- Allah does not desire injustice for (His) servants. (40; 31) And
- Allah does not love corruption. (2; 205) and
- We did not create the heavens and the earth and all that is between them in jest. (21; 16) and
- I have not created the jinn and mankind except to serve Me. (51; 56) and He has said similar things in other verses.
- Glory be to Thee Who did not create without aim. (3; 190)

The Faith of Shi'a Islam

By Muhammad Rida al-Muzaffar

Aqaid Class 10 - Lesson 11

Doctrine of the Commands of Allah

We believe that Allah does not command His servants without there being evidence for the command, nor does He require them to do that which they cannot endure or which they do not understand, because it would be an injustice to give a command to somebody who is unable to do it or who has not been warned even though he had previously carried out his duties.

However, somebody who is ignorant and has failed to carry out his obligations to Allah is in error for his omission and he will be punished, for it is incumbent on all mankind to learn the necessary duties of his din (religion)

We believe that Allah has commanded his servants and given them laws for all that is in their interest to know, and that He guides them to the ways of everlasting goodness and prosperity, and that He similarly makes them tremble before that which is against their interest and that which is harmful to them. This is an example of His Grace and Mercy (lutf wa rahmah) towards His servants, who are unaware of most of what is in their interest, and do not know what is harmful for them.

Allah is the Beneficent, the Merciful in His Essence. His Mercy and His Grace are of His Absolute Perfection and One with His Essence, and it is impossible for them to be separated from Him. The disobedience of the disobedient does not cause Him to withhold His Mercy and Grace from His creatures

The Faith of Shi'a Islam

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Aqaid Class 10 - Lesson 12

Nabuwwat – Prophethood

Blasphemy

Any acts, utterances, and writings showing slightest disrespect of the Holy Prophet or Imams.

Total Number of The Messengers.

The exact number and names of all prophets is not known, but according to one famous hadith, there were 124,000 prophets. Out of all these prophets, the names of 25 prophets have been mentioned in the Holy Quran. They are as follows.

1. Hazrat Adam
2. Hazrat Idris (Enoch)
3. Hazrat Nuh (Noah)
4. Hazrat Hud
5. Hazrat Saleh
6. Hazrat Ibrahim (Abraham)
7. Hazrat Ismail (Ishmael)
8. Hazrat Ishaq (Isaac)
9. Hazrat Lut (Lot)
10. Hazrat Yaqub (Jacob)
11. Hazrat Yusuf (Joseph)
12. Hazrat Shuaib
13. Hazrat Ayub (Job)
14. Hazrat Musa (Moses)
15. Hazrat Harun (Aaron)
16. Hazrat Dhul-Kifl (Ezekiel)
17. Hazrat Dawud (David)
18. Hazrat Suleiman (Solomon)
19. Hazrat Ilyas (Elijah)
20. Hazrat Al-Yasa (Elisha)
21. Hazrat Yunus (Jonah)
22. Hazrat Zakariya (Zachariah)
23. Hazrat Yahya (John the Baptist)

24. Hazrat Isa (Jesus)

25. Hazrat Muhammad (s.a.w)

There are names of 13 prophets in one verse of the Quran.

“We gave him Ishaq (Isaac) and Yaqub (Jacob): all We guided. And before him We guided Nuh, and among his progeny, Dawood (David), Sulaiman (Solomon), Ayoub (Job), Yousuf (Joseph) Musa (Moses), and Haroon (Aaron). Thus do We reward those who do good. And Zakariya and Yayha (John), and Isa (Jesus), and Elias: all in the ranks of the righteous.” (6:84)

Aqaid Class 10 - Lesson 13

Imamat – Leadership

Doctrine of Obedience to the Imams

We believe that the Imams have authority, and that Allah has ordered people to obey them. They are witnesses for mankind, doors opening the way of Allah, guides to Him, guardians of His knowledge, interpreters of His revelation, pillars of His Unity, and custodians of His Wisdom. They are the cause of peace among the inhabitants of the earth, just as the stars are for the heavens. And so the prophet said:

“My household is like the ark of Nuh; whosoever embarks upon it will be saved, and whosoever turns away from it will be drowned.”

In accordance with the Qur'an, the Imams are: “Honored servants who speak not until He has spoken and act by His command” (21; 26-7). Those whom he has kept away from uncleanness and cleansed with a thorough cleansing.

We believe that their orders and prohibitions are Allah's orders and prohibitions, that obedience and disobedience to them, friendship or enmity towards them, are all the same as if towards Allah. It is a sin to deny them, for everyone who denies them in fact denies the Messenger, and that is the same as denying Allah.

It is incumbent on all people to submit themselves to the Imams, to follow their commandments and to obey their sayings. So we believe that all commandments must be learned from their pure teachings and that if one refers to another person concerning a commandment of the din, one will not be cleared of responsibility towards Allah and will not be sure that he has correctly performed his duty. Like the ark of Nuh, everyone who goes on board is saved, but those who remain behind are drowned in the stormy sea of doubt, wandering, pretension and strife.

We do not seek at this time to prove that they were the legal khulqfa' and that they possessed Divine authority, because this is not the place to do so, and discussing this question cannot bring back times gone by, nor restore things to their rightful owners. We only mean to show that we are obliged to refer to them to obtain the Divine commandments and to find out what the prophet truly said.

The path of those who were not educated by the Imams, or whose minds are not enlightened by knowledge of the Imams is in deviation from the straight path of Islam, and such a person will never be sure that he is free from the obligations and necessary duties that were revealed by Allah; for, granted that there are differences in opinion between Muslim groups as regards the commandments of the din, and that there is no

hope that they will agree with each other in their opinions, one cannot just follow them blindly.

It is necessary to consider each one until one gains positive assurance of the truth from one of them and is sure that he is doing what Allah commanded him to do. For if one is under an obligation, one must clear oneself of that obligation with certainty through rational means.

Clear reasoning thus obliges one to refer to the Household of the Prophet. We must refer to them concerning Islamic doctrine and legislation as they were revealed to the Prophet. The Prophet said:

"I leave two great and precious things among you: the Book of Allah and my Household. If you keep hold of both of them, you will never go astray after me. The Book of Allah is like a rope hanging from heaven to earth, and the other is my Family and Household. Remember, these two will never be separated from each other until they encounter me at Kawthar (in paradise)."

This tradition is narrated by Sunni and Shi'a traditionalists alike. If you consider it carefully, you will be amazed and convinced by its good sense and by its excellent expression, because at first it says "if you keep hold of both of them, you will never go astray after me".

What the Prophet left among us were two worthy things; together he considered them to be one, and he did not say that one need only hold on to one of them, but that one should hold on to both of them so as not to be misled.

He explained the reason in the next phrase very clearly. "these two will never be separated from each other until they encounter me at Kawthar". So, if a man separates them and takes hold of only one of them, he will never be rightly guided. So they are the ship of Nuh, and peace for the inhabitants of the earth. All those who do not take refuge with them will be drowned in the depths of perdition.

It is not correct to say that the meaning of this tradition is that it is necessary merely to love the Household of the Prophet, without following and obeying them; no-one can apply this interpretation unless he is a fanatic or totally ignorant, because this is an incorrect interpretation of the Arabic sentence.

The Faith of Shi'a Islam

By Muhammad Rida al-Muzaffar

Aqaid Class 10 - Lesson 14

Imamat – Leadership

Doctrine of Love for the Household of the Prophet

Allah said: “Say (O Muhammad, unto mankind): I do not ask of you a wage for this except love of my kinsfolk.” (42; 23)

We believe that in addition to the obligation to hold fast to the Household of the Prophet, it is necessary for every Muslim, from the point of view of his din, to love them. For Allah, in this verse, has told mankind to love them.

It is narrated from the Prophet: “Love of them (my Household) is a sign of belief, and to show enmity towards them is a sign of unbelief. Whosoever loves them, loves Allah and His Messenger. And whosoever shows enmity towards them shows enmity towards Allah and His Messenger.”

Naturally we must love them; it is one of the necessary Islamic duties over which there can be no dispute or doubt. All the sects of Islam have accepted this, apart from a few people who are recognized to be enemies of the Household of Prophet, and they have been given the derisive name of Nawasib (i.e. those who have planted enmity of the Household in their hearts). They are counted among those who deny one of the necessary beliefs of Islam.

One who denies one of the Islamic commandments about which there is no doubt, such as the obligation to pray or to pay zakat, undoubtedly ranks with a denier of Prophethood, even though he may utter the two testimonies of the Islamic faith (i.e. *ashhadu an la ilaha ila 'llah wa ashhadu anna Muhammadan rasul Allah*. I testify that there is no god but Allah, and that Muhammad is the Messenger of Allah).

Enmity towards Muhammad's Household is a sign of unbelief, and love of them is a sign of faith. Therefore enmity towards them is the same as enmity towards Allah and His Messenger.

Allah has ordered us to love the Imams, because they merit this, and because of their high degree of obedience to the commands of Allah, their high position in the presence of Allah, their purity from polytheism, sin and that which keeps His servants away from the Mercy of Allah.

It is impossible that Allah should enjoin us to love someone who commits sin and does not obey Him as he should be obeyed; for all mankind are His slaves and created equally, and none have a special relationship or friendship with Him. The noblest of them in the sight of Allah is the best in conduct.

So, if He instructs all people to love someone, that person must be the best among them in virtue and above them all, otherwise he would not deserve to be loved, and Allah would never prefer some person to another for no reason, or if that person had no merit.

The Faith of Shi'a Islam

By Muhammad Rida al-Muzaffar

Aqaid Class 10 - Lesson 15

Qiyamat – Doomsday

The stars in their galaxies will be rolled back like the scroll of papers.

According to the modern cosmological theories, the present universe is not open but closed one. This precisely means that the universe has a beginning and eventually it would come to an end. This phenomenon of creation and then annihilation is described as cosmological expansion and contraction.

Quran also tells us that there was a time when Allah (swt) created the universe, gave a full course of its evolution, and finally He will fold it back. Allah Subhanahu taala will then recreate a new more larger and magnificent open universe which will never end.

يَوْمَ تَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا
أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿٢١﴾

“Remember the Day When We shall roll up the Heavens As a Recorder rolls up a Scroll:

Likewise We began the First Creation, Surely, We are going to repeat it” (21:104)

Quranic Reference: [21:104, 39:67]

The whole universe will collapse and will take a new shape.

The universe will be shrinking more and more. Finally the cosmic contraction will end into an uncontrolled implosion, Big-Crunch, setting the stage for a re-beginning.

Quranic Reference: [14:48, 55:2]

Thus, these were some of the conditions of the Doomsday, but no one can imagine its full destructive nature. In one verse of the Holy Quran, the condition of the men at the initial occurrence of the Doomsday has been pictured as;

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ
يَوْمَ تَرْوَتْهَا أَدْلُمٌ كُلُّ مَرْصِيَةٍ عَمَّا أَرْضَتْ وَتَضَعُ
كُلُّ ذَاتٍ حَمْلَ حَمْلَهَا وَتُكْرَى النَّاسُ سُكَّانِي وَمَا هُمْ بِسُكَّانِي وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

The Second Soor

1. The Second and the last Soor will bring the new world into existence. [17:51]
2. The Resurrection Day Begins! All men will be brought into life and will be assembled in groups and nations. Each group will attend the Divine Court with his Imam. Every event recorded or not recorded in the history of the previous world will be discussed with the highest accuracy and with all minor and major details. Allah, The Master of the Day of Judgment will give His final judgment.

Quranic Reference :[53:47, 2:28, 2:73,2:222-259-260, 4:7, 18:48, 6:36, 60, 7:14, 7:24, 7:36, 16:21, 21:104,22:5, 23:16, 26:81, 27:65, 30:14, 30:19, 31:28, 36:52,37:144, 38:79, 42:9, 58:6-18, 64:7, 67:15,71:18, 72:7, 78:18, 83:4-6, 89:25, 99:6,45:28, 101:9.]

CORE CONCEPT.

All Muslims, Christians, Jews, Hindus and atheist scientists strongly believe that the world is not a permanent place to live. A day will come when the whole solar system will collapse. According to the modern astronomical findings, the sun has passed 4.5 billions years of its age and has another 4.5 billions of years to live. But ultimately the sun will also die like many other stars in the galaxy.

It is not very difficult to perceive the concept of the Doomsday. We know that the usual small scale Doomsday have occurred several times in the universe. Astronomers know very well that a large number of stars die somewhere in the universe at all times. Similarly, the earthquakes and natural disasters frequently occur on the earth. Doomsday would be just the universal disaster with total collapse of the cosmos. However, only Islam gives the most precise picture of the Doomsday and its purpose. Islam teaches its adherents to do all the necessary preparations to escape from the horrors of the Doomsday. Both, creation and the destruction of the universe is according to the Divine planning. Neither the universe came into existence accidentally nor it will be destroyed by any accident.

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا
عَمَّا أُنذِرُوا مُّعْرِضُونَ

“We have not created the heavens and the earth, and all that lies between them but with a purpose, according to a pre-fixed measurement. [Quran - 46:3]

Aqaid Class 10 - Lesson 16

Explicit signs of the Qiyamat

Exact timings of the Qiyamat, as mentioned earlier, is an absolute Divine secret. No one knows it except Allah Taala. Even the archangel Israfeel, who has been assigned the duty from the first day to blow the Soor on its appointed time, does not know its exact time and is vigilantly waiting the command of Allah.

But Allah Subhanahu taala has told His last Prophet (sws) some of the major signs which will appear before the commencement of the Qiyamat. This is a great favor to him and his Ummah. The Holy Prophet (sws) has explained these signs in many different ways. But it was impossible to illustrate the exact signs to the people of his time who were totally unaware of the things which would happen in future. For example, the people during the time of the Holy Prophet (sws) had no idea about the television, computers and many other sophisticated products of modern technology.

Thus, the Holy Prophet (sws) had used simple symbolic expressions familiar to the people of his time to ascertain the identity of the future events. It is, therefore, imperative to analyze the metaphorical expressions of the hadith, serving as illustration, in order to identify the figurative objects hidden in the words to clarify the related events of the future. This kind of explanations based on deep research can give the true picture of the scene.

Hudhaifah bin Usaid al-Ghafari, quoting the Prophet (sws), narrated the following 10 specific signs of the Doomsday. Some of them are as follows:

(1) The Smoke (2) Dajjal (3) Dabbatul-Ardh (4) Rising of the sun from the West (5) Reappearance of Imam Mehdi (as) and Hazrat Isa (as) (6) YaJooj and Majooj.

The Smoke - Climax of the climatic deterioration

According to many traditions, some kind of smoke will spread throughout the world near the Doomsday. This will penetrate the ears (and eyes) of the people.

Possible explanation : It may be the result of big volcanic explosions releasing many kinds of volcanic gases followed by strong wind storms, and excessive meteorite showers. The combined effect of all these catastrophic things can fill the whole atmosphere of the earth with smoke.

Dajjal - Climax of the spiritual deterioration

According to many hadith, Dajjal will rise near the Doomsday. He will be a powerful ruler and a staunch enemy of the Muslims. He will demonstrate incredible things to attract the people. He will have the means to travel from the East to the West in a day or a part thereof. He will have with him Jannat and Jahannum. He will grant Jannat to his followers and will throw his opponents in his Jahannum.

It is also mentioned in ahadiths that Dajjal will be one-eyed person who will falsely claim that he is the Messiah, awaited by the Jews (or by Christians). He will attract a large number of the people living in different parts of the world and with this increase of power, popularity and prestige, he will finally claim that he is god. The Dajjal will be killed by Imam Mehdi (as).

It has been reported in Sahih-e- Muslim, that the Holy Prophet (sws) said:

“There is not, between the creations of Adam up to the appearance of Qiyamat, any matter more difficult than that of Dajjal.”

Now it is difficult to hypothesize accurately the nature and picture of Dajjal from the words of the hadith. Many people can imagine Dajjal literally as a one-eyed person. But Dajjal could also be a powerful technologically advanced nation. A nation who calls himself a Massiha (peace-maker), and a Superpower (god). One-eyed person can be interpreted as a developed nation exploring the universe with one eye, i.e., material aspects only.

Today, the United States is being considered by many people as Jannat. There are many Muslims, living in Muslim countries, who desperately wish to migrate to the United States by all means. Green Card for them is like an entry permit of Jannat.

Viewing the technological advancement and spiritual decline of this country in the light of the hadith, one can say that America is the Dajjal. There can be many other countries in the world which can be referred as the Jannat of Dajjal. The Holy Prophet has warned the Muslims repeatedly about the Fitna of Dajjal. The literal meaning of Dajjal is “The Deceiver” Allah knows better.

Aqaid Class 10 - Lesson 17

Re-appearance of Imam Mehdi (as)

A powerful Empire behind the iron curtain - 3

Thus, we believe, the 12000 flying objects (UFO's) seen in different part of the world may be the military maneuvering from the Imam's war department. This gives an image of the imam's war machinery, which is certainly much superior than the combined military power of the whole world. In fact, it is not even the 1% of Imam's military strength.

When Imam will reappear, his new kind of weapons will repeat the performance of his great grand father's sword - THE ZULFIQAR. The whole world will surrender to him. This is a rational explanation of what Imam has been doing during the occultation, which is a period of more than 1000 years, and how the Imam will defeat the strong nuclear powers of our time in natural way.

UFO's reports, which can not be denied, are a mystery for the non-believers and non-Muslim scientists because they have no ground to imagine a powerful country on this earth. But for us, it strongly connects us with our belief that Imam is alive and is fully busy in preparation of his reappearance to overthrow all the powerful Un-Islamic governments and their allies.

4. The whole population of the Imam's country is solely true Muslim. They are all the true followers of Ahlal -Bayate. The country and its all sectors are fully governed by the Holy Imam and his appointed Deputies.

There may be hundreds of highly advanced universities with vast laboratories and workshops, big industries and nuclear plants, space platform and manned orbiting habitat etc., all fully equipped and embellished with highly sophisticated and computerized tools. In these places, great scientists of all disciplines must be working under the supervision of Imam Al-Mehdi (as).

Imam Jafar al-Sadiq (as) got a little opportunity and limited time to do some work. But even then he had produced 4000 students; among them were great scientists such as Jabir bin Hayyan, Father of Chemistry.

Imam Muhammed Al- Mehdi (as) has been given a full opportunity and enough time to develop an ideal world in all respect. So he must produce thousands of great scientists, fuqha and scholars in every discipline of knowledge.

The modern scientific and technological revolution, which has stunned the world, is just 200 years old. It was not supervised by good and matured leaders. It can never compete with the 1000 years old scientific revolution, fully guided and supervised by the Holy Imam. Thus, there is a strong possibility that from the beginning of the occultation, the Holy Imam Al-Mehdi has been working to develop a great powerful Islamic government, ideal in all respects, perfect in every sphere, in some part of the world. No one can surely know that place as everything belonging to the Holy Imam (as) is hidden.

It is mentioned in the Holy Quran that a time will come when the righteous people will take over the power and government of the world, where they will govern the whole earth in accordance with the perfect laws of Islam.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“We have written in the Scripture after the message had been given: The righteous among My servants shall inherit the earth. Verily in this is a message to those who serve Us.” (21:105)

The development of such an ideal government during the long period of occultation is an exciting and remarkable achievement of the Holy Imam (as). Ever since man has inhabited the earth, no such country has existed to lead a perfect social and intellectual life filled with happiness in its true sense.

When the Holy Imam Al-Mehdi will reappear, his absolutely perfect and ideal world which he would have established during the period of occultation will convey the Divine message to all mankind - this is the kind of peaceful and ideal world Allah's messengers were planning to make for you.

This was the Divine purpose of keeping the Imam in concealment. This is what Allah Subhanahu taala wants to show the inhabitants of the earth before the Doomsday. The Divine message is apparent in the wordings of the hadith, that if there were to remain in life of the world but one day, Allah would prolong that day until He sends in it a man from my family and my household.

This is a rational explanation of Shia belief that Imam Al-Mehdi's birth has taken place and he is alive and will reappear to restore unprecedented peace and tranquility in the world in a natural way. The Sunni belief that his birth will occur in future to bring peace and order in the corrupted world fails to explain the means and mode of his revolution.

Nevertheless, though these conclusions are in good agreement with our belief in the existence of our living Imam in occultation, and also in conformity with the true understanding of the Holy Quran and ahadith, but nothing can be said with certainty and the whole idea about the Imam's powerful Kingdom is a guess network.

Aqaid Class 10 - Lesson 18

Doctrine of Dissimulation (taqiyyah)

It is related from Imam Sadiq in an authenticated tradition:

Taqiyyah is my din and the din of my forefathers.

Whosoever has no taqiyyah has no din.

It was the motto of the Household of the Prophet so as to protect themselves and their followers from harm and bloodshed, and to better the condition of the Muslims and to cause agreement among them, and restore them to order.

And this is still a sign by which the Shi'a are known, and which distinguishes them from other sects and other peoples. Everyone, when he feels that there is danger to him or to his property through the preaching of his beliefs or through the practicing of his beliefs in public, should practice taqiyyah. And this is something which appears reasonable to our natural intelligence.

It is known that the Shi'a and their Imams have suffered much and have been denied their freedom throughout history, and that no sect or people have suffered like them. Thus they have been forced on many occasions to practice taqiyyah in order to conceal themselves from those with other beliefs; to keep themselves and their practices hidden, as long as their religion and their survival was threatened. And this is their cause for being distinguished from others by their taqiyyah.

Taqiyyah has rules and observations which indicate whether it is obligatory (wajib) or not, and these are mentioned in the relevant chapters of the books of those learned in jurisprudence (fiqh). It is not obligatory at all times, but is sometimes optional; and sometimes it is obligatory not to do it, as when it is necessary to proclaim the truth publicly, to protect Islam and save it, or to fight in the cause of Islam. On these occasions, property is of no value, and individual souls are of no importance.

Taqiyyah is forbidden (haram) when someone's life is in danger, or when falsehood is being propagated, or when anything is threatening Islam, or when Muslims are menaced, or injustice and iniquity are spreading among them.

The purpose of taqiyyah, in the view of the Shi'a, is not to form a secret organisation dedicated to destruction and subversion, as some of their enemies, who are not able to see things in their true light, have imagined, for such people have made no effort to really understand what we say. The point is not to make Islam and its rules a secret which cannot be divulged to those who do not believe. No, the books of Shi'a and their writings in the fields of jurisprudence (fiqh), law (ahkam) and theological studies, as also

their beliefs, are in great abundance in the world, more than any other sect that is sure of its way.

Our belief in taqiyyah has been abused by those who want to degrade the Shi'a, and they consider it to be one of their weak points, for it seems that they are not satisfied with the necks that fell to the sword in the attempt to finish them off in that age when it was enough to say that someone was a Shi'i to assure his death at the hands of the enemies of the Household of the Prophet, from the Umayyids and the 'Abbasids up to the Ottomans.

If our attackers wish to say that there is no evidence for taqiyyah in Islam, we can refute this. Firstly we follow our Imams and are guided by their guidance, and they have ordered us to practice taqiyyah when it is necessary, and it is to them an integral part of Islam, as we saw from the saying of Imam Sadiq:

Whosoever has no taqiyyah has no din.

Secondly, it has been commanded in the Qur'an:

Not he who is compelled while his heart is at rest on account of his faith. (16; 106)

This verse was revealed about 'Ammar ibn Yasir, who took shelter by proclaiming unbelief in order to protect himself from the enemies of Islam. Also Allah has said:

And a believing man of Pharoah's people who hid his faith . . . (40; 28)

Aqaid Class 10 - Lesson 19

Our Belief in Pilgrimage (ziyarah) to the Holy Shrines

One of the practices which distinguish the Shi'a from all other Islamic sects is the attention paid to pilgrimage to the Holy Shrines, such as those of the Prophet (S.A.) and the Imams (A.S.), and the building of magnificent domes and buildings over their tombs by good will and faith.

All of these things are done through the recommendations of the Imams, for they were continually persuading and encouraging their followers to make pilgrimages, so as to derive great reward from Allah. It is one of the best forms of worship after the obligatory ones, and the shrines are the best places for supplicating and approaching Allah.

Furthermore, according to the sayings of the Imams, this is a form of fidelity to them. Imam Rida (A.S.) said:

For every one of the Shi'a and their followers has an understanding with them (the Imams), and pilgrimage is a way of fulfilling and being faithful to that understanding. Whosoever undertakes a pilgrimage of his own free will, believing in it, for him the Imams will intercede with Allah on the Day of Resurrection.

There are social and religious advantages in making ziyarah. Thus our Imams have stressed its performance, for it fortifies the bond between them and their followers and reminds us of their virtues and their struggle for the truth. Moreover, it gathers Muslims together in one place so that they can get to know and establish friendships with one another, in order that the condition of obedience to Allah and devotion to his commandments becomes firmly imprinted in their hearts.

And it confirms in them the true meaning of pilgrimage: the truth of tawhid, the sanctity of Islam, the prophethood of Muhammad, the various Islamic duties such as the striving for an elevated morality, bowing down and prostrating before the Commander of all creatures, and how to thank Allah for His gifts by means of those prayers which are recited during pilgrimage. And these prayers are among those with the most exalted meanings. For example, the du'a' "Amin Allah" composed by Imam Zayn al-'Abidin (A.S.) when he made a pilgrimage to the grave of his grandfather 'Ali, Amir al-Mu'minin (A.S.).

Also the recitations during the pilgrimage point out the magnificent characters of the Imams, their sacrifices in defending the truth and elevating the religion, and their perseverance in obedience to Allah.

They are written in the most excellent Arabic, full of great eloquence and easily understandable phrases, and they contain the best exposition of tawhid, and supplication and prayer to Allah.

Truly, among them is the greatest religious literature after the Qur'an, Nahj al-Balaghah and the other prayers of the Imams, because they have included in them summaries of

their teachings on Islamic matters and morality. There are also teachings and guidance in certain pilgrimage ceremonies mentioned below for the spiritual progress of the Muslim, the cultivation of sympathy for the poor, and encouragement for fostering brotherhood, good behaviour and understanding between people.

These rites must be performed before entering the shrine and reciting the special prayer of pilgrimage, and some others must be said during or after. Here we shall indicate some of them in order to make clear what we have already said.

Firstly the pilgrim must wash himself (ghusl) as commanded in the books of Islam, and clean his body before beginning. This is so that he may rid himself of dirt, prevent disease and suffering, so that his odour does not offend others¹, and at the same time to cleanse his spirit from moral impurities. Traditions have been narrated instructing that after completing this washing, and in order to fix his attention on these high aims, the pilgrim should say.

O Allah! Give me light and purity, and preserve me from all disease, sickness, calamity or corruption, and also through this washing purify my heart, my body, my bones, flesh and blood, my hair and skin, my brain and nerves and every place I touch the earth, and provide me with a witness on the Day of my poverty, necessity and requirement.

Secondly, the pilgrim should wear the best and cleanest clothes that he has, because in such days of gathering it causes people to love and be kind to one another, increases their dignity and thus enables them to understand the importance of pilgrimage. It should be noted that the pilgrim should put on the best clothes that he can afford, not the finest that are obtainable. For not everyone can wear the best, and such a command would cause despair among the poor, and thus it would go against the favour of Allah. So it is said that there is a two-fold meaning, i.e. that people should be well-dressed and that they should pay due regard to the condition of the poor.

Thirdly, the pilgrim should wear perfume where possible, for its benefit is like that of being well-dressed.

Fourthly, he should give alms to the poor, according as he is able. The purpose Of this is, firstly, to help the poor, and then to instil in the pilgrim a sense of generosity .

Fifthly, the pilgrim should proceed towards the shrine slowly and Quietly without gazing around. This is clearly in respect for the sacred place (haram), the pilgrimage and those who are buried there, but also that the pilgrim may give his undivided attention to Allah, and avoid inconveniencing others along his way.

¹

Amir al-Mu'minin (A.S.) said: "Clean yourselves by water from offensive odours and examine your bodies carefully. Surely Allah detests those of his servants who are not clean, so that when people sit with them they are repelled by their odour."

Sixthly, he must say "Allahu akbar" (Allah, the Supreme) and repeat it as much as he can. Some traditions instruct the pilgrim to repeat it one hundred times. By this he becomes aware of Allah's Greatness and Magnificence, and realises that nothing is greater than He. This is for the sake of Allah and His Dignity and to revive the sacred rites of Islam and to strengthen the religion.

Seventhly, after visiting the tomb of the Prophet or an Imam, the pilgrim should pray at least two rak'ah. This is in order to worship Allah and give thanks to Him, and to ask for success in one's pilgrimage', then he should ask that the spiritual reward for the prayer should go to the soul of he who is buried in that place.

The special du'a' that follows, which the pilgrim must recite after his prayer, serves to show him that prayer and worship during pilgrimage are only for Allah, that no-one deserves to be worshipped save Him. It is a means of winning Allah's favour, for the pilgrim says:

O Allah! To Thee alone do I pray, to Thee alone do I bow down and prostrate myself.
Thou art One,
Thou hast no partner,
and it is a sin to pray, bow down or prostrate oneself before anyone else but Thee.
O Allah! Praise be to Muhammad and his Family.
Accept my pilgrimage, and grant my request for the sake of Muhammad and his Immaculate Descendants.

This du'a' explains to those who want to know, the purpose of pilgrimage to the shrines as it was performed by the Imams and their followers, and it answers those who suppose that pilgrimage is a kind of idolatry and polytheism.

No doubt, the purpose of such detractors is to discourage the Shi'a from the benefits of meeting one another, and the solidarity which increases in the times of pilgrimage, because such brotherhood is like the shafts of arrows in the eyes of the enemies of Muhammad, for they cannot be unaware of the Imams' intention. It is not possible to believe that those whose every saying and doing were for the sake of Allah, and who gave their blood in the cause of the religion of Allah, should call the people to polytheism and idolatry.

Finally, one of the necessities of the pilgrimage is that "the pilgrim should behave towards and treat his fellow pilgrim with politeness, that he should say few words but ones of benefit and purpose, that he should remember Allah,² be humble, worship often, ask for the Mercy of Allah on Muhammad and his Descendants, lower his eyes and not

² This does not only mean verbal remembrance of Allah such as say "Subhanullah wa'l-hamdulillah" (Glory be to Allah, and praise be to Allah) and the such-like repeatedly, but it means what Imam Ja'far Sadiq (A.S.) said in interpretation of the remembrance of Allah: "We do not only say subhanullah wa'l-hamdulillah wa la illaha illa 'llah wa allahu akbar although this is a means of remembering Allah, but rather Allah should be remembered everywhere whether we obey him or not."

stare around,. assist his brothers when they have nothing and console them, remain far from what is unlawful, avoid quarrelling and arguing about one's beliefs."

The reality behind the pilgrimage is the salutation of Muhammad or the Imam, because, in accordance with the Qur'an:

They are alive and are provided with sustenance from their Lord. (3; 168)

And they hear the words of the pilgrim and answer his salutations. It is enough to say, for example, before the tomb of the Prophet: "As-salamu 'alayka ya rasul allah" (Peace be upon thee, O Messenger of Allah), but it is much better to say the words prescribed by the Household of the Prophet, for they express the highest intentions and the greatest religious significance by their eloquence, and they are the most excellent prayers through which the pilgrim may contemplate Allah

Aqaid Class 10 - Lesson 20

Prophecy is from Divine Grace (lutf)

Man is a changeable creature, a complex structure containing his being, his nature, soul and intelligence. Every individual personality is similarly of a complex nature, in which there are causes of good and evil. On the one hand, man has been created with emotions and instincts, such as self-love, desire and pride; he obeys the call of his desires, has a natural disposition to show his superiority over others, to own things, and to take for himself that which belongs to others; he rushes recklessly at the objects and ornaments of this world. As Allah has said:

Lo! Man is in the way of loss. (103; 2)

and:

Surely man waxes insolent, for he thinks himself self-sufficient. (96; 6&7)

and also:

Surely the soul of man incites to evil. (12; 53)

There are other verses which clearly talk about and point to the desires and feelings of the human soul which was created with man.

On the other hand, Allah has given intelligence (aql) to man to guide him to what is in his interest and to the way of goodness, and He has also bestowed on him a conscience which prevents him from doing evil and oppressing others, and which also upbraids him when he has sinned.

There is continual enmity and struggle between man's desires and his intelligence. One whose intelligence overcomes his desires will attain the highest position among mankind and a perfect spirituality, but one whose desires to conquer his intelligence will be among the great losers, the lowest of mankind and comparable in nature to the beasts.

The desires and their legions are stronger than intelligence and its armies, and this is why most people go astray and wander far from the straight path of guidance, through obeying their desires and answering the call of their emotions. As is said in the Qur'an:

And though thou try much, most men will not believe. (12;103)

Besides, man is reluctant and unaware of all the facts and secrets of the world around him, and since he is also ignorant of his own self, how can he know all that will make him prosperous and what will make him suffer how can he know everything that is in his own interest or in the interests of mankind as a whole?

Whenever he advances with a new discovery, he sees his own ignorance and realises that he knows nothing. It is because of this that Man has an insistent need for someone to show him the clear, straight path to prosperity and to give support to his intelligence,

so that it may overcome its unruly, persistent enemy, and so that he may prepare to fight his emotions.

Man is desperately in need of someone to help him to the path of goodness and happiness, especially when his emotions deceive him, disguising his bad actions as good and his good actions as bad, as a result of which his intelligence is confused and cannot find the right path to prosperity and distinguish between the real good and the real evil.

Everyone of us has succumbed on this battlefield, either consciously or unconsciously except the man whom Allah protects. It is difficult for an enlightened, civilised man to attain the way of goodness and happiness, so how much more difficult is it for an ignorant, unschooled man!

When all people co-operate and consult with one another and deliberate together they are still unable to understand what is useful and what is harmful for them and for society. So Allah through His Grace and Mercy for mankind sends them a messenger. The Qur'an says:

He it is who sent among the unlettered ones a messenger of their own, to recite unto them His signs, and to purify them and to teach them the Book and Wisdom. (62; 2)

and he (the messenger) warns them concerning what is evil and gives glad tidings to them about what is good for their welfare.

(The giving of) this Grace is necessary for Allah, because it is a sign of His Perfection, and He is Kind and Generous to His servants. When a man deserves His Mercy and Grace, Allah must grant it to him, because there is no deficiency or withholding in the Being of Allah.

The meaning of "necessary for Allah" is not that anyone forces Him to act in this way and that it is necessary for Him to obey, but it means that this is an inseparable attribute of Allah, i.e. Mercy and Grace cannot be separated from Him, in the same way as we say that His Existence is inherent in Him, or that He is Necessarily Existent, i.e. His Existence is co-existent (with Him) and cannot be separated (from Him).

Aqaid Class 10 - Lesson 21

Doctrine of Belief In Islam

We believe that:

The true religion with Allah as Islam. (3; 18)

and that it is the true Divine shari'ah that has abrogated all previous shara'i'. It is the most perfect shari'ah, according with man's happiness and containing all that is in his interest, in this world and in the next. It calls never become obsolete and will last for ever; it is not changeable and will not be transformed in any way; it contains all that mankind needs: individual, social and political rules.

For it is the last shari'ah, and there is no hope for another religion to come and reform humanity, which is sinking into oppression and corruption. Therefore the day must come when the Islamic religion will become strong and its justice and laws will be spread over the entire world.

When all the people of the world act correctly in accordance with all the laws of Islam. peace and prosperity will increase and spread among mankind, and man will attain the highest peak which he can imagine: well-being, dignity, plenitude, contentment and ideal morality will arise, and oppression poverty and indigence will disappear from the surface of the earth to be replaced by love and brotherhood among men.

The reason that at the present time we see such a shameful condition among the people who call themselves Muslims is that their behaviour, from the very beginning, has not been truly in accordance with Islamic law. This dishonourable state has continued and has become worse and worse.

The acceptance of Islam has not been the cause of this disgraceful situation of backwardness among Muslims. On the contrary, it has been caused by their disobedience of its teachings, their negligence of Islamic laws, the prevalence of oppression and the enmity of their rulers towards the poor and of certain groups towards the common people, and this it is that has paralysed their progress, weakened them, broken their spirit and brought calamity and tragedy upon them. Allah has destroyed them by their sins:

That is because Allah never changes the Grace He has bestowed on any people until they first change what is in themselves. (8; 53)

Thus does Allah treat His creatures.

Lo! the guilty never are successful. (10;17)

In truth, thy Lord would never destroy their cities unjustly while as yet their folk were doing right. (11;117)

Even thus is the grasp of the Lord when He grasps the cities while they are doing evil. Lo! His grasp is painful, terrible. (11; 102)

How can we expect the religion to save the community from the depths of perdition, when the teachings of the religion are just ink on paper and people do not act one little bit in accordance with them?

The basic foundations of Islam are: faith in Allah, honesty, truthfulness, sincerity good behaviour and generosity, and a Muslim must want for his brother what he wants for himself But Muslims left this all behind them a long time ago.

Daily we see them (the Muslims) dispersing into various sects and groups competing for the things of this world, each one attacking and accusing the other of impiety for unknown or imaginary reasons, or for useless purposes, ignoring Islam and the interests of both themselves and society. Thus do they dispute: Is the Qur'an created or not? Have paradise and hell been created or will they be created (in the future)? and so on.

The nature of these disputes shows that they have deviated from the right path which they have been shown, and are heading towards ruin and destruction, and day by day they deviate further. Ignorance and perversion surround them, but they occupy themselves with useless and superficial matters, superstitious and imaginary things.

Fighting, bickering and boasting cause them to descend further into the bottomless abyss. At the same time, the West, ever vigilant, but a persistent enemy of Islam, has become powerful and colonised Islamic territory, while Muslims remain unaware and half asleep. Only Allah can know the extent and the end of these misfortunes.

In truth the Lord would never destroy their cities unjustly while as yet their folk were doing right. (11; 117)

There is no alternative for assuring the Success of the Muslims either today or tomorrow, but for them to wake up, consider well what they do, educate themselves and their generation by correct Islamic teachings and thus remove the oppression and cruelty. In this way can they save.

It is their responsibility to establish themselves from this great calamity, justice throughout the world, after having done away with oppression and cruelty, just as was affirmed by Allah and His Messenger. For their religion is the last religion, and the world can not be set right again without it.

Of course, people are in need of an Imam to erase imaginings, innovations and deviations from Islam, and to save mankind and rescue them from complete corruption,

continual oppression and enmity, and contempt for morality and human life. May Allah hasten his reappearance.

Doctrine of the Lawgiver of Islam

We believe that the message of Islam is contained in the person of Muhammad ibn 'Abdillah (S.A.), and that he is the last prophet, the Seal of the Prophets, the Chief among messengers, and the best of them, just as he is at the apex of all humanity, and none can compare with him in excellence and grace, generosity and intellect, and no-one can approach him in his virtuousness. Verily he has a lofty moral behaviour, and no-one will be like him up to the Day of Judgement

AKHLAQ TAB

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Imamia Sunday school

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AKHLAQ CLASS 10 - LESSON 1

MEANING AND PURPOSE OF LIFE (Part I)

21:16 Not for (idle) sport did We create the heavens and the earth and all that is between!

30:8 Do they not reflect in their own minds? Not but for just ends and for term appointed, did God create the heavens and the earth, and all them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!

38:27 Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! But woe to the Unbelievers because of the Fire (of Hell)!

"I have been sent to complete the nobility of character."

Prophet Muhammad (S)

A child is born. What does it have to look forward to, in life? Anything, anything at all?

If life is just to live, to use and then we are no more, then what is the point of living? What is the point of studying for 25 years of life, what is the point of working for a further 30 years of life, of being in debt, of paying a mortgage, of marrying, of bringing up children? All this effort is pointless if there is no higher purpose to life.

Conscience Will / Desire

If you look at animals, they can communicate, they can eat and drink. They are created for this world only. The only thing they lack is a conscience wills, a desire to do something.

An animal eats when it is hungry, and sleeps when it is tired. A human being has been given an extra facet of intelligence. When we eat, we eat the food that we enjoy. Sometimes, we eat when we are not hungry, we laugh, we joke, we have friends, we study we learn, we have hobbies, we create. These are all characteristics that make us different from other animals.

Emotions

We also have emotions, which animals do not share. On the positive side, we have emotions such as compassion, sympathy, consideration, loyalty, and friendship. On the negative side, we have jealousy, greed, hatred, enmity, and deceitfulness.

This shows us that man cannot be judged or compared to other creatures on the planet. If he uses his emotions of compassion and friendship than he can be the best of all the creatures, if he lets himself become mean and greedy, selfish and jealous, than he

becomes the worst creature on the planet, because even the animals do not have these emotions.

Intelligence / Humor

Mankind has the ability to extrapolate and synthesize thought. This means to start off with a piece of information, and make conclusions, based on other pieces of information. Mankind has the ability to communicate in a social way, to interact and to laugh. Laughing is a very human characteristic, and according to many philosophers, is a fundamental difference between Man and Animal.

The result is that man is unlike the rest of creation. He has something extra that cannot be explained by science, can not be explained by evolution, can not be explained by any theory at all EXCEPT by religion and belief.

15:28 Behold! your Lord said to the angels: "I am about to create man, from clay, from mud molded into shape;

15:29 "When I have fashioned him (in due proportion) and breathed into him My spirit, fall down in obeisance unto him."

15:30 So the angels prostrated themselves all of them together:

Now that we have understood man is unique, the next point to ask is that why is he different?

Allah explains us that man was made for a purpose. It is that purpose which we have to try and discover.

Allah is our creator, He made us from nothing. After having created us, he placed in us a portion of His spirit, His will, and the electricity that keeps us ticking. Allah had created the world and the stars, all the fabulous things that you see in space, but He had a plan, His plan was to create the BEST CREATURE, something that would not just obey His command because He who commanded, something that would obey His command with free will. Something that would search for Him until it found Him. This creature was MAN.

3:59 This similitude of Jesus before God is as that of Adam: He created him dust, then said to him: "Be", and he was.

Man was created and taught all the names of the heavens and the earth. Then he was placed on earth to live his life. He was given the tools to find Allah and then it was left to wander, to find the path.

When we are lost in the forest, we use a compass to find something that we cannot see. The compass follows a magnetic field, which cannot be sensed with our eyes, ears, touch, taste, or smell. Even then we know the field exists, because the compass points to it. Well there is another force, a light, which flows through every object, every stone,

tree, and leaf. That is the Light of Allah, the light that keeps everything existing. Allah wants us to discover this light and to realize how great it is.

We should make Allah as the center of our life. Let's learn from the story.

A student was sitting with his grandpa in the garden.

"I'm getting excellent grades and my tutors see a great future for me, yet I am miserable!"

"A happy and wholesome life is like a perfect circle" replied his grandpa, picking up a stone and a twig.

He placed the stone on the ground and using the twig as a compass drew a perfect circle with the stone as its center.

"When you have a fixed and steady center, then your circle will be perfect." The grandfather said. "However, if the center is constantly changing, you will never be able to draw a circle."

"Today, many people receive a good education and establish 'successful' careers, but never establish a spiritual center around which their life's activities orbit. When you establish your center, my son, and it is clear, all else will follow."

The tools we have been given for this search is our soul, our heart. Our soul is receptive to this light of Allah, the same way a compass can guide towards a magnetic field. We have to open our hearts to the world around us, and then follow the path, which it takes us through.

Whenever we do something, we get a feeling which is deep down inside us, which tells us whether that action is taking us, towards Allah, or away.

This feeling is provided by our conscience. If you do something Haraam, then stop for a second and think, you will feel a small tugging feeling that will try and pull you back toward the right path, the more you listen to this the stronger this sensation will become until your thoughts themselves become pure. In the same way, the less you listen to this conscience, the weaker it will get, until a stage comes when you will not even hear it when it is trying to tell you something. That is the day Shaitan will jump up and down with glee, because he will have gained a new follower.

So Allah has set this task, this test, for every human being and to make it easier for us, He gave each of us the ability to pass this test, to reach the end of the journey.

One point about this Universe is that everything has been created in pairs, each has its opposite. There is black and white, strong and weak, good and bad, heaven and hell. Inside of man there are also these pairs. For every good emotion that takes man towards Allah, there is an evil emotion, which will take him away. Allah has given man

the ability to judge between right and wrong. To make matters easier, to every single group of people Allah sent a Warner, to show the way towards him, so that on the Day of Judgment people could not say, "We did not know, we were unaware". All we have to do is choose which way we want to follow.

10:47 To every people (was sent) an Apostle: when their Apostle comes before them), the matter will be judged between them with justice, they will not be wronged.

Exercise:

1. What is the fundamental difference between man & animal?
2. How does good & evil forces play in our lives?

AKHLAQ CLASS 10 - LESSON 2

MEANING AND PURPOSE OF LIFE (Part II)

We have learned that we have two choices, to select between right & wrong.

If the choice is so easy to see, why is this world so unjust?

There is one main reason why this simple choice between good and evil is made difficult.

Man forgets easily. Man always thinks of the present and leaves the future to sort it out. If you want to do something Haraam, the pleasure is immediate.

If you want to steal, then you receive the goods immediately. If you obtain power, then you can control others at once. If you want to eat Haraam, then the pleasure of eating is there as soon as you swallow the food. If you have a sexual desire, then you can satisfy it as soon as you commit the act. However, when you want to do something good then the rewards are not immediate, they come later. The same way when you study, the rewards come after you have finished your exams and you are shown the results. When you plant a seed, it will be many years before the tree matures, and you taste the fruit. Well, the rewards for the good deeds you perform are not only physical such as the pleasure of the bad deeds. You do not get money for helping someone, nor do you feed your hunger by fasting. So when a human being has a choice, if he is ignorant and cares nothing for the next life, then he will make the choice that will benefit him immediately.

This is where the whole concept of Akhlaq comes in. Akhlaq is not just good and bad deeds, but learning to understand that good deeds actually help you in the long run, and learning to enjoy helping others, and most importantly knowing that good Akhlaq is a torch that will guide you towards Allah amidst the darkness.

24:35 *God is the Light of the heavens and the earth.*

2:257 *God is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).*

So we have understood that man is different from other creation that he has a purpose to his life, and we now know what the purpose is and how to fulfill it.

The next point to understand is: **Why should he follow that purpose?**

When we accept that Man can be the greatest of creation, and can reflect the light of Allah, then we should realize that those who reach such a stage, where their purpose

has been fulfilled, will be elevated to such a high level that they will be brought as close to Allah as it is possible to be.

The reward for man, for his effort to find his Creator, to find the one who made him is the closeness of Allah's mercy for eternity.

This reward is paradise or heaven, lasting forever and ever. This is not governed by time, because time is a creation just like the earth, and when this creation ceases, and a new one occurs, then time will also cease to exist, and man will be in a dimension without time, without age.

So if man obeys Allah's commands then he will receive the promised reward, but if he fails, then he has also been promised punishment.

People argue that punishment is unfair and unjust, and that only an uncaring god punishes his creatures. Such people should try to understand the following.

- If a person harms others then it is fair that he is punished
- If there are two people, one who puts in effort to do good, and one who does not, is it fair that both people are rewarded equally, or that both are punished equally?
- If you are warned of a danger, and you do not heed the warning, fully aware of the consequences than it is your own fault that you have to bear the consequences.
- Allah has given the chance for us to repent, if we do so sincerely, but a person who disbelieves and commits acts which hurt others until his dying breath, can not expect to be forgiven, especially when he did not even request forgiveness.

So punishment will occur for those who deserve it, but those who try and perfect their Akhlaq will find it a shield from the fire of hell.

2:24 But if you cannot, and of a surety you cannot, then fear the fire whose fuel is Men and Stones, which is prepared for those who reject Faith.

Exercise:

1. Discuss the philosophy of effects of good & bad deeds.
2. What is the purpose of our life? Give examples.
3. If Allah is so merciful, why should we get the punishment for our bad deeds? Discuss the rationality.

AKHLAQ CLASS 10 - LESSON 3

GUNAH E KABIRA (THE MAJOR SINS)

4:111 *And if anyone earns sin, he earns it against his own soul: for God is full of knowledge and wisdom.*

4:112 *But if anyone earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (both) a falsehood and a flagrant sin.*

6:120 *Shun all sin, open or secret: those who earn sin, will get due recompense for their "earnings."*

11:116 *Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth--except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life, which were given them, and persisted in sin.*

34:28 *We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.*

83:29 *Those in sin used to laugh at those who believed,*

83:30 *And whenever they passed by them, used to wink at each other (in mockery);*

83:31 *And when they returned to their own people, they would return jesting;*

83:32 *And whenever they saw them, they would say, "Behold! These are the people truly astray!"*

83:33 *But they had not been sent as Keepers over them!*

83:34 *But on this Day the Believers will laugh at the Unbelievers.*

83:35 *On Thrones (of Dignity) They will command (a sight) (of all things).*

83:36 *Will not the Unbelievers have been paid back for what they did?*

Allah has given us Islam as a way of life. This way of life has rules, which are to be obeyed. To live effectively, there are always rules, which are to be followed so that no-one breaks or infringes the rights of others.

The question then arises, why we can't make our own rules. Why do we have to follow what someone else (i.e. Allah) says?

This question can be answered with the aid of the following examples, firstly, if you were organizing a party, or an occasion for a group of youngsters, would you tell them to organize, or would you prepare beforehand so that things occur smoothly. The answer to that is quite obvious.

Secondly, if you were driving a car, would you drive on whatever side of the street you desire? Without stopping at stop signs, and disregarding all traffic laws or someone has to design laws for safety? If you choose to live in this country, then you better abide by the laws of the land.

Lastly, if you were an architect or an engineer, and designed a suspension bridge, crossing a river. If the wind starts to blow, and you feel the bridge is not safe for normal traffic flow, and you decided to shut the bridge, who should the officials listen to, you as the creator of the bridge, or the users, who just want to get across?

From this, we can understand, that for a society to function effectively, the rules it should follow should be from "someone" who is aware of how the individuals of that society behave. Who else knows the weakness and behavior of a human being more than its Creator; He Who says that *"I am closer to you than your Jugular vein"*

50:16: *It was We who created man and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.*

Also, we should realize that Islamic Laws are there to protect oneself from dangerous or harmful effects; since every rule in Islam is to help you overcome the causes of such harm. The harm doesn't have to be to you only; it could also be to those around you.

If we deliberately reject the rules of Islam, we commit a sin, and we actually are harming another or ourselves in one way.

We should avoid committing forbidden acts, and worship Allah, as He is really worthy of being worshipped. This can be done for a number of reasons explained by the following words of the Prophet (S)

"There are people who worship Allah for the sake of (fulfilling their) desires and that is the worship of business people. And verily there are those who worship Allah out of fear of Him, this is the worship of slaves. But there are those who worship out of thanks giving to Him, this being the worship of free minded people and is the best of worship"

Even if an act of sin is committed, never forget to ask Allah for forgiveness, as His door of mercy is open 24/7/365 (24 hours a day, 7 days a week, and 365 days a year)

*Prophet Adam (A.S.) raised his hands in dua saying,
"O Allah! What defense does my progeny have against deceiving Shaytan?"*

Prophet Adam (A.S.) was praying for all mankind who are his progeny.

*Allah replied,
"O Adam! I have given them the following:*

- i) *If they have a bad intention but do not commit the act, I will not record it.*
- ii) *If they commit a bad deed I will record one sin for them.*
- iii) *If they do a good deed, I will reward them ten thawabs for them.*
- iv) *If they have a good intention, I will reward them for it."*

Prophet Adam (A.S.) requested more defenses from Allah.

Allah said,

"O Adam! The door of tawba (repentance) is always open and I always accept the tawba of my servant."

Below is a list of the prohibited acts (Gunahe Kabira) in Islam:

1. Polytheistic belief
2. To lose hope of receiving any mercy from Allah
3. To completely disregard God's punishment
4. To disrespect one's parents
5. To commit murder, adultery and fornication
6. To accuse a chaste woman of unchastely (fornication or adultery)
7. To take the property of orphans by force
8. To run away from the armed forces
9. To take illegal interest in trade
10. To have sexual relations beyond the limit of marriage, sexual enjoyment through homo-sexuality, masturbation or lesbianism
11. To use magic
12. To swear falsely by the names of Allah (God) or to use his names in vain
13. To ignore the payment of religious dues (Zakat, Khums)
14. To testify falsely against others
15. To drink intoxicating liquors
16. To give up daily prayers or any other religious obligations
17. To break one's promise
18. To disregard one's family (rejecting them, avoiding them, not showing enough love and affection towards them or not doing them the favors that one is supposed to do)
19. To become a resident of a place where one may lose his religion
20. To Steal
21. To ascribe false statement to Allah or to any of his apostles
22. To Lie
23. To deny or hide Allah's revelations or miracles
24. To eat the flesh of dead animals, blood, pork or an animal that is slaughtered without being consecrated with the name of Allah, or is not slaughtered according to the prescribed rules.
25. To Gamble
26. To make ones living from filthy and un-Islamic ways such as money obtained from the selling of wines or any other intoxicating liquors, the money from illegal interest in trade, accepting or giving money in bribery, receiving salary for witchcraft or magic, receiving money from an unjust government, the wages for singing, the sale

of prohibited things as a means to earn one's living such as the instruments of games as chess, backgammon or other instruments used for gambling, making statues of animals or human beings.

27. To give less than due measure in business transactions
28. Not to pay one's debts when one has the means and the payment is due
29. To display haughtiness and pride.
30. To be a spend-thrift (Extravagant, spend lavishly)
31. To act proudly and boastfully.
32. To ignore a pilgrimage or abandoning it when it is due.
33. To fight a divine leader
34. To get involved in an un-Islamic business such as singing for fun, playing guitar, dancing just for enjoyment and other useless acts.
35. To persist in minor sins
36. To back-bite (to talk bad behind other's back about things which they dislike)
37. To accuse someone of fault or a defect
38. To abuse or hurt a believer
39. To be a slanderer, causing discord, schism among people
40. To become a pimp
41. To defraud the believers
42. To belittle one's sins
43. To be a hypocrite
44. To use picture, statues to represent Allah

Exercise:

1. Why should we follow the laws of Allah?
2. Write ten sins you would fear most to commit.

AKHLAQ CLASS 10 - LESSON 4

HAPPY FAMILY LIFE

Charity begins at home. The most important part of charity is that time of yours which you give in aid of others. So before you rush off to make the world a better place, stop, think, and spend a bit more time at home.

The family is the unit, the building block of any society. If you have a pile of bricks on top of each other, and you damage the bottom one, the whole wall will come tumbling down.

Similarly, if you start damaging the families in a society, it will not be long before the society begins to disintegrate around you. This is what we are witnessing in the modern era of the 21st century.

This topic can be discussed from so many angles, but I think what is necessary in today's society is simply understanding the natural feelings that should be present to make the family strong and secure so that those within it will be safe from the destructive influences outside. Friends have often said, that the west is too corrupt, our children have no chance being brought up in such a permissive, devalued, uncaring world. The argument against is that if a family can teach values and morals to its children, and show them how to recognize virtues and how to shun evil, then no evil however great can overcome them. That is why Islam has emphasized family unity and careful upbringing of the children.

Before we discuss the way to a happy family life, let us just mention some of the benefits of a family.

- It is a stable environment for the upbringing of a child.
- It teaches a child how to behave how to recognize the difference between right and wrong in the first years of its life.
- It provides companionship for husband and wife, so that they can rely on each other and trust in each other.
- All members of the family can trust each other and share the same goals.

These are just some of the benefits of being in a family.

A sensible and well-balanced family system is the very foundation of a happy life.

The question is how do we make a family happy?

It all comes down to **CONSIDERATION**. This word is so easy to say, but means so much. With consideration and respect, then almost all those things, which could cause unhappiness, are avoided.

Think for a moment. In your family, the last time you were unhappy was it not because you felt that no one is trying to understand your feelings, or that you wished people would look at things from your point of view. There you are then!

If you think of the needs of others, brothers, sisters and parents, then the chances are that you will never be in their "bad books".

Of course in any relationship there must be a two-way flow. Things will not work if one party does all the giving, and the other does all the taking.

It is also important to be able to talk. A large percentage of family problems occur because people feel bad and they hold it within. Then it builds up and then one day "**B A N G!!**" It all comes out, and there goes the family. Anger and frustration all spilled out breaks a bond that took years to build. Therefore you must be able to talk with your parents and your brothers and sisters about any problems.

Only by identifying these problems and removing them can you move forward.

It is not wealth, which makes a family happy. Nor is it fame or fortune, or clothes or cars... It is love.

The love that the family shares should be the glue that holds it together.

The happy family is one where each brother/sister knows that the rest of the family is behind them and is there to help whenever the need arises.

WARNING!

Do not abuse the help. One of the best ways to turn any relationship sour is to abuse the privileges. There is nothing worst then making a mess, and expecting others to pick up the pieces. Your family is there to be used by you, not **ABUSED**.

The final words in this topic, on which books after books have been written, are the words of Prophet Isa (A):

If you want to GUARANTEE a happy family life as well as a healthy friendship,

"Treat others the way you yourself would like to be treated"

Exercise:

1. How do you raise a family in a western society or in a unislamic environment?
2. What is the golden rule of a healthy friendship?

AKHLAQ CLASS 10 - LESSON 5

JIHAD

The word Jihad means *"to struggle or to strive"*. The most common mistake is to translate it to mean ONLY fighting or ONLY war. This could not be further from the truth.

If you put effort into any action that gains Allah's pleasure, then that effort is counted as struggle in the way of Allah, as Jihad.

Jihad does also mean Holy War, but that is just one of its facets. Once the Holy Prophet (S), after returning to Medina from a battle, told his army that the Jihad-e-Saghira (the lesser struggle) had been completed, and now Jihad-e-Akbar (greater struggle) was awaiting them. The people having been tired by the battle looked around anxiously to find this new and even mightier enemy, but the Prophet (S) explained to them

"The restraining the soul (or self) from its appetite is the greatest holy war."

This means that controlling the nafs from its desires takes greater effort than any other holy war. It is the greatest Jihad, and we know from our furu'ideen that Jihad is Wajib.

Every action which we do in a day, avoiding Haraam food, saying our Namaaz on time, keeping a beard, wearing Hijab, when others around us do not. Every action which requires some effort on our part, it is Jihad.

Qur'an explains us that man was created for a test, and like any test, he must work hard to achieve the results, as mentioned in **Surah Al-Balad 90:4**

Verily We have created Man into TOIL AND STRUGGLE.

By this Allah explains us that a person has two choices, whether to live his life the easy way, i.e. go down hill, and lose out in the next life, or to take the steep slope in this life, and benefit on Qiyamat. It also shows us how to perform Jihad, how to climb the steep slope.

9:41: *Go forth, (whether equipped) lightly or heavily, and STRIVE AND STRUGGLE, with your goods and your persons, in the cause of God. That is best for you, if you (but) knew.*

This ayah tells us that whether we are rich or poor, able bodied or disabled, strong or weak, we should each strive towards Allah the best way that we can, to earn His pleasure. It also explains to us that we are making ourselves better people, and benefiting ourselves by struggling in the way of Allah.

2:148: *To each is a goal to which God turns him; then STRIVE together (as in a race) toward all that is good. Wherever you are, God will bring you together. For God has power over all things.*

DOES THIS MEAN THAT WE SHOULD PRAY AND READ QUR'AN NON-STOP?

Not at all! We should of course pray and recite Qur'an, but we should help those in need, we should fight for the rights of others, and for ourselves.

WHAT ABOUT THOSE WHO BELIEVE, BUT DO NOT STRUGGLE?

4:95: *Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God has granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home): unto all (in faith) has God promised good: but those who strive and fight has He distinguished above those who sit (at home) by a special reward.*

This shows that for a person who struggles in the way of Allah, there is a reward waiting which is greater than that for ordinary people. A person who dies in the state of Jihad (struggle) is a martyr, and the status of a martyr is distinguished.

"Over every act of virtue, there is another one till a man is martyred in the way of Allah, then there is no other virtue over it".

It is this status that a woman is given in Islam, because the struggle to maintain a marriage and bear the wishes the husband is Jihad to a lady. Every moment of effort to preserve the marriage and make it blossom is Jihad, to bring up the children and teach them is Jihad, to keep Islamic habits like Hijab so that the children will learn modesty is Jihad, and Allah rewards her accordingly. It is not easy to keep the veil, it is a struggle, and it is JIHAD.

"The first person to enter Paradise is a martyr".

Islam recognizes the difficulty and hardship that a mother takes in bringing up her children. Since these actions are all a struggle to make the child into a good Muslim, someone who will guide and help others, then that struggle is one towards Allah, which is why there is a hadith that explains,

Heaven is under the mother's feet.

One should never think that it is too late for him to fight the *nafs*, and come to the right path, no matter how difficult it may seem. Look at the incident of Bashir Hafi.

Imam Musa ibn Ja'fer (A.S.) was passing through a market in Baghdad. He heard the sound of music and merry making from a house belonging to a man called Bashir Hafi (A well known aristocrat of Baghdad). As he was passing by it, he saw a maid from the

house come out to empty rubbish. Imam asked her whether the owner of the house was a free man or a slave.

The girl was surprised at the question and said:

"This is the house of Bashir Hafi! He is a free man and a reputable man in the town as well!

Imam said:

"He must be free to be engaged in such merry making. If he were a slave his conduct would be different."

As the girl had spent some time talking to Imam, she was asked by her master why she was late back. She described Imam and related what Imam had asked her about him.

Bashir realized that the description was that of Imam. Barefooted he ran to catch up with Imam. On seeing Imam he knelt down and said:

*"You were quite right! I am a slave (of Shaitan) but I did not realize it. From this moment **I want to be Allah's slave** and begin with tawba."*

He returned home and discarded all the music making instruments in his house. From then on he used to walk the streets of Baghdad in bare feet and was nicknamed "The barefooted Bashir". Whenever he was asked the reason for not wearing shoes he would say:

"I want to preserve the memory of meeting Imam by going bare-footed."

Exercise :

1. What is the true meaning of Jihad ? Discuss in detail.
2. What is the moral of the story of Bashir Hafi ?

AKHLAQ CLASS 10 - LESSON 6

SUICIDE

Suicide is defined as a conscious and deliberate taking of one's own life.

It is Haraam to commit suicide.

Qur'an explains us this in Surah 4 ayah 29

*"O you who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: **NOR KILL (OR DESTROY) YOURSELVES:** for verily God has been to you Most Merciful."*

Before we discuss why suicide is Haraam, we should look closer as to the causes and reasons of suicide.

People could commit suicide for the following reasons (among others)

- Frustration
- Insanity
- Lack of attention (feels neglected and unwanted)
- Desperation (inability to cope with problems)

All the reasons above are causes, but what is the result? Every person performs an action to obtain some sort of result. The result of suicide is escape, to escape from the problems of this life.

When a person commits suicide, he is taking his life. He may think that he will leave the problems of this world behind, but is he so confident of his good deeds, that he thinks he is ready to face the day of Judgment? He may have even more problems in the next life if his record of good deeds weighs lightly.

Suicide can take many forms, it can be drinking poison, slitting wrists or even taking substances, which you know, are lethal and will eventually kill you (drugs).

Allah has given us life as a gift. The body is on "loan" to us, and will be returned to Allah after we have used it. The soul however cannot be killed or destroyed (except by Allah's Will).

In Surah 2, ayah 28, we are informed

"How can you reject the faith in God? Seeing that you were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will you return."

WHY IS SUICIDE HARAAM?

Suicide is Haraam in principle because the person who commits it

1. Loses his faith in God
2. Defeats the purpose of his existence
3. Destroys that which he has not right to destroy

These are explained below:

1. One of the Gunahe Kabira is to lose hope in receiving any mercy from Allah. When a person commits suicide due to frustration or desperation, he feels he can no longer cope with the pressures of life, and then he is losing hope in Allah's mercy.

Allah tells us in Qur'an in Surah 2 ayah 155

*"Be sure We shall **TEST YOU** with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give **glad tidings to those who patiently persevere.**"*

Allah is explaining to us our faith will be tested with hardship in this life. Give glad tidings to those who patiently persevere means to give good news to those who try hard and are patient. Those on the other hand who are impatient and give up (i.e. commit suicide) lose faith in Allah's mercy, because He has PROMISED us that after hardship He will give us relief.

He has also promised us that He will not give us so much hardship that we cannot bear it; it is only a test, like an examination. (Surah 2, ayah 286)

"On no soul does God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns."

2. The purpose of this life is to be tested. It does not mean that we cannot enjoy this world, but it does mean that this world should be only part of our final aim. Think of an examination, it is hard work but if you study well and revise hard, than you will enjoy sitting the paper, and look forward to the results.

To commit suicide is like walking out of the exam half way. When you end your life, your book of deeds becomes shut. If you try your best in the exam, even if it is very difficult, THE MORE YOU ANSWER, THE MORE MARKS YOU WILL GAIN. However if you were to stop writing half way, any marks that you could have gained are now lost. Similarly any blessing or change of circumstance due to Allah's mercy is lost once you commit suicide, you've walked out of the biggest exam of your life. The results will not be too good on the Day of Judgment either!!

3. Allah has given us the greatest gift "**L I F E !**"

To return it to HIM is to show ungratefulness and is like a son answering back to his father.

Allah says in Qur'an, Surah 17 ayah 33

"Nor take life - which God has made sacred - except for just cause."

The body and life have been given to us with the grace of Allah. By killing oneself, we are rejecting Allah's blessing and refusing it.

Here we are, unable to thank Allah for life, and instead we destroy what we should be thankful for.

Exercise:

1. Why Suicide is Haraam?
2. How do we deal with the problems of life?

AKHLAQ CLASS 10 - LESSON 7

ISLAMIC MANNERS

There are certain Islamic manners, which are taught, which are often found trivial. These manners might be something that people think should be taught to children only, but it is important that they are reinforced at a more mature age so they can become part of the character.

Manners are not something that are worn on the surface, and then taken off when not required, like a hat or shoes. Manners are something that should be part of your nature, to be present at all times. It is this attitude, which is becoming rarer, especially in today's society. The person who has manners and decency is a species on the verge of extinction.

Greeting (Salaam) and Shaking the hand (musafaha)

When one Muslim meets another, then to offer greeting is emphasized, and to return a greeting is Wajib. An Islamic greeting is not "Hi" or "Hey dude". Salamun Alaykum is sincere and is meant as a wish that only the Peace of Allah should be on the other. The one who offers salaam is rewarded by Allah much more than the one who answers. Salaam makes us all equal, it is recommended that one who is higher gives salaam to one below, i.e. a man on a horse (or the modern day equivalent) should offer salaam to one who is walking, to combat his own pride.

The Muslim is the brother of another Muslim, when he meets him (Muslim) he greets him with peace and he returns him (greeting) that which is better and he does not refuse to give the necessities of life.

Eating

This habit is like a mirror. You can see a person's manners reflected in the way that they eat. How many people look polite and knowledgeable, pious and respectable, but give them a plate of food, and you have created a Frankenstein. They eat as if there was no tomorrow.

There are two ways to defeat or make a man your slave. One through exploiting his desires, and the other through his appetite.

Begin your meal by remembering Allah. Eat when you are hungry, and not just for the sake of it. Do not overeat. When a guest comes to the house, you should begin eating first so that he may feel at home. You should eat in such a way as to respect food, not chewing with your mouth open, spilling it all over the table or floor. Just remember, there are people who do not know when their next meal will be, let alone what it will be; no one is asking you to go hungry, but don't waste or abuse food.

Drinking

Water is the nectar of life. Every living creature depends on it. When you drink water, do not gulp, but sip it. It is recommended to say "Oh Allah, send your blessings on Imam Hussain (A), his family and his companions, and curse on those who refused him water." when drinking water.

Sleeping

When you sleep, you should do so on your right side preferably, or your back, or your left side. You should never sleep on your stomach. This is bad for your health.

It is Sunnat to perform wudhu before going to sleep, as each breath you take will be counted as prayer. Recite Qur'an and dua for a few minutes, who knows this, may be our last chance to thank Allah.

Dressing

We all know that to dress indecently is Haraam. This has been explained in previous notes. However very few people realize the importance of dressing in their own home, and with their own family. One should not walk around scantily clothed at any time, even if you live by yourself.

Your body is precious and private. It has been lent to you from Allah is yours to look after. You should not abuse it, and you should not use it as a show for others.

You see, if something is expensive and important, it will be guarded and kept away so that people don't use it and damage it, but if something is cheap, it will be left there for everybody to see and use, and no one will care about it. What is more precious than your body, to keep it well guard its respect you should make sure that you dress it well so that it is not expose more than necessary.

Even at home, you should make sure that you are dressed properly. It is bad Akhlaq to walk around the home without a shirt, or to walk around wearing only your underwear or boxer shorts. It may sound funny, but many people do this. There is nothing Haraam in wearing boxer shorts by themselves or walking around in underwear in the house, but it is very poor Akhlaq, and not the character befitting to a Muslim.

If you start to treat your own body as cheap, then don't complain when others also treat you as if you were cheap and worthless.

Talking / Conduct in Public

When you talk, you should not shout or speak so much that others cannot get a word in edgeways. More importantly, even if you talk with a soft voice and polite smile, you guard against backbiting or lying. Your actions in public are what people will judge you by. If you

do not want any respect, and want people to think that you are still a child, that carry on shouting, but for those who want to maintain dignity and want people to respect them, then speak less and listen more. *"Guard your words as you would your gold"* said Imam Ali (A).

Exercise:

1. What are the manners of
 - Eating
 - Drinking
 - Sleeping
 - Dressing
 - Meeting with other people
 - Talking

AKHLAQ CLASS 10 - LESSON 8

BATHROOM MANNERS

There is no shame in religion

When it comes to what a Muslim should know and practice, in public or in private, Islam does not hide behind flowery language or frills. Islam is the religion meant for all human beings and therefore talks directly to them.

People may ask, what sort of religion is it that has rules on going to the bathroom? The reason why Islam explains topics which people often consider personal is because Islam is a complete religion, and as such offers complete guidance on all aspects of life.

If Islam was not to explain these points, no one else would and so there would be **NO STANDARD** for people to act by.

Islam **SETS THE STANDARD** for the most complete codes of personal hygiene and highest moral standards anywhere in the world.

In today's society we have the convenience of modern toilets, but these facilities will not be available everywhere you go, i.e. Hajj, countryside, woods etc..

In these situations (and all others), certain actions should be performed. Not all acts have been mentioned since the rules should be dealt with more fully in fiqh lessons.

The major reason why this topic is being discussed in this class, is that although all of you have been taught the concept of Taharat in younger classes, it is vital that this is emphasized since you will all be Baligh within the next 1-1½ years, if you are not already, and without Taharat prayers are not valid.

In the majority of the places you visit, school, sports clubs, service stations, and other public areas you will be faced with toilets, which do not contain water.

The most common facilities available will be those, which are against Islamic codes such as "standing urinals" for boys. Since you are now responsible for your Ibadaat, it cannot be emphasized strong enough that you **MUST** understand how Islam expects you to maintain your hygiene.

- The area where you choose to relieve yourself should be not belonging to someone else, unless you have his or her permission. (Wajib)
- If there is a defined place, like a bathroom, you should enter with the left, and leave with the right foot. This has the effect that you are remembering rules, and therefore remembering Allah, and are not entering the bathroom absent minded. This means that you will be more conscience about the other acts you are to perform. (Sunnat)

- It is Sunnat to cover the head while in the toilet. This can be traced back to areas where hygiene is not very good, and covering the hair prevents infection from "little nasties". (Sunnat)
- You must not sit in a position where you are facing Qiblah or where your back is to Qiblah. This is respect for the Sajdah, which we perform in the direction of Qiblah. (Wajib)
- It is Makruh to urinate in a standing position. This also applies to those places where there are special facilities to urinate while standing, i.e. school toilets etc...
- It is Makruh to hold yourself from going to the toilet when the urge arises, as this is unhealthy.
- It is Sunnat to visit the toilet before prayers, any sexual relations and before going to bed.
- It is Makruh to talk while in the toilet or to extend the "visit" for longer than is necessary, i.e. listening to the radio or reading the newspaper etc...
- It is also Makruh (in open areas) to sit where there is a strong wind, or where the wastage will be close to people (i.e. roads, side-walks, by the entrance of a house, by water (especially still water) or under a tree).
- To wash the private parts twice (Wajib) three times (emphasized). This must be done otherwise Namaaz will not be acceptable since you will be in a state of Najasat.

What do you do if you are in a public toilet where there are no facilities for washing yourself?

If possible, you should try and carry a collapsible cup, which you can fill with water and use to clean yourself.

If you do not have a cup, then you can use tissue to dry yourself. This will protect your clothes from becoming Najis, since your private parts are dry. You can then go somewhere else to wash yourself with water to make yourself Pak, since you cannot pray until you are Pak.

Exercise:

1. What are the Wajib, Sunnat & Makruh rules regarding use of toilet?

AKHLAQ CLASS 10 - LESSON 9

MANNERS OF TRAVELLING

When a person travels, he leaves the comforts of his own home, often to go and meet other people for either business or pleasure.

One important thing to realize is that, once you leave familiar surroundings you become a stranger, and in a sense you are free to do what you want. There is no pressure from family or friends, because here, no one knows you, and no one can report back on your activities.

This means that your nafs will make suggestions to you, to go to places that you would not do in your own area, for fear that others may see you.

It is consequently very important that when you leave your house, you should begin your journey with the name of Allah. You should recite Bismillah, ayatul Kursi and a few short du'as. In this way, you are asking Allah to protect you FROM YOURSELF as well as from other dangers.

When Prophet Nuh (A) left for the greatest journey of his life, with all the animals on his ark, Allah told him

11:41: *So he said: "Embark upon the Ark, in the name of God, whether it move or be at rest!"*

When you remember Allah, He will always remember you and watch over you. One way of remembering Allah is to take a few coins and put them in a box for sadqa (the poor). Surah 2 ayah 152

2:152: *Then you do remember Me; I will remember you*

Many journeys are undertaken for pleasure. If we really want to make Allah a part of our lives, then what better time to remember and praise Him when we are happy, and laughing?

Journeys are often very enjoyable, but they can also be very dangerous. Its a wide, wide world, and no one can predict what can happen. It is recommended that when a large family travels to a destination, they should not all go together. They should try to split up among a number of groups so that if anything happens to one group, at least others are still safe.

People tend to forget Allah when going on journeys. Once a man came to Imam (A) and asked him to do Istikhara as to whether he should go with a trading caravan. The Istikhara came out adverse, and Imam (A) advised against traveling. The man went anyway. He

came back after the caravan returned and told Imam (A) that the journey had been the most successful he had ever been on, so the Istikhara was wrong.

Imam (A) replied, do you remember than on this particular night you slept late, and in the morning you missed your Fajr prayers, it was because of this that the Istikhara came out bad.

This shows that no matter how important our journey, we must still perform our wajibaat.

When you travel through the world, try and see Allah's handiwork. We are told in Qur'an so often that we should try and understand how Mighty and Supreme Allah is by looking at the world around us, and the marvels which it holds. So do not be one track minded, open your eyes to appreciate the creation all around you and you will get even closer to Allah.

Other recommended du'as/suwer to be recited are:

- reciting Ayatul Kursi before leaving
- Sura al Ikhlas, Naas, Kaafiroon and Falaq
- Suratul Qadr
- Sura-e-Ale Imran

Imam Ja'far-asSadiq (AS):

"I begin in the name of Allah, Allah is enough for me and on Him I rely. Oh Allah, I pray Thee for the welfare of all my affairs and seek Thy shelter from the evils from in this world and the torments of the Day of Judgement." **(Allah will accomplish all his worldly and spiritual tasks of salvation).**

Therefore, before leaving for a journey, remember:

- create a will
- settle debts
- seek forgiveness from friends and relatives
- prepare kafan (this is a REALISTIC, not PESSIMISTIC, act)
- sadaqa
- Thank Allah (s.w.t.) because the journey would not be possible without His help.

When leaving, Imam Musa-ibn-Ja'far (AS) has said to stand facing the house and recite Suratul Hamd followed by:

"Oh Allah keep me and all the things with me safe and sound and let them reach the destination safely."

The Holy Prophet (S) recommends to pray for your family:

"Oh Allah" I leave unto Thy care my life, my wife and children, my merchandise, my generation my world here and hereafter, deposits under my custody and place my end of life in Thy hands."

Staying as a guest

Remember that we represent our families and Islam so must have good Akhlaq, do not impose on those you are staying with and help the family you are staying with as much as possible.

The Holy Prophet (s.a.w.) advised Imam Ali (a.s.) to recite the following when arriving at a new place in order to keep safe from its mischief and avail of all the benefits of the place:

“Oh Allah! make my arrival over here rewarding, for Thou art the best host and caretaker.”

On arrival to your destination, thank Allah before any other action. It was through His will and guidance that no calamities befell you, so show Him that you appreciate this.

If you stay with hosts, remember that you are a guest. Do not impose yourself on them and try and be as helpful as possible without disruption. You are representing your family and so have to maintain your self-respect.

If you are going on a fairly long journey where there is uncertainty of your return, it is important that you make a few provisions before you leave.

You should write a will, and ensure that all your debts have been paid. Make sure you do not owe people money and that you have returned everything that is not yours. It is also recommended that on a journey you should carry your own burial shroud (kafan). This is not morbid or pessimistic, but realistic. Should anything happen, you want to be ready to meet Allah with all your "accounts in order".

On return from any journey, again thank Allah. This thanking may seem very little or unnecessary but you do not realize how many accidents are avoided just by the words Bismillah and Alhamdulillah. When you recite these words, you are calling upon Allah to protect you, and Allah never forsakes those who have faith in Him.

17:110: *Say: "Call upon God, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names.*

Exercise:

1. Discuss the Islamic rules in traveling. What are the recommended things you should do?

AKHLAQ CLASS 10 - LESSON 10

CONCEPT OF THE DAY OF JUDGEMENT

The Day of Judgment (*Yawmul Qiyamat*) is one of the pillars of the Islamic faith. In fact, if a person does not believe in the Day of Judgment, then the whole concept of religion become nothing.

It is also referred to as the day of resurrection. On this day, Allah will raise every human being from his grave, and they will all be brought forth to answer for their actions.

This is the day for which we are waiting. It is the day that our examination results are announced. The day when we find out whether we have passed the test of this life, or have failed. Either we wait in fear or with hope for our success.

After all this, many people do not believe in it! It is a common human habit not to believe in something until you see it; but if we wait until we see the Day of Judgment then it will be too late to do anything about it.

"The Day of Judgment has been promised, but we do not care, why should we? It is far away, we are still young, and we have a long way to go. When I get old, then I will start worrying."

This is by far the most common attitude among people. They think that it won't happen to them, but if it does.....

It is a terrible and frightening day. For those who do not care to obey Allah, there is plenty to be afraid of.

We are taught that Allah is Merciful that we should not fear Him out of dread or terror, but on that day if we have not tried to lead a meaningful life then we should be scared.

If we cannot raise enough self-motivation to live Islam, then think of that day, and think of the consequences.

Portions of Al-Infitar 'The Cleaving Asunder'

In the name of God, Most Gracious, Most Merciful.

When the Sky is cleft asunder;

When the Stars are scattered;

When the Oceans are suffered to burst forth;

And when the Graves are turned upside down--

(Then) shall each soul know what it has sent forward and (what it has) kept back.

O man! what has seduced you from your Lord Most Beneficent?- Him Who created you. Fashioned you in due proportion, and gave you a just bias;

As for the Righteous, they will be in Bliss;

And the Wicked --they will be in the Fire,

Which they will enter on the Day of Judgement.

*And they will not be Able to keep away therefrom.
And what will explain to you what the Day of Judgement is?
Again, what will explain to you what the Day of Judgement is?
(It will be) the Day when no soul shall have power (to do) anything for another:
for the Command, that Day, will be (wholly) with God.*

Whenever we do something, we should ask ourselves whether it is right or wrong. If we are tempted to commit the action, knowing that it is wrong, just remember the wrath and chaos of the day of Judgement. We do not have to become Ma'sum (sinless), we do not have to give up school or sports or university or fun. All we have to do is be aware of our actions, and use them to do something positive for others.

This world is temporary and elusive. It does not mean that you should not enjoy it, but you should be careful that it does not deceive you. In Qunut, we ask Allah to help us in this world and the hereafter. The Akhira (next life) is determined by our actions here. We are in the world for only a short time, but we have been created to live forever. Ask yourself, where do you want to live, in heaven or hell for the rest of eternity?

The Prophet (S) said "You have not been created to perish but to remain for ever; only you transfer from one home to another and the souls are strangers on earth and are in the bodies like prisoners."

Imam Husain (A) said on the day of Ashura: "Patience O children of noble souls, because death for us is nothing but a bridge which takes you from difficulties and troubles to the vast Paradise and everlasting bliss."

Imams (A) were human beings. They could have committed sins if they wanted to. It was not that they were physically unable to do wrong, but they were AWARE of all the consequences of committing sins. Such consequences are the harm to yourself, the displeasure of Allah and His wrath. It was this knowledge that protected them from breaking Allah's rules.

If we were to have a picture of hell in front of our eyes all the time, then we would definitely think twice before every action we perform.

The Day of Judgment is not a joke; do not treat it like one because the laugh will soon fall from your face...Think about it! And be prepared for Aakhira.

Once there was a jobless man went to another country to try his luck. When he reached to the border, it was nighttime and the border was closed. He waited outside the border till the next morning, when it was open. As soon he entered the border, the army surrounded him. The man got scared, but the army commander told him not to be. He told him that their king had died and according to their tradition, they do not do elections, nor they select king from the family of the deceased king, rather whoever is first to enter the border, they make that person their king.

The man became very happy and started ruling the kingdom. Now he had all the power & wealth, which he was enjoying. One day, he saw his mentor in the audience in the

courtyard. He greeted him respectfully & took him as a guest in the palace. After dinner, the king told him the story about how he became the king. His mentor advised him that the people of the country have very strange rules. Before they have change of mind and take everything away, king should transfer the wealth slowly to his country.

The king took the advice of his mentor, and slowly transferred all the money & jewels to his own home, where he came from.

One day when the king woke up, he was surprised to see that the army came & took away everything he had and pushing him outside the country. They were beating him, making fun of him and said, "What did you think? You will be the king forever! This is our tradition that whenever we desire we always throw the king outside the country, without any warning"

The king started laughing. The army was surprised that they were beating him, making joke of him, why the king is laughing? The king told them that he is not worried about going away, as he has transferred enough wealth to live the rest of his life as a king.

The king in the story is a mo'min, that when he comes to this world, he has nothing, but when he works hard, gets education and wealth through job or business, he becomes proud of his belongings and forgets his real home, the Aakhira, where he has to go one day. The mentor in the story is Imam (A.S.) who has advised us to transfer the wealth of good deeds to the other world. The army is the Angel of death, who will come without warning. If we are a smart mo'min, and listened to the advise of Imam (A.S.), we will not be afraid of death and worried about Jahannum, infact we will go happily and anxiously.

Exercise:

1. Discuss the concept of Day of Judgment.
2. What is the moral of the story of the king?

AKHLAQ CLASS 10 - LESSON 11

INDECENT DRESSING

Indecent is defined as offending against recognized standards of decency (respectability).

Indecent dressing means to have a form of dress, which is disrespectful, i.e., which reveals the shape of the body in such a way as to, attract attention from others.

It doesn't matter whether the garment is loose, or tight, see-through or dark, or any other combination. If the garment reveals part of or all of the shape of the body, than, according to Islamic standards, it is classified as indecent.

If someone wears clothes, which are revealing, it becomes necessary for those who are present to cast down their gaze, so they should not look directly at the person. (Surah 24 ayah 30-31)

"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and God is well acquainted with all that they do.

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over themselves and not display their beauty except to their husbands..."

Islam helps to secure a female's modesty by preserving her beauty with Hijab. This way when a person talks with or looks at a lady, **he sees her ideas and thoughts** rather than just her attractiveness.

A male should not wear tight or revealing clothing either, and should wear a beard so that he is easily distinguished from a female, so that they do not begin to dress like ladies and wear their clothes.

WHY SHOULD PEOPLE CARE ABOUT THE WAY THEY DRESS?

People wear clothes for many reasons besides just covering themselves. Some reasons are as follows:

- a) Covering themselves
- b) For comfort
- c) Protection against cold, wind, rain etc.
- d) To look and feel good

All of these reasons and many more are acceptable; even to look good, as long as it is not intended to show off to others.

However some people wear clothes on purpose which are to attract the attention of others. This is wrong, since this is trying to show off to others.

"If a person wears dresses and prides himself over others by means thereof, a flame of hell overtakes him, and he will swing in it till the Day of Judgment."

This means that he will be punished partly in this life (i.e. part of hell in this life). The punishment can be no friends, or no happiness, no satisfaction...

When we wear clothes, other people see them. If we dress in ANYWAY such that other people can become aroused or affected, then those clothes are indecent.

WHAT IS WRONG WITH EXPOSING YOUR BODY, EVERYBODY DOES IT?

Islam has the highest standard of morals existing in any society on the face of the earth.

Islam tries to make morals part of the individual, so that s/he will act correctly in any circumstance.

It comes down to this. By dressing in such a way that you expose your body, you are inviting people to look at you. By looking at you they can see something that can arouse their desire. This desire can influence their thoughts and make them think about these pleasures. If every one, or even a large proportion of society were to be influenced by these thoughts (influenced by desire) society would break up with people going out with each other, loose and casual relationships, marriages breaking and generally society becoming permissive.

Apart from that, women would be looked at as just objects of desire once again, rather than constructive members of society. A further reason is that by exposing yourself, you are lowering your dignity. How can a person have so little self-respect so as to dress up just for other people to look at? It is like selling your self in a shop window.

If desire is stopped from being fuelled by exposure, then people will have more respect. There will be less chance of crimes of passion (rape, adultery ...etc.) being committed, and the streets in general will be a safer place to be.

No one is refusing us to wear good or fashionable clothes. Qur'an itself says in Surah 7 ayah 31/2

"O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God loves not the wasters. Say: Who has forbidden the beautiful (gifts) of God, which He has produced for his servants, and the things, clean and pure, (which He has provided) for sustenance?"

AKHLAQ CLASS 10 - LESSON 12 & 13

TYRANNY AND OPPRESSION

To be oppressed means to be treated with cruelty and injustice. A person who rules others with cruelty, and oppression is called a tyrant. The tyrant imposes his authority over others without their agreement, whether they like it or not. The word for this in Arabic is *ZULM*.

If you were in charge of a group of people, and you made them do things which they did not want to, just because you had power over them, then you are oppressing them.

If I have wealth, and someone else is in great need. If I then make that person do things for me which he does not want to, just to earn some money, then that is an example of oppressing the poor and the needy.

It is **HARAAM to oppress** someone because you are taking away the rights which were given to them by Allah. To oppress a group of people is worse than slaughter, this shows how bad oppression can be.

2:217 »..Tumult and OPPRESSION are worse than slaughter.

Allah has given everybody free will to do whatever they want, within Shari'a. How can we try and control the wishes of others, just because we have power over them, that is not fair nor just.

In many countries you have people who are oppressed, they are afraid to ask for help because they will be killed. If they do anything against the oppressors, then their family will be harmed, so they cannot do anything to help themselves.

Allah tells us that we should help the oppressed wherever they are, and fight for their rights.

4:75 » And why should you not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children whose cry is: "Our Lord! rescue us from this town, whose people are OPPRESSORS; and raise for us from Thee one who will protect; and raise for us from Thee ONE WHO WILL HELP!."

8:39 » And fight them on until there is NO MORE TUMULT OR OPPRESSION, and there prevail justice and faith in God altogether and everywhere;

The people who have been oppressed in this world have been treated unfairly, but they will be rewarded for their struggle on the day of Qiyamat, while the one who has oppressed will be punished for the way he treated his fellow human beings.

Allah explains to us that those who have oppressed others, those who have acted like tyrants in this world will face a severe punishment in the next life.

42:42 » The blame is only against those who OPPRESS men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a PENALTY GRIEVOUS.

Not only is oppression haraam, but to help someone who oppresses is also not allowed. When a group of people oppress others, and go beyond all the limits set, then Allah Himself will intervene.

Remember Fir'aun, the pharaoh in the time of Prophet Musa (A), he was a tyrant, and he suffered:

8:54 » "(Deeds) after the manner of the people of Pharaoh and those before them": they treated as false the signs of their Lord; so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.

Oppression does not only occur in the movies or in history books, it is also happening in the world today. Look at the oppression in South Africa, where people are suppressed because of the color of their skin. Look at how Muslims are being oppressed world wide, the way Israel has taken over Palestine, the way Islam is being persecuted in the western world.

We have to fight for Islam. By following and practicing Islam the way it should be, by not being afraid to say that we are Muslims. By using our knowledge and our expertise to spread Islam. That is how we can help Islam from oppression today. That is the message Imam Hussain (A) left as he was dying, he asked

"Is there any one who will help me ?"

He was asking **US**, whether we will help him in his fight to save Islam, by standing for our principles and our rights. Imam said,

"Whoever is faced with a ruler who is oppressive (a tyrant), who permits what is prohibited by Allah, who breaks the covenants of Allah, who contradicts the sunnah of the Prophet of Allah, and who acts with wickedness and gross injustice towards people, if he then does not oppose either by actions or by words, it would be right for Allah to put him into such an abode that befits him (i.e. hell)"

AKHLAQ CLASS 10 - LESSON 14 & 15

THE VALUE OF QUR'AN

When we are told about Qur'an and du'as, we think that this is just worship and prayers, something that we only perform on Thursday nights and on nights of amaal.

It is this narrow attitude which leads us to have less faith since we do not see the benefit connected with such habits.

When we recite Qur'an and du'a, it is not Allah that benefits. With Qur'an, we are told over and over to read it and to memorize its pages, but we just leave it on the top shelf, and polish it now and again.

Qur'an is a Miracle, it is powerful. It is the spoken word of Allah. Can you imagine, the God that we cannot see, hear or feel, the God who created the whole universe, who has unlimited power. The God that spoke to Prophet Musa (A) is now speaking to us. This God, has given to us a book which contains His actual words! Can you not imagine the power such a book?

2:185 » Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and Judgment (between right and wrong).

27:1 » Ta Sin. These are verses of the Qur'an--a Book that makes (things) clear;

This explains to us that it was during the blessed month of Ramadhan that Allah revealed the Qur'an to Prophet Muhammad (S), and that the purpose of the revelation was to provide signs to guide mankind between right and wrong. It is a book which makes things clear for us.

41:44 » Had We sent this as a Qur'an (in a language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab?" Say: "It is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes); they are (as it were) being called from a place far distant!"

This verse explains why the Qur'an was revealed in Arabic. Notice that to those who believe Qur'an is not only a guide, but a healing. It heals the hearts, makes stronger the faith, and brings a person close to Allah. This heals the person from any sorrow or distress. While those who choose to ignore its message are described as narrow minded, blind to the truth.

We are told to read the Qur'an often, but we do not. This Qur'an is so unique, that only Allah could have created it. It is such a miracle of language, that Allah challenges anyone else to try and reproduce even a fraction of it.

10:37 » This Qur'an is not such as can be produced by other than God; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book--wherein there is no doubt--from the Lord of the Worlds.

17:88 » Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

Finally, look at the power of the Qur'an. If we have faith in Allah and in Qur'an. There is nothing we cannot achieve.

59:21 » Had We sent down this Qur'an on a mountain verily, you would have seen it humble itself and cleave asunder for fear of God, such are the similitude's which We propound to men, that they may reflect.

13:31 » If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the Command is with God in things!

This shows that if we ask sincerely, and recite Qur'an with faith, then no prayer of ours will be unanswered. No matter how great the problem, the reading of Qur'an and faith in Allah will protect us and help us. It is this book that will shield us on the day of judgment.

We have also been told to recite portions of the Qur'an and memorize them. If we do this our own memory will improve. If you spend time to memorize Ayatul Kursi (Surah 2, ayat 255 to 258), and recite it often, Allah will protect us and will improve our memory to such an extent, that people will think that we are magicians.

Allah is the source of ALL knowledge. If we read His word, we will also benefit by learning from Him, and understanding more.

6:59 » With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record Clear (to those who can read).

The message to you at the end of this note is "*Read Qur'an, do not play with it*". Do not just respect it, but read it, understand it, and memorize it. This will help you more than you can ever imagine, in both this world, and the next. Consider, wisdom, power, knowledge, memory and a guard all at our fingertips, and we don't even bother to use it!

17:89 » And We have explained to man, in this Qur'an, every kind of similitude: yet the grater part of men refuse (to receive it) except with ingratitude!

Exercise:

1. Describe in detail how can we respect Quran? And what are our duties towards Quran and du'a?

AKHLAQ CLASS 10 - LESSON 16 TO 20

THE IMPORTANCE OF DU'A

Du'a is a prayer, a supplication. A frequently repeated notion is that du'as are only for mullahs, or for the old people who now want thawaab or have nothing better to do. This is limited thinking, and is at the very least untrue.

Du'a is when you ask Allah for something. If we realize the Allah created us, and that we are His creatures, then we have a right to ask him for our needs. Allah wants to give us so many things, He wants to help us, and to make us benefit; but He also wants us to realize that He is there, so we must ask from Him.

You do not have to wait until you need something before you ask. You should make a habit of talking with Allah every single day. Thanking him for what you have, asking his protection against performance of wrong, asking for help to make the day successful and happy.

If you do this you will notice something. You will notice that you feel good inside that things are going well at school or work. That everything is looking suddenly brighter. You will also find yourself thinking of Allah more, and thanking Him for the favors Has given you. The more you thank Him, the more He gives you.

17:110 » Say: "Call upon God, or call upon Rahman: by whatever name you call upon Him, (it is well): for to Him belong the Most Beautiful Names."

This shows that Allah wants us to call Him, to ask Him when we are in need. You should go to Allah first, since He created you, He should also help you when you require it. If you remember Allah, then He will also remember you.

2:152 » Then you do remember Me; I will remember you.

In Du'a e Kumail, we ask Allah, and we are told that Allah has promised to answer us.

For You have decreed Your worship for your creatures, You commanded them to pray to You and You have assured them that they would be answered.

Imam Ali-Zainul Abedeen (A) has given us a collection of du'as known as Sahifa e Kamila. This collection contains many du'as for all occasions which is one of the treasures left behind by the Ahlul bayt (A). He has also given us short du'as to be recited on each day of the week.

These du'as will help and guide you. There is a guarantee of success to anyone who makes a habit of reciting these regularly, every morning after fajr, or before going to school or work. They are reproduced below.

SUNDAY

With the name of Allah, besides whose mercy, I hope for nothing; I fear nothing except His justice and trust nothing but His word, and do not cling to anything but His rope.

To You do I beg for shelter, O Lord of forgiveness and acceptance, from tyranny and oppression, from the changes of time and succession of grief, and from a life ended without preparation.

And to You do I beg for guidance in which there can be reformation and improvement.

And to You alone do I pray for help in granting me success and satisfaction.

And I seek Your protection O Lord, from the suggestions of Shaytan, and with Your power I guard myself from the tyranny of kings.

Therefore accept whatever be of my prayers and fasts and let my morrow and thereafter be better than my present hour and day and make me respected amongst my kindred and community;

And guard me in my waking and my sleep; for You are Allah the best preserver, and You are the most Merciful.

O Lord, in this my day and on Sundays to follow I clear myself in Your presence of ascribing partners to You and of disloyalty and pray to You sincerely to obtain Your answer and am obedient to You hoping for Your reward.

Therefore, bless Muhammad, the best of Your servants, the preacher of Your truth; and honor me with Your dignity which cannot be diminished and watch me with Your eye which does not sleep; and finish my affair so as to make me independent of others and rely on You alone and terminate my life in forgiveness. Verily, You are the Forgiving, Merciful.

MONDAY

Praise be to Allah who called none to witness when He created the heavens and the earth, and took no assistant when He created the spirits.

Never had He any partner in His Godhead nor was He ever helped in His Oneness.

Tongues are unable to praise Him to the fullest extent, reason incapable of knowing His essence, the mighty humble themselves before His Majesty their faces bent downward on account of His dread and all the great submit to His Glory.

Therefore, to You belongs all praise in increasing succession and unbroken

continuance.

And may His favor be on His messenger eternally and peace perpetually, forever.

O Lord, let the first part of this my day consist in amendment the middle of it in prosperity and the last of it in success.

And through You I seek refuge from a day which begins in fear, the middle of which causes distress and which ends in pain.

O Lord, verily I ask Your pardon for every vow I vowed every promise I promised and every covenant I made with You and then failed to discharge them.

And I pray to You concerning wrongs done to Your creatures; therefore whichever servant of Yours or hand-maid of Yours has suffered from me any wrong which I may have done to his person or reputation or property or kith or offspring; or any slander whereby I may have spoken ill of him; or anything I may have imposed on him on account of inclination or passion or force or jealousy or hypocrisy or prejudice; he being absent or present, alive or dead; and thereafter my hand become too short and my means too narrow to make amends to him or obtain his forgiveness; in that case, I bet You O You who are the Lord of requests (and they are obedient to Your will and ready to conform to Your wish), to confer favor on Muhammad and his family and reconcile him to me by whatever means You choose, and let me have mercy from You; verily pardon causes You no loss nor does bounty injure You O most merciful.

O Lord, grant me on every Monday, two gifts from You, good luck to obey You at the beginning of the day and the blessing of Your pardon at the end of it.

O You who are the only object of worship and except whom none can forgive sins.

TUESDAY

Praise be to Allah - and praise is His due, as He deserves it - abundant praise!

I hurry to Him for refuge from the mischief of Shaytan who adds sin to my sin; and I guard myself through Him from every wicked tyrant, oppressive king and overpowering enemy.

O Lord, let me be of Your force; for verily Your forces - they are victorious and let me be of Your band for verily Your band - they are happy; and make me one of Your friends, for surely - Your friends have no fear, nor shall they be sorry.

O Lord, reform my faith for me, for verily it is a safeguard for my affairs and make easy for me my hereafter for certainly it will be my place of rest and to it will I retire from the company of the wicked.

And let my life be an enhancement of every good to me, and my death a comfort to me from every evil.

O Lord, bless Muhammad, the last of the Prophets, the one who concluded the number of sent ones, and his family, the pure, the holy and his chosen companions; and in this third day of the week, grant me three things; leave me no sin un-forgiven, no sorrow un-removed and no enemy un-vanquished by You.

With the name of Allah, the best of names; with the name of Allah, the Lord of the earth and the heaven, I drive away every evil, the first of which is His displeasure; and desire to achieve every good, the foremost of which is His approval. Therefore let my existence end in Your pardon, O lord of benevolence!

WEDNESDAY

Praise be to Allah who ordained night to be a cover and sleep to be a mode of rest; and made the day to be the time of dispersion.

All praise to You for raising me from my sleep, for if You had wished, You could have made it everlasting; a praise perpetual, unceasing and which the whole of creation would be unable to count.

Praise be to You, O lord, for, You did create, and did so with symmetry. and You did measure and dispose, and cause to die, and to live, and make sick and restore to health, and give safety and does afflict, and You are exalted above the Throne and are in full possession of Sovereignty.

I pray to You like him whose cause is weak and whose resource is cut off, and whose death is fast approaching and whose worldly hope has shrunk and whose need for Your mercy has become pressing, and whose regret for his default has grown intense, and whose guilt and error has been too frequent and whose repentance to You is sincere. Therefore, bless Muhammad the last of the Prophets and the members of his house, the pure, the holy, and let me have the intercession of Muhammad, may Your favor be on him and his family and do not deprive me of his company; verily, You are most merciful!

O Lord, in the fourth day of the week grant me four things: employ my strength in Your service; let my delight consist in Your worship, make me love Your reward; and cause me to abstain from that which would make me deserving of punishment from You. Verily, You are kind to whoever Your wish.

THURSDAY

All praise be to Allah who removed the dark night with his power and brought the bright day with His mercy; and clothed me with His light and gave me His blessing.

Therefore, O Lord since You have kept me alive for this day, be pleased to spare me for other days similar to it; and bless Muhammad and his family and do not afflict me in other nights and days for my having done things forbidden and for my having committed guilt; and confer on me its benefit and the benefit of what is in it and the benefit of what follows; and turn away the mischief of what is in it, and the mischief of what comes after it.

O Lord, verily I seek adherence to You through the guarantee of Islam; and rely on You through the honour of the Qur'an; and seek intercession with You through Muhammad, the chosen. May God bless him and his family, therefore O Lord recognize my guarantee, whereby I hope for this satisfaction of my need, O most merciful.

O Lord, in the fifth day of the week, grant me five things, which none has power to vouchsafe except with Your generosity, and which none can afford without Your bounty: a soundness whereby I may gain strength to serve You, and a devotion whereby I may deserve Your magnificent reward: and an immediate prosperity by means of fair earnings: and guard me on occasions of danger with Your protection and place me under Your defense against future sorrows and anxieties.

O Lord, bless Muhammad and his family and let my adherence to him be effectual intercession at the day of Judgment, verily You are the most Merciful.

FRIDAY

Praise be to Allah, who existed before creation and the giving of life, and who shall continue to exist after all things have perished.

The knower, who does not forgets the one who remembers Him, Who does not diminish the one who gives Him thanks who does not disappoint the one who prays to Him: and does not frustrate the hope of the one who places hope in Him.

O Lord, I call You to witness - and You are sufficient as a witness: and I call Your angels and the inhabitants of Your heavens and bearers of Your throne and Your prophets and Your messengers whom You did entrust with Your mission and the various creatures that You have created; to witness that You and You alone are

Allah, there being no god but You; You are alone there being no associate with You no peer and there is no untruth in Your word, nor change.

And that verily Muhammad - may Your blessing be on him and his family - is Your servant and Your messenger; he delivered to Your servants the message with which You did entrust him and exerted himself in the Your cause, as it deserved; and he gave happy tidings of a reward which was certain and threatened with punishment which was true.

O Lord keep me firm in Your religion as long as You keep me alive; and let not my heart deviate after You has guided me, and let me have mercy from You; verily, You and You alone are the Giver.

Bless Muhammad and his family and make us of the number of his followers and his adherents and raise me (on the last day) among his band and give me the grace to be regular in my performance of the Friday prayer and to win such of Your bounty as You will assign to the deserving observers of Fridays, on the day of recompense. Verily, You and You alone are the Mighty, the Wise.

SATURDAY

Bismillah which is the creed of those who seek protection and the motto of those who want refuge.

I hurry to the exalted Lord for shelter from oppression of tyrants, from the devices of the envious and from the treachery of the wicked and praise Him above the praise of all those who praise.

O Lord, You are the One without associate and the King without being made a king. Your command is unopposed and Your sovereignty undisputed.

I beg You to favor Muhammad Your servant and Your apostle, and to inspire me with such gratitude for Your favors as would enable me to deserve the utmost extend of Your approval; and with Your loving kindness help me to serve You and worship You regularly and deserve Your reward.

And favor me by restraining me from acts of disobedience to You as long as You keep me alive; and give me the grace to do that which would benefit me as long as You spare me; and enlighten my mind with Your book, and remove from me the burden of sin because of my reading it: and favor me by keeping my faith and my life safe, and let not those that love me be frightened from me; and continue Your goodness to me during the rest of my life as You have done during the past, O most Merciful.

AKHLAQ CLASS 10 - LESSON 21

LIES VS HONESTY

To lie means to say something that you know is wrong on purpose.

We all know that lying is a great sin. The unfortunate point is that we do not realise how often we are doing it.

Our Sixth Imam (A) said that it is more difficult to repent for many small sins than for one big sin. Remember the story of the two men who came to Imam (A) to repent for their sins.

Prophet Muhammad (S) has said:

"Leave falsehood and make speaking the truth a habit."

"If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."

"A person who is not honest cannot have a perfect and strong faith".

To lie is haraam since you are deceiving others. There are many reasons why people lie, some of them are,

- a) as an excuse to get yourself out of trouble
- b) to cheat somebody out of something you want
- c) to get someone else into trouble.

As you can see, all the above reasons are sinister. If you have done something which will cause trouble, then you should face it, and not lie your way out of it because that is being very irresponsible.

Qur'an also tells us not to lie,

2:42 » *And cover not Truth with falsehood, nor conceal the Truth when you know (what it is).*

Prophet Muhammad (S) has also said:

"Beware of association with the liar for he is like a mirage which draws the far one nearer to you and the nearer far from you."

If someone entrusts something to you, you should be truthful and return it back to him when it is asked for. It does not matter what the value of the item is, it does not even matter if the person is your enemy.

Imam Ja'far as Sadiq (A) says:

"Whenever a person entrusts anything to you do not commit breach of trust, although that person may be (the worst person on earth like) the murderer of Imam Hussein (A)."

"If the murderer of Imam Ali (A) entrusts his sword to me and I accept the trust I shall not misappropriate it and shall return it to him as and when he asks for it".

What does this show? If you accept something into your trust, you must preserve your honor by holding true to your word. If you do not like the person, or feel something wrong will result, then do not accept the trust, but once you have given your word, you are bound by it.

And on another occasion he says to one of his companions:

"I recommend two things to you: one of them is truthfulness and the other is honesty, for these two are the key to sustenance."

If you make the habit of lying, then you will lie very often without realising. You will lie to your family, your friends and everybody you meet. Then one day you will be caught out because you will have trapped yourself in a corner, and there will be no escape.

Also if you make a habit of lying you will start doing other things which are even worse. One evil leads you to another.

AKHLAQ CLASS 10 - LESSON 22

EARNING A HALAL LIVELIHOOD

We are always used to understanding Halal & Haraam in terms of objects, i.e. to eat this is Haraam, this meat is Halal and so on... However, we never think about our actions.

Actions, like objects, can also be classified as to whether they are Haraam or Halal.

If I see \$5 note on the ground, on my way to school, I can EITHER pick it up and put it into my pocket, OR hand it in to the police.

If I travel on the underground all the time, I can easily find a way to skip paying my fare, should I do this or not?

These are all things which can happen to us anytime, and we should find a way to choose the right action.

Our **LIVELIHOOD** is the way in which we live and earn in our day-to-day lives.

For adults, it is the way they earn their money, the way in which they help their friends, how they act to other people, how they pay taxes, how they run the business, whether they pay Khums etc..

For youngsters, still at school, it is the way they treat their friends, the way they do their homework, what excuses they make if they do not do something, etc.

Islam emphasises the importance of making sure that these actions are not against Shari'a i.e. making sure all these actions are HALAL.

The attitude of very many people is that it doesn't matter how you do something, for example, it doesn't matter if I usurp someone else's property, as long as I give some of it to charity. It doesn't matter whether I pay Khums or not, as long as I pray. This attitude is not an Islamic one and it is something that the youth of the community should realise and teach others by example.

Why should we earn a halal livelihood? What is wrong in cheating others?

If we were to cheat someone, we would be gaining at their loss.

If we were doing a job together, and we were paid 10. If instead of splitting it half/half, I was to keep 6 and give you 4 and you didn't notice, I would be gaining, 1 at your expense.

In the same way, Allah has given us a short term on this world. He has put us in a position where we have the choice of cheating or being fair.

If we can stay on the path of Islam, the path of justice, we will benefit BOTH in this life and the next. However if we cheat and follow Shaitan, we may become rich, but we will never be happy

in this world, and definitely not in the next life.

The Holy Prophet (S) has said

"Whoever lives on halal earnings for 40 days, Allah shall enlighten his heart, and cause springs of wisdom to come from his heart, following to his tongue."

This does not mean that we should earn a halal life for 40 days, and then forget it and start cheating!! It shows us the reward that Allah gives us for obeying Him, and resisting temptation.

Imam Ali (A) said to his people:

"Who is a believer?"

Then he gave a detailed answer, part of which said:

"The believer is one with whom people's life, wealth, and dignity are safe."

"His livelihood is earned in an honorable way."

We must always remember, Allah is giving us the chance to prove ourselves to Him. We can gain his pleasure by fighting our nafs and being just in this world, or we can displease Him by following our nafs. Remember the example of Hur, when he saw before him two paths, one was death in an honourable way with Imam Husain (A), and one was riches and wealth without principles. He made the right choice and set us the example. Do we have the courage to follow this?

The choice is ours.....

FIQH TAB

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Imamia Sunday School

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FIQH CLASS 10 - LESSON 1 & 2

EHKAME MAYYIT - INTRODUCTION & SAKARAAT

One thing that a human being forgets despite being reminded repeatedly is death. Allah (S) has said in the Holy Qur'an:

"Every soul shall taste death" (Ali Imran, 3:185)

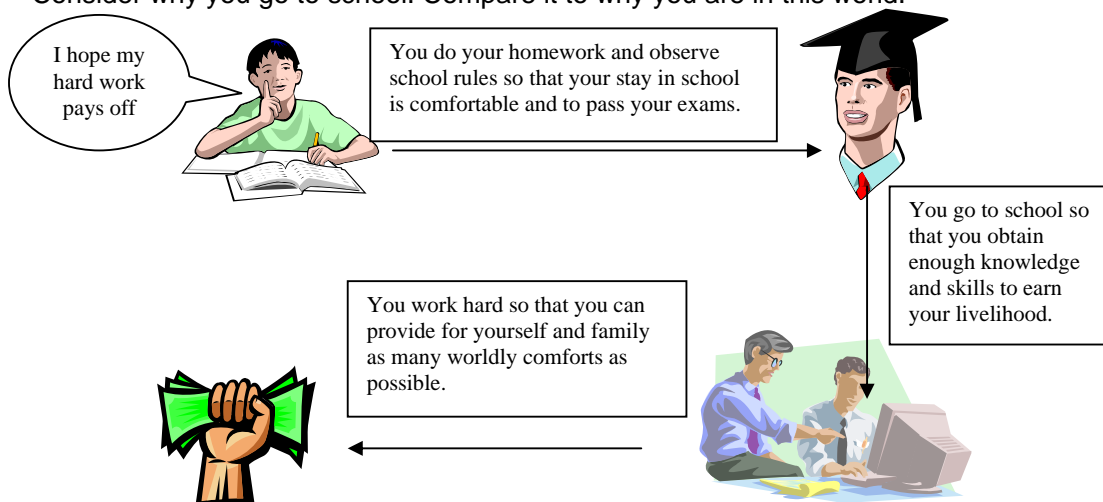
"Wherever you will be, death will overtake you, even if you are in [strong and] lofty towers." (An-Nisa, 4:78)

One should try to keep in mind the fact that his or her life may come to an end at any time, sometimes without warning. We have seen young and old die before us, and consequently it is important that we should be well prepared to leave this world at all times.

Why am I in this world for such a short time? What is my purpose?
To answer these questions, let's experiment.

Experiment

Consider why you go to school. Compare it to why you are in this world.



Results to above experiment

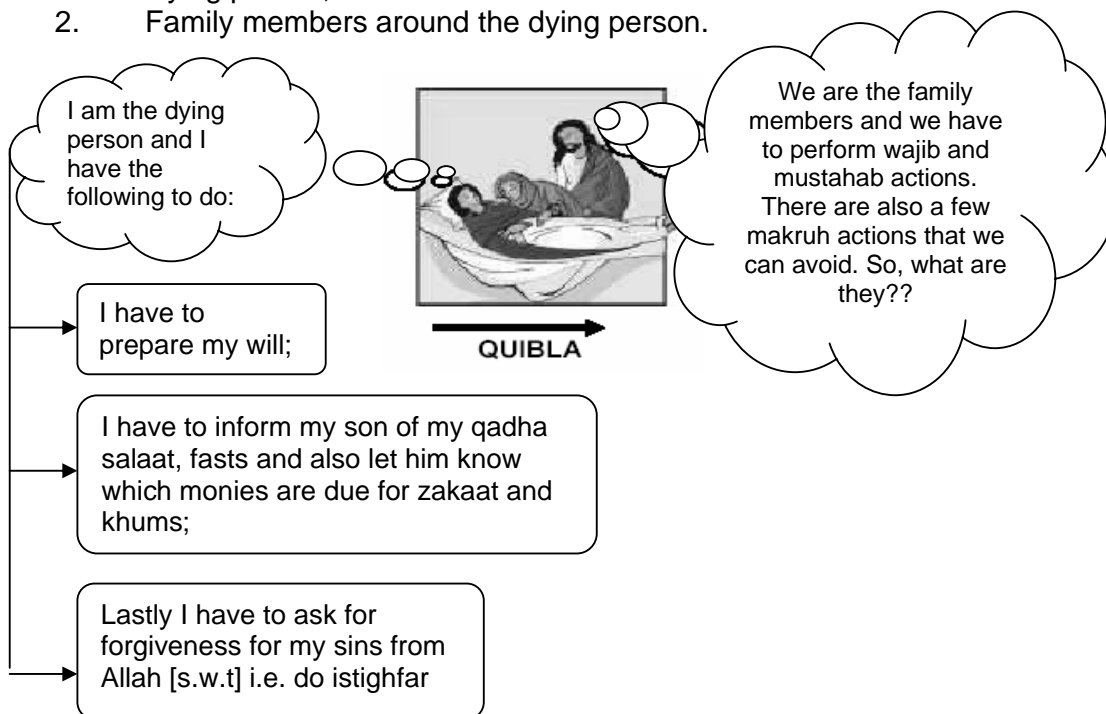
School	This world
Go to school for a set number of years	My life will come to an end – I am not here forever
Homework is done and school rules observed to make stay in school comfortable and to pass exams	Knowledge and wealth are acquired but my aim is to obtain Allah's pleasure and reward
Obtain enough knowledge and skills to earn your livelihood and be a better citizen	Perform actions that will improve my status in the hereafter

SAKARAAT OR EHTEZAAR

Just Before Death

This is the time just before death. At this time there are two persons involved:

1. Dying person;
2. Family members around the dying person.



Wajib Action (#539)

It is Wajib to lay a dying person on their back with the face and soles of feet facing Qiblah, if possible.



Mustahab Actions (#545)

1. Recite and understand Kalimae Shahadatayn, Kalimae Faraj, the names of the Twelve Imams (A) and other beliefs. This should be done to the last breath.
According to Hadith, he whose last words are "La ilaha Illallah" shall enter Jannat.
2. Recite Surah Yasin, Wasaffat, Ahzab, Ayatul Kursi, 54th Ayat of Surae A'raaf, and last 3 ayats of Surae Baqarah and to recite Holy Qur'an as much as possible. This will help the soul to depart peacefully.
3. If dying person is in difficulty, place him at the place where he regularly said his prayers. It is better to also recite Du'ae Adeela in these cases.



Makrooh Actions (#546)

1. Leaving the dying person alone.
2. Laying hands on his body or to keep anything on his stomach.
3. For those in the state of Haidh (Menses) or Janabat to stay near the dying person.
4. Talking a lot or crying too much.



Just After Death

Wajibe Kifai Action (#548)

Administering **Ghusl**, **Kafan**, **Salaatul Mayyit** and **Burial**. If nobody attends to these duties, everybody would be sinning. Committees are usually appointed to administer Ghusl and Kafan.

Ehtiyate Wajib Action (#548)

Before beginning the above rituals, permission of the Wali (Guardian) of the deceased be obtained.

Mustahab Actions (#547)

1. To close his lips, eyes and mouth; to keep his arms and legs straight and to cover the whole body with a sheet of cloth.
2. To have sufficient lighting if it is dark.
3. To inform and insist on Mo'mineen to take part in the burial.



Makrooh Actions - [Avoid these actions] (#546)

1. To leave the dead body alone.
2. For those in the state of Haidh (Menses) or Janabat to go near the dead body.
3. To delay the rituals before burial.

Introduction & Sakaraat

- Dying person to prepare will, do Istighfaar and inform family members of any qadha namaaz, fasts, any zakaat or khums due.
- People around the dying person to lay him facing on his back with the face and soles of feet facing quibla and recite Qur'an as much as possible.
- Just after death, close his eyes and mouth and keep his arms and legs straight and cover the body.
- Administer ghusl, kafan, salaatul mayyit and burial.

EHKAME MAYYIT

INTRODUCTION

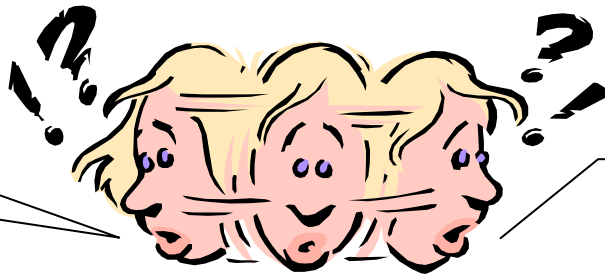


"Every soul shall taste death" (Ale Imran, 3:185)

"Wherever you will be, death will overtake you, even if you are in [strong and] lofty towers." (An-Nisa, 4:78)

One should try to keep in mind the fact that his or her life may come to an end at any time, sometimes without warning. We have seen young and old die before us, & consequently it is important that we should be well prepared to leave this world at all times

Why am I in this world for such a short time???



To answer these questions, let's experiment

What is my purpose??



EHKAME MAYYIT

EXPERIMENT

I hope my hard work pays off



You do your homework and observe school rules so that your stay in school is comfortable and to pass your exams.



You go to school so that you obtain enough knowledge and skills to earn your livelihood.



You work hard so that you can provide for yourself and family as many worldly comforts as possible.



What are the results of this experiment??? Lets find out.....



EHKAME MAYYIT

Experiment Results:

School	This world
Go to school for a set number of years	My life will come to an end – I am not here forever
Homework is done and school rules observed to make stay in school comfortable and to pass exams	Knowledge and wealth are acquired but my aim is to obtain Allah's pleasure and reward
Obtain enough knowledge and skills to earn your livelihood and be a better citizen	Perform actions that will improve my status in the hereafter

EHKAME MAYYIT

SAKARAAT OR EHTEZAAR

I am the dying person and I have the following to do:



We are the family members and we have to perform

WAJIB

&

MUSTAHAB actions.

There are also a few **MAKRUH** actions that we can avoid.

So, what are they??

I have to prepare my will;

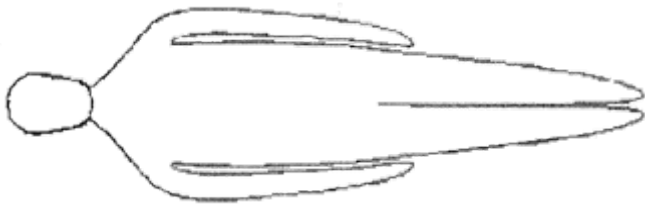
I have to inform my son of my qadha salaah, fasts and also let him know which monies are due for zakaat and khums;

Lastly I have to ask for forgiveness for my sins from Allah [s.w.t] i.e. do istighfar

EHKAME MAYYIT

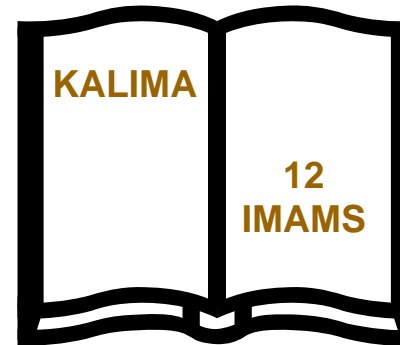
WAJIB ACTIONS DURING SAKARAAT

It is Wajib to lay a dying person on their back with the face and soles of feet facing Qiblah, if possible.



EHKAME MAYYIT

MUSTAHAB ACTIONS DURING SAKARAAAT

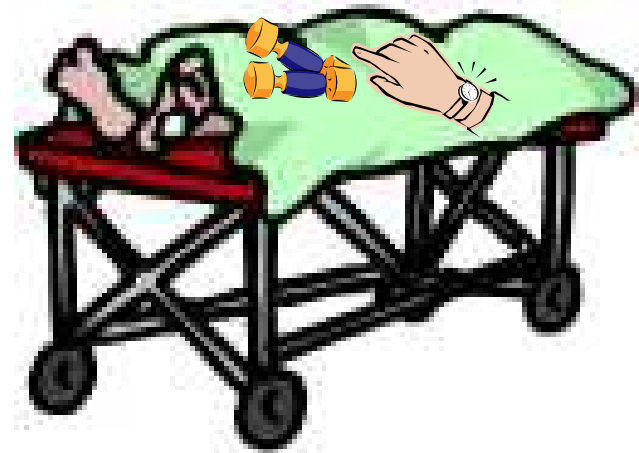


EHKAME MAYYIT

MAKROOH ACTIONS DURING SAKARAAT



DO NOT PLACE
ANYTHING HEAVY
ON THE STOMACH
OR
LAY HANDS
ON THE BODY



DO NOT CRY OR TALK
TOO MUCH



EHKAME MAYYIT

JUST AFTER DEATH

WAJIBE KIFAI

Ghusl



Kafan



Salaat-e-Mayyit



Burial



EHTIYATE WAJIB



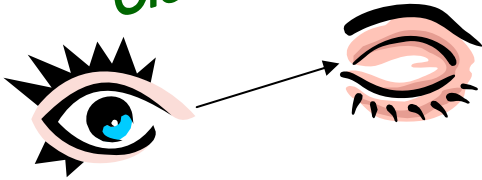
Ask permission from Guardian

EHKAME MAYYIT

JUST AFTER DEATH

MUSTAHAB ACTIONS

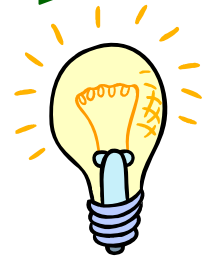
Close Eyes



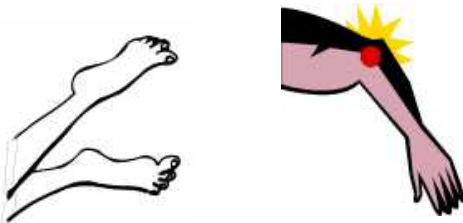
**Close Lips
& Mouth**



**Sufficient
Light**



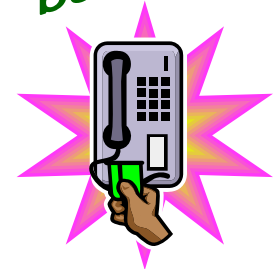
**Straighten
Arms & Legs**



**Cover body
with sheet**



**Inform Mu'mineen
to take part in
burial**



EHKAME MAYYIT

JUST AFTER DEATH

MAKROOH ACTIONS

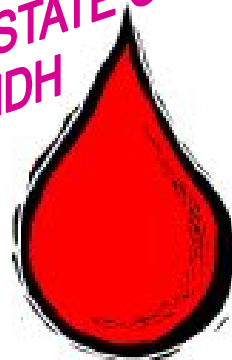
**DO NOT LEAVE
DYING PERSON ALONE**



**DO NOT DELAY
RITUALS BEFORE BURIAL**



**DO NOT GO NEAR DEAD BODY
IF IN THE STATE OF
HAIDH**



EXERCISE - INTRODUCTION - SAKARAAT, JUST BEFORE DEATH & JUST AFTER DEATH

1. Certain words are used extensively in Fiqh. Give an example for each of the following words quoting the Masail number from the Risala of the example word

a) Wajib b) Makruh c) Haraam

d) Mustahab e) Wajib-e-Kifai

a. _____

b. _____

c. _____

d. _____

e. _____

2. Zahra was sitting with her grandmother when she noticed that her grandmother was finding it very difficult to breath and immediately realized that she was going through the last stages of her life on earth. What is the term used for this stage and quote two things from the Risala that can be done for her grandmother.

3. About ten minutes later, Zahra's grandmother died and she was alone. Quoting from the Risala, make a list of what she should have done, what she could have done, what she shouldn't have done and what should have been avoided.

FIQH CLASS 10 - LESSON 3 & 4

EHKAME MAYYIT - GHUSL

It is Wajibe Kifai to give Ghusl or ritual baths to the body of every dead Muslim, irrespective of the person's sect or creed i.e. it does not matter if the dead person is Shia or Sunni.



It is Wajibe Kifai to give Ghusl to a miscarried child of four months or more.

Only in the case of a child miscarried before four months in the womb is **Ghusl not necessary**. In this case, the child's body should be wrapped in a piece of cloth and buried.

The people doing the Ghusl must not disclose any defects that they noticed on the dead body and Allah writes off the sins of these people in such a way as if they were born on the same day.

Three Ghusls must be administered to the corpse: (#556)



+



=

1st Ghusl
Aabe - Sidr



+



=

2nd Ghusl
Aabe - Kaafur



=

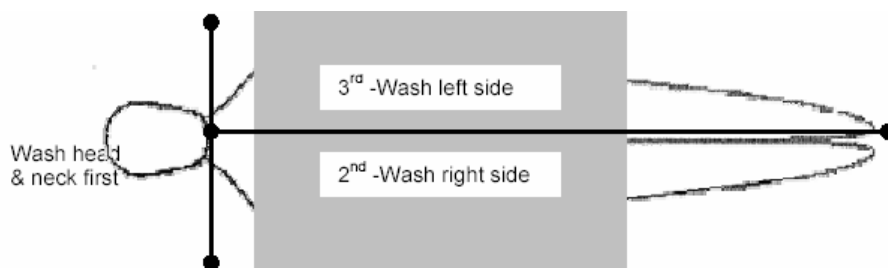
3rd Ghusl
Aabe - Khalis

How to Perform Ghusl (#571)

1. The way of giving Ghusl to the corpse is the same as performing Ghusl for Janabat.
2. Three Ghusls should be given one after the other.
3. Niyyat (intention) should be performed before starting to give Ghusl by all participants (even those who help with the water), as follows:

Niyyat: I am giving Ghusl to this corpse, with (type of water used to give Ghusl) Qurbatan Ilallah.

Head and neck should then be washed, followed by the right hand side and the left hand side of the body. It is Ehtiyate Wajib to follow this procedure for washing the body.



It is necessary to cover the private parts of the corpse at all times even if the performers are of the same sex as the dead person. (#568)

Rules for Ghusl

Water (#557)

The leaves of the berry plant or camphor must **not** be in such a quantity as to change the color of the water, so that the water mixtures become Aabe-Muzaf (impure water); **nor so little** that it cannot be distinguished whether the water has been mixed with camphor or berry leaves (#557).

When there is no water available at all then for each Ghusl performed Tayammum will be administered and a forth Tayammum because of the inability to give Ghusl with water. (#574)

Berry Leaves & Camphor (#560)

If these are not available the respective Ghusls may instead be performed with pure water; or

If they are Ghasbi, then the respective Ghusls may instead be performed with pure water.

In such cases, it is Ehtiyate Wajib that the corpse be given Tayammum (with appropriate Niyyat) as a substitute for the Ghusls in which the berry leaves and camphor were supposed to have been used.

If one dies in the **state of Eham**, camphor must not be used for the second Ghusl. In this case, both second and third Ghusls are performed with pure water. (#559)

Camphor

Qualities of a Person Administering Ghusl (#561)

1. A Shia Ithna'asheri Muslim.
2. Baligh.
3. Of sound mind.
4. Aware of the rules of Ghusl.
5. The same sex as the dead person. (Some exceptions to this rule are given later.)

Mustahab Actions

1. At least two persons should be engaged for giving Ghusl. One should pour water on the dead body, while the other should change its sides.
2. The soles of the feet of the dead body should face Qiblah.
3. Ghusl should not be given under the open sky, but in a covered place or a house.
4. Wudhu may be given to the dead body before the Ghusls.
5. The person giving Ghusl should be on the right side of the body, and before each of the three Ghusls, they should wash their own arms up to the elbows.
6. If the dead person has Ghusle Janabat due, then it may be given before the three Ghusls of Mayyit.
7. All participants should recite Du'a and ask for the forgiveness of the dead person throughout the Ghusls.
8. When the Ghusls are over, the dead body should be dried.



Relevant Rules During Ghusl

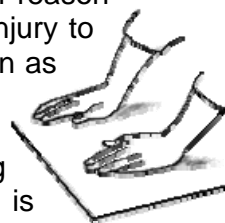
1. A person giving Ghusl must do it with the sole intention of pleasing and obeying Allah. It is Haraam to take payment for it. If a person does this work in order to obtain financial reward for his labor, such Ghusl will be Batil (void). However, one can charge for provision of means and materials for the Ghusl or Kafan. (#562/573)
2. If part of the dead body is Najis, then it should be made Pak before giving Ghusl. However, it is better to clean the whole body with soap (to remove oil, dirt etc) before giving Ghusl. (#570)
3. If the clothes on the body cannot be undone, they may be cut away with the permission of the Wali. All rings, watches, etc must be removed prior to starting Ghusl.



Other Relevant Rules Regarding Ghusl

1. It is not permitted for a man to give Ghusl to a woman and vice-versa. Exception to this rule is only made in the case of a man and wife, where one is allowed to give Ghusl to the other. It is Mustahab to avoid this if circumstances permit. (#565)
2. Both men and women are allowed to give Ghusl to the body of a child of up to three years of age, regardless of its sex. (#566)
3. The Ghusl of a Muslim child born out of wedlock is also necessary. (#563)

4. One who has been suffering from mental illness from childhood and with the same condition has become Baligh, if he can be considered a Muslim, then it is necessary to give Ghusl to such a person when he dies. Ghusl, Kafan and other duties are not allowed for a non-Muslim or his child. **(#563)**
5. If a male is not available to undertake the work of Ghusl for the corpse of a male, his female relatives e.g. mother, sister or aunt (i.e. father's or mother's sister) may give Ghusl from behind a cloth. Similarly, if the dead person is a female, male Mahram relatives from her family may give Ghusl if no female is available. **(#567)**
6. If a person dies in the state of Haidh (menses) or Janabat, there is no need to give extra Ghusl for Haidh or Janabat. Once the above-mentioned three Wajib Ghusls have been administered, no other Ghusl will be required. **(#572)**
7. In cases where water is not available, or for some other reason it is difficult to give Ghusl (e.g. because of extensive injury to the dead body), then three Tayammum should be given as substitutes for the three Wajib Ghusls. It is Ehtiyate Wajib that one more Tayammum be given as a substitute for all the three Ghusls. If a person during one of the Tayammums makes Niyyat that he/she is giving Tayammum to the corpse in order to fulfil what is required by Shariat, then there will be no need for the 4th Tayammum. **(#574)**
8. The person giving Tayammum to the corpse must administer it with his own hands. It is Ehtiyate Wajib that after this the hands of the corpse should be used in giving all Tayammums again for the second time if possible. **(#575)**
9. After the Ghusls are over, the dead body is Pak. However, all participants must then perform Ghusle Masse-Mayyit themselves (the Ghusl for having touched a cold dead body.) Those people, who touch the body after the three Ghusls, do not have to perform Ghusle Masse-Mayyit. **(#532)**



Ghusl

- Three ghusls given with:
 - Water & Berry Leaves – 1st Ghusl
 - Water & Camphor – 2nd Ghusl
 - Water only – 3rd Ghusl
- Ghusl is performed the same way you would perform Ghusl Janabat
- Person administering ghusl must be of the same sex as the dead person.
- If water is not available, then 3 tayammums must be given and it is Ehtiyate Wajib that one more tayammum be given as a substitute for all 3 ghusls.

Exercise :

1. What is the method of Ghusl of Mayyit ? Describe in detail.
2. What are the relevant rules during the Ghusl of Mayyit ?
3. Discuss the other relevant rules of Ghusl of Mayyit ?

FIQH CLASS 10 - LESSON 5

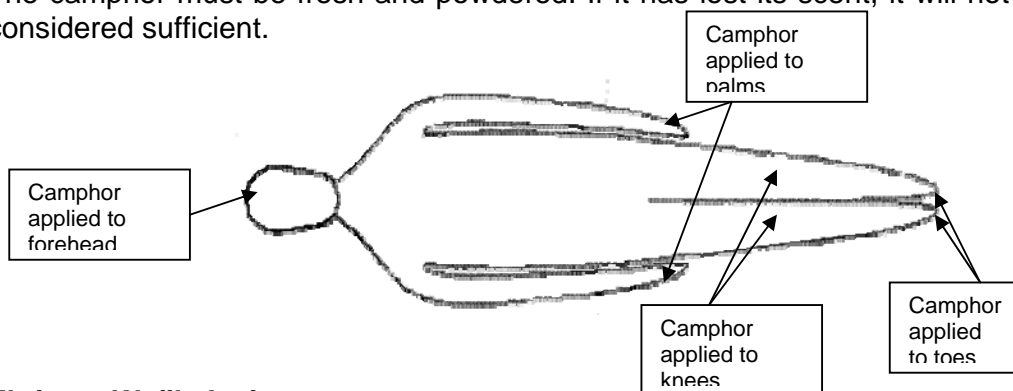
EHKAME MAYYIT - HUNOOT

Hunoot means to rub some camphor on those seven parts of the body which are placed on the ground during prostration (Sajdah) in Salaat i.e. forehead, palms, knees and toes.

Wajib Action (#591)

After Ghusl, Hunoot must be given to a dead person. The appropriate Niyyat must be made. It is better to give Hunoot before the corpse is shrouded although it can be done during or after the corpse is shrouded.

The camphor must be fresh and powdered. If it has lost its scent, it will not be considered sufficient.

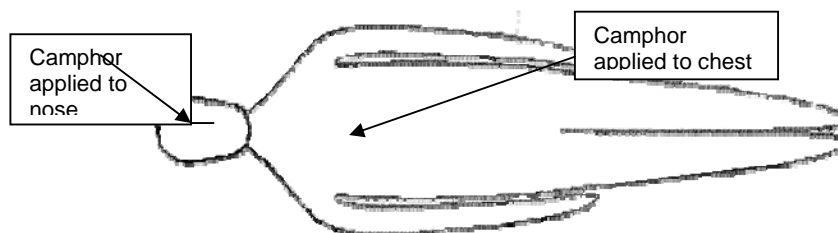


Ehtiyate Wajib Actions

1. Camphor should be applied to the forehead first, but for the other parts no particular order is required. (#592)
2. No other perfume should be applied to the dead body along with camphor or without it. (#596)

Mustahab Actions

1. To rub some camphor on the nose and chest of the deceased person. (#591)
2. To mix little Turbah (earth from the grave of Imam Husain (A) with camphor, but it must not be of such quantity that when mixed with camphor it can no longer be called camphor. Such mixture of Turbah must not be applied to any place that may cause disrespect. (#597)



Other Relevant Rules

1. If sufficient camphor is not available or it is just enough for Ghusl, then Hunoot is not necessary. **(#598)**
2. Application of camphor is not allowed if a person dies in the state of Ehram for Hajj or Umra. Except if the death has taken place after completion of Sa'ee (walking seven times between Saffa and Marwa). **(#594)**
3. If a woman dies during her Iddah (waiting period after the death of her husband), it is still necessary to give her Hunoot although she was not allowed to use perfume during her Iddah. **(#595)**

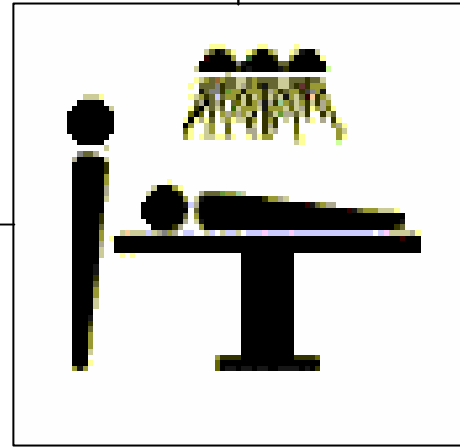
Hunoot

- Apply camphor to the 7 parts of the body which are placed on the ground during sajdah in salaah. These are the forehead, palms, knees and toes.
- It is Ehtiyate Wajib to apply camphor to the forehead first.
- It is mustahab to rub some camphor on the nose and chest.

Wajibe Kifai to give GHUSL



Any Other Muslim



Exceptional Case

**< 4 MONTH OLD
FOETUS**



Ghusl NOT Necessary

What Do you do??



Wrap body in cloth & bury

EHKAME MAYYIT

HOW TO GIVE GHUSL TO A DEAD BODY



Berry Leaves



1st Ghusl
Aabe Sidr



Camphor



2nd Ghusl
Aabe Kaafur



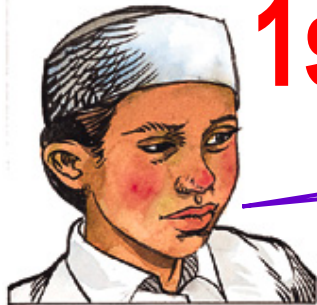
ONLY Water



3rd Ghusl
Aabe Khalis

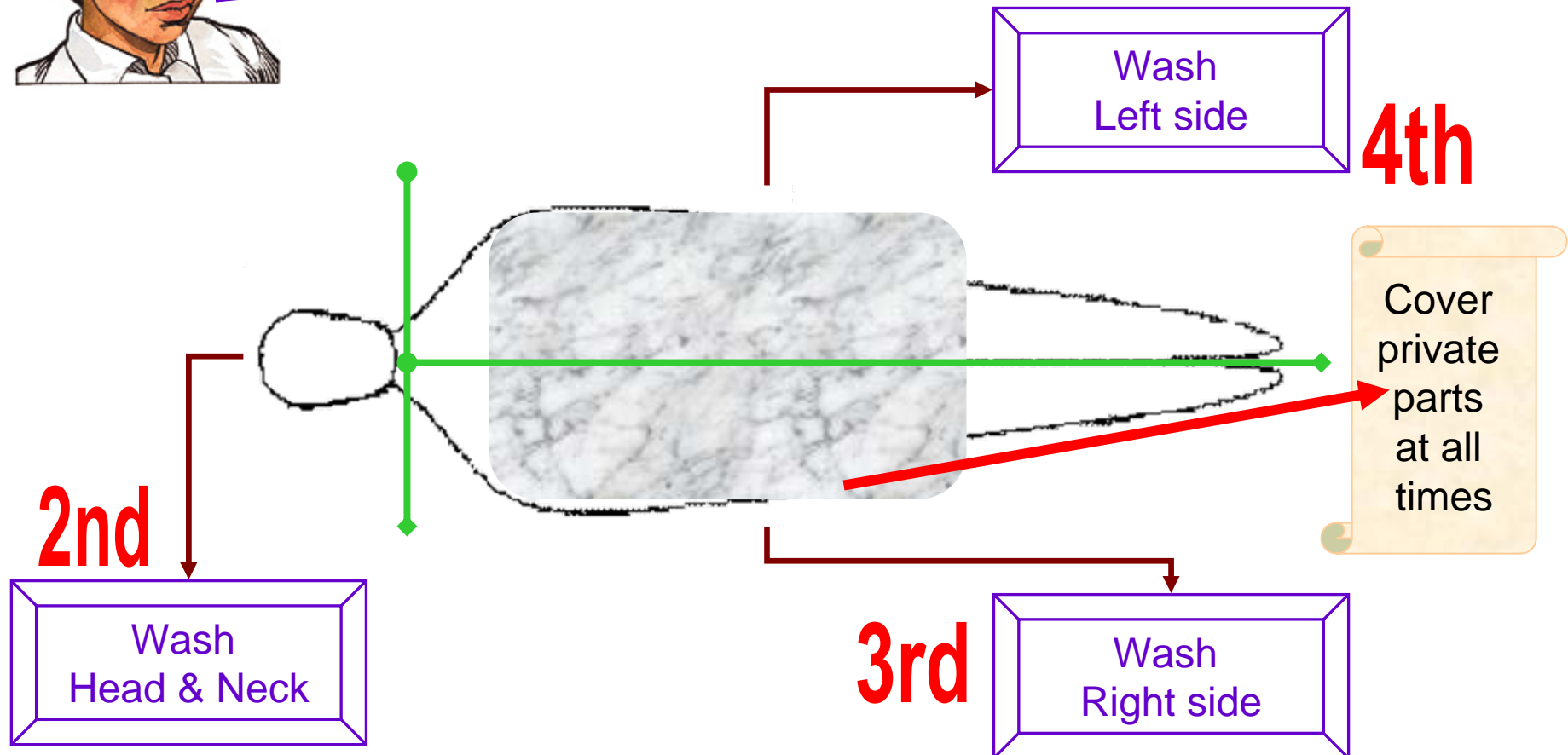
EHKAME MAYYIT

HOW TO PERFORM GHUSL OF A DEAD BODY



1st

I am giving ghusl to this corpse with
[mention type of water being used to
give ghusl] wajib qurbatan ilallah



EHKAME MAYYIT

RULES FOR GHUSL - WATER



The leaves of the berry plant or camphor must **NOT** be in such a quantity as to **CHANGE** the colour of the water, so that the water mixtures become **Aabe-Muzaf (impure water)**



The leaves of the berry plant or camphor must **NOT** be **SO LITTLE** that it **CANNOT** be distinguished whether the water has been mixed with camphor or berry leaves

NO WATER AVAILABLE

then.....

1 Tayammum performed for each Ghusl

&

4th Tayammum because of inability to give Ghusl with water

[Total Tayammum given to dead body - 4]



EHKAME MAYYIT

**RULES FOR GHUSL – BERRY LEAVES &
NOT AVAILABLE CAMPHOR**

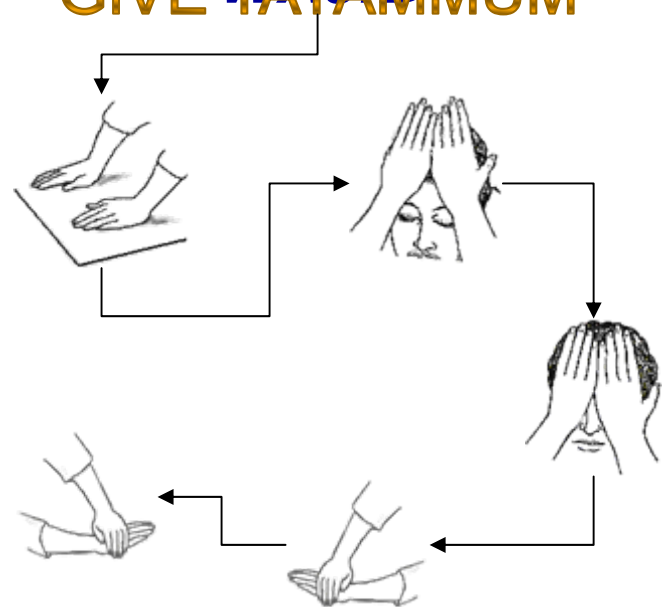
**OR
GHASBI**



**GHUSL GIVEN
WITH
PLAIN WATER**



**EHTIYATE
GIVE TAYAMMUM**



**Give Tayammum (with appropriate
Niyyat) as a substitute for the
Ghusls in which the berry leaves
and camphor were supposed to
have been used**

EHKAME MAYYIT

QUALITIES OF A PERSON ADMINISTERING GHUSL

I am a
Baligh

I know all
the rules of
ghusl

I am a Shia
Ithna'asheri

I am of sound mind I
i.e I can differentiate
between right & wrong

Today, I am a
giving ghusl to my
fellow sister



EHKAME MAYYIT

MUSTAHAB RULES FOR GHUSL

Wudhoo may
be given to
the dead
body

Ghusl should be given in a covered
place or in a house

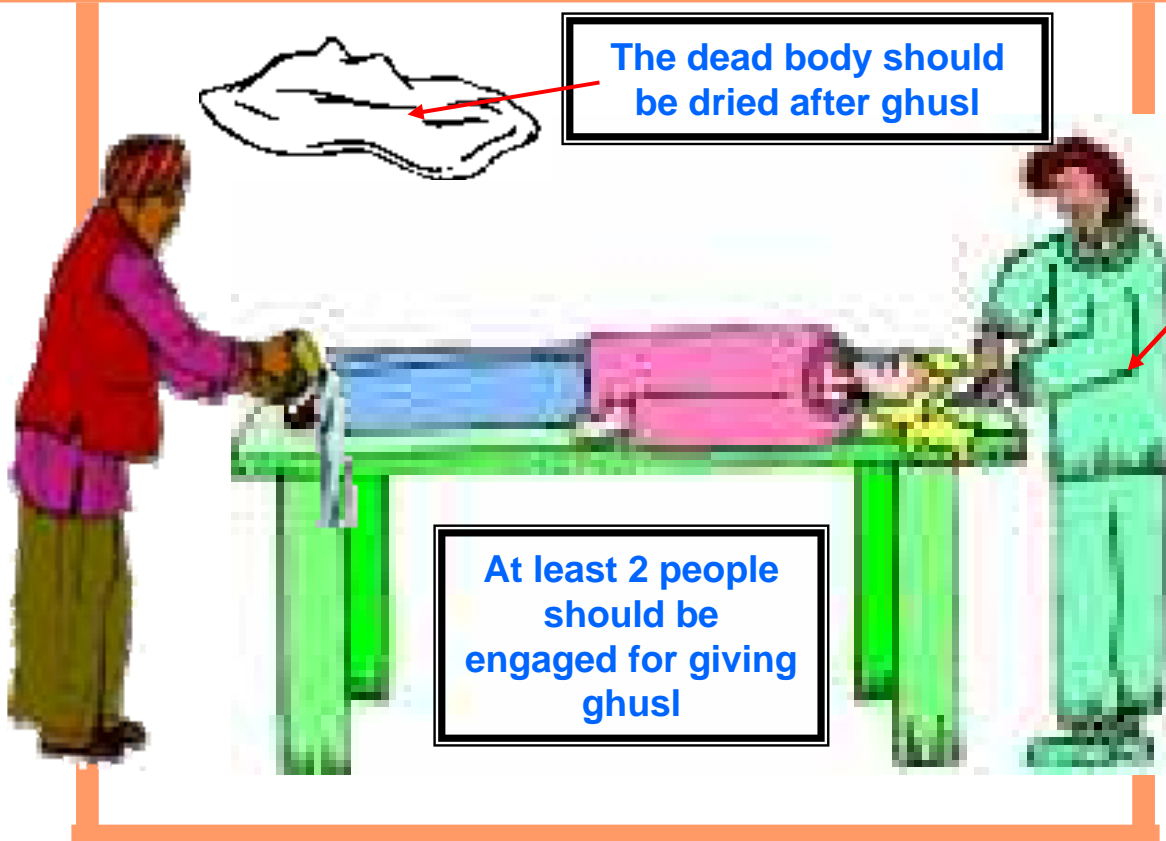
The dead body should
be dried after ghusl

The person giving
ghusl should
wash their own
arms up to the
elbows before
every ghusl

The soles of
the dead
body should
face qibla

At least 2 people
should be
engaged for giving
ghusl

All participants
should recite Du'a
& ask for
forgiveness
throughout the
ghusl



EHKAME MAYYIT

RELEVANT RULES DURING GHUSL

A person giving Ghusl must do it with the sole intention & obeying Allah



It is Haraam to take payment for ghusl

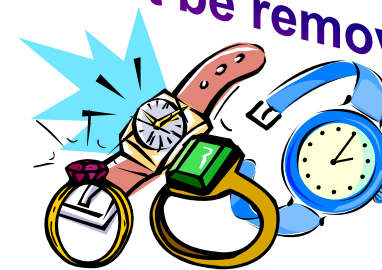
Clothes may be cut away with the permission of the wali



It is better to clean the whole body with soap before giving ghusl



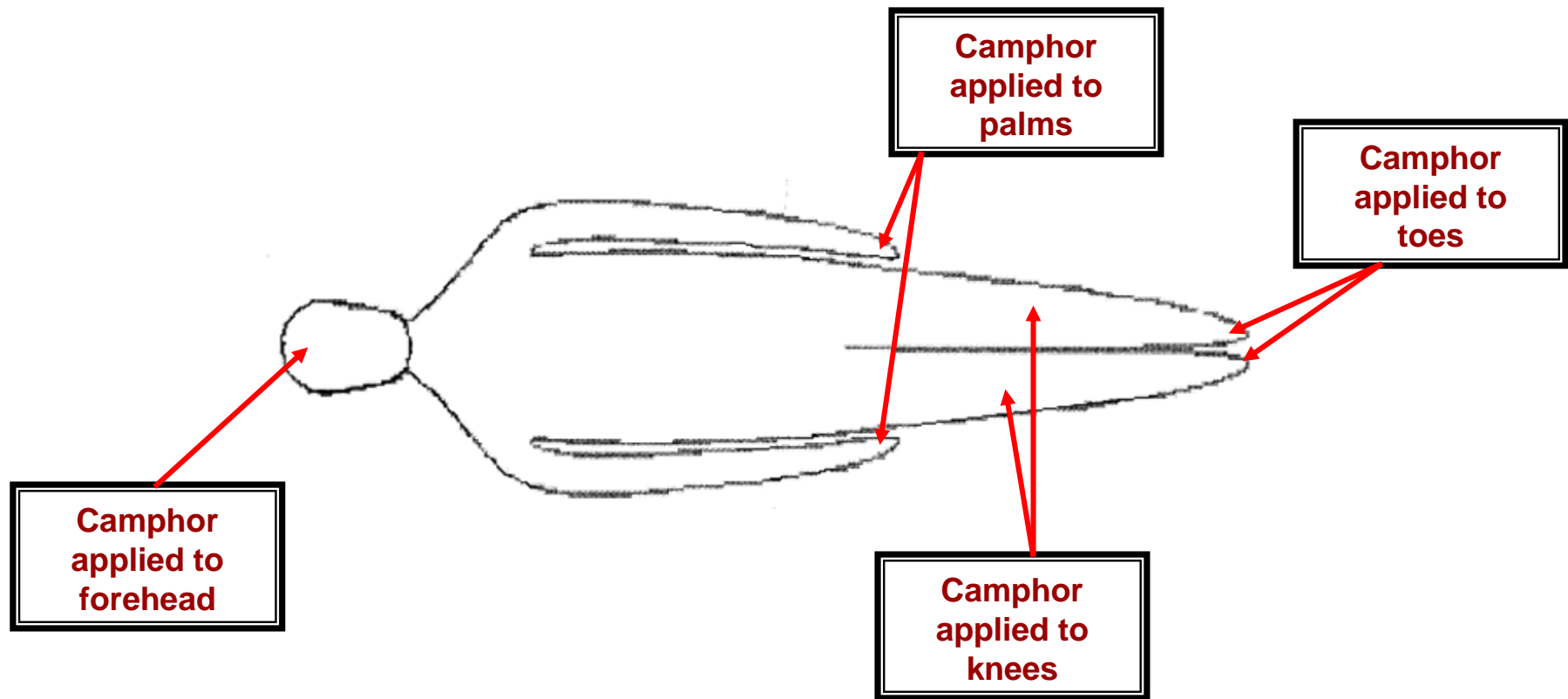
All rings, watches, etc must be removed



EHKAME MAYYIT

HUNOOT

Hunoot means to rub some camphor on those seven parts of the body which are placed on the ground during prostration (sajdah) in Salaat i.e. forehead, palms, knees and toes.



EHKAME MAYYIT

HUNOOT

WAJIB

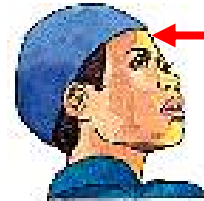
Niyyat



Camphor must be
fresh & powdered



EHTIYATE WAJIB



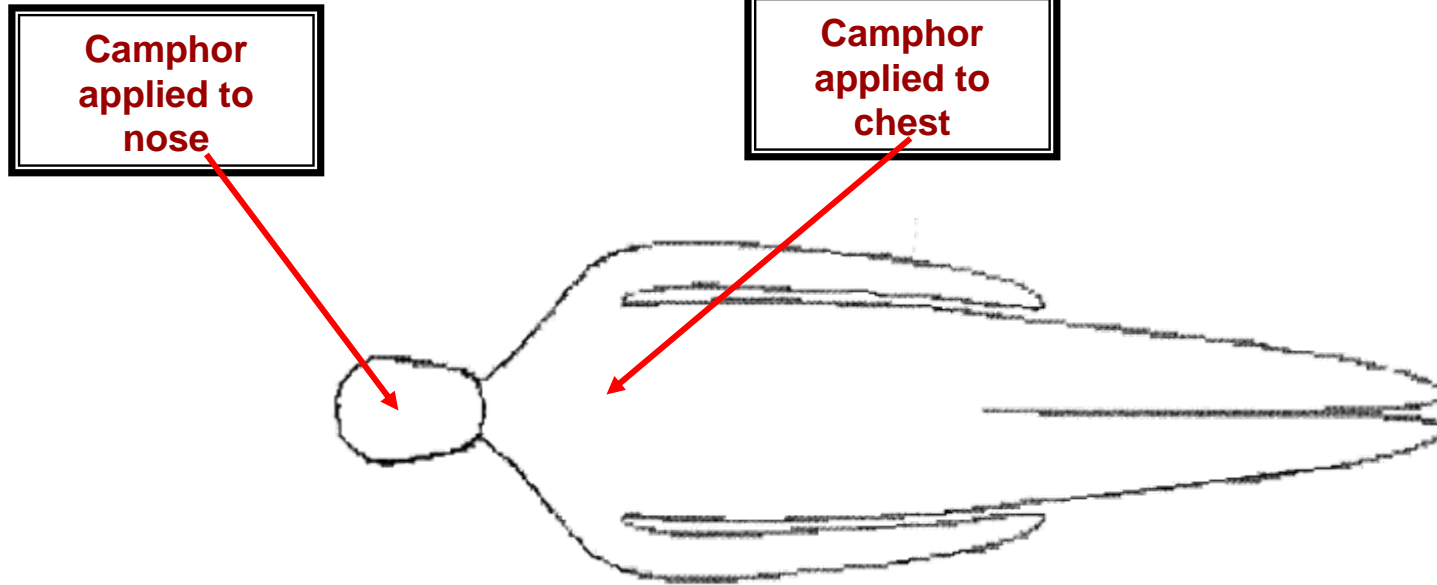
Camphor should
be applied to
forehead first

Perfume should **NO**
be applied



EHKAME MAYYIT

HUNOOT - MUSTAHAB ACTIONS



TURBAH

EXERCISE – GHUSL & HUNOOT:

1. Muhammad was certain that the Ghusl and Kafan of his brother had been performed incorrectly. What can he do?

2. It was on Friday that Zainab went to give Ghusl to a Mayyit when she realized that they had run out of Berry leaves and that it would not be possible to get more until after the long weekend. What can she use as an alternative to give Ghusl?

3. Fatima was giving ghusl-e-mayyit and by mistake looked at the private parts of the corpse. Is this right? Is the Ghusl void?

4. The day Kadhim went to give Ghusl to a Mayyit, there was no water available. Could he give Tayammum to the Mayyit? If yes, explain how he would do that.

5. Sajida realized that there was only enough camphor either to give Ghusl or to perform hunoot. What will she do?

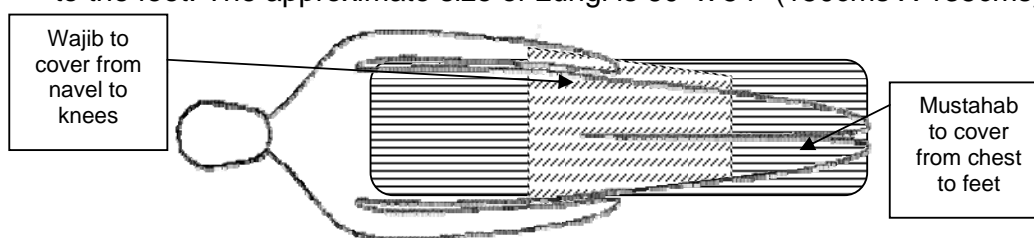
1.

EHKAME MAYYIT - KAFAN

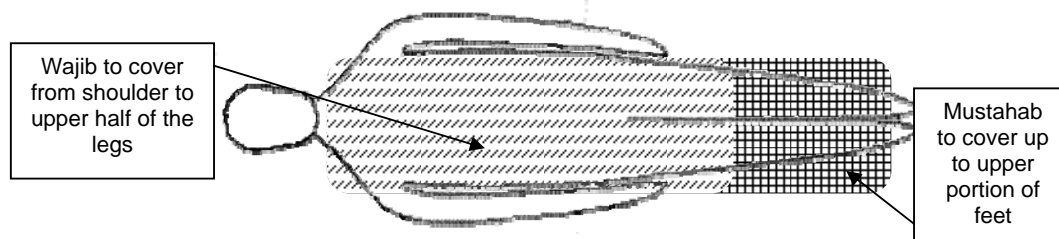
Kafan (shrouding) must be done after the Ghusl is over. The minimum (Wajib) Kafan consists of three pieces of cloth, however it is usual and Mustahab to use seven pieces in the case of males and eight in the case of females. It is Mustahab to use white cotton cloth. The cloth should not be cut with a metal instrument if possible.

Wajib Parts of the Kafan (#576-590)

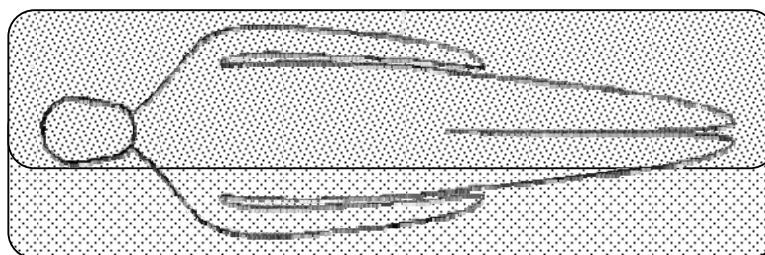
1. **Lungi:** This is a loin cloth, which must cover the body from the navel to the knees, although it is Mustahab that it should cover the body from the chest to the feet. The approximate size of Lungi is 60" x 54" (150cms X 135cms).



2. **Perahan:** This is a shirt, which must be large enough to cover the body from the shoulders to the upper half of the legs. It is Mustahab to also cover the upper portion of the feet. The approximate size of Perahan is 36" x 110" (90cms x 275cms).



3. **Chaadar:** This is an overall sheet which must be wide enough to wrap around the body with one side overlapping the other, and long enough such that both ends (at the head and feet) can be tied up when the body is wrapped in it. Approximate size of Chaadar is 60" x 90" (150 cm x 225 cm).

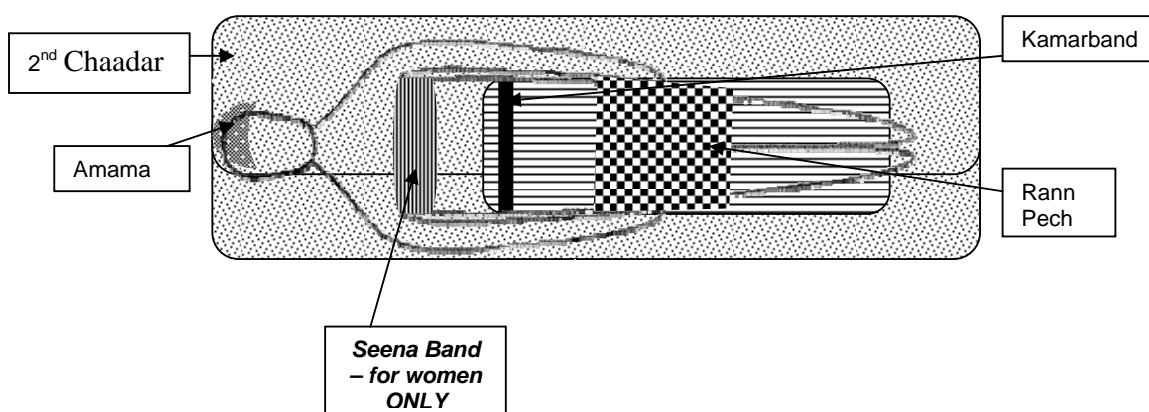


Mustahab Parts of the Kafan

These are 4 pieces for men and 5 pieces for women.

For the Male

1. Rann Pech: This is a piece of cloth to cover the private parts and must be long enough to wrap it on the two thighs. The approximate size is 16" x 108" (40cms x 270cms).
2. Amama: This is a piece of cloth that is wound on the head like a turban. The approximate size is 6" x 108" (15cms x 270cms)
3. Kamarband: This piece of cloth is tied like a belt to hold the Lungi in place.
4. Second Chaadar: This piece is the same size as the Wajib Chaadar, and is used to secure the other pieces inside.



For the Female

1. Rann Pech: This piece is the same as that for a male.
2. Seena Band: This piece of cloth is used to cover the breasts. The approximate size is 12" x 90" (30 cms x 225 cms).
3. Makna: This piece covers the head just like in Salaat. The approximate size is 25" x 55" (63 cms x 140 cms).
4. Kamarband: This piece is the same as that for a male.
5. Second Chaadar: This piece is the same as for the male.

Jareeda (#599)

Jareeda are fresh twigs (without leaves) cut from a tree. This is a Mustahab action, which has been highly recommended.

"A lot of emphasis has been given by our Imams (A) to place Jareeda on both sides of the dead body. The reason given is that as long as the twigs remain green, the body will be spared from Fishaar (the squeezing in the grave.)"

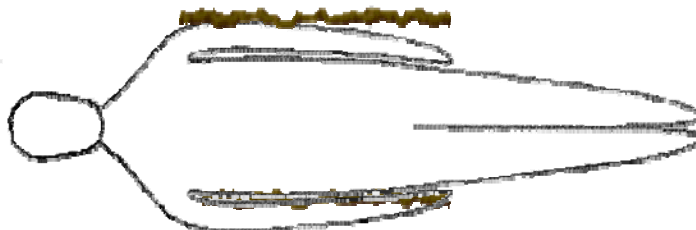


Preference is given to the twigs of date palms. If that is not available then twigs from pomegranate (Daaram) tree may be used and if these are not available then from any other tree.



The twigs should be of arms length and the name of the dead person together with his testimony in the Kalima and the Imams (A) should be inscribed on them.

The twig on the right side should touch the armpit while the one on the left hand side should be kept above the armpit. The Chaadar is then wrapped around the body.



Other Relevant Rules to the Kafan

1. The cloth used for Kafan must not be transparent such that the body can be seen. **(#584)**
2. If the Kafan becomes Najis, it is Wajib to make it Paak, even if the body is already placed in the grave. The Kafan can be made Paak in one of the following ways: **(#588)**
 - a. Washing the Najis part.
 - b. Cutting away the Najis part.
 - c. Changing the Kafan.
3. It is Mustahab to possess Kafan during one's lifetime, along with camphor and the berry leaves as required for a dead person. According to Holy Prophet (S), one who keeps his or her Kafan ready will not be counted among those who have been unmindful of death. **(#590)**
4. A man has to pay for his own Kafan. The Kafan of a deceased wife must be provided by her husband, even though she may have her own property. The husband has also to manage for the Kafan of the deceased wife who was divorced by Talaake-Raja'e (revocable divorce) and her Iddah (waiting period) had not expired before her death. **(#581/582)**

Kafan

- The minimum (Wajib) Kafan consists of three pieces of cloth: Lungi, Perahan and Chaadar.
- The Mustahab parts for men are: Rann Pech, Amama, Kamarband and second chaadar.
- The Mustahab parts for women are Rann Pech, Seena Band, Kamarband, Amama and second chaadar.
- A highly recommended mustahab act is Jareeda [twigs]. The twig on the right side should touch the armpit while the one on the left hand side should be kept above the armpit.

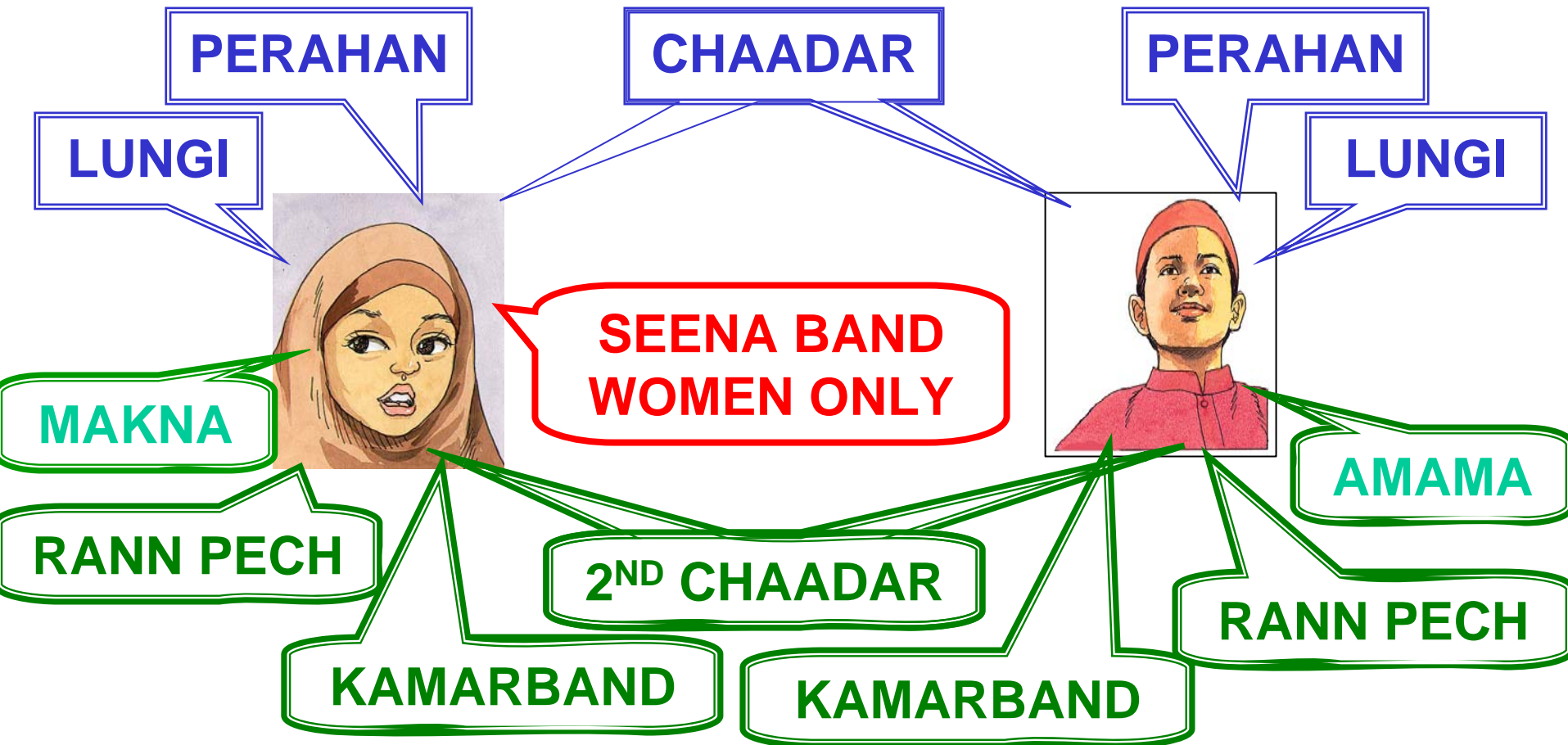
EHKAME MAYYIT

KAFAN

Kafan (shrouding) must be done after the Ghusl is over

It is Mustahab to use white cotton cloth

If possible, the cloth should **NOT** be cut with a metal instrument

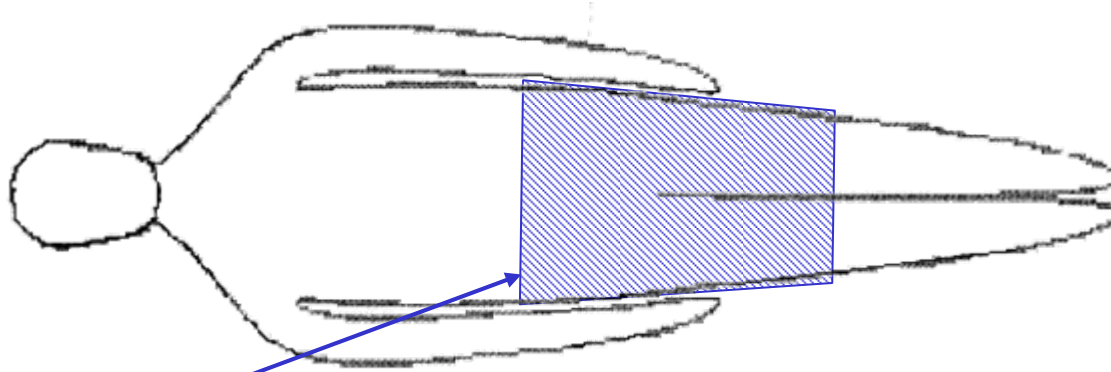


EHKAME MAYYIT

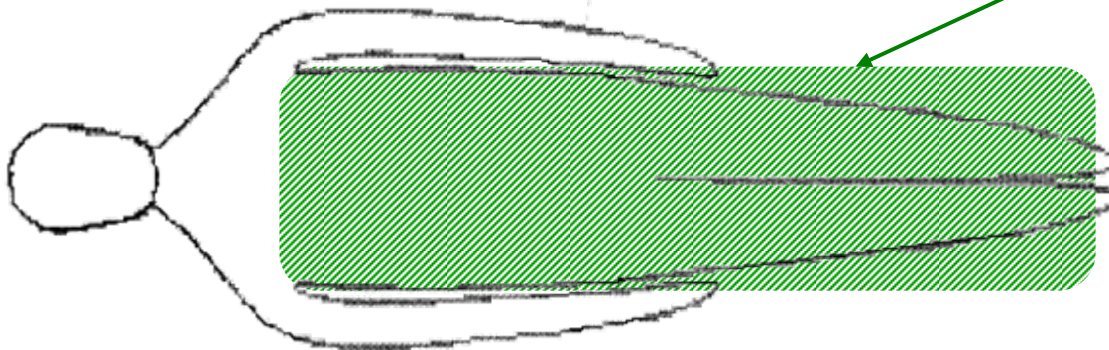
WAJIB PARTS OF KAFAN

1ST - LUNGI

THE APPROXIMATE SIZE OF LUNGI IS 60" X 54" (150CMS X 135CMS)



Wajib to cover from
navel to knees

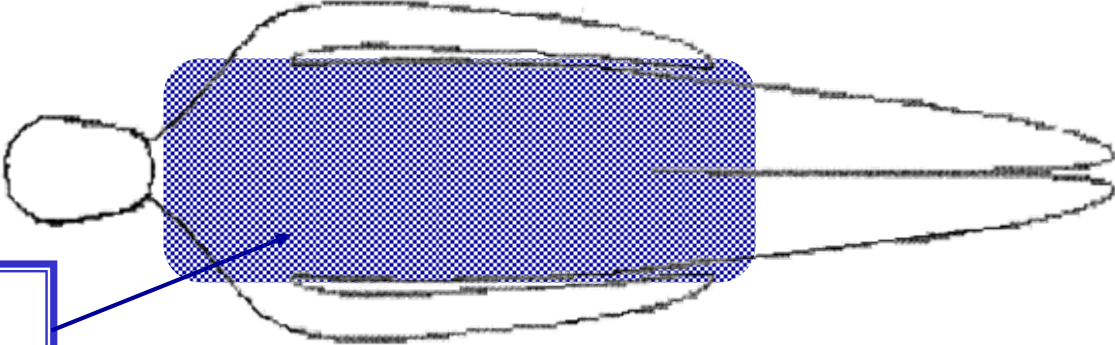


Mustahab to cover
from chest to feet

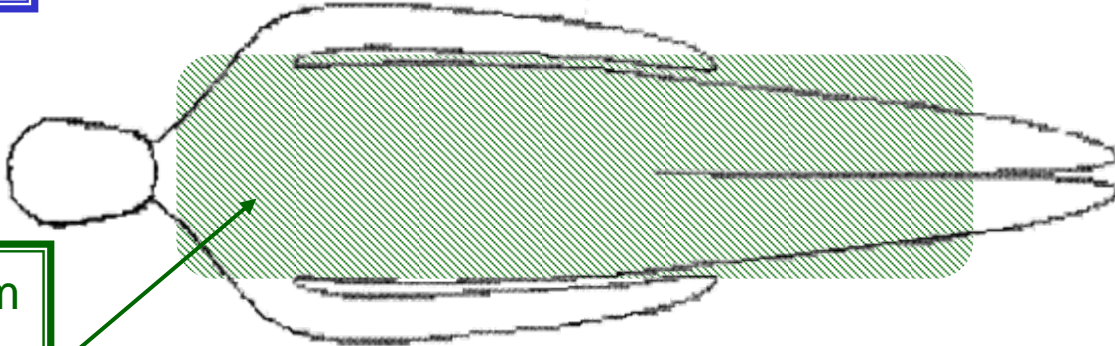
EHKAME MAYYIT

WAJIB PARTS OF KAFAN 2ND - PERAHAN

THE APPROXIMATE SIZE OF PERAHAN IS 36" X 110" (90CMS X 275CMS)



Wajib to cover from
shoulder to upper half of
the legs



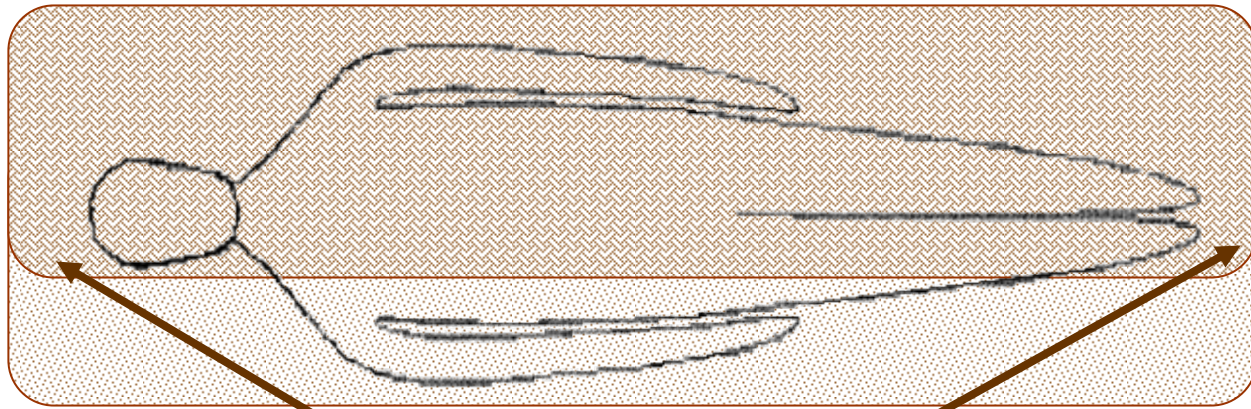
Mustahab to cover from
shoulder to upper
portion of feet

EHKAME MAYYIT

WAJIB PARTS OF KAFAN

3RD - CHAADAR

THE APPROXIMATE SIZE OF CHAADAR IS 60" X 90" (150CMS X 225CMS)



This is an overall sheet which must be wide enough to wrap around the body with one side overlapping the other, and long enough such that both ends (at the head and feet) can be tied up when the body is wrapped in it.

EHKAME MAYYIT

MUSTAHAB PARTS OF KAFAN FOR MALE

Approximate size is
6" x 108"
(15cms x 270cms)

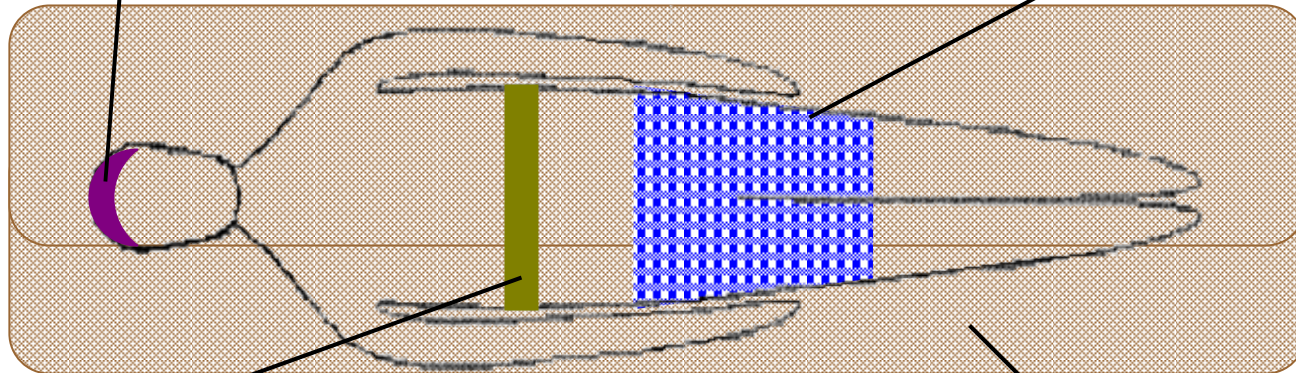
Wound on the
head like a turban

Covers private
parts

Approximate size is
16" x 108"
(40cms x 270cms)

Amama

Rann Pech



Kamarband

2nd
Chaadar

Tied like a belt to
hold the Lungi

Used to secure
the other pieces

Approximate size is
60" x 90"
(150 cm x 225 cm).

EHKAME MAYYIT

MUSTAHAB PARTS OF KAFAN FOR FEMALE

Approximate size is
25" x 55"
(63 cms x 140 cms)

Covers the head
like in Salaah

Covers private
parts

Approximate size is:
16" x 108"
(40cms x 270cms)

Makna

Rann Pech

Seena
Band

Used to cover the
breasts

Approximate size is:
12" x 90"
(30 cms x 225 cms)

Kamarban
d

Tied like a belt to
hold the Lungi

Used to secure
the other pieces

Approximate size is:
60" x 90"
(150 cm x 225 cm).

2nd
Chaadar

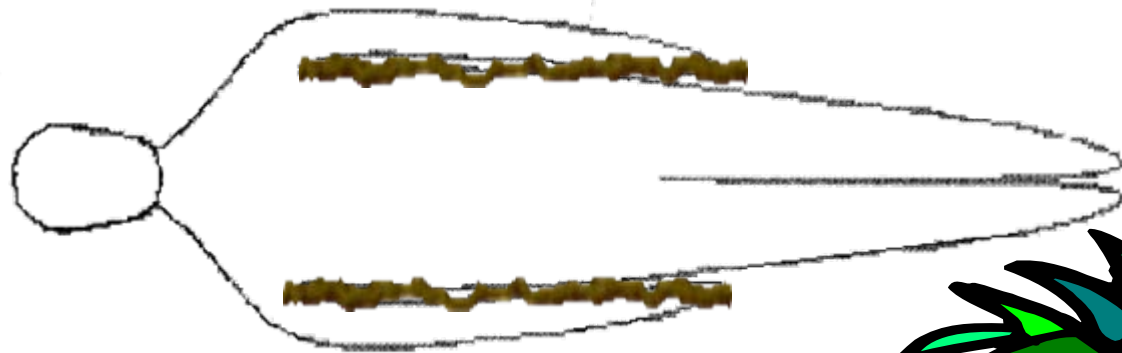


EHKAME MAYYIT

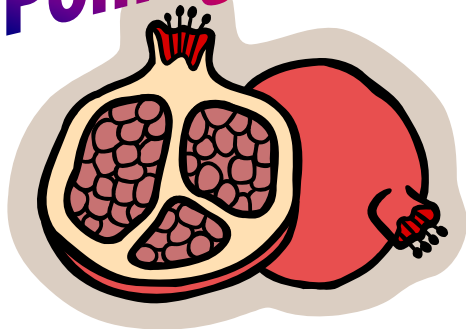
JAREEDA

Jareeda are fresh twigs (without leaves) cut from a tree. This is a Mustahab action, which has been highly recommended.

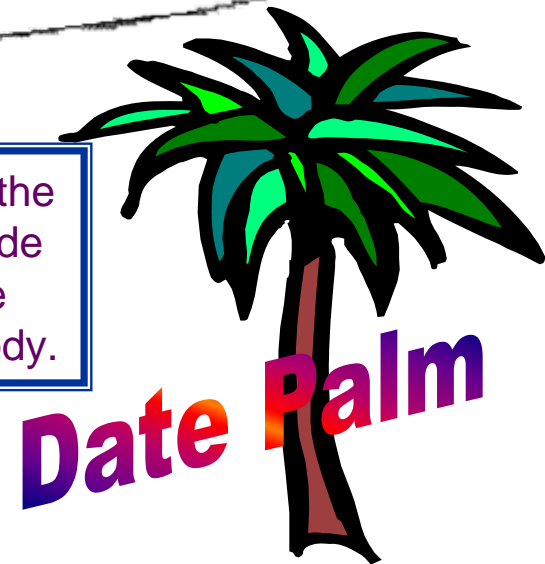
The twigs should be of arms length and the name of the dead person together with his testimony in the Kalima and the Imams (A) should be inscribed on them.



Pomegranate



The twig on the right side should touch the armpit while the one on the left hand side should be kept above the armpit. The Chaadar is then wrapped around the body.



Date Palm

EXERCISE – HUNOOT & KAFAN:

1. As Mustafa was being buried, his brother noticed that the Kafan had some blood on it. What should he do?

2. When isn't it allowed to give Hunoot to a Mayyit?

3. Zahid died on the day of Arafat during Wajib Hajj and so as a result the people who were there with him gave him Ghusl, used his ihram for the 2 Wajib pieces and only added a Wajib chaadar on top and made sure that no Hunoot was applied. Was this all correct? If not, explain what should have been done instead.

4. When making Mayyit wear a Kafan, Aaliya said there were 3 Wajib pieces, one to cover the chest, one to cover the private parts and one big chaadar. Please explain to Aaliya where she has gone wrong.

5. The only material available for Kafan was quite thin, but Sabira used it anyway as she said that by the time all 3 pieces have been used, it would be fine. Is this allowed in Shariah?

FIQH CLASS 10 - LESSON 8 & 9

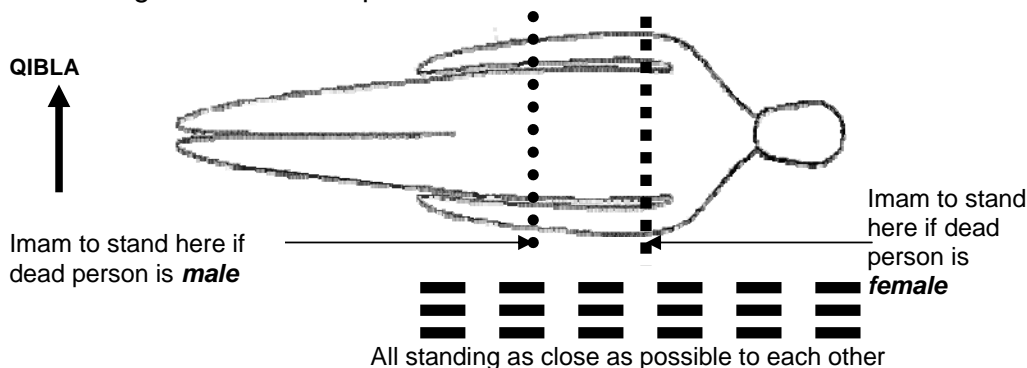
EHKAME MAYYIT - SALAATE MAYYIT

After Ghusl and Kafan, it is Wajib to pray Salaate Mayyit for a dead Muslim who is six years or older. For a child younger than six years it is Mustahab to pray the Salaat. It is greatly rewardable (Thawaab) to join this prayer. **(#600)**

“According to one tradition, Jannat becomes due for a person who offers this prayer, provided he is not a hypocrite (Munafiq) or disowned (Aaq) by his parents.”

Relevant Rules regarding Salaate Mayyit (#603)

1. Taharat of the body or dress is not necessary.
2. Ghusl, Wudhu or Tayammum is not Wajib.
3. Salaate Mayyit must be prayed facing Qiblah with the Niyyat of Jamaat.
4. The Takbirs must be said in a consecutive order without an interval which may distort the form of the prayer (Tarteeb).
5. In congregation of Salaate Mayyit, everyone has to recite the whole prayer (unlike in other Jamaat Salaat). It is not correct just to say "ALLAHU AKBER", and remain silent between the Takbirs. Such a prayer is Batil.
6. The body should be placed in such a way that the head of the body is on the right hand side of those who offer the prayer and they must be standing close to the corpse.



Mustahab Actions (#618)

1. If possible, the prayer should be said with Wudhu, Ghusl or Tayammum as necessary.
2. In the case of a male deceased, the person praying alone (Furada) or as an Imam, should stand in front to the middle part of the body, if the deceased is a female, the person praying should stand in front of her chest.
3. The person praying should be bare-footed.
4. When saying a Takbir, one should raise his hands.
5. The prayer should be said in congregation.
6. The person leading the prayer (Imam-e-Jamaat) should say all the Takbirs and Dua's loudly, and others should say them in a low tone.
7. Before the prayer, "AS-SALAH" should be said aloud three times.

Method of Praying Salaate Mayyit 615

The prayer of Mayyit has five Takbirs (Allahu Akber).

1. Niyyat



I am praying
Salaate Mayyit for
this corpse, Wajib
Qurbatan Ilallah

2. Recite 1st Takbir and then Kalimae Shadatain



Ash-Hadu Al-Laa
Ilaha Illallahu
(Wah Da Huu La
Sharika Lah) Wa
Anna
Muhammadur-
Rasoolullah

3. Recite 2nd Takbir and then Salawat



Allahumma Swalli
'Ala Muhammadin
Wa Aali
Muhammad

4. Recite 3rd Takbir and offer prayers for all the believers & Muslims



Allahummaghfir
Lil Mu'mineena
Wal Mu'minaat

5. Recite 4th Takbir and offer prayers especially for the deceased person



Allahummaghfir Li
Haazal Mayyit [For
Man];
&
Allahummaghfir Li
Haazihil Mayyit [For
Woman]

6. Recite 5th Takbir & the prayers have ended. After completion recite



Rabbana Aatina
Fid-Dunya
Hasanatanw Wa
Fil- Akhirati
Hasanatanw
Waqina Azaban-

Salaate Mayyit

- Taharat of the body or dress is not necessary.
- It must be prayed with niyyat of jamaat and the takbirs must be said in a consecutive order.
- You have to recite the whole prayer.

Exercise:

1. What is the significance of Salaate Mayyit?
2. Discuss the relevant rules regarding Salaate Mayyit.
3. What are the Mustahab actions related to Salaate Mayyit?
4. What is the Method of Salaate Mayyit?

FIQH CLASS 10 - LESSON 9 & 10

EHKAME MAYYIT - AAKHERI VIDA (LAST FAREWELL) & BURIAL

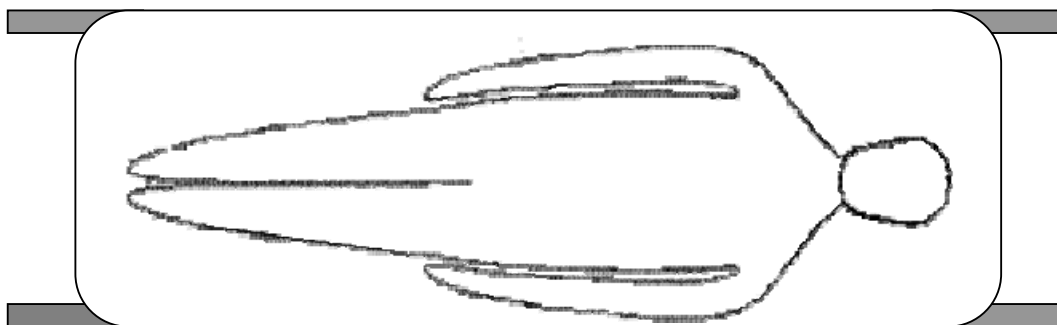
Before the face of the dead person is finally covered up by the Kafan and tied up, the nearest relatives are called to have a last glimpse of the face. At this time, it is essential to bear in mind that only MAHRAM (those people who were not allowed to marry that person by Islamic Sharia) should come forward to see the face.

It is Wajibe Kifai to bury the dead body of a Muslim. The various stages of the procedure of burial are described next.

Carrying Of the Dead Body (Janaza)

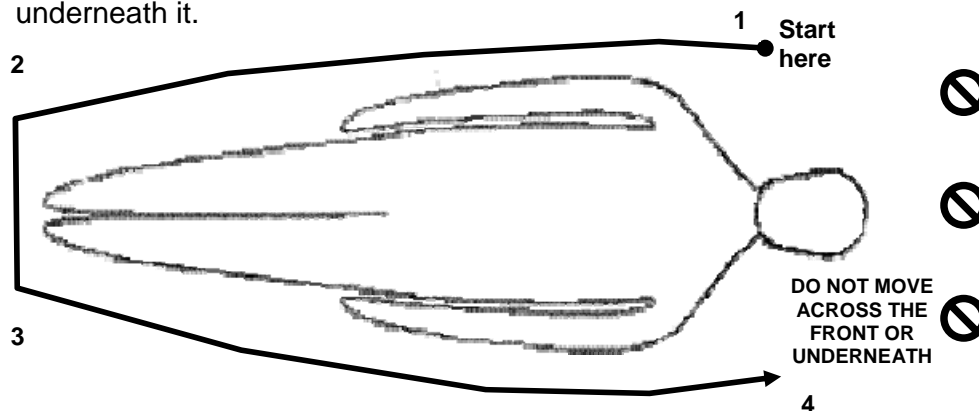
Mustahab Actions

1. Four people to place the four corners of the Janaza on their shoulders while carrying it towards the grave yard.



Dead body is always carried head first in the direction in which it is being taken

2. It is also Mustahab to start bearing the Janaza from the side where the right hand shoulder of the corpse lies, and to continue in an anti-clockwise direction. The bearers should not move across the front of the Janaza or underneath it.



Dead body is always carried head first in the direction in which it is being taken

Burial

Wajib Actions

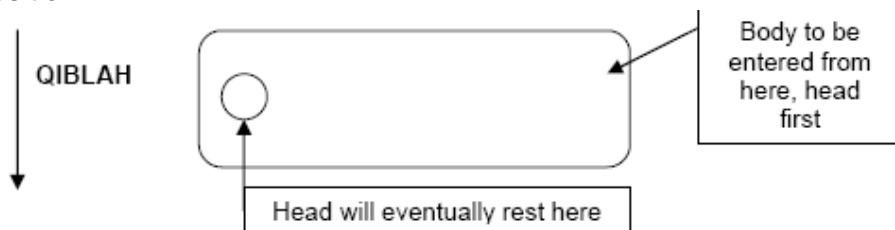
1. The body must be buried in a way that no smell would spread and no beast can take it out. **(#620)**
2. The body must be placed in the grave such that its right side touches the ground and the whole front portion of the body is facing Qiblah. In places where coffins have to be used, then similar rules apply. **(#621/622)**



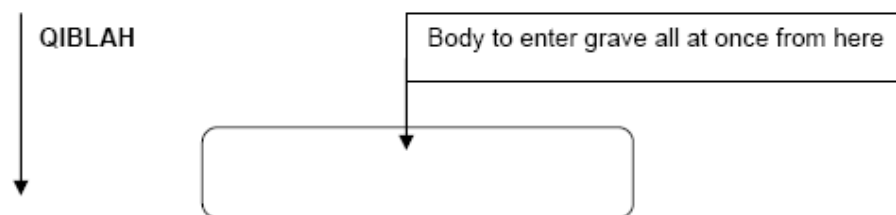
3. It is not allowed to bury a Muslim in a non-Muslim graveyard and vice-versa. **(#627)**

Mustahab Actions (#635)

1. The depth of the grave should be equal to the height of a person of a medium size.
2. Just before burial, the body should be placed on the ground some feet away from the grave. The Janaza should then be raised and placed on the ground again. The procedure is repeated three times, each time bringing it closer to the grave before finally resting it in the grave.
3. For males, the head should first be entered into the grave from the end where his feet will eventually lie. Finally, it is laid down in the prescribed position.



4. For females, the body should first be placed at the side of the grave and then the body should be carried sideways, the whole body entering the grave at once. Finally, it is laid down in the prescribed position. While laying the body into the grave, it should be shielded from the view of onlookers with a piece of cloth.



5. When the body is placed in the grave, the ties of the shroud should be opened and the right cheek should be placed on the ground. The head should be placed on a pillow made from some earth.
6. Talqeen should be recited. (see Appendix 1 in Lesson 12)
7. With the exception of the relatives of the deceased, other present should pour the soil into the grave with the back of their hands and say:
 "INNA LILLAHI WA INNA ILAIHI RAJI'OON"
 (We are from God and to Him we will return)
8. After burial, the surface of the grave should be formed into a rectangular shape and it should be raised 4" (10cms) from the ground with a sign on it to make it recognizable. It is Makruh to raise it more.
9. Some water should be poured on the grave.
10. The people present should thrust their fingers into the grave so that finger marks remain in it (Tanzeel), and recite Surae Qadr seven times and ask Allah to forgive the deceased and say:
 "ALLA HUMMA JAAFIL ARDHA AN JAMBAYHI WAS'ID ILAIKA ROOHAHU
 WA LAKKI HII MINKA RIDHWANAN WA ASKIN QABRAHUU MIR RAH
 MATIKA MA TUGHNEEHI BIHA MIN SIWAAK."
 "Lord, make the earth spacious on both his sides and raise his soul to Yourself. Meet him with a merciful welcome. Fill up his grave with mercy to make him needless of the mercy of others besides Yourself"
11. After the people leave the grave, one of the deceased's relatives (Waaris) or one who is authorized by the guardian of the deceased should read Talqeen again on the grave. **(#638)**
12. People should console the relatives of the deceased, and not aggravate their grief by vain talking and joking. It is also recommended that for three days after the death, the people of the house of the deceased should be served food; it is Makruh to eat in their residence or near them. **(#639)**
13. It is Wajib for the wife of a dead person to observe Iddah (mourning). During this period she should not adorn herself or wear colorful clothes.

Aakheri Vida (Last Farewell) & Burial

- It is Wajib-e-Kifai to bury the dead body of a Muslim.
- It is Mustahab to start bearing the Janaza from the side where the right hand shoulder of the corpse lies and to continue in an anti-clockwise direction. The bearers should not move across the front of the Janaza or underneath it.
- It is wajib to bury the body in a way that no smell would spread and no beast can take it out.
- The must be placed on its right side and the whole front portion facing qibla
- It is wajib for the wife of a dead person to observe Iddah.

Exercise:

1. What are the Mustahab actions of carrying the dead body (Janaza)
2. What are the Wajib & Mustahab acts of Burial?

EHKAME MAYYIT



SALAAT-E-MAYYIT

- It is Wajib to pray Salaate Mayyit for a dead Muslim who is 6 years or older.
- It is Mustahab to pray the Salaat for a child younger than 6 years.
- It is greatly rewardable (Thawaab) to join this prayer.

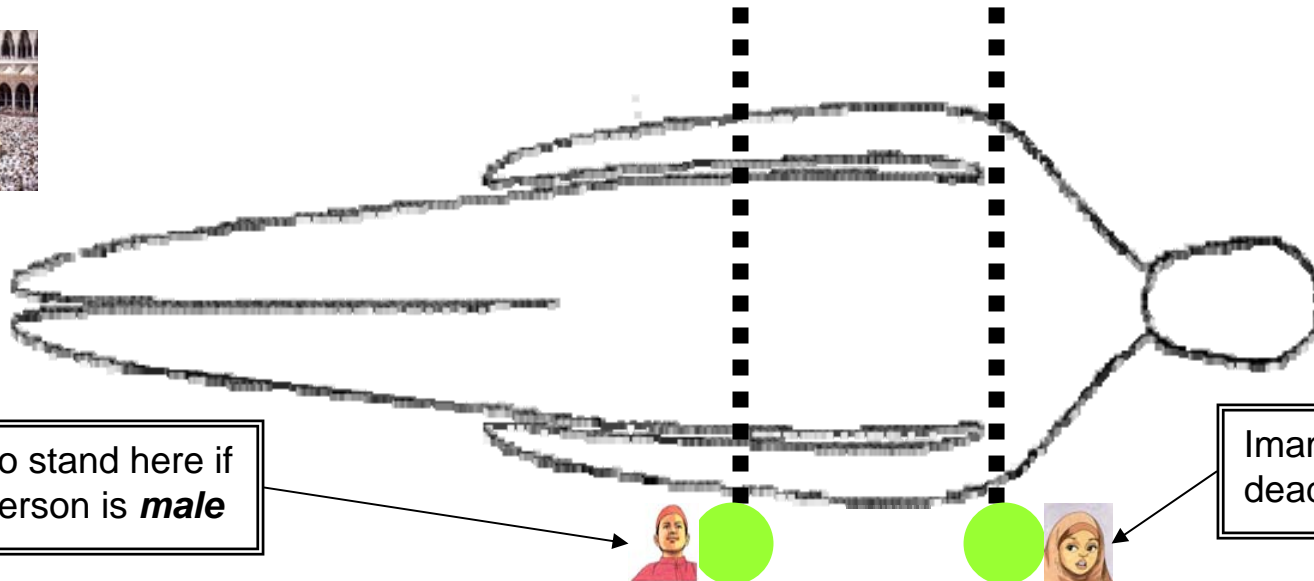
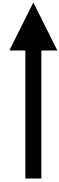
RELEVANT RULES

1. Taharat of the body or dress is **NOT** necessary.
2. Ghusl, Wudhu or Tayammum is **NOT** Wajib.
3. Salaate Mayyit must be prayed facing Qiblah with the **NIYYAT OF JAMAAT**.
4. The Takbirs must be said in a **CONSECUTIVE ORDER WITHOUT AN INTERVAL** which may distort the form of the prayer (Tarteeb).
5. In congregation of Salaate Mayyit, **EVERYONE HAS TO RECITE THE WHOLE PRAYER**

EHKAME MAYYIT

SALAAT-E-MAYYIT

The body should be placed so that the **HEAD OF THE BODY IS ON THE RIGHT HAND SIDE** of those who offer the prayer and they must be standing close to the corpse.



Imam to stand here if
dead person is **male**

Imam to stand here if
dead person is **female**

All standing as close as possible to each other

In the case of a male deceased, the person praying alone (Furada) or as an Imam, should stand in front of the middle part of the body, if the deceased is a female, the person praying should stand in front of her chest – **MUSTAHAB ACTION**

EHKAME MAYYIT



MUSTAHAB ACTIONS FOR SALAAT-E-MAYYIT

If possible, the prayer should be said with Wudhu, Ghusl or Tayammum as necessary.

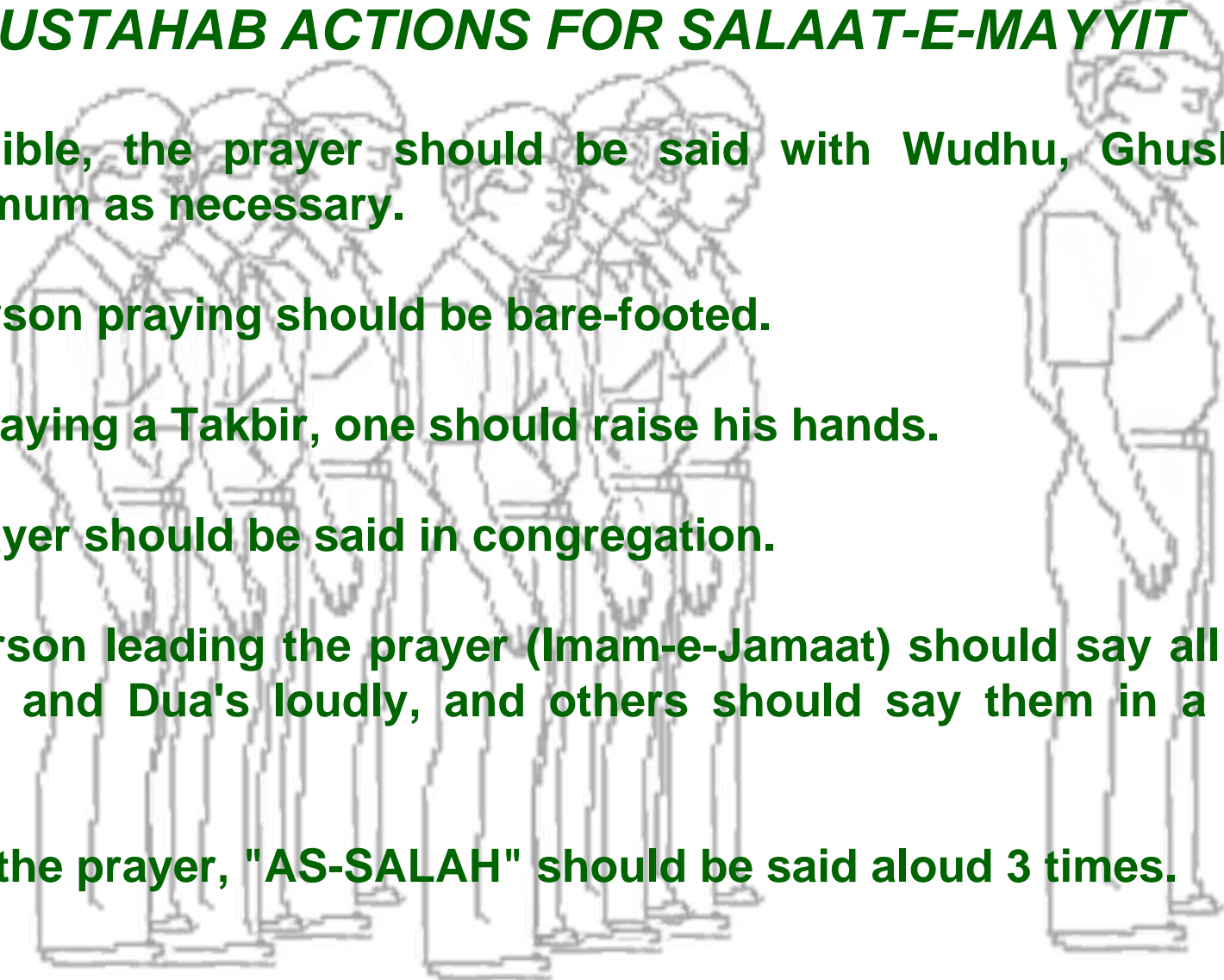
The person praying should be bare-footed.

When saying a Takbir, one should raise his hands.

The prayer should be said in congregation.

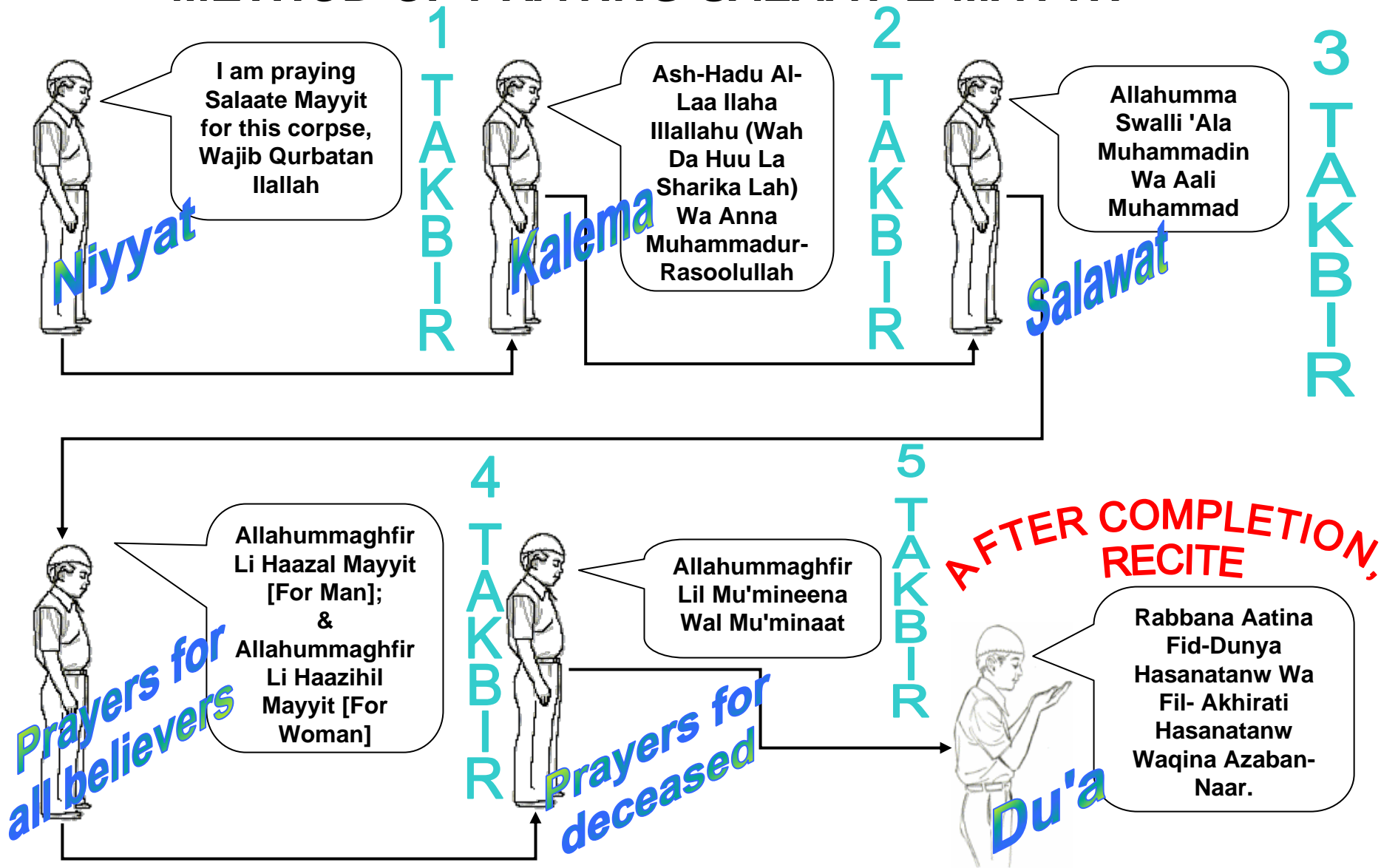
The person leading the prayer (Imam-e-Jamaat) should say all the Takbirs and Dua's loudly, and others should say them in a low tone.

Before the prayer, "AS-SALAH" should be said aloud 3 times.



EHKAME MAYYIT

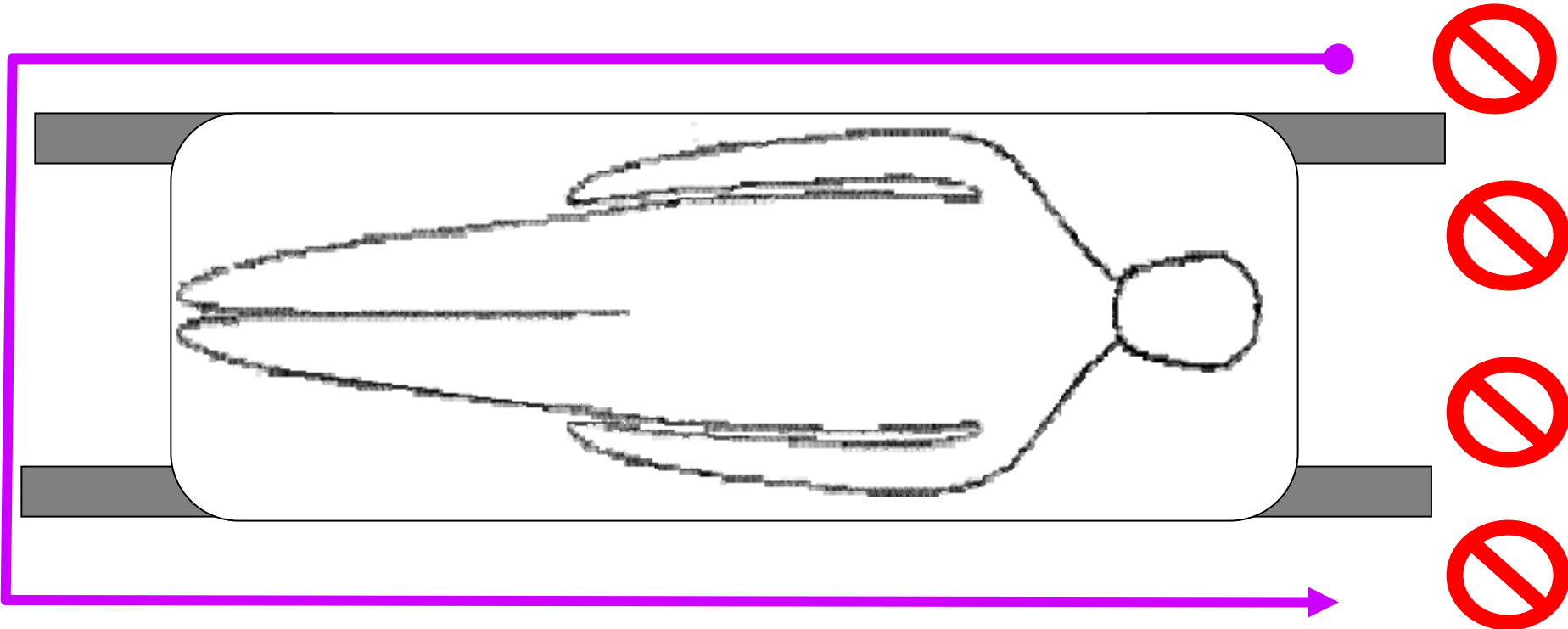
METHOD OF PRAYING SALAAT-E-MAYYIT



EHKAME MAYYIT

CARRYING THE DEAD BODY

It is Mustahab for 4 people to place the four corners of the Janaza on their shoulders while carrying it towards the graveyard.



It is also Mustahab to start bearing the Janaza from the side where the right hand shoulder of the corpse lies, and to continue in an anti-clockwise direction. The bearers should not move across the front of the Janaza or underneath it.

EHKAME MAYYIT

BURIAL



Place body
on this
shoulder

The body must be placed in the grave such that its right side touches the ground
&
The whole front portion of the body is facing Quiblah.

In places where coffins have to be used, then similar rules apply.

EHKAME MAYYIT

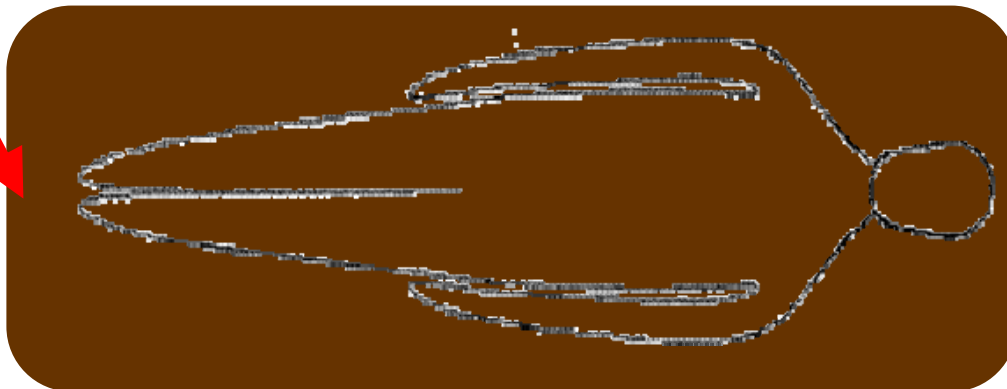
BURIAL FOR MALE



The body should be placed on the ground some feet away from the grave. } **X3**
The Janaza should then be raised and placed on the ground again.

.....each time bringing it closer to the grave before finally resting it in the grave.

Body to be entered
from here, head
first

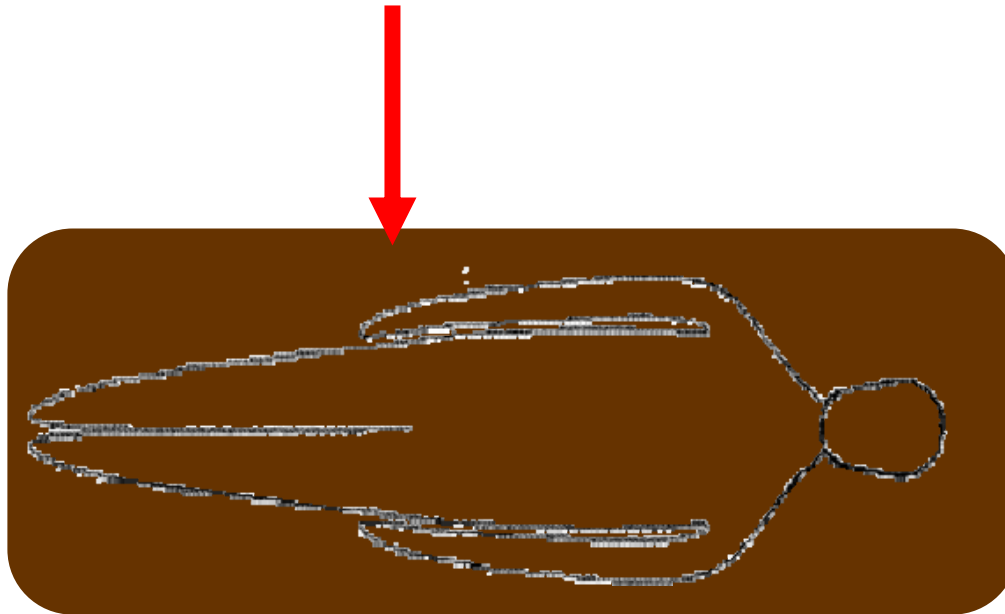


EHKAME MAYYIT

BURIAL FOR FEMALE

The body should first be placed at the side of the grave and then

Body to enter grave all at once from here



WHILE LAYING THE BODY INTO THE GRAVE, IT SHOULD BE SHIELDED FROM THE VIEW OF ONLOOKERS WITH A PIECE OF CLOTH.

EHKAME MAYYIT



BURIAL

When the body is placed in the grave:

- The ties of the shroud should be opened
- The right cheek should be placed on the ground
- The head should be placed on a pillow made from some earth.
- Talqeen should be recited.

With the **exception of the relatives of the deceased**, others present should pour the soil into the grave with the back of their hands and say:

**“INNA LILLAHI WA INNA ILAIHI RAJI'OON”
(We are from God and to Him we will return)**

EHKAME MAYYIT

BURIAL

*Recite 7X
Sura-e-Qadr*



Pour
water on
grave

Surface should be formed
into a rectangle



Thrust fingers
into the grave so
that finger marks
remain in it
(Tanzeel)

Raise grave by
10cm & put a
sign on it

After the people leave the grave, one of the deceased's relatives (Waaris) or one who is authorized by the guardian of the deceased should read Talqeen again on the grave.

FIQH CLASS 10 - LESSON 12

EHKAME MAYYIT - VISITING THE GRAVEYARD (ZIYARATE QUBOOR)

Those who are alive should not forget their dead relatives, but should offer alms (Sadaqah), and perform good deeds on their behalf for the Thawaab of their souls (Rooh). Children whose parents disowned them (Aaq) may regain the pleasure of their parents in this way.

The souls of the dead are pleased when their graves are visited.

It is Mustahab for males to visit the graves to recite Fatiha on:

1. Mondays and Saturdays; and
2. Thursdays and Fridays at the time of 'Asr.

While entering the graveyard it is Mustahab to recite the following Du'a:

“BISMILLAHIR RAHMAANIR RAHIM
ASSALAMU 'ALA AHLI LAA ILAHA ILLALLAHU MIN AHLI LAA ILAHA
ILLALLAH.
YAA AHLI LAA ILAHA ILLALLAHU KAYFA WAJADTUM QAWLA LAA ILAHA
ILLALLAH MIN LAA ILAHA ILLALLAH?
YAA LAA ILAHA ILLALLAHU, BIHAQQI LAA ILAHA ILLALLAHU, IGHFIR
LIMAN QAALA LAA ILAHA ILLALLAH.
WAHSHURNA FI ZUMRATI MAN QAALA LAA ILAHA ILLALLAH,
MUHAMMADUR RASOOLULLAH, ALIYYUN WALIYULLAH, WASIYYU
RASOOLULLAH”

The meaning of this prayer is:

“In the Name of Allah, The Most Kind, The Most Merciful.
Greetings on you O those who have faith in "Laa Ilaha Illallah" (i.e. There is no
God but Allah) from those who have faith in "Laa Ilaha Illallah".
O you who have faith in "Laa Ilaha Illallah", how did you find the promise of "Laa
Ilaha Illallah" from "Laa Ilaha Illallah" (i.e. from Allah)?
O You except Whom there is none worth worshipping, for the sake of "Laa Ilaha
Illallah", forgive him who said "Laa Ilaha Illallah".
Include us also amongst those who said "Laa Ilaha Illallah, Muhammadur
Rasoolullah, Aliyyun Waliyullah, Wasiyyu Rasoolullah."

Exercise:

1. Discuss the importance of visiting graveyard.
2. What dua is Mustahab when entering the graveyard?

Appendix I – TALQEEN (For reading & understanding only)

The following Talqeen is from the book "Zaatul Ma'aad" by Allama Majlisi (A.R.). {The slight variations in case of a female body are in brackets.}

Transliteration Of Talqeen.

"Isma' Ifham, Isma' Ifham, Isma' Ifham (Isma'ee Ifhami, Isma'ee Ifhami, Isma'ee Ifhami)
Yaa _____ Ibni (Binti) _____.
Hal Anta (Anti) 'Alal Ahdillazee Faraktana (Faraktina) 'Alayhi
Min Shahadati 'An Laa Ilaha Illallahu Wahdahu Laa Sharika Lah.
Wa 'Anna Muhammadan Sallallahu 'Alayhi Wa Aalihi 'Abduhu Wa
Rasooluhu Sayyidun Nabiyyena Wa Khatamul Mursaleen.
Wa 'Anna 'Aliyyin Ameerul Mu'mineena Wa Sayyidul Wasiyyeena Wa Imamun
Iftarazallahu Ta'atahu 'Alal 'Alameen.
Wa 'Annal Hasana, Wal Husaina, Wa 'Aliyyabnal Husain, Wa
Muhammad Abna 'Aliyyin, Wa Ja'far Abna Muhammadin, Wa Moosa Abna Ja'farin, Wa
'Aliy Abna Moosa, Wa Muhammad Abna 'Aliyyin, Wa 'Aliy Abna Muhammadin, Wal
Hasan Abna 'Aliyyin, Wal Qaaimal Muntazaral Mahdiyyu Salawwatullahi Alayhim, A-
Immatul Mu'mineena Wa Hujajullahi 'Alal Khalqi Ajmaeen Wa A-Immatuka (A-
Immatuki) A-Immatu Hudan Abraar.
Yaa _____ Ibni (Binti) _____, Iza Attakal
(Attakil) Malakaanil Muqarrabaanir Rasoolaini Min Indillahi Tabaaraka Wa Ta'ala Wa
Sa-alaka (Sa-Alaki) 'An Rabbika (Rabbiki) Wa 'An Nabiyyika (Nabiyyiki) Wa 'An
Deenika (Deeniki) Wa 'An Kitaabika (Kitaabiki) Wa 'An Qiblatika (Qiblatiki) Wa 'An
A-Immatika (A-Immatiki), Falaa Takhaf (Takhafi) Walaa Tahzan (Tahzani) Wa Qul
(Quli) Fi Jawaabihima: Allahu Jalla Jalaalahu Rabbi, Wa Muhammadun Sallallahu
'Alayhi Wa Aalihi Nabiyyi, Wal Islaamu Deeni, Wal Qur'aanu Kitaabi, Wal Ka'abatu
Qiblati,
Wa Ammerul Mu'mineena Aliyyubnu Abi Taalibin Imaami, Wal Hasanubnu 'Aliyyinal
Mujtaba Imaami, Wal Husainubnu 'Aliyyinish Shaheedu Bi Karbala Imaami, Wa Aliyyun
Zainul 'Abideen Imaami, Wa Muhammadun Baqiru 'Ilmin Nabiyyena Imaami, Wa
Ja'farus Saadiqu Imaami, Wa Moosal Kaazimu Imaami, Wa 'Aliyyunir Rizaa Imaami,
Wa Muhammadunil Jawaadu Imaami, Wa 'Aliyyunil Haadiyu Imaami, Wal Hasanul
Askariyyu Imaami, Wal Hujjatul Muntazaru Imaami.
Haa ulaai Salawaatullahi 'Alayhim Ajma'een A-Immati Wa Saadati
Wa Qaadati Wa Shufa 'Aai.
Bihim Atawalla Wa Min A'daaihim Attabarrau Fid Dunya Wal
Aakhira.
Thumma, l'Iam (l'Iami), Yaa _____ Ibni (Binti) _____,
'Annallaaahu Tabaaraka Wa Ta'ala Ni'mar Rabbu, Wa 'Anna
Muhammadan Sallallahu 'Alayhi Wa Aalihi Ni'mar Rasoolu, Wa 'Anna Ammeral
Mu'mineena 'Aliyyibna Abi Talibin Wa Awlaadahul A-Immata Ahada 'Ashara Ni'mal A-
Immatu, Wa 'Anna Ma Jaa-a Bihi Muhammadan Sallallahu 'Alayhi Wa Aalihi Haqqun.
Wa 'Annal Mawta Haqqun, Wa Su-aala Munkarin Wa Nakeerin Fil Qabri Haqqun, Wal
Ba-asa Haqqun, Wan Nushooru Haqqun, Was Siraata Haqqun, Wal Meezana Haqqun,
Wa Tata-lrul Kutubi Haqqun, Wal Jannata Haqqun, Wan Naara Haqqun, Wa Annas
Saa-ata Aatiyatun Laa Rayba Feeha Wa 'Annallaha Yab'asu Man Fil Quboor.
Afahimta (Afahimti) Yaa _____ Ibni (Binti) _____,
Sabbatakallahu (Sabbatakillahu) Bil Qawlis Saabiti Wa Hadaakallahu (Hadaakillahu) Ila
Siraatin Mustaqeem.
'Arrafallahu Baynaka (Baynaki) Wa Bayna Awliyaai (Awliyaaiiki)
Fi Mustaqarrim Mir Rahamatih.
Allahumma Jafil Ardha An Jambayhi (Jambayha), Wa As-id Bi Ruhihi (Ruhiha) Ilayka
Wa Laqqihi (Laqqiha) Minka Burhanan.
Allahumma Afwaka Afwak."

Translation Of Talqeen

Listen and understand, listen and understand, listen and understand, O _____
son (daughter) of _____.

Are you on the same covenant on which you were when you parted from us?

That covenant is the testimony of the fact that there is no God but Allah, Who is only
One and Who has no partner.

And the testimony of the fact that undoubtedly Muhammad, may the Peace of Allah be
on him and his progeny, is the slave and prophet of Allah and is the lord of all the
prophets and is the last of them.

And that 'Ali is the chief of the believers and the leader of all the successors and he is
such an Imam whose obedience has been made obligatory on the whole world.

And that Hasan and Husain and 'Ali son of Husain, and Muhammad son of 'Ali, and
Ja'far son of Muhammad, and Moosa son of Ja'far, and 'Ali son of Moosa, and
Muhammad son of 'Ali, and 'Ali son of Muhammad, and Hasan son of 'Ali, and

Muhammad, the awaited one, son of Hasan - may the Peace of Allah be on them all -
are the Imams of all the believers and are the authorities on the whole world, and all
these Imams are guides for the pious persons.

O _____ son (daughter) of _____, when the two favourite angels sent by
Allah approach you and inquire of you about your God, your Prophet, your religion, your
book, your Qiblah and your Imams, do not be afraid or grieved or worried, but say in
reply:

"Allah, the Glorious and Dignified, is my Lord, Muhammad, peace of Allah be upon him
and his progeny, is my Prophet, Islam is my religion, the Qur'an is my book, Ka'aba is
my Qiblah,

Ameerul Mu'mineen 'Ali ibne Abi Talib is my Imam, Hasane Mujtaba is my Imam,
Husain, the martyr of Kerbala, is my Imam, 'Ali Zaynul 'Abideen is my Imam, Muhammad
Baqir is my Imam, Ja'far Saadiq is my Imam, Moosae Kaazim is my Imam, 'Ali Riza is
my Imam, Muhammad Jawaad is my Imam, 'Ali Haadi is my Imam, Hasan Askari is my
Imam and Hujjatul Muntazar is my Imam. All these great persons, may Allah's peace be
upon them, are my Imams, my leaders, my chiefs, and my intercessors and I keep
friends with them and have hatred for their enemies in this world as well as in the world
to come."

O _____ son (daughter) of _____, know that Allah, the Exalted, is
undoubtedly the best of Providers, and Muhammad, may the peace of Allah be upon him
and his progeny, is undoubtedly the best of the prophets and that Ammeerul Mu'mineen
'Ali ibne Abi Talib and the eleven Imams who are his descendants, are undoubtedly the
best Imams and leaders.

Whatever message Muhammad, may the peace of Allah be upon him and his progeny,
has brought is true. Undoubtedly Death is true, the questioning of Munkar and Nakeer in
the grave after death is true, coming to life after death is true, the scale [Meezan] is true,
the Path [Siraat] is true, accounting of deeds is true, and undoubtedly there will be a Day
of Judgement.

Allah will undoubtedly bring to life those who are in the graves.

O _____ son (daughter) of _____, may Allah keep you firm on these
beliefs and may He guide you on the right path and may Allah introduce you to friends in
the vicinity of His mercy.

O Allah, make the ground spacious for him (her) on both the sides and raise his (her)
soul towards You and direct Your Guidance to him (her). O Allah, pardon us, pardon us.

FIQH CLASS 10 - LESSON 13

SALAATE WAHSHAT

The Holy Prophet (S) has said that:

"A dead person does not bear greater hardships in the grave at any time than the first night."

He has therefore advised that we should give Sadaqah in the name of the dead person to induce Allah's mercy. In addition we should also pray 2 Raka'ats Salaate Wahshat with the intention of pleasing Allah and seeking forgiveness for the deceased.

Wahshat means loneliness and anxiety. This prayer can be said any time during the first part of the night of the burial, but it is better to recite it at the beginning of the night after Isha Salaat.

The form of this prayer is as follows:

In the 1st raka'at, after Surae Al-Hamd, Ayatul Kursi (verses 255, 256 and 257 of Surae Baqarah) should be recited.

In the 2nd raka'at, after Surae Al-Hamd, Surae Qadr (Inna-Anzalnah) (Sura No.97) should be recited 10 times.

After the prayer is finished, Salawaat should be said followed by Dua to Allah to send the reward of the prayer to the grave of the deceased.

Alla humma salli 'ala Muhammadin wa Aali Muhammad wab'ath thwabaha ila qabri(here the name of the dead person and his father's name should be taken)

Visiting the Graveyard {Ziyarate Quboor} & Salaate Wahshat

- It is Mustahab for males to visit the graves to recite Fatiha on:
 - Mondays & Saturdays;
 - Thursdays & Fridays at the time of 'Asr.
- We should pray 2 rakaa'ats Salaate Wahshat with the intention of pleasing Allah and seeking forgiveness for the deceased.

EXERCISE 5, 6 & 7 – NAMAAZ-E-MAYYIT, BURIAL & NAMAAZ-EWAHSHAT:

1. When Marzia moved to Los Angeles, she attended Namaaz-e-Mayyit for the first time and as she knew the rules of Namaaz-e-Jamaat, she joined in although she did the actions of Takbir, she remained silent during the recitation of the Dhikr. Was this correct? If not what should she have done?

2. When Arif's younger brother died, he was only 5 years old. At the Mosque, there were very few people attending the funeral as they were not known by many people. Those there said that Namaaz-e-Mayyit was not necessary as the boy was not Baligh. Arif was not sure. Can you advice him?

3. Sarah, died while she was only two months pregnant. While she was a non-Muslim, her husband was a Muslim. In what way will her body be placed in the grave?

4. As it was not possible to bury in graveyard after 4 p.m. on any day, and it was taking long to give Ghusl to Ali's father, the people in the mosque decided to recite the Namaaz-e-Mayyit while waiting for Ghusl to be completed so that the body could be taken to the cemetery straight away before it closed. Was this correct? If not, explain what should have been done.

1.

FIQH CLASS 10 - LESSON 14 & 15

LIFE AFTER DEATH – INTRODUCTION

There are various definitions of and different concepts about Death as held by different personalities, religion as well as others. Some say,

“Death is the end”; or
“Death is a means to enter the permanent phase of life”; while others say,
"To the ignorant, death means the end of life, while in reality it is but the evening
leading to the dawn of Eternal life."

According to an English Scholar,

"Death is a slave to other means of expiration. For instance one cannot achieve
Death unless he meets some accident, has illness -maybe heart failure,
poisoning, a fall, etc."

There is no escape from death. Death is a word dread by most of the people, but little do they realise, that everything which comes into existence from nothing, has to perish, decay or die one day. This is the law of nature. However hard one may try, the science may reach its zenith, there is no escape from death.

The Holy Qur'an emphatically declares:

"Whenever you will be, death will overtake you, even if you are in (strong
and) lofty towers." (an Nisa, 4:78)
"Every one on it will perish. But will remain for ever the Face of the Lord,
the Glorious and Gracious."
"Every soul must taste death, (and we test you by evil and good by way of
trial; and to us you shall be brought back)."

How Does Death Come?

At the approach of death, when the eyes, ears and tongue cease to function, the person concerned sees (in spiritual vision) three things which claim to be friends:

1. One of them says, "I will remain with you till your death." (That friend is his worldly wealth and assets).
2. "I will accompany you till the door of your grave." (And these are his children).
3. But one friend says. "I am with you forever, in life as well as death." (these are his deeds of this world)

When time comes for a man to die, Allah sends two angels:
MUSHKIYAH - One who makes him generous [i.e. with his family wealth]; and
MUNSIYYAH - One who makes him forget [i.e. make him forget all worldly affairs].

Also two other angels visit the dying man:

RAQUEEB - Comes to deliver the record of good deeds; and
ATEED - Comes to deliver the record of bad deeds.

Imam Ali (A) has said:

"Whoever dies, sees me, whether he is a believer or a hypocrite."

So far as the believers are concerned, they become happy to see the Imam (A), but the hypocrites become sad when they see him.

When these angels have done their job, the Angel of Death (Malakul Maut / Isra'il) arrives and tells him not to worry (especially if he has a good record of his deeds):

"By Allah, I am kinder to you than your father.
Now open your eyes and look."

Then the dying person's spiritual eyes are opened.

Then he hears the following call (present in the Holy Qur'an);

"O soul that are at rest! Return to your lord, well pleased with Him, well-pleasing Him. So enter among my servants and enter into my gardens."
(al Fajr, 89:27-30)

At that time the believers only wish is to die as soon as possible so that he may reach that caller. Thus, the believer leaves this world without any sorrow and without any care. And Allah gives him death when he himself desires death above all things, so that he may reach the Messenger of Allah.

Life After Death - Introduction

When time comes for a man to die, Allah sends two angels:

- MUSHKIYAH - One who makes him generous [i.e. with his family wealth]; &
- MUNSIYYAH - One who makes him forget[i.e. make him forget all worldly affairs].

Also two other angels visit the dying man:

- RAQUEEB - Comes to deliver the record of good deeds; &
- ATEED - Comes to deliver the record of bad deeds.

FIQH CLASS 10 - LESSON 16 & 17

LIFE AFTER DEATH - BARZAKH

Barzakh literally means "Barrier". It has been used for the period between Death and the Day of Resurrection (i.e. the day when all human beings will be brought back to life).

During Barzakh, one's correct belief and good deeds alone will assist him in having a peaceful time.

Imam Ja'far as-Sadiq (A) has said:

"We will intercede (ask for forgiveness) on your behalf on the Day of Judgement, but, by Allah, I am worried about you for the period when you would be in Barzakh"

Sinners will be punished during this period. The Holy Qur'an confirms the period of Barzakh saying:

".....And before them is a barrier until the day they are raised."
(al Mu'minoon, 23:100)

The Groups In Barzakh

There are 3 groups in Barzakh:

1. The true believers:

This group of people are:

- Perfect in their Faith and virtuous in their deeds;
- Lived a blameless life, and
- If there was some mistake or sin, their worldly troubles like, illness, poverty, death of near and dear ones, troublesome neighbours, and/or agony at the time of Death were sufficient to be counted as payment for the sins they committed.

Allah knows that they deserve reward; but since the Day of Judgement has not yet come, they cannot be sent to Paradise. By the rule of the law they should be left without any reward till they are resurrected; but by the Mercy of Allah, they are questioned about their beliefs and on giving correct answers, they enter a state of Bliss, which gives them the satisfaction of knowing that their future is secure. They find pleasure and happiness in their grave and wait eagerly for the Day of Resurrection.

2. The confirmed unbelievers and hypocrites:

These are the people:

- Whose lives were devoid of good deeds, or
- If there were any good deeds performed, the worldly blessings of health, wealth, good family and friends, prestige and power, etc and/or the ease at the time of death were sufficient rewards.

Allah knows that their place is in Hell; but He does not send them there before the Day of Judgement. So, to give a fore-taste of their punishment, they are questioned about their beliefs, and when they do not give correct answers, their graves are turned into cells of punishment; and they wish that Qiyamah would not come at all.

Note:

The reward or punishment of Barzakh is different from that of Paradise or Hell. The reward or punishment of Barzakh is for the Soul only. It is for this reason that we do not see anyone being rewarded or punished in the grave. In the tradition of Ma'sumeen (A) it has been compared to happy dreams or nightmares.

3. Neither perfect believers nor confirmed believers:

These are:

- The children,
- The insane,
- Those who for some reason or another could not differentiate the right path from the wrong path,
- Those who were so far out of the Islamic Environment that they were not aware of the truth of Islam,
- Those who did not know about Islam but yet were not enemies of Islam,
- Those whose religious beliefs were not based upon logical understanding but just followed what their families were following, those non-believers who love the Holy Prophet (S) and the Ahlul Bayt (A) without knowing that they were the True Guides sent by Allah.

Such people will not be subjected to the questioning and squeezing in the grave. They will be left in a state like deep slumber, and Allah will decide about them on the Day of Judgement. Till then, there is neither reward nor punishment for them.

After these main groups, there still remains a group in between.

This group is of those believers who had committed so many sins that could not be wiped out by the worldly troubles and agony of death.

If Allah decides that such a believer should come on the Day of Judgement clean from all blemishes and free from all sins, then He may put him under punishment during Barzakh.

It is this punishment, which has been referred to in the Hadith by Imam Ja'far as-Sadiq (A):

"We will intercede on your behalf on the day of judgement but, by Allah, I am worried about you whilst you would be in Barzakh."

On the other hand, if Allah decides to leave this case in suspense till Qiyamah, then it will fall under the 3rd group.

All these things depend upon the justice and mercy of Allah. We have not been told enough to know all the details about all the groups. It is about the 1st, 2nd and last group of people who will be punished in Barzakh, that the Holy prophet (S) has said:

"When one dies, his Qiyamah starts."

Life After Death - Barzakh

- Barzakh is the period between Death & the Day of Resurrection
- During Barzakh, one's correct belief and good deeds alone assist one on having a peaceful time.
- There are 3 groups in Barzakh: The true believers; The confirmed unbelievers and hypocrites; & Neither perfect believers nor confirmed believers.

FIQH CLASS 10 - LESSON 18

LIFE AFTER DEATH - QUESTIONING IN THE GRAVE, SQUEEZING IN THE GRAVE

According to traditions, after one has been buried and those who came to bury him go away (it is said that 40 steps away from the grave is sufficient), two angels come into the grave. One is called Munkar, the other Nakir.

The soul is caused to re-enter the body for questioning. Then the person (now alive again) is asked :

"Who is your Rabb (Lord)? Who is your Prophet? What is your Religion? What is your Book? What is your Qiblah? Who are your Imams?"

Talqeen prepares the dead person to answer all these questions. Since it teaches the dead-body the correct answer to the questions which are to be asked.

What questions are asked in the grave?

Questioning in the grave includes questions about Salaat, Zakaat, Haj, Fasting and the love for Ahlul-Bait (A).

What happens if you answer the questions correctly?

- Whoever would answer the questions correctly would get comfort and mercy in his grave and the garden of bliss in the Akhirat;
- If he is a believer and answers correctly, the angels tell him to sleep peacefully, and a door is opened into his grave from the paradise; he sees his place in the paradise, then his soul is taken out of the body and is placed in the neighbourhood of the 14 Ma'sumeen (A);
- Lastly the angels, Mubashir & Bashir come to congratulate the believer.

What happens if you do NOT answer the questions correctly?

- Whoever would not answer correctly, for him would be the fare of boiling water in his grave and Hell in the next world.
- If he is not a believer, and does not answer correctly, then the angels punish him with and a door is opened from the hell into his grave;
- Lastly the angels, Mubashir & Bashir come to punish the unbeliever.

Again the love for Imam Ali (A) helps during the questioning. Our Holy Prophet (S) told Imam Ali (A):

"Those who love you will be glad in three places:

At the time of death. (Because you will be there visiting them);
At the questioning in the grave (As you will be teaching them the correct replies);

At the time of coming before Allah (and you will be there introducing them)."

After the questioning in the grave,

- The soul of a believer is sent to Wadius Salaam (the Valley of Peace) which is said to be in Najaf where the souls of the believers remain in peace waiting for the Day of Judgement; and
- That of an unbeliever to Wadiul Barhut (the Valley of Turmoil/Trouble) which is said to be in Yemen where the souls of the hypocrites and unbelievers remain in turmoil, afraid of the approaching of the Day of Resurrection.

Squeezing In The Grave: (Fishare Qabr)

Imam Ja'far as Sadiq (A) has said:

"Whoever is subject to the questioning in the grave, is also squeezed by the grave therein, and the one who is exempted from questioning, is exempted from the squeeze also."

For some believers the squeeze will be like two friends embracing each other. For some sinful believers, the squeezing will be severe enough to fracture the ribs. For non-believers, the squeezing will be worst.

The squeezing is not dependent upon the corpse being buried in the earth.

In the words of Imam (A.S.):

"The lord of the earth is also the lord of the atmosphere."

And the corpse would be squeezed, if it deserved it, no matter in what condition or place it happens to be.

Once a companion of Imam Ali ar Ridha (A) asked him as to what he had to say about those dead ones who, though liable to be subjected to the squeeze in the grave, could not actually be buried in the ground. Imam (A) replied:

"If by virtue of their deeds they are entitled to punishment in the grave, they will receive it, no matter where they lie dead, or in whatever form they happen to be in. Their soul will receive the same painful treatment as the body receives through this severe embrace of the grave."

Life After Death - Questioning In The Grave & Squeezing In The Grave

- Questioning in the grave includes questions about Salaat, Zakaat, Haj, Fasting and the love for Ahlul-Bait (A).
- For some of believers the squeeze will be like two friends embracing each other while for some sinful unbelievers the squeeze will be severe enough to fracture the ribs.

FIQH CLASS 10 - LESSON 19 & 20

LIFE AFTER DEATH – RAJ'AT - QIYAMATE SUGHRA

Prior to the total resurrection, the Final Day of Judgement or Reckoning, there will be a period of Raj'at or Qiyamate Sughra i.e. Partial resurrection wherein the Holy Prophet (S) and the Ahle Bait (A), a group of people perfect in faith and belief, and a group of extremely wicked people will be brought to life again. This will take place during the period when the expected and the awaited Imam Mahdi (A), the twelfth and the last successor of the Holy Prophet (S) will appear on this earth.

Imam Ja'far as Sadiq (A) says:

"He who does not believe in our Raj'at (return) is not from us."

Thus belief in Raj'at is an article of faith.

Islam demands a Muslim to essentially believe in the return of every thing to the Lord for the Final Judgement of every soul with regard to its faith and actions. There are repeated declarations in the Holy Qur'an, informing man of this Day and warning him to be on guard in this life on earth, against the Requital which is sure and certain to take place. It is the conviction about this fact that would keep man, on the right path, duly guarded against his accountability. It is natural that when an individual is not mindful of his or her accountability, nothing would stop him or her, to commit any sin or crime and with the sense of one's accountability one would never dare to exceed the limits, and would always remain guarded.

A Muslim should and must believe in Qiyamah and live such a clean life which would help him to pass the Divine Judgement easily and earn the life eternal of the heavenly bliss. The fifth principle of the faith is the belief in Qiyamah. The faith in this principle is compulsory.

Every human being is individually accountable for each one's faith and deeds.

The Holy Qur'an declares:

"And for all according to what they did; and that He may fully recompense their deeds, "and they shall not be done any injustice."
(al Ahqaf, 46:19)

After death, all human beings will be resurrected to be rewarded and punished according to each individual's earnings of virtue and vice in this life. The present life is only a season for cultivation or effort, and the life after death will be the period of harvest or the result. This life is for creating causes for effects in the hereafter. As one sows now, so then shall he reap.

First And Second Trumpets

The sound of the trumpet will be the first stage of the Day of Judgement. Allah has mentioned it in many ayats of the Holy Qur'an.

An example of such an ayat:

" And the Trumpet shall be blown, then shall swoon (die) whoever is in heavens and whoever is in the earth. Then the (Trumpet) shall be blown again and lo! they shall stand up awaiting (they shall wake up again)."

So the trumpet will be blown twice. When it will be blown for the first time, people (and every living thing) will die. After it is blown for the second time, everyone will wake up and indeed it will be the Day of Judgement.

Imam Zainul Abedeen (A) was asked:

"How much time will pass between the two blowings of the trumpet?"

He said:

"As much as Allah would please."

Then he was asked:

"Then please tell me, O Son of the Messenger of Allah, how the trumpet will be blown?"

The Imam (A) said :

"So far as the first blowing is concerned, verily Allah will command angel Israfil, who will come towards the earth, and with him will be a Trumpet; and the Trumpet will have one mouth-piece and two tubes; and the space between the two tubes will be like that between the sky and earth.

When the angels will see Israfil descend towards the earth with his Trumpet, they will say,

'Verily, Allah has ordered the inhabitants of earth to die, and the inhabitants of heaven to die.'

'Then Israfil will blow the trumpet once; and the voice will come out of that side which is towards the earth and all living beings on the earth will die; and then the voice will come out from the side which is towards the heaven, and all living things in the heavens will die.

Then Allah will say to Israfil:

'O Israfil, die.'

And he will die too. And they will remain like this as long as Allah would wish."

The Imam (A) continues:

"Then Allah will create a loud voice which will be heard throughout the earth and the heaven: 'Whose is the Kingdom this day?'

No one will give any answer (as there will be none alive); then He will answer Himself creating a loud voice: 'It is Of Allah, the One, the Subduer (Holy Qur'an 40:16); I subdued all the creatures and gave them death; verily, I am Allah, there is no God except I alone, there is no partner for me and I made the creatures by my power and I made them die by My will; and I shall resurrect them by my Power.'

'Then Allah (whenever he decides) will cause the second blowing of the Trumpet; the voice will come out from the side which is towards the heavens; inhabitants there will become alive and will stand as before, and the same will happen to the people of the earth. People will now be gathered for reckoning (giving accounts of their good and bad deeds). It is indeed the Day - the Day of Judgement or Qiyamah."

Life After Death - Raj'at - Qiyamate Sughra

- Raj'at or Qiyamate Sughra is partial resurrection wherein the Holy Prophet (S) and the Ahle Bait (A), a group of people perfect in faith and belief, and a group of extremely wicked people will be brought to life again.
- This will take place during the period when the expected and the awaited Imam Mahdi (A), the twelfth and the last successor of the Holy Prophet (S) will appear on this earth
- belief in Raj'at is an article of faith.
- The sound of the trumpet will be the first stage of the Day of Judgment When it will be blown for the first time, people (and every living thing) will die. After it is blown for the second time, everyone will wake up and indeed it will be the Day of Judgment

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EXERCISE – LIFE AFTER DEATH:

1. The dying person sees three (3) things in his/her spiritual vision, which are:

- a)
- b)
- c)

2. Whom do all dying people definitely see?

3. What does Barzakh mean and what period in our life does it imply?

4. Which the three (3) different groups in Barzakh?

5. Who are the two angels responsible for:

_ Responsible for questioning the dead &

_ Giving glad tidings to the believers.

6. List the six (6) questions the deceased person will be asked.

- a) _____
- b) _____
- c) _____
- d) _____
- e) _____
- f) _____

7. Thereafter the believers will be sent to _____ or Valley of Peace and the unbelievers to Wadiul Barhut or the Valley of _____.

8. Briefly describe Qiyamate Sughra or Raja't.

9. What will happen after and first and second trumpets are blown?

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CLASS 10 - LESSON 1

PROPHET LUT (A)

Prophet Lut (A) was the cousin of Prophet Ibrahim (A). Their mothers were sisters and Prophet Lut's (A) own sister, Sarah, was Prophet Ibrahim's (A) first wife. The two Prophets (A) migrated together to Palestine, but later Prophet Lut (A) settled in the district of Sodom in Jordan.

The people of Sodom were unsociable and treated strangers disgracefully. Anybody who passed through their area would be robbed of all his possessions. Their life was full of singing, merry-making and gambling. But by far the worst vice in their community was homosexuality, which was openly practised. The word sodomy is in fact a reference to the people of Sodom, who were the first to commit this act. To guide these people, Allah sent Prophet Lut (A) to them. Prophet Lut (A) did his utmost to teach the people about the evil of their ways. He preached to them the message of Allah and begged them to give up their evil customs.

However, after 30 years of guidance, only a handful of people had accepted his teaching while the rest remained engrossed in their sinful habits. The Holy Qur'an says:

And (We sent) Lut, when he said to his people, "Why do you commit such indecent acts that have never been committed before by anyone in any of the worlds? Verily, you come to men in lust instead of women. Indeed you are a people who are guilty of excess." And they had no answer except that they said, "Turn him out of our town, he and his people seek to purify (themselves)."
Surah al-A'raaf, 7:80-82

While Prophet Lut (A) increased his efforts to try and guide the people, they wanted to expel him and his followers from the town. When he warned the people to fear the Wrath of Allah for their indecent behaviour, they laughed and said that they did not care about it.

Finally, Prophet Lut (A) despaired of ever guiding the people. He was deeply ashamed when they forced travellers passing through the town to indulge in their evil acts, and prayed to Allah to deliver him and his family from the people of Sodom.

Finally, the punishment of Allah descended on these miserable people. Allah sent down a group of His angels, including Jibraeel (A), to teach the people of Sodom a terrible lesson.

The angels came down in human form and first visited Prophet Ibrahim (A). He thought they were travellers who were passing by his house, so he welcomed them and prepared a roasted calf for them.

However, they did not touch their meals and their strange behaviour frightened Prophet Ibrahim (A). At this point, the angels introduced themselves and said that they were on their way to punish the people of Lut. However, they also informed him of the good news that he would soon be blessed them with a son, (Prophet) Ishaq (A), and a grandson, (Prophet) Ya'qub (A).

Prophet Ibrahim (A) had not been able to have a child with his wife Sarah and the news delighted them. Then, he remembered their other purpose. The Holy Qur'an says:

And when Ibrahim recovered from his awe and had received the good news, he began pleading with Us for Lut's people. Verily, Ibrahim was indeed forbearing, compassionate and often turned to Allah. (Allah said), "O Ibrahim, Forsake this (argument)! Indeed the decree of your Lord has already come to pass, and verily, they are about to receive a torment (which is) irreversible." Surah Hud, 11:74-76

The angels then changed themselves into young men and left for Sodom. When they reached the town, they knocked at the door of Prophet Lut's (A) house. Prophet Lut (A) was very worried when he saw that he had guests who were handsome youths, because he knew very well what the habits of his people were. However, he could not turn them away and so he welcomed them to his house.

The Holy Qur'an says:

And when Our Messengers came to Lut, he was grieved for them and felt himself powerless (to protect them) and they said, "Do not fear or grieve, we will deliver you and your people, except your wife. She shall be of those who stay behind. Verily, we are bringing upon the people of this town a punishment for their sins." And indeed We have left a clear sign of it for a people who understand. Surah al-Ankabut, 29:33-35

No sooner had the guests arrived than Prophet Lut's (A) immoral wife signalled to the people that there were young men in her house.

The Holy Qur'an says:

And his people came rushing to him, those who had done evil deeds in the past. He (Lut) said, "O my people, here are my daughters (to marry) - they are purer for you, so guard against (the punishment of) Allah, and do not disgrace me about my guests. Is there not amongst you a single right minded man?" They said, "Indeed you know that that we do not need your daughters and you very well know what we intend." Surah Hud, 11:78,79

As the people surged towards the house, determined to satisfy their evil desires, Jibraeel (A) waved his arm at them and turned them blind. He then asked Prophet Lut (A) to leave in the night with his family and the few virtuous people, but to leave his wife

behind. As soon as they were safe, the angels brought the punishment of Allah on the town. The Holy Qur'an says:

So the (violent) Blast seized them (while) entering upon dawn. Thus did We turn it (the town) upside down and rained down on them stones of baked clay. Verily, in this are signs for those who are heedful. Surah al-Hijr, 15:73-75

Exercise

Answer the following questions:

1. In these times, why do you think that Allah does not instantly punish people who commit indecent acts, as in the time of Prophet Lut (A)?
2. Why did the angels frighten Prophet Ibrahim (A)?
3. What did he wish for, and why did Allah not accept this prayer?

CLASS 10 - LESSON 2

PROPHET YA'QUB (A)

Allah says the following about Prophet Ibrahim (A) in the Holy Qur'an:

And We bestowed on him Ishaq, and Ya'qub as an additional gift, and made them righteous. And We made them leaders to guide (the people) by Our command; and We inspired them to perform good deeds and observe their moral obligations and pay Zakaat; and they obeyed Us. Surah al-Anbiya, 21:72,73

Prophet Ishaq (A) was the younger son of Prophet Ibrahim (A), by his wife Sarah. Prophet Ishaq (A) married his uncle's daughter Rafqa, and they were blessed with twin sons, Isu and Prophet Ya'qub (A).

Prophet Ya'qub (A) was much loved by his parents and this made his twin brother jealous. To prevent trouble between the brothers, Prophet Ishaq (A) advised Prophet Ya'qub (A) to migrate from their home in Palestine to Fidaan Aram, where his maternal uncle Labaan lived. In Fidaan Aram he went into the service of his uncle. He later married his uncle's daughter Lay'ah.

After the period of service was over, Prophet Ya'qub (A) left with his family and property to return to Palestine. In Palestine, Prophet Ya'qub (A) sent presents to his brother to indicate good-will, and his brother accepted them and welcomed him warmly. In time, the grudge between the brothers was forgotten.

Prophet Ya'qub (A) decided to make his home in the land of Kanaan and Allah blessed him with twelve sons. His twelve sons became famously known as the "Grandchildren of Ishaq"

His second wife, Raheel died early and therefore Prophet Ya'qub (A) always regarded her sons Binyameen and especially Prophet Yusuf (A) with particular affection.

His love for Prophet Yusuf (A) was later to become a source of jealousy for his older sons who determined to do away with their younger brother. But Allah chose Prophet Yusuf (A) to be His Messenger and protected him from the evil intentions of his brothers.

Exercise

Answer the following questions:

1. Why did Prophet Ya'qub (A) have a special regard for his son Yusuf (A)?
2. Where did he settle ultimately?

3. Ya'qub (A) is also known as Israa'il. Which Surah of the Holy Qur'an is named after his family?
4. Which world religion is rooted in the descendants of Prophet Ya'qub (A)?
5. Why do you think Palestine was renamed Israa'il by the Jews?

CLASS 10 - LESSON 3

PROPHET YUSUF (A) - PART 1

1. Introduction

Prophet Yusuf (A) was the son of Prophet Ya'qub (A). In the Bible he is referred to as Joseph son of Jacob. The Holy Qur'an has mentioned his story in a beautiful chapter entitled "Surah Yusuf". Prophet Yusuf (A) had 11 brothers. He was one of the youngest and possessed excellent character and manners. His father loved him dearly.

Prophet Yusuf (A) once dreamt that eleven stars and the sun and moon were prostrating to him. He related the dream to his father. Prophet Ya'qub (A) realised that the dream outlined his son's destiny and greatness and cautioned him not to tell his brothers about the dream.

His brothers were jealous of the favour that he enjoyed in their father's eyes and planned to somehow get rid of him. Whenever they took their goats out for grazing they would ask their father if Yusuf (A) could accompany them. Prophet Ya'qub (A) always refused, saying that the boy was too young. When Prophet Yusuf (A) reached the age of 16, his brothers insisted that he was now old enough to accompany them. With reluctance, their father agreed to let them take him with them.

As soon as they were far enough from home, they began to plot about how to dispose of Prophet Yusuf (A). Then, they came across a dry well. They removed Prophet Yusuf's (A) shirt, and threw him into the well. Ignoring their young brother's pleas, they heartlessly left him to die of hunger. On the way back, they slaughtered a goat and stained Prophet Yusuf's (A) shirt with its blood. They arrived home weeping and told their father that while they were grazing their sheep, a wolf came and ate their brother. He did not believe their story and could do nothing but remain patient and wait for Allah to reunite him with his beloved son.

Meanwhile a caravan of traders passing by the well stopped to draw some water. They were surprised to see Prophet Yusuf (A) come up holding the bucket. They hid him with their merchandise and sold him to some slave traders for a few pieces of silver.

2. Prophet Yusuf (A) in Egypt

Thus, Prophet Yusuf (A) arrived in Egypt. At the slave market the buyers were all attracted by him, because he was a very handsome young man. News of this remarkable youth swept through the city. The Aziz (Governor of Egypt and Chief Officer of the King), whose name was Fotifaar, offered a price that none could match. He brought Prophet Yusuf (A) home and told his wife Zuleikha that they would adopt him as their son.

Zuleikha, however, was so taken by Prophet Yusuf's (A) beauty that she sought to have an illegal association with him. A Prophet of Allah could never be part of such an evil deed and Prophet Yusuf (A) backed away from the advances of Zuleikha. As he raced for the door she ripped his shirt from behind. At the door they met the Aziz. On seeing her husband, Zuleikha tried to blame Yusuf (A) by claiming that he had tried to lay a hand on her. Before the Aziz could vent his fury on Prophet Yusuf (A), a baby spoke up from the cradle, and the Holy Qur'an says:

And a witness from her own household testified, "If his shirt is torn from the front, then she speaks the truth and he is of the liars. And if his shirt is torn from behind, then she lies and he is of the truthful ones. Surah Yusuf, 12:26, 27

The shirt was, of course, torn from behind, and the Aziz was extremely angry with his wife for attempting such an act of indecency. The women of the city heard about Zuleikha's actions and began to gossip and make fun of her. To explain her attraction she decided to let them see Prophet Yusuf (A) themselves.

She called forty of them to the palace for a meal. As soon as they all had a knife to cut some fruit, she called Prophet Yusuf (A) into the room on some excuse. So dazzled were they by his beauty and presence, that they cut their fingers in their distraction and exclaimed, "This is not a human being - he must be an angel!"

Zuleikha was furious with Prophet Yusuf (A) because he had caused her to be ridiculed. In her anger and frustration, she caused him to be imprisoned on false charges of assault.

Exercise

Answer the following questions:

1. When Zuleikha invited the womenfolk for a meal, what was their reaction to Prophet Yusuf (A)? Look at Surah Yusuf in the Holy Qur'an for their exact words.
2. If someone says that the story of Imam Ali (A) not moving in prayer when an arrow was removed from his foot is too incredible to believe, how can you use an Ayat from Surah Yusuf to argue that it can be true?

CLASS 10 - LESSON 4

PROPHET YUSUF (A) - PART 2

1. Prophet Yusuf (A) in Prison

Due to continued pressure from his wife Zuleikha, the Aziz of Egypt decided to imprison Prophet Yusuf (A), despite his innocence. The reason he gave was that people would forget the actions of his wife while Prophet Yusuf (A) lay in prison, and her dignity would be restored.

On the same day that Prophet Yusuf (A) was put into prison, two other men were also imprisoned. One used to serve the king wine, while the other was the royal cook. Both men had been accused of trying to poison the king. On the following day, the wine-server said to Prophet Yusuf (A), "I saw in a dream that I was crushing grapes to make wine for the king". The cook said, "I dreamt that I was carrying some bread in a basket on my head and birds were pecking at the bread".

Both men saw that Prophet Yusuf (A) was a noble and pious person and asked him if he could interpret their dreams. Prophet Yusuf (A) took this opportunity to preach the religion of Allah to his prison-mates. He promised to tell them the meaning of their dreams and informed them that this was a special power given to him by Allah. Before he did so, however, he explained to them how senseless it was to believe in various gods and explained to them about the Oneness of Allah and the Day of Resurrection. Finally he said, "O my prison-mates! The man who dreamt that he was crushing grapes will soon be released from here and will go back to his previous post. The second one, who carried the bread on his head in the dream, will be executed and the birds will start to eat his brain."

Prophet Yusuf (A) thought of getting himself released from prison through the wine-server, and told him to remind the king of his innocence when he saw him. The dreams of both men came true just as he had foretold. One of the captives was released while the other was hanged. Unfortunately, the wine-server forgot all that Prophet Yusuf (A) had told him to convey to the king.

2. Prophet Yusuf's (A) Release From Prison

The Holy Qur'an says:

The king dreamt that seven lean cows were eating seven fat ones and that there were seven green ears of corn and seven dry ones. He asked the nobles to tell him the meaning of his dream if they were able to. They replied, "It is a confused dream and we do not know the meaning of such dreams." Surah Yusuf, 12:43,44

The king was very concerned about the meaning of his dream and even though his wise men thought over it seriously, they could not make sense of it. The king's dream

became a means of the liberation of Prophet Yusuf (A) from prison. As soon as the wine-server heard about the dream he was reminded of his time in prison and remembered the powers of his cell-mate. He also remembered that Prophet Yusuf (A) had asked him to tell the king of his innocence. He approached the king and got his permission to see Prophet Yusuf (A).

Prophet Yusuf (A) interpreted the dream by the power given to him by Allah . He said, "For seven years the crops will yield abundant food-grain for the people of Egypt. After that there will be a famine for seven years during which all the food-grain lying in the storehouses will be finished and people will starve. Therefore, the people should try to grow as much extra grain as possible so that it would stand them in good stead during the time of famine".

On hearing this very reasonable and sensible interpretation of his dream from the wine-server, the king was delighted. He ordered that Prophet Yusuf (A) be brought before him so he could make good use of his wisdom in solving his problems.

Although he had been in the dark prison cell for so long, Prophet Yusuf (A) refused to leave the prison until he proved his innocence. He said to the courtiers, "I will not come out of the prison until the king makes enquiries about my case. Tell the king to ask the wives of the noble men about the time when they cut their fingers on seeing me".

The courtiers passed on this message to the king who called the concerned women to him for an explanation. They all confessed the truth and Zuleikha, the wife of the Aziz, also testified that Prophet Yusuf (A) was innocent of any guilt. Thus, Prophet Yusuf (A) was released from the prison with his dignity and honour restored.

Exercise

Answer the following questions:

1. Why did Prophet Yusuf (A) preach to his cell-mates first, and only then interpret their dreams?
2. Why did he refuse to come out of prison until his case had been investigated first?
3. What does the Holy Qur'an (Surah Yusuf) say about the delay in his stay in prison, after his cell-mate had been freed?

CLASS 10 - LESSON 5

PROPHET YUSUF (A) - PART 3

1. Prophet Yusuf (A) in the Royal Court

The Holy Qur'an says:

The king ordered his men to bring Yusuf before him; he wanted to grant him a high office. The king said to him, "From now on you will be an honoured and trusted person amongst us." Yusuf said, "Put me in charge of the treasuries of the land, I know how to manage them."
Surah Yusuf, 12:54,55

When the king met Prophet Yusuf (A), he found him to be a wise and broad-minded man. In response to the request of Prophet Yusuf (A) as related in the verse above, the king made him in charge of finance and food and ordered his ministers and officials to treat Prophet Yusuf's (A) commands as his own.

Prophet Yusuf (A) thus became the Aziz of Egypt and began his new duties without delay. He was determined that when the famine arrived, nobody should starve.

The river Nile flooded its banks regularly to provide fertile soil for the growth of food grain and Prophet Yusuf (A) was aware that the famine would be caused by the decrease of the water in this river. He decided to make a brief tour of Egypt to assess the best locations where intensive cultivation could be carried out. He allocated extra money to the farmers in the most fertile areas of the Nile, so that they would be able to grow the maximum amount of grain. He also ordered the construction of huge warehouses, capable of storing several hundred tons of the surplus grain.

During the first seven years, he supplied grain to the people according to their minimum needs, and stored the rest in the newly-built warehouses. By the time the seven years were over, the warehouses were full. The water level of the Nile fell tremendously and the country was hit by a severe drought. However, due to his foresight and planning, the country did not face a shortage of food.

The famine also extended to the lands of Palestine and Kanaan where Prophet Ya'qub (A) lived with his sons. One day he called them and said, "My sons! We are in great distress due to the famine. You may go to the Aziz of Egypt whose reputation as a kind and just person has spread everywhere in the country. Leave Binyameen with me for company so that I may not be lonely." As commanded by their father, the brothers of Prophet Yusuf (A) set off for Egypt to purchase grain and bring it back to Kanaan.

2. Prophet Yusuf's (A) Brothers in Egypt

When his brothers arrived in Egypt, Prophet Yusuf (A) was very pleased to see them. They did not recognise him at all, never expecting that he was alive. Prophet Yusuf (A)

was disappointed not to see his full brother, Binyameen, and asked his brothers to tell him about themselves. They introduced themselves and told him about their father and mother. Prophet Yusuf (A) was relieved to hear that Prophet Ya'qub (A) was alive, and he welcomed his brothers sincerely. He provided them with enough wheat for their needs and had their money put back in their bags secretly. He also asked them to bring their other brother the next time as proof that they were speaking the truth about their family. The Holy Qur'an narrates this episode in the following words:

Yusuf's brothers came to him and when they entered his court, he recognised them. They did not know him. And when he gave them the provisions, he said, "Next time, bring me your other brother from your father. As you can see, I give each of you a certain amount of grain, I am a polite host. If you do not bring him, do not come to us for we shall not give you any more grain. Surah Yusuf, 12:58- 60

On their return home, the brothers related their experiences to their father, praising the generosity and hospitality of Prophet Yusuf (A). When they opened their bags they were delighted to see that their money had been returned. Soon they were out of grain and were impatient to go back to Egypt to get more. However, they could not go back without Binyameen, so they tried to convince their father to let him come with them. Prophet Ya'qub (A) refused to let them take Binyameen, saying that they would do the same thing with him as they did with Prophet Yusuf (A). After repeated promises the brothers finally convinced him that they would sincerely look after Binyameen, so he let him accompany them to Egypt.

When they reached Egypt, the brothers proceeded to the court of Prophet Yusuf (A) and presented their brother Binyameen to him. Prophet Yusuf (A) was extremely happy to see his younger brother and invited all of them to dine with him. Later he gave them all accommodation at his own house, and asked Binyameen to sleep in his room.

During the night, Prophet Yusuf (A) revealed his identity to Binyameen. He explained how he had been raised from a lowly slave to a position of great power by the Grace of Allah. However, he asked Binyameen not to tell their brothers anything of their conversation.

Exercise

Answer the following questions:

1. Why did the king of Egypt give so much power to Prophet Yusuf (A)?
2. What was Prophet Yusuf's (A) plan for the famine?
3. Why did Prophet Ya'qub (A) tell his sons to leave Binyameen behind the first time?
4. Why did Prophet Yusuf (A) insist that they bring Binyameen next time?
5. Why did Prophet Yusuf (A) trust his youngest brother with his identity?

CLASS 10 - LESSON 6

PROPHET YUSUF (A) - PART 4

1. Prophet Yusuf's (A) Plan to Detain Binyameen

After they had received their requirement of wheat, the brothers of Prophet Yusuf (A) began to prepare for their journey home. Meanwhile, according to the command of Allah, Prophet Yusuf (A) put into action a plan to detain his full brother Binyameen. He ordered his men to put a gold cup belonging to the king in Binyameen's luggage. The Holy Qur'an describes the incident in the following words:

When he (Yusuf) had furnished them with provisions, (someone) placed the (king's) drinking cup in his brother's luggage. Then someone shouted, "People of the caravan, you are most surely thieves." Surah Yusuf, 12:70

The brothers of Prophet Yusuf (A) had not gone very far when they were stopped and accused of stealing. They denied this, and said that if anyone of them was found guilty of theft, he could be held as a slave by Prophet Yusuf (A). The caravan was searched, and the cup was found in the bag of Binyameen.

When the brothers were brought before Prophet Yusuf (A), he said, "According to your own words, we will now detain Binyameen with us." They replied, "O Aziz of Egypt! Our father is old and weak. You may detain any of us, but not Binyameen." However, Prophet Yusuf (A) said that he could not detain anyone who was not guilty. The brothers had no choice but to leave for Kanaan. The eldest brother, Yahuda, refused to return without Binyameen. He remained behind in Egypt, rather than face his father.

2. The Reunion of the family of Prophet Ya'qub (A)

When the brothers returned to Kanaan and told Prophet Ya'qub (A) what had happened, he was heartbroken.

He had already lost his eyesight crying for his beloved son Prophet Yusuf (A), and this second loss was almost too much for him to bear. He now recalled the memory of his lost sons and wept.

He asked his sons to immediately return to Egypt to look for both Prophet Yusuf (A) and Binyameen. According to their father's instructions, the brothers came to the Aziz of Egypt for the third time, and pleaded for the release of Binyameen as well as some grain for food.

Prophet Yusuf (A) reminded them of how badly they had treated their brother Yusuf, and caused separation between him and his father. The brothers were amazed to hear their secret from the Aziz, who now spoke in the language of the people of Kanaan. They asked him, "Are you Yusuf?"

He replied, "Yes, I am Yusuf, and this is my brother. Allah has been gracious to me. One who is pious and patient against hardships is always rewarded by Allah for his virtues." On hearing this, the brothers hung their heads in shame and asked him for his forgiveness. He said, "You need not be frightened of me. Allah may forgive you your sins. Now take my shirt and cover my father's face with it, so that he may regain his lost sight. Then return to me with all your family."

The Holy Qur'an says:

When the caravan had left the town (from Egypt), their father (in Kanaan) said, "I smell Yusuf's fragrance. I hope you will not think that I am weak in judgement (due to my love for him). They said, "By Allah ! You are still making the same old error. When someone brought him the glad news, Yusuf's shirt was placed on his face and his eyesight was restored. He said, "Did I not tell you that I know about Allah that which you do not know?"
Surah Yusuf, 12:94-96

After getting his eyesight back and hearing the good news of his son, Prophet Ya'qub (A) decided to proceed to Egypt immediately. Prophet Yusuf (A) was delighted to meet them and embraced his father and mother.

As a token of their gratitude to Allah at this reunion, his parents and brothers prostrated themselves on the ground.

Thus Allah made true the dream of Prophet Yusuf (A), when he had seen eleven stars and the sun and the moon in prostration in front of him. After many trials, Allah raised him from the position of a slave to the highest rank in the land.

At the request of his son, Prophet Ya'qub (A) settled in Egypt with his family, and their tribe came to be known as the Bani Israa'il.

Prophet Ya'qub (A) lived in Egypt for 17 years and died at the age of 147. Prophet Yusuf (A) breathed his last some years later at the age of 110 years, and his kingdom passed into the hands of rulers whose titles were Fir'aun.

Exercise

Answer the following questions:

1. Why did Prophet Yusuf (A) detain Binyameen?
2. Why was Prophet Ya'qub (A) convinced that both his younger sons were alive?

Further Reading

3. Look up the first few verses of Surah Yusuf and quote below the exact dream that Prophet Yusuf (A) saw as a young boy.

CLASS 10 - LESSON 7

PROPHET YUSUF (A) - PART 5

Moral Lessons from the Story of Prophet Yusuf (A)

Allah says the following about the story of Prophet Yusuf (A) in the Holy Qur'an:

*We narrate unto you (O Muhammad) the most excellent of the stories (by which)
We have revealed unto you this Qur'an; though before this you were of the
unaware ones (of its details).* Surah Yusuf, 12:3

Indeed, the adventures and experiences of Prophet Yusuf (A), and his conduct throughout his life, provide us with a wealth of lessons and morals. Some things we may learn from his life are:

1. The belief in the presence of Allah makes a man's troubles easier for him to bear, and as long as he keeps himself away from sins despite temptations, he will ultimately be successful. Prophet Yusuf (A) taught us this by his cheerful conduct throughout his enslavement and imprisonment.
2. In all difficulties and hardships one should seek only Allah's protection. Prophet Yusuf (A) showed his faith by seeking refuge from Allah when faced with the evil intentions of Zuleikha. He was thus saved from committing a terrible sin.
3. One should always remain attached to religion and should take every opportunity to persuade others towards the right path. Prophet Yusuf (A) did not forsake his duty even when in the prison, where he preached against idol worship before interpreting the dreams of his cell-mates.
4. Patience in the face of hardship is the best of qualities and results in reward from Allah in this life and the hereafter. Prophet Yusuf (A) remained calm and resigned to the Will of Allah, despite being abandoned in the well by his brothers.

He also bore the shame of being sold as a slave patiently.

He also accepted his false imprisonment. In return for his forbearance, Allah raised his position till it was the highest in Egypt.

5. It is important to act in such a manner as to preserve your honour and dignity, and these qualities must always be safeguarded. Prophet Yusuf (A) taught us this valuable lesson when he refused to accept his freedom from prison until his innocence was proved to the people.

Thus when he was finally released, he knew he could come in front of the people with his head held high and without any blemish on his record.

6. Above all, this story teaches us that we should forgive and forget the past. When Prophet Yusuf's (A) brothers came to him in Egypt, they were in a pitiable condition and would have been helpless against his great power. If he had wished, Prophet Yusuf (A) could have severely punished them for the heartless treatment they had given him. Instead he forgave their errors and treated them well.

We have listed only a few lessons above, and there is a lot more that one can learn and understand from the story of Prophet Yusuf (A).

Exercise

Answer the following questions:

Read Surah Yusuf, and then list two more lessons that you have learnt from this event.

CLASS 10 - LESSON 8

KERBALA - PART 1

Yazid's Demand for Allegiance

In 50 A.H. when Imam Hasan (A) was poisoned, the duty of Imamatus became the responsibility of his younger brother Imam Husain (A). At the time, Muawiyah bin Abu Sufyan, the governor of Syria and arch-enemy of the family of the Holy Prophet (S) was virtually the ruler of the whole Muslim Empire. Muawiyah, who had caused the poisoning of Imam Hasan (A), continued to disregard the human rights of the people and employed gangs of criminals to terrorise them. Imam Husain (A) was not frightened by the power of Muawiyah, and openly condemned him and criticised his actions in his letters, warning him against the punishment of Allah.

Muawiyah broke the conditions of the treaty he had signed with Imam Hasan (A) and declared his evil son Yazid as Caliph. In 60 A.H., news was conveyed to Walid, Yazid's governor in Madinah, about the death of Muawiyah. At the same time, Yazid sent orders to Walid to demand the oath of allegiance (Bay'at) from Imam Husain (A). The orders stated that if Imam (A) refused, his head should be cut off and sent to Yazid in Damascus.

On receipt of the letter of Yazid, Walid sent his servant to Imam (A), requesting a meeting. It was night time and Imam (A) was in the mosque when Walid's servant found him. When the servant informed him that Walid was calling him, he at once exclaimed that Muawiyah was dead. He then sent word to Walid that it was late and he was in the mosque, and that he would visit him the next morning.

When Imam (A) returned home to his family with the news of his invitation by the governor, they were very worried. His sisters Bibi Zainab (A) and Bibi Ummah Kulthum (A) asked him to take along the youth of Bani Hashim, especially Abbas (A), for protection. Imam (A) was reluctant to take any one along, saying that he had been invited alone. He finally agreed to allow some of the Hashimite youth, including his brother Abbas (A) and his son Ali Akbar to accompany him.

When they reached the Government House the next morning, Imam (A) asked the men to remain at the door, and only to come in if they heard his voice become unusually loud.

Walid was well aware of the position of Imam (A) and greeted him with respect and offered him a seat beside him. He then read out the letter he had received from Yazid, and when he reached the part about sending the severed head of Imam (A) if he refused to pay allegiance, he was too embarrassed to continue and handed over the letter to Imam (A) to read.

Imam (A) read it and smiled and said: "You will not certainly be contented with my taking the oath secretly and would like that I should take it in the presence of the

people". Walid said: "Yes". Thereupon the Imam said: "Then you should wait till tomorrow so that I may arrive at a decision in the matter". Walid said: "All right. You may go now and come tomorrow along with the people to take the oath of allegiance". Marwan said: "I swear by Allah that if Husayn bin Ali leaves this place without taking the oath of allegiance it will no longer be possible for you to lay hands on him without bloodshed. You should, therefore, detain him till he takes the oath and in the event of his refusing to do so, you should chop off his head."

When Imam (A) heard these insulting words of Marwan, he put his hand on his sword and said aloud, "O enemy of Allah, will you or Walid touch my head?" On hearing the raised voice of Imam (A), the young men of Bani Hashim burst into the court room. Abbas (A), who was well known for his skill in combat, had already drawn his sword. Imam (A) managed to calm the boiling blood of his companions and averted a situation which would have certainly resulted in a blood bath. The shaken and cowardly Marwan took advantage of Imam's (A) mercy and quickly ran away from the scene.

Imam (A) flatly refused to pay allegiance to Yazid, well knowing that such an action would leave Islam and the Muslims in ruins. His famous answer to the governor of Yazid was, "A man like me can never give allegiance to a man like him."

After this confrontation the life of Imam (A) was in danger, and with a heavy heart he began to plan to leave Madina, the city of his beloved grandfather.

Exercise

Answer the following questions:

1. Why was the allegiance of Imam (A) so important to Yazid?
2. Why did Imam (A) not agree to give allegiance and avoid a confrontation?
3. What famous reply did Imam (A) give the governor?
4. What was the reason Imam (A) could no longer stay in Madina?

Further Reading

Why had Marwan been expelled from Madina by the Holy Prophet (S) and which Caliph allowed him back?

CLASS 10 - LESSON 9

KERBALA - PART 2

Imam Husain's (A) Departure from Madina

When Imam (A) announced that he was leaving Madina, the people of the city were struck with grief. They could not bear the loss of their dear Imam (A) who reminded them so much of the Holy Prophet (S) in his appearance, manner and speech. Groups of people approached him asking him why he was leaving, and begging him not to go.

Imam (A) explained that Yazid had demanded his allegiance and that because of his refusal; the tyrant would not hesitate to make Madina a battlefield. Imam (A) did not want bloodshed of innocent Muslims in the city of his grandfather. Therefore, he was going to Makka for pilgrimage and then he would decide what to do.

Imam (A) then visited the graves of his grandfather, his mother Bibi Fatimah (A) and his brother Imam Hasan (A). After this, he went home to make preparations for the journey.

Imam Husain's (A) sister Bibi Umme Kulthum (A) was a widow and lived with him. His other sister Bibi Zainab (A) was married to Abdullah bin Ja'far, and she begged her husband for permission to accompany her brother, saying that she could not live without him in the city. Abdullah granted her his permission and she returned to Imam (A) and prepared to leave with him.

The caravan began moving and Imam Husain (A) bid farewell to the people of Madina. The people were weeping openly, wondering whether they would ever see him again.

Imam Husain (A) in Makka

Imam (A) arrived in Makka on 3rd Sha'baan 60 A.H. While he waited for the Haj season, he pondered about his future action. He could not have continued to live in Madina after refusing to pay Yazid the allegiance he demanded.

Had he stayed on in Madina, he would have undoubtedly been killed and his murder would cause the clash of the loyal people of Madina, especially the Hashimites, with the forces of Yazid.

This would result in the massacre of innocent people and destruction of the city of his beloved grandfather, the Holy Prophet (S). Besides if he had stayed in Madina, the world would always ask why he had not sought shelter elsewhere.

The whole empire was going through terrible times. Yazid's grip on the people was absolute and anyone who dared to say anything against him was harshly dealt with. Yazid favoured those worthless people who flattered him, and he installed them as governors and leaders in the mosques.

The chastity of women was no longer safe, with their dignity at the mercy of Yazid's brutal soldiers. Marriage lost its purity and protection to married women. If a woman was desired by men of the government, deceitful measures were adopted to force the husband to divorce his wife so that she could be made available to these shameless men.

Human rights were deliberately denied and the laws of religion were openly defied by Yazid, who remained in a constant state of intoxication. There was no protection for life or property and looting and persecution was freely practised in the political interests of the state.

At last, people could bear it no longer and messengers began to come to Imam (A), with written requests to come to the rescue of Islam and the Muslims. People wrote to Imam (A) saying that if he did not do something to defend the religion of Allah from getting lost and the people from going astray, they would complain about him to Allah and the Prophet (S) on the Day of Judgement.

Many of these desperate messages came from Kufa, begging Imam (A) to come to their urgent aid. When Imam (A) received these calls for help in Makka, he had to respond. However, he could not blindly accept the call from Kufa, because the people of that city were well known for their inconsistent and unstable character and conduct.

Therefore, he decided to send a deputy to Kufa who would write to him after having studied the sincerity of the invitation.

Imam (A) sent his cousin Muslim bin Aqeel to Kufa and asked him to report from there. Muslim left for Kufa on the 14th of Ramadhan, along with his two sons and two guides.

Meanwhile, Yazid received news in Damascus that Imam (A) was in Makka for Haj. He therefore hired 30 men to disguise themselves as pilgrims and murder Imam (A). These men entered Makka with daggers under their Ehram with a view to kill Imam (A) even if he was within the boundaries of the Holy Ka'ba.

At the same time, Imam (A) received a letter from Muslim that it was safe for him to come to Kufa. He decided to leave for Kufa once the Haj was over. However, he was then made aware of the presence of Yazid's assassins in Makka.

On the eve of Haj, Imam (A) decided to change his intention to Umrah instead of Haj, and leave Makka immediately. The reason for this was that he did not want bloodshed on the sacred ground of Makka.

In response to the call of the people of Kufa, Imam (A) made his way towards that city. By that time however, Muslim was in dreadful trouble in Kufa, where after being welcomed, he was now having to fight for his very life. Although Muslim desperately tried to send a message to Imam Husain (A) to avoid Kufa at all costs, he was not successful.

Exercise

Answer the following questions:

1. Why was Yazid so feared by the people?
2. How long did Imam (A) stay in Makka?
3. Why did he not accept the invitation from Kufa straight away?
4. Why did Yazid no longer attempt to have Imam's (A) allegiance?
5. What was the reason Imam (A) left Makka so suddenly?

CLASS 10 - LESSON 10

KERBALA - PART 3

Muslim bin Aqeel in Kufa

In Kufa, Muslim was given a very warm reception and thousands of people swore the oath of allegiance to Imam Husain (A) at Muslim's hands. He was impressed, and, guided by the enthusiasm and assurances of the people, he immediately wrote a letter to Imam (A) advising him to come to Kufa.

When Yazid learnt of Muslim's arrival in Kufa and the reaction of the people, he despatched Ubaidullah ibne Ziyad as his governor to Kufa with instructions to force the people to withdraw their support of Muslim. Soon after his arrival, the new governor had managed to bribe all the leading figures of Kufa to change their allegiance. To the rest of the population a strong threat was issued.

At the time of evening prayers, the following message was announced: "The Caliph Yazid will consider anyone who is found associating with Muslim bin Aqeel, the Deputy of Husain bin Ali, to be a rebel. By way of punishment, such people will be hanged, their families put to sword and their property confiscated. If anyone has extended any help to him up to now, no harm will come to him as long as the support is withdrawn immediately".

The time for prayers came and Muslim rose to lead the congregation as he had done since his arrival. When he completed his prayers, he turned back to find the whole mosque deserted, except for Hani bin Urwah, at whose house Muslim was a guest. The people of Kufa had all give in to the warning of the governor, too cowardly to make a stand against this injustice and knowing that they had effectively passed the death sentence on Muslim. These were the same people who had deserted Imam Ali (A) and Imam Hasan (A) in their times of need.

Both men realised that their first priority was to get a message to Imam Husain (A) and warn him to turn away from Kufa. Hani knew the town better so they decided that he should get away with the message.

With a quick farewell, Hani ran out. He knew that before he left Kufa he had to do something to secure the safety of Muslim's two little boys. He rushed home and told his wife to get the children out of the back door with instructions to leave the city.

As Hani prepared to leave, his house was surrounded by armed soldiers. Hani drew out his sword, determined not to give in easily. However, he was hopelessly outnumbered and was overpowered, chained and taken to the governor. Meanwhile, Muslim left the mosque not knowing where to go. At last he rested against a doorway, tired and thirsty. The door opened and an old lady stood there.

On learning his identity she quickly pushed him in, warning him that soldiers everywhere were hunting for him. This pious lady, who's name was Tau'a, told Muslim to hide in her attic till it was safe to leave. Before retiring into the attic, Muslim told the old lady that he had to get an urgent message to Imam Husain (A). She assured him that her son would soon return and he was a noble young man who would do his best to help.

When Tau'a's son returned she explained the situation to him. The evil man immediately thought of the reward being offered for Muslim's capture. He cunningly assured his mother that he would make arrangements for Muslim's escape the next day. In the morning the traitor went and informed the governor of Muslim's whereabouts.

When Muslim heard the approach of soldiers, he knew that he had been betrayed and had to leave. He snatched a sword from the room and rushed out. The soldiers, who were expecting a meek surrender, were surprised to see Muslim emerge from the house like an enraged lion. The lane outside was too narrow for the soldiers to attack him in a group and Muslim could thus fight in single combat.

Muslim was no ordinary soldier. He had extensive experience and skill in combat and the enemies began to fall back under his attack, dying and being crushed by the hooves of the horses of their own men. The leader of the soldiers sent word to the governor that they needed more men, a request that astounded Ubaidullah. He tauntingly asked how many warriors they needed to capture a single man. When it was suggested that perhaps he would like to go and capture Muslim himself, the coward backed away. Instead, he suggested that it would be better to trap Muslim by foul means.

Accordingly, a ditch was dug and then disguised with straw and sticks. As Muslim surged forwards attacking the enemy, they broke away and he unsuspectingly fell into the ditch. Immediately, the cowards who had been running from him, returned to pelt him with stones.

His head pouring with blood, Muslim fell unconscious. He was dragged up, chained and brought to Ubaidullah. When Muslim was presented to Ubaidullah, he stood erect with dignity. He was asked for his last wish before he joined Hani, who had already been killed. Muslim asked for a messenger to be sent to Imam Husain (A). This request surprised the governor, who expected a plea for mercy for Muslim's sons, who had also been found and captured. In any case, he refused the request. Muslim then asked for his armour to be sold and his debts in Kufa be paid with the proceeds. Agreeing to this, Ubaidullah then ordered that Muslim be beheaded.

As the sword of the executioner fell on his neck, Muslim spoke his last prayer: "O Holy Imam, pardon me for I was misled. O Allah, let him know what has happened here and not come to Kufa."

Exercise

Answer the following questions:

1. Why did the people of Kufa betray Muslim?
2. How he was finally betrayed?
3. What lesson do we learn from the actions of the Kufans?

Further Reading

Did all the Kufans abandon Muslim and Imam (A)? How many of them made it to Karbala and fought for Imam (A)?

CLASS 10 - LESSON 11

KARBALA - PART 4

The Arrival in Karbala

When Imam Husain (A) left Makka for Kufa, a large group of people accompanied him. Many of these people thought that if the grandson of the Holy Prophet (S) was making a stand against Yazid, the whole Muslim world would support him and Yazid would surely be toppled. They thought that they would be able to share in the glory and war booty that would follow. Although Imam Husain (A) repeatedly warned them that they were mistaken in their thinking, the crowd persisted in travelling with him.

Imam Husain (A) continued on his journey towards Iraq until he neared Kufa. From there he wrote a letter to the people of Kufa and sent it through Qays bin Mashar Saidaawi. In the letter he informed the people of Kufa that he had received Muslim's letter and that he was on his way to Kufa and would arrive soon. Qays took the letter to Kufa but was arrested outside the city and taken to the governor, Ubaidullah ibne Ziyad.

As he was led to the governor, Qays managed to tell some people where Imam Husain (A) was, and the word spread secretly amongst the loyal Kufans, many of whom managed to reach Imam (A) in Karbala.

The governor told Qays that the only hope he had to save himself was to mount the pulpit and publicly abuse Imam Husain (A). Qays addressed the people by first praising Alláh and then said, "O People, Husain (A) is the best of men living at present and is the son of Fatima (A) the daughter of your Prophet (S). I have been sent by him. All of you should rise and assist him." He then cursed Ubaidullah and his father and praised Imam Ali (A). By this time, the governor had heard enough and ordered that Qays be thrown down from a high roof. Qays did not survive this brutal treatment and was martyred. His broken body was left on the ground where it fell.

Meanwhile, Imam Husain (A) continued his journey towards Kufa until he reached a place called Zurud. There, he learnt about the martyrdom of Muslim and Hani and said: "We are from Allah and to Him we all will return." He prayed to Allah to bless them.

At the stopping place of Uzaybul Hajanaat, Imam Husain (A) received news about Qays. When the caravan stopped at Zabala, he informed his companions of the deaths of Muslim, Hani and Qays and the state of affairs in Kufa. Thereafter, he said, "Our supporters have withdrawn their support from us. Whoever wishes to leave us and go his own way should do so." At this time most of his companions left and very few remained. These few were his sincere followers and had not come with him for material gains.

In response to the news of Imam Husain's (A) approach, several military parties had been sent out to search the desert and stop his advance. One such party, led by a

famous commander, Hur ibne Yazid ar-Riyahi, met the caravan of Imam Husain (A) on the 1st of Muharram 61 A.H.

When they met, Hur's army was exhausted and desperately thirsty. Imam Husain (A) instructed that water from their stores be provided to Hur's men and horses.

It was time for noon prayers. Imam Husain (A) led the Jamaat prayers and Hur's army also prayed behind him. After the prayers were over, Imam Husain (A) addressed Hur and his companions. He reminded them that he was only there in response to their written invitations. He also explained that he was the rightful Imam and that he was one of the people mentioned in the Holy Qur'an in the verses relating to Mubahila (3:61) and Purification (33:33). He warned them of the consequences of obeying a man like Yazid, and urged them to refrain from staining their hands with the innocent blood of the family of the Holy Prophet (S).

Hur did not accept these words of advice, and although there was no fighting, he diverted the path of Imam Husain (A) away from Kufa and led him into the desert. On Thursday, 2nd of Muharram 61 A.H., they reached a place where the horse of Imam Husain (A) stopped. Although he changed horses several times, the animals would not carry him further.

Gathering the people who lived there, Imam Husain (A) asked the name of the place. Some said that it was called Naynava, others said it was also called Mariya. Imam Husain (A) asked if there was any other name. Someone said it was also known as Shattul Furaat. Then one old man came forward and said that he had heard his ancestors say that one name for this area was Karbala.



When Imam Husain (A) heard this, he smiled and thanked Allah and then said, "Surely this is the plain where my Holy Grandfather has prophesied that I, with my faithful companions shall lay slain after suffering three days of hunger and thirst. We will not move from here - we have reached our destination."

Imam Husain (A) then ordered for his caravan to stop and tents were pitched next to the banks of the river Euphrates.

Exercise

Answer the following questions:

1. Why were so many people keen to accompany Imam Husain (A) when he left Makka?
2. What was Qays successful in doing in Kufa?
3. Write down the translation of the verse of Mubahils.
4. Write down the translation of the verse of Purification.
5. On what date did Imam Husain (A) reach Karbala?

CLASS 10 - LESSON 12

KARBALA - PART 5

Events of the First Days in Karbala

The caravan of Imam Husain (A) had arrived in Karbala and their tents were pitched next to the river Euphrates. As his companions settled down, Imam Husain (A) took his brother Abbas (A) around the barren desert and pointed out the various places where each of his comrades would fall and be slain on the Day of Ashura.

The people living in the area were from the tribe of Bani Asad. Imam Husain (A) purchased the land of Karbala from them and then gifted it back to them. He then addressed the men of Bani Asad saying, "On the tenth of this month you will see our dead bodies lying on this plain with our heads severed and taken away. Please bury us, and when our devotees come to visit our graves, treat them with honour and point out to them the places of our burial." He then turned to the women of the tribe and said, "O virtuous ladies! If your husbands, fearing Yazid, do not bury us, then please encourage them to do so or do it yourselves." Finally, he turned to the children of Bani Asad and said, "O innocent ones! If your parents, out of fear of the ruler, do not bury us then, by way of playing, bring some earth and throw it on our bodies to hide them." This heartrending appeal of Imam Husain (A) made all the listeners weep.

When Ubaidullah ibne Ziyad, Yazid's governor in Kufa, learnt that Hur had brought Imam Husain (A) and his companions to Karbala, he sent his troops to surround them. The first man to arrive in Karbala on behalf of Yazid was Amr ibne Sa'ad, who was the commander-in-chief of all the forces. He brought with him 6,000 men. After that, division after division began to pour in onto the plains of Karbala.

Historians all agree that at least 33,000 of Yazid's men gathered to fight Imam Husain (A), while some state that the figure was closer to 80,000 men. This large army was bent on the massacre of Imam Husain (A) and his companions for the sake of the rewards that Yazid had promised them. Many amongst them were the same people of Kufa who had invited Imam Husain (A) to come there in the first place.

The first act of the enemy was to order Imam Husain (A) to remove his tents from near the river. Abbas (A) objected to this demand, claiming priority of occupation and the right of the grandson of the Holy Prophet (S) to stay where he had first camped.

When the enemy threatened to march towards their tents, the lion-hearted Abbas (A) stood firm and drew out his sword shouting, "If anyone dares to advance one more step forward, he shall lay headless on the ground." His bravery was well known and none dared to step closer. However, Imam Husain (A) called to his brother saying, "Brother Abbas, do not let the bloodshed be started by our side. When Allah is with us, it does not matter how far the river is."

Imam Husain (A) then ordered for their camp to be moved further into the interior of the desert.

In the days that followed there were several meetings between Imam Husain (A) and Amr ibne Sa'ad. Amr kept on insisting that the only way to stop war was for Imam Husain (A) to give the oath of allegiance to Yazid. He said that once the allegiance was given, all worldly comforts would be at the disposal of Imam (A). However, Imam (A) remained firm on his stand and replied: "I shall never yield to the one who does not believe in Allah and one who defies Him, both by words and actions. I am willing to meet any calamity but will never surrender Truth to falsehood."

On the 7th of Muharram, Amr ibne Sa'ad received orders to block all sources of supply of water to Imam Husain (A). From that day onwards, not a single drop of water was allowed to reach the camp of Imam (A). The scorching desert sent heat waves everywhere and the little children began to cry with intense thirst. Even little babies could not receive milk, because their poor mothers were themselves suffering from thirst.

The brave group of Imam Husain (A) suffered these tortures with patience as they watched the enormous army that faced them prepare for war.

Exercise

Answer the following questions:

1. Who was the commander of Yazid's army in Karbala?
2. Why was the camp of Imam Husain (A) moved away from the river?
3. Why did Imam (A) agree to this?
4. What was the condition placed by Yazid's commander on Imam Husain (A) in order to avert war?
5. What was Imam's (A) reply?

CLASS 10 - LESSON 13

KARBALA - PART 6

The Night of Ashura

On the 9th of Muharram, Shimr arrived in Karbala with orders from Ubaidullah ibne Ziyad for Amr ibne Sa'ad. The orders stated that if Imam Husain (A) did not surrender and give the oath of allegiance at once, he must be fought and killed immediately.

On receipt of these orders, Amr rallied a part of his army and marched towards the camp of Imam Husain (A). Abbas (A) advanced towards the enemy with 20 horsemen and enquired from them the reason for their sudden approach. When he was told of the ultimatum, he said that he would inform Imam Husain (A) of the position and bring back the reply.

When Abbas (A) briefed Imam Husain (A) of the situation, Imam (A) said to his brother, "Go back to them, and if possible, ask for an extension of time till tomorrow morning, so that tonight we may offer prayers to Allah, make Du'as and ask for His forgiveness".

Amr granted them break till the next morning with great reluctance. Now that they knew that death was inevitable the next morning, the whole camp of Imam Husain (A) readied themselves for martyrdom.

Imam Husain (A) gave a speech on the night of Ashura saying in part, "O Lord! I thank You, because You have honoured us by means of Prophethood and taught us the Qur'an, made us understand the religion and its commandments, granted us eyes, ears and hearts, kept us free from the evils of idol-worship and then enabled us to thank You for Your blessings. I am not aware of any companions more faithful and honest than my companions and any relatives more righteous and kind than my relatives. May Allah grant you all a good reward. I think the day of our fighting with this army has arrived. I permit you all to go away, because the enemies are after me only. You are free to depart without any restriction and can take advantage of the darkness of night".

The people who had come with the wrong intentions had already left before, and the ones who remained were perfect in their faith and loyalty. The listeners all rejected the option of abandoning Imam (A). One said, "Should we go away to live after you? We pray to Allah that the time may not come when you may be killed while we remain alive".

Thereafter the whole camp busied itself in preparation for the events of the next day. The sound of prayers and supplications filled the air like the buzz of hundreds of bees. Some soldiers checked their weapons, while others discussed tactics of warfare that would allow them to cause the most damage to Yazid's army. Mothers prepared their sons to lay down their lives with Imam Husain (A) in the cause of Islam.

Imam Husain (A) went around the camp talking to his men as well as his family and giving encouragement and last minute instructions. He consoled his sister Bibi Zainab

(A) and urged her to remain patient in the face of the hardship that was to follow his martyrdom.

The night eventually came to an end and the morning of the day of great sacrifices arrived. After reciting the dawn prayers, Imam Husain (A) arranged his small army in readiness for the battle. Just about one hundred brave men readied themselves to face the onslaught of thousands.

Exercise

Answer the following questions:

1. What instructions did Shimr bring from Kufa?
2. Why did Imam Husain (A) ask for one night's delay?
3. Why did Imam (A) ask those who wanted to leave to go away?
4. What reply did his men give?
5. How many soldiers did Imam (A) have?

CLASS 10 - LESSON 14

KARBALA - PART 7

The Day of Ashura

The 10th of Muharram 61 A.H. is known as the day of Ashura. On this day in Karbala, the army of Yazid fought the army of Imam Husain (A). On this day the household of the Holy Prophet (S) was killed, alongside the faithful companions of Imam (A).

The details of the battle are given in the Appendix; please study these for an overview of the martyrs.

Imam Husain (A) and his companions had spent the entire night in prayer. In the morning Ali Akbar gave the Adhan. He resembled the Holy Prophet (S) greatly and his recital reminded the people of the early days of Islam.

After the morning prayer, Imam's (A) followers took it in turns to come forward to address Yazid's army. Many had relatives and friends in the enemy camp and they tried to convince them of the terrible crime they were about to commit.

Finally, Imam Husain (A) came forward himself and addressed the enemy. He introduced himself and informed them that he was a peaceful man, living quietly in Madina and not harming anyone. He asked them why they were so bent on killing the grandson of the Holy Prophet (S), in whom they all believed.



Seeing the result of the words of Imam Husain, Amr ibne Sa'ad, the commander of Yazid's army, was concerned that the morale of his troops would be affected. He therefore declared that all should witness that he was casting the first arrow in battle and he shot an arrow towards Imam (A).

This was the beginning of the battle. Imam (A) had only 32 horsemen and about 110 soldiers in all. He had fortified his camp by locating it so that it was enclosed by a chain of hills on three sides. This area is known as "Haa-yeer" and can be seen even today.

He pitched his tents close together and dug a ditch at the exposed rear. The ditch was filled with firewood which was set alight when the enemy attacked the camp.

After a few single combats, there was a general attack in the mid-morning. Although the enemy was repulsed. Most of the army of Imam (A) was killed. By now it was time for the Zuhr prayer. Imam (A) prayed Salat ul Khawf (prayers under attack) while the battle continued.

In the afternoon, it was the turn of the family of the Holy Prophet (S), the Banu Hashim, to sacrifice themselves. Ali Akbar was the first to go and within an hour, no adult male remained alive in Imam's (A) camp except his ill son Ali Zainul Abideen (A) and himself.

It was Asr time when Imam Husain (A) bid the ladies and children farewell and entered the battle-field. He gave his last speech, once more urging the enemy to consider their actions. When he did not receive any reply, he attacked them bravely, scattering them wherever he turned. The enemy could not stop him.

Finally, Imam (A) paused. He was dizzy with the loss of blood. He slid off his horse in a little hollow. Here the enemy found him with his head in Sajdah. The accursed Shmr committed the most terrible of crimes when he beheaded Imam (A).

Inna Lillahi wa Inna Ilayhi Raji'oon.



Exercise

Answer the following questions:

1. Why is the day of Ashura given its name?
2. Where was the battle fought?
3. What is the name of the river whose water was denied to Imam (A)?
4. How many men did Imam (A) have in his small army?
5. Why do you think we should commemorate the event every year?

CLASS 10 - LESSON 15

KARBALA - PART 8

The Aftermath of Karbala

After the supreme sacrifice had been accepted and our Holy Imam Husain (A) had been martyred, a gloomy silence hung over the battlefield of Karbala.

Every now and then the silence would be broken by the sound of drum-beating to celebrate victory. Not content with spilling the innocent blood of Imam Husain (A) and his companions, Amr ibne Sa'ad, the commander of Yazid's army, ordered the horses to be shod afresh and then run over the bodies of the dead Muslims. Although some people from his army objected to this gross disrespect to the dead, he managed to enforce this horrible action. Having trampled over the bodies of the martyrs, the enemy next turned their attention to the defenceless camp of Imam Husain (A).

Yazid's soldiers marched into the camp where they subjected the grief-stricken ladies to further torment and indignity. They had expected to find luxurious articles in the tents of the family of the Holy Prophet (S), but all they found were simple items and clothes, some of which had been stitched by Bibi Fatima (A) with her own hands. The ruthless soldiers snatched away these few possessions of sentimental value. They were angry at the lack of booty, and they took the hijab off the struggling ladies forcing them to expose their hair and faces. This humiliation was almost too much to bear.

Not satisfied with this, the enemy set fire to the tents. The terrified ladies gathered their children and rushed from tent to tent, trying to escape the burning flames. One young child was seen rushing out of a tent with her clothes on fire. One of the enemy soldiers, seeing her pitiable condition came forward and put out the flames. The child looked at him, surprised at the unexpected kindness. Tearfully, the little child asked him, "O Shaikh, do me one more kindness and tell me the way to Najaf." The soldier was very surprised at this unusual request, and replied, "Najaf is far away from here. Why do you want to know the way there?"

The child said with heartbreaking innocence, "I want to go to the grave of my grandfather Imam Ali (A) and complain about what your people have done to us - how our men were butchered and how our ladies have been whipped.

I want to tell him how the earrings were snatched from my cousin Sakina's ears, leaving her earlobes torn and bleeding."

Bibi Zainab (A), who had been left in charge of the camp by Imam Husain (A), was at a loss as to what to do. She went to the seriously ill Imam Ali Zainul Abideen (A). He lay unconscious on the ground after the enemy had even robbed the mattress on which he lay. She shook him urgently to ask his advice. He was burning with fever but with a great effort he replied that it was compulsory on them to save their lives and he asked her to get everyone out from the burning tents into the open.

Soon the raging fires subsided leaving only one tent standing, although it was also damaged by fire. The ladies and children salvaged whatever they could of their few belongings and huddled together in that little shelter waiting for nightfall.

The night following the day of Ashura is known as Shame Ghariba. It was the night when the exhausted, hungry and tired families of Imam Husain (A) and his companions sat in loneliness, each thinking about the loved ones they had lost in the unjust battle on that day.

Due to the illness of Imam Ali Zainul Abideen (A), Bibi Zainab (A) realised that she would have to take care of the small group of women and children herself. She called her sister Bibi Umme Kulthum (A) to help her and they decided to count all the children to see that none had gone missing in the confusion of the fire. To her horror and dismay Bibi Zaynab (A) found that Bibi Sakina (A), the beloved daughter of Imam Husain (A), was not there.

The two ladies searched everywhere for the young girl but in vain. Finally, in desperation, Bibi Zainab (A) went to the place where the body of her brother Husain (A) lay and cried, "O my brother, Sakina, who you left in my care, is nowhere to be found. Where shall I look for her in this wilderness?" Just then, the moon came out from behind a cloud and Bibi Zainab (A) saw that little Sakina (A) lay on her father, sleeping on his chest like she always used to. She shook the child awake and said, "My child, how did you find your father's beheaded body in this darkness?"

The little girl replied innocently, "I wanted to tell my father about what the people had done to me. I wanted to tell him how Shimr had robbed the earrings that my father had so lovingly given me. I wanted to tell him how he had ripped them from my ears leaving my earlobes torn and bleeding. I wanted to tell him how the beast had mercilessly slapped me when I cried in pain. When I was running aimlessly in the desert I thought I heard my father's voice telling me he was here. I followed the voice and I found him lying here. I told him everything and then I felt like sleeping on his chest the way I always did, for the last time. So I kept my head on his chest and slept till you came."

Bibi Zainab (A) took the little child's hand and led her back to the camp where her mother Bibi Rubab waited anxiously. She had just returned the exhausted child to her mother when she noticed that a group of people were advancing towards the camp carrying flame torches. She thought that some soldiers had returned to loot them and she hurried to stop them from disturbing the children who had finally gone to sleep despite their hunger and thirst.

However, it turned out that the arrivals were a group of ladies, the wives of some of the enemy soldiers. They were led by the widow of Hur, who had joined Imam Husain's (A) army from the enemy camp.

Hur's widow said, "Dear lady, we have been asked to bring food and water for the children and bereaved ladies of your camp." She continued sadly, "I am the widow of

Hur who died fighting for your brother. When the soldiers of Amr ibne Sa'ad realised that all of you would perish of hunger and thirst, and that they would not be able to take you back to Yazid according to his command, they sent me to bring food and water to you."

Bibi Zainab (A) offered her condolences at the death of Hur and apologised that they had not been able to offer him much hospitality. This remark prompted Hur's widow to say, "My lady, I do not know how to offer you condolences, because you lost not one, but 18 members of your family."

Bibi Zainab (A) supervised the feeding of all the children and ladies. She then took a broken sword in her hands and began going around the camp ensuring that the small group was safe from any further disturbances during that night.

Exercise

Answer the following questions:

1. What did Amr ibne Sa'ad order to be done to the bodies of the martyrs?
2. Who was the little girl whose clothes caught fire?
3. Who brought the ladies and children food and water at night?
4. What does "Shame Ghariba" mean?
5. Who was the mother of Bibi Sakina?

CLASS 10 - LESSON 16

KARBALA - PART 9

The Journey to Damascus

On the morning of 11th Muharram, the army commander, Amr ibne Sa'ad called his officers to decide what steps they should take next. It was decided that the captives should be led through Kufa to Damascus to the court of Yazid. Amr ibne Sa'ad marched directly on to Damascus to inform Yazid about the events of Karbala, and to obtain his promised reward. He left Shimr and Khooli in charge of the captives.

With these arrangements completed, some soldiers were appointed to bind the ladies and children. They tied ropes and chains round their hands and feet. The ladies were put on camels with no saddles. The hands of some of the ladies were tied behind them and linked to the necks of the young children. Imam Ali Zainul Abideen (A) was heavily chained and made to walk on foot, despite his weakened condition. The heartless officers made the captives pass by the place where the bodies of their loved ones lay, headless and without even shrouds over them. Many of the ladies and children threw themselves down from the camels to the bodies of their dead relatives, only to be whipped by the soldiers. Even the innocent children were not spared the lashes.

Once the captives were made ready, the heads of all the martyrs were mounted on spears. Every soldier who was given a severed head was made in charge of it and marched at the front of the army. The head of Imam Husain (A) was given to Khooli, who was a hard-hearted tyrant.

Finally the caravan got underway for Kufa. The pitiful condition of the little children was such that they could not hold on to the camels due to their inexperience and the rapid pace of the march. Many children fell to the ground as a result. Despite the pleading of the mothers, the heartless soldiers would not halt the march to remount a fallen child. Today, the road from Karbala to Kufa has many graves of such children who were left to die in the hot desert.

Within a few hours, the caravan reached the outskirts of Kufa. Shimr decided to send a messenger to inform the governor, Ubaidullah ibne Ziyad, of their arrival. The messenger returned, saying that all preparations had been made, and the captives should be marched through the main streets of the town.

The people of Kufa lined the streets and looked from the balconies of their houses as the captives were paraded in front of them. The announcer was saying, "O people of Kufa, we are bringing you the grand-daughters of the Prophet and other women and children of the family of Husain son of Ali. Husain, who had risen in rebellion against our Caliph Yazid, has been defeated and killed with his companions on the battlefield of Karbala. The members of his family are now being taken to the court of Yazid, to face whatever punishment he wishes to inflict upon them. People of Kufa, this is the fate that

awaits all those who question the authority of Yazid, and no person who tries to rise against Yazid will be spared."

The people heard all this in astonishment. Not long ago Kufa was the capital of Imam Ali (A), and they all remembered the kindness shown to them by him and his sons and daughters. On seeing the pitiful condition of the captives, many were crying, but none dared to raise their voice against the oppressors, in case a similar fate befell them.

Finally the caravan reached the court of the governor. When he saw the condition of the captives, he mockingly said that it seemed that some slave girls had been brought before him, and not the grand-daughters of the Holy Prophet (S). This remark made Bibi Zainab (A) address Ubaidullah ibne Ziyad with a fiery and eloquent speech.

Bibi Zainab (A) related the status of the Holy Prophet (S) and his Holy Ahlul Bayt (A). She reminded him of the teachings of Islam about the considerations to be given to prisoners, especially women and children. She warned him about the temporary nature of his victory and the doom that he and his evil master Yazid would soon face. She began to tell the assembled people about the inhuman crimes committed against Imam Husain (A) and his companions.

As she spoke, the people were reminded of the eloquence of her father Imam Ali (A). Ubaidullah became worried at the effect the speech of Bibi Zainab (A) was having on the people. He tried to shout her down by threatening the worst possible torture if she did not stop. Undaunted by his threats, the brave lady continued and her words moved many to tears. One of the aged companions of the Holy Prophet (S), Zaid bin Arkan, who was blind, rose up and protested at the cruel treatment of the members of the family of the Holy Prophet (S).

Ubaidullah realised at once that the situation could get out of hand. The speech of Bibi Zainab (A) could cause an uprising against him if he did not act quickly. He ordered his men to get rid of the companion of the Holy Prophet (S) and told Shimr and Khooli to get the captives out of Kufa immediately.

Arrangements were made for departure straight away, and Shimr chose the quietest route to Damascus so that he would not face any surprise attacks from anyone wishing to avenge the martyrs of Karbala. The caravan of the captive families of Imam Husain (A) and his companions was led by Shimr through the deserts of Iraq and Syria, from Kufa to Damascus (Sham).

Throughout the journey people noted with wonder that the lips of the cut head of Imam Husain (A) kept on moving, reciting verses from the Holy Qur'an. Clearly heard was the following verse:

Do you think that the people of the Cave and of the Inscription were of Our wonderful miracles?
Surae Kahf, 18 : 9

By reciting this verse, the Holy Imam (A) was calling the attention of the people to the next verses of this chapter of the Holy Qur'an (18 : 9-14), where Allah relates how He increased the guidance and strengthened the hearts of the Companions of the Cave, when they stood up against the evil- doers. Even in death, our Holy Imam (A) was pointing out the similarity of the message of his stand in Karbala to the other event from ancient history.

The captives finally reached Damascus. On reaching the city gates, the caravan was halted and Yazid was informed of their arrival and his permission was sought to bring the captives into his court.

Exercise

Answer the following questions:

1. What was done to the heads of the martyrs?
2. What was Imam Husain (A) reciting?
3. Why were the Ahlul Bayt known in Kufa?
4. Why did the caravan move quickly to Damascus?
5. Which companion of the Holy Prophet (S) protested at the treatment of Bibi Zainab (A)?

CLASS 10 - LESSON 17

KARBALA - PART 10

The Court of Yazid

By the time the captive ladies and children of the caravan of Imam Husain (A) reached Damascus, they were in a terrible state. Their bodies were covered in dust, their clothes were in rags and blood oozed from the wounds and cuts inflicted by the tight ropes and whips.

As the caravan was paraded through the streets, the people of Damascus saw the captives and were moved by their pitiable condition. The children were crying with hunger and thirst, so many onlookers threw them dried dates as alms. Bibi Zainab (A) and Bibi Umme Kulthum (A) asked the hungry children not to eat these dates as it was Haraam for them. They requested the people not to throw them food as Sadqah, because the Holy Prophet (S) had forbidden his family to eat such sacrificial offerings. The people of Damascus could not believe that these ladies, who were covering their faces with their hair, were actually from the family of the Holy Prophet (S). They wondered how Yazid had dared to humiliate these holy people in such a manner.

Finally, the prisoners arrived at the court of Yazid. After a wait of one full hour under the scorching sun, the orders came from Yazid to admit the captives into the court. As they entered they saw that the Yazid sat on an elevated gold throne while his courtiers and foreign envoys sat on gilded chairs around him. Yazid was already quite drunk. What a terrible sight the poor prisoners had to witness. They saw that the accursed oppressor had the head of Imam Husain (A) on a tray at his feet and he was rattling a cane against the teeth and lips of the Holy Imam (A). He was boasting, "Ah, aren't these the same lips that received the kisses of Muhammad? How delighted will be my ancestors when they see how I have taken revenge for their defeats in the battles of Badr and Hunayn."

In his drunk state, Yazid could not believe that the people he saw before him were members of the family of the Holy Prophet (S). In a quivering rage he accused Amr ibne Sa'ad of substituting slaves instead of the relatives of Imam Husain (A).

Amr ibne Sa'ad knew that Yazid was more dangerous than normal when he was drunk so he quickly reassured him and began to point out the ladies. He said, "O Commander of the Faithful, your slave has done exactly what you asked. Those are the sisters of Husain, Zainab and Umme Kulthum. The young girls are Sakina and Rukayya, the daughters of Husain. That lady is Rubab, the widow of Husain, while the others are orphans and widows of Husain's friends and relatives. The man before you is Husain's son Ali."

Yazid turned his attention to the people that Amr ibne Sa'ad had identified. He noticed that an old lady was standing in front of one of the lady prisoners, as if shielding her from the gaze of Yazid. He pointed towards the direction of the lady and shouted, "Who is that one sheltering behind the old woman, and why?" Amr ibne Sa'ad replied, "Your

Majesty, she is Zainab, daughter of Ali and Fatima and the old woman standing in front of her is Fizza, and Abyssinian princess, who calls herself the slave of Fatima and Zainab."

Yazid ordered Shimr, who was guarding the prisoners, to throw Fizza aside so he could have a full view of Bibi Zainab (A). Seeing Shimr advance towards her, Fizza turned to the Abyssinian slaves who stood armed behind Yazid as his bodyguards, and said, "O brothers from my native country, will you watch silently while an aged lady from your land is molested in this manner?"

Hearing the words of Fizza, some of the slaves stepped forward and warned Yazid, saying, "Your Majesty, ask Shimr to step back from our lady Fizza. If he does anything to her, blood will flow like water in your court."

Yazid was stunned at this threat and immediately stopped Shimr and assured his bodyguards that he would not harm Fizza. However, he was furious at the fact that he had been humiliated in this manner in front of everyone and he soon wound up the court session, deciding to imprison the captives in the dark dungeons of the fort of Damascus.

Exercise

Answer the following questions:

1. What did Yazid do before he allowed the captives to enter his court?
2. What did Yazid say he had taken revenge for?
3. How did he show his disrespect to the head of Imam Husain (A)?
4. Why did the bodyguards of Yazid respect Fizza?
5. Where did Yazid place the captives when he dismissed them?

CLASS 10 - LESSON 18

THE PEOPLE OF THE CAVE

In their attempts to discredit the Holy Prophet (S), the Quraish of Mecca sent three men to the Jewish scholars in Najran. They were sent to learn some difficult problems from the ancient scriptures of the Jews and bring them back to test the Holy Prophet (S). The Jews gave the Quraish some questions about the Seven Sleepers of the Cave, whose account was known to only a few special scholars. The men returned to Mecca and posed these questions to the Holy Prophet (S) and the whole story was revealed to him in Surae Kahf. The Holy Qur'an says:

Do you not think that the people of the Cave and of the Inscription (Raqeem) were of Our wonderful signs? When the youths sought refuge in the cave they prayed, "Lord grant us mercy and help us to get out of this trouble in a righteous way." We sealed their ears for a number of years. Then We roused them to see which of the party had the correct account of the duration of their sleep. We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance. We strengthened their hearts when they stood up (against the idol-worshippers) and said, "Our Lord is the Lord of the heavens and the earth. We shall never worship anyone other than Him, lest we commit blasphemy.

Surae Kahf, 18 : 9 - 14

Afsoos was a famous city that once flourished on the West Coast of Asia Minor. It was part of the Roman Empire and the king was a kind and just ruler. During his reign, there was peace and prosperity. When he died, there was a division amongst the people as to who should rule. While they had no leader, Dacius, a neighbouring king, invaded their land and annexed it to his kingdom. He ruled them from 249 A.D. to 251 A.D. Dacius was a heathen and a violent persecutor of the faithful Christians who lived at the time.

Six (or seven) young men stood up for their beliefs and had to leave the town to escape the cruel king. On their way, they met a shepherd who gave them some water to drink.

When they told him about their intention of finding a secluded place to worship Allah in peace, he joined them with his dog, Qitmir.

The shepherd led them to a fertile valley, through which they came upon a mountain and entered a cave called Kahf. Meanwhile, Dacius followed the fugitives, determined to make an example of them. When they heard the sounds of pursuit get closer, the men prayed to Allah to rescue them from the merciless king.

Soon afterwards the young men were overcome with a deep sleep and the dog sat outside the cave. The king reached the spot and sent in his minister to bring the men out. The minister was a faithful believer in Prophet Isa (A). When he saw the young men sleeping, he came out and reported that they had all died of fear. This news pleased the

king, who ordered that the cave be shut. A stone tablet, with the name of the men and the date of the event inscribed on it, was put at the entrance of the cave.

This is why these people have been referred to as those of the Cave and the Inscription in the Holy Qur'an, which says:

They will say, "They were three, the fourth of them was their dog", and (others) say, "Five, the sixth of them was their dog", guessing about the unknown; and (others) say, "Seven and the eighth of them was their dog." Say (O Muhammad), "My Lord knows best their number..."
Surae Kahf, 18 : 22(Part)

Allah caused the young men to sleep for about 180 years before they woke up. When they consulted one another it seemed to them that they had slept for a day or even less. They were all starving so they decided that one of them would go into town and secretly purchase some food and bring it back. They prayed to Allah to first open the entrance to the cave. This prayer was granted and they emerged from the cave. The sight that greeted them amazed them. The entire landscape had changed. Little did they know that Dacius was long dead and this was the time of the reign of the kind Christian king Theodosius I, who ruled from 408 A.D. to 450 A.D.

The man who went to the town to get food saw that everything was different. The houses did not look right and people were dressed in strange clothes. He looked about in amazement, wondering if he was dreaming. At length, he approached a baker and asked for some bread. The baker was surprised to see the oddly dressed young man who spoke an ancient dialect and was offering him outdated money.

He asked him whether he had discovered the coins in some treasure. The young man replied, "No, this is the money I made after selling my dates the day before yesterday."

The baker did not believe this tale and took the man to the king. When the young man told his story, the king informed him that Dacius was long dead and he then asked to be shown the cave and its inhabitants. Just before they reached the mountain, the young men told the king and his courtiers, "Let me inform my comrades of the situation so that they are not alarmed by your presence."

When he entered the cave and told the rest about his experiences, they were worried that it might be a trick and that they would be arrested. Therefore, they prayed to Allah to restore them to their original condition. Their prayer was granted and they were again overcome with a deep sleep.

After a while the king approached the cave and found the men and their dog asleep. The sight made him believe their story and he decided to build a mosque at the spot in respect of the miracle that had occurred at this place. The Holy Qur'an says:

And they stayed in the Cave three hundred years and add nine (more). Surae Kahf, 18 : 25

Exercise

Answer the following questions:

1. Who asked the Holy Prophet (S) about the people of the cave?
2. How many were they altogether?
3. What was their dog's name?
4. Why did the men ask to be put to sleep again?
5. How long did they stay in the cave?

CLASS 10 - LESSON 19

THE PEOPLE OF RAS

The people of Ras lived between Azarbaijan and Armenia on the bank of the river Ras during the time just after Prophet Sulayman (A). They lived in twelve towns situated along the river. The largest of these towns was Isfandar where the king, Tarqooz, lived. Tarqooz was a descendant of the cruel king Namrud who had ruled at the time of Prophet Ibrahim (A).

The people of Ras worshipped the "Sanobar". This was a huge pine tree that had been originally planted at Isfandar by Yafas, son of Prophet Nuh (A), after the great flood. There was a spring at the foot of the pine tree and nobody was allowed to drink from it because it was considered to be the life blood of the god.

The people of Ras cultivated the lands around the river and Allah blessed them with a pleasant climate and a life of comfort. In spite of this, they were unmindful of His favours and thoughtlessly turned to the pine tree for their needs. Twigs from the great tree would be taken to homes and also worshipped. During the days of festival, animal flesh would be burnt and offered to the tree as sacrifices.

To educate and guide these ignorant people, Allah sent to them His Prophet. Although the name of the Prophet is not mentioned in history, we do know that he was from the descendants of Yahuda, son of Prophet Ya'qub (A).

The Prophet tried to bring the people to their senses by pointing out the error of their ways. He taught them about the blessings and bounties of Allah and warned them not to worship anything besides Him. However, in spite of his continuous efforts, the people turned a deaf ear to the Prophet's words and carried on worshipping their pine tree.

On the day of their festival the Prophet sadly watched the people prepare for the ceremonies. As he observed the dedication and enthusiasm with which they were preparing to glorify their tree, he invoked Allah to dry up the tree so that the people may realise the absurdity of their worship.

The prayer was granted by Allah and the shocked people watched their pine tree wither and begin to die before their eyes. However, instead of learning a lesson, they decided that their god was annoyed at the interference of the Prophet and resolved to sacrifice him to appease their god.

The people of Ras seized the Prophet and threw him into a large pit. Thereafter, they covered the pit and thus buried him alive. For some time the cries of the Prophet were heard but then there was quiet as his soul departed this world. The people turned to their tree to see if it had recovered. Instead, they noticed the signs of Divine Punishment.

Suddenly, the Wrath of Allah broke over the whole tribe. A red blast of wind swept through them and destroyed the entire population.

All that was left at the end was a black cloud which hung over the entire region, plunging it into darkness. Thus, the people of Ras faded into obscurity, providing posterity with a valuable lesson.

The Holy Qur'an mentions them in the following verses:

And the (tribes of) Aad and Thamud and the inhabitants of Ras, and generations between them in a great number. And to each of them We gave examples (lessons, warnings) and We destroyed every one (of them) with an utter extermination.
Surae Furqan, 25 : 38,39

...The people of Nuh and the dwellers of Ras, Thamud, Aad, Fir'aun and the brethren of Lut and the dwellers of the Forest and the people of Thubba' had all rejected the Prophets. Thus My promise (of their doom) was proved true.
Surae Qaaf, 50 : 12 - 14

Exercise

Answer the following questions:

1. What did the people of Ras worship?
2. What would they do at festival times?
3. What did the Prophet (A) ask Allah to do to their object of worship?
4. What did they do to the Prophet (A)?
5. What was their punishment?

CLASS 10 - LESSON 20

THE PEOPLE OF SABT

Prophet Musa (A) had taught the Bani Israa'il (Jews) to designate one particular day for the worship of Allah. On that day they were to abandon all their business or leisure activities. Originally, the day of Friday was specified, but at the request of the Bani Israa'il, it was changed to Saturday. This day, the Sabbath became a holiday for the Jews and on Saturdays Prophet Musa (A) used to address a special congregation and preach to the people. For many years after Prophet Musa (A), the Sabbath was faithfully observed as a religious day. However, in the time of Prophet Dawood (A), one group of the Bani Israa'il, who lived at the seaport of Ela, broke the Divine rule. The people of Ela were mainly fishermen and fished the seas everyday except Saturday. Allah tested their faith by making the fish become very easy to catch on Saturdays. The Holy Qur'an says:

And (O Muhammad) ask them about the (people of the) town which was beside the sea; when they exceeded (the limits) in the Sabbath when their fish came to them on the day of their Sabbath, appearing on the surface of the water; and on the day they did not observe the Sabbath, they (the fish) did not come unto them. Thus did We try them, for they were transgressing. And when a part of them said, "Why do you preach to those whom Allah would destroy or punish by a severe torment?" They replied, "To be free from blame before your Lord, so that perhaps they may become pious." -
Surae A'raf, 7: 163,164

The fishermen were tempted by the easy catches to be made on Saturday and they thought of a plan to get around the Divine restriction. They decided to dig trenches and canals to divert the fish. On Saturdays, the canals were opened and the fish would swim into them in large numbers. At night, before the fish could return back to the sea, the canals were blocked. Then on Sundays the fishermen would easily catch all the trapped fish.

The wise and pious people of the tribe advised these greedy fishermen not to violate the command of Allah. They considered it their duty to guide those who were in error, because otherwise they would also be to blame for the consequences. However, the fishermen continued disobeying the Divine commandment and even boasted about their cleverness.

Finally, the punishment of Allah came down and their faces were transformed into those of animals. After three days and nights all the sinners were destroyed. The Holy Qur'an says:

[And indeed you know of those amongst you who transgressed on the Sabbath, so We said unto them, "Become apes, despised and spurned!" And We made it a lesson for (those of) their own times and those (of their posterity) who came after them and a guidance for those who guard against evil. Surae Baqarah, 2 : 65,66

Exercise

Answer the following questions:

1. What is the Sabbath?
2. What had the fisherman been told not to do on Saturday?
3. How did they get around this command?
4. Who tried to guide them?
5. What was their punishment?

CLASS 10 - LESSON 21

PROJECT

To be handed in after the holidays

Both parts should be attempted.

Part 1.

Refer to Surae Yusuf in the Holy Qur'an and write down 10 Ayats not mentioned in the text of your notes on Prophet Yusuf (A). Under each verse write a bit extra about the event that the verse refers to, using your knowledge from the notes and lectures. Your essay should be at least one side of A4 paper.

Part 2.

Draw one of these two scenes as you imagine it. The best drawings will be put on the notice board at the mosque.

1. Draw the scene of Prophet Yusuf (A) dining with his brothers when they came to Egypt for the first time.
2. Draw the scene of the family of Prophet Yusuf (A) when they all came to him in his court in Egypt.

Remember, you only have to draw one of the two pictures. Do not draw details of the face of Prophet Ya'qub (A) or Prophet Yusuf (A).

APPENDIX I

THE MARTYRS OF KARBALA

The Companions of Imam Husain (A)

Hereunder are recorded brief details of the companions of Imam Husain (A), who sacrificed their lives in the cause of Islam on the Day of Ashura in Karbala.

1. Abdullah bin Umayr al-Kalbi.

He was a companion of Imam Ali (A) and a brave and noble resident of Kufa. After the death of Muslim bin Aqeel, Abdullah learnt that troops were being sent to Karbala to fight Imam Husain (A). He decided to fight on the side of Truth and, accompanied by his wife, he went to join Imam Husain (A).

Abdullah was the first of Imam Husain's (A) companions to go to the battlefield on the day of Ashura. In response to the challenge of Yasaar and Saalim, two servants of Ubaidullah ibne Ziyad, this brave soldier went forward. He killed them both, but not before Saalim cut off the fingers of his left hand. Seeing her husband fighting against two men, his wife Umme Wahab rushed into the battlefield. However, she came back at the command of Imam Husain (A), who told her that women were not required to fight. Although he returned to the camp, Abdullah went back to the battle later and killed two soldiers of the enemy. He was then attacked by Thuybath al-Hadhrami and Bukayr bin Hayy and killed, being the second supporter of Imam Husain (A) to be martyred. Hearing about his death, his wife came to his body and started removing the dust and blood from his face, saying, "Accept my congratulations on winning paradise." However, the cruel Shimr saw her and got this defenceless lady put to death. She was the only lady to die on the day of Ashura.

2. Hur bin Yazid ar-Riyaahi.

He was one of the nobles of Kufa, and was a respected officer in the army of Ubaidullah ibne Ziyad. He had been ordered to keep Imam Husain (A) away from Kufa, and it was Hur who had diverted Imam (A) to Karbala.

Hur had never expected that the situation in Karbala would become so serious. He had thought that the people might listen to the message of Imam Husain (A) and had not thought that they would harm him. On the night of Ashura he approached Amr ibne Sa'ad, the commander-in-chief of the forces, and asked him if the battle would definitely go ahead. Amr replied that the governor of Kufa, Ubaidullah, would not listen to any reason and was keen to kill Imam Husain (A).

That night Hur paced in his tent, hearing the sounds of worship from the camp of Imam Husain (A). He was unable to sleep because he realised that by taking part in the killing of Imam Husain (A), he would commit a crime that would surely earn him Hell.

On the morning of Ashura, he waited for the armies to gather. Muhajir bin Aws saw him trembling with emotion and asked, "What is the matter with you, I have never seen you act like this before. If I was asked who is the bravest warrior from the Kufans, I would certainly mention you."

Hur replied, "I see myself between Hell and Heaven. By God, I will not choose anything but Heaven, even if I am cut to pieces and burnt." Saying this, he turned his horse and galloped to the side of Imam Husain's (A) camp.

Hur approached Imam Husain (A) and begged his forgiveness. Such was Imam Husain's (A) character that he said, "I forgive you and God will also forgive you." Hur asked to be allowed to sacrifice himself first since it was he who had first resisted him.

Getting permission, Hur advanced to the battlefield and addressed the enemy saying, "O people of Kufa, may your mothers be deprived of you! You summoned this man to come to you and then handed him over to his enemies. You have prevented him from obtaining water while non-Muslims and animals may drink freely from the river, how wickedly you have treated the offspring left by Muhammad (S)." Hur then attacked the enemy vigorously and his expert swordsmanship had the enemy disorganised.

When Hur had left the army of Amr ibne Sa'ad, a soldier called Yazid bin Sufyan al-Tamimi had remarked that if he had seen Hur deserting, he would have despatched him with a single thrust of his spear. Seeing Hur fighting now, an officer reminded Yazid of his words, so he came and challenged Hur to fight.

Hur killed him immediately and this caused such awe amongst the enemies that none dared to come forward to fight him. Hur then returned to the camp. Later during the day, Hur returned to the battlefield, fighting alongside Zuhayr ibn al-Qayn. This time the infantry succeeded in isolating and surrounding him. They showered him with arrows and killed his horse. Hur dismounted and attacked them on foot. However, there were too many against him and he was struck a terrible blow on the head. Ayyub bin Musarrih and another Kufan horseman shared in finally killing him. When Imam Husain (A) saw the body of Hur he wiped the dust and blood from his face and said, "O Hur, you are Hur (a free man) in this world and the hereafter." Thus Hur secured everlasting peace for himself by realising in time his duty to Imam Husain (A).

3. Muslim bin 'Awsaja al-Asadi.

Muslim was a distinguished supporter of Imam Husain (A) and had even seen the Holy Prophet (S). He was a reliable source of traditions and used to pray the midnight prayers regularly. He was an expert horseman who had fought well in previous wars. He was well known and respected throughout Arabia. At the time of his martyrdom he was a very old man.

After suffering a series of defeats in single combat, the enemies were disheartened. Amr bin Hajjaj warned his men not to engage in single fights because they were facing

expert horsemen who were fighting for their lives. He therefore attacked Imam Husain's (A) forces with the entire right wing of the army under him. This assault was met with such resistance by the small band of Imam Husain (A), that it had to be withdrawn. However, it left Muslim rolling on the ground in his own blood. His last request to Habib ibne Mazahir was to take care of Imam Husain (A). Thus died the first martyr on the day of Ashura. He was killed by Abdullah ad-Dhubabi and Abdullah Khashkara al-Bai Ali.

4. Burayr bin Hudhayr al-Hamadani.

Burayr came from Kufa and was an old and devout companion of Imam Ali (A). He knew the Holy Qur'an by heart and used to teach it in the mosque of Kufa. On the day of Ashura he was quite light-hearted despite knowing that he could not survive the day. He remarked that he could not wait for swords to strike at him because he knew that his reward would be everlasting bliss.

When Yazid bin Ma'qil came forward from the army of Amr ibne Sa'ad, he called for Burayr by name to come and fight him. The two men had often argued in Kufa about the religious merits of the stands taken by Imam Ali (A) and Muawiya. In Karbala, Yazid raised the question again and they both prayed to Allah to grant victory to the one who was right. When they began to fight, Yazid struck and injured Burayr slightly, but Burayr dealt him a blow that cut through Yazid's iron helmet and penetrated his head, killing him. As Burayr retrieved his sword, he was attacked by Radhi ibne Munqidh. Throwing him to the ground, Burayr sprang to kill him but Radhi shouted for help. Ka'b bin Jaabir came to his aid and attacked Burayr. Although he was warned by a man from his own side not to kill Burayr because he used to teach others how to memorise the Holy Qur'an, Ka'b killed Burayr.

5. Munhij bin Sahm.

He was the son of a slave girl of Imam Husain (A) whose name was Husainiyyah. She married Sahm and was in the service of Imam Ali bin Husain (A), whom she had accompanied with her son to Karbala. Munhij was killed at the very start of the battle.

6. Amr bin Khalid.

He was from the nobles of Kufa and was sincerely devoted to the Holy Prophet's (S) family. He had originally supported Muslim bin Aqeel in Kufa, but when Muslim was arrested, he went into hiding. Later he heard that Imam Husain (A) had reached Hajir on his way to Kufa, so he left with his slave Sa'd, Mujammi' bin Abdullah, his son A'idh and Jaabir bin Harith al-Salmani and joined Imam Husain (A) at Uzaybul Hajanaat.

On the day of Ashura, Amr and his four companions attacked the enemy soldiers together. The enemy surrounded them and separated them from the rest of Imam Husain's (A) men. Imam Husain (A) sent Abbas (A) to rescue and help them. Single-handedly, Abbas (A) drove away the enemy and guided the group out of danger.

However, as soon as they saw the enemy pursuing them, the brave men rushed back towards them attacking with all their strength, till every one of them lay dead.

7. Sa'd.

He was the slave of Amr bin Khalid, and was martyred as stated above.

8. Mujammi' bin Abdullah.

He was born at the time of the Holy Prophet (S) and was a companion of Imam Ali (A), on whose side he had fought at Siffin. He informed Imam Husain (A) that the leading men of Kufa had been bribed and although the hearts of the common men were inclined to him, they would raise their swords against him in war due to their weak faith. He was martyred as stated above.

9. A'idh bin Mujammi'.

He was martyred alongside his father as already stated.

10. Jaabir bin Harith al-Salmani.

He was a leading Shia in Kufa and was born during the life time of the Holy Prophet (S). He had fought on the side of Imam Ali (A) at Siffin and had taken the oath of allegiance to Imam Husain (A) at the hands of Muslim bin Aqeel. Although he had helped Muslim in his fight, he was forced to conceal himself. He later reached Karbala and was martyred as stated above.

11. Jundub bin Hujr al-Kindi.

He was a distinguished Shia in Kufa and a companion of Imam Ali (A). In the battle of Siffin, he had commanded two regiments. He joined the group of Imam Husain (A) before Hur intercepted them and travelled with him to Karbala. He died in the early stages of the battle.

12. Yazid bin Ziyad bin Muhaasir al-Kindi.

He was a brave warrior from the Shia of Kufa. He joined Imam Husain (A) before the arrival of Hur and remained with him throughout the rest of his journey. He was an expert archer, and on the day of Ashura he shot 100 arrows, only five of which missed their target. When he ran out of arrows, he entered the battlefield where he was killed in the early part of the fighting.

The first general attack

During the first part of the battle the army of Amr ibne Sa'ad were forced to fall back wherever they attacked. The small army of Imam Husain (A), worn out by three days of

thirst, not only managed to make effective inroads into the enemy ranks but also caused confusion amongst the cavalry. Finally the Kufans decided that Husain bin Tamim would advance with his men for a general attack supported by 500 archers.

The companions of Imam Husain (A) met this attack bravely. This great assault, which saw fierce fighting, is called the first general attack and occurred about an hour before noon. Although the supporters of Imam Husain (A) managed to throw back the enemy, they suffered heavy losses. 50 men out of their small number were killed, as were all their horses.

The exact order in which these martyrs met their death is not certain but their names have been given separately or in groups, and are as below.

13. Harith bin Banhaan.

14. Shabib bin Abdullah al-Nahshali.

15. Qarib bin Abdullah.

16. Nasr bin Nayzar.

These four men had accompanied Imam Husain (A) from Madina. Harith had served Imam Ali (A), then Imam Hasan (A) and had kept Imam Husain (A) company on his journey. Shabab had fought on the side of Imam Ali (A) in the battles of Jamal, Siffin and Nahrawan. Qarib's mother, Faakiha, served a wife of Imam Husain (A). Nasr had spent his youth in the company of Imam Ali (A) and had later remained loyal to his sons.

17. Janaada bin Ka'b al-Ansari.

18. Abdar Rahman bin Abd Rabb al- Ansari.

These two men had joined Imam Husain (A) at Makka.

19. Jabir bin Hajjaj al-Taymi.

20. Jabla bin Ali al-Shaybaani.

21. Hubaab bin Amir bin Ka'b al-Taymi.

22. Zarghama bin Maalik al-Taghlabi.

These men had supported Muslim in Kufa, but when Ubaidullah ibne Ziyad managed to turn the people away from him, they went into hiding. They later joined Imam Husain (A) in Karbala.

23. Harith bin Imru' al-Qays bin 'Abis al-Kindi.

- 24. Juwayn bin Malik bin Qays al-Taymi.**
- 25. Halas bin Amr al-Azdi.**
- 26. his brother Nu'man.**
- 27. Zuhayr bin Salim bin Amr al-Azdi.**
- 28. Mas'ud bin Hajjaj al-Taymi.**
- 29. Abd ar-Rahman bin Mas'ud.**
- 30. Abdullah bin Bishr al-Khath'ami.**
- 31. Amr bin Zabi'a bin Qays al-Taymi.**
- 32. Qasim bin Habib bin Abi Bishr al-Azdi.**

These men reached Karbala with the army of Amr ibne Sa'ad. Abd ar-Rahman bin Mas'ud and Mas'ud bin Hajjaj went to Imam Husain (A) on the 7th of Muharram to pay their respects and never returned back to their army. The first five men joined Imam Husain (A) when all offers of peace made by him were rejected and war became unavoidable. The last three also went to him at unspecified points of time.

- 33. Yazid bin Nubayt.**
- 34. his son Abdullah.**
- 35. his other son Ubaidullah.**
- 36. Adham bin Umayyah.**
- 37. Sayf bin Maalik al-Abdi.**
- 38. 'Aamir bin Muslim al-Abdi al-Basri.**
- 39. Saalim, the slave of 'Aamir bin Muslim.**

These men were from the Shia of Basra. When news arrived that Imam Husain (A) intended to depart for Kufa and that all the roads to that city had been sealed by soldiers, they decided to go to his help. They met Imam Husain (A) at Abtah within the boundaries of Makka, and accompanied him to Karbala.

- 40. Salim.**

He was a faithful slave of Imam Hasan (A) who was also martyred in the general assault.

41. Abd bin Muhajir al-Juhani.

42. 'Uqba bin Salaat al-Juhani.

43. Mujammi' bin Ziyaas bin Amr al-Juhani.

44. Qasit bin Zuhayr bin Harith al-Taghlabi.

45. Muqsit, the brother of Qasit.

46. Kardoos, also brother of Qasit.

These six men joined Imam Husain (A) in Karbala and were martyred in the main attack. The three brothers Qasit, Muqsit and Kardoos were the companions of Imam Ali (A). Later they kept the company of Imam Hasan (A) till he left for Madina. Thereafter these brothers took up residence in Kufa, from where they came to Karbala.

47. Umayya bin Sa'd bin Zayd al-Taa'i.

He was a veteran who had fought in Siffin on the side of Imam Ali (A). He reached Karbala when Imam Husain (A) was holding peace talks with Amr ibne Sa'ad.

48. Zaahir bin Amr al-Kindi.

He was a companion of the Holy Prophet (S) and had taken part in the battle of Khayber. He was well known for his bravery and was devoted to the family of the Holy Prophet (S). He performed the Haj in 60 A.H. and then met Imam Husain (A) and accompanied him to Karbala.

49. Suwaar bin Abi 'Umayr an-Nahmi.

He was a narrator of traditions who reached Karbala after Imam Husain (A). On the day of Ashura he took part in the battle and was wounded but did not die. He was arrested and taken to Amr ibne Sa'ad who wanted to put him to death. The soldiers from his tribe resisted this and took him away. However, he died of his wounds six months later.

50. Shabib bin AbdAlláh.

He was a slave of Harith bin Sari' al-Hamadani. He came from Kufa and was a companion of the Holy Prophet (S). He knew the Holy Qur'án by heart. He had taken part in the battles of Jamal, Siffin and Nahrawan with Imam Ali (A). He came with Sayf and Maalik, the sons of his master.

51. Abd ar-Rahman bin Abdallah bin Kadan al-Arhabi.

He managed to leave Kufa after the assassination of Muslim bin Aqeel and joined Imam Husain (A) in Karbala.

52. 'Ammar bin Abi Salama al-Dulaani.

He had fought on the side of Imam Ali (A) in the battles of Jamal, Siffin and Nahrawan.

53. 'Ammar bin Hasan al-Taa'i.

He was a distinguished Shia whose father had been killed in the battle of Siffin fighting on the side of Imam Ali (A). He accompanied Imam Husain (A) from Makka to Karbala.

54. Kinaana bin 'Atiq al Taghlabi.

He lived in Kufa and was noted for his bravery. He knew the Holy Qur'an by heart. He joined Imam Husain (A) in Karbala.

55. Muslim bin Qasir al-Azdi.

He was crippled while fighting in the battle of Jamal. He went from Kufa to help Imam Husain (A).

56. Na'im bin 'Ajlan al-Ansari.

He was a companion of Imam Ali (A). When Imam Husain (A) reached Iraq, Na'im managed to join him at Karbala from Kufa.

57. Habsha bin Qays al-Nahmi.

His grandfather had been a companion of the Holy Prophet (S) and he himself was a narrator of traditions.

58. Hajjaaj bin Zayd al-Taymi.

He lived in Basra. When Imam Husain (A) had left Makka he had sent letters to the leading men in Basra. Mas'ud bin Amr al-Azdi wrote a letter of reply and entrusted it to Hajjaaj. The messenger delivered the letter and also sacrificed himself.

59. Habaab bin Harith.

60. Hanzala bin 'Mar al-Shaybaani.

61. Zuhayr bin Busr al-Khath'ami.

62. 'Imran bin Ka'b al-Ashja'i.

63. Maani' bin Ziyaad.

No details of these martyrs are available.

Encouraged by the loss of men in Imam Husain's (A.S) army, Amr ibne Sa'ad decided to launch an attack on the camp of Imam Husain (A). He tried to get round the back of the camp so that he could surround Imam Husain's (A) men. In this he failed because Zuhayr bin Qayn and 10 others repelled the enemy attack and caused much bloodshed. In this offensive, two of Imam Husain's (A) men lost their lives. They were:

64. Bakr bin Hayy al-Taymi.

He had joined Imam Husain (A) after having come to Karbala as part of Yazid's army.

65. Amr bin Janaada bin Ka'b as-Khazraji.

He was a young boy, hardly 10 years of age, whose father had already been martyred in the first general attack. Although Imam Husain (A) did not initially allow him to fight, he insisted that his mother had ordered him to fight and was then permitted to go to the battlefield.

The offensive at the time of noon prayers

When the time of noon prayers approached, Imam Husain (A) sent a request to the enemy for fighting to stop for the duration of the prayers. However, Husain bin Tamim emerged from the enemy ranks and said, "Your prayers will not be accepted." This reply enraged Habib ibne Mazahir and a there was combat between the two. Habib knocked down Husain but the latter was saved by his men. At this time two men were martyred.

66. Habib ibne Mazahir.

He was amongst the select disciples of Imam Ali (A) and a personal childhood friend of Imam Husain (A). He had taken a leading role in inviting Imam Husain (A) to Kufa and came to Karbala after he received Imam's (A) letter asking for his help.

Habib was the commander of the left wing of the army and he fought with great valour. After having killed a number of the enemy, he was knocked off his horse by a soldier with a spear. His once defeated adversary, Husain bin Tamim, returned and killed him with a blow to the head.

67. Abu Thumaama al-Sa'idi.

He was an ace horseman and had fought at the side of Imam Ali (A) in every war. He had actively supported Muslim bin Aqeel in Kufa. On the day of Ashura he had expressed his desire to pray behind Imam Husain (A) one last time.

Imam Husain (A) had blessed him for remembering the prayers at such a dangerous time and had said that, on the Day of Judgement, Abu Thumaama would be in the special group of those who were mindful of their prayers. Abu Thumaama was killed in the fight that broke out when he requested the enemy to give them time to pray.

The Zuhr (Noon) Prayers

Since fighting had not been suspended, Imam Husain (A) and his followers prayed the specially shortened form of the daily prayer called Salaatul Khawf. While he led the prayer, Imam Husain (A) was shielded from the enemy arrows by Sa'id bin Abdallah al-Hanafi and Zuhayr bin Qayn.

68. Sa'id bin Abdallah al-Hanafi.

He was a prominent Shia from Kufa and was known for his bravery and devotion to prayers. On the day of Ashura he stood in front of Imam Husain (A) and his men while they prayed. Just as the prayers finished, he fell down dead with 13 arrows in his body.

69. Zuhayr bin Qayn bin Qays al-Bajali.

He was an experienced warrior who had originally disagreed with the views of Imam Ali (A) regarding the revenge of the murder of Uthman, the third Caliph. But on his way back from Haj, he met Imam Husain (A) at Zarud and their discussion made him convert completely to the cause of Imam Husain (A). He commanded the right wing of the army and fought bravely in the initial stages of the battle. At the time of prayers he also stood as guard and was grievously wounded by arrows. When he saw that the enemy had reached dangerously close, he made his final charge and fell fighting.

70. Salman bin Muzarib bin Qays al-Bajali.

He was a cousin of Zuhayr and was martyred in the afternoon.

71. Amr bin Quraaza bin Ka'b al-Ansari.

He was a Kufan used by Imam Husain (A) as a go-between in his peace talks with Amr ibne Sa'ad. He was also martyred after he used his body to shield the praying soldiers.

72. Naafi bin Hilaal al-Jamali.

He was the chief of his tribe and knew the Holy Qur'an by heart. He had fought at the side of Imam Ali (A) in the battles of Jamal, Siffin and Nahrawan. When the enemy had stopped access to the river, he went with Abbas (A) and 20 others to take water by

force. They pushed back the guards on the river and succeeded in bringing water back to the camp. Naafi was an expert bowman and in the afternoon of Ashura he killed 12 men with his arrows and wounded many others. He was captured by the enemy and both his arms were broken. Finally Shimr killed him.

73. Shawdhab bin Abdallah.

He was a slave of 'Abis bin Abi Shabib and had come with his master to Karbala.

74. 'Abis bin Abi Shabib al-Shakri.

He was amongst the leaders of the Shia of Kufa. In the battlefield, 'Abis caused havoc in the enemy ranks before a large number of soldiers surrounded him and killed him.

75. Abdallah, and 76. Abd ar-Rahman bin 'Urwa.

These two brothers reached Karbala together and were martyred in the afternoon of Ashura.

77. Hanzala bin Asad al-Shaybaani.

He knew the Holy Qur'an by heart. In the afternoon of Ashura he entered the battlefield and severely admonished the enemy, telling them to be afraid of Allah's Wrath.

78. Saif bin Harith bin Saari.

79. Malik bin Abd bin Aari bin Jaabir al-Hamadani.

These two men were cousins who had joined Imam Husain (A) in Karbala while peace negotiations were in progress.

80. Jawn bin Huwai.

He was a slave of Abu Zar. After he was martyred, his body gave off a beautiful fragrance.

81. A Turkish slave.

He knew the Holy Qur'an by heart. He killed many soldiers before he was wounded. Imam Husain (A) put his arms around the neck of the dying man, who opened his eyes once, smiled and then died.

82. Qa'nab bin Amr al-Numari.

He was from Basra and was martyred in the afternoon of Ashura.

93. Raafi' bin Abdallah.

He was a slave of Muslim bin Qasir.

84. Anas bin Harith al-Asadi.

He was a Companion of the Holy Prophet (S) and had heard him foretell the events of Karbala. He had prayed that he could be martyred at the side of Imam Husain (A).

85. Hajjaj bin Masruq al-Ju'fi.

He was a respected Shia from Kufa and used to give the Adhaan for the prayers led by Imam Husain (A) after he joined him in Makka. He fought and killed many enemy soldiers before he was martyred.

86. Ziyad bin 'Aarib al-Hamdaani.

He was a pious and brave man and put up a spirited fight before he was martyred.

87. Salim bin Amr bin Abdallah.

He was a slave who had been arrested in Kufa for helping Muslim bin Aqeel. He later managed to reach Karbala.

88. Sa'ad bin al-Harith.

He was a slave of Imam Ali (A) who had accompanied Imam Husain (A) right from Madina to Karbala, where he was martyred.

89. Umar bin Jundab al-Hadrami.

He was one of the Shia of Kufa who had been a companion of Imam Ali (A). He came to Karbala after Muslim bin Aqeel had been killed in Kufa.

90. Yazid bin Mughfil al-Ju'fi.

He had been a companion of Imam Ali (A) and a commander in his army. He was martyred in the afternoon on Ashura.

91. Bishr bin Amr al-Hadrami al-Kindi.

He was a Kufan who was martyred in the afternoon of Ashura.

92. Suwayd bin Abi al-Mata' al-Khath'ami.

He was an old warrior who was so badly injured on the battlefield that he was given up for dead. However when he heard that Imam Husain (A) had been martyred, he raised himself with uncontrollable emotion and tried to attack the enemy with a big knife. He was then martyred.

The Family of Imam Husain (A)

The companions of Imam Husain (A) had not let a single member of the Bani Hashim come to the battlefield while they lived. Imam Husain (A) had allowed them to sacrifice their lives first because he knew that those who remained alive longer would have to endure more thirst and greater mental agony as they watched their friends die, and he wanted to spare his companions from that additional suffering. When the companions of Imam Husain (A) had all been martyred, it was the turn of his family to sacrifice themselves for his mission. Hereunder we record brief details of the martyrs from Bani Hashim, who were all from the descendants of Abu Talib.

1. Ali Akbar bin Husain bin Ali (A).

He was the son of Imam Husain (A) and the first martyr from the Bani Hashim. His mother was Laila binte Abu Murra. Although she had died by the time the tragedy of Karbala took place, she was actually the first cousin of Yazid.

Ali Akbar was only 19 years old on the day of Ashura. He was a handsome and graceful youth and especially dear to Imam Husain (A) because he bore a great resemblance to the Holy Prophet (S) in his features and voice. Ali Akbar knew of his father's attachment to him and, when he approached him for permission to go to the battlefield, he was worried that his father would refuse. However, Imam Husain (A) turned to his son and said, "O son, if my grandfather, the Holy Prophet (S) would be here today, I would be the first to go out to fight." Ali Akbar understood immediately that his father was encouraging him to go and he eagerly began his preparations to fight the enemy. Imam Husain (A) gently retrained him and told him to first visit Bibi Zainab (A), and seek her blessings also. She had lovingly brought up Ali Akbar since his mother had died and he was very dear to her.

After bidding the womenfolk his farewell, Ali Akbar proceeded to the battlefield. Watching him go, Imam Husain (A) raised his hands and said, "O Lord, be my witness of the cruel oppression of these men towards whom I am sending that handsome youth who most of all resembles Your Prophet in looks and nature. When we longed to see Your Prophet, we used to look at his face." This brief prayer gives us an indication of the anguish of Imam Husain (A) at the parting of his beloved son. Ali Akbar entered the battlefield and attacked the enemy reciting his war poem: "I am Ali, son of Husain and grandson of Ali. By the Lord of Ka'ba, we have the best claim to succeed His Prophet. By God! the progeny of one of illegitimate birth cannot decide matters about us. I will strike you with the blow of a Hashimi, a Quraishi!"

He then attacked the army of Yazid, reciting these words repeatedly and the Kufans could not match him in single combat. Having killed many of the enemy Ali Akbar then returned to see his father one last time.

He said, "O Father, my armour weighs heavily on me and thirst is killing me. If I had a drop of water I could make the enemy retreat to the walls of Kufa!"

Perhaps Ali Akbar remembered his childhood days when his father had once plucked a fruit from the walls of the mosque of Madina and fed it to him. But this was a day of tests and Imam Husain (A) would not use his miraculous powers. He responded by asking his son to place his tongue onto his own and perhaps find some moisture. Ali Akbar obeyed but immediately withdrew his tongue saying, "O Father, your tongue is drier than mine!" He then returned to the battlefield and resumed his attack on the enemy. At last, Murra bin Munqidh managed to stop him by plunging a lance deep into the chest of Ali Akbar. As he fell, the enemies surrounded him, cutting him with their swords. Ali Akbar managed to send one last Salaam to his father. Imam Husain (A) saw the plight of his son, and stumbled towards him. At the body of his brave son, he wept "My son, my son, there will only be dust on the world after you."

2. Abdallah bin Muslim bin Aqeel.

The news of the death of Ali Akbar caused great lamentation in the camp of Imam Husain (A). Some young boys, including Abdallah, rushed out in sorrow. This gave a chance to an enemy, Amr bin Subayh, to shoot arrows at them. Abdallah put up his hand to guard his brow but the arrow struck his hand and pinned it to his head. A heartless enemy then came and thrust a spear into the young boy's heart and killed him.

3. Muhammad bin Muslim bin Aqeel.

4. Ja'far bin Aqeel.

5. Abdar Rahman bin Aqeel.

6. Ja'far bin Muhammad bin Aqeel.

7. Muhammad bin Abi Sa'id bin Aqeel.

After the death of Abdallah, these men from the progeny of Aqeel bin Abu Talib made a grouped attack on the enemy. Imam Husain (A) called out to them, "O sons of my uncle, go and triumph over death!" The men went out and bravely attacked the enemy who preferred not to fight them in combat but resorted to cutting each of them down with their expert archers.

8. Muhammad bin Abdallah bin Ja'far.

9. Awn bin Abdallah bin Ja'far.

These two young brothers were the sons of Abdallah, the cousin of Imam Husain (A) and the husband of Bibi Zainab (A). Muhammad's mother was Khawsa while Awn's mother was Bibi Zainab (A). She had prepared her two sons and instructed them to sacrifice themselves for her brother Imam Husain (A). The two boys entered the battlefield together and managed to penetrate deep into the ranks of the enemy. They were finally brought down by arrows. Abdallah bin Qutba al-Ta'i killed Awn and Amir bin Nashhal al-Tamimi killed Muhammad.

10. Qasim bin Hasan bin Ali (A).

Qasim was the son of Imam Hasan (A) and only 13 years old when he came to Karbala. His mother was Umme Farwa. He was very keen to sacrifice himself for the cause of Islam and once when Imam Husain (A) asked him what he thought of death, he remarked that to him death was sweeter than honey.

On the day of Ashura when Qasim came to ask for permission to fight, Imam Husain (A) embraced him and wept for a long time. Then he told the disappointed youth that he could not allow him to go because he was the last sign of Imam Hasan (A). Qasim returned to his mother, dejected beyond words.

Umme Farwa urged him to ask for his uncle's permission again, saying, "When your father was close to his death he said that he would not be present at Karbala but that you, who were then a baby in the cradle, would serve in his stead." Qasim returned to Imam Husain (A) and reminded him of his father's last words. Imam Husain (A) agreed that that was indeed what his brother had said, and with a heavy heart he prepared his nephew to go to the battlefield. He dressed Qasim in a white shirt and white waistcloth. He then wound a white turban on his head and let the cloth trail over the boy's shoulders. It was as if he was shrouding his living nephew in the Kafan of death. Then he bid Qasim farewell and allowed him to enter the battlefield.

The enemy saw a young man come towards them, whose face shone like the first splinter of the new moon. He was dressed all in white and had no armour and carried only a sword. They wondered at the beauty of this youth and none ventured towards him. Qasim was well trained in the art of warfare despite his tender years, and he challenged them to combat. An enemy by the name of Azraq Shaami sent his son to fight Qasim, but he was soon despatched to hell. Then he sent the rest of his sons but Qasim killed them all. When all four of his sons had been killed by Qasim, Azraq himself came to fight, vowing to destroy the young man. Soon, he too lay dead.

Then Umar bin Sa'ad bin Nufayl al-Azdi rushed at Qasim and stuck him a terrible blow on the head which brought Qasim to the ground. He called his uncle for help, and Imam Husain (A) launched into the battlefield like a raging lion and struck Umar, cutting off his arm in a single stroke. Umar shouted for help but when the horsemen rushed in to save him, their horses trampled on him instead and killed him. However, the body of Qasim also came under the hooves of the horses.

Imam Husain (A) came to the broken body of his dear nephew and wept bitterly to see its condition, saying, "May the people who have caused your death perish. By God! It is hard on your uncle that he arrived too late to help you. But those who kill his relatives are many while those who help him are few."

11. Abu Bakr bin Hasan bin Ali (A).

12. Muhammad bin Ali (A).

Abu Bakr was the nephew of Imam Husain (A) while Muhammad was his brother. Both men participated in the battle but were killed by arrows.

13. Abdallah bin Ali (A).

14. Uthman bin Ali (A).

15. Ja'far bin Ali (A).

These men were three of the four sons of Imam Ali (A) by his wife Ummul-Baneen Fatima. The fourth and eldest son was Abbas (A), the standard bearer of Imam Husain's (A) army. Their mother came from a tribe noted for its bravery.

When Abbas (A) saw that their family members were being killed he urged his brothers forward, saying, "Go forth so I may see that you have remained true to Allah and His Apostle." Abdallah was the first to go and was killed by Hani bin Shabib al-Hadhrami after a brave fight. Uthman followed him into the battlefield. He had been named after Uthman bin Maz'un, a pious companion of the Holy Prophet (S) and a personal friend of Imam Ali (A). Uthman fought bravely but was then struck with an arrow by Khawali bin Yazid al-Asbahi. When he fell a man came and beheaded him. Ja'far went next and he was also killed by Hani bin Shabib al-Hadhrami.

16. Abdallah bin Hasan bin Hasan (A).

He was a grandson of Imam Hasan (A) and too young to fight at Karbala. Near the end of the battle, when the enemy had brought Imam Husain (A) to the ground, Bahr bin Ka'b bin Ubaidullah al-Taymi tried to attack Imam Husain (A) with a sword. As Bahr brought his sword towards Imam Husain (A), Abdallah ran out of the camp to stop him and Bahr cut off one of his arms and then killed him.

17. Abbas bin Ali (A).

Abul Fadhl Abbas (A) was born in 24 A.H. and spent his life in the service of his brother Imam Husain (A). He was noted for his beauty, grace, strength and knowledge, but especially feared and respected for his awesome ability in war. As a teenager he had fought at Siffin and his skill in combat was known to all. He was called "Qamare bani Hashim" which means "The full moon of the Hashimites."

In Karbala, Abbas (A) was 34 years old and in the prime of his life. He was the standard bearer of Imam Husain's (A) small army. On the day of Ashura he repeatedly asked for permission to fight but Imam Husain (A) refused, saying that he wanted the two of them to face the enemy together when nobody else remained. Even so, Abbas (A) killed many of the enemy during the day when he came to the rescue of his fellow soldiers and at the times when he went to bring their bodies back to the camp.

Finally, when nobody was left on the side of Imam Husain (A), Abbas (A) approached him and asked for permission to go to the battlefield. Imam Husain (A) turned to him and said, "O Abbas, how can I let you go, you are the standard bearer of my army." Abbas (A) replied, "O Master, where is that army now?" As the brothers talked the sounds of "Al-Atash, al-Atash" came from the thirsty children. Imam Husain (A) turned to Abbas (A) and said, "These children have not had anything to drink for three days. Go to the river and get some water and then we will fight the enemy together."

Abbas (A) then departed for the river. In one hand he carried the green standard (Alam) of Islam and in the other he carried a lance. The waterskin was slung over his shoulder. The passage to the river was blocked by Yazid's men, who had strict instructions not to let a single drop of water get back to the camp of Imam Husain (A). Abbas (A) fought his way furiously through the enemy ranks and broke through to reach the bank of the river. He filled the waterskin. He himself was very thirsty but was too mindful of the thirst of the children in the camp to drink any water himself.

Abbas (A) emerged from the river bank but the enemy had regrouped and were desperate to stop him. They surrounded and attacked him from all sides. Abbas (A) was handicapped by the waterskin which he was protecting and the standard which he carried in his right hand. Even so, he made vigorous attacks, attempting to split the enemy and disentangle himself from them. However, he was outnumbered too heavily and suddenly Hukaym bin Tufayl severed his right arm with his sword. Abbas (A) immediately held the standard between his thigh and his horse but then Zayn bin Waqa al-Juhni severed his left arm.

Someone shot an arrow which pierced the waterskin and the water began to leak. Abbas (A) desperately urged his horse towards the camp, his hopes draining away with the water.

Now that the lion-hearted warrior was defenceless, the enemy swarmed around him. An arrow struck and pierced his eye and finally he was struck a terrible blow on the head with a mace. Abbas (A) could not balance on his horse and came crashing down to the ground. From the camp, Imam Husain (A) saw the standard fall and rushed to his brother's aid. When he reached him, Abbas (A) was in his last moments. Imam Husain (A) removed the arrow from his eye and cleared the blood from his face and lay the head of Abbas (A) on his lap. With his dying breath Abbas (A) requested Imam Husain (A) to leave his body where it was and not to take it to the camp, because he did not want Bibi Sakina (A) to see him. The standard flag was rolled up, never to fly again, and Imam Husain (A) returned to the camp. His back was bowed over with the emotional

strain of having sacrificed those who were dearest to his heart. In respect of his last wishes, the grave of Abbas (A) is near the banks of the river, while all the rest of the martyrs are buried at the site of the battlefield.

18. Ali Asghar bin Husain bin Ali (A).

When no one remained from his men, Imam Husain (A) returned to the camp to say his last farewell. As he prepared to depart for the battlefield, his wife Rubab brought him his infant son Ali Asghar. The six-month old baby was suffering terribly with thirst and his mother asked Imam Husain (A) if he could take the baby to the enemy and request them to give it some water. Surely they could not refuse water to an innocent baby.

Imam Husain (A) bundled up Ali Asghar and approached the army of Yazid. They thought that he had brought the Holy Qur'an to try to discuss peace and were surprised when Imam Husain (A) revealed his son. He said to them, "If you think that I should not have any water, what harm has this innocent baby done? Its mother's milk has dried up and the baby is dying of thirst." When the enemy saw the baby move its tiny tongue over its parched lips, they openly wept with shame. Amr ibne Sa'ad saw the effect that the words of Imam Husain (A) were having on his army and was worried that they would lose their resolve. He urgently instructed his master archer, Harmala bin Khalil al-Asadi, saying, "Cut off the words of Husain!"

The heartless Harmala fitted an arrow to his bow but, as he shot, he saw from a distance that a lady stood at the camp anxiously watching. He realised that it must be the baby's mother. He felt a twinge of shame and this upset his aim and he missed. Harmala had never missed his target before and Amr ibne Sa'ad uneasily ordered him to shoot again. This time Harmala selected a special armour-piercing arrow and shot out the throat of Ali Asghar. Imam Husain (A) sadly took his child's blood in the palm of his hand and smeared it into his beard, vowing that he would come on the Day of Judgement in the same manner to seek justice.

Imam Husain (A) - the Prince of the Martyrs

After he had buried Ali Asghar, Imam Husain (A) was left all alone. The time had come for him to join his brave companions in martyrdom. He came back to the camp for the last time. After bidding farewell to the ladies and children, he spent a moment with his beloved sister Bibi Zainab (A). He had put on old, torn clothes so that the enemy would not be tempted to tear his garments away after his death.

Bibi Zainab (A) looked at her brother with tears in her eyes and then kissed his neck. When Imam Husain (A) asked her why, she said that their dear mother Bibi Fatima (A) had told her that a day would come when her brother would meet her for the last time before going to his death. On that day she should kiss him on the neck because that same neck would be cut by the enemies of Islam. Imam Husain (A) then leaned forward and kissed his sister on the arms and explained that their mother had also told him to do

that because Bibi Zainab (A) would be dragged from Karbala to Kufa, and then to Damascus, with tight ropes binding her arms.

Afterwards, Imam Husain (A) went to see his son Imam Ali Zainul Abideen (A), who was still weak with fever. On seeing his father he tried to struggle to his feet, but was too ill to rise. Imam Husain (A) made him comfortable and then informed him that there was nobody left alive and that he was soon going for his last battle. After passing over the duty of Imamatus to his son, Imam Husain (A) finally left the camp.

Imam Husain (A) mounted on his faithful horse Zuljanah and rode to the battlefield. He was exhausted from the heat and thirst and he was wounded all over. However, the blood of the Lion of Allah flowed in his veins and he was not going to meekly allow the enemy to overcome him. He called out one last time, "Hal min Naasirin Yansuruna? Hal min Mughheesin Fa Yugheesuna? - Is there any helper to come and help us? Is there anyone to come to our aid?"

Imam Husain (A) knew fully well that all his helpers had been martyred but he made this call for two reasons. Firstly, he gave a last chance to the men in Yazid's army to change their minds and save themselves from Hell. Secondly, his cry was to us, to never let his sacrifice be in vain and to carry forward the religion for which he gave up everything he had.

Then Imam Husain (A) charged at the enemy alone, sword in hand. Such was his skill that the enemy began to die all around him and they retreated in terror. Shimr saw that Imam Husain (A) could not be fought hand to hand despite his weakened condition, so he gave orders to shower him with arrows.

So many arrows rained towards Imam Husain (A) that his body was pierced all over. Shimr then shouted to his men to kill Imam Husain (A). Soldiers attacked Imam Husain (A) with spears, swords and stones, determined to bring him down.

Somehow, he managed to drive them away and gained access to the river, Husain bin Tamim shot an arrow which hit Imam Husain (A) in the mouth, filling it with blood. Imam Husain (A) took a handful of the blood and threw it up towards the sky, thanking Allah.

In the meantime, Imam Husain (A) saw Shimr advance with a group of men towards the tents where the ladies were, wishing to rob and plunder. He admonished them, asking them to behave like men and not animals. Shimr withdrew, ashamed of his action. Shimr then surrounded Imam Husain (A) with his foot soldiers but they just could not stop him. One soldier said later, "I have never seen a man who has been so badly wounded and who has seen his children, friends and relatives killed, fight with such courage. Although men surrounded him from all sides, he scattered them like sheep wherever he turned."

Meanwhile Imam Husain (A) kept on repeating words of guidance to the enemy. He asked them, "Why do you kill me? Had I made any alteration to the laws of Islam? Had I

shed anybody's blood?" Then he said, "If the religion of Muhammad cannot survive except by my being killed, then O swords! Come and get me."

Then, Imam Husain (A) was repeatedly and powerfully attacked. At last he could no longer stay steady on his horse. He turned his face to the sky and said, "O my Lord! I have given up all without exception in my love for You. And I have left all my family and accepted that my children become orphans in order to meet You. If, out of love for You, my body is chopped into pieces, even then my heart will not bend before anyone but You."

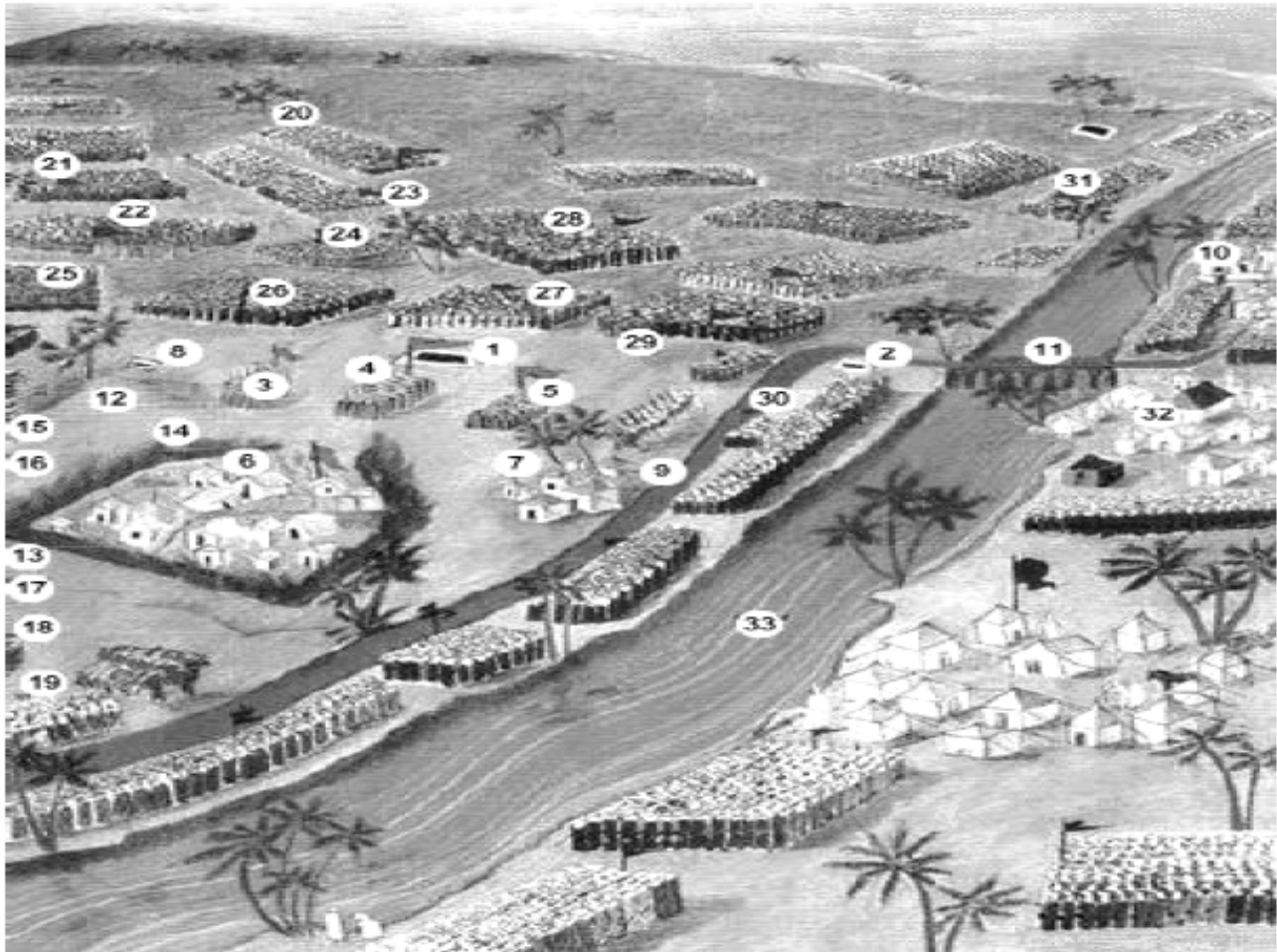
Imam Husain (A) urged his horse to carry him to a valley so that his family would not witness his death. In the valley he fell from the horse, too weak to support himself. The enemy cautiously neared him, and saw that he had put his forehead on the ground in prostration. Nobody dared to go forward, because none of them wanted to be responsible for the inhuman crime of killing the grandson of the Holy Prophet (S).

Shimr called out to his men, "What are you waiting for?" At these words, Maalik bin Nasr al-Baddi advanced and struck Imam Husain (A) on the head with a sword that pierced his scalp. Then Zur'a bin Sharik's sword, Sinan bin Anas's spear and the dagger of Shimr killed Imam Husain (A). As his holy head was raised on a spear, the earth of Karbala trembled violently and Jibraeel's (A) voice was heard crying, "Alaa Qad Qutilal Husainu bi Karbala, Alaa Qad Zubihal Husainu bi Karbala - Alas! Husain has been killed in Karbala, alas! Husain has been slaughtered in Karbala."

May Allah curse forever those who killed Imam Husain (A), the Prince of the Martyrs, and his companions - Ameen.

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THE BATTLEFIELD



1. The grave of Imam Hussain (A)
2. The grave of Abbas (A)
3. Habib bin Mazahir - Left Flank
4. Bani Hashim - Centre of Army
5. Zuhair bin Qayn - Right Flank
6. The tents of Ahlul-bayt (A)
7. The place of Hur bin Yazid al-Riyahi
8. The grave of Hur bin Yazid al-Riyahi
9. The road Kerbala - Kufa - Damascus
10. The Village of Ghadhiriyya
11. Bridge leading to Kufa

12. The hillock of Zainabiyya
13. The well dug by Abbas (A)
14. The trench surrounding the camp
- 15-19. The army of 'Umr bin Sa'd
- 20-28. The reserves of the army of Yazid
29. Shimr bin Dhi'l Jawshan with his army
30. The tent of (the accursed) Shimr
31. Hajjar bin Abjad with a large army
32. The tent of 'Umr bin Sa'd
33. The River Euphrates

APPENDIX II

SERMONS

Imam's Sermon on the Night of Ashura

The Imam commenced his speech thus: "I thank Allah to the best of my ability and praise Him during the time of weal and woe. a Lord! I thank You because You have honored us by means of Prophethoodt taught us the Qur'an, made us comprehend the religion and its commandments, granted us eyes, ears and hearts; kept us free from the pollution of polytheism and then enabled us to thank You for Your blessings. It is a fact that I am not aware of any companions more faithful and honest than my companions, and any relatives more righteous and kind than my relatives. May Allah grant all of you a good reward. I think that the day of our fighting with this army has arrived. I permit all of you to go away. You are free to depart without any restriction and should take advantage of the darkness of night".

This speech has been quoted by Shaykh Mufid, Tabari, Abul Faraj and Ibn Athir, but none of them has written that any companion of the Imam went away on this occasion. Those who had to go had already departed on the way when the news about the martyrdom of Muslim bin Aqil, Hani, Qays bin Mashar and Abdullah bin Yaqtar was received. The Divine Hand had already driven away the cowardly persons from the Holy Imam. The great historians have recorded nothing after the Imam's speech of the Āshura night except the self-sacrifice and steadfastness of the companions of the Imam. All of them write that when the Imam finished his speech and he insisted that they should leave him and escape trouble, his brothers, sons, nephews (sons of his brothers) and the sons of Abdullah bin Ja'far led by Abbas bin Ali said first of all with one voice: "Should we go away to live after you? We pray to Allah that the time may not come when you may be killed and we may remain alive".

Then the Imam turned to the descendants of Aqil and said: "O children of Aqil! It is sufficient that Muslim has been killed. You are now free to go away". They replied: "Allah be praised! If we leave our chief and the best of our cousins and go away and do not fight along with him with arrows, spears and swords and do not know how he and his friends have fared with the enemy, what will the people say? We swear by Allah that we shall do no such thing. On the contrary we shall sacrifice the lives and property of our family in the path of Allah and render you assistance, and shall fight along with you so that we may also acquire the honor of martyrdom. What a shame to live the life which is without you!"

Then Muslim bin Awsaja got on his feet and said: "If we withdraw our support from you and leave you alone what excuse shall we put forward before Allah? I swear by Allah that I shall not go away and shall not leave you. I shall thrust my spear in the chest of your enemies and shall quench the thirst of my sword with their blood as far as possible. And when there are no arms left in my hand to fight with, I shall shower stones upon them. By Allah we shall not leave you, so that Allah may see that in the absence of His Prophet we have honored the rights of his son. By Allah, even if I come to know that I shall be killed and then burnt in fire and shall be brought to life again and eventually my ashes will be scattered in the air and I die and become alive in this way seventy times, even then I shall not leave you till I lay down my life for your sake. Then

why should I not do so when I am going to be killed only once and will thereafter be honored, happy and exalted, for ever".

When the speech of Muslim bin Awsaja came to an end, Zuhayr bin Qayn Bajali stood up. He was the same man, who was at one time an enemy of Imam Husayn, remained away from him on the route to Iraq, and did not at all wish to meet him. Allah, however, willed that Zuhayr should meet martyrdom in His path in the company of Imam Husayn so that he might be honored for ever and his good and glorious name should illuminate the history of the tragedy of Āshura. He commenced his speech thus: "By Allah, I wish that I am killed and then brought to life and then killed once again and this act should be repeated a thousand times and this becomes the means of Allah protecting you and the young men of your family, and all of you remain alive".

Others also expressed similar views. The Imam invoked Divine blessings for them and returned to his tent.

Imam Sajjad says: "During the night preceding the day on which my father was martyred I was ill and my aunt Zaynab was nursing me. My father had at that time retired into his own tent and only Jaun bin Jaun, the former slave of Abuzar Ghifari was with him. Jaun was setting my father's sword right and my father was reciting some couplets. He repeated these poetic verses twice or thrice and I understood what he was saying and what he meant by it. By reciting these verses he referred to the inconstancy and unkindness of the world, which at times smiles like a kind friend, and enchants the people with its pleasing countenance and one feels that the circumstances will always be favorable. However, it suddenly changes its attitude and becomes unkind and unfaithful. It makes bitter with its poison the life which had once been sweet like honey. It drives away the friends, about whom one thinks that they would remain friendly for ever and boasts of their friendship and devotion when the circumstances are favorable; rather it makes most of those friends stand before one in the shape of blood-thirsty and war-like enemies.

No one knows what is going to happen tomorrow, and when he is going to be deprived of the glory, strength and security which has been bestowed upon him. Who is the person, who has not lost the game during his life, and where is the powerful man, whose strength has not been damaged by the vicissitudes of events?

By reciting these verses the Imam meant to say that on the following day many magnanimous persons would meet martyrdom. It is not possible for any person to make someone else take his place to face the events of time. The end of the matter is in the hands of Allah. Every living being must traverse this path. It was not only he and his companions who were faced that day with the unfavorable time. On the contrary the world at one time assumes the same countenance against everyone.

The fourth Imam says: "I understood that my father meant to inform us of his martyrdom, and tears almost choked me, but I controlled myself. I realized that a calamity was about to fall. However, my aunt Zaynab also heard what I had heard, and as she was a woman, and the women are tender-hearted by nature, and lose patience, she could not control herself. She got up suddenly and went before her brother without wearing a veil and said: "Oh! That I should

become brotherless! I wish that I had died earlier. O successor of the deceased and O the refuge of the survivors! It is today that I am going to be left without mother, father and brother". On seeing his sister in a distressed condition Imam Husayn said: "Sister! Be patient lest Satan should make you lose your self-control".

It may be said that these words of the Imam were a lesson for his sister which prepared her to face the difficult situations in Kufa and Damascus later. It was Zaynab who had to assume the leadership of this movement from the time of the Imam's martyrdom till the return of Ahlul Bayt to Madina, and by means of this lesson the Imam was entrusting this Divine trust to her. The Imam said: "Dear sister! Be patient lest Satan should make you lose your self-control". In other words he said: 'Recognize yourself and do not forget your personality and the importance which you enjoy in this great movement. The task which you have to perform is not easier than that which I can perform, and you can discharge your duty only by means of greatness of soul and spirituality which you have acquired and inherited from your parents, Ali and Fatima. If you lose patience today because you have received a hint that your brother will be martyred or you have heard some touching verses, how will you endure the events of tomorrow? At the same time how will you be able to deliver speeches in the bazaars of Kufa and the Islamic capital (i.e. Damascus) with perfect composure, and say what remains to be said, and bring to light what is hidden, and disclose the deceitful acts of the enemies of Ahlul Bayt and apprise the people of true facts in the center of the caliphate and government of the descendants of Abu Sufyan, and frustrate their unjust propaganda by delivering speeches?'

The Imam in his brief speech gave a significant lesson to his sister. Tears came in his eyes and he said: "Sister! What am I to do? You can see with what condition I am faced and what a large army has gathered to kill me". Zaynab also uttered some touching words and became unconscious.

A Probe Into the History of Ashura by Dr. Ibrahim Ayati

Sermon of Imam to the Army of Yazid

Then the Imam mounted his camel and addressed the people with a very loud voice, which could be heard by most of them: "O people of Iraq! Listen to me and do not make haste to kill me so that I may tell you what I must, and appraise you of the reason for my coming to Iraq. If you accept my excuse, believe in what I say, and behave towards me fairly, you will level for yourselves the path of prosperity, and then you will have no reason to kill me. And even if you do not accept my excuse and deviate from the path of justice, you must ponder over the pros and cons of the matter before you kill me, and should not undertake such a delicate task rashly and without deliberation. My supporter is the Almighty Allah Who has revealed the Qur'an. Allah guards His deserving slaves".

When the Imam's speech reached this stage, he heard the wails and lamentations of his sisters and daughters, who were hearing him. Thereupon he said to his brother Abbas and his son Ali: "Go and silence these women, because hereafter they will have to weep much". When the voice of the ladies of the Holy and impeccable family was no longer heard the Imam praised Allah and invoked blessings for the angels and the prophets. He spoke in more eloquent and expressive words than any orator, who had existed before him, or would come after him, and said to the people of Kufa: "O people! Identify me and see who I am. Then you will come to your senses and reproach yourselves. You should reflect carefully whether it is permissible for you to kill me and to disregard the reverence due to me.

"Am I not the son of your Prophet's daughter? Is the *wasi* (vicegerent) of your Prophet and his cousin and the first person, who expressed belief in Allah and confirmed what was brought by His Prophet, not my father? Is the Doyen of Martyrs Hamza bin Abdul Muttalib not the uncle of my father? Is the martyr Ja'far bin Abu Talib who has two wings and flies with Allah's angels not my uncle? Have you not heard that the Holy Prophet has said about me and my brother: "These two sons of mine are the chiefs of the young men of Paradise". If you think that whatever I am saying is true so much the better. I swear by Allah that I know Allah hates the liars, and I have never told a lie. And even if you do not believe in my words and refute me, there are still some companions of the Holy Prophet amongst you who, when asked, will apprise you of the facts. Ask Jabir bin Abdullah Ansari, Abu Sa'id Khudari, Nahl bin Sadi, Zayd bin Arqam or Anas bin Malik, so that they may tell you that they have heard these words from the Holy Prophet about me and my brother. Is this tradition itself not sufficient to restrain you from killing me? If you are doubtful about this tradition can you doubt even this that I am the son of your Prophet's daughter? I swear by Allah that between East and West there is no son of the daughter of a Prophet except me either amongst you or amongst others.

"You should tell honestly whether I have killed anyone from amongst you so that you may take revenge! Is it that I have appropriated your wealth and you are claiming it? Have I injured you for which you have risen to compensate?" None of them, however, came forward to give a reply to what the Imam said. He was, therefore, obliged to call some of them by their names and addressed them in these words: "O Shabath bin Rabie, Hajjār bin Abjar, Qays bin Ashath and Yazid bin Harith! Did you yourselves not write letters to me saying: "The fruits have become

ripe and the lands are green and fresh and the soldiers of Iraq are ready to sacrifice their lives for you and you should, therefore, proceed to Iraq as early as possible?"

Tabari writes that in reply to the Imam they said: "We did not write any letter and are not aware of what you are saying." Truly speaking it is the height of meanness and foul play that the same persons who invited their Imam by means of a large number of letters and had signed those letters, were replying to him with utmost impudence that they had neither written any letters to him nor invited him !

Here we introduce to the readers one of those mean persons so that they may come to know to what extent one can go on account of worldliness and lack of will-power. They appear before the people in one guise today and in another guise tomorrow. One day they draw their swords for the sake of Allah and on another day against Him. If they are friends of Ali on one day they become his enemies on the following day. One day they kill Imam Husayn and on another day they claim to be the avengers of his murder. Shabath bin Rabie i.e. the very person who was the Commander of the Iraqi army on the day of Āshura and one of the killers of the Imam was at one time the mu'azzin of Sajāh and he accepted this office when she claimed to be a prophetess in the tribe of Bani Tamim. However, when Sajāh was disgraced he embraced Islam. He had also a hand in the murder of Uthman. Then he became one of the followers of Ali. Later he revolted against Ali, became one of his opponents and joined the Khawārij. After some time he left the Khawārij also and went in seclusion. In 61 A.H. he participated in killing Imam Husayn and his companions with great savagery. Afterwards when Mukhtār bin Abi Ubayd Thaqafī rose to avenge the murder of Imam Husayn, he (Shabath) who himself was one of the murderers of the Imam joined Mukhtār as an avenger of the Imam's murder. Later he became the chief of Kufa police. He had a hand also in the murder of Mukhtār bin Abi Ubayd. He died in about 80 A.H.

How can those persons who do not have the least moral sense benefit from the celestial spirit of Husayn bin Ali and how can their untalented and corrupt souls receive any reflection of the sublime soul of the infallible Imam.

The Imam continued his address till he said: "By Allah I will not swear allegiance to these people like weak and mean persons and will not flee the battlefield like slaves while fighting against the rascals. I seek refuge in Allah from the mischief of you people and of every arrogant person who does not believe in the Day of Judgment".

In the meantime the preliminaries of the battle began to take place gradually. Umar bin Sād drew his bow, shot an arrow towards the companions of Imam Husayn and said: "You should bear witness before Ibn Ziyad (the governor) that I have started the battle earlier than everyone else".

Severe fighting continued till about noon. Most of the companions of the Imam were killed. The Imam offered the noon prayers along with his surviving companions in the form of emergency prayer (Salātul Khawf) i.e. he offered two rakats. The fighting continued after the prayers till all the young men of Bani Hashim were killed. They met martyrdom one after the other. Even young children and sucklings had also the honor of being martyred. Gradually the moment arrived which changed the course of the history of Islam and recorded the honor of martyrdom

for them in the pages of history. It is definitely so and there is no tragedy like the tragedy of Imam Husayn.

The exact number of the persons who were martyred on the day of Āshura is not known. It is usually said that seventy two persons were martyred with Imam Husayn. Tabari writes that seventy two companions of the Holy Imam were martyred. Shaykh Mufid writes that Amr bin Sād sent the head of Imam Husayn to Ibn Ziyad on the very day of Āshura and ordered the heads of his companions and Ahlul Bayt to be severed from their bodies and these heads were seventy' two in number.

Furthermore, in the homage (Ziyārat) which has been quoted in Iqbal of Sayyid bin Tawus the names of 72 martyrs of Karbala have been mentioned. This Ziyārat, the date of issue of which is 252 A.H. from the sacred region of Samarra (Iraq), must have been issued by Imam Hasan Askari and not by Imam Mahdi because in that year i.e. 252 A.H. Imam Mahdi was not born and his father Imam Hasan Askari remained alive for another eight years i.e. till 260 A.H. In this Ziyārat the names of seventeen members of the family of Bani Hashim followed by the names of fifty five other companions of the Imam have been mentioned.

In fact it is necessary to study the performance of these seventy two persons more minutely so that we may understand how this small group could bring this marvelous and eternal movement into existence. If Imam Husayn and his companions had a worldly motive and had they been killed like ordinary persons in order to achieve a material objective it would not have been possible for them to acquire such greatness in the world. Moreover, the very shape of this movement shows that it was not a material rising tainted by worldly and personal motives. The importance which this movement acquired in the history of Islam, rather in the history of the world, was for those very reasons which have already been mentioned and explained i.e. the conditions of the world of Islam of that time had cast a responsibility on the Imam. He assessed that he must rise and sacrifice his life, as the safety of Islam depended upon his rising.

A Probe Into the History of Ashura by Dr. Ibrahim Ayati

The Sermon of Imam Sajjad in Kufa

The fourth Imam addressed the people of Kufa and delivered a sermon before them. After making a sign to them to keep silent, he said: "O people! Whoever knows me knows me, and he, who does not know me, should know that I am the son of that person, who was dishonored and whose entire belongings were looted and plundered, and whose women and children were made prisoners..... "

Of course, if the fourth Imam had not mentioned the plundering and maltreatment by the enemy, and had not revealed openly the details of the event one or two days after it had taken place, when the agents of the regime were still jubilant on account of their apparent success, and did not know that they had dug their grave with their own hands, it was not unlikely that the matter might have been given a different color in the history of Islam, and it might have been said that the Ahlul Bayt were taken to Kufa and Syria with a view to showing them honor and consoling them, and no constraint or force was involved. However, the fourth Imam depicted the true scene of the tragedy of Karbala in the very first sentence of his sermon and imprinted it on the hearts of the people. Eventually these very speeches and writings were recorded in the third century in reliable Islamic history books and it became impossible even for the succeeding Ummayyad dynasty to change even one line of it, in spite of all their power, or at least to delete from the pages of history the incident of the plundering of the tents and stripping the body of the Imam. They could not make the Muslims forget these shameful deeds.

The Ahlul Bayt (family) of the Imam, who had been made prisoners, deprived Bani Umayya of even this power, and performed such a glorious deed that it not only became impossible for the enemy to tamper with the facts, but minute details of the hideous acts of the murderers of the Imam were also recorded in history.

Have not Shaykh Mufid and Tabari written that whatever dress was there on the body of the Imam was plundered after his martyrdom? The Imam's shirt was removed from his body by Ishaq bin Haiwa. His vest was taken away by Bahr bin Kāb Tamimi. His turban was taken by Akhnas bin Marthad. His sword was taken by a man belonging to the tribe of Bani Dārm. Qays bin Ashath bin Qays took possession of his Qatifa (mantle). Qays was later known in Kufa as Qays of Qatifa. The Imam's shoes were removed from his feet by a man named Aswad, who belonged to the tribe of Awd. Then they made a rush on the tents and plundered everything including clothes and camels. They displayed their utmost meanness by removing even the head-dresses of women. Who wrote and recorded these detailed historical facts? It was these very speeches and addresses of Ahlul Bayt which transferred the true facts of Āshura clearly and explicitly to the pages of history. History has not only recorded that Ibn Ziyad gave orders to Ibn Sād to let the body of the Imam be trampled upon by the horses, but has also given full details of this proceeding.

Shaykh Mufid, Tabari and other historians have written that Ibn Sād reached the tents, when some persons wanted to kill the fourth Imam. He, however, ordered that none should molest the ailing person or inconvenience the bereaved women in the tents. And when it was brought to his notice that the tents had been plundered he ordered those who had taken away something from

them to return it. However, not a single person returned anything. Then to comply with Ibn Ziyad's orders, Ibn Sād called the volunteers to trample upon the sacred body of the Imam. He was perhaps also cautious in the matter and he did not himself nominate some persons to carry out the orders lest they should decline to undertake such a shameful act. However, this precaution was unnecessary and the possibility was quite remote. As said by great historians ten persons volunteered themselves for the purpose. They mounted their horses with great enthusiasm and performed the job according to his wishes. What is surprising is that the names of these heartless bastards have also been recorded in history and the Islamic historians have mentioned the names and particulars of all of them. Tabari and Mufid have mentioned their names only and recorded that one of the aforesaid ten persons was Ishaq bin Haiwa Hazrami who looted the shirt of the Imam and the other was Akhnas bin Murthad, who took away his turban from his head.

If Imam Sajjad had kept quiet on account of his illness, fatigue caused by the journey, captivity and dejection, and had not proclaimed in the bazaar of Kufa what he had seen on the day of Āshura, and if Umme Kulsum and Zaynab, daughters of Imam Ali and Fatima and daughter of Imam Husayn had also not spoken in the bazaar of Kufa, and had not checked the enemy of an opportunity to tamper with history, how could Bani Umayya permit that the story of their indelible shame and disgrace should form a part of the history of Islam and Bani Hashim should expel their rival for ever from the field of humanity, virtue and piety.

When these speeches were being delivered and these addresses were reaching the ears of the people it was the speakers themselves who knew very well what they were saying and doing, and they made no mistake in assessing the value of their words. Other people could not, however, realize as to what power the speeches of Ahlul Bayt, which were being delivered at times in the bazaars, at the doors and in general gatherings and at times in the masjids, would give to the tragedy of Karbala and to what extent they would change the thinking of the people in the course of time. Most of the people did not understand more than that the persons, whose father had been killed, and who were bereaved, were telling the tale of their woe, crying and shedding tears owing to the calamity which had befallen them. They had no idea that the Ahlul Bayt were in fact performing their part in the Divine mission of this rising.

The task undertaken by the Imam could not be completed without the explanation and interpretation which was being given by them. There was a real danger that this Divine campaign which had been led by the most sacred personalities of Islam might, at a later stage, be made to appear a material movement prompted by worldly motives and the factual position might be concealed from the Muslims and their future generations for ever, leaving them with a few pages of history containing fabricated tales. It was for this reason that Ali bin Husayn ignored his illness and mourning, and lady Zaynab, her sister, and nephew also forgot their captivity and bereavement. Instead of assuming the posture of helpless and bereaved persons or flattering the enemy, they commenced their mission of informing the people of the true facts with perfect determination, and I availed of even the smallest opportunity to achieve their end. So much so that even if anyone abused them on account of ignorance or perversion, they considered it to be a valuable opportunity I and made it an excuse to talk with him. By this means they changed the

heart of the reviler in such a way that he repented immediately, became a supporter of Ahlul Bayt and expressed regret for what he had said.

The Ahlul Bayt acted so intelligently that they benefited even from the abuses hurled upon them. Even if someone addressed them slanderously or tauntingly they considered it an opportunity to talk to him and to remove misunderstandings from the minds of the people.

After mentioning the misconduct of the enemy in a few words which were recorded in history, Imam Sajjad said thus while addressing the people of Kufa: "I am the son of the man who was beheaded on the bank of the Euphrates although he had not shed the blood or usurped the right of anyone. (i.e. he was killed without any offence committed by him). I am the son of the man who was attacked by a huge number of people and martyred when he was no longer capable of fighting and had fallen on the ground owing to weakness. This is sufficient honor for us". By uttering these words the fourth Imam obliged the people to make more investigations about the heart-rending martyrdom of Imam Husayn, because merely being killed cannot be reckoned to be an honor, particularly an honor in the presence of which no other honor should be needed. Imam Zaynul 'Abidin said: "It is a sufficient honor for us that our blood was shed, our property was looted, we were insulted and our women and children were made prisoners". The Imam wanted the people to ponder as to what the object of this rising was, what its leader desired, and what he did. If he wanted to become the ruler, and as another person had attained to this office he was unhappy, and sacrificed his life and property in an effort to achieve his object, being killed in this way can never be a source of pride, rather it would be a matter of shame. Then how could the fourth Imam feel proud of it and say: "This honor is sufficient for us?"

On hearing these words the people must have wondered as to how this event could be a source of pride. They might have thought: 'Are people not killed? Are there no casualties in political wars? Is there little loss of property and life in social disturbances? What sort of honor is it that one's property is looted, his tents are set on fire and his near ones are killed. These are afflictions but not a source of pride'. But the words of Imam Sajjad obliged the people to make a deeper study and investigation to assess the importance and value of this rising in the history of Islam and to find out what these persons were saying and what weight their words carried and why they were not calm and quiet like other people and why they were not willing to accept any offer made by the ruler in power.

What was the harm if Imam Husayn had taken the oath of allegiance to Yazid and lived honorably among the Muslims without losing his friends and his own life? These very expressions of the fourth Imam prepared the people to hear, stimulated their thoughts and roused them from slumber. Possibly many persons might have been saying: "It is good that these people have been killed, life has returned to normal, the roads to Iraq which were blocked for some days have been re-opened and the traffic and transportation which had become difficult has returned to its usual course".

While the people were thinking on these lines the fourth Imam cried suddenly: "They killed us and plundered whatever we had and this is a sufficient honor for us". This interpretation gave a jerk to the people and created in them a desire to make further investigations.

Then Imam Sajjad said: "O people! I put you on your oath to tell me in the name of Allah, whether you know that at one time you wrote letters to my father and then deceived him. You made firm promises with him and then rose to fight against him. May Allah destroy you, may you reap the harvest of your misdeeds in both the worlds, and may you be disgraced for the indecent policy which you have adopted. How will you face the Prophet of Allah when you are brought before him on the Day of Judgment and with which eyes will you look at him? At that time the Holy Prophet will tell you: "You have killed my children and behaved towards me dishonorably. You are not my followers".

These few sentences of the Imam changed the thinking of the people of Kufa and the smiling faces of those persons who had mostly come to see the prisoners blushed with shame. They tried to control themselves but could not do so. At last the groanings and lamentations of the people could be heard from different sides. They began reproaching one another. One of them said: "What an evil thing you have done! You annihilated yourselves". Another replied: "But what can we do now?"

While the people were weeping and sighing the Imam addressed them once again in these words: "May Allah bless those, who accept my advice and put into practice my recommendations about their duty to Allah, the Prophet of Allah and the Progeny of the Prophet, for it is incumbent upon us to follow the Prophet of Allah".

This brief address brought about such a turn in the minds of the people that they cried: "O son of the Prophet of Allah! All of us will hear what you say and obey your orders. We will honor the promises made with you. We will not forsake you and will not side with anyone else. We are ready to act upon whatever you say. We will fight with him, against whom you fight, and will make peace with him, with whom you make peace. We are prepared even to take steps to arrest Yazid. We hate those who oppress you".

It would appear from these statements of the people as quoted by Ibn Tawus that they had not yet understood the object of the Imam. They perhaps thought that he intended to fight and wished to mobilize an army for the purpose. They did not know that part of the movement which involved armed rising and martyrdom had already been completed, and there was no need any longer of warfare and bloodshed. What remained to be accomplished were these very speeches, sermons and addresses which were the only means of reflecting the events of Āshura in the history of Islam and in the minds of the Muslims. Moreover, the promises, which they were making with the fourth Imam, and the assurances, which they were giving him, were not dissimilar to the assurances and promises, which they had held out to Imam Husayn. As such the assurances given by them had no value and could not be relied upon. They fell in the category of the oath of allegiance taken by them to Muslim bin Aqil and the letters written by them to Imam Husayn.

Hence, Imam Sajjad said: "O unfaithful and inconstant people! You will never succeed. Do you want to be have towards me in the same manner in which you behaved towards my forefathers? No, it cannot be so. I swear by Allah that the wounds of my heart have not yet healed up. Yesterday my father and his companions met martyrdom. I have not yet forgotten my being bereaved of the Holy Prophet, my father and my brothers have not overcome this grief. What I want you to do is that you should neither support us nor oppose us. Husayn bin Ali's being martyred is also not surprising. Was not his father Ali better than him and was he not

assassinated? O Kufians! It was you, who killed Ali. May I be sacrificed for my father who was martyred on the bank of the Euphrates. The punishment for his killers is Hell".

Then he added: "We shall be perfectly satisfied with you if you give up the practice of siding with us on one day and opposing us on another day".

The fourth Imam did not speak more and could not get an opportunity to speak till the Ahlul Bayt were brought one day before Ibn Ziyad in a public assembly. There also he availed of the opportunity to speak. By uttering a few sentences though they were brief, he impressed the gathering.

A Probe Into the History of Ashura by Dr. Ibrahim Ayati

Imam Sajjad in the Court of Ibn Ziyad

Imam Sajjad was brought to Ibn Ziyad's court and made to stand before that tyrant. "Who are you?" He asked the Imam. The Imam replied: "I am Ali ibn Husayn". He said: "Did Allah not kill Ali ibn Husayn?" The Imam replied: "I had a brother whose name was also Ali and the people killed him". (The Imam meant to tell Ibn Ziyād not to attribute sin to Allah and not to say something irrelevant, because it was the people and not Allah who killed Ali ibn Husayn in Karbala). Ibn Ziyād said: "It is not so. Allah killed him". In reply to this the Imam recited a verse of the Qur'an: Allah takes the souls when the time of their death comes, (Surah al-Zumar, 39:42) but He is not their killer.

When Ibn Ziyād saw that the young ailing prisoner had given back replies time and again to what he said he got annoyed and said: "Do you still have courage to resist what I say?" Then he said to his men: "Take him away and chop off his head".

On hearing this lady Zaynab got very much worried and disturbed. However, the only reply which the fourth Imam gave to Ibn Ziyād was this: "If you kill me with whom will you send these women?" Then he added: "After killing me you should send with them a pious Muslim, who should behave towards them according to the orders of Islam".

The fourth Imam did not utter a sentence requesting Ibn Ziyād to spare his life. He only said: "When I am killed do not send with these sacred women a man, who is impious and a non-Muslim".[\[19\]](#)

In Syria also Imam Sajjad got some such opportunities and availed of them to the maximum possible extent. When Imam Sajjad was a captive in Damascus a man named Ibrahim bin Talha bin Ubaydullah Taymi came before him in the Bazaar and said tauntingly: "O Ali bin Husayn! Who was victorious in this battle?" He meant to say that the Ahlul Bayt suffered a crushing defeat and their enemies won a glorious victory.

The Imam said to him in reply: "Now that the time for prayers is approaching you should pronounce Azan and Iqamah so that you may come to know and understand clearly as to who has been victorious". The Imam meant to tell him this: 'As you belong to the Taym tribe of Quraysh you are perhaps happy for some reasons that Bani Hashim have suffered defeat. However, so long as you are a Muslim it is necessary for you to pronounce in *Azān* as well as *Iqāmah*: "I testify that Muhammad is the Prophet of Allah". We and not others are the descendants and heirs of Prophet Muhammad without mentioning whose name and invoking Divine blessings for him the prayers of any Muslim are not acceptable. Hence, so long as Islam exists the honor and glory belonging to us, the descendants of Muhammad, will also remain established and confirmed'.

The Imam uttered these brief but fascinating words in reply to one person and perhaps uttered it in a low tone, but these very words uttered in low tones continue to resound in history. At times it so happens that only one sentence becomes the cause of coming into existence of many important books, speeches and articles. At that time neither Ibrahim, nor Talha nor anyone else

could assess the importance of these brief words and pay attention to its essence overlooking its form, but the Imam knew that even if he had come to Syria to utter only this brief sentence and to say nothing else during this journey, it would be sufficient to achieve the object he had in view, and those who could not make the requisite assessment at that time would shortly later applaud the plan chalked out by Imam Husayn and his companions and Ahlul Bayt.

Imam Sajjad got another opportunity when the Ahlul Bayt were made to stand by the gate of the Masjid of Damascus, the place where the prisoners were usually kept. An old man, who was a Syrian, came there and said: "I thank Allah that He has killed and destroyed you and annihilated seditious people like you". Then he began abusing the Ahlul Bayt. The fourth Imam kept quiet and let him speak on till he became silent. In his reply, however, he did not say any improper thing nor complained to the old man of using abusive language. At that time the fourth Imam was ill and was also a traveler and had experienced the hardships of the journey from Kufa to Damascus. He was also bereaved and afflicted. Furthermore, he had arrived in a city which was at that time the center of the enemy of Ahlul Bayt. The Syrian used abusive language, expressed pleasure and thanked Allah for what had happened. When all these causes of annoyance and fury are present who can keep calm and not lose temper or give a harsh reply? It is not possible for a person to control himself in such circumstances, whoever he may be.

However, the Imam behaved towards the old Syrian like a kind and sympathetic teacher, as if he had experienced nothing from him except kindness and respect and asked him mildly: "Have you read the Qur'an?" He replied "Yes, why not?" Thereupon the Imam said: "Have you not read the verse: Say, O Muhammad! I do not want from you any recompense for my preaching to you except that you should love my kin. (Surah al-Shura, 42:23)

The man replied: "Yes, I have". The Imam said: "I swear by Allah that we are the kinsmen of the Holy Prophet".

It may be said with certainty that this very question must have created a tumult in the mind of the man. Then he asked the man: "Have you not read this verse: People of the house, Allah wants to remove all kinds of uncleanness from you and to purify you thoroughly." (Surah al-Ahzab, 33: 33) He replied: "Yes. I have". The Imam said: "We are the people of the Household whose infallibility has been testified by Allah". The Syrian thereupon raised his hands in prayer and said thrice: "O Allah! I repent and am regretful for what I have done. O Lord! I am disgusted with those who are the enemies of the progeny of the Holy Prophet and who have killed them. I do not know how it so happened; I have read the Qur'an but did not pay attention to these verses".

The fourth Imam got another such opportunity in the court of Yazid when the Ahlul Bayt were brought before him for the first time. The Imam who had been chained during his journey from Kufa to Damascus said to Yazid: "O Yazid! I put you on oath, in the name of Allah, just to imagine how the Holy Prophet will feel if he sees us in this condition?" These words proved to be very effective. All those who were present there, began to weep and Yazid ordered the fetters to be removed from the body of the fourth Imam. Another important thing was that the Imam addressed Yazid by name and did not call him, the Commander of the Faithful, as was customary. It was thus recorded in history that the Ahlul Bayt did not call Yazid, the Commander

of the Faithful, even when they were chained and made captives and did not recognize him to be the successor and caliph of the Holy Prophet. History of Islam bears witness to the fact that none of the Ahlul Bayt who had been made prisoners addressed Yazid except by his name.

Notes

[19] The author of Luhuf says: "When Ibn Ziyad ordered that Ali ibn Husayn should be killed, Lady Zaynab said: "O son of Ziyad! If you want to kill him kill me along with him". The Imam, however, said: "Dear aunt! Be calm, I shall give him a reply myself". Then he said: "O son of Ziyad! Do you threaten to kill me? Don't you know that being killed is our legacy and martyrdom is an honor for us".

Sermon of Imam Sajjad in the Mosque of Damascus

The fourth Imam got the best opportunity on the day on which the official preacher mounted the pulpit and abused Imam Ali and his children and eloquently praised Mu'awiya' and his descendants, and thereupon the Imam said to Yazid: "Do you permit me also to ascend these pieces of wood and to say a few things which may please Allah and also become the means of the hearers earning spiritual reward". This brief statement of the Imam is very subtle. It may be said that it contains the gist of what the Imam wanted to say. He did not call the pulpit in question a pulpit but said to Yazid: "Permit me to ascend these pieces of wood". What he meant to say was 'that everything which is given the shape of a pulpit, on which someone ascends and then delivers a speech, is not a pulpit. These pieces of wood are the means for destroying the pulpits. This preacher has sold his faith for material benefits, because he has consented to please the people and to oppose Allah, and consequently his destination is Hell. In other words he said that what the preacher was saying was the cause of Divine wrath, because it is not possible to please Allah by abusing a man like Ali ibn Abi Talib'.

When Imam Sajjad said: "I want to say a few things which may be the means of the hearers earning spiritual reward"; he meant that what the preacher was saying could only involve the people in sin and adversity and could not produce any result except the perversion of the people. The people insisted that Yazid should accord the Imam permission, but he declined persistently. At last he (Yazid) said: "These are the people, who were fed on knowledge and wisdom while the others were sucklings and children. If I permit him to speak he will disgrace me in the eyes of the people". Eventually, however, he had to accede to the demand of the people and the fourth Imam mounted the pulpit. He said things which made a serious impact on the minds of the people and they began to cry and lament.

During the course of his address Imam Sajjad specified the place of Ahlul Bayt in the realm of Islam and said: "O people! Allah has given us six things and our superiority to others is based on seven pillars. The six things which He has given us are: knowledge, forbearance, generosity and mercy, eloquence, valor and heartfelt love of the believers i.e. people cannot be forced to become our friends, devotees and adherents. Allah has so willed that the faithful people should love us and it is not possible to prevent this by any means and to do something as a consequence of which people may love others and hate us. Our superiority to others is also based on these seven

pillars Muhammad, the Prophet of Allah, his successor, Ali ibn Abi Talib, the Doyen of the Martyrs Hamza, Ja'far Tayyar, Hasan and Husayn, the two grandsons of the Holy Prophet of this nation, and Mehdi, the savior of the oppressed and deprived people of the world) of this nation and the Imam of the last age. All these are from our Holy Family".

Imam Sajjad, the fourth Imam, meant to say that Yazid should in the first instance deprive the Ahlul Bayt of these honors and transfer the same to himself and then quarrel with them. Otherwise, so long as these honors of Islam belonged to the Ahlul Bayt how could they be disgraced and ignored, how could their rights be given to others and how could the hearts devoted to them be turned towards others!

The Imam introduced himself and the matters took such a turn that Yazid and his supporters were obliged to disrupt his speech. They asked the mu'azzin to pronounce Azan. Naturally the Imam, too, had to become silent but at the same time he availed of another opportunity. When the mu'azzin said: "I testify that Muhammad is the Prophet of Allah" he took off his turban and said: "O mu'azzin! I beseech you in the name of this very Muhammad to keep quiet". Then he turned to Yazid and said: "Is this great and magnanimous Prophet your grand- father or our grandfather? If you say that he is your grandfather all of them know that you will be telling a lie. And if you say that he is my grandfather why did you kill my father and plundered his property and made his women captives?" Then he stretched his hand and tore his collar and continued to speak till the people were deeply moved and dispersed in a state of distress.

A Probe Into the History of Ashura by Dr. Ibrahim Ayati

Sermon of Lady Zaynab in the court of Yazid

Now we propose to study the sermon of lady Zaynab which she delivered in the court of Yazid and which is recorded in a book written in the third century A.H. [\[21\]](#)

Yazid recited the blasphemous poetic verses of Abdullah bin Zab'ari Sahmi which he had composed while he was an unbeliever and also added some poetic verses of his own and said openly that he wanted to take revenge upon the descendants of Muhammad because Muhammad and his companions had killed his polytheist ancestors. Zaynab, the daughter of Ali rose and began speaking. She added a new chapter to the history of the Caliphate of Yazid which covered a period of three years and a few months, and said: "O Yazid! Allah and His Prophet have said that committing sins and considering the signs of Allah to be false is ridiculing them", i.e. deny the sign of Allah today and hold them in derision and have become happy, and recite poetic verses on account of the martyrdom of the children of the Holy Prophet just as the polytheists of Makkah became happy and sang songs because of the martyrdom of some Muslims in the Battle of Uhud, and talk about taking revenge upon the Holy Prophet. This is how you become like them and how you have reached this stage? You have reached this stage because you have committed too many sins. Whoever treads the path of sin and persists in committing sins will, according to the verdict of the Qur'an, deny the signs of Allah one day and eventually will ridicule them and then deserve Divine punishment.

She added: "O Yazid! Do you think that we have become humble and despicable owing to the martyrdom of our people and our own captivity? As you have blocked all the paths for us, and we have been made captives and are being taken from one place to another, do you think that Allah has taken away his blessings from us? Do you think that by killing the godly persons you have become great and respectable and the Almighty looks at you with special grace and kindness? For this reason and on account of this wrong thinking you have become elated and arrogant. You have become boastful because you have seen that the matters have taken a turn in your favour. You have, however, forgotten what Allah says: The disbelievers must not think that Our respite is for their good We only give them time to let them increase their sins. For them there will be a humiliating torment." (Surah Ale Imran, 3: 178)

Then lady Zaynab reminded Yazid that on the day of the conquest of Makkah which took place in 8 A.H. the Holy Prophet did favor to all the men and women of Makkah and set them free. Yazid himself was a descendant of those very freed persons. His father Mu'awiya, his grandfather Abu Sufyan and Mu'awiya's mother were among those who were set free at the time of the conquest of Makkah. on that day the Holy Prophet very magnanimously set all of them free irrespective of what they had done in the past and said: "Go, for all of you are free".

In the second part of her speech the daughter of Imam Ali made the conquest of Makkah her topic and said: "O son of the freed ones! Is it justice that you keep your women and slave-girls in seclusion but have made the helpless daughters of the Holy Prophet ride on swift camels and given them in the hands of their enemies so that they may take them from one city to another".

Then she said: "Why shouldn't Yazid be spiteful against us, it is he, who looks at us with hostility. You say with perfect intrepidity and without imagining that you are committing a sin: 'I wish that my ancestors who were killed in Badr had been present here today'. Then you strike Imam Husayn in his teeth with a stick in your hand! Why shouldn't you be like this, although you have done what you wanted to do and have pulled out the roots of piety and virtue! You have shed the blood of the sons of the Holy Prophet and have hidden the brilliant stars on the earth from amongst the descendants of Abdul Muttalib under the clouds of oppression and injustice. However, you shall go before Allah soon. You shall meet your ancestors and shall also be taken to their place. At that time you will wish that you had been blind and dumb and had not said that it was a day of rejoicing for your ancestors".

At this stage the daughter of Imam Ali prayed to Allah and said: "O Lord! Procure our right and take revenge upon those who have oppressed us". Then she turned to Yazid and said: "By Allah you have pulled off your skin and cut off your flesh. You will soon go before the Prophet of Allah and will see with your own eyes that his children are in Paradise. It will be the day when Allah will deliver the descendants of the Holy Prophet from the state of being scattered and will bring all of them together in Paradise. This is the promise which Allah has made in the Holy Qur'an. He says: Do not think of those who are slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him. (Surah Ale Imran, 3: 169)

O Yazid! On the day when Allah will be the Judge and Muhammad will be the petitioner, and your limbs will give evidence against you, your father, who made you the ruler of the Muslims, will receive His punishment. On that day it will become known what reward the oppressors earn, whose position is worse and whose party is more humble. O enemy of Allah and O son of the enemy of Allah! I swear by Allah that I consider you to be humble and not fit even to be reprimanded and reproached. But what am I to do? Our eyes are shedding tears, our hearts are burning, and our martyrs cannot come to life by our reprimanding and reproaching you. My Husayn has been killed and the partisans of Satan are taking us to the fools so that they may get their reward for insulting Allah. Our blood is dripping from their hands and our flesh is falling down from their mouths. The sacred bodies of the martyrs have been placed at the disposal of the wolves and other carnivorous animals of the jungle. If you have gained something today by shedding blood, you will certainly be a loser on the Day of Judgment. On that day nothing but your deeds will count. On that day you will curse Ibn Marjāna and he will curse you. On that day you and your followers will quarrel with one another by the side of the Divine scale of Justice. On that day you will see that the best provision which your father made for you was that he enabled you to kill the children of the Prophet of Allah. I swear by Allah that I do not fear anyone except Him and do not complain to anyone else. You may employ your deceit and cunning efforts, but I swear by Allah that the shame and disgrace which you have earned by the treatment meted out to us cannot be eradicated". The daughter of Fatima Zahra ended her speech with offering thanks to Allah. She said: "I thank Allah Who has concluded the task of the chiefs of the youths of Paradise with prosperity and forgiveness and accommodated them in Paradise. I pray to Allah that He may elevate their ranks and favor them more with His kindness, for Allah is Omnipotent".

Notes [21] Balāghatun Nisa', Abul Fazl Ahmad bin Abi Tahir, (208- 280 A.H.).

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Explanation of the Sermon of Imam Sajjad in Damascus

In the foregoing pages we have reproduced the sermon delivered by Imam Sajjad in Damascus. Every word of that, sermon confirms the frankness, bravery and spiritual greatness of the Imam and incidentally the value and necessity of such sermons and speeches delivered in the circumstances then prevailing become clear. It has also become evident that these sermons and addresses were not such that they should have been delivered as a consequence of sentiments, spiritual uneasiness and pressure of hardships. Whatever the men and women of Ahlul Bayt said during the journey, which culminated in their martyrdom and captivity, and has been recorded in history, consists of speeches which were delivered, as and when it was appropriate and necessary, in accordance with a minute and properly chalked out plan. Just as Imam Husayn knew well as to what he was doing and where he was going and what the result of his activities would be, other members of the Holy Prophet's family also possessed perfect insight, and whenever they felt it necessary to speak they ignored all their mental sufferings and depressions, and revealed the realities in such away that it was no longer possible to tamper with them. It is, however, certain that at that time most of the people were not aware of the importance of their speeches and the depth of their object. Very often they thought about this very sermon of the fourth Imam that a bereaved person was crying and lamenting as his sentiments had been aroused and with the passage of time he would become calm and forget all that he was saying. However, history not only recorded the sermon delivered by the fourth Imam but also recorded the words and poetic verses of Yazid and handed them over to the posterity, and placed them side by side with each other so that on one page of history the people should read that Imam Sajjad said in the city of Damascus with great dignity: "I am the son of Makkah and Mina. I am the son of Zamzam and Safa. I am the son of the Prophet of Allah ", and on the next page of history they should find that Yazid said: "There was nothing like revelation or prophet hood. On this pretext Bani Hashim wished to befool the people and to rule over them". Indeed, even if Yazid did not fear Allah and did not feel ashamed before the Holy Prophet why did he not fear the power of history and why was he not afraid that whatever he was saying would be recorded?

Individuals come in the world and depart and the nations are dislocated. However, the rise and fall of the nations and the change in governments does not affect history. It continues to occupy its place and carefully supervises the good and evil deeds of the individuals and the traffic of the nations. It does not confuse the account of one person with that of another and does not make anyone responsible for another's sin.

The Holy Qur'an says: Those are a people who have passed away. Theirs is that which they earned, and yours is that which you earn. You will not be asked of what they used to do. (Surah al-Baqarah, 2:134)

History records the behavior of the people to maintain accounts in this world and the angels write them for accountability in the Hereafter.

In the second part of the speech delivered by lady Zaynab, daughter of Imam Ali in Damascus, (its first part has already been dealt with in the foregoing pages), she warned Yazid firstly of the accountability in the Hereafter and secondly of the accountability before history and the world. It

was in this very part that she said to him: "O Yazid! On the day when Allah will be the judge and Prophet Muhammad will plead for justice and your limbs will give evidence against you, your father, who made you dominate the Muslims, will receive the punishment due to him. On that day it will become known what reward the oppressors get and whose place is worse and whose party is humble. (O enemy of Allah and O enemy of the son of the Prophet of Allah!) I swear by Allah that I consider you quite mean and incorrigible. However, what can I do? Our eyes weep and our bosoms burn and our martyrs cannot come to life by reproaching or reprimanding you. Our Husayn has been killed and the partisans of Satan take us to the fools and take from Allah's wealth remuneration for showing disrespect to Allah. Our blood trickles from their hands and our flesh falls from their mouths and the pure bodies of our martyrs have been placed at the disposal of the wolves and the rapacious animals of the jungle. If you think that you stand to gain today by killing us, you will suffer for it on the Day of Judgment. It will be the day on which you will possess nothing except your deeds. It will be the day on which you will shout at the son of Marjāna and he will shout at you. It will be the day on which you and your followers will quarrel with one another by the side of the scale of Divine Justice. It will be the day on which you will learn that the best provision which your father made for you was that you should kill the descendants of the Prophet of Allah. I swear by Allah that I do not fear anyone except Him and do not complain before anyone else".

So far the daughter of Imam Ali warned Yazid of Divine punishment and accountability on the Day of Judgment. Then she invited his attention to his being accountable to history and told him that even if he did not fear Allah and did not believe in the Day of Judgment or had lost his faith on account of his sins, he should fear history that would disgrace him. It was with this object in view that the daughter of Ali said: "O Yazid! Practice deceit, pursue your vicious plans and do whatever you can. I swear by Allah that the stain of disgrace which has been stamped on your name owing to the treatment meted out by you to us cannot be obliterated and this ignominy can never be converted to goodness". The daughter of lady Fatima Zahra invited the attention of Yazid to the might of history and warned him against shame and disgrace. However, Yazid who, it might be said, had lost intelligence did not benefit from lady Zaynab's words and could not foresee the future of history. On this occasion the following tradition of the Holy Prophet quoted by Suyuti in his book Jami'us Saghir was applicable to Yazid: "When Allah wishes to execute His Decree He takes away intelligence from the intelligent people so that He may do with them what He likes. And, when what He wills is accomplished, He restores their intelligence to them and then they regret very much what they have done". If Yazid had not been deprived of his intelligence he should have realized that after killing the son of the Prophet of Allah and his near ones, it would not be possible for him to rule the Muslims and to ignore this great Islamic tragedy. And even if he could not understand this fact he should have at least so much sense that he should not have attacked the very basis of Islam in his poetic verses and should not have announced openly his decision to take revenge upon the children of the Prophet of Allah and should not have denied the Divine revelation and the Prophethood of the Holy Prophet Muhammad.

Lady Zaynab, the daughter of Fatima Zahra concluded her speech with thanks to Allah and said: "Allah be thanked Who ended the task of the chiefs of the young men of Paradise with benevolence and made Paradise their resting place. I pray to Allah that He may raise their ranks and shower His blessings on them, for Allah is Almighty, All-Powerful".

It was this very speech which obliged Yazid to pretend I disgust for Ibn Ziyad and to curse him. It has been written that while sending the Ahlul Bayt to Madina Yazid called Imam Sajjad and said to him: "May Allah curse the son of Marjāna. By Allah, if I had met your father I would have agreed to whatever he had suggested and asked for, and would not have allowed, as far as possible, that he should have been killed. However, whatever has happened had been destined. I wish that you may write to me from Madina for all your requirements". Yazid did not say this to seek Divine pleasure. He was grateful to Ibn Ziyad that he had killed Imam Husayn and his companions and in reply to his letter seeking instructions about the Ahlul Bayt who had been made prisoners he (Yazid) had himself written that they should be sent to Syria. Yazid's cursing Ibn Ziyad had only a political tinge, and was the outcome of the pressure of public thinking. The sermon delivered by Imam Sajjad in Syria and the Qur'anic verses recited by him in the bazaar in reply to a Syrian and whatever else the Ahlul Bayt said produced their result. So much so that the martyrdom of Imam Husayn was mourned first of all in Damascus, the capital of the caliphate, and in the caliph's own house. The Syrian women also came to know the true facts about the tragedy of Karbala. Perhaps the month of Muharram of the year 61 A.H. had not yet come to an end when the news of the martyrdom of Imam Husayn reached various Islamic regions and their inhabitants became aware of most of the events that had taken place. When the storm and thunder of the caliphate subsided the people came to their senses, felt grieved on account of what had happened and reproached themselves for their unpardonable negligence in helping the Imam and supporting Truth. Gradually the same correct view was adopted as had prompted the people of Kufa to invite the Imam before his martyrdom.

Later, they realized their mistake and decided to make amends for it, although the loss of an Imam like Husayn bin Ali, the grandson of the Holy Prophet, was irreparable and wailing and regret could not make amends for it. Mu'awiya had said: "After Ali bin Abi Talib the world has become barren and cannot produce a son like him". Indeed it is so and another Ali cannot be born. Similarly it is Impossible to produce an Imam like Husayn, because there must be pure and sacred parents like his to give birth to a son like him. Every loss can be made good sooner or later, but how can the loss of such sublime personalities be compensated?

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Sermon of Imam Sajjad in Madina

Our discourse with regard to the study of the event of Karbala is now nearing its end, and its last part which cannot be dispensed with, is the sermon which the fourth Imam delivered in the precincts of Madina and in which he informed the people of Madina of what he saw during the course of this sacred rising.

Imam Sajjad praised Allah and thanked Him for the extreme sufferings which he had to bear and then summarized the event of Karbala in a few sentences. In his short and precise speech he said: "Allah is to be praised in all circumstances. He made us bear great hardships. A great breach has taken place in Islam. My father Abu Abdillah (Imam Husayn) and his dear ones and companions have been killed. His women and children were made captives. My father's head was fixed on a spear and shown round the different Islamic cities". It is evident from the speech of the Imam that he did not want to speak only with the object of expressing his sadness and creating a touching atmosphere. He really wanted to put the enemies of Ahlul Bayt to shame and to summarize their oppressions in clear words and bring them to light by means of these brief sentences. He also said: "O people! We were treated as if we were infidels and apostates, although we had not committed any crime or sin and had not in any way betrayed Islam. By Allah, if the Prophet of Allah had ordered them to fight against us they would have done nothing more than they did".

The sermon of the Imam came to an end. The members of the Holy family arrived in their houses. They recorded forever in the name of Bani Hashim the honor of devotion and self-sacrifice in the path of truth and placed the names of their enemies in the category of tyrants and oppressors. They made patent this honor for themselves and this disgrace for their enemies by means of historical evidence which they placed at the disposal of the unbiased pages of history. It is not now possible for anyone to tamper with history, divest Bani Hashim of their good name and obliterate the disgrace and ill fame of others. The discourses and speeches which Ahlul Bayt delivered during their journeys from Madina to Makkah, from Makkah to Iraq, from Iraq to Syria and from Syria to Madina are recorded in the pages of history. It is, therefore, no longer possible to change the facts of history, to rearrange the positions of the martyrs in the path of Allah. The truthful and self-sacrificing persons cannot now be divested of their honors and good name and the liars and the oppressors or persons devoid of virtue cannot be shown as manly and sacrificing persons. It is also not possible to do anything so that history may become unthankful and ungrateful and may ignore the services of sincere persons and conceal the evidence in their favor which is available with it, or may commit breach of trust in the matter of documents regarding their virtue, magnanimity and sinlessness. So long as the evidence of history regarding the ancients is available it will testify to the purity, infallibility, faith, piety, religiousness, and godliness of Imam Husayn and his companions and will speak about the oppression and egotism of his enemies. History is the only recourse which should be resorted to for the study of various events, because the lies and fables coined by those given to idle talking and writing cannot deprive history from distinguishing truth from falsehood, and wherever there is any doubt it can be removed in the light of its firm verdicts.

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