



IMAMIA SUNDAY SCHOOL

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

TEACHERS NOTES FOR CLASS 6 2014/2015 TAREEKH



Opening Verses of Suratu Ya Sin
Painted on Egyptian Papyrus

NAME: _____
TEL: _____

IMAMIA SUNDAY SCHOOL
Attendance List 2012-2013

Teacher's Name: _____

Class: _____ Time: _____

	10	9	8	7	6	5	4	3	2	1	NO
											Student's Name
First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).											09/16/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum											09/23/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.											09/30/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)											10/07/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.											10/14/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)											10/21/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha											10/28/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer											11/04/12
24 Dhu al Hijjah Eid e Mubahila											11/11/12
											11/18/12
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	HOLIDAY										11/25/12
											12/02/12
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12
											12/16/12
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	HOLIDAY										12/23/12
New Year	HOLIDAY										12/30/12
Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala											01/06/13
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	MID TERM										01/13/13
9 Rabi' al Awwal -Eid e Zehra (S.A.)	MID TERM										01/20/13
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13
Parents - Teachers Meeting	PARENTS DAY										02/03/13
											02/10/13
											02/17/13
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13
											03/03/13
											03/10/13
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13
											04/07/13
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	FINALS										05/12/13



Imamia Sunday School

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CLASS 6 - LESSON 1

THE FIRST REVELATION

The Holy Prophet (S) used to spend a lot of his time in the cave of Mount Hira, which is a mountain overlooking the Holy Ka'ba, some three miles north of Makka.

It was his habit to sometimes spend a few days continuously in the cave in prayers, and his wife Bibi Khadija (A) would bring him some food and water.

One night when he was in the cave of Mount Hira, he heard a voice calling his name and suddenly there was a dazzling light in the cave. The Holy Prophet (S) sat at his place calmly and saw that a man was approaching him. The person was none other than Angel Jibraeel (A) in human form.

Jibraeel (A) came very close to the Holy Prophet (S) and asked him to read what was written in a silken scroll that he had in his hands. The Holy Prophet (S) read the words which were the first revelation from Allah, and which later became the first five verses of Surah al-Alaq. These were:

[In the Name of Allah the Beneficent, the Most Merciful.

Read! In the Name of your Lord Who created (everything in the Universe). He created man from a clot. Read! And your Lord is the Most Honorable. (He) Who taught (to write) with the pen. (He) taught man what he knew not. Alaq, 96:1-5]

QUESTION BOX

❓ Why has the action of *reading* been given so much importance by Allah, that it was the first word to be revealed?

When the Holy Prophet (S) had finished reciting, the angel announced, "O Muhammad! there is no doubt that you are the Apostle of Allah and I am his angel Jibraeel". After saying this, the angel disappeared.

This event told the Holy Prophet (S) that it was now time to start his mission. At this time he was 40 years old. The date was 27th of Rajab, 610 A.D. Also at this time, Allah blessed the Holy Prophet (S) with such a memory that, whatever he heard only once from Jibraeel (A), remained in his heart forever.

The Holy Prophet (S) then left the cave to return home, where he would begin his mission to preach the Unity of Allah and to invite all mankind to the path of worshipping only One God.

Now you know...

- ◆ The Holy Prophet (S) used to spend a lot of time in prayers in the cave of Mount Hira in Makkah.
- ◆ On the 27th of Rajab 610 AD, the Holy Prophet (S) was visited by Angel Jibraeel, who brought the first revelation from Allah.
- ◆ These are the first 5 verses of Surah al-Alaq which start with the word "Read".
- ◆ The angel then announced that the Holy Prophet (S) is the "Apostle of Allah" and that he is the "Angel Jibraeel".
- ◆ The Holy Prophet (S) was blessed with a memory such that what he heard only once from Jibraeel (A) remained in his heart forever.
- ◆ This event was the sign for the Holy Prophet (S), who was 40 yrs old, to start his mission to preach the Oneness of Allah.

MORAL BOX

- ❖ The Holy Prophet (S) used to spend time in the cave meditating. We should also set aside some time in the day to ponder about Allah, especially when we are alone.
- ❖ The mission of our Holy Prophet (S) was to tell people about the oneness of Allah, which is the first root of Islam. We must try to make our belief in this strong and instil it into our hearts.
- ❖ _____

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) spend so much time in the cave of Mount Hira?
2. Why was he not frightened when he saw the angel?
3. Why did Allah bless him with a perfect memory?
4. What was it of benefit to the Holy Prophet (S) that his mission began when he was 40 years old?
5. What was the main message of his mission?

CLASS 6 - LESSON 2

THE FIRST PEOPLE TO BECOME MUSLIMS

When the Holy Prophet (S) returned from the cave in Mount Hira after the first revelation, he immediately went home.

The Holy Prophet (S) lived with his wife Bibi Khadija (A) and his young cousin Imam Ali (A). Holy Prophet (S) had taken the responsibility to bring up Imam Ali (A) under his affectionate care. In addition, when Imam Ali (A) was born, the Holy Prophet (S) had just lost his own son and Abu Talib's wife Fatima binte Asad promised him that as soon as her child was a little older, she would turn it over to him. Imam Ali (A) was 9 years old when he came to live with Bibi Khadija (A) and the Holy Prophet (S).

When he reached his home, the Holy Prophet (S) informed his wife about what had happened, and she immediately believed in his mission and became a Muslim. The next person the Holy Prophet (S) spoke to was Imam Ali (A), who was only 10 years old at the time. Imam Ali (A) declared Islam on hearing the experiences of the Holy Prophet (S).

Thus Bibi Khadija (A) was the first woman to become a Muslim, and Imam Ali (A) the first man. The third person to become a Muslim was Zaid bin Harith, who was the Holy Prophet's (S) freed slave and adopted son.

Thus started the beginning of a divine mission which was destined not only to cleanse the Arabian Peninsula of the filth of polytheism, but whose radiance would eventually dispel darkness from all over the world.

The Holy Prophet (S) received further revelations from Allah and he gradually began to spread the religion of Islam. For the first three years of his mission he called people to Islam secretly. He did not make a general invitation to everybody, but selected certain special people who he saw were ready to embrace the religion of Allah.

The Holy Prophet (S) continued his work, encountering individuals and inviting them to Islam. By and large the devoted group of Muslims increased around him, and he selected a secret secluded spot, to assemble the faithful and teach them the principles of Islam and the verses of Qur'an as they were gradually revealed. When the number of Muslims had reached 40, Almighty Allah ordered His messenger to shun the garment of secrecy and make public the invitation to Islam.

Now you know...

- ◆ Imam Ali (A) lived with the Holy Prophet (S) because his father Abu Talib could not afford to support all of his four sons and his mother Bibi Fatima binte Asad had promised to turn over Imam Ali (A) to the Holy Prophet (S), as he had already lost a son.
- ◆ Bibi Khadija was the 1st woman to become a Muslim and Imam Ali (A) was the 1st man to become a Muslim at the age of 12.
- ◆ Zaid bin Harith, the Holy Prophet (S)'s adopted son was the 3rd person to accept Islam.
- ◆ The Holy Prophet (S) continued to receive revelations and started spreading Islam to selected people – after 3 years only 30 people became Muslims.
- ◆ The Quraish leaders were not bothered about the Holy Prophet (S)'s activities and continued to respect him. In return, the Holy Prophet (S) did not openly criticise their beliefs.

MORAL BOX

- ❖ The Holy Prophet (S) won the trust and respect of the people by showing the best of Akhlaq. Are we fulfilling our duty of being the ambassadors of Islam by also showing good Akhlaq?
- ❖ We should learn from our Holy Prophet (S) and respect everyone including those who do not share our faith, because they are also the creatures of Allah. Living in this country we have an even bigger opportunity to do so.
- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. Why were the Quraish relaxed about the Holy Prophet's (S) activities in the beginning?
2. Why was Imam Ali (A) living with the Holy Prophet (S)?
3. How was he related to the Holy Prophet (S)?
4. Who was the first woman to become Muslim and who was the first man?
5. Why did the Holy Prophet (S) preach the message of Islam to a few people only?

CLASS 6 - LESSON 3

THE INVITATION OF DHUL ASHIRA

Three years after his mission had started; the Holy Prophet (S) received the following revelation from Allah:

[And warn your nearest relatives... Shu'ara, 26:214]

When this command came, the Holy Prophet (S) called Imam Ali (A) and instructed him to arrange a meal and to invite the sons of Abdul Muttalib, so that he could deliver to them the words of Allah. Following the invitation, some forty men from the children of Abdul Muttalib gathered near the mountain of Safa. Amongst them were the Holy Prophet's (S) uncles Abu Talib, Abbas, Hamza and Abu Lahab.

The Holy Prophet (S) asked Imam Ali (A) to serve the food to the guests. Imam Ali (A) kept the food - which was hardly enough to feed even one man - in front of the assembled guests. The Holy Prophet (S) blessed the food with the Name of Allah and asked the people to eat. Every one of the forty guests had his fill and yet the food remained the same.

After the feast was over, the Holy Prophet (S) wished to speak to the assembly, but the obstinate Abu Lahab, who said without thinking, 'This is magic and charms'. The foolish man disregarded the fact that magic and charms cannot feed people!

On that day the Prophet said nothing about the matter. Perhaps his silence was due to the fact that he wanted them to realize the difference between a 'miracle' and 'magic' because if magic were the cause the guests would feel hungry after leaving the house of the Holy Prophet

The next day, the Holy Prophet (S) asked Imam Ali (A) to make the same preparations as before, but again the same thing happened. On the third day, the Holy Prophet (S) again invited the same group for a meal. This time, he stood up as soon as the eating was over and said to the gathering:

"O sons of Abdul Muttalib God has assigned me to warn you of the painful torments of the wrongdoers and give you the good news of His reward to the pious believers. Become Muslims and follow me to achieve salvation. I swear by Almighty God that among all Arabs I do not know anyone who has brought his people anything better than what I have brought you. I have brought you prosperity and salvation both in this world and in the hereafter. The Gracious God has commanded me to call you all to worship Him. Now which one of you is willing to help me with the task? Anybody who announces his readiness to help me will be my brother, my successor, and the executor of my will?"

When the speech of the Holy Prophet (S) reached this point, the entire assembly remained silent. Suddenly Imam Ali (A), who was only 13 years old, stood up and said, "O Prophet of Allah! I am prepared to support you." The Holy Prophet (S) asked him to sit down, and repeated the question three times. Each time, however, none but Imam Ali (A) stood up to support him. After the third time the Holy Prophet (S) hugged Imam Ali (A) and holding his hand up high, he said, "People! This young man is my brother and successor amongst you. Listen to his words and follow him."



RESEARCH box

Where else in history has the Holy Prophet (S) declared Imam Ali (A) as his successor?

At this stage, the meeting came to an end and some of those present turned to Abu Talib and teased him saying, "Muhammad has directed you to follow your own son and to take orders from him and has declared him to be your elder."

However, the words of the Holy Prophet (S) proved to be true and many times in his life he repeated the same words about this special position of Imam Ali (A).

Now you know...

- ◆ After receiving the commandment from Allah, the Holy Prophet (S) invited his relatives for a meal so that he could deliver to them Allah's words.
- ◆ Even though there was only enough food for one man, all 40 men ate to their fill.
- ◆ The Holy Prophet (S) was not given a chance to deliver his message as all the people left after he was mocked at by Abu Lahab.
- ◆ It was only at the third time that he managed to address them, informing them about Islam.
- ◆ The Holy Prophet (S) asked who will support him as his brother and successor three times, and all three times only Imam Ali (A) stood up.
- ◆ The Holy Prophet (S) declared Imam Ali (S) as his brother and successor after him.

MORAL BOX

- ❖ The Holy Prophet showed perseverance and patience in the way of Allah as it took a few attempts to address the people. The importance of Sabr is shown in the following saying: 'Sabr is half of faith.'
- ❖ When the 12th Imam (A) comes and asks us to join him, will our responses be like that of Imam Ali (A) or Abu Lahab?
- ❖ _____

Exercise

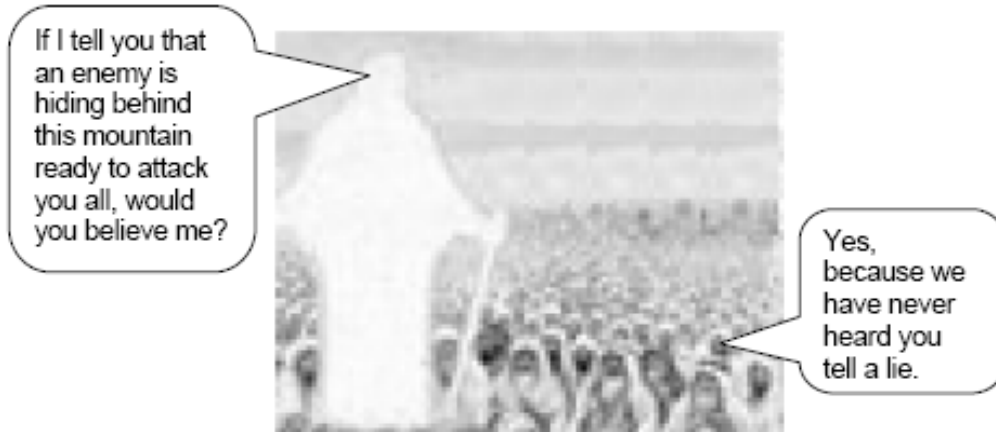
Answer the following questions:

1. Why did the Holy Prophet (S) only call the sons of Abdul Muttalib to the meal?
2. Why did Abu Lahab try to break up the meeting?
3. What did the Holy Prophet (S) promise the man who would help him?
4. Who was the only one who openly supported him?
5. Can you describe briefly another time when the Holy Prophet (S) repeated the same words about the special position of Imam Ali (A)?

CLASS 6 - LESSON 4

THE PERSECUTION OF MUSLIMS

After introducing Islam to his relatives, the Holy Prophet (S) began to tell all the people of Makka about his mission. He called all the tribes to the mountain of Safa, and then said to them:



Then the Holy Prophet (S) said, "Save your self from the punishment of Hell fire. Believe that there is no god but Allah, and you will be successful in your life." Abu Lahab, who feared lest the Prophet's words should impress the people, broke the silence and addressing him said, 'Give our oath to you? Have you gathered us here to tell us such words?' Abu Lahab interrupted the Prophet so rudely and did not let him continue his speech.

The Prophet's logical, eloquent speeches greatly impressed many of the people who heard his words. In most gatherings and public places, people talked about the new faith more than anything else. To those who had suffered from the extortion of the cruel oppressors and were tired of the injustices and inhuman conditions prevailing in Makkah, the celestial words of the Holy Prophet opened a door to the world of hope and prosperity and gave new life to their half-dead bodies. But the selfish malevolent Quraysh chiefs refused to submit to Islam, and, since the Holy Prophet mentioned their deviations and faults at every opportunity, they decided to hinder this spiritual and intellectual revolution by any means possible.

Obviously, the idol worshippers and the oppressive Quraysh chiefs well realized that if idolatry were abolished and all the people worshipped the One God and adopted the gainful religion of Islam, no room would be left for their extortion and oppressive rule.

The enemies of Islam, who had well understood that the triumph and rule of Islam would surely put an end to their law of the sword, tyrannies, and exploitation of the deprived people, launched their combat against the Holy Prophet of Islam most brutally and ruthlessly, discarding all moral and humane principles - if they had any - and taking up

the arms of bitterness and cruelty, so that they could hamper the spread of Islam and guard the interests of the Quraysh chiefs and men of power.

The divine teachings of the Holy Prophet of Islam were inconsistent with the interests of the oppressive class of the chiefs of the Quraysh who wanted to continue exploiting the poor people and possessing innumerable slaves, as well as with the interests and inhumane desires of the usurers who wished to collect wealth at the expense of the deprived class of their society.

It goes without saying that in an environment where no divine law is obeyed and no human right is respected, the strong will forcibly violate the honor, property, and chastity of the defenseless people, and so the new faith - Islam - which severely opposed and fought this wrong social system, enraged those whose interests and selfish considerations were endangered.

Cruel, false accusations, physical torment, foul language, economic and financial pressure and boycotts were among the inhumane methods used by the Quraysh chiefs against the Prophet and his faithful companions

These acts had no effect on the Holy Prophet (S), and he did not give up preaching belief in One God in place of the countless gods worshipped by the Makkans. When the number of Muslims began to slowly increase, the chiefs of some tribes became worried, and they came to Abu Talib, the uncle and guardian of the Holy Prophet (S), and asked him to stop his nephew from preaching his religion.

They offered to give the Holy Prophet (S) money, power or anything he wanted, as long as he would give up talking against their gods. When Abu Talib told the Holy Prophet (S) about their message, he said, "I swear by Almighty God that even if they put the sun in my right hand and the moon in my left, and in return, demand of me to quit the propagation of Islam and pursuance of my divine aim, I will never do what they want me to. I am determined to carry on my duty toward God to the last moment of my life, even if it means losing my life. I am strongly determined to attain my goal" He left his uncle's house sadly. Abu Talib called him and said, 'I swear by God that I will not quit supporting you and will not let them hurt you'

Such notorious people as Abu Jahl, Abu Sufyan, Abu Lahab, Aswad ibn Abd Yaghwan, `As ibn Wail, `Utbah and Shaybah, Walid ibn Maghirah, and `Aqibah ibn Abi Ma'ayyat were among the leaders of the opponents of Islam

Here are some examples of the offences and torments which the enemies of Islam inflicted upon the Holy Prophet and new muslims:

Once, when the Holy Prophet (S) was offering prayers next to the Holy Ka'ba, Abu Jahl got some members of Quraish to throw the intestines of a goat on his shoulders while he was in Sajdah. After the Holy Prophet (S) had finished his prayers, he prayed to Allah to curse each one of them. History tells us that all the people who had taken part in this act,

including Abu Jahl and Utba bin Rabee', were killed in the battle of Badr, which was the very first battle of Islam.

The Makkans then turned their attention to the new Muslims. Some Muslims came from powerful tribes, so they were safe from trouble. However, many Muslims were poor or slaves and these began to face the most terrible cruelties at the hands of the Makkans.

Abu Zar Ghiffari was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. When the uncle of the Holy Prophet (S), Abbas, passed by and saw what they were doing, he reminded the Quraish that Abu Zar was from the tribe of Bani Ghiffar who used to live next to the route of the trade caravans. If they learnt that a member of their tribe had been tortured by the Quraish, they would not let the trade caravans pass safely. On hearing this, the greedy Quraish left Abu Zar alone.

Bilal Habashi was the Mu'azzin (prayer caller) of the Holy Prophet (S). He was the slave of Umayya bin Khilaf. When Bilal accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilal lie bare-backed on the hot sands of the desert and place a large stone on his chest, so that he could not escape the burning sand. At other times he would tie a rope around his neck and get him dragged around the hills of Makka. Despite these cruelties, Bilal continued to say "Ahad, Ahad", which means that "Allah is One". Finally, the Holy Prophet's (S) uncle Abbas bought him and then freed him.



Lubeena Khatun was the slave maid of Umar bin Khattab, who later was made Caliph of the Muslims. When Lubeena became a Muslim, he would beat her so much that he himself would get tired.

Ammar bin Yasir and his parents **Yasir** and **Sumayya** were amongst the first Muslims. The unbelievers tried to make them change their minds but they refused. The three of them were taken to the desert and beaten and tortured. This was repeated many times until at one time, Yasir died. When his pregnant wife Sumayya complained to Abu Jahl about this inhuman treatment he took his spear and thrust it into her heart.

Then they turned to **Ammar** and beat him so terribly that he was about to die. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, Ammar had to agree. Later, the Holy Prophet (S) approved his action saying that as long as Ammar had the faith in his heart, it did not matter what he was forced to say. Despite the tortures suffered by the Muslims, none of them changed their faith and their numbers

increased day by day.

QUESTION BOX

❓ What is it called when someone hides their faith in order to save their life?

Now you know...

- ◆ After inviting the Makkans to Islam, the people began mocking and making life difficult for The Holy Prophet (S).
- ◆ The leaders became threatened by more and more people embracing Islam and tried to bribe The Holy Prophet (S), but to no avail.
- ◆ The Makkans then started to harass the new Muslims – those from powerful tribes were safe but the others were not.
- ◆ These included Abu Dhar Ghiffari, Bilal Habashi (the Mu'azzin of The Holy Prophet (S)), Lubeena Khatun (the slave maid of the 2nd Caliph), Ammar bin Yasir and his parents – Yasir and Sumayya (who were the first two martyrs of Islam).

MORAL BOX

- ❖ We should try and build our faith like that of the new Muslims who went to the extent of sacrificing their lives for Islam.
- ❖ The Holy Prophet (S) refused to give in to material temptations as he knew that the reward in the hereafter will surpass anything he could get in this life.
- ❖ _____
- ❖ _____

Exercise

Answer the following questions:

1. Who was the first Muslim woman to be martyred?
2. Why did the Quraish pick on the weaker Muslims?
3. From which Surah would Bilal recite when he was tortured?
4. What did the Quraish offer the Holy Prophet (S) if he gave up his preaching?
5. What was his famous reply?

CLASS 6 - LESSON 5

THE HIJRAT TO ABYSSINIA

The unbelievers of Makka had made life very difficult for the Muslims. The Holy Prophet (S) was worried and concerned about the condition of the Muslims, so he advised a group of his followers to migrate to Abyssinia (Ethiopia), which was ruled by a kind Christian king whose name was Negus.



This was the first Hijrat in Islam and 10 people took part in it. It happened in the fifth year of Prophethood. A second, larger group of Muslims also migrated soon afterwards, under the leadership of Ja'far bin Abu Talib, the brother of Imam Ali (A). The Muslims were welcomed with much kindness in Abyssinia and found the life there very pleasant and comfortable.

When the chiefs of Makka found out that the Muslims had migrated and were living peacefully in Abyssinia, they became worried that the Muslims might turn Negus, the king of Abyssinia, towards Islam. They decided to send some gifts to the king and his ministers, and try to convince him to send the Muslims back to Makka. They sent two men after the Muslims.

When the two men reached Abyssinia, they first met the ministers and gave them expensive gifts. They convinced the greedy ministers to support their mission by backing them in the court of the king. On the following day, they met Negus, and after presenting him with gifts, they said: "A group of our young men have gone against the beliefs of our forefathers and have invented a new religion. These people have now run to your country. I request you to hand them over to us, so that we can take them back to Arabia".

As soon as this speech was over, the ministers loudly declared their support for this request. However, Negus took no notice of them and asked whether the Muslim refugees had killed anyone, or stolen anybody's property or had committed any crimes in Makka. They replied that their only crime was inventing a new religion.

The king then announced, "I cannot hand over the people who are living under my protection without a proper investigation".

He sent a message to the Muslims that their leader should come to the court. Ja'far bin Abu Talib came to present the case for the Muslims. The king turned to Ja'far and asked, "Why have you given up the beliefs of your forefathers and started a new religion"?

Ja'far replied, "We used to be ignorant people who worshipped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbors and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a faultless character, invited us to

worship One God.

He taught us to respect other people's property, to behave well with our relatives, to respect our neighbors and women and to avoid lying. He ordered us to offer prayers, to fast and to pay religious tax on our wealth. We have believed in him and worship Allah. However, the Quraish have behaved very cruelly towards us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country and we have perfect faith in your justice".

The king was very impressed with the sincere speech of Ja'far, and he asked him to recite something from the Heavenly Book of the Muslims. Ja'far recited and explained some verses from Surah Maryam of the Holy Qur'an.

When the king and bishops heard the words of Allah about the virtues of Bibi Maryam (A) and Prophet Isa (A), tears came to their eyes as they recognized the truth. King Negus declared that he would never surrender the Muslims to the Quraish and asked them to leave his court.



One of the Makkans, who was a very cunning man, decided to try another approach. He knew that the Christians believed that Prophet Isa (A) was the son of God.

The next day he went to the king and said that the Muslims had special beliefs about Prophet Isa (A) that were totally different to the basic belief of the Christians, and so they were a danger to the official religion of Abyssinia.

King Negus again called Ja'far and asked him what the Muslims thought about Isa (A). Ja'far replied, "Our belief regarding Isa (A) is that which has been taught to us by the Holy Prophet (S). He was the servant and Prophet of Allah, and the Spirit of Allah with which He blessed Bibi Maryam (A)."

The king was pleased with this answer, and he praised the beliefs of the Muslims, and allowed them full freedom to practice their religion in his country.

RESEARCH BOX

📖 What are the main differences between our belief about Prophet Isa (A) and the Christian's belief?

He returned the presents of the Quraish back to them and said, "God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather

wealth by means of your bribes." The two men had no choice but to return to Makka, having totally failed in their attempt to bring back the Muslims.

The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Holy Prophet (S) had migrated to Madina.

Now you know...

- ◆ As life in Makka was becoming very hard for the new Muslims, a group of them migrated to Abyssinia, which was ruled by a Christian king, Negus.
- ◆ The Makkans became worried that the Muslims would win Abyssinia over, so they bribed the King's ministers with gifts in order to take the Muslims back to Arabia.
- ◆ King Negus refused to send them back without an investigation. He called the Muslims to court and was impressed by their faith.
- ◆ One Makkan tried to cause trouble by telling the king that the Muslims had very different beliefs about Prophet Isa (A) to the Christians. However, the Muslims delivered a satisfying response.
- ◆ The Muslims remained peacefully under the protection of King Negus in Abyssinia for many years.

MORAL BOX

- ❖ The king of Abyssinia was not taken over by the bribes of the Makkans. In the same way, we should not compromise our beliefs in return for worldly goods.
- ❖ The Christians of Abyssinia willingly accepted, and also praised, the Muslims. Through good Akhlaq, sincerity, tolerance and strong faith, we too can show the rest of the world the beauty of Islam.

- ❖ _____
- _____
- ❖ _____
- _____

Exercise

Answer the following questions:

1. How many people migrated to Abyssinia?
2. Why did the Quraish send two messengers to Abyssinia?
3. Who was the leader of the Muslims in Abyssinia?
4. What two ways did the Makkans try to turn Negus against the Muslims?

CLASS 6 - LESSON 6

THE BOYCOTT OF BANI HASHIM

The chiefs of Quraish were very disturbed to see that the religion of Islam was gaining strength in spite of all their efforts. By now, well respected people like Hamza, the uncle of the Holy Prophet (S), and some powerful men of Quraish had become Muslims. The chiefs could not bear to stand by and watch Islam advancing in this manner, and so they held a meeting to plan a way to stop it.

They decided to boycott all the Muslims and in this way stop their activities. An agreement was drafted and hung on the walls of the Holy Ka'ba, and the community of Quraish was told to act according to it. The agreement stated that:

1. All **trade and business** with the supporters of Muhammad shall be **banned**.
2. Any **association** with them is strictly **prohibited**.
3. Nobody is allowed to **marry** their daughters or sons to those of the Muslims.
4. All those who **oppose** Muhammad should be **supported** in all circumstances.

This agreement was signed by all the chiefs of the Quraish and was put into action right away. Abu Talib, the uncle of the Holy Prophet (S), pledged the support of the entire Bani Hashim clan to his nephew. Abu Talib also advised all the Muslims to move out of Makka into a valley in the mountains. Thus, the Muslims moved out of their homes into the place known as the "Valley of Abu Talib (Shi'ab Abi Talib)," and set up small houses and tents.

To protect themselves from a sudden attack from the Quraish, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time they suffered terrible hardships. Food was in very short supply, and many had to survive on a single date or less per day. The Bani Hashim were only allowed out of the valley during the special months of Rajab and Zilhaj when fighting was not allowed.

During these times they came to Makka to buy food and other necessities. However some Makkans, like Abu Lahab, made things more difficult for them by encouraging the shopkeepers to raise the price of food, so that the Bani Hashim could not afford to buy very much.





Throughout their difficult times, the Muslims did not lose heart and remained strongly attached to Islam and the Holy Prophet (S). Finally some of the Makkans began to regret their shameful action against the Muslims, who after all were their relatives. They became ashamed for having signed the agreement and began to look for a solution to the problem. They called a meeting of the Quraish proposing to end the boycott and allow the Muslims to return home.

Although Abu Jahl was not in favor of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down the agreement. When they brought it down from the Holy Ka'ba, they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.



After being informed of the developments by his uncle Abu Talib, the Holy Prophet (S) decided to leave the valley and the Muslims returned to their homes in Makka once again.

The patience and reliance on Allah in the face of hardships by these early Muslims is a great lesson to us all.

Now you know...

- ◆ The Quraish were being threatened by the activities of the new Muslims and so they drafted an agreement which briefly stated that association with the Muslims by the Makkans is prohibited.
- ◆ The Muslims were advised to move to 'The Valley of Abu Talib', where they stayed for 3 years suffering many hardships.
- ◆ During the non-fighting months, the Muslims could go to Makka to buy provisions but the Makkans used to make this task very hard for them.
- ◆ The Makkans finally started regretting their actions, and after calling a meeting, the agreement for the boycott of the Muslims was taken down.
- ◆ The Muslims returned back to their homes in Makka.

MORAL BOX

- ❖ Throughout severe difficulties, the Muslims stuck strongly to their faith. We should also do this rather than blaming Allah and turning away from Him when hardships affect us.
- ❖ The Muslims showed complete trust in Allah because they realised that everything is in His power. Allah helps those who trust in Him.
- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. Why were the Muslims exiled from Makka?
2. Where did they live for three years?
3. How did Abu Lahab try to make life even more difficult for them?
4. How were the Muslims able to return to their homes?
5. What lesson do we learn from this event?

CLASS 6 - LESSON 7


THE DEATH OF ABU TALIB (A) AND BIBI KHADIJA (A)

After the 3-year boycott on the Muslims had been lifted they returned to their previous lives in Makka, and looked forward to improving their condition. However, certain events occurred that year that left the Holy Prophet (S) extremely sad and the Muslims shared in his sorrow. In that year the Holy Prophet (S) lost first his uncle Abu Talib (A), and then his wife Bibi Khadija (A) one month later. His sorrow and grief knew no bounds and he named this year "Aamul Huzn", the Year of Grief.

Abu Talib (A) had been the **supporter** and **defender** of the Holy Prophet (S) since the death of his father, Abdul Muttalib. He treated him better than his own sons. In order to protect the Holy Prophet (S) from being murdered by his enemies, Abu Talib (A) used to make one of his sons, usually Imam Ali (A), sleep in the bed of the Holy Prophet (S).

Abu Talib (A) believed so much in the excellence of the Holy Prophet (S) that he used to request the blessings of Allah by using his nephew's name. Once, when the Quraish were faced with a terrible drought, they came to Abu Talib (A), begging him to pray for rain. Abu Talib (A) held the hand of the Holy Prophet (S), who was then only a young boy, and raised his head to the skies, saying, "O Lord, send down rain for the sake of this young boy, and favor us with Your blessings". This prayer was hardly over when rain began to fall heavily.

RESEARCH BOX

 **What is it called when we supplicate to Allah through someone else?
What Dua do we recite on Tuesdays in which we do this?**


As the Holy Prophet (S) grew older, Abu Talib (A) involved him in his trade caravans, giving him experience in dealing with people. When he was 25 years old, it was Abu Talib (A) who arranged for a proposal of marriage to be sent to Bibi Khadija (A).

During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage formula himself.

When the Holy Prophet (S) declared his mission, Abu Talib (A) stood faithfully by his side, never stepping back from the defense of his nephew.

Although Abu Talib (A) began to lose his position amongst the Quraish because of his support for the Holy Prophet (S), he did not for one moment think of asking him to hold back the message of Islam.

QUESTION BOX

 **Abu Talib (A) let his position be under threat for the sake of the truth.
Would we be too attached to our worldly desires to support the truth?**

The actions of Abu Talib (A) throughout his life confirm that he was a Muslim and believed in the religion of Allah. Some people have said that he was an unbeliever. This is actually a false accusation because we know that Abu Talib was the one who recited the marriage formula for the Holy Prophet (S) and this can only be done by a Muslim. Furthermore, the following fact is enough to prove that this is not true.

A Muslim woman cannot remain married to an unbeliever.

It is a fact of history that Fatima binte Asad was one of the first women to accept Islam. She was also the wife of Abu Talib (A), and remained his wife till he died. If he had not been a Muslim, it would have been unlawful for her to remain his wife.

It was no wonder that the Holy Prophet (S) missed his uncle so much. Abu Talib (A) had been his guardian for 50 years.

In the same year, the Holy Prophet (S) lost his dear wife Bibi Khadija (A), the mother of his beloved daughter, Fatima Zahra (A). Bibi Khadija (A) had been the richest woman in Arabia when she married the Holy Prophet (S). She was 40 years old when the marriage took place. When the Holy Prophet (S) declared his Prophethood 15 years later, she was the first woman to believe in him and accept Islam.

Thereafter, she gave her entire wealth for the sake of Islam. The Holy Prophet (S) used her wealth to spread the religion and to buy the freedom of many slaves who had become Muslims. The Holy Prophet (S) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

The double tragedy was a bitter blow to the Holy Prophet (S), at a time when he needed the encouragement and support of his loved ones.

Now you know...

- ◆ In the year after the boycott, the Holy Prophet (S) lost both his uncle Abu Talib (A) and his wife Bibi Khadija (A) and he called that year "Aamul Huzn", the Year of Grief.
- ◆ Abu Talib (A) had been his supporter and defender. He had involved the Holy Prophet (S) in his trade, organised and recited his Nikah and stood by him in his mission, even if his own position was put in jeopardy.
- ◆ Some people say that Abu Talib (A) was a non-Muslim but this cannot be true because his wife was a Muslim and a Muslim woman cannot remain married to an unbeliever.
- ◆ Bibi Khadija, who married the Holy Prophet (S) at the age of 40 was the first woman to become a Muslim and gave her entire wealth for the propagation of Islam. She stood by him with firm faith till her death.

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) call this year "Aamul Huzn"
2. How old was Bibi Khadija (A) when she died?
3. What did the Holy Prophet (S) use her wealth for?
4. Why did he always remember her?
5. How had Abu Talib protected the Holy Prophet (S) when he was younger?

CLASS 6 - LESSON 8

THE ASCENSION (MI'RAJ) OF THE HOLY PROPHET (S)

Mi'raj is a very important event in the history of Islam. It is the occasion when Allah raised his beloved Prophet (S) to the heavens and showed him the marvels of His creations. This great honor had never been given to any of Allah's other Prophets (A). The Holy Qur'an says:

[Glory be to Him Who made His servant go by night from Masjidul Haraam to Masjidul Aqsa, whose surroundings We have blessed, so that We might show him some of Our signs. He alone hears all and sees all. Bani Israa'il 17:1]

The great journey began from the house of Umme Hani, a sister of Imam Ali (A). The Holy Prophet (S) was resting there when he was awakened from his sleep by Angel Jibraeel (A). He was asked to mount on a winged animal called Buraaq. He then went from Makka to the mosque of al-Aqsa in Baytul Muqaddas (now known as Jerusalem). On the way he stopped at the mountain of Sinai and offered 2 raka'at prayers there, because it is the mountain on which Allah spoke with Prophet Musa (A).



Masjidul Aqsa, Jerusalem



On the second part of his journey, the Holy Prophet (S) rose from Masjidul Aqsa through the seven heavens with Jibraeel (A). Here he met the Prophets Isa, Musa, Nuh and Adam (A). He also saw the places of blessing and pleasure (Heaven) and the places of torture and suffering (Hell).



After this he came to the place known as Sidratul Muntaha where Jibraeel (A) left him. From here the Holy Prophet (S) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam including the new order to all Muslims to perform the five daily prayers. He then returned the same way he had come, first to Baytul Muqaddas, and then to Makka.

On the way to Makka the Holy Prophet (S) met a trading caravan of the Quraish who had lost a camel and were making a search for it. He drank some water from one of their containers and then continued onwards to Makka. He reached the house of Umme Hani at the time of daybreak.

On the next day the Holy Prophet (S) talked about his experiences to a large group of people in Makka. Many were amazed and believed his account, but there were some who did not believe him. They asked him to describe the mosque at Baytul Muqaddas as proof of his truthfulness. When the Holy Prophet (S) gave the detailed description of the mosque, some people who had been to the place confirmed that it was true.

The Holy Prophet (S) then told the disbelieving Quraish that he had met one of their trade caravans at Tanim, and they had been looking for a lost camel.

He also told them that the caravan was being led by a brown camel and that the group would soon enter Makka. It was not long before a caravan, as described by the Holy Prophet (S), entered Makka. The leader of the caravan, Abu Sufyan, confirmed everything that the Holy Prophet (S) had said. Now the people had no doubt that the Holy Prophet (S) had indeed made the miraculous journey, and word spread like wild fire around Makka about the events of Mi'raj. The leaders of the Quraish were very upset at the whole issue, especially because a lot of people became Muslims as a result of it.

It is important to understand that the journey was an actual physical one and not a spiritual dream as believed by some Muslims, based on the hadees attributed to Ayesha, one of the wives of the Holy Prophet (S). She stated that he was asleep in her house the whole night. This report is untrue, because at the time of Mi'raj, Ayesha was not yet married to the Holy Prophet (S), and only became his wife one year after the Hijrat to Madina. Muawiya, the son of Abu Sufyan, also claimed that the Mi'raj was a "true dream." He made up his story because he was an enemy of the Holy Prophet (S). He was not born at the time and did not convert to Islam until 9 years after Hijrat, so he could not know all the facts about the Mi'raj.

The time taken for the entire Mi'raj was very short. The reason why the Holy Prophet (S) was taken to Baytul Muqaddas, which was a centre for Jews and Christians was to show that Islam was a continuation of the message of Prophets Ibrahim, Musa and Isa (A). It also showed that the religion was universal and not confined to Makka and Madina only.

Amongst the things that were revealed to the Holy Prophet (S) during his time in the heavens were:

1. The **appointment of Imam Ali (A)** as the leader after him. This gives us an idea of the importance of planning beforehand for leadership.
2. **Five times daily prayers.** The Wajib Salaat as we know them today only became compulsory for the Muslims after the event of Mi'raj.
3. The Holy Prophet (S) was also taught some **Du'as and special prayers.**

RESEARCH BOX

📖 What did the Holy Prophet (S) mean when he said: 'Salaah is the Mi'raj of the believer'?

It is a measure of the closeness of the Holy Prophet (S) to Allah that he was given an opportunity to see and hear wonderful things, the like of which have never been seen or heard before.

Now you know...

- ◆ Mi'raj is when the Holy Prophet (S) was taken to the heavens and shown the Kingdom of Allah. He was taken on a winged animal (Buraaq).
- ◆ He went to Mount Sinai and then to Masjidul Aqsa. From there he rose through the 7 heavens and met Prophets Adam, Nuh, Musa and Isa.
- ◆ He then went to Sidratul Muntaha where he was alone in the presence of Allah. He received new rulings like the rule for all Muslims to perform Wajib Prayers, the appointment of Imam Ali (A) as successor and was also taught some Du'as.
- ◆ The next day, the Holy Prophet (S) narrated his experience to the people. He proved it by correctly describing Masjidul Aqsa. He also told of a caravan that he met on his way back to Makka and its entry into Makka a while later proved that he was telling the truth.
- ◆ Many people became Muslims as a result of this.
- ◆ This journey was a physical one and not a dream as wrongly claimed by Ayesha and Muawiya.
- ◆ The Holy Prophet (S) was taken to Baytul Muqaddus to show that Islam is a continuation from Judaism and Christianity, and that it is a universal religion.

MORAL BOX

- ❖ The Holy Prophet Muhammed (S) is the only Prophet who was taken on this special journey. Do we give him the importance that he rightly deserves?
- ❖ We all have the potential to reach this stage of Mi'raj. It is up to us to make the effort and try our best, especially in salaah.

- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. How long did the entire Mi'raj take?
2. How do we know that it was not a dream?
3. What was revealed to the Holy Prophet (S) during the Mi'raj.
4. What two places was the Holy Prophet (S) taken to before he came in the presence of Allah?
5. Why did he stop at Mount Sinai?

CLASS 6 - LESSON 9

THE JOURNEY TO TA'IF

After the death of Abu Talib, the Holy Prophet (S) was faced with increasing difficulties and problems in Makka. Without his uncle's protection, his life was in constant danger, and there was not much opportunity to spread Islam.

He decided to try to preach Islam outside Makka. In those days the town of Ta'if was a busy and important center of trade. The Holy Prophet (S) went to Ta'if alone and contacted the tribe of Bani Saqeef with a view to invite them to Islam.

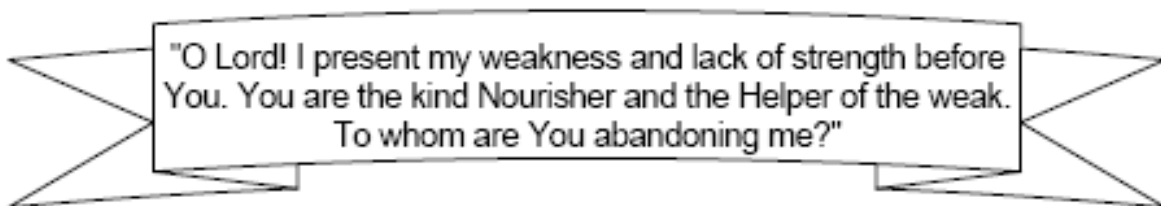


The town of Taif in relation to Makka

After arriving in Ta'if, he met the chief and elders of that tribe and explained to them the belief in One God and asked them for their support. However, they rejected his message. The Holy Prophet (S) realized that the people of the town could become a threat to him, because he was alone and away from his home town. He therefore took a promise from the Bani Saqeef that they would not talk about his presence in Ta'if.

The elders of Bani Saqeef did not keep their promise to the Holy Prophet (S) and instead asked the thugs and hooligans of the town to harass him. The Holy Prophet (S) found himself suddenly surrounded by a mob that began to insult him. When they began to throw stones, he was forced to retreat and take refuge in a garden.

The garden belonged to two wealthy people of the Quraish. The Holy Prophet (S) had sweat on his face and parts of his body were hurt from the cruel attack. He went down under a tree for some rest, and began the following prayer:



Although the owners were idol worshippers and enemies of Islam, they were moved by the condition of the Holy Prophet (S) and felt sorry for him. They told a Christian slave, known as 'Adhasu' to take a plate of grapes to him.

When the Christian presented the grapes to the Holy Prophet (S), he took one and ate it, saying, "In the Name of Allah, the Beneficent, the Most Merciful". The Christian was very

surprised to hear these words and remarked that he had not heard the Arabs pray to anyone but Laat and Uzza, the great idols.

The Holy Prophet (S) asked him about his birth place and his religion. He replied that he came from Naynivah and was a Christian.

On hearing his answer, the Holy Prophet (S) stated, "That is the place where my brother Yunus (Jonas) son of Mata (Matthew) lived". The Christian was very surprised to hear these names. He asked, "How do you know Yunus son of Mata? Nobody in this country has heard of them". The Holy Prophet (S) then said, "Yunus was a Prophet of Allah like myself." The words of the Holy Prophet (S) had a great effect on the slave and he immediately bowed and kissed the hands of the Holy Prophet (S) and expressed his faith in him.

When he returned to his masters, they asked him what the conversation was all about. He replied, "The person who is sitting in your garden is the chief of all humanity. He has told me things that only a Prophet can know." This reply annoyed them very much but all they said to him was that his own religion was better than Islam.

The Holy Prophet (S) left Ta'if disappointed that he had not been successful in bringing these stubborn and ignorant people to the right path. He decided to return to Makka. However, he could not enter Makka in safety, because his life was in danger. He therefore sent word to Mu'tam bin Adi, a powerful Makkian, for help. Mu'tam was an idol worshipper but agreed to provide security for him, due to his respect for his family. He sent a message to the Holy Prophet (S) to enter Makka and come straight to his house.

On the next day Mu'tam told his sons to arm themselves and escort the Holy Prophet (S) to the Holy Ka'ba.

When Abu Sufyan and others who wanted to harm him saw that he had the protection of Mu'tam, they were disappointed, but did not harm him. After performing Tawaaf, the Holy Prophet (S) went to his own home.

Soon afterwards, the Holy Prophet (S) migrated to Madina. In the later years, the Holy Prophet (S) was to take over Ta'if and defeat the Bani Saaqef. However, he never forgot the services of Mu'tam in his time of need, and when news of Mu'tam's death reached Madina, the Holy Prophet (S) remembered him for his goodness.

RESEARCH BOX

📖 What was the Holy Prophet's journey from Makka to Madina called and what started from this event?

The journey of the Holy Prophet (S) to Ta'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.

Now you know...

- ◆ The Holy Prophet (S) decided to preach Islam in Taif due to the difficult situation in Makka.
- ◆ However, the chiefs of Taif rejected his message but they assured him that he would not be harmed. The chiefs did not keep their promise and soon the people of the town began to harass The Holy Prophet (S).
- ◆ The Holy Prophet (S) took refuge in a garden where he met a Christian slave who was amazed to hear that The Prophet's beliefs were similar to his own.
- ◆ The Holy Prophet (S), disappointed, decided to return to Makka but because his life was in danger, he contacted a powerful Makkan, Mu'tam, to help him.
- ◆ Mu'tam, although an idol worshipper had respect for The Holy Prophet (S), and escorted him into Makka and safely to his own home.

MORAL BOX

- ❖ The journey of the Holy Prophet (S) to Ta'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.
- ❖ The Holy Prophet (S) let his own life be in danger for the sake of conveying Allah's message, which shows us the importance of striving for the cause of truth.
- ❖ _____
- ❖ _____
- ❖ _____
- ❖ _____

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) decide to go to Ta'if?
2. What response did he receive from the people there?
3. What made the Christian accept Islam?
4. Why did the Holy Prophet (S) contact Mu'tam before entering Makka?
5. What do we learn from this whole event?

CLASS 6 - LESSON 10

THE PLEDGES OF 'AQABAH

During the Haj season, tribes from all over Arabia came to Makka to perform their pilgrimage. Although their worship was not anything like the Haj that Islam has taught us, they regarded the Holy Ka'ba as an important building. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Madina, who were called Yathrib in those days, also used to come to Makka every year. The two main tribes in Madina were the Aws and the Khazraj. They were great enemies of each other and many battles had been fought between them.

In the eleventh year after the beginning of the Holy Prophet's (S) mission, he met 6 people, led by As'ad bin Zurara from the tribe of Khazraj in Makka during the Haj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Madina, that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Tawrat, which had been revealed to Prophet Musa (A). The people of Khazraj believed that this was the very same Prophet, and so they became Muslims. Before returning to Yathrib, they asked Holy Prophet (S) to send someone to Madina who could teach them more about Islam. The Holy Prophet (S) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

On their return to Madina they made efforts to teach people about Islam and soon many people wanted to know more about this new religion.



The Tawrat (Torah)

In the following year, 12 people came to Makka to meet the Holy Prophet (S). The meeting took place at 'Aqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge to:

- not associate anyone with Allah,
- not steal,
- not bury their daughters alive,
- not slander one another,
- perform good deeds.

The Holy Prophet (S) promised them that if they acted according to the pledge they would be rewarded with Paradise by Allah. This agreement is called the "First Pledge of Aqabah".

The 12 people returned to Madina, their hearts filled with faith. They wrote back to the Holy Prophet (S) asking him to send someone to Madina who could teach them more about Islam. The Holy Prophet (S) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

The missionaries did their work so well that there was a great change in thinking in Madina. The people eagerly awaited the Haj season, so that they could meet the Holy Prophet (S) and personally declare their readiness to help Islam.

The next year a Haj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Madina for Makka. It included 73 Muslims, two of whom were women. The rest of the people were those who wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet (S) on the 13th of Zilhaj at 'Aqabah'.

During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy Qur'an. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of allegiance (Bay'at) at the hands of the Holy Prophet (S). This event is known as "the Second Pledge of Aqabah."

The Holy Prophet (S) then promised the people that he would soon come to Madina himself. Once the ceremony was over, the people left for their homes.

A point to note is the fact that so many people of Madina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few Makkans had become Muslims. There can be two reasons for this:

1. The people of Madina had heard about an Arabian Prophet from the neighboring Jewish tribes. The Jews claimed that when that Prophet would appear he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet (S) when he claimed to have been appointed by Allah.
2. The people of Aws and Khazraj were tired of the endless quarrels between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority who would bring peace to their region.

The time was now ripe for the Holy Prophet (S) to leave his home in Makka. Life in that city was becoming more and more difficult for the Muslims, who faced endless persecution at the hands of the Quraish.

QUESTION BOX

❗ The people from Madina recognised the truth when it came in front of them. Are our souls clean enough for us to also recognise the truth when it presents itself to us or are there too many veils obstructing our vision?

Now you know...

- ◆ The two main tribes of Madina were the Aws and Khazraj who had been enemies of each other for a long time.
- ◆ The Holy Prophet (S) met 6 people from Khazraj during the Hajj season in Makkah, and they were very interested in the teachings of Islam, as they had heard of a Prophet who would come with a new religion.
- ◆ These people became Muslims and soon, other people from Madina became interested. They sent 12 people to Aqabah in Makkah and after talks with The Holy Prophet (S) the First Pledge of Aqabah was formed.
- ◆ On request, the Holy Prophet (S) sent missionaries to Madina who did a very good job in introducing Islam to the people.
- ◆ The next year, 500 people came for Hajj from Madina to learn more about Islam and after being addressed by The Holy Prophet (S), they too accepted Islam. This was known as the Second Pledge of Aqabah.
- ◆ The Holy Prophet (S) told them that He would be joining them in Madina very soon.

Exercise

Answer the following questions:

1. What promises did the people of Madina make the first time they came to 'Aqabah?
2. How many came in the last year the Holy Prophet (S) was in Makka?
3. Why did the message of Islam spread faster in Madina than Makka?
4. Aside from the Aws and Khazraj, which other people lived in Madina?
5. What did the people of Madina invite the Holy Prophet (S) to do?

CLASS 6 - LESSON 11

THE HIJRAT TO MADINA - PART 1

When the Quraish realized that the Muslims now had the support of the people of Madina, they were very disturbed. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them. The companions of the Holy Prophet (S) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. He asked them to give him a little time to make a decision. After a few days, he advised all the Muslims to migrate to Madina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Makka one by one, giving excuses for their departure. Because they were afraid of the reaction of the Quraish, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.



The Quraish suddenly realized that the Muslims were all leaving Makka. They managed to detain a few, but by that time the majority had already escaped and was on their way to Madina. In Makka there only remained the Holy Prophet (S) and his family, Imam Ali (A) and a few old and ill Muslims. Final arrangements were being made for these last few Muslims also to leave.

The Quraish were enraged at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-un-Nadwa, where all important decisions were made, the Quraish decided that the only action that would stop the spread of Islam would be the murder of the Holy Prophet (S). This idea was popular and the only problem was the revenge that the Bani Hashim, the family of the Holy Prophet (S), would take on the killer. Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person.

This plan was approved and 40 young men were selected to carry out the cowardly deed.

On the same night that the Quraish planned to kill the Holy Prophet (S), he was commanded by Allah to leave Makka for Madina. The angel Jibraeel (A) informed the Holy Prophet (S) of the wicked intentions of the Quraish. The Holy Prophet (S) said to Imam Ali (A):

"Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."

He then instructed Imam Ali (A) to follow him to Madina after he had returned the property that certain people of Makka had left with the Holy Prophet (S).

Imam Ali (A) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet (S). He used to say in later years that in spite of the deadly danger, he slept peacefully the whole night.

QUESTION BOX

❓ **Would we be able to sleep peacefully with complete faith that Allah will keep us safe if we were in the same situation?**

As night approached, the house of the Holy Prophet (S) was encircled by the 40 men of Quraish. They decided to wait till the morning before carrying out their assignment.

When half the night was over, the Holy Prophet (S) left his house to begin his journey. As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse:

And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see. Ya Sin, 36: 9

The Holy Prophet (S) continued on his way to Yathrib taking along one of his companions, the aged Abu Bakr, whom for some reasons he considered it unwise to leave behind in Mecca. In the morning the men burst into his house and made for the bed making a great noise as each tried to be first to strike a blow. On hearing the commotion, Imam Ali (A) calmly raised his head from the pillow and threw the green sheet aside. The sight of Imam Ali (A) stopped the would-be killers in their tracks.

"Where is Muhammad?"

they demanded.

"Did you hand him to me, so that I may deliver him back to you? Anyway, he is not in the house at present."

Imam Ali (A) replied.

The Quraish were frustrated at their failure but they left Imam Ali (A) unharmed because they had no quarrel with him. They left the house, regretting their decision to wait till the morning. Thus Almighty Allah protected His Prophet from the evil of the idolaters, and escorted him safely away from their very midst, without the blind hearted Arabs perceiving the least.

The event has other significance, for it brings into sharper focus the personality of Imam Ali (A.S.) and his selfless devotion to the cause of Islam and to his cousin's life. He dauntlessly agreed to sleep on the Prophet's bed risking his life and limbs. If the late Abu Talib's personality had been until recently, a deterring factor for the Meccan polytheists from harming the Prophet, now his son the brave Ali had ably filled up the vacuum, showing readiness to sacrifice his own life for Muhammad (s.a.w.) sake.

Almighty Allah rewarded Ali's selfless spirit of devotion by revealing the following verse of the Qur'an:

"And among men is he who sells himself to seek the pleasure of Allah..." Sura Baqara (2: 207)

Meanwhile the Holy Prophet (S) was undergoing further adventures on his journey to Madina, knowing that he was safe from the enemy because he had the protection of Allah. In the Holy Qur'an, Allah says:

Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans - but Allah too made a plan, and Allah is the best planner. Anfaal, 8: 30

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) tell the Muslims to migrate to Madina secretly?
2. When the Quraish realized that the Muslims were all leaving Makka, what did they decide was the only action that would stop the spread of Islam?
3. Why were 40 young men selected to carry out the plan?
4. What did the Holy Prophet (S) ask Imam Ali (A) to do while he made his escape and why?
5. How did the Holy Prophet (S) manage to get past the men who were waiting for him?

CLASS 6 - LESSON 12

THE HIJRAT TO MADINA - PART 2

While Imam Ali (A) lay on his bed, the Holy Prophet (S) began his journey out of Makka. Before he had left the city, he met Abu Bakr on the way and took him along with him. The Holy Prophet (S) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the cave of Thaur, which was three miles south of Makka on the way to Madina.

When the Quraish found out that the Holy Prophet (S) had left Makka, they sent men to block all routes leading to Madina. They also hired some men who could trace the location of travelers by their footprints. It was declared that whoever gave correct information about the hiding-place of the Holy Prophet (S) would be rewarded with 100 camels.

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the cave of Thaur. Strangely, just as the idolaters neared the place, Abu Bakr perhaps sensing danger suddenly started crying. His unwarranted cries - had not Almighty Allah descended tranquility on him that very moment making him tight-lipped, would have been enough to lead the Quraish party to the Prophet's hide-out, periling the whole brave selfless episode.

However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in a nest at the entrance.

The men knew that the spider and pigeons would not have made their homes there if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle Allah protected His beloved messenger.

The Holy Prophet (S) remained in the cave for three days and nights. On one of these nights Imam Ali (A) came to visit him. The Holy Prophet (S) told him to arrange for camels for Abu Bakr and himself.

He also directed him to announce in Makka the following day that if anybody had left something in trust with the Holy Prophet (S), or had loaned him anything, he should claim it from Imam Ali (A).

He further instructed Imam Ali (A) to make arrangements for the Fawaatim (The three Fatimas - Fatima az-Zahra (A), Fatima binte Asad and Fatima binte Zubayr), as well as any other members of Bani Hashim who wished to leave Makka. Imam Ali (A) was to escort these people personally to Madina.

On the fourth day Imam Ali (A) sent three camels to the cave along with a reliable guide named 'Urayqit. The Holy Prophet (S) and Abu Bakr then left with the guide for Madina,

traveling along the coastal route so as to avoid the Quraish riders.

It is from this night that Muslims mark the beginning of the Islamic Era or the Hijra calendar. This is because the migration marked the beginning of centralization of Muslims in Madina and the setting up of the first Muslim state.

The journey to Madina was a distance of some 400 kilometers and they traveled mostly at night and rested during daytime. Despite their care, they were spotted by a man who went immediately to the Quraish and reported what he had seen.

In order to claim the reward alone for their capture, a man called Saraqah ibn Malik convinced the Quraish that the man had seen some other people and that it would be a waste of time to follow them. He then went to his house, armed himself and rode a swift horse to the spot where the Holy Prophet's (S) party had been last seen.

Saraqah was a strong man and his approach made Abu Bakr very worried. However the Holy Prophet (S) told him the same thing he had said to him when they had nearly been discovered in the cave of Thaur:

...Do not be afraid, Allah is with us... Tawba, 9: 40(Part)

In the meantime, the Holy Prophet (S) prayed to Allah to be protected from the mischief of Saraqah. Suddenly, the man was thrown violently from his horse. He realized at once that it was not an accident but rather a warning due to his bad intentions.

He therefore turned to the Holy Prophet (S) and asked for his forgiveness and offered to help him in any way he could. The Holy Prophet (S) told him to return to Makka and stop people from pursuing them. Saraqah then returned to Makka, telling whoever he met on the way that there was no trace of the Holy Prophet (S) on that route.

On the 12th of Rabiul Awwal the Holy Prophet (S) arrived at Quba, just outside Madina. Here he awaited the arrival of his cousin Imam Ali (A). Abu Bakr insistently asked the Prophet to begin traveling towards Madina, but the Holy Prophet refused to go without 'Ali. He said to Abu Bakr, 'Ali has endangered his own life to save mine. He is my cousin, my brother, and the dearest among the family to me. I will not leave here until he joins me' (Bihar ul-Anwar, Vol. 19, p.116).

Now you know...

- ◆ On The Holy Prophet (S)'s advice the companions secretly migrated to Madina due to the harsh treatment they were receiving.
- ◆ The Quraish knew that the Muslims would be a danger to them in Madina and so decided that the only option would be to murder The Holy Prophet (S).
- ◆ So that not just one person gets blamed for the murder, a group consisting of one man from each tribe in Makka was chosen to commit the crime together.
- ◆ The Holy Prophet (S) knew of their intentions and instructed Imam Ali (A) to sleep in his bed that night and The Holy Prophet (S) himself left for Madina that night.
- ◆ When the men were about to strike the bed of The Holy Prophet (S), they found Imam Ali (A) lying there and were angry that The Holy Prophet (S) had managed to escape. They left Imam Ali (A) unharmed.
- ◆ One man tracked the Holy Prophet (S) to Cave Thaur. However its entrance was blocked by an untouched spider's web and pigeon's nest, and so the Holy Prophet (S) was left unharmed.
- ◆ Later, a man tracked down the Holy Prophet (S) but due to the prayers of the Holy Prophet (S), he reached Madina.

MORAL BOX

- ❖ Even in such desperate circumstances The Holy Prophet (S) remembered to return the belongings that the Makkans had entrusted to him, fully justifying the title of As-Sadiq Al-Amin given to him.
- ❖ Imam Ali (A) did not even hesitate risking his own life for The Holy Prophet (S). Would we be that ready to sacrifice our own lives for the sake of Islam?

- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. Where did the Holy Prophet (S) take refuge from the Quraish?
2. By which miracle did Allah protect the Holy Prophet (S) when he was hiding from the Quraish?
3. What were the three instructions the Holy Prophet (S) gave to Imam Ali (A) when he came to see him?
4. What occasion marks the beginning of the Islamic Era or the Hijra calendar, and why?
5. How did the Holy Prophet (S) reassure Abu Bakr?

CLASS 6 - LESSON 13

THE HIJRAT TO MADINA - PART 3

The village of Quba was the centre of the tribe of Bani Awf. The Holy Prophet (S) stopped at this place and stayed at the house of the chief of the tribe. At Quba, a large number of Muslims were waiting to escort him into Madina, which was not very far away.

The Holy Prophet (S) stayed there for a few days while he waited for the arrival of Imam Ali (A). During this time, he laid the foundation of a mosque for the Bani Awf. This was the first mosque of Islam.



Masjide Quba – Madina

Meanwhile in Makka, Imam Ali (A) declared to the people that whoever had left any belongings in trust with the Holy Prophet (S) should come and claim it back. He stayed in Makka for three days until everything had been returned to its rightful owner. Then he gathered the women of the household of the Holy Prophet (S) and any Muslims who still remained in Makka and prepared to leave. The group left for Madina at night.

The spies of the Quraish came to know about the migration of this last group of Muslims and pursued them. They caught up with Imam Ali (A) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Makka and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish and finally Imam Ali (A) realized that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said, *"Whoever wishes that his body be cut into pieces and his blood to be shed should step forward"*. Seeing the look in the eyes of Imam Ali (A) the Quraish changed their attitude and let them go.

Imam Ali (A) managed to guide his group into Quba three days after the arrival of the Holy Prophet (S). His feet were swollen, bruised and bleeding, that he could hardly walk, which brought tears to the eyes of the Holy Prophet (S). The Holy Prophet embraced him most affectionately, blessed his hurt legs with the saliva from his own mouth which healed 'Ali's swollen legs.

One day after the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Madina. Both the Muhajirs (the Muslims who had migrated from Makka) and the Ansar (the Muslims of Madina) lined the streets of Madina eagerly awaiting the first appearance of the Holy Prophet (S). When his camel came down at a place called Thaniyatul Wida and set its foot

on the land of Madina, he came into view of the waiting people. They greeted him warmly and began singing in joy:

"The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".

Exercise

Answer the following questions:

1. Where was the first Mosque of Islam, and who laid the foundation of this Mosque?
2. Why did Imam Ali (A) wait another three days in Makka before leaving to join the Holy Prophet (S)?
3. How did Imam Ali (A) manage to pass through the Quraish?
4. Who were the Muhajirs and the Ansar?
5. What did the people mean by the 'moon' when they sang: 'The moon rose for us from Thaniyatul Wida'?

CLASS 6 - LESSON 14

THE HIJRAT TO MADINA - PART 4

The arrival of the Holy Prophet (S) in Madina was a cause for great celebration among the Muslims. As his camel entered Madina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet (S) be his guest and stay at his house.

The Holy Prophet (S) took care of this delicate problem by saying, *"Let the camel walk. I shall stop wherever it kneels down."* Everybody looked eagerly to see where the camel would finally stop.

The camel stopped and bent its knees in a large piece of land which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that of Abu Ayyub Ansari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (S) to her house.

The competition for who should take the Holy Prophet (S) for a meal began, but the Holy Prophet (S) cut short all the arguments by asking, *"Where are my belongings?"* When he was told that Abu Ayyub's mother had taken them, he went towards that house. Abu Ayyub was delighted to have the honor of being the host of the Holy Prophet (S), who stayed with him for about seven months, until his house next to the mosque was ready.

The Holy Prophet (S) wished to build a mosque over the plot where his camel had stopped. The orphans whose property it was wanted to make the land a present to him, but he refused the offer, and paid the price of the plot, which was 10 dinars in gold.

After the purchase, the ground was cleared of the trees and a mosque, 54 yards in width by 60 yards in length, was built over it with clay and mud. The roof was made with palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (S) and his family and on the other side rooms were provided for about 70 of the poorer people of Madina who had no house of their own. These rooms were called "Suffa".

The construction work was shared equally between the Muhajir (those who had migrated from Makka) and the Ansar (the local people of Madina). The Holy Prophet (S) also shared in the work although Ammar bin Yasir, an early convert and faithful companion, seldom allowed him to do anything and used to do the Holy Prophet's (S) share himself.

Ammar was the first person to begin work on the foundation of the mosque. One day the Holy Prophet (S) affectionately dusted his body clear of mud and told him, "O Ammar you will be killed by a group of oppressors while you will be inviting them to truth."

This prophecy was well known, and 38 years later, Ammar was killed fighting on the side of Imam Ali (A) against Muawiya in the Battle of Siffin. At that time many of Muawiya's men realized that they were on the wrong side and left him.

Although the mosque was very simple in structure, it was the best in the whole history of Islam. It became the centre of Muslim activity in Madina. The daily and Friday prayers were held there. From this mosque the Holy Prophet (S) taught people about the religion of Allah and thousands became Muslims.

The mosque was called Masjidun Nabawi and still stands in Madina today, although it is very much larger.

Before the migration of the Holy Prophet (S), Madina was called Yathrib, but after his arrival it became known as Madinatun Nabi (The City of the Prophet) or Madina for short.



Masjidun Nabawi

A LESSON FROM THE HIJRA

14 centuries have now passed since the momentous historical event of the Hijra - the migration of the Holy Prophet from Makkah to Medina. A careful study of history reveals the sincere and indefatigable efforts of the Muslims in the cause of the migration and laying the foundation of Islam.

After migration to Yathrib, the migrant Muslims had obviously rid themselves of the torment and torture of the infidel Quraysh and found a peaceful, agreeable environment. Nevertheless, they showed no tendency towards self-indulgence and pleasure seeking. Rather they ceaselessly endeavored to establish an Islamic civilization and to spread the divine faith of Islam.

It was these very sacrificial efforts and hard work of the Muslims that rescued them from slavery and so many miseries and brought them honor, prosperity, and glory.

It is indeed necessary for the Muslims all over the world to be constantly reminded of the devotion and incessant efforts of the Muslims in the early days of Islam, who relied on their faith in God and, through obeying the instructions of the Holy Prophet, managed

to make a holy revolution and attained great achievements. It is of vital significance to Muslims in all places and at all times to take a lesson from the lives and sacrificial endeavors of those truly devoted Muslims. Each year, on the occasion of the anniversary of the migration, sincere reflection on the lives of these godly men and women will effectively serve this purpose.

It is also incumbent upon us to teach posterity the fact that the Muslims of the beginning of Islam owed their glory and greatness to their faith and their sincere efforts and that we must try to adopt their manners if we want to regain the honor and greatness that devoted Muslims really deserve

May Allah give us the strength to remain firm on the path of religion as taught by our Holy Prophet Muhammad Mustafa - peace be upon him and his family.

Now you know...

- ◆ The Holy Prophet laid the foundation of the first mosque of Islam in Quba where he was waiting for Imam Ali (A).
- ◆ The Quraish tried to detain the last group of migrants, who were being led by Imam Ali (A), in Makka. Seeing no other alternative the Imam threatened the Quraish who consequently let them leave for Quba.
- ◆ The arrival of the Holy Prophet (S) in Madina was cause for great celebrations. He ended up living in the house of Abu Ayyub until his own house was ready.
- ◆ The building of a mosque soon commenced, where the work was shared between the Muhajir and Ansar.
- ◆ Extra housing was also erected around the mosque for the family of the Holy Prophet (S) and for those who had no homes.
- ◆ Masjidun Nabawi became the centre of Muslim activity in Madina.

MORAL BOX

- ❖ The Muhajir and Ansar worked together, leaving their differences behind them. In the same way, we can also leave our differences behind and work together in the way of Islam.

Exercise

Answer the following questions:

1. How was it decided where the Holy Prophet (S) would stay in Madina, and where was this?
2. Where was the Mosque of the Holy Prophet (S) constructed?
3. What else was constructed beside the Mosque and who for?
4. What was the prophecy made by the Holy Prophet (S) about Ammar bin Yasir, and when did it come true?
5. What is Yathrib called today and why?

CLASS 6 - LESSON 15

PROPHET IBRAHIM (a) – PART 1

Prophet Ibrahim (A) is one of the greatest Prophets of Allah. The Holy Qur'an says:

Ibrahim was certainly a model of faith for the people, obedient to Allah and upright, and was not an idolater but grateful to Him for His favors; so He chose him and guided him on the right path, and gave him what is good in this world, and in the hereafter he will be amongst the righteous ones.

Naml, 16 : 120 - 122

Prophet Ibrahim (A) was born in Syria at the time when Namrud was the king. Namrud was a proud man and forced the people to believe in him as their god. Since the people were idolaters, who already worshipped idols of wood and stone, they willingly accepted him as their god. After some time, Allah decided to send Prophet Ibrahim (A) to these people so they may be guided.

A short while before Prophet Ibrahim (A) was born, Namrud was told by his astrologers that a special child would soon be born, who would stand against him and tell the people to stop worshipping idols. After that warning, Namrud ordered that all new born babies should be examined carefully to see if they showed any signs or miracles.

Prophet Ibrahim's (A) mother had shown no signs of pregnancy when she carried him, so she knew that her baby was special. To protect him from Namrud's men, she hid the baby in a cave and returned to the town. Allah caused milk to flow from the fingers of Prophet Ibrahim (A) and thus provided him with a source of food.

Prophet Ibrahim (A) grew up outside the town for 13 years before his mother brought him to her home secretly. His father, Taraq, had already died, so he was adopted by Azar, his father's brother.

Azar was a famous sculptor who used to make idols out of stone. His sons used to sell these idols to the people. Azar gave Prophet Ibrahim (A) the same job as his sons.

Even in his young age, Prophet Ibrahim (A) already believed in Allah and he hated idols. On the first day of his job, he tied a rope around some idols and dragged them through the dirt to the market-place.

He then called to the people,

"Come and buy these lifeless idols who can neither benefit nor harm anybody."

The people looked at the dirty idols and were angry at the disrespect that Prophet Ibrahim (A) had shown to their gods. They complained to Azar and Prophet Ibrahim (A) was not allowed to sell any more idols.

As time passed, Prophet Ibrahim (A) tried to show the people the error of their ways. He first approached his uncle, who was like a father to him, and advised him to worship Allah and abandon the idols. The Holy Qur'an records his conversation with Azar in the following verses:

"O my father! Do not worship Shaitan, who was disobedient to Allah. O my father! I am afraid that the punishment of Allah might touch you so that you would be Shaitan's companion." He (Azar) said, "Do you turn against my gods, O Ibrahim? If you do not go away I will stone you. Get away from me for a long while." He (Ibrahim) said, "Peace be on you, I will pray to my Lord to forgive you. He is most gracious to me. Maryam, 19 : 44 - 47

Although he was unsuccessful with Azar, Prophet Ibrahim (A) did not lose hope and began preaching to the people. He used to tell them,

"Can your idols hear you? Can they ever help you or harm you?"

They would say,

"We worship them because our forefathers worshipped them."

Prophet Ibrahim (A) would then teach them that only Allah, the Creator of the heavens and earth, should be worshipped.

Although the people could not answer Prophet Ibrahim's (A) arguments against their idols, they were stubborn and only a few people listened to him and began worshipping Allah. Prophet Ibrahim (A) then decided to show the people how useless their idols were by destroying them. He got his chance during the annual festival, which was held outside the town.

On the day of the festival, when all the people, young and old, had left the town, Prophet Ibrahim (A) was alone. He went to the main temple where all the important idols were kept. He took an axe and broke all the idols except the largest one. The idols, which had been kept neat and tidy, now lay in pieces on the ground. Before he left the temple, Prophet Ibrahim (A) put the axe in the hands of the largest, unbroken, idol.

The Holy Qur'an says:

When he (Ibrahim) said to his father and his people,
"What are these images to which you turn (in devotion)?"
They said, "We found our fathers (ancestors) worshipping them." He (Ibrahim) said,
"Indeed you and your fathers were in a clear error." They said, "Have you really brought us the truth or are you only a joker?" He said, "No! Your Lord is the Lord of the heavens and the earth, Who has created them. And I am a witness to this (Truth). And, by God! I will plan against your idols when your backs are turned!" So he broke them into pieces, except the chief of them, so they could return to it."

Anbiya, 21 : 52 – 58

CLASS 6 - LESSON 16

PROPHET IBRAHIM (a) – PART 2

Prophet Ibrahim (A) had broken all the idols except the largest one in the main temple while the people were celebrating their festival outside the town. When they returned and found what had happened to their gods, they were shocked and said,

"Who has done this cruel thing to our lords?"

One of them said,

"It must be Ibrahim. He has always hated idol worship."

Prophet Ibrahim (A) was brought to court to face trial for damaging the idols. When he was asked whether he was guilty he replied,

"It must have been done by the biggest idol. Ask him about it."

But the people said,

"Our idols do not talk or answer questions."

Now Prophet Ibrahim (A) took the opportunity to make the people understand how useless their idols were. He said,

"Shame on you! How can you worship pieces of wood and stone. They do not know anything and can neither harm nor benefit you."

However, nobody was willing to listen to his words and he was declared guilty. The people began to shout,

"Burn him alive! Let him be with his Lord."

Namrud decided to burn Prophet Ibrahim (A) alive to please his idols. He ordered that wood be collected to make a huge bonfire. So much wood was brought that when the fire was lit, no one could get close enough to throw Prophet Ibrahim (A) into it.

Namrud decided to build a large catapult and Prophet Ibrahim (A) was thrown into the fire using this catapult. When Prophet Ibrahim (A) was flying in the air towards the fire, the angel Jibraeel (A) came to ask him if he needed his help. Prophet Ibrahim (A) replied,

"No I need help from Allah only."

The Holy Qur'an says:

They said, "Burn him to ashes if you want to help your gods." We (Allah) said, "O Fire, be cold and peaceful for Ibrahim."

Anbiya, 21 : 68,69

When Prophet Ibrahim (A) landed in the fire he prayed to Allah to protect him. By Allah's command, the fire became cool and harmless. Namrud and his followers were amazed to see Prophet Ibrahim (A) sitting calmly and comfortably in the middle of the burning fire. Many who saw this miracle realized the truth of his teachings but others, especially Namrud, remained proud and stubborn.

After a while, Prophet Ibrahim (A) came out of the fire and met Namrud who told him,

"You are creating confusion in my community by inviting them to worship another lord besides me. Tell me Who is your Lord?"

The Holy Qur'an says:

Have you thought about the one (Namrud) who argued with Ibrahim about his Lord, because Allah had given him the kingdom? Ibrahim said to him, "My Lord is He Who gives life and causes death." He (Namrud) said, "I (also) give life and cause death." (Then) Ibrahim said, "Allah makes the sun rise from the east, (why don't) you bring it from the west." Thus the unbeliever was baffled and Allah does not guide unjust people.

Baqarah, 2 : 258

Prophet Ibrahim (A) told Namrud that Allah is the One who gives and takes away life. Namrud said,

"I can also do that. If I call two prisoners who are going to be hanged, and let one go free and kill the other, I have given one life and the other death."

Prophet Ibrahim (A) replied,

"No, you are only right if you bring the dead one back to life. Anyway, my Lord makes the sun rise in the east. If you are so powerful, make it rise from the west."

Namrud could not reply to this argument and was defeated. However, he remained stubborn and did not accept the religion of Prophet Ibrahim (A).

Namrud knew that he could not harm Prophet Ibrahim (A), because he was under the protection of Allah. So he ordered Prophet Ibrahim (A) to leave his kingdom and stopped everybody from following his religion.

Prophet Ibrahim (A) thus left his homeland with his family and sheep. He took with him his wife Sarah, and his cousin Prophet Lut (A) and left for Palestine.

CLASS 6 - LESSON 17

PROPHET IBRAHIM (a) – PART 3

Prophet Ibrahim (A) had been told to leave the country by the king, Namrud. He took his family and left for Baytul Muqaddas in Palestine. His wife Sarah was a beautiful woman, so to guard her from the eyes of the people; he would put her in a box whenever they came to a town. When they were traveling in the middle of the desert, he would let her out.

After some time, they arrived in a new country, which was ruled by an Arab king. The guard at the border wanted to check the box in which Sarah lay hidden. Prophet Ibrahim (A) told the guard,

"You may suppose that the box is full of gold and silver and I will pay the tax for that, but do not open the box."

However, the guard insisted that he had to see what Prophet Ibrahim (A) was carrying and so he opened the box. When he saw Sarah, he took Prophet Ibrahim (A) to the king.

When they came before the king, he was attracted to the beauty of Sarah and he reached out to touch her. Prophet Ibrahim (A) prayed to Allah to protect the honor and dignity of his wife. At his prayer, the king's hand turned into a solid block of wood.

The king begged Prophet Ibrahim (A) to pray to Allah to give him his hand back, saying that he would not look at Sarah again. Prophet Ibrahim (A) prayed and the king's hand became normal again.

After talking for a while with Prophet Ibrahim (A), the king looked up at Sarah and could not resist making the same mistake as before. As he tried to touch her, his hand dried up like a piece of wood.

He turned to Prophet Ibrahim (A), once more begging for Allah's forgiveness and asking for his hand back. Prophet Ibrahim (A) told him that he would pray for him one last time. He said,

"O my Lord, if this man is truly sorry, then change his hand to its original form."

Through this prayer, the king was cured. He was impressed with the power of Prophet Ibrahim (A), and accepted his faith. He treated Prophet Ibrahim (A) with great respect and presented him with a maid called Hajira, to serve Sarah, and allowed them to go wherever they wanted.

On his way to Baytul Muqaddas, Prophet Ibrahim (A) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allah. To teach them the error of their ways, he used a very polite way of approach. Prophet Ibrahim (A) introduced himself as a star-worshipper also and then sat down at night to worship with them.

The Holy Qur'an says:

We showed Ibrahim the kingdom of the heavens and the earth to strengthen his faith. When it became dark, he saw a star and said, "This is my Lord." But when it set, he said, "I do not love those who fade away." When he saw the moon rising, he said, "This is my Lord." And when it set he said, "Had my Lord not guided me I would certainly have gone astray." Then when he saw the sun rising he said, "This is my Lord, this is the greatest one" And then when it (also) set, he said, "O my people, I am not part of what you associate with God

. An'aam, 6 : 77 - 79

Prophet Ibrahim (A) got the people's attention by claiming that the star, then the moon, and finally, the sun, were his gods. But as each of these set, he turned away from them saying,

"I am sick of these ever-changing creations. I believe in Allah, Who is the Creator of the heavens and the earth. I do not belong to those who believe in partners to Allah or the idol-worshippers."

Although Prophet Ibrahim (A) used this polite way of teaching and proved how useless their worship was, the Magi continued to argue with him. He said,

"Why do you argue with me about Allah when He has guided me to the right path?"

The people refused to believe his words and threatened to harm him and told him to be afraid of the revenge of the stars. Finally Prophet Ibrahim (A) left these foolish people and continued on his way to Baytul Muqaddas.

Prophet Ibrahim (A) and Sarah could not have any children and this made him very sad. Sarah then suggested that he marry her maid Hajira, and perhaps Allah would give them a child.

Prophet Ibrahim (A) and Hajira were married and Allah blessed them with a son, Prophet Isma'il (A).

Five years later, Sarah also gave birth to a son, Prophet Ishaq (A).

Prophet Ibrahim (A) is called the father of the Prophets (A) because from his son Prophet Isma'il came the Arab Prophets (A), including the Holy Prophet (S), and from his son Prophet Ishaq came the Jewish Prophets (A), including Prophet Isa (A).

The title of Prophet Ibrahim (A) was "Khalilullah", which means "Friend of Allah". When the time came for his death, he told the angel who had come to take his soul,

"Ask Allah, Does a friend take the life of his friend?"

He meant that Allah should not order Prophet Ibrahim's (A) death because he was His friend. The angel of death, Israa'il (A), could not answer this question, so he returned to Allah, Who commanded him to go back to Prophet Ibrahim (A) and say,

"O Ibrahim, does a friend refuse an invitation to meet his friend?"

CLASS 6 - LESSON 18

PROPHET ISMA'IL (A)

When Prophet Isma'il (A) was born, his father Prophet Ibrahim (A) was 86 years old. The new-born son was the apple of his father's eye and when Sarah watched the two of them, she was sad that she could not have a child. After a time, she could not bear to see Hajira and her son and she asked Prophet Ibrahim (A) to take them away to another place. On the command of Allah, Prophet Ibrahim (A) brought Hajira and Prophet Isma'il (A) to Makka. In this desert he left his wife and baby in the care of Allah and returned to his home in Palestine. According to the Holy Qur'an, he prayed:

O our Lord! I have left part of my family in a valley where nothing grows, close to Your Holy House. Our Lord! This is so they can set up prayer. So make the hearts of the people kind towards them and provide them with fruits so that they may be grateful.

Ibrahim, 14 : 37

Although Hajira was alone in the desert, she had learnt from her husband to trust in Allah and be patient. When she became hungry and thirsty and could no longer feed her baby, she tried to look for water, searching between the hills of Safa and Marwah, but she was unsuccessful. Finally, she returned to her baby, disappointed. Suddenly, she saw that a stream of water was flowing out from where Prophet Isma'il (A) had struck the ground with his foot. She was very happy and drank her fill.

Meanwhile, the water had attracted a flock of birds. The people of the tribe of Jarham, who lived nearby, were following the birds in search of water. When they saw Hajira and Prophet Isma'il (A) alone in the desert, they invited them to come and live with their tribe.

Hajira and Prophet Isma'il (A) began to live with the tribe of Jarham. Sometimes, Prophet Ibrahim (A) used to visit them. On one of his visits when Prophet Isma'il (A) was 13 years old, Prophet Ibrahim (A) dreamt that he was sacrificing his son. It was the 8th of Zilhaj, also known as Yawme Tarwiyah (The Day of the First Dream). Prophet Ibrahim (A) often received Allah's commands in his dreams, but because he was being asked to actually kill his son, he wondered whether it was real.

On the next day he saw the same dream and was now sure that it was a true command. Thus, the 9th of Zilhaj is known as Yawme Arafaat (The Day of Sure Knowledge). The Holy Qur'an says:

And when (Isma'il) became Baaligh, he (Ibrahim) said, "O my son! I saw in a dream that I am sacrificing you. What is your view?" He (Isma'il) said, "O father! Do as you have been commanded. If Allah wills, you will find me from the patient ones."

Saffat, 37 : 102

Prophet Ibrahim (A) took a rope and a knife, and led his son into the desert. On the way, Shaitan appeared in the form of an old man, and tried to convince Prophet Ibrahim (A) that he was making a terrible mistake in killing his son. Three times Shaitan came, and each time Prophet Ibrahim (A) made him go away by throwing seven small stones at him.

When they reached Mina, Prophet Ibrahim (A) laid his son on the ground and took the knife. Prophet Isma'il (A) saw how distressed his father was at having to kill him, so he said,

"O my father! Tie my hands and legs so that I do not struggle. Put a blindfold over your eyes so that you do not have to see me die and tighten your cloak so that my mother does not see my blood splattered on your clothes. Make your knife sharp so that you can do your job quickly. That way I will feel no pain."

Prophet Ibrahim (A) did as his son requested, and then cut the throat of his son. But when he removed the blindfold, he was surprised to see his son standing safe besides him and that he had slaughtered a male sheep instead. The Holy Qur'an says:

And We called out to him, "O Ibrahim, Indeed you have proved your dream true. This is how We pay back people who do good. Indeed this was a clear trial, and We ransomed him with a Great Sacrifice. And We gave (this blessing) to one from the later times." Peace be upon Ibrahim.

Saffat, 37 : 104 - 109

Thus Allah told Prophet Ibrahim (A) that He was rewarding him for his faith by saving Prophet Isma'il (A). Instead of his son, the blessing of sacrifice in the Way of Allah would be given to a person in the future.

This person was none other than Imam Husain (A), who sacrificed himself, his family members and his friends on the plains of Kerbala for the sake of Islam.

After his son had been saved, Prophet Ibrahim (A) left for Palestine to return to Sarah. Allah made the actions of Prophet Ibrahim (A) and his family Wajib for all Muslims. Thus, when we go for Haj, we walk between Safa and Marwah just as Hajira did. We also go to Mina and offer an animal for sacrifice and stone the Shaitans.

On one of his visits, Prophet Ibrahim (A) was ordered by Allah to rebuild the Holy Ka'ba, which had broken down. The Holy Qur'an says:

And Ibrahim raised the foundations of the House (Holy Ka'aba) with Isma'il, (praying), "O our Lord! accept this from us. You are the All-Hearing, the All-Knowing. Baqarah, 2 : 127

The two of them built the Holy Ka'ba together. Prophet Isma'il (A) carried the stones and Prophet Ibrahim (A) paved them in place. The angel Jibraeel (A) guided them at every step and showed them where to put the Holy Black Stone (Hajare Aswad). It still remains in the same place today. After the building was ready, they performed the Haj. Prophet Isma'il (A) settled in Makka and lived there all his life. Our Holy Prophet Muhammad (S) is from his descendants.

CLASS 6 - LESSON 19

PROPHET AYYUB (A)

When Prophet Isma'il (A) was born, his father Prophet Ibrahim (A) was 86 years old. Prophet Ayyub (A) was the grandson of Prophet Ishaq (A) son of Prophet Ibrahim (A) and his wife was the granddaughter of Prophet Yusuf (A). Allah gave him many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.

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

On seeing the devotion of Prophet Ayyub (A) to Allah, Shaitan decided to try to lead him astray. Since he was dealing with a Prophet, Shaitan requested Allah for power over Prophet Ayyub's (A) affairs and said,

"O Allah, while Ayyub enjoys your blessings he remains grateful to you. But give me control over his affairs and I will make him turn away from you."

Allah was fully aware of the patience and steadfastness of Prophet Ayyub (A), but as a trial for His Prophet and as a lesson for mankind, he granted Shaitan's request.

Shaitan came down to earth and caused the destruction of all Prophet Ayyub's (A) animals and property and worse of all, he killed his children as well. However, Prophet Ayyub (A) turned to Allah with even greater intensity than before.

When Shaitan saw his plot defeated, he caused Prophet Ayyub (A) to lose his health and be got with a severe disease. Seeing the troubles befalling Prophet Ayyub (A), his people began saying that he must had done something awful to incur the punishment of Allah and they began to avoid him. Finally he was exiled from his community and had to leave the town.

Prophet Ayyub (A) began to live in the wilderness and passed his time praying to Allah. His only companion was his wife Rahma, who supported them by doing odd-jobs in people's houses.

Several years passed and Shaitan watched helplessly as Prophet Ayyub (A) remained steadfast in his devotion and prayers to Allah. Finally, he decided that he would try Prophet Ayyub's (A) patience through his wife.

One day Shaitan came in the form of a human being to Rahma and told her that he knew of a way to cure her husband of his terrible disease. He told her to take a sheep and slaughter it in his name instead of the Name of Allah. He claimed that its meat would immediately cure Prophet Ayyub (A).

When she came back and suggested this treatment to her husband, he instantly realised what had happened. He said to her,

"Has the enemy of my Lord misled you? Pity on you! How many years did we enjoy a life of happiness due to the Mercy of Allah?"

She replied,

"Eighty years."

He said,

"And how long have we been under this trial?"

She said,

"For seven years."

Then Prophet Ayyub (A) told her angrily,

"Why should we not bear all this for the same period of time as we lived happily? By God! if I am relieved of my afflictions I will flog you with a hundred lashes for your evil suggestion."

He then told her to go away and leave him alone.

Finally, Prophet Ayyub (A) turned to Allah and complained about Shaitan's repeated efforts to make him forsake his beliefs.

The Holy Qur'an says:

(Remember) Ayyub when he called to his Lord, "I am afflicted with distress and You are the Most Compassionate of all." So We heard his cry and relieved him of the misery he was in.

Anbiya, 21 : 83, 84(Part)

Allah accepted the prayers of Prophet Ayyub (A) and cured him of all his troubles.

The Holy Qur'an says:

(And We said to him) "Stamp your foot on the ground. This stream is for you to wash with, (and) a cool and (refreshing) drink." And we gave him his family and more like them; a mercy from Us and a reminder for those with understanding. And it was said to him, "Take in your hand a bunch of (thin) sticks (like fibre) and strike (your wife) with it, so as not to break your oath." Verily, We found him steadfast, an excellent servant. Verily, he turned to Us often.

Saad, 38 : 42 - 44

Prophet Ayyub (A) struck the ground with his foot and a stream of water came out.

When he washed himself with the water he saw that his sickness disappeared and he returned to normal. His wife Rahma was worried about him, but when she returned she was amazed to see him restored to his former health.

Prophet Ayyub (A) was happy at seeing his wife but after a time, he remembered his vow to punish her.

But Allah revealed to him that he should strike her with a soft lash so as to literally fulfil his vow, but not to hurt her at all because she had faithfully served him in his time of trial. Allah then restored Prophet Ayyub (A) to his former prosperity. He was blessed with many children and more followers than he had before. There is a great lesson for us in the proverbial patience of Prophet Ayyub (A). He suffered his hardship without bitterness, and submitted himself to the will of Allah, Who rewards plentifully those who remain steadfast in seeking His pleasure.

CLASS 6 - LESSON 20

PROPHET YUNUS (A)

Prophet Yunus (A) was sent by Allah to the people of Naynivah (Babylon) to guide them on the right path. The people of Naynivah were idol worshippers, and although Prophet Yunus (A) tried night and day to explain to them how useless their worship was, they did not accept his advice. They said to him,

"You are a liar. Our forefathers have always worshipped these idols and we will do the same."

Prophet Yunus (A) tried to convince the people for a long time to worship One God. He even warned them of Allah's punishment if they continued in their sinful ways, but they refused to give up their idol worshipping. They said:

"O Yunus, do not bother yourself about us. We neither believe in your Lord, nor do we care about any punishment."

At last Prophet Yunus (A) was fed up with these stubborn people. He asked Allah to send His punishment on them and walked out of their town. However, Prophet Yunus (A) had made a mistake because his anger had caused him to leave the people before he had received the command of Allah to do so.

After his departure, the signs of Allah's punishment appeared over Naynivah. A huge cloud came over the whole area and the land was plunged into darkness.

The people at once realized that they were about to be punished for their sins. A wise man from amongst them advised them to ask for Allah's forgiveness at once, before they were all destroyed. All the people, young and old, men and women, came out of their homes and sincerely begged Allah to forgive them. Allah accepted their prayers and withdrew His punishment.

Meanwhile, Prophet Yunus (A) had gone a long distance and had reached the sea. There he saw some people in a boat that was ready to sail. He requested them to allow him to join them. Since he looked like a very respectable person, the passengers of the boat cheerfully welcomed him on board.

In the sea, the boat was suddenly caught up in a heavy storm. It was in danger of going under and the captain said that unless they reduced the weight load, they would all drown. It was agreed that one person would have to be thrown overboard. To decide who that person would be, the passengers cast lots. The first time the lot fell to Prophet Yunus (A), but since he was considered to be a dignified person, the lots were cast again.

When the lot fell to Prophet Yunus (A) the second time, they had no choice but to throw him overboard. At that moment, Prophet Yunus (A) realized his mistake in walking out on his people without waiting for the command of Allah.

He knew that his present problems were due to that mistake but he trusted in the Wisdom of Allah and jumped into the stormy sea.

In the meantime, Allah commanded a large fish to swallow Prophet Yunus (A) into its belly. Prophet Yunus (A) suddenly found himself in the stomach of the fish, and he lay there, frightened but unharmed. The Holy Qur'an says:

Yunus was certainly a Messenger. He abandoned his people and sailed away in a full ship where the people cast lots. Because he lost, he was thrown in the water. The fish swallowed him up and he deserved (all this). Had he not glorified Allah, he would certainly have remained inside the fish until the Day of Resurrection.

Saffat, 37 : 139 - 144

Prophet Yunus (A) spent several days and nights inside the fish while it swam across the sea. In the darkness of the stomach of the fish Prophet Yunus (A) prayed to Allah to forgive him for his mistake and his prayers were accepted.

The Holy Qur'an says:

Zan Nun (Yunus) went away in anger and thought We would never have Power over him, but in darkness he cried, "Lord! You are the only Lord whom I glorify. I have certainly done wrong to myself so forgive me." We answered his prayer and saved him from his grief. Thus do We save the faithful ones.

Anbiya, 21 : 87,88

The fish went to the seashore and vomited out Prophet Yunus (A) safely onto the ground. Prophet Yunus's (A) body was badly burnt by the acids inside the fish and Allah caused a plant to grow whose leaves healed Prophet Yunus (A) and whose fruits fed him. Soon Prophet Yunus (A) had regained his health and he was commanded to return to Naynivah.

When he went back he was amazed to see that the people had given up their idol worshipping and were worshipping Allah. His people welcomed him and he spent the rest of his life preaching and leading them on the right path.



IMAMIA SUNDAY SCHOOL

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

TEACHERS NOTES FOR CLASS 6 2014/2015 AKHLAQ



Opening Verses of Suratu Ya Sin
Painted on Egyptian Papyrus

NAME: _____
TEL: _____

IMAMIA SUNDAY SCHOOL
Attendance List 2012-2013

Teacher's Name: _____

Class: _____ Time: _____

	10	9	8	7	6	5	4	3	2	1	NO
											Student's Name
First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).											09/16/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum											09/23/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.											09/30/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)											10/07/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.											10/14/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)											10/21/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha											10/28/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer											11/04/12
24 Dhu al Hijjah Eid e Mubahila											11/11/12
											11/18/12
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	HOLIDAY										11/25/12
											12/02/12
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12
											12/16/12
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	HOLIDAY										12/23/12
New Year	HOLIDAY										12/30/12
Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala											01/06/13
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	MID TERM										01/13/13
9 Rabi' al Awwal -Eid e Zehra (S.A.)	MID TERM										01/20/13
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13
Parents - Teachers Meeting	PARENTS DAY										02/03/13
											02/10/13
											02/17/13
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13
											03/03/13
											03/10/13
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13
											04/07/13
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	FINALS										05/12/13



Imamia Sunday School

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AKHLAQ CLASS 6 - LESSON 1A

THE MEANING AND ORIGIN OF AKHLAQ:

The word Akhlaaq is the plural for the word Khulq which means BEHAVIOR.

Our Behavior is that ability (malakah) of the soul which is the source of all activities that we perform spontaneously without thinking about them. Malakah is a property of the soul which comes into existence through exercise and repetitive practice and is not easily destroyed.

A particular behavior (malakah) may appear in us because of one of the following reasons:

Natural and physical make up: It is observed that some people are patient while others are touchy and nervous. Some are easily disturbed and saddened while others show greater resistance and resilience.



Habit: This is formed because of continual repetition of certain acts and leads to the emergence of a certain behavior.

Practice and conscious effort: If continued long enough will eventually lead to the formation of certain behavior.

Even though the our physical make-up produces certain behavior patterns in us, it is by no means true that we have no choice in the matter and are absolutely compelled to abide by the dictates of this physical make-up. On the contrary, since we have the power to choose, we can overcome the dictates of our physical nature through practice and effort, and can acquire the behaviors of our choice.

Of course, it should be admitted that those behavior patterns caused by the mental faculties such as intelligence, memory, mental agility, and the like, are not alterable. All other behavioral patterns, however, may be changed according to our will.

We can control our anger and other emotions and desires, and channel them to improve and move ourselves along the path of perfection and wisdom.

When we speak of our ability to bring about changes in our behavior, we do not mean that we should destroy our instincts of reproduction or self-preservation; because we could not exist without these instincts. What we mean is that one should avoid going to either extremes in regard to them, and maintain a condition of balance and moderation so that we may perform our duties properly.

Just as the seed of a date grows into a fruitful tree through proper care, or a wild horse is trained to serve his master, or a dog is trained to be the lifelong friend and a help to man, so also can man attain perfection and wisdom through self-discipline and intelligent perseverance.



Human perfection has many levels. The greater the amount of self-discipline and effort on our part, the higher the level of perfection we would attain.

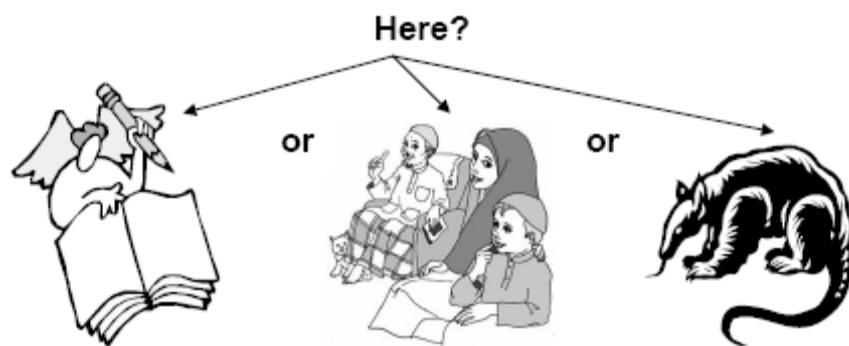
In other words, we stand between two extreme points, the lowest of which is below the level of beasts and the highest of which surpasses even the high station of angels.

Our movement between these two extremes is discussed by 'ilm al-akhlaq or the science of moral values. It is the goal of moral values to raise and guide us from the lowest animal state to that high position superior to that of the angels.

In a hadith from Imam Ali (A), he is related as saying:

Surely God has characterized the angels by intellect without sexual desire and anger, and the animals with anger and desire without reason. He exalted man by bestowing upon him all of these qualities. Accordingly, if man's reason dominates his desire and ferocity, he rises to a station above that of the angels; because this station is attained by man in spite of the existence of hurdles which do not trouble the angels.

So? Where are we now?



AKHLAQ CLASS 6 - LESSON 1

DEEDS WHICH INVITE HAPPINESS

Allah says in Surah al-Baqarah, Ayat 277:

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

There are many deeds which, if done regularly make Allah pleased with the person who has done them.

We should do good deeds because other people benefit from us. By being good we are obeying Allah and pleasing Him. Also we will have a good feeling by helping others.

Some of these are listed below:

- 1) Waking up early in the morning for Salatul Shab, and Salatul Fajr.

51:15 *As to the Righteous, they will be in the midst of Gardens and Springs,*

51:16 *Taking joy in the things which their Lord gives them, because, before then, they lived a good life.*

51:17 *They were in the habit of sleeping but little by night,*

51:18 *And in the hours of early dawn, They (were found) praying for Forgiveness;*

- 2) When you wake up in the morning, say Salamun Alaykum to your parents and ask them if there is anything you can do for them.
- 3) Reciting Qur'an in the morning before going to school or work. Prophet Muhammad (S) has said:

"The best among you are those who learn the Qur'an and teach it to others."

He has also said:

*"Let **light shine** in your house with the recitation from Qur'an, and do not turn your homes into dark vaults. For when Qur'an is frequently read in a house, the blessings of Allah descend, and those of the house live a life of ease and happiness, and the house shines in the sight of the heavenly creatures, the same way as the stars shine for the creatures on earth."*

- 4) Giving help to those in need. **Everybody** gets help from Allah. Allah likes those people more who are kind to others and try hard to help them.
- 5) Giving to the poor. Allah has given you your wealth. You should be thankful to Him by giving it to others who need it.
- 6) To pray Salaat **ON TIME**. Our 6th Imam (A) has said:

"Whoever does not pray on time is not of us."

- 7) To tell the truth at all times. Prophet Muhammad (S) has said:

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

We are also told that lying is the mother of all evils, since when you lie, you will start to do other bad things as well.

- 8) To be a host (have a guest in the house). Prophet Muhammad (S) has said:
"When Allah wishes to do good to a family, He sends a gift to it. The gift is a guest who brings the sustenance of Allah with him and washes away the sins of the family when he leaves."

This does not mean that the sins of the family will disappear! It means that the guest gives a chance to the family to be good and hospitable. If the family is good hosts, Allah will be pleased with them, and with His mercy forgive them of their sins.

- 9) To wash your hands before **and** after meals.
- 10) To be in a state of Taharat (clean). Always perform wudhu before sleeping, eating, praying Qur'an or offering Salaat.
- 11) To say Salaat e Jamaat. Prophet Muhammad (S) has said that if you have already offered your Salaat, and you come to a mosque where Salaat is being recited in Jamaat, you **should** offer your prayers again to please Allah.

AKHLAQ CLASS 6 - LESSON 2

DEEDS WHICH INVITE UNHAPPINESS

We have done those deeds, which invite happiness before, but there are also deeds, which are bad, and if you do them, they will lead to unhappiness.

Allah has made certain deeds wrong either because they are bad for us, i.e. our health, or they hurt or harm other people.

Some of these are listed below:

- **Not praying on time**



Missing to say your prayers on time without a good reason. If you are watching your favorite football game, or basketball game and it is time for Salaat, you should go to pray first, and then come back to watch the rest of the match.

Our 6th Imam (A) has said:

"Whoever does not pray on time is not of us."

- **Eating when you are already full**



This is bad because you spoil your appetite, as well as making yourself overweight and you are putting extra pressure on your body to look after the extra weight. You also lose respect for food.

- **Sleeping more than is required**



Sleeping more than is required. If you sleep too much, then this is bad for you. The more you sleep, the more tired you get.

This means that if you become lazy and lay in bed for longer than you need, then you will become even lazier. Time is very precious, and Allah has given it to you to spend usefully. Try not to waste it.

- **Telling Lies**



To tell lies. Lying is very bad, and can become a habit very easily. Lying is also like a key, which opens the door to other bad deeds.

Prophet Muhammad (S) has said:
"Leave falsehood and make speaking the truth a habit."

- **To be rude to others and also to be stubborn**



Being rude to people is bad because you hurt their feelings; also you will lose your self-respect and your friends if you make a habit of being rude.

Being stubborn means that you think only you are right and that everybody else is wrong and you refuse to listen to anyone else. You should listen to others and think about what they are saying before you decide what is right and wrong.

- **To laugh at other people's mistakes**



Laughing at other people's mistakes is rude and also shows you as being proud. Everybody is human, and everybody makes mistakes. To laugh at other people is bad because you can hurt their feelings. Just think, how would you like it if other people laughed at you?

- **Sulking**



This means to make a face when you don't get what you want. This is bad because you are being a spoilsport.

If your parents refuse you something, they are only doing it for your own good.

- **To think you are better than everyone else**



Thinking that you are better than others, is one of the worst deeds and is called pride.

This is why Shaitan was removed from the mercy of Allah, because he thought he was better than Prophet Adam (A).

However good you are, or however well you do, just remember Allah and thank Him, and you will stop yourself from becoming proud.

- **To be in the state of Najasat (unclean)**



You should always try and remain clean and Pak.

This means that you should wash yourself properly every time you go to the toilet, and make sure that your clothes do not get Najis. If they do, then you should clean them as soon as you come home.

It is said that to be clean and Pak (Tahir) is from the habits of the prophets.

AKHLAQ CLASS 6 - LESSON 3

ACQUIRING KNOWLEDGE

This means to try and LEARN and UNDERSTAND what people say to you and use it in the future. This is a very good habit.

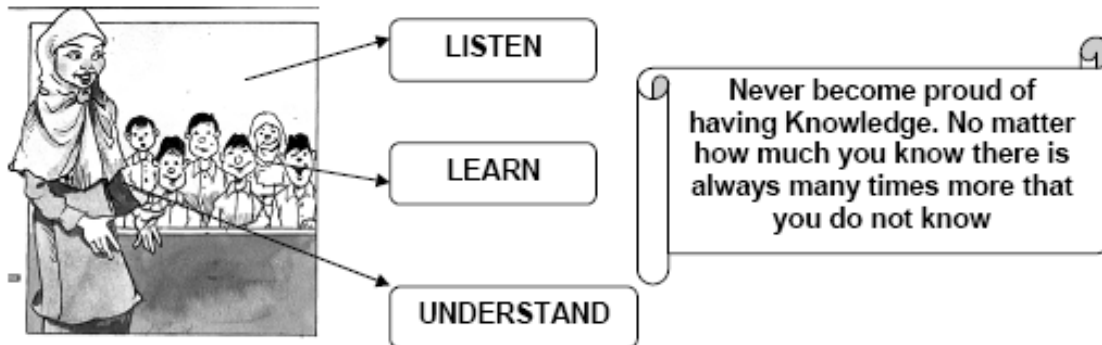
You don't have to be waiting to be told something to learn. You can always gain knowledge by:

- watching what other people do
- learning from their mistakes
- picking up their good habits
- picking up good points from books, which you read, and from the television when you watch.



**ALWAYS BE CAREFUL THAT
YOU NOTICE BAD HABITS AND
AVOID PICKING THESE UP**

If someone says something to you, you should do three things



Places where we learn are:

HOME



SCHOOL



MOSQUE



MADRESSA



We should always respect these places, by acting properly and trying not just to learn, but also to enjoy learning e.g., at school, we should respect the teacher, and at the same time try and enjoy doing the work. That way we will progress and have fun at the same time.

This means that next time you can use what you have learnt for your own benefit, and

maybe even teach it to others.

Once, the Prophet (S) entered the Mosque **BEFORE THE PRAYER TIME**. He found two groups in the Mosque.

In one group, some were reading from the Qur'an while others were praying. The other group was in a corner busy learning. They learnt how to read and write and discussed the teachings of Islam and their application to their daily lives.

Looking at both, the Prophet (S) said: "They are both engaged in useful pursuits. But I am a teacher. I shall join the group assembled to learn."

And so he sat with the group of students.

No matter how much you know there is always many times more that you do not know.

There was a King in days long gone by, who was very famous. One reason for his fame was that he had a wise old man for his councilor.

The councilor was walking down road when an old lady stopped him; the old lady said "I have a question for you."

The wise old man said, "How can I help you?"

The old lady asked her question and the wise old man sat down and started to think. He scratched his head and moved one way and then another. Finally he said, "I don't know the answer."

The old lady said, "Huh, you are supposed to be the King's wise man, and you can not even answer an old woman's question!"

The wise old man laughed and replied "The King pays me for the answers that I **DO** know, if he was to pay me for the answers that I **DO NOT** know, all the kingdoms on the earth would not suffice."

This shows us that no matter how clever a person is, there is always room for him to improve.

Knowledge can be of different kinds, we must always seek knowledge to improve our understanding of things around us. Abu Abdullah (a.s.) has said:

"The seekers of (sacred) knowledge are of three kinds, so recognize them by their specific qualities and characteristics.

- One kind of them seeks it for the sake of ignorance and dispute.
- Another kind seeks it for the sake of domination and deceit.
- Yet another kind seeks it for the sake of (improving) understanding and intellect.

AKHLAQ CLASS 6 - LESSON 4

PATIENCE – SABR

Patience means to be able to wait quietly in times of difficulty and hardship. It also means to be tolerant.

This can be compared to a mountaineer who, in order to reach the peak of a mountain has to face internal and external obstacles and barriers. The internal obstacles, like the love of comfort, the fear and despair are within his inner self while the external ones, like falling rocks, wolves, thieves are outside beyond his control. Each of them in their own ways interferes with his climbing efforts.

Someone faced with these kinds of barriers will have the option to either drop his journey on this road that is full of hardships and dangers, or to go ahead by resisting against them and overcoming every barrier with his power of determination. The second case is defined as PATIENCE.

Accomplishment of a goal requires action, and action requires patience and staying power.

Our Holy Prophet Muhammad (S) has said that:

“Patience is half of faith”

This means that if a person can stay patient even after hardship, then that person has taken a BIG step towards understanding their faith.

Allah says in the Holy Qur’an:



“...and give glad tidings to the PATIENT ones who, when misfortune befalls them, say, “Verily we are God’s and to Him shall we return.” Those are the ones upon whom are blessings from their Lord and His mercy; and they are the ones that are rightly guided.”

Patience is a virtue.

This shows that in Islam, BEING GOOD BY YOURSELF is not enough to please Allah. You should teach others what you believe, and you should have patience, which is an EXCELLENT QUALITY.

(FURTHER REFERENCE; ANECDOTES OF REFLECTION PART 3 CHAPTER 51)□□□□

AKHLAQ CLASS 6 - LESSON 5

AWARENESS OF ALLAH'S DISPLEASURE (TAQWA)

People often translate Taqwa as "*fearing God*". This is not a proper translation, and can be taken to mean the Allah makes his creation afraid and scared, which is not true at all.

In Islam the concept of fearing God is NOT to be scared of HIM, but to be ashamed, scared or sad at doing something, which would "*displease HIM*".

There is no English translation for this idea, which is known as TAQWA.

We all know that the most important duty of a Muslim is to believe in Allah and to have total submission to Him, i.e. His wishes are our commands. We also know that if we displease Him, then on the Day of Judgment we will have to answer for it.



The important thing is that if we ever do anything either accidentally or on purpose, we should be "aware" of what we have done and its consequences, and so should ask forgiveness from Allah.

To reach this state of awareness is very difficult and we human beings would never have been able to reach it without Allah's help and guidance. Allah says in Suratul Baqarah "*Worship me to ward off evil*". This shows the concept of worship i.e. total submission and love of Allah is very important to keep away evil.

Imam Ali (a.s.) says in the Nahjul Balagha that: "... O creatures of Allah, the best advice for himself is he who is the most obedient to Allah, and the most deceiving advice to himself is he who is most disobedient to Allah."

In Surah an-Nur, Allah says he will guide those who wish to be guided. This shows us that it is only through the love and worship of Allah that we will be guided on the "right path" to heaven.

Isn't that our main "Goal" in life?

Many of us are aware of big sins and try to stay away from them. But we do not pay too much attention on small sins. Once two men came to Imam Ja'fer As-Sadiq (A.S.) and said that they would like to do Tawba (ask for forgiveness for their sins).

The first man said that he had done a lot of small sins while the second said that he had committed two big sins.

Imam told the first man to pick one small pebble for each small sin that he had committed.

He told the second man to bring two big stone for each of his big sins.

After a while both men came back to Imam having brought what they were asked to bring.

Imam now asked both of them to put back every stone in its place.

The man with the two large stone found it difficult to carry them back in their original place but eventually he managed.

The man with the many small pebbles could not remember where he had picked all of them so he could not put them all back in their original place.

It is very difficult to do Tawba for the sins, which seem small because we forget and take them for granted.

Imam Ali (A.S.) has said:

“The biggest sin is that which the doer considers the smallest.”

(FURTHER REFERENCE; ANECDOTES OF REFLECTION PART 3 CHAPTER21)□□□□

AKHLAQ CLASS 6 - LESSON 6

FORGIVENESS

Forgiveness means to "let someone off the hook". It means to pardon someone for their mistakes towards you.

Forgiveness is a very good deed and shows that you have a big heart.

Allah tells us in Qur'an, Surah 64 ayat 14:



".... And if you forgive, and over look and cover up (their ills) then verily God is Oft forgiving, The Most Merciful."

This shows us that if you are kind enough to forgive someone who has done something against you, Allah, who is The Kindest of all, will also forgive you.

Prophet Isa (A) said that you should do to others what you would like them to do to you. This means that if you want someone to forgive your sins towards them, you should first forgive their sins towards you.



Imam Ali (A) has said:

"A person who has asked forgiveness from Allah, that person is like a new born baby."

When a baby is born, it is pure and sinless. Everyone loves it because it has done no wrong, and it has harmed no one.

When Allah forgives a person, then that person becomes pure as well. Allah makes his heart and soul as clean as that of a newborn baby.

Imam Musa al-Kadhim (A) has said that:

"Your activities are like business with God. If one begs forgiveness for a deed before 7 hours have passed, it is better for you."

If you treat your actions as if Allah counts them, then the minute you make a sin, you should seek forgiveness for it before you finish the day.

That way, when you go to sleep, at least you know that you have settled all accounts with Allah, and so you can sleep happy and at peace with yourself

(FURTHER REFERENCE; ANECDOTES OF REFLECTION PART 3 CHAPTER 59)□□□□

AKHLAQ CLASS 6 - LESSON 7

FULFILLING PEOPLE'S NEEDS

A need is when a person wants something, or has to have something so that he can live. Food and water are basic needs of all living creatures.

When we have something that others do not, then we should try and share what we have so that other peoples' needs are also met.

There are many different types of needs. If a person is poor, we should help them by giving them some money.



There are people who are disabled in some way. They might not be able to do things as easily as we can. They don't need money, but they need friendship and consideration. We should not laugh at these people, or make fun of them, but should go out of our way to be friendly with them and to make them feel that they are one of us, and not different.

Then there are people who are not very sure of themselves, and make mistakes often. Instead of laughing at them, we should help them and encourage them. When they make a mistake, do not tease them, but tell them how to improve. All they need are some true friends to help them.

There are also some people who are not lucky enough to have parents, friends or family who care for them, or to bring them up understanding Islam. They have parents, but they don't teach Islam properly.

What should we do when these friends ask us to do things wrong, like listening to music, or watching films which are not good, or eating food which we should avoid?

We should explain to them properly why we should not do these things, and guide them to the way of Islam, so that they can live happily with the pleasure of Allah.

This shows that we should help everyone we know in one way or another. When we see the faults or problems in other people, we should also make sure that we look at ourselves and see that we do not suffer from the same faults. If we do, we should try and make ourselves become better people as well.

Allah said to Prophet Dawood "When one of my servants performs a good act, I award him Jannat in exchange"

Prophet Dawood (A.S.) asked Allah:
"Ya Allah! What is that good act?"

The revelation came:

"It is making a mo'min happy even if it be by offering him a date"

There was a man called Sadiq Halwani who was once approached by his friend in Masjidul Haram to lend him two dinars. Sadiq told him he would give him the money after he had completed his **tawāf**.

As he was just about to complete his **tawāf**, Imam Ja'fer As-Sadiq (A.S.) arrived for **tawāf**. Imam put his hand on Sadiq's shoulder and began **tawāf**.

Sadiq says that although he had completed his **tawāf** he accompanied Imam. His friend was sitting in a corner and making signs at Sadiq. Imam asked Sadiq why the man was trying to call his attention.

Sadiq replied:

...He is waiting for me so that after I complete **tawāf** I can help arrange a loan for him. As you put your hand on my shoulder I did not wish to leave you."

Imam removed his hand immediately from his shoulder and told him:

"Go to meet his need..."

Sadiq fulfilled his word to his friend. Next day he went to visit the Imam. Imam said:
If one strives to meet the need of a mo'min it is more worthy a deed than freeing 1000 slaves and equipping 1000 people for jihad"

Imam Ali Zaynul Abedeen (A.S.) has said:

Strive to acquire a high position in Jannat. Remember the more useful a person is to a fellow mo'min the higher his/her position in Janna. At times even the saying of one sentence becomes the source of becoming closer to Allah. Never consider kindness to your fellow mo'min brother/sister to be insignificant for it will be these that will be useful on a day when nothing much will be of any use."

AKHLAQ CLASS 6 - LESSON 8

TAHARAT AND UNCLEANLINESS

To be clean means to be free from dirt. To be Tahir (Pak) means to be pure according to Islam. There is a big difference between these two words.



If you dress in new clothes, take a shower and put on some perfume or cologne, you will be clean. Then imagine you go to the toilet and do not wash yourself properly.

You might still be clean, but now you are Najis. When we go to the toilet, we should wash ourselves 3 times to make sure that we are Tahir. It is no good using tissue paper **BY ITSELF**, because this may make us clean, but it will not keep us Tahir.

It is always a good habit to try and be Tahir (or pure). Our 8th Imam (A) said:

"To be pure and clean is amongst the habits of the Prophets."

Also, Prophet Muhammad (S) has said

"Cleanliness and purity are part of faith."

The opposite of being Tahir is being Najis, and the opposite of Cleanliness is Uncleanliness. One should always try to avoid being both Najis and unclean. There are certain ways Islam explains us to be both Tahir and clean at the same time. These are shown below.

Wudhu.

Islam tells us to wash ourselves before praying. This washing is known as wudhu. Some of the reasons why we do wudhu are, a. It keeps us clean, b. It refreshes us can concentrate and think clearly.



Ghusl.

Means to clean the body with the **niyyat** of cleaning it spiritually. There are times when Ghusl becomes wajib, i.e. when you touch a dead body. This means that you have to do Ghusl before you can pray Salaat.

Daily Bath.

Islam is a religion, which not only tells you to keep your soul clean, but to also keep your body clean.

You should take a regular bath or shower to keep your body clean.



Washing of Face and Brushing Teeth.



In the morning when you wake up, you should wash your face and brush your teeth. This makes you feel fresh as well as cleaning the dirt that forms overnight.

Prophet Muhammad (S) has said,

"Upon you is the brushing of the teeth, for surely it purifies the mouth, and pleases Allah, and brightens the eyesight. Indeed the angels hate the odor from a mouth not cleaned after eating food."



Clean Clothing.



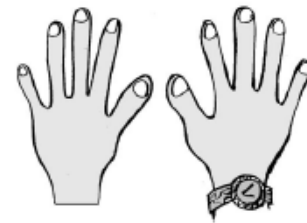
A Muslim should never dress with dirty clothes. This does not mean that you wear your best and most expensive clothes. It means that even if you have one piece of cloth to wear, you should keep it clean.

When you wear clothes, you should wear it for yourself, and not for others to look at.

Cutting Nails

You should always cut your nails because they grow very long and can get very dirty.

If you have long nails, dirt can get trapped underneath. When you eat, you will be putting that dirt in your food and swallowing it. This is very bad for your health and can lead to many illnesses.



Looking After Hair

One should always comb his hair with a proper parting. You should never leave your hair messy and unkempt.

Prophet Muhammad (S) has said that if you cannot look after your hair properly, you should shave it off!

This shows the importance of caring for your hair. This does not mean that you spend all your time making sure that each hair is in place. You should make sure that your hair is **clean** and tidy.

One important point about the above is that Islam has told us to keep our bodies clean because a clean body leads to a healthy body. If we do not look after our bodies we will get all sorts of illnesses. If you keep your body clean you will feel good, and fresh.

The same way we are told to keep our souls Tahir, since a clean soul also leads to a healthy soul.

AKHLAQ CLASS 6 - LESSON 9

HARD WORK

Hard work means to concentrate and strive at something until you achieve it. You must have all heard the saying,

If at first you don't succeed, than try try try again

Islam believes in working hard. If you work hard at something, than you will almost always succeed. Another famous saying is

It is better to have tried and failed, than not to have tried at all.

A believer has to work harder than most people. This is because most people work only for this life, i.e. food, house, money, family etc...

However, the believer has to work for BOTH this life and the next life.

The way to work for the next life is to be fair in this life, to pray on time and to help those in need.

One of our Imams was once working on a field. It was hot and sunny, and Imam was digging the ground. He was working very hard.

A person passed by and saw Imam sweating and working away at the ground. He said to Imam, "Oh son of the Prophet, have you no shame!"

Imam looked up from his work and asked, "Why, what have I done?"

The man answered, "You are working so hard for this world, and are forgetting your God."

Imam replied,

"Doing hard work which is halal is one of the best forms of worship."



This shows that Islam is a religion, which helps us lead a well-balanced life. Its rules are not just on recitation and Salaat, but also work and livelihood.

AKHLAQ CLASS 6 - LESSON 10

BLABBERING

Blabbering means to talk too much about things, which are of no use or importance, without stopping.

You will notice that no one pays attention to a person who talks too much. As a result he loses his respect. He will not have any close friends since people will try to avoid him. In general, he will be thought of as a child.

When a person talks too much, he is giving away all his secrets, and he does not even realize. This explains why Imam Ali (A.H.) has said:

"The heart of a fool lies behind his tongue."

This shows that the secrets (heart) of a fool is revealed when he speaks.

On the contrary the person who is wise will only talk when it benefits him, which is why Imam Ali (A) also said:

"The tongue of a wise man lies behind his heart."

Blabbering is something, which many people do often. Certain people, when they get together start talking about useless things, talk about other people, talk about who is doing what and who is going where. All this just turns out to be gheebat and fitna. You should always try to avoid these types of meetings or groups, since you will come out without any benefit, and in the meantime, someone's name and honor would have been damaged.

Prophet Isa has explained us to treat our words as if they were gold. Would you throw away gold to anyone, and just treat it like sand. Well you should not throw your words away either. They are too expensive and important to be treated as dust, to throw away.

AKHLAQ CLASS 6 - LESSON 11

REBELLING AGAINST AND DISOBEYING PARENTS

This is one of the most common problems in today's western world, and is the cause of a lot of violence, bad behavior and vandalism amongst today's youth.

Allah tells us in Qur'an (Surah 17, ayat 23)



"Thy lord has commanded that you worship none but Him, and that you be kind to your parents."

This shows how important it is to obey your parents and shows us that it is definitely HARAAM to disobey them.

Question: Why should we obey our parents?

Answer: Our parents are older than us and so have had a lot of experiences. They have given up so much for us. They also have our best interests at heart, so when they tell us something, they are telling us for our own good.

Allah said to one of His prophets:

"I swear by My Honor that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."

If we disobey our parents, we are disobeying Allah and so we will not obey anyone. This means that there are no rules for us to follow, so we can do whatever we want!

This is what has happened to the western world today. The children do what they want and become spoilt and violent.

Since today's children rebelled against their parents, they did not learn how to behave, and as a result will make bad parents in the future when they have children.

This shows that if we disobey our parents, we are ruining our own lives because we will bring our children up to disobey us.

Ayatollah Khomeini (may Allah rest his soul) said that,

"Looking at the face of your mother or father with respect is like looking at the Kaaba, the reward is the same."

Imam Ali (A) has said:

"Respect your father and your son will respect you."

Once a person named Zakariyya came to Imam Ja'fer As-Sadiq (A.S.) and said: "I was a Christian but have now become a Muslim."

"It was the Qur'an that convinced me!"

Imam told Zakariyya:

"Indeed Allah has guided you to Islam and made your heart shine with it's light."

"But my parents are not Muslims, Ya Imam!" Zakariyya said.

Imam replied:

"Take care of your mother. Be good and kind to her...."

When he returned home he looked after his mother, being even more gentle and kind to her than before. His mom noticed the change in her sons' behavior and said:

"What is the reason of you honoring me so much after you have become a Muslim?"

Zakariyya told her what Imam Ja'fer As-Sadiq (A.S.) had said.

She replied:

"My son! Your religion is better than mine. Guide me so that I may become a Muslim."

Zakariyya taught her the basis of Islam and she became a Muslim. She offered the Dhohr, 'Asr, Maghrib & Isha Salaat of that day as taught to her by her son and died a Muslim at midnight on that day.

AKHLAQ CLASS 6 - LESSON 12

LYING

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

We all know that lying is a great sin. The bad thing is that we do not realize how often we are doing it.

Our Sixth Imam 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 to repent for their sins.

Prophet Muhammad (S) has said,

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

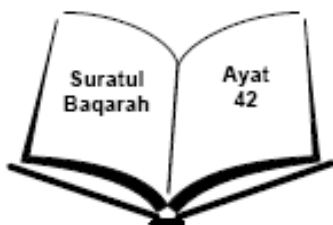
"If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."

To lie is haraam because 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 bad. If you have done something which gets you into 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 you make the habit of lying, then you will lie very often without realizing. 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 6 - LESSON 13

BACKBITING

Backbiting means to talk about a person, and say things about him when he is not there, in such a way as to displease him.

There are two words for backbiting, one is GHEEBAT, and the other is TOHMAT.

When you speak about someone, and what you say is TRUE, then this is GHEEBAT.

When you speak about someone, and what you say is FALSE, then this is TOHMAT.

GHEEBAT AND TOHMAT ARE BOTH HARAAM (FORBIDDEN)

The Holy Prophet (S) once said,

"O Abu Zar, keep yourself away from backbiting because it is worse than adultery..... After committing adultery, if one repents, Allah forgives him, but the backbiter can not be pardoned unless he has been pardoned by the one about whom he has been backbiting."

If you heard someone swear, and you told all your friends when that person was not there, then that is Gheebat.

In Qur'an Surah 49 ayat 12, Allah tells us:

"... And do not spy nor let some of you backbite others. Does one of you like to eat the dead flesh of his brother ?"

This shows us that backbiting is as bad as eating the flesh of your dead brother. This means that once someone you know, i.e. your brother/sister in Islam has done something bad; they have killed their own reputation. By telling others what they have done, you are enjoying and gaining at their loss. It is as if you are eating and feasting on the reputation they have already destroyed.

In the early days of the first few Imams, there were two men. Let us call the first one Haroon and the second one Khalid.

One day Khalid started telling everybody bad things about Haroon. He was spreading lies all around.

After a few days Haroon heard about this. The first thing he did was to go home and put all his money and gold and silver in a big bag and then took the bag to Khalid's house. When Khalid saw Haroon coming he became scared because he thought that Haroon had come to beat him up. Khalid came out of his house and fell on his knees and begged to Haroon, "O Haroon, I am really sorry, I did not mean to tell tales about you, O please do not beat me!!"

Haroon said, "I have not come to beat you, I have come to give you this money, and this wealth."

Khalid had the shock of his life.

Haroon continued, "Khalid, I have come to thank you, here have this wealth of mine."

Khalid stood up and asked, "Why are you giving me wealth when I have insulted you and spoilt your name among the people?"

Haroon replied. "The Holy Prophet (S) has said that if one person TALKS BEHIND THE BACK of another, the thawaab of the first person gets transferred to the second." he continued, "So now that you have spoken bad of me behind my back, I am thanking you for giving me all your thawaab. This money is too little for the amount of thawaab that you have given me."

This shows how bad Gheebat and Tohmat are.

Once there was a man who did tohmat of our Sixth Imam.

Imam did not know about it until a few days later when one of his `friends' came to him and said, "Oh Imam, I have heard terrible news. This person has been going around and saying this about you."

Imam became angry at his `friend'. He said, "Think of the person who did tohmat towards me as if he shot an arrow at my body. I did not hear him so it is as if the arrow missed me; but by telling me this news, you have picked up the arrow from the ground and have hit me with it."

It is the duty of a good Muslim to stop others from speaking ill of a person, and if that is not possible he should go away from the people who are talking ill.

Why are gheebat and tohmat haraam?

They are haraam because they spoil people's names and characters. When you speak badly of someone, you make others think badly of them.

AKHLAQ CLASS 6 - LESSON 14

DO NOT ABUSE

"Indeed Allah is angry with one who uses abusive language towards others."

Imam Muhammad Al-Baqir (A.S.)

A man once came to the gathering where Imam Ali Zaynul Aabideen (A.S.) was present.

He held a grudge against Imam and started using abusive language insulting Imam in front of all the others. He then left abruptly.

After he left Imam told those who were present:

"You have seen how abusive this man was towards me. Now I wish to go to him with all of you and to give him a reply to what he has said!"

All those with Imam thought Imam would deal with him harshly. However, throughout the short walk to his house Imam was reciting the following aya of Qur'an:

"..And those who swallow their anger and forgive people; Indeed Allah loves the righteous ones."

Qur'an- Suratu Aali-Imran 3:134

When they reached the man's house they knocked on the door and called out to him.

He thought Imam and his companions had come to punish him. He came out fearing the worst only to find Imam smiling at him.

Imam said: "An hour ago you came to me and used abusive language. I have now come to tell you that if you have spoken the truth and the evil that you have said I have done exists then I pray to Allah that He may forgive me; However, if you have lied then I pray to Allah that He may overlook your sin and forgive you."

The man found himself helpless in front of such a generous attitude. He said:

"Yabna Rasulillah! None of the abusive things I said exist in you. In fact I am more deserving of possessing them. Please forgive me."

Exercise:

1. How did 4th Imam react when the man abused him? What did Imam say to him?

AKHLAQ CLASS 6 - LESSON 15

ANGER

In describing those who will go to Janna, Allah says in the Qur'an:

"...and those who swallow their anger and forgive people; and Allah loves those who do good (to others)."
Qur'an - Suratu Ali Imran 3:134

When someone hurts our feelings without it being our fault it makes us angry and sometimes we say and do things which we regret later.

Imam Ali (A.S.) has said that when you get angry, you must first sit down if you are standing and lie down if you are sitting.

Take ten deep breaths and go and do wudhoo, for the Prophet (S.A.W.) has said: 'Indeed anger is from Shaytan and Shaytan is made from fire. Fire is extinguished with water. So whenever you are angry do wudhu.'

Think about what happened. If it is your fault then see the positive side and try to change yourself. If it is not your fault then have faith that the truth will always win and when the time comes you can explain.

Imam Ali (A.S.) has said:

"Anger begins in madness and ends in regret."

Imam Ali Zaynul Aabideen (A.S.) had a slave who once dropped a bowl of hot soup on him whilst she was serving food. She saw that Imam was in a lot of pain. She thought that Imam would get angry and started to recite the above ayat of Qur'an.

When she recited and those who swallow their anger...Imam told her he was not angry with her.

When she recited and those who forgive people...Imam said he had forgiven her.

Finally, when she recited and Allah loves those who do good (to others), Imam set her free.

Imam not only swallowed his anger but forgave the girl and set her free. As the followers of Imam the least we can do is to swallow our anger when a friend, relative or another Muslim says or does something which hurts us.

AKHLAQ CLASS 6 - LESSON 16

DO NOT BELITTLE OTHERS

"Do not turn your face away from people scornfully.....Indeed Allah does not love any arrogant and boastful person."

Qur'an - Suratu Luqman 31:18

Anyone who wishes to be above others means that he/she wishes to humiliate and belittle others. The source of this always comes from an inferiority complex for otherwise no sensible person can imagine any difference between him/her and any other person. The only criterion in the eyes of Allah is Taqwa.

Imam Ja'fer As-Sadiq (A.S.) has said:

The only reason a person suffers from the disease of arrogance is due to an inferiority complex which he/she sees in him/herself."

One who belittles others can identify his/her disease by the following symptoms:

1. He/she does not like to be equal to others in any matter.
2. He/she always wants to go ahead of others and sit at a higher place than others in a gathering.
3. He/she expects others to greet him/her first.
4. If anyone gives him/her advice he/she gets annoyed.
5. If he/she advises anyone it is with torment.
6. If his/her word is not accepted he/she gets angry.
7. If he/she teaches he/she belittles the students reminding them of the favor done to them and considers them to be his/her servants.

One day the Prophet (S.A.W.) was sitting in a circle with his companions when a poor man came in. His poverty was apparent by his tattered clothes. It is the akhlaq of a 'majlis' to sit where there is a vacant place and not look for a particular place to suit one's status, etc.

The poor man saw a space and sat down. It so happened that the space was near a rich man who gathered his clothes and pulled them towards himself as if to create a distance between him and the poor man. It seemed that the rich man was feeling a little uneasy.

The Prophet (S.A.W.) was watching the behavior of the rich man. He addressed him saying:

"Did you fear that some of his poverty might stick to you?"

The rich man replied:

"No! Ya Rasulallah! "

The Prophet (S.A.W.) asked:

"Did you fear that something out of your wealth might be transferred to him?"

The rich man replied:

"No! Ya Rasulallah!"

The Prophet (S.A.W.) asked a further question:

"Did you fear that your clothes might get dirtied by touching his clothes?"

The rich man replied:

"No! Ya Rasulallah!"

"Then why did you move yourself away from him?" asked the Prophet (S.A.W.)

The rich man replied:

"Ya Rasulallah! I admit I made a grave mistake. I would like to make amends and I would like to give half my wealth to this Muslim brother of mine."

When the poor man heard his words he said:

"Ya Rasulallah! I am not prepared to take his offer!"

The companions who were present there were surprised and said :

"Why?"

The poor man replied:

"I fear lest with the wealth I am offered I too may become arrogant and one day may belittle one of my brothers in ISLAM in the manner in which he (the rich man) has treated me today."

Exercise:

1. What are the signs of a person, who belittle others? **Think if you have any.**

AKHLAQ CLASS 6 - LESSON 17

KIBR (PRIDE)

“Never can the person who possesses a speck of kibr (pride) inside his/her heart enter Janna.”

Prophet Muhammad (S.A.W.)

Kibr is when a person feels a sense of superiority and behaves high-handedly with others. It shows itself in the person's actions and is easily noticed by others.

There are various aspects and levels of kibr.

1. Kibr towards Allah & His commands - This is the worst sort of kibr. It is when one challenges Allah's authority and claims to be God. e.g. Firawn. With regards to kibr towards Allah's commands, it is when one does not practice a wajibaat because one feels it does not comply with his/her status. e.g. When one goes out and there is not enough time to go home to pray salaa in time, then to avoid doing so in public for fear of being ridiculed.

2. Kibr towards humanity - It can be divided into the following categories.

Kibr on possessing true faith.

Kibr on having no faith or having false belief.

Kibr on having good qualities.

Kibr in being immoral.

Kibr in one's righteous acts and worship.

Kibr in committing sinful and wicked deeds.

Kibr is caused when one thinks that he/she possesses some kind of excellence. When this happens the person feels that others are inferior and a feeling of self-esteem develops in the nafs showing itself in actions. Even basic actions like walking and talking change. The intensity of kibr takes over a person without him/her realizing it. He/she creates an artificial halo of sacredness around him/her.

It is said that pride comes before a fall. Imam Ja'fer As-Sadiq (A.S.) is reported to have said:

“There is no person who does not have a harness to his/her head. Whenever he/she has kibr (is proud), an angel says - ‘Be humble, lest Allah should disgrace you’ - Thus, in his/her eyes he/she may be the greatest of human beings whereas in the eyes of the people he/she is the smallest of creatures. When he/she is humble and modest - Allah removes the harness from his/her head and an angel says - ‘Elevate yourself, for Allah is elevating you’. Thus, he/she is the smallest of persons in his/her own eyes whilst the most elevated and noble in the eyes of others.”

To remove kibr, one of the most effective cures is to remember death as often as possible. Imam Ali (A.S.) used to announce in the masjid:

“Equip yourself and be ready, for your departure has already been announced.”

Exercise:

1. What are the different levels of Kibr?
2. What is the best way to remove kibr?

AKHLAQ CLASS 6 - LESSON 18

☺ BE CHEERFUL

The Prophet (S.A.W.) has said:

"You cannot please all the people with money but you can meet them with a cheerful face and good behavior so that you may be liked by them. Wealth is limited but good akhlāq and cheerfulness never finishes."

A man from Shaam (Damascus) once came to Madina arriving in the presence of Imam Hasan (A.S.).

The man started abusing Imam Ali (A.S.).

Imam Hasan (A.S.) took him to one side and said:

"You must be very tired from your journey. Come with me and I shall give you food, drink and rest. We will talk later."

The man turned to Imam Hasan (A.S.) and said:

"I came to Madina as your worst enemy and now I am the best of your admirers through your akhlāq."

Imam Ali (A.S.) has said:

"A mu'min has a smile and cheerfulness on his/her face and sorrow in his/her heart."

Imam Ali (A.S.) was always cheerful in dealing with others so much so that some people considered it to be a weak point for a Khalifa, saying that a leader must be grim - a person others should be afraid of.

Allah says about the Prophet (S.A.W.) in the Qur'an:

"It was by the mercy of Allah that you are gentle with them, for if you would have been stern and fierce of heart they would have run away from you."

Qur'an -Suratu Aali-Imran 3:159

AKHLAQ CLASS 6 - LESSON 19

CLEANLINESS

“Cleanliness is the sign of a mu’min and the mu’mineen will enter Janna’.
Prophet Muhammad (S.A.W.)

“Cleanliness is half of eiman (faith) - **Imam Ali (A.S.)**

Until the 16th century of the Christian era, Europe was void of the concept of cleanliness. The Christian priests refused to give the approval of building them. Toilets did not exist and people threw their dirt in the streets.

Will Durant writes:

“One of the good results of the Crusades was the imitation of the hot bath houses of the Muslims in Europe. The church however, was not happy with them.”

1400 years ago, in the deserts of Arabia, where water was at a shortage, the Prophet (S.A.W.) preached that cleanliness was half of faith.

Cleanliness of body, clothes and surroundings is essential for a Muslim as The following ahadith of the Ma’sumeen (A.S.) portray.

“Keeping’s one’s surroundings clean, keeps poverty and miseries away”.

“Keep your clothes clean and tahir. Amongst your clothes the best color is white.”

“Do not allow dirt and rubbish to remain in your house during the night, as they are the abode of Shaytan (in the form of germs..)”

“Angel Jibrail laid so much stress on the brushing of teeth that I thought that the Almighty Allah was going to make it wajib”.

“...if a person keeps a Masjid neat and clean, Allah grants him/her thawab equal to that of setting free a slave”.

Exercise:

1. Write at least five hadees about the importance of cleanliness.

AKHLAQ CLASS 6 - LESSON 20

CONTENTMENT

It is reported by Jabir ibn Abdullah Ansari that the Prophet (S.A.W.) said:

"Contentment is a wealth that never exhausts"

Contentment means to be satisfied with what one has and to make the most of it in the best possible way.

It is said that dignity and wealth went wandering about searching for a companion. They met with contentment and agreed that they made a perfect threesome.

The grass always looks greener on the other side for those who are not content. They are dissatisfied even when their circumstances are favorable. As a result, they miss Allah's best for their lives and fail to see the blessings they already have.

There is an ancient Persian legend which tells of a wealthy man called Al-Hafādh who owned a large farm.

One day a visitor at his farm told him how he could find vast amounts of diamonds in other parts of the world, and of how these would make him even wealthier.

The vision of all this wealth made him feel poor by comparison. So, instead of caring for his farm, he sold it and set out to look for these treasures.

The search proved fruitless and finally penniless and in despair, he ended his life by jumping in the sea.

Meanwhile, the man who had bought his farm one day noticed the glint of an unusual stone in a shallow stream on the farm.

To his amazement, he pulled out a large diamond and digging further found a lot more gems.

Poor Al-Hafādh had spent his life traveling to distant lands seeking the gems when they were in the very farm he had left behind.

We too search for contentment in searching for hopes and desires like wealth, relationships, power, comfort,... only to be told by Allah:

".....Surely by the remembrance of Allah are the hearts content..."

Qur'an - Suratur Ra'ad 13:27

The Qur'an does not ask not to seek wealth, relationships, or comfort but it says that these things do not give contentment for they are not the ultimate goal. The ultimate goal is acquiring the pleasure of Allah.

Contentment is only achieved if there is total submission to the will of Allah and total satisfaction with what He has ordered for us.

Exercise;

1. What is the meaning of contentment?
2. How does Islam show the importance of contentment?



IMAMIA SUNDAY SCHOOL

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

TEACHERS NOTES FOR CLASS 6 2014/2015 AQAIID



Opening Verses of Suratu Ya Sin
Painted on Egyptian Papyrus

NAME: _____
TEL: _____

IMAMIA SUNDAY SCHOOL
Attendance List 2011-2012

Teacher's Name: _____

Class: _____ Time: _____

	10	9	8	7	6	5	4	3	2	1	NO
											Student's Name
First Day of School/Orientation											09/18/11
25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).											09/27/11
1 Dhu al qa'dah Birthday of Masuma-e-Qum											10/02/11
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.											10/09/11
											10/16/11
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.											10/23/11
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)											10/30/11
10 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha											11/06/11
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer											11/13/11
24 Dhu al Hijjah Eid e Mubahila											11/20/11
Thanksgiving Holiday											HOLIDAY 11/27/11
10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS											HOLIDAY 12/04/11
											12/11/11
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/18/11
Christmas											HOLIDAY 12/25/11
New Year / 7 Safar Martyrdom 2nd Imam Hassan ibn Ali AS											HOLIDAY 01/01/12
13 Safar Martyrdom Sakina Bintul Hussein (S.A.)											HOLIDAY 01/08/12
Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala											HOLIDAY 01/15/12
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam: Safar 29-Martyrdom 8th Imam Ali al Ridha AS											01/22/12
4 Rabi' al Awwal - Martyrdom Masuma-e-Qum (S.A.)											MID TERM 01/29/12
Parents - Teachers Meeting / 9 Rabi' al Awwal -Eid e Zehra (S.A.)											PARENTS DAY 02/05/12
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											02/12/12
											02/19/12
											02/26/12
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											03/04/12
											03/11/12
											03/18/12
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/25/12
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											04/01/12
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											04/08/12
											04/15/12
											04/22/12
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/29/12
10 Jamaada al Thaani - Battle of Mu'ta & Martyrdom of Jaafar al Tayyar 8 AH											05/06/12
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											FINALS 05/13/12



Imamia Sunday School

AQAID SYLLABUS – CLASS 6 (11 Years Old)

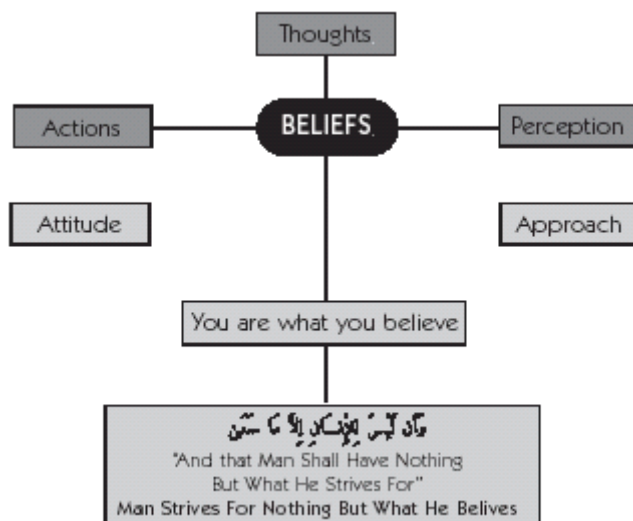
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NOTE: All lessons take from Basic Belifs of Islam by Sayyed Qasim Mujtaba Moosavi Kamoopuri except as noted

Aqaid Class 6 - Lesson 1

What is religion?



Religion means a particular system of faith and worship. When we believe in something strongly and firmly, we say it is my religion. So by definition, if we do not act in accordance to our religious faith and belief, it means that we do not really believe in that religion. If we do things against the teachings of our religion then it means that we do not have faith in our religion. The Holy Quran has told us about such people.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ {8}

“Of the people there are some who say: we believe in Allah and the last day;’ but they do not (really) believe.” (2:8)

The Holy Quran does not recognize anyone as Muslim if he or she is not practicing its teachings.

Thus, a true Muslim is one who follows the teachings of Islam at all times. If we are true Muslims then we should follow the laws of Islam in and out side our home, i.e. in classroom, in playground, in mosque, on streets and where ever we are.

In Islamic terminology, the word ‘Deen’ is used for religion. But Deen is much more

comprehensive in its magnitude than Religion. Thus, our Deen is Islam which is more than a Religion.

Unlike other religions which are confined to worship only, Islam offers:

- a complete code of life.
- a code of behavior.
- a perfect system of social interactions.
- a full constitution of government.
- a balanced curriculum of comprehensive education.
- a right approach to conscious scientific exploration.

Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqaid Class 6 - Lesson 2

Is religion necessary?

There are many people in this world who do not believe in religion. They think that religion is not necessary. They give some baseless arguments in support of their assumption. For instance, they say;

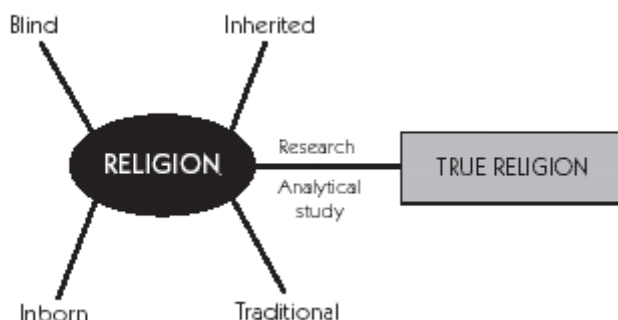
1. Man knows what is good and what is bad for him. So he does not need any prophet to teach him.
2. There are many different religions in this world with entirely different teachings and opposing concepts. Interestingly enough, all religions declare that they alone have all the truth while others are wrong. How can it be true?
3. Religious restrictions and commandments consume a lot of human energy and time. So religion is a barrier in progress and scientific advancement.
4. Religion does not allow us to enjoy life.

We can convincingly prove that all these arguments are totally baseless and have no substance in them.

Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqid Class 6 - Lesson 3

How to Identify the True Religion Is it not rational to test your faith? - 1



There are thousands of religions in the world. The major religions which have a large number of followers are Judaism, Christianity, Confucianism, Zoroastrianism, Hinduism, Buddhism, Jainism, Taoism, Shintoism, and Sikhism.

How can we identify the true religion when the believers of all religions claim that their's is the true one?

This is not difficult. One can search the true religion from the bulk of religions if he is sincere in his research and investigation.

For instance, if you study all the major religions of the world, the outcome of your unbiased research would be as follows:

- Islam is the only religion which agrees with the human nature.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Allah's handiwork according to the pattern on which He has made mankind: (30:30).

For example, the engineers always try to foresee student's concerns in such areas as safety and the environment when they plan to design school buildings. Similarly the laws of Islam are made by Allah Subhanahu taala according to the model on

which He has created the human beings and the environment in which they were planned to live.

- Islam is the only religion which never collides with any of the cosmic laws.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَارْجِعِ
الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

He Who created the seven heavens one above another: Do you see any fault in the work of Merciful? Turn up your eyes: Can you detect any rift? Then look once more and yet again: your eyes will in the end grow dim and weary. (67:3-4)

The perfect order and harmony in the vast space, visible and invisible to us, following precise laws of motion, proves absolute unity and supreme authority of a single creator.

The multiple laws of nature are closely connected with each other in the continuous working of the universe. There is no gap, no overlapping nor discontinuity. This fact is one of the signs of the unity of the creator. Thus, the laws of religion and laws of cosmos have the same origin and therefore the question of collision does not arise.

- Islam is the only religion which gives strong emphasis on pondering, reasoning and rational thinking. Islam demands its followers to understand the Holy Quran and then show its applications in practical life. Quran has repeatedly advised the Muslims to ponder, to reflect and to understand its message. Quran has made it very clear that it is addressing to only those people who are intellectuals.

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“Thus do We explain the signs in detail for those who understand (7:32)

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

Here are signs for people who are wise (30:28)

ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily there are signs for people who reflect (39:42)

ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily in this are signs for people endowed with intelligence. (13:3)

Quran was revealed in Arabic which was the language of Arabs.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

We have revealed (Quran) in Arabic so that you may understand (12:2)

Soon after the introduction of Islam in non-Arab countries, the people of those countries translated it into their own language. Many people learned Arabic just to understand Quran.

Christians and Jews who live in English speaking countries also needed a translation of the Bible. But the first English translation of the Bible appeared in the 1380's. Martin Luther translated Bible into German language in 1534.

Why the Bible was translated so late into the language of the people? Because the evangelists never allowed to arrange translations and discouraged people to read it in their own language.

Similarly in Hindus, a special group of people known as Brahmans were allowed to read the religious books.

Aqaid Class 6 - Lesson 4

How to Identify the True Religion Is it not rational to test your faith? - 2

- Islam is the only religion which totally rejects blind following and irrational arguments.

This is a clear sign of a true religion. Quran has condemned those people who follow the footsteps of their forefathers without understanding.

- Islam is the only religion which never imposes its beliefs on someone to accept it whether or not it appeals to him. Islam demands full understanding of the core concepts before one accepts it.

لَا إِكْرَاهَ فِي الدِّينِ

“there be no compulsion in religion” (2:256)

There is no need of applying any kind of force or pressure on some one to accept Islam. The logical teaching of Islam attracts people exactly as magnet attracts iron by its innate nature.

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ
بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

“soon will We show them our signs in the Regions (of the earth and heavens) and in their own souls, until it become manifest to them that this is the truth.”(41:53)

Thus, we know many people in the world who have discovered the true religion by their sincere efforts. One such great man was Salman Farsi.

Salman el-Farsi was born in Iran. All his family members and fellow citizens were either Christians or Zoroastrians. Salman was also taught by his parents the basic beliefs and principles of Zoroastrianism. But Salman was not satisfied with Zoroastrianism. History tells us that Salman accepted and rejected one religion after the other but remained displeased until he met the Holy Prophet and embraced Islam. Salman was extremely happy and satisfied after meeting the Holy Prophet and

discovering the true religion.

Similarly many Hindus, Christians, Jews and adherents of other religions have accepted Islam after their sincere research. We have a long list of such converts. Let me give you one example of our time.

Dr. Maurice Bucaille, a famous French surgeon of our times, is one of them who has accepted Islam after his deep research in the Holy Quran. Dr. Bucaille was a Christian by birth. He wrote a book *The Bible, The Quran and Science* in which he has scientifically proved that Islam is the only true religion in the world.

Many other learned people have rejected their false religion but could not secure the absolute truth. One such genius was Bertrand Russell. He is ranked by the historians among the greatest philosophers and mathematicians of the 1900's. He has also been called the most important logician (expert in logic) since the ancient Greek philosopher Aristotle. Russell was a born Christian but rejected his faith in Christianity. He wrote a book, *Why I Am Not a Christian* (1927), in which he has exposed the irrationality of his former faith. Russell is an example of spoiled genius. He had detected the falsehood but could not discover the truth

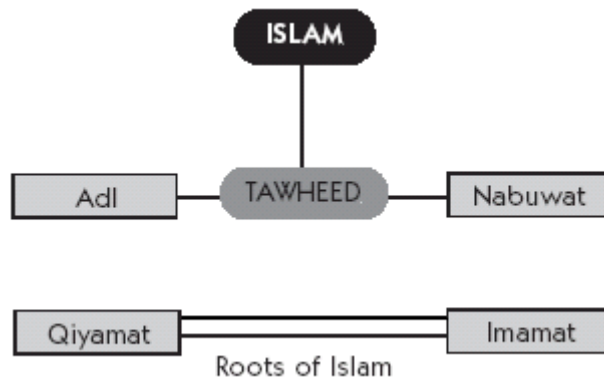
Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqaid Class 6 - Lesson 5

Tawhid - Oneness of God *What is Tawhid?*

There are FIVE basic beliefs of Islam. In Islamic terminology, we call them Usul - e - Din. i.e., fundamentals of Islam. Anyone who has slightest doubts in these basic beliefs, or accepts them without understanding, is not a true Muslim. These basic principles of Islam are as follows;

1. Tawhid
2. Adl
3. Nabuwat
4. Imamat
5. Qiyamat



It is important to know the meanings and have good understanding of these basic principles of Islam.

What is Tawhid?

Tawhid is the most basic principle of Islam. Islam is the only religion which teaches a pure, perfect and pure concept of monotheism, and entertains no compromise with nationalism, racism, polytheism, trinitarianism, saint-worship, idol worship or considering anyone in anyway equal to God or part of God.

The concept of Tawhid has two inseparable components.

1. Belief in the existence of God.

2. Belief in the absolute oneness of God.

Those who do not believe in the existence of God are called atheists. In Islamic terminology, we call them Kafir and Mulhid.

And those who do not believe in the absolute oneness of God are called polytheists. In Islamic terminology, we call such people as Mushrik. Both Mulhid and Mushrik are the most condemned people, and their ultimate end is eternal hell-fire.

Thus, the most essential requirement of being a Muslim is that one must believe in the existence of God and also in His absolute oneness.

The most basic teaching of Islam is that the universe and everything in it, such as sun, stars, planets, moon, mountains, oceans, trees, animals, men, and billions of other material and invisible things around the universe, have been created by Allah Taala alone without any help from anyone. Mathematically speaking, anything other than Him and everything other than Him is His creation.

The Holy Quran has beautifully explained the meaning of Tawhid in Surah Al-Ikhlās which is also known as Surah Tawhid;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ {1} اللَّهُ الصَّمَدُ {2} لَمْ يَلِدْ وَلَمْ يُولَدْ {3}
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

Say: Allah is one, the eternal God. He begot none, nor was He begotten. None is equal to Him or like Him. (112)

This surah precisely tells us that there is none comparable or equivalent to Him. In surah ash-Shura, Quran tells the same fact in simple manner,

لَيْسَ كَمِثْلِهِ شَيْءٌ

“Nothing is similar to Him”. (42:11)

Aqaid Class 6 - Lesson 6

Tawhid - Oneness of God Existence of God.

A special branch of Islamic theology, known as Ilm-ul-Kalam, deals with this subject in full detail. But is there any need to discuss the existence of God? Do we discuss such plain observation such as that we have five fingers? Do we argue such apparent things like why there is light during the day and darkness during the night?

No, we don't really discuss such simple matters. Then the issue of Existence of God is also an obvious truth which doesn't need any debate or lengthy discussion.

Quran also considers it a self-evident case.

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ
دُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أُنثُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ
تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَنُتُونَا بِسُلْطَانٍ مُّبِينٍ

“Their messengers said; Is there a doubt about Allah, the creator of the heavens and the earth. It is He Who invites you, in order that He may forgive you and your sins and give you respite for a term appointed” (14:10)

Quran further shakes the frozen minds:

“Is it not enough that your God is the proof of all things”?

This is a beautiful Quranic proof of the existence of God. Thus, the attentive and intelligent people consider God to be the proof of all existing things, not the existing things to be proof for God.

So, there should be no doubt in the existence of God and there should be no need of any kind of serious argumentation. What we really need is to strengthen the faith in God. For this reason Quran invites the believers to ponder in the creation of Allah. However, we are living in an age of doubt, where people are denying the naked truths. For this reason, we shall discuss the existence of God from various angles and at a reasonable length.

Does science prove existence of God?

History of science tells us that man has an inborn desire to acquire knowledge. This desire is born out of his natural urge to know about his Creator. Many scholars believe that man's struggle to gain knowledge began with an effort to understand God. All scientists believe that the basic aim of scientific researches is to know the truth. So every sincere effort in scientific research will prove the existence of God because it is a universal truth.

Quran invites all researchers in their respective fields of specialization to ponder in the creations of Allah in order to testify His existence and His Oneness.

وَالْهَيْكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي
فِي الْبَحْرِ يَمَّا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

“And your God is one: there is no god but He; He is the beneficent, the merciful. Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profit men, and the water that Allah sends down from the clouds, then gives life with it to the earth after its death and spreads in it all kinds of animals, and the changing of the winds and the clouds made subservient between the heavens and the earth, there are signs for a people who understand”. (2:163-164)

Almost every discipline of science is covered in this short verse of the Holy Quran. It is true. Today, the existence of God is a common observation of all scientists working in different fields of science.

Aqaid Class 6 - Lesson 7

Tawhid - Oneness of God ***Does science prove existence of God?***

When your chemistry teacher tells you about the structure of atom, he teaches you that some tiny particles known as electrons are revolving around the nucleus. You should ask him a simple question;

Who has initiated the movement of electrons?

Because your physics teacher has taught you that, Isaac Newton in first law of motion says, that nothing can move unless someone makes it to move. So if electrons are moving in their respective orbits, then who has made them to move? Did any scientist tell you about any kind of force which has brought these electrons into motion? No, without any dispute everyone says “NO”.

Then, how the electrons started moving around the nucleus in their respective orbits? The answer of this question is nothing but what we teach you in Tawhid.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

“He is Allah. There is no god but Him”. (20:8)

Both physics and chemistry teach you that you can not explain the structure of atom and first law of motion completely without believing in Tawhid. Thus every book of science and each discovery of the scientists teaches us, how great is our Lord Who has created every thing which exists in the universe.

The human body is a marvelous creation of Allah Subhanahu taala. Every part of the body is divinely computerized to do a specific job. For instance, heart is a tireless, powerful muscle which works round the clock. It pumps 4.7 liters of blood throughout the body every minute. i.e., 7,600 liters of blood in one day. Millions of pages are not enough to describe the amazing features of the body and its accessories.

Thus, physics, chemistry and biology explicitly tell about the reality of God. Hence, science adequately proves the existence and oneness of God.

Brain Exercise:

If we see sunlight, we affirmatively confirm the presence of sun without seeing it.

If we find a car parked in a forest, we assuredly conclude that someone has brought it here with a definite intention. If we don't see the owner, we will look for him. If we can't find him around, still we will believe that someone has brought it here.

If we observe the chairs and desks orderly arranged in a room, and a blackboard with chalk and eraser, we confidently assume that it is a classroom for students. We did not see the person who has arranged it, and we do not know the person who has arranged it. But we believe with certainty that a concerned person has done it for a definite purpose.

Now with the same eyes, if we see the moon, stars, oceans, trees, animals, and millions of other things, and we find that all of them are serving a definite purpose in the universe, then should we not believe that someone, who can be none but an omnipotent God, has created them with a definite purpose.

Thus, denying God means, denying the existence of universe. In Quranic terminology such a person is referred as Kafir.

Aqaid Class 6 - Lesson 8

Atheism – Kufr What is Atheism

The antithesis (direct opposite) of Tawhid is atheism and polytheism. Atheism is a belief that God does not exist.

There are many people in the world who believe without any solid knowledge that sun, stars, planets, earth, humans, animals, plants and billions and trillions of other marvelous things, have come into existence by accident i.e. by themselves and without any creator. All such people are called Kafirs (atheists).

Anyone whether a top scientist, a great scholar or a highly learned person who does not believe in the existence of God is not a wise man. Quran calls such educated people who refuse to accept the clear signs of God as the donkey laden with books (62:5).

The Holy Quran also confirms that such people, even if they have made great contributions in science and technology, are the great losers.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَأَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ

“The works of those who reject their Lord may be compared to ashes which the wind whips around on a stormy day. They can not do a thing with anything they have earned. That is the extreme failure.” (14:18)

Quran further evaluates the worth of their works.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

“Those who disbelieve will find their deeds (scientific achievements) will disappear like a mirage in a desert, the thirsty traveler thinks it as water, but when he comes near, he

finds that it is nothing. Yet he finds Allah there, who pays him back in full. Allah is prompt in accounting” (24:39)

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ
بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا
لَهُ مِنْ نُورٍ

“Or like darkness on a deep sea: one wave cover up another wave, above which are clouds, layers of darkness, one above the other: when he holds his hands, he can hardly see it. If Allah refuses light to anyone, there is no way he can find light. (24:40)

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ

“But those who are disbelievers, Allah will render their deeds astray”. (47:8)

Atheists, or Kafirs (unbelievers) are of two kinds.

- Those who know the fact or can easily ascertain it from their acquired knowledge, but intentionally refuse to accept. They understand the truth but firmly reject it because of their personal reasons. In other words, they know the truth but they hide it to an extent as if they don't know. A large number of people such as Firaun (Pharoh), Namrud, Abu Jahal, Abu sufian, Abu Lahab, and many world top scientists and educated people are atheists of this kind. To all these people, truth was revealed to them, but they rejected it out of their arrogance and hatred. Such people are real Kafirs and are the permanent residents of hell.
- The second kind of atheists (Kafirs) are those who are ignorant people. The cause of their ignorance is either their too much involvement in the worldly things or their extremely inattentive nature. Such heedless people view everything with blind eyes and never conclude the truth. A large number of learned non-Muslims and many illiterate Muslims fall in this category of Kafirs.

Atheism conflicts with many of the world's major religions, including Christianity, Judaism, and Hinduism etc. Confucianism, and Buddhism are atheistic religions.

Aqaid Class 6 - Lesson 9

Adl - Justice of God - 1

The second basic belief in Islam is Adl which means Divine Justice. To believe in Adl means to believe that all actions of Allah are in accordance with perfect justice and reason. Allah is just - beyond all injustices. Allah does not like oppression, cruelty and any kind of injustice among His servants.

One sect of Sunni Muslims (Ash'arites) completely denied Allah's justice. They believe that Allah has full power to act as He likes. So by His power and authority He can throw a good doer into hell fire and an evil-doer into paradise and no one can protest against His order.

But another group of Sunni Muslim and Shia Muslims believe that it is true that Allah is the Supreme power and Supreme authority and no one can challenge His action or decision, but He is perfect, and therefore all His actions and decisions are always based on justice.

What is the meaning of Justice

It is important to know the meaning of justice because sometimes it is confused with equality. For example, a person who does not know the correct meaning of justice may ask many wrong questions, such as, If Allah is Just and all His actions are based on justice then:

- Why there are some rich and some poor people in the world?
- Why men are physically strong and women weak and frail?
- Why there are black and white people?
- Why some people have long life and some die at a very young age?

All these facts and many other realities in the world can confuse a person if he believes in Divine justice but does not know the right meaning of justice.

It is important to know that the meaning of justice is not equality as these two words have entirely different meanings.

Hazrat Ali has given an accurate definition of justice. He said justice means, to put a thing in its right place. In contrast, injustice means putting a thing not in its due place.

For example, if we sit on the table and put our books on the chair then it is injustice as they are not in their right places. Similarly, if we pay equal wages to a highly qualified professor and an ordinary teacher or we give equal grade both to a hardworking and lazy student, then it is not justice.

Justice is that everyone should get what he deserves for. Justice is this that a professor should get more salary than an ordinary teacher as he has done more work to acquire knowledge and has better abilities to do work. Justice is that each student should be graded according to the quality of his work. i.e., equal treatment, or equal distribution is not justice, rather it is injustice.

Thus equality is not a condition for justice, rather rights and appropriate dealings is justice. By keeping this meaning of justice in mind, we can easily understand as to why there are rich and poor, long and short, black and white people in the world? Why men are strong and women are weak? There are good reasons and logical explanations. For example, the delicate body of woman is a beauty and the reverse is a defect for her. Thus Divine justice is that everyone should get his/her rights in proportion to his / her needs and abilities.

Aqaid Class 6 - Lesson 10

Adl - Justice of God - 2

It is also important to note that the many cases of injustices we see all over the world is because of favoritism and human unjustness. Allah Subhanahu taala is Just and He will punish such people on the Day of Judgment for their unfairness in dealings.

The Holy Quran clearly states that Allah's decisions and dealings are always based on perfect justice. He is the Lord of the universe and He can do everything He likes as there can never be a slightest opposition or resistance against His will, but it is one of His attribute that He is Just (Adil).

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُن حَسَنَةً يَضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

Thus He can throw a good man in the hell-fire by His power, but He will never do so because of His perfect personality. He will pardon many people befitting for the hell-fire because He is compassionate, merciful, and kind, i.e., His mercy outshines His justice. The Prophet has taught us du'a to ask Allah Subhanahu taala, not to deal us with justice but with mercy and leniency.

The Holy Quran clearly states that:

“Allah is never unjust in the least degree” (4:40)

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

“we shall set up scales of justice on the day of judgment so that not a single soul will be dealt with unjustly in the least.” (21:47)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Allah Commands justice, kindness and charity to one’s kindred, and forbids indecency and oppression.” (16:90)

This made it very clear that why Shia consider Adl as the basic belief of Islam and why they differ with Sunnis on this issue.

Divine Justice in the Natural systems.

The definition of justice given by Hazrat Ali (as) can precisely be seen in the Divine laws of nature working in the universe. Scientists have amazingly confirmed that they find everything in its right place. There is nothing in the universe disorderly and haphazard.

Scientists say that there is a precise balance between the sun, earth and other planets. If this balance is disturbed, the whole solar system will collapse. This balance which is a beautiful demonstration of Divine justice is found in every atom of the universe. As atom is the unit of matter, it means that justice prevails everywhere in the universe.

Professor Haldane, a famous biologist, has written an article on being the right size. In this interesting article, he proves that every living creature (man, animals, insects etc.) has the right size, i.e. their bodies fit to their living conditions and circumstances.

Thus the whole universe and its uncountable things are the witnesses of Allah’s adl (Divine justice).

The Holy Quran confirms the scientific view of the universe.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

“He has raised the heavens and has set up a standard for everything.” (55:7)

Aqaid Class 6 - Lesson 11

Nabuwwat – Prophethood

The third basic belief in Islam is Prophethood.

It means that Allah Subhanahu taala has sent His messengers to teach mankind about the purpose of their creation.

The Divine scheme of sending the prophets was that no one should be left out without Divine teachings. For this reason the first man on the earth i.e. Hazrat Adam himself was a prophet. Then Allah Subhanahu taala sent prophets to all nations and all communities to preach.

Definition of Prophethood

Prophethood has been defined by a great Alim, Allama Hilli, as “the Prophet is the person who reports from Allah Taala without any human mediation.”

ALLAH → PROPHET → PEOPLE

What is the meaning of Nabi and Rasul?

In Islamic terminology two different words are used for messenger of Allah Taala.

1. Prophet [Nabi]
2. Apostle [Rasul]

A Messenger of Allah can be a Nabi [Prophet] or a Rasul [Apostle] or both Nabi and Rasul at a time.

• Nabi [Prophet]

Nabi is an Arabic word, which has been derived from the word, Naba, meaning, True News of great importance. In Arabic language, the word naba is not used for ordinary news (Khabar), but is applied to a news which is absolutely true (confirmed truth) and a news of great value. Thus, the word Naba refers to great and true news. Now we can easily explain the meaning of Nabi which is as follows; The Nabi [Prophet] is a truth-speaking person who receives the truthful news of high value from Allah Taala and conveys it to people.

Thus, we can say that the Nabi is an exalted and high-ranking person who has an assignment from Allah Subhanahu taala to communicate with His servants on His behalf.

- **Rasul [Apostle]**

Rasul is also an Arabic word which is derived from the word, Risalat, meaning, to send. Thus, the meaning of Rasul is, one who is sent from Allah.

In Islamic terminology, both Nabi and Rasul are the most high-ranking people chosen by Allah Subhanahu taala to guide the mankind.

Aqaid Class 6 - Lesson 12

Nabuwat – Prophethood

What is the difference between Rasool and Nabi?

After knowing the terminological meanings of Rasul and Nabi, it is also important to understand the difference of these two great positions.

The Quran has used both the words, Nabi and Rasul, which shows that there were two kinds of messengers.

1. Some of the messengers were Nabi only.
2. Some messengers were both Nabi and Rasul.

The difference between Rasul and Nabi is that,

1. A Rasul was a messenger of Allah who was given a new Shariat (codes of law) from Him. And a Nabi was also the messenger of Allah, but he was not given any new Shariat and followed the shariat of earlier Rasul. Sheikh Mufid, a great scholar of Islam writes in his book, *Awa'il al-Maqalat*, "every messenger is a prophet [Nabi], but not every Prophet is a Rasul [Apostle]. All Rasules were Nabi but all Nabis were not Rasuls.
2. A Prophet is always a Nabi by birth, but a prophet become Rasul when he officially receives the post and declares it. For example, our Prophet Muhammad (sws) was Nabi by birth, but became Rasul when he officially got and delivered the message of Risalat at the age of 40.
3. The Rasul [Apostle] receives the message from Allah Taala in many different manners such as, vision during sleep, direct communication with angels when he is awake. i.e., he can see and speak to the angels during communication of Divine message. But the Nabi [prophet] differs from the Rasul in that he does not see the angels when awake but sees during sleep.
4. The Rasul is higher in rank than a Nabi.

Out of 25 Prophets mentioned in the Holy Quran, or among 124000 Nabis, Five were Rasul, and are called Ulu l-azm prophets, meaning those who possess a quality of determination and firmness.

The five Rasuls and Ulul-azm Prophets are:

- 1 - Hazrat Nooh (as)
- 2 - Hazrat Ibrahim (as)
- 3 - Hazrat Musa (as)
- 4 - Hazrat Isa (as)
- 5 - Hazrat Muhammad (sws)

- Prophet Nooh (as) was given a Shari'ah which was followed by other prophets up to the time of Hazrat Ibrahim (as).
- Prophet Ibrahim (as) was given a Shari'ah which remained in force up to the time of Hazrat Musa. i.e., Hazrat Yaqub, Hazrat Lut, Hazrat Yousuf (as) etc. followed the Shariat of Ibrahim.
- Prophet Musa (as) was given a new Shari'ah which was followed by all the prophets of Bani Israel until the time of Hazrat Isa (as).
- Prophet Isa (as) was given a new Shariat which remained in force up to the time of the Holy Prophet.
- Prophet Muhammad (sws) was given the last and the most perfect Shariat which will remain in force up to the last working day of the world.

The Shariat -e- Muhammadi can never be changed as Prophet Muhammed (sws) is the last prophet and no prophet will come after him. Our Prophet, Hazrat Muhammad (sws) has the highest position and rank among all the Prophets.

Aqaid Class 6 - Lesson 13

Imamat – Leadership

What is Imamat

Imamat is the fourth basic beliefs of Islam and a component part of Divine Scheme.

The word Imam is derived from an Arabic word, meaning leader. Thus the term Imamat means leadership of certain selected people who were appointed by Allah Subhanahu taala as the successor to the Holy Prophet Muhammed (sws) to continue his mission after his death. There are 12 Imams, all appointed by Allah and announced by the Holy Prophet (saw).

Their names are as follows:

1. First Imam - Hazrat Ali ibn Abi Talib
2. Secound Imam - Hazrat Hasan ibn Ali
3. Third Imam - Hazrat Hussain ibn Ali.
4. Fourth Imam - Hazat Zainul Abideen.
5. Fifth Imam - Hazrat Muhammad Baqar
6. Sixth Imam - Hazrat Jafar Sadiq
7. Seventh Imam - Hazrat Musa Kazim
8. Eight Imam - Hazrat Ali Raza
9. Ninth Imam - Hazrat Muhammad Taqi
10. Tenth Imam - Hazrat Ali Naqi
11. Eleventh Imam - Hazrat Hasan Askari
12. Twelfth Imam - Hazrat Muhammed Mehdi

All these Imams were appointed by Allah and declared by the Holy Prophet as his successor one after the other. Their duty was to lead the Ummah of the Holy Prophet (Muslim Community) in accordance with the Quran and Sunnah in spiritual, religious, social, and political matters.

All the 12 Imams were infallible, most knowledgeable and exalted persons. They were fully aware of Quran and Hadith and were authorized by the Holy Prophet to interpret it. Thus, the words and actions of all these Imams are also regarded as hadith.

Disagreement between Shia and Sunni over the belief of Imamah.

Before we bring this controversial matter under discussion, it is important to know, how to deal with the disputed issues among Muslims. First of all, we should know that, holding dialogues on disputed issues has been encouraged by Islam.

Islam appreciates such dialogues between the adherents of various sects for the following good reasons:

1. To unite all Muslims by reminding them their basic unity of faith. All Muslims believe in one God, follow the Sunnah of one Prophet, Hazrat Muhammad (sws), and believe in one single Divine book, The Holy Quran.
2. To strengthen the institution of brotherhood. The unity of faith will inevitably create a suitable atmosphere of brotherhood among Muslim Ummah. This is the basic requirement of intellectual and social development of a progressing nation.
3. To investigate and institute the absolute truth. When there are two or more different views about a particular issue then it clearly shows that the truth is ambiguous and certainly unclear. It logically initiates a platform to coordinate sincere efforts to achieve the absolute truth.

The Holy Prophet (sws), who was sent to teach the entire mankind, held dialogues with Christians, Jews and pagans of Makkah.

Allama Abu Mansour ibn Ali ibn Abi Talib Tabarsi, a great alim, has recorded many important dialogues of the Prophet and Imams in his famous book, Al-Ihtijaj. The most famous of this is Mubahila - a dialogue between the Holy Prophet (sws) and Christian missionaries.

Thus, the Holy Quran and the Holy Prophet (sws) have strongly recommended establishing dialogues and have also taught us, how to hold and conduct such useful meetings.

The golden principle which was taught by Allah (swt) to all His Prophets is:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالتِّي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite [all] to the way of the Lord with wisdom and beautiful preaching; and argue [debate] with them in ways that are best.” (16:125)

Thus, Muslims should always remember the above mentioned pre-requisite Quranic condition of dialogues whenever they meet to discuss the disputed issues. These prerequisite conditions can be summarized as follows.

1. The sole intention of arguments must be to invite the people in the way of the Lord.
2. The approach should always be rational, i.e., arguments should be based on Quran, hadith, and established historical facts, unanimously accepted by the concerned groups.
3. The discussion should be carried out in a beautiful manner. There shouldn't be any argument for the sake of arguing or to show any superiority or struggle of winning the battle. The main aim behind the dialogue should be to remove differences and to invite to the way of Allah.

All participants should come with full determinations that they will accept the truth.

Aqaid Class 6 - Lesson 14

Qiyamat – Doomsday

Qiyamat, resurrection or the Day of Judgment is the fifth fundamental belief in Islam. The doctrine of Tawhid and resurrection are the most basic concepts of Islam which were emphasized by all the prophets. This is the reason that we find these two concepts in almost all the religions of the world. However, in other religions, the concept of resurrection has been distorted like other teachings of the prophets and only Islam gives correct and accurate information about the occurrence of this great event.

The Doomsday: Why! How! And When!

- Why the Doomsday must occur?
- How the Doomsday would occur?
- When the Doomsday shall occur?

These are indeed very pertinent questions. Almost every nation has asked these questions from their prophets. But mostly the questions were asked in sarcastic manner to ridicule the actuality of the concept.

Basically, those who are not capable to understand, why the universe was created, are not qualified to comprehend, why the universe should have an end. But, even those scientists who reject the core concept of the creation believe in an inevitable occurrence of the Doomsday.

The Holy Quran has answered these and many other related questions about the Doomsday in hundreds of verses. Allama Faiz-i-Kashani, one of the renowned scholar of Islam, has discovered more than 100 names of this great event and said that the significance of each name is that it reveals a peculiar secret about the incident. The most common name of this event is Qiyamah which has appeared 70 times in the Holy Quran.

Different names of Qiyamat

Some other names of Qiyamat which throw considerable light on what will happen on this day are as follows

1. Yaumul- Hisab: i.e., The day when the final and total accountability of all human deeds will take place.
2. Yaumul-Akhera: i.e., The final and the last day after which no other event will occur.
3. Yaumul- Talaq: i.e., The day when all belongings will be detached from their owners.
4. Yaumul- Hashr: i.e., The day when all the human beings will gather to know their ultimate fate.
5. Yaumul-Fasl: i.e., The day when a clear separation between the evil-doers and virtuous will take place or the day when all existing relationships among humans will be cut off.
6. Yaumul-Jamaa: i.e., The day when every thing that existed will be brought into account.
7. Yaumul-Deen: i.e., The day when the final judgment of all affairs with absolute justice will be declared.
8. Yaumul- Huq: i.e., The day when only truth will prevail.
9. Yaumul-Saah: i.e., The definite time when all of us will be resurrected for final judgment
10. Yaumul-Baath: i.e., The day when all dead people will be given a new life.
11. Yaumul-Nashr: i.e., The day when whoever was born in this world will rise.
12. Yaumul-La-yanfaul maal wala banoon: i.e., The day when all material belongings and family relationships will be of no use.

Thus, summing-up the meanings of these words used in the Holy Quran, and connecting it with other facts described in other verses and hadiths, a clear picture of the Doomsday can be visualized.

Aqaid Class 6 - Lesson 15

Qiyamat – Doomsday

When the Doomsday will occur?

Scientists strongly believe that one day the world will certainly come to an end but do not know when it will precisely happen. It is virtually impossible to know the timings of the Doomsday. From the Quran and the hadith, it is clear that the exact timings of the Doomsday is an absolute Divine secret. No one except Allah (swt) knows the time of Qiyamat.

Quran clearly tells us, why the time of the Qiyamat is held in secret.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

“The Hour of Doom is sure to come. But I choose to keep it hidden, so that every soul may be rewarded for its efforts”. (20:15)

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ

Therefore let not him who believes not in it and follows his low desires turns you away from it so that you should perish (20:16)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا {42} فِيمَ أَنْتَ مِنْ ذِكْرَاهَا {43} إِلَىٰ رَبِّكَ مُنْتَهَاهَا {44}

“They question you (Muhammad) about the Hour of Doom: When shall it be? (say) you have no knowledge to say anything about it. Allah alone knows when it will come. You are but a Warner for those who fear”. (79:42-44)

The Doomsday will come suddenly at its own time fixed by Allah (swt). The time is fixed but no one knows it except Him.

“They ask you (Muhammad) about the Hour (of Doom) and when it is to come. Say: None knows except my Lord. He alone will reveal it at the appointed time. A fateful hour it shall be, both in the heavens and the earth. It will come suddenly.” (7:187)

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُذْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ
قَرِيبًا

“People ask you about the Hour of Dooms. Say: the knowledge of it is with Allah alone.
Who knows? it may well be that it is near at hand”. (33:63)

What will be the length of the Doomsday?

No one knows the actual length of the Doomsday. However, we can guess a figure from the reliable data available to us.

The Doomsday will cause complete destruction of the universe. There are billions of galaxies in the universe and each galaxy contains billions of stars. Thus, from the size of the universe as well as from the hadiths, it seems that the whole event of Doomsday will take quite a long period of time.

Professor Bashiurdin Mahmood has given an approximate length of the Doomsday. He said that from the Quranic verse 70:4, the minimum length of the Dooms may be as long as 50,000 solar years. But the length of one day of Allah is equal to 1000 solar years (32:5).

In this proportion, the period of Universal Doomsday from the start to the end may be as long as 18 billion solar years of our earthly measure of time.

However, this is just a figure based on some reliable calculation. But no one knows the actual duration of the Doomsday. Allah is All- Mighty. He can do everything. He can complete it in 18 seconds or less, and He can spread it in 18 billion solar years.

Another clue in support of the above calculation is that Allah (swt) has created the universe in six days. These days are not certainly the 24 hours days of ours, as the sun and the earth were not created then. Six days means six periods which may be of billions or trillions of years duration. Thus, as creation of the universe has taken trillions of years, the distraction process can also consume billion years. [Allah knows better.]

Aqaid Class 6 - Lesson 16

Explicit signs of the Qiyamat Re-appearance of Imam Mehdi (as)

There is no confusion or difference of opinion among the Muslim scholars about the arrival of Imam Mehdi (as) before the Doomsday. In a hadith, unanimously accepted by all Muslims as an authentic one, the Holy Prophet (sws) stressed that Imam Mehdi (as) will certainly come before the commencement of the Doomsday.

The Holy Prophet (sws) said;

“If there were to remain in life of the world but one day, Allah (swt) would prolong that day until He sends in it a man from my family and my household. His name will be the same as my name. He will fill the earth with equity and justice as it was filled with oppression and tyranny.”

Shia and Sunni ahadith about Imam Mehdi (as).

There are more than 3000 ahadith of the Holy Prophet (sws) and Holy Imams about Imam Mahdi (as) recorded by Shia scholars. Also, there are more than 70 books written by renowned Sunni scholars about Imam Mahdi (as). For example, Hafiz Muhammad ibn Yusuf ash-Shaafi, a renowned Sunni scholar, has written a book, “Al- Bayan fi Akhbar Sahibi’z Zaman,” in two volumes, in which he has recorded the traditions regarding the coming of the Holy Imam.

The other books written by Sunni scholars in which they have recorded hundreds of traditions about the Imam Mehdi (s) are:

1. Al Masnad of Ahmad bin Hanbal (d.241AH)
2. Sahih Bukhari (d. 256 AH)
3. Sahih Muslim (d.261 AH)
4. Sunan of Abu Dawood (d.275 AH)
5. Sahih Tirmidhi (d.279 AH)

The above most famous books are considered by all Sunni scholars as the most authentic books. As mentioned in the brackets, the authors of these books died either before the birth of Imam Mahdi (as) or shortly after his birth.

Difference of opinion between Shia and Sunni about the appearance of Imam Mehdi(as)

Both Shia and Sunni are united in their basic belief that Imam Mahdi(as) will certainly rule the whole world before the occurrence of the Doomsday. But, there is a strong controversy among Muslims on the issue of occultation (Ghaibat).

Sunni scholars believe that Imam Mehdi (as) will be born anytime before the day of Qiyamat and will rule the world. Whereas, all Shia scholars have a strong belief based on Quran and hadith that Imam Mehdi (as) was born in 255 AH, and is still living in concealment as the Imam of his time, and will reappear by the order of Allah (swt) at His appointed time.

He has a title Imam ul-Asr, meaning the Imam of the period. Briefly, Imam Mehdi (as) is the son of the 11th Imam, Hazrat Hasan al - Askari and Bibi Nargis.

He is our 12th and the last Imam. He was born on 15th Shaban 255 AH / 869 AD in Samarra, Iraq. He lived under his father's care until 260AH / 874 AD.

As a normal trend of Imamat, just after the martyrdom of his father, Imam Hasan al - Askari (as), he became the Imam in 260 AH. He then by the Allah's Command went into occultation (ghaybah) immediately.

The occultation (period of ghaibat) of Imam Mehdi (as) is divided into two parts.

1. The minor occultation (ghaibatu'l-sughra), which occurred from 260 AH / 872 AD to 329 AH /939 AD, lasting 70 years.
2. The major occultation (ghaibatu' l- kubra), which occurred from 329 AH / 939 AD and is still in process.

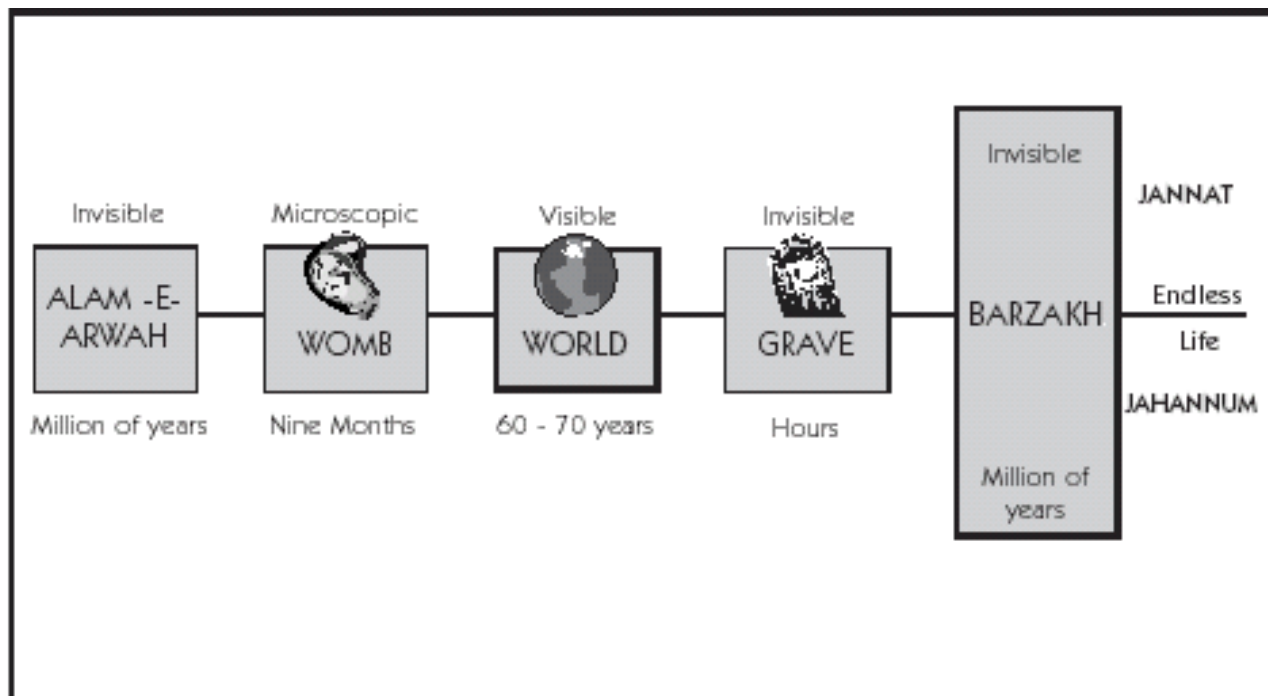
No one, except Allah (swt), knows the length of the major occultation. Even the Imam himself does not know about the time when his occultation will be over.

No one, except Allah (swt), knows the exact place of Imam's residence. However, there are some reliable narration and reasonably trustworthy clues to form a hypothetical opinion about his station.

Aqid Class 6 - Lesson 17

Stages of Human Existence - 1

The spectrum of human existence



In the above sketch, human essence from womb to tomb and thereafter, has been drawn to explain the various events that happen one after the other.

This precisely shows that our stay in this physical world is extremely short in comparison to the pre-birth and after-death existence. We have lived millions of years somewhere in some form before we were conceived in mother's womb and will live millions of years somewhere in some form when we will be thrown into the earth's womb. From there, we will rise to proceed to the final destination which will be beyond the limits of time. The Holy Quran invites to think that, how this short stay in this physical world, is going to shape our endless and eternal life.

Womb to Tomb and thereafter

The following chart has been prepared with the help of the Holy Quran which gives a precise record of events that occur from womb to tomb and thereafter. The Quran has described these stages in various places which are easily understandable to men of average intellect. It has been simply summarized in a map to show that these facts are in strict accordance with what has been discovered by scientists and what will be discovered much later on. Science progresses by observation, experiments, and exploration. But Unfortunately in many cases, these accurate modes of perceptions are

flawed by wrong interpretation. An honest researcher in science can testify these clearly-defined stages of human existence.

WOMB TO TOMB
MAN----- NATURAL AFFINITY----- WOMAN
30:21
Marriage
24:32, 25:74
Coupling
2:187, 2:223
Fertilization
75:37, 76:2, 23:13, 32:8
Conception
86:6, 71:14
Fetal Processing
40:67, 23:13, 22:5
Embryo
22:5, 96:2
BIRTH
53:45, 32:9, 54:49
Breast Feeding
2 Years
2:233, 31:14
Weaning
46:15, 31:14, 82:7
Physical and Mental Development,
Crawling and Learning
87:2
Nursery
Anatomical Development
76:2
Prime Youth Age
22:5, 23:12-14
Development of Skills,
YOUTH AGE
40:67
Marriage
25:54, 4:3
University Education,
Age of Reason
76:3
Age of Production,
Intellectual Specialization & Reproduction
OLD AGE
36::68
Climacteric-Senile Psychosis,

Mental or Organic Disorders

36:68

DEATH

21:35, 23:15, 29:57

Purgatory

36:52

DAY OF JUDGMENT AND INFINITE LIFE

Paradise Hell

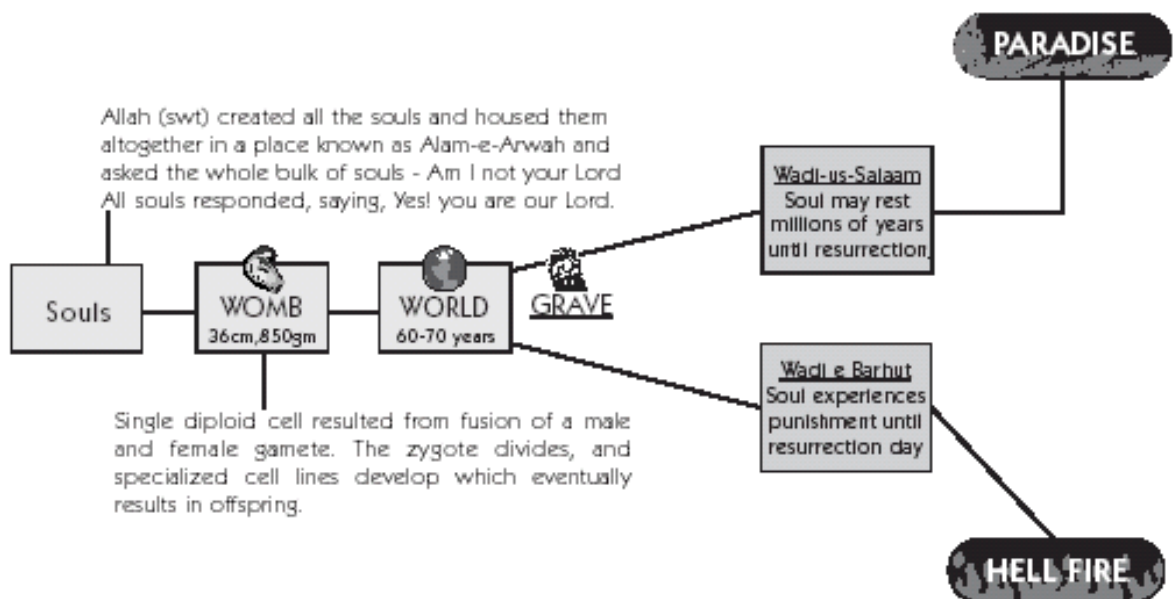
77:38, 6:31, 23:15-16, 36:63, 41:28 36:55-56, 2:25, 2:39, 2:81,

Aqaid Class 6 - Lesson 18

Stages of Human Existence - 2

From this self-explanatory map, a man of rational thinking can easily arrive at the following conclusions.

1. Allah Subhanahu taala has first created the souls and kept them in a specific place.
2. The soul was introduced in an organic body after the process of fertilization. The body with soul stayed in the mother's womb for 9 months from where it arrives in the physical world at the time of birth.
3. The life in the physical world is an infinitesimal portion of the actual life.
4. Death is not the end of life but the beginning of the second phase of the eternal life. Death separates the body from the soul.
5. After experiencing death, the departed soul of every man and woman continues to live in a place which is conditioned in accordance with his/her performance in the world. This intermediate place which is a bridge between the first physical world and the second meta-physical world is known as the Barzakh.
6. The stay in Barzakh may be pretty long but definitely not permanent. The soul will remain at this station from the time of the death until the end of the world / beginning of the new world, i.e., the day of Qiyamath / the resurrection day.
7. The world will end at a definite time which only Allah knows. The entire universe and everything in it will be annihilated. Thereafter i.e., after the execution of the Qiyamah and total annihilation of the universe, Allah will then resurrect the entire human race that has ever existed anywhere and at any time for final judgment. This will be the most important day for every soul.



Every man and woman who was born in this world will acquire the final and eternal life which he or she will spend in a place known as Jannat or Jahannum.

Phases of life.

As the map of life shows, we have various stages and phases of life.

- 1 - Life before birth.
- 2 - Life in this world.
- 3 - Life after death.
- 4 - Life after resurrection.

Aqaid Class 6 - Lesson 19

First Phase of Our Existence - Life Before Birth

We have come in this world from the body of our mother as a new born baby. But our appearance in this world as a new living species is not the first stage of our existence. We were created by Allah Subhanahu taala much before our birth. Before our birth, we all were living somewhere in the universe as individual souls. This is what Quran and ahadith tell us about the origin of our existence. The Holy Quran says:

“When your Lord brought forth descendants from the loins of Adam’s children, and made them testify concerning themselves (saying) AM I NOT YOUR LORD? They replied: we bear witness that you are..... (this he did so) so that you should not say on the Day of Judgment that we had no knowledge of this.” (7:172)

This verse of the Holy Quran reminds us about a pact that was made between us and our Lord before our birth, that none other than Him is our God.

This confirms that we had an existence and conscious life before our birth. Those who don’t believe in Quran will instantly reject this piece of information i.e. pre-birth existence, on ground that it can not be testified on the basis of scientific experiments. But there are many things which scientists believe but they can not prove them by experiments. At least all scientists believe in some realities which are totally beyond the limits of experimental verifications.

Thus, it is true that we can not prove our pre-birth or after-death existence by any experiment but the incapability of proving it by experiment is not the valid ground to deny these facts.

We now know about the development of embryo during the various stages of the pregnancy (i.e., many facts about pre-birth developments) which no one could have imagined hundreds years ago.

Similarly we can never know many facts of our life that occurred before our birth or that will take place after our death. This shows the necessity of Divine books and Prophets which are the only reliable source of such information. There is also a hadith of the Holy Prophet (sws) in which he has told us some important facts of pre-birth existence.

The Holy Prophet (sws) said:

“The souls are (like) an army joined (in the world of spirits) whichever souls knew each other (in that world) are attracted towards each other (in this world) and whichever remained distant and indifferent (there) are disinterested to each other (in this world)”.

In another hadith, Imam Jafer as-Sadiq (as) says:

“Verily, Allah established brotherhood between the souls in the (world of) shadows (souls), 2000 years before the creations of their bodies.”

Similar hadith is also present in the Bukhari, in which the Holy Prophet said:

“In their previous existence souls lived together as a community. Those who were spiritually close to each other there, remain close to each other here also, i.e., in this world. Those who were at distant from each other there, also have little affinity for each other here.”

The essence of this hadith is that before our birth we all humans were living as SOULS somewhere in the universe. Like in this world, some souls developed relationships with some other souls and the force of that attachment remains effective and we revive that relationship whenever we happen to meet them in this world.

The truth of this hadith is witnessed by all of us. i.e., we feel a sort of deep admiration and likeness for some people and also a kind of repulsion with some other people.

In actuality, all souls have been created by Allah Subhanahu taala as an isolated singular. But after birth, we find ourselves associated with each other as parent-offspring and their derivatives.

Thus, we can extend our speculation on the basis of these ahadith, that the blood relationships that are formed after birth in this world such as brother-brother, brother-sister, sister-sister, parents-children have their roots in our souls. i.e., souls which have developed deep love and affection for each other in the first world are implanted by Allah in genes to revive that former intimacy in this world. Otherwise, there is no any other good reason known to us to justify why there is always intense love and affection in these relations.

Aqid Class 6 - Lesson 20

First Phase of Our Existence - Life Before Birth

What is Soul

Every living creature has two important components in itself which makes him a living species.

- Organic body.
- Soul.

Many scientists do not believe in the existence of Soul.

Organic body

As far as the organic body is concerned, scientists have discovered a large number of secrets about it. They have studied almost the whole body and its composition with the help of powerful microscopes. They can now explain the function of the body from its smallest parts through its largest ones.

So there is no doubt in the existence of body as it is clearly visible and understandable. But scientists do not know many facts about the body and therefore can not answer many basic questions such as;

- How the different organs of the body work?
- Why a dead body can not move, when the same body was amazingly doing incredible things just before the death?
- What goes out from the body which makes it totally inert and motionless immediately after death?
- Why the same atoms and molecules which are present in the body do not show life in other substances?
- There is not a single peculiar or unusual atom or molecule in the human body. So what makes the living and non-living things different from each other?

Scientists will never be able to understand all such questions unless they approach the last Prophet of God.

The Soul

As far as soul is concerned, we have very little knowledge about it. It is because, soul is totally invisible and beyond the reach of any powerful microscope. This is the reason that scientists do not recognize the existence of soul and declared it outside the scope of science. If we can not see or detect anything by our powerful instruments that does not mean that it does not exist.

Many tiny creatures such as microscopic insects, bacteria and viruses are invisible. But after the invention of powerful microscope, we can see them now and have no doubt about their existence. Today, majority of the ordinary people have not seen these microorganisms but still believe in their existence. It is because they trust the scientists and accept their observations.

Those who do not accept the reality of soul argue that they can not understand anything of this nature. But they should realize that soul is not the only secret of nature which they cannot fully comprehend.

There is an unending list of things in the universe about which scientists have either very little knowledge or know nothing. Soul is just one of them. Similarly invisibility or incomprehensibility of soul is not the valid reason to deny its existence. The nature of soul is such that no scientist can detect its presence with the help of any powerful microscope or any other type of instrument.

Quran and ahadith are the only source of knowledge about the soul. That is why we say that scientists can never discover the complete picture of anything unless they accept the leadership of Prophets and Imams. Just as students can not seek knowledge by books only but desperately need the help of professors and teachers, scientists also can not seek knowledge about the universe from their observations without the guidance of the Prophet and Divine book.

Quran has enlightened us about the Soul by giving the following information.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“They put questions to you about the SOUL, say: the Soul is an order of my Lord, you have been given, but a little knowledge.” (17:85)

This verse of the Holy Quran educates us, how to deal with the mysteries of the universe such as soul.

From this verse of the Holy Quran, we can infer the following important points:

1. There are many natural facts and phenomena which scientists and scholars will never be able to comprehend and Soul is one of them.
2. The Soul is a Divine Command.
3. The Prophet (sws) has not told much about the soul because scientists can not understand the Prophet’s explanation due to their limited knowledge. This means that the basic nature of the soul is unimaginable and man can never conceive it.

Thus, the whole picture of the soul is beyond the human perception. For example, we can never know about the feelings of the man after his death. We can not know whether the dead person can hear or not. But the Holy Prophet disclosed this secret which no scientist or philosopher can correctly do. It is

narrated that during the battle of Badr a number of the prominent leaders of Mushrakeen were killed. The Prophet asked his companions to throw the bodies of the dead mushrakeen into a ditch near the battle field. Then the Holy Prophet (sws) himself went to that well and addressed the dead.

“We have found that what Allah had promised to us has come true. Have you also got what He promised to you?”

Some companions of the Holy Prophet said: Prophet of Allah! do you talk with those who have been slain and are dead? Do they hear what you said? The Holy Prophet replied; Now they hear better than you.

From this tradition and from many other traditions, it becomes clear that in spite of the separation of body and the soul after death, the soul does not totally break its relation with body with which it was attached for years.

4. As we know very little about the nature of the Soul, we can not say with certainty about actuality of such things as;
 - a - where in the body soul lives,
 - b - does it live in the brain or is spread everywhere in the body.

However, there is no doubt that we all have soul in ourselves and our body is a vehicle or tool of the Soul. As the entire organs of the body work under the full command of the organic brain, the brain itself is dictated by the Soul.



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 6

2012/2013

AQAID AKHLAQ FIQH TAREEKH



**Opening Verses of Suratu Ya Sin
Painted on Egyptian Papyrus**

NAME: _____

TEL: _____

IMAMIA SUNDAY SCHOOL
Proposed School Calendar 2012-2013

WEEK	DATE	ISLAMIC DATE 1432/1433	COMMENTS	ISLAMIC EVENTS/NOTES
1	09/16/12	Shawwaal 29		First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).
2	09/23/12	Dhu al Qa'dah 7		1 Dhu al qa'dah Birthday of Masuma-e-Qum
3	09/30/12	Dhu al Qa'dah 14		11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.
4	10/07/12	Dhu al Qa'dah 21		25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)
5	10/14/12	Dhu al Qa'dah 28		29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.
6	10/21/12	Dhu al Hijjah 5		1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)
7	10/28/12	Dhu al Hijjah 12		9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha
8	11/04/12	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
9	11/11/12	Dhu al Hijjah 26		24 Dhu al Hijjah Eid e Mubahila
10	11/18/12	Muharram 4		
11	11/25/12	Muharram 11	HOLIDAY	Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS
12	12/02/12	Muharram 18		
13	12/09/12	Muharram 25		25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).
14	12/16/12	Safar 2		
15	12/23/12	Safar 9	HOLIDAY	Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)
16	12/30/12	Safar 6	HOLIDAY	New Year
17	01/06/13	Safar 23		Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala
18	01/13/13	Rabi' al Awwal 1	MID TERM	Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS
19	01/20/13	Rabi' al Awwal 8	MID TERM	9 Rabi' al Awwal -Eid e Zehra (S.A.)
20	01/27/13	Rabi' al Awwal 15		17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)
21	02/03/13	Rabi' al Awwal 22	PARENTS DAY	Parents - Teachers Meeting
22	02/10/13	Rabi' al Awwal 29		
23	02/17/13	Rabi' at Thaani 6		
24	02/24/13	Rabi' at Thaani 13		10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS
25	03/03/13	Rabi' at Thaani 20		
26	03/10/13	Rabi' at Thaani 27		
27	03/17/13	Jamaada al Ula 5		5 Jamaada al Ula - Birthday Sayyida Zainab AS
28	03/24/13	Jamaada al Ula 12		13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)
29	03/31/13	Jamaada al Ula 19		15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).
30	04/07/13	Jamaada al Ula 26		
31	04/14/13	Jamaada al Thaani 3		3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)
32	04/21/13	Jamaada al Thaani 10		10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH
33	04/28/13	Jamaada al Thaani 17		20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.
34	05/05/13	Jamaada al Thaani 24		26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)
35	05/12/13	Rajab 2	FINALS	1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.) Mohammad Baqir (AS)
34	05/19/13	Rajab 9	FINALS	13th Rajab - Birthday 10th Imam Mohammad Taqi (A.S.)
35	05/26/13	Rajab 16	HOLIDAY	Memorial Day Holiday

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

AQAID TAB

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Imamia Sunday School

AQAID SYLLABUS – CLASS 6 (11 Years Old)

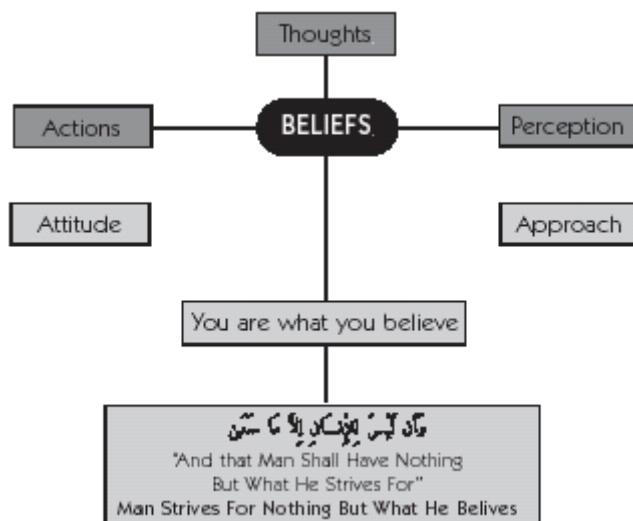
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NOTE: All lessons take from Basic Belifs of Islam by Sayyed Qasim Mujtaba Moosavi Kamoopuri except as noted

Aqaid Class 6 - Lesson 1

What is religion?



Religion means a particular system of faith and worship. When we believe in something strongly and firmly, we say it is my religion. So by definition, if we do not act in accordance to our religious faith and belief, it means that we do not really believe in that religion. If we do things against the teachings of our religion then it means that we do not have faith in our religion. The Holy Quran has told us about such people.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ {8}

“Of the people there are some who say: we believe in Allah and the last day;’ but they do not (really) believe.” (2:8)

The Holy Quran does not recognize anyone as Muslim if he or she is not practicing its teachings.

Thus, a true Muslim is one who follows the teachings of Islam at all times. If we are true Muslims then we should follow the laws of Islam in and out side our home, i.e. in classroom, in playground, in mosque, on streets and where ever we are.

In Islamic terminology, the word ‘Deen’ is used for religion. But Deen is much more

comprehensive in its magnitude than Religion. Thus, our Deen is Islam which is more than a Religion.

Unlike other religions which are confined to worship only, Islam offers:

- a complete code of life.
- a code of behavior.
- a perfect system of social interactions.
- a full constitution of government.
- a balanced curriculum of comprehensive education.
- a right approach to conscious scientific exploration.

Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqaid Class 6 - Lesson 2

Is religion necessary?

There are many people in this world who do not believe in religion. They think that religion is not necessary. They give some baseless arguments in support of their assumption. For instance, they say;

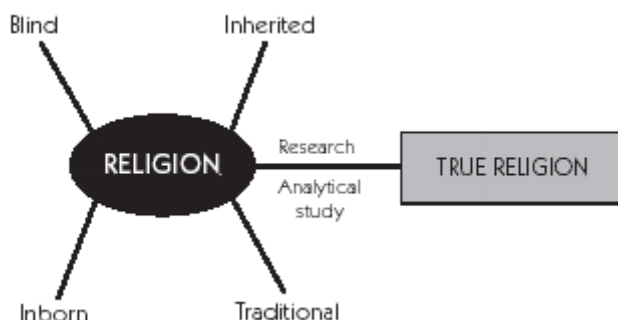
1. Man knows what is good and what is bad for him. So he does not need any prophet to teach him.
2. There are many different religions in this world with entirely different teachings and opposing concepts. Interestingly enough, all religions declare that they alone have all the truth while others are wrong. How can it be true?
3. Religious restrictions and commandments consume a lot of human energy and time. So religion is a barrier in progress and scientific advancement.
4. Religion does not allow us to enjoy life.

We can convincingly prove that all these arguments are totally baseless and have no substance in them.

Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqid Class 6 - Lesson 3

How to Identify the True Religion Is it not rational to test your faith? - 1



There are thousands of religions in the world. The major religions which have a large number of followers are Judaism, Christianity, Confucianism, Zoroastrianism, Hinduism, Buddhism, Jainism, Taoism, Shintoism, and Sikhism.

How can we identify the true religion when the believers of all religions claim that their's is the true one?

This is not difficult. One can search the true religion from the bulk of religions if he is sincere in his research and investigation.

For instance, if you study all the major religions of the world, the outcome of your unbiased research would be as follows:

- Islam is the only religion which agrees with the human nature.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Allah's handiwork according to the pattern on which He has made mankind: (30:30).

For example, the engineers always try to foresee student's concerns in such areas as safety and the environment when they plan to design school buildings. Similarly the laws of Islam are made by Allah Subhanahu taala according to the model on

which He has created the human beings and the environment in which they were planned to live.

- Islam is the only religion which never collides with any of the cosmic laws.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَارْجِعِ
الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

He Who created the seven heavens one above another: Do you see any fault in the work of Merciful? Turn up your eyes: Can you detect any rift? Then look once more and yet again: your eyes will in the end grow dim and weary. (67:3-4)

The perfect order and harmony in the vast space, visible and invisible to us, following precise laws of motion, proves absolute unity and supreme authority of a single creator.

The multiple laws of nature are closely connected with each other in the continuous working of the universe. There is no gap, no overlapping nor discontinuity. This fact is one of the signs of the unity of the creator. Thus, the laws of religion and laws of cosmos have the same origin and therefore the question of collision does not arise.

- Islam is the only religion which gives strong emphasis on pondering, reasoning and rational thinking. Islam demands its followers to understand the Holy Quran and then show its applications in practical life. Quran has repeatedly advised the Muslims to ponder, to reflect and to understand its message. Quran has made it very clear that it is addressing to only those people who are intellectuals.

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“Thus do We explain the signs in detail for those who understand (7:32)

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

Here are signs for people who are wise (30:28)

ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily there are signs for people who reflect (39:42)

ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily in this are signs for people endowed with intelligence. (13:3)

Quran was revealed in Arabic which was the language of Arabs.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

We have revealed (Quran) in Arabic so that you may understand (12:2)

Soon after the introduction of Islam in non-Arab countries, the people of those countries translated it into their own language. Many people learned Arabic just to understand Quran.

Christians and Jews who live in English speaking countries also needed a translation of the Bible. But the first English translation of the Bible appeared in the 1380's. Martin Luther translated Bible into German language in 1534.

Why the Bible was translated so late into the language of the people? Because the evangelists never allowed to arrange translations and discouraged people to read it in their own language.

Similarly in Hindus, a special group of people known as Brahmans were allowed to read the religious books.

Aqaid Class 6 - Lesson 4

How to Identify the True Religion Is it not rational to test your faith? - 2

- Islam is the only religion which totally rejects blind following and irrational arguments.

This is a clear sign of a true religion. Quran has condemned those people who follow the footsteps of their forefathers without understanding.

- Islam is the only religion which never imposes its beliefs on someone to accept it whether or not it appeals to him. Islam demands full understanding of the core concepts before one accepts it.

لَا إِكْرَاهَ فِي الدِّينِ

“there be no compulsion in religion” (2:256)

There is no need of applying any kind of force or pressure on some one to accept Islam. The logical teaching of Islam attracts people exactly as magnet attracts iron by its innate nature.

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ
بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

“soon will We show them our signs in the Regions (of the earth and heavens) and in their own souls, until it become manifest to them that this is the truth.”(41:53)

Thus, we know many people in the world who have discovered the true religion by their sincere efforts. One such great man was Salman Farsi.

Salman el-Farsi was born in Iran. All his family members and fellow citizens were either Christians or Zoroastrians. Salman was also taught by his parents the basic beliefs and principles of Zoroastrianism. But Salman was not satisfied with Zoroastrianism. History tells us that Salman accepted and rejected one religion after the other but remained displeased until he met the Holy Prophet and embraced Islam. Salman was extremely happy and satisfied after meeting the Holy Prophet and

discovering the true religion.

Similarly many Hindus, Christians, Jews and adherents of other religions have accepted Islam after their sincere research. We have a long list of such converts. Let me give you one example of our time.

Dr. Maurice Bucaille, a famous French surgeon of our times, is one of them who has accepted Islam after his deep research in the Holy Quran. Dr. Bucaille was a Christian by birth. He wrote a book *The Bible, The Quran and Science* in which he has scientifically proved that Islam is the only true religion in the world.

Many other learned people have rejected their false religion but could not secure the absolute truth. One such genius was Bertrand Russell. He is ranked by the historians among the greatest philosophers and mathematicians of the 1900's. He has also been called the most important logician (expert in logic) since the ancient Greek philosopher Aristotle. Russell was a born Christian but rejected his faith in Christianity. He wrote a book, *Why I Am Not a Christian* (1927), in which he has exposed the irrationality of his former faith. Russell is an example of spoiled genius. He had detected the falsehood but could not discover the truth

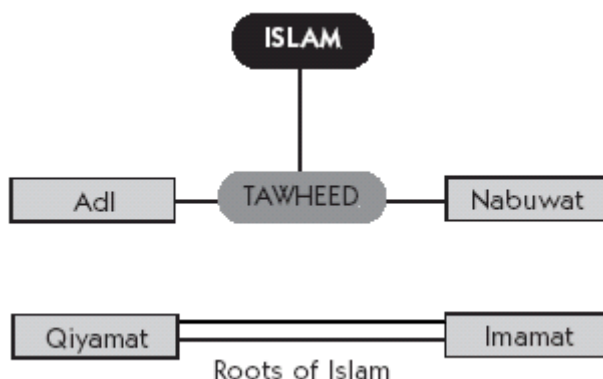
Basic Beliefs of Islam
by Sayyed Qasim Mujtaba Moosavi Kamoopuri

Aqaid Class 6 - Lesson 5

Tawhid - Oneness of God *What is Tawhid?*

There are FIVE basic beliefs of Islam. In Islamic terminology, we call them Usul - e - Din. i.e., fundamentals of Islam. Anyone who has slightest doubts in these basic beliefs, or accepts them without understanding, is not a true Muslim. These basic principles of Islam are as follows;

1. Tawhid
2. Adl
3. Nabuwat
4. Imamat
5. Qiyamat



It is important to know the meanings and have good understanding of these basic principles of Islam.

What is Tawhid?

Tawhid is the most basic principle of Islam. Islam is the only religion which teaches a pure, perfect and pure concept of monotheism, and entertains no compromise with nationalism, racism, polytheism, trinitarianism, saint-worship, idol worship or considering anyone in anyway equal to God or part of God.

The concept of Tawhid has two inseparable components.

1. Belief in the existence of God.

2. Belief in the absolute oneness of God.

Those who do not believe in the existence of God are called atheists. In Islamic terminology, we call them Kafir and Mulhid.

And those who do not believe in the absolute oneness of God are called polytheists. In Islamic terminology, we call such people as Mushrik. Both Mulhid and Mushrik are the most condemned people, and their ultimate end is eternal hell-fire.

Thus, the most essential requirement of being a Muslim is that one must believe in the existence of God and also in His absolute oneness.

The most basic teaching of Islam is that the universe and everything in it, such as sun, stars, planets, moon, mountains, oceans, trees, animals, men, and billions of other material and invisible things around the universe, have been created by Allah Taala alone without any help from anyone. Mathematically speaking, anything other than Him and everything other than Him is His creation.

The Holy Quran has beautifully explained the meaning of Tawhid in Surah Al-Ikhlās which is also known as Surah Tawhid;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ {1} اللَّهُ الصَّمَدُ {2} لَمْ يَلِدْ وَلَمْ يُولَدْ {3}
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

Say: Allah is one, the eternal God. He begot none, nor was He begotten. None is equal to Him or like Him. (112)

This surah precisely tells us that there is none comparable or equivalent to Him. In surah ash-Shura, Quran tells the same fact in simple manner,

لَيْسَ كَمِثْلِهِ شَيْءٌ

“Nothing is similar to Him”. (42:11)

Aqaid Class 6 - Lesson 6

Tawhid - Oneness of God *Existence of God.*

A special branch of Islamic theology, known as Ilm-ul-Kalam, deals with this subject in full detail. But is there any need to discuss the existence of God? Do we discuss such plain observation such as that we have five fingers? Do we argue such apparent things like why there is light during the day and darkness during the night?

No, we don't really discuss such simple matters. Then the issue of Existence of God is also an obvious truth which doesn't need any debate or lengthy discussion.

Quran also considers it a self-evident case.

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ
دُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أُنثُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ
تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأَثُونَا بِسُلْطَانٍ مُّبِينٍ

“Their messengers said; Is there a doubt about Allah, the creator of the heavens and the earth. It is He Who invites you, in order that He may forgive you and your sins and give you respite for a term appointed” (14:10)

Quran further shakes the frozen minds:

“Is it not enough that your God is the proof of all things”?

This is a beautiful Quranic proof of the existence of God. Thus, the attentive and intelligent people consider God to be the proof of all existing things, not the existing things to be proof for God.

So, there should be no doubt in the existence of God and there should be no need of any kind of serious argumentation. What we really need is to strengthen the faith in God. For this reason Quran invites the believers to ponder in the creation of Allah. However, we are living in an age of doubt, where people are denying the naked truths. For this reason, we shall discuss the existence of God from various angles and at a reasonable length.

Does science prove existence of God?

History of science tells us that man has an inborn desire to acquire knowledge. This desire is born out of his natural urge to know about his Creator. Many scholars believe that man's struggle to gain knowledge began with an effort to understand God. All scientists believe that the basic aim of scientific researches is to know the truth. So every sincere effort in scientific research will prove the existence of God because it is a universal truth.

Quran invites all researchers in their respective fields of specialization to ponder in the creations of Allah in order to testify His existence and His Oneness.

وَاللَّهُمُّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي
فِي الْبَحْرِ يَمَّا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

“And your God is one: there is no god but He; He is the beneficent, the merciful. Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profit men, and the water that Allah sends down from the clouds, then gives life with it to the earth after its death and spreads in it all kinds of animals, and the changing of the winds and the clouds made subservient between the heavens and the earth, there are signs for a people who understand”. (2:163-164)

Almost every discipline of science is covered in this short verse of the Holy Quran. It is true. Today, the existence of God is a common observation of all scientists working in different fields of science.

Aqaid Class 6 - Lesson 7

Tawhid - Oneness of God ***Does science prove existence of God?***

When your chemistry teacher tells you about the structure of atom, he teaches you that some tiny particles known as electrons are revolving around the nucleus. You should ask him a simple question;

Who has initiated the movement of electrons?

Because your physics teacher has taught you that, Isaac Newton in first law of motion says, that nothing can move unless someone makes it to move. So if electrons are moving in their respective orbits, then who has made them to move? Did any scientist tell you about any kind of force which has brought these electrons into motion? No, without any dispute everyone says “NO”.

Then, how the electrons started moving around the nucleus in their respective orbits? The answer of this question is nothing but what we teach you in Tawhid.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

“He is Allah. There is no god but Him”. (20:8)

Both physics and chemistry teach you that you can not explain the structure of atom and first law of motion completely without believing in Tawhid. Thus every book of science and each discovery of the scientists teaches us, how great is our Lord Who has created every thing which exists in the universe.

The human body is a marvelous creation of Allah Subhanahu taala. Every part of the body is divinely computerized to do a specific job. For instance, heart is a tireless, powerful muscle which works round the clock. It pumps 4.7 liters of blood throughout the body every minute. i.e., 7,600 liters of blood in one day. Millions of pages are not enough to describe the amazing features of the body and its accessories.

Thus, physics, chemistry and biology explicitly tell about the reality of God. Hence, science adequately proves the existence and oneness of God.

Brain Exercise:

If we see sunlight, we affirmatively confirm the presence of sun without seeing it.

If we find a car parked in a forest, we assuredly conclude that someone has brought it here with a definite intention. If we don't see the owner, we will look for him. If we can't find him around, still we will believe that someone has brought it here.

If we observe the chairs and desks orderly arranged in a room, and a blackboard with chalk and eraser, we confidently assume that it is a classroom for students. We did not see the person who has arranged it, and we do not know the person who has arranged it. But we believe with certainty that a concerned person has done it for a definite purpose.

Now with the same eyes, if we see the moon, stars, oceans, trees, animals, and millions of other things, and we find that all of them are serving a definite purpose in the universe, then should we not believe that someone, who can be none but an omnipotent God, has created them with a definite purpose.

Thus, denying God means, denying the existence of universe. In Quranic terminology such a person is referred as Kafir.

Aqaid Class 6 - Lesson 8

Atheism – Kufr What is Atheism

The antithesis (direct opposite) of Tawhid is atheism and polytheism. Atheism is a belief that God does not exist.

There are many people in the world who believe without any solid knowledge that sun, stars, planets, earth, humans, animals, plants and billions and trillions of other marvelous things, have come into existence by accident i.e. by themselves and without any creator. All such people are called Kafirs (atheists).

Anyone whether a top scientist, a great scholar or a highly learned person who does not believe in the existence of God is not a wise man. Quran calls such educated people who refuse to accept the clear signs of God as the donkey laden with books (62:5).

The Holy Quran also confirms that such people, even if they have made great contributions in science and technology, are the great losers.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَأَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ

“The works of those who reject their Lord may be compared to ashes which the wind whips around on a stormy day. They can not do a thing with anything they have earned. That is the extreme failure.” (14:18)

Quran further evaluates the worth of their works.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

“Those who disbelieve will find their deeds (scientific achievements) will disappear like a mirage in a desert, the thirsty traveler thinks it as water, but when he comes near, he

finds that it is nothing. Yet he finds Allah there, who pays him back in full. Allah is prompt in accounting” (24:39)

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ
بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا
لَهُ مِنْ نُورٍ

“Or like darkness on a deep sea: one wave cover up another wave, above which are clouds, layers of darkness, one above the other: when he holds his hands, he can hardly see it. If Allah refuses light to anyone, there is no way he can find light. (24:40)

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ

“But those who are disbelievers, Allah will render their deeds astray”. (47:8)

Atheists, or Kafirs (unbelievers) are of two kinds.

- Those who know the fact or can easily ascertain it from their acquired knowledge, but intentionally refuse to accept. They understand the truth but firmly reject it because of their personal reasons. In other words, they know the truth but they hide it to an extent as if they don't know. A large number of people such as Firaun (Pharoh), Namrud, Abu Jahal, Abu sufian, Abu Lahab, and many world top scientists and educated people are atheists of this kind. To all these people, truth was revealed to them, but they rejected it out of their arrogance and hatred. Such people are real Kafirs and are the permanent residents of hell.
- The second kind of atheists (Kafirs) are those who are ignorant people. The cause of their ignorance is either their too much involvement in the worldly things or their extremely inattentive nature. Such heedless people view everything with blind eyes and never conclude the truth. A large number of learned non-Muslims and many illiterate Muslims fall in this category of Kafirs.

Atheism conflicts with many of the world's major religions, including Christianity, Judaism, and Hinduism etc. Confucianism, and Buddhism are atheistic religions.

Aqaid Class 6 - Lesson 9

Adl - Justice of God - 1

The second basic belief in Islam is Adl which means Divine Justice. To believe in Adl means to believe that all actions of Allah are in accordance with perfect justice and reason. Allah is just - beyond all injustices. Allah does not like oppression, cruelty and any kind of injustice among His servants.

One sect of Sunni Muslims (Ash'arites) completely denied Allah's justice. They believe that Allah has full power to act as He likes. So by His power and authority He can throw a good doer into hell fire and an evil-doer into paradise and no one can protest against His order.

But another group of Sunni Muslim and Shia Muslims believe that it is true that Allah is the Supreme power and Supreme authority and no one can challenge His action or decision, but He is perfect, and therefore all His actions and decisions are always based on justice.

What is the meaning of Justice

It is important to know the meaning of justice because sometimes it is confused with equality. For example, a person who does not know the correct meaning of justice may ask many wrong questions, such as, If Allah is Just and all His actions are based on justice then:

- Why there are some rich and some poor people in the world?
- Why men are physically strong and women weak and frail?
- Why there are black and white people?
- Why some people have long life and some die at a very young age?

All these facts and many other realities in the world can confuse a person if he believes in Divine justice but does not know the right meaning of justice.

It is important to know that the meaning of justice is not equality as these two words have entirely different meanings.

Hazrat Ali has given an accurate definition of justice. He said justice means, to put a thing in its right place. In contrast, injustice means putting a thing not in its due place.

For example, if we sit on the table and put our books on the chair then it is injustice as they are not in their right places. Similarly, if we pay equal wages to a highly qualified professor and an ordinary teacher or we give equal grade both to a hardworking and lazy student, then it is not justice.

Justice is that everyone should get what he deserves for. Justice is this that a professor should get more salary than an ordinary teacher as he has done more work to acquire knowledge and has better abilities to do work. Justice is that each student should be graded according to the quality of his work. i.e., equal treatment, or equal distribution is not justice, rather it is injustice.

Thus equality is not a condition for justice, rather rights and appropriate dealings is justice. By keeping this meaning of justice in mind, we can easily understand as to why there are rich and poor, long and short, black and white people in the world? Why men are strong and women are weak? There are good reasons and logical explanations. For example, the delicate body of woman is a beauty and the reverse is a defect for her. Thus Divine justice is that everyone should get his/her rights in proportion to his / her needs and abilities.

Aqaid Class 6 - Lesson 10

Adl - Justice of God - 2

It is also important to note that the many cases of injustices we see all over the world is because of favoritism and human unjustness. Allah Subhanahu taala is Just and He will punish such people on the Day of Judgment for their unfairness in dealings.

The Holy Quran clearly states that Allah's decisions and dealings are always based on perfect justice. He is the Lord of the universe and He can do everything He likes as there can never be a slightest opposition or resistance against His will, but it is one of His attribute that He is Just (Adil).

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُن حَسَنَةً يَضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

Thus He can throw a good man in the hell-fire by His power, but He will never do so because of His perfect personality. He will pardon many people befitting for the hell-fire because He is compassionate, merciful, and kind, i.e., His mercy outshines His justice. The Prophet has taught us du'a to ask Allah Subhanahu taala, not to deal us with justice but with mercy and leniency.

The Holy Quran clearly states that:

“Allah is never unjust in the least degree” (4:40)

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

“we shall set up scales of justice on the day of judgment so that not a single soul will be dealt with unjustly in the least.” (21:47)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Allah Commands justice, kindness and charity to one’s kindred, and forbids indecency and oppression.” (16:90)

This made it very clear that why Shia consider Adl as the basic belief of Islam and why they differ with Sunnis on this issue.

Divine Justice in the Natural systems.

The definition of justice given by Hazrat Ali (as) can precisely be seen in the Divine laws of nature working in the universe. Scientists have amazingly confirmed that they find everything in its right place. There is nothing in the universe disorderly and haphazard.

Scientists say that there is a precise balance between the sun, earth and other planets. If this balance is disturbed, the whole solar system will collapse. This balance which is a beautiful demonstration of Divine justice is found in every atom of the universe. As atom is the unit of matter, it means that justice prevails everywhere in the universe.

Professor Haldane, a famous biologist, has written an article on being the right size. In this interesting article, he proves that every living creature (man, animals, insects etc.) has the right size, i.e. their bodies fit to their living conditions and circumstances.

Thus the whole universe and its uncountable things are the witnesses of Allah’s adl (Divine justice).

The Holy Quran confirms the scientific view of the universe.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

“He has raised the heavens and has set up a standard for everything.” (55:7)

Aqaid Class 6 - Lesson 11

Nabuwwat – Prophethood

The third basic belief in Islam is Prophethood.

It means that Allah Subhanahu taala has sent His messengers to teach mankind about the purpose of their creation.

The Divine scheme of sending the prophets was that no one should be left out without Divine teachings. For this reason the first man on the earth i.e. Hazrat Adam himself was a prophet. Then Allah Subhanahu taala sent prophets to all nations and all communities to preach.

Definition of Prophethood

Prophethood has been defined by a great Alim, Allama Hilli, as “the Prophet is the person who reports from Allah Taala without any human mediation.”

ALLAH → PROPHET → PEOPLE

What is the meaning of Nabi and Rasul?

In Islamic terminology two different words are used for messenger of Allah Taala.

1. Prophet [Nabi]
2. Apostle [Rasul]

A Messenger of Allah can be a Nabi [Prophet] or a Rasul [Apostle] or both Nabi and Rasul at a time.

• Nabi [Prophet]

Nabi is an Arabic word, which has been derived from the word, Naba, meaning, True News of great importance. In Arabic language, the word naba is not used for ordinary news (Khabar), but is applied to a news which is absolutely true (confirmed truth) and a news of great value. Thus, the word Naba refers to great and true news. Now we can easily explain the meaning of Nabi which is as follows; The Nabi [Prophet] is a truth-speaking person who receives the truthful news of high value from Allah Taala and conveys it to people.

Thus, we can say that the Nabi is an exalted and high-ranking person who has an assignment from Allah Subhanahu taala to communicate with His servants on His behalf.

- **Rasul [Apostle]**

Rasul is also an Arabic word which is derived from the word, Risalat, meaning, to send. Thus, the meaning of Rasul is, one who is sent from Allah.

In Islamic terminology, both Nabi and Rasul are the most high-ranking people chosen by Allah Subhanahu taala to guide the mankind.

Aqaid Class 6 - Lesson 12

Nabuwat – Prophethood

What is the difference between Rasool and Nabi?

After knowing the terminological meanings of Rasul and Nabi, it is also important to understand the difference of these two great positions.

The Quran has used both the words, Nabi and Rasul, which shows that there were two kinds of messengers.

1. Some of the messengers were Nabi only.
2. Some messengers were both Nabi and Rasul.

The difference between Rasul and Nabi is that,

1. A Rasul was a messenger of Allah who was given a new Shariat (codes of law) from Him. And a Nabi was also the messenger of Allah, but he was not given any new Shariat and followed the shariat of earlier Rasul. Sheikh Mufid, a great scholar of Islam writes in his book, *Awa'il al-Maqalat*, "every messenger is a prophet [Nabi], but not every Prophet is a Rasul [Apostle]. All Rasules were Nabi but all Nabis were not Rasuls.
2. A Prophet is always a Nabi by birth, but a prophet become Rasul when he officially receives the post and declares it. For example, our Prophet Muhammad (sws) was Nabi by birth, but became Rasul when he officially got and delivered the message of Risalat at the age of 40.
3. The Rasul [Apostle] receives the message from Allah Taala in many different manners such as, vision during sleep, direct communication with angels when he is awake. i.e., he can see and speak to the angels during communication of Divine message. But the Nabi [prophet] differs from the Rasul in that he does not see the angels when awake but sees during sleep.
4. The Rasul is higher in rank than a Nabi.

Out of 25 Prophets mentioned in the Holy Quran, or among 124000 Nabis, Five were Rasul, and are called Ulu l-azm prophets, meaning those who possess a quality of determination and firmness.

The five Rasuls and Ulul-azm Prophets are:

- 1 - Hazrat Nooh (as)
- 2 - Hazrat Ibrahim (as)
- 3 - Hazrat Musa (as)
- 4 - Hazrat Isa (as)
- 5 - Hazrat Muhammad (sws)

- Prophet Nooh (as) was given a Shari'ah which was followed by other prophets up to the time of Hazrat Ibrahim (as).
- Prophet Ibrahim (as) was given a Shari'ah which remained in force up to the time of Hazrat Musa. i.e., Hazrat Yaqub, Hazrat Lut, Hazrat Yousuf (as) etc. followed the Shariat of Ibrahim.
- Prophet Musa (as) was given a new Shari'ah which was followed by all the prophets of Bani Israel until the time of Hazrat Isa (as).
- Prophet Isa (as) was given a new Shariat which remained in force up to the time of the Holy Prophet.
- Prophet Muhammad (sws) was given the last and the most perfect Shariat which will remain in force up to the last working day of the world.

The Shariat -e- Muhammadi can never be changed as Prophet Muhammed (sws) is the last prophet and no prophet will come after him. Our Prophet, Hazrat Muhammad (sws) has the highest position and rank among all the Prophets.

Aqaid Class 6 - Lesson 13

Imamat – Leadership

What is Imamat

Imamat is the fourth basic beliefs of Islam and a component part of Divine Scheme.

The word Imam is derived from an Arabic word, meaning leader. Thus the term Imamat means leadership of certain selected people who were appointed by Allah Subhanahu taala as the successor to the Holy Prophet Muhammed (sws) to continue his mission after his death. There are 12 Imams, all appointed by Allah and announced by the Holy Prophet (saw).

Their names are as follows:

1. First Imam - Hazrat Ali ibn Abi Talib
2. Secound Imam - Hazrat Hasan ibn Ali
3. Third Imam - Hazrat Hussain ibn Ali.
4. Fourth Imam - Hazat Zainul Abideen.
5. Fifth Imam - Hazrat Muhammad Baqar
6. Sixth Imam - Hazrat Jafar Sadiq
7. Seventh Imam - Hazrat Musa Kazim
8. Eight Imam - Hazrat Ali Raza
9. Ninth Imam - Hazrat Muhammad Taqi
10. Tenth Imam - Hazrat Ali Naqi
11. Eleventh Imam - Hazrat Hasan Askari
12. Twelfth Imam - Hazrat Muhammed Mehdi

All these Imams were appointed by Allah and declared by the Holy Prophet as his successor one after the other. Their duty was to lead the Ummah of the Holy Prophet (Muslim Community) in accordance with the Quran and Sunnah in spiritual, religious, social, and political matters.

All the 12 Imams were infallible, most knowledgeable and exalted persons. They were fully aware of Quran and Hadith and were authorized by the Holy Prophet to interpret it. Thus, the words and actions of all these Imams are also regarded as hadith.

Disagreement between Shia and Sunni over the belief of Imamah.

Before we bring this controversial matter under discussion, it is important to know, how to deal with the disputed issues among Muslims. First of all, we should know that, holding dialogues on disputed issues has been encouraged by Islam.

Islam appreciates such dialogues between the adherents of various sects for the following good reasons:

1. To unite all Muslims by reminding them their basic unity of faith. All Muslims believe in one God, follow the Sunnah of one Prophet, Hazrat Muhammad (sws), and believe in one single Divine book, The Holy Quran.
2. To strengthen the institution of brotherhood. The unity of faith will inevitably create a suitable atmosphere of brotherhood among Muslim Ummah. This is the basic requirement of intellectual and social development of a progressing nation.
3. To investigate and institute the absolute truth. When there are two or more different views about a particular issue then it clearly shows that the truth is ambiguous and certainly unclear. It logically initiates a platform to coordinate sincere efforts to achieve the absolute truth.

The Holy Prophet (sws), who was sent to teach the entire mankind, held dialogues with Christians, Jews and pagans of Makkah.

Allama Abu Mansour ibn Ali ibn Abi Talib Tabarsi, a great alim, has recorded many important dialogues of the Prophet and Imams in his famous book, Al-Ihtiaj. The most famous of this is Mubahila - a dialogue between the Holy Prophet (sws) and Christian missionaries.

Thus, the Holy Quran and the Holy Prophet (sws) have strongly recommended establishing dialogues and have also taught us, how to hold and conduct such useful meetings.

The golden principle which was taught by Allah (swt) to all His Prophets is:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite [all] to the way of the Lord with wisdom and beautiful preaching; and argue [debate] with them in ways that are best.” (16:125)

Thus, Muslims should always remember the above mentioned pre-requisite Quranic condition of dialogues whenever they meet to discuss the disputed issues. These prerequisite conditions can be summarized as follows.

1. The sole intention of arguments must be to invite the people in the way of the Lord.
2. The approach should always be rational, i.e., arguments should be based on Quran, hadith, and established historical facts, unanimously accepted by the concerned groups.
3. The discussion should be carried out in a beautiful manner. There shouldn't be any argument for the sake of arguing or to show any superiority or struggle of winning the battle. The main aim behind the dialogue should be to remove differences and to invite to the way of Allah.

All participants should come with full determinations that they will accept the truth.

Aqaid Class 6 - Lesson 14

Qiyamat – Doomsday

Qiyamat, resurrection or the Day of Judgment is the fifth fundamental belief in Islam. The doctrine of Tawhid and resurrection are the most basic concepts of Islam which were emphasized by all the prophets. This is the reason that we find these two concepts in almost all the religions of the world. However, in other religions, the concept of resurrection has been distorted like other teachings of the prophets and only Islam gives correct and accurate information about the occurrence of this great event.

The Doomsday: Why! How! And When!

- Why the Doomsday must occur?
- How the Doomsday would occur?
- When the Doomsday shall occur?

These are indeed very pertinent questions. Almost every nation has asked these questions from their prophets. But mostly the questions were asked in sarcastic manner to ridicule the actuality of the concept.

Basically, those who are not capable to understand, why the universe was created, are not qualified to comprehend, why the universe should have an end. But, even those scientists who reject the core concept of the creation believe in an inevitable occurrence of the Doomsday.

The Holy Quran has answered these and many other related questions about the Doomsday in hundreds of verses. Allama Faiz-i-Kashani, one of the renowned scholar of Islam, has discovered more than 100 names of this great event and said that the significance of each name is that it reveals a peculiar secret about the incident. The most common name of this event is Qiyamah which has appeared 70 times in the Holy Quran.

Different names of Qiyamat

Some other names of Qiyamat which throw considerable light on what will happen on this day are as follows

1. Yaumul- Hisab: i.e., The day when the final and total accountability of all human deeds will take place.
2. Yaumul-Akhera: i.e., The final and the last day after which no other event will occur.
3. Yaumul- Talaq: i.e., The day when all belongings will be detached from their owners.
4. Yaumul- Hashr: i.e., The day when all the human beings will gather to know their ultimate fate.
5. Yaumul-Fasl: i.e., The day when a clear separation between the evil-doers and virtuous will take place or the day when all existing relationships among humans will be cut off.
6. Yaumul-Jamaa: i.e., The day when every thing that existed will be brought into account.
7. Yaumul-Deen: i.e., The day when the final judgment of all affairs with absolute justice will be declared.
8. Yaumul- Huq: i.e., The day when only truth will prevail.
9. Yaumul-Saah: i.e., The definite time when all of us will be resurrected for final judgment
10. Yaumul-Baath: i.e., The day when all dead people will be given a new life.
11. Yaumul-Nashr: i.e., The day when whoever was born in this world will rise.
12. Yaumul-La-yanfaul maal wala banoon: i.e., The day when all material belongings and family relationships will be of no use.

Thus, summing-up the meanings of these words used in the Holy Quran, and connecting it with other facts described in other verses and hadiths, a clear picture of the Doomsday can be visualized.

Aqaid Class 6 - Lesson 15

Qiyamat – Domsday

When the Domsday will occur?

Scientists strongly believe that one day the world will certainly come to an end but do not know when it will precisely happen. It is virtually impossible to know the timings of the Domsday. From the Quran and the hadith, it is clear that the exact timings of the Domsday is an absolute Divine secret. No one except Allah (swt) knows the time of Qiyamat.

Quran clearly tells us, why the time of the Qiyamat is held in secret.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

“The Hour of Doom is sure to come. But I choose to keep it hidden, so that every soul may be rewarded for its efforts”. (20:15)

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

Therefore let not him who believes not in it and follows his low desires turns you away from it so that you should perish (20:16)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا {42} فِيمَ أَنْتَ مِنْ ذِكْرَاهَا {43} إِلَى رَبِّكَ
مُنْتَهَاهَا {44}

“They question you (Muhammad) about the Hour of Doom: When shall it be? (say) you have no knowledge to say anything about it. Allah alone knows when it will come. You are but a Warner for those who fear”. (79:42-44)

The Domsday will come suddenly at its own time fixed by Allah (swt). The time is fixed but no one knows it except Him.

“They ask you (Muhammad) about the Hour (of Doom) and when it is to come. Say: None knows except my Lord. He alone will reveal it at the appointed time. A fateful hour it shall be, both in the heavens and the earth. It will come suddenly.” (7:187)

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُذْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ
قَرِيبًا

“People ask you about the Hour of Dooms. Say: the knowledge of it is with Allah alone. Who knows? it may well be that it is near at hand”. (33:63)

What will be the length of the Doomsday?

No one knows the actual length of the Doomsday. However, we can guess a figure from the reliable data available to us.

The Doomsday will cause complete destruction of the universe. There are billions of galaxies in the universe and each galaxy contains billions of stars. Thus, from the size of the universe as well as from the hadiths, it seems that the whole event of Doomsday will take quite a long period of time.

Professor Bashiurdin Mahmood has given an approximate length of the Doomsday. He said that from the Quranic verse 70:4, the minimum length of the Dooms may be as long as 50,000 solar years. But the length of one day of Allah is equal to 1000 solar years (32:5).

In this proportion, the period of Universal Doomsday from the start to the end may be as long as 18 billion solar years of our earthly measure of time.

However, this is just a figure based on some reliable calculation. But no one knows the actual duration of the Doomsday. Allah is All- Mighty. He can do everything. He can complete it in 18 seconds or less, and He can spread it in 18 billion solar years.

Another clue in support of the above calculation is that Allah (swt) has created the universe in six days. These days are not certainly the 24 hours days of ours, as the sun and the earth were not created then. Six days means six periods which may be of billions or trillions of years duration. Thus, as creation of the universe has taken trillions of years, the distraction process can also consume billion years. [Allah knows better.]

Aqaid Class 6 - Lesson 16

Explicit signs of the Qiyamat Re-appearance of Imam Mehdi (as)

There is no confusion or difference of opinion among the Muslim scholars about the arrival of Imam Mehdi (as) before the Doomsday. In a hadith, unanimously accepted by all Muslims as an authentic one, the Holy Prophet (sws) stressed that Imam Mehdi (as) will certainly come before the commencement of the Doomsday.

The Holy Prophet (sws) said;

“If there were to remain in life of the world but one day, Allah (swt) would prolong that day until He sends in it a man from my family and my household. His name will be the same as my name. He will fill the earth with equity and justice as it was filled with oppression and tyranny.”

Shia and Sunni ahadith about Imam Mehdi (as).

There are more than 3000 ahadith of the Holy Prophet (sws) and Holy Imams about Imam Mahdi (as) recorded by Shia scholars. Also, there are more than 70 books written by renowned Sunni scholars about Imam Mahdi (as). For example, Hafiz Muhammad ibn Yusuf ash-Shaafi, a renowned Sunni scholar, has written a book, “Al- Bayan fi Akhbar Sahibi’z Zaman,” in two volumes, in which he has recorded the traditions regarding the coming of the Holy Imam.

The other books written by Sunni scholars in which they have recorded hundreds of traditions about the Imam Mehdi (s) are:

1. Al Masnad of Ahmad bin Hanbal (d.241AH)
2. Sahih Bukhari (d. 256 AH)
3. Sahih Muslim (d.261 AH)
4. Sunan of Abu Dawood (d.275 AH)
5. Sahih Tirmidhi (d.279 AH)

The above most famous books are considered by all Sunni scholars as the most authentic books. As mentioned in the brackets, the authors of these books died either before the birth of Imam Mahdi (as) or shortly after his birth.

Difference of opinion between Shia and Sunni about the appearance of Imam Mehdi(as)

Both Shia and Sunni are united in their basic belief that Imam Mahdi(as) will certainly rule the whole world before the occurrence of the Doomsday. But, there is a strong controversy among Muslims on the issue of occultation (Ghaibat).

Sunni scholars believe that Imam Mehdi (as) will be born anytime before the day of Qiyamat and will rule the world. Whereas, all Shia scholars have a strong belief based on Quran and hadith that Imam Mehdi (as) was born in 255 AH, and is still living in concealment as the Imam of his time, and will reappear by the order of Allah (swt) at His appointed time.

He has a title Imam ul-Asr, meaning the Imam of the period. Briefly, Imam Mehdi (as) is the son of the 11th Imam, Hazrat Hasan al - Askari and Bibi Nargis.

He is our 12th and the last Imam. He was born on 15th Shaban 255 AH / 869 AD in Samarra, Iraq. He lived under his father's care until 260AH / 874 AD.

As a normal trend of Imamat, just after the martyrdom of his father, Imam Hasan al - Askari (as), he became the Imam in 260 AH. He then by the Allah's Command went into occultation (ghaybah) immediately.

The occultation (period of ghaibat) of Imam Mehdi (as) is divided into two parts.

1. The minor occultation (ghaibatu'l-sughra), which occurred from 260 AH / 872 AD to 329 AH / 939 AD, lasting 70 years.
2. The major occultation (ghaibatu' l- kubra), which occurred from 329 AH / 939 AD and is still in process.

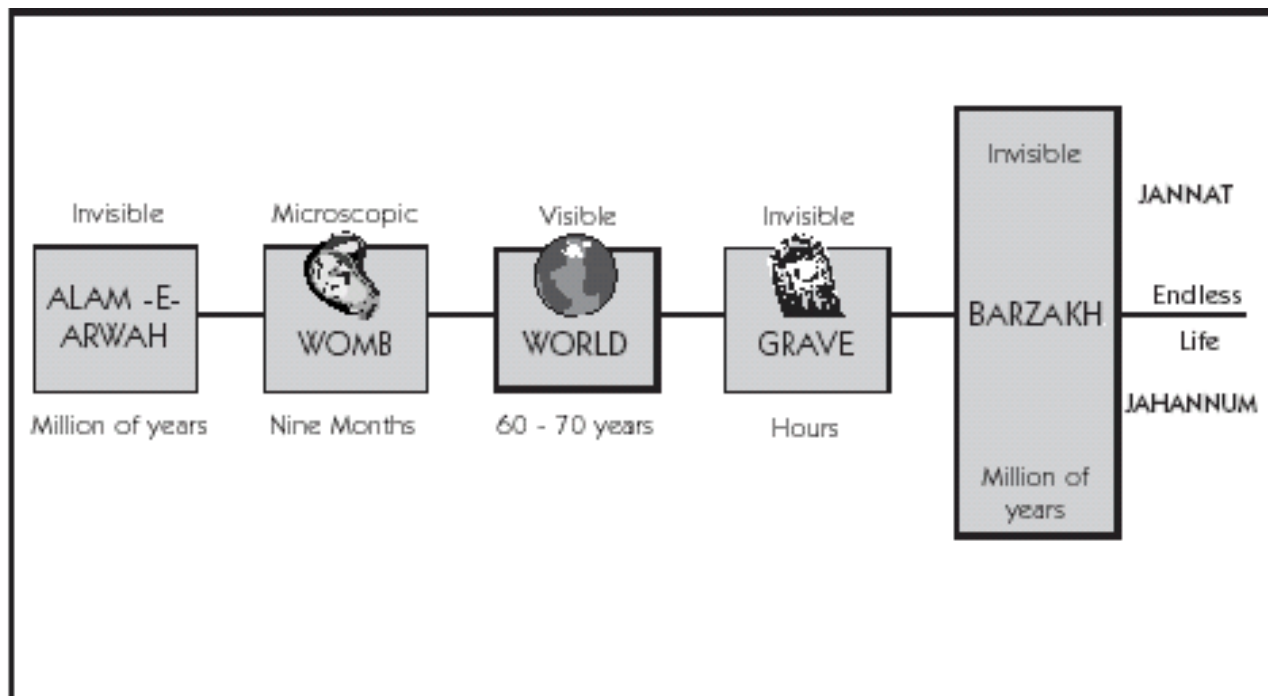
No one, except Allah (swt), knows the length of the major occultation. Even the Imam himself does not know about the time when his occultation will be over.

No one, except Allah (swt), knows the exact place of Imam's residence. However, there are some reliable narration and reasonably trustworthy clues to form a hypothetical opinion about his station.

Aqid Class 6 - Lesson 17

Stages of Human Existence - 1

The spectrum of human existence



In the above sketch, human essence from womb to tomb and thereafter, has been drawn to explain the various events that happen one after the other.

This precisely shows that our stay in this physical world is extremely short in comparison to the pre-birth and after-death existence. We have lived millions of years somewhere in some form before we were conceived in mother's womb and will live millions of years somewhere in some form when we will be thrown into the earth's womb. From there, we will rise to proceed to the final destination which will be beyond the limits of time. The Holy Quran invites to think that, how this short stay in this physical world, is going to shape our endless and eternal life.

Womb to Tomb and thereafter

The following chart has been prepared with the help of the Holy Quran which gives a precise record of events that occur from womb to tomb and thereafter. The Quran has described these stages in various places which are easily understandable to men of average intellect. It has been simply summarized in a map to show that these facts are in strict accordance with what has been discovered by scientists and what will be discovered much later on. Science progresses by observation, experiments, and exploration. But Unfortunately in many cases, these accurate modes of perceptions are

flawed by wrong interpretation. An honest researcher in science can testify these clearly-defined stages of human existence.

WOMB TO TOMB
MAN----- NATURAL AFFINITY----- WOMAN
30:21
Marriage
24:32, 25:74
Coupling
2:187, 2:223
Fertilization
75:37, 76:2, 23:13, 32:8
Conception
86:6, 71:14
Fetal Processing
40:67, 23:13, 22:5
Embryo
22:5, 96:2
BIRTH
53:45, 32:9, 54:49
Breast Feeding
2 Years
2:233, 31:14
Weaning
46:15, 31:14, 82:7
Physical and Mental Development,
Crawling and Learning
87:2
Nursery
Anatomical Development
76:2
Prime Youth Age
22:5, 23:12-14
Development of Skills,
YOUTH AGE
40:67
Marriage
25:54, 4:3
University Education,
Age of Reason
76:3
Age of Production,
Intellectual Specialization & Reproduction
OLD AGE
36::68
Climacteric-Senile Psychosis,

Mental or Organic Disorders

36:68

DEATH

21:35, 23:15, 29:57

Purgatory

36:52

DAY OF JUDGMENT AND INFINITE LIFE

Paradise Hell

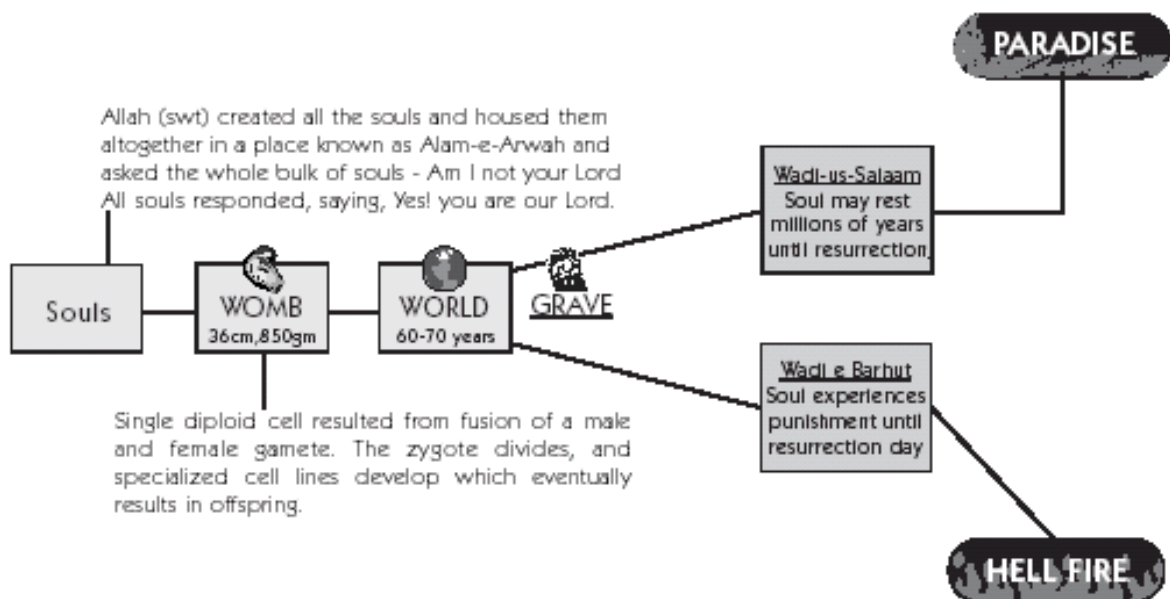
77:38, 6:31, 23:15-16, 36:63, 41:28 36:55-56, 2:25, 2:39, 2:81,

Aqaid Class 6 - Lesson 18

Stages of Human Existence - 2

From this self-explanatory map, a man of rational thinking can easily arrive at the following conclusions.

1. Allah Subhanahu taala has first created the souls and kept them in a specific place.
2. The soul was introduced in an organic body after the process of fertilization. The body with soul stayed in the mother's womb for 9 months from where it arrives in the physical world at the time of birth.
3. The life in the physical world is an infinitesimal portion of the actual life.
4. Death is not the end of life but the beginning of the second phase of the eternal life. Death separates the body from the soul.
5. After experiencing death, the departed soul of every man and woman continues to live in a place which is conditioned in accordance with his/her performance in the world. This intermediate place which is a bridge between the first physical world and the second meta-physical world is known as the Barzakh.
6. The stay in Barzakh may be pretty long but definitely not permanent. The soul will remain at this station from the time of the death until the end of the world / beginning of the new world, i.e., the day of Qiyamath / the resurrection day.
7. The world will end at a definite time which only Allah knows. The entire universe and everything in it will be annihilated. Thereafter i.e., after the execution of the Qiyamah and total annihilation of the universe, Allah will then resurrect the entire human race that has ever existed anywhere and at any time for final judgment. This will be the most important day for every soul.



Every man and woman who was born in this world will acquire the final and eternal life which he or she will spend in a place known as Jannat or Jahannum.

Phases of life.

As the map of life shows, we have various stages and phases of life.

- 1 - Life before birth.
- 2 - Life in this world.
- 3 - Life after death.
- 4 - Life after resurrection.

Aqaid Class 6 - Lesson 19

First Phase of Our Existence - Life Before Birth

We have come in this world from the body of our mother as a new born baby. But our appearance in this world as a new living species is not the first stage of our existence. We were created by Allah Subhanahu taala much before our birth. Before our birth, we all were living somewhere in the universe as individual souls. This is what Quran and ahadith tell us about the origin of our existence. The Holy Quran says:

“When your Lord brought forth descendants from the loins of Adam’s children, and made them testify concerning themselves (saying) AM I NOT YOUR LORD? They replied: we bear witness that you are..... (this he did so) so that you should not say on the Day of Judgment that we had no knowledge of this.” (7:172)

This verse of the Holy Quran reminds us about a pact that was made between us and our Lord before our birth, that none other than Him is our God.

This confirms that we had an existence and conscious life before our birth. Those who don’t believe in Quran will instantly reject this piece of information i.e. pre-birth existence, on ground that it can not be testified on the basis of scientific experiments. But there are many things which scientists believe but they can not prove them by experiments. At least all scientists believe in some realities which are totally beyond the limits of experimental verifications.

Thus, it is true that we can not prove our pre-birth or after-death existence by any experiment but the incapability of proving it by experiment is not the valid ground to deny these facts.

We now know about the development of embryo during the various stages of the pregnancy (i.e., many facts about pre-birth developments) which no one could have imagined hundreds years ago.

Similarly we can never know many facts of our life that occurred before our birth or that will take place after our death. This shows the necessity of Divine books and Prophets which are the only reliable source of such information. There is also a hadith of the Holy Prophet (sws) in which he has told us some important facts of pre-birth existence.

The Holy Prophet (sws) said:

“The souls are (like) an army joined (in the world of spirits) whichever souls knew each other (in that world) are attracted towards each other (in this world) and whichever remained distant and indifferent (there) are disinterested to each other (in this world)”.

In another hadith, Imam Jafer as-Sadiq (as) says:

“Verily, Allah established brotherhood between the souls in the (world of) shadows (souls), 2000 years before the creations of their bodies.”

Similar hadith is also present in the Bukhari, in which the Holy Prophet said:

“In their previous existence souls lived together as a community. Those who were spiritually close to each other there, remain close to each other here also, i.e., in this world. Those who were at distant from each other there, also have little affinity for each other here.”

The essence of this hadith is that before our birth we all humans were living as SOULS somewhere in the universe. Like in this world, some souls developed relationships with some other souls and the force of that attachment remains effective and we revive that relationship whenever we happen to meet them in this world.

The truth of this hadith is witnessed by all of us. i.e., we feel a sort of deep admiration and likeness for some people and also a kind of repulsion with some other people.

In actuality, all souls have been created by Allah Subhanahu taala as an isolated singular. But after birth, we find ourselves associated with each other as parent-offspring and their derivatives.

Thus, we can extend our speculation on the basis of these ahadith, that the blood relationships that are formed after birth in this world such as brother-brother, brother-sister, sister-sister, parents-children have their roots in our souls. i.e., souls which have developed deep love and affection for each other in the first world are implanted by Allah in genes to revive that former intimacy in this world. Otherwise, there is no any other good reason known to us to justify why there is always intense love and affection in these relations.

Aqid Class 6 - Lesson 20

First Phase of Our Existence - Life Before Birth

What is Soul

Every living creature has two important components in itself which makes him a living species.

- Organic body.
- Soul.

Many scientists do not believe in the existence of Soul.

Organic body

As far as the organic body is concerned, scientists have discovered a large number of secrets about it. They have studied almost the whole body and its composition with the help of powerful microscopes. They can now explain the function of the body from its smallest parts through its largest ones.

So there is no doubt in the existence of body as it is clearly visible and understandable. But scientists do not know many facts about the body and therefore can not answer many basic questions such as;

- How the different organs of the body work?
- Why a dead body can not move, when the same body was amazingly doing incredible things just before the death?
- What goes out from the body which makes it totally inert and motionless immediately after death?
- Why the same atoms and molecules which are present in the body do not show life in other substances?
- There is not a single peculiar or unusual atom or molecule in the human body. So what makes the living and non-living things different from each other?

Scientists will never be able to understand all such questions unless they approach the last Prophet of God.

The Soul

As far as soul is concerned, we have very little knowledge about it. It is because, soul is totally invisible and beyond the reach of any powerful microscope. This is the reason that scientists do not recognize the existence of soul and declared it outside the scope of science. If we can not see or detect anything by our powerful instruments that does not mean that it does not exist.

Many tiny creatures such as microscopic insects, bacteria and viruses are invisible. But after the invention of powerful microscope, we can see them now and have no doubt about their existence. Today, majority of the ordinary people have not seen these microorganisms but still believe in their existence. It is because they trust the scientists and accept their observations.

Those who do not accept the reality of soul argue that they can not understand anything of this nature. But they should realize that soul is not the only secret of nature which they cannot fully comprehend.

There is an unending list of things in the universe about which scientists have either very little knowledge or know nothing. Soul is just one of them. Similarly invisibility or incomprehensibility of soul is not the valid reason to deny its existence. The nature of soul is such that no scientist can detect its presence with the help of any powerful microscope or any other type of instrument.

Quran and ahadith are the only source of knowledge about the soul. That is why we say that scientists can never discover the complete picture of anything unless they accept the leadership of Prophets and Imams. Just as students can not seek knowledge by books only but desperately need the help of professors and teachers, scientists also can not seek knowledge about the universe from their observations without the guidance of the Prophet and Divine book.

Quran has enlightened us about the Soul by giving the following information.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“They put questions to you about the SOUL, say: the Soul is an order of my Lord, you have been given, but a little knowledge.” (17:85)

This verse of the Holy Quran educates us, how to deal with the mysteries of the universe such as soul.

From this verse of the Holy Quran, we can infer the following important points:

1. There are many natural facts and phenomena which scientists and scholars will never be able to comprehend and Soul is one of them.
2. The Soul is a Divine Command.
3. The Prophet (sws) has not told much about the soul because scientists can not understand the Prophet’s explanation due to their limited knowledge. This means that the basic nature of the soul is unimaginable and man can never conceive it.

Thus, the whole picture of the soul is beyond the human perception. For example, we can never know about the feelings of the man after his death. We can not know whether the dead person can hear or not. But the Holy Prophet disclosed this secret which no scientist or philosopher can correctly do. It is

narrated that during the battle of Badr a number of the prominent leaders of Mushrakeen were killed. The Prophet asked his companions to throw the bodies of the dead mushrakeen into a ditch near the battle field. Then the Holy Prophet (sws) himself went to that well and addressed the dead.

“We have found that what Allah had promised to us has come true. Have you also got what He promised to you?”

Some companions of the Holy Prophet said: Prophet of Allah! do you talk with those who have been slain and are dead? Do they hear what you said? The Holy Prophet replied; Now they hear better than you.

From this tradition and from many other traditions, it becomes clear that in spite of the separation of body and the soul after death, the soul does not totally break its relation with body with which it was attached for years.

4. As we know very little about the nature of the Soul, we can not say with certainty about actuality of such things as;
 - a - where in the body soul lives,
 - b - does it live in the brain or is spread everywhere in the body.

However, there is no doubt that we all have soul in ourselves and our body is a vehicle or tool of the Soul. As the entire organs of the body work under the full command of the organic brain, the brain itself is dictated by the Soul.

AKHLAQ TAB

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Imamia Sunday School

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AKHLAQ CLASS 6 - LESSON 1A

THE MEANING AND ORIGIN OF AKHLAQ:

The word Akhlaaq is the plural for the word Khulq which means BEHAVIOR.

Our Behavior is that ability (malakah) of the soul which is the source of all activities that we perform spontaneously without thinking about them. Malakah is a property of the soul which comes into existence through exercise and repetitive practice and is not easily destroyed.

A particular behavior (malakah) may appear in us because of one of the following reasons:

Natural and physical make up: It is observed that some people are patient while others are touchy and nervous. Some are easily disturbed and saddened while others show greater resistance and resilience.



Habit: This is formed because of continual repetition of certain acts and leads to the emergence of a certain behavior.

Practice and conscious effort: If continued long enough will eventually lead to the formation of certain behavior.

Even though the our physical make-up produces certain behavior patterns in us, it is by no means true that we have no choice in the matter and are absolutely compelled to abide by the dictates of this physical make-up. On the contrary, since we have the power to choose, we can overcome the dictates of our physical nature through practice and effort, and can acquire the behaviors of our choice.

Of course, it should be admitted that those behavior patterns caused by the mental faculties such as intelligence, memory, mental agility, and the like, are not alterable. All other behavioral patterns, however, may be changed according to our will.

We can control our anger and other emotions and desires, and channel them to improve and move ourselves along the path of perfection and wisdom.

When we speak of our ability to bring about changes in our behavior, we do not mean that we should destroy our instincts of reproduction or self-preservation; because we could not exist without these instincts. What we mean is that one should avoid going to either extremes in regard to them, and maintain a condition of balance and moderation so that we may perform our duties properly.

Just as the seed of a date grows into a fruitful tree through proper care, or a wild horse is trained to serve his master, or a dog is trained to be the lifelong friend and a help to man, so also can man attain perfection and wisdom through self-discipline and intelligent perseverance.



Human perfection has many levels. The greater the amount of self-discipline and effort on our part, the higher the level of perfection we would attain.

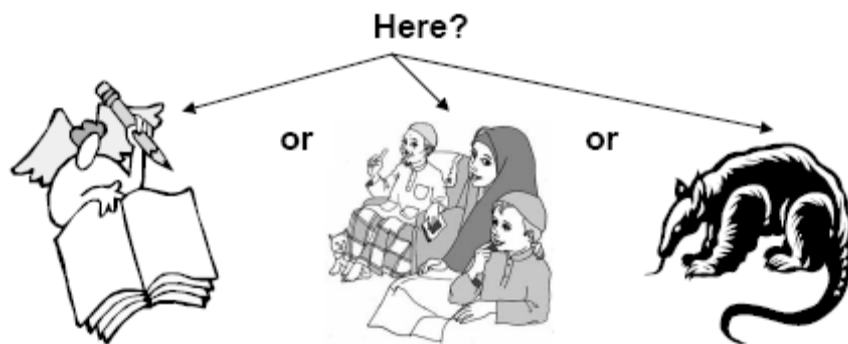
In other words, we stand between two extreme points, the lowest of which is below the level of beasts and the highest of which surpasses even the high station of angels.

Our movement between these two extremes is discussed by 'ilm al-akhlaq or the science of moral values. It is the goal of moral values to raise and guide us from the lowest animal state to that high position superior to that of the angels.

In a hadith from Imam Ali (A), he is related as saying:

Surely God has characterized the angels by intellect without sexual desire and anger, and the animals with anger and desire without reason. He exalted man by bestowing upon him all of these qualities. Accordingly, if man's reason dominates his desire and ferocity, he rises to a station above that of the angels; because this station is attained by man in spite of the existence of hurdles which do not trouble the angels.

So? Where are we now?



AKHLAQ CLASS 6 - LESSON 1

DEEDS WHICH INVITE HAPPINESS

Allah says in Surah al-Baqarah, Ayat 277:

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

There are many deeds which, if done regularly make Allah pleased with the person who has done them.

We should do good deeds because other people benefit from us. By being good we are obeying Allah and pleasing Him. Also we will have a good feeling by helping others.

Some of these are listed below:

- 1) Waking up early in the morning for Salatul Shab, and Salatul Fajr.

51:15 *As to the Righteous, they will be in the midst of Gardens and Springs,*

51:16 *Taking joy in the things which their Lord gives them, because, before then, they lived a good life.*

51:17 *They were in the habit of sleeping but little by night,*

51:18 *And in the hours of early dawn, They (were found) praying for Forgiveness;*

- 2) When you wake up in the morning, say Salamun Alaykum to your parents and ask them if there is anything you can do for them.
- 3) Reciting Qur'an in the morning before going to school or work. Prophet Muhammad (S) has said:

"The best among you are those who learn the Qur'an and teach it to others."

He has also said:

*"Let **light shine** in your house with the recitation from Qur'an, and do not turn your homes into dark vaults. For when Qur'an is frequently read in a house, the blessings of Allah descend, and those of the house live a life of ease and happiness, and the house shines in the sight of the heavenly creatures, the same way as the stars shine for the creatures on earth."*

- 4) Giving help to those in need. **Everybody** gets help from Allah. Allah likes those people more who are kind to others and try hard to help them.
- 5) Giving to the poor. Allah has given you your wealth. You should be thankful to Him by giving it to others who need it.
- 6) To pray Salaat **ON TIME**. Our 6th Imam (A) has said:

"Whoever does not pray on time is not of us."

- 7) To tell the truth at all times. Prophet Muhammad (S) has said:

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

We are also told that lying is the mother of all evils, since when you lie, you will start to do other bad things as well.

- 8) To be a host (have a guest in the house). Prophet Muhammad (S) has said:
"When Allah wishes to do good to a family, He sends a gift to it. The gift is a guest who brings the sustenance of Allah with him and washes away the sins of the family when he leaves."

This does not mean that the sins of the family will disappear! It means that the guest gives a chance to the family to be good and hospitable. If the family is good hosts, Allah will be pleased with them, and with His mercy forgive them of their sins.

- 9) To wash your hands before **and** after meals.
- 10) To be in a state of Taharat (clean). Always perform wudhu before sleeping, eating, praying Qur'an or offering Salaat.
- 11) To say Salaat e Jamaat. Prophet Muhammad (S) has said that if you have already offered your Salaat, and you come to a mosque where Salaat is being recited in Jamaat, you **should** offer your prayers again to please Allah.

AKHLAQ CLASS 6 - LESSON 2

DEEDS WHICH INVITE UNHAPPINESS

We have done those deeds, which invite happiness before, but there are also deeds, which are bad, and if you do them, they will lead to unhappiness.

Allah has made certain deeds wrong either because they are bad for us, i.e. our health, or they hurt or harm other people.

Some of these are listed below:

- **Not praying on time**



Missing to say your prayers on time without a good reason. If you are watching your favorite football game, or basketball game and it is time for Salaat, you should go to pray first, and then come back to watch the rest of the match.

Our 6th Imam (A) has said:

"Whoever does not pray on time is not of us."

- **Eating when you are already full**



This is bad because you spoil your appetite, as well as making yourself overweight and you are putting extra pressure on your body to look after the extra weight. You also lose respect for food.

- **Sleeping more than is required**



Sleeping more than is required. If you sleep too much, then this is bad for you. The more you sleep, the more tired you get.

This means that if you become lazy and lay in bed for longer than you need, then you will become even lazier. Time is very precious, and Allah has given it to you to spend usefully. Try not to waste it.

- **Telling Lies**



To tell lies. Lying is very bad, and can become a habit very easily. Lying is also like a key, which opens the door to other bad deeds.

Prophet Muhammad (S) has said:
"Leave falsehood and make speaking the truth a habit."

- **To be rude to others and also to be stubborn**



Being rude to people is bad because you hurt their feelings; also you will lose your self-respect and you friends if you make a habit of being rude.

Being stubborn means that you think only you are right and that everybody else is wrong and you refuse to listen to anyone else. You should listen to others and think about what they are saying before you decide what is right and wrong.

- **To laugh at other people's mistakes**



Laughing at other people's mistakes is rude and also shows you as being proud. Everybody is human, and everybody makes mistakes. To laugh at other people is bad because you can hurt their feelings. Just think, how would you like it if other people laughed at you?

- **Sulking**



This means to make a face when you don't get what you want. This is bad because you are being a spoilsport.

If your parents refuse you something, they are only doing it for your own good.

- **To think you are better than everyone else**



Thinking that you are better than others, is one of the worst deeds and is called pride.

This is why Shaitan was removed from the mercy of Allah, because he thought he was better than Prophet Adam (A).

However good you are, or however well you do, just remember Allah and thank Him, and you will stop yourself from becoming proud.

- **To be in the state of Najasat (unclean)**



You should always try and remain clean and Pak.

This means that you should wash yourself properly every time you go to the toilet, and make sure that your clothes do not get Najis. If they do, then you should clean them as soon as you come home.

It is said that to be clean and Pak (Tahir) is from the habits of the prophets.

AKHLAQ CLASS 6 - LESSON 3

ACQUIRING KNOWLEDGE

This means to try and LEARN and UNDERSTAND what people say to you and use it in the future. This is a very good habit.

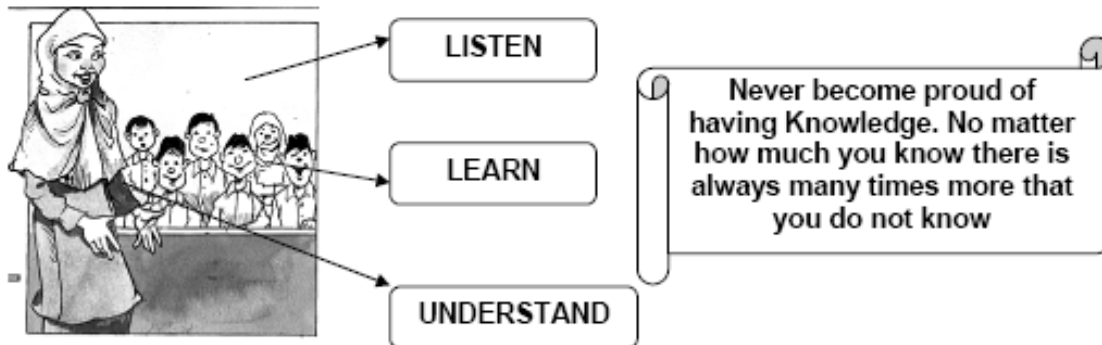
You don't have to be waiting to be told something to learn. You can always gain knowledge by:

- watching what other people do
- learning from their mistakes
- picking up their good habits
- picking up good points from books, which you read, and from the television when you watch.



**ALWAYS BE CAREFUL THAT
YOU NOTICE BAD HABITS AND
AVOID PICKING THESE UP**

If someone says something to you, you should do three things



Places where we learn are:

HOME



SCHOOL



MOSQUE



MADRESSA



We should always respect these places, by acting properly and trying not just to learn, but also to enjoy learning e.g., at school, we should respect the teacher, and at the same time try and enjoy doing the work. That way we will progress and have fun at the same time.

This means that next time you can use what you have learnt for your own benefit, and

maybe even teach it to others.

Once, the Prophet (S) entered the Mosque **BEFORE THE PRAYER TIME**. He found two groups in the Mosque.

In one group, some were reading from the Qur'an while others were praying. The other group was in a corner busy learning. They learnt how to read and write and discussed the teachings of Islam and their application to their daily lives.

Looking at both, the Prophet (S) said: "They are both engaged in useful pursuits. But I am a teacher. I shall join the group assembled to learn."

And so he sat with the group of students.

No matter how much you know there is always many times more that you do not know.

There was a King in days long gone by, who was very famous. One reason for his fame was that he had a wise old man for his councilor.

The councilor was walking down road when an old lady stopped him; the old lady said "I have a question for you."

The wise old man said, "How can I help you?"

The old lady asked her question and the wise old man sat down and started to think. He scratched his head and moved one way and then another. Finally he said, "I don't know the answer."

The old lady said, "Huh, you are supposed to be the King's wise man, and you can not even answer an old woman's question!"

The wise old man laughed and replied "The King pays me for the answers that I **DO** know, if he was to pay me for the answers that I **DO NOT** know, all the kingdoms on the earth would not suffice."

This shows us that no matter how clever a person is, there is always room for him to improve.

Knowledge can be of different kinds, we must always seek knowledge to improve our understanding of things around us. Abu Abdullah (a.s.) has said:

"The seekers of (sacred) knowledge are of three kinds, so recognize them by their specific qualities and characteristics.

- One kind of them seeks it for the sake of ignorance and dispute.
- Another kind seeks it for the sake of domination and deceit.
- Yet another kind seeks it for the sake of (improving) understanding and intellect.

AKHLAQ CLASS 6 - LESSON 4

PATIENCE – SABR

Patience means to be able to wait quietly in times of difficulty and hardship. It also means to be tolerant.

This can be compared to a mountaineer who, in order to reach the peak of a mountain has to face internal and external obstacles and barriers. The internal obstacles, like the love of comfort, the fear and despair are within his inner self while the external ones, like falling rocks, wolves, thieves are outside beyond his control. Each of them in their own ways interferes with his climbing efforts.

Someone faced with these kinds of barriers will have the option to either drop his journey on this road that is full of hardships and dangers, or to go ahead by resisting against them and overcoming every barrier with his power of determination. The second case is defined as PATIENCE.

Accomplishment of a goal requires action, and action requires patience and staying power.

Our Holy Prophet Muhammad (S) has said that:
“Patience is half of faith”

This means that if a person can stay patient even after hardship, then that person has taken a BIG step towards understanding their faith.

Allah says in the Holy Qur’an:



“...and give glad tidings to the PATIENT ones who, when misfortune befalls them, say, “Verily we are God’s and to Him shall we return.” Those are the ones upon whom are blessings from their Lord and His mercy; and they are the ones that are rightly guided.”

Patience is a virtue.

This shows that in Islam, BEING GOOD BY YOURSELF is not enough to please Allah. You should teach others what you believe, and you should have patience, which is an EXCELLENT QUALITY.

(FURTHER REFERENCE; ANECDOTES OF REFLECTION PART 3 CHAPTER 51)□□□□

AKHLAQ CLASS 6 - LESSON 5

AWARENESS OF ALLAH'S DISPLEASURE (TAQWA)

People often translate Taqwa as "*fearing God*". This is not a proper translation, and can be taken to mean the Allah makes his creation afraid and scared, which is not true at all.

In Islam the concept of fearing God is NOT to be scared of HIM, but to be ashamed, scared or sad at doing something, which would "*displease HIM*".

There is no English translation for this idea, which is known as TAQWA.

We all know that the most important duty of a Muslim is to believe in Allah and to have total submission to Him, i.e. His wishes are our commands. We also know that if we displease Him, then on the Day of Judgment we will have to answer for it.



The important thing is that if we ever do anything either accidentally or on purpose, we should be "aware" of what we have done and its consequences, and so should ask forgiveness from Allah.

To reach this state of awareness is very difficult and we human beings would never have been able to reach it without Allah's help and guidance. Allah says in Suratul Baqarah "*Worship me to ward off evil*". This shows the concept of worship i.e. total submission and love of Allah is very important to keep away evil.

Imam Ali (a.s.) says in the Nahjul Balagha that: "... O creatures of Allah, the best advice for himself is he who is the most obedient to Allah, and the most deceiving advice to himself is he who is most disobedient to Allah."

In Surah an-Nur, Allah says he will guide those who wish to be guided. This shows us that it is only through the love and worship of Allah that we will be guided on the "right path" to heaven.

Isn't that our main "Goal" in life?

Many of us are aware of big sins and try to stay away from them. But we do not pay too much attention on small sins. Once two men came to Imam Ja'fer As-Sadiq (A.S.) and said that they would like to do Tawba (ask for forgiveness for their sins).

The first man said that he had done a lot of small sins while the second said that he had committed two big sins.

Imam told the first man to pick one small pebble for each small sin that he had committed.

He told the second man to bring two big stone for each of his big sins.

After a while both men came back to Imam having brought what they were asked to bring.

Imam now asked both of them to put back every stone in its place.

The man with the two large stone found it difficult to carry them back in their original place but eventually he managed.

The man with the many small pebbles could not remember where he had picked all of them so he could not put them all back in their original place.

It is very difficult to do Tawba for the sins, which seem small because we forget and take them for granted.

Imam Ali (A.S.) has said:

“The biggest sin is that which the doer considers the smallest.”

(FURTHER REFERENCE; ANECDOTES OF REFLECTION PART 3 CHAPTER21)□□□□

AKHLAQ CLASS 6 - LESSON 6

FORGIVENESS

Forgiveness means to "let someone off the hook". It means to pardon someone for their mistakes towards you.

Forgiveness is a very good deed and shows that you have a big heart.

Allah tells us in Qur'an, Surah 64 ayat 14:



".... And if you forgive, and over look and cover up (their ills) then verily God is Oft forgiving, The Most Merciful."

This shows us that if you are kind enough to forgive someone who has done something against you, Allah, who is The Kindest of all, will also forgive you.

Prophet Isa (A) said that you should do to others what you would like them to do to you. This means that if you want someone to forgive your sins towards them, you should first forgive their sins towards you.



Imam Ali (A) has said:

"A person who has asked forgiveness from Allah, that person is like a new born baby."

When a baby is born, it is pure and sinless. Everyone loves it because it has done no wrong, and it has harmed no one.

When Allah forgives a person, then that person becomes pure as well. Allah makes his heart and soul as clean as that of a newborn baby.

Imam Musa al-Kadhim (A) has said that:

"Your activities are like business with God. If one begs forgiveness for a deed before 7 hours have passed, it is better for you."

If you treat your actions as if Allah counts them, then the minute you make a sin, you should seek forgiveness for it before you finish the day.

That way, when you go to sleep, at least you know that you have settled all accounts with Allah, and so you can sleep happy and at peace with yourself

(FURTHER REFERENCE; ANECDOTES OF REFLECTION PART 3 CHAPTER 59)□□□□

AKHLAQ CLASS 6 - LESSON 7

FULFILLING PEOPLE'S NEEDS

A need is when a person wants something, or has to have something so that he can live. Food and water are basic needs of all living creatures.

When we have something that others do not, then we should try and share what we have so that other peoples' needs are also met.

There are many different types of needs. If a person is poor, we should help them by giving them some money.



There are people who are disabled in some way. They might not be able to do things as easily as we can. They don't need money, but they need friendship and consideration. We should not laugh at these people, or make fun of them, but should go out of our way to be friendly with them and to make them feel that they are one of us, and not different.

Then there are people who are not very sure of themselves, and make mistakes often. Instead of laughing at them, we should help them and encourage them. When they make a mistake, do not tease them, but tell them how to improve. All they need are some true friends to help them.

There are also some people who are not lucky enough to have parents, friends or family who care for them, or to bring them up understanding Islam. They have parents, but they don't teach Islam properly.

What should we do when these friends ask us to do things wrong, like listening to music, or watching films which are not good, or eating food which we should avoid?

We should explain to them properly why we should not do these things, and guide them to the way of Islam, so that they can live happily with the pleasure of Allah.

This shows that we should help everyone we know in one way or another. When we see the faults or problems in other people, we should also make sure that we look at ourselves and see that we do not suffer from the same faults. If we do, we should try and make ourselves become better people as well.

Allah said to Prophet Dawood "When one of my servants performs a good act, I award him Jannat in exchange"

Prophet Dawood (A.S.) asked Allah:
"Ya Allah! What is that good act?"

The revelation came:

"It is making a mo'min happy even if it be by offering him a date"

There was a man called Sadiq Halwani who was once approached by his friend in Masjidul Haram to lend him two dinars. Sadiq told him he would give him the money after he had completed his **tawāf**.

As he was just about to complete his **tawāf**, Imam Ja'fer As-Sadiq (A.S.) arrived for **tawāf**. Imam put his hand on Sadiq's shoulder and began **tawāf**.

Sadiq says that although he had completed his **tawāf** he accompanied Imam. His friend was sitting in a corner and making signs at Sadiq. Imam asked Sadiq why the man was trying to call his attention.

Sadiq replied:

...He is waiting for me so that after I complete **tawāf** I can help arrange a loan for him. As you put your hand on my shoulder I did not wish to leave you."

Imam removed his hand immediately from his shoulder and told him:

"Go to meet his need..."

Sadiq fulfilled his word to his friend. Next day he went to visit the Imam. Imam said:
If one strives to meet the need of a mo'min it is more worthy a deed than freeing 1000 slaves and equipping 1000 people for jihad"

Imam Ali Zaynul Abedeen (A.S.) has said:

Strive to acquire a high position in Jannat. Remember the more useful a person is to a fellow mo'min the higher his/her position in Janna. At times even the saying of one sentence becomes the source of becoming closer to Allah. Never consider kindness to your fellow mo'min brother/sister to be insignificant for it will be these that will be useful on a day when nothing much will be of any use."

AKHLAQ CLASS 6 - LESSON 8

TAHARAT AND UNCLEANLINESS

To be clean means to be free from dirt. To be Tahir (Pak) means to be pure according to Islam. There is a big difference between these two words.



If you dress in new clothes, take a shower and put on some perfume or cologne, you will be clean. Then imagine you go to the toilet and do not wash yourself properly.

You might still be clean, but now you are Najis. When we go to the toilet, we should wash ourselves 3 times to make sure that we are Tahir. It is no good using tissue paper **BY ITSELF**, because this may make us clean, but it will not keep us Tahir.

It is always a good habit to try and be Tahir (or pure). Our 8th Imam (A) said:

"To be pure and clean is amongst the habits of the Prophets."

Also, Prophet Muhammad (S) has said

"Cleanliness and purity are part of faith."

The opposite of being Tahir is being Najis, and the opposite of Cleanliness is Uncleanliness. One should always try to avoid being both Najis and unclean. There are certain ways Islam explains us to be both Tahir and clean at the same time. These are shown below.

Wudhu.

Islam tells us to wash ourselves before praying. This washing is known as wudhu. Some of the reasons why we do wudhu are, a. It keeps us clean, b. It refreshes us can concentrate and think clearly.



Ghusl.

Means to clean the body with the **niyyat** of cleaning it spiritually. There are times when Ghusl becomes wajib, i.e. when you touch a dead body. This means that you have to do Ghusl before you can pray Salaat.

Daily Bath.

Islam is a religion, which not only tells you to keep your soul clean, but to also keep your body clean.

You should take a regular bath or shower to keep your body clean.



Washing of Face and Brushing Teeth.



In the morning when you wake up, you should wash your face and brush your teeth. This makes you feel fresh as well as cleaning the dirt that forms overnight.

Prophet Muhammad (S) has said,

"Upon you is the brushing of the teeth, for surely it purifies the mouth, and pleases Allah, and brightens the eyesight. Indeed the angels hate the odor from a mouth not cleaned after eating food."



Clean Clothing.



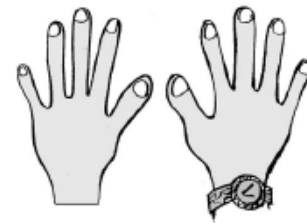
A Muslim should never dress with dirty clothes. This does not mean that you wear your best and most expensive clothes. It means that even if you have one piece of cloth to wear, you should keep it clean.

When you wear clothes, you should wear it for yourself, and not for others to look at.

Cutting Nails

You should always cut your nails because they grow very long and can get very dirty.

If you have long nails, dirt can get trapped underneath. When you eat, you will be putting that dirt in your food and swallowing it. This is very bad for your health and can lead to many illnesses.



Looking After Hair

One should always comb his hair with a proper parting. You should never leave your hair messy and unkempt.

Prophet Muhammad (S) has said that if you cannot look after your hair properly, you should shave it off!

This shows the importance of caring for your hair. This does not mean that you spend all your time making sure that each hair is in place. You should make sure that your hair is **clean** and tidy.

One important point about the above is that Islam has told us to keep our bodies clean because a clean body leads to a healthy body. If we do not look after our bodies we will get all sorts of illnesses. If you keep your body clean you will feel good, and fresh.

The same way we are told to keep our souls Tahir, since a clean soul also leads to a healthy soul.

AKHLAQ CLASS 6 - LESSON 9

HARD WORK

Hard work means to concentrate and strive at something until you achieve it. You must have all heard the saying,

If at first you don't succeed, than try try try again

Islam believes in working hard. If you work hard at something, than you will almost always succeed. Another famous saying is

It is better to have tried and failed, than not to have tried at all.

A believer has to work harder than most people. This is because most people work only for this life, i.e. food, house, money, family etc...

However, the believer has to work for BOTH this life and the next life.

The way to work for the next life is to be fair in this life, to pray on time and to help those in need.

One of our Imams was once working on a field. It was hot and sunny, and Imam was digging the ground. He was working very hard.

A person passed by and saw Imam sweating and working away at the ground. He said to Imam, "Oh son of the Prophet, have you no shame!"

Imam looked up from his work and asked, "Why, what have I done?"

The man answered, "You are working so hard for this world, and are forgetting your God."

Imam replied,

"Doing hard work which is halal is one of the best forms of worship."



This shows that Islam is a religion, which helps us lead a well-balanced life. Its rules are not just on recitation and Salaat, but also work and livelihood.

AKHLAQ CLASS 6 - LESSON 10

BLABBERING

Blabbering means to talk too much about things, which are of no use or importance, without stopping.

You will notice that no one pays attention to a person who talks too much. As a result he loses his respect. He will not have any close friends since people will try to avoid him. In general, he will be thought of as a child.

When a person talks too much, he is giving away all his secrets, and he does not even realize. This explains why Imam Ali (A.H.) has said:

"The heart of a fool lies behind his tongue."

This shows that the secrets (heart) of a fool is revealed when he speaks.

On the contrary the person who is wise will only talk when it benefits him, which is why Imam Ali (A) also said:

"The tongue of a wise man lies behind his heart."

Blabbering is something, which many people do often. Certain people, when they get together start talking about useless things, talk about other people, talk about who is doing what and who is going where. All this just turns out to be gheebat and fitna. You should always try to avoid these types of meetings or groups, since you will come out without any benefit, and in the meantime, someone's name and honor would have been damaged.

Prophet Isa has explained us to treat our words as if they were gold. Would you throw away gold to anyone, and just treat it like sand. Well you should not throw your words away either. They are too expensive and important to be treated as dust, to throw away.

AKHLAQ CLASS 6 - LESSON 11

REBELLING AGAINST AND DISOBEYING PARENTS

This is one of the most common problems in today's western world, and is the cause of a lot of violence, bad behavior and vandalism amongst today's youth.

Allah tells us in Qur'an (Surah 17, ayat 23)



"Thy lord has commanded that you worship none but Him, and that you be kind to your parents."

This shows how important it is to obey your parents and shows us that it is definitely HARAAM to disobey them.

Question: Why should we obey our parents?

Answer: Our parents are older than us and so have had a lot of experiences. They have given up so much for us. They also have our best interests at heart, so when they tell us something, they are telling us for our own good.

Allah said to one of His prophets:

"I swear by My Honor that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."

If we disobey our parents, we are disobeying Allah and so we will not obey anyone. This means that there are no rules for us to follow, so we can do whatever we want!

This is what has happened to the western world today. The children do what they want and become spoilt and violent.

Since today's children rebelled against their parents, they did not learn how to behave, and as a result will make bad parents in the future when they have children.

This shows that if we disobey our parents, we are ruining our own lives because we will bring our children up to disobey us.

Ayatollah Khomeini (may Allah rest his soul) said that,

"Looking at the face of your mother or father with respect is like looking at the Kaaba, the reward is the same."

Imam Ali (A) has said:

"Respect your father and your son will respect you."

Once a person named Zakariyya came to Imam Ja'fer As-Sadiq (A.S.) and said: "I was a Christian but have now become a Muslim."

"It was the Qur'an that convinced me!"

Imam told Zakariyya:

"Indeed Allah has guided you to Islam and made your heart shine with it's light."

"But my parents are not Muslims, Ya Imam!" Zakariyya said.

Imam replied:

"Take care of your mother. Be good and kind to her...."

When he returned home he looked after his mother, being even more gentle and kind to her than before. His mom noticed the change in her sons' behavior and said:

"What is the reason of you honoring me so much after you have become a Muslim?"

Zakariyya told her what Imam Ja'fer As-Sadiq (A.S.) had said.

She replied:

"My son! Your religion is better than mine. Guide me so that I may become a Muslim."

Zakariyya taught her the basis of Islam and she became a Muslim. She offered the Dhohr, 'Asr, Maghrib & Isha Salaat of that day as taught to her by her son and died a Muslim at midnight on that day.

AKHLAQ CLASS 6 - LESSON 12

LYING

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

We all know that lying is a great sin. The bad thing is that we do not realize how often we are doing it.

Our Sixth Imam 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 to repent for their sins.

Prophet Muhammad (S) has said,

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

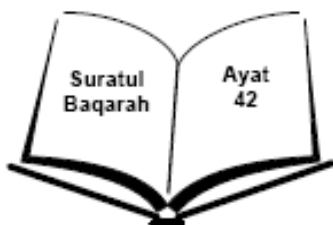
"If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."

To lie is haraam because 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 bad. If you have done something which gets you into 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 you make the habit of lying, then you will lie very often without realizing. 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 6 - LESSON 13

BACKBITING

Backbiting means to talk about a person, and say things about him when he is not there, in such a way as to displease him.

There are two words for backbiting, one is GHEEBAT, and the other is TOHMAT.

When you speak about someone, and what you say is TRUE, then this is GHEEBAT.

When you speak about someone, and what you say is FALSE, then this is TOHMAT.

GHEEBAT AND TOHMAT ARE BOTH HARAAM (FORBIDDEN)

The Holy Prophet (S) once said,

"O Abu Zar, keep yourself away from backbiting because it is worse than adultery..... After committing adultery, if one repents, Allah forgives him, but the backbiter can not be pardoned unless he has been pardoned by the one about whom he has been backbiting."

If you heard someone swear, and you told all your friends when that person was not there, then that is Gheebat.

In Qur'an Surah 49 ayat 12, Allah tells us:

"... And do not spy nor let some of you backbite others. Does one of you like to eat the dead flesh of his brother ?"

This shows us that backbiting is as bad as eating the flesh of your dead brother. This means that once someone you know, i.e. your brother/sister in Islam has done something bad; they have killed their own reputation. By telling others what they have done, you are enjoying and gaining at their loss. It is as if you are eating and feasting on the reputation they have already destroyed.

In the early days of the first few Imams, there were two men. Let us call the first one Haroon and the second one Khalid.

One day Khalid started telling everybody bad things about Haroon. He was spreading lies all around.

After a few days Haroon heard about this. The first thing he did was to go home and put all his money and gold and silver in a big bag and then took the bag to Khalid's house. When Khalid saw Haroon coming he became scared because he thought that Haroon had come to beat him up. Khalid came out of his house and fell on his knees and begged to Haroon, "O Haroon, I am really sorry, I did not mean to tell tales about you, O please do not beat me!!"

Haroon said, "I have not come to beat you, I have come to give you this money, and this wealth."

Khalid had the shock of his life.

Haroon continued, " Khalid, I have come to thank you, here have this wealth of mine."

Khalid stood up and asked, "Why are you giving me wealth when I have insulted you and spoilt your name among the people?"

Haroon replied. "The Holy Prophet (S) has said that if one person TALKS BEHIND THE BACK of another, the thawaab of the first person gets transferred to the second." he continued, "So now that you have spoken bad of me behind my back, I am thanking you for giving me all your thawaab. This money is too little for the amount of thawaab that you have given me."

This shows how bad Gheebat and Tohmat are.

Once there was a man who did tohmat of our Sixth Imam.

Imam did not know about it until a few days later when one of his `friends' came to him and said, "Oh Imam, I have heard terrible news. This person has been going around and saying this about you."

Imam became angry at his `friend'. He said, "Think of the person who did tohmat towards me as if he shot an arrow at my body. I did not hear him so it is as if the arrow missed me; but by telling me this news, you have picked up the arrow from the ground and have hit me with it."

It is the duty of a good Muslim to stop others from speaking ill of a person, and if that is not possible he should go away from the people who are talking ill.

Why are gheebat and tohmat haraam?

They are haraam because they spoil people's names and characters. When you speak badly of someone, you make others think badly of them.

AKHLAQ CLASS 6 - LESSON 14

DO NOT ABUSE

"Indeed Allah is angry with one who uses abusive language towards others."

Imam Muhammad Al-Baqir (A.S.)

A man once came to the gathering where Imam Ali Zaynul Aabideen (A.S.) was present.

He held a grudge against Imam and started using abusive language insulting Imam in front of all the others. He then left abruptly.

After he left Imam told those who were present:

"You have seen how abusive this man was towards me. Now I wish to go to him with all of you and to give him a reply to what he has said!"

All those with Imam thought Imam would deal with him harshly. However, throughout the short walk to his house Imam was reciting the following aya of Qur'an:

"..And those who swallow their anger and forgive people; Indeed Allah loves the righteous ones."

Qur'an- Suratu Aali-Imran 3:134

When they reached the man's house they knocked on the door and called out to him.

He thought Imam and his companions had come to punish him. He came out fearing the worst only to find Imam smiling at him.

Imam said: "An hour ago you came to me and used abusive language. I have now come to tell you that if you have spoken the truth and the evil that you have said I have done exists then I pray to Allah that He may forgive me; However, if you have lied then I pray to Allah that He may overlook your sin and forgive you."

The man found himself helpless in front of such a generous attitude. He said:

"Yabna Rasulillah! None of the abusive things I said exist in you. In fact I am more deserving of possessing them. Please forgive me."

Exercise:

1. How did 4th Imam react when the man abused him? What did Imam say to him?

AKHLAQ CLASS 6 - LESSON 15

ANGER

In describing those who will go to Janna, Allah says in the Qur'an:

"...and those who swallow their anger and forgive people; and Allah loves those who do good (to others)."
Qur'an - Suratu Ali Imran 3:134

When someone hurts our feelings without it being our fault it makes us angry and sometimes we say and do things which we regret later.

Imam Ali (A.S.) has said that when you get angry, you must first sit down if you are standing and lie down if you are sitting.

Take ten deep breaths and go and do wudhoo, for the Prophet (S.A.W.) has said: 'Indeed anger is from Shaytan and Shaytan is made from fire. Fire is extinguished with water. So whenever you are angry do wudhu.'

Think about what happened. If it is your fault then see the positive side and try to change yourself. If it is not your fault then have faith that the truth will always win and when the time comes you can explain.

Imam Ali (A.S.) has said:

"Anger begins in madness and ends in regret."

Imam Ali Zaynul Aabideen (A.S.) had a slave who once dropped a bowl of hot soup on him whilst she was serving food. She saw that Imam was in a lot of pain. She thought that Imam would get angry and started to recite the above ayat of Qur'an.

When she recited and those who swallow their anger...Imam told her he was not angry with her.

When she recited and those who forgive people...Imam said he had forgiven her.

Finally, when she recited and Allah loves those who do good (to others), Imam set her free.

Imam not only swallowed his anger but forgave the girl and set her free. As the followers of Imam the least we can do is to swallow our anger when a friend, relative or another Muslim says or does something which hurts us.

AKHLAQ CLASS 6 - LESSON 16

DO NOT BELITTLE OTHERS

"Do not turn your face away from people scornfully.....Indeed Allah does not love any arrogant and boastful person."

Qur'an - Suratu Luqman 31:18

Anyone who wishes to be above others means that he/she wishes to humiliate and belittle others. The source of this always comes from an inferiority complex for otherwise no sensible person can imagine any difference between him/her and any other person. The only criterion in the eyes of Allah is Taqwa.

Imam Ja'fer As-Sadiq (A.S.) has said:

The only reason a person suffers from the disease of arrogance is due to an inferiority complex which he/she sees in him/herself."

One who belittles others can identify his/her disease by the following symptoms:

1. He/she does not like to be equal to others in any matter.
2. He/she always wants to go ahead of others and sit at a higher place than others in a gathering.
3. He/she expects others to greet him/her first.
4. If anyone gives him/her advice he/she gets annoyed.
5. If he/she advises anyone it is with torment.
6. If his/her word is not accepted he/she gets angry.
7. If he/she teaches he/she belittles the students reminding them of the favor done to them and considers them to be his/her servants.

One day the Prophet (S.A.W.) was sitting in a circle with his companions when a poor man came in. His poverty was apparent by his tattered clothes. It is the akhlaq of a 'majlis' to sit where there is a vacant place and not look for a particular place to suit one's status, etc.

The poor man saw a space and sat down. It so happened that the space was near a rich man who gathered his clothes and pulled them towards himself as if to create a distance between him and the poor man. It seemed that the rich man was feeling a little uneasy.

The Prophet (S.A.W.) was watching the behavior of the rich man. He addressed him saying:

"Did you fear that some of his poverty might stick to you?"

The rich man replied:

"No! Ya Rasulallah! "

The Prophet (S.A.W.) asked:

"Did you fear that something out of your wealth might be transferred to him?"

The rich man replied:

"No! Ya Rasulallah!"

The Prophet (S.A.W.) asked a further question:

"Did you fear that your clothes might get dirtied by touching his clothes?"

The rich man replied:

"No! Ya Rasulallah!"

"Then why did you move yourself away from him?" asked the Prophet (S.A.W.)

The rich man replied:

"Ya Rasulallah! I admit I made a grave mistake. I would like to make amends and I would like to give half my wealth to this Muslim brother of mine."

When the poor man heard his words he said:

"Ya Rasulallah! I am not prepared to take his offer!"

The companions who were present there were surprised and said :

"Why?"

The poor man replied:

"I fear lest with the wealth I am offered I too may become arrogant and one day may belittle one of my brothers in ISLAM in the manner in which he (the rich man) has treated me today."

Exercise:

1. What are the signs of a person, who belittle others? **Think if you have any.**

AKHLAQ CLASS 6 - LESSON 17

KIBR (PRIDE)

“Never can the person who possesses a speck of kibr (pride) inside his/her heart enter Janna.”

Prophet Muhammad (S.A.W.)

Kibr is when a person feels a sense of superiority and behaves high-handedly with others. It shows itself in the person's actions and is easily noticed by others.

There are various aspects and levels of kibr.

1. Kibr towards Allah & His commands - This is the worst sort of kibr. It is when one challenges Allah's authority and claims to be God. e.g. Firawn. With regards to kibr towards Allah's commands, it is when one does not practice a wajibaat because one feels it does not comply with his/her status. e.g. When one goes out and there is not enough time to go home to pray salaa in time, then to avoid doing so in public for fear of being ridiculed.

2. Kibr towards humanity - It can be divided into the following categories.

Kibr on possessing true faith.

Kibr on having no faith or having false belief.

Kibr on having good qualities.

Kibr in being immoral.

Kibr in one's righteous acts and worship.

Kibr in committing sinful and wicked deeds.

Kibr is caused when one thinks that he/she possesses some kind of excellence. When this happens the person feels that others are inferior and a feeling of self-esteem develops in the nafs showing itself in actions. Even basic actions like walking and talking change. The intensity of kibr takes over a person without him/her realizing it. He/she creates an artificial halo of sacredness around him/her.

It is said that pride comes before a fall. Imam Ja'fer As-Sadiq (A.S.) is reported to have said:

“There is no person who does not have a harness to his/her head. Whenever he/she has kibr (is proud), an angel says - 'Be humble, lest Allah should disgrace you' - Thus, in his/her eyes he/she may be the greatest of human beings whereas in the eyes of the people he/she is the smallest of creatures. When he/she is humble and modest - Allah removes the harness from his/her head and an angel says - 'Elevate yourself, for Allah is elevating you'. Thus, he/she is the smallest of persons in his/her own eyes whilst the most elevated and noble in the eyes of others.”

To remove kibr, one of the most effective cures is to remember death as often as possible. Imam Ali (A.S.) used to announce in the masjid:

“Equip yourself and be ready, for your departure has already been announced.”

Exercise:

1. What are the different levels of Kibr?
2. What is the best way to remove kibr?

AKHLAQ CLASS 6 - LESSON 18

☺ BE CHEERFUL

The Prophet (S.A.W.) has said:

"You cannot please all the people with money but you can meet them with a cheerful face and good behavior so that you may be liked by them. Wealth is limited but good akhlāq and cheerfulness never finishes."

A man from Shaam (Damascus) once came to Madina arriving in the presence of Imam Hasan (A.S.).

The man started abusing Imam Ali (A.S.).

Imam Hasan (A.S.) took him to one side and said:

"You must be very tired from your journey. Come with me and I shall give you food, drink and rest. We will talk later."

The man turned to Imam Hasan (A.S.) and said:

"I came to Madina as your worst enemy and now I am the best of your admirers through your akhlāq."

Imam Ali (A.S.) has said:

"A mu'min has a smile and cheerfulness on his/her face and sorrow in his/her heart."

Imam Ali (A.S.) was always cheerful in dealing with others so much so that some people considered it to be a weak point for a Khalifa, saying that a leader must be grim - a person others should be afraid of.

Allah says about the Prophet (S.A.W.) in the Qur'an:

"It was by the mercy of Allah that you are gentle with them, for if you would have been stern and fierce of heart they would have run away from you."

Qur'an -Suratu Aali-Imran 3:159

AKHLAQ CLASS 6 - LESSON 19

CLEANLINESS

“Cleanliness is the sign of a mu’min and the mu’mineen will enter Janna’.
Prophet Muhammad (S.A.W.)

“Cleanliness is half of eiman (faith) - **Imam Ali (A.S.)**

Until the 16th century of the Christian era, Europe was void of the concept of cleanliness. The Christian priests refused to give the approval of building them. Toilets did not exist and people threw their dirt in the streets.

Will Durant writes:

“One of the good results of the Crusades was the imitation of the hot bath houses of the Muslims in Europe. The church however, was not happy with them.”

1400 years ago, in the deserts of Arabia, where water was at a shortage, the Prophet (S.A.W.) preached that cleanliness was half of faith.

Cleanliness of body, clothes and surroundings is essential for a Muslim as The following ahadith of the Ma’sumeen (A.S.) portray.

“Keeping’s one’s surroundings clean, keeps poverty and miseries away”.

“Keep your clothes clean and tahir. Amongst your clothes the best color is white.”

“Do not allow dirt and rubbish to remain in your house during the night, as they are the abode of Shaytan (in the form of germs..)”

“Angel Jibrail laid so much stress on the brushing of teeth that I thought that the Almighty Allah was going to make it wajib”.

“...if a person keeps a Masjid neat and clean, Allah grants him/her thawab equal to that of setting free a slave”.

Exercise:

1. Write at least five hadees about the importance of cleanliness.

AKHLAQ CLASS 6 - LESSON 20

CONTENTMENT

It is reported by Jabir ibn Abdullah Ansari that the Prophet (S.A.W.) said:

"Contentment is a wealth that never exhausts"

Contentment means to be satisfied with what one has and to make the most of it in the best possible way.

It is said that dignity and wealth went wandering about searching for a companion. They met with contentment and agreed that they made a perfect threesome.

The grass always looks greener on the other side for those who are not content. They are dissatisfied even when their circumstances are favorable. As a result, they miss Allah's best for their lives and fail to see the blessings they already have.

There is an ancient Persian legend which tells of a wealthy man called Al-Hafādh who owned a large farm.

One day a visitor at his farm told him how he could find vast amounts of diamonds in other parts of the world, and of how these would make him even wealthier.

The vision of all this wealth made him feel poor by comparison. So, instead of caring for his farm, he sold it and set out to look for these treasures.

The search proved fruitless and finally penniless and in despair, he ended his life by jumping in the sea.

Meanwhile, the man who had bought his farm one day noticed the glint of an unusual stone in a shallow stream on the farm.

To his amazement, he pulled out a large diamond and digging further found a lot more gems.

Poor Al-Hafādh had spent his life traveling to distant lands seeking the gems when they were in the very farm he had left behind.

We too search for contentment in searching for hopes and desires like wealth, relationships, power, comfort,... only to be told by Allah:

".....Surely by the remembrance of Allah are the hearts content..."

Qur'an - Suratur Ra'ad 13:27

The Qur'an does not ask not to seek wealth, relationships, or comfort but it says that these things do not give contentment for they are not the ultimate goal. The ultimate goal is acquiring the pleasure of Allah.

Contentment is only achieved if there is total submission to the will of Allah and total satisfaction with what He has ordered for us.

Exercise;

1. What is the meaning of contentment?
2. How does Islam show the importance of contentment?

FIQH TAB

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FIQH CLASS 6 - LESSON 1

Najasaat (Part I)

Najasaat are those things that are considered unclean by Shariah.

Najasat Facts

- They are unclean by themselves and make others things unclean by contact.
- To make others things unclean, either one thing must be moist or wet.
- They are of 2 kinds – Hadath and Kabath

Hadath

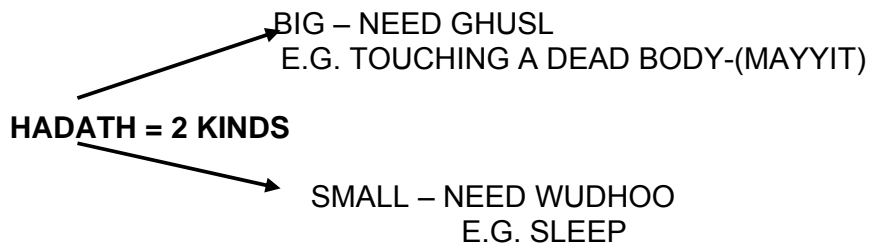
These Najasats require Niyyat (intention) for cleaning. - i.e. those things after which Wudhu or Ghusl becomes necessary

Hadath-e-Asghar – Small

Those things after which Wudhu becomes necessary.for being clean.

Hadath-e-Akbar – Big.

Those things after which Ghusl becomes necessary.for being clean.



KABATH (#84)

These Najasats DO NOT require any Niyyat before cleaning.

They are:

Urine and
Stool



Blood



Dead body



Dog



Pig



Kafir



Liquor



Fuqqa (mild
beer)



Najasat are:

Unclean by themselves and make others things unclean by contact;

To make others things unclean, either one thing must be moist or wet;

They are of 2 kinds – Hadath and Kabath.

Exercise:

1. What is the difference between Hadath & Khabath?
2. Define Hadath-e-Asghar & Hadath-e-Akbar with examples.

FIQH CLASS 6 - LESSON 2 & 3

Najasaat (Part II)

Some Details On Najasat

1.Urine & 2.Stool (#85)

1. The Urine and Stool of human beings is NAJIS.
2. The Urine and Stool of animals whose meat is Haraam and whose blood comes out with a gush is NAJIS.
3. However, the Urine and Stool of any animals who do not have **both** these requirements, is TAHIR.
4. The urine of an animal, whose meat is haraam, should be avoided as per obligatory precaution, even if its blood does not gush forth when killed.
5. The urine and droppings of those birds which are haraam to eat, is Tahir, but it is better to avoid them

E.g.1: An elephant



Meat is Haraam
+
Blood gushes?
Urine and Stool
NAJIS

E.g. 2: A cow



Meat is HALAAL
+
Blood gushes
Urine and Stool
TAHIR

E.g. 3: A snake

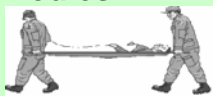


Meat is Haraam
+
Blood DOESNT gush
Urine and Stool
TAHIR

3. Semen (# 88)

The semen of human beings, and of every animal whose blood comes out with a gush, when its jugular vein is cut, is Najis.

4. Dead Bodies



1. All living things whose blood gushes out are NAJIS when they die (#89).
2. The dead body of a Muslim becomes TAHIR, when the body is still warm & after being given Ghusl according to the Islamic Shariah.
3. Those parts of a dead body which do not contain life like, wool, hair, teeth, nails, bones and horns are Tahir (#90).
4. If flesh, or any other part which contains life, is cut off from the body of a living human being, or a living animal whose blood gushes forth, it will be Najis (#91).
5. Small pieces of skin which peel off from the lips, or other parts of the body, are Tahir. (#92).
6. Fat, meat or hide of an animal, about which there is a probability that it may have been slaughtered according to the Islamic law, are Tahir (#96).

5. Blood

1. Blood is NAJIS of human beings and all animals whose blood comes out with a gush, regardless of whether their meat is Halaal or Haraam (#97).
2. However, the remaining blood (after enough blood flows out) of animals whose meat is HALAAL is tahir, if they have been slaughtered according to the Islamic

Shariah (#98).



3. If the blood which comes from inside the teeth, vanishes as it gets mixed with the saliva, the saliva is tahir (#101).
4. If the blood which dries under the nail or skin, on account of being hurt, can no longer be called blood, it is tahir. But if it is blood and is seen as such, then it is najis. (#102).
5. When a wound is healing, and pus forms around it, that substance is tahir if it is not known to have been mixed with blood (#105)

6&7. Dogs and Pigs (#106)


All dogs and pigs living on land are NAJIS, to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



8. Kafirs

1. A Kafir is a person who does not believe in Allah and His Oneness, is najis. Similarly, Ghulat who believe in any of the holy twelve Imams as God, or that they are incarnations of God, and Khawarij and Nawasib who express enmity towards the holy Imams, are also najis. And similar is the case of those who deny Prophethood, or any of the necessary laws of Islam, like, namaz and fasting, which are believed by the Muslims as a part of Islam, and which they also know as such. As regards the people of the Book (i.e. the Jews and the Christians) are tahir. (#107).
2. The entire body of a Kafir, including his hair and nails, and all liquid substances of his body, are najis (#108)
3. A person about whom it is not known whether he is a Muslim or not, and if no signs exist to establish him as a Muslim, he will be considered tahir (#110)
4. Any person who abuses any of the twelve holy Imams on account of enmity, is najis (#111)

**9. Alcoholic
Liquor &
10. Beer**

1. All Alcoholic liquors and beverages which intoxicate a person are najis and on the basis of recommended precaution, everything which is originally liquid and intoxicates a person, is najis. Hence narcotics, like, opium which are not liquid originally, are tahir, even when a liquid is added to them (#112). 
2. All kinds of industrial alcohol used for painting doors, windows, tables, chairs etc. are tahir (#113)
3. If grapes or grape juice ferments by itself, or on being cooked, they are tahir, but it is haraam to eat or drink them (#114)
4. If dates, currants and raisins, and their juice ferment, they are tahir and it is halal to eat them (#115).
5. Beer, which is prepared from barley, and is called 'Ab-i-Jaw', is haraam, but there is Ishkal in it being najis. But barley water which is medically prepared, and is called 'Maush- Shaeer', is tahir (#116).

INTRODUCTION TO NAJASAAT

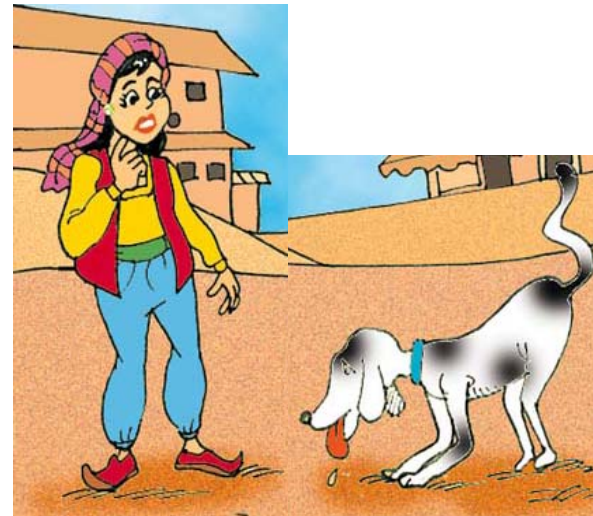
Najasaat means those things considered unclean by Shariah

**MAKE OTHER THINGS
UNCLEAN BY CONTACT**

**NAJIS THING BECOMES UNCLEAN BY
COMING INTO CONTACT WITH ANOTHER
NAJIS THING, BUT ONLY IF EITHER ONE
OR BOTH ARE WET OR MOIST**



**DRY NAJASAAT DOES NOT MAKE
ANOTHER DRY NAJASAAT NAJIS**

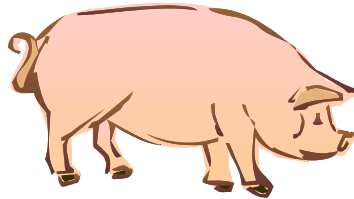


INTRODUCTION TO NAJASAAT

The following things are Najis:



URINE
STOOL



PIG



DOG



BLOOD



DEAD BODY



FUQQA

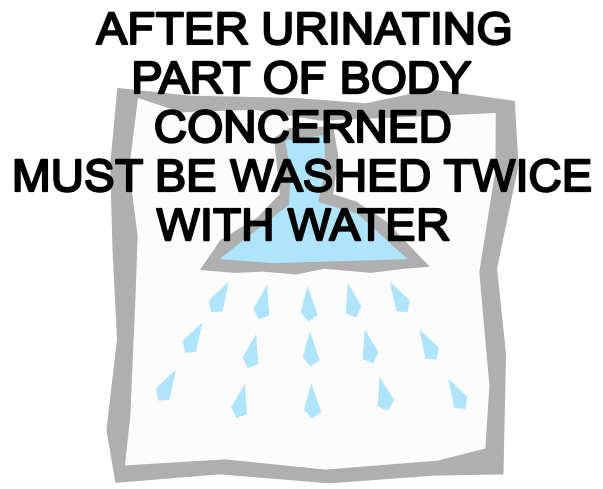
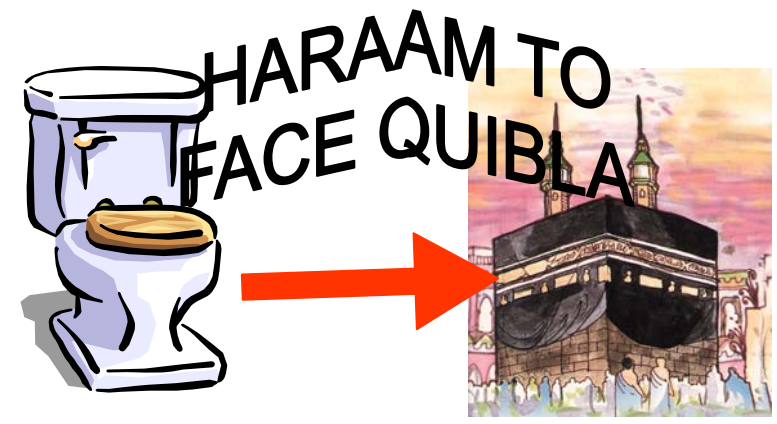


LIQUOR



KAFIR

TOILET ETIQUETTE



Exercise:

1. Fill in the blanks

- a. When Aqila went to the Toilet her Wudhu became _____.
- b. Bilal's hand is _____ after touching a cold Mayyit.
- c. Urine of human beings is _____.
- d. The stool of a snake is _____.
- e. Najasaat means things that are _____.
- f. Name 3 things that are Najis for Muslims: _____, _____ and _____.
- g. The urine of a sheep is not _____ because its _____ is not _____.
- h. Dogs living on land are _____.
- i. Pigs put in the sea for a day are _____.
- j. The 2 types of Najasat are: _____ and _____.
- k. The dung of a cow is _____.
- l. Baby Ahmed was crawling on the carpet with his wet nappy on, is the carpet Najis? _____.
- m. If a fly sits on a wet Najis thing and later on sits on a wet Tahir thing, the Tahir thing is _____.
- n. Zainab made the script and pages of the Qur'an Najis. How can she make it Tahir again? _____.
- o. Sajida was driving her car very fast and as a result splashed water on my Chaadar. Is my Chaadar Najis? _____

2. Answer the questions using your Risala and give Masail Numbers:

Aaliya went to the dentist and had one tooth removed. Although there was quite a bit of cotton wool, she could still taste some blood in her mouth. Should she keep spitting it out or can she just swallow it? Why?

Haider was having his breakfast of eggs, and waffles when he noticed that the egg yolk had a bit of blood in it. Will he be able to eat his egg?

Fatima's finger got stuck in the door when she closed it. Blood came out and she was able to clean it and make her finger Pak. When it came time to go and pray,

she noticed that there was some blood under her nail that had dried up. Can she do Wudhu? Explain.

Salmaan was cooking at University for the first time. As he cut the potatoes to put in a pan of boiling water, he cut his finger and a drop of blood fell into the pan. As it was boiling water, he added his potatoes and let them cook and then he ate it. Did he make the right decision? Explain.

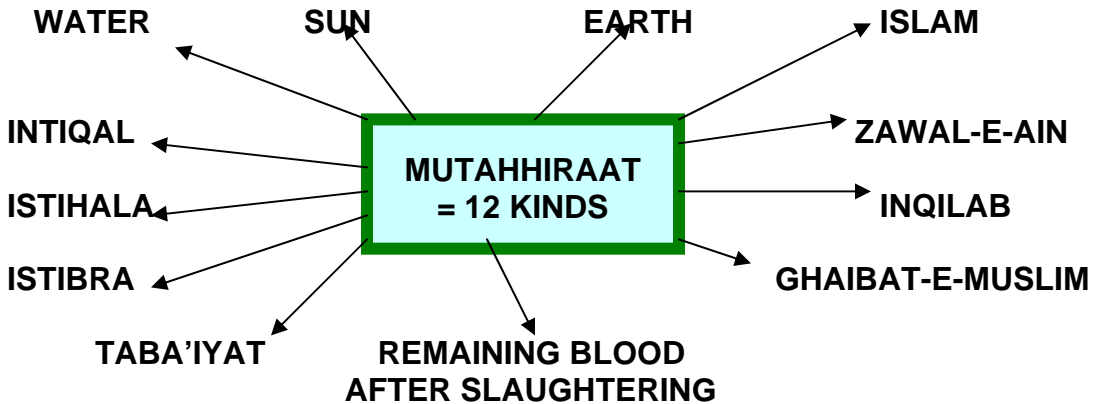
Aamina's little brother's nappy leaked and the carpet had become Najis. At that moment her friend arrived to play with her and her clothes were wet as it was raining outside. Will Aamina have to tell her of the Najasat on the carpet? Explain.

Sadiq borrowed a tennis ball from his friend. It, however, by accident became Najis. Will he have tell his friend, knowing that his friend will just ignore it? Explain.

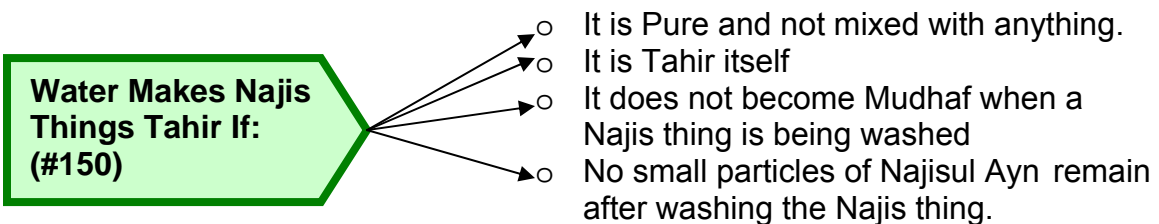
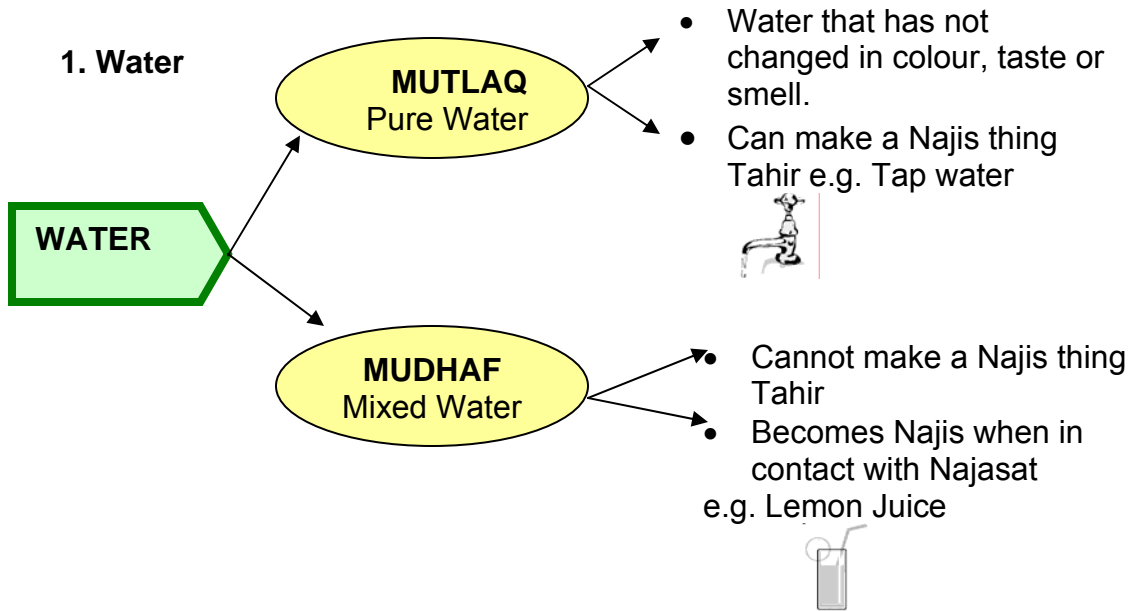
FIQH CLASS 6 - LESSON 4 & 5

MUTAHHIRAAT (PART I)

Mutahhiraat are those things that make Najis things Tahir (#149).



1. Water



MUTLAQ – E.G



WELL



STILL > KUR



RAIN



RUNNING



STILL < KUR

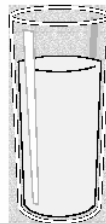
MUDHAF – E.G



MILK



COLA



JUICE



VINEGAR

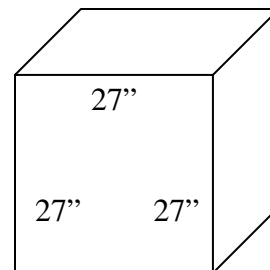
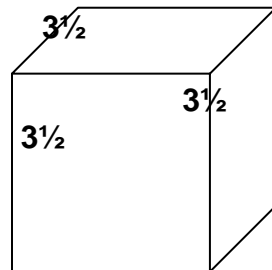


TEA

Abe Kathir = Still Water More Than Kur (#15)

Abe Kaleel = Still Water Less Than Kur (#15)

Kur = 42.875 Cubic Span = $3\frac{1}{2} \times 3\frac{1}{2} \times 3\frac{1}{2}$ Cubic Span (#16) or Kur is 384-litre (Volume = 27" x 27" x 27") i.e. minimum volume = 27 inches each side.



Water that is less than kur becomes najis
When it comes into contact with najasat 26

2. Earth (#184)

The earth makes the soles of our feet and shoes Tahir if

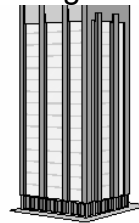
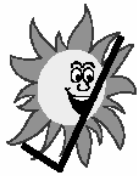
1. The earth is Tahir
2. The earth is dry
3. The najis thing that has stuck on the sole of the foot or shoe is cleared by walking on earth.
4. As an obligatory precaution, the najasat should have stuck from the earth



3. Sun (#192)

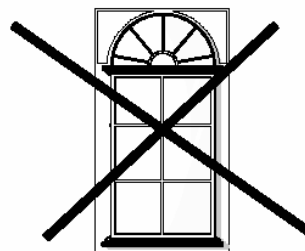
The Sun makes the earth, buildings and walls Tahir if

1. The Najis area is sufficiently wet
2. Any Najisul Ayn stuck it is removed first
3. There is no obstruction between the Najis area and the Sun
4. Only the Sun makes it dry and that it's not too windy
5. The whole Najis area becomes dry in one go.



NB

The Sun **DOES NOT** make the trees, grass, windows or doors **PAK.** 📖 193



Exercise:

1. Describe the effect of the following.

- A drop of najasat fell in coke
- A fly dropped in a cup of tea
- A car splashes muddy water while it is heavily raining
- You kill a mosquito which leaves blood on your hand
- A kafir accepts Islam
- Najasat is mixed with rose-water less than kur.
- A najasat on a wall is dried by heat
- You walk barefoot on wet earth with najasat on your sole
- A drop of najasat fell in water>kur, without changing color, taste or smell
- Najasat fell in running water

FIQH CLASS 6 - LESSON 6 & 7

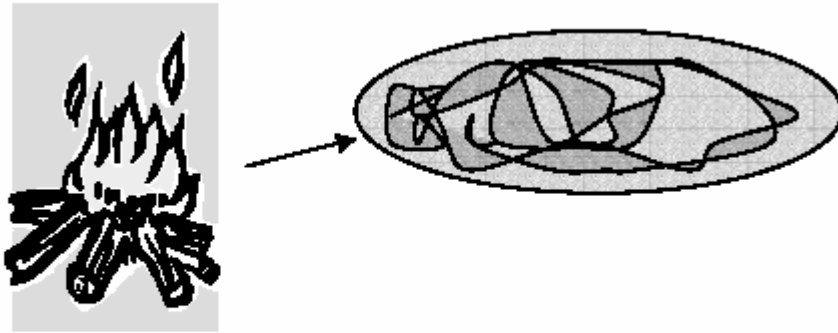
MUTAHHIRAAT (PART II)

4. Istihala

It literally means TRANSFORMATION

If a Najis thing changes in such a way that it cannot be called what it originally was it becomes Tahir (#196).

E.g. If Najis wood is burnt and is reduced to ashes, then the ashes are tahir or a dog falls in a salt-mine and transforms into salt, it becomes tahir.



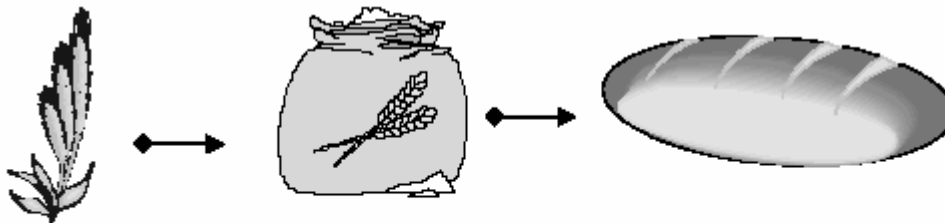
Najis wood burning

Tahir ashes

Note:

However, if the change is not such that it cannot be associated to the original Najis thing, then it doesn't become Tahir.

E.g. If Najis wheat is ground into flour or used to bake bread it doesn't become Tahir.



Najis

Najis

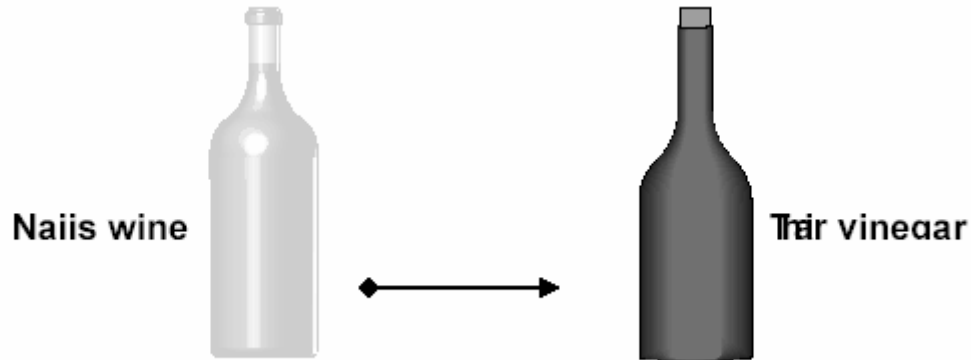
Najis

A najis thing about which it is not known whether it has undergone any transformation (Istihala) or not, remains najis (#198).

5. Inqilab

It literally means CHANGE

Any Liquor which becomes vinegar by itself, or by mixing it with vinegar or salt, becomes Tahir (#199)



6. Intiqal

It literally means TRANSFER OR CHANGE OF PLACE

If an insect that is bloodless sucks the blood of human being, after a short period of time when this blood becomes part of the insect's body, it is Tahir. (#210)

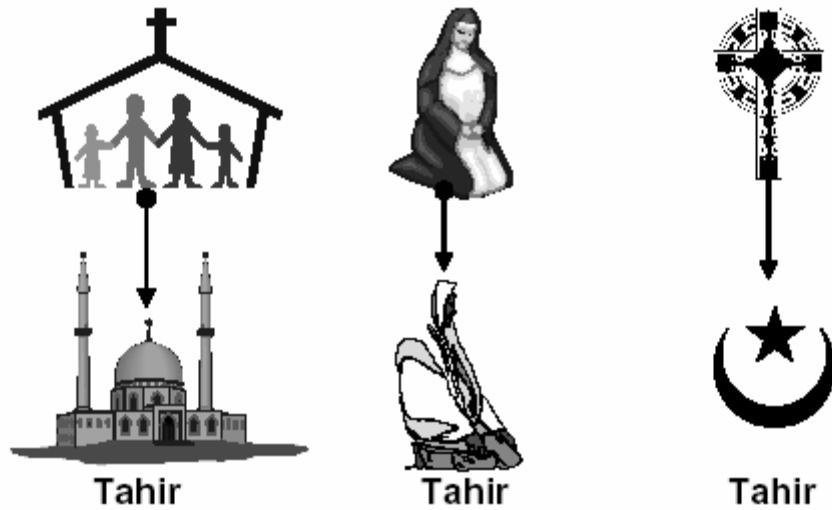
E.g. Mosquito



7. Islam

When a Non-Muslim believes in the Oneness of God and the Prophethood of Muhammad (s.a.w.), in whatever language, s/he becomes a Muslim and is Tahir (#212).

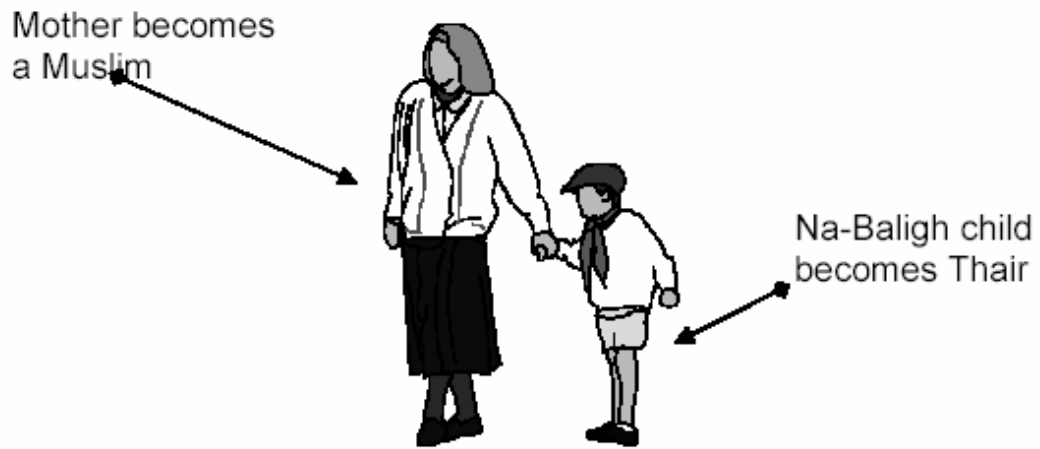
If an unbeliever professes Islam, he will be Pak even if another person is not sure whether he has embraced Islam sincerely, or not. And the same order applies even if it is known that he has not sincerely accepted Islam, but his words or deeds do not betray anything which may be contrary to the confirmation by him of the Oneness of Allah, and of Prophet Muhammad being Prophet of Allah (#214).



8. Taba'iyat

This is when a Najis thing becomes Tahir as a result of another thing becoming Tahir (#215).

E.g. When a Kafir becomes a Muslim, his or her children who are not yet Baligh will also become Tahir (#217)

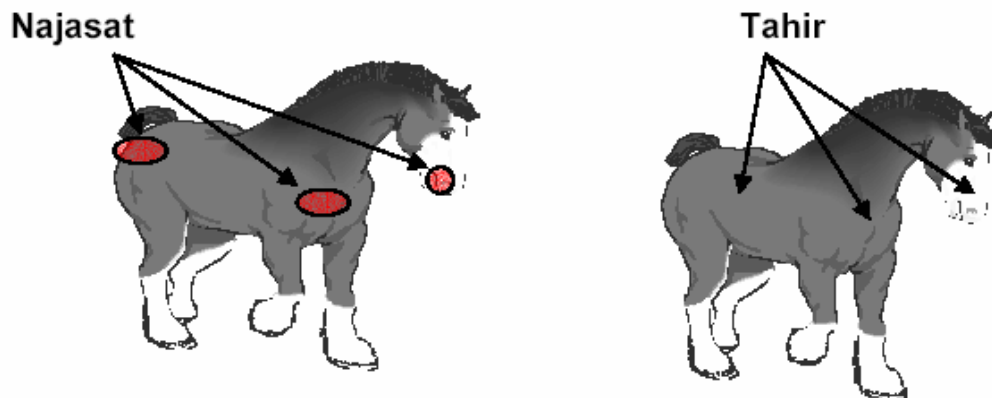


FIQH CLASS 6 - LESSON 8

MUTAHHIRAAT (PART III)

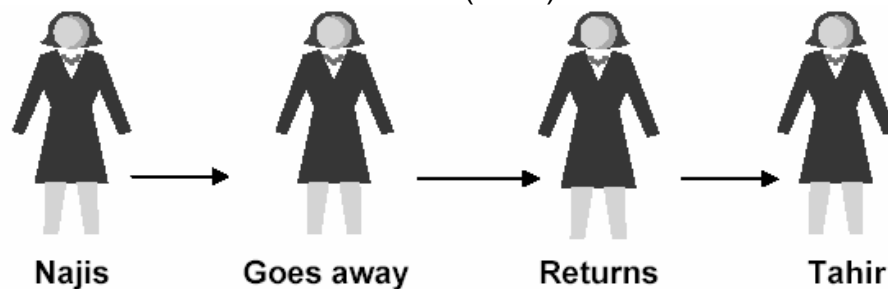
9. Zawal-e-Ain (Removal of Najisul Ayn)

- This is the removal of Najis-ul-Ayn. That is, if there is a Najasat on the body of an animal, like blood, for example, it becomes Tahir when the Najasat disappears. Similarly, the inner parts of the human body, for example inner parts of mouth, or nose or inner ears become tahir, after the najasat has disappeared. (#222)
- If food remains between the teeth, and blood emerges within the mouth, the food will not be najis if it comes in contact with that blood (#223).
- Those parts of the lips and the eyes which overlap when shut, will be considered as inner parts of the body, and they need not be washed when external najasat reaches them. But a part of which one is not sure whether it is internal or external, must be washed with water if it meets with external najasat (#224).



10. Ghaibat-e-Muslim

When the body, clothes, household utensils, etc, that have been in the possession of a Muslim, who is a strict follower of the Shariah, become Najis and thereafter, the Muslim disappears, the Najis thing can be considered Tahir, if you believe that s/he must have washed them (#227).



11. Istibra

The urine and stool of the animal which eats the refuse of man are najis; and the only way of its taharat is Istibra; i.e. preventing it from eating things that make it najis, for a certain prescribed period. This period is 40 days for camel; 30 days for cow; 20 days for sheep and goat; 5 or 7 days for duck; 3 days for hen (#226).

12. Remaining blood after slaughtering

- When a halal meat animal is slaughtered according to the rules of Shariat, and its blood flows out of its body in such a quantity which is normal in that kind of animal, the blood which remains in its body, becomes clean, (#231).
- The above rule is applicable only to an animal whose meat is halal to eat, and does not apply to an animal whose meat is haraam. In fact, as a recommended precaution, it does not apply to the haraam parts (like spleen, bladder etc.) of the body of an animal, whose meat is halal to eat (#231).

MUTAHHIRAAT

WATER

MUTLAQ
[PURE WATER]

MUDHAF
[MIXED WATER]

WATER WHICH HAS NOT CHANGED COLOUR, TASTE OR SMELL. CAN MAKE NAJIS THINGS PAAK

CANNOT MAKE NAJIS THINGS PAAK. BECOMES NAJIS WHEN IT COMES IN CONTACT WITH NAJIS THINGS

EXAMPLES OF MUTLAQ WATER
RAIN WATER
RUNNING WATER e.g. tap water
WELL WATER
ABE KATHIR [Still water >Kur]
ABE KALEEL [Still water < Kur]

KUR
Water which fills a container which is 3 1/2 x 3 1/2 x 3 1/2 spans in length, width and depth
Volume = 42.875 cubic span

WATER

MUTAHHIRAAT

Water cleanses a Najis thing on the following conditions:

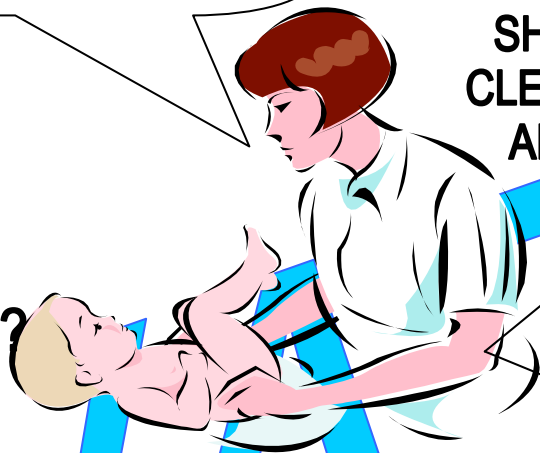
- 1. Water must be Tahir;**
- 2. Water must be Mutlaq – it should not change in colour, taste or smell;**
- 3. Water does not become Mudhaf when coming in contact with that Najasat;**
- 4. Najasat is washed away from that Najis thing.**

REMEMBER: When cleaning with water, it is necessary that first all of the Najasat is washed away from the Najis thing. Clothes should be squeezed after every washing.

MUTAHHIRAAT

Ooh!!! Naughty Baby!! Now I will have to change my clothes and clean myself as well after I change you!!

HOW WILL SHE CLEAN HERSELF & HER CLOTHES?



SHE WILL CLEAN HER ARMS....

ONCE WITH ABE KATHIR

TWICE WITH ABE KALEEL

R



TOES HAVE BECOME NAJIS WITH BLOOD



SHE WILL CLEAN HER CLOTHES....

ONCE [BETTER TWICE] WITH ABE KATHIR

TWICE [BETTER THRICE] WITH ABE KALEEL

CLEAN THEM....

ONCE WITH ABE KATHIR

ONCE WITH ABE KALEEL

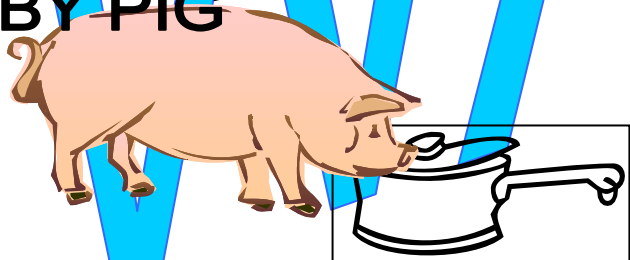
MUTAHHIRAAT

SALIVA OF DOG HAS MADE THE BOWL NAJIS



RUB THOROUGHLY WITH WET CLEAN EARTH, WASH AWAY EARTH, THEN WASH THRICE

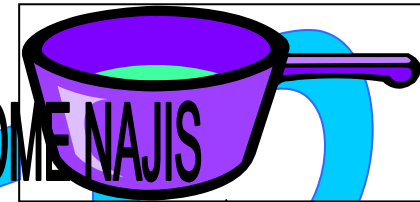
POT LICKED BY PIG



SEVEN TIMES WITH ABE KALEEL

SEVEN TIMES WITH ABE KATHIR

POT HAS BECOME NAJIS



ONCE WITH ABE KATHIR

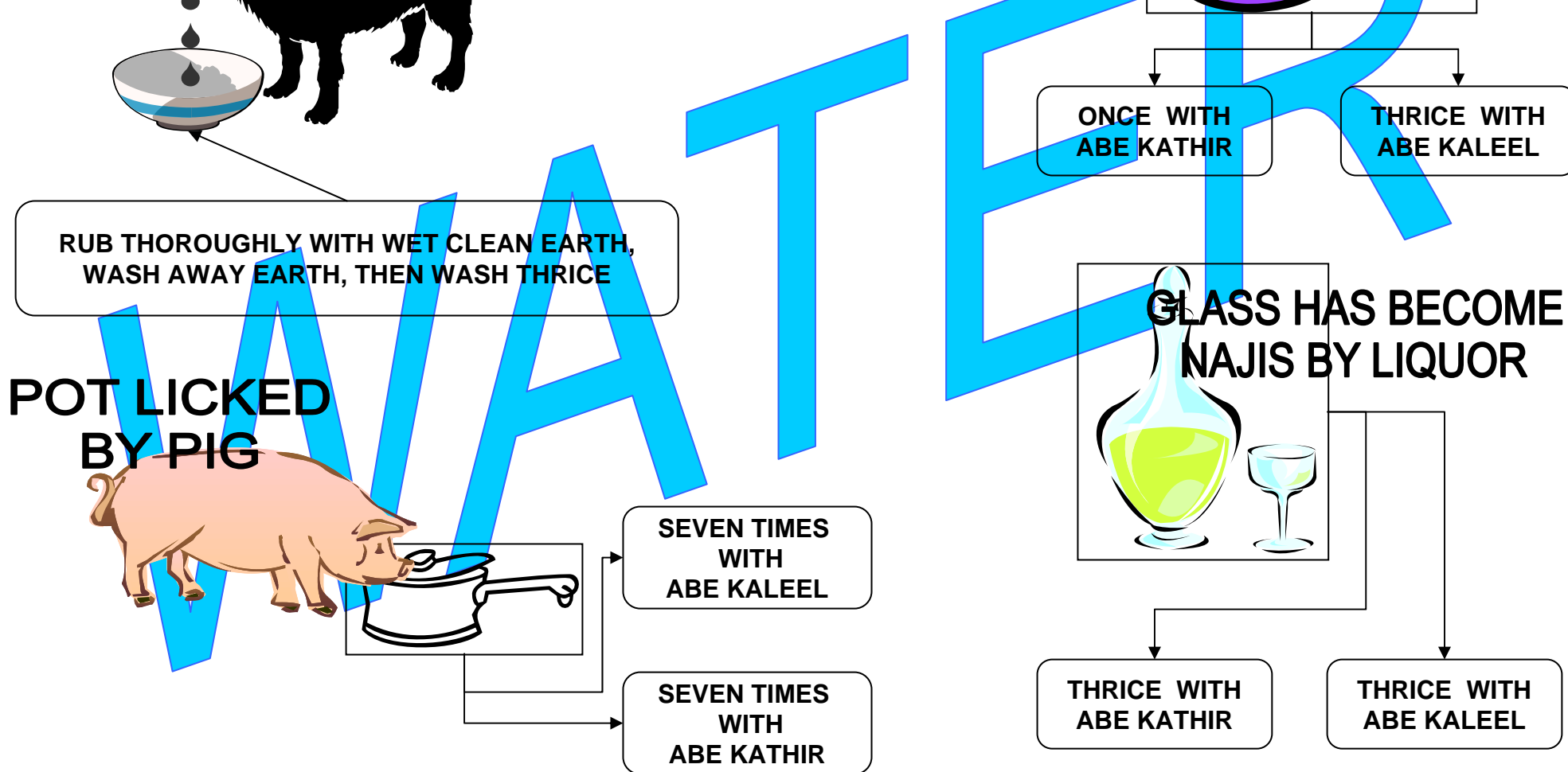
THRICE WITH ABE KALEEL

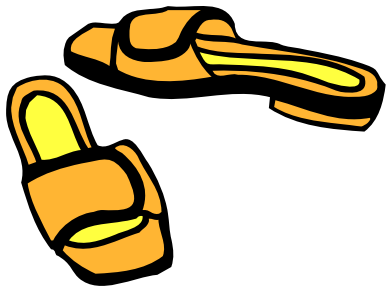
GLASS HAS BECOME NAJIS BY LIQUOR



THRICE WITH ABE KATHIR

THRICE WITH ABE KALEEL

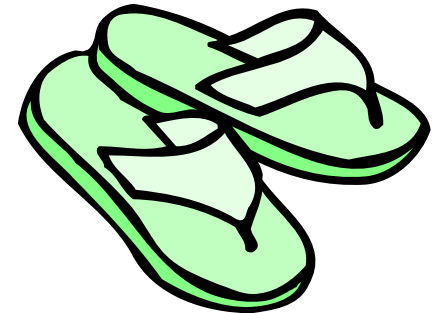




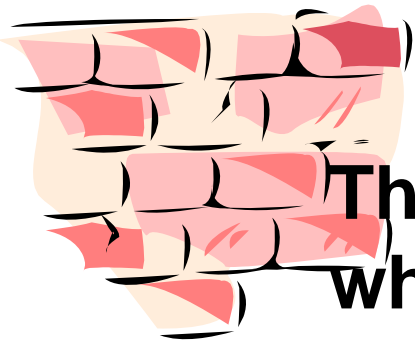
MUTAHHIRAAT

The Earth makes the soles of the shoes Pak when:

1. The earth is Pak;
2. As a precaution, the earth should be dry;
3. As an obligatory precaution the Najasat should have stuck from the earth;
4. If Najisul Ayn e.g. blood, urine, etc or something which has become Najis is stuck on the sole of the shoe or foot, it will only be Pak by walking on some dry clean earth until the Najasat comes off.



MUTAHHIRAAT



The Sun makes those things clean which cannot be moved e.g. wall, earth, buildings, etc.

When the Najasat on such things is removed, and the place where the Najasat was is wet, it becomes Pak by the direct rays of the sun



MUTAHHIRAAT



IF STICK IS NAJIS. IT IS BURNT
UNTIL IT TURNS TO ASHES.
STICK [ASHES] IS PAK

ISTIHALA

ISTIHALA MEANS WHEN A NAJIS THING CHANGES
TO THE EXTENT THAT ITS ORIGINAL FORM CHANGES

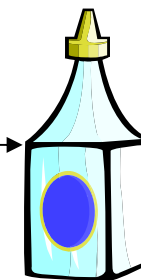
INQUILAB IS THE SAME AS ISTIHALA, BUT IN THIS
CASE THE PROPERTIES CHANGE & SHAPE & FORM
REMAIN SAME.

INQUILAB



WINE

WINE TURNS
INTO VINEGAR
DUE TO
EVAPORATION
OF 2/3 OF ITS
CONTENTS

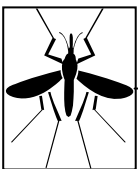
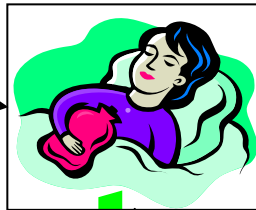


VINEGAR

MUTAHHIRAAT

INTIKAL MEANS TO CHANGE PLACE

MOSQUITO SUCKS BLOOD OF HUMAN



INTIKAL

BLOOD IN THE MOSQUITO BECOMES PAK

AFTER SOMETIME BLOOD OF HUMAN BECOMES MOSQUITO'S



NON-MUSLIM BECOMES MUSLIM, PERSON BECOMES PAK

ISLAM



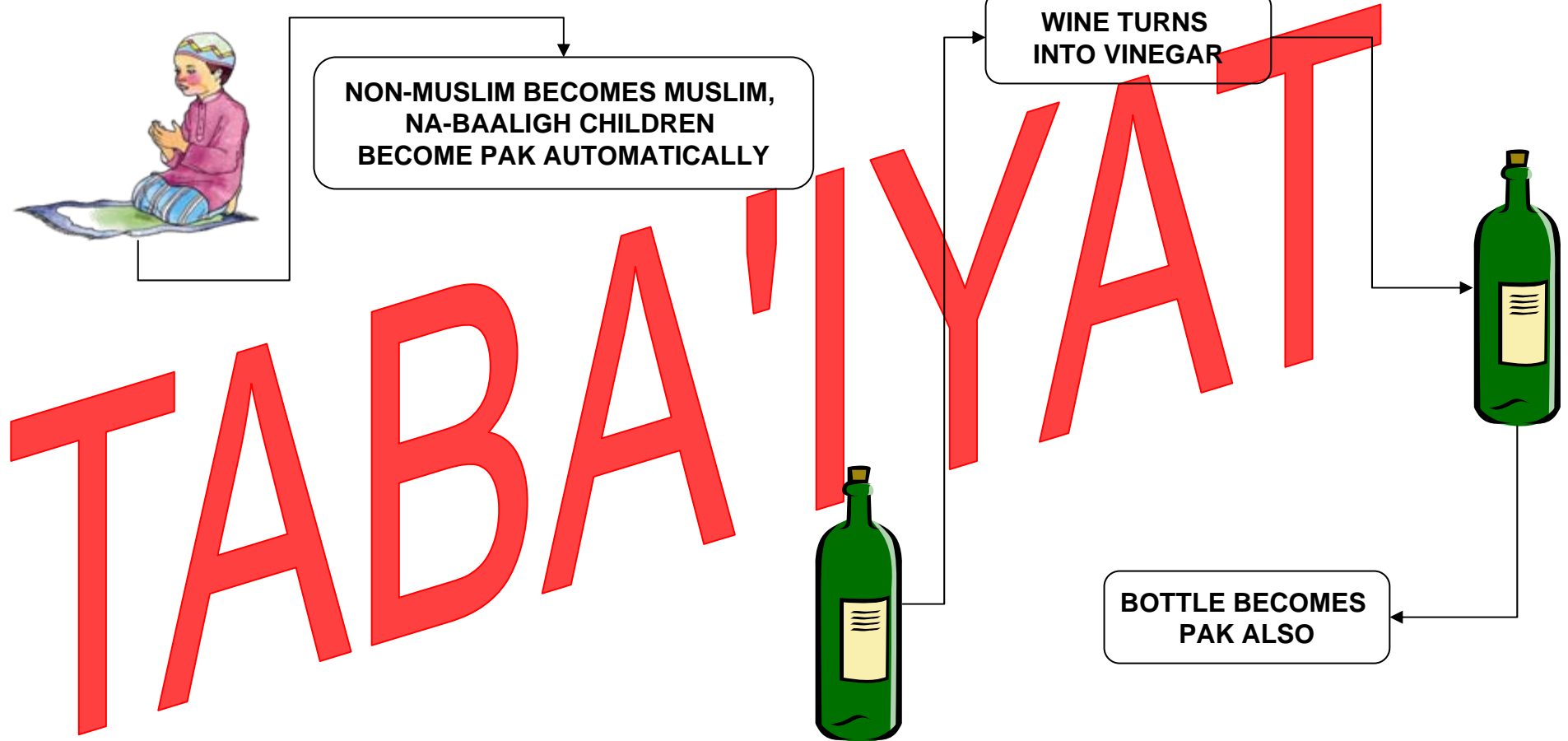
MUTAHHIRAAT

TABA'IYAT MEANS WHEN A NAJIS THING BECOMES CLEAN ON ACCOUNT OF ANOTHER THING BEING CLEANSED



**NON-MUSLIM BECOMES MUSLIM,
NA-BAALIGH CHILDREN
BECOME PAK AUTOMATICALLY**

**WINE TURNS
INTO VINEGAR**

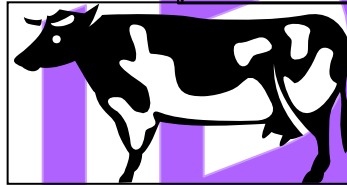
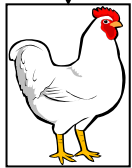


**BOTTLE BECOMES
PAK ALSO**

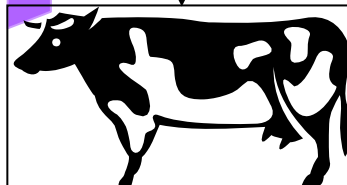
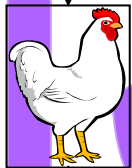
MUTAHHIRAAT

ISTIBRA MEANS HALAAL ANIMALS BECOME NAJIS WHEN THEY EAT REFUSE OF MAN

COW, GOAT OR CHICKEN BECOMES NAJIS WHEN THEY EAT REFUSE OF MAN



THESE ANIMALS CAN BE MADE PAK BY KEEPING THEM AWAY FROM NAJIS FOOD AND THEN FEEDING THEM WITH PAK FOOD FOR A SET NUMBER OF DAYS. FOR



3 DAYS

20 DAYS

10 DAYS

MUTAHHIRAAT

ZAWAL-E-AIN

IF THERE IS ANY NAJASAT ON THE BODY OF AN ANIMAL, IT WILL BECOME CLEAN IF IT IS RUBBED OUT. THERE IS NO NEED TO WASH IT. E.G. IF THERE IS BLOOD IN THE MOUTH MOUTH CAN BECOME CLEAN IF THE BLOOD IS REMOVED. EYELIDS, LIPS & DENTURES ARE NOT INCLUDED IN THIS RULE.

REMAINING OF BLOOD AFTER SLAUGHTER

WHEN A HALAAL ANIMAL IS SLAUGHTERED ACCORDING TO SHARIAH, AND WHEN ITS BLOOD FLOWS OUT IN NORMAL QUANTITIES, THE REMAINING BLOOD IN THE BODY IS TAHIR

MUTAHHIRAAT

GHAIBAT-E-MUSLIM

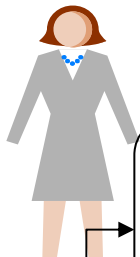


CLOTHES
BECOME
NAJIS



PERSON
GOES OUT
OF SIGHT

GHAIBAT-E-MUSLIM MEANS THAT IF THERE IS A MUSLIM, WHO IS A STRICT FOLLOWER OF SHARIA AND THEIR CLOTHES BECOME NAJIS, AND THEY GO OUT OF SIGHT LONG ENOUGH TO BE ABLE TO CLEANSER THEMSELVES & COME BACK WEARING THE SAME CLOTHES, YOU MUST BELIEVE THAT THEY HAVE MADE THEIR CLOTHES PAK



YOU MUST
BELIEVE
THAT SHE
HAS CLEANSERED
HER CLOTHES



PERSON
COMES BACK
WEARING
SAME CLOTHES

Exercise:

Having finished eating, Maliha noticed that blood was coming out from her gums and coming in contact with the food stuck between her teeth. Is the food Najis? Explain.

Sarah was an unbeliever who embraced Islam. Will her children become Thair or not? Explain.

Zahra urinated in her bed and her mother put the wet mattress out in the sun so that it could become Tahir as it dried. Is she right? Explain your answer.

Shabbir got a job washing dishes at a restaurant. Although it was a Halal restaurant and didn't sell alcohol, they allowed their customers to bring their own. How should Shabbir wash the glasses to ensure that they are Tahir?

Yasmin was playing with her Hindu friend's hair when Zahida saw her. She told Yasmin not to play with her Hindu friend's hair as she was a Kafir and her hair was Najis. Yasmin argued that the hair was a non-living part of her body so it was Tahir. Which of the 2 girls is right?

Mujtaba had washed away blood that had been on his shirt and made it Tahir with water. However, there was still a trace of the color of blood. Is his shirt Tahir or Najis? Explain.

Zainab knew Sabira's Chaader was Najis. The next day at school she saw Sabira pray with the same Chaader and she then offered it to Zainab to use too. Can Zainab now assume that the Chaader is Pak and use it for her Salaat? Explain?

Muhammad was walking home from school when he accidentally stepped on some dog poo. How can he make the soles of his shoes Pak without washing them?

Fasiha's mum said that you can eat sweets with gelatin in them because they have become Tahir through the process of Istihala. Explain what she meant?

Muntazir's shirt became Najis with blood when he fell over and cut his elbow. When he wanted to pray, he removed the shirt and started washing the blood. Once the shirt was clean, he closed the tap. Should he have made his hands Tahir first? Is the tap Najis now? Explain.

When Sakina went to cook, she saw blood in the chicken cubes and thought it was Najis so she washed the chicken and the bowl three times. Was this necessary? Explain.

FIQH CLASS 6 - LESSON 9

MUBTILAAAT OF SALAAAT (PART I)

THINGS THAT INVALIDATE SALAAAT

There are **12 things** that can make your Salaat Batil (invalid). If any of these things happen, you will have to offer your prayers again (#1135-1164).



- 1) Any thing that is wrong in one of the necessary conditions of Salaat; e.g. you realize that your clothes are not Tahir.
- 2) Intentionally or by mistake committing all those things that make the Wudhoo Batil, e.g. sleeping, urine, stool etc.
- 3) Folding the arms intentionally just as some other Muslims do during their Salaat.
 - a) There is no harm if a person places one hand on another forgetfully, or due to helplessness, or taqayyah, or for some other purposes, like, scratching (#1139).
- 4) To say Ameen after Suratul Hamd. There is no harm if someone utters it by mistake or under taqayyah
- 5) Turning away from the direction of Qiblah.
 - a) If you find out after the salaat that your direction was within 90 degrees from the qibla, your salaat is not batil (void).
- 6) Speaking intentionally, even uttering a single word consisting of a single letter.
 - a) If a letter or word comes out unintentionally, the salaat is not batil (void), but you must do sajdah-e-sahv after the salaat (#1141).
 - b) There is no harm in coughing, belching during the prayers (#1142).
 - c) There is no harm in reciting the Qur'an, except the four verses, which make Sajdah obligatory, and in reciting Duas during the prayers (#1144).
 - d) A person offering prayers should not greet anyone with Salaam, and if another person says Salaam to him, he should use the same words in reply without adding anything to it (#1146).
 - e) If a person in namaz does not respond to Salaam, his prayers are in order, though he will have committed a sin (#1151).
 - f) If a person says Salaam to a person in namaz in a mistaken way, such that it cannot be treated as a Salaam, it is not permissible to reply to it (#1152).

Exercise:

1. What happens in the following situations:

- You realize during salaah, that you had no wudhu
- You found out after salaah that you were 20 degrees away from qibla
- You mistakenly said zikr of sajdah in ruku & realized while still in ruku
- You were in a place where everybody is praying with the arms folded, and you also folded the arms while praying
- During salaah your eyes were closed during the third rak'at

MUBTILAAT OF SALAAT (PART II)

Things That Invalidate Salaat 7 to 12

- 7) An intentional loud laugh. Laughing. But if one laughs loudly unintentionally, or if he purposely laughs without emitting any voice, there is no harm.
 - a) If in order to control his laughter, the condition of the person in namaz changes, like, if the color of his face turns red, he should, as an obligatory precaution, pray again (#1160).
- 8) As an obligatory precaution, if one intentionally weeps, silently or loudly, over some worldly matters, his namaz will be void. But, if he weeps silently or loudly due to fear of Allah, or for the Hereafter, there is no harm in it. In fact, it is among the best acts.
- 9) Any act which changes the form of namaz like, clapping or jumping, invalidates the namaz, regardless of whether that act is done intentionally or forgetfully. However, there is no harm in actions which do not change the form of namaz, like, making a brief sign with one's hand
 - a) If a person remains silent during namaz for so long, that it may not be said that he is offering prayers, his namaz is invalidated (#1161)
- 10) Intentionally or forgetfully eating or drinking. You should not even have chewing gum or candy in your mouth while praying.
 - a) If a person in namaz swallows the food which has remained around his teeth, his prayers are not invalidated. Similarly, if things like grains of sugar remain in the mouth and they melt slowly and go down the throat, there is no harm in it (#1164).
- 11) Doubt concerning the number of Rak'ats in first 2 Rak'ats of Dhohr, Asr and Isha prayers, and also anywhere in Fajr or Maghrib prayers.
- 12) Intentionally or forgetfully adding or leaving out any Wajib-e-Rukn part of Salaat. e.g. ruku, 2 sajda, etc. And if one omits purposely acts which are not Rukn, or makes an addition, namaz will be void. And if one omits purposely acts which are not Rukn, or makes an addition, namaz will be void.

If a person doubts after the namaz, whether or not he performed any such act which invalidated the prayers, his namaz will be in order.

**SALAAT SHOULD BE PERFORMED WITH
PRESENCE OF MIND AND HEART**

Exercise:

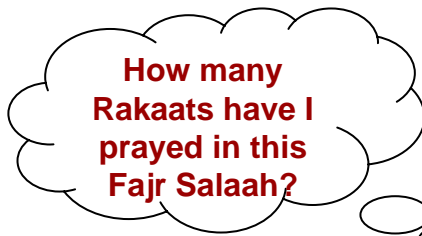
1. What actions make the salaah, batil (void)?

MUNAFIYAAT OF SALAAH

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAT BATIL

**DOUBTS IN FIRST
2 RAKAATS OR
FAJR SALAAH**

**+ OR -
RUKN**



**SPEAKING
INTENTIONALLY**

**SAY AMEEN AFTER
SURATUL HAMD**



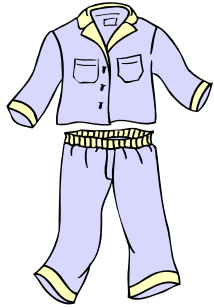
**EATING OR
DRINKING**



LAUGHING

MUNAFIYAAT OF SALAAH

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAH BATIL



MUQADDAMATUS SALAAH NOT FULFILLED



THINGS THAT MAKE WUDHU BATIL



TURNING AWAY FROM QIBLAH



ACTIONS THAT SHOW U R NOT PRAYING

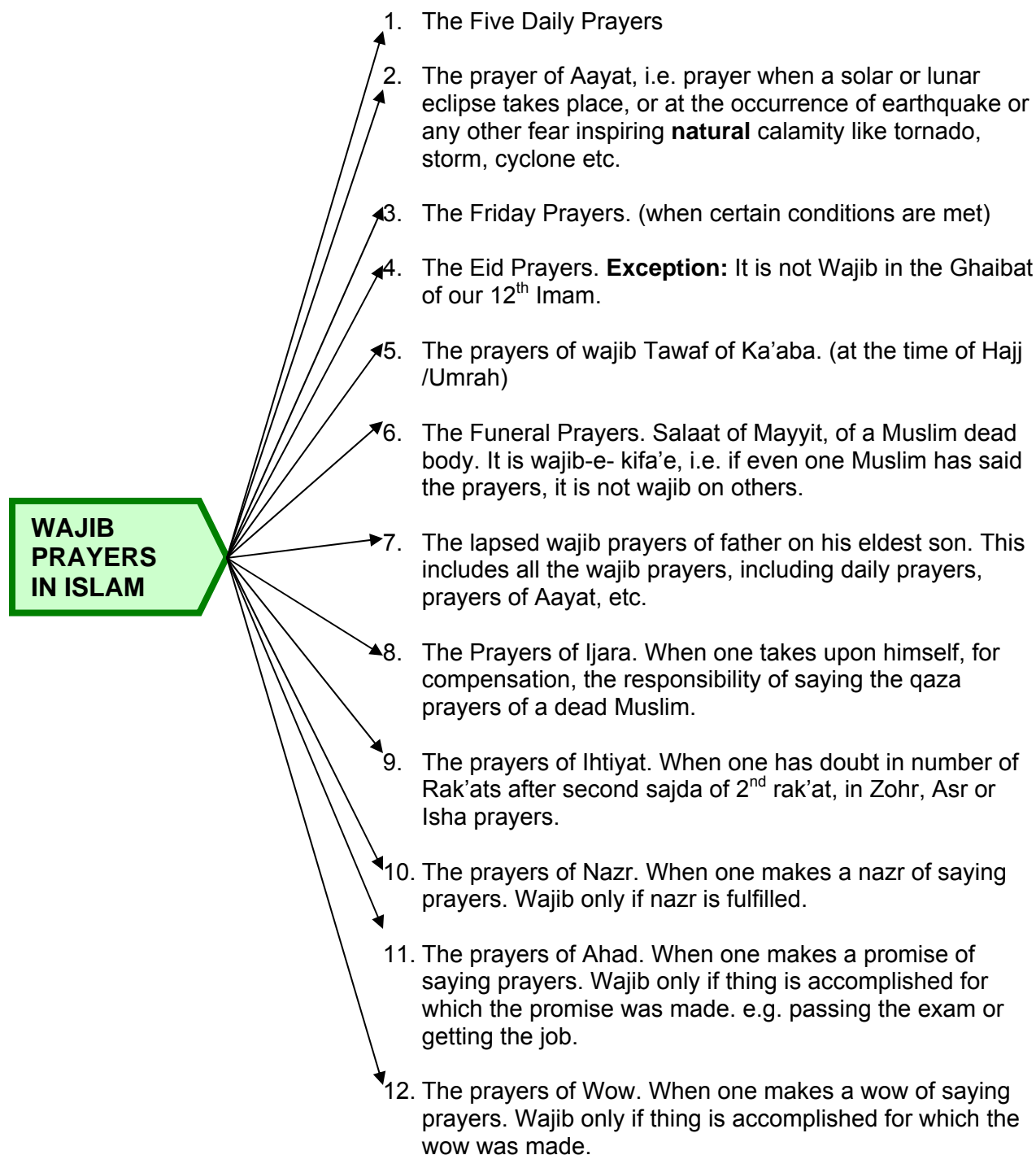


CRYING FOR WORLDLY THINGS



FOLDING ARMS INTENTIONALLY

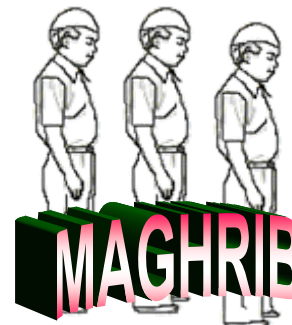
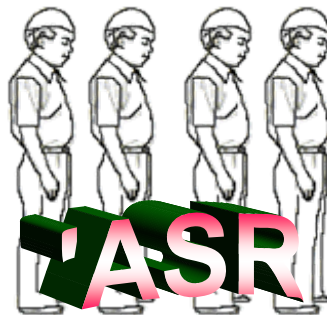
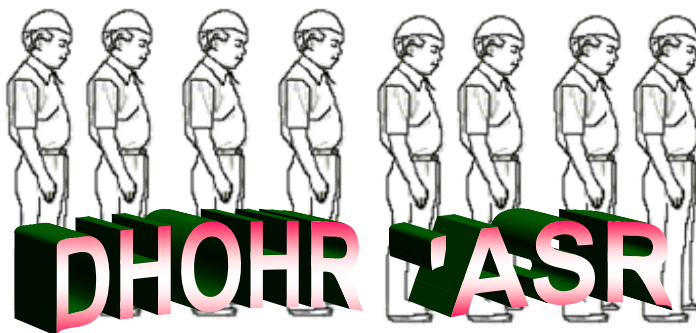
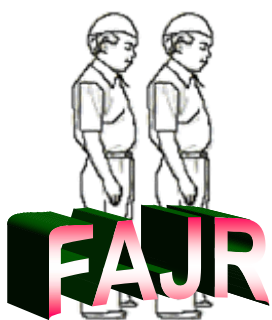
WAJIB PRAYERS



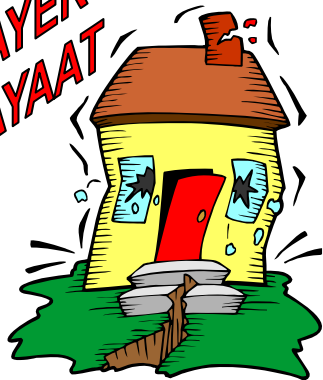
INTRODUCTION TO SALAAT

Seek assistance through patience and Salaat....[2:45]

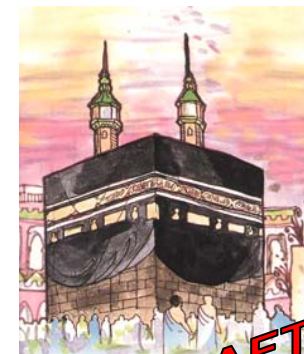
There are 17 Rakaats in the daily prayers:



**PRAYER OF
AYAAT**



**PRAYER OF
MAYYIT**



**PRAYER AFTER
COMPLETING
TAWAF OF KAABA**

Exercise:

When does following prayers become wajib?

1. Aayat
2. Ijara
3. Mayyit
4. Friday

FIQH CLASS 6 - LESSON 12

TAQLEED (PART I)

For everything that we do in our lives, we need advice of the experts in that field. Similarly, in the matter of Islamic laws, we must obey the rulings of the experts of that law. These experts are called **MUJTAHIDS**; and the act of obeying these rules is called **TAQLEED**.

Every Baligh male and female has to follow (WAJIB) the rules regarding Furu-e-deen. You **cannot** do Taqlid of someone on the aspects of Usul-e-Din and follow him because this must come from your heart e.g. Believing in One God. The one who follows the orders of the Mujtahid is called a MUQALLID (#01)

TAQLID IS TO OBEY THE ISLAMIC LAWS ACCORDING TO THE RULINGS OF THE MUJTAHID

Upon becoming Baligh, you should make Niyyat (intention) that you will act or follow him in accordance with verdicts when ever the need arises. The rules of one of the present Mujtahid, **Ayatullah Syed Ali al-Hussaini as-Seestani** and be found in a book called **Islamic Laws**.

BULOUGH

- A girl becomes Balighah upon completion of her ninth lunar year (according to Islamic Calendar).
- A girl younger than 9, who knows good from bad is known as "Mumayyaz", it becomes **Wajib** upon her to act upon the rules of the Shariah at the younger age. It is also **Wajib** on her to wear **Hijab** in front of Na-Mahram.
- For boys there is no certain age for becoming Baligh. There are certain signs that a boy sees himself when he becomes Baligh.

ALL OBLIGATORY ACTIONS BECOME WAJIB UPON GIRLS AND BOYS ONCE THEY BECOME BALIGH. THE FIRST THING TO DO IS THE NIYYAT OF WHOSE MUQALLID YOU BECOME.

Exercise:

1. What is a Mujtahid?

2. What does Taqleed mean and when does it become Wajib?

3. What does Muqallid mean?

4. What does Bulugh mean and when does it happen for boys/girls?

5. Zainab did not know anything about Taqleed until she was 11 years old. Are her actions valid with the Taqlid of a Mujtahid?

6. Who do you do Taqleed of? Look for a photo of him and stick it in the space provided.



FIQH CLASS 6 - LESSON 13

TAQLEED (PART II)

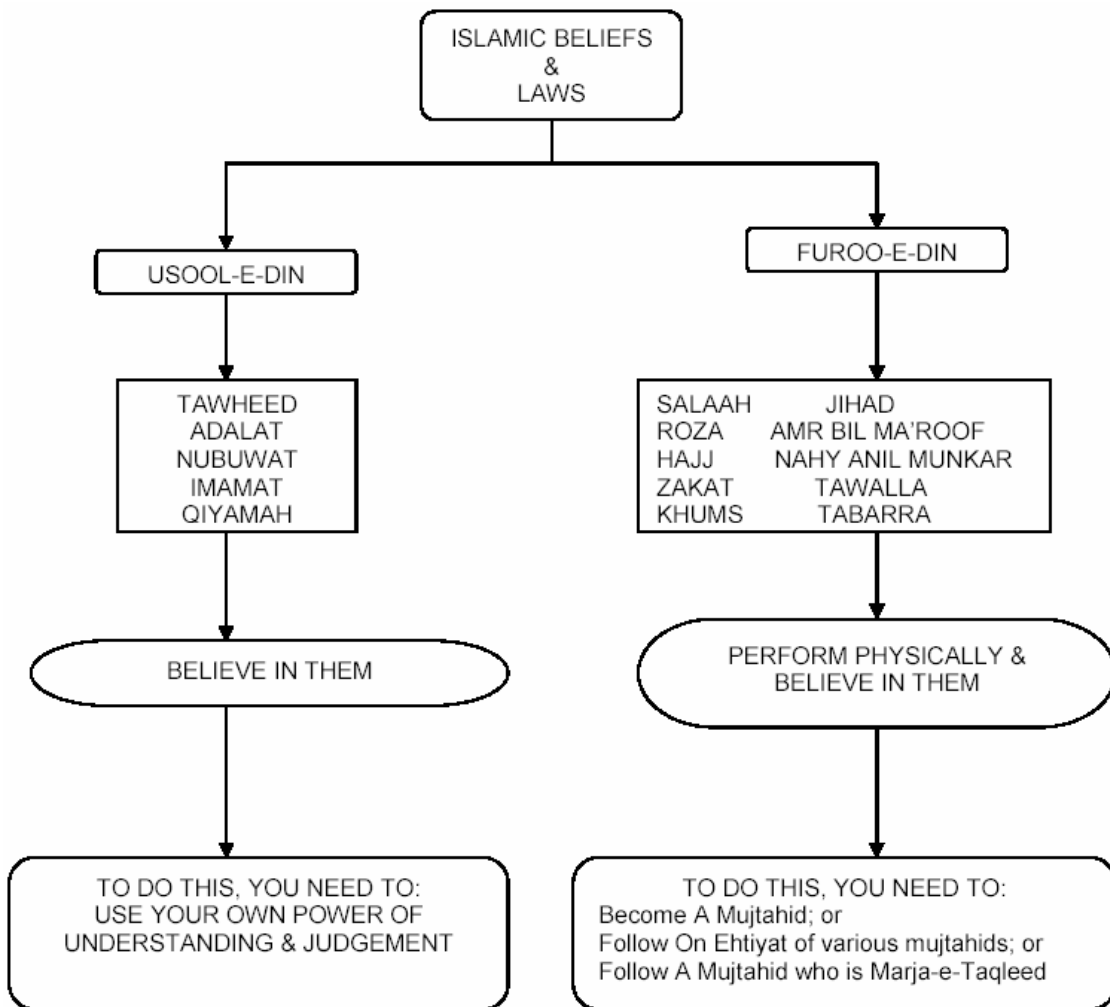
Taqleed means obeying Islamic Laws according to the ruling of a Mujtahid.

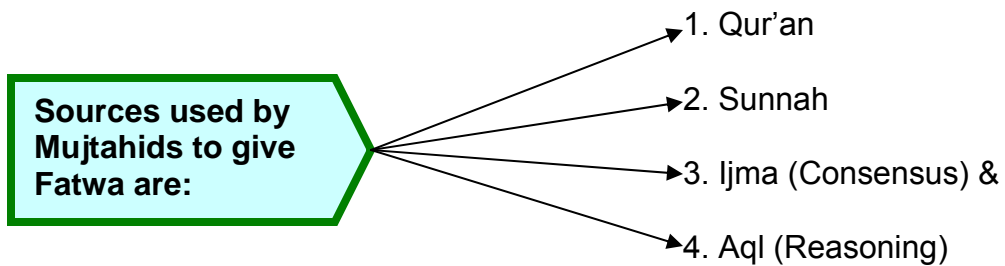
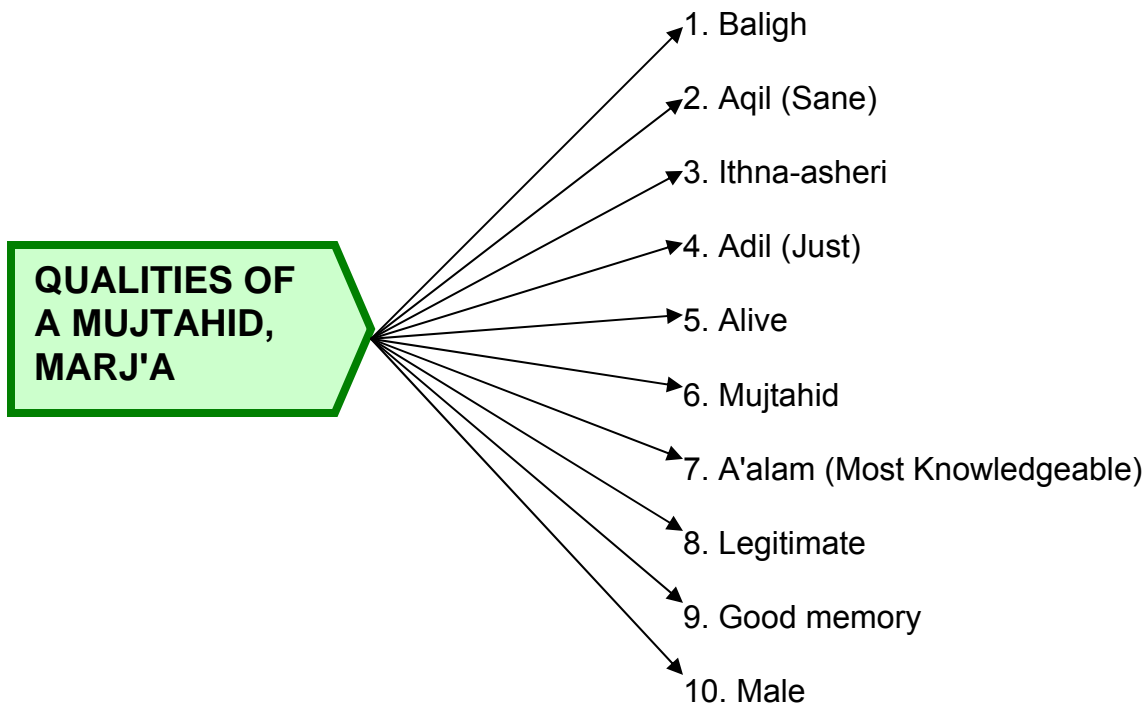
Mujtahiid is an expert in the ruling of Islamic Laws.

Marja' is more knowledgeable than various other Mujtahids and usually has a book on Islamic Jurisprudence (Fiqh) in print, e.g. "Islamic Laws" by Ayatullah Khui and Ayatulla Seestani.

Muqallid is a person who does Taqleed.

Every male and female has to follow (Wajib) rules regarding Furoo-e-din (Branches of Religion)





Exercise:

1. What qualities a Mujtahid, Marj'a should possess?
2. What sources Mujtahids use to give fatwa?

CLASS 6 - LESSON 14

AN INTRODUCTION TO AQAID – TAWHEED

Aqaid means our basic beliefs as Muslims. It is sometimes called Usule Deen (Roots of religion).

We have to ponder over and understand our Aqaid at individual levels. Although you will hear and read about what the beliefs should be, until you accept them yourself, you will not have faith ('Iman), although you may be a Muslim. That is why there is no Taqlid in matters of Aqaid. Once you accept the Usule Deen, you may then do Taqlid of a Mujtahid in matters of Furue Deen. At that point the rules of Shariah will be easier to understand and obey. Just like a tree, if the roots are strong, the branches will be strong also.

Our Aqaid as Shia Ithna'asheris are five; Tawheed, Adalat, Nabuwwah, Imamah and Qiyamah. In the next few lectures, we will attempt very briefly to discuss these beliefs.

TAWHEED - BELIEF IN THE UNITY OF ALLAH

BELIEF IN A ONE GOD

Tawheed refers to the belief in One Unique God. Suratul Ikhlas teaches us that there is One God, Who is Self-reliant, He was not born and did not have offspring, and there is no being like Him.

The first step to understanding Tawheed is to accept that God exists. There are many proofs to ponder over - we will discuss only a few.

Evidence in Creation

The perfect harmony of creation around us points to the existence of a Creator. Can such beautiful, original and perfect creations, from single-celled amoeba to the complex brain of man, have evolved by chance?

One day, the Prophet (S) and some of his companions were going out. On the way they saw an old woman working at a spinning-wheel and heard her praising Allah for His bounties.

The Prophet (S) went up to her and enquired about her health.

Then he said to her:

"Your faith in Allah is good to see. Would you tell me what made you believe in Allah?"

On hearing this, the woman stopped working on the spinning-wheel, thought for a while and then replied:

"O Prophet of Allah! You see this spinning-wheel. As long as I don't move it, it can't spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it. One who must be controlling every detail. That can only be Allah, who is the Creator and the Master of Everything! "

The Prophet (S) was very pleased with the old woman's reply. He told his companions:

"Just see how this old lady has come to know about Allah in such a fine and simple way. Your faith in Allah should also be firm like hers."

Imam Ali (A) has said,

"The footprints of a camel and the dung of a donkey give a clue that the camel and donkey have passed, despite the fact that you cannot see them - then what of all creation?"

Imam's (A) example shows that the existence of the Creator cannot be denied just because we do not see Him - His creations point to His existence.

Evidence in Man's own Instinct

Belief in God is a natural instinct. An atheist asked Imam Ja'far as-Sadiq (A) to convince him about the existence of God.

The man was a sailor, so Imam (A) asked him,
"Have you ever been caught in a fierce storm in the middle of the sea with your sails torn away while you try desperately to keep afloat?"

The answer was "Yes".

Then Imam (A) asked, "and perhaps even that the boat went down leaving you exhausted and helpless in the mercy of the raging waves?"

The answer was again "Yes".

Then the Imam (A) asked. "Was not there in all that black despair a glimmer of hope in your heart that some power could still help you?"

When he agreed, Imam (A) said , "That power is God."

The atheist was intelligent and recognised the truth.

Evidence from Logic

Everything occurs due to a cause - there is cause and effect. Bertrand Russell once said that he would believe in God, if only he understood who had caused God to come into existence.

Although the discussion about this is a bit complicated, part of it is simplified here. We believe that the existence of an ultimate Cause is necessary, otherwise if we imagine a being that created God, we can ask who created that being?

We can see that this argument is endless. However, what we cannot deny is the effect of that ultimate Cause, which is the abundant glory of creation we see around us. It therefore follows that there has to be a Cause that has not been an effect of anything else and that Ultimate Cause is Allah.

Once we accept that God exists, we have to try to understand the nature of His existence.

a. He is One

Imam Ja'far as-Sadiq (A) once argued about this saying that there could only be one because: If there were two, one would be stronger, the other weaker - therefore the weaker one could not be God, who is the Most Powerful. If both were equal, what was the need for the second one?

A man once said to Imam Ali ar-Ridha (A) that he believed there were two gods. Imam (A) said that as to the existence of the first one, he agreed with the man, but the burden was on the man to prove the existence of the second god!

b. His Attributes

All perfect attributes belong to Him alone. He is the Most Powerful, the Most Knowledgeable, the Most Wise, the Most Merciful, and the Most Honourable.

Allah says in the Holy Qur'an:

"And Allah's are the best names, so call on Him by them....(al Araf, 7:180)

FIQH CLASS 6 - LESSON 15

AN INTRODUCTION TO AQAID – ADALAH

Adalah literally means Justice or Equity that is to keep everything in its proper place. The opposite of this word is Dhulm (to put a thing in a wrong place).

Frequently people think that Justice of Allah is the same meaning as the justice we expect in courts of law etc. And if a problem befalls a man, he says Allah has been unjust to him. Allah says in the Holy Qur'an:

"Allah bears witness that there is no God but Him, and so do the angels and possessors of knowledge - (He) is firm, upholding justice..." (Ali Imran, 3:18)

"And Allah does not wish injustice to mankind" (Ali Imran, 3:170)

It is our belief that because a certain work is good that Allah commands us to do it and because the other action is evil, He orders us not to do it. On the other hand our Sunni brothers believe that there is nothing like good and evil but whatever Allah commands becomes good and whatever Allah forbids becomes evil.

It is a fundamental attribute of Allah that he can do no wrong or evil. All His actions are in accordance with Adalah and injustice can never be found in his actions as it is below His dignity.

The following story will make you understand better how Allah is 'Adil (Just)

In a town lived a doctor, a baker and a robber.



In the morning, they all prayed to Allah to increase His blessings to them.

That day, the robber was planning to rob the baker. Instead he fell ill and had to go to the doctor. The baker did not make much money at all that day, because it rained and all his customers stayed at home.

Now let us study this story.

The robber fell ill - so it seems that he was treated unfairly by Allah.

The doctor got an extra patient (the robber!) so it seems he was treated fairly by Allah.

The baker lost business due to the rain so it seems he was treated unfairly by Allah.

So was Allah Just to all of them?

We see that fairness and unfairness does not describe Adaalat fully. To understand it we must realise that Allah keeps a balance between the needs of all His creatures.

Now let us study the story again

The doctor did get blessings from Allah because he got an extra patient.

The robber did get blessings from Allah because his illness saved him from the sin of stealing.

The baker did get blessings from Allah because even though he did not do much business, he was not robbed.

So we see that Adaalat means that Allah keeps a balance between the needs of all His creatures.

Any person who commits injustice does so because of one of the following reasons:-

1. He does not know that it is wrong. (but Allah is All-Knowledge).
2. He needs something which cannot be obtained without wrong actions. (but Allah has no need).
3. He is forced by someone else to commit that wrong. (But Allah is All-Powerful and nobody can compel Him to do anything).

Thus logically Allah cannot be unjust

Lutf

It is a common belief that if a person can do some good to another person without any harm coming to himself or any other person, and he does not do it, it would be against virtue. Therefore, if Allah can do anything beneficial to His creatures and supposing He does not do it, it will be against the virtue of Allah. 'Lutf' is that action on the part of Allah which would help His creatures in His obedience and assist their moral correction.

The Shia ithna-asheri faith believes 'Lutf' (Grace) is morally incumbent on Allah (necessary quality). On the other hand Sunnis believe that just like 'Adalah' is not necessary for Allah; 'Lutf' is not incumbent on Allah. A common example given by them is, if Allah sends good and pious persons to hell and Shaitan to heaven, it is quite right. We know that Allah created us to acquire virtue but how are we to

know what virtue is and what is evil? Can we rely on our intellect and instinct to tell us what is right and what is wrong?

The sending of Shariah (rules and Islamic laws) and sending the Prophets and Imams to guide us as well as appointing a Day of Judgement are the examples of 'Lutf' by Allah.

Tests and Difficulties

Allah has established a system of tests so that we may see how we stand up to these and understand the judgement of Allah on us. Tests will be held for all persons, believers and non-believers.

There are 2 main categories of tests.

First is the everyday test of rules of Shariah and articles of faith. To pass this test man has to sincerely believe in the true religion and obey its rules faithfully.

The second type of test is the harder one, and that is by suffering. This includes test by fear, hunger, loss of wealth and lives. Also accidents, floods, earthquakes, fire, robbery, famine and disease are all the things that have considerable effect on our lives. We are tested to see how we react to them. Does our faith remain unshaken? Were we patient and faced these with fortitude and courage? Our eternal happiness depends upon these tests.

Do we have free will?

Our belief is that man acts of his own accord and Allah has not pre-arranged all man's actions, although what everyone will do is in His knowledge. If we were not free, there would be no purpose to the creation of hell and heaven.

There are some actions or aspects of life which are not in our control and on the other hand we are given control and power over other actions by Allah. A question arises in our minds. 'At what point are we free?'

Replying to this Imam Musa al-Kazim (A) said, "A man acquires that ability when 4 conditions are fulfilled:

1. When there is nothing to hinder his plans.
2. When there is nothing to hinder his health.
3. Faculties (needed for that work) are up to the required standard.
4. Allah provides him the occasion for that work.

When all these conditions are fulfilled a man acts according to his own free will. In summary, we believe that Allah has given us the choice of actions after having guided us and he will act with us perfectly justly depending on our actions.

FIQH CLASS 6 - LESSON 16

AN INTRODUCTION TO AQAID – NABUWWAH

Nabuwwah is the belief in the Prophets (A) sent down by Allah to guide mankind to the right path. There were 124000 Prophets (A) and the last of them was our Holy Prophet (S). The message and mission of every Prophet (A) was the same.

The Holy Qur'an says:

"And indeed We raised in every nation an apostle preaching, 'Worship Allah and avoid every kind of idol'.."

(an Nahl, 16:36)

If Allah had just created man but not made provision to guide him, then they would not have been able to worship Him in the correct manner, nor would they know what was expected from them.

Allah chose men at various times to convey His message to the people. These were Prophets (A), and they received revelation from Allah through His angels and through dreams. Since they were also human, they could then go and guide their communities and be role models for them.

Our belief is that all the Prophets (A) were Ma'sum (free from sin and error) and that this was a Divine protection for them. We believe in all the Prophets (A) of Allah and respect all of them.

The Holy Qur'an says:

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

(al Baqarah, 2:136)

The other essential quality of the Prophets (A) apart from being Ma'sum was that they could display miracles to support their claim to prophethood. By Allah's permission, they did things which the people were unable to do. The miracles that Allah gave them were designed to have the greatest impact on the people.

Miracles in the time of our Prophets

Prophet Musa (A)

The people admired the magicians. When Prophet Musa (A) displayed his serpent, which overcame the magic of the court magicians of Fir'awn, the magicians were the first to believe in him.

Prophet Isa (A)

The people lay great store in their knowledge of medicine. Yet when he cured the lepers and the blind and even brought the dead back to life, they were forced to admit the genuineness of his claims.

Holy Prophet (S)

The Holy Qur'an with us today - let us take full advantage of the Divine words contained therein to guide our lives and to make us better Muslims.

FIQH CLASS 6 - LESSON 17

AN INTRODUCTION TO AQAID – IMAMAH

Imamah is the belief in the 12 Holy Imams (A) who were the inheritors of the Holy Prophet (S) and who were his Caliphs (successors).

These are:

1. Imam Ali (S)
2. Imam Hassan (S)
3. Imam Hussein (S)
4. Imam Zainul Abedeen (S)
5. Imam Mohammed Baqir (S)
6. Imam Jaffer Sadiq (S)
7. Imam Muse Kazim (S)
8. Imam Ali Reza (S)
9. Imam Mohammed Taqi (S)
10. Imam Aliyun Naqi (S)
11. Imam Hassan Askari (S)
12. Imam Muhammed Mehdi Sahebuzzamaan(S)

Why do we need Imams?

To answer this, let us study this story.

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

Before he died, the man taught his student how to fix the machine if it ever got spoilt. After his death, whenever the people had any questions about their machines, they would go to the student, and he would always answer their questions.

Answer to ‘Why do we need Imams?’

Although the Prophet (S) had brought all the laws of Islam, after his death there needed to be someone who could answer the peoples’ questions. These were the Imams(A), who were chosen by Allah to carry on with the Prophet’s (S) work.

We believe that the Imams (A) are divinely appointed starting from the appointment of Imam Ali (A) at Ghadire Khum on the command of Allah. The order that Imam Ali (A) was appointed the guardian of the nation is in the verse of Wilayat.

Abu Dhar recounts,

"Once, I was saying my prayers in the company of the Holy Prophet (S) when a beggar came to the mosque asking for some alms. Nobody gave him anything. Ali (A) was in the state of Ruku' and he pointed out his ring to the beggar, who approached him and removed the ring from his finger."

At this time the following verse was revealed:

"Verily your guardian (Wali) is Allah and His messenger (Muhammad) and those who believe and establish the prayer, and give charity (alms) while they are (in Ruku') bowing down." (al Maidah, 5:55)

When we say Aliyyun Waliyullah (Ali is the Wali of Allah) in our Adhan, it is based on this verse.

Although the Holy Prophet (S) had left the Holy Qur'an, there was a need for someone to continue to explain it and guide the people in their daily affairs. This is the role and the office to which the Imams (A) were appointed.

Just as the Prophets (A) were Ma'sum, so the Imams (A) of his Ahlul Bayt were also Ma'sum, and protected from any error by Allah Himself. The famous verse of Tathir is:

"Verily, Allah wishes to drive away all evils from you, O Ahlul Bayt, and cleanse you thoroughly." (al Ahzab, 33:33)

Some Muslims argue that even though Imam Ali (A) had a high status in the eyes of Allah and His Prophet (S), nevertheless, he was not the first Caliph, but the fourth. They quote from the Holy Qur'an that the Caliph in power must be obeyed and respected:

"O you who believe! Obey Allah, and obey the Messenger and those of you who are in authority (Ulul Amr); ..." (an Nisa, 4:59)

This verse says that we should obey those in authority. The Shia ask,

"Yes, but who are these 'Ulul Amr'?" The answer can be found in Qur'an if we look for the verses where Allah has talked about the ones we should not obey:

"So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever. "(ad Dahr, 76:24)

The same word for "obey" has been used in both verses, therefore the "Ulul Amr" must not be a sinner or a disbeliever - he must be Ma'sum. Now from the verse of Tathir, we know that the only person after the Holy Prophet (S) who fitted the description of being Ma'sum and deserving of being "Ulul Amr" was Imam Ali (A).

FIQH CLASS 6 - LESSON 18

AN INTRODUCTION TO AQAIID – QIYAMAH

Qiyamah is the belief in a Day of Judgement when every person will account for his actions in this world. On that Day he will be judged fairly and be rewarded for his good deeds and punished for his sins.

On that day people who were oppressed in this world will receive justice and the oppressors who seemed strong in this world will be humbled and punished.

There was a Muslim man who began to drink alcohol. He used to do it secretly in his house. One day a small boy walked into his room and saw him. Now the man was terrified. Would the boy tell someone what he had seen? How would the man face his family and friends in the mosque? He could not sleep at nights as he worried about everybody finding out about his drinking.

What a strange man! He was more scared of a little boy than of Allah. Allah sees all we do and there will be a day when we will have to account for all we have done. That will be the Day of Judgement.

With death, man's soul separates from his body. The body decomposes, but the soul lives on, starting a new phase in its existence. On the day of Judgement, Allah will raise the dead from their graves, and their bodies will be reformed and they will gather for a reckoning of their actions. Man will be his own witness and his limbs will bear witness to his deeds. Everything he ever did will be replayed in front of him, with not even a little detail missing. People will be terrified awaiting their fate.

The Holy Qur'an describes the scene as follows:

“And when the books (of the deeds of mankind) are spread. And when the heavens are stripped. And when Hell (Jahannam) is set ablaze. And when the garden (Jannat) is brought forward. (Then) every soul will know what it had sent forward.”(at Takweer, 81:10-14)

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

TAREEKH TAB

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Imamia Sunday School

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CLASS 6 - LESSON 1

THE FIRST REVELATION

The Holy Prophet (S) used to spend a lot of his time in the cave of Mount Hira, which is a mountain overlooking the Holy Ka'ba, some three miles north of Makka.

It was his habit to sometimes spend a few days continuously in the cave in prayers, and his wife Bibi Khadija (A) would bring him some food and water.

One night when he was in the cave of Mount Hira, he heard a voice calling his name and suddenly there was a dazzling light in the cave. The Holy Prophet (S) sat at his place calmly and saw that a man was approaching him. The person was none other than Angel Jibraeel (A) in human form.

Jibraeel (A) came very close to the Holy Prophet (S) and asked him to read what was written in a silken scroll that he had in his hands. The Holy Prophet (S) read the words which were the first revelation from Allah, and which later became the first five verses of Surah al-Alaq. These were:

[In the Name of Allah the Beneficent, the Most Merciful.

Read! In the Name of your Lord Who created (everything in the Universe). He created man from a clot. Read! And your Lord is the Most Honorable. (He) Who taught (to write) with the pen. (He) taught man what he knew not. Alaq, 96:1-5]

QUESTION BOX

❓ Why has the action of *reading* been given so much importance by Allah, that it was the first word to be revealed?

When the Holy Prophet (S) had finished reciting, the angel announced, "O Muhammad! there is no doubt that you are the Apostle of Allah and I am his angel Jibraeel". After saying this, the angel disappeared.

This event told the Holy Prophet (S) that it was now time to start his mission. At this time he was 40 years old. The date was 27th of Rajab, 610 A.D. Also at this time, Allah blessed the Holy Prophet (S) with such a memory that, whatever he heard only once from Jibraeel (A), remained in his heart forever.

The Holy Prophet (S) then left the cave to return home, where he would begin his mission to preach the Unity of Allah and to invite all mankind to the path of worshipping only One God.

Now you know...

- ◆ The Holy Prophet (S) used to spend a lot of time in prayers in the cave of Mount Hira in Makkah.
- ◆ On the 27th of Rajab 610 AD, the Holy Prophet (S) was visited by Angel Jibraeel, who brought the first revelation from Allah.
- ◆ These are the first 5 verses of Surah al-Alaq which start with the word "Read".
- ◆ The angel then announced that the Holy Prophet (S) is the "Apostle of Allah" and that he is the "Angel Jibraeel".
- ◆ The Holy Prophet (S) was blessed with a memory such that what he heard only once from Jibraeel (A) remained in his heart forever.
- ◆ This event was the sign for the Holy Prophet (S), who was 40 yrs old, to start his mission to preach the Oneness of Allah.

MORAL BOX

- ❖ The Holy Prophet (S) used to spend time in the cave meditating. We should also set aside some time in the day to ponder about Allah, especially when we are alone.
- ❖ The mission of our Holy Prophet (S) was to tell people about the oneness of Allah, which is the first root of Islam. We must try to make our belief in this strong and instil it into our hearts.
- ❖ _____

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) spend so much time in the cave of Mount Hira?
2. Why was he not frightened when he saw the angel?
3. Why did Allah bless him with a perfect memory?
4. What was it of benefit to the Holy Prophet (S) that his mission began when he was 40 years old?
5. What was the main message of his mission?

CLASS 6 - LESSON 2

THE FIRST PEOPLE TO BECOME MUSLIMS

When the Holy Prophet (S) returned from the cave in Mount Hira after the first revelation, he immediately went home.

The Holy Prophet (S) lived with his wife Bibi Khadija (A) and his young cousin Imam Ali (A). Holy Prophet (S) had taken the responsibility to bring up Imam Ali (A) under his affectionate care. In addition, when Imam Ali (A) was born, the Holy Prophet (S) had just lost his own son and Abu Talib's wife Fatima binte Asad promised him that as soon as her child was a little older, she would turn it over to him. Imam Ali (A) was 9 years old when he came to live with Bibi Khadija (A) and the Holy Prophet (S).

When he reached his home, the Holy Prophet (S) informed his wife about what had happened, and she immediately believed in his mission and became a Muslim. The next person the Holy Prophet (S) spoke to was Imam Ali (A), who was only 10 years old at the time. Imam Ali (A) declared Islam on hearing the experiences of the Holy Prophet (S).

Thus Bibi Khadija (A) was the first woman to become a Muslim, and Imam Ali (A) the first man. The third person to become a Muslim was Zaid bin Harith, who was the Holy Prophet's (S) freed slave and adopted son.

Thus started the beginning of a divine mission which was destined not only to cleanse the Arabian Peninsula of the filth of polytheism, but whose radiance would eventually dispel darkness from all over the world.

The Holy Prophet (S) received further revelations from Allah and he gradually began to spread the religion of Islam. For the first three years of his mission he called people to Islam secretly. He did not make a general invitation to everybody, but selected certain special people who he saw were ready to embrace the religion of Allah.

The Holy Prophet (S) continued his work, encountering individuals and inviting them to Islam. By and large the devoted group of Muslims increased around him, and he selected a secret secluded spot, to assemble the faithful and teach them the principles of Islam and the verses of Qur'an as they were gradually revealed. When the number of Muslims had reached 40, Almighty Allah ordered His messenger to shun the garment of secrecy and make public the invitation to Islam.

Now you know...

- ◆ Imam Ali (A) lived with the Holy Prophet (S) because his father Abu Talib could not afford to support all of his four sons and his mother Bibi Fatima binte Asad had promised to turn over Imam Ali (A) to the Holy Prophet (S), as he had already lost a son.
- ◆ Bibi Khadija was the 1st woman to become a Muslim and Imam Ali (A) was the 1st man to become a Muslim at the age of 12.
- ◆ Zaid bin Harith, the Holy Prophet (S)'s adopted son was the 3rd person to accept Islam.
- ◆ The Holy Prophet (S) continued to receive revelations and started spreading Islam to selected people – after 3 years only 30 people became Muslims.
- ◆ The Quraish leaders were not bothered about the Holy Prophet (S)'s activities and continued to respect him. In return, the Holy Prophet (S) did not openly criticise their beliefs.

MORAL BOX

- ❖ The Holy Prophet (S) won the trust and respect of the people by showing the best of Akhlaq. Are we fulfilling our duty of being the ambassadors of Islam by also showing good Akhlaq?
- ❖ We should learn from our Holy Prophet (S) and respect everyone including those who do not share our faith, because they are also the creatures of Allah. Living in this country we have an even bigger opportunity to do so.
- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. Why were the Quraish relaxed about the Holy Prophet's (S) activities in the beginning?
2. Why was Imam Ali (A) living with the Holy Prophet (S)?
3. How was he related to the Holy Prophet (S)?
4. Who was the first woman to become Muslim and who was the first man?
5. Why did the Holy Prophet (S) preach the message of Islam to a few people only?

CLASS 6 - LESSON 3

THE INVITATION OF DHUL ASHIRA

Three years after his mission had started; the Holy Prophet (S) received the following revelation from Allah:

[And warn your nearest relatives... Shu'ara, 26:214]

When this command came, the Holy Prophet (S) called Imam Ali (A) and instructed him to arrange a meal and to invite the sons of Abdul Muttalib, so that he could deliver to them the words of Allah. Following the invitation, some forty men from the children of Abdul Muttalib gathered near the mountain of Safa. Amongst them were the Holy Prophet's (S) uncles Abu Talib, Abbas, Hamza and Abu Lahab.

The Holy Prophet (S) asked Imam Ali (A) to serve the food to the guests. Imam Ali (A) kept the food - which was hardly enough to feed even one man - in front of the assembled guests. The Holy Prophet (S) blessed the food with the Name of Allah and asked the people to eat. Every one of the forty guests had his fill and yet the food remained the same.

After the feast was over, the Holy Prophet (S) wished to speak to the assembly, but the obstinate Abu Lahab, who said without thinking, 'This is magic and charms'. The foolish man disregarded the fact that magic and charms cannot feed people!

On that day the Prophet said nothing about the matter. Perhaps his silence was due to the fact that he wanted them to realize the difference between a 'miracle' and 'magic' because if magic were the cause the guests would feel hungry after leaving the house of the Holy Prophet

The next day, the Holy Prophet (S) asked Imam Ali (A) to make the same preparations as before, but again the same thing happened. On the third day, the Holy Prophet (S) again invited the same group for a meal. This time, he stood up as soon as the eating was over and said to the gathering:

"O sons of Abdul Muttalib God has assigned me to warn you of the painful torments of the wrongdoers and give you the good news of His reward to the pious believers. Become Muslims and follow me to achieve salvation. I swear by Almighty God that among all Arabs I do not know anyone who has brought his people anything better than what I have brought you. I have brought you prosperity and salvation both in this world and in the hereafter. The Gracious God has commanded me to call you all to worship Him. Now which one of you is willing to help me with the task? Anybody who announces his readiness to help me will be my brother, my successor, and the executor of my will?"

When the speech of the Holy Prophet (S) reached this point, the entire assembly remained silent. Suddenly Imam Ali (A), who was only 13 years old, stood up and said, "O Prophet of Allah! I am prepared to support you." The Holy Prophet (S) asked him to sit down, and repeated the question three times. Each time, however, none but Imam Ali (A) stood up to support him. After the third time the Holy Prophet (S) hugged Imam Ali (A) and holding his hand up high, he said, "People! This young man is my brother and successor amongst you. Listen to his words and follow him."



RESEARCH box

📖 Where else in history has the Holy Prophet (S) declared Imam Ali (A) as his successor?

At this stage, the meeting came to an end and some of those present turned to Abu Talib and teased him saying, "Muhammad has directed you to follow your own son and to take orders from him and has declared him to be your elder."

However, the words of the Holy Prophet (S) proved to be true and many times in his life he repeated the same words about this special position of Imam Ali (A).

Now you know...

- ◆ After receiving the commandment from Allah, the Holy Prophet (S) invited his relatives for a meal so that he could deliver to them Allah's words.
- ◆ Even though there was only enough food for one man, all 40 men ate to their fill.
- ◆ The Holy Prophet (S) was not given a chance to deliver his message as all the people left after he was mocked at by Abu Lahab.
- ◆ It was only at the third time that he managed to address them, informing them about Islam.
- ◆ The Holy Prophet (S) asked who will support him as his brother and successor three times, and all three times only Imam Ali (A) stood up.
- ◆ The Holy Prophet (S) declared Imam Ali (S) as his brother and successor after him.

MORAL BOX

- ❖ The Holy Prophet showed perseverance and patience in the way of Allah as it took a few attempts to address the people. The importance of Sabr is shown in the following saying: 'Sabr is half of faith.'
- ❖ When the 12th Imam (A) comes and asks us to join him, will our responses be like that of Imam Ali (A) or Abu Lahab?
- ❖ _____

Exercise

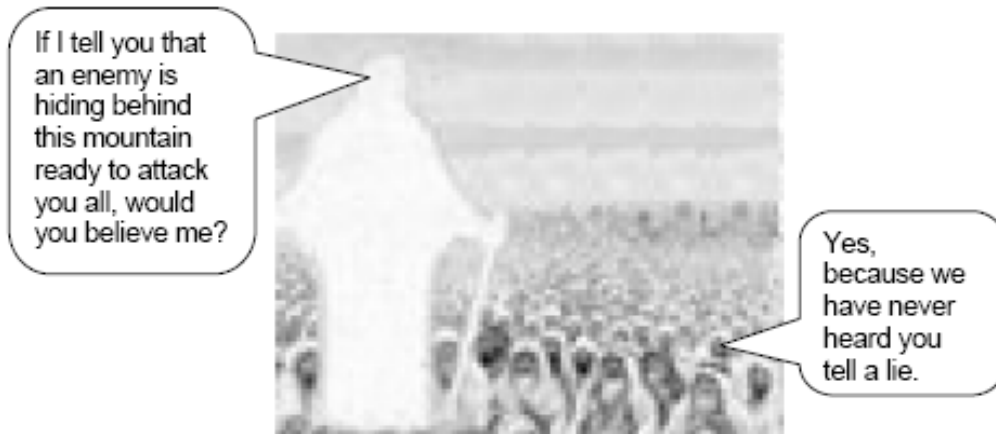
Answer the following questions:

1. Why did the Holy Prophet (S) only call the sons of Abdul Muttalib to the meal?
2. Why did Abu Lahab try to break up the meeting?
3. What did the Holy Prophet (S) promise the man who would help him?
4. Who was the only one who openly supported him?
5. Can you describe briefly another time when the Holy Prophet (S) repeated the same words about the special position of Imam Ali (A)?

CLASS 6 - LESSON 4

THE PERSECUTION OF MUSLIMS

After introducing Islam to his relatives, the Holy Prophet (S) began to tell all the people of Makka about his mission. He called all the tribes to the mountain of Safa, and then said to them:



Then the Holy Prophet (S) said, "Save your self from the punishment of Hell fire. Believe that there is no god but Allah, and you will be successful in your life." Abu Lahab, who feared lest the Prophet's words should impress the people, broke the silence and addressing him said, 'Give our oath to you? Have you gathered us here to tell us such words?' Abu Lahab interrupted the Prophet so rudely and did not let him continue his speech.

The Prophet's logical, eloquent speeches greatly impressed many of the people who heard his words. In most gatherings and public places, people talked about the new faith more than anything else. To those who had suffered from the extortion of the cruel oppressors and were tired of the injustices and inhuman conditions prevailing in Makkah, the celestial words of the Holy Prophet opened a door to the world of hope and prosperity and gave new life to their half-dead bodies. But the selfish malevolent Quraysh chiefs refused to submit to Islam, and, since the Holy Prophet mentioned their deviations and faults at every opportunity, they decided to hinder this spiritual and intellectual revolution by any means possible.

Obviously, the idol worshippers and the oppressive Quraysh chiefs well realized that if idolatry were abolished and all the people worshipped the One God and adopted the gainful religion of Islam, no room would be left for their extortion and oppressive rule.

The enemies of Islam, who had well understood that the triumph and rule of Islam would surely put an end to their law of the sword, tyrannies, and exploitation of the deprived people, launched their combat against the Holy Prophet of Islam most brutally and ruthlessly, discarding all moral and humane principles - if they had any - and taking up

the arms of bitterness and cruelty, so that they could hamper the spread of Islam and guard the interests of the Quraysh chiefs and men of power.

The divine teachings of the Holy Prophet of Islam were inconsistent with the interests of the oppressive class of the chiefs of the Quraysh who wanted to continue exploiting the poor people and possessing innumerable slaves, as well as with the interests and inhumane desires of the usurers who wished to collect wealth at the expense of the deprived class of their society.

It goes without saying that in an environment where no divine law is obeyed and no human right is respected, the strong will forcibly violate the honor, property, and chastity of the defenseless people, and so the new faith - Islam - which severely opposed and fought this wrong social system, enraged those whose interests and selfish considerations were endangered.

Cruel, false accusations, physical torment, foul language, economic and financial pressure and boycotts were among the inhumane methods used by the Quraysh chiefs against the Prophet and his faithful companions

These acts had no effect on the Holy Prophet (S), and he did not give up preaching belief in One God in place of the countless gods worshipped by the Makkans. When the number of Muslims began to slowly increase, the chiefs of some tribes became worried, and they came to Abu Talib, the uncle and guardian of the Holy Prophet (S), and asked him to stop his nephew from preaching his religion.

They offered to give the Holy Prophet (S) money, power or anything he wanted, as long as he would give up talking against their gods. When Abu Talib told the Holy Prophet (S) about their message, he said, "I swear by Almighty God that even if they put the sun in my right hand and the moon in my left, and in return, demand of me to quit the propagation of Islam and pursuance of my divine aim, I will never do what they want me to. I am determined to carry on my duty toward God to the last moment of my life, even if it means losing my life. I am strongly determined to attain my goal" He left his uncle's house sadly. Abu Talib called him and said, 'I swear by God that I will not quit supporting you and will not let them hurt you'

Such notorious people as Abu Jahl, Abu Sufyan, Abu Lahab, Aswad ibn Abd Yaghwan, `As ibn Wail, `Utbah and Shaybah, Walid ibn Maghirah, and `Aqibah ibn Abi Ma'ayyat were among the leaders of the opponents of Islam

Here are some examples of the offences and torments which the enemies of Islam inflicted upon the Holy Prophet and new muslims:

Once, when the Holy Prophet (S) was offering prayers next to the Holy Ka'ba, Abu Jahl got some members of Quraish to throw the intestines of a goat on his shoulders while he was in Sajdah. After the Holy Prophet (S) had finished his prayers, he prayed to Allah to curse each one of them. History tells us that all the people who had taken part in this act,

including Abu Jahl and Utba bin Rabee', were killed in the battle of Badr, which was the very first battle of Islam.

The Makkans then turned their attention to the new Muslims. Some Muslims came from powerful tribes, so they were safe from trouble. However, many Muslims were poor or slaves and these began to face the most terrible cruelties at the hands of the Makkans.

Abu Zar Ghiffari was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. When the uncle of the Holy Prophet (S), Abbas, passed by and saw what they were doing, he reminded the Quraish that Abu Zar was from the tribe of Bani Ghiffar who used to live next to the route of the trade caravans. If they learnt that a member of their tribe had been tortured by the Quraish, they would not let the trade caravans pass safely. On hearing this, the greedy Quraish left Abu Zar alone.

Bilal Habashi was the Mu'azzin (prayer caller) of the Holy Prophet (S). He was the slave of Umayya bin Khilaf. When Bilal accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilal lie bare-backed on the hot sands of the desert and place a large stone on his chest, so that he could not escape the burning sand. At other times he would tie a rope around his neck and get him dragged around the hills of Makka. Despite these cruelties, Bilal continued to say "Ahad, Ahad", which means that "Allah is One". Finally, the Holy Prophet's (S) uncle Abbas bought him and then freed him.



Lubeena Khatun was the slave maid of Umar bin Khattab, who later was made Caliph of the Muslims. When Lubeena became a Muslim, he would beat her so much that he himself would get tired.

Ammar bin Yasir and his parents **Yasir** and **Sumayya** were amongst the first Muslims. The unbelievers tried to make them change their minds but they refused. The three of them were taken to the desert and beaten and tortured. This was repeated many times until at one time, Yasir died. When his pregnant wife Sumayya complained to Abu Jahl about this inhuman treatment he took his spear and thrust it into her heart.

Then they turned to **Ammar** and beat him so terribly that he was about to die. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, Ammar had to agree. Later, the Holy Prophet (S) approved his action saying that as long as Ammar had the faith in his heart, it did not matter what he was forced to say. Despite the tortures suffered by the Muslims, none of them changed their faith and their numbers

increased day by day.

QUESTION BOX

❓ **What is it called when someone hides their faith in order to save their life?**

Now you know...

- ◆ After inviting the Makkans to Islam, the people began mocking and making life difficult for The Holy Prophet (S).
- ◆ The leaders became threatened by more and more people embracing Islam and tried to bribe The Holy Prophet (S), but to no avail.
- ◆ The Makkans then started to harass the new Muslims – those from powerful tribes were safe but the others were not.
- ◆ These included Abu Dhar Ghiffari, Bilal Habashi (the Mu'azzin of The Holy Prophet (S)), Lubeena Khatun (the slave maid of the 2nd Caliph), Ammar bin Yasir and his parents – Yasir and Sumayya (who were the first two martyrs of Islam).

MORAL BOX

- ❖ We should try and build our faith like that of the new Muslims who went to the extent of sacrificing their lives for Islam.
- ❖ The Holy Prophet (S) refused to give in to material temptations as he knew that the reward in the hereafter will surpass anything he could get in this life.
- ❖ _____
- ❖ _____

Exercise

Answer the following questions:

1. Who was the first Muslim woman to be martyred?
2. Why did the Quraish pick on the weaker Muslims?
3. From which Surah would Bilal recite when he was tortured?
4. What did the Quraish offer the Holy Prophet (S) if he gave up his preaching?
5. What was his famous reply?

CLASS 6 - LESSON 5

THE HIJRAT TO ABYSSINIA

The unbelievers of Makka had made life very difficult for the Muslims. The Holy Prophet (S) was worried and concerned about the condition of the Muslims, so he advised a group of his followers to migrate to Abyssinia (Ethiopia), which was ruled by a kind Christian king whose name was Negus.



This was the first Hijrat in Islam and 10 people took part in it. It happened in the fifth year of Prophethood. A second, larger group of Muslims also migrated soon afterwards, under the leadership of Ja'far bin Abu Talib, the brother of Imam Ali (A). The Muslims were welcomed with much kindness in Abyssinia and found the life there very pleasant and comfortable.

When the chiefs of Makka found out that the Muslims had migrated and were living peacefully in Abyssinia, they became worried that the Muslims might turn Negus, the king of Abyssinia, towards Islam. They decided to send some gifts to the king and his ministers, and try to convince him to send the Muslims back to Makka. They sent two men after the Muslims.

When the two men reached Abyssinia, they first met the ministers and gave them expensive gifts. They convinced the greedy ministers to support their mission by backing them in the court of the king. On the following day, they met Negus, and after presenting him with gifts, they said: "A group of our young men have gone against the beliefs of our forefathers and have invented a new religion. These people have now run to your country. I request you to hand them over to us, so that we can take them back to Arabia".

As soon as this speech was over, the ministers loudly declared their support for this request. However, Negus took no notice of them and asked whether the Muslim refugees had killed anyone, or stolen anybody's property or had committed any crimes in Makka. They replied that their only crime was inventing a new religion.

The king then announced, "I cannot hand over the people who are living under my protection without a proper investigation".

He sent a message to the Muslims that their leader should come to the court. Ja'far bin Abu Talib came to present the case for the Muslims. The king turned to Ja'far and asked, "Why have you given up the beliefs of your forefathers and started a new religion"?

Ja'far replied, "We used to be ignorant people who worshipped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbors and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a faultless character, invited us to

worship One God.

He taught us to respect other people's property, to behave well with our relatives, to respect our neighbors and women and to avoid lying. He ordered us to offer prayers, to fast and to pay religious tax on our wealth. We have believed in him and worship Allah. However, the Quraish have behaved very cruelly towards us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country and we have perfect faith in your justice".

The king was very impressed with the sincere speech of Ja'far, and he asked him to recite something from the Heavenly Book of the Muslims. Ja'far recited and explained some verses from Surah Maryam of the Holy Qur'an.

When the king and bishops heard the words of Allah about the virtues of Bibi Maryam (A) and Prophet Isa (A), tears came to their eyes as they recognized the truth. King Negus declared that he would never surrender the Muslims to the Quraish and asked them to leave his court.



One of the Makkans, who was a very cunning man, decided to try another approach. He knew that the Christians believed that Prophet Isa (A) was the son of God.

The next day he went to the king and said that the Muslims had special beliefs about Prophet Isa (A) that were totally different to the basic belief of the Christians, and so they were a danger to the official religion of Abyssinia.

King Negus again called Ja'far and asked him what the Muslims thought about Isa (A). Ja'far replied, "Our belief regarding Isa (A) is that which has been taught to us by the Holy Prophet (S). He was the servant and Prophet of Allah, and the Spirit of Allah with which He blessed Bibi Maryam (A)."

The king was pleased with this answer, and he praised the beliefs of the Muslims, and allowed them full freedom to practice their religion in his country.

RESEARCH BOX

📖 What are the main differences between our belief about Prophet Isa (A) and the Christian's belief?

He returned the presents of the Quraish back to them and said, "God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather

wealth by means of your bribes." The two men had no choice but to return to Makka, having totally failed in their attempt to bring back the Muslims.

The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Holy Prophet (S) had migrated to Madina.

Now you know...

- ◆ As life in Makka was becoming very hard for the new Muslims, a group of them migrated to Abyssinia, which was ruled by a Christian king, Negus.
- ◆ The Makkans became worried that the Muslims would win Abyssinia over, so they bribed the King's ministers with gifts in order to take the Muslims back to Arabia.
- ◆ King Negus refused to send them back without an investigation. He called the Muslims to court and was impressed by their faith.
- ◆ One Makkan tried to cause trouble by telling the king that the Muslims had very different beliefs about Prophet Isa (A) to the Christians. However, the Muslims delivered a satisfying response.
- ◆ The Muslims remained peacefully under the protection of King Negus in Abyssinia for many years.

MORAL BOX

- ❖ The king of Abyssinia was not taken over by the bribes of the Makkans. In the same way, we should not compromise our beliefs in return for worldly goods.
- ❖ The Christians of Abyssinia willingly accepted, and also praised, the Muslims. Through good Akhlaq, sincerity, tolerance and strong faith, we too can show the rest of the world the beauty of Islam.

- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. How many people migrated to Abyssinia?
2. Why did the Quraish send two messengers to Abyssinia?
3. Who was the leader of the Muslims in Abyssinia?
4. What two ways did the Makkans try to turn Negus against the Muslims?

CLASS 6 - LESSON 6

THE BOYCOTT OF BANI HASHIM

The chiefs of Quraish were very disturbed to see that the religion of Islam was gaining strength in spite of all their efforts. By now, well respected people like Hamza, the uncle of the Holy Prophet (S), and some powerful men of Quraish had become Muslims. The chiefs could not bear to stand by and watch Islam advancing in this manner, and so they held a meeting to plan a way to stop it.

They decided to boycott all the Muslims and in this way stop their activities. An agreement was drafted and hung on the walls of the Holy Ka'ba, and the community of Quraish was told to act according to it. The agreement stated that:

1. All **trade and business** with the supporters of Muhammad shall be **banned**.
2. Any **association** with them is strictly **prohibited**.
3. Nobody is allowed to **marry** their daughters or sons to those of the Muslims.
4. All those who **oppose** Muhammad should be **supported** in all circumstances.

This agreement was signed by all the chiefs of the Quraish and was put into action right away. Abu Talib, the uncle of the Holy Prophet (S), pledged the support of the entire Bani Hashim clan to his nephew. Abu Talib also advised all the Muslims to move out of Makka into a valley in the mountains. Thus, the Muslims moved out of their homes into the place known as the "Valley of Abu Talib (Shi'ab Abi Talib)," and set up small houses and tents.

To protect themselves from a sudden attack from the Quraish, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time they suffered terrible hardships. Food was in very short supply, and many had to survive on a single date or less per day. The Bani Hashim were only allowed out of the valley during the special months of Rajab and Zilhaj when fighting was not allowed.

During these times they came to Makka to buy food and other necessities. However some Makkans, like Abu Lahab, made things more difficult for them by encouraging the shopkeepers to raise the price of food, so that the Bani Hashim could not afford to buy very much.





Throughout their difficult times, the Muslims did not lose heart and remained strongly attached to Islam and the Holy Prophet (S). Finally some of the Makkans began to regret their shameful action against the Muslims, who after all were their relatives. They became ashamed for having signed the agreement and began to look for a solution to the problem. They called a meeting of the Quraish proposing to end the boycott and allow the Muslims to return home.

Although Abu Jahl was not in favor of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down the agreement. When they brought it down from the Holy Ka'ba, they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.



After being informed of the developments by his uncle Abu Talib, the Holy Prophet (S) decided to leave the valley and the Muslims returned to their homes in Makka once again.

The patience and reliance on Allah in the face of hardships by these early Muslims is a great lesson to us all.

Now you know...

- ◆ The Quraish were being threatened by the activities of the new Muslims and so they drafted an agreement which briefly stated that association with the Muslims by the Makkans is prohibited.
- ◆ The Muslims were advised to move to 'The Valley of Abu Talib', where they stayed for 3 years suffering many hardships.
- ◆ During the non-fighting months, the Muslims could go to Makka to buy provisions but the Makkans used to make this task very hard for them.
- ◆ The Makkans finally started regretting their actions, and after calling a meeting, the agreement for the boycott of the Muslims was taken down.
- ◆ The Muslims returned back to their homes in Makka.

MORAL BOX

- ❖ Throughout severe difficulties, the Muslims stuck strongly to their faith. We should also do this rather than blaming Allah and turning away from Him when hardships affect us.
- ❖ The Muslims showed complete trust in Allah because they realised that everything is in His power. Allah helps those who trust in Him.
- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. Why were the Muslims exiled from Makka?
2. Where did they live for three years?
3. How did Abu Lahab try to make life even more difficult for them?
4. How were the Muslims able to return to their homes?
5. What lesson do we learn from this event?

CLASS 6 - LESSON 7


THE DEATH OF ABU TALIB (A) AND BIBI KHADIJA (A)

After the 3-year boycott on the Muslims had been lifted they returned to their previous lives in Makka, and looked forward to improving their condition. However, certain events occurred that year that left the Holy Prophet (S) extremely sad and the Muslims shared in his sorrow. In that year the Holy Prophet (S) lost first his uncle Abu Talib (A), and then his wife Bibi Khadija (A) one month later. His sorrow and grief knew no bounds and he named this year "Aamul Huzn", the Year of Grief.

Abu Talib (A) had been the **supporter** and **defender** of the Holy Prophet (S) since the death of his father, Abdul Muttalib. He treated him better than his own sons. In order to protect the Holy Prophet (S) from being murdered by his enemies, Abu Talib (A) used to make one of his sons, usually Imam Ali (A), sleep in the bed of the Holy Prophet (S).

Abu Talib (A) believed so much in the excellence of the Holy Prophet (S) that he used to request the blessings of Allah by using his nephew's name. Once, when the Quraish were faced with a terrible drought, they came to Abu Talib (A), begging him to pray for rain. Abu Talib (A) held the hand of the Holy Prophet (S), who was then only a young boy, and raised his head to the skies, saying, "O Lord, send down rain for the sake of this young boy, and favor us with Your blessings". This prayer was hardly over when rain began to fall heavily.

RESEARCH BOX

 **What is it called when we supplicate to Allah through someone else?
What Dua do we recite on Tuesdays in which we do this?**


As the Holy Prophet (S) grew older, Abu Talib (A) involved him in his trade caravans, giving him experience in dealing with people. When he was 25 years old, it was Abu Talib (A) who arranged for a proposal of marriage to be sent to Bibi Khadija (A).

During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage formula himself.

When the Holy Prophet (S) declared his mission, Abu Talib (A) stood faithfully by his side, never stepping back from the defense of his nephew.

Although Abu Talib (A) began to lose his position amongst the Quraish because of his support for the Holy Prophet (S), he did not for one moment think of asking him to hold back the message of Islam.

QUESTION BOX

 **Abu Talib (A) let his position be under threat for the sake of the truth.
Would we be too attached to our worldly desires to support the truth?**

The actions of Abu Talib (A) throughout his life confirm that he was a Muslim and believed in the religion of Allah. Some people have said that he was an unbeliever. This is actually a false accusation because we know that Abu Talib was the one who recited the marriage formula for the Holy Prophet (S) and this can only be done by a Muslim. Furthermore, the following fact is enough to prove that this is not true.

A Muslim woman cannot remain married to an unbeliever.

It is a fact of history that Fatima binte Asad was one of the first women to accept Islam. She was also the wife of Abu Talib (A), and remained his wife till he died. If he had not been a Muslim, it would have been unlawful for her to remain his wife.

It was no wonder that the Holy Prophet (S) missed his uncle so much. Abu Talib (A) had been his guardian for 50 years.

In the same year, the Holy Prophet (S) lost his dear wife Bibi Khadija (A), the mother of his beloved daughter, Fatima Zahra (A). Bibi Khadija (A) had been the richest woman in Arabia when she married the Holy Prophet (S). She was 40 years old when the marriage took place. When the Holy Prophet (S) declared his Prophethood 15 years later, she was the first woman to believe in him and accept Islam.

Thereafter, she gave her entire wealth for the sake of Islam. The Holy Prophet (S) used her wealth to spread the religion and to buy the freedom of many slaves who had become Muslims. The Holy Prophet (S) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

The double tragedy was a bitter blow to the Holy Prophet (S), at a time when he needed the encouragement and support of his loved ones.

Now you know...

- ◆ In the year after the boycott, the Holy Prophet (S) lost both his uncle Abu Talib (A) and his wife Bibi Khadija (A) and he called that year "Aamul Huzn", the Year of Grief.
- ◆ Abu Talib (A) had been his supporter and defender. He had involved the Holy Prophet (S) in his trade, organised and recited his Nikah and stood by him in his mission, even if his own position was put in jeopardy.
- ◆ Some people say that Abu Talib (A) was a non-Muslim but this cannot be true because his wife was a Muslim and a Muslim woman cannot remain married to an unbeliever.
- ◆ Bibi Khadija, who married the Holy Prophet (S) at the age of 40 was the first woman to become a Muslim and gave her entire wealth for the propagation of Islam. She stood by him with firm faith till her death.

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) call this year "Aamul Huzn"
2. How old was Bibi Khadija (A) when she died?
3. What did the Holy Prophet (S) use her wealth for?
4. Why did he always remember her?
5. How had Abu Talib protected the Holy Prophet (S) when he was younger?

CLASS 6 - LESSON 8

THE ASCENSION (MI'RAJ) OF THE HOLY PROPHET (S)

Mi'raj is a very important event in the history of Islam. It is the occasion when Allah raised his beloved Prophet (S) to the heavens and showed him the marvels of His creations. This great honor had never been given to any of Allah's other Prophets (A). The Holy Qur'an says:

[Glory be to Him Who made His servant go by night from Masjidul Haraam to Masjidul Aqsa, whose surroundings We have blessed, so that We might show him some of Our signs. He alone hears all and sees all. Bani Israa'il 17:1]

The great journey began from the house of Umme Hani, a sister of Imam Ali (A). The Holy Prophet (S) was resting there when he was awakened from his sleep by Angel Jibraeel (A). He was asked to mount on a winged animal called Buraaq. He then went from Makka to the mosque of al-Aqsa in Baytul Muqaddas (now known as Jerusalem). On the way he stopped at the mountain of Sinai and offered 2 raka'at prayers there, because it is the mountain on which Allah spoke with Prophet Musa (A).



Masjidul Aqsa, Jerusalem



On the second part of his journey, the Holy Prophet (S) rose from Masjidul Aqsa through the seven heavens with Jibraeel (A). Here he met the Prophets Isa, Musa, Nuh and Adam (A). He also saw the places of blessing and pleasure (Heaven) and the places of torture and suffering (Hell).



After this he came to the place known as Sidratul Muntaha where Jibraeel (A) left him. From here the Holy Prophet (S) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam including the new order to all Muslims to perform the five daily prayers. He then returned the same way he had come, first to Baytul Muqaddas, and then to Makka.

On the way to Makka the Holy Prophet (S) met a trading caravan of the Quraish who had lost a camel and were making a search for it. He drank some water from one of their containers and then continued onwards to Makka. He reached the house of Umme Hani at the time of daybreak.

On the next day the Holy Prophet (S) talked about his experiences to a large group of people in Makka. Many were amazed and believed his account, but there were some who did not believe him. They asked him to describe the mosque at Baytul Muqaddas as proof of his truthfulness. When the Holy Prophet (S) gave the detailed description of the mosque, some people who had been to the place confirmed that it was true.

The Holy Prophet (S) then told the disbelieving Quraish that he had met one of their trade caravans at Tanim, and they had been looking for a lost camel.

He also told them that the caravan was being led by a brown camel and that the group would soon enter Makka. It was not long before a caravan, as described by the Holy Prophet (S), entered Makka. The leader of the caravan, Abu Sufyan, confirmed everything that the Holy Prophet (S) had said. Now the people had no doubt that the Holy Prophet (S) had indeed made the miraculous journey, and word spread like wild fire around Makka about the events of Mi'raj. The leaders of the Quraish were very upset at the whole issue, especially because a lot of people became Muslims as a result of it.

It is important to understand that the journey was an actual physical one and not a spiritual dream as believed by some Muslims, based on the hadees attributed to Ayesha, one of the wives of the Holy Prophet (S). She stated that he was asleep in her house the whole night. This report is untrue, because at the time of Mi'raj, Ayesha was not yet married to the Holy Prophet (S), and only became his wife one year after the Hijrat to Madina. Muawiya, the son of Abu Sufyan, also claimed that the Mi'raj was a "true dream." He made up his story because he was an enemy of the Holy Prophet (S). He was not born at the time and did not convert to Islam until 9 years after Hijrat, so he could not know all the facts about the Mi'raj.

The time taken for the entire Mi'raj was very short. The reason why the Holy Prophet (S) was taken to Baytul Muqaddas, which was a centre for Jews and Christians was to show that Islam was a continuation of the message of Prophets Ibrahim, Musa and Isa (A). It also showed that the religion was universal and not confined to Makka and Madina only.

Amongst the things that were revealed to the Holy Prophet (S) during his time in the heavens were:

1. The **appointment of Imam Ali (A)** as the leader after him. This gives us an idea of the importance of planning beforehand for leadership.
2. **Five times daily prayers.** The Wajib Salaat as we know them today only became compulsory for the Muslims after the event of Mi'raj.
3. The Holy Prophet (S) was also taught some **Du'as and special prayers.**

RESEARCH BOX

📖 What did the Holy Prophet (S) mean when he said: 'Salaah is the Mi'raj of the believer'?

It is a measure of the closeness of the Holy Prophet (S) to Allah that he was given an opportunity to see and hear wonderful things, the like of which have never been seen or heard before.

Now you know...

- ◆ Mi'raj is when the Holy Prophet (S) was taken to the heavens and shown the Kingdom of Allah. He was taken on a winged animal (Buraaq).
- ◆ He went to Mount Sinai and then to Masjidul Aqsa. From there he rose through the 7 heavens and met Prophets Adam, Nuh, Musa and Isa.
- ◆ He then went to Sidratul Muntaha where he was alone in the presence of Allah. He received new rulings like the rule for all Muslims to perform Wajib Prayers, the appointment of Imam Ali (A) as successor and was also taught some Du'as.
- ◆ The next day, the Holy Prophet (S) narrated his experience to the people. He proved it by correctly describing Masjidul Aqsa. He also told of a caravan that he met on his way back to Makka and its entry into Makka a while later proved that he was telling the truth.
- ◆ Many people became Muslims as a result of this.
- ◆ This journey was a physical one and not a dream as wrongly claimed by Ayesha and Muawiya.
- ◆ The Holy Prophet (S) was taken to Baytul Muqaddus to show that Islam is a continuation from Judaism and Christianity, and that it is a universal religion.

MORAL BOX

- ❖ The Holy Prophet Muhammed (S) is the only Prophet who was taken on this special journey. Do we give him the importance that he rightly deserves?
- ❖ We all have the potential to reach this stage of Mi'raj. It is up to us to make the effort and try our best, especially in salaah.

- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. How long did the entire Mi'raj take?
2. How do we know that it was not a dream?
3. What was revealed to the Holy Prophet (S) during the Mi'raj.
4. What two places was the Holy Prophet (S) taken to before he came in the presence of Allah?
5. Why did he stop at Mount Sinai?

CLASS 6 - LESSON 9

THE JOURNEY TO TA'IF

After the death of Abu Talib, the Holy Prophet (S) was faced with increasing difficulties and problems in Makka. Without his uncle's protection, his life was in constant danger, and there was not much opportunity to spread Islam.

He decided to try to preach Islam outside Makka. In those days the town of Ta'if was a busy and important center of trade. The Holy Prophet (S) went to Ta'if alone and contacted the tribe of Bani Saqeef with a view to invite them to Islam.

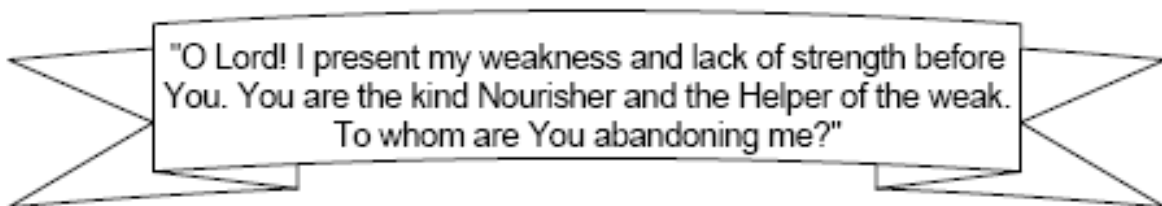


The town of Taif in relation to Makka

After arriving in Ta'if, he met the chief and elders of that tribe and explained to them the belief in One God and asked them for their support. However, they rejected his message. The Holy Prophet (S) realized that the people of the town could become a threat to him, because he was alone and away from his home town. He therefore took a promise from the Bani Saqeef that they would not talk about his presence in Ta'if.

The elders of Bani Saqeef did not keep their promise to the Holy Prophet (S) and instead asked the thugs and hooligans of the town to harass him. The Holy Prophet (S) found himself suddenly surrounded by a mob that began to insult him. When they began to throw stones, he was forced to retreat and take refuge in a garden.

The garden belonged to two wealthy people of the Quraish. The Holy Prophet (S) had sweat on his face and parts of his body were hurt from the cruel attack. He went down under a tree for some rest, and began the following prayer:



Although the owners were idol worshippers and enemies of Islam, they were moved by the condition of the Holy Prophet (S) and felt sorry for him. They told a Christian slave, known as 'Adhasu' to take a plate of grapes to him.

When the Christian presented the grapes to the Holy Prophet (S), he took one and ate it, saying, "In the Name of Allah, the Beneficent, the Most Merciful". The Christian was very

surprised to hear these words and remarked that he had not heard the Arabs pray to anyone but Laat and Uzza, the great idols.

The Holy Prophet (S) asked him about his birth place and his religion. He replied that he came from Naynivah and was a Christian.

On hearing his answer, the Holy Prophet (S) stated, "That is the place where my brother Yunus (Jonas) son of Mata (Matthew) lived". The Christian was very surprised to hear these names. He asked, "How do you know Yunus son of Mata? Nobody in this country has heard of them". The Holy Prophet (S) then said, "Yunus was a Prophet of Allah like myself." The words of the Holy Prophet (S) had a great effect on the slave and he immediately bowed and kissed the hands of the Holy Prophet (S) and expressed his faith in him.

When he returned to his masters, they asked him what the conversation was all about. He replied, "The person who is sitting in your garden is the chief of all humanity. He has told me things that only a Prophet can know." This reply annoyed them very much but all they said to him was that his own religion was better than Islam.

The Holy Prophet (S) left Ta'if disappointed that he had not been successful in bringing these stubborn and ignorant people to the right path. He decided to return to Makka. However, he could not enter Makka in safety, because his life was in danger. He therefore sent word to Mu'tam bin Adi, a powerful Makkian, for help. Mu'tam was an idol worshipper but agreed to provide security for him, due to his respect for his family. He sent a message to the Holy Prophet (S) to enter Makka and come straight to his house.

On the next day Mu'tam told his sons to arm themselves and escort the Holy Prophet (S) to the Holy Ka'ba.

When Abu Sufyan and others who wanted to harm him saw that he had the protection of Mu'tam, they were disappointed, but did not harm him. After performing Tawaaf, the Holy Prophet (S) went to his own home.

Soon afterwards, the Holy Prophet (S) migrated to Madina. In the later years, the Holy Prophet (S) was to take over Ta'if and defeat the Bani Saaqef. However, he never forgot the services of Mu'tam in his time of need, and when news of Mu'tam's death reached Madina, the Holy Prophet (S) remembered him for his goodness.

RESEARCH BOX

📖 What was the Holy Prophet's journey from Makka to Madina called and what started from this event?

The journey of the Holy Prophet (S) to Ta'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.

Now you know...

- ◆ The Holy Prophet (S) decided to preach Islam in Taif due to the difficult situation in Makka.
- ◆ However, the chiefs of Taif rejected his message but they assured him that he would not be harmed. The chiefs did not keep their promise and soon the people of the town began to harass The Holy Prophet (S).
- ◆ The Holy Prophet (S) took refuge in a garden where he met a Christian slave who was amazed to hear that The Prophet's beliefs were similar to his own.
- ◆ The Holy Prophet (S), disappointed, decided to return to Makka but because his life was in danger, he contacted a powerful Makkan, Mu'tam, to help him.
- ◆ Mu'tam, although an idol worshipper had respect for The Holy Prophet (S), and escorted him into Makka and safely to his own home.

MORAL BOX

- ❖ The journey of the Holy Prophet (S) to Ta'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.
- ❖ The Holy Prophet (S) let his own life be in danger for the sake of conveying Allah's message, which shows us the importance of striving for the cause of truth.
- ❖ _____
- ❖ _____
- ❖ _____
- ❖ _____

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) decide to go to Ta'if?
2. What response did he receive from the people there?
3. What made the Christian accept Islam?
4. Why did the Holy Prophet (S) contact Mu'tam before entering Makka?
5. What do we learn from this whole event?

CLASS 6 - LESSON 10

THE PLEDGES OF 'AQABAH

During the Haj season, tribes from all over Arabia came to Makka to perform their pilgrimage. Although their worship was not anything like the Haj that Islam has taught us, they regarded the Holy Ka'ba as an important building. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Madina, who were called Yathrib in those days, also used to come to Makka every year. The two main tribes in Madina were the Aws and the Khazraj. They were great enemies of each other and many battles had been fought between them.

In the eleventh year after the beginning of the Holy Prophet's (S) mission, he met 6 people, led by As'ad bin Zurara from the tribe of Khazraj in Makka during the Haj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Madina, that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Tawrat, which had been revealed to Prophet Musa (A). The people of Khazraj believed that this was the very same Prophet, and so they became Muslims. Before returning to Yathrib, they asked Holy Prophet (S) to send someone to Madina who could teach them more about Islam. The Holy Prophet (S) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

On their return to Madina they made efforts to teach people about Islam and soon many people wanted to know more about this new religion.



The Tawrat (Torah)

In the following year, 12 people came to Makka to meet the Holy Prophet (S). The meeting took place at 'Aqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge to:

- not associate anyone with Allah,
- not steal,
- not bury their daughters alive,
- not slander one another,
- perform good deeds.

The Holy Prophet (S) promised them that if they acted according to the pledge they would be rewarded with Paradise by Allah. This agreement is called the "First Pledge of Aqabah".

The 12 people returned to Madina, their hearts filled with faith. They wrote back to the Holy Prophet (S) asking him to send someone to Madina who could teach them more about Islam. The Holy Prophet (S) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

The missionaries did their work so well that there was a great change in thinking in Madina. The people eagerly awaited the Haj season, so that they could meet the Holy Prophet (S) and personally declare their readiness to help Islam.

The next year a Haj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Madina for Makka. It included 73 Muslims, two of whom were women. The rest of the people were those who wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet (S) on the 13th of Zilhaj at 'Aqabah'.

During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy Qur'an. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of allegiance (Bay'at) at the hands of the Holy Prophet (S). This event is known as "the Second Pledge of Aqabah."

The Holy Prophet (S) then promised the people that he would soon come to Madina himself. Once the ceremony was over, the people left for their homes.

A point to note is the fact that so many people of Madina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few Makkans had become Muslims. There can be two reasons for this:

1. The people of Madina had heard about an Arabian Prophet from the neighboring Jewish tribes. The Jews claimed that when that Prophet would appear he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet (S) when he claimed to have been appointed by Allah.
2. The people of Aws and Khazraj were tired of the endless quarrels between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority who would bring peace to their region.

The time was now ripe for the Holy Prophet (S) to leave his home in Makka. Life in that city was becoming more and more difficult for the Muslims, who faced endless persecution at the hands of the Quraish.

QUESTION BOX

❓ The people from Madina recognised the truth when it came in front of them. Are our souls clean enough for us to also recognise the truth when it presents itself to us or are there too many veils obstructing our vision?

Now you know...

- ◆ The two main tribes of Madina were the Aws and Khazraj who had been enemies of each other for a long time.
- ◆ The Holy Prophet (S) met 6 people from Khazraj during the Hajj season in Makkah, and they were very interested in the teachings of Islam, as they had heard of a Prophet who would come with a new religion.
- ◆ These people became Muslims and soon, other people from Madina became interested. They sent 12 people to Aqabah in Makkah and after talks with The Holy Prophet (S) the First Pledge of Aqabah was formed.
- ◆ On request, the Holy Prophet (S) sent missionaries to Madina who did a very good job in introducing Islam to the people.
- ◆ The next year, 500 people came for Hajj from Madina to learn more about Islam and after being addressed by The Holy Prophet (S), they too accepted Islam. This was known as the Second Pledge of Aqabah.
- ◆ The Holy Prophet (S) told them that He would be joining them in Madina very soon.

Exercise

Answer the following questions:

1. What promises did the people of Madina make the first time they came to 'Aqabah?
2. How many came in the last year the Holy Prophet (S) was in Makka?
3. Why did the message of Islam spread faster in Madina than Makka?
4. Aside from the Aws and Khazraj, which other people lived in Madina?
5. What did the people of Madina invite the Holy Prophet (S) to do?

CLASS 6 - LESSON 11

THE HIJRAT TO MADINA - PART 1

When the Quraish realized that the Muslims now had the support of the people of Madina, they were very disturbed. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them. The companions of the Holy Prophet (S) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. He asked them to give him a little time to make a decision. After a few days, he advised all the Muslims to migrate to Madina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Makka one by one, giving excuses for their departure. Because they were afraid of the reaction of the Quraish, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.



The Quraish suddenly realized that the Muslims were all leaving Makka. They managed to detain a few, but by that time the majority had already escaped and was on their way to Madina. In Makka there only remained the Holy Prophet (S) and his family, Imam Ali (A) and a few old and ill Muslims. Final arrangements were being made for these last few Muslims also to leave.

The Quraish were enraged at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-un-Nadwa, where all important decisions were made, the Quraish decided that the only action that would stop the spread of Islam would be the murder of the Holy Prophet (S). This idea was popular and the only problem was the revenge that the Bani Hashim, the family of the Holy Prophet (S), would take on the killer. Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person.

This plan was approved and 40 young men were selected to carry out the cowardly deed.

On the same night that the Quraish planned to kill the Holy Prophet (S), he was commanded by Allah to leave Makka for Madina. The angel Jibraeel (A) informed the Holy Prophet (S) of the wicked intentions of the Quraish. The Holy Prophet (S) said to Imam Ali (A):

"Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."

He then instructed Imam Ali (A) to follow him to Madina after he had returned the property that certain people of Makka had left with the Holy Prophet (S).

Imam Ali (A) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet (S). He used to say in later years that in spite of the deadly danger, he slept peacefully the whole night.

QUESTION BOX

❓ **Would we be able to sleep peacefully with complete faith that Allah will keep us safe if we were in the same situation?**

As night approached, the house of the Holy Prophet (S) was encircled by the 40 men of Quraish. They decided to wait till the morning before carrying out their assignment.

When half the night was over, the Holy Prophet (S) left his house to begin his journey. As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse:

And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see. Ya Sin, 36: 9

The Holy Prophet (S) continued on his way to Yathrib taking along one of his companions, the aged Abu Bakr, whom for some reasons he considered it unwise to leave behind in Mecca. In the morning the men burst into his house and made for the bed making a great noise as each tried to be first to strike a blow. On hearing the commotion, Imam Ali (A) calmly raised his head from the pillow and threw the green sheet aside. The sight of Imam Ali (A) stopped the would-be killers in their tracks.

"Where is Muhammad?"

they demanded.

"Did you hand him to me, so that I may deliver him back to you? Anyway, he is not in the house at present."

Imam Ali (A) replied.

The Quraish were frustrated at their failure but they left Imam Ali (A) unharmed because they had no quarrel with him. They left the house, regretting their decision to wait till the morning. Thus Almighty Allah protected His Prophet from the evil of the idolaters, and escorted him safely away from their very midst, without the blind hearted Arabs perceiving the least.

The event has other significance, for it brings into sharper focus the personality of Imam Ali (A.S.) and his selfless devotion to the cause of Islam and to his cousin's life. He dauntlessly agreed to sleep on the Prophet's bed risking his life and limbs. If the late Abu Talib's personality had been until recently, a deterring factor for the Meccan polytheists from harming the Prophet, now his son the brave Ali had ably filled up the vacuum, showing readiness to sacrifice his own life for Muhammad (s.a.w.) sake.

Almighty Allah rewarded Ali's selfless spirit of devotion by revealing the following verse of the Qur'an:

"And among men is he who sells himself to seek the pleasure of Allah..." Sura Baqara (2: 207)

Meanwhile the Holy Prophet (S) was undergoing further adventures on his journey to Madina, knowing that he was safe from the enemy because he had the protection of Allah. In the Holy Qur'an, Allah says:

Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans - but Allah too made a plan, and Allah is the best planner. Anfaal, 8: 30

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) tell the Muslims to migrate to Madina secretly?
2. When the Quraish realized that the Muslims were all leaving Makka, what did they decide was the only action that would stop the spread of Islam?
3. Why were 40 young men selected to carry out the plan?
4. What did the Holy Prophet (S) ask Imam Ali (A) to do while he made his escape and why?
5. How did the Holy Prophet (S) manage to get past the men who were waiting for him?

CLASS 6 - LESSON 12

THE HIJRAT TO MADINA - PART 2

While Imam Ali (A) lay on his bed, the Holy Prophet (S) began his journey out of Makka. Before he had left the city, he met Abu Bakr on the way and took him along with him. The Holy Prophet (S) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the cave of Thaur, which was three miles south of Makka on the way to Madina.

When the Quraish found out that the Holy Prophet (S) had left Makka, they sent men to block all routes leading to Madina. They also hired some men who could trace the location of travelers by their footprints. It was declared that whoever gave correct information about the hiding-place of the Holy Prophet (S) would be rewarded with 100 camels.

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the cave of Thaur. Strangely, just as the idolaters neared the place, Abu Bakr perhaps sensing danger suddenly started crying. His unwarranted cries - had not Almighty Allah descended tranquility on him that very moment making him tight-lipped, would have been enough to lead the Quraish party to the Prophet's hide-out, periling the whole brave selfless episode.

However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in a nest at the entrance.

The men knew that the spider and pigeons would not have made their homes there if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle Allah protected His beloved messenger.

The Holy Prophet (S) remained in the cave for three days and nights. On one of these nights Imam Ali (A) came to visit him. The Holy Prophet (S) told him to arrange for camels for Abu Bakr and himself.

He also directed him to announce in Makka the following day that if anybody had left something in trust with the Holy Prophet (S), or had loaned him anything, he should claim it from Imam Ali (A).

He further instructed Imam Ali (A) to make arrangements for the Fawaatim (The three Fatimas - Fatima az-Zahra (A), Fatima binte Asad and Fatima binte Zubayr), as well as any other members of Bani Hashim who wished to leave Makka. Imam Ali (A) was to escort these people personally to Madina.

On the fourth day Imam Ali (A) sent three camels to the cave along with a reliable guide named 'Urayqit. The Holy Prophet (S) and Abu Bakr then left with the guide for Madina,

traveling along the coastal route so as to avoid the Quraish riders.

It is from this night that Muslims mark the beginning of the Islamic Era or the Hijra calendar. This is because the migration marked the beginning of centralization of Muslims in Madina and the setting up of the first Muslim state.

The journey to Madina was a distance of some 400 kilometers and they traveled mostly at night and rested during daytime. Despite their care, they were spotted by a man who went immediately to the Quraish and reported what he had seen.

In order to claim the reward alone for their capture, a man called Saraqah ibn Malik convinced the Quraish that the man had seen some other people and that it would be a waste of time to follow them. He then went to his house, armed himself and rode a swift horse to the spot where the Holy Prophet's (S) party had been last seen.

Saraqah was a strong man and his approach made Abu Bakr very worried. However the Holy Prophet (S) told him the same thing he had said to him when they had nearly been discovered in the cave of Thaur:

...Do not be afraid, Allah is with us... Tawba, 9: 40(Part)

In the meantime, the Holy Prophet (S) prayed to Allah to be protected from the mischief of Saraqah. Suddenly, the man was thrown violently from his horse. He realized at once that it was not an accident but rather a warning due to his bad intentions.

He therefore turned to the Holy Prophet (S) and asked for his forgiveness and offered to help him in any way he could. The Holy Prophet (S) told him to return to Makka and stop people from pursuing them. Saraqah then returned to Makka, telling whoever he met on the way that there was no trace of the Holy Prophet (S) on that route.

On the 12th of Rabiul Awwal the Holy Prophet (S) arrived at Quba, just outside Madina. Here he awaited the arrival of his cousin Imam Ali (A). Abu Bakr insistently asked the Prophet to begin traveling towards Madina, but the Holy Prophet refused to go without 'Ali. He said to Abu Bakr, 'Ali has endangered his own life to save mine. He is my cousin, my brother, and the dearest among the family to me. I will not leave here until he joins me' (Bihar ul-Anwar, Vol. 19, p.116).

Now you know...

- ◆ On The Holy Prophet (S)'s advice the companions secretly migrated to Madina due to the harsh treatment they were receiving.
- ◆ The Quraish knew that the Muslims would be a danger to them in Madina and so decided that the only option would be to murder The Holy Prophet (S).
- ◆ So that not just one person gets blamed for the murder, a group consisting of one man from each tribe in Makka was chosen to commit the crime together.
- ◆ The Holy Prophet (S) knew of their intentions and instructed Imam Ali (A) to sleep in his bed that night and The Holy Prophet (S) himself left for Madina that night.
- ◆ When the men were about to strike the bed of The Holy Prophet (S), they found Imam Ali (A) lying there and were angry that The Holy Prophet (S) had managed to escape. They left Imam Ali (A) unharmed.
- ◆ One man tracked the Holy Prophet (S) to Cave Thaur. However its entrance was blocked by an untouched spider's web and pigeon's nest, and so the Holy Prophet (S) was left unharmed.
- ◆ Later, a man tracked down the Holy Prophet (S) but due to the prayers of the Holy Prophet (S), he reached Madina.

MORAL BOX

- ❖ Even in such desperate circumstances The Holy Prophet (S) remembered to return the belongings that the Makkans had entrusted to him, fully justifying the title of As-Sadiq Al-Amin given to him.
- ❖ Imam Ali (A) did not even hesitate risking his own life for The Holy Prophet (S). Would we be that ready to sacrifice our own lives for the sake of Islam?
- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. Where did the Holy Prophet (S) take refuge from the Quraish?
2. By which miracle did Allah protect the Holy Prophet (S) when he was hiding from the Quraish?
3. What were the three instructions the Holy Prophet (S) gave to Imam Ali (A) when he came to see him?
4. What occasion marks the beginning of the Islamic Era or the Hijra calendar, and why?
5. How did the Holy Prophet (S) reassure Abu Bakr?

CLASS 6 - LESSON 13

THE HIJRAT TO MADINA - PART 3

The village of Quba was the centre of the tribe of Bani Awf. The Holy Prophet (S) stopped at this place and stayed at the house of the chief of the tribe. At Quba, a large number of Muslims were waiting to escort him into Madina, which was not very far away.

The Holy Prophet (S) stayed there for a few days while he waited for the arrival of Imam Ali (A). During this time, he laid the foundation of a mosque for the Bani Awf. This was the first mosque of Islam.



Masjide Quba – Madina

Meanwhile in Makka, Imam Ali (A) declared to the people that whoever had left any belongings in trust with the Holy Prophet (S) should come and claim it back. He stayed in Makka for three days until everything had been returned to its rightful owner. Then he gathered the women of the household of the Holy Prophet (S) and any Muslims who still remained in Makka and prepared to leave. The group left for Madina at night.

The spies of the Quraish came to know about the migration of this last group of Muslims and pursued them. They caught up with Imam Ali (A) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Makka and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish and finally Imam Ali (A) realized that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said, *"Whoever wishes that his body be cut into pieces and his blood to be shed should step forward"*. Seeing the look in the eyes of Imam Ali (A) the Quraish changed their attitude and let them go.

Imam Ali (A) managed to guide his group into Quba three days after the arrival of the Holy Prophet (S). His feet were swollen, bruised and bleeding, that he could hardly walk, which brought tears to the eyes of the Holy Prophet (S). The Holy Prophet embraced him most affectionately, blessed his hurt legs with the saliva from his own mouth which healed 'Ali's swollen legs.

One day after the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Madina. Both the Muhajirs (the Muslims who had migrated from Makka) and the Ansar (the Muslims of Madina) lined the streets of Madina eagerly awaiting the first appearance of the Holy Prophet (S). When his camel came down at a place called Thaniyatul Wida and set its foot

on the land of Madina, he came into view of the waiting people. They greeted him warmly and began singing in joy:

"The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".

Exercise

Answer the following questions:

1. Where was the first Mosque of Islam, and who laid the foundation of this Mosque?
2. Why did Imam Ali (A) wait another three days in Makka before leaving to join the Holy Prophet (S)?
3. How did Imam Ali (A) manage to pass through the Quraish?
4. Who were the Muhajirs and the Ansar?
5. What did the people mean by the 'moon' when they sang: 'The moon rose for us from Thaniyatul Wida'?

CLASS 6 - LESSON 14

THE HIJRAT TO MADINA - PART 4

The arrival of the Holy Prophet (S) in Madina was a cause for great celebration among the Muslims. As his camel entered Madina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet (S) be his guest and stay at his house.

The Holy Prophet (S) took care of this delicate problem by saying, *"Let the camel walk. I shall stop wherever it kneels down."* Everybody looked eagerly to see where the camel would finally stop.

The camel stopped and bent its knees in a large piece of land which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that of Abu Ayyub Ansari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (S) to her house.

The competition for who should take the Holy Prophet (S) for a meal began, but the Holy Prophet (S) cut short all the arguments by asking, *"Where are my belongings?"* When he was told that Abu Ayyub's mother had taken them, he went towards that house. Abu Ayyub was delighted to have the honor of being the host of the Holy Prophet (S), who stayed with him for about seven months, until his house next to the mosque was ready.

The Holy Prophet (S) wished to build a mosque over the plot where his camel had stopped. The orphans whose property it was wanted to make the land a present to him, but he refused the offer, and paid the price of the plot, which was 10 dinars in gold.

After the purchase, the ground was cleared of the trees and a mosque, 54 yards in width by 60 yards in length, was built over it with clay and mud. The roof was made with palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (S) and his family and on the other side rooms were provided for about 70 of the poorer people of Madina who had no house of their own. These rooms were called "Suffa".

The construction work was shared equally between the Muhajir (those who had migrated from Makka) and the Ansar (the local people of Madina). The Holy Prophet (S) also shared in the work although Ammar bin Yasir, an early convert and faithful companion, seldom allowed him to do anything and used to do the Holy Prophet's (S) share himself.

Ammar was the first person to begin work on the foundation of the mosque. One day the Holy Prophet (S) affectionately dusted his body clear of mud and told him, "*O Ammar you will be killed by a group of oppressors while you will be inviting them to truth.*"

This prophecy was well known, and 38 years later, Ammar was killed fighting on the side of Imam Ali (A) against Muawiya in the Battle of Siffin. At that time many of Muawiya's men realized that they were on the wrong side and left him.

Although the mosque was very simple in structure, it was the best in the whole history of Islam. It became the centre of Muslim activity in Madina. The daily and Friday prayers were held there. From this mosque the Holy Prophet (S) taught people about the religion of Allah and thousands became Muslims.

The mosque was called Masjidun Nabawi and still stands in Madina today, although it is very much larger.

Before the migration of the Holy Prophet (S), Madina was called Yathrib, but after his arrival it became known as Madinatun Nabi (The City of the Prophet) or Madina for short.



Masjidun Nabawi

A LESSON FROM THE HIJRA

14 centuries have now passed since the momentous historical event of the Hijra - the migration of the Holy Prophet from Makkah to Medina. A careful study of history reveals the sincere and indefatigable efforts of the Muslims in the cause of the migration and laying the foundation of Islam.

After migration to Yathrib, the migrant Muslims had obviously rid themselves of the torment and torture of the infidel Quraysh and found a peaceful, agreeable environment. Nevertheless, they showed no tendency towards self-indulgence and pleasure seeking. Rather they ceaselessly endeavored to establish an Islamic civilization and to spread the divine faith of Islam.

It was these very sacrificial efforts and hard work of the Muslims that rescued them from slavery and so many miseries and brought them honor, prosperity, and glory.

It is indeed necessary for the Muslims all over the world to be constantly reminded of the devotion and incessant efforts of the Muslims in the early days of Islam, who relied on their faith in God and, through obeying the instructions of the Holy Prophet, managed

to make a holy revolution and attained great achievements. It is of vital significance to Muslims in all places and at all times to take a lesson from the lives and sacrificial endeavors of those truly devoted Muslims. Each year, on the occasion of the anniversary of the migration, sincere reflection on the lives of these godly men and women will effectively serve this purpose.

It is also incumbent upon us to teach posterity the fact that the Muslims of the beginning of Islam owed their glory and greatness to their faith and their sincere efforts and that we must try to adopt their manners if we want to regain the honor and greatness that devoted Muslims really deserve

May Allah give us the strength to remain firm on the path of religion as taught by our Holy Prophet Muhammad Mustafa - peace be upon him and his family.

Now you know...

- ◆ The Holy Prophet laid the foundation of the first mosque of Islam in Quba where he was waiting for Imam Ali (A).
- ◆ The Quraish tried to detain the last group of migrants, who were being led by Imam Ali (A), in Makka. Seeing no other alternative the Imam threatened the Quraish who consequently let them leave for Quba.
- ◆ The arrival of the Holy Prophet (S) in Madina was cause for great celebrations. He ended up living in the house of Abu Ayyub until his own house was ready.
- ◆ The building of a mosque soon commenced, where the work was shared between the Muhajir and Ansar.
- ◆ Extra housing was also erected around the mosque for the family of the Holy Prophet (S) and for those who had no homes.
- ◆ Masjidun Nabawi became the centre of Muslim activity in Madina.

MORAL BOX

- ❖ The Muhajir and Ansar worked together, leaving their differences behind them. In the same way, we can also leave our differences behind and work together in the way of Islam.

Exercise

Answer the following questions:

1. How was it decided where the Holy Prophet (S) would stay in Madina, and where was this?
2. Where was the Mosque of the Holy Prophet (S) constructed?
3. What else was constructed beside the Mosque and who for?
4. What was the prophecy made by the Holy Prophet (S) about Ammar bin Yasir, and when did it come true?
5. What is Yathrib called today and why?

CLASS 6 - LESSON 15

PROPHET IBRAHIM (a) – PART 1

Prophet Ibrahim (A) is one of the greatest Prophets of Allah. The Holy Qur'an says:

Ibrahim was certainly a model of faith for the people, obedient to Allah and upright, and was not an idolater but grateful to Him for His favors; so He chose him and guided him on the right path, and gave him what is good in this world, and in the hereafter he will be amongst the righteous ones.

Naml, 16 : 120 - 122

Prophet Ibrahim (A) was born in Syria at the time when Namrud was the king. Namrud was a proud man and forced the people to believe in him as their god. Since the people were idolaters, who already worshipped idols of wood and stone, they willingly accepted him as their god. After some time, Allah decided to send Prophet Ibrahim (A) to these people so they may be guided.

A short while before Prophet Ibrahim (A) was born, Namrud was told by his astrologers that a special child would soon be born, who would stand against him and tell the people to stop worshipping idols. After that warning, Namrud ordered that all new born babies should be examined carefully to see if they showed any signs or miracles.

Prophet Ibrahim's (A) mother had shown no signs of pregnancy when she carried him, so she knew that her baby was special. To protect him from Namrud's men, she hid the baby in a cave and returned to the town. Allah caused milk to flow from the fingers of Prophet Ibrahim (A) and thus provided him with a source of food.

Prophet Ibrahim (A) grew up outside the town for 13 years before his mother brought him to her home secretly. His father, Taraq, had already died, so he was adopted by Azar, his father's brother.

Azar was a famous sculptor who used to make idols out of stone. His sons used to sell these idols to the people. Azar gave Prophet Ibrahim (A) the same job as his sons.

Even in his young age, Prophet Ibrahim (A) already believed in Allah and he hated idols. On the first day of his job, he tied a rope around some idols and dragged them through the dirt to the market-place.

He then called to the people,

"Come and buy these lifeless idols who can neither benefit nor harm anybody."

The people looked at the dirty idols and were angry at the disrespect that Prophet Ibrahim (A) had shown to their gods. They complained to Azar and Prophet Ibrahim (A) was not allowed to sell any more idols.

As time passed, Prophet Ibrahim (A) tried to show the people the error of their ways. He first approached his uncle, who was like a father to him, and advised him to worship Allah and abandon the idols. The Holy Qur'an records his conversation with Azar in the following verses:

"O my father! Do not worship Shaitan, who was disobedient to Allah. O my father! I am afraid that the punishment of Allah might touch you so that you would be Shaitan's companion." He (Azar) said, "Do you turn against my gods, O Ibrahim? If you do not go away I will stone you. Get away from me for a long while." He (Ibrahim) said, "Peace be on you, I will pray to my Lord to forgive you. He is most gracious to me. Maryam, 19 : 44 - 47

Although he was unsuccessful with Azar, Prophet Ibrahim (A) did not lose hope and began preaching to the people. He used to tell them,

"Can your idols hear you? Can they ever help you or harm you?"

They would say,

"We worship them because our forefathers worshipped them."

Prophet Ibrahim (A) would then teach them that only Allah, the Creator of the heavens and earth, should be worshipped.

Although the people could not answer Prophet Ibrahim's (A) arguments against their idols, they were stubborn and only a few people listened to him and began worshipping Allah. Prophet Ibrahim (A) then decided to show the people how useless their idols were by destroying them. He got his chance during the annual festival, which was held outside the town.

On the day of the festival, when all the people, young and old, had left the town, Prophet Ibrahim (A) was alone. He went to the main temple where all the important idols were kept. He took an axe and broke all the idols except the largest one. The idols, which had been kept neat and tidy, now lay in pieces on the ground. Before he left the temple, Prophet Ibrahim (A) put the axe in the hands of the largest, unbroken, idol.

The Holy Qur'an says:

When he (Ibrahim) said to his father and his people,
"What are these images to which you turn (in devotion)?"
They said, "We found our fathers (ancestors) worshipping them." He (Ibrahim) said,
"Indeed you and your fathers were in a clear error." They said, "Have you really brought us the truth or are you only a joker?" He said, "No! Your Lord is the Lord of the heavens and the earth, Who has created them. And I am a witness to this (Truth). And, by God! I will plan against your idols when your backs are turned!" So he broke them into pieces, except the chief of them, so they could return to it."

Anbiya, 21 : 52 – 58

CLASS 6 - LESSON 16

PROPHET IBRAHIM (a) – PART 2

Prophet Ibrahim (A) had broken all the idols except the largest one in the main temple while the people were celebrating their festival outside the town. When they returned and found what had happened to their gods, they were shocked and said,

"Who has done this cruel thing to our lords?"

One of them said,

"It must be Ibrahim. He has always hated idol worship."

Prophet Ibrahim (A) was brought to court to face trial for damaging the idols. When he was asked whether he was guilty he replied,

"It must have been done by the biggest idol. Ask him about it."

But the people said,

"Our idols do not talk or answer questions."

Now Prophet Ibrahim (A) took the opportunity to make the people understand how useless their idols were. He said,

"Shame on you! How can you worship pieces of wood and stone. They do not know anything and can neither harm nor benefit you."

However, nobody was willing to listen to his words and he was declared guilty. The people began to shout,

"Burn him alive! Let him be with his Lord."

Namrud decided to burn Prophet Ibrahim (A) alive to please his idols. He ordered that wood be collected to make a huge bonfire. So much wood was brought that when the fire was lit, no one could get close enough to throw Prophet Ibrahim (A) into it.

Namrud decided to build a large catapult and Prophet Ibrahim (A) was thrown into the fire using this catapult. When Prophet Ibrahim (A) was flying in the air towards the fire, the angel Jibraeel (A) came to ask him if he needed his help. Prophet Ibrahim (A) replied,

"No I need help from Allah only."

The Holy Qur'an says:

They said, "Burn him to ashes if you want to help your gods." We (Allah) said, "O Fire, be cold and peaceful for Ibrahim."

Anbiya, 21 : 68,69

When Prophet Ibrahim (A) landed in the fire he prayed to Allah to protect him. By Allah's command, the fire became cool and harmless. Namrud and his followers were amazed to see Prophet Ibrahim (A) sitting calmly and comfortably in the middle of the burning fire. Many who saw this miracle realized the truth of his teachings but others, especially Namrud, remained proud and stubborn.

After a while, Prophet Ibrahim (A) came out of the fire and met Namrud who told him,

"You are creating confusion in my community by inviting them to worship another lord besides me. Tell me Who is your Lord?"

The Holy Qur'an says:

Have you thought about the one (Namrud) who argued with Ibrahim about his Lord, because Allah had given him the kingdom? Ibrahim said to him, "My Lord is He Who gives life and causes death." He (Namrud) said, "I (also) give life and cause death." (Then) Ibrahim said, "Allah makes the sun rise from the east, (why don't) you bring it from the west." Thus the unbeliever was baffled and Allah does not guide unjust people.

Baqarah, 2 : 258

Prophet Ibrahim (A) told Namrud that Allah is the One who gives and takes away life. Namrud said,

"I can also do that. If I call two prisoners who are going to be hanged, and let one go free and kill the other, I have given one life and the other death."

Prophet Ibrahim (A) replied,

"No, you are only right if you bring the dead one back to life. Anyway, my Lord makes the sun rise in the east. If you are so powerful, make it rise from the west."

Namrud could not reply to this argument and was defeated. However, he remained stubborn and did not accept the religion of Prophet Ibrahim (A).

Namrud knew that he could not harm Prophet Ibrahim (A), because he was under the protection of Allah. So he ordered Prophet Ibrahim (A) to leave his kingdom and stopped everybody from following his religion.

Prophet Ibrahim (A) thus left his homeland with his family and sheep. He took with him his wife Sarah, and his cousin Prophet Lut (A) and left for Palestine.

CLASS 6 - LESSON 17

PROPHET IBRAHIM (a) – PART 3

Prophet Ibrahim (A) had been told to leave the country by the king, Namrud. He took his family and left for Baytul Muqaddas in Palestine. His wife Sarah was a beautiful woman, so to guard her from the eyes of the people; he would put her in a box whenever they came to a town. When they were traveling in the middle of the desert, he would let her out.

After some time, they arrived in a new country, which was ruled by an Arab king. The guard at the border wanted to check the box in which Sarah lay hidden. Prophet Ibrahim (A) told the guard,

"You may suppose that the box is full of gold and silver and I will pay the tax for that, but do not open the box."

However, the guard insisted that he had to see what Prophet Ibrahim (A) was carrying and so he opened the box. When he saw Sarah, he took Prophet Ibrahim (A) to the king.

When they came before the king, he was attracted to the beauty of Sarah and he reached out to touch her. Prophet Ibrahim (A) prayed to Allah to protect the honor and dignity of his wife. At his prayer, the king's hand turned into a solid block of wood.

The king begged Prophet Ibrahim (A) to pray to Allah to give him his hand back, saying that he would not look at Sarah again. Prophet Ibrahim (A) prayed and the king's hand became normal again.

After talking for a while with Prophet Ibrahim (A), the king looked up at Sarah and could not resist making the same mistake as before. As he tried to touch her, his hand dried up like a piece of wood.

He turned to Prophet Ibrahim (A), once more begging for Allah's forgiveness and asking for his hand back. Prophet Ibrahim (A) told him that he would pray for him one last time. He said,

"O my Lord, if this man is truly sorry, then change his hand to its original form."

Through this prayer, the king was cured. He was impressed with the power of Prophet Ibrahim (A), and accepted his faith. He treated Prophet Ibrahim (A) with great respect and presented him with a maid called Hajira, to serve Sarah, and allowed them to go wherever they wanted.

On his way to Baytul Muqaddas, Prophet Ibrahim (A) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allah. To teach them the error of their ways, he used a very polite way of approach. Prophet Ibrahim (A) introduced himself as a star-worshipper also and then sat down at night to worship with them.

The Holy Qur'an says:

We showed Ibrahim the kingdom of the heavens and the earth to strengthen his faith. When it became dark, he saw a star and said, "This is my Lord." But when it set, he said, "I do not love those who fade away." When he saw the moon rising, he said, "This is my Lord." And when it set he said, "Had my Lord not guided me I would certainly have gone astray." Then when he saw the sun rising he said, "This is my Lord, this is the greatest one" And then when it (also) set, he said, "O my people, I am not part of what you associate with God

. An'aam, 6 : 77 - 79

Prophet Ibrahim (A) got the people's attention by claiming that the star, then the moon, and finally, the sun, were his gods. But as each of these set, he turned away from them saying,

"I am sick of these ever-changing creations. I believe in Allah, Who is the Creator of the heavens and the earth. I do not belong to those who believe in partners to Allah or the idol-worshippers."

Although Prophet Ibrahim (A) used this polite way of teaching and proved how useless their worship was, the Magi continued to argue with him. He said,

"Why do you argue with me about Allah when He has guided me to the right path?"

The people refused to believe his words and threatened to harm him and told him to be afraid of the revenge of the stars. Finally Prophet Ibrahim (A) left these foolish people and continued on his way to Baytul Muqaddas.

Prophet Ibrahim (A) and Sarah could not have any children and this made him very sad. Sarah then suggested that he marry her maid Hajira, and perhaps Allah would give them a child.

Prophet Ibrahim (A) and Hajira were married and Allah blessed them with a son, Prophet Isma'il (A).

Five years later, Sarah also gave birth to a son, Prophet Ishaq (A).

Prophet Ibrahim (A) is called the father of the Prophets (A) because from his son Prophet Isma'il came the Arab Prophets (A), including the Holy Prophet (S), and from his son Prophet Ishaq came the Jewish Prophets (A), including Prophet Isa (A).

The title of Prophet Ibrahim (A) was "Khalilullah", which means "Friend of Allah". When the time came for his death, he told the angel who had come to take his soul,

"Ask Allah, Does a friend take the life of his friend?"

He meant that Allah should not order Prophet Ibrahim's (A) death because he was His friend. The angel of death, Israa'il (A), could not answer this question, so he returned to Allah, Who commanded him to go back to Prophet Ibrahim (A) and say,

"O Ibrahim, does a friend refuse an invitation to meet his friend?"

CLASS 6 - LESSON 18

PROPHET ISMA'IL (A)

When Prophet Isma'il (A) was born, his father Prophet Ibrahim (A) was 86 years old. The new-born son was the apple of his father's eye and when Sarah watched the two of them, she was sad that she could not have a child. After a time, she could not bear to see Hajira and her son and she asked Prophet Ibrahim (A) to take them away to another place. On the command of Allah, Prophet Ibrahim (A) brought Hajira and Prophet Isma'il (A) to Makka. In this desert he left his wife and baby in the care of Allah and returned to his home in Palestine. According to the Holy Qur'an, he prayed:

O our Lord! I have left part of my family in a valley where nothing grows, close to Your Holy House. Our Lord! This is so they can set up prayer. So make the hearts of the people kind towards them and provide them with fruits so that they may be grateful.

Ibrahim, 14 : 37

Although Hajira was alone in the desert, she had learnt from her husband to trust in Allah and be patient. When she became hungry and thirsty and could no longer feed her baby, she tried to look for water, searching between the hills of Safa and Marwah, but she was unsuccessful. Finally, she returned to her baby, disappointed. Suddenly, she saw that a stream of water was flowing out from where Prophet Isma'il (A) had struck the ground with his foot. She was very happy and drank her fill.

Meanwhile, the water had attracted a flock of birds. The people of the tribe of Jarham, who lived nearby, were following the birds in search of water. When they saw Hajira and Prophet Isma'il (A) alone in the desert, they invited them to come and live with their tribe.

Hajira and Prophet Isma'il (A) began to live with the tribe of Jarham. Sometimes, Prophet Ibrahim (A) used to visit them. On one of his visits when Prophet Isma'il (A) was 13 years old, Prophet Ibrahim (A) dreamt that he was sacrificing his son. It was the 8th of Zilhaj, also known as Yawme Tarwiyah (The Day of the First Dream). Prophet Ibrahim (A) often received Allah's commands in his dreams, but because he was being asked to actually kill his son, he wondered whether it was real.

On the next day he saw the same dream and was now sure that it was a true command. Thus, the 9th of Zilhaj is known as Yawme Arafaat (The Day of Sure Knowledge). The Holy Qur'an says:

And when (Isma'il) became Baaligh, he (Ibrahim) said, "O my son! I saw in a dream that I am sacrificing you. What is your view?" He (Isma'il) said, "O father! Do as you have been commanded. If Allah wills, you will find me from the patient ones."

Saffat, 37 : 102

Prophet Ibrahim (A) took a rope and a knife, and led his son into the desert. On the way, Shaitan appeared in the form of an old man, and tried to convince Prophet Ibrahim (A) that he was making a terrible mistake in killing his son. Three times Shaitan came, and each time Prophet Ibrahim (A) made him go away by throwing seven small stones at him.

When they reached Mina, Prophet Ibrahim (A) laid his son on the ground and took the knife. Prophet Isma'il (A) saw how distressed his father was at having to kill him, so he said,

"O my father! Tie my hands and legs so that I do not struggle. Put a blindfold over your eyes so that you do not have to see me die and tighten your cloak so that my mother does not see my blood splattered on your clothes. Make your knife sharp so that you can do your job quickly. That way I will feel no pain."

Prophet Ibrahim (A) did as his son requested, and then cut the throat of his son. But when he removed the blindfold, he was surprised to see his son standing safe besides him and that he had slaughtered a male sheep instead. The Holy Qur'an says:

And We called out to him, "O Ibrahim, Indeed you have proved your dream true. This is how We pay back people who do good. Indeed this was a clear trial, and We ransomed him with a Great Sacrifice. And We gave (this blessing) to one from the later times." Peace be upon Ibrahim.

Saffat, 37 : 104 - 109

Thus Allah told Prophet Ibrahim (A) that He was rewarding him for his faith by saving Prophet Isma'il (A). Instead of his son, the blessing of sacrifice in the Way of Allah would be given to a person in the future.

This person was none other than Imam Husain (A), who sacrificed himself, his family members and his friends on the plains of Kerbala for the sake of Islam.

After his son had been saved, Prophet Ibrahim (A) left for Palestine to return to Sarah. Allah made the actions of Prophet Ibrahim (A) and his family Wajib for all Muslims. Thus, when we go for Haj, we walk between Safa and Marwah just as Hajira did. We also go to Mina and offer an animal for sacrifice and stone the Shaitans.

On one of his visits, Prophet Ibrahim (A) was ordered by Allah to rebuild the Holy Ka'ba, which had broken down. The Holy Qur'an says:

And Ibrahim raised the foundations of the House (Holy Ka'aba) with Isma'il, (praying), "O our Lord! accept this from us. You are the All-Hearing, the All-Knowing."
Baqarah, 2 : 127

The two of them built the Holy Ka'ba together. Prophet Isma'il (A) carried the stones and Prophet Ibrahim (A) paved them in place. The angel Jibraeel (A) guided them at every step and showed them where to put the Holy Black Stone (Hajare Aswad). It still remains in the same place today. After the building was ready, they performed the Haj. Prophet Isma'il (A) settled in Makka and lived there all his life. Our Holy Prophet Muhammad (S) is from his descendants.

CLASS 6 - LESSON 19

PROPHET AYYUB (A)

When Prophet Isma'il (A) was born, his father Prophet Ibrahim (A) was 86 years old. Prophet Ayyub (A) was the grandson of Prophet Ishaq (A) son of Prophet Ibrahim (A) and his wife was the granddaughter of Prophet Yusuf (A). Allah gave him many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.

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

On seeing the devotion of Prophet Ayyub (A) to Allah, Shaitan decided to try to lead him astray. Since he was dealing with a Prophet, Shaitan requested Allah for power over Prophet Ayyub's (A) affairs and said,

"O Allah, while Ayyub enjoys your blessings he remains grateful to you. But give me control over his affairs and I will make him turn away from you."

Allah was fully aware of the patience and steadfastness of Prophet Ayyub (A), but as a trial for His Prophet and as a lesson for mankind, he granted Shaitan's request.

Shaitan came down to earth and caused the destruction of all Prophet Ayyub's (A) animals and property and worse of all, he killed his children as well. However, Prophet Ayyub (A) turned to Allah with even greater intensity than before.

When Shaitan saw his plot defeated, he caused Prophet Ayyub (A) to lose his health and be got with a severe disease. Seeing the troubles befalling Prophet Ayyub (A), his people began saying that he must had done something awful to incur the punishment of Allah and they began to avoid him. Finally he was exiled from his community and had to leave the town.

Prophet Ayyub (A) began to live in the wilderness and passed his time praying to Allah. His only companion was his wife Rahma, who supported them by doing odd-jobs in people's houses.

Several years passed and Shaitan watched helplessly as Prophet Ayyub (A) remained steadfast in his devotion and prayers to Allah. Finally, he decided that he would try Prophet Ayyub's (A) patience through his wife.

One day Shaitan came in the form of a human being to Rahma and told her that he knew of a way to cure her husband of his terrible disease. He told her to take a sheep and slaughter it in his name instead of the Name of Allah. He claimed that its meat would immediately cure Prophet Ayyub (A).

When she came back and suggested this treatment to her husband, he instantly realised what had happened. He said to her,

"Has the enemy of my Lord misled you? Pity on you! How many years did we enjoy a life of happiness due to the Mercy of Allah?"

She replied,

"Eighty years."

He said,

"And how long have we been under this trial?"

She said,

"For seven years."

Then Prophet Ayyub (A) told her angrily,

"Why should we not bear all this for the same period of time as we lived happily? By God! if I am relieved of my afflictions I will flog you with a hundred lashes for your evil suggestion."

He then told her to go away and leave him alone.

Finally, Prophet Ayyub (A) turned to Allah and complained about Shaitan's repeated efforts to make him forsake his beliefs.

The Holy Qur'an says:

(Remember) Ayyub when he called to his Lord, "I am afflicted with distress and You are the Most Compassionate of all." So We heard his cry and relieved him of the misery he was in.

Anbiya, 21 : 83, 84(Part)

Allah accepted the prayers of Prophet Ayyub (A) and cured him of all his troubles.

The Holy Qur'an says:

(And We said to him) "Stamp your foot on the ground. This stream is for you to wash with, (and) a cool and (refreshing) drink." And we gave him his family and more like them; a mercy from Us and a reminder for those with understanding. And it was said to him, "Take in your hand a bunch of (thin) sticks (like fibre) and strike (your wife) with it, so as not to break your oath." Verily, We found him steadfast, an excellent servant. Verily, he turned to Us often.

Saad, 38 : 42 - 44

Prophet Ayyub (A) struck the ground with his foot and a stream of water came out.

When he washed himself with the water he saw that his sickness disappeared and he returned to normal. His wife Rahma was worried about him, but when she returned she was amazed to see him restored to his former health.

Prophet Ayyub (A) was happy at seeing his wife but after a time, he remembered his vow to punish her.

But Allah revealed to him that he should strike her with a soft lash so as to literally fulfil his vow, but not to hurt her at all because she had faithfully served him in his time of trial. Allah then restored Prophet Ayyub (A) to his former prosperity. He was blessed with many children and more followers than he had before. There is a great lesson for us in the proverbial patience of Prophet Ayyub (A). He suffered his hardship without bitterness, and submitted himself to the will of Allah, Who rewards plentifully those who remain steadfast in seeking His pleasure.

CLASS 6 - LESSON 20

PROPHET YUNUS (A)

Prophet Yunus (A) was sent by Allah to the people of Naynivah (Babylon) to guide them on the right path. The people of Naynivah were idol worshippers, and although Prophet Yunus (A) tried night and day to explain to them how useless their worship was, they did not accept his advice. They said to him,

"You are a liar. Our forefathers have always worshipped these idols and we will do the same."

Prophet Yunus (A) tried to convince the people for a long time to worship One God. He even warned them of Allah's punishment if they continued in their sinful ways, but they refused to give up their idol worshipping. They said:

"O Yunus, do not bother yourself about us. We neither believe in your Lord, nor do we care about any punishment."

At last Prophet Yunus (A) was fed up with these stubborn people. He asked Allah to send His punishment on them and walked out of their town. However, Prophet Yunus (A) had made a mistake because his anger had caused him to leave the people before he had received the command of Allah to do so.

After his departure, the signs of Allah's punishment appeared over Naynivah. A huge cloud came over the whole area and the land was plunged into darkness.

The people at once realized that they were about to be punished for their sins. A wise man from amongst them advised them to ask for Allah's forgiveness at once, before they were all destroyed. All the people, young and old, men and women, came out of their homes and sincerely begged Allah to forgive them. Allah accepted their prayers and withdrew His punishment.

Meanwhile, Prophet Yunus (A) had gone a long distance and had reached the sea. There he saw some people in a boat that was ready to sail. He requested them to allow him to join them. Since he looked like a very respectable person, the passengers of the boat cheerfully welcomed him on board.

In the sea, the boat was suddenly caught up in a heavy storm. It was in danger of going under and the captain said that unless they reduced the weight load, they would all drown. It was agreed that one person would have to be thrown overboard. To decide who that person would be, the passengers cast lots. The first time the lot fell to Prophet Yunus (A), but since he was considered to be a dignified person, the lots were cast again.

When the lot fell to Prophet Yunus (A) the second time, they had no choice but to throw him overboard. At that moment, Prophet Yunus (A) realized his mistake in walking out on his people without waiting for the command of Allah.

He knew that his present problems were due to that mistake but he trusted in the Wisdom of Allah and jumped into the stormy sea.

In the meantime, Allah commanded a large fish to swallow Prophet Yunus (A) into its belly. Prophet Yunus (A) suddenly found himself in the stomach of the fish, and he lay there, frightened but unharmed. The Holy Qur'an says:

Yunus was certainly a Messenger. He abandoned his people and sailed away in a full ship where the people cast lots. Because he lost, he was thrown in the water. The fish swallowed him up and he deserved (all this). Had he not glorified Allah, he would certainly have remained inside the fish until the Day of Resurrection.

Saffat, 37 : 139 - 144

Prophet Yunus (A) spent several days and nights inside the fish while it swam across the sea. In the darkness of the stomach of the fish Prophet Yunus (A) prayed to Allah to forgive him for his mistake and his prayers were accepted.

The Holy Qur'an says:

Zan Nun (Yunus) went away in anger and thought We would never have Power over him, but in darkness he cried, "Lord! You are the only Lord whom I glorify. I have certainly done wrong to myself so forgive me." We answered his prayer and saved him from his grief. Thus do We save the faithful ones.

Anbiya, 21 : 87,88

The fish went to the seashore and vomited out Prophet Yunus (A) safely onto the ground. Prophet Yunus's (A) body was badly burnt by the acids inside the fish and Allah caused a plant to grow whose leaves healed Prophet Yunus (A) and whose fruits fed him. Soon Prophet Yunus (A) had regained his health and he was commanded to return to Naynivah.

When he went back he was amazed to see that the people had given up their idol worshipping and were worshipping Allah. His people welcomed him and he spent the rest of his life preaching and leading them on the right path.



IMAMIA SUNDAY SCHOOL

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

TEACHERS NOTES FOR CLASS 6 2012/2013 FIQH



Opening Verses of Suratu Ya Sin
Painted on Egyptian Papyrus

NAME: _____
TEL: _____

IMAMIA SUNDAY SCHOOL

Attendance List 2012-2013

Teacher's Name: _____

Class: _____

Time: _____

	10	9	8	7	6	5	4	3	2	1	NO
											Student's Name
First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).											09/16/12
1 Dhu al qa'dah Birthday of Masuma-e-Qum											09/23/12
11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.											09/30/12
25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)											10/07/12
29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.											10/14/12
1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)											10/21/12
9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha											10/28/12
15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer											11/04/12
24 Dhu al Hijjah Eid e Mubahila											11/11/12
											11/18/12
Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS	HOLIDAY										11/25/12
											12/02/12
25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).											12/09/12
											12/16/12
Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)	HOLIDAY										12/23/12
New Year	HOLIDAY										12/30/12
Safar 20 - Arbaeen(40 th) of Shuhada of Kerbala											01/06/13
Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS	MID TERM										01/13/13
9 Rabi' al Awwal -Eid e Zehra (S.A.)	MID TERM										01/20/13
17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)											01/27/13
Parents - Teachers Meeting	PARENTS DAY										02/03/13
											02/10/13
											02/17/13
10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS											02/24/13
											03/03/13
											03/10/13
5 Jamaada al Ula - Birthday Sayyida Zainab AS											03/17/13
13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)											03/24/13
15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).											03/31/13
											04/07/13
3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)											04/14/13
10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH											04/21/13
20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.											04/28/13
26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)											05/05/13
1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)	FINALS										05/12/13



Imamia Sunday School

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FIQH CLASS 6 - LESSON 1

Najasaat (Part I)

Najasaat are those things that are considered unclean by Shariah.

Najasat Facts

- They are unclean by themselves and make others things unclean by contact.
- To make others things unclean, either one thing must be moist or wet.
- They are of 2 kinds – Hadath and Kabath

Hadath

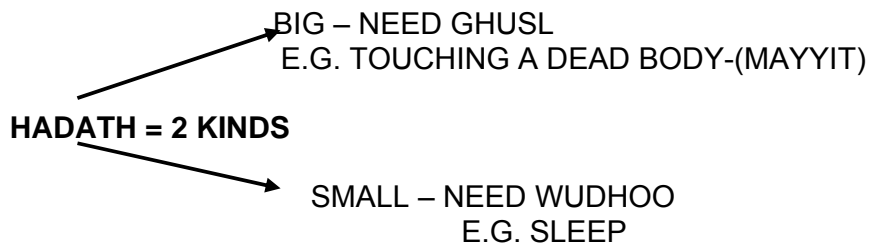
These Najasats require Niyyat (intention) for cleaning. - i.e. those things after which Wudhu or Ghusl becomes necessary

Hadath-e-Asghar – Small

Those things after which Wudhu becomes necessary.for being clean.

Hadath-e-Akbar – Big.

Those things after which Ghusl becomes necessary.for being clean.



KABATH (#84)

These Najasats DO NOT require any Niyyat before cleaning.

They are:

Urine and
Stool



Blood



Dead body



Dog



Pig



Kafir



Liquor



Fuqqa (mild
beer)



Najasat are:

Unclean by themselves and make others things unclean by contact;

To make others things unclean, either one thing must be moist or wet;

They are of 2 kinds – Hadath and Kabath.

Exercise:

1. What is the difference between Hadath & Khabath?
2. Define Hadath-e-Asghar & Hadath-e-Akbar with examples.

FIQH CLASS 6 - LESSON 2 & 3

Najasaat (Part II)

Some Details On Najasat

1.Urine & 2.Stool (#85)

1. The Urine and Stool of human beings is NAJIS.
2. The Urine and Stool of animals whose meat is Haraam and whose blood comes out with a gush is NAJIS.
3. However, the Urine and Stool of any animals who do not have **both** these requirements, is TAHIR.
4. The urine of an animal, whose meat is haraam, should be avoided as per obligatory precaution, even if its blood does not gush forth when killed.
5. The urine and droppings of those birds which are haraam to eat, is Tahir, but it is better to avoid them

E.g.1: An elephant



Meat is Haraam + Blood gushes? Urine and Stool NAJIS

E.g. 2: A cow



Meat is HALAAL + Blood gushes Urine and Stool TAHIR

E.g. 3: A snake

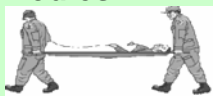


Meat is Haraam + Blood DOESNT gush Urine and Stool TAHIR

3. Semen (# 88)

The semen of human beings, and of every animal whose blood comes out with a gush, when its jugular vein is cut, is Najis.

4. Dead Bodies



1. All living things whose blood gushes out are NAJIS when they die (#89).
2. The dead body of a Muslim becomes TAHIR, when the body is still warm & after being given Ghusl according to the Islamic Shariah.
3. Those parts of a dead body which do not contain life like, wool, hair, teeth, nails, bones and horns are Tahir (#90).
4. If flesh, or any other part which contains life, is cut off from the body of a living human being, or a living animal whose blood gushes forth, it will be Najis (#91).
5. Small pieces of skin which peel off from the lips, or other parts of the body, are Tahir. (#92).
6. Fat, meat or hide of an animal, about which there is a probability that it may have been slaughtered according to the Islamic law, are Tahir (#96).

5. Blood

1. Blood is NAJIS of human beings and all animals whose blood comes out with a gush, regardless of whether their meat is Halaal or Haraam (#97).
2. However, the remaining blood (after enough blood flows out) of animals whose meat is HALAAL is tahir, if they have been slaughtered according to the Islamic

Shariah (#98).



3. If the blood which comes from inside the teeth, vanishes as it gets mixed with the saliva, the saliva is tahir (#101).
4. If the blood which dries under the nail or skin, on account of being hurt, can no longer be called blood, it is tahir. But if it is blood and is seen as such, then it is najis. (#102).
5. When a wound is healing, and pus forms around it, that substance is tahir if it is not known to have been mixed with blood (#105)

6&7. Dogs and Pigs (#106)




All dogs and pigs living on land are NAJIS, to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



8. Kafirs

1. A Kafir is a person who does not believe in Allah and His Oneness, is najis. Similarly, Ghulat who believe in any of the holy twelve Imams as God, or that they are incarnations of God, and Khawarij and Nawasib who express enmity towards the holy Imams, are also najis. And similar is the case of those who deny Prophethood, or any of the necessary laws of Islam, like, namaz and fasting, which are believed by the Muslims as a part of Islam, and which they also know as such. As regards the people of the Book (i.e. the Jews and the Christians) are tahir. (#107).
2. The entire body of a Kafir, including his hair and nails, and all liquid substances of his body, are najis (#108)
3. A person about whom it is not known whether he is a Muslim or not, and if no signs exist to establish him as a Muslim, he will be considered tahir (#110)
4. Any person who abuses any of the twelve holy Imams on account of enmity, is najis (#111)

**9. Alcoholic
Liquor &
10. Beer**

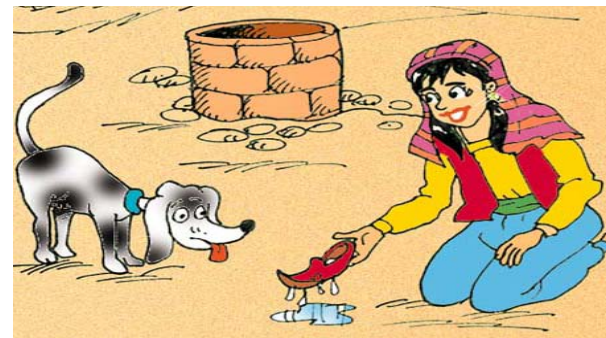
1. All Alcoholic liquors and beverages which intoxicate a person are najis and on the basis of recommended precaution, everything which is originally liquid and intoxicates a person, is najis. Hence narcotics, like, opium which are not liquid originally, are tahir, even when a liquid is added to them (#112).   
2. All kinds of industrial alcohol used for painting doors, windows, tables, chairs etc. are tahir (#113)
3. If grapes or grape juice ferments by itself, or on being cooked, they are tahir, but it is haraam to eat or drink them (#114)
4. If dates, currants and raisins, and their juice ferment, they are tahir and it is halal to eat them (#115).
5. Beer, which is prepared from barley, and is called 'Ab-i-Jaw', is haraam, but there is Ishkal in it being najis. But barley water which is medically prepared, and is called 'Maush- Shaeer', is tahir (#116).

INTRODUCTION TO NAJASAAT

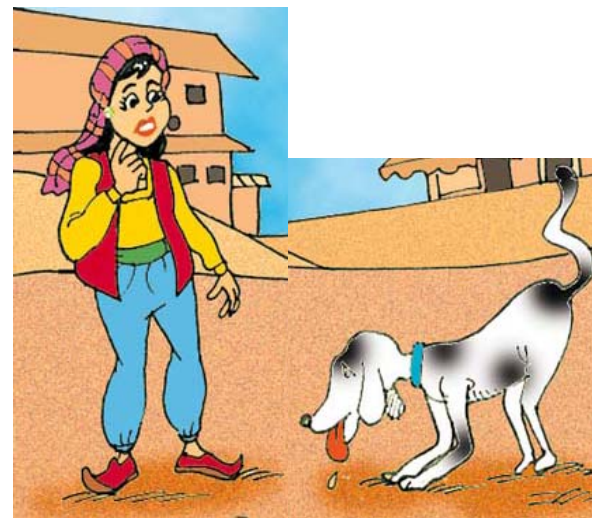
Najasaat means those things considered unclean by Shariah

**MAKE OTHER THINGS
UNCLEAN BY CONTACT**

**NAJIS THING BECOMES UNCLEAN BY
COMING INTO CONTACT WITH ANOTHER
NAJIS THING, BUT ONLY IF EITHER ONE
OR BOTH ARE WET OR MOIST**

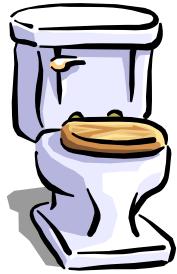


**DRY NAJASAAT DOES NOT MAKE
ANOTHER DRY NAJASAAT NAJIS**

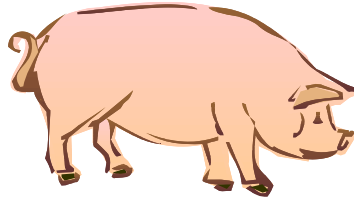


INTRODUCTION TO NAJASAAT

The following things are Najis:



URINE
STOOL



PIG



DOG



BLOOD



DEAD BODY



FUQQA

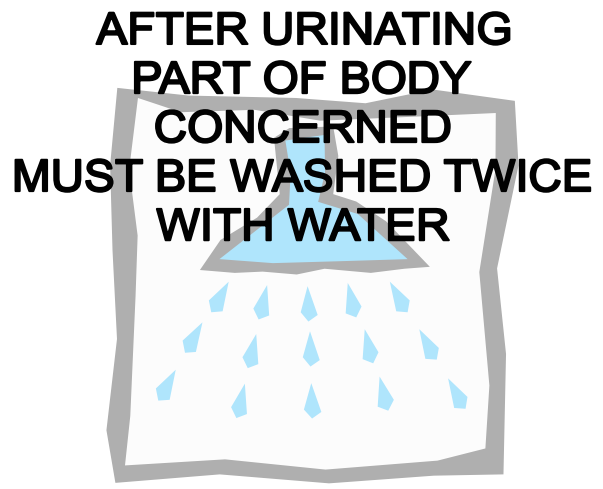
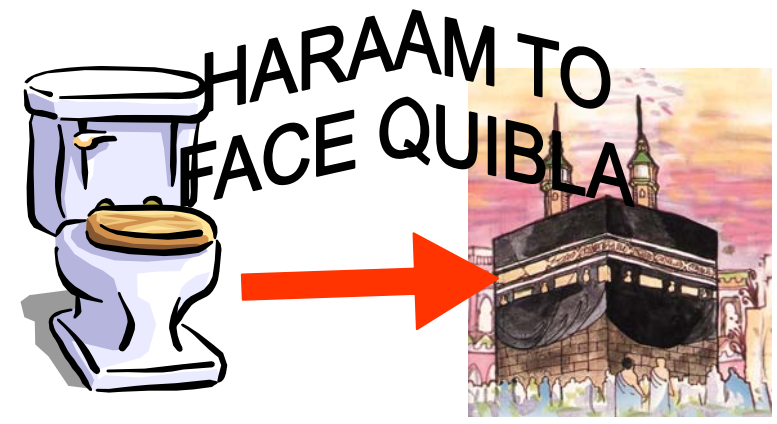


LIQUOR



KAFIR

TOILET ETIQUETTE



Exercise:

1. Fill in the blanks

- a. When Aqila went to the Toilet her Wudhu became _____.
- b. Bilal's hand is _____ after touching a cold Mayyit.
- c. Urine of human beings is _____.
- d. The stool of a snake is _____.
- e. Najasaat means things that are _____.
- f. Name 3 things that are Najis for Muslims: _____, _____ and _____.
- g. The urine of a sheep is not _____ because its _____ is not _____.
- h. Dogs living on land are _____.
- i. Pigs put in the sea for a day are _____.
- j. The 2 types of Najasat are: _____ and _____.
- k. The dung of a cow is _____.
- l. Baby Ahmed was crawling on the carpet with his wet nappy on, is the carpet Najis? _____.
- m. If a fly sits on a wet Najis thing and later on sits on a wet Tahir thing, the Tahir thing is _____.
- n. Zainab made the script and pages of the Qur'an Najis. How can she make it Tahir again? _____.
- o. Sajida was driving her car very fast and as a result splashed water on my Chaadar. Is my Chaadar Najis? _____

2. Answer the questions using your Risala and give Masail Numbers:

Aaliya went to the dentist and had one tooth removed. Although there was quite a bit of cotton wool, she could still taste some blood in her mouth. Should she keep spitting it out or can she just swallow it? Why?

Haider was having his breakfast of eggs, and waffles when he noticed that the egg yolk had a bit of blood in it. Will he be able to eat his egg?

Fatima's finger got stuck in the door when she closed it. Blood came out and she was able to clean it and make her finger Pak. When it came time to go and pray,

she noticed that there was some blood under her nail that had dried up. Can she do Wudhu? Explain.

Salmaan was cooking at University for the first time. As he cut the potatoes to put in a pan of boiling water, he cut his finger and a drop of blood fell into the pan. As it was boiling water, he added his potatoes and let them cook and then he ate it. Did he make the right decision? Explain.

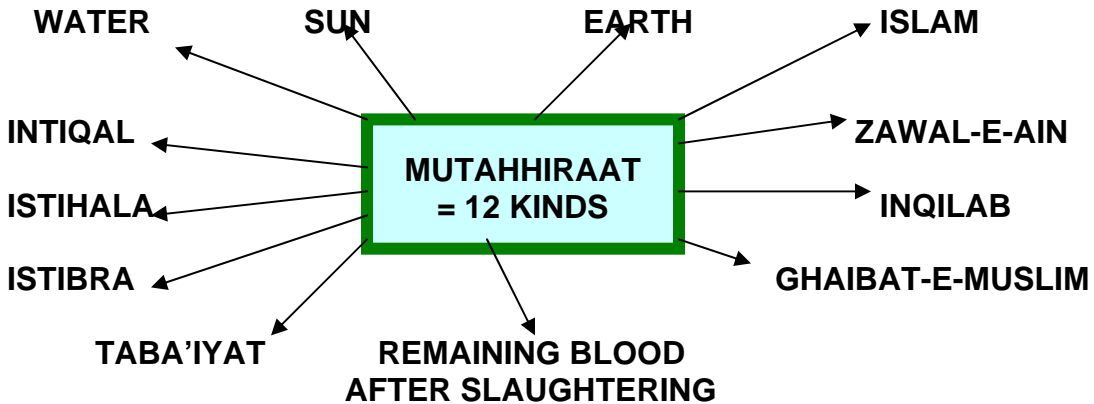
Aamina's little brother's nappy leaked and the carpet had become Najis. At that moment her friend arrived to play with her and her clothes were wet as it was raining outside. Will Aamina have to tell her of the Najasat on the carpet? Explain.

Sadiq borrowed a tennis ball from his friend. It, however, by accident became Najis. Will he have tell his friend, knowing that his friend will just ignore it? Explain.

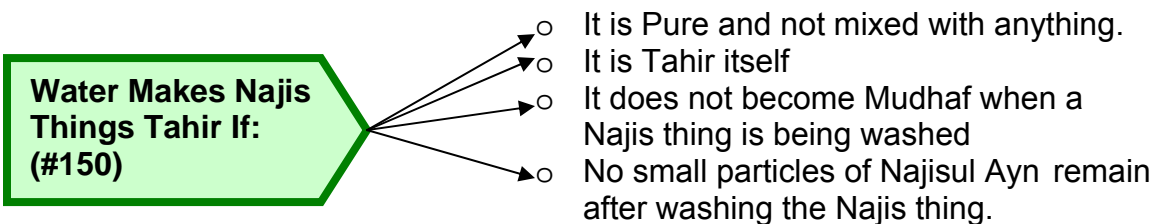
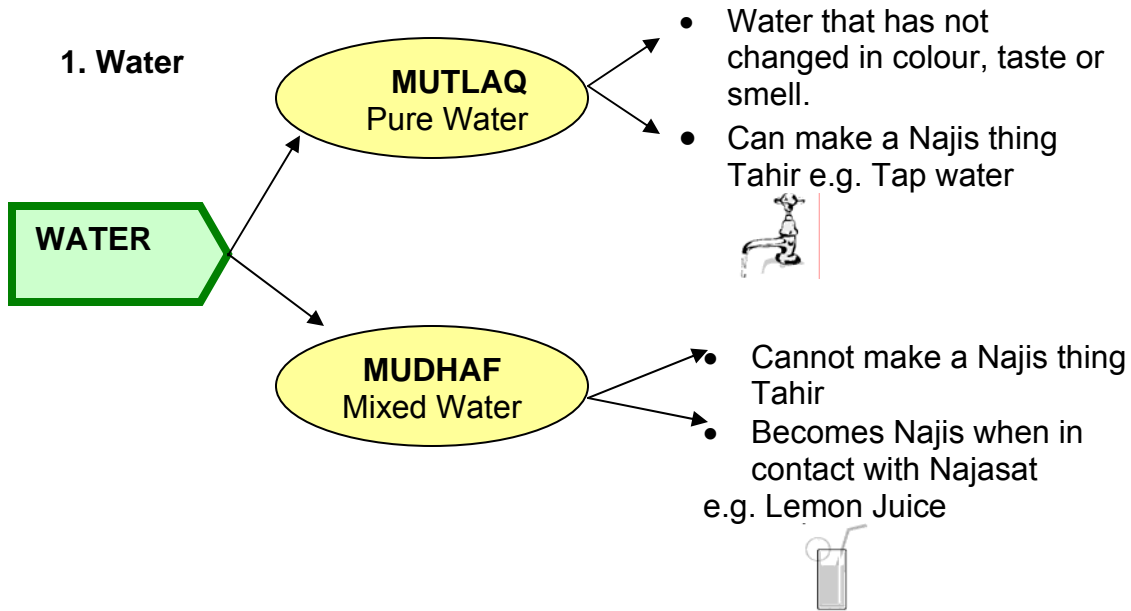
FIQH CLASS 6 - LESSON 4 & 5

MUTAHHIRAAT (PART I)

Mutahhiraat are those things that make Najis things Tahir (#149).



1. Water



MUTLAQ – E.G



WELL



STILL > KUR



RAIN



RUNNING



STILL < KUR

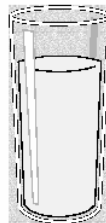
MUDHAF – E.G



MILK



COLA



JUICE



VINEGAR

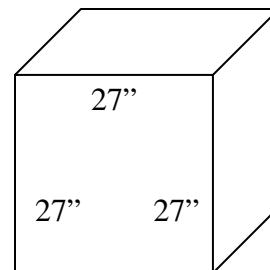
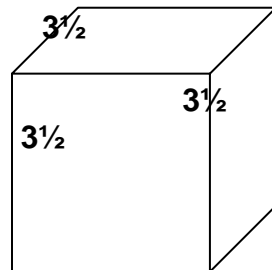


TEA

Abe Kathir = Still Water More Than Kur (#15)

Abe Kaleel = Still Water Less Than Kur (#15)

Kur = 42.875 Cubic Span = $3\frac{1}{2} \times 3\frac{1}{2} \times 3\frac{1}{2}$ Cubic Span (#16) or Kur is 384-litre (Volume = 27" x 27" x 27") i.e. minimum volume = 27 inches each side.



Water that is less than kur becomes najis
When it comes into contact with najasat 26

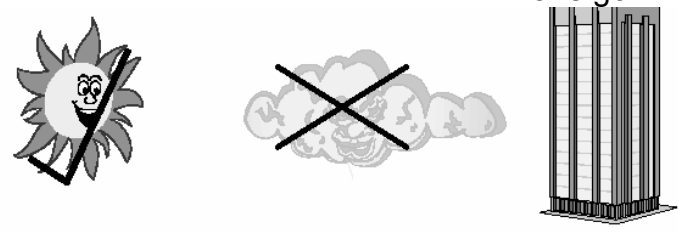
2. Earth (#184)
The earth makes the soles of our feet and shoes Tahir if

- 1. The earth is Tahir
- 2. The earth is dry
- 3. The najis thing that has stuck on the sole of the foot or shoe is cleared by walking on earth.
- 4. As an obligatory precaution, the najasat should have stuck from the earth

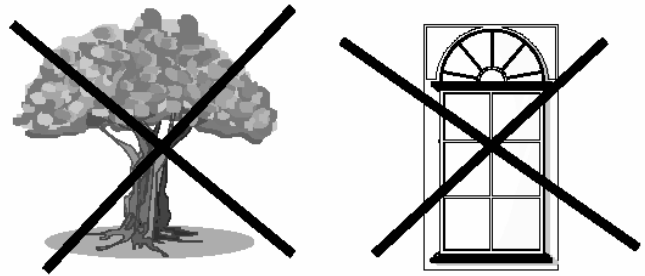


3. Sun (#192)
The Sun makes the earth, buildings and walls Tahir if

- 1. The Najis area is sufficiently wet
- 2. Any Najisul Ayn stuck it is removed first
- 3. There is no obstruction between the Najis area and the Sun
- 4. Only the Sun makes it dry and that it's not too windy
- 5. The whole Najis area becomes dry in one go.



NB
The Sun **DOES NOT** make the trees, grass, windows or doors **PAK.** 📖 193



Exercise:

1. Describe the effect of the following.

- A drop of najasat fell in coke
- A fly dropped in a cup of tea
- A car splashes muddy water while it is heavily raining
- You kill a mosquito which leaves blood on your hand
- A kafir accepts Islam
- Najasat is mixed with rose-water less than kur.
- A najasat on a wall is dried by heat
- You walk barefoot on wet earth with najasat on your sole
- A drop of najasat fell in water>kur, without changing color, taste or smell
- Najasat fell in running water

FIQH CLASS 6 - LESSON 6 & 7

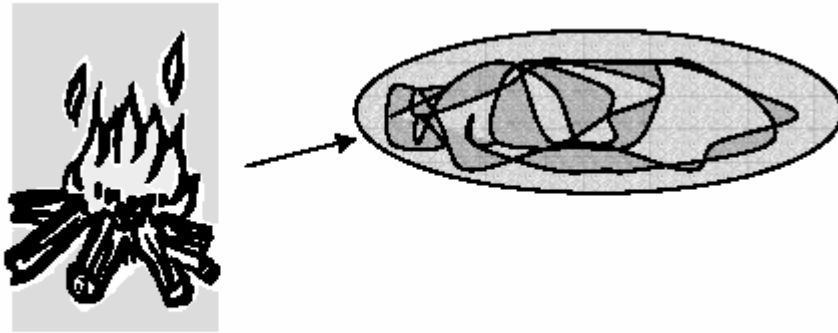
MUTAHHIRAAT (PART II)

4. Istihala

It literally means TRANSFORMATION

If a Najis thing changes in such a way that it cannot be called what it originally was it becomes Tahir (#196).

E.g. If Najis wood is burnt and is reduced to ashes, then the ashes are tahir or a dog falls in a salt-mine and transforms into salt, it becomes tahir.



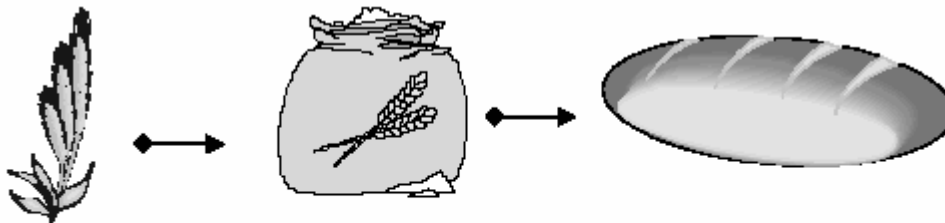
Najis wood burning

Tahir ashes

Note:

However, if the change is not such that it cannot be associated to the original Najis thing, then it doesn't become Tahir.

E.g. If Najis wheat is ground into flour or used to bake bread it doesn't become Tahir.



Najis

Najis

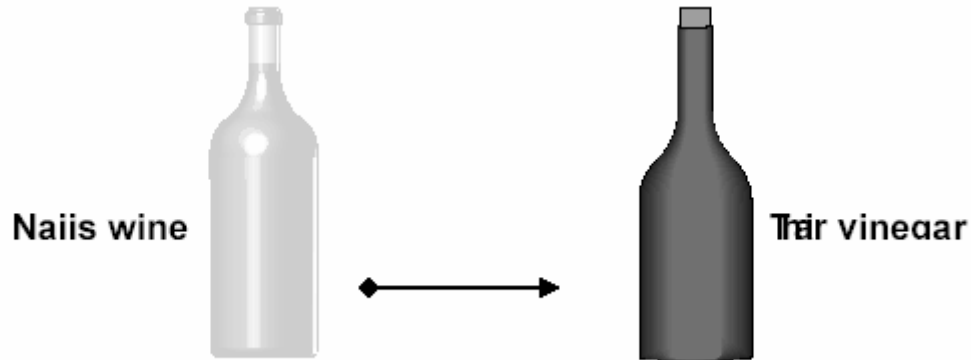
Najis

A najis thing about which it is not known whether it has undergone any transformation (Istihala) or not, remains najis (#198).

5. Inqilab

It literally means CHANGE

Any Liquor which becomes vinegar by itself, or by mixing it with vinegar or salt, becomes Tahir (#199)



6. Intiqal

It literally means TRANSFER OR CHANGE OF PLACE

If an insect that is bloodless sucks the blood of human being, after a short period of time when this blood becomes part of the insect's body, it is Tahir. (#210)

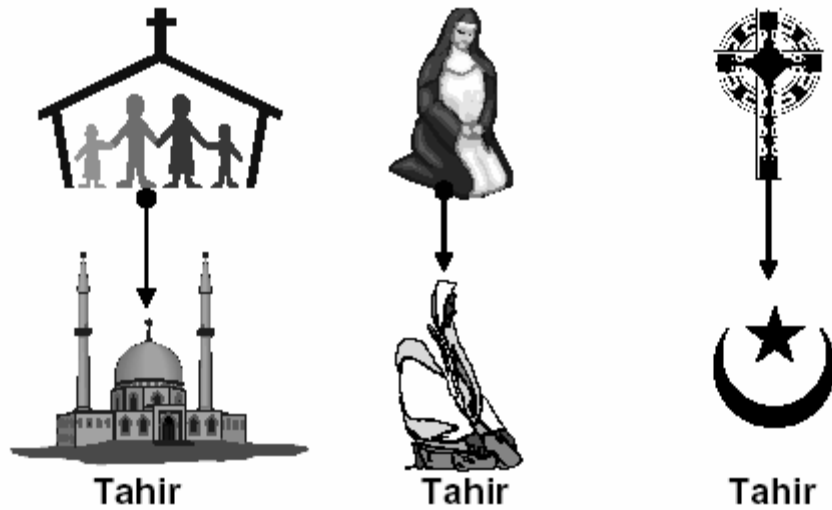
E.g. Mosquito



7. Islam

When a Non-Muslim believes in the Oneness of God and the Prophethood of Muhammad (s.a.w.), in whatever language, s/he becomes a Muslim and is Tahir (#212).

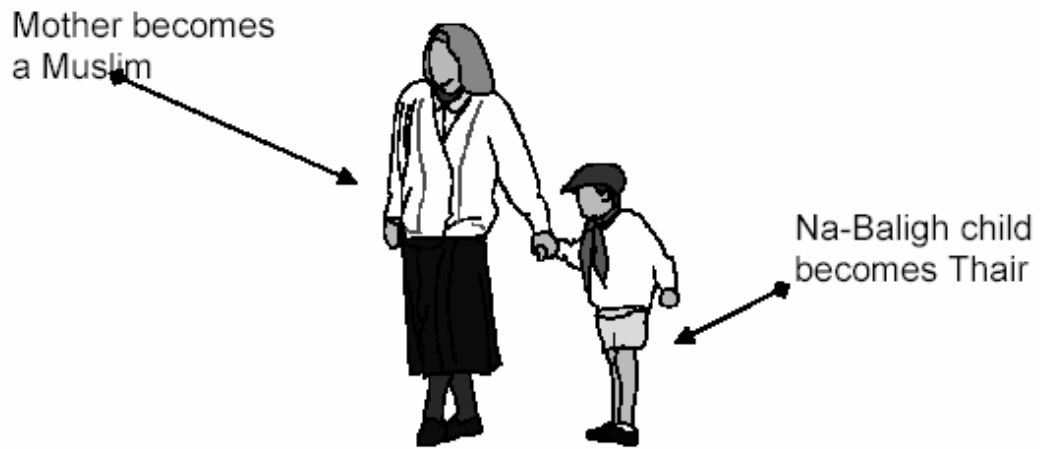
If an unbeliever professes Islam, he will be Pak even if another person is not sure whether he has embraced Islam sincerely, or not. And the same order applies even if it is known that he has not sincerely accepted Islam, but his words or deeds do not betray anything which may be contrary to the confirmation by him of the Oneness of Allah, and of Prophet Muhammad being Prophet of Allah (#214).



8. Taba'iyat

This is when a Najis thing becomes Tahir as a result of another thing becoming Tahir (#215).

E.g. When a Kafir becomes a Muslim, his or her children who are not yet Baligh will also become Tahir (#217)

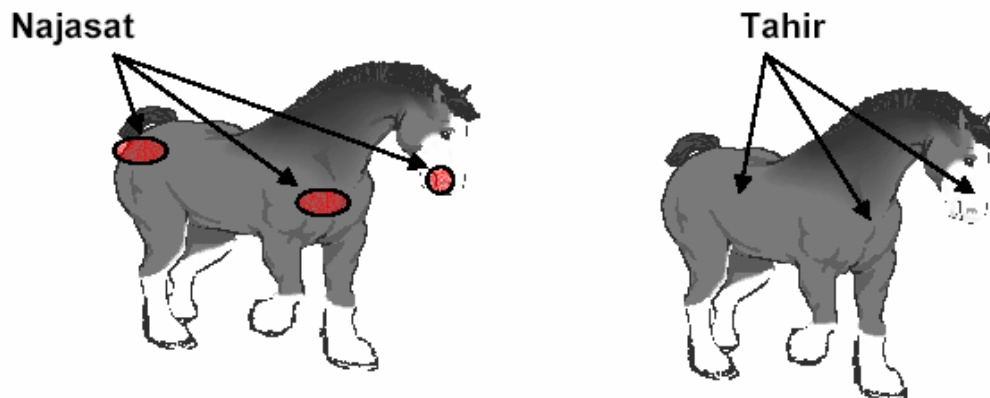


FIQH CLASS 6 - LESSON 8

MUTAHHIRAAT (PART III)

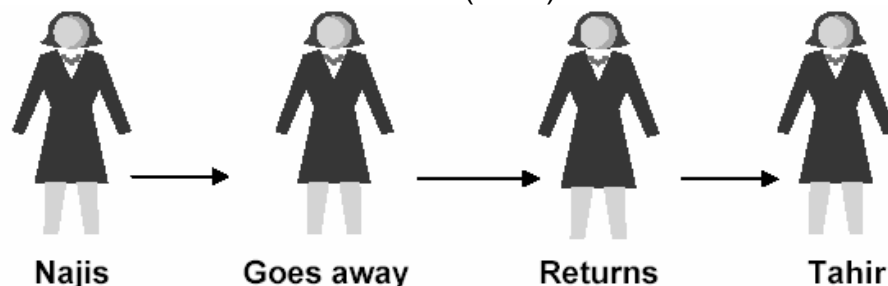
9. Zawal-e-Ain (Removal of Najisul Ayn)

- This is the removal of Najis-ul-Ayn. That is, if there is a Najasat on the body of an animal, like blood, for example, it becomes Tahir when the Najasat disappears. Similarly, the inner parts of the human body, for example inner parts of mouth, or nose or inner ears become tahir, after the najasat has disappeared. (#222)
- If food remains between the teeth, and blood emerges within the mouth, the food will not be najis if it comes in contact with that blood (#223).
- Those parts of the lips and the eyes which overlap when shut, will be considered as inner parts of the body, and they need not be washed when external najasat reaches them. But a part of which one is not sure whether it is internal or external, must be washed with water if it meets with external najasat (#224).



10. Ghaibat-e-Muslim

When the body, clothes, household utensils, etc, that have been in the possession of a Muslim, who is a strict follower of the Shariah, become Najis and thereafter, the Muslim disappears, the Najis thing can be considered Tahir, if you believe that s/he must have washed them (#227).



11. Istibra

The urine and stool of the animal which eats the refuse of man are najis; and the only way of its taharat is Istibra; i.e. preventing it from eating things that make it najis, for a certain prescribed period. This period is 40 days for camel; 30 days for cow; 20 days for sheep and goat; 5 or 7 days for duck; 3 days for hen (#226).

12. Remaining blood after slaughtering

- When a halal meat animal is slaughtered according to the rules of Shariat, and its blood flows out of its body in such a quantity which is normal in that kind of animal, the blood which remains in its body, becomes clean, (#231).
- The above rule is applicable only to an animal whose meat is halal to eat, and does not apply to an animal whose meat is haraam. In fact, as a recommended precaution, it does not apply to the haraam parts (like spleen, bladder etc.) of the body of an animal, whose meat is halal to eat (#231).

MUTAHHIRAAT

WATER

MUTLAQ
[PURE WATER]

MUDHAF
[MIXED WATER]

**WATER WHICH HAS NOT
CHANGED COLOUR,
TASTE OR SMELL.
CAN MAKE NAJIS
THINGS PAAK**

**CANNOT MAKE NAJIS
THINGS PAAK.
BECOMES NAJIS WHEN
IT COMES IN CONTACT
WITH NAJIS THINGS**

EXAMPLES OF MUTLAQ WATER
RAIN WATER
RUNNING WATER e.g. tap water
WELL WATER
ABE KATHIR [Still water > Kur]
ABE KALEEL [Still water < Kur]

KUR
Water which fills a container which is
3 1/2 x 3 1/2 x 3 1/2 spans
in length, width and depth
Volume = 42.875 cubic span

WATER

MUTAHHIRAAT

Water cleanses a Najis thing on the following conditions:

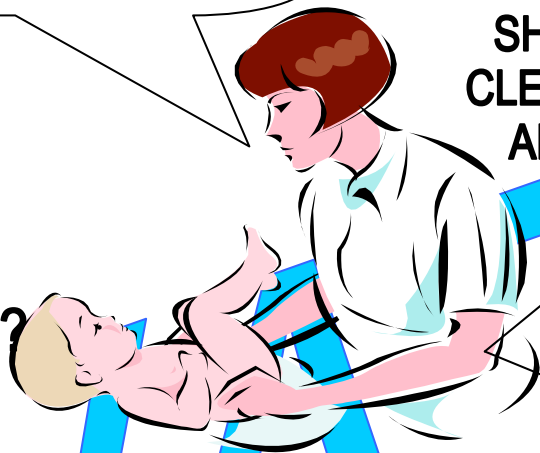
- 1. Water must be Tahir;**
- 2. Water must be Mutlaq – it should not change in colour, taste or smell;**
- 3. Water does not become Mudhaf when coming in contact with that Najasat;**
- 4. Najasat is washed away from that Najis thing.**

REMEMBER: When cleaning with water, it is necessary that first all of the Najasat is washed away from the Najis thing. Clothes should be squeezed after every washing.

MUTAHHIRAAT

Ooh!!! Naughty Baby!! Now I will have to change my clothes and clean myself as well after I change you!!

HOW WILL SHE CLEAN HERSELF & HER CLOTHES?



SHE WILL CLEAN HER ARMS....

ONCE WITH ABE KATHIR

TWICE WITH ABE KALEEL

R



TOES HAVE BECOME NAJIS WITH BLOOD

CLEAN THEM....

ONCE WITH ABE KATHIR

ONCE WITH ABE KALEEL



SHE WILL CLEAN HER CLOTHES....

ONCE [BETTER TWICE] WITH ABE KATHIR

TWICE [BETTER THRICE] WITH ABE KALEEL

W

E

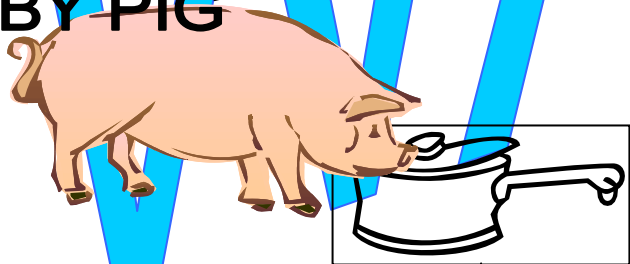
MUTAHHIRAAT

SALIVA OF DOG HAS MADE THE BOWL NAJIS



RUB THOROUGHLY WITH WET CLEAN EARTH, WASH AWAY EARTH, THEN WASH THRICE

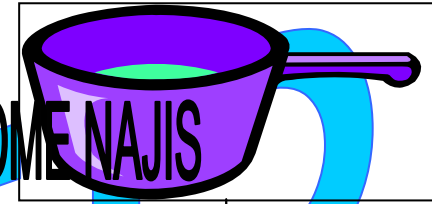
POT LICKED BY PIG



SEVEN TIMES WITH ABE KALEEL

SEVEN TIMES WITH ABE KATHIR

POT HAS BECOME NAJIS



ONCE WITH ABE KATHIR

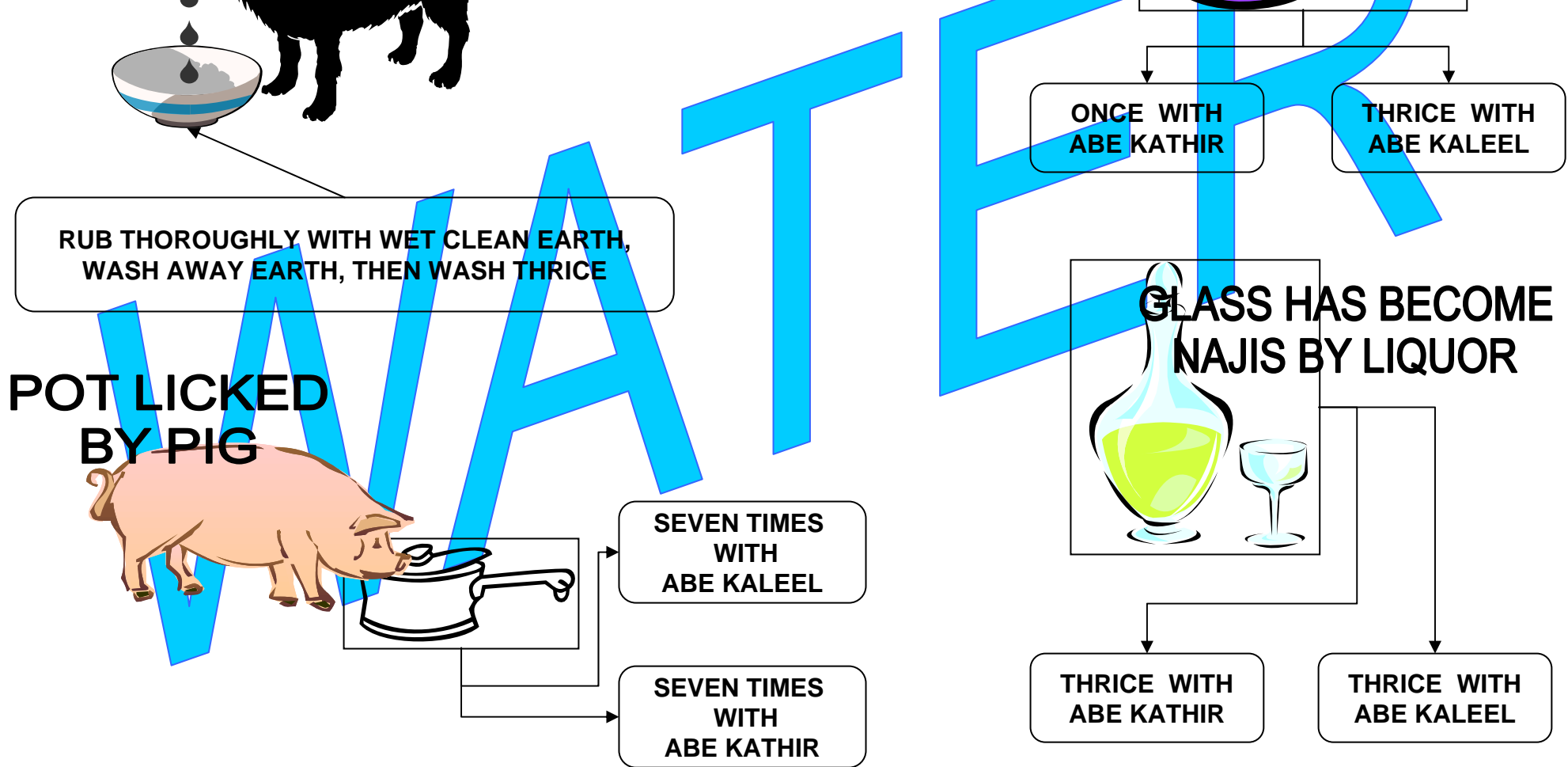
THRICE WITH ABE KALEEL

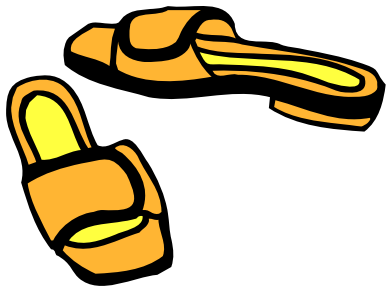
GLASS HAS BECOME NAJIS BY LIQUOR



THRICE WITH ABE KATHIR

THRICE WITH ABE KALEEL

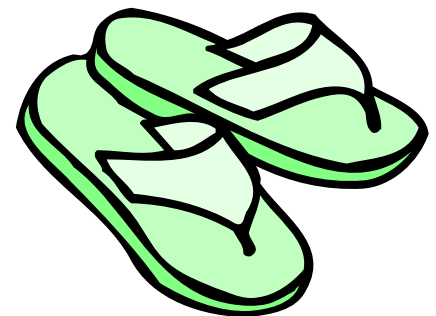




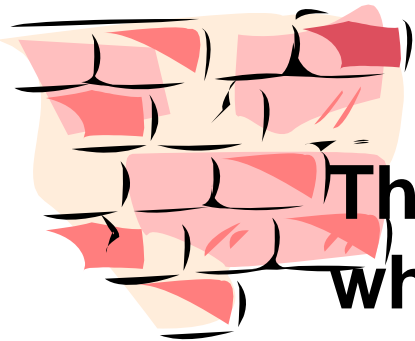
MUTAHHIRAAT

The Earth makes the soles of the shoes Pak when:

1. The earth is Pak;
2. As a precaution, the earth should be dry;
3. As an obligatory precaution the Najasat should have stuck from the earth;
4. If Najisul Ayn e.g. blood, urine, etc or something which has become Najis is stuck on the sole of the shoe or foot, it will only be Pak by walking on some dry clean earth until the Najasat comes off.



MUTAHHIRAAT



The Sun makes those things clean which cannot be moved e.g. wall, earth, buildings, etc.

When the Najasat on such things is removed, and the place where the Najasat was is wet, it becomes Pak by the direct rays of the sun



MUTAHHIRAAT



IF STICK IS NAJIS. IT IS BURNT
UNTIL IT TURNS TO ASHES.
STICK [ASHES] IS PAK

ISTIHALA

ISTIHALA MEANS WHEN A NAJIS THING CHANGES
TO THE EXTENT THAT ITS ORIGINAL FORM CHANGES

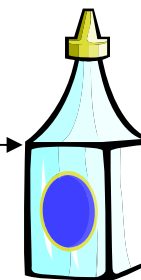
INQUILAB IS THE SAME AS ISTIHALA, BUT IN THIS
CASE THE PROPERTIES CHANGE & SHAPE & FORM
REMAIN SAME.

INQUILAB



WINE

WINE TURNS
INTO VINEGAR
DUE TO
EVAPORATION
OF 2/3 OF ITS
CONTENTS

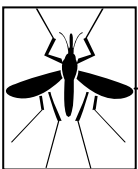
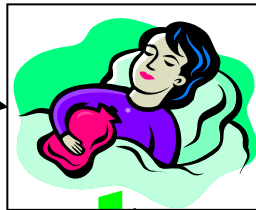


VINEGAR

MUTAHHIRAAT

INTIKAL MEANS TO CHANGE PLACE

MOSQUITO SUCKS BLOOD OF HUMAN



INTIKAL

BLOOD IN THE MOSQUITO BECOMES PAK

AFTER SOMETIME BLOOD OF HUMAN BECOMES MOSQUITO'S



NON-MUSLIM BECOMES MUSLIM, PERSON BECOMES PAK

ISLAM



MUTAHHIRAAT

TABA'IYAT MEANS WHEN A NAJIS THING BECOMES CLEAN ON ACCOUNT OF ANOTHER THING BEING CLEANSED



NON-MUSLIM BECOMES MUSLIM,
NA-BAALIGH CHILDREN
BECOME PAK AUTOMATICALLY

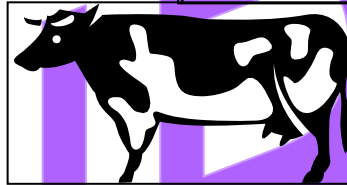
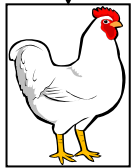
WINE TURNS
INTO VINEGAR



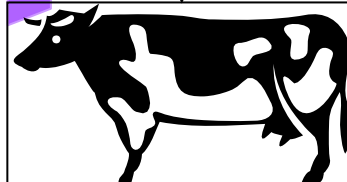
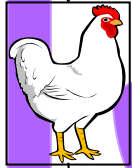
MUTAHHIRAAT

ISTIBRA MEANS HALAAL ANIMALS BECOME NAJIS WHEN THEY EAT REFUSE OF MAN

COW, GOAT OR CHICKEN BECOMES NAJIS WHEN THEY EAT REFUSE OF MAN



THESE ANIMALS CAN BE MADE PAK BY KEEPING THEM AWAY FROM NAJIS FOOD AND THEN FEEDING THEM WITH PAK FOOD FOR A SET NUMBER OF DAYS. FOR



3 DAYS

20 DAYS

10 DAYS

MUTAHHIRAAT

ZAWAL-E-AIN

IF THERE IS ANY NAJASAT ON THE BODY OF AN ANIMAL, IT WILL BECOME CLEAN IF IT IS RUBBED OUT. THERE IS NO NEED TO WASH IT. E.G. IF THERE IS BLOOD IN THE MOUTH MOUTH CAN BECOME CLEAN IF THE BLOOD IS REMOVED. EYELIDS, LIPS & DENTURES ARE NOT INCLUDED IN THIS RULE.

REMAINING OF BLOOD AFTER SLAUGHTER

WHEN A HALAAL ANIMAL IS SLAUGHTERED ACCORDING TO SHARIAH, AND WHEN ITS BLOOD FLOWS OUT IN NORMAL QUANTITIES, THE REMAINING BLOOD IN THE BODY IS TAHIR

MUTAHHIRAAT

GHAIBAT-E-MUSLIM

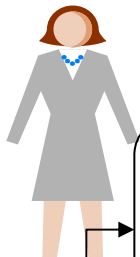


**CLOTHES
BECOME
NAJIS**



**PERSON
GOES OUT
OF SIGHT**

**GHAIBAT-E-MUSLIM MEANS THAT IF THERE IS A MUSLIM,
WHO IS A STRICT FOLLOWER OF SHARIA AND THEIR
CLOTHES BECOME NAJIS, AND THEY GO OUT OF SIGHT
LONG ENOUGH TO BE ABLE TO CLEANSSE THEMSELVES
& COME BACK WEARING THE SAME CLOTHES,
YOU MUST BELIEVE
THAT THEY HAVE MADE THEIR CLOTHES PAK**



**YOU MUST
BELIEVE
THAT SHE
HAS CLEANSSED
HER CLOTHES**



**PERSON
COMES BACK
WEARING
SAME CLOTHES**

Exercise:

Having finished eating, Maliha noticed that blood was coming out from her gums and coming in contact with the food stuck between her teeth. Is the food Najis? Explain.

Sarah was an unbeliever who embraced Islam. Will her children become Thair or not? Explain.

Zahra urinated in her bed and her mother put the wet mattress out in the sun so that it could become Tahir as it dried. Is she right? Explain your answer.

Shabbir got a job washing dishes at a restaurant. Although it was a Halal restaurant and didn't sell alcohol, they allowed their customers to bring their own. How should Shabbir wash the glasses to ensure that they are Tahir?

Yasmin was playing with her Hindu friend's hair when Zahida saw her. She told Yasmin not to play with her Hindu friend's hair as she was a Kafir and her hair was Najis. Yasmin argued that the hair was a non-living part of her body so it was Tahir. Which of the 2 girls is right?

Mujtaba had washed away blood that had been on his shirt and made it Tahir with water. However, there was still a trace of the color of blood. Is his shirt Tahir or Najis? Explain.

Zainab knew Sabira's Chaader was Najis. The next day at school she saw Sabira pray with the same Chaader and she then offered it to Zainab to use too. Can Zainab now assume that the Chaader is Pak and use it for her Salaat? Explain?

Muhammad was walking home from school when he accidentally stepped on some dog poo. How can he make the soles of his shoes Pak without washing them?

Fasiha's mum said that you can eat sweets with gelatin in them because they have become Tahir through the process of Istihala. Explain what she meant?

Muntazir's shirt became Najis with blood when he fell over and cut his elbow. When he wanted to pray, he removed the shirt and started washing the blood. Once the shirt was clean, he closed the tap. Should he have made his hands Tahir first? Is the tap Najis now? Explain.

When Sakina went to cook, she saw blood in the chicken cubes and thought it was Najis so she washed the chicken and the bowl three times. Was this necessary? Explain.

FIQH CLASS 6 - LESSON 9

MUBTILAAAT OF SALAAAT (PART I)

THINGS THAT INVALIDATE SALAAAT

There are **12 things** that can make your Salaat Batil (invalid). If any of these things happen, you will have to offer your prayers again (#1135-1164).



- 1) Any thing that is wrong in one of the necessary conditions of Salaat; e.g. you realize that your clothes are not Tahir.
- 2) Intentionally or by mistake committing all those things that make the Wudhoo Batil, e.g. sleeping, urine, stool etc.
- 3) Folding the arms intentionally just as some other Muslims do during their Salaat.
 - a) There is no harm if a person places one hand on another forgetfully, or due to helplessness, or taqayyah, or for some other purposes, like, scratching (#1139).
- 4) To say Ameen after Suratul Hamd. There is no harm if someone utters it by mistake or under taqayyah
- 5) Turning away from the direction of Qiblah.
 - a) If you find out after the salaat that your direction was within 90 degrees from the qibla, your salaat is not batil (void).
- 6) Speaking intentionally, even uttering a single word consisting of a single letter.
 - a) If a letter or word comes out unintentionally, the salaat is not batil (void), but you must do sajdah-e-sahv after the salaat (#1141).
 - b) There is no harm in coughing, belching during the prayers (#1142).
 - c) There is no harm in reciting the Qur'an, except the four verses, which make Sajdah obligatory, and in reciting Duas during the prayers (#1144).
 - d) A person offering prayers should not greet anyone with Salaam, and if another person says Salaam to him, he should use the same words in reply without adding anything to it (#1146).
 - e) If a person in namaz does not respond to Salaam, his prayers are in order, though he will have committed a sin (#1151).
 - f) If a person says Salaam to a person in namaz in a mistaken way, such that it cannot be treated as a Salaam, it is not permissible to reply to it (#1152).

Exercise:

1. What happens in the following situations:

- You realize during salaah, that you had no wudhu
- You found out after salaah that you were 20 degrees away from qibla
- You mistakenly said zikr of sajdah in ruku & realized while still in ruku
- You were in a place where everybody is praying with the arms folded, and you also folded the arms while praying
- During salaah your eyes were closed during the third rak'at

MUBTILAAT OF SALAAT (PART II)

Things That Invalidate Salaat 7 to 12

- 7) An intentional loud laugh. Laughing. But if one laughs loudly unintentionally, or if he purposely laughs without emitting any voice, there is no harm.
 - a) If in order to control his laughter, the condition of the person in namaz changes, like, if the color of his face turns red, he should, as an obligatory precaution, pray again (#1160).
- 8) As an obligatory precaution, if one intentionally weeps, silently or loudly, over some worldly matters, his namaz will be void. But, if he weeps silently or loudly due to fear of Allah, or for the Hereafter, there is no harm in it. In fact, it is among the best acts.
- 9) Any act which changes the form of namaz like, clapping or jumping, invalidates the namaz, regardless of whether that act is done intentionally or forgetfully. However, there is no harm in actions which do not change the form of namaz, like, making a brief sign with one's hand
 - a) If a person remains silent during namaz for so long, that it may not be said that he is offering prayers, his namaz is invalidated (#1161)
- 10) Intentionally or forgetfully eating or drinking. You should not even have chewing gum or candy in your mouth while praying.
 - a) If a person in namaz swallows the food which has remained around his teeth, his prayers are not invalidated. Similarly, if things like grains of sugar remain in the mouth and they melt slowly and go down the throat, there is no harm in it (#1164).
- 11) Doubt concerning the number of Rak'ats in first 2 Rak'ats of Dhohr, Asr and Isha prayers, and also anywhere in Fajr or Maghrib prayers.
- 12) Intentionally or forgetfully adding or leaving out any Wajib-e-Rukn part of Salaat. e.g. ruku, 2 sajda, etc. And if one omits purposely acts which are not Rukn, or makes an addition, namaz will be void. And if one omits purposely acts which are not Rukn, or makes an addition, namaz will be void.

If a person doubts after the namaz, whether or not he performed any such act which invalidated the prayers, his namaz will be in order.

**SALAAT SHOULD BE PERFORMED WITH
PRESENCE OF MIND AND HEART**

Exercise:

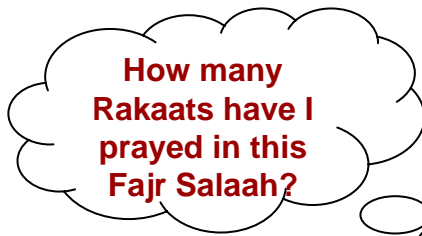
1. What actions make the salaah, batil (void)?

MUNAFIYAAT OF SALAAH

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAT BATIL

**DOUBTS IN FIRST
2 RAKAATS OR
FAJR SALAAH**

**+ OR -
RUKN**



**SPEAKING
INTENTIONALLY**

**SAY AMEEN AFTER
SURATUL HAMD**



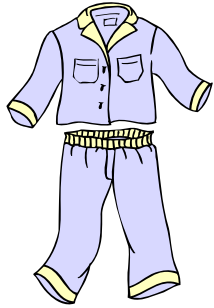
**EATING OR
DRINKING**



LAUGHING

MUNAFIYAAT OF SALAAH

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAT BATIL



MUQADDAMATUS SALAAT NOT FULFILLED



THINGS THAT MAKE WUDHU BATIL



TURNING AWAY FROM QIBLAH



ACTIONS THAT SHOW U R NOT PRAYING

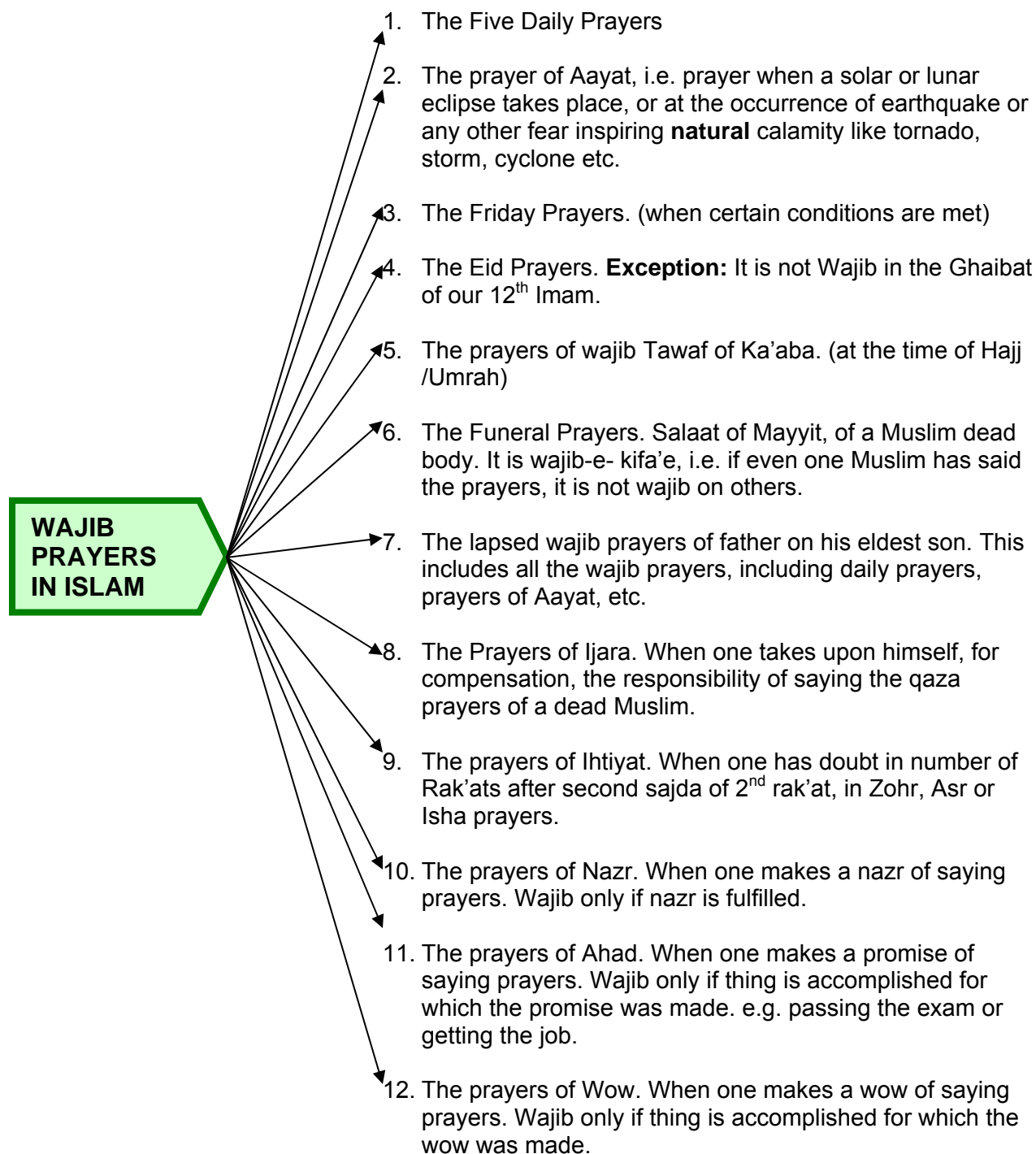


CRYING FOR WORLDLY THINGS



FOLDING ARMS INTENTIONALLY

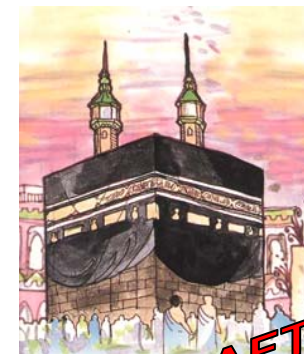
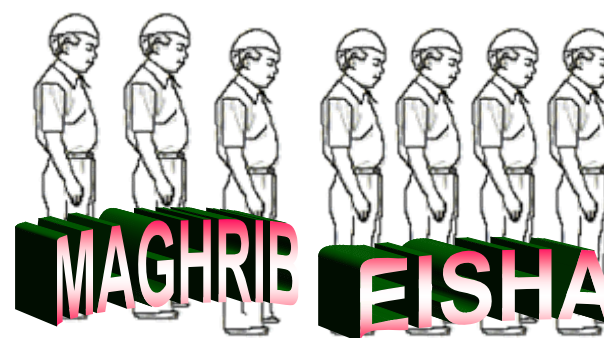
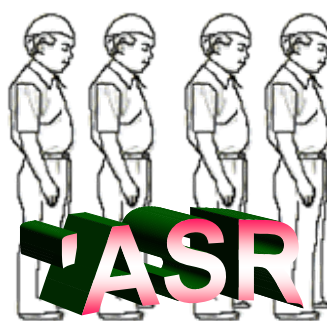
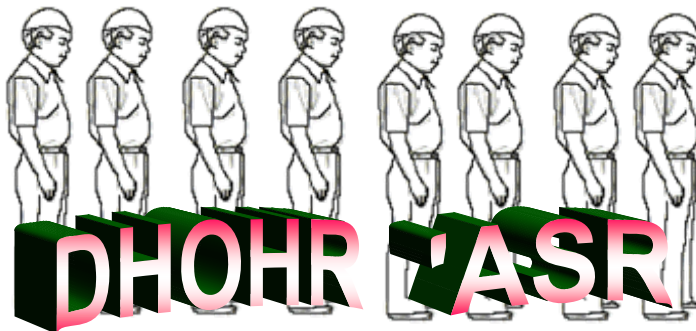
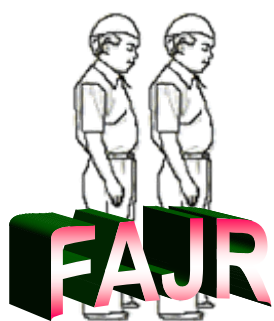
WAJIB PRAYERS



INTRODUCTION TO SALAAT

Seek assistance through patience and Salaat....[2:45]

There are 17 Rakaats in the daily prayers:



PRAYER AFTER
COMPLETING
TAWAF OF KAABA

Exercise:

When does following prayers become wajib?

1. Aayat
2. Ijara
3. Mayyit
4. Friday

FIQH CLASS 6 - LESSON 12

TAQLEED (PART I)

For everything that we do in our lives, we need advice of the experts in that field. Similarly, in the matter of Islamic laws, we must obey the rulings of the experts of that law. These experts are called **MUJTAHIDS**; and the act of obeying these rules is called **TAQLEED**.

Every Baligh male and female has to follow (WAJIB) the rules regarding Furu-e-deen. You **cannot** do Taqlid of someone on the aspects of Usul-e-Din and follow him because this must come from your heart e.g. Believing in One God. The one who follows the orders of the Mujtahid is called a MUQALLID (#01)

TAQLID IS TO OBEY THE ISLAMIC LAWS ACCORDING TO THE RULINGS OF THE MUJTAHID

Upon becoming Baligh, you should make Niyyat (intention) that you will act or follow him in accordance with verdicts when ever the need arises. The rules of one of the present Mujtahid, **Ayatullah Syed Ali al-Hussaini as-Seestani** and be found in a book called **Islamic Laws**.

BULOUGH

- A girl becomes Balighah upon completion of her ninth lunar year (according to Islamic Calendar).
- A girl younger than 9, who knows good from bad is known as "Mumayyaz", it becomes **Wajib** upon her to act upon the rules of the Shariah at the younger age. It is also **Wajib** on her to wear **Hijab** in front of Na-Mahram.
- For boys there is no certain age for becoming Baligh. There are certain signs that a boy sees himself when he becomes Baligh.

ALL OBLIGATORY ACTIONS BECOME WAJIB UPON GIRLS AND BOYS ONCE THEY BECOME BALIGH. THE FIRST THING TO DO IS THE NIYYAT OF WHOSE MUQALLID YOU BECOME.

Exercise:

1. What is a Mujtahid?

2. What does Taqleed mean and when does it become Wajib?

3. What does Muqallid mean?

4. What does Bulugh mean and when does it happen for boys/girls?

5. Zainab did not know anything about Taqleed until she was 11 years old. Are her actions valid with the Taqlid of a Mujtahid?

6. Who do you do Taqleed of? Look for a photo of him and stick it in the space provided.



FIQH CLASS 6 - LESSON 13

TAQLEED (PART II)

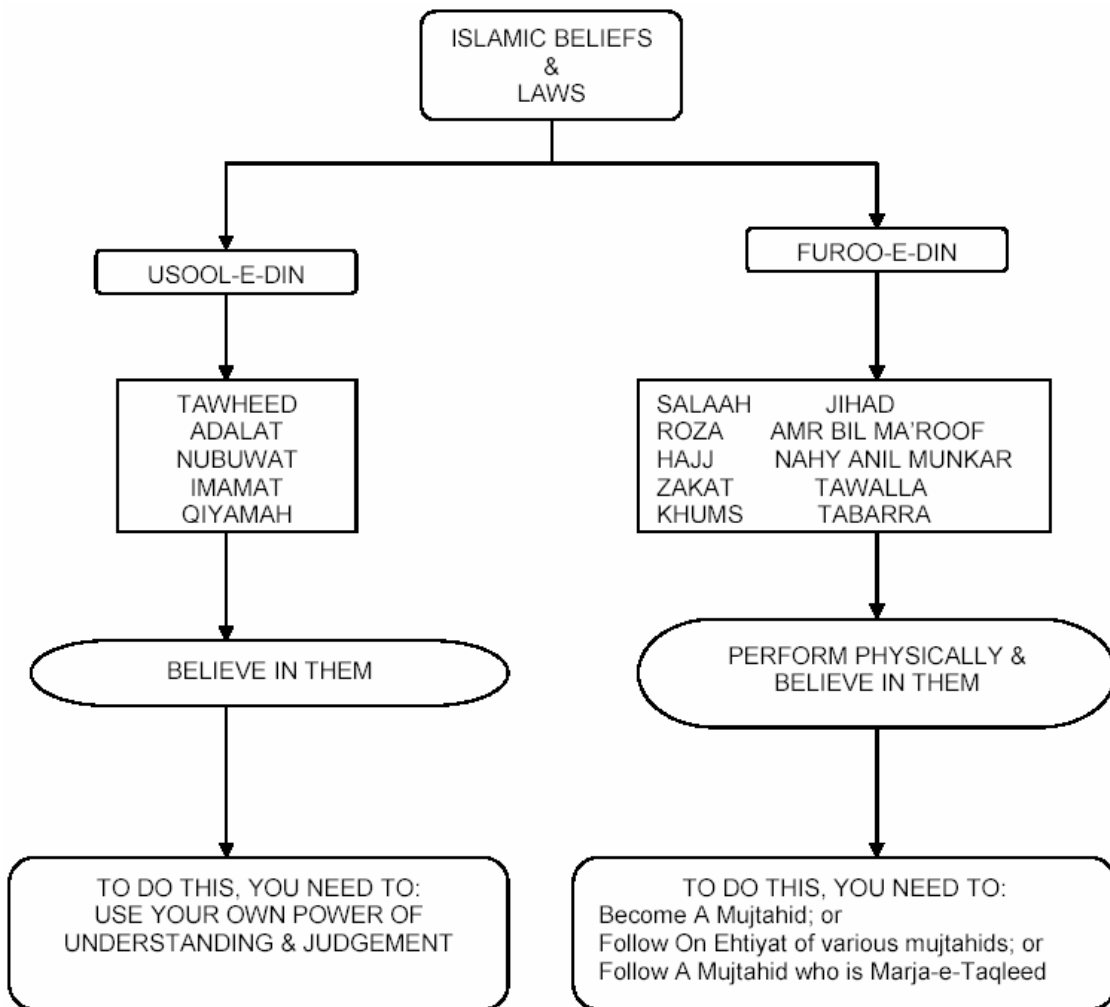
Taqleed means obeying Islamic Laws according to the ruling of a Mujtahid.

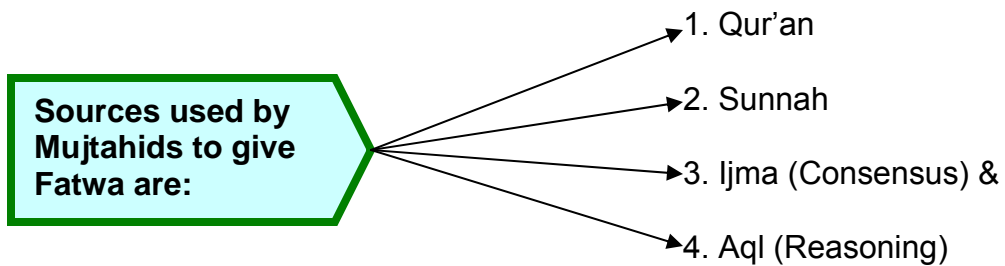
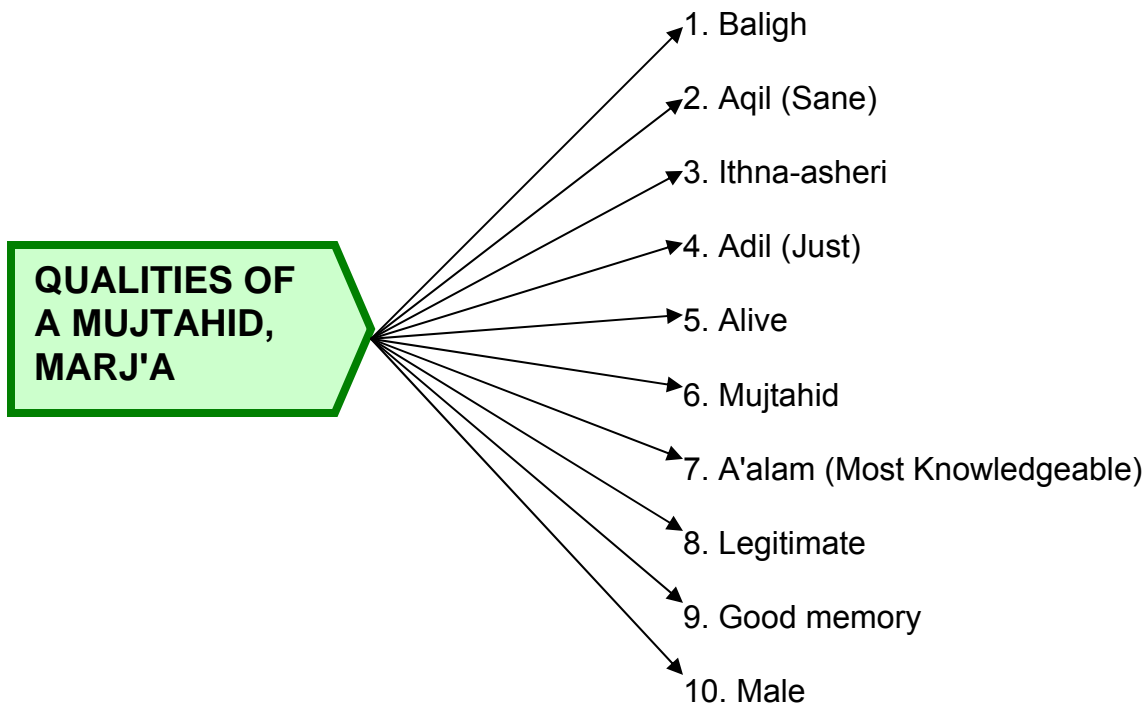
Mujtahiid is an expert in the ruling of Islamic Laws.

Marja' is more knowledgeable than various other Mujtahids and usually has a book on Islamic Jurisprudence (Fiqh) in print, e.g. "Islamic Laws" by Ayatullah Khui and Ayatulla Seestani.

Muqallid is a person who does Taqleed.

Every male and female has to follow (Wajib) rules regarding Furoo-e-din (Branches of Religion)





Exercise:

1. What qualities a Mujtahid, Marj'a should possess?
2. What sources Mujtahids use to give fatwa?

CLASS 6 - LESSON 14

AN INTRODUCTION TO AQAID – TAWHEED

Aqaid means our basic beliefs as Muslims. It is sometimes called Usule Deen (Roots of religion).

We have to ponder over and understand our Aqaid at individual levels. Although you will hear and read about what the beliefs should be, until you accept them yourself, you will not have faith ('Iman), although you may be a Muslim. That is why there is no Taqlid in matters of Aqaid. Once you accept the Usule Deen, you may then do Taqlid of a Mujtahid in matters of Furue Deen. At that point the rules of Shariah will be easier to understand and obey. Just like a tree, if the roots are strong, the branches will be strong also.

Our Aqaid as Shia Ithna'asheris are five; Tawheed, Adalat, Nabuwwah, Imamah and Qiyamah. In the next few lectures, we will attempt very briefly to discuss these beliefs.

TAWHEED - BELIEF IN THE UNITY OF ALLAH

BELIEF IN A ONE GOD

Tawheed refers to the belief in One Unique God. Suratul Ikhlas teaches us that there is One God, Who is Self-reliant, He was not born and did not have offspring, and there is no being like Him.

The first step to understanding Tawheed is to accept that God exists. There are many proofs to ponder over - we will discuss only a few.

Evidence in Creation

The perfect harmony of creation around us points to the existence of a Creator. Can such beautiful, original and perfect creations, from single-celled amoeba to the complex brain of man, have evolved by chance?

One day, the Prophet (S) and some of his companions were going out. On the way they saw an old woman working at a spinning-wheel and heard her praising Allah for His bounties.

The Prophet (S) went up to her and enquired about her health.

Then he said to her:

"Your faith in Allah is good to see. Would you tell me what made you believe in Allah?"

On hearing this, the woman stopped working on the spinning-wheel, thought for a while and then replied:

"O Prophet of Allah! You see this spinning-wheel. As long as I don't move it, it can't spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it. One who must be controlling every detail. That can only be Allah, who is the Creator and the Master of Everything! "

The Prophet (S) was very pleased with the old woman's reply. He told his companions:

"Just see how this old lady has come to know about Allah in such a fine and simple way. Your faith in Allah should also be firm like hers."

Imam Ali (A) has said,

"The footprints of a camel and the dung of a donkey give a clue that the camel and donkey have passed, despite the fact that you cannot see them - then what of all creation?"

Imam's (A) example shows that the existence of the Creator cannot be denied just because we do not see Him - His creations point to His existence.

Evidence in Man's own Instinct

Belief in God is a natural instinct. An atheist asked Imam Ja'far as-Sadiq (A) to convince him about the existence of God.

The man was a sailor, so Imam (A) asked him,
"Have you ever been caught in a fierce storm in the middle of the sea with your sails torn away while you try desperately to keep afloat?"

The answer was "Yes".

Then Imam (A) asked, "and perhaps even that the boat went down leaving you exhausted and helpless in the mercy of the raging waves?"

The answer was again "Yes".

Then the Imam (A) asked. "Was not there in all that black despair a glimmer of hope in your heart that some power could still help you?"

When he agreed, Imam (A) said , "That power is God."

The atheist was intelligent and recognised the truth.

Evidence from Logic

Everything occurs due to a cause - there is cause and effect. Bertrand Russell once said that he would believe in God, if only he understood who had caused God to come into existence.

Although the discussion about this is a bit complicated, part of it is simplified here. We believe that the existence of an ultimate Cause is necessary, otherwise if we imagine a being that created God, we can ask who created that being?

We can see that this argument is endless. However, what we cannot deny is the effect of that ultimate Cause, which is the abundant glory of creation we see around us. It therefore follows that there has to be a Cause that has not been an effect of anything else and that Ultimate Cause is Allah.

Once we accept that God exists, we have to try to understand the nature of His existence.

a. He is One

Imam Ja'far as-Sadiq (A) once argued about this saying that there could only be one because: If there were two, one would be stronger, the other weaker - therefore the weaker one could not be God, who is the Most Powerful. If both were equal, what was the need for the second one?

A man once said to Imam Ali ar-Ridha (A) that he believed there were two gods. Imam (A) said that as to the existence of the first one, he agreed with the man, but the burden was on the man to prove the existence of the second god!

b. His Attributes

All perfect attributes belong to Him alone. He is the Most Powerful, the Most Knowledgeable, the Most Wise, the Most Merciful, and the Most Honourable.

Allah says in the Holy Qur'an:

"And Allah's are the best names, so call on Him by them....(al Araf, 7:180)

FIQH CLASS 6 - LESSON 15

AN INTRODUCTION TO AQAID – ADALAH

Adalah literally means Justice or Equity that is to keep everything in its proper place. The opposite of this word is Dhulm (to put a thing in a wrong place).

Frequently people think that Justice of Allah is the same meaning as the justice we expect in courts of law etc. And if a problem befalls a man, he says Allah has been unjust to him. Allah says in the Holy Qur'an:

"Allah bears witness that there is no God but Him, and so do the angels and possessors of knowledge - (He) is firm, upholding justice..." (Ali Imran, 3:18)

"And Allah does not wish injustice to mankind" (Ali Imran, 3:170)

It is our belief that because a certain work is good that Allah commands us to do it and because the other action is evil, He orders us not to do it. On the other hand our Sunni brothers believe that there is nothing like good and evil but whatever Allah commands becomes good and whatever Allah forbids becomes evil.

It is a fundamental attribute of Allah that he can do no wrong or evil. All His actions are in accordance with Adalah and injustice can never be found in his actions as it is below His dignity.

The following story will make you understand better how Allah is 'Adil (Just)

In a town lived a doctor, a baker and a robber.



In the morning, they all prayed to Allah to increase His blessings to them.

That day, the robber was planning to rob the baker. Instead he fell ill and had to go to the doctor. The baker did not make much money at all that day, because it rained and all his customers stayed at home.

Now let us study this story.

The robber fell ill - so it seems that he was treated unfairly by Allah.

The doctor got an extra patient (the robber!) so it seems he was treated fairly by Allah.

The baker lost business due to the rain so it seems he was treated unfairly by Allah.

So was Allah Just to all of them?

We see that fairness and unfairness does not describe Adaalat fully. To understand it we must realise that Allah keeps a balance between the needs of all His creatures.

Now let us study the story again

The doctor did get blessings from Allah because he got an extra patient.

The robber did get blessings from Allah because his illness saved him from the sin of stealing.

The baker did get blessings from Allah because even though he did not do much business, he was not robbed.

So we see that Adaalat means that Allah keeps a balance between the needs of all His creatures.

Any person who commits injustice does so because of one of the following reasons:-

1. He does not know that it is wrong. (but Allah is All-Knowledge).
2. He needs something which cannot be obtained without wrong actions. (but Allah has no need).
3. He is forced by someone else to commit that wrong. (But Allah is All-Powerful and nobody can compel Him to do anything).

Thus logically Allah cannot be unjust

Lutf

It is a common belief that if a person can do some good to another person without any harm coming to himself or any other person, and he does not do it, it would be against virtue. Therefore, if Allah can do anything beneficial to His creatures and supposing He does not do it, it will be against the virtue of Allah. 'Lutf' is that action on the part of Allah which would help His creatures in His obedience and assist their moral correction.

The Shia ithna-asheri faith believes 'Lutf' (Grace) is morally incumbent on Allah (necessary quality). On the other hand Sunnis believe that just like 'Adalah' is not necessary for Allah; 'Lutf' is not incumbent on Allah. A common example given by them is, if Allah sends good and pious persons to hell and Shaitan to heaven, it is quite right. We know that Allah created us to acquire virtue but how are we to

know what virtue is and what is evil? Can we rely on our intellect and instinct to tell us what is right and what is wrong?

The sending of Shariah (rules and Islamic laws) and sending the Prophets and Imams to guide us as well as appointing a Day of Judgement are the examples of 'Lutf' by Allah.

Tests and Difficulties

Allah has established a system of tests so that we may see how we stand up to these and understand the judgement of Allah on us. Tests will be held for all persons, believers and non-believers.

There are 2 main categories of tests.

First is the everyday test of rules of Shariah and articles of faith. To pass this test man has to sincerely believe in the true religion and obey its rules faithfully.

The second type of test is the harder one, and that is by suffering. This includes test by fear, hunger, loss of wealth and lives. Also accidents, floods, earthquakes, fire, robbery, famine and disease are all the things that have considerable effect on our lives. We are tested to see how we react to them. Does our faith remain unshaken? Were we patient and faced these with fortitude and courage? Our eternal happiness depends upon these tests.

Do we have free will?

Our belief is that man acts of his own accord and Allah has not pre-arranged all man's actions, although what everyone will do is in His knowledge. If we were not free, there would be no purpose to the creation of hell and heaven.

There are some actions or aspects of life which are not in our control and on the other hand we are given control and power over other actions by Allah. A question arises in our minds. 'At what point are we free?'

Replying to this Imam Musa al-Kazim (A) said, "A man acquires that ability when 4 conditions are fulfilled:

1. When there is nothing to hinder his plans.
2. When there is nothing to hinder his health.
3. Faculties (needed for that work) are up to the required standard.
4. Allah provides him the occasion for that work.

When all these conditions are fulfilled a man acts according to his own free will. In summary, we believe that Allah has given us the choice of actions after having guided us and he will act with us perfectly justly depending on our actions.

FIQH CLASS 6 - LESSON 16

AN INTRODUCTION TO AQAID – NABUWWAH

Nabuwwah is the belief in the Prophets (A) sent down by Allah to guide mankind to the right path. There were 124000 Prophets (A) and the last of them was our Holy Prophet (S). The message and mission of every Prophet (A) was the same.

The Holy Qur'an says:

"And indeed We raised in every nation an apostle preaching, 'Worship Allah and avoid every kind of idol'.."

(an Nahl, 16:36)

If Allah had just created man but not made provision to guide him, then they would not have been able to worship Him in the correct manner, nor would they know what was expected from them.

Allah chose men at various times to convey His message to the people. These were Prophets (A), and they received revelation from Allah through His angels and through dreams. Since they were also human, they could then go and guide their communities and be role models for them.

Our belief is that all the Prophets (A) were Ma'sum (free from sin and error) and that this was a Divine protection for them. We believe in all the Prophets (A) of Allah and respect all of them.

The Holy Qur'an says:

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

(al Baqarah, 2:136)

The other essential quality of the Prophets (A) apart from being Ma'sum was that they could display miracles to support their claim to prophethood. By Allah's permission, they did things which the people were unable to do. The miracles that Allah gave them were designed to have the greatest impact on the people.

Miracles in the time of our Prophets

Prophet Musa (A)

The people admired the magicians. When Prophet Musa (A) displayed his serpent, which overcame the magic of the court magicians of Fir'awn, the magicians were the first to believe in him.

Prophet Isa (A)

The people lay great store in their knowledge of medicine. Yet when he cured the lepers and the blind and even brought the dead back to life, they were forced to admit the genuineness of his claims.

Holy Prophet (S)

The Holy Qur'an with us today - let us take full advantage of the Divine words contained therein to guide our lives and to make us better Muslims.

FIQH CLASS 6 - LESSON 17

AN INTRODUCTION TO AQAID – IMAMAH

Imamah is the belief in the 12 Holy Imams (A) who were the inheritors of the Holy Prophet (S) and who were his Caliphs (successors).

These are:

1. Imam Ali (S)
2. Imam Hassan (S)
3. Imam Hussein (S)
4. Imam Zainul Abedeen (S)
5. Imam Mohammed Baqir (S)
6. Imam Jaffer Sadiq (S)
7. Imam Muse Kazim (S)
8. Imam Ali Reza (S)
9. Imam Mohammed Taqi (S)
10. Imam Aliyun Naqi (S)
11. Imam Hassan Askari (S)
12. Imam Muhammed Mehdi Sahebuzzamaan(S)

Why do we need Imams?

To answer this, let us study this story.

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

Before he died, the man taught his student how to fix the machine if it ever got spoilt. After his death, whenever the people had any questions about their machines, they would go to the student, and he would always answer their questions.

Answer to ‘Why do we need Imams?’

Although the Prophet (S) had brought all the laws of Islam, after his death there needed to be someone who could answer the peoples’ questions. These were the Imams(A), who were chosen by Allah to carry on with the Prophet’s (S) work.

We believe that the Imams (A) are divinely appointed starting from the appointment of Imam Ali (A) at Ghadire Khum on the command of Allah. The order that Imam Ali (A) was appointed the guardian of the nation is in the verse of Wilayat.

Abu Dhar recounts,

"Once, I was saying my prayers in the company of the Holy Prophet (S) when a beggar came to the mosque asking for some alms. Nobody gave him anything. Ali (A) was in the state of Ruku' and he pointed out his ring to the beggar, who approached him and removed the ring from his finger."

At this time the following verse was revealed:

"Verily your guardian (Wali) is Allah and His messenger (Muhammad) and those who believe and establish the prayer, and give charity (alms) while they are (in Ruku') bowing down." (al Maidah, 5:55)

When we say Aliyyun Waliyullah (Ali is the Wali of Allah) in our Adhan, it is based on this verse.

Although the Holy Prophet (S) had left the Holy Qur'an, there was a need for someone to continue to explain it and guide the people in their daily affairs. This is the role and the office to which the Imams (A) were appointed.

Just as the Prophets (A) were Ma'sum, so the Imams (A) of his Ahlul Bayt were also Ma'sum, and protected from any error by Allah Himself. The famous verse of Tathir is:

"Verily, Allah wishes to drive away all evils from you, O Ahlul Bayt, and cleanse you thoroughly." (al Ahzab, 33:33)

Some Muslims argue that even though Imam Ali (A) had a high status in the eyes of Allah and His Prophet (S), nevertheless, he was not the first Caliph, but the fourth. They quote from the Holy Qur'an that the Caliph in power must be obeyed and respected:

"O you who believe! Obey Allah, and obey the Messenger and those of you who are in authority (Ulul Amr); ..." (an Nisa, 4:59)

This verse says that we should obey those in authority. The Shia ask,

"Yes, but who are these 'Ulul Amr'?" The answer can be found in Qur'an if we look for the verses where Allah has talked about the ones we should not obey:

"So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever. "(ad Dahr, 76:24)

The same word for "obey" has been used in both verses, therefore the "Ulul Amr" must not be a sinner or a disbeliever - he must be Ma'sum. Now from the verse of Tathir, we know that the only person after the Holy Prophet (S) who fitted the description of being Ma'sum and deserving of being "Ulul Amr" was Imam Ali (A).

FIQH CLASS 6 - LESSON 18

AN INTRODUCTION TO AQAIID – QIYAMAH

Qiyamah is the belief in a Day of Judgement when every person will account for his actions in this world. On that Day he will be judged fairly and be rewarded for his good deeds and punished for his sins.

On that day people who were oppressed in this world will receive justice and the oppressors who seemed strong in this world will be humbled and punished.

There was a Muslim man who began to drink alcohol. He used to do it secretly in his house. One day a small boy walked into his room and saw him. Now the man was terrified. Would the boy tell someone what he had seen? How would the man face his family and friends in the mosque? He could not sleep at nights as he worried about everybody finding out about his drinking.

What a strange man! He was more scared of a little boy than of Allah. Allah sees all we do and there will be a day when we will have to account for all we have done. That will be the Day of Judgement.

With death, man's soul separates from his body. The body decomposes, but the soul lives on, starting a new phase in its existence. On the day of Judgement, Allah will raise the dead from their graves, and their bodies will be reformed and they will gather for a reckoning of their actions. Man will be his own witness and his limbs will bear witness to his deeds. Everything he ever did will be replayed in front of him, with not even a little detail missing. People will be terrified awaiting their fate.

The Holy Qur'an describes the scene as follows:

“And when the books (of the deeds of mankind) are spread. And when the heavens are stripped. And when Hell (Jahannam) is set ablaze. And when the garden (Jannat) is brought forward. (Then) every soul will know what it had sent forward.”(at Takweer, 81:10-14)

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