

TAREEKH TAB



Imamia Sunday School

TAREEKH SYLLABUS – CLASS 8 (13 Years Old)

CLASS 8 - LESSON 1.....	3
THE CONQUEST OF MAKKA - PART 1.....	3
CLASS 8 - LESSON 2.....	7
THE CONQUEST OF MAKKA - PART 2.....	7
CLASS 8 - LESSON 3.....	11
THE BATTLE OF HUNAYN.....	11
CLASS 8 - LESSON 4.....	14
THE BATTLE OF TA'IF.....	14
CLASS 8 - LESSON 5.....	18
THE BATTLE OF TABUK.....	18
CLASS 8 - LESSON 6.....	21
THE EVENT OF MUBAHILA - PART 1	21
CLASS 8 - LESSON 7.....	25
THE EVENT OF MUBAHILA - PART 2	25
CLASS 8 - LESSON 8.....	29
A PLOT TO KILL THE HOLY PROPHET (S).....	29
CLASS 8 - LESSON 9.....	31
THE FAREWELL HAJ	31
CLASS 8 - LESSON 10.....	34
THE EVENT OF GHADEER	34
CLASS 8 - LESSON 11.....	37
THE LAST HOURS OF THE HOLY PROPHET (S)	37
CLASS 8 - LESSON 12.....	40
THE DEATH AND BURIAL OF THE HOLY PROPHET (S).....	40
CLASS 8 - LESSON 13.....	42
IMAM ALI (A) - PART 1	42
CLASS 8 - LESSON 14.....	45
IMAM ALI (A) - PART 2	45
CLASS 8 - LESSON 15.....	48
IMAM ALI (A) - PART 3	48
CLASS 8 - LESSON 16.....	51
IMAM ALI (A) - PART 4	51
CLASS 8 - LESSON 17.....	54
LADY FATIMA (A) - PART 1	54
CLASS 8 - LESSON 18.....	56
LADY FATIMA (A) - PART 2.....	56
CLASS 8 - LESSON 19.....	58
IMAM HASAN (A) - PART 1	58

CLASS 8 - LESSON 20.....	60
IMAM HASAN (A) - PART 2	60
CLASS 8 - LESSON 21.....	64
IMAM HUSAIN (A) - PART 1	64
CLASS 8 - LESSON 22.....	67
IMAM HUSAIN (A) - PART 2	67

CLASS 8 - LESSON 1

THE CONQUEST OF MAKKA - PART 1

In 6 A.H., the treaty of Hdaybiya had been signed by the chiefs of the Quraish of Makka and the Holy Prophet (S). An important clause of this treaty stated that there would be no fighting between the two parties or their allies. In the years following the treaty, there was general peace and the Muslims went freely to Makka to perform their pilgrimage in the presence of thousands of idol worshippers who were the enemies of Islam.

In the month of **Jamadiul Awwal of 8 A.H.**, the Holy Prophet (S) sent 3,000 soldiers to the frontiers of Syria, to punish the Romans for killing unprotected Muslim missionaries in a cruel manner. The Muslims however, did not engage in full battle but retreated after a few attacks. Although very few Muslim lives were lost, the expedition was not as successful as had been expected. When the Quraish heard the news, they thought that the military might of the Muslims had weakened and they got bold and decided to disturb the peaceful situation.

Jamadiul Awwal 8 A.H., 3000 soldiers go to the frontiers of Syria to punish Romans for killing unprotected Muslim missionaries



The first action of the Quraish was to encourage their friends, the Bani Bakr, to launch an unexpected attack on the people of Bani Khuza'ah, who were the allies of the Muslims and under their protection. The Bani Khuza'ah, who were caught by surprise could not offer much resistance and were killed in their beds and in prayers. The ones who remained alive were made prisoners.

Allies of the Quraish were the Bani Bakr
Allies of the Muslims were the Bani Khuza'ah

By virtue of their alliance with the Muslims, the Banu Khuza'ah sought the aid and protection of the Prophet. The Prophet sent an emissary to the Quraish to persuade them to accept any of the following terms:

- Reparations should be paid for the massacred people of Banu Khuza'ah, or

- The Quraish should break their alliance with Banu Bakr, or
- The treaty of Hudaibiyah should be abrogated.

The Quraish, on hearing that the Muslims were taking this breach of the peace treaty very seriously, began to regret their hasty action. To try and calm things down, they sent Abu Sufyan to Madina with instructions to hide the details of their crimes by all means.

When Abu Sufyan arrived in Madina, he went straight to the house of his daughter, Umme Habiba, who was the wife of the Holy Prophet (S). When he wanted to sit on a mattress that was used by the Holy Prophet (S), his daughter folded it up. Abu Sufyan asked, "Did you not think that the bedding was suitable for me, or was I not suitable for it?" His daughter replied, "I do not wish that a person who is an unbeliever and Najis should sit on the bedding of the Holy Prophet (S)."

The experience at his daughter's house left Abu Sufyan very uneasy but he decided to go to meet the Holy Prophet (S) anyway. When he met him, Abu Sufyan talked unashamedly of strengthening the bond of peace between the Muslims and the Quraish, as if their actions against the allies did not matter. However, the Holy Prophet (S) remained silent, thus showing him that he did not care for the proposal at all. Abu Sufyan realized that he had no chance of changing the mind of the Holy Prophet (S) or stopping the revenge of the Muslims, so he returned to Makka to warn the Quraish.

The Holy Prophet (S) decided to use this opportunity to bring Makka under the control of Islam once and for all. However, he wanted to capture this last base of the idol worshippers with as little bloodshed as possible. He planned to move swiftly and secretly to Makka with a huge army. He hoped that when the Makkans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Holy Prophet (S) mobilized the Muslim army on the 10th of Ramadhan 8 A.H., and marched towards Makka with about 10,000 men. When they reached a place called Kadid a few miles from Madina, the Holy Prophet (S) and the Muslims broke their fasts. Then they continued onward towards Makka.

Abbas bin Abdul Muttalib, who was the uncle of the Holy Prophet (S), lived in Makka and used to inform the Holy Prophet (S) about the decisions of the Quraish. Although he was a Muslim, he had good relations with the chiefs of the Quraish. While the Holy Prophet (S) was proceeding towards Makka, Abbas left towards Madina and met him at a place called Ju'fah. The presence of Abbas proved very useful in the conquest of Makka.

The Muslim army finally stopped to camp a few miles from Makka. The Makkans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Makka light up with hundreds of fires from the Muslim camp.



Abu Sufyan and some other chiefs of the Quraish came out of Makka to investigate. He was met by Abbas, who protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent. When the Holy Prophet (S) saw him he said, **"Has the time not come for you to accept that there is no god but Allah?"**

QUESTION BOX

? Why were the Quraish so desperate to keep peace with the Prophet (S)?

However, Abu Sufyan was not very willing to give up his belief in idols. Seeing him hesitate, Abbas warned him that if he waited for much longer, his life would not be safe. Abu Sufyan realised the danger he was in, and accepted Islam, although in his heart the hatred for the Holy Prophet (S) burned as strong as ever.

Now you know...

- ◆ The Muslims signed a peace treaty with the Quraish, called the treaty of Hudaibiya which the disbelievers broke.
- ◆ The Quraish did not think the Muslims would take this so seriously and became desperate to maintain peace.
- ◆ Abu Sufyan, the ringleader of the disbelievers, was sent to Madina to cover up the actions of the Quraish.
- ◆ He was humiliated by his daughter who did not let him sit on the mattress of the Holy Prophet (S).
- ◆ The Holy Prophet (S) decided to bring Makka under the control of Islam once and for all and marched towards Makka with 10,000 men.
- ◆ The Quraish in Mecca were scared of the Muslims, particularly when they witnessed their number camped on the hills surrounding Mecca.
- ◆ Abu Sufyan finally accepted Islam out of fear for his life but still had hatred for the Holy Prophet (S) in his heart.

MORAL BOX

- ❖ Obedience towards Allah and His Messenger (S) takes precedence over the rights of the parents.
- ❖ The enemies of Islam, who had fought against the Holy Prophet (S) for years, ended up surrendering helplessly, despite their great number and power.

❖ _____

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Exercise

Answer the following questions:

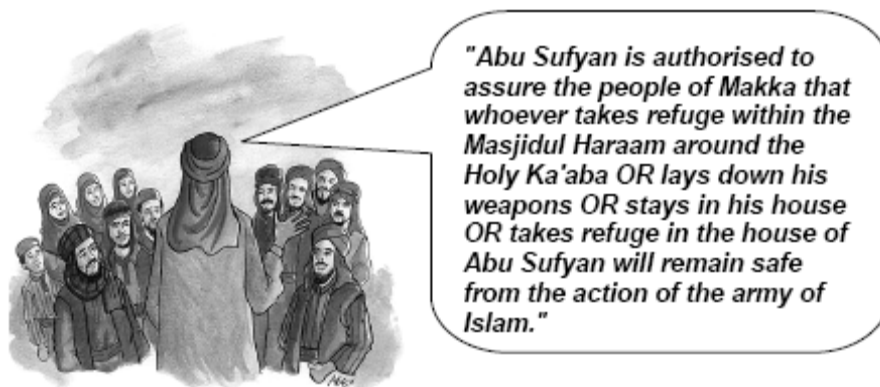
1. Why did the treaty of Hudaibiya prove a success for the Muslims?
2. Why were the Muslims unable to fight the Romans in Syria?
3. Why did the Holy Prophet (S) march secretly to Makka?
4. Why did Abu Sufyan finally become a Muslim?

CLASS 8 - LESSON 2

THE CONQUEST OF MAKKA - PART 2

Although the Holy Prophet (S) was well aware that Abu Sufyan had only become a Muslim to save his life, he decided to accept the man's words because it would help to secure the city of Makka without bloodshed.

In order to show Abu Sufyan that he did not have any ill feelings against him, the Holy Prophet (S) declared:



The Holy Prophet (S) wished to show Abu Sufyan the military strength of the Muslim army so that he would tell the rest of the Quraish how useless it would be to try and fight the Muslims. Abbas, the uncle of the Holy Prophet (S), detained Abu Sufyan in a narrow valley so they could watch the Muslim army march past.

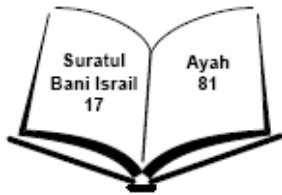
The power and grandeur of the entire Muslim army left Abu Sufyan frightened, and all thoughts of resistance vanished from his mind. The Holy Prophet (S) set him free to return to Makka. When he got back, Abu Sufyan told the Makkans what he had seen and gave them the message of the Holy Prophet (S). He further added that it would be impossible to attack an army so large and well equipped. The morale of the Makkans was completely weakened when they heard the words of Abu Sufyan.

The Holy Prophet (S) entered the city of Makka with great dignity riding on his camel al-Qaswa. Nobody stood to oppose him. He stopped at the side of the grave of his uncle Abu Talib and pitched his tent at that place.

The city which had scoffed and jeered at his prophetic mission ruthlessly persecuted him and his disciples and ultimately driven his disciples away had created all manner of obstacles in the propagation of the faith and had waged war upon war on the Muslims.

This same city now lay at his feet. At this moment of triumph, he could have done anything he wished with the city and the citizens, but he had not come to the world to cause misery or bloodshed but as a benefactor of mankind, to proclaim the message of

God and to guide erring humanity to the righteous course: **to the worship of the One and Only God.**



Say, "Truth has come and falsehood has been banished; and falsehood is certainly doomed to banishment."

RESEARCH BOX

📖 When else in the future is the whole world expecting to see this verse and who is going to bring it?

'Abdullah ibn Mas'ud says:

"Entering Masjidul-Haram, the Holy Prophet started breaking and demolishing the idols. There were three hundred and sixty idols fixed in the walls and on the roof of the Ka'bah with lead or tin. Any idol near which the Prophet went and towards which he pointed his cane, saying:

Right has come and falsehood has vanished; verily falsehood is destined to vanish (Qur'an, 17:81)

The idol fell headlong on the ground without anyone touching it. Lastly, there remained an idol of Banu Khuza'ah on the rooftop of the Ka'bah. It was made of polished brass. The Prophet ordered 'Ali to climb on his shoulders, which 'Ali did, throwing that last idol down which shattered into pieces on impact."

Then he ordered Bilal, to go on the rooftop of the Ka'bah to call the *adhan*. The wordings of the *adhan*, coupled with the fact that it was called by a freed Negro slave, caused much heartache among the Quraishites.

After clearing the Ka'bah, the first House of God built by Ibrahim (a.s.), of all the symbols of idolatry, he assembled the Quraish and delivered the following sermon to them:

"There is no god but Allah. He has no partners. He has fulfilled His promise and helped His slave and defeated all coalitions (allied) against him. All authority, revenge and blood reparations are under my feet. The guardianship of the Ka'bah and the arrangements for the supply of water to pilgrims are exempt. O! You Quraish! The arrogance of the heathen days and all pride of ancestry God has wiped out. All mankind descended from Adam, and Adam was made of clay." He then recited the following verse of the Qur'an:

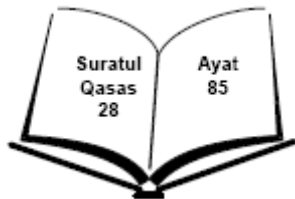
O people! Surely We have created you of a male and a female and made you into nations and tribes so that you may identify one another. Surely the most honorable of you with Allah is the one among you who is most pious; surely Allah is Knowing, Aware.
(Qur'an, 49:13)

Having dwelt upon the equality and brotherhood of mankind and preached the Unity and the Omnipotence of God, he inquired from the Quraish: "Descendants of Quraish! How do you think I should act towards you?" "With kindness and pity, gracious brother and nephew," beseeched they. The Prophet magnanimously declared:

"I shall speak to you as Yusuf spoke unto his brothers: *'There is no reproach against you today; God will forgive. He is the most Merciful and the most Compassionate.'*"
(Qur'an,12:92)

Then he said to them:"Go; you are free!" Mecca lay conquered but not a single house was plundered, nor any woman insulted. Cruelties, insults and oppression perpetrated during a long period of twenty-one years were now forgiven. The Muhajirun were asked even to forego their houses and properties, which on their migration to Medina had been occupied by the Meccans. Through all the annals of history, there have seldom been any conquests like this.

Allah had kept the promise he had made to his beloved Prophet (S) when He said in the Holy Qur'an:



(O Muhammad,) Allah Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of birth.

Now you know...

- ◆ The Holy Prophet (S) accepted Abu Sufyan's words in order to help to secure the city of Makka without bloodshed.
- ◆ Abu Sufyan became frightened at seeing the size of the Muslim army and the morale of the Makkans was completely weakened when they heard his words.
- ◆ Soon, the entire city of Makka surrendered to the Muslims.
- ◆ The Holy Prophet (S) broke the idols that were on the door of the Holy Ka'aba and those that were inside it.
- ◆ He then asked Imam Ali (A) to stand on his shoulders and pull the idols down that were too high for him to reach.

MORAL BOX

- ❖ We must prepare for the time when our 12th Imam reappears so that we are on the side of truth and not on the side of falsehood.
- ❖ If we only accept the rules of Islam out of fear, faith will never truly settle in our hearts.
- ❖ We must take the example of the Holy Prophet (S) and forgive the people who give us trouble or wrong us.

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Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) accept Abu Sufyan's words?
2. Who helped him break the idols?
3. How did the Holy Prophet (S) win the hearts of the Makkans?
4. What promise had Allah made to the Holy Prophet (S)?
5. The Ayat 17:81 will be recited by our 12th Imam (A) when he re-appears. Look up the text and memorise it.

CLASS 8 - LESSON 3

THE BATTLE OF HUNAYN

The news of the fall of Makka created great surprise and disturbance among the surrounding tribes. Some of the tribes living around Makka decided to join up and fight the Holy Prophet (S) together.

Meanwhile, the Holy Prophet (S) left Makka after having stayed there for fifteen days. He appointed a guide to educate and instruct the people and entrusted the government and administration of the city, as well as the duty of leading prayers in the mosque, to a pious Muslim from Madina.

QUESTION BOX

❓ If the Holy Prophet (S) left someone in charge when he was out of the city, would he not appoint someone as his successor when he left the world?

THE BATTLE: The tribes who had gathered to fight the Muslims waited for them in the hills of Hunayn. The Holy Prophet (S), learning of their intentions, marched towards them riding at the head of a huge force of 12,000 Muslims.

The commander of the enemy army sent three spies into the Muslim army to find out their strength. The spies returned with their hearts full of fear at the power of the Muslims. On hearing their bad news, the enemy became demoralised. Their commander knew he was hopelessly outnumbered, so he decided to fight the Muslims by making a surprise attack when they crossed the mountain pass leading into Hunayn. This battle took place in 8 A.H.

When the Muslim army arrived at the narrow pass, they were forced to march in small groups. Moreover, they were overconfident because of their huge numbers, and this made them careless.

As soon as the Muslims entered the pass, the enemy attacked them from above with stones and arrows. Thereafter, a special group of skilled soldiers came down the mountain side and attacked the Muslims with their swords. The sudden attack broke up the Muslim ranks and they lost their courage. Many of them began to run away from the battle, despite the command of the Holy Prophet (S) to stay and fight.

The enemy made the Holy Prophet (S) their chief target, hoping to kill him and finish the war there and then. When Imam Ali (A) realised their intention, he stood next to the Holy Prophet (S) and the enemy could not overcome his skill at combat.

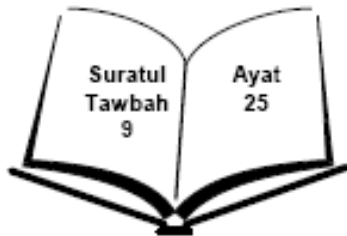
A famous warrior by the name of Abu Jundal came out to fight from the enemy side but unfortunately for him, he came up against Imam Ali (A) and soon lay dead. At this time Imam Ali (A) began to actively attack the enemy and struck terror into their hearts. By the time he stopped fighting, 40 enemy soldiers had been killed by him. The Muslims gained courage from this and returned to the battle.

THE RESULTS: With the return of all the Muslims, the enemy could no longer contain the Muslims, who fell upon them from all sides. By the end of the war a further 30 enemy soldiers were killed.

On leaving the battlefield of Hunayn, some unbelievers gathered at Ootas to regroup and fight again. The Holy Prophet (S) sent a large force to deal with them. Eventually the Muslims won this battle, but not before their commander had been killed. They also took a large number of prisoners and war booty. The prisoners included the daughter of the foster mother of the Holy Prophet (S), Halimah Sa'dia. The Holy Prophet (S) received her with great honour and sent her back to her tribe under his own arrangements.

In the battles of Hunayn and Ootas, a large number of Muslims were killed in the initial confusion. Overall, it was a victory for the Muslims, because the enemy fled leaving behind 6,000 captives, 24,000 camels, 40,000 sheep and 4,000 Waqih of silver. (One Waqih equals 213 grams approximately.)

Allah has referred to this battle in the Holy Qur'an in the following words:



"Allah has helped you on many occasions including the day of Hunayn; when you were happy with the number of your men who proved to be of no help to you and the whole vast earth seemed to have no place to hide you (from your enemies), and you turned back in retreat."

The Holy Prophet (S) ordered that the entire war booty be transferred to a place called Ja'rana until he returned from Ta'if.



Now you know...

- ◆ Some of the tribes living around Makka were disturbed by the victory of the Muslims and decided to join up and fight the Holy Prophet (S) together.
- ◆ The Holy Prophet (S) appointed a pious Muslim from Madina to educate and instruct the people and entrusted the government and administration of the city to him.
- ◆ Because the enemy was outnumbered, they decided to fight the Muslims by making a surprise attack when they crossed the mountain pass leading into Hunayn.
- ◆ The Muslims were overconfident about their huge number and lost their courage in the attack. Many ran away from the battle, despite the command of the Prophet (S) to stay and fight.
- ◆ Later, Imam Ali (A) helped the Muslims gain courage and they returned to the battle.
- ◆ A second battle then took place at Ootas.
- ◆ Overall, the battles at Hunayn and Ootas were a victory for the Muslims but a large number of Muslims were killed in the initial confusion.

MORAL BOX

- ❖ There are some people who run away from difficult tests, whilst some stay and defend with their sword... what will our position be when the 12th Imam arrives?
- ❖ The size of an army is not the most important factor that decides victory... help and victory comes from Allah (SWT).
- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. Why were the Muslims nearly defeated at Hunayn?
2. What was the strategy of the enemy?
3. Who saved the day for the Muslims?
4. Why did the enemy make the Holy Prophet (S) their main target?
5. How did Allah help the Muslims on the day of Hunayn? Look at the Tafseer of Surah at-Tawbah, verse 25 for an answer.

CLASS 8 - LESSON 4

THE BATTLE OF TA'IF

INTRODUCTION: Ta'if is one of the fertile country towns of Arabia. It is situated to the south-east of Makka. On account of its fine weather, gardens and palm groves, the town of Ta'if was the centre of a group of people who led very comfortable lives.

This town was inhabited by the Bani Saqeef who were one of the most powerful and popular tribes of the Arabs. The Bani Saqeef were amongst the people who fought against Islam in the battle of Hunayn. After suffering a defeat in this battle, they took refuge in a strong fort in their own town.



In order to complete the victory after the battle, the Holy Prophet (S) sent some men to pursue the Bani Hawaazan in Ootas while he marched with the rest of the army to Ta'if.

THE BATTLE:

PLAN 1 – The fort of Ta'if was situated at a great height and had very strong walls, and its watch towers fully controlled the outside area. The army of Islam proceeded to surround the fort,

RESULT – It had not yet been completely encircled when the enemies attacked with a shower of arrows and killed some Muslims.

PLAN 2 – Salman Farsi suggested to the Prophet (S) that the fort of the enemy might be stoned by means of large catapults. The Muslim soldiers erected a catapult and stoned the interior and towers of the fort for about 20 days.

RESULT - The enemies continued to shoot arrows and thereby inflicted injuries to the soldiers of Islam.

PLAN 3 - In order to make the enemy surrender, it was necessary to attack it from all sides. A military vehicle was made of wood and was covered with thick leather. Strong soldiers took their places inside it and pushed it towards the fort and began making holes in the wall under its cover.

RESULT - The enemies threw melted iron on top of the vehicle and burnt the roof covering. The Muslim soldiers became exposed to enemy arrows and so this tactic had to be abandoned.

PLAN 4 - The Bani Saqeef were rich and possessed a large number of slaves. In order to get information about the state of affairs inside the fort and to assess the strength of the enemy, the Prophet (S) announced that those slaves, who came out of the fort and took refuge with the army of Islam, would become free.

RESULT - This message proved effective to some extent and about 20 slaves escaped from the fort very skilfully and joined the Muslims. From them, it was learnt that those within the fort were not prepared to surrender at any cost, and even if the siege continued for one year they would not be faced with any shortage of food and provisions.

THE FINAL DECISION:

The Holy Prophet (S) decided that the conquest of the fort would require further activity and patience, and he did not wish to prolong the war for several reasons. These were:

1. The siege of the fort had already resulted in the deaths of 13 Muslims. The Holy Prophet (S) did not want more Muslims to be killed.
2. The Muslim army was becoming restless at the lack of results and wanted to receive their share of booty from the battles of Hunayn and Ootas.
3. The month of Shawwal was coming to an end and the month of Zilqad was approaching. This is one of the four months during which war is forbidden.
4. The Haj season was near and the Holy Prophet (S) wanted to take advantage of it as it was the best occasion to spread Islam further.

Keeping all these matters in mind, the Holy Prophet (S) gave up the siege of Ta'if and proceeded along with his soldiers to distribute the war booty in Ja'rana.

In the distribution of the booty, the Holy Prophet (S) gave larger shares to the newly converted Muslims. From his own share, he gave big gifts to the chiefs of Quraish. Such people are known as Mu'allafatul Qulub (those whose hearts are encouraged towards Islam.) This gesture of the Holy Prophet (S) made the new converts come closer to Islam, but upset the older Muslims, especially the Ansar.



The Holy Prophet (S) came to learn of their disappointment and addressed them as follows, "O group of Ansar! Why have you been grieved because I have given some small property to the Quraish so that they may become steadfast in Islam, when I have given over Islam to you? Are you not satisfied that while others take away camels and sheep, you shall take away the Prophet with you? By Allah! If all other people go one way and the Ansar go the other way, I will choose the way of the Ansar."

Then he called for Allah's blessing for the Ansar and their children. The words of the Holy Prophet (S) made the Ansar weep with shame and they said, "O Prophet of Allah! We are content with our share."

QUESTION BOX

❓ What does this show about the mentality of the Ansar? Can you think of a time when you might have been in the same situation as the Ansar? How do you react?

ANOTHER VICTORY FOR ISLAM:

While he was still in Ja'rana, the Holy Prophet (S) was approached by the Bani Hawaazan who surrendered to the Muslims and requested the release of their relatives. The Holy Prophet (S) released all the prisoners who had fallen in his share and the share of the other members of Bani Hashim. When they heard of his action, all the Muslims did the same. In this way about 6,000 prisoners were released.

On the 18th of Zilqad 8 A.H., the Holy Prophet (S) performed Umrah and then left for Madina after appointing a deputy in Makka. On his way to back to Madina, he paid a visit to the grave of his mother in Abwa. The Holy Prophet (S) arrived back in Madina on the 1st of Zilhaj, having been away for three months.

Now you know...

- ◆ The Bani Saqeef fought against the Muslims in the battle of Hunayn and lived in Ta'if, a fertile town south-east of Makka.
- ◆ PLAN 1 – The Muslims tried to surround the fort but enemy responded with shower of arrows.
- ◆ PLAN 2 – Salman Farsi suggested to stone the fort using catapults but he enemies continued to shoot arrows and thereby inflicted injuries to the soldiers of Islam.
- ◆ PLAN 3 – The Muslims tried to make a hole in the wall using a military vehicle but the enemies threw melted iron on top of the vehicle and burnt the roof covering.
- ◆ PLAN 4 - The Prophet (S) announced that those slaves who came out of the fort and took refuge with the army of Islam, would become free. It was learnt that those within the fort were not prepared to surrender at any cost.
- ◆ The Prophet (S) decided that the conquest of the fort would require further activity and patience, and he did not wish to prolong the war.
- ◆ In the distribution of the booty, the Prophet (S) gave larger shares to the newly converted Muslims. From his own share, he gave big gifts to the chiefs of Quraish.
- ◆ The Prophet (S) came to learn of the disappointment of the Ansar and told them that while others had camels and sheep, they had the Prophet (S).
- ◆ While the Prophet (S) was still in Ja'rana, the Bani Hawaazan surrendered to the Muslims and requested the release of their relatives. In total, about 6,000 prisoners were released.

MORAL BOX

- ❖ There are some who fight in the way of Allah (s.w.t.) for material gains instead of striving for His pleasure. Wealth and property should not distract us... indeed the best gift is Islam itself.
- ❖ Like the Muslims army, if we are at first unsuccessful, we should keep trying to achieve our goals.
- ❖ The Prophet (s.a.w.w) won the heart of people using compassion, particularly when he released the captives. His mercy induced those around him to also act compassionately.

❖ _____

Exercise

Answer the following questions:

1. What was the reason for the complaint of the Ansar?
2. When did the Holy Prophet (S) give up the siege at Ta'if?
3. Why did the Holy Prophet (S) release his share of the prisoners?
4. Why did he give larger shares to the Quraish?
5. Why did he not stay on in Makka?

CLASS 8 - LESSON 5

THE BATTLE OF TABUK

The expanding power of the Muslims across Arabia worried the neighbouring non-Muslim rulers. One such ruler was the Kaiser of Rome, King of Byzantine. When he saw that the government of Makka had fallen and the chiefs of the Quraish had become Muslims, he felt that his own empire was under threat. Therefore, in 9 A.H., he decided to launch a surprise attack on the Muslims.

Syria was one of the colonies of the Roman Empire and its capital was Constantinople. The people were Christians and took orders directly from the Kaiser. On the road leading from Hijr to Damascus there was a strong fort called Tabuk. The Kaiser sent out an army of 4,000 mounted soldiers equipped with the latest armour and weapons to fight the Muslims. The Roman army decided to camp at the fort and await further orders.

When the trade caravans returned to Arabia from Syria, they informed the Holy Prophet (S) that the Romans were gathering an army at the borders of Syria. The Holy Prophet (S) realised that the threat to the Muslim state would have to be stopped, so he sent messages to Makka and around Madina asking the Muslims to come to fight in the path of Allah.

WHAT DIFFERENT WAYS DID THE HOLY PROPHET (S.A.W.W) SHOW THE MUSLIMS TO FIGHT THIS BATTLE?

FINANCIALLY:

He asked the rich people to provide for the expense of war by paying Zakaat.

PHYSICALLY:

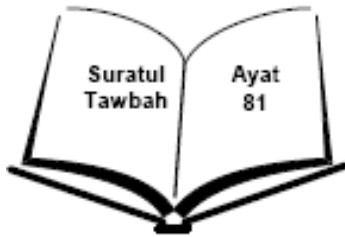
At the call of the Prophet (S), 30,000 Muslims gathered near Madina, ready to participate in battle. 10,000 of these men were mounted soldiers, while the rest were infantry men.

QUESTION: CAN YOU THINK OF OTHER WAYS OF PROMOTING / PROTECTING ISLAM?

- 1.
- 2.
- 3.

At that time it was extremely hot in Madina. A hypocrite leader called Abdullah bin Ubayy started weakening the spirit of some Muslims by warning them of the great strength of the enemy and the difficulty of marching the long distance to Tabuk in the terrible heat. With his words this hypocrite managed to change the minds of some members of his own tribe, the Khazraj.

The following verse of the Holy Qur'an was revealed at this time.



They did not wish to strive in Allah's way with their wealth and their selves; and they said (to the others), "Do not go in the heat". Say (O Muhammad), "The fire of Hell is fiercer in heat"; if only they could understand.

The day of departure of the Muslim army arrived, and the Holy Prophet (S) addressed the soldiers to strengthen their morale. Then the army marched out of Madina towards Tabuk.

The Commander of the Faithful, Imam Ali (A), had always been in the front of every Islamic battle. However, in the Battle of Tabuk, he stayed back in Madina on the orders of the Holy Prophet (S) himself.

The Holy Prophet (S) knew that Tabuk was the farthest place that he had travelled for battle, and that there was a strong chance that anti-Islamic groups might create disturbance in Madina in his absence.

Although he had appointed Muhammad bin Maslamah to act as his representative, he also left Imam Ali (A) in Madina to discourage any mischief makers.

The people, who had decided to cause trouble in the absence of the Holy Prophet (S), were dismayed at the presence of Imam Ali (A), who was constantly alert. To get Imam Ali (A) out of Madina, they started a rumour that the Holy Prophet (S) was not happy with him and that was why he had left him behind.

In order to clarify the position Imam Ali (A) followed the Holy Prophet (S) and met him at a place called Jaraf. When the Holy Prophet (S) heard what the hypocrites were saying in Madina, he uttered a very famous statement that is clear proof of the right of Caliphate of Imam Ali (A).

He said, *"O my brother! Return to Madina, because no one is more suited to preserve the dignity and position of Madina than myself and you.*

Don't you feel happy when I say that your relationship with me is similar to the one between Haroon (A) and Musa (A), except that no Prophet will come after me? Just as Prophet Haroon (A) was the immediate successor of Prophet Musa (A), you are my successor and Caliph after me."

The journey of the Muslim army was filled with difficulties and the weather was extremely hot. At one point they ran out of water but there was a heavy shower of rain that brought relief to the advancing army. Finally, the Muslims reached Tabuk but the Romans had already retreated when they received news of the size and strength of the

Muslim forces. The Holy Prophet (S) stayed in Tabuk for 20 days and when the enemy did not come back, he decided to return to Madina.

The journey to Tabuk was not wasted because the Holy Prophet (S) managed to get most of the surrounding chiefs to accept Islam while the others agreed to pay tax to the Muslim state in return for protection. Furthermore, the Romans changed their mind about ever disturbing Muslim territories after having seen the might of the Muslim army.

On the way back, the Holy Prophet (S) passed the valley of Uqba through a narrow hilly road with steep slopes on either side. Huzayfa bin Yamani and Ammar Yasir were helping the Holy Prophet (S) to ensure his safe passage, when suddenly there was some lightning. In the flash of light the Holy Prophet (S) and Huzayfa saw a group of people who were waiting to push the Holy Prophet (S) down the slope. When they were seen, the people ran away. Although their faces were masked, the Holy Prophet (S) told Huzayfa each and every one's identity and asked him never to reveal this knowledge.

The Holy Prophet (S) did not want revenge on these people in case he was accused of killing the people who had helped him to secure power. Since then, Huzayfa was always known as "Keeper of the Holy Prophet's (S) secret."

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) undertake the expedition to Tabuk?
2. Why did he not take imam Ali (A) along?
3. Why was the trip not wasted?
4. Who tried to kill the Holy Prophet (S) on the way back?
5. What other similarities are there between Prophet Haroon (A) and Imam Ali (A)?

CLASS 8 - LESSON 6

THE EVENT OF MUBAHILA - PART 1

In the early days of Islam, Najran was a large centre of people who had changed from idol worship to Christianity. The Holy Prophet (S) had sent letters to the heads of different countries inviting them to Islam. One such letter was addressed to the Christians of Najran. It read as follows:

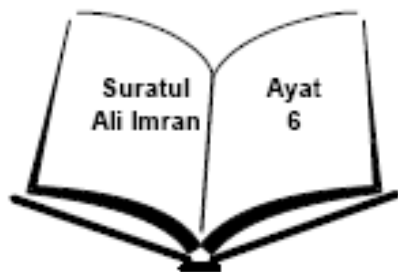
"In the Name of the God of Ibrahim, Ishaaq and Ya'qub.

This letter is from Muhammad, the Prophet and Messenger of Allah to the Asqaf (Bishop) of Najran.

Praise be to the God of Ibrahim, Ishaaq and Ya'qub. I invite you to worship Allah instead of (His) servants. I invite you to come out of the rule of the servants of Allah and into the rule of Allah Himself. If you do not accept my invitation, then you should (at least) pay Jizya (tax) to the Islamic State (so that your lives and properties may be protected), otherwise you are warned of a danger."



By using the names of the ancient Prophets (A), the Holy Prophet (S) wanted to let the Christians of Najran know that the belief in One God he was teaching was the same as that preached by the previous Prophets Ibrahim, Ishaaq and Ya'qub (A), in whom they also believed. It is also mentioned that the Holy Prophet (S) included the following verse of the Holy Qur'an in the letter:



Say, (O Muhammad), "O people of the Book (Bible), come to an agreement between us and you; that we shall worship none but Allah, and that we shall claim no partner to Him, and that none of us shall take others for lords besides Allah." And if they turn away, then say, "Bear witness that we are Muslims (those who have surrendered to Allah)." .

When this message was delivered to Abu Haris, who was the Asqaf and leader of the Church, he read it carefully and then appointed a committee of some religious and wise people to decide on the matter. One of them, who was an experienced and intelligent person, advised that a group representing the people of Najran should go to Madina to study the claim of Prophethood by the Holy Prophet (S).

60 people, considered to be the most wise and knowledgeable from the people of Najran, were elected. They were led by three of their religious men. The group arrived in Madina and entered the mosque wearing silken clothes, golden rings and crosses around their necks. On seeing them dressed in this fashion, the Holy Prophet (S) was disturbed and he ignored them. They realised that something was wrong but were unsure as to what to do.



On the advice of Imam Ali (A) the delegation of Najran changed their style of dress to simple clothes and removed their ornaments. They then returned to the Holy Prophet (S) who received them with a warm welcome. Before they entered into a discussion, they requested for permission to say their prayers and this was granted. They were put in one part of the mosque where they could pray with ease and comfort. Then the following conversation took place:

QUESTION BOX

Why did the Holy Prophet (S) ignore the Christian Fathers the first time?

The Holy Prophet (S): *I invite you towards the belief of Tawhid and the worship of One God and submission to His will. (Then he recited verse 64 of Surah Aali Imran.)*

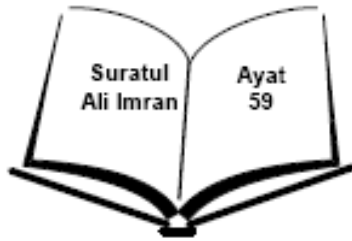
Christians Fathers: *If Islam means faith in the One God of the Universe, we already believe in Him and follow His Commands.*

The Holy Prophet (S): *Islam has a few signs and some of your actions show that you have not accepted true Islam. How do you claim worship of One God when you worship the cross and do not abstain from eating pork and believe that God has a son?*

A Christian Father: *Certainly he [Isa (A)] was the son of God because his mother Mary [Maryam (A)] had given birth to him without marrying anyone in this world. Therefore obviously his father is the God of this Universe. We also believe in Jesus [Isa (A)] as God because he used to bring the dead back to life, cure the sick and create birds from clay and make them fly. All this points to the fact that he is God.*

The Holy Prophet (S): *No, he was the servant and creature of God, and placed in the womb of his mother Maryam (A). All his power and strength was granted to him by God.*

At this time, angel Jibraeel (A) brought the following verse of the Holy Qur'an from Allah:



Surely the example of Isa to Allah is like that of Adam; He created him from dust, and then said to him, "Be!" and he was

This meant that if Isa (A) could be called the son of God because of the fact he was born without a father, then Adam (A) deserved this title more, because he was born without a father or mother.

The Christian Fathers could not reply to this argument but they continued to argue out of obstinacy. Then the following verse of the Holy Qur'an was revealed:



And whoever argues with you in this matter after what has come to you of knowledge, then say, "Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) and invoke the curse of Allah upon the liars

The Holy Prophet (S) produced this verse before the Christians and declared the challenge of "Mubahila", which means to curse one another. The Christians consulted each other and announced their acceptance of the challenge. Then they returned to their camp.

Now you know...

- ◆ The people of Najran were Christians and the Holy Prophet (s) had sent them a letter inviting them to Islam
- ◆ The Leader of the Church sent a delegation of men to Madinah to meet the Prophet (s).
- ◆ They went to visit the Holy Prophet (S) with silken clothes and ornaments and the Holy Prophet (S) ignored them. With the advice of Imam Ali (A) they changed to simple clothes and as result were received with a warm welcome by the Holy Prophet (S)
- ◆ They entered into a discussion with Holy Prophet (S) after He invited them towards Islam. The Christians were adamant that Jesus was the Son of God.
- ◆ At this point Angel Jibraeel brought Ayah 59 of Suratul Ale Imran where Jesus was compared to Adam as being produced with the Miracle of Allah.
- ◆ The Christians had no reply to this but continued arguing.
- ◆ There after Ayah 61 of Suratul Ale Imran was revealed where Allah instructs the Prophet to tell them to call their Sons, Women and each other and they have to pray to Allah to curse the liars. This form of Dua to Allah of cursing the Liars is called Mubahila
- ◆ The Christians accepted the challenge.

MORAL BOX

❖ We do not need to wear extra fine garments to be treated as someone important.

❖ _____

Exercise

Answer the following questions:

1. What was the reason that the Holy Prophet (S) wrote to the Christians?
2. How did they respond?
3. Why did the Holy Prophet (S) ignore the Christians when they first met him?
4. What main argument did Holy Prophet (S) use to prove that Isa (A) was not the son of God?
5. What does Mubahila mean?

CLASS 8 - LESSON 7

THE EVENT OF MUBAHILA - PART 2

When the Christians of Najran returned to their tents after accepting the challenge of Mubahila, their leader advised them in these words:


"Tomorrow if Muhammad comes out of his house with the members of his family, then you should never agree to Mubahila. But if he brings his companions, then you need not fear at all and you should certainly go for to Mubahila."

He knew that the Mubahila was a question of life and death for both the sides, including their family members. If the Holy Prophet (S) had the slightest doubt in the truth of the message of Islam, he would not have given the challenge of Mubahila to the Christians. If he had the slightest fear of the curse affecting him and the close members of his family, he would not have considered coming out with them to face the Christians.

It was agreed between the two parties that the contest would take place the next day in the open desert outside the city of Madina. On the 24th of Zilhaj 9 A.H., the Holy Prophet (S) came out for Mubahila. He held Imam Husain (A) in his arms and he held Imam Hasan (A) by his hand. Lady Fatimah (A) came behind him, while behind her came Imam Ali (A).

The Holy Prophet (S) said to them, "When I pray you should say Ameen."
In obedience to the verse of Mubahila sent by Allah, the Holy Prophet (S) had brought Imam Hasan (A) and Imam Husain (A) as his "sons", Bibi Fatima (A) as his "women" and Imam Ali (A) as his "self".

QUESTION BOX

 **Why did The Holy Prophet (S) bring Imam Ali (A) as his "self"?**

The Christian Fathers, on seeing the beautiful and shining faces in front of them became captivated. Their hearts trembled and they began to shake on seeing the power radiating from Ahlul Bayt (A). Their leader asked someone, **"who are these persons, who have come with Muhammad?"** The man told him the names and their relationship with the Holy Prophet (S).

He could hold his patience no longer and he cried out, **"by God, I am seeing such faces that if they were to pray to God to move the mountain, God Almighty would move the mountain for them. Oh you people of Najran, if you contest with Muhammad in this prayer of invoking curses on the liars, then I warn you that all of you will be destroyed and not a single soul will remain on this earth. I feel that it would be better to surrender to them and obey them."**

When the Holy Prophet (S) heard these words he remarked, **"By God, had the Christians of Najran contested with us, they would have been transformed into monkeys and swine. Fire would have rained over them."**

When the Christian Fathers backed away from Mubahila, the Holy Prophet (S) gave them two choices; either to accept Islam or agree to come to terms. The Christians would not agree to accept Islam and therefore a treaty was signed on the following terms:

1. Every year, the Christians of Najran would give to the Islamic Government two thousand pieces of clothing, the cost of which would be forty dirhams each.



2. They would also provide 30 horses, 30 camels, 30 battle armours and 30 spears, temporarily to the Muslim army, if the Prophet (S) needed these in any war.

The treaty was dictated by the Holy Prophet (S), written by Imam Ali (A) and had the signatures of four companions of the Holy Prophet (S) as witnesses.

In addition to the above, the treaty also had the following words:

"..... The people of Najran will remain under the protection of Allah and His Prophet Muhammad (S). Their lives, their religion, their lands and property, will all remain safe and it will be the responsibility of Allah and His Prophet (S) to protect them. This treaty holds good for all people of Najran, whether they are present here or not, whether they are members of the tribe or dependent upon them, whether they are slaves or servants. No change will be made in their rights or privileges....."

One of the important conditions agreed in this treaty was that the people of Najran would not deal in usury (interest taking) of any sort; otherwise the Holy Prophet (S) would not remain bound by the treaty with them.

After the Christian returned home, a few respectable persons from Najran came to Madina and willingly accepted Islam and became true Muslims.

The event of Mubahila is an extremely important part of history because it shows how close the Ahlul Bayt were to the Holy Prophet (S) and Allah. Imam Ali (A) used to be called the "Soul of the Prophet" after the event, because the Holy Prophet (S) took him to the field of Mubahila as his soul.

Now you know...

- ◆ When the Christian Fathers returned to their camp their leader warned them that if The Holy Prophet (S) brought his own family members for Mubahila then they should not agree to the challenge as no one risk their own family members to be cursed.
- ◆ The contest took place in a desert outside Madina on the 24th Zilhaj 9 A.H.
- ◆ The Prophet came with his 2 Grandsons, Imam Hasan (A) and Imam Husain (A) as his sons and Lady Fatima (A) as his women and Imam Ali (A) as his self
- ◆ On seeing the beautiful shining faces of the Ahlul Bayt the Christian Fathers realised that if they each asked their God to curse the liars then the Christian will be destroyed.
- ◆ The Prophet (S) said that if the Christians would have gone along with the challenge then they would be turned into monkeys and swines and fire would have rained over them.
- ◆ As the Christians began to back out, The Holy Prophet (S) told them that they should accept Islam or abide by the treaty that was drawn up. They agreed to sign the treaty.
- ◆ The Holy Prophet said that the Christians would be protected by Allah and him, with their religion, land and property.
- ◆ The Christians agreed to every year give the Islamic Government two thousand pieces of clothing.
- ◆ They would also provide 30 horses, 30 camels, 30 battle armours and 30 spears, temporarily to the Muslim army, if the Prophet (S) needed these in any war.
- ◆ The Prophet told them that if they were involved in any kind of usury then the treaty would be broken.
- ◆ Thereafter a few respectable Christians from Najran came to Madina to accept Islam.
- ◆ After this event Imam Ali (A) was known as "The Soul of The Prophet" as he was taken to Mubahila as the soul of The Holy Prophet. This event shows how close the Ahlul Bayt are to the Prophet (S).

MORAL BOX

❖ We do not need to wear extra fine garments to be treated as someone important.

❖ _____

Exercise

Answer the following questions:

1. Why did the Christians back away from Mubahila?
2. What was the result of the Christians' visit to Madina?
3. Which important condition about interest was included in the treaty?
4. What important status was awarded to Imam Ali (A) after this event?
5. What do we learn from the event of Mubahila?

CLASS 8 - LESSON 8

A PLOT TO KILL THE HOLY PROPHET (S)



In **9 A.H.**, during the Haj season, the Holy Prophet (S) asked Imam Ali (A) to read out an official declaration to the people. This event took place at Mina, and the message stated that **Allah and the Holy Prophet (S) were disgusted with the practice of idol worship and would not tolerate it any more.** The idol worshippers were told that they had four months in which to decide to embrace Islam or to get ready for total war.

This message had a very deep and quick effect. Those tribes who had remained stubborn and continued with their evil habits and foolish superstitions and beliefs now began to change their thoughts. Many tribes sent their representatives to have discussions with the Holy Prophet (S) at his headquarters in Madina.

Even before the four months deadline had passed, the entire Arabia came under the banner of Islam and not a single idol temple, idol or idol worshipper remained in it. People of Yemen, Bahrain and Yamamah also embraced Islam.

Despite the fact that nobody dared to openly challenge the authority of the Holy Prophet (S), there were many hypocrites who waited for a chance to do him and Islam harm.

The chiefs of the Bani Aamir tribe were widely known for their stubbornness and mischief. Two of their chiefs named Aamir and Arbad decided to go to Madina at the head of a delegation. Under the excuse of becoming Muslims, they wanted to somehow try to kill the Holy Prophet (S). Their plan was that while one of them engaged the Holy Prophet (S) in conversation, the other would attack him and kill him.

The other members of the delegation, who were not aware of these evil plans, expressed their belief in Islam and the Holy Prophet (S). However, Aamir did not mention anything about Islam but kept on asking the Holy Prophet (S) for a private discussion. The Holy Prophet (S) replied that it would not be possible to meet him alone until he became a Muslim.

When Aamir looked over to Arbad for support, he found him curiously calm, as if he had forgotten the whole plan. The truth was that when Arbad had tried to draw his sword he was filled with terror and awe at the presence and personality of the Holy Prophet (S). He was frozen in his place and quite useless to Aamir.

At last despairing of any help from Arbad, Aamir stood up and declared his enmity for the Holy Prophet (S) and threatened to fill Madina with an army. The Holy Prophet (S) could have destroyed the men if he wished, but instead he only prayed to Allah to protect him and the Muslims from their mischief.

These prayers were soon answered because Aamir contracted a horrible disease on his journey home, while Arbad was struck by lightning on his way and burnt to death.

Thus, Allah protected the Holy Prophet (S) from his enemies and gave him a chance to taste the fruits of his efforts after all his difficult years of preaching the religion of Islam. In just twenty years, the religion that had the entire Arabia against it, was now the official religion. It was indeed a time of great satisfaction for the Holy Prophet (S).

Answer the following questions:

1. What final warning was delivered to the Makkans?
2. What result did this have?
3. Why did Aamir not receive his friend's help?
4. What happened to the two assassins on their way home?
5. What do we learn from this event?

CLASS 8 - LESSON 9

THE FAREWELL HAJ



Since the time when Prophet Ibrahim (A) had built the Holy Ka'ba, it had been a place of worship. Over the years, this worship had deteriorated into strange and undesirable practices. People used to dance naked around the Holy Ka'ba, and they had installed idols inside it. Even after the conquest of Makka by the Muslims, when these idols were broken, the people did not know how to perform the Haj ceremonies properly.



For this reason, Allah commanded the Holy Prophet (S) to participate personally in the Haj in **10 A.H.**, so that the people would remain in no doubt as to how it should be performed. He could also use the opportunity to practically demonstrate the obligatory actions (Wajibaat) and discard the old and undesirable practices. He could also instruct the people about the boundaries of Mina and Arafat and teach them about the times of departure from these places.

With these purposes in mind, the Holy Prophet (S) made arrangements to undertake the journey. In the eleventh Islamic month of Zilqad he announced that he was going to perform the Haj that year. This news caused great interest amongst the Muslims and thousands gathered outside Madina awaiting the departure of the Holy Prophet (S).

The Holy Prophet (S) preceded toward Makka on the 28th of Zilqad **10 A.H.** He took with him 60 animals for sacrifice.



At the mosque of Shajarah, he put on his Eham, which consisted of two plain sheets of cloth recited "Labbayk"



In Makka, the Holy Prophet (S) proceeded straight to the Holy Mosque, Masjidul Haraam, entering it through the gate of Bani Shaybah.



During Tawaaf, he first stood opposite the Black Stone, and then went round the Holy Ka'ba seven times.



Thereafter he stood behind Maqame Ibrahim (A) and offered two raka'ats of prayers of Tawaaf.



After that he began the Sa'i, which is the walking between the hills of Safa and Marwah seven times.



The Holy Prophet (S) then turned to the pilgrims and said, "Those who have not brought animals to sacrifice should come out of the state of Eham and perform Taqseer,



the shortening of hair or nails. They should treat whatever they have already performed to be Umrah and then wear the Eham for Haj. However, I and some others who have brought animals for sacrifice shall remain in the condition of Eham till we have slaughtered the animals in Mina."



During this time Imam Ali (A) joined the Holy Prophet (S) in Makka from Yemen.



On the 8th of Zilhaj the Holy Prophet (S) proceeded to Arafaat via Mina and stayed at Mina till sunrise on the 9th of Zilhaj. Then he mounted his camel and came to Arafaat. While he was still mounted on his camel, he stopped at a place called Numrah and delivered his famous and historical speech to the thousands of people who had gathered.



The Holy Prophet (S) addressed the people and went through a summary of his teachings to them. He repeated all the major and minor elements of Islamic principles so that there could be no doubt left in their minds. When he finished he offered his noon and afternoon prayers with 100,000 men.



The Holy Prophet (S) stayed in Arafaat on the 9th of Zilhaj till the sunset and before the darkness spread, he left for Muzdalifah and spent a part of the night there. He then spent the time between dawn and sunrise in Mash'ar.



On the 10th of Zilhaj he proceeded to Mina and performed the ceremonies of Rami-i Jamaraat (stoning the pillars), sacrifice and Taqseer. Thereafter he proceeded to Makka to perform the final Tawaaf and instructed the people about the closing ceremonies of the Hajj.

This Hajj is known as Hijjatul Wida (the Farewell Haj) because it was the last Haj that the Holy Prophet (S) performed in his life. During this Haj he practically explained every feature of the ceremony, so that there could be no confusion later.

The Holy Prophet (S) was preparing the ground for his departure as he knew that very little time was left for him on earth and soon Allah would call him away to Himself.



Exercise

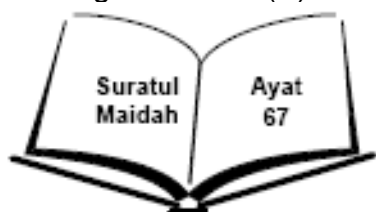
Answer the following questions:

1. Why did Allah command the Holy Prophet (S) to go for Haj that year?
2. Where did he wear his Ehram?
3. Where was Imam Ali (A)?
4. What important message did the Holy Prophet (S) deliver to the Muslims in Makka?
5. Why is this Haj so important in history?

CLASS 8 - LESSON 10

THE EVENT OF GHADEER

When the ceremonies of the Haj were over, the Holy Prophet (S) departed from Makka for Madina on the 14th of Zilhaj. When he reached Rabigh, a place 3 miles from Ju'fah, the angel Jibraeel (A) revealed the following verse to him:



O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message (at all). Allah will protect you from the people.

In obedience to this very important command, the Holy Prophet (S) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilal, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place which was known as Ghadeer Khum (The pond of Khum). It was noon time and very hot. The Holy Prophet (S) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is reproduced below.



"All praise is due to Allah Who is the Creator and Lord of all the Universe. It is the duty of everyone to offer Him thanks in comfort as well as in difficult times. I bear witness that I am His servant and creature while He is my Master and Lord. I convey to the people all that He reveals to me for their guidance.

I have been commanded by Allah to tell you that I will soon be taken away from your midst. O People! I am leaving behind two valuable legacies, **the Book of Allah and my progeny, the Ahlul Bayt (A)**. Never shall they separate from one another until they reach me in Heaven at the fountain of Kawthar. As long as you will stay with both my legacies, you will never be led astray after me. Do not lag too far behind them and do not walk ahead of them, for in either event you will go astray. O People! Allah is my Mawla (Master) and I am the Mawla of the believers."

AHLUL BAYT (AS) &





The Prophet (S) then asked the listeners, **"O People! Am I not a greater authority (Mawla) over you then your own souls?"** All the people replied with one voice, **"Yes! O Prophet of Allah."**

Then the Prophet (S) bent down and lifted up Imam Ali (A) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, **"Man Kuntu Mawlahu, fa Hadha Aliyyun Mawlah. (Of whomsoever I am the Master (Mawla), this Ali is also his Master)"**.

So saying, the Prophet (S) raised his hands towards the heavens and prayed, **"O Allah, love those who will love Ali, despise those who will not support him, and reject those who will reject him."**

"People! Allah in my Mauwla (Master) and I am the Mawla of the believers." Announcing this thrice, he got down from the raised platform. At this time the angel Jibraeel (A) descended with the following verse:



This day I have perfected your religion for you and completed My favours to you, and have chosen for you the religion Islam.

The Holy Prophet (S) thanked Allah for His favour and then asked Imam Ali (A) to sit in a tent so that the people take allegiance on his hands with him and congratulate him.

Amongst the first people to congratulate Imam Ali (A) on his appointment were Abu Bakr and Umar. Strangely, they were also the first to deny his rights after the Holy Prophet (S) died.

After the formalities regarding the successorship of Imam Ali (A) were completed, the people began to leave for their homes. At Ju'fah, those who had come from Syria and Egypt split from the main caravan, as did the people from Yemen and Hazramaut. However, 10,000 Muslims accompanied the Holy Prophet (S) to Madina, where they arrived just before the start of 10 A.H.

The detailed events of this day are recorded in most books of history of Muslims, by both Shia and non-Shia historians. Although there can be no doubt that Imam Ali (A) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Holy Prophet (S). While Imam Ali (A) was busy arranging his funeral, they chose their own leaders who had no right or qualifications to lead them.

The day of Ghadeer is one of the most important landmarks in our history and the Shias throughout the world joyfully celebrate the day of 18th Zilhaj as 'Eide Ghadeer.

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) ask Bilal to give the Adhaan?
2. What important message was conveyed at Ghadeer?
3. Why was the important message ignored?
4. How long after this event did the Holy Prophet (S) pass away?
5. Why is 'Eide Ghadeer so important for the Shia?

CLASS 8 - LESSON 11

THE LAST HOURS OF THE HOLY PROPHET (S)

The Holy Prophet (S) returned from the Farewell Haj at the end of the month of Zilhaj of **10 A.H.** After passing the one month of Muharram, he fell ill at the beginning of Safar **11 A.H.**

At that time, news was received that the Romans to the north west of Arabia were preparing to attack the Muslim capital of Madina. The Holy Prophet (S) reacted to this dangerous situation by ordering the mobilisation of a huge Muslim army under the command of Usama bin Zayd. He specifically ordered all the Muhajir who had migrated with him to Madina to participate in the battle, except for Imam Ali (A).

To arouse the morale of the Muslims the Holy Prophet (S) tied the banner for Usama with his own hands and then instructed him, "Fight in the name of Allah and in His path. Fight the enemy early in the morning, and cover the distance to that place so quickly that you reach them before they are aware of your march."

Usama fixed his camp at Jurf, 3 miles outside Madina, so that the Muslim soldiers could gather there ready for the expedition. Usama was a young man of 20 years and the son of Zayd, who was a freed slave.

The people of Madina protested that they did not want to follow such a young commander. When the Holy Prophet (S) heard of the reluctance of the Muslims, he warned them that whoever kept back from Usama's army in spite of his clear orders, would earn the Curse of Allah. Even then, the companions of the Holy Prophet (S) did not proceed, using his illness as an excuse to remain in Madina. As time passed, the condition of the Holy Prophet (S) grew worse and ultimately the expedition of Usama never materialised.

The expedition to Syria under Usama shows that the Holy Prophet (S) had two things in mind. Firstly, he wanted to teach the people that age was not important in the distribution of responsibility and power, and the criteria for leadership were personality and ability.

This valuable lesson was ignored in the following months by Abu Bakr and Umar, who denied the rights of Imam Ali (A) on the grounds that he was too young to lead the people.

The second interesting point is the insistence of the Holy Prophet (S) that Imam Ali (A) remain behind while other prominent Muslims should accompany Usama. This was to keep the biggest hypocrites out of Madina so that Imam Ali (A) could take over his appointment as Caliph without interference.

However, the hypocrites were aware of the plan of the Holy Prophet (S) and used his weak condition as an excuse to disobey him. They wanted to make certain that they were in Madina at the time of his death so that they could plot to steal the Caliphate from Imam Ali (A).

History shows that Abu Bakr, Umar and others managed to do exactly as they planned. The Holy Prophet (S) fell seriously ill while he was living in the house of his wife Maimoona. It was decided that he would stay at the house of his wife Ayesha where everyone could come to meet him. The Holy Prophet (S) was well aware of the plan by the people to deny the right of Imam Ali (A). When his fever took a turn for the worse, he knew that he did not have much time left. He requested the companions around him to bring some paper and a pen so that he could dictate a will for the guidance of the people.

Umar, who at once realised that his plans would not succeed if the Holy Prophet (S) left a written document, protested by saying that the Holy Prophet (S) was out of his mind due to the fever and did not know what he was saying. He stated that the Holy Qur'an was enough for them and that there was no need for a will. Other companions disagreed and there was a loud commotion as they argued. As the voices grew louder, the Holy Prophet (S) felt disturbed and indicated that all of them should leave. It is important for us to realise that this one action of the accursed Umar caused an eternal division between the Muslims and he is responsible for the thousands of deaths that have resulted from conflicts between the Shia and the Sunnis over the centuries.

As the life of the Holy Prophet (S) slipped away, his dear family were around him all the time. Bibi Fatima (A) could not bear the thought of the loss of her beloved father and tears fell continuously from her eyes. The Holy Prophet (S) gently asked her not to weep and then whispered something in her ear that made her stop crying and smile. When she was asked about it later by Ayesha, Bibi Fatima (A) said that her father had told her not to worry because she would be the first after him to leave the world and join him.

The Holy Prophet (S) said his farewell to his companions and kept on reminding them to follow the Holy Qur'an, and not to abandon the Ahlul Bayt, who would guide them on the right path of virtue and truth. He then called his grandsons and hugged them warmly. With tears in his eyes, he kissed Imam Hasan (A) on the mouth and Imam Husain (A) on the neck.

QURAN + AHLULBAYT = THE RIGHT PATH

When asked about this he said that one of his grandsons would be given poison to drink while the other would have his neck cut.

As the condition of the Holy Prophet (S) worsened, the whole of Madina was immersed in grief, sorrowful at the thought of losing the beloved Prophet of Allah, who had taught them everything about the true path to salvation.

Exercise

Answer the following questions:

1. Why did the prominent companions not follow Usama?
2. What excuse did they use to delay following the Holy Prophet's (S) orders?
3. What were the two aims of the Holy Prophet (S) in choosing Usama?
4. Why did the Holy Prophet (S) ask for a pen and paper?
5. In whose house did the Holy Prophet (S) pass away?

CLASS 8 - LESSON 12

THE DEATH AND BURIAL OF THE HOLY PROPHET (S)

During the last moments of his life, the Holy Prophet (S) opened his eyes and asked for his brother to be called. Ayesha called her father Abu Bakr, but when the Holy Prophet (S) saw him he placed his head back on his pillow and repeated that his brother should be called for. Hafsa, another wife of the Holy Prophet (S) called her father Umar, but the same thing happened. Ayesha then sent for Imam Ali (A) saying that the Holy Prophet (S) would see no one else. When Imam Ali (A) arrived, the Holy Prophet (S) raised his cloak and took him under its cover. He then placed his head on the chest of Imam Ali (A) and talked to him for a long time.

In the last moments of his life a knock was heard on the door. Bibi Fatima (A) told the caller to come later, because her father was very ill. However, the caller was insistent and kept on knocking. Bibi Fatima (A) told him again to come later. When the third knock came, tears welled up in Bibi Fatima's (A) eyes, but her father said to her, "**O Fatima, let him in. For it is none other than the Angel of Death. It is only in respect of your presence that he is asking for permission to enter; otherwise he waits for nobody when he comes to take away the soul.**"

Soon afterwards the signs of death began to appear on his face. The last sentence he spoke was, "**No. With the Divine Companion**". It appears that at the time of his last breath the angel Jibraeel (A) gave him the option to recover from his illness and remain in this world or to allow the Angel of Death to remove his soul so that he may proceed with him (the Divine Companion) to the next world. The Holy Prophet (S) uttered this sentence and passed away on Monday 28th Safar **11 A.H.** He was 63 years old.

As the sound of mourning rose from the house of the Holy Prophet (S) the people outside knew that he had breathed his last. Soon afterwards the news of his death spread throughout Madina, plunging everyone into sorrow. Imam Ali (A) bathed the sacred body of the Holy Prophet (S) and shrouded him.

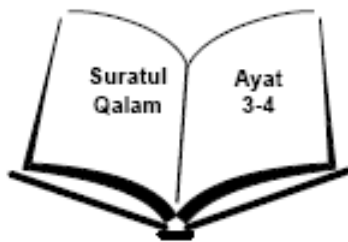
The Holy Prophet (S) had directed that his body should be bathed by one who was nearest to him, and such a person could be none else than Imam Ali (A).

The first person to offer the funeral prayers for the Holy Prophet (S) was Imam Ali (A). Thereafter the companions came in groups and offered prayers, and this practice continued till noon on Tuesday. It was then decided to bury the Holy Prophet (S) in the same house where he had passed away.

It was a most tragic event. The great personality who had changed the future of humanity with his efforts and sacrifice was no more. The Holy Prophet (S) had made a great contribution to the welfare of humanity at large. He had spread the message of Allah, practising the religion himself and then asking others to follow him.

- He had established the rights of people when everywhere their rights were being violated;
- he had spread justice when tyranny was the norm;
- he introduced equality at a time when discrimination was so common;
- and he gave freedom to the people when they were suppressed by injustice.
- He had faithfully carried out the great mission entrusted to him by Allah.

The Holy Prophet (S) had always told the people, "**I have only been sent to perfect your Akhlaq (moral character.)**" In appreciation of the character of the Holy Prophet (S) himself, the Holy Qur'an testifies:



(O Our Prophet,) Verily for you there is a great unending reward. And most certainly you have outstanding Akhlaq.

May Allah send His blessings on the Holy Prophet Muhammad Mustafa (S) and his Progeny.



Exercise

Answer the following questions:

1. What is the birth date of the Holy Prophet (S)?
2. What is his death date?
3. Where was he born?
4. Where is he buried?
5. How many children did he have?

CLASS 8 - LESSON 13

IMAM ALI (A) - PART 1

Name:	Ali
Title:	Al Murtadha (The one with whom Allah is pleased)
Kuniyat:	Abul Hasan
Father:	Abu Talib bin Abdul Muttalib
Mother:	Bibi Fatima Binte Asad
Birthdate:	13 th Rajab, 23 years before Hijra, in Makka
Imamat:	From 11AH to 40AH
Martyrdom:	21 st Mahe Ramadhan 40AH
Buried:	Najaf, Iraq

A UNIQUE BIRTHPLACE:



The first Holy Imam (A) was born in the Sacred House, the Holy Ka`ba, in Makka in 600 A.D. The place of his birth was a sign of his position in the eyes of Allah and no one else has ever been born in the Holy Ka`ba.

Just before he was born, his mother Fatima binte Asad came to the Holy Ka`ba. As she stood there, she felt the intense pain of pregnancy and knelt down to pray. As she raised her head from her prayers, the wall of the sacred building split by a miracle. Abbas bin Abdul Muttalib and some of his companions watched in amazement as she walked into the building which closed behind her. As the door was locked, nobody could get in. Soon the news of this miraculous event had spread round Makka.

Fatima binte Asad stayed in the Holy Ka`ba for three days and on the fourth day she stepped out holding her baby in her arms. The child had squeezed its eyes tightly shut and had not opened them since its birth. As she came out of the Holy Ka`ba she saw that the Holy Prophet (S) was anxiously waiting to receive the newly born child. He knew that this child would grow up to strengthen the

cause of Islam and prove to be his right hand in the great mission that lay ahead. As he came into the arms of the Holy Prophet (S), the Holy Imam (A) opened his eyes for the first time to look upon the blessed face of Prophethood.

At that time, the Holy Prophet (S) had just suffered the death of his own son. He therefore was all the more attached to his new cousin and brought him up under his affectionate care.

In Nahjul Balagha the Holy Imam (A) says, "The Holy Prophet (S) brought me up in his own arms and fed me his own morsel. I followed him wherever he went like a baby camel following its mother. Each day a new part of his character would become known to me and I would accept and follow it as a command."

His childhood was spent in the company of the Holy Prophet (S) and the Holy Imam (A) was similar in his character, knowledge, self-sacrifice, patience, bravery, kindness and eloquence. From his infancy, he prostrated to Allah with the Holy Prophet (S), and when the message of Prophethood was declared, he was the first man to declare openly his faith.

After the declaration of Prophethood, the Holy Imam (A) was always ready to serve the Holy Prophet (S) and defend him from his enemies. He used to write down the verses of the Holy Qur'an and discuss them with the Holy Prophet (S) as soon as they were revealed to him. His matchless devotion lasted up to the day when the Holy Prophet (S) passed away in 11 A.H.

The Holy Prophet (S) has said of the Holy Imam (A):

"O Ali, you are my brother in this world and the Hereafter."

"I am the city of knowledge and Ali is the gate."

"Nobody knows Allah except I and Ali. Nobody knows Ali except Allah and I. Nobody knows me except Allah and Ali."

"If you want to see the knowledge of Adam, the piety of Nuh, the devotion of Ibrahim, the awe of Musa and the service and devotion of Isa, look at the bright face of Ali."

Among the many titles of the Holy Imam (A) are:

1. **Amir al-Mu'mineen** (Commander of the Faithful)
2. **Sayyid al-Wasiyyeen** (Master of the successors of Prophets)
3. **Qaseem an-Naar wal Jannah** (Distributor of Hell and Paradise)
4. **Saqi al-Kawthar** (Server at the Pool of Kawthar)
5. **Haider al-Karraar** (The Charging Knight)
6. **Imam al-Muttaqeen** (Leader of the Pious)
7. **As-Siddeeq al-Akbar** (The Greatest Testifier)
8. **Al-Farooq al-A'zam** (The Greatest Distinguisher between Right and Wrong)
9. **Ya'soob al-Muslimeen** (The Best amongst Muslims)

10. **Khalifatu Rasulullah** (Successor of the Messenger of God)
11. **Wasi ar-Rasulullah** (The Viceregent of the Messenger of God)
12. **Waliullah** (The Friend of God)
13. **Yadullah** (The Hand of God)
14. **As-Saafi** (The Pure)
15. **Asadullah al-Ghalib** (The Victorious Lion of God)

Exercise

Answer the following questions:

1. What is the meaning of the famous Hadith of the Holy Prophet (S): "Ana Madinatul `Ilmu wa `Aliyyun Baabuha."
2. How old was Imam Ali (A) when the Holy Prophet (S) declared his prophethood?
3. How did Bibi Fatima binte Asad enter into the Holy Ka`ba?
4. How did she come out?
5. What is his title that means "Commander of the Faithful"?

CLASS 8 - LESSON 14

IMAM ALI (A) - PART 2

The Virtues and the Qualities of the Holy Imam (A)

The Holy Imam (A) was a man who possessed and displayed the greatest character that a human being is capable of achieving. In all fields he has left for his followers a model on which to base their own lives. The Holy Prophet (S) said to the Holy Imam (A),

"O Ali, you will be engaged in disputes but you will overcome them because of seven qualities that you have which no one else has:

- you are the first of those who believed in me,
- the greatest of them in war,
- the most knowledgeable of them in the signs of Allah,
- the one of them who is most loyal in keeping the covenant (Ahd) of Allah,
- the most compassionate of them towards people,
- the most capable of giving equal treatment and
- the greatest of them in distinction before Allah."

Hereunder, we attempt to list some of his outstanding merits.

1. His faith in Allah and the Holy Prophet (S)

The Holy Imam (A) was the first man to declare openly his faith. The Holy Prophet (S) has said, "The angels bless me and Ali for 70 years because, for a time, Ali and I were the only ones who recited the Kalima." He also said, "Ali was the first to believe in me and will be the first to shake my hand in greeting on the Day of Judgement. He is the greatest testifier of the truth (Siddeeq). He is the chief of the believers."

2. His knowledge

The Holy Prophet (S) said, "Ali is the most learned of my nation and the most capable of giving legal decisions after me." The Holy Imam (A) proved superiority in all branches of knowledge throughout his life.

After the death of the Holy Prophet (S), even the Caliphs who had wrongly seized power had to come to the Holy Imam (A) for the solution of their difficult problems. When he came to power, he put on the cloak and turban of the Holy Prophet (S) and went to the mosque and sat on the pulpit.

After praising Allah and giving guidance to the people, he sat back confidently, knitted his fingers and placed them on his stomach. Then, he said, "Question me before you lose me. Question me, for I have the knowledge of those who came earlier and those who will come later. I could give judgements to the people of the Tawrat by their Tawrat, to the people of the Gospels by their Gospels, to the people of the Psalms by their Psalms and the people of the Furqaan (Holy Qur'an) by their Furqaan. By Allah, I know the Qur'an and its interpretation better than anyone who claims knowledge of it."

3. His bravery

The Holy Imam (A) was always at the forefront of the battles of Islam and personally brought about victory for the Muslims in many of them. He was both a great soldier and a great general and was the victor of Badr, Uhud, Khandaq, Khayber and Hunayn.

Not only was he unstoppable in the battlefield, he also taught his friends and enemies how to conduct themselves in war. His bravery extended to his general dealing with the people and he never hesitated in saying or doing something in the cause of Islam, no matter what the opposition.

4. His eloquence

The Holy Imam (A) had a total command over the Arabic language. During the time when others wrongfully occupied the Caliphate he occupied himself in writing various books. He compiled the Holy Qur'an and also regulated the syntax and grammar of the Arabic language. Some of his lectures and words are contained in the book Nahjul Balagha, which contains the best examples of Arabic oratory.

5. To love the Holy Imam (A) and to be his Shia

The Holy Imam (A) once said, "The Prophet, may Allah bless him and his family, told me that only believers will love me and only hypocrites will hate me." Therefore, one of the ways in which the faith of a Muslim can be judged is by examining his feelings towards the Holy Imam (A).

When Umme Salama, a wife of the Holy Prophet (S), was asked about the Holy Imam (A), she replied, "I heard the Apostle of God say that Ali and his Shia will be the successful ones." The Holy Prophet (S) once said, "70,000 of my community will enter Heaven without any reckoning or punishment against them." Then he turned to the Holy Imam (A) and said, "They are your Shia and you are their Imam."

Another time the Holy Prophet (S) said to the Holy Imam (A), "Both I and you have been created from one piece of clay. Part of it was left over and from that Allah created our Shia. On the Day of Resurrection all the people will be called by the names of their mothers except our Shia. They will be summoned by the names of their fathers because of their good birth."

Once when the Holy Prophet (S) was with a group of Muslims he said to them. "O People of Ansar, instil in your children the love of Ali bin Abu Talib (A). Whoever loves him should know that he is rightly guided and whoever hates him should know that he is in error."

May Allah raise us on the Day of Judgement at the side of Imam Ali (A)

Exercise

Give an example of the following qualities of Imam Ali (A):

1. His bravery.
2. His eloquence.
3. His faith in Allah
4. His loyalty to the Holy Prophet (S).
5. His knowledge.

IMAM ALI (A) - PART 3

The life of the Holy Imam (A) is filled with events that prove his merits and his position as the foremost amongst Muslims after the Holy Prophet (S). No other person achieved so much or possessed such qualities. Here we list very briefly some highlights from his life.

1. His Conduct at Zul Ashira

When the Holy Prophet (S) was commanded by Allah to preach to his relatives, he called them together for a meal after which he introduced them to Islam and asked who would help him in his mission. None came forward except the Holy Imam (A) although at the time he was only a young boy. At that time the Holy Prophet (S) told him, "O Ali, you are my brother, my trustee, my helper, my inheritor and my successor after me".

At a time when his own family was not prepared to believe in him, the Holy Prophet (S) received the guarantee of lifetime support from the Holy Imam (A).

2. His Sacrifice on the Night of Migration.



After he had ordered the Muslims to leave Makka for Madina for their safety, the Holy Prophet (S) received the command to migrate himself. As per the command of Allah he asked the Holy Imam (A) to sleep on his bed, while he left the house secretly.

Although the Holy Imam (A) was aware that he might be killed in the place of the Holy Prophet (S) he did not hesitate to carry out the order. The plot by the Quraish to collectively kill the Holy Prophet (S) was thus averted and in recognition of the sacrifice of the Holy Imam (A), Allah revealed the following verse:



And among men there is one who sells his soul seeking the pleasure of Allah and truly, Allah is affectionate to his (such) servants.

3. His Fulfilment of the Obligations of the Holy Prophet (S) in Makka



A lot of people in Makka used to leave their valuables with the Holy Prophet (S) because of his reputation for honesty. Even his enemies trusted him in this matter. After he left for Madina



he instructed the Holy Imam (A), who was the only person he could trust, to return the deposits to their owners. He was also entrusted the duty of bringing his own family to Madina.

4. Deputation of the Holy Imam (A) to Yemen

The Holy Prophet (S) had sent Khalid bin Walid to the people of Bani Jadhima in Yemen to call them to Islam. However, Khalid exceeded his orders and made war on the people even after they had accepted Islam. In order to repair the damage done by Khalid, the Holy Prophet (S) sent the Holy Imam (A) to Yemen.

He dealt gently with the people, and compensated them for their losses, paying them more than they asked. By his speeches he was responsible for the conversion of the entire Yemen to Islam and only when the faith of the people was firm, did he return to Madina.

5. Removing the Idols from the Holy Ka`ba

After the conquest of Makka, the Holy Prophet (S) decided to remove all the idols that the Makkans had placed within the walls of the Holy Ka`ba. He could not reach up to some of them and he chose the Holy Imam (A) to climb onto his shoulders and knock down every last idol.

6. Taking up the Standard at Khayber

During the battle of Khayber, the Muslims were unable to conquer one of the Jewish forts, despite numerous attempts under different commanders. The Holy Imam (A) was present but could not take part due to a severe eye infection. Finally the Holy Prophet (S) declared: "Tomorrow, I will give the standard to one whom Allah and His Apostle love. He does not flee from battle and will not come back until Allah has brought about victory at his hands". The Muslims waited anxiously for the next day, each wanting to be the one chosen.

However, the Holy Prophet (S) called the Holy Imam (A) and restored the health of his eyes by rubbing them with his saliva. The Holy Imam (A) then went into battle with such ferociousness that none could withstand him. He did not return until he had captured every fort and brought about victory for the Muslims.

7. The Delivery of the Verses of the Holy Qur'an to Makka

The Holy Prophet (S) sent a document containing the first forty verses of Surae Tawba (Bara'at) with Abu Bakr to Makka to read it out during the Haj. However, the angel Jibraeel (A) came to the Holy Prophet (S) and said, "Allah sends His greetings to you and wills that the verses be delivered only by you or a man from you".

The Holy Prophet (S) immediately sent the Holy Imam (A) on a fast camel to overtake Abu Bakr and take the verses in his place. Thus, the Holy Imam (A) completed the task of reciting the verses, which contained an important message, that the Muslims would no longer tolerate the idol worshippers, to the people of Makka.

8. The Nomination at Ghadeer Khum.

After his final Haj, the Holy Prophet (S) received a command from Allah to inform the people of the succession of the Holy Imam (A). At a place called Ghadeer Khum, the Holy Prophet (S) gave a speech in which he summarised his entire mission. At the end of it he said, "O people, for whomever I am the Master, this Ali is also his Master." There is no doubt that everyone present understood the message although many did not follow it in their greed for power and their jealousy of the Holy Imam (A).

BENEFITS OF BEING THE SHIA OF IMAM ALI (A.S.)

- WE ARE SAVED FROM HYPOCRISY
- WE WILL ENTER JANNAH WITHOUT RECKONING
- WE ARE PART OF THE CLAY USED TO MAKE OUR HOLY PROPHET (S) AND IMAM ALI (A.S.)
- WE ARE OF GOOD BIRTH
- WE ARE RIGHTLY GUIDED

RESPONSIBILITY OF BEING A SHIA:

- FOLLOW THE TEACHINGS OF IMAM ALI (A.S.)
- CONDUCT OURSELVES WITH THE SAME KINDNESS AND CONSIDERATION AS OUR IMAM (A.S.)
- BE JUST
- BE TRUTHFUL
- PRACTISE PIETY
- UPHOLD OUR FAITH NO MATTER HOW STRONG OUR ENEMY MAY BE

Exercise

Answer the following questions:

1. Why was Imam Ali (A) not initially present at the battle of Khayber?
2. What does "Man kuntu Mawlaahu, fa Hadha `Aliyun Mawalahu" mean?
3. Why did the Holy Prophet (S) send Imam Ali (A) to take over the delivery of the verses of the Holy Qur'an to the Makkans?
4. What was the outcome of the Invitation of Zul Ashira?
5. How did the Holy Prophet (S) restore Imam Ali's (A) health at Khayber?

IMAM ALI (A) - PART 4

The Martyrdom of Imam Ali (A)

After Imam Ali (A) became the Caliph of the Muslims, he had to fight many battles. The last of these was the Battle of Nahrawan, against the Kharjites. These were the people who had deserted the Holy Imam (A) because they thought he had been too lenient with Muawiya at Siffin. After their defeat they went to Makka, where they plotted the assassination of the Holy Imam (A), Muawiya and Amr al-Aas. Amr was Muawiya's close advisor and his governor in Egypt and they feared that he would claim the Caliphate after the death of Muawiya. By these murders the Kharjites thought that they could bring order to the Muslim empire. Accordingly, Abdur Rahman ibne Muljam agreed to kill the Holy Imam (A), Burak bin Abdallah Tymi to kill Muawiya and Amr bin Bakr Tymi to kill Amr al-Aas.



The morning of Friday the 19th of Mahe Ramadhan was fixed for the execution. The three assassins poisoned their swords and set off towards Kufa, Damascus and Egypt. The man sent to Egypt was killed before he could approach Amr al-Aas. The second man, Burak, reached Damascus and actually struck at Muawiya but missed, and was killed before he could do him any harm. However, the man sent to kill the Holy Imam (A) reached Kufa safely and stationed himself in the mosque of Kufa on the night of the 19th of Mahe Ramadhan.

THE LAST FOOTSTEPS:

The Holy Imam (A) had prophesied his departure from this world several days beforehand. When he left the house, his chickens began making a great noise and when one of his servants attempted to quieten them, the Holy Imam (A) said, "Leave them alone, for their cries are only in grief of my approaching death."



On the morning of the 19th of Mahe Ramadhan, the Holy Imam (A) went to the mosque of Kufa and began to wake up all the people sleeping there. Ibne Muljam was lying on his stomach so as to hide the sword, and the Holy Imam (A) woke him up as well, telling him not to sleep on his stomach as that was the way of Shaitan. After giving the Adhaan, the Holy Imam (A) led the prayer and Ibne Muljam, pretending to pray, stood behind him. When the Holy Imam (A) was in the state of sajda (prostration), Ibne Muljam dealt a heavy stroke with his sword on the Holy Imam's (A) head.

The Holy Prophet (S) had foretold the assassination of the Holy Imam (A) and his children and had said "O Ali, I see before my eyes your beard dyed with the blood of your forehead".

MERCY FOR MURDER:

The murderer was caught and brought to the Holy Imam (A) and when the Holy Imam (A) saw that the ropes tied to him were cutting his flesh, he forgot his own agony and requested that Ibne Muljam should be treated more humanely.

Touched by these words the murderer started to weep. A smile played on the Holy Imam's (A) lips and in a faint voice he said, "It is too late to repent now, you have done your deed. Was I a bad Imam or an unkind ruler?" This conduct was typical of the Holy Imam (A), whose justice was always tempered with mercy, even to the worst of his enemies.

THE LAST WORDS OF WISDOM:

The Holy Imam (A) was taken home from the mosque. During his last hours, Asbagh bin Nabata, one of his companions, visited him and asked him for some words of advice. The Holy Imam (A) replied, "O Asbagh, what can be greater counsel than the fact that yesterday I was your companion, today I am your guest and tomorrow I will only be a memory." His last words to his sons were, **"Remain steadfast in piety and resign yourself to the Will of Allah. Never aspire to anything which is beyond your reach. Always be truthful and merciful towards the orphans. Help the poor and needy and try to live in the world in a way which may help it to become better."**

THE SPECIAL FUNERAL:

He also instructed them to carry his coffin from behind only, as the front would be carried by unseen hands. He told them to take the route guided by the coffin itself. At the place where the coffin would stop, they would find a grave already dug for him. He also requested his sons that he should be buried secretly, because he feared his enemies might desecrate his grave.



On the 21st of Ramadhan in 40 A.H. the Holy Imam (A) departed this world. He was 63 years old at the time. After washing and shrouding his body, his two sons Imam Hasan (A) and Imam Husain (A) carried the coffin. The coffin stopped at Najaf which is about four miles from Kufa. Here they found a grave already prepared with a message in it saying: "This grave has been dug by Prophet Nuh (A) for the Commander of the Faithful, Ali (A)."

The Holy Imam (A) was buried in this grave. The shrine of the Holy Imam (A) at Najaf is breathtaking. Countless number of people from all over the world come to his tomb day after day to pay their respects and to offer salutations. Here they pray to Allah seeking the Holy Imam's (A) intercession.

Exercise

Answer the following questions:

1. Which three people did the Kharjites decide to kill?
2. Why did they decide this?
3. Who was the only assassin who succeeded?
4. What is the date of martyrdom of Imam Ali (A)?
5. Where is he buried?

CLASS 8 - LESSON 17

LADY FATIMA (A) - PART 1

Name:	Fatimah
Title:	Az Zahra (The Radiant)
Kuniyat:	Ummul A'immah
Father:	Prophet Muhammad (S)
Mother:	Bibi Khadija (A)
Birthdate:	20 th Jamadil Aakher, 7 years before Hijra, in Makka
Martyrdom:	3 rd Jamadil Aakher 11AH
Buried:	Madina, Saudi Arabia



Lady Fatimah (A) was the only daughter of Prophet Muhammad (S) and Lady Khadijah (A). When Lady Khadijah (A) was about to give birth, the women of Makka refused to assist her saying that she had betrayed them by supporting the Prophet (S). However, Allah granted Lady Fatimah (A) a very special birth. Lady Khadijah (A) received four midwives by the command of Allah and these were the four chosen ladies named:

Lady Sarah	– the wife of Prophet Ibrahim (A),
Lady Maryam	– the mother of Prophet Isa (A),
Lady Asiyah	– the wife of Fir'awn and
Umme Kulthum	– the sister of Prophet Musa (A).

It was only up to the age of five that Lady Fatimah (A) enjoyed the blessings and affection of her mother because when she was five years old, Lady Khadija (A) passed away. So from then on she was looked after by her father, Prophet Muhammad (S).

Lady Fatimah (A) is known as **“Sayyidatu-n-nisa i'l Alameen”** which means Leader of all the women of the world. She inherited the many qualities of her father including wisdom, will-power, piety, patience and knowledge. Her generosity and compassion for the poor was such that no beggar ever returned from her door without being attended to. Imam Husain (A) has said, **“I often witnessed my mother absorbed in prayer from dusk to dawn.”**

The Prophet (S) has been reported to say, **“Fatimah is a piece of my heart.”** Whenever she came into his presence, the Prophet (S) would stand up in respect, not because she was his daughter, but because she possessed the highest qualities of piety and faith amongst all women. Although the Prophet (S) was a perfect example for men, it was Lady Fatimah (A) who undertook the duty to preach to the women. She was and still is the perfect model for all women to follow.

The excellence of this pure lady was such that even at a young age, the Prophet (S) received numerous offers for her hand in marriage from wealthy families and chiefs of tribes. He refused them all, saying that he was waiting for the order of Allah regarding the person to whom his daughter should be married.

The Muslims realised that the person who married this great lady would not need to be rich and powerful, but would have to possess her qualities of truthfulness, piety and excellence. Therefore, some people suggested to Imam Ali (A) that he should go to the Prophet (S) and place a proposal for himself. Imam Ali (A) also wished this, and he approached the Prophet (S). Imam Ali (A) felt shy at his request but when the Prophet (S) encouraged him to speak what was on his mind, he managed to tell him.

On receiving the proposal of Imam Ali (A), the Prophet (S) was so pleased that he smiled and said, "**It is a welcome and happy proposal.**" However, he asked Imam Ali (A) to wait till he asked his daughter. When the Prophet (S) mentioned the proposal of Imam Ali (A) to Lady Fatimah (A), she remained quiet due to her modesty. However, from her silence, her approval was clear to the Prophet (S) and he declared, "**Fatimah's silence is her acceptance.**"

In those days, Imam Ali (A) owned nothing except his sword and battle armour. He was advised by the Prophet (S) to sell the armour to meet the expense of marriage. With the money from the sale, the items of dowry for Lady Fatimah (A) were purchased. The marriage ceremony was performed by the Holy Prophet (S) in the month of Ramadhan 2 A.H. All the Muhajireen and Ansar gathered for the wedding, and Imam Ali (A) arranged for a feast (Walimah).

The Prophet (S) informed his daughter of the virtues and qualities of her husband. Then he turned to Imam Ali (A) and mentioned the excellence of his daughter and said that if Imam Ali (A) had not been born, there would have been none else to match her. He then divided the duties of life between them. He told Lady Fatimah (A) to take care of all the household affairs while he made Imam Ali (A) responsible for the outdoor duties.

From this marriage Imam Ali (A) and Lady Fatimah (A) were blessed with two sons, Imam Hasan (A) and Imam Husain (A), and two daughters, Lady Zainab (A) and Lady Umme Kulthum (A). All their children were well-known for their piety and noble virtues and it was their strength of character and actions that changed the course of history.

CLASS 8 - LESSON 18

LADY FATIMA (A) - PART 2

After her marriage, Lady Fatimah (A) was very devoted to Imam Ali (A). She never once demanded anything from her husband and instead used to help their maid Lady Fidha with the housework. They lived in a simple house next door to the Holy prophet (saw) due to the love and affection they shared. It was in this house that Lady Fatimah (A) gave birth to the new stars of Islam, her children Imam Hasan (A), Imam Husain (A), Lady Zainab (A) and Lady Umme Kulthum (A).

The status of this pure lady can be seen in the event of Mubahila, when the Prophet (S) faced the Christians and they arranged to meet together and curse one another to decide which was correct, Islam or Christianity. The Prophet said, "Come let us summon our sons and your sons, our women and your women, and ourselves and yourselves, and then let us humbly pray and invoke the curse of Allah on the liars!" (3:61). When we see who the Prophet (saw) brought as his women, it was no other than Lady Fatimah (A).



The tasbeeh that we recite after every obligatory prayer was in fact a gift from the Prophet (S) to his beloved daughter, which is why we call it Tasbeehat-e-Fatimah Zahra (A). In it we recite

Allahu Akbar 34 times, Alhamdulillah 33 times and Subhanallah 33 times.

Up to now striving in the way of Allah with her beloved father was quite pleasant when compared to the difficulties that Lady Fatimah (A) had to face after the demise of the Prophet (S). The death of the Prophet (S) affected Lady Fatimah (A) very much and she was deeply saddened and grief-stricken.

After the death of her father she had to go through so much torture as she witnessed how Imam Ali (A) was deprived of his rightful claim to the caliphate. Those who falsely seated themselves in the position of Imam Ali (A), stole the gift of Fadak that the Prophet (S) had given to Lady Fatimah (A), and as if that was not enough, they even went to the extent of setting her house on fire. At one event, these cruel tyrants resorted to physical violence by pushing down the door of this pure lady's house so that it injured her greatly and killed the unborn baby boy she was carrying.

After having suffered so much, it was no surprise that her life in this world came to an end only seventy-five days after the death of her father, at the age of only eighteen years. She breathed her last on 3rd Jamadil Akhar 11 A.H. but before she departed from this world she told Imam Ali (A) to make sure she was buried in the night and that anyone that had displeased her should not be allowed to attend her funeral. After going through such torment, the daughter of the messenger of Allah was finally laid to rest in Jannatul Baqi, Madina.

The Prophet (S) had said: ***“Whoever injures Fatimah, injures me; and whoever injures me injures Allah; and whoever injures Allah practises unbelief. O Fatimah! If your wrath is incurred, it incurs the wrath of Allah; and if you are happy, it makes Allah happy too.”***

CLASS 8 - LESSON 19

IMAM HASAN (A) - PART 1

Name:	Hasan
Title:	Al Mujtaba (The Chosen one)
Kunyat:	Abu Muhammad
Father:	Imam Ali (a.s.)
Mother:	Bibi Fatima Zahra (a.s.)
Birthdate:	15 th Ramadhan, 3AH, in Madina
Imamat:	From 40AH to 50AH
Martyrdom:	28 th Safar 50AH
Buried:	Madina, Saudi Arabia

The Holy Imam (A) was the eldest child of Imam Ali (A) and Bibi Fatima Zahra (A). When the Holy Prophet (S) received the happy news of the birth of his grandson, he came at once to his beloved daughter's house. He took the newly born baby in his arms and recited the Adhaan in its right ear and the Iqamah in its left ear. Then, in accordance with the command of Allah, he named the child Hasan.

HIS QUALITIES:

The Holy Imam (A) spent the first seven years of his life under the care and guidance of his grandfather, the Holy Prophet (S). This early training made the Holy Imam (A) outstanding in his knowledge, piety, tolerance, intelligence and courage.

The Holy Imam (A) and his brother Imam Husain (A) were very dear to the Holy Prophet (S). He used to carry them on his shoulders and once told the people, "**Hasan and Husain are the leaders of the youth of Paradise.**"

Bibi Fatima (A) once brought her two sons to her father and said, "**O Apostle of Allah, these are your two grandsons. Give them something as an inheritance.**" The Holy Prophet (S) replied, "**Hasan shall have my form and my nobility and Husain shall have my generosity and bravery.**"

As a child, the Holy Imam (A) used to listen attentively to the verses of the Holy Qur'an as they were revealed. To the surprise of the Holy Prophet (S), his daughter Bibi Fatima (A) would often recite the exact text of a newly revealed verse before he personally told her about it. When he asked her how she knew, she informed him that the Holy Imam (A) had recited the verse to her after he heard you recite it in the mosque in front of the people.

He preferred to spend his money to help the poor and needy. Twice in his life he gave away his entire wealth in charity and began all over again.

HIS QUALITIES: IMAM HASAN (A.S.)'S GUEST HOUSE:

Once a stranger arrived in Kufa and asked a man working in a garden for directions. The man showed him the way and then invited him to share his meal. The stranger was touched by this offer and accepted. But when he was handed some flat bread to eat, he found that it was so hard that he could not even break it on his knee, let alone with his teeth. He tried dipping it into some water but that did not help. The gardener saw the stranger's discomfort and pointed him towards a guest house where free meals were given to all.

The guest house belonged to Imam Hasan (A), who himself welcomed the stranger and arranged a hot meal for him. After a while, the Holy Imam (A) saw that the stranger was eating one bite and putting one bite in a bag on his side. The Holy Imam (A) told him to eat peacefully, and if he needed extra food for his family, it would be provided before he left. The stranger said that he had no family but was putting some food aside for the kind gardener down the road who had only hard bread to eat.



When he heard this, the Holy Imam (A) smiled and informed him, "That is my father Ali, the Caliph of the Muslims. He lives on simple food so that no needy subject may be embarrassed in front of him."

The Holy Imam (A) helped his father throughout his life until Imam Ali (A) died when the Holy Imam (A) was 37 years old. At this age he inherited his father and became the guardian of the Ahlul Bayt and the Shia. In his well-known will Imam Ali (A) appointed him as the next Imam.

Exercise

Answer the following questions:

1. What inheritance did the Holy Prophet (S) give Imam Hasan (A)?
2. How old was he when he became the Imam?
3. Give an example of his wealth.
4. What does his title mean?
5. What does "Al Hasanu wal Husainu Sayidayy Shabaabi Ahlil Jannah" mean?

CLASS 8 - LESSON 20

IMAM HASAN (A) - PART 2

The martyrdom of Imam Ali (A) on the 21st of Ramadhan, 40 A.H. marked the beginning of Imam Hasan's (A) Imamat. The Muslims pledged their allegiance to him and finalised the formality of Bay'at (Oath of Allegiance).



REMOVING THE EVIL MUAWIYA:

No sooner had he taken the reins of leadership in his hands than he had to meet the challenge of Muawiya bin Abu Sufyan, the governor of Syria, who began trying to undermine his authority. The Holy Imam (A) decided that Muawiya would have to be ousted by force and he prepared for war. He appointed a representative in Kufa and proceeded to Nukhayla where he had asked the army to gather. After 10 days, only 4,000 men had assembled, so he went back to Kufa and made another call for people to come to arms, sending out Hujr bin Adi to do the same.

Slowly the people answered the call for Jihad. A mixed band of people formed the army.

- Some were sincere Shia,
- Others were Kharjites who wished to fight Muawiya by any means possible,
- Some were men who loved fighting and desired war booty,
- Some were unsure about the right of the Holy Imam (A) to the Caliphate,

ATTACK ON THE IMAM:

The Holy Imam (A) gave an address to the army in which he first praised Allah and the Holy Prophet (S). He then told the people that he was their sincere advisor and urged them to unite rather than be divided in factions. This message was misunderstood by some, who thought that he planned to hand over authority to Muawiya. There was a riot amongst the people and a group of them attacked the Holy Imam (A) while he was in his tent. The Shia gathered around him and protected him.



Later, during the march towards Syria, a man from the Bani Asad attacked the Holy Imam (A) and struck him on the thigh with an axe.

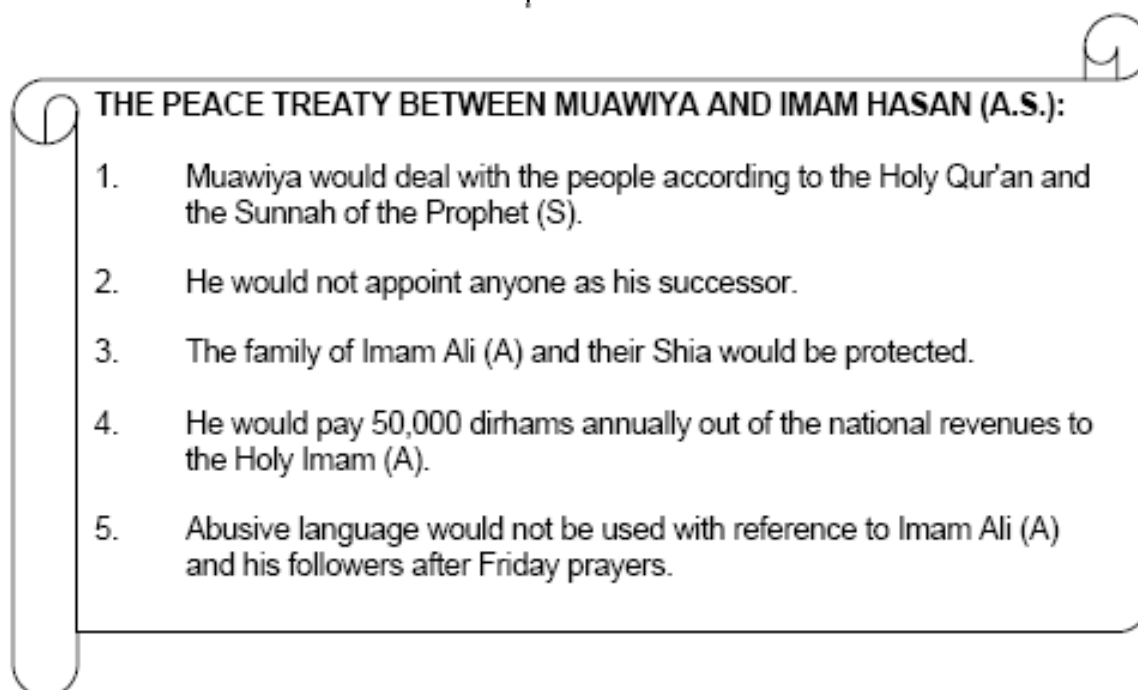
BETRAYAL:

Due to the injury, the Holy Imam (A) was forced to stop at Mada'in, from where he sent Ubaidullah bin Abbas with 12,000 men to stop Muawiya, who had advanced into Iraq.

Muawiya managed to bribe and threaten many of the Holy Imam's (A) followers into abandoning him, including Ubaidullah, who was paid one million dirhams to betray the Holy Imam (A).

The Holy Imam (A) realised that he could not trust the intentions of most of his men and the only people he could rely on were his Shia, who were too few to resist the Syrian soldiers. Meanwhile, Muawiya wrote to him suggesting a truce and peace treaty on the Holy Imam's (A) terms.

In compliance with the Will of Allah and with the view to avoid the massacre of the few sincere Muslims, the Holy Imam (A) entered into a peace treaty with Muawiya on terms which were meant to save Islam and stop a civil war.



Muawiya accepted all the terms except the last one, but agreed not to abuse Imam Ali (A) in the presence of the Holy Imam (A). With the passage of time, Muawiya broke all the conditions of the treaty.

The Holy Imam (A) used this opportunity to strengthen the belief of the Muslims and increase their awareness of Islam. He moved back to Madina, where he catered for the religious requirements of the people and devoted his life to the propagation of Islam. Muawiya was still not satisfied with affairs. He knew that the treaty was never meant as a surrender of authority by the Holy Imam (A), because he was Divinely Appointed as the Imam.

It was merely an interim transfer of the administration of the Islamic State, subject to the condition that it would be returned to the Holy Imam (A) after Muawiya's death and then it would be in turn inherited by Imam Husain (A). However, Muawiya had plans to

declare Yazid, his son, as his successor, and he decided to get rid of the Holy Imam (A) first.

THE DISLOYAL WIFE:

One of the Holy Imam's (A) wives was Ju'da binte Ash'ath bin Qays. Muawiya conspired with Ju'da to give the Holy Imam (A) some poison. In return she would get 100,000 dirhams and he would marry her to Yazid. This evil woman put poison in the Holy Imam's (A) drinking water and he immediately fell gravely ill as a result. After great suffering, the Holy Imam (A) departed from this world. Just before he died, he entrusted the affairs of Imamatus to his brother Imam Husain (A) and made him the guardian of his own family.

ATTACK ON IMAM (A.S.)'S COFFIN:

The Holy Imam (A) had stated that before he was buried in Jannatul Baqee, his body should be taken to the grave of the Holy Prophet (S) for a final visit. When the Bani Hashim attempted to carry out the last wishes of the Holy Imam (A), they were stopped by Ayesha and members of the Bani Umayyah, who thought that they wished to bury him next to his grandfather.

Imam Husain (A) did not want bloodshed so he directed that the body be taken straight to Jannatul Baqee, where Imam Hasan (A) was buried next to his grandmother Fatima binte Asad. He was 48 years old when he was martyred.

When Ju'da came to Muawiya to claim her reward, he gave her the money, but refused to marry her to Yazid, declaring that a woman who could poison one husband would certainly not hesitate to poison another.



Exercise

Answer the following questions:

1. Why did Imam Hasan (A) agree to sign a treaty with Muawiya?
2. How did Muawiya succeed in getting Imam's (A) men to abandon him?
3. How long was Imam Hasan's (A) Imam period?
4. Who poisoned him?
5. Why did Imam Husain (A) not insist on taking his brother's body to the grave of the Holy Prophet (S)?

CLASS 8 - LESSON 21

IMAM HUSAIN (A) - PART 1

Name:	Husain
Title:	Sayyidush Shuhada (Chief of Martyrs)
Kuniyat:	Abu Abdillah
Father:	Imam Ali (a.s.)
Mother:	Bibi Fatima Zahra (a.s.)
Birthdate:	3 rd Shabaan, 4AH, in Madina
Imamat:	From 50AH to 61AH
Martyrdom:	10 th Muharram 61AH
Buried:	Kerbala, Iraq

The Holy Imam (A) was the second son of Imam Ali (A) and Bibi Fatima (A). He is the third of our Holy Imams (A). His birth was an occasion of great joy for the Ahlul Bayt (A) and was celebrated on earth and in the heavens. When he received the news, the Holy Prophet (S) came and recited Adhaan and Iqamah in the new born child's right and left ears respectively. On the seventh day of his birth the ceremony of Aqeeqa was performed and he was named Husain.

SHABBIR:

The Holy Prophet (S) had kept the names of his grandsons as commanded by Allah. Prophet Musa's (A) brother Prophet Haroon (A) had also had two sons, Shabbar and Shabbir. The names of the sons of Imam Ali (A) were Arabic equivalents of the Jewish words Shabbar and Shabbir.

The significance was to emphasise the relationship of Imam Ali (A) to the Holy Prophet (S), who has said, **"O Ali, you are the same to me as Haroon was to Musa, except that there is no Prophet after me."** These words show that Imam Ali (A) had the same position as Prophet Haroon (A), who was the brother and the successor after Prophet Musa (A).

FITRUS:

On the day when the Holy Imam (A) was born, Allah ordered the angel Jibraeel (A) to descend and congratulate the Holy Prophet (S) on His behalf. While descending, Jibraeel (A) passed over an island where the angel Fitrus had been exiled due to his delay in executing a command of Allah. He had been deprived of his wings and expelled to the island, where he had remained for several years praying and asking for Allah's forgiveness.

When Fitrus saw Jibraeel (A), he asked where he was going. Jibraeel told him that he was going to the house of Imam Ali (A) to congratulate him on the birth of the Holy Imam (A). When he heard this, Fitrus said, **"Can you carry me also along with you? Perhaps Muhammad (S) will recommend my case to Allah"**

When the angels arrived at the house of Imam Ali (A), Jibraeel (A) delivered Allah's message and then stated the matter of Fitrus. The Holy Prophet (S) said, **"Ask the angel to touch the body of the newly born child and return to his place in Heaven."**

On doing this, Fitrus instantly got his wings back and ascended to Heaven, promising the Holy Imam (A), **"O Husain, from this day onwards, whenever anyone sends their Salaams to you, I will always deliver it to you."**

HIS QUALITIES:

For the first seven years of his life, the Holy Imam (A) grew up under the guidance of his grandfather who loved him very much. He used to say, **"Husain is from me and I am from Husain."** Once he said, **"Hasan and Husain are the leaders of the youth of Paradise."** At the time of Mubahila, the Holy Prophet (S) took Imam Hasan (A) and the Holy Imam (A) along with him as his children.

The Holy Prophet (S) has also said, **"Hasan and Husain are Imams whether they are sitting or standing."** This statement meant that his grandsons were always to be obeyed, whether they sat in peace or came out to war.

The Holy Imam (A) inherited his excellent qualities from his parents. He was a generous and gentle person but would not tolerate anyone violating the principles of Islam. His generosity was well known. He would always prefer to fulfil the needs of those who came to ask him for money from behind a curtain. This was because he did not want the man to feel embarrassed by facing the person who was giving him charity.

The Holy Imam (A) looked after many widows and orphans personally. At nights he would carry baskets of food on his shoulders and distribute them amongst the needy. The marks of these burdens were seen across his shoulders after his death.



The Holy Imam (A) enjoyed the presence and guidance of his father till he was 36 years old and for the next 10 years he served his brother Imam Hasan (A) faithfully. At the time of his death, Imam Hasan (A) appointed the Holy Imam (A) as his trustee and transferred the duty of Imamatus to him.

Exercise

Answer the following questions:

1. Why had the angel Fitrus lost his wings?
2. What promise did he make to Imam Husain (A) when his wings came back?
3. How old was he when he became the Imam?
4. Why did he help people from behind a curtain?
5. What did the Holy Prophet (S) mean when he said, ""Hasan and Husain are Imams whether they are sitting or standing."?

CLASS 8 - LESSON 22

IMAM HUSAIN (A) - PART 2

BURYING HIS BROTHER:

In 50 A.H., when his brother Imam Hasan (A) passed away, the Holy Imam (A) took over the responsibility of Imamate. The last wishes of Imam Hasan (A) had been to bury him in Jannatul Baqee after taking his body to the grave of the Holy Prophet (S) for a last farewell.

When the Holy Imam (A) tried to carry out this last wish, his way was blocked by the Bani Umayyah. One of them, Marwan, who had been the secretary of Uthman, said, **"How can Uthman be buried outside Madina while Hasan is buried next to the Prophet of Allah."** Ayesha, a widow of the Holy Prophet (S), came out on a mule to insist that the body of Imam Hasan (A) be turned away. Abdullah bin Abbas said to her, **"What mischief you bring about, one day on a mule and one day on a camel!"** The Holy Imam (A) said to the Bani Umayyah, **"By Allah! If my brother had not told me to avoid bloodshed, you would have known how our swords would have taken their toll from you."** He then took the body of Imam Hasan (A) to Jannatul Baqee.

IMAMAT:

The Holy Imam (A) began his Imamate at a very difficult time for the Muslims, especially the Shia. Muawiya was busy stirring up trouble in every way he could. The Shia of Iraq approached the Holy Imam (A) and wanted to pledge their allegiance to him, but he reminded them that they were bound by the agreement between Imam Hasan (A) and Muawiya, and the whole matter should be reviewed after Muawiya's death.

From his side, Muawiya had violated every condition of the agreement and the only thing he had left to do was to nominate his son Yazid as his successor. The problem was that Yazid was totally unsuitable to assume power and Muawiya and his supporters knew this very well. Thus Muawiya devoted the rest of his life to securing the Caliphate for his unworthy son. Slowly, by bribing, threatening and killing any opposition, he began to achieve his objective. Meanwhile, the Holy Imam (A) continued his life on the path of peace and devoted himself to guiding the people in matters of religion.

The Holy Imam (A) was well known for his generosity. Once a Bedouin Arab came to him saying that he had heard the Holy Prophet (S) say that, when in need, one should ask help from a noble and generous man. He had come to the Holy Imam (A) for help because he found these qualities in him. The Holy Imam (A) told him that he would ask him three questions, and for each correct answer, he would give the man one-third of the money he had in his purse. The conversation was as follows:

Holy Imam (A): What is the best thing to do?

Bedouin: To believe in Allah.

Holy Imam (A): What is the best means for man to be safe from destruction (in the hereafter)?

Bedouin: To trust in Allah.

Holy Imam (A): What is the best quality a man can have?

Bedouin: Knowledge associated with intelligence.

Holy Imam (A): If this is not available, what then?

Bedouin: Wealth accompanied by generosity.

Holy Imam (A): What if this is out of reach?

Bedouin: Poverty allied with patience.

Holy Imam (A): What if this too is not practicable?

Bedouin: Then let lightning consume the man to ashes.

The Holy Imam (A) smilingly gave his whole purse to the Bedouin.



A man once came to the Holy Imam (A) for advice, saying that he could not stop himself from committing sins. The Holy Imam (A) asked him to do any of the following five things and then he could sin as he wished:

- ***Do not eat from the sustenance (Rizk) of Allah and then sin as you like.***
- ***Go out of the kingdom of Allah and then sin as you like.***
- ***Find a place where Allah does not see you and then sin as you like.***
- ***When the Angel of Death approaches you to remove your soul, stop him from doing so.***
- ***When you are dragged into the hell-fire at the command of Allah, refuse to enter.***

THE GREAT TRAGEDY OF KARBALA:

Muawiya died in 60 A.H., having secured Yazid as the next Caliph. He had committed the worst possible crimes to make this possible and had killed many pious people, notably Hujr bin Adi.

Before his death, Muawiya had left strict instructions to his son not to interfere with the Holy Imam (A), because he was the only man who could affect their power. However, Yazid was too arrogant to listen to such advice and one of the first things he did was to write to his governor in Madina demanding the oath of allegiance from the Holy Imam (A).

The Holy Imam (A) flatly refused this demand but he had to leave Madina, because his presence would mean danger for the Muslims of that city. Thus began the series of

events that ended in the tragedy of Karbala. The Holy Imam (A) told his brother Muhammad al-Hanafiyyah, that he was leaving Madina only to reform the religion of his grandfather, the Holy Prophet (S).

The Holy Imam (A) left with his family for Makka and then for Kufa, whose citizens had sent numerous letters for him to come to their city to serve their needs. On his way he was diverted to Karbala by a unit of Yazid's army led by Hur.

After three days hunger and thirst the Holy Imam (A) and his small group of faithful companions were martyred in Karbala. He left this world on the 10th of Muharram, 61 A.H. when he was 57 years old.



QUESTION BOX

What do we learn from the tragedy of Kerbala? How can we do jihad to save Islam today?

Exercise

Answer the following questions:

1. What were the difficulties faced by Imam Husain (A) at the start of his Imamah?
2. How old was he when he became the Imam?
3. How did Muawiyah get his son Yazid to power?
4. Who diverted him to Karbala?
5. What is the date of his death?



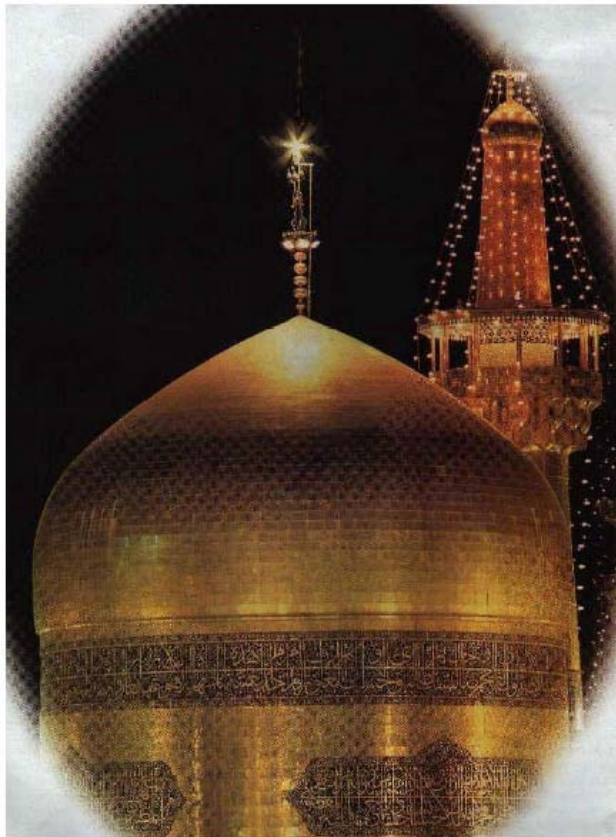
IMAMIA SUNDAY SCHOOL

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 8

2011/2012

AQAID AKHLAQ FIQH TAREEKH



**The Shrine of Imam Ali Raza (A)
Mashad, Iran.**

NAME: _____

TEL: _____

IMAMIA SUNDAY SCHOOL

Proposed School Calendar 2009-2010

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

A Note To All Students

Salaamun Alaykum,

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

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

My Fiqh teacher is _____. Phone Number _____

My Qur'an teacher is _____. Phone Number _____

My Tareekh teacher is _____. Phone Number _____

My Akhlaq teacher is _____. Phone Number _____

My Aqaaid teacher is _____. Phone Number _____

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

Thank you for your time.

From the Imamia Sunday School Administration Team

AQAID TAB

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Imamia Sunday School

AQAID SYLLABUS – CLASS 8 (13 Years Old)

Aqaid Class 8 - Lesson 1	3
Benefits of the True Religion - 1	3
Aqaid Class 8 - Lesson 2	5
Benefits of the True Religion - 2	5
Aqaid Class 8 - Lesson 3	9
Benefits of the True Religion - 3	9
Religion gives a purpose in life.....	9
Aqaid Class 8 - Lesson 4	12
Polytheism – Shirk.....	12
Three Staunch Enemies of Shirk [Polytheism]	12
Aqaid Class 8 - Lesson 5	14
Polytheism – Shirk.....	14
What is Shirk-e-Asghar.....	14
Aqaid Class 8 - Lesson 6	16
Polytheism – Shirk.....	16
What is Shirk and What is not Shirk?	16
Aqaid Class 8 - Lesson 7	18
Polytheism – Shirk.....	18
Munajat of Imam Ali (as)	18
Aqaid Class 8 - Lesson 8	21
Polytheism – Shirk.....	21
Is touching and kissing of the sacred objects a Shirk?.....	21
Aqaid Class 8 - Lesson 9	22
Causes of human sufferings and natural disasters - Divine Punishments... ..	22
Aqaid Class 8 - Lesson 10.....	24
Causes of human sufferings and natural disasters - Black Death.....	24
Aqaid Class 8 - Lesson 11.....	26
Nabuwwat – Prophethood.....	26
The infallibility of the Prophets - [Ismat ul-anmbiya] - 1	26
Aqaid Class 8 - Lesson 12.....	28
Nabuwwat – Prophethood.....	28
The infallibility of the Prophets - [Ismat ul-anmbiya] - 2	28
Aqaid Class 8 - Lesson 13.....	30
Imamat – Leadership.....	30
Is it rational to believe that Prophet did not say anything about his succession?.....	30
Shia Standpoint	30
Aqaid Class 8 - Lesson 14.....	33

Imamat – Leadership.....	33
Second Case.....	33
Official announcement of successor.....	33
Aqaid Class 8 - Lesson 15.....	36
Qiyamat – Doomsday.....	36
Why the Doomsday will be indescribably a horrible day?.....	36
Aqaid Class 8 - Lesson 16.....	39
Qiyamat – Doomsday.....	39
The earth will burst and will be leveled flat.....	39
The gigantic mountains will fly like dust particles.....	39
Aqaid Class 8 - Lesson 17.....	41
Re-appearance of Imam Mehdi (as).....	41
A powerful Empire behind the iron curtain - 1.....	41
Aqaid Class 8 - Lesson 18.....	43
Third Phase of Our Existence Life After Death.....	43
What happens after death?.....	43
Aqaid Class 8 - Lesson 19.....	45
Third Phase of Our Existence Life After Death.....	45
Why we fear death.....	45
The taste of death.....	46
Aqaid Class 8 - Lesson 20.....	47
Third Phase of Our Existence Life After Death.....	47
Death - A sweet taste.....	47
Death - A bitter taste.....	48
Aqaid Class 8 - Lesson 21.....	49
Third Phase of Our Existence Life After Death.....	49
Burial.....	49
The Barzakh (Purgatory) - Resting place of souls.....	49
What happens in the grave?.....	49
The Squeezing of the body in the Grave.....	50

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

Aqid Class 8 - Lesson 1

Benefits of the True Religion - 1

The benefits of the true religion are numerous. The person who has no religion or has chosen a wrong religion is the biggest loser. Nothing can compensate this loss.

We find many disbelievers around us who have wealth, power, and property. Many people think that they are the most fortunate people in the world. But there were many people like them in the past who are now dead. Every person knows without any doubt that they have left all their wealth, power and honor which they were enjoying during their lifetime. So death is the end of every material and worldly thing.

The Holy Quran has revealed this truth in the following verses.

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ
وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ
وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ
كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ

“How many gardens, how many fountains they left behind them; and cornfields, and noble palaces, and good things in which they took delight. Thus (it was), and we made other people inherit all that. Neither heaven nor earth shed tears for them, nor were they reprieved”. (44:25-29)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ
يَعْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي
جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

“O believers : Shall I command you to a bargain that will save you from a miserable infliction? Have faith in Allah and His apostle and that you strive to your utmost in the cause of Allah with your wealth and your persons, that will be the best for you, if you but

knew it. He will forgive you your sins and admit you to gardens watered by running streams. He will lodge you in pleasant mansions in gardens of eternity; that is indeed the supreme achievement.” (61:10-12)

The holy Quran has repeatedly warned us that every thing which we possess in this world will be left behind. The intelligent people are those who purchase the prosperity that can remain with them even after their death. A man of understanding, even if he is not Muslim, can perceive it.

Jean-Jacques Rousseau (1712-1778), a great French philosopher and most important writer of the Age of Reason, has given some words of wisdom, when he wrote to his son about the reality of this worldly life:

“I know that I am destined to die; then, should I create attachment for myself in this world? In a world where all things are changing and passing, I myself will soon become nonexistent. Of what use to me are attachments? Emile, my son, if I lose you, what will be left for me? I must nonetheless prepare myself for such an intolerable eventuality, because no one can assure me that I will die before you. So if you wish to live apply and rationally, attach your heart only to beauties that are imperishable; try to limit your desires and hold duty in higher esteem than all else. Seek only those things that do not violate the law of morality, and accustom yourself to losing things without distress. Accept nothing, unless your conscience permits you. If you do all of this, you will surely be happy, and not become over attached to anything on earth”.

Rousseau was not a Muslim but was inspired by Islamic philosophy. A man of this thinking can command his people to bring revolution. Rousseau’s philosophy motivated the people of his time that led to the French Revolution.

Now let us point out some of the discernible benefits of the true religion.

Aqaid Class 8 - Lesson 2

Benefits of the True Religion - 2

- ◆ Religion imparts a consciousness of the self-esteem
- ◆ Announcement of Divine Deputyship
- ◆ Religion offers peace and tranquility
- ◆ Religion offers sense of security
- ◆ Why people commit suicide?

Religion imparts a consciousness of the self-esteem.

From Islamic point of view, all human beings are born as Muslims, it is their parents who make them Hindus, Christians, Jews or pagans. There are more than 2 millions kinds of living creatures and out of them men are the most supreme beings.

The first and foremost duty of man is to know its rank and status in the world of creation. It is then; he can maintain his position and can go further in his evolutionary growth and development.

Quran and hadith are the only reliable source of knowing the origin of mankind. It is important to note that Quran has given a special emphasis to reveal the real position of man for his self-recognition.

Announcement of Divine Deputyship.

Allah Subhanu taala has appointed man as His vicegerent on the earth.

Quran says:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

“It is He who has appointed you vicegerent on the earth and exalted some of you in rank above others, so that He may test you by means of what he has given you.” (6:165)

The coronation ceremony of man.

Allah arranged a special coronation ceremony in which the entire existing creatures of that time were asked to attend it. The participants, who were mostly the angels, were then ordered by Allah Subhanu taala, to bow down before Adam- the symbolic representative of mankind.

Quran says;

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ {28}
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ {29}
فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {30}
إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ {31}
قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ {32}
قَالَ لَمْ أَكُن لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ {33}
قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَاحِمٌ {34}

“Behold; your Lord said to the angels: I am about to create Man, from sounding clay from mud molded in. When I fashion him and breathe into him of My spirit, kneel down and prostrate yourself before him; All the angels prostrated themselves, except Iblis, who refused to be one of those who prostrated themselves” (15:28-29-34)

All the angels and the archangel respectfully followed the command of Allah Subhanu Taala and prostrated, except Satan (a Jinn), who was then disgracefully ousted from the paradise on his noncompliance of the Divine Command.

Quran further explains the status of man and the facilities and favors with which he has been bestowed by The Lord of The Worlds.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

“Indeed We have honored the children of Adam. We have put the land and the sea under their control, provided them good livelihood and have definitely given them superiority above many of our creatures.” (17:70)

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ
ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ
مُّنِيرٍ

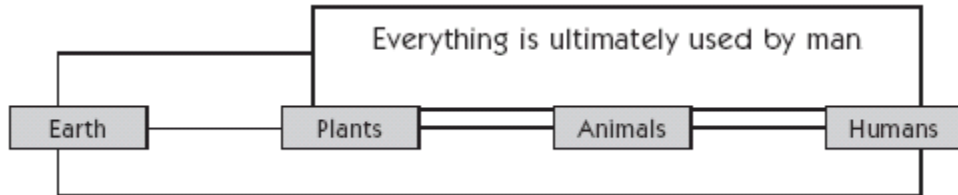
“Have you not seen that Allah has put at your service whatever there is in the heavens and the earth.” (31:20)

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ
الْمُتُّورُ

“It is He who has made the earth subservient to you, so walk about in its regions and eat what Allah has produced.” (67:15)

Quran tells us that man has the highest rank among all the creatures of Allah.

وَمَا خَلَقَهُمْ إِلَّا لِيَعْبُدَهُ



Man has been given the power to rule the world. Everything in the universe is for him. What Quran had said 1400 years ago is proved now. We see that man is taking the maximum advantage of Allah’s creations. He is ruling the world. Animals, plants, mountains, and even the moon and planets are under his full use. This is a great honor.

But the scientists of today classify man among the animals. Biologists say that human beings belong to the class of animals called mammals which include dogs, cats, donkeys, monkeys and all other animals. Of course, when the man considers himself a descendant of monkey, then one should not be surprised if he behaves like the beasts.

This sense of inferiority complex has developed because they do not have a religion that can inspire them to know their real status. The consequences of undermining the status of man is that after rising to the height of moon, man is still low as he was in his primitive age. Thus, the first and foremost task for every human being is to know his status and position in the creation of Allah Subhanahu taala. After recognizing himself, he will be able to understand the purpose of his creation and the cause of his supremacy and great Divine favors. Without the recognition of man's reality and his real status, all human endeavors and efforts, be they scientific or spiritual, will be futile and bottomless.

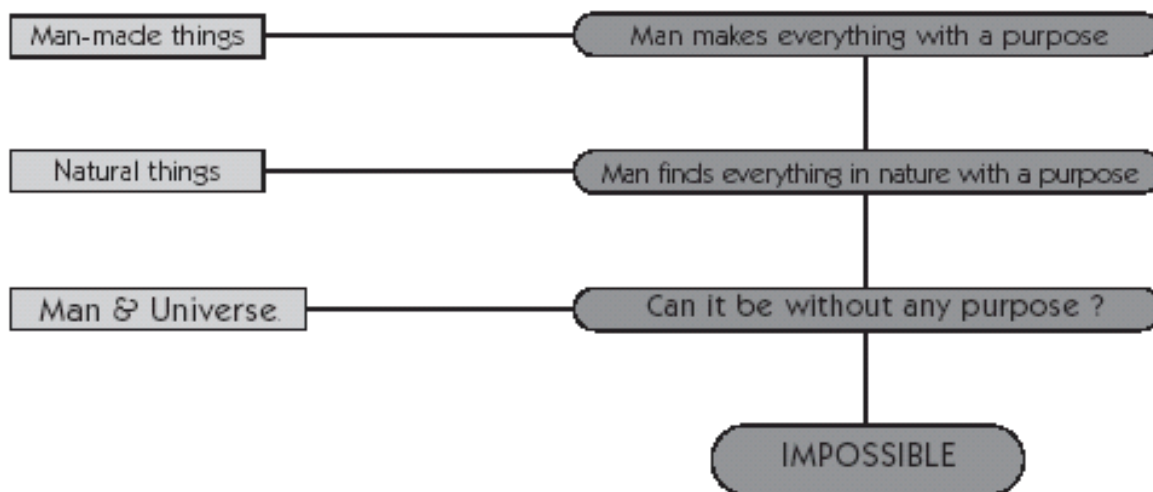
The Holy Imam Hazrat Ali (as) has told this truth in many different ways.

- “Whoever recognizes himself has recognized his Lord.”
- “I am surprised at one who seeks what he has lost while he has lost himself and does not search for it.”
- “The ultimate point of knowledge is for man to reach self-recognition.”

Thus, religion is the only reliable source of self awareness, which is prior to all other issues that concern man.

Aqaid Class 8 - Lesson 3

Benefits of the True Religion - 3 Religion gives a purpose in life.



As we know that a large number of scientists do not believe in God and consider man an accidental product of nature. Eventually for them, man has no purpose in life except what he sets for himself. But their assumption goes totally against their own findings.

Let us see how these so-called learned people contradict themselves. The medical scientists have studied each and every part of the human body. They now know the whole organization of the body, from its smallest parts to the largest ones. On the basis of these studies they say that the human body is made up of trillions of cells. These cells are of many kinds such as blood cells, muscle cells, and nerve cells. Each kind of cell has special features and some particular job. Then there are special highly sophisticated organs such as heart, kidney, lungs, liver etc. All these organs have special functions and well defined purpose of their being. A question should be asked to these medical researchers who themselves have disclosed these facts.

That if every cell and every organ in the human body has special work to do, then what is the special work of the whole human body. Is it wise to assume that, all cells of the body and the organs, have a purpose and a job, but the human beings who are made up of these cells and organs have no well defined purpose. Thus, a man of average intelligence will agree that when every organ of the body has been given a special assignment, then humans must also have a special purpose of life.

The Holy Quran educates us precisely the Divine purpose of creation and aims and objectives of every human being. Those who serve the purpose and do their duties are said to have a meaningful life.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have only created Jinns and Men that they should worship Me. I demand no sustenance from them, nor do I ask that they should feed Me. (51:56)

Thus, Allah Subhanahu taala has given us a perfect body in which each and every cell and organ tirelessly serves us. In our body, millions of sophisticated machines are working for us to fulfill our demands and keep us active and alive. Millions of pages will be required to describe the functions and activities of these machines that serve us round the clock. A student of medicine spends five to seven years just to acquire knowledge of the functions of these organs. Briefly, we describe here the functions of just some of the vital organs.

- The lungs provide the body with oxygen and simultaneously rid the body of carbon dioxide.
- The heart which is a powerful pump, beats 100,000 times each day as it pump 4.5 liters blood per minute throughout the body.
- The digestive system breaks down the food we eat into simple substances that the cells can use.
- The urinary system removes unwanted things from the blood and flushes them from the body.
- The nervous system regulates and coordinates the activities of all the system of the body and enables the body to adjust to changes that occur within itself and in surroundings.
- The endocrine system controls body functions by producing hormones which work as chemical messengers.
- The lymphatic system consists of a network of tubes carrying a clear, watery fluid called lymph. It bathes and nourishes the cells of the body tissues.
- The immune system protects the body at all times from the disease-producing bacteria, viruses and other kinds of harmful substances. The specialized cells resist and destroy all kinds of invaders that can become a threat to our health.

Now a sensitive mind should think that how obediently an instrumental team of workers in our body is serving us all the time like obedient slaves. We should ask ourselves, are we not obliged to serve the Lord, Allah Subhanahu Taala, who has created them and made them our free servant.

The scientists, who have observed this remarkable organization in the body with their naked eyes and still deny the existence of God are fit for nothing but the hell-fire, where they should live for ever to see the result of their acute ignorance and indescribable ungratefulness.

Those who do not believe in the Divine Creator will remain unfit to accomplish the purpose of their creation. This means that such people are totally valueless whether they are world's top scientists or presidents or richest men. Every thing they possess is worthless for them because they will lose it one day for ever.

The Holy Quran has described the worthlessness of such works.

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

“As for the unbelievers (non-Muslim or Muslim just by name), their works (all remarkable scientific achievements) are like a mirage in a desert. The thirsty traveler thinks it water, but when he comes near he finds that it is nothing. He finds Allah there, who pays him back in full. Swift is Allah's reckoning.” (24:39)

Thus all world's top scientists, Head of States, Prime Ministers, and wealthy people who seem to be very great and astounding personalities are like a mirage in a desert if they don't believe in God and His commandments.

CORE CONCEPT

- **The religion should not be just a trademark of a person. If a person follows a particular religion, he must see the benefits of that religion in his life.**
- **Denying the existence of God means denying everything. Man has been created in the nature of sensing the existence of his Creator. This sensing is by itself a religion.**
- **Islam is a religion which interprets this natural sensing in human language.**

Aqaid Class 8 - Lesson 4

Polytheism – Shirk ***Three Staunch Enemies of Shirk [Polytheism].***

All the 124,000 Prophets, their successors, associates and the true followers effectively preached Tawhid [Pure Monotheism] and fully fought Shirk [Polytheism], but THREE out of them will be remembered as the Heroes and Men of admirable exploits in the history of mankind.

The three Champions are:

1. Hazrat Ibrahim (as).
2. Hazrat Muhammad Mustafa (sws)
3. Hazrat Ali (as).

Hazrat Ibrahim (as) embarked a historic war against the Shirk and idolatry. He alone destroyed all the idols which were being worshipped by his whole nation. Quran has quoted many of his beautiful scientific speeches which he gave to his nation denouncing the Shirk and idol-worship.

Hazrat Muhammad Mustafa (sws) waged a grand and heroic war against all kinds of polytheism and taught pure and absolute monotheism, “There is no god but Allah, Who has no partner”.

Thousands of people rejected Shirk and accepted his message of Tawhid in his life time, and billions of people, since then, have followed his teaching of pure monotheism. He is the Hero of the Heroes.

Hazrat Ali (as) destroyed all the 360 idols which were placed in the Kaaba. He made the historic announcement that no Mushrik is allowed to enter in the vicinity of sacred Kaaba. The Divine Order of Exclusion, declared by him, are enforced till today and will remain valid until the entire human race rejects polytheism and becomes Muslim. One of the titles of Hazrat Ali (as) is Killer of Mushrikeens

MINOR SHIRK OR SHIRK-E-ASGHAR. [CONCEALED SHIRK]

The Holy Prophet and the 12 Imams have tightly sealed the Islamic faith to leave no way for penetration of shirk.

Thomas Carlyle (1795-1881), a Scottish essayist, historian and great philosopher, writes in his famous book, 'On Heroes and hero-worship', that Prophet Muhammad (sws) has dismantled all man-made gods when he acquired the highest position and claimed that he is a human being.

The Holy Prophet made extensive efforts that Muslims should never commit Shirk like the nations of the previous prophets.

But despite his great efforts of crushing Shirk, he expressed his fear that his Ummah will commit Shirk-e-Asghar. He, therefore, specifically cautioned about the Shirk-e-Asghar. The Holy Prophet (sws) said;

“Abstain from minor Polytheism. The worst thing which I fear for you is your hidden polytheism; so rise above it since among my followers polytheism is more secret than the creeping of the ant on a hard stone in the dark night.”

Aqaid Class 8 - Lesson 5

Polytheism – Shirk *What is Shirk-e-Asghar*

Shirk-e-Asghar means hidden Shirk.

A person commits Shirk-e-Asghar, when he says in words that there is no god except Allah, but his thoughts and action doesn't reflect his belief. The most apparent example of Shirk-e-Asghar, as mentioned by the Holy Prophet (sws), is Al-Riya (show-off).

Riya means to do any work with the intention of the Ibadat (i.e., to please Allah) but in actuality to show the people or to please and gratify anyone else. The Holy Prophet (sws) said; "One who offers the ritual prayers in an pretentious way is a polytheist. One who keeps the fast, or gives alms, or performs the Hajj to show the public his righteousness or to earn good name is a polytheist."

The Holy Quran warns

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

"Whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord". (18:110)

This verse shows that the fundamental article of faith is that man should do obedience and worship Him alone, and not include anyone in worship, or associate anyone else with God. In other words, if a person offers prayers or performs hajj or does any good act merely to show the public, then it is Shirk. If anyone intends to pray to a created being, he is a polytheist.

Other examples of Shirk-e-Asghar are:

- 1- Lack of trust in Allah.
- 2- To depend on material resources.
- 3- To consider anyone other than Allah as his sole helper or savior.
- 4- To rely on secondary causes that completely diverts the attention from Allah (s.w.t).

In fact, all the above kinds of Shirk are interrelated and have emerged due to the weak Imaan and poor knowledge. A person, who has no strong faith in Allah, will always build his hopes and fears on secondary causes. He thinks that power lies essentially in secondary causes. This is also a kind of polytheism.

Secondary causes means, the apparent source. For instance, the sun, air, water and plants are the basic source of life. Without them, living beings can not survive. It is a truth, which no one can deny. But if one considers them the first cause or the original source of life, then this is polytheism. But if we believe that the power of the Sun and

beneficial proper ties of air, water and plants are by the Power of Allah (swt) and that they are simply the means of life fixed by Him to enjoy His benevolence, then this is not polytheism. It is rather a form of worship. To pay attention to the signs of Allah (swt) is a prelude to attending to Allah (swt). A reference has been made in the verses of the Holy Quran to the fact that we should ponder in the creations of Allah (swt) to build up our faith in Him.

Imam Jafar-e-Sadiq (as) has beautifully explained, how to avoid this kind of Shirk. He said, if anyone saves your life and you feel obliged to thank him immensely (which is also necessary) then don't say that, it is you who have saved my life. Instead of this, Imam said, you should say, I am indeed grateful to Allah that he saved my life through you, I pray Allah to give you full reward of your service.

This means that we must thank the person who makes himself available to offer help, but we must realize in the bottom of our heart that the real source of help is Allah Subhanahu Taala, who made him available and capable to help me. This is applied to all kinds of help and favors whether small or big.

Thus, whenever, we seek help from anyone, be he a Prophet or Imams, we must bear this fact in mind that the help will come from Allah and that the entire matter depends on Allah's will.

In other case, if we ask help from anyone, even the Prophet or Imam, which diverts our attention from Allah (swt), then certainly it is a Shirk which has been strictly forbidden by The Holy Prophet (sws) and Imams.

All Shia ulamaa and scholars believe that if anyone considers the Prophet or Imam as being Allah or partners in His-self, or ignorantly portrays them like Allah, he is surely a Mushrik.

Whenever we call our Imams for help, as they are alive by the grace of All-Mighty Allah, we consider them precisely the means of approaching Allah Taala. We seek the help of Allah Taala through them as they are the chosen ones. We never ask dua from them, but we ask dua from Allah through them. It is just like as we approach a doctor for some medical assistance, knowing that he has good knowledge and experience, but we never consider him God or like God, who can save us by his own power. However, if anyone does so, then he is a Mushrik, whether he does it knowingly or unknowingly.

It is very important to read the duas of our Imams who have educated us that we should always ask help from Allah and how to seek help from others without committing Shirk. Amirul Mu'mineen Hazrat Ali(as) says in his sermon no - 225 in Nahjul Balagha;

“O Lord! You are the best Companion of those who love you; and the best source of remedy for all who place reliance on you.... and if hardship and difficulty assail them, You alone are their refuge.”

Aqaid Class 8 - Lesson 6

Polytheism – Shirk *What is Shirk and What is not Shirk?*

Some Muslims accuse Shias of committing Shirk, and call them Mushrik. They charge Shias on the grounds that they portray Imams as god. Of course if anyone does so then he is definitely a Mushrik. But this is definitely not true that Shia religion portrays Imams as gods.

They do a basic mistake in analyzing the Shia religion. They have formed their opinion about Shia religion from their observation of some Shia practices and not from the authentic books which truly describe basic faith of Shia religion.

If one wishes to determine the faith of a community, he should not rely on uninformed people of that community or unconfirmed reports or unreliable books. For example, a vast majority of Muslims in the world are uneducated, and many educated Muslims are not practicing Muslims. An ignorant non-Muslim can form a wrong opinion about Islam from this surface observation. He can wrongly conclude that Islam does not give importance to education. But the truth is just opposite. Islam considers education as the basic requirement of being a Muslim, but Muslims have not fulfilled this prerequisite condition, and it is their unforgivable sin, for which Islam can never be blamed.

Similarly, if Sunnis wish to know about Shi'ism, they should not end up their research on their surface observation. Sunnis must know that if they see any ignorant Shia doing something against the basic teachings of Quran, then it can not be the teaching of Shia religion or learned Ulema. The Shia religion can not be blamed for someone's performance who just claims that he is Shia. Also Sunnis should not just believe what they hear from unreliable people about Shia religion. The Quran clearly warns on this issue:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ
فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a person in ignorance, then feel sorry for what you have done.” (49:6)

Now let us analyze the claim which says that Shias portray Imams as gods. Can any normal person get confused if someone portrays Imams as gods, when Imams have made themselves an open book which everyone can read without any problem?

All our Imams have left for us a treasure of sermons, Duas, and hadiths which are more than enough to guide us and to keep us on the straight path. Only those can go astray who deliberately ignore the teachings of the Imams and do exactly what Imam has advised not to do.

No one can show any hadith or statement of Imam which says that Imams have advised their followers to ask dua's from them in a manner as one asks dua from God, or to praise them as one glorifies God.

Imams knew their noble position and status and for this reason they left a large number of duas so that no body should confuse the Imams with God due to their greatness. Here are some of the Duas of Imams which clearly show that Imams have left no room for the penetration of Shirk.

Aqaid Class 8 - Lesson 7

Polytheism – Shirk *Munajat of Imam Ali (as)*

All Shia and Sunni must read this dua of Hazrat Ali (as) in which Imam Ali (as) has made it very clear that, it is Allah alone and none other than Him, Who deserves to be worshipped, and all including the Prophets and the Imams approach Him for anything and everything, they need in this world and hereafter.

Translation of the Munajat of Imam Ali(as)

1- O Allah, I am asking for your protection against the day when nothing like wealth or children will be of use and only that person will benefit who will come with a pure heart.

2- And I am asking for your protection against the day when a wrongdoer will be biting the back of his hand in regret and will be saying, 'Oh, I wish I had chosen the way shown by the Prophet of Allah.

3- And I am asking for your protection against the day when sinners will be known by their faces, and will be taken by their hair and feet.

4- And I am asking for your protection against the Day when a father will not serve instead of his son nor will a son be punished instead of his father for anything, since Allah has promised thus and His promise is true.

5- And I am asking for your protection against the Day when apologizing of the wrongdoers will not do them any good and because of that they will be cursed and will be put in the evil abode (of Jahannum)

6- And I am asking You for your protection against the day when nobody will have control over anybody and the power will belong to Allah (alone) that day.

Imam continues

My Lord, O my Lord, You are the Master and I am the Slave, and who else can be merciful to the Slave except the Master?

My Lord, O my Lord, You are the Owner and I am the one Owned by You. Who else can be merciful to the Owned except the Owner?

My Lord, O my Lord, You are the Mighty and I am the Low, who else can be merciful to the Low except the Mighty?

My Lord, O my Lord, You are the Creator and I am the Creature, who else can be merciful to the Creature except the Creator?

My Lord, O my Lord, You are the Glorious and I am the Miserable, who else can be merciful to the Miserable except the Glorious.

My Lord, O my Lord, You are the Powerful and I am the Weak, Who else can be merciful to the Weak except the Powerful?

My Lord, O my Lord, You are the Wealthy and I am the Poor, who else can be merciful to the Poor except the Wealthy.

My Lord, O my Lord, You are the Bestower, and I am the Beggar, who else can be merciful to the Beggar, except the Bestower?

My Lord, O my Lord, You are the Living, and I am the Dead, who else can be merciful to the Dead except the Living.

My Lord, O my Lord, You are the Eternal, and I am the Transient, who else can be merciful to the Transient except the Eternal.

My Lord, O my Lord, You are the Permanent, and I am the one Short-lived, who else can be merciful to the Short-lived except the Permanent?

My Lord, O my Lord, You are the Provider, and I am the Blessed, who else can be merciful to the Blessed except the Provider?

My Lord, O my Lord, You are the Generous, and I am the Miser, who else can be merciful to the Miser except the Generous?

My Lord, O my Lord, You are the Free, and I am the Afflicted, Who else can be merciful to the Afflicted except the Free?

My Lord, O my Lord, You are the Great, and I am the Insignificant Who else can be merciful to the Insignificant except the Great?

My Lord, O my Lord, You are the Leading, and I am the Straying, Who else can be merciful to the Straying except the Leading.

My Lord, O my Lord You are the Nourisher, and I am the Nourished, who else can be merciful to the Nourished except the Nourisher?

My Lord, O my Lord, have mercy on me by Your Kindness, and be pleased with me by Your generosity and Your magnanimity and Your grace. O, the Generous, and Beneficent, O the Almighty and the Benefactor, by Your Mercy, O Most Kind.

After reading these duas of Ameer ul mumineen Hazrat Ali (as), no one but a mad man can call him god. Imam, who is the greatest and the most perfect man, has shown the

depth of his humbleness and submission to Allah Subhanahu taala. He has beautifully demonstrated the truth that his greatness lies in his servitude to Allah.

All Muslims without any difference of opinion consider Shirk a major sin. But there is a serious controversy among the Muslims over the issue of identifying the Shirk. There are many things which some Muslims consider Shirk while they are not Shirk. It is a pity that Muslims do not settle their differences rationally and honestly in the light of the Holy Quran.

Let's discuss some of these controversies and misconceptions about Shirk which have caused a serious tension among the Muslims.

Aqaid Class 8 - Lesson 8

Polytheism – Shirk

Is touching and kissing of the sacred objects a Shirk?

Is it Shirk to touch and kiss the iron bars and walls of the shrine of the Holy Prophet (sws), or the doors and walls of the shrines of Holy Imams, and the Taboot, Alum, and Tazia, of Imam Hussain ?

Some Muslims consider the above acts as Shirk and do not allow the Muslims to do that in places which are under their control. Other Muslims consider such acts as an expression of deep love, respect and commitment. Let us analyze it rationally in the light of the Holy Quran.

There are certain specific acts such as Sijda, Ruku, and Dua, which we solely do in front of Allah, to show our total submission to Him, and to seek all kinds of help from Him. Of course, all such acts have been strictly prohibited by the Holy Prophet (sws) and Holy Imams (as) to do for anyone other than Allah.

But touching and kissing are the common ways of showing love and affection for a thing or a person. We kiss and touch the Holy Quran and Hajar al Aswad. We kiss the hands of our parents. We kiss our children and others we love. No one says that it is a Shirk. Then, why is kissing and touching of the sacred objects being interpreted as Shirk? In fact, kissing and touching are the actions which are exclusively for the humans or material things and definitely not for Allah as He has no body, and He is not confined to any particular place. Thus, kissing and touching the sacred material objects with emotional feelings is not Shirk.

We very greatly love The Holy Prophet (sws) and the Holy Imams (as) but find no way to express our feelings, as they are not physically present among us. Hence, we kiss and touch with warm feelings of respect to anything linked to them.

Thus, kissing of or touching Alam, Taboot, Tazia, and walls and doors of the mausoleum and Holy shrines of the Prophet and his Ahlal-bayait (as), is an expression of love and respect and definitely not shirk. However, if anyone does not express his love for Imams in traditional manner as many Shias do, there is nothing wrong in it. The most important thing is the true love with commitment of following the footsteps of the Holy Prophet (sws) and the Holy Imams (as) and the real understanding that they are the staunch supporters of Tawhid and the mighty enemies of the Shirk.

Aqaid Class 8 - Lesson 9

Causes of human sufferings and natural disasters - Divine Punishments

It is important to know more about the Divine punishments. Quran has described the Divine punishments in detail. However, it is not easy for an ordinary person to identify the Divine punishment and more importantly its actual cause.

Diseases and epidemics

Disease is also a major cause of sufferings. It is said that diseases have killed or disabled more people than all the wars ever fought. Each year, tens of millions of people die from different kinds of diseases. In the United States alone, diseases kill nearly 2 million people each year and leave many people permanently disabled.

Apparently it seems that God is solely responsible for all kinds of diseases as He has created the viruses, bacteria which cause many different kinds of diseases. But this is not true.

Medical experts say that almost all diseases are caused by ignoring the standard laws of nature. i.e., our life-style, habits, living conditions and physical environment nurture diseases. Let's take malaria, the most common disease of the third world countries. Malaria is caused by protozoan called plasmodia and is transmitted by the bite of the female anopheles mosquito. It is true that Allah Subhanahu taala has created the mosquito and plasmodia which infect us with malaria. But Allah has also instructed mosquitoes to live in dirty water and filthy environment. Thus, by creating a dirty environment, we invite mosquitoes, houseflies, rats, and other germs carriers in our home to deliver diseases.

Similarly AIDS, the most dangerous and incurable disease, which has killed millions of peoples, is a disease sponsored by criminals. The cause of AIDS is HIV virus, undoubtedly created by Allah, but who transfer it into the human body? Allah or the patient himself /herself. At least in this particular disease doctors have honestly acknowledged that the only source of this disease is the patient himself / herself as he or she is the one who has acquired it. That is why they have named it Acquired Immune Deficiency Syndrome. Even those innocent people who get this disease from blood transfusion or blades are due to the human negligence.

Thus in most of the cases, the sufferings due to the chronic disease that makes the life miserable, are the result of our own deeds.

Aqaid Class 8 - Lesson 10

Causes of human sufferings and natural disasters - Black Death.

As mentioned above, not always but in most of the cases, the cause of the disease is one's bad deed or negligence of Divine orders. Sometimes the whole nation is punished by epidemics.

Scientists say they don't yet know, how all of sudden a particular epidemic disease grows and spreads widely killing millions of people and then goes away itself without any human efforts. For example, outbreaks of plague have been reported in different periods of history that have killed hundreds of millions of people.

In 542 AD an epidemic of plague struck Constantinople (now Istanbul, Turkey) and killed half of the population.

In 1347, one of the most disastrous plagues burst out in Europe which killed 40,000,000 people - about a fourth of the European population at that time. This pandemic plague is called Black Death in history.

In 1800's a third epidemic appeared suddenly in China and spread like a fire. It killed more than 20 million people.

Scientists have tried to guess some of the probable causes of these epidemics but are puzzled by their mystified origin. For instance, they can not answer such questions, how a particular cause develops that spreads plague, and why it has developed at some particular time and not at any other time, and how it stops itself without any apparent reason.

To cite an instance, consider the apparent known cause of the second epidemic - Black Death, which killed 40 million people in Europe. It is said that the source of this epidemic were Black Rats which carry a particular species of flies called *Xenopsylla Cheopsis*. But the origin from where all these rats that arrived to spread the epidemic is still a riddle. More surprisingly, why the same rats did not spread the disease where they were living before. Further to their surprise, it was found that the Brown Rats, which are rare in Europe, came from China and killed the Black Rats which were spreading the disease. Those who do not believe in God and in His planning, such epidemics will remain a mystery. But those who read Quran can understand, why the

Black Rats brought the disease in Europe and who sent the Brown rats to stop the epidemic.

Aqaid Class 8 - Lesson 11

Nabuwat – Prophethood

The infallibility of the Prophets - [Ismat ul-anbiya] - 1

Another distinguishing feature of the Prophets of Allah is that they were all infallible and perfect human beings. The Arabic word to express this unique quality is, Ismat, meaning, immunity from committing a sin or making a mistake. Thus, every action of the Prophet is always accurately correct and can not be questioned for verification.

Quran has ascertained that prophets never do anything out of their own desire or under any pressure. They always strictly follow Allah’s Commandments, whether they do anything in private or in public.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

“He does not speak out of his own desire.” (53:3)

Another strong proof of infallibility of the Prophet is that Allah Taala has asked all mankind to follow the footsteps of the Holy Prophet (sws) without any reservation. This Divine command in itself is a valid proof that His prophets always do the right things, and there is no chance of any kind of error.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say: if you do love Allah, follow me. Allah will love you.” (3:31)

Thus, from the Quran and also by common sense, the Prophet is totally free from all kinds of indecencies and human errors.

What is a difference between Prophet and a common man?

In physical appearance, all prophets (Nabis, Rasuls and Imams) were like common human beings. They all have the same body as we have, same needs as we have, i.e., they used to eat food, they used to drink water, they used to sleep and rest, they married, they had children, they died after certain age etc. But despite these many

common characteristics, all Prophets were highly elevated souls with special signs and extraordinary characters. Quran has described this unique combination of similarity and difference of the Prophet's personality.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“Say: I am only a man like you, (but) it is revealed unto me that your God is but one God.” (18:110)

From this verse of the Holy Quran, we can infer two important facts of their personality.

- That in general physical appearance, Prophet is not different from common human beings, but he is wholly like them.
- But with all this bodily resemblance, he also receives Divine revelations. This additional and exceptional quality of the Prophet, i.e., capability of communicating with God (there is no god but Allah Taala), which no ordinary human being can do, makes him indescribably higher than all human beings. This difference is beyond any imagination.

Aqid Class 8 - Lesson 12

Nabuwwat – Prophethood

The infallibility of the Prophets - [Ismat ul-anbiya] - 2

The exceptional quality of the prophet, i.e., prominently like a common man but remarkably different from man, is not a mystery or unusual. We can explain it rationally and scientifically with the following few examples.

Similarity and dissimilarity of diamond and charcoal.

Every student of chemistry knows this fact very well that pure carbon occurs in nature in four entirely different forms - diamond, graphite, carbon black (amorphous carbon) and fullerenes. This means that as far as the chemical composition of carbon black (charcoal) and diamond is concerned, they both are utterly the same. Diamond is made up of almost entirely of carbon. And black charcoal (common wood charcoal) consists of mainly carbon. So, there is no dispute or argument when we say that diamond and wood charcoal are basically the same (pure carbon), but remarkably different in value and worth.

This is a scientific fact which no one can deny. But, can we exchange diamond with coal? Can we present a wedding ring made up of black charcoals to our newly married wife telling her that basically it is the same as diamond? Despite the basic similarity of origin (i.e., both are basically carbon), diamond and charcoal are totally different. Diamond is extremely costly and charcoal is petty cheap. Diamond is the hardest and most lasting substance while charcoal is easily breakable and powdery.

Exactly in the same way, we can understand the similarity and difference of the prophets, Imams, and common people. They all are basically the same - humans, but remarkably different in character and values.

If anyone quotes the above verse of the Quran and say that Prophets and Imams are just like us, than they are not acting sensibly and lacking the knowledge about the facts on the prophets and Imams.

Apart from this pure scientific argument, we can also show great differences among the people living around us. Some are highly educated, intelligent and extremely rich while

others are uneducated, dull, and badly poor. Basically, they all are the same, but in actuality, there is a world of difference.

Why Prophets were human beings and not the angels?

This question was asked by the people of many Prophets. Quran has given a very rational explanation to this argument.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

“Nothing prevents men from having faith when guidance is revealed to them but the excuse: Why Allah has sent human being as an apostle?

Say: Had the earth been safe place for angels to dwell in, We would have sent forth to them an angel from heaven as an apostle.” (17:94)

The answer is very simple and clear. A beautiful explanation of this question has been given by M.J. Chirri in his monumental book ‘Inquiries about Islam’, which says;

A prophet is an example to mankind. He should share with them the same nature, the same ability, and the same limitation. An attractive example to the prophet must be obtainable. It must have the capability of including the people to follow it. Should the prophet be from a different nature, people will not attempt to follow his example. A relative perfection shown by a prophet should be possible for his followers. Should a human being show me a high degree of virtuous life, I may be tempted to try to attain that degree. He and I are humans. What is possible for him is possible for me. But if an angel shows me a high degree of morality, I may not attempt to follow his example. What is possible for him may be impossible for me; he is not from the same nature.

There is another reason to believe that mankind should receive human prophets: We have advanced that a prophet is expected to substantiate his truthfulness by showing people unusual performance. By doing so, people would know that he is empowered by God because what he does is beyond his natural ability. This will not work if the prophet is not human, let us say an Angel. A human prophet may, for example, show his truthfulness by taking an unaided flight. Should an angel do the same, it will not demonstrate his natural ability, since he may not be affected naturally by gravitation.

“Indeed (there) is for you in the Apostle of Allah (Muhammad sws) an excellent pattern (of conduct).

Imamat – Leadership

Is it rational to believe that Prophet did not say anything about his succession?

Shia Standpoint

All Shia scholars strongly believe that The Holy Prophet (sws) had clearly mentioned about his successor in major public meetings. There is a long list of recorded events in history which reveal that Prophet did declare the name of his successor. Thus, from Shia standpoint, if anyone rejects or doesn't recognize the legitimate successor of the Holy Prophet, then it is an open challenge to the authority of the Prophet and a clear defiance of Divine law. This is definitely a grave sin. If someone does it knowingly and deliberately, then he will be ousted from the Muslim community on account of committing Kufr

Is it rational to believe that Prophet did not say anything about his succession?
Now let's analyze sincerely and rationally the Sunni's standpoint that the Prophet did not say anything about his succession.

• Argument

Did the Holy Prophet, who had given the Muslim world a written constitution of an ideal government, a perfect curriculum of education, a comprehensive program of dynamic life, ignore the most consequential issue - the issue of succession?

Did the Holy Prophet not imagine the inevitable crises of leaving a newly established Muslim community, composed of different tribes - Bani Hashim, Bani Umayyaah, Adiyya, Taym, Aws and Khazraj, without a leader?

A man of rational thinking can not digest the Sunni's viewpoint that the Prophet who was preparing his Ummah to deal with confidence all the minor and major problems which they might face in future after his death until the day of Qiyamat, will leave the most important and immediate question of succession untouched and without some prominent guidelines.

It is absolutely impossible and beyond imagination that the Prophet who was telling his people all about the events that will happen after their deaths, did not realize himself what would happen after his death if he would not appoint any person as his rightful successor.

History reveals that Hazrat Abu Bakr, who was appointed by his people as the First Khalifa, did not leave the Muslims without clearly mentioning about his successor. It has been reported that while he was on his deathbed, he dictated his will about his successor in clear words which were as follows.

“I appoint Umar bin al-Khattab as commander and ruler over you; pay heed to his words and obey him”.

Hazrat Umar, who was appointed by Hazrat Abu Bakr as the second Khalifa, did the same thing before his death. When Umar was fatally stabbed by a person, and he realized that he can not survive, he quickly made a committee of six members and gave them full guidelines about the issue of succession in order to make a successor of his choice.

These two well recorded cases of history reveal that none of the Khalifa allowed the Muslim Ummah to appoint anyone of their choice as Khalifa to rule over them.

If this is the case in which historians have no dispute, then why the Holy Prophet (sws), who was the most responsible person, left a suffocating vacuum after him and didn't appoint anyone and even did not say anything about his successor.

The issue of immediate take over of the government after the death of the Head of State is so important that all countries have complete guidelines for this to use if it happens.

For example, when President Kennedy was shot dead during his state visit in Texas, Vice President Johnson, who was with him, took the oath of the office of the president before the Kennedy's dead body arrived at the airport of Texas from the hospital. At 1.00 Kennedy's death was officially declared and at 2.39 p.m., US District Judge Sarah T. Hughes arrived at the Texas airport by a special flight to administrate the oath of office to the new President. President Johnson took the oath as the new President of the United States in the airplane before take off to Washington.

Thus, it would be impossible to give any acceptable explanation by Sunni scholars to justify their standpoint rationally.

On the contrary, the fact [as Shia believe] is that, the Holy Prophet took the matter of succession as seriously as it was demanded on Divine standard. He informed the

Ummah about his plan of succession at many occasions, both formally, and informally, in words and by action, leaving no room for any kind of confusion, or misinterpretation.

Aqaid Class 8 - Lesson 14

Imamat – Leadership

Second Case

It has been resolved by reasonable arguments that the Holy Prophet (sws) has clearly mentioned about his successor. Now the second important part of the discussion is that whom he appointed as his successor. There are numerous ahadith in which Prophet has clearly mentioned the name of his successor who was none other than Hazrat Ali (as). One of the undisputed hadith which is unanimously accepted by all Muslims is as follows;

“Ali holds the same position with me as Haroon did with Musa, except that no Prophethood would continue after me”.

This hadith is present in Saheeh Bukhari, chapter 14, p 387, and Saheeh Muslim vol. 2, p 278. These two books are the most authentic books of Sunnis. Thus this hadith has been recognized by all Sunni scholars as a true hadith.

Official announcement of successor.

The Holy Prophet made a public announcement about his successor in fully official manner while he was returning from his last Hajj i.e., just few months before his death in a gathering of 120,000 Muslims.

This announcement was made in response to the Divine Order revealed to him at the place called Ghadir Khumm. In the Holy Quran, Allah addresses His Messenger:

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

“O Messenger of Allah, convey to mankind the command that Allah has sent to you. If you do not do so, you will not have conveyed the prophetic message. Allah will protect you from the harm men might cause you.” (5:67)

Just after the revelation of Divine Command, The Holy Prophet asked all the Muslim to stop and make appropriate arrangement to make this announcement publicly. After performing the Zohr prayer, The Holy Prophet (sws) stepped towards the pulpit which was placed for him in the middle of the Muslim crowd.

The Holy Prophet (sws) than began his speech by first thanking and praising Allah Subhanahu taala and said:

“O people, I will soon be responding to the call of my Lord and departing from your midst. I will be held to account, as you too will be. Will you not bear witness that there is none worthy of worship other than Allah, the One and Unique?

Do you testify that Muhammad is His servant and messenger? Are not paradise, hellfire and death all realities ?

Is it not true the day of requital and resurrection will definitely come, and that Allah will restore to life those who are buried in the ground?

Multitude of Muslims gathered there responded with one voice: “Indeed! Ya Rasul Allah We bear witness to all what you said”.

After this short speech relevant to this message, the Holy Prophet then called Hazrat Ali and focused him in a way that every body could see his shining face and then the Prophet said: “Of whomsoever I am the guardian, Ali is also his guardian. O Allah, love whomsoever who loves Ali, and be the enemy of whomsoever is Ali’s enemy.”

After completing his speech, the Holy Prophet (sws) requested the audience to convey this message to all those who were not present there.

This was a very clear indication that Hazrat Ali is his successor and he will be responsible for every thing in this capacity. This declaration of the Holy Prophet has been recorded in most of the Shia and Sunni authentic books of history and ahadith.

It is also mentioned in history books that, soon after this explicit official declaration of his successorship in favor of Hazrat Ali(as), Umar came to see Ali and offered his congratulation in the following words :

“O Son of Abu Talib : May you be blessed, from now on you have become for ever the Master of every faithful man and women”. (Mishkat vol., P. 122)

Just after the compliance of Divine Command, the last verse of the Holy Quran was revealed to the Holy Prophet (sws)

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“Today I have perfected for you your religion, completed for you My bounty, and chosen Islam for you as religion.” (5:3)

According to the renowned historian Al- Yaqubi, “This verse revealed at Ghadir Khumm, was the last verse to be revealed to the Most Noble Messenger of Allah.”

Thus at this very occasion and at several other different occasions and in many different ways, the Holy Prophet told the Muslim Ummah that Hazrat Ali (as) is his successor.

However, all Sunnis believe that Hazrat Abu Bakar, Umar, Osman and Ali (as) were the Khalifa i.e. successor of the Holy Prophet (sws) one after the other. But all Sunni Scholars without any difference of opinion agree that all these Khalifa were appointed by the public i.e., people of their times and were not nominated by the Holy Prophet. Thus, this kind of Khilafat can not be considered as Khilafat-e- Ilahia, i.e., the

vicegerency of God which is bestowed by Allah Himself and could never be the choice of the people. The Khalifa appointed by the people can be a political leader or a king.

Aqaid Class 8 - Lesson 15

Qiyamat – Domsday

Why the Domsday will be indescribably a horrible day?

The earth is a planet out of the nine planets of the solar planetary system. The sun is one star out of billions of stars in the Milky Way. The Milky Way is just one galaxy out of billions of galaxies floating in the universe.

There are more than 200 billion [200,000,000,000,000,000,000.] stars in the universe. Many of these stars are bigger than the sun. The sun is only a medium-sized star, but its diameter is more than 100 times the diameter of the earth.

The Domsday will be a universal event in which billions of galaxies and their trillions of stars along with their planets, satellites and all other kinds of heavenly bodies will collide with each other and will ultimately come to an end with high explosion. Both, Quran and science explain how all this will happen in a chain-reaction immediately after the Soor is blown.

A star is a huge ball of gas. The sun is also a star like other stars in the sky. It looks different from other stars in its size and brightness because it is the only star which is very near to our earth - 150 million Km. The other billions of stars are so far away that they appear to be like phosphorescent dots. We can hardly imagine the great size of these stars. They look like the tiny dots of light because they are billions of kilometers away from us. For example, the nearest star - other than the sun - is more than 40 million million kilometers away. The fastest Jet would take a million years to fly that far. But even this great distance is only one-billionth the distance to the farthest stars.

Stars produce nuclear energy by changing hydrogen into helium through a series of nuclear reactions. This is just like the explosion of atom bomb. Billions and trillions of atoms are exploding every second in sun and in other stars producing tremendous amount of energy.

It is a great mercy of Allah Subhanahu taala and His Hikmat that He equipped the light to travel without a material medium but did not fit out the Sound Waves to travel in this way. Thus, by His mercy, the residents of earth receive only light from sun and not the horrible sound of nuclear reactions.

The First Soor

The great natural events that will occur on the planet earth and in other parts of the cosmos will start with the Soor - The Divine Alarm. It would be a bugle raised by a special angel - Hazrat Israfeel, who has been appointed by Allah (swt) to declare the Doomsday.

The bugle will be an indescribably high - pitched sound which will be heard by everyone as if it were near and will make all resident of the earth instantly unconscious for some time. A series of earthquakes of extremely high intensity, massive volcanic eruptions on earth, and gigantic thermonuclear explosions in the solar system and in other heavenly bodies will combine to bring the following chaotic changes in the universe.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

“One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them. [18:47]

Other Quranic Reference :

[18:49, 20:102, 23:101, 27:87, 30:25, 36:51, 38:51, 39:68, 50:20, 50:42, 69:13, 74:8, 78:18, 79:13-14.]

The loudness of the Sound of the Soor will make everyone in the heavens and the earth unconscious.

Sound is produced by vibrations of certain object. The intensity of a sound depends upon the amount of energy flowing in the sound wave. At a given frequency, the more intense a sound is, the louder it seems. Sound of 140 decibels produce severe pain in the ear and can damage the tissues. A supersonic jet airplane creates shock waves which is 130 decibels at close range. No one can imagine the intensity of the Soor and its immense vibrational pressure. The loud noise, known as a sonic boom, of the Soor will sweep over the vast universe. All who are in the heavens and earth shall fall down fainting except those who will be spared by Allah's mercy.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ
اللَّهُ وَكُلُّ أَتَوْهُ دَاخِرِينَ

“On that day the Trumpet shall be sounded and all who dwell in heavens and earth be seized with fear, except those whom Allah will be pleased (to exempt). All shall come to Him.” (27:87)

Other Quranic Reference :
[22:2, 52:45 27:87, 39:68,]

Aqaid Class 8 - Lesson 16

Qiyamat – Domsday

The earth will burst and will be leveled flat.

It is more likely to happen due to bursting of the earth's interior explosive materials. There are millions of tons of molten lava inside the earth. According to the modern geologists, the earth is gradually contracting since its beginning. As the earth is constantly contracting, its internal pressure is also continuously rising. At its climax, when it can no longer hold back its internal pressure, the earth will explode like a bomb. This theory is supported by the Holy Quran.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْفُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ
وَهُوَ سَرِيعُ الْحِسَابِ

“See they not? How We are reducing the earth gradually, from all its sides.”(13:41)

As the Quran has told us 1400 years ago, the modern geologists have also reported in their recent findings that the earth has been shrinking in size since it came into existence 4.5 billion years ago. This shows that like living species, the earth is also approaching its end with its age.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

“They wait not but one blast, which will surprise them, while they are disputing.” (36:49)

The continuous powerful earthquake can also level the earth. Earthquake greater than 8.5 on Richter scale can level the skyscrapers and huge mountains. A severe earthquake may release energy 10,000 times as great as that of the first atomic bomb. Rock movements during an earthquake can make rivers change their course.

Quranic Reference : [36:51, 50:44, 54:7, 70:43, 79:13, 82:4, 99:6, 100:9, 18:4, 84:3,84:4-5,99:2]

The gigantic mountains will fly like dust particles.

Massive earthquake, volcanic eruptions, and continuous showers of meteorites will grind the huge mountains into pieces. Prof. SB Mahmood gives some other explanations of how the gigantic mountains like Himalayas and Kilimanjaro will become like carded wool. According to him, this is likely to happen due to the increased centrifugal forces acting on the body of the earth. The increase

in the magnitude of centrifugal force will be due to the increasing speed of rotation around the axis and on its orbits. First the mountains will break apart, and then, they will be thrown around like the projectiles from a potter's vessel. Another possible explanation rendered by him is that the earth may explode like a powerful bomb by its massive internal pressure.

“The mountains which you see to be firm will pass away like clouds. Such is the Might of Allah, Who has rightly perfected all things. He has knowledge of all your actions”. (27:87)

Quranic Reference : [18:47, 20:105-107, 27:88, 52:10, 56:5-6, 69:14, 70:9, 72:10, 73:14, 77:10, 78:20, 81:13, 101:15.]

Aqaid Class 8 - Lesson 17

Re-appearance of Imam Mehdi (as)

A powerful Empire behind the iron curtain - 1

We know that all the prophets were sent by Allah (swt) to guide the mankind in natural way. They all were human beings. They all lived in a natural way like other ordinary human beings. Our 12th Imam is also living in occultation in conformity with the normal sunnah of the prophets and his eleven predecessors.

The Holy Prophet (sws) and all 11 Imams (as) had married women and had many children from them. Despite the very short life span of the Imams, and mass killing of saadat, a great number of sayyed exist today.

The 12th Imam must also have married. The Holy Prophet (sws) was granted by Allah a special provision of marrying more than 4 wives at a time because of some good reasons. We don't know if our living Imam is also having such provision of marrying many wives at a time to raise a large population of momineen.

In any case, viewing his extremely long life span, we can genuinely imagine a large population of people in his generation. He must be living with millions, if not billion, of people from his own long chain of generation progressed in more than 1000 years. This population must be steadily increasing day by day in the dominion of the Holy Imam.

This is not merely a hypothetical guess work. There are some remarkable clues in support of the speculation that there exists a powerful invisible country somewhere in the world.

There are reliable traditions reported by great Shia scholars about the huge number of inhabitants living in a group of islands known as the JAZIRATUL KHADHRA (The Green Island). These islands are totally cut off from the rest of the world by a large sea known as Bahrul Abyadh (White Sea).

There is a long story narrated by Muhammad bin Ali Alawi Hussaini, reported in an authoritative book Al - Najmus Thaqib. In this story, a reliable person tells in full detail, how he happened to visit these islands totally governed by the Imam Zaman (as). He told that there are large cities in these islands, highly developed and advanced. The

names of these cities mentioned in the book are as follows: (1) Mubaraka. (2) Raequa. (3) Sophia. (4) Zaloom. (5) Panatis.

There are also some other authentic reports confirming the existence of a huge empire of Al- Mehdi(as).

There are also some other reports by Non-Muslim news agencies disclosing the mysteries of these islands. These reports got a blaze of publicity throughout the world. International magazines, newspapers, radio and television gave substantial coverage to these reports. The encyclopedias and World Books have also endorsed these reports in full detail. We are giving here a report from the World Book Encyclopedia.

“There is a group of islands, known as Bermuda Triangle, in the southeastern coast of Florida where many ships and airplanes have disappeared. However, commercial and military crafts cross this area safely every day.

Many people believe the disappearances in the Bermuda Triangle have taken place under mysterious circumstances. Only a few captains or pilots radioed distress messages. The first recorded disappearance of a United States ship in the Bermuda Triangle occurred in March 1918, when the U.S.S. Cyclops vanished.

On Dec. 5, 1945, a squadron of five US bombers disappeared, and a sea-plane vanished while searching for the aircraft.”

There are many other reports confirming many other such incidents of this nature occurred in this area.

These islands cover about 1,140,000 square kilometers area which is bigger than France, Germany, Greece, Japan, Spain, Sweden, Switzerland and many other countries of the world. These reports show that a powerful system is working in this part of the world which can capture, destroy or jam the most advanced ships and aircraft of the world.

Aqaid Class 8 - Lesson 18

Third Phase of Our Existence Life After Death

What happens after death?

From medical point of view, a person whose breathing and heartbeat has completely stopped is considered dead.

Many changes occur immediately after death. For example, the temperature of the body drops to that of its surroundings, the muscles of the body become stiff, the circulation of the blood stops and produces reddish-purple discoloration in the lowest part of the body, and finally the bacteria and other tiny organisms grow on the corpse and cause it to decay. So, there is no dispute or doubt that death is the end of worldly life.

But we believe that a human being is made-up of two components. i.e., organic body and non physical soul. Thus, death is the termination of organic functions. We can say death is caused by the separation of soul and body or we can also say, the separation of soul and body causes death. So death is the end of organic life but not the absolute end of whole life. This means that there is some kind of life after death and death is simply a major change in the present kind of life.

This is true. The entire edifice of Islam is based on this fact that death is not the end of life but it is a sharp turning point from where another kind of life begins. A large number ahadith and Quranic verses are there which clearly explain the philosophy of life and death. If we understand them correctly then we will realize that life in this world has a direct effect on the life after death. We are told to do good preparation in this life for the next life.

The Holy Prophet (sws) and Imams have explained the repercussion of this life on the life after death in the following words:

“You have not been created to perish, but to remain for ever; only you will be transferred from one home to another; and the souls in the bodies are (like) prisoners.” (Holy Prophet)

“Death is one of the three things happening (to the dying person), either it is a good tidings of eternal bliss, or bad tidings of eternal punishment, or there is obscure uncertainty so that he does not know in which category he will be grouped.” (Hazrat Imam Ali)

“(Death is) the greatest happiness which comes to the believers, when they migrate from the house of misery to the eternal bliss; (it is) the greatest disaster which befalls the unbelievers, when they go from their paradise (i.e., this world) to the fire which will never be extinguished and will never burn itself out.” (Hazrat Imam Hassan)

“Death is nothing but a bridge which takes you from difficulties and troubles to the vast paradise and everlasting bliss. So among you who would dislike to transfer from the prison of the world to the paradise” (Hazrat Imam Hussain)

“It (Death) is for the believer like removing a dirty cloth and like removing heavy shackles and chains, and to take the finest and best cloths, or finest horses and most lovely abode” (Hazrat Imam Zainul Abideen)

“Death is like sleep that comes to you every night, but this is a sleep which is very long and there is no awakening but on the Day of Resurrection.” (Hazrat Imam Muhammad Baqar)

“Death for a believer is like fragrant breeze, by smelling which he becomes revived and every trouble and sorrow is removed from him. And for unbelievers, it is like snake-bite and sting of the scorpions and even worse.” (Hazrat Imam Jafer-e- Sadiq)

Aqaid Class 8 - Lesson 19

Third Phase of Our Existence Life After Death

Why we fear death

Those who do not believe in life after death and assume death as the painful end of everything, always live with an intense fear of it.

This is the reason that most people fear death and try to avoid thinking about it. Medical reports reveal that in the Western hospitals, close relatives, intimate friends and even doctors and nurses leave the dying patients to die alone and avoid seeing the occurrence of death because of the fear of death.

In Muslim society, there is no such thing. Relatives and friends live very closely with the dying person and recite duas and Quran until the last breathing of the patient.

Thus, the major cause of fear of death is ignorance or the feelings of uncertainty. In one hadith it is mentioned that Imam Hadi (as) went to visit a dying person who was drowning in the ocean of fear. Imam beautifully explained him the nature of death in the following way;

“O servant of Allah, you fear death because you do not understand it correctly. Tell me: if your body were soiled with dirt so that it was paining you and afflicted you with sores, and you knew that a washing in the bathhouse would rid you of all that dirt and pain, would you wish to avail yourself of the bathhouse to clean yourself of the dirt? or would you be reluctant to avail this facility and will prefer to remain in your polluted state”

The sick man replied: O descendant of the Prophet: I would definitely prefer to wash myself to become clean.

Then Imam responded:

“Know, then the death is exactly like the bathhouse. It offers you the last chance to rid yourself of your sins and to purify yourself of evils. If death embraces you now, there can be no doubt that you will be freed of all sorrow and pains and will attain an everlasting happiness and joy.”

This clear picture of death in the explanation of the Imam relieved the dying person from the unknown fear of death and allowed him to die with peace and grace. So mostly people fear death because they are not sure what is going to happen with them or they know very well that time of severe punishment has come.

Hazrat Ali (as), The Commander of Faithful, has disclosed the truth that God fearing people do not have any fear of death as he repeatedly said the following words in his lifetime:

“I swear by Allah that the son of Abu Talib is more at ease with death than a suckling infant with the breast of his mother. “

The taste of death

The internal feelings that a dying person has when death approaches him is very difficult to know. Normally all sorts of communications are blocked between the dying person and the rest of the world.

But the Holy Quran has clearly told us at two different places that there is a particular taste of death.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul shall have a taste of death.” (3:185)

“Every soul shall have a taste of death.” (21:35)

Thus, the Holy Quran tells us that every person will have some kind of strong feeling at the time of his death.

We know that there are three different kinds of taste, namely, sour, sweet, and bitter. As Quran has not described any particular kind of taste for death, the intense feelings of death may be sweet, sour or bitter.

This is true. Both, Quran and ahadits tell us that good people will find a sweet taste in their death, and bad people will meet a frightful death.

Aqaid Class 8 - Lesson 20

Third Phase of Our Existence Life After Death

Death - A sweet taste

No sophisticated machine can disclose the internal feelings of a dying person. Usually, a person becomes unconscious before the occurrence of death. During this period the acute pain of the killing disease or wound disappears and it is replaced by an intense fear or perfect peace.

This is the time when the dying person loses all contacts with the physical world and communication with the angel of death begins. The internal feelings during this communication can not be made known by any instrument. However, a careful and knowledgeable person can read the internal conditions from his facial expressions.

The Holy Quran transmits out the text of inter-communication.

الَّذِينَ تَتَوَقَّاهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

The angels will say to those whom they cause to die in purity, peace be on you: come into paradise for what you did.”(16:32)

This verse of Quran tells us that the pious people will be warmly welcomed by the angel of death with a salutation of peace.

According to the ahadith of our Imams noted by Allama Murtaza Mutahheri as an authentic one, for the righteous people after their death there are several paradises, not one single paradise. In the next world they vary according to degree of their intimate proximity to Allah. In addition to these paradises, there are some other paradises in the Barzakh. Hence the paradise mentioned in the above quoted verse would give a wrong impression that it relates to the Day of Judgment.

In one hadith, much more details of conversation between the angel of death and the dying person which occurred just before the commencement of death, has been given. One companion of Imam Jafar as-Sadiq (as) asked him about the internal feelings of the true believer just near his death.

The Imam answered:

When the angel of death comes to take the soul of a believer, he is at first distraught. But then the angel consoles him and says:

O friend of Allah, do not distress yourself.

I swear by the Lord who sent Muhammad as His messenger that we will treat you more kindly and gently than your father. The angel of death will further say;

Open your eyes and look at us.

Then the Messenger of Allah and Imaams will appear before him, and the angel will introduce them to the dying believer by saying: This is the Prophet (sww) and the leaders of religion who will be your friends and companions.

He will then open his eyes partly, and hear Allah calling him as follows:

O soul that found tranquility in the protection of Muhammad and his pure family, now return to your Lord. You have accepted as truth the authority of the Imams, and because of this you are now happy. Be certain that you have also earned thereby the pleasure of your Lord. Come now and be the companion of My chosen elite, and take up the abode that has been prepared for you in everlasting paradise.

Imam further said; nothing could be more desirable for the believer at that moment than for his soul to take flight and receive all that it has been promised. This is a clear indication that there will be no pain or any kind of discomfort in death for righteous people. This is a sweet death.

In the battle of Karbala, Imam Hussain (as) asked his 10 year old nephew, Hazrat Qasim bin Hassan, just before he was going to sacrifice his life; My dear son! you are going to die, how do you feel about death? The young Qasim instantly replied with confidence; My uncle I find death sweeter than honey.

Death - A bitter taste.

But the wicked people will face a dreadful death. Quran has depicted the scene of horrifying death.

وَلَوْ تَرَىٰ إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَصْرُبُونَ وُجُوهُهُمْ وَأَدْبَارَهُمْ وَذُوْقُوا
عَذَابَ الْحَرِيْقِ {50} ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

“If you could see the angels when they carry off the souls of the unbelievers: They shall strike them on their faces and their backs, saying: Taste the torment of fire. This is your punishment for what your hands committed. Allah is not unjust to His servants.” (8:50-51)

This verse of the Quran also gives a clear picture of what really happens when wrongdoers die. This is a deadly bitter taste of death. All those people whose conduct was not fair but they were not rebellious will feel a sour taste in their deaths. The Holy Quran has also described the miserable dying conditions of such Muslims who were not practicing the Islamic codes of life in this world.

Aqaid Class 8 - Lesson 21

Third Phase of Our Existence Life After Death

Burial

According to the Islamic Shariah, the dead body of the deceased should be buried with full Islamic honor as early as possible after death. When the dead body is taken for the burial, his guardian angels go with his body in company of his soul.

During the bath (Ghusl-e-Mayyet), dressing of Kafan and other burial formalities, the soul feels all those going with his dead body and listen to the screaming of the relatives and the friends. When they take the body to the grave, the soul sees the burying of his dead body in a narrow place - The Grave.

After burial, the guardian angels allow the soul to see off his departing relatives and friends. As soon as the relatives leave the grave of the dead person, the guardian angels take the soul into the grave for questions - answers.

It is narrated in a hadith, recorded by Shia and Sunni authentic books, that the Holy Prophet (sws) has advised the Muslims to stand by the grave of the dead person after the burial, and should pray to Allah Taala for the forgiveness. The Prophet said, it is the most difficult time for the dead person as he is put to the questions concerning his beliefs and actions. The Talqeen in Shias is recited at this time.

The Barzakh (Purgatory) - Resting place of souls.

Barzakh is an Arabic word which means a barrier, i.e., a thing that separates two things. Quran has used this word to inform us that there is another world between this physical world and the eternal world where we will live after our death until the day of resurrection.

Quran says;

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

“And behind them is the Barzakh till the day of judgment.” (23:100)

Thus, barzakh is the place where every departed soul will live until the resurrection day. No one knows how long the souls will live there as the time of resurrection is known to Allah only. Even the Prophets have expressed their unawareness about it.

What happens in the grave?

The first stop in the barzakh is grave. This is the place where the soul of the dead

person meets with two angels who ask him certain fundamental questions. The names of these two angels are Munkir and Nakeer. According to the reports from Imams, in the Barzakh man is interrogated about his faith and belief only. Other questions are left to the Day of Resurrection (Allama Mutahheri). The soul of the dead person will re-enter the body and he will be asked by the angels to get ready for the questioning.

Munkir and Nakir will ask the following questions:

1. WHO IS YOUR RABB (creator)?
2. WHO IS YOUR PROPHET?
3. WHAT IS YOUR RELIGION?
4. WHAT IS YOUR BOOK?
5. WHO IS YOUR IMAM?

These questions apparently seem to be very easy and straight forward. We think that, even a small boy can answer them easily. But in fact, only a true and practicing Muslim will be able to answer these questions correctly and the rest of the people will become stunned and perplexed.

In the grave, the unconscious mind (Rooh or spirit) will speak. If the dead person had recognized Allah in his lifetime by virtue of his knowledge and deep understanding, then he will be able to answer the first question correctly.

But if he was a materialistic person, his unconscious mind will answer accordingly. He might respond to the angels telling them - dollar, pounds, shilling, or other things as his god. It is because; he was worshipping them in place of God in his lifetime. It is narrated that, those who used to worship idols and images will start worshipping the angels and will say that they are their gods.

Similarly the second question, i.e., who is your Prophet? and who is your Imam? The answer will depend on the lifestyle and perception. Those who have sincerely and wholeheartedly followed the teachings of the Holy Prophet (sws) and the Holy Imams (as) in their lifetime will instantly give the correct answer.

But, those Muslims who proclaim that they love the Holy Prophet and Imams but were following the lifestyle and footsteps of some other people, the unconscious mind will name the same persons instead of Prophet or Imams. These questions and answers are just to show the dead person, what should be his status in the barzakh and thereafter.

The Squeezing of the body in the Grave.

The squeezing of the body takes place in the grave on the first night. For some, this squeezing will be as two intimate friends embrace each other when they meet after a long time. But, for others this will be so severe that the ribs of right and left side will penetrate into each other.

AKHLAQ TAB

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Imamia Sunday school

AKHLAQ SYLLABUS – CLASS 8 (13 Years Old)

AKHLAQ CLASS 8 - LESSON 1.....	3
WHY SHOULD WE HAVE AKHLAQ?	3
AKHLAQ CLASS 8 - LESSON 2.....	5
What is Nafs?.....	5
AKHLAQ CLASS 8 - LESSON 3.....	6
CLEANLINESS.....	6
AKHLAQ CLASS 8 - LESSON 4.....	8
BROTHERHOOD & UNITY	8
MAINTAINING CLOSE CONTACT WITH OTHERS	9
AKHLAQ CLASS 8 - LESSON 5.....	11
Under Privileged.....	11
AKHLAQ CLASS 8 - LESSON 6.....	13
EARNING A HALAL LIVELIHOOD.....	13
AKHLAQ CLASS 8 - LESSON 7.....	15
SELF RELIANCE	15
AKHLAQ CLASS 8 - LESSON 8.....	18
COMMUNITY LIFE (PART I).....	18
AKHLAQ CLASS 8 - LESSON 9.....	20
COMMUNITY LIFE (PART II).....	20
AKHLAQ CLASS 8 - LESSON 10.....	22
ISLAMIC CULTURE.....	22
AKHLAQ CLASS 8 - LESSON 11.....	24
DEVELOPMENT OF WILL POWER	24
AKHLAQ CLASS 8 - LESSON 12.....	25
TRUTHFULNESS.....	25
AKHLAQ CLASS 8 - LESSON 13.....	27
EHSAN, SHUKR.....	27
AKHLAQ CLASS 8 - LESSON 14.....	30
CHARITY	30
AKHLAQ CLASS 8 - LESSON 15.....	32
HOARDING	32
AKHLAQ CLASS 8 - LESSON 16.....	34
BEING JUST (ADL) AND JUDGING AGAINST ISLAM.	34
AKHLAQ CLASS 8 – LESSON 17	36
LOVE OF LEADERSHIP HONOUR AND WEALTH	36
AKHLAQ CLASS 8 - LESSON 18.....	38
GHEEBAT AND TOHMAT (BACKBITING AND ACCUSATION).....	38
AKHLAQ CLASS 8 - LESSON 19.....	41

DECEITFULNESS & CUNNINGNESS	41
AKHLAQ CLASS 8 - LESSON 20.....	43
LOYALTY AND BREACH OF PROMISE	43
AKHLAQ CLASS 8 - LESSON 21.....	45
DEEDS WHICH INVITE HAPPINESS	45

AKHLAQ CLASS 8 - LESSON 1

WHY SHOULD WE HAVE AKHLAQ?

In Islam there is a lot of emphasis placed on moral conduct.

Why is this so? Why should we behave well, and respect others? What is the reason?

This can be explained to us by the following explanation.

When Allah created the human being, He created it in two parts. One part was like an empty car shell, used to hold something, this is known as the BODY. The other part was like the engine, this is known as the SOUL.

Our body is such that it needs looking after; we have to feed it and keep it warm, otherwise we will become ill, and suffer.

The soul, known as the NAFS, also needs looking after; otherwise it will also become ill. The way to look after this soul is to listen, to think, to respect, to help. When we help someone, we feel happy, but it is not the body that feels happy. It is not the arms, or the legs, or the head that feels happy, it is something else. That something else is our NAFS. The **Akhlaq of Islam is food for the soul**, and if we feed it regularly, it will remain healthy.

This brings another question. Other religions also preach respect, so why don't we follow them?

All the religions, which were sent down by Allah, were brought with their own codes of conduct. Each religion expanded and added until with the advent of Islam when all the rules had been perfected. Man in one way or another has altered the other religions, and only Islam remains as pure as the night it was revealed. This means that by following the Akhlaq of Islam you are feeding your nafs with the best food.



"I have been sent to complete the nobility of character." Holy Prophet (S)

There is also a saying in English, that the eyes are the windows to the soul. That means that whatever you look at, **DIRECTLY** affects your NAFS. If you look at things, which are Haraam, you are lowering the standard of your NAFS, while if you refrain from looking at Haraam; you are strengthening the faith of your nafs.

The problem with the world today is that the body is being looked after very well, but the soul is being totally neglected. This causes the disease of the soul, which people do not realize. Such diseases cause intensive and long-term damage.

The greatest doctors of the nafs, who have given us rules and examples to follow, are the Fourteen Ma'sumeen.

A good Akhlaq can change the mentality of even a bad person. It is indeed a silent but effective preaching. Let us see from the story of Imam Ali (A.S.)

In those days, the city of Kufa was the center of Muslim world. In the wide territory, except for parts of Sham, all attention was towards Kufa, for orders to affect people.

A Muslim and a person from the People of the Book met each other in the outskirts of this city. They asked each other's destination. It became apparent that the Muslim was headed towards Kufa, and the other man was heading towards a place close by there. They agreed to accompany each other as they had a certain amount of distance to go together.

The shared path passed with much discussions, and sincere sharing. As they arrived at the cross road, where they were to part, the other man was amazed that the Muslim was still coming along with him.

He asked:

"Didn't you say that you were going to Kufa?"

"Yes! I am going to Kufa"

"Then why are you coming this way? That is the way to Kufa."

"I know. I just wanted to accompany you for a short distance. Our Prophet (S.A.W.)) said:

"Whenever two people go together for a distance, they have a right on each other. Now you have a right on me. So I am accompanying you to fulfill your right. Then I shall continue my path."

"Indeed, this wonderful character must have been the reason that your Prophet gained so much popularity, in such a short time among people."

This man's surprise doubled when he found out that his Muslim companion was Imam Ali ibn Abi Talib (A.S.), the khalifa of the time.

The man soon accepted Islam, and became one of Imam's companions, and faithful friends

Exercise:

1. Why Akhlaq is so important? Explain in detail with examples.

AKHLAQ CLASS 8 - LESSON 2

What is Nafs?

We have already learned the definition of nafs in our previous lesson. Now we shall examine the nafs and see what it is like. Allah tells us in Qur'an, that we are not capable of understanding the nafs and its creation. However we have been told of the different types of nafs.

In general, there are three main facets of the nafs, called

- a. **NAFS-E-AMMARA:** This is the nafs in its worst form, where it leads towards evil. When a person reaches this stage, he is lower than the animals in the eyes of Allah. At this stage, he is selfish, he looks at Haraam, and he does not care about anyone else. These are the symptoms of this illness, the same way a cough and runny nose is the symptom of a cold.
- b. **NAFS-E-LAWAAMA:** This is the stage where we are not evil, but we still do wrong. It is this nafs, which is known as the conscience, because when we do something bad, this nafs tells us that we should not have done it, and that we should repent.
- c. **NAFS-E-MUTMA-INNA:** This is the stage, which is the goal of this life. To reach the stage of TOTAL CONTENTMENT with Allah. To commit no sin knowingly and to take pleasure in doing good acts. It is this soul, which was called on the day of Ashura, when Imam Hussain (A) put, down his sword and heard the voice saying "Oh soul that is content! Come back to your Lord, well pleased (yourself) and well pleasing to Him."

Imam Ali (A) has said that:

"The nafs is like a wild horse, and you are riding upon him, if you move your attention for one second, he will throw you off."

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



Here, he is referring to the Nafs-e-Ammara.

Exercise:

1. What are the three different kinds of Nafs and what do they do?

AKHLAQ CLASS 8 - LESSON 3

CLEANLINESS

To be clean is amongst the habits of the prophets

□□□□

Although it is very important to remain clean and in a state of purity (Taharat), this note is to emphasize a different aspect of cleanliness.

We should think about cleanliness, not as something, which we do or do not do, but as part of us. Cleanliness should be in all our actions, thoughts and deeds.

We should not only keep our selves physically clean, but keep our thoughts and actions clean.

Our soul is like pure water, and that which holds it (our body), is like a vase. Whatever we see through our eyes enters the water of our soul. If we look at bad things, then we are polluting (making dirty) the water and so our soul becomes dirty. When this happens, we start wanting (desiring) to see and do things, which will cause us even more harm, until the water of our soul will become so murky that we will suffocate and drown ourselves in its filth.

We have to keep our soul uncontaminated by only allowing those things, which are virtuous to enter it.

One of the ways we can do this is by remaining in a state of Taharat. Being in wudhu, or performing regular ghusl on Friday and other recommended days, we will keep our mind thinking about Allah, and this will act as a shield, guarding us against Shaitan and the evil thoughts, which he so craftily plants into our heart.

The Prophet (S) said

"There will come a time when people will have unclean inner selves, but beautiful appearances; they will have greed for the worldly affairs and they will not wish for that which is with Allah. Their religion will be for show. Then they would pray like a drowning one, and Allah will not answer their prayer."

Even simple acts such as performing wudhu before sleeping are highly recommended. If this is done, the whole night is counted as if you were performing prayers.

Other actions of cleanliness are external. We have always been taught to keep our bodies and our clothes clean, but we should also take a part in keeping our houses, and the surrounding areas clean. One of the signs of a Muslim is that when he uses something, he leaves it in a cleaner condition than it was before. This means that we should set an example to the non-Muslims, keep the streets free from litter and keep our houses tidy. If we do this, no one will be able to point at us and blame us. On the contrary we would give Islam the reputation it deserves.

Our Holy Prophet (S.A.W.) once saw a man who had dust and sand all over his face. His hair was ruffled and dirty, his hands and face were unwashed. His mouth was dirty and stank, and his clothes were grubby and untidy.

The Holy Prophet (S.A.W.) became unhappy at the sight of that man and told him, 'Why do you live like this? Don't you know that cleanliness is part of religion? Don't you know that Allah loves those who are clean? A Muslim must be clean and make use of Allah's blessings.

Since there is water, he continued, "Wash and keep yourself clean and tidy."

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

Cleanliness is half of your Faith (Iman)

Exercise:

1. Discuss the importance of internal and external cleaning.

AKHLAQ CLASS 8 - LESSON 4

BROTHERHOOD & UNITY

Allah says in the Holy Qur'an, Sura Al-Hujurat, Ayat 10:

"The believers are surely brothers; so make peace among your brothers..."



The Holy Prophet (s.a.w.w.) has said that a Muslim is he from whose hands and tongue other Muslims remain safe.

The above hadith tells us that if a Muslim hurts another Muslim in anyway, physically with his hands, or emotionally with his tongue, by what he says, then that person is not a Muslim.

The idea of brotherhood was introduced by the Holy Prophet (s.a.w.w.) after Hijrat, when the Makkans had to leave their homes and belongings to move to Madina. The Holy Prophet (s.a.w.w.) made one Makkan a brother to one Madinite, so that they could help each other.

Islam considers the Holy Prophet (s.a.w.w.) as the father of all the Muslims, so all of us are connected and joined with each other through Islam. The whole of the Muslim community is like one big family and **what one person does in that family affects the rest of the people in the family.**

Once there was a group of people in a boat who were arguing that there was no need for brotherhood (unity) and that each one could do as they pleased without it being the concern of anyone else.

The person who was saying that there was a need for brotherhood went to one



corner of the boat and started making a hole in the bottom of the boat.

The rest of the people who were saying that there was no need for brotherhood asked the man if he had gone mad, because if he continued they would all drown.

The man replied that they should not worry about what he was doing as they themselves had said that every person could do what he liked without worrying about anyone else.

The people then realized that it was true to live happily with each other you had to care about others and have a form of unity.

Remember each and every Muslim has a right over you as a brother, and we are all united together through Islam.

MAINTAINING CLOSE CONTACT WITH OTHERS

Throughout life, you are constantly moving on a journey from cradle to grave. During this journey, you meet a sea of people, some whom you will forget before they leave your eyesight, while others whom you will remember even after they have crossed the furthest seas.

Each person you meet adds to what you are in one way or another. How you deal with people in general will be personal and different on an individual basis, and this will be reflected in how you yourself are treated by others.

One group of people who are always taken for granted is the family; however, when you fall and everyone deserts you, your family will be there to pick you up.

Family

A family is a group of people with a special connection binding them. This connection can be by blood, or in some other ways. No matter how badly our family treats us, or how difficult they are to please, we should always keep the family united, and maintain contact with our relatives.

Sometimes it may be difficult to tolerate abuse, or insult from those who are close to you, but if you return kindness to those who are mean, then you will show yourself to be higher and Allah will reward you for your example, which they should follow. Allah says in Surah 16, Ayat 90:

“God commands justice, the doing of good, and liberality to KITH and KIN, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.”



Remember our 4th Imam's (A) prayer, in Sahifa e Kamila:

"Oh Allah, give me the grace to act with sincerity to those who were insincere to me."

It is your duty to keep with your family, even if they are in the wrong. Do not let pride, or politics enter your thinking. Act in the way Allah would like best, and all will be well.

Neighbors / Elders



Respect to Neighbors does not necessarily mean only those people living next door, but all the people in the area close around you (meaning 40 houses). We should have consideration towards our neighbors and try not to do things, which will cause inconvenience to them. We should also help them in all ways i.e. sacrificing time and if need be, helping them financially.

Prophet Muhammad (S) was so polite to his neighbors and did so many things for them that the Muslims of the time were worried that it would become wajib upon them to include the neighbors in their wills (i.e. inheritance) when they died!!□□□□

One way in which we can respect our neighbors is by sending them some sweet when we have our celebrations, such as Eidul Fitr. In this way, we can show them that Islam is a peaceful religion, and Muslims are friendly and helpful.



Respect to elders is a very important concept. Elders are not just old people, but people who have done their share for the community. They have worked hard and it is thanks to them that we have all the things around us today!

Is it fair that when they are too old to work, that we should forget them and send them away to old people's homes. We are young now, but how would you feel if after you have lived and given your life in service to the community. And then your own youngsters were to ignore you and forget you. We must not only respect our elders, but also thank them and listen to their advice. No matter how much we know, our elders have had experience, and Imam Ali (A) has said, "***What is better than knowledge is experience.***"

Allah tells us that the best ornaments of a community are its elderly people. They are the cause of so many blessings that if the younger people knew how much Allah loves the elderly, they would never leave them alone for even a moment.

AKHLAQ CLASS 8 - LESSON 5

Under Privileged

These people are in a position where you have authority or control over them. It is one thing to respect and have consideration for people, but a different thing all together to deal with them.



Once there was a poor person who used to work in the fields. His clothes were dusty and tattered. He came to the mosque for prayers and sat down next to a rich man. The rich man moved his clothes to one side so that they did not touch the poor man.

The Prophet (S) saw this and asked the rich man as to why he acted in such a manner. Did he think that by touching the poor man, his poverty would be transmitted?

The rich man apologized, and offered to share half his wealth with the person he had insulted. The poor man refused, saying that he was afraid that if he took the money and also became rich, he might also become proud and would forget to respect those who do not have as much. This shows that we should not only respect others, but also treat them as equals.

The Sick - How many of us have ever visited a hospital to cheer up those who are sick.

We take the health that Allah has given us for granted. There are many who do not have the same luck that we have. You never know, you might be ill one day, or you might have an accident.

The way we should thank Allah for the grace He has shown us is to visit those in hospitals, make them feel that they are not forgotten, talk with them and give them small gifts so that they do not feel left out.

In doing so, you are showing Allah that you are truly thankful, and that you are using your health and wealth to help those who might not have it in the same amount.

Servants - Servants are not slaves, but people who work for you.

If you have a maid, or someone who does the housework, or runs errands for you, then they work for you. We should never treat servants, or other employees as if they are second-class, or lower than us. If we do, it is a sign of pride and arrogance.

Bibi Fatimah (A) had a servant who used to help in the housework. Instead of Bibi Fatimah (A) just sitting, while the servant did all the work, Bibi Fatimah (A) shared the chores.

One day she would do the work, and the next day, the servant would do it. When they ate the evening meal, they all ate together, at the same table. This shows the way in which we should treat people who work for us.

Exercise:

1. How does Islam recommends to keep contact with under-privileged, sick and servants

AKHLAQ CLASS 8 - LESSON 6

EARNING A HALAL LIVELIHOOD

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

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

If I see \$5 note on the ground, on my way to school, I can easily pick it up and put it into my pocket. Should I do that or not?

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

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

At the end of the year, I have some savings but I do want to take out **Khums**, Is it not usurping the right of my Imam (A.S.)?

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

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

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

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

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

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

If we were to cheat someone, we would be gaining at his or her loss.

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

expense.

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

If we can stay on the path of Islam, the path of justice, we will benefit **BOTH in this life and the next**. However if we cheat and follow Shaitan, we may become rich, but we will never be happy in this world, and definitely not in the next life.

The Holy Prophet (S) has said

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

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

Imam Ali (A) said to his people:

"Who is a believer?"

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

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

His livelihood is earned in an honorable way."

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

The choice is ours...

Exercise:

1. What are the signs of a believer according to Imam Ali (A.S.)?
2. What is importance of earning halal livelihood?

AKHLAQ CLASS 8 - LESSON 7

SELF RELIANCE

To rely on someone means to **DEPEND** on them.

When a child is born, for the first few years, it is totally **RELIANT**; it depends totally on its mother for nourishment, clothes, warmth, love and affection.

Allah has given us a life where we are born dependant; when we become adults, others are dependant on us (like our children), and finally when we become old, we are again dependant on others due to our frailty.

So life is like a circle, where we move from one position to another, eventually coming back to the point at which we started.

When we are children, and cannot look after ourselves, we are call **dependants**. Islam teaches us that we should grow out of this stage, and learn to be capable to look after ourselves.

This stage is called **SELF RELIANCE**, and means to do as much as we can by ourselves. **It does NOT mean doing ABSOLUTELY EVERYTHING by us.** We should not go and ignore help or aid from another.

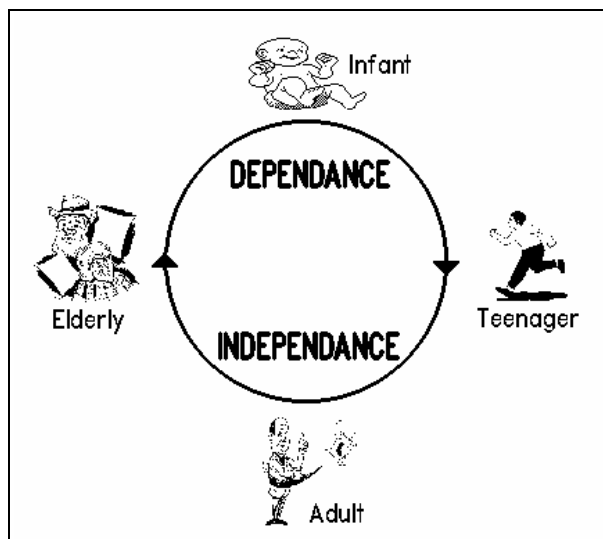


Figure 1: ***The circle of life***

Some people have a habit that the minute they want something, they will ask someone to do it for them, even if they can do it themselves. They do not mean to be bossy, or rude.

This is a **dreadful habit**, and leads to people avoiding them.

Islamic etiquette (*Akhlaq*) teaches us that we should not ask others to do for us what we can do for ourselves, even if we have to go out of our way a little. There are certain groups of people that this does not apply to, like parents, the elderly, those who are handicapped in some way.

Thus we should be self-reliant whenever we can.

HOW DOES THIS APPLY TO US?

It means that we should make our own beds in the mornings, clean our own rooms, wash our own dishes, and do our own chores. We should not expect others to follow us around making sure that our duties are performed for us. That is of course unless we are still little children.

Some people take self-reliance too far. Islam explains us that no matter how old we are our parents still have authority over us. Being older, they have more experience and know (in most cases) what is better for us. Still however, some children will reply to their parents that they know best, and that they will do whatever they want because they are adults now.

We should realize that the we are **DEPENDANT ON ONLY ONE THING**, and that is **Allah**.

No matter how well off we are, or how much we can do for ourselves, we owe our very existence to Allah, who not only created us, but is keeping us alive, every moment.

It was a long journey. At one place, they all decided to rest. The Prophet (S) and his companions alighted from their horses and loosened their luggage. Then they decided to slaughter an animal and prepare a meal. One companion said: "I will slaughter the animal."

Another said: "And I will skin it."

The third one volunteered to cook the meat. And so everyone volunteered to help in one-way or the other.

The Prophet (S) said: "I will go to find the fuel."

Immediately the companions rose to say:



Then he went towards the woods and brought back with him brushwood.

Exercise:

1. At what stages we are dependent & independent?
2. What is the dreadful habit, mentioned in the lesson?
3. What is the moral of the story of Holy Prophet (S.A.W.)

AKHLAQ CLASS 8 - LESSON 8

COMMUNITY LIFE (PART I)

Islam is not just a religion; it is the only way to lead a perfect and fulfilling life. The social (community) life of Islam is described below, followed by the codes of conduct by which Muslims are bound.

The word community is defined as *"a body of people forming social unity, having race, religion etc.. in common."*

Islam is a religion, which is sent as a gift from Allah to mankind, to bring them together in peace and harmony. This cannot be done unless the whole community is at peace, and this in turn depends on each individual being at peace.

If you think of a community as a football team, for the team to be successful, it has to co-operate, each person must be playing well if the whole team is to play well. The way Islam has ensured a happy community life is by laying down social codes (the way to act), which become part of the individual's character and so affect the whole community.

The community is also a test for mankind, because he is subjected to temptation at every stage, as explained below:

There was once a man who went to a cave far away from everyone. He used to stay there, pray, and fast. One day a passer by saw him, and asked him, "Why are you living here, in the middle of nowhere?"

The man replied, "Over here, I find it easier not to commit sins, and so please Allah. I have not done Gheebat (backbiting), nor Fitnah nor Fasaad (slandering), I have not become angry, and I have not insulted my neighbor. I have been very pious."

The first man laughed and said: "You are only fooling yourself. The only reason that you have remained so noble is that there is **NO ONE here for you to abuse.** To live with people is a test as to how you can control yourself with them. Whether you can forgive someone who is bad to you, whether you can refrain from backbiting, or teasing etc. All you are doing is running away, and missing the test."

This is like missing school during the examination period, and then telling you parents "I didn't fail one exam." The thing to realize is that you did not **ATTEND** one exam!!



The heart of the community is the faith, which binds it together and educates it to worship (praise) Allah. This is emphasized in many areas such as congregational (Jamaat) prayers, majalis, and other gatherings. Allah instructs us in Qur'an (Surah 21, Ayah 92):

"Verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other)."

The strength of the community is based on its unity. There is a saying in English, "Divide and Conquer", which means that if you want to rule over a group of people, you first divide them, and make them quarrel within themselves. This is what the western world is doing to the worldwide community of Islam. We should learn from this, and always stand up for the rights of our fellows.

We are allowed to compromise, but only as much as the Shari'a will allow. We can never compromise our principles or our faith. For this we should look at the lesson taught to us by Imam Hussain (A) on the plains of Karbala.

As well as the community being a test, it is jointly a reward, because a person can surround himself with true friends who are there to help when in need. Allah announces in Qur'an (Surah 49, Ayah 13)

"O mankind! We have created you from a single (pair).. And made you into nations and tribes, that you may know each other (Not that you may despise each other). The most honored of you in the sight of Allah is (he who is) the most righteous of you."

The way in which a community should live is described by Islamic values, known as the Islamic Code of Social Life, and is explained in the following lesson.

Exercise:

1. How does Islam relate to a happy community life?

AKHLAQ CLASS 8 - LESSON 9

COMMUNITY LIFE (PART II)

Islamic Code of Social Life

Islamic social codes are the ideals by which Muslims should try to live within a community.

Each of us has a responsibility to the other, to maintain justice, to respect the rights of the other.

In Qur'an (Surah 49, Ayahs 11,12) Allah explains to us certain ways of behaving:

"O you who believe! Let not some men among you laugh at others: it may be that the (later) are better than the (former): nor defame nor be sarcastic to each other by (offensive) nicknames..."

Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs (Gheebat). Would any of you like to eat the flesh of his dead brother?"

There are an infinite (countless) ways to behave in a community; the essence of all the social codes is CONSIDERATION. If one considers the needs of his brother, then he will act accordingly.

Prophet Muhammad (S) has said:

"Prefer for people that which you prefer for yourself."

In a very short Surah (Asr) Allah explains the social code for the whole of mankind,

Ayah 2:

"Verily Man is in a loss."

This is thought to refer to the Day of Judgment when Allah will raise man from his grave to answer about his life, some men will say that they had not done any good deeds, and these men will be in a loss. Some men will reply that they had been very good themselves and established regular prayers, THESE MEN TOO WILL BE IN A LOSS.

Ayah 3:

"Except for such as have Faith, AND do righteous deeds, AND join together in the mutual teaching of Truth, AND of patience."

This shows that being good yourself is not enough; you must also serve the community by guiding them towards the truth and enjoining them towards good.

So, another important code of social life is to do **Amr bil Ma'aruf** (enjoin towards good) and **Nahy anil Munkar** (forbid from evil).

Islam is the only religion that can claim to have developed a science in human behavior, in manners and in the art of perfecting the soul. Apart from being a Muslim, one who follows the teaching of the 12 Imams (A), and believes in the justice of God is called a Mo'min (a believer).

Once Imam Ali (A) was asked, Who is a believer? He answered as to what the characteristics of a believer should include,

1. *"The believer is one with whom peoples' life, wealth, and dignity are safe.*
2. *When powerful, he forgives easily. He is generous in appropriate ways.*
3. *His behavior is gentle. His actions and walk reflect modesty.*
4. *People enjoy his affection and calmness. He is ready to bear pain in order to comfort others.*
5. *In friendship he is sincere. He honors his promises.*
6. *He helps the oppressed and is concerned about the deprived. He does not abandon those in distress; he tries to relieve their burdens.*
7. *He respects the rights of those who are absent. He accepts the apologies of those at fault.*
8. *He assists those who have assisted him.*
9. *He does not divulge (tell) peoples' secrets. He does not inquire into secret affairs, which do not concern him.*
10. *He sets a good example for those who succeed him.*
11. *His good deeds are not performed for the sake of being boastful.*
12. *He does not fall into the same difficulty twice."*

Exercise:

1. What are the characteristics of a believer according to Imam Ali (A.S.)?
2. What do you understand from Surah 49, Ayahs 11 and 12?
3. Discuss on the importance of Islamic Code of Social Life.

AKHLAQ CLASS 8 - LESSON 10

ISLAMIC CULTURE

A culture is a set of habits, rules and regulations, which a group of people follows as part of their lives.

Islamic culture is how we should behave. It is the way Muslims are taught to live and is based on the two sources of Qur'an and Hadith. A Muslim should understand and practice this knowledge, since when these two sources are combined; we have the way and means to lead a life, which will lead to perfection and contentment.

There are countless examples of what we should do, and how we should act, but the essence of all these actions is having good Akhlaq.

To have good Akhlaq, you have to follow a very simple rule. Prophet Isa (A), Imam Ali (A), and Prophet Muhammad (S) have all emphasized one message and that is:

Treat others the way you would like them to treat you.

This just means to have CONSIDERATION, whether it is family, other relatives, or friends.

Whenever you meet others you are carrying the flag of Islam. This means people will look at you and say, "This is how Muslims behave".

There was once a school, which had many Muslims students in it. The principal of that school was once asked what he thought of the month of Ramadhan. He responded that it was the worst month in his year. When he was asked why, he replied "The students are all fasting, and so they spit all over the walls, and the floor, since they do not want to swallow their saliva."

Now this shows the example set by the students to the principal. As far as he was concerned, all Muslims spit all over the place during Ramadhan. This gives a bad and untrue image of Islam to the non-Muslim.

Whenever you do an action, ask yourself, "Would Imam Ali (A) do that?" Then think about your answer before you perform the action.

The Prophet (S) was once asked why he came to the world, what was his purpose. He replied,



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

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

This means that the main purpose of the Prophet (S) was to improve and perfect the culture, the character of a person, and thus the community.

It is very important that we should have a good Islamic Culture at home, since this is where the foundation is set for growing children. We should make sure that we all recite Salaat on time. If possible we should pray Salaate Jamaat at home, with the father leading, and the children following. The mother should teach the girls the importance of wearing Hijab, and the parents should explain about music, about discos, and all the other habits, which Islam discourages.

Some parents tell their children not to fast during examinations. This makes the children feel that fasting can be missed for such reasons, and reduces its importance. How can you blame the children, when it is the parents who encourage them? The point that people do not realize is that if you obey Allah, He will help you. Allah has said that for every 1 step you take towards Him, He will take 10 steps towards you. So make a Niyat and fast. Do not look at fasting as if it is going to harm you, but think that it will help your concentration, it will help you to study, and you soon see how well you can actually do.

We must make Islamic culture part of our day-to-day lives, not just something we put on for the mosque, or for Madressa. Only then will we benefit both in this life, and the next.

Exercise:

1. Write a two-page essay on the importance of adapting Islamic culture and compare it with western culture.

AKHLAQ CLASS 8 - LESSON 11

DEVELOPMENT OF WILL POWER

What is will power?

Put simply into words, it means the ability (POWER) to control your desires (WILL).

Will power is very important because, as we have already learnt, the highest stage of this life is to attain the pleasure of God, to be content; and that **cannot be attained except by controlling and developing the will.**

In the world around us, we are always exposed to objects, which are **dangerous**, drugs, alcohol, and pornography. If we were to yield (give in) to these temptations, we would ruin our lives.

To have will power means to be able to keep yourself from all these bad habits, from simple points such as sleeping in late to behavior, which is much worse, such as not offering our prayers on time, or even not offering them at all!!

The whole month of Ramadhan is an exercise of will power. **The easiest thing in the month of Ramadhan is NOT to eat food.** It is very easy to fast, compared to what else we must accomplish. We must control ourselves from looking, listening to things, which are Haraam. We must control our tempers, and our language. At the end of the month, we would have conquered that voice inside us which invites us towards evil. The voice of our nafs.

Once, the Prophet (S) was asked, don't you have a voice inside you (a Shaitan) which tells you to do evil? And he replied, Yes I do! But I keep it locked up.

It was not with chains of metal that the nafs was tied up, but with the fetters of will power. This shows that the most powerful weapon against evil, is what Islam teaches us to use and develop, the will power.

When Islam teaches us to offer our prayers on time, it teaches us discipline, which strengthens our will power. The same way a mother will tell the child to go to bed exactly at 7.00 pm, so that by discipline, the child will learn to go to sleep early by itself, Islam teaches us that **only by discipline, will we be able to control our NAFS.**

Exercise:

1. How do you control your nafs? Explain in detail.

AKHLAQ CLASS 8 - LESSON 12

TRUTHFULNESS

Truthfulness is something, which everyone knows, is important, but yet it is one of the most difficult virtues to make into a habit.

How many times do we lie in a day? Sometimes to avoid people or responsibilities, sometimes to get out of trouble, or sometimes just to make ourselves look big, and to get attention.



"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." Holy Prophet (S)

There should never be any reason to avoid the truth. If you are honest in your dealings with people, if you have nothing to hide, then you should be able to say the truth without fear.

Qur'an also tells us to tell the truth, and not to cover it with lies.

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

Further more, our Prophet (S) has explained to us,



"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.

Our Holy Prophet (S.A.W.) was so truthful all his life that even before the announcement of his prophethood, people of Mecca used to call him “As-Sadiq”.

There is a very famous saying “Truth shall set you free”

Once a man came to the Holy Prophet (S.A.W.) and said that it was very difficult for him to stay away from doing sins. Holy Prophet (S.A.W.) told him to always speak truth and never lie, then he is allowed to do any sin he desires. The man became very happy that he got a free ticket to commit sins and that was also from the Holy Prophet (S.A.W.) He thought of going to a woman with bad intentions, but then he thought if anybody asked me where did you go and as promised I will have to tell the truth and then I will have to face embarrassment and punishment too. That stopped him from committing that sin.

Then he decided that night to rob a house as that was his profession, but he thought if the Holy Prophet (S.A.W.) asked me where was I, last night, and I will have to tell truth, and consequently my hands will be cut. That thought stopped him from stealing.

Then he thought of drinking alcohol, gambling with friend and so on, and every time he stopped as he had promised to tell the truth all the time and never lie, and whoever will ask him of his activities, he will not only have to face the embarrassment, but also the punishment. Eventually with just committing to always speak truth, he stayed away from all the vices.

Exercise:

1. What are the benefits of truthfulness and the disadvantages of lying?

AKHLAQ CLASS 8 - LESSON 13

EHSAN, SHUKR

In essence this means to thank Allah, for the favors, which He has provided for us.

To be thankful to Allah is an important part of worship, or faith in Islam. Imam Ali (A) has said,

"Eiman (faith) is divided into two halves: one half lies in patience and the other in THANKFULNESS".

People often ask how you can call being thankful an act of worship, but Prophet Muhammad (S) explains to us in very simple words the following,

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

Allah does not require our thanks, He does not benefit from it in any way. As always, the reason why Islam asks us to perform any action is so that we may benefit from it ourselves. By thanking Allah, we make ourselves remember that it was He who granted us His blessings; it was not just our own work.

He declares in Qur'an Surah 27, Ayah 40,

"...and he who is grateful, verily he is grateful to his own self, and whoever is ungrateful, then verily My Lord is Self-Sufficient and Bounteous."

A thankful person always benefits, from Allah, as well as the people he lives with, as the following hadith shows:

"That man best deserves a kindness who, when he is put off, bears it patiently; when he is refused, excuses it; and when he receives it, Is THANKFUL."

If we thank Allah, and show our appreciation, then with His infinite Grace, He will grant us even more. In Qur'an, Surah 14 Ayah 7, we are told,

"If you are grateful I will increase My favors unto you..."

But instead, mankind has builds up a very bad habit; they think that everything they get is from their own work, rather than from Allah.

When we tell people that Allah has given us everything, they laugh and say, " This money which I have here, and the money that is in the bank, which has given that to me! Nobody has given that money to me; **I** have earned it all by **MYSELF**, with **MY** hard work."

This shows that they do not understand. The example is very simple and is explained below:

A young boy was sitting at home on his birthday. Suddenly the doorbell rang, and the boy rushed to see who it was.

When he opened the door, he saw the postman with a **HUGE** parcel. The postman gave the parcel to the boy and went away to deliver the rest. The parcel was so big; it was almost as big as the boy. He rushed forward to open it, and when he unwrapped it, he saw a big, new, shiny bicycle. He was very happy.

Then, later on in the evening, the phone rang, and the boy went to pick it up. When he picked up the phone, he heard his grandmother on the other side of the line, she said to him:

"Did you like the bicycle that I sent you?"

The boy replied, "You did not send the bicycle, **the POSTMAN did.**"

This shows that the boy did not understand that the postman only delivered the bicycle, and did not send it.

In the same way, when we do something good, or come first, or get a reward, we should thank Allah, because He is the one who sent it to us.

How should we be thankful?

If there is a person who has been successful in any way whatsoever, then he should thank Allah for the opportunities, which made him successful.

These thanks should not be just in prayers or in words, but in action. The best thanks to Allah is by **PERFORMING SOMETHING WHICH HELPS OTHER HUMAN beings**, because Allah is above any needs.

Yet, even after all the blessings Allah, grants, we still forget and pretend as if it was all our own doing.

Allah says in Qur'an Surah 100, Ayah 6-8,

"Truly Man is, to his Lord, ungrateful; And to that fact He bears witness by his deeds; and violent is he in his love of wealth."

After we offer our prayers, we should go into Sajdah, and actually talk to Allah, thanking Him for the favors we received that day, thanking Him that no accident occurred, that we have been given another day to live.

Our fourth Imam has explained very beautifully, how we should behave when we get the blessings of Allah and when we don't.

A group of people came to Imam Ali Zaynul Abedeen (A.S.) saying that they were his shias (followers).

“What do you do when you get something?” he asked them.

“We say Alhamdulillah” they replied.

“What do you do when something is taken away from you?” Imam asked

“We lament a little and come to terms with it” they replied

“What do you do when you do not receive anything?” Imam asked further.

“Nothing” they replied.

“Even the dogs of Medina do that”. Imam said. “When they are given something (food), they wag their tails in shukr. When something is taken away from them, they bark a little and walk away. When they do not get anything, they walk around the streets.”

“Our shias are those who say Alhamdulillah when they receive something, when something is taken away and when they receive nothing.”

Exercise:

1. How and why we should be thankful to Allah?

AKHLAQ CLASS 8 - LESSON 14

CHARITY

Charity means to love one's fellow men and to give assistance to those in need.

Charity is an act which has a VITAL role in Islam. To help those in need is important to the concept of community life, and Islamic morals.

WHY SHOULD WE HELP THOSE IN NEED ?

Allah has assisted us in our difficulties; we hardly even find time to thank Him. What right have we to refuse help to our own fellow human beings, when Allah has never refused us ?

Allah spoke these words to Prophet Musa (A) in Hadith e Qudsi,

"Oh Musa, when you deal well with My creation (people), I am so pleased, it is as if you have dealt well with Me."

This shows that besides fulfilling an obligation by being charitable, you are also gaining the pleasure of Allah.

To be charitable, you do not have to have money. On the contrary, one of the best and most appreciated forms of charity is the giving of one's TIME for a good cause.

When a person donates anything, time or money, he feels as if he has lost it. However, Allah promises in Qur'an Surah 2 ayat 261:

"The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grain in every ear; and Allah multiplies for whom He pleases; and Allah is Ample giving, Knowing."

This means that Allah will increase your own sustenance when you give to others from your earnings.

Allah also tells that we should give BOTH secretly and openly.

We should give secretly so that our niyyat is pure, for the love of Allah. This is so that pride does not enter our actions by giving in front of others.

However, if we feel that by giving openly, that others will see us and follow our example then we should do so.

Without charity, the society we live in will become selfish, and cold hearted.

Always remember, Allah has given you wealth as a test. On the day of Judgment, Allah will ask you, "What did you do with the wealth that I gave you? Did you spend it on yourself or did you share it amongst the rest of my creation?"

WITH WEALTH COMES MORE RESPONSIBILITY, because a wealthy person has more chance to be charitable than a poor person. On the day of Qiyamat, Allah will ask who was responsible for the suffering of the poor. Don't let your actions plead guilty for you on that day.

Exercise:

1. Why should we help those in need?
2. What are the benefits of charity?

AKHLAQ CLASS 8 - LESSON 15

HOARDING

Hoarding means to collect things and pile them up on the side without ever really using them. This is very bad since you are denying others by keeping things for yourself.

A person who hoards things is both greedy and is a miser. He is greedy because he collects everything he can get his hands on. He is a miser because he does NOT USE the things he has, but just keeps them for the sake of keeping.

WHAT IS WRONG WITH HOARDING THINGS THAT YOU LIKE?

If you like things, then it is OK for you to keep them AND USE them. If you do not use them, then you are thinking of yourself more than others since others may require what you have, but may be unable to obtain it.

There is a difference between collecting things and hoarding them. If you collect stamps or books, and you have a keen interest, then that is an acceptable hobby. If you collect items because you do not want others to use them, and you wish to keep them all to yourself, then that is hoarding.

WHAT IS THE WORST THING TO HOARD?

The worse things to hoard are those things which are necessities of life. If for example I have a well of fresh water in my garden, while others around me are thirsty. If I drink only a bit of the water, but do not give any to my neighbors then that is an example of hoarding a necessity.

A miser may think the money and wealth he is hoarding is very valuable, but this is not the case, since in Allah's eyes they are worth nothing.

Imam Ali (A) has said:

The coin of a miser is as worthless as a pebble.

Allah explains to us in the Holy Qur'an:

(10:57) "O mankind! there has come to you a direction from your Lord and a healing for the (diseases) in your hearts - and for those who believe, a Guidance and a Mercy.

*(10:58) "Say: "In the Bounty of God, and in His Mercy - in that let them rejoice": that is better than the (WEALTH) THEY **HOARD**.*

This shows us that Allah has sent His mercy and His guidance in the form of Islam as a way to cure the diseases in our hearts, and we should be happy and rejoice. All these

favours of Allah are much more important and much more valuable than the worldly things that we hoard.

This world does exist and is for real. No one is denying that fact, but the next world also exists in it we shall dwell forever. It is better to put aside some of the luxuries in this world so that you can save up for the second life.

If you were working and you wanted to buy a house to live in, you would have to save up from your earnings, and put some aside until you had enough. You know that you will be living in the house for a long time and it will be worth the hardship now to enjoy the house in the future.

Similarly, you are saving up in this life so that you can live comfortably in the next life. You do not need to save up money and wealth, like the hoarder, but you need to save up thawaab and good deeds, and that is by using your wealth to help others.

Exercise:

1. Why hoarding is bad? Describe the problems arise from hoarding

AKHLAQ CLASS 8 - LESSON 16

BEING JUST (ADL) AND JUDGING AGAINST ISLAM.

All men are equal, rich or poor, black or white. This is the basic principle which Islam has always taught. If people are equal in the eyes of Allah, then they must be treated with equality. This is why it is very important to be fair and just when you are making a decision which affects other people.

The story below shows an example of just this:

There was a man who was journeying towards Kufa. When he arrived in Kufa, he decided to be a guest of Imam Ali (A). For a number of days, he stayed with Imam (A) without divulging the purpose of his visit; nor did Imam (A) ask him about it. Finally the man said:

"I have a dispute with a particular party here and I have come to get it settled. Would you act as an arbitrator (judge)?"

Imam (A) said: "You are party to the dispute, aren't you?"

"Yes," the man replied

"Then you cannot expect me to be your arbitrator. If you wanted me to decide your case, you should not have become my guest. The Prophet (S) said: 'When a person has been appointed a judge or an arbitrator in a case, he has no right to play host to either of the two sides, except when they are both invited together.'"

Justice starts with yourself. You can not fool yourself about what you are doing. If you can be just with yourself, then it is easier to be just with others.

Imam Ali (A) has said that:

"He is the most just man that does justice upon himself without anyone else to judge him."

When we make decisions concerning other people, we have to decide between what we feel is right and wrong. Not between our friends and enemies. It doesn't even matter if family is involved, what is important is that the truth must be told.

This is explained to us by the Holy Qur'an

(4:135) "you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your family, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), in case you swerve, and if you distort (justice) or decline to do justice, verily God is well-acquainted with all that you do."

If you feel that it will be difficult for you not to take sides in a decision, then ask someone else to make the decision.

Islam has explained to us how important it is to be fair. Only those people who do not believe in Allah, or who do not care about what Allah says practice injustice.

The Hypocrites, men and women, (have an understanding) with each other: they enjoin evil, and forbid what is just, and are close with their hands. They have forgotten God; so He has forgotten them.

Allah commands us that we must be Just. If we try to cheat or be unfair, then how can we expect Allah to treat us fairly on the day of Judgment?

(16:90) "God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition."

Allah tells us that being just is like being pious; they both gain the pleasure of Allah.

*(5:9) "O you who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: **THAT IS NEXT TO PIETY**: and fear God, for God is well-acquainted with all that you do."*

Exercise:

1. How does Islam show light on the importance of justice? Explain with the help of examples

AKHLAQ CLASS 8 – LESSON 17

LOVE OF LEADERSHIP HONOUR AND WEALTH

The love a person has for being famous stems from a desire to be better than others, and a desire to be admired by people.

If you look around, you will always see people who strive very hard to do things, either they work hard for money, practice for sports, or study for exams. If you ask some of them why they are working so hard, they will say that it is because they want other people to notice them.

This idea is totally against the principles of Islam. Everything, every act one does, should be totally for the pleasure of Allah, ('lillah'). This does not mean that we must sit and pray 24 hours a day, but means that we should work to make ourselves better so that we may use our talents to help others, in whatever field we choose.

This love for power and wealth is another of the lower desires that a human being possesses. Communities have fought and families have broken over people who are fighting for some sort of status above others.

Imam Ali (A) has said:

"Desire tends to the destruction of the understanding."

This can be seen in real life where people do crazy things just to get power and wealth, they cheat and fail to understand that what they are doing is wrong. They lose their reason and become one track minded.

There is nothing wrong in being a leader; there is nothing wrong in being rich or famous, or having anything valuable. The only condition which a person needs when having any of the above, is taqwa (awareness of Allah's presence). We must always remember that it is Allah who has given us our gifts and He has given them to us so that we can use them to help others.

This applies from school to when we are all adults, we must never try to become top or rich just for others to praise us.

One important point which not many people understand is that if you are the type of person who possesses any quality, whether money or fame, you will become a leader automatically if you possess taqwa. You will not have to chase leadership, it will chase you.

Imam Ali (A) has also said:

"Love for the dunya is the head of all evil."

which means that if you are working for things with ONLY this life in mind, then your desires will take you over and you will commit one sin after another.

He also said:

"The love of the present world is the source of all misery."

Which means that if ALL your attention is focused on becoming great by whatever means (wealth, leadership, and honor) in this world only, then we might get all our worldly wishes, but we will never really gain happiness.

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

No matter how rich we are we can never buy happiness or love.

That is when we realize that the richest thing of all is contentment, which we can only gain by following Allah's command and getting close to Him.

AKHLAQ CLASS 8 - LESSON 18

GHEEBAT AND TOHMAT (BACKBITING AND ACCUSATION)

Tohmat means to accuse someone of doing something without proper justification. It is a form of backbiting.

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**."*

Imagine you saw someone you know go into a pub (a place where people go to drink alcohol). If you were to tell the world that this man has been drinking, then that is Tohmat. How do you know he was drinking? He could have broken down, and gone in the pub to use the phone, or ask directions.

In Islam, you should always give the benefit of the doubt to others. Even if someone does do something bad, you should hide it, and not tell the whole world. How would you like it if Allah told the whole world the evil that you or I perform? We all commit sins at one time or another. If Allah can hide our faults, then you should hide the faults of others.

In the Holy Qur'an Surah 49 ayah 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 (A) 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 (A) 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.

Another reason why it is bad is because the people are not there to defend themselves. If you hear wicked things about others, you should give the others a chance to defend themselves by explaining, before you believe what you hear.

Gheebat and Tohmat are a result of Jealousy. If a person is respected, has done good, has helped others, there will always be people who are angry and bitter that such a person is respected by all. The result is to try and slander and destroy this reputation by sowing seed of venom in their character, by telling the world lies so that the respect turns to outrage and shame. Such people are cursed by Allah, and are referred to as the whispers of mankind. (Suratun Naas)

Exercise:

1. What is the difference between gheebat & tohmat?
2. Why gheebat is Haraam?
3. Why tohmat is Haraam?

AKHLAQ CLASS 8 - LESSON 19

DECEITFULNESS & CUNNINGNESS

One of the fundamental principles of living is to co-operate and mix with people so that both groups benefit from one another, and both are satisfied.

We are all after the same goal, to attain the pleasure of Allah and Inshallah enter His eternal paradise. This makes us all like partners, working together to achieve the same ends.

To be deceitful or cunning means to put yourself in a better position by tricking or lying to someone else, while at the same time making them think that you are helping them. This is why it is an extremely bad act and cannot be forgiven by anyone else, but the victim himself.



To gain at someone else's expense is never allowed in Islam.

To commit deceit, you have to make the person believe one thing while the opposite is true.

If I was to tell you that this stamp is very rare and worth \$5000, and I'll make you a deal by selling it for \$2500.

If you bought it and then found out it was worth only \$5 then you have been **DECEIVED** by me.

A lot of people do this in real life and claim that in business, everything is allowed!

This sort of business will lead to ruin. Your name will be spoilt and your heart will become mean and no one will trust you.

Once you have lost trust then you will never find happiness in your life, nor when you rise on the day of Judgment.

Not only do we have to be fair and true, but we must be aware of those people who try and deceive us!!

There are people who pretend to follow Islam, but try and lead us away from the right path. When anything good happens to you, they pretend to be happy, but really, they are very jealous and mean. These people are just trying to deceive you into thinking they are good.

Allah explains to us in the Holy Qur'an (Surah 3 ayat 120):

"If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their CUNNING do to you, for God compasseth round about all that they do."

Shaytan is always trying to deceive us. He makes us think so much of this world that we forget that we are here only temporarily. But Allah explains to us, in the above verse and in the next, that if we believe and have faith, no one will be able to trick us (Surah 4 ayat 76)

"Those who believe fight in the cause of God, and those who reject faith fight in the cause of evil: so fight you against the friends of Satan: feeble indeed is the CUNNING of Satan."

The worst thing to be tricked in is your belief. When people come to you and talk to you, and say that what you are following is wrong, think about what they say. Do not follow them blindly, but question yourself and try and understand your faith. Allah tells us that there will always be someone trying to guide us astray, we should be careful and avoid these people (Surah 6 ayat 112/3),

"Likewise did We make for every Messenger an enemy, evil ones among men and Jinns, inspiring each other with flowery discourses by way of DECEPTION... To such (deceit) let the hearts of those incline, who have no faith in the Hereafter: let them delight in it, and let them earn from it what they may."

We are told in this ayat, the ONLY PEOPLE who will be deceived are the ones who have no belief in the next life, and in the Day of Judgment. If we keep firm on our path, Allah will guide us through all dangers and trickery.

When a person commits deceit, they might gain for a little while, in this world. They might gain money or fame, but in the long run, they are losing because on the Day of Judgment, the person they tricked will be in front of them, and only then will they be sorry, but it will be too late!!

(Surah 6 ayat 123):

"Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not."

The points to learn from this are that if you commit deceit, you are harming yourself in the long run. You should never let others suffer from your gain. If you do, that is selfishness and going against the creatures of Allah, and therefore against Allah Himself.

AKHLAQ CLASS 8 - LESSON 20

LOYALTY AND BREACH OF PROMISE

Loyalty means to be faithful to ones duties (promises). Since loyalty is a word that we very often use, we tend not to dwell upon it much, however its importance in Islam can be shown by the following hadith from Prophet Muhammad (S):



"He who is untrustworthy has no faith"

Loyalty is part of the akhlaq that Islam has taught us, and to have loyalty makes a person higher (more dignified) in the eyes of Allah.

We know that the opposite of loyalty is betrayal. This is to break your promise, or let someone down. The Holy Prophet has also said:



"There is no higher kind of betrayal than to relate an incidence to your fellow brother whilst he believes you whereas you have lied to him."

This shows that to control you tongue (speech) is an important part of loyalty, however, loyalty covers the performance of actions as well.

When you make a promise, then you are bound by it. Others are then relying on you, and you cannot let them down. If you are not sure that you can do what ever you said, then don't promise. Just say that you will try to do it.

People often make promises which they do not or cannot keep. What do you think are the reasons for this? Why do people make such promises. Can you think of some examples?

YAQEEN (CERTAINTY)

We have discussed faith, and eiman. Yaqeen means to have certainty, to be sure, and it is a higher stage than eiman.

We are told that there is a God, have we seen Him ? When we read and learn, and when we are explained we get faith, and we believe that God then exists. Then we use our logic, we see that God must exist, we see His signs all around us, and we know through our intelligence that, yes there can only be one God, and He must exist. This is faith.

When we have faith, we then try harder to obtain Allah's pleasure, we talk to Him from our prayers, we talk to Him when we are in need, and if we are sincere enough, if we mean what we say, we will feel His answer. Allah will talk to us. He will not talk to our ears, but will talk directly to our hearts.

That is why when Imam Ali (A) was asked "Do you worship a God that you cannot see?" Imam (A) replied "No, I would never worship something that I can not see. I see Allah with my heart, not with my mind."

This shows that when we reach the state of yaqeen, (Inshallah), we will know for a fact that Allah is there. We will have felt his presence everywhere, and we will be sure without doubt. Then Shaytan will not be able to put doubts in our head.

That is why Yaqeen is such a high stage. One which can only be reached with patience, and understanding.

AKHLAQ CLASS 8 - LESSON 21

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.
 - a. 51:15 As to the Righteous, they will be in the midst of Gardens and Springs
 - b. 51:16 Taking joy in the things, which their Lord gives them, because, before then, they lived a good life
 - c. 51:17 They were in the habit of sleeping but little by night,
 - d. 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:

"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."



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

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 are 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 pray 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.

FIQH TAB

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Imamia Sunday School

FIQH SYLLABUS – CLASS 8 (13 Years Old)

FIQH CLASS 8 – LESSON 1 & 2	3
<i>TAYAMMUM – DETAIL</i>	3
FIQH CLASS 8 – LESSON 3	8
<i>AN INTRODUCTION TO GHUSL-(Part I)</i>	8
FIQH CLASS 8 – LESSON 4	9
<i>AN INTRODUCTION TO GHUSL-(Part II)</i>	9
FIQH CLASS 8 – LESSON 5	11
<i>TOILET ETIQUETTE</i>	11
FIQH CLASS 8 – LESSON 6	13
<i>ISLAMIC TERMINOLOGY</i>	13
FIQH CLASS 8 – LESSON 7	16
<i>SALAATE JAMAAT – CONGREGATIONAL PRAYER - REVISION I</i>	16
FIQH CLASS 8 – LESSON 8	17
<i>SALAATE JAMAAT - REVISION II</i>	17
FIQH CLASS 8 – LESSON 9	21
<i>SALAAT-E-JUM'A - FRIDAY PRAYER (Part I)</i>	21
FIQH CLASS 8 – LESSON 10	22
<i>SALAAT-E-JUM'A - FRIDAY PRAYER (Part II)</i>	22
FIQH CLASS 8 – LESSON 11	26
<i>SALAATE EIDAIN - EID PRAYERS (Part I)</i>	26
FIQH CLASS 8 – LESSON 12	28
<i>SALAATE EIDAIN - EID PRAYERS (Part II)</i>	28
FIQH CLASS 8 – LESSON 13 & 14	29
<i>SAUM - SIGNIFICANCE OF FASTING</i>	29
FIQH CLASS 8 – LESSON 15	31
<i>MOON SIGHTING</i>	31

FIQH CLASS 8 – LESSON 16 & 17	34
<i>THE DIFFERENT FASTS AND THEIR CONDITIONS</i>	34
FIQH CLASS 8 – LESSON 18	37
<i>SAUM - THINGS THAT MAKE FAST BATIL OR ARE MAKRUH</i>	37
FIQH CLASS 8 – LESSON 19	38
<i>SAUM - PEOPLE EXEMPTED FROM FASTING</i>	38

FIQH CLASS 8 – LESSON 1 & 2

TAYAMMUM – DETAIL

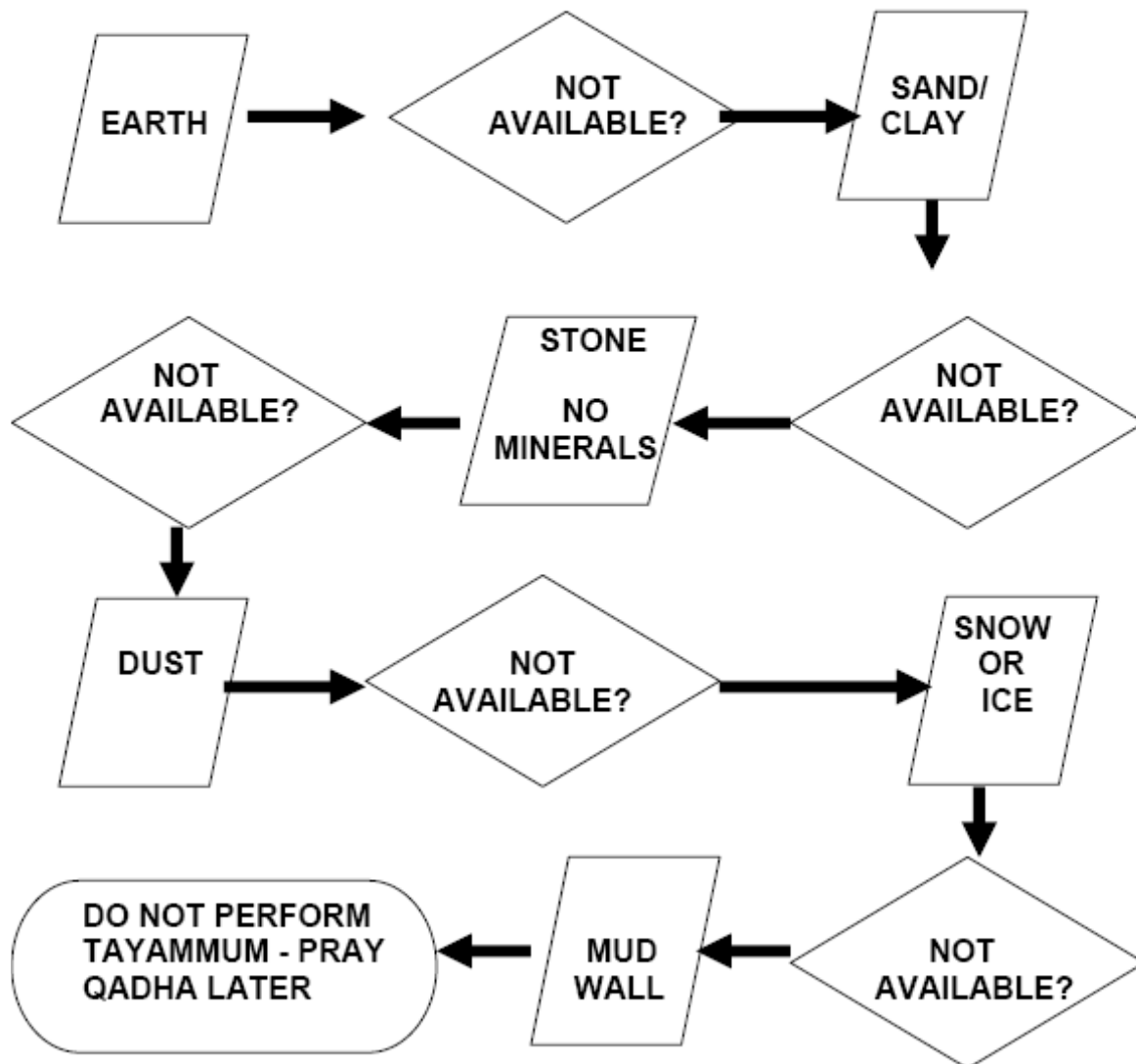
WHEN TO PERFORM TAYAMMUM

1. **IF THERE IS NO WATER TO DO WUDHU OR GHUSL (#655-671):**
 - a. You have to try your best to look for water around where you live (#655).
 - b. If there is still quite a bit of time before Salaat becomes Qaza and you know of a place where you can get water, then you cannot do Tayammum; however, if you are not sure if there will be water available at another place then you can perform Tayammum.
 - c. If you think you will not find any water and pray with Tayammum and later find water before Salaat becomes Qaza then you have to perform Wudhu with the water you have found and pray again.
2. **IF YOU ARE UNABLE TO GET WATER DUE TO OLD AGE OR WEAKNESS, OR FEAR OF A THIEF OR BEAST, OR BECAUSE YOU DO NOT HAVE THE MEANS TO DRAW WATER OUT OF A WELL (#672-676):**
 - a. If bucket, string and other similar things are needed for getting water, and you have to buy it, then you should, provided it does not lead you into a state where you are then without any money to obtain necessities.
 - b. If you are obliged to obtain a loan so as to be able to obtain water, then you should take the loan; provided you can pay the loan back. If you do not think you will be able to pay back a loan then it is not wajib to do so.
 - c. If it is possible to dig a well, it should be done.
 - d. If someone gives you water without any obligation then you should accept it.
3. **IF YOU FEEL YOUR LIFE WILL BE IN DANGER OR YOU WILL SUFFER FROM SOME ILLNESS OR MAKE AN EXISTING ILLNESS WORSE (#677-681):**
 - a. Tayammum should be performed unless warm water can be used instead.
 - b. It is not necessary for you to be certain that water is harmful for you, even if you feel that there is a probability that it could harm you, Tayammum can be performed.
 - c. Tayammum can be performed if you have eye sores and water can be harmful for them.
 - d. If you perform Tayammum because you think water is harmful for you and then later find out that it is not, then; if you have not prayed as yet, you have to perform Wudhu, and if you realize after the prayers, you have to pray again after the wudhu or ghusl.
4. **IF THERE IS WATER, BUT YOU FEEL THAT IF YOU DO WUDHU OR GHUSL, THE WATER MAY FINISH AND AS A RESULT OTHER PEOPLE OR ANIMALS COULD DIE OF THIRST (#682-683):**
 - a. If the shortage of water due to performing Wudhu or ghusl may result in your own illness or death, or of the people you are in charge of; or of others whether human beings or animals, then Tayammum can be performed. If however, anyone or more of the conditions are absent then Tayammum can be performed.
5. **IF THERE IS WATER ONLY ENOUGH TO CLEAN PARTS OF THE BODY OR CLOTH WHICH ARE NAJIS (#684):**
 - a. Here you should on the basis of precaution do ghusl or wash your clothes and offer your prayers after doing Tayammum. However, if you do not have anything on which to perform Tayammum, then you should use the water for Wudhu and pray with the Najasat on your body or clothes.
6. **IF YOU GET WATER THAT IS GHASBI (#685):**
 - a. If either water received or its container is Ghasbi or usurped then you have to do Tayammum rather than use that water for Wudhu or Ghusl.
7. **IF THERE IS NOT ENOUGH TIME TO DO GHUSL OR WUDHU (#684-691):**
 - a. If you intentionally delays offering prayers as a result of which there is not enough time to perform Ghusl or Wudhu then you commit a sin, but the prayer offered after performing Tayammum is valid; however, it is Ehtiyate Wajib to re-offer that prayer.
 - b. If you are doubtful whether time will be left for prayers if you do Wudhu or Ghusl, then you should perform Tayammum.
 - c. If you do not do Wudhu due to shortage of time and find that for the later prayers you have not got water to perform Wudhu then you will do Tayammum again even if the one before has not broken.
 - d. If you find that by performing Wudhu or Ghusl you will only be able to do the wajibat of Salaat then you should do that required Wudhu or Ghusl and not do the Sunnat acts of Salaat.

We perform Tayammum when ﴿ 655 - 691

- There is no water available
- It is not possible to get water, due to illness, weakness, or fear
- It is harmful to one's health
- Using the water available will mean others will have to go without
- Water is only enough to make the body or clothes Pak
- There isn't enough time to perform Wudhu or Ghusl
- The only water available is Ghasbi

Tayammum can be done on ﴿ 692 – 700

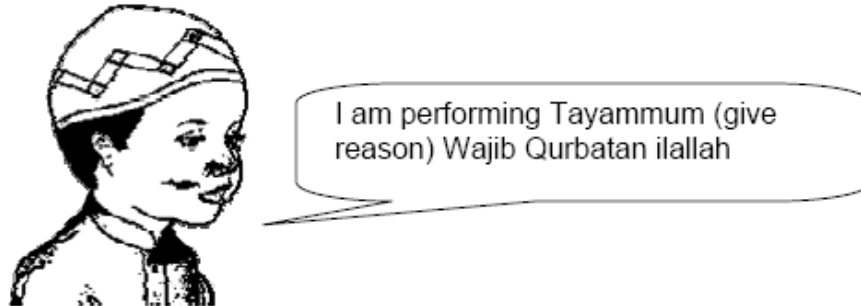


The Things On Which Tayammum Is Performed

- Must be **PAK** 📖 700
- Must not be **GHASBI** or **USURPED** 📖 702

Method Of Performing Tayammum 📖708

1. Niyyat



2. Strike both your palms on the thing that you are doing tayammum on e.g. Earth



3. Put both your palms where your hair starts to grow and pull them down to the tip of your nose.



4. Wipe The Entire Part Of The Back Of The Right Hand With The Palm Of The Left Hand And Repeat The Same With The Right Hand Over The Left



It is mustahab to strike the hands on the earth again and wipe the back of the Hands again 📖 709

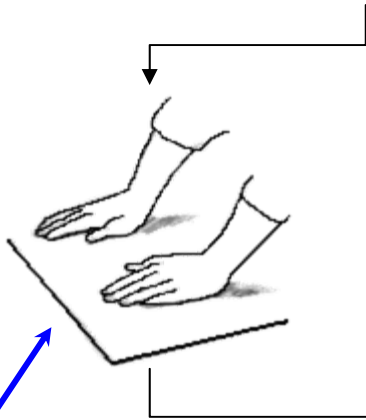


Unless you are performing 2 Tayammum together, one instead of a Ghusl and the other instead of Wudhu, there is no need to specify what the Tayammum is for.

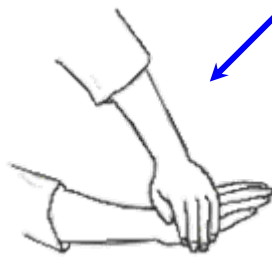
📖 713

HOW TO PERFORM TAYAMMUM

1. NIYYAT – QURBATAN
ILALLAH



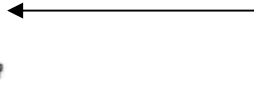
2. STRIKE THE
EARTH WITH
BOTH HANDS



3 & 4. WIPE FROM THE
BEGINNING OF THE HAIRLINE
TO THE TIP OF THE NOSE



5 & 6. WIPE THE RIGHT HAND
THEN THE LEFT FROM THE
WRIST TO THE FINGERTIPS



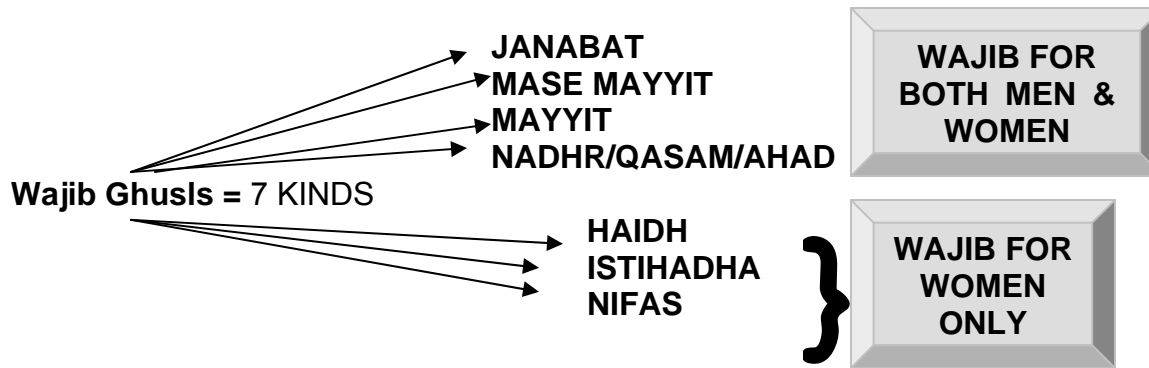
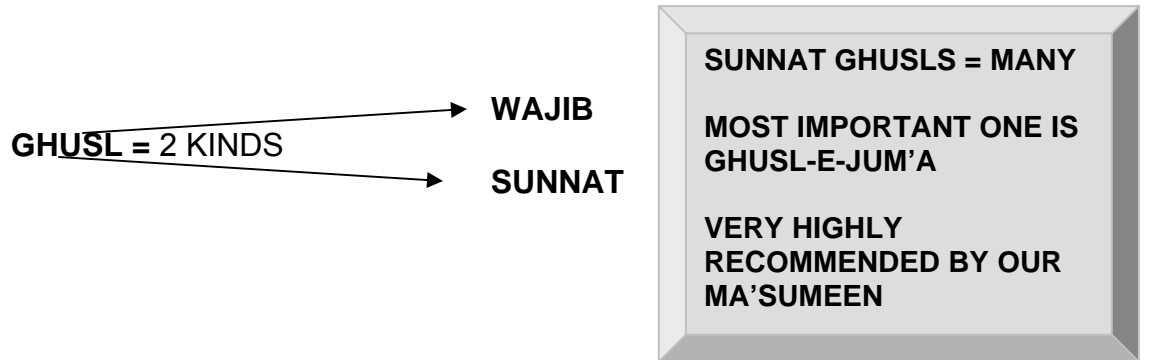
Exercise:

What would you do under following circumstances?

1. Amena and her family went on a camping holiday. It was quite a dry area and they didn't think they would be able to find water for wudhu. So they offered their prayers with Tayammum. Later on in the day, they did find water and noticed that it was not qadha yet. What do you think they should do?
2. Cold water made Zainab's grandmother's hands hurt and her skin would tighten up and hurt a lot. Can her grandmother perform Tayammum?
3. Their plane had crashed and there was still no sign of the rescue men whom they had been able to contact via the radio. There was very little water and if it were used for wudhu, there wouldn't be enough to last until the rescue men got there. What do you think they should do?
4. The dress that I was wearing had a bloodstain on it. I had enough water to either make my dress Tahir or do wudhu. At the same time, I do not have anything on which to do Tayammum. I am totally confused. Would you please advise me?
5. Aliya had to perform several wajib ghusls but was not able to do so due to lack of water. What will she do?
6. Hasnain's palm had had to be stitched and bandaged when he hurt himself. How will he perform Tayammum?
7. Ali was not able to do Tayammum, so he asked Abbas, his son to help him. Can Abbas help him and if so, how will he do that?
8. Is it necessary to specify whether you are doing Tayammum for Ghusl or wudhu?
9. Hassan had just wiped his forehead, when the doorbell rang. He answered the doorbell and returned to finish his Tayammum. Is his Tayammum valid?

AN INTRODUCTION TO GHUSL-(Part I)

Ghusl is an Arabic word meaning to have a bath in order to wash the body.

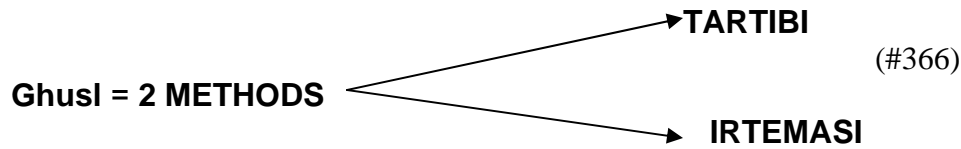


- Conditions of Ghusl**
- Water must be Tahir, Mutlaq and Mubah (#386)
 - Place where Ghusl is performed must be Mubah (#386)
 - Niyyat should be of Qurbatan ilallah (#364)
 - It must be performed without help (#386)
 - All obstructions must be removed (#383)

- Remember: There Is No Need (356):**
- To make the body Tahir before starting Ghusl except removing Ain-e-Najasat.
 - For the body to be washed downwards from the head
 - For Tartib – delay between different actions of Ghusl is allowed

FIQH CLASS 8 – LESSON 4

AN INTRODUCTION TO GHUSL-(Part II)



How to Perform Ghusl

There are TWO methods

Ghusl-e-Tartibi = Ghusl in Stages & Sequence (#367)

1st: NIYYAT

2nd: wash the head running down to the neck

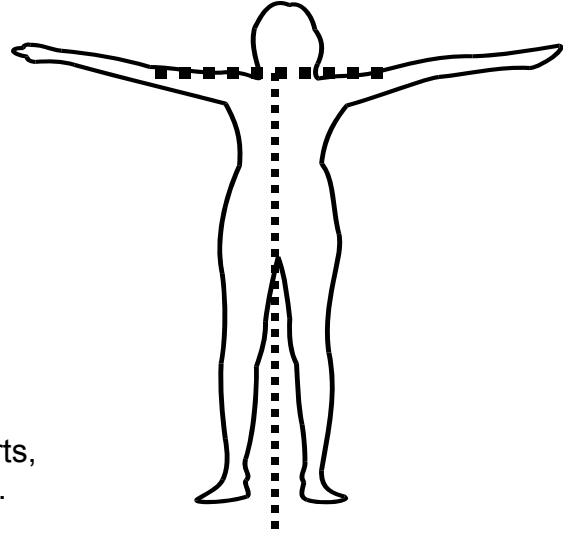
3rd: then wash the rest of the body

Or It Is Better

To wash the rest of the body in 2 stages

1st: the right half of the body, including your private parts,

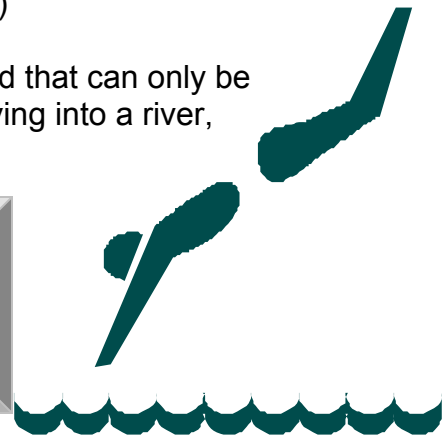
2nd: then the left half, again, washing your private parts.



Ghusl-e-Irtemasi = Instant or Gradual immersion. (#373)

This is by washing the whole body at the same time – and that can only be done by submerging the whole body into the water by diving into a river, sea or swimming pool.

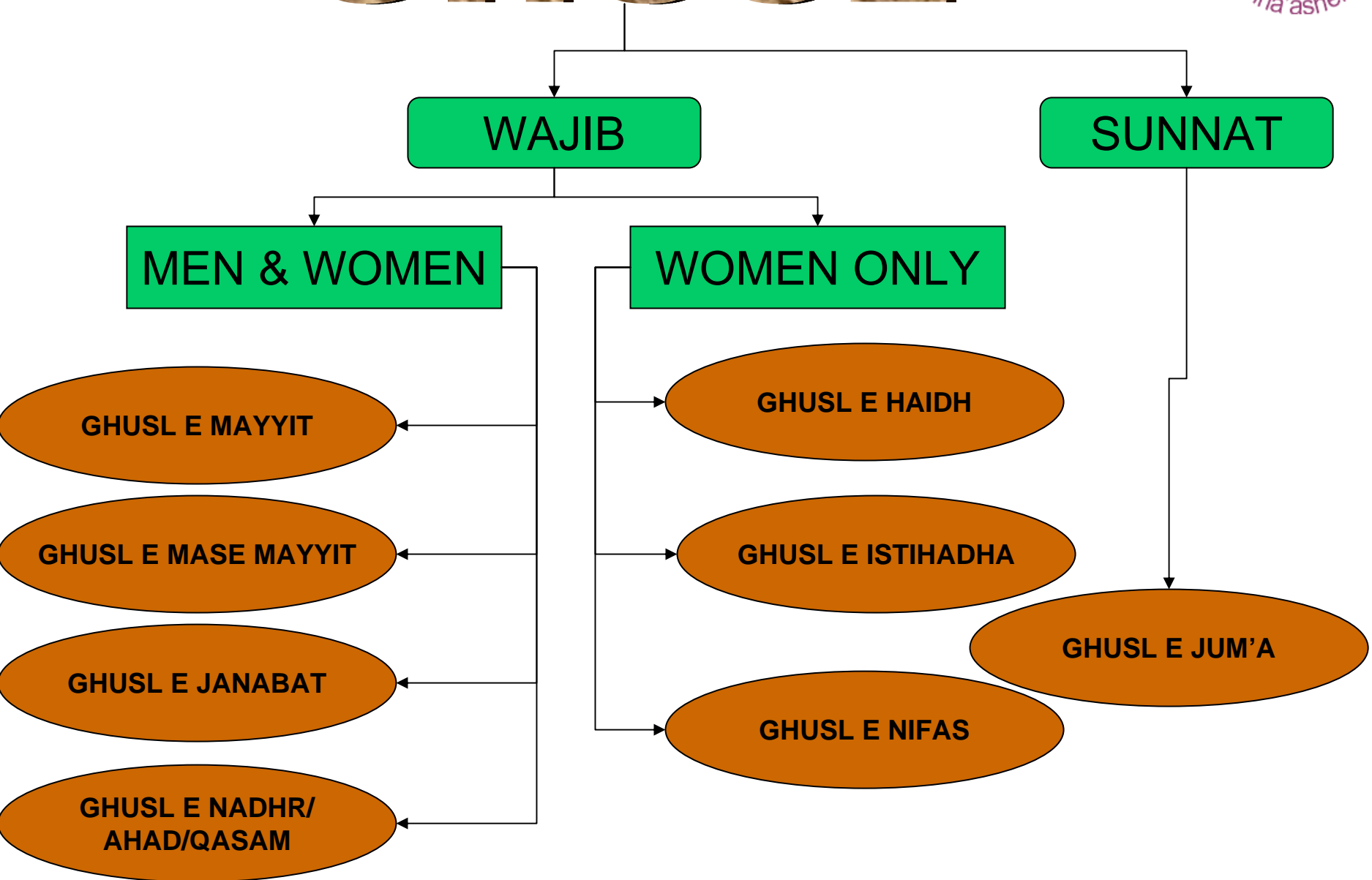
WHEN PERFORMING GHUSLE IRTIMASI IN ONE GO, YOU MUST ENSURE THAT THE WATER REACHES ALL PARTS OF THE BODY AT ONE TIME.



If however, you wish to perform the Ghusl-e-Irtemasi gradually, then it is necessary that:

- The whole body out of the water before starting the Ghusl.
- Then you submerge your body gradually into the water with the intention of Ghusl (#374).

GHUSL

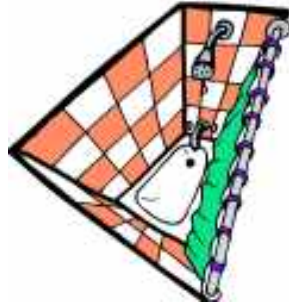


GHUSL

CONDITIONS OF GHUSL



WATER MUST
BE PAK, MUTLAQ
& MUBAH



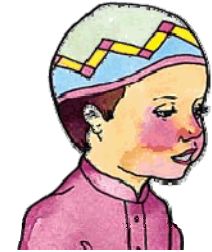
PLACE MUST
BE MUBAH



OBSTRUCTIONS
SHOULD BE
REMOVED



GHUSL DONE
BY YOURSELF



NIYYAT

THERE IS NO NEED:

To make the body Pak before starting Ghusl;

For the body to be washed downwards from the head; or

For Tartib

GHUSL

METHOD OF GHUSL

TARTIBI

IN
STAGES
&
SEQUENCE

IRTEMASI

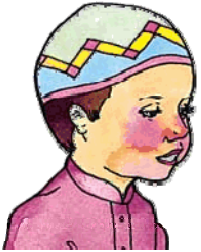
INSTANT
OR
GRADUAL
IMMERSION

GHUSL

GHUSL E TARTIBI

1

NIYYAT



I am doing
Ghusl for the
pleasure of
Allah, Qurbatan
ilallah

IN
STAGES
&
SEQUENCE

2

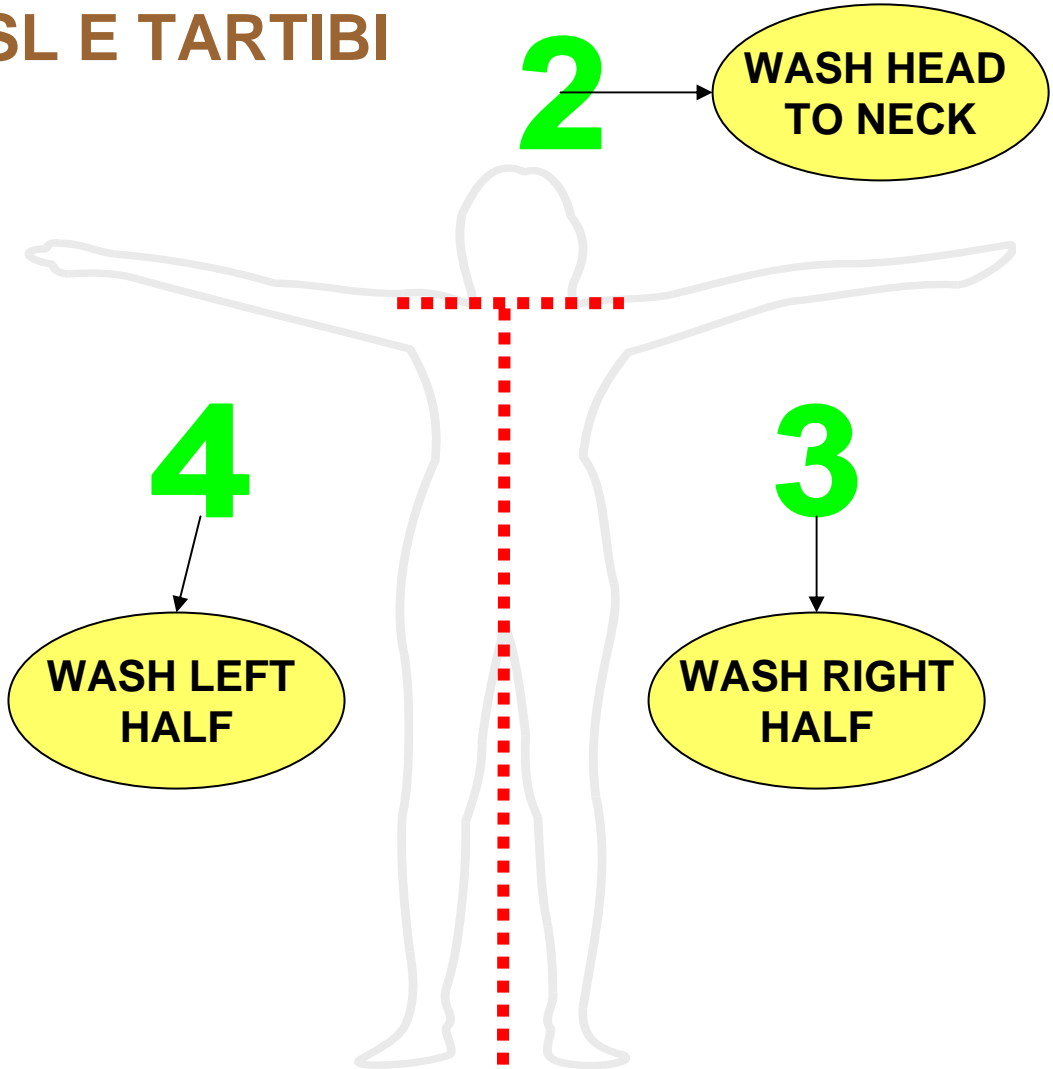
WASH HEAD
TO NECK

4

WASH LEFT
HALF

3

WASH RIGHT
HALF



GHUSL

GHUSL E IRTEMASI

1

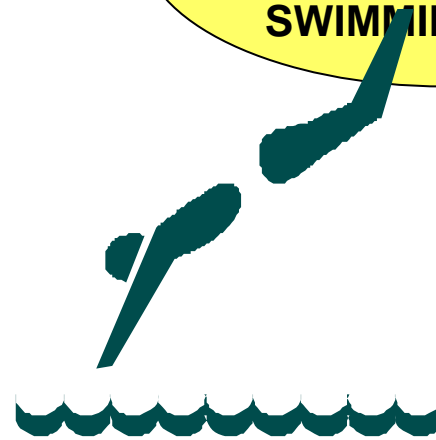
NIYYAT



I am doing
Ghusl for the
pleasure of
Allah, Qurbatan
ilallah

2

SUBMERGE BODY
INTO RIVER,
SEA OR
SWIMMING POOL



INSTANT
OR
GRADUAL
IMMERSION

IF HOWEVER, YOU WISH TO PERFORM THE GHUSL-E-IRTEMASI GRADUALLY, THEN IT IS NECESSARY THAT THE WHOLE BODY IS OUT OF THE WATER BEFORE STARTING THE GHUSL. THEN YOU SUBMERGE YOUR BODY GRADUALLY INTO THE WATER WITH THE INTENTION OF GHUSL.

EXERCISE - AN INTRODUCTION TO GHUSL

1. After Ghusl, Amena realized that she had not washed her right arm. What will she do?

2. Fizza passed wind while doing Ghusl. What will she do, keeping in mind that it was a Wajib Ghusl and she had to pray afterwards? Explain your answer.

3. It was Friday and Masooma had to perform Ghusl for Nadhr and also wanted to perform Ghusl-e-Jum'a. Will she have to do Ghusl twice?

4. Sayyeeda had long hair. While doing Ghusl, she made sure that water reached the skin of her head but her hair did not become wet. Is her Ghusl valid?

5. They were on holiday at the beach. There was no time to do Ghusl. Can Masooma perform Ghusl-e-Irtimasi in the pool?

6. Raihana washed her body before her head. How will she correct her Ghusl?

7. I was performing Ghusl-e-Irtimasi and I was not sure whether the water had reached all parts or not. What will I do?

8. Aaliya had a tattoo on her upper arm. How will she do Ghusl?

FIQH CLASS 8 – LESSON 5

TOILET ETIQUETTE

Rules Regarding the Use of Toilets

It is Wajib to

1. Hide our private parts in the toilet and at all times from adults, even if they are our parents or siblings (#57)
2. Wash our selves twice, better three times after urinating. (#66)
3. Clean our selves after relieving bowels – it is better to use water but it can also be made Tahir by using tahir and dry paper(#68)

It is Haraam to:

1. Face Qiblah **OR** keep our back towards Qiblah relieving ourselves (#59).
2. Use of sacred things in cleaning the body after relieving bowels: e.g. Khake Shifa, paper having the names of Allah, Ma'sumeen (#70).

It is Haraam to relieve yourself in the following 4 places (#64):

1. In the property of another person without the permission of the owner
2. In blind alleys, without the permission of the people who live there
3. On the grave of Muslims and in all sacred places, like inside a Mosque
4. At a place which is Waqf exclusively for its beneficiaries, like some Madressas

It is Mustahab to:

1. To enter the toilet with the left foot forward and to come out with the right foot forward (#79).
2. Cover your head (#79)
3. Urinate before Namaaz and before going to sleep (#83)



It is Makruh to: (#80-82)

1. Urinate on the road side or under the shade of a fruit tree
2. Eat while relieving yourself
3. Take longer than is necessary
4. Wash yourself with your right hand
5. Talk while in the toilet
6. Urinate while standing, or on a hard surface, or in the burrows of animals or in stationery water.
7. Suppress your urge to urinate **AND** if is harmful to your health to constrain yourself, then it becomes Haraam to do so

To utter words in the remembrance of Allah is not Makruh

Exercise:

1. Sabira had to use the toilet in the hotel where they had gone for dinner. There was no water but she was able to find a roll of tissue. How will she clean herself?

2. Which four places is it Haraam to urinate?

3. Was it right of Sajida to leave the door of the toilet open, knowing that her mother and sister were just outside in the corridor?

4. While using the toilet, Salma sat facing the Qiblah. Was this right?

5. Having finished his Dhohr Namaaz, Ali doubted whether he had made himself tahir after urinating] before Namaaz. Is his Salaat valid? What about his next Salaat i.e.Asr?

FIQH CLASS 8 – LESSON 6

ISLAMIC TERMINOLOGY

JAHRIYA AND IKHFATIYA = These rules apply to the Daily 17 Rak'ats of Salaat.

JAHRIYA: To recite the Dhikr in Namaaz loudly
IKHFATIYA: To recite the Dhikr in Namaaz softly.

Salaat-e-Fajr, Maghrib and Eisha

1. It is WAJIB for a man to recite Suratul Hamd and the 2nd Surah in these Salaats, LOUDLY (#1001).
2. A woman can recite Suratul Hamd and the 2nd Surah, in these Salaats, loudly (unless a non-mehram hears her) OR silently (#1003). .

HOWEVER,

3. It is WAJIB for men and women to recite Tasbiate 'Arba, silently (#1016).

Salaat-e-Dhohr And Asr

It is WAJIB for men and women to recite Suratul Hamd and the 2nd Surah, in these Salaats, SILENTLY (#1001).

If a person intentionally prays loudly when s/he should be praying softly, or vice versa, Salaat is BATIL.

WAJIB-E-AYNI = Obligatory for every individual.
e.g. Salaat, Fasting etc.

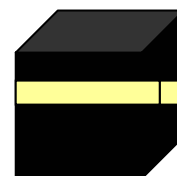


WAJIB-E-FAWRI = Becomes obligatory as a result of performing another Wajibat.

e.g. When you decide to go for Haj, before you can become a Mustat'i you have to make sure that you have paid out Khums which is also a Wajibat.

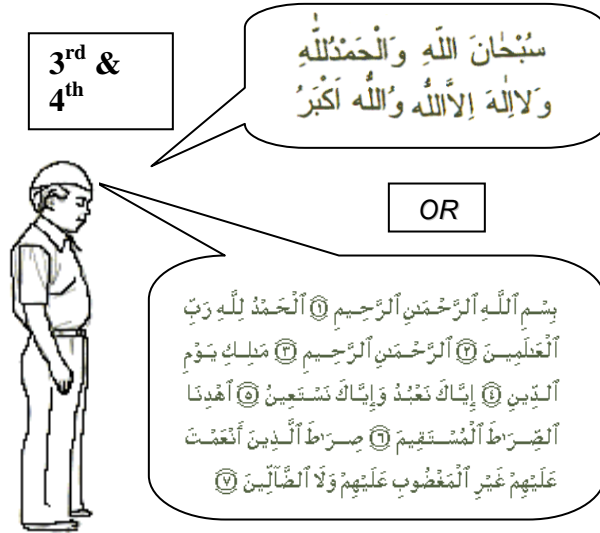


before



WAJIB-E-TAKHYIRI = Optional Wajib.

E.g.
In the 3rd & 4th Rak'at of the daily prayers, a person has to recite either 'Tasbihat-e-Arbaa' or Suratul Hamd. S/he has to choose out of the two but cannot leave both. So Al-Hamd and Tasbihat-e-Arbaa' are Wajib-e-Takhyiri in these Rak'ats.



WAJIB-E-KIFAI = A Wajibat which is obligatory upon all present until one person fulfils it.

E.g.1

When a person enters a room and says "Salamun Alaikum", to reply is obligatory upon everyone in that room until one person replies "Alaikum Salaam"

E.g.2

When a person dies, it is Wajib on everyone to give it Ghusl, Kafan pray Salaat-e-Mayyit and bury it. If one or more person carries out all these, it is no longer Wajib on the rest of the community.

Exercise:

1. Fatema was teaching her little sister how to pray and always prayed all her Salaat loudly. Is this permissible? Explain your answer.

2. When Sadiq Ali became Baligh, his father explained the rules of Jahriya and Ikhfatiya to him. How do you think he explained them?

3. When Zahra's grandmother died, her mother told her that it was Wajib-e-Kifai to give Ghusl. What did she mean?

4. When Aiman's father decided to go for hajj, he was told that it is Wajib-e-Fawri to make sure that he had paid khums. What does that mean?

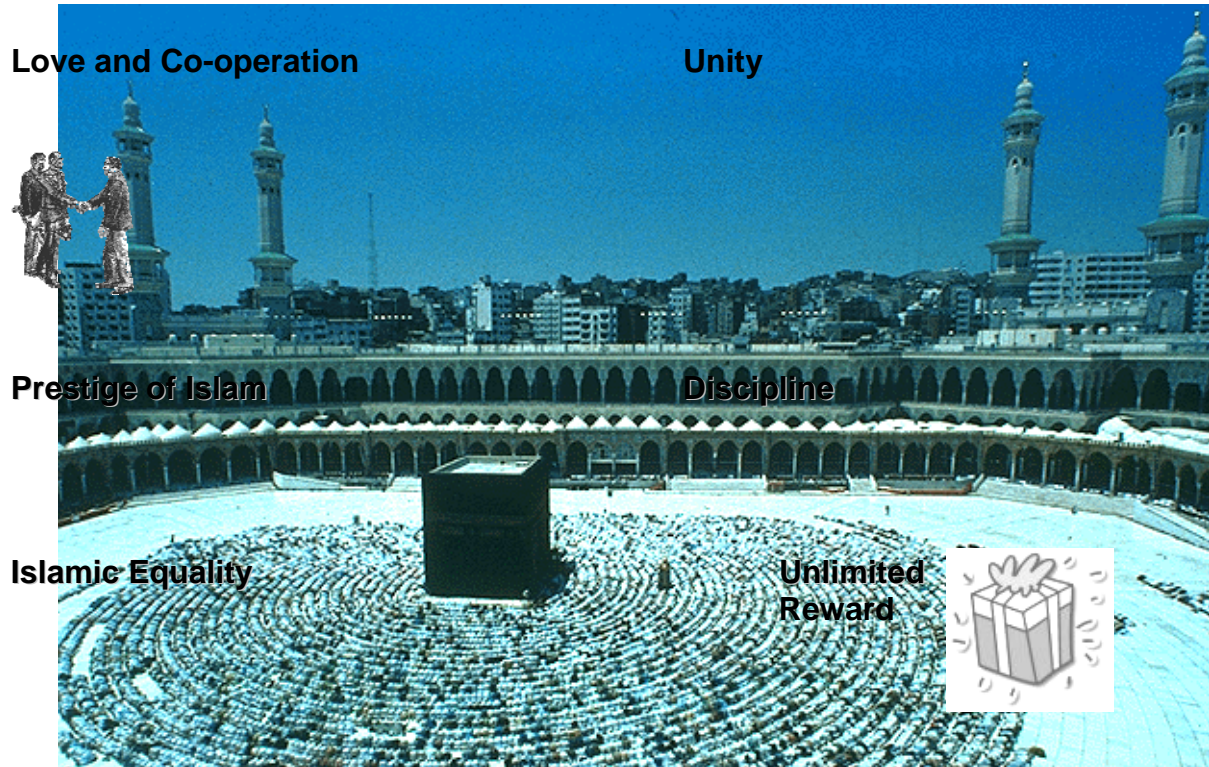
5. Give an example of Wajib-e-Takhyiri.

FIQH CLASS 8 – LESSON 7

SALAATE JAMAAT – CONGREGATIONAL PRAYER - REVISION I

DEFINITION: Salaate Jamaat means prayers that are offered in gathering (i.e. more than two people).

Benefits: Praying in congregation provides us with rewards both in this world and the hereafter; these are illustrated below:





Unlimited Reward

Allah has put a very big reward for Jamaat Salaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Jamaat Salaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

Rewards

People present in Jamaat	Each Rakaat worth
2	150 prayers
3	600 prayers
<i>THEREAFTER IT DOUBLES UNTIL AFTER THE 11th PERSON JOINS</i>	
11	**ONLY ALLAH KNOWS**

How To Join Salaate Jamaat

Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 st Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 nd Rakaat better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakaat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakaat (Qiyam):	Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku, you have to change your Niyyat to furada				
If you do not know which Rakaat it is always join in:		<input checked="" type="checkbox"/>			
You enter the Mosque it is the last Sajdah, you perform your Niyyat and Takbiratul eham and then go into:			<input checked="" type="checkbox"/>	By joining you are being rewarded Jamaat Sawaab. During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1st Rakaat when Imam completes Salam.	
Extra note:		Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakaat.			

EXERCISE – SALAAT-E-JAMAAT :

1. You join in Qiyam when the Jamaat is in the 3rd Rakaat. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Suratul Hamd?

2. You join when the Imam is in Ruku' and are not sure whether you reached the Ruku' of the Imam or not?

3. Maisam was asked by his father to offer Salaat in congregation. Can he ignore this request?

4. With road construction going on, Fatema decided to offer her salaah before leaving for the mosque, as she knew that she might not arrive in time for Salaat-e-Jamaat. However, when she arrived at Stanmore, the program had been delayed due to the absence of Mukhi Saheb and Salaat-e-Jamaat was about to start. What will she do?

5. You arrive at the mosque when the Imam is reciting the last Tashahud and you wish to earn the Thawaab of Salaat-e-Jamaat. What can you do?

6. Thinking that it was the Imam's second sajda, Zahra later learned that it was the Imam's first sajda. What will she do?

7. Fatema raised her head from Ruku by mistake and returned back to Ruku. Is her Namaaz valid as she has done two Rukus?

8. Amir found himself praying behind a pillar. Can he follow the Imam?

9. Which of the following will the Imam recite quietly (Q) and which will he recite loudly (L) in the Jamaats of Dhohr and Maghrib. Put 'Q' or 'L' for your answer:

DHOHR MAGHRIB

- a) Suratul Hamd
- b) Bismillahir-Rahmanir-Rahim
- c) Qunoot
- d) Tasbihat-e-Arba'
- e) Dhikr of Ruku'
- f) Dhikr of Sajdah
- g) Tashahud & Salaam

FIQH CLASS 8 – LESSON 9

SALAAT-E-JUM'A - FRIDAY PRAYER (Part I)

Salaat-e-Jum'a = Friday Prayers

Definition:

Jumuah prayers (weekly congregational prayers) are every Friday throughout the year.



Benefits:

Jum'a prayer has to be prayed in Jamaat, therefore all the benefits of praying in

Importance:

Refer to Al Jumuah, 62:9

"O you who believe! When the call is made for the prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know."

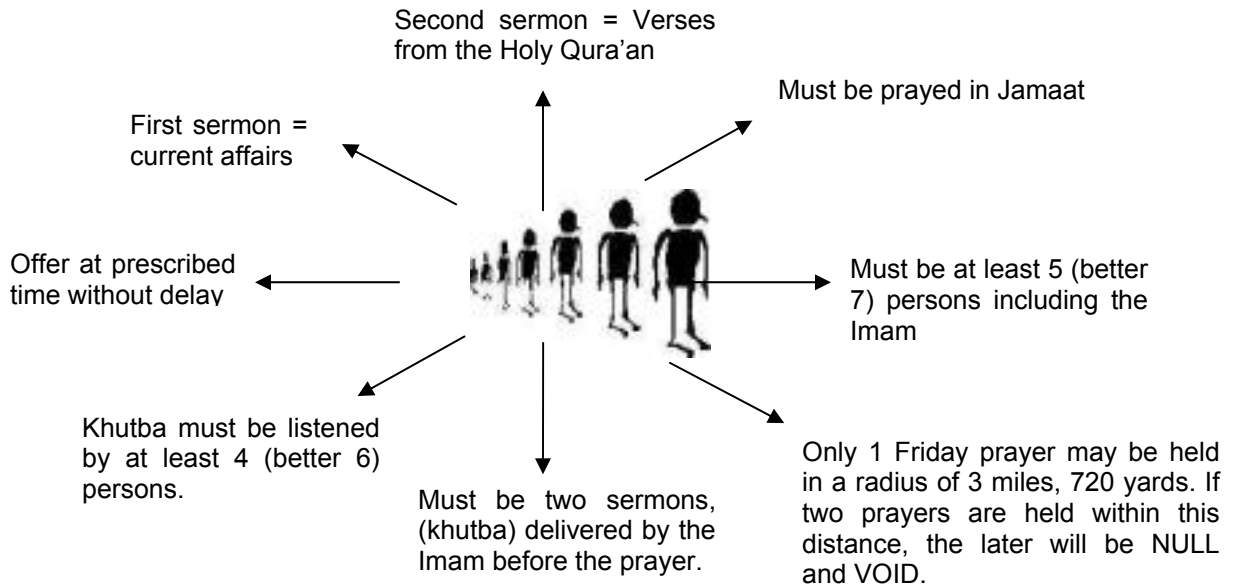
Wajib-e-Ayni & Wajib-e-Takhyiri (Relating to Salaate Jum'a) #741

Imam / specially appointed authority	Term	Definition	Example of Definition	Prayers to be performed on Friday		
				Zohr	Jum'a	Asr
Present	Wajib -E- Ayni	Obligatory act	Fasting during month of Ramadhan, the five daily prayers	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Absent	Wajib -E- Takhyiri	Choice of alternatives (Choose between two or more Wajibs, but he/she cannot leave both)	Kaffara for a person who has deliberately left out a fast in the month of Ramadhan. He will either free a slave, or feed sixty deserving poor, or keep sixty fasts.		You can choose between these two – but cannot leave out both.	<input checked="" type="checkbox"/>




FIQH CLASS 8 – LESSON 10







SALAAT-E-JUM'A - FRIDAY PRAYER (Part II)

There are certain conditions for Friday Prayer (#740):



Method of Praying Friday Prayer

Niyyat	I am praying 2 Rakaats Salaate Jum'a Qurbatan ilallah	
1 st Rakaat Qira'at		Sunnat for the Imam to recite Suratul Jum'a after Al-hamd
Qunoot		There is a special Qunoot
Ruku		

Sajdah		
2 nd Rakaat Qira'at		Recite Suratul Munafiqoon after Suratul Hamd
Ruku		
Qunoot		Recite the normal Qunoot (that is usually recited in the daily prayers)
Sajdah		
Tashahud & Salam		

SALAAT-E-JUM'A

DEFINITION

Jum'a Prayers (weekly congregational prayers) are every Friday throughout the year.

BENEFITS

Jum'a prayer has to be prayed in Jamaat, therefore all the benefits of praying in congregation apply

IMPORTANCE

Allah says in the Qur'an: O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know (Suratul Jum'a : Verse 9)

SALAAT-E-JUM'A



WAJIB-E-AYNI & WAJIB-E-TAKHYIRI (RELATING TO SALAAT-E-JUM'A)

Imam / specially appointed authority	Term	Definition	Example of Definition	Prayers to be performed on Friday		
				Dhohr	Jum'a	Asr
Present	Wajib-e-Ayni	Obligatory act	Fasting during month of Ramadhan, the five daily prayers	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Absent	Wajib-e-Takhyiri	Choice of Alternatives {Choose btw 2 or more Wajibs, but you cannot leave both}	Kaffara for a person who has deliberately left out a fast in the month of Ramadhan. He will either free a slave, or feed 60 deserving poor, or keep 60 fasts.	You can choose between these two – but cannot leave out both.		

SALAAT-E-JUM'A

CONDITIONS

ONLY 1 FRIDAY PRAYER MAY BE HELD IN A RADIUS OF 3 MILES, 720 YARDS

1ST SERMON MUST BE ON VERSES FROM THE HOLY QUR'AN

AT LEAST 5 (BETTER 7) PERSONS INCLUDING THE IMAM



MUST BE PRAYED IN JAMAAT

TWO KHUTBAS DELIVERED BY THE IMAM BEFORE THE PRAYER

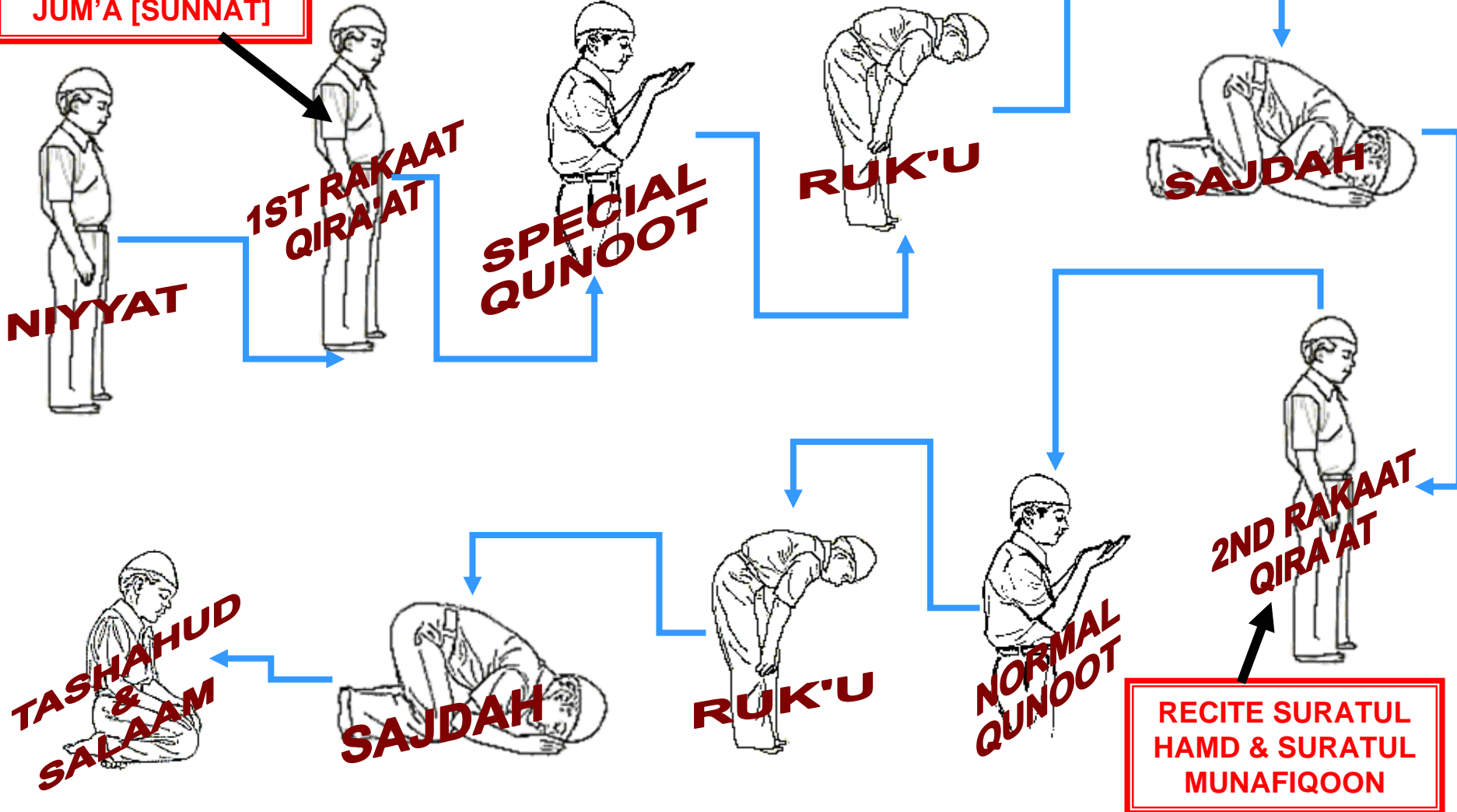
KHUTBA MUST BE LISTENED BY AT LEAST 4 (BETTER 6) PERSONS

1ST SERMON MUST BE ON CURRENT AFFAIRS

SALAAT-E-JUM'A

METHOD OF PRAYING

RECITE SURATUL HAMD & SURATUL JUM'A [SUNNAT]



EXERCISE - SALAATE JUM'A

Our Holy Prophet Muhammad (S) has said that Friday is the chief of the days of the week, and any good on that day has manifold rewards - Prayers are readily accepted on this day.

Friday is a very special day for us Muslims and the blessings, which can be earned on this day, are a great many. Allah has specially blessed Mecca as superior to all the places of the world, Ramadhan superior to all the months of the year and Friday superior to all the days of the week.

1. On this day, 6 out of the 14 Ma'sumeen (as) were born. Write down the names of these Ma'sumeens born on this auspicious day.

1. _____ 2. _____

3. _____ 4. _____

5. _____ 6. _____

2. What is the name of one special Ziyaarat recited on Friday (normally after the Friday prayers)?

3. Why do we recite this Ziyaarat on Friday? (Clue: we as Shia Muslims are awaiting a special event, which will take place on a Friday).

4. What is the name of a special bath (Ghusl) done on a Friday? Is this bath Wajib or Sunnat?

5. In many Muslim countries, this day is treated just like an Eid Day. Name at least 3 things that we do on Eid day, which should also be done on a Friday (Note: we might be doing these things at other times, but they are highly recommended for Fridays and Eid days).

1. _____

2. _____

3. _____

6. Read the translation of Suratul Jum'a (Surah no. 62 in the Holy Qur'an). Find and write down the translations of 3 Ayaats about Salaatul Jum'a from this Surah.

1. _____

2. _____

3. _____

7. One of the conditions of Friday prayer is that only one Friday prayer may be prayed in a radius of 3 miles 720 yards (about 3 1/2) miles. Why is it necessary to have this ruling?

8. What are the advantages and benefits of this prayer?

9. How is this prayer (which can only be prayed in Jamaat) different from any other Jamaat prayer? Give at least 3 reasons.

1.

2.

3.

10. What is the method of praying this Salaat?

FIQH CLASS 8 – LESSON 11

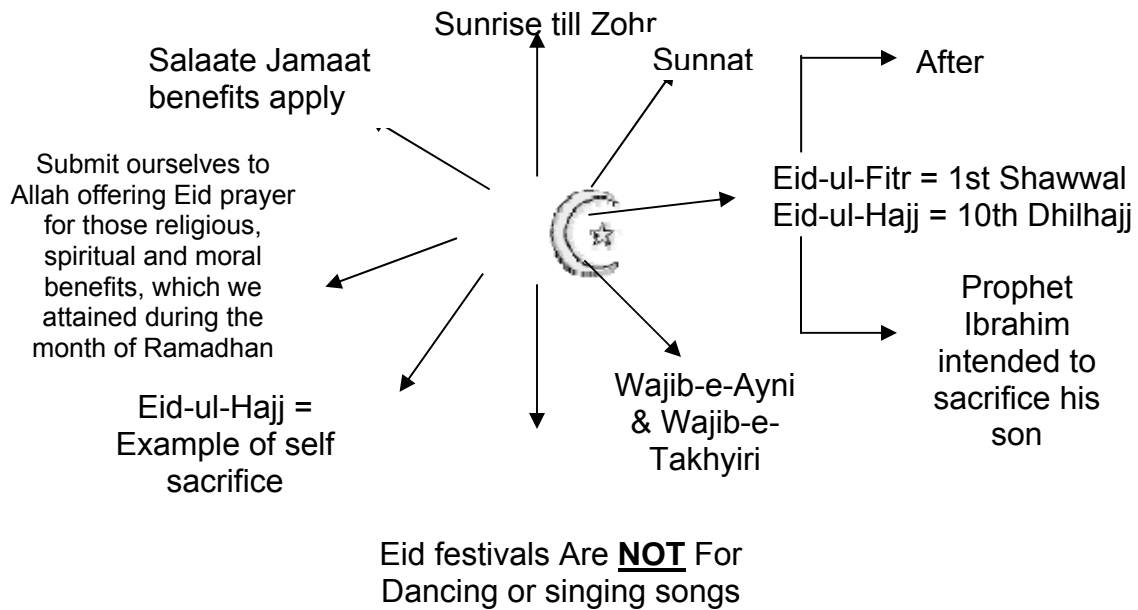
SALAATE EIDAIN - EID PRAYERS (Part I)

Salaat-e-Eidain = Prayers offered on Eid

DEFINITION

Special prayers offered on two big festivals (that is Eid-ul-Fitr and Eid-ul-Hajj)









Introduction to Salaat-e-Eidain



Eid prayers are Wajib in the presence of Imam. It is sunnat only in the ghaibat of Imam.

For more information see # 1525 - 1541

Method of Praying the Eid Prayer: -

Niyyat	I am praying 2 Rakaats of Eid-ul-Fitr\Adha Sunnat Qubatan ilallah	
1 st Rakaat Qira'at		Suratul Hamd and Suratul A'ala (sura number 87)
Qunoot (*5)		Then recite 5 Takbirs and after each Takbir to recite Qunoot. After the 5 th Qunoot you recite a 6 th Takbir (Allahu Akbar) and then perform Ruku and Sajdah Any Dua in Qunoot is fine. For a special Dua see Islamic Laws 1529
Ruku & Sajdah		
2 nd Rakaat Qira'at		Suratul Hamd and Suratul Shams (sura number 91)
Ruku		
Qunoot (*4)		Then recite 4 Takbirs and after each Takbir to recite Qunoot. After the 4 th Qunoot you recite a 5 th Takbir (Allahu Akbar) and then complete the Salaat as usual. Any Dua in Qunoot is fine. For a special Dua see Islamic Laws 1529
Sajdah		
Tashahud & Salam		

FIQH CLASS 8 – LESSON 12

SALAATE EIDAIN - EID PRAYERS (Part II)

The Muslims observe two big festivals each year. One is Eid-ul-Fitr (1 Shawwal) and the other is Eid-ul-Hajj (10 Dhillhaji). These two are the days of great festivity. Eid-ul-Fitr is observed at the end of the Holy month of Ramadhan. Fasting creates the feelings of faith, spirituality, patience, contentment and sacrifice. The festivity of Muslims is NOT dancing or singing songs. We submit ourselves to Allah offering Eid prayer for those religious, spiritual and moral benefits which we gathered during the Holy month of Ramadhan.

Eid-ul-Adha is observed on the day when Prophet Ibrahim (A.S.) intended to sacrifice his son Ismail in obedience to Allah's command. The Holy Qur'an has narrated the whole episode, which is the greatest example of self-sacrifice. The festival of Adha is in remembrance of this sacrifice. It reminds us that all our possessions, everything we have, including our lives and those near and dear to us, should be sacrificed in the way of Allah, if necessary. Again we offer this special prayer - Eid prayer.

Eid prayer is Sunnat, not Wajib, in these days when our Imam (A) is hidden from us.

QUNOOT OF EID PRAYERS:

The Du'a-e-Qunoot is as follows :

"Allahumma ahlal Kibriyae wal azamah wa ahlal jude wal jabaroot, wa ahlal afwe warrahmah, wa ahlattaqwa wal maghfirah; asaloka behaqqe haazal yaumil lazi ja'altahu lil Muslimeena 'eedan, wa le Muhammadin Sallallohu alaihe wa Aalehi zukhran wa karamatan wa sharafan wa mazeeda; an tusalleya 'ala Mohammadin wa Aale Mohammadin, wa an Tudkhelani fi kulle khairin adkhalta fihe Mohammadan wa Aala Mohammadin, wa an Tukhrijani - min kulle soo-in Akhrajta minho Mohammadan wa Aala Mohammadin, Salawaatoka 'alaihe wa 'alahim ajma'een. Allahumma, inni as'aloka khaira ma sa-a-lakabehi ibadokassalehoon; wa a'oozobeka mimmasta'zaminho 'ibadokalmukhlasoon."

SALAAT - E - EIDAIN

SPECIAL PRAYERS OFFERED ON
EID-UL-FITR & EID-UL-HAJJ



SUNNAT

**WAJIB
- E -
TAKHYIRI**

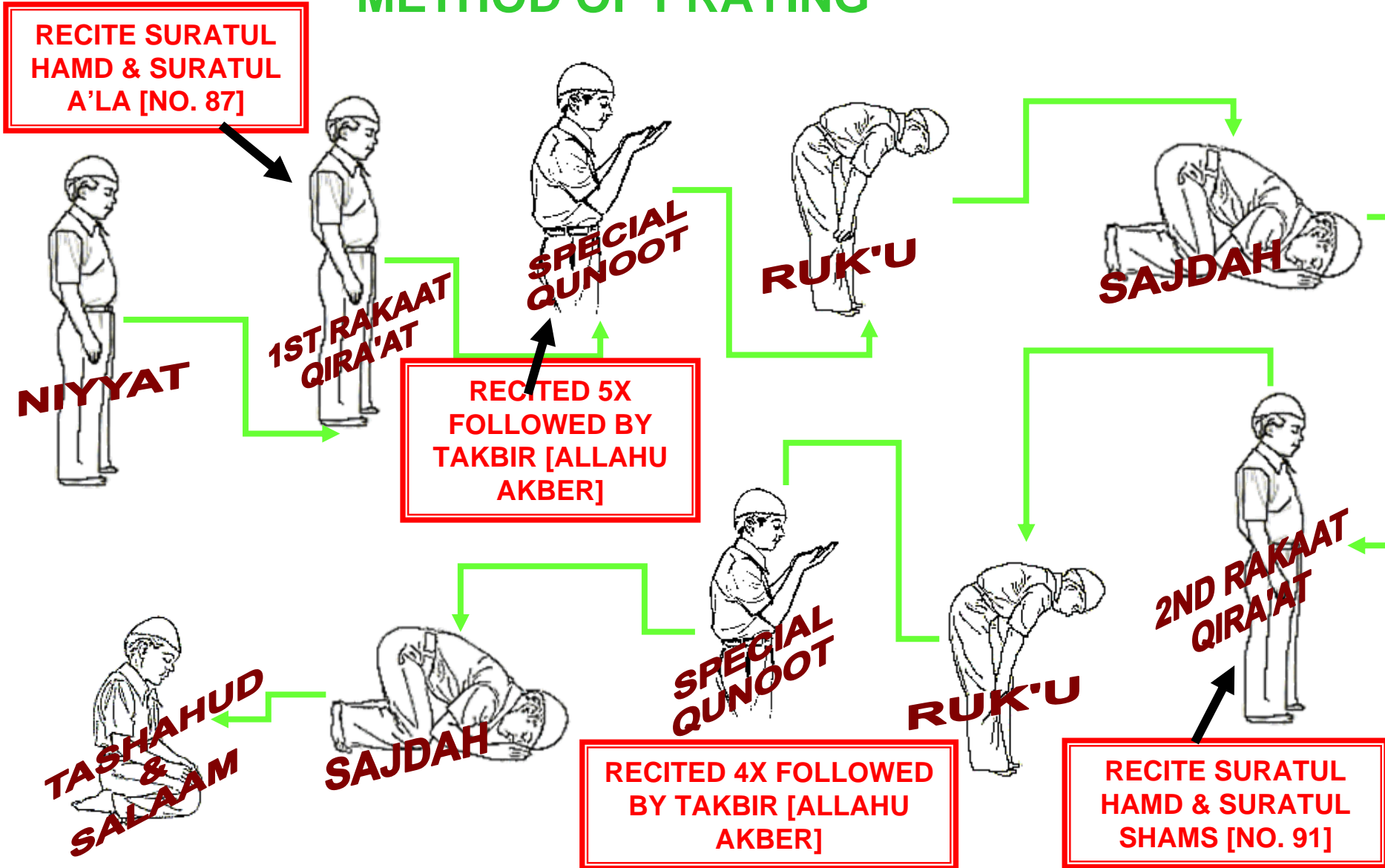
**SUNRISE -
DHOHR**

**SALAATE
JAMAAT**

**WAJIB
- E -
AYNI**

SALAAT - E - EIDAIN

METHOD OF PRAYING



FIQH CLASS 8 – LESSON 13 & 14

SAUM - SIGNIFICANCE OF FASTING

The Month of Ramadhan is the holiest month in the Islamic calendar and begins with all its social, moral and spiritual blessing. The following quotation from a Du'a points out some of these blessings:

"O Allah this is the month of Ramadhan in which You sent the Qur'an as a guide for people and as a clear sign to differentiate between right and wrong; and it is the month of fasting, month of prayers, month of returning to You (Tawbah) and month of repentance; it is the month of forgiveness and mercy....; the month in which is the 'Night of Qadr' which is better than a thousand months....; O Allah, bless Mohammed and his progeny.... and keep me free for Your worship and for reciting the Book."

It appears from the above sentences that amongst the blessings of this month are Qur'an, the 'Night of Qadr', the repentance from sins and mutual understanding and forgiveness.

According to Islamic belief, every action, whether good or bad, carries more weight in this month. Thus, charity is a virtue at all times, but is more virtuous in this month; and injustice is an evil at all times, but is more evil in this month. Reciting the Qur'an is a commendable deed the whole year round, but during the month of Ramadhan it assumes a far greater significance.

And as the month of Ramadhan entered, Imam Zainul Abideen (A) would pray:

"O Allah, help us fast in this month, by preventing our limbs from doing anything that displeases You, and by engaging them in acts which gain your pleasure.....so that we may not lend our ears to things futile and our eyes may not see that which leads to forgetting You. Our hands may not commit that You have prohibited, and our feet may not advance towards the forbidden....." (Saheefa-e-Kamilah)

Our Holy Prophet (S) told Jabir bin Abdillah:

"O Jabir, this is holy Ramadhan, whoever fasts in it during the day, and stands to remember Allah during the night, controls his hunger and speech, he shall be forgiven his sins the way the holy month passes".

Jabir said:

"O Messenger of Allah, what a beautiful advice this is!"

The Holy Prophet (S) answered:

"And how important the conditions!" (Furoo' Al-Kafi Vol.4)

The Importance of the Month of Ramadhan

1. The month of Ramadhan is the holiest month in the Islamic Calendar.
2. The complete Holy Qur'an was revealed to Prophet Muhammad (S) during this Holy month.
3. Allah forgives us if we ask for forgiveness.
4. In this month is the night of Qadr, which is better than a thousand months.
5. Duas are easily accepted.

Reasons For Fasting

1. Fasting is wajib
2. It helps us to strengthen our will power against those things that are Haraam and make us commit Gunah if we do them.
3. Brings about Unity amongst us and those living near us.
4. As we feel hungry we begin to realize how the people who are poor and cannot afford food suffer daily in their lives and as a result of our fasting we may feel that we should do something for them.

The Holy Prophet (S) has advised that we should eat enough to kill the hunger and not more

FIQH CLASS 8 – LESSON 15

MOON SIGHTING

The New Moon - A Definition

The New Moon phase is defined to be the moment when the moon is almost directly between the Earth and the Sun.

At this moment the moon's dark surface faces the Earth. The New Moon is therefore completely invisible. The date and time of this invisible New Moon is commonly found in almanacs, newspapers and calendars.

The Islamic month begins with the visible First Crescent and not with the invisible New Moon. The first Crescent is usually sighted in the western sky just after sunset on the first or second evening after the New Moon phase. The sighting depends on the age of the crescent, the time difference between sunset and moonset and the angular distance between the sun and the moon.

We should not confuse the New Moon with the visible thin crescent. We should realize that a crescent following a lunar month of 30 days will look larger and stay longer than the crescent following a month of 29 days.

The First Date of the Month Is Proved In the Following Way (#1739)

1. If a person sights the moon himself.
2. If a person confirms he has sighted the moon, and his words assure or satisfy another person as well as everything else assuring or satisfying him.
3. If two just (Adil) persons say that they have sighted the moon, the first date of the month will not be proved if they differ about the particulars (i.e. particular details as to how it was sighted).
4. If 30 days pass from the 1st of the moon of Shaaban whereby the 1st of Ramadhan is proved and if 30 days pass from the 1st of Ramadhan whereby the 1st of Shawaal is proved.

The 1st day of any month will not be proved by the verdict of a Mujtahid and it is better to observe precaution. ☺ **1740**

The first day of a month will not be proved by the prediction made by astronomers. However, if a person derives full satisfaction and certitude from their findings, s/he should act accordingly. ☺ **1741**

If the moon is high up in the sky, or sets late, it is not an indication that the previous night was the first night of the month. Similarly, if there is a halo round it, it is not a proof that the new moon appeared in the previous night. ☺ **1742**

If the first day of the month of Ramadhan is not proved for a person and s/he does not observe fast, and if it is proved later that the preceding night was infect the night of Ramadhan, s/he should observe Qadha of that day. 🕒 **1743**

If the first day of a month is proved in a city, it is also proved in other cities if they are united in their **horizon**. And the meaning of having a common horizon in this matter is that if new moon was sighted in a city, there would be a distinct possibility of sighting it in the other cities, if there were no impediments, like, the clouds etc. 🕒 **1744**

The first day of a month is not proved by a telegram except when one is sure that the telegram is based on the testimony of two Adils, or on a source which is reliable in the eyes of Shariah. 🕒 **1745**

If a person does not know whether it is the last day of Ramadhan or the first of Shawwal, s/he should observe fast on that day, and if s/he comes to know during the day that it is the first of Shawwal, s/he should break the fast. 🕒 **1746**

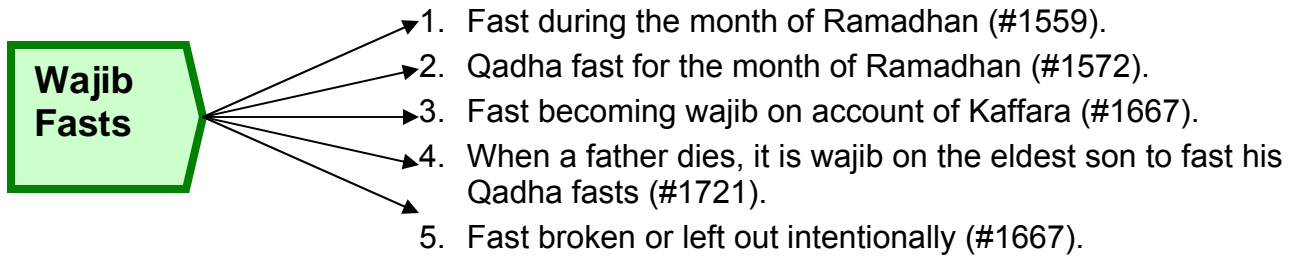
EXERCISE - MOON SIGHTING:

Today, Saturday, was the 30th night of Ramadhan and Aaliya had been to the mosque and there had been no news that the moon had been sighted. Will she fast tomorrow, on Sunday? Explain your answer.

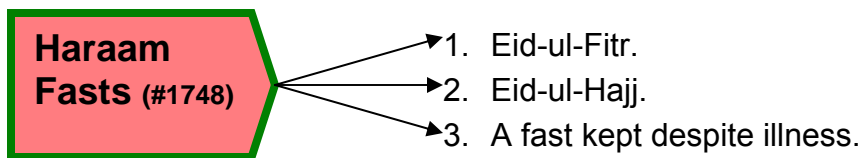
Imran got an email saying that it was Eid tomorrow. However, she did not know who had sent it? Will she be able celebrate Eid tomorrow? Explain your answer.

FIQH CLASS 8 – LESSON 16 & 17

THE DIFFERENT FASTS AND THEIR CONDITIONS



Fasting is Mustahab on all the days of the year except on those days on which it is Haraam to observe fast. Some are mentioned below.



Makruh Fast (#1756)

It is Makruh to fast on the 10th of Muharram (Ashura Day).

Sunnat Fasts (#1757)

It is Sunnat to fast every day, however certain days are strongly recommended.

1. On all days of Rajab and Shaban or on as many as is possible to fast, even if it is only one day.
2. On 13th, 14th and 15th of every Lunar month.
3. The day of Nawroz (21st March)
4. From the 4th up to the 9th of Shawwal.
5. The 25th and the 29th day of Zilqad.
6. The first and last Thursday of every month AND the 1st Wednesday after the 10th of every month.
7. From the 1st day to the 9th day of the month of Zilhajj.
8. The 18th of Zilhajj - Eid-e-Ghadeer.
9. The 24th of Zilhajj - Eid-e-Mubahela.
10. The 1st, 3rd and 7th day of Muharram.
11. The 17th of Rabiul Awwal - Birthday of our Holy Prophet (S).
12. The 15th of Jamadiul Awwal.
13. The 27th of Rajab - the appointment of the Holy Prophet (S) to the prophetic mission (Bi'that).

Calendar shows all the Sunnat Fasts of a Year

Muharram						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
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Safar						
M	T	W	T	F	S	S
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7	8	9	10	11	12	13
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Rabiul Awwal						
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Rabiul Akher						
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Jamadil Awwal						
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Jamadil Akher						
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Rajab						
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Sha'baan						
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Ramadhan						
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Zilqad						
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Zilhajj						
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Conditions of Fasting

1. Sanity.
2. Islam: Should be a Muslim and follow Islamic laws.
3. Not being in danger of illness by fasting.
4. Not being a traveler.

Saum is an act of worship; its main aim is to stay away from forbidden things so as to earn "the pleasure of Allah by obeying Him."

The most important thing is the **Niyyat** (Intention). There is no need to utter it. However one must have in mind why one is fasting; that is one must have in mind: "Qurbatan llallah"; for the pleasure of Allah (#1559).

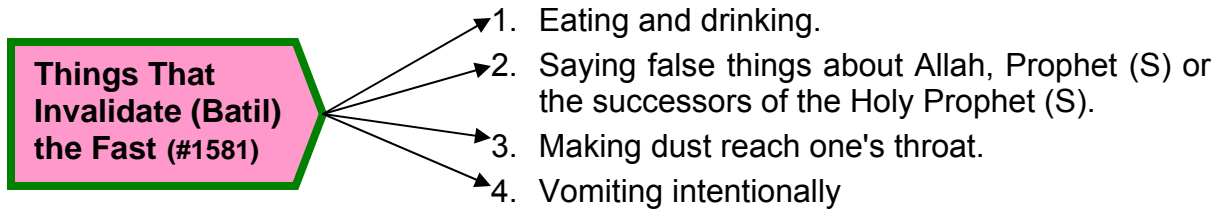
Niyyat can be made for the whole month together on the eve of the first of Ramadhan or individually on the eve of each day. If you choose to do Niyyat for the whole month together, then if you miss a fast for any reason in between, you will be required to do Niyyat again.

Fasting begins with the setting in of the time for Fajr prayers. This time is called SUBHE SADIQ or FAJR.

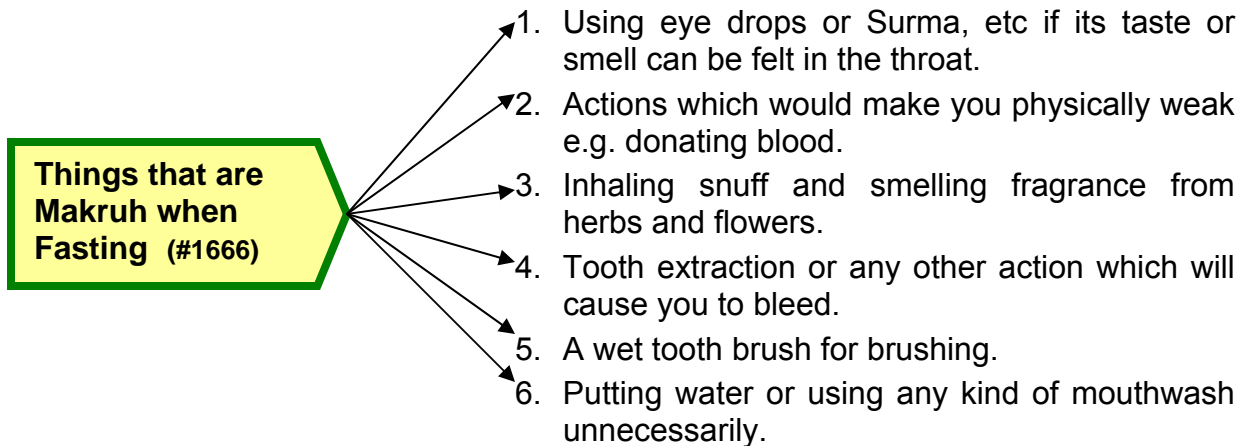
Fasting ends at MAGHRIB which occurs a few minutes after sunset.

SAUM - THINGS THAT MAKE FAST BATIL OR ARE MAKRUH

Things That Invalidate (Batil) the Fast If Done On Purpose



Things that are Makruh when Fasting



The above 6 things do not break your fast if you do them but it is better if you do not do them.

FIQH CLASS 8 – LESSON 19

SAUM - PEOPLE EXEMPTED FROM FASTING

They are of 2 categories:

- ❖ Those who will not fast and have no Qadha to give;
- ❖ Those will give Qadha later, when the holy month of Ramadhan is over.

1. Men and women who are not capable of fasting because of advanced old age are totally exempted. They do not have to give Qadha later (#1734).
2. Those elderly people who find it very difficult to fast are also exempted; but they have to pay a redemption (**Fidyah**) of ONE MUDD (i.e. 3/4 kg) of food in lieu of each fast, to the poor and needy. It is recommended that preference be given to wheat or barley (#1734).
3. A person, who, due to certain illness, is unable to sustain and endure thirst, is exempted. However, in view of the sanctity of the holy month, s/he should not drink water to quench the thirst fully. Such a person will pay Fidyah in place of each fast, and will give Qadha if the illness is later remedied (#1736).
4. A mother in the advanced stage of pregnancy will not fast if fasting is harmful to herself or the baby. She will give Fidyah in place of the fasts and will give Qadha later (#1737).
5. A mother who is nursing her child is exempted if she fears that fasting might reduce the supply of milk for the child. She will give Fidyah in place of each fast she has missed out and will give Qadha later (#1738).

SAWMM

O you who believe, Sawm is prescribed for you.....so that you may be pious [2:183]

Fasting is Wajib for every Muslim for the whole month of Ramadhan

Starts from:

Subhe Sadiq



Ends at:

Maghrib Time



SAWMI

THE IMPORTANCE OF THE MONTH OF RAMADHAN

1. The month of Ramadhan is the holiest month in the Islamic Calendar.
2. The complete Holy Qur'an was revealed to Prophet Muhammad (S) during this Holy month.
3. Allah forgives us if we ask for forgiveness.
4. In this month is the night of Qadr, which is better than a 1000 months.
5. Duas are easily accepted.

SAWMM

REASONS FOR FASTING

IT IS WAJIB



Realisation of how poor people or the unfortunate suffer

**THE HOLY PROPHET (S)
HAS ADVISED THAT
WE SHOULD EAT
ENOUGH TO KILL THE
HUNGER & NOT MORE**



**Brings about
Unity amongst us**

**It strengthens our
will power against
Haraam things**

MOONSIGHTING – HOW TO PROVE THE 1ST OF THE MONTH

- ➔ Sighted by a person
- ➔ Satisfaction by one from someone who has seen the moon
- ➔ Similar details of sighting of moon by 2 Adil persons
- ➔ If 30 days pass from the 1st of the moon of Shaaban/Ramadhan
- ➔ If the moon is seen before noon, that day will be treated as the 1st day of the month A halo (crown of light) around moon goes to show that the new moon appeared the previous night.

SAWIM

Wajib Fasts

Fast during the month of Ramadhan.

Qadha fast for the month of Ramadhan.

Fast becoming wajib on account of Kaffara.

When a father dies, it is wajib on the eldest son to fast his Qadha fasts.

Fast broken or left out intentionally.

Makruh Fast

10th of Muharram (Ashura Day)

Haraam Fasts

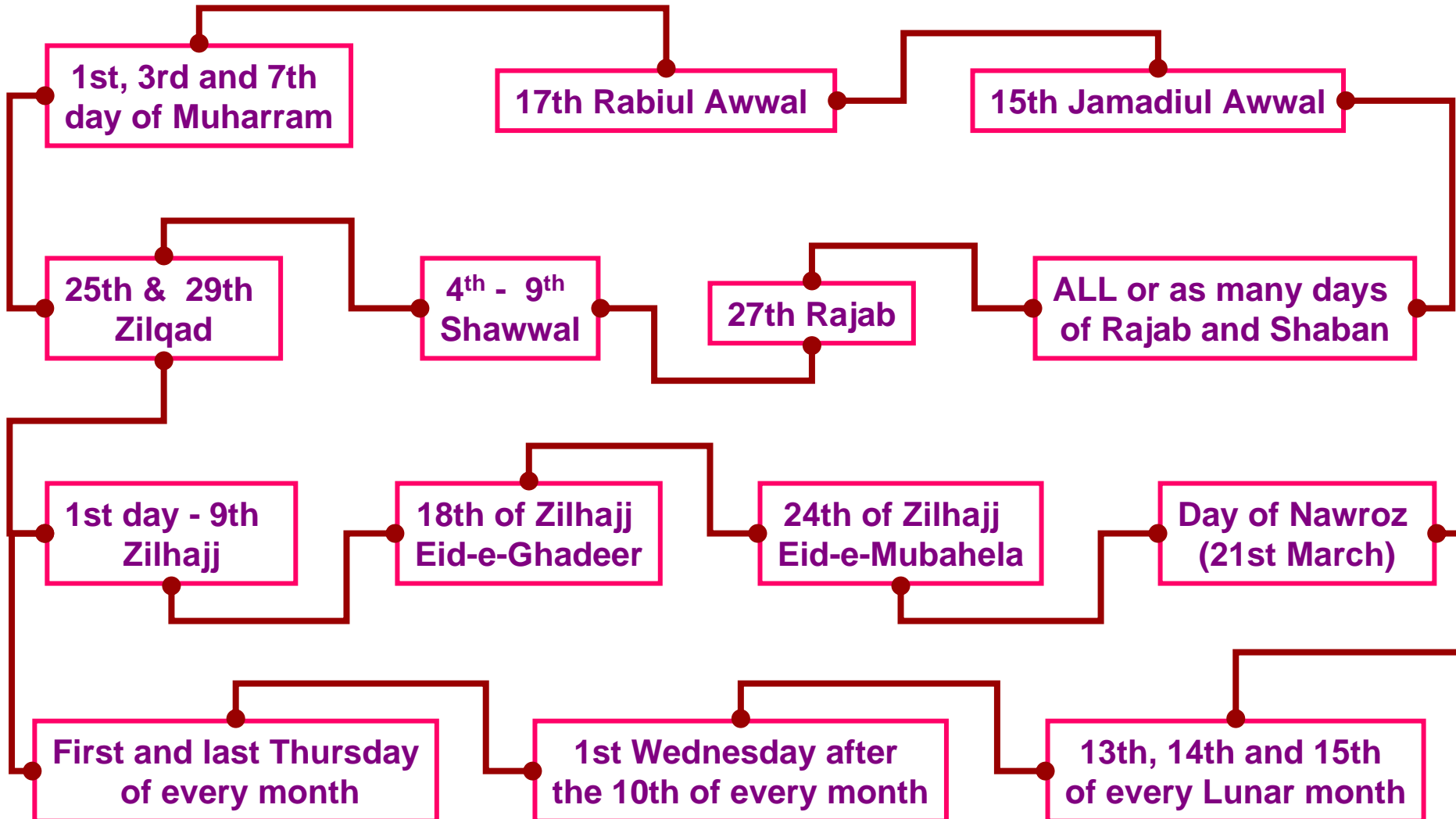
Eid-ul-Fitr

Eid-ul-Hajj

A fast kept despite illness.

SAWMM

IT IS SUNNAT TO FAST EVERYDAY, HOWEVER CERTAIN DAYS ARE STRONGLY RECOMMENDED.



SAWMM

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Jamadil Awwal						
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Jamadil Akher						
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SAWMM

Rajab

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Sha'baan

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Ramadhan

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Zilqad

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Zilhajj

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SAWIM

CONDITIONS OF FASTING

Sanity

Should be a Muslim and follow Islamic laws

Not in danger of illness by fasting.

Not a traveller.

Niyyat – MOST IMPORTANT

There is no need to utter it

"Qurbatan ilallah" for the pleasure of Allah must be in mind

Niyyat made for the whole month together on the eve of the 1st of Ramadhan OR Individually on the eve of each day.

If you choose to do Niyyat for the whole month together, then if you miss a fast for any reason in between, you will be required to do Niyyat again.

SAUM IS AN ACT OF WORSHIP. ITS MAIN AIM IS TO STAY AWAY FROM FORBIDDEN THINGS SO AS TO EARN "THE PLEASURE OF ALLAH BY OBEYING HIM."

SAWIM



THINGS THAT INVALIDATE A FAST IF DONE ON PURPOSE

Eating and drinking

Saying false things about Allah, Prophet (S) or the successors of the Holy Prophet (S)

Making dust reach one's throat

Vomiting intentionally

SAWMI

THINGS THAT ARE MAKRUH WHEN FASTING



Using eye drops or Surma, etc if its taste or smell can be felt in the throat



Putting water or using any kind of mouthwash unnecessarily



Inhaling snuff and smelling fragrance from herbs and flowers



Tooth extraction or any other action which will cause you to bleed



Actions which would make you physically weak e.g. donating blood

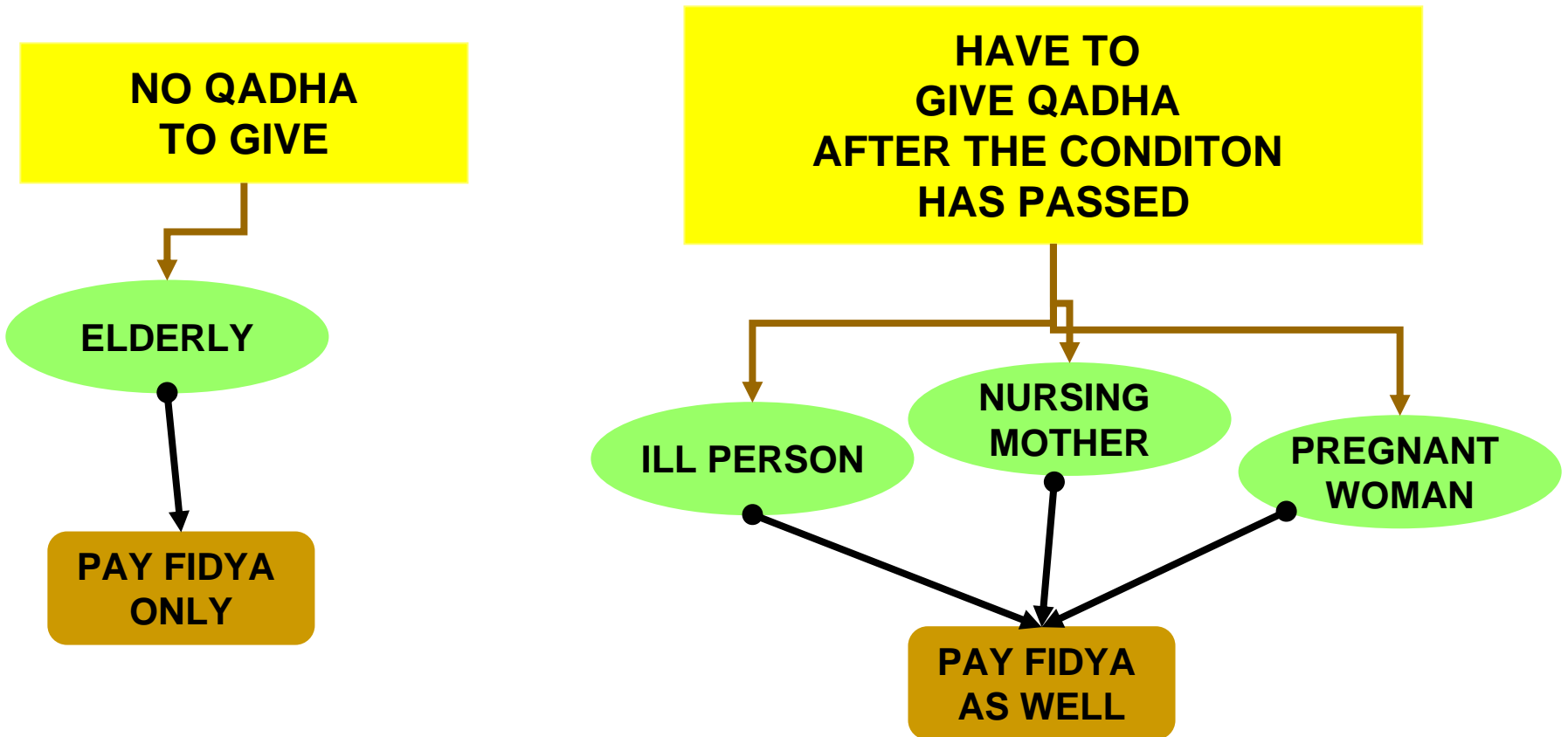


A wet tooth brush for brushing

THE ABOVE 6 THINGS DO NOT BREAK YOUR FAST IF YOU DO THEM BUT IT IS BETTER IF YOU DO NOT DO THEM.

SAWMM

PEOPLE EXEMPTED FROM FASTING



FIDYAH IS ONE *MUDD I.E. 3/4 KG OF FOOD PREFERENCE GIVEN TO WHEAT OR BARLEY

SAWIM

KAFFARA

The Kaffara for each fast is:

To free a slave; OR

To fast for 60 days; OR

To feed 60 poor to their fill or give 1 mudd* to each poor person

**IF A PERSON BREAKS HIS FAST BY A HARAAM ACTS
S/HE WILL HAVE TO GIVE ALL 3 KAFFARA TOGETHER**

**IT IS A GREAT SIN TO EAT OR DRINK DURING THE
DAYS OF HOLY RAMADHAN, OR DELIBERATELY COMMIT ACTS
WHICH BREAK THE FAST WITHOUT A JUSTIFIABLE REASON.
ANYONE WHO LEAVES OUT A FAST
PURPOSELY HAS TO GIVE QADHA AS WELL AS KAFFARA**

SAWMI

QADHA FASTS – WHEN TO KEEP?

ONE MUST KEEP A QADHA FAST WHEN ONE BREAKS A FAST BEFORE / AFTER FAST TIMING

QADHA FAST NOT NECESSARY FOR AN ILL PERSON WHO DIES BEFORE THE END OF THE HOLY MONTH

QADHA FAST HAS TO BE KEPT IF ONE BREAKS FAST DUE TO DANGER TO ONE'S LIFE

UNBELIEVER WILL NOT KEEP FASTS THAT WERE MISSED WHEN ONE WAS AN UNBELIEVER

MUSLIM WILL KEEP QADHA FASTS MISSED WHEN ONE WAS UNBELIEVER

SANE PERSON WILL NOT KEEP FASTS THAT WERE MISSED WHEN INSANE

QADHA FAST HAS TO BE KEPT IF ONE SWALLOWS WATER PUT IN MOUTH TO FEEL COOL

ELDEST SON WILL KEEP QADHA FASTS OF HIS FATHER WHEN THE FATHER PASSES AWAY

SAWIM

FASTING WHEN TRAVELLING

YOU WILL NOT FAST IF YOU TRAVEL BEFORE DHOHR TIME BUT YOU WILL FAST IF YOU TRAVEL AFTER DHOHR TIME

FAST WILL BE BROKEN WHEN ONE CROSSES HOME BOUNDARY

A PERSON WHOSE JOB IS TO TRAVEL WILL FAST E.G. PILOT

YOU WILL FAST ON THE DAY YOU REACH HOME BEFORE DHOHR TIME BUT YOU WILL NOT FAST ON THE DAY YOU REACH HOME AFTER DHOHR TIME

YOU MUST NOT FAST ON THE DAY OF TRAVEL

YOU WILL NOT FAST AT A PLACE WHERE YOU RECITE QASR SALAAH

EXERCISES – SAUM: VARIOUS MASAILS OF FASTING:

There was a construction company just outside Sabiha’s house and although she noticed that a lot of dust was being blown about she did not take care and avoid the dust while she was fasting and the dust reached her throat. Is her fast valid? Explain your answer.

Study the following cases and write down the answers. Also include the Masail number from the Risala. The answers must be as detailed as possible.

Raihana

She is pregnant, she doesn't want to miss any fasts as she feels it will make her baby Islamic. The Doctor says she should not fast as it may be harmful for her and her baby but she insists on doing so.

- a) Are Raihana's fasts still valid?
- b) If she were to stop fasting, could she give her Qadha later?

Sakina

She is quite elderly. She has asthma and she is able to fast but has to use her inhaler sometimes.

- a) Are her fasts still valid?
- b) Is there a certain age after which fasting is no longer Wajib.

Aamina

She is 11 years old. She cannot study very well when she fasts and since she has her exams on 7th Ramadhan, she does not start fasting until the 8th Ramadhan.

- a) Is this a valid reason for not fasting?
- b) Can she pay Qadha or does she have to pay Kafarra.

Hassan

He is 16 years old and he had to miss a few fasts because he had the flu. He wanted to start repaying his fasts as soon as he could, so he fasted on Eid Day.

- a) Is his fast valid?
- b) Which other days in the year would it be Haraam to fast?

Kulsum was in Madinah and wanted to observe Mustahab fasts. Can she do that? Explain.

Zaynali observed a Mustahab fast without the permission of his father. When his father found out during the day, he was not happy about it and prohibited him from fasting. What should Zaynali do?

Muhammad's grandfather, who is 80 years old, finds it extremely difficult to fast. What can he do?

Thinking that it was not yet Fajr time, Sajida had a glass of milk. She later found out that Fajr time had already set in when she had her milk. Will she give Kaffara or Qadha fast?

Shawwal and ate a biscuit intentionally. He later found out that it was the 1st of Shawwal. Is it obligatory for him to give Kafarra? Explain your answer.

TAREEKH TAB

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Imamia Sunday School

TAREEKH SYLLABUS – CLASS 8 (13 Years Old)

CLASS 8 - LESSON 1.....	3
THE CONQUEST OF MAKKA - PART 1.....	3
CLASS 8 - LESSON 2.....	7
THE CONQUEST OF MAKKA - PART 2.....	7
CLASS 8 - LESSON 3.....	11
THE BATTLE OF HUNAYN.....	11
CLASS 8 - LESSON 4.....	14
THE BATTLE OF TA'IF.....	14
CLASS 8 - LESSON 5.....	18
THE BATTLE OF TABUK.....	18
CLASS 8 - LESSON 6.....	21
THE EVENT OF MUBAHILA - PART 1	21
CLASS 8 - LESSON 7.....	25
THE EVENT OF MUBAHILA - PART 2	25
CLASS 8 - LESSON 8.....	29
A PLOT TO KILL THE HOLY PROPHET (S).....	29
CLASS 8 - LESSON 9.....	31
THE FAREWELL HAJ	31
CLASS 8 - LESSON 10.....	34
THE EVENT OF GHADEER	34
CLASS 8 - LESSON 11.....	37
THE LAST HOURS OF THE HOLY PROPHET (S)	37
CLASS 8 - LESSON 12.....	40
THE DEATH AND BURIAL OF THE HOLY PROPHET (S).....	40
CLASS 8 - LESSON 13.....	42
IMAM ALI (A) - PART 1	42
CLASS 8 - LESSON 14.....	45
IMAM ALI (A) - PART 2	45
CLASS 8 - LESSON 15.....	48
IMAM ALI (A) - PART 3	48
CLASS 8 - LESSON 16.....	51
IMAM ALI (A) - PART 4	51
CLASS 8 - LESSON 17.....	54
LADY FATIMA (A) - PART 1	54
CLASS 8 - LESSON 18.....	56
LADY FATIMA (A) - PART 2.....	56
CLASS 8 - LESSON 19.....	58
IMAM HASAN (A) - PART 1	58

CLASS 8 - LESSON 20.....	60
IMAM HASAN (A) - PART 2	60
CLASS 8 - LESSON 21.....	64
IMAM HUSAIN (A) - PART 1	64
CLASS 8 - LESSON 22.....	67
IMAM HUSAIN (A) - PART 2	67

CLASS 8 - LESSON 1

THE CONQUEST OF MAKKA - PART 1

In 6 A.H., the treaty of Hdaybiya had been signed by the chiefs of the Quraish of Makka and the Holy Prophet (S). An important clause of this treaty stated that there would be no fighting between the two parties or their allies. In the years following the treaty, there was general peace and the Muslims went freely to Makka to perform their pilgrimage in the presence of thousands of idol worshippers who were the enemies of Islam.

In the month of **Jamadiul Awwal of 8 A.H.**, the Holy Prophet (S) sent 3,000 soldiers to the frontiers of Syria, to punish the Romans for killing unprotected Muslim missionaries in a cruel manner. The Muslims however, did not engage in full battle but retreated after a few attacks. Although very few Muslim lives were lost, the expedition was not as successful as had been expected. When the Quraish heard the news, they thought that the military might of the Muslims had weakened and they got bold and decided to disturb the peaceful situation.

Jamadiul Awwal 8 A.H., 3000 soldiers go to the frontiers of Syria to punish Romans for killing unprotected Muslim missionaries



The first action of the Quraish was to encourage their friends, the Bani Bakr, to launch an unexpected attack on the people of Bani Khuza'ah, who were the allies of the Muslims and under their protection. The Bani Khuza'ah, who were caught by surprise could not offer much resistance and were killed in their beds and in prayers. The ones who remained alive were made prisoners.

Allies of the Quraish were the Bani Bakr
Allies of the Muslims were the Bani Khuza'ah

By virtue of their alliance with the Muslims, the Banu Khuza'ah sought the aid and protection of the Prophet. The Prophet sent an emissary to the Quraish to persuade them to accept any of the following terms:

- Reparations should be paid for the massacred people of Banu Khuza'ah, or

- The Quraish should break their alliance with Banu Bakr, or
- The treaty of Hudaibiyah should be abrogated.

The Quraish, on hearing that the Muslims were taking this breach of the peace treaty very seriously, began to regret their hasty action. To try and calm things down, they sent Abu Sufyan to Madina with instructions to hide the details of their crimes by all means.

When Abu Sufyan arrived in Madina, he went straight to the house of his daughter, Umme Habiba, who was the wife of the Holy Prophet (S). When he wanted to sit on a mattress that was used by the Holy Prophet (S), his daughter folded it up. Abu Sufyan asked, "Did you not think that the bedding was suitable for me, or was I not suitable for it?" His daughter replied, "I do not wish that a person who is an unbeliever and Najis should sit on the bedding of the Holy Prophet (S)."

The experience at his daughter's house left Abu Sufyan very uneasy but he decided to go to meet the Holy Prophet (S) anyway. When he met him, Abu Sufyan talked unashamedly of strengthening the bond of peace between the Muslims and the Quraish, as if their actions against the allies did not matter. However, the Holy Prophet (S) remained silent, thus showing him that he did not care for the proposal at all. Abu Sufyan realized that he had no chance of changing the mind of the Holy Prophet (S) or stopping the revenge of the Muslims, so he returned to Makka to warn the Quraish.

The Holy Prophet (S) decided to use this opportunity to bring Makka under the control of Islam once and for all. However, he wanted to capture this last base of the idol worshippers with as little bloodshed as possible. He planned to move swiftly and secretly to Makka with a huge army. He hoped that when the Makkans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Holy Prophet (S) mobilized the Muslim army on the 10th of Ramadhan 8 A.H., and marched towards Makka with about 10,000 men. When they reached a place called Kadid a few miles from Madina, the Holy Prophet (S) and the Muslims broke their fasts. Then they continued onward towards Makka.

Abbas bin Abdul Muttalib, who was the uncle of the Holy Prophet (S), lived in Makka and used to inform the Holy Prophet (S) about the decisions of the Quraish. Although he was a Muslim, he had good relations with the chiefs of the Quraish. While the Holy Prophet (S) was proceeding towards Makka, Abbas left towards Madina and met him at a place called Ju'fah. The presence of Abbas proved very useful in the conquest of Makka.

The Muslim army finally stopped to camp a few miles from Makka. The Makkans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Makka light up with hundreds of fires from the Muslim camp.



Abu Sufyan and some other chiefs of the Quraish came out of Makka to investigate. He was met by Abbas, who protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent. When the Holy Prophet (S) saw him he said, **"Has the time not come for you to accept that there is no god but Allah?"**

QUESTION BOX

? Why were the Quraish so desperate to keep peace with the Prophet (S)?

However, Abu Sufyan was not very willing to give up his belief in idols. Seeing him hesitate, Abbas warned him that if he waited for much longer, his life would not be safe. Abu Sufyan realised the danger he was in, and accepted Islam, although in his heart the hatred for the Holy Prophet (S) burned as strong as ever.

Now you know...

- ◆ The Muslims signed a peace treaty with the Quraish, called the treaty of Hudaibiya which the disbelievers broke.
- ◆ The Quraish did not think the Muslims would take this so seriously and became desperate to maintain peace.
- ◆ Abu Sufyan, the ringleader of the disbelievers, was sent to Madina to cover up the actions of the Quraish.
- ◆ He was humiliated by his daughter who did not let him sit on the mattress of the Holy Prophet (S).
- ◆ The Holy Prophet (S) decided to bring Makka under the control of Islam once and for all and marched towards Makka with 10,000 men.
- ◆ The Quraish in Mecca were scared of the Muslims, particularly when they witnessed their number camped on the hills surrounding Mecca.
- ◆ Abu Sufyan finally accepted Islam out of fear for his life but still had hatred for the Holy Prophet (S) in his heart.

MORAL BOX

- ❖ Obedience towards Allah and His Messenger (S) takes precedence over the rights of the parents.
- ❖ The enemies of Islam, who had fought against the Holy Prophet (S) for years, ended up surrendering helplessly, despite their great number and power.

❖

❖

Exercise

Answer the following questions:

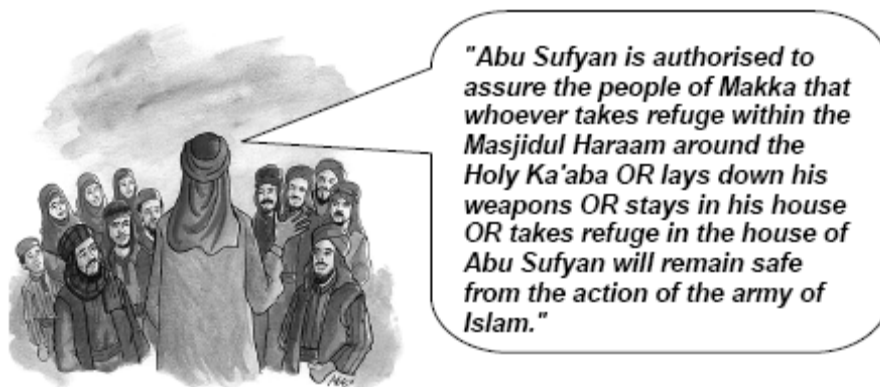
1. Why did the treaty of Hudaibiya prove a success for the Muslims?
2. Why were the Muslims unable to fight the Romans in Syria?
3. Why did the Holy Prophet (S) march secretly to Makka?
4. Why did Abu Sufyan finally become a Muslim?

CLASS 8 - LESSON 2

THE CONQUEST OF MAKKA - PART 2

Although the Holy Prophet (S) was well aware that Abu Sufyan had only become a Muslim to save his life, he decided to accept the man's words because it would help to secure the city of Makka without bloodshed.

In order to show Abu Sufyan that he did not have any ill feelings against him, the Holy Prophet (S) declared:



The Holy Prophet (S) wished to show Abu Sufyan the military strength of the Muslim army so that he would tell the rest of the Quraish how useless it would be to try and fight the Muslims. Abbas, the uncle of the Holy Prophet (S), detained Abu Sufyan in a narrow valley so they could watch the Muslim army march past.

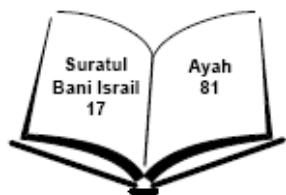
The power and grandeur of the entire Muslim army left Abu Sufyan frightened, and all thoughts of resistance vanished from his mind. The Holy Prophet (S) set him free to return to Makka. When he got back, Abu Sufyan told the Makkans what he had seen and gave them the message of the Holy Prophet (S). He further added that it would be impossible to attack an army so large and well equipped. The morale of the Makkans was completely weakened when they heard the words of Abu Sufyan.

The Holy Prophet (S) entered the city of Makka with great dignity riding on his camel al-Qaswa. Nobody stood to oppose him. He stopped at the side of the grave of his uncle Abu Talib and pitched his tent at that place.

The city which had scoffed and jeered at his prophetic mission ruthlessly persecuted him and his disciples and ultimately driven his disciples away had created all manner of obstacles in the propagation of the faith and had waged war upon war on the Muslims.

This same city now lay at his feet. At this moment of triumph, he could have done anything he wished with the city and the citizens, but he had not come to the world to cause misery or bloodshed but as a benefactor of mankind, to proclaim the message of

God and to guide erring humanity to the righteous course: ***to the worship of the One and Only God.***



Say, "Truth has come and falsehood has been banished; and falsehood is certainly doomed to banishment."

RESEARCH BOX

📖 When else in the future is the whole world expecting to see this verse and who is going to bring it?

'Abdullah ibn Mas'ud says:

"Entering Masjidul-Haram, the Holy Prophet started breaking and demolishing the idols. There were three hundred and sixty idols fixed in the walls and on the roof of the Ka'bah with lead or tin. Any idol near which the Prophet went and towards which he pointed his cane, saying:

Right has come and falsehood has vanished; verily falsehood is destined to vanish (Qur'an, 17:81)

The idol fell headlong on the ground without anyone touching it. Lastly, there remained an idol of Banu Khuza'ah on the rooftop of the Ka'bah. It was made of polished brass. The Prophet ordered 'Ali to climb on his shoulders, which 'Ali did, throwing that last idol down which shattered into pieces on impact."

Then he ordered Bilal, to go on the rooftop of the Ka'bah to call the *adhan*. The wordings of the *adhan*, coupled with the fact that it was called by a freed Negro slave, caused much heartache among the Quraishites.

After clearing the Ka'bah, the first House of God built by Ibrahim (a.s.), of all the symbols of idolatry, he assembled the Quraish and delivered the following sermon to them:

"There is no god but Allah. He has no partners. He has fulfilled His promise and helped His slave and defeated all coalitions (allied) against him. All authority, revenge and blood reparations are under my feet. The guardianship of the Ka'bah and the arrangements for the supply of water to pilgrims are exempt. O! You Quraish! The arrogance of the heathen days and all pride of ancestry God has wiped out. All mankind descended from Adam, and Adam was made of clay." He then recited the following verse of the Qur'an:

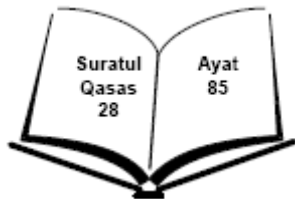
O people! Surely We have created you of a male and a female and made you into nations and tribes so that you may identify one another. Surely the most honorable of you with Allah is the one among you who is most pious; surely Allah is Knowing, Aware.
(Qur'an, 49:13)

Having dwelt upon the equality and brotherhood of mankind and preached the Unity and the Omnipotence of God, he inquired from the Quraish: "Descendants of Quraish! How do you think I should act towards you?" "With kindness and pity, gracious brother and nephew," beseeched they. The Prophet magnanimously declared:

"I shall speak to you as Yusuf spoke unto his brothers: *'There is no reproach against you today; God will forgive. He is the most Merciful and the most Compassionate.'*"
(Qur'an,12:92)

Then he said to them:"Go; you are free!" Mecca lay conquered but not a single house was plundered, nor any woman insulted. Cruelties, insults and oppression perpetrated during a long period of twenty-one years were now forgiven. The Muhajirun were asked even to forego their houses and properties, which on their migration to Medina had been occupied by the Meccans. Through all the annals of history, there have seldom been any conquests like this.

Allah had kept the promise he had made to his beloved Prophet (S) when He said in the Holy Qur'an:



(O Muhammad,) Allah Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of birth.

Now you know...

- ◆ The Holy Prophet (S) accepted Abu Sufyan's words in order to help to secure the city of Makka without bloodshed.
- ◆ Abu Sufyan became frightened at seeing the size of the Muslim army and the morale of the Makkans was completely weakened when they heard his words.
- ◆ Soon, the entire city of Makka surrendered to the Muslims.
- ◆ The Holy Prophet (S) broke the idols that were on the door of the Holy Ka'aba and those that were inside it.
- ◆ He then asked Imam Ali (A) to stand on his shoulders and pull the idols down that were too high for him to reach.

MORAL BOX

- ❖ We must prepare for the time when our 12th Imam reappears so that we are on the side of truth and not on the side of falsehood.
- ❖ If we only accept the rules of Islam out of fear, faith will never truly settle in our hearts.
- ❖ We must take the example of the Holy Prophet (S) and forgive the people who give us trouble or wrong us.

❖ _____

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) accept Abu Sufyan's words?
2. Who helped him break the idols?
3. How did the Holy Prophet (S) win the hearts of the Makkans?
4. What promise had Allah made to the Holy Prophet (S)?
5. The Ayat 17:81 will be recited by our 12th Imam (A) when he re-appears. Look up the text and memorise it.

CLASS 8 - LESSON 3

THE BATTLE OF HUNAYN

The news of the fall of Makka created great surprise and disturbance among the surrounding tribes. Some of the tribes living around Makka decided to join up and fight the Holy Prophet (S) together.

Meanwhile, the Holy Prophet (S) left Makka after having stayed there for fifteen days. He appointed a guide to educate and instruct the people and entrusted the government and administration of the city, as well as the duty of leading prayers in the mosque, to a pious Muslim from Madina.

QUESTION BOX

❓ If the Holy Prophet (S) left someone in charge when he was out of the city, would he not appoint someone as his successor when he left the world?

THE BATTLE: The tribes who had gathered to fight the Muslims waited for them in the hills of Hunayn. The Holy Prophet (S), learning of their intentions, marched towards them riding at the head of a huge force of 12,000 Muslims.

The commander of the enemy army sent three spies into the Muslim army to find out their strength. The spies returned with their hearts full of fear at the power of the Muslims. On hearing their bad news, the enemy became demoralised. Their commander knew he was hopelessly outnumbered, so he decided to fight the Muslims by making a surprise attack when they crossed the mountain pass leading into Hunayn. This battle took place in 8 A.H.

When the Muslim army arrived at the narrow pass, they were forced to march in small groups. Moreover, they were overconfident because of their huge numbers, and this made them careless.

As soon as the Muslims entered the pass, the enemy attacked them from above with stones and arrows. Thereafter, a special group of skilled soldiers came down the mountain side and attacked the Muslims with their swords. The sudden attack broke up the Muslim ranks and they lost their courage. Many of them began to run away from the battle, despite the command of the Holy Prophet (S) to stay and fight.

The enemy made the Holy Prophet (S) their chief target, hoping to kill him and finish the war there and then. When Imam Ali (A) realised their intention, he stood next to the Holy Prophet (S) and the enemy could not overcome his skill at combat.

A famous warrior by the name of Abu Jundal came out to fight from the enemy side but unfortunately for him, he came up against Imam Ali (A) and soon lay dead. At this time Imam Ali (A) began to actively attack the enemy and struck terror into their hearts. By the time he stopped fighting, 40 enemy soldiers had been killed by him. The Muslims gained courage from this and returned to the battle.

THE RESULTS: With the return of all the Muslims, the enemy could no longer contain the Muslims, who fell upon them from all sides. By the end of the war a further 30 enemy soldiers were killed.

On leaving the battlefield of Hunayn, some unbelievers gathered at Ootas to regroup and fight again. The Holy Prophet (S) sent a large force to deal with them. Eventually the Muslims won this battle, but not before their commander had been killed. They also took a large number of prisoners and war booty. The prisoners included the daughter of the foster mother of the Holy Prophet (S), Halimah Sa'dia. The Holy Prophet (S) received her with great honour and sent her back to her tribe under his own arrangements.

In the battles of Hunayn and Ootas, a large number of Muslims were killed in the initial confusion. Overall, it was a victory for the Muslims, because the enemy fled leaving behind 6,000 captives, 24,000 camels, 40,000 sheep and 4,000 Waqih of silver. (One Waqih equals 213 grams approximately.)

Allah has referred to this battle in the Holy Qur'an in the following words:



"Allah has helped you on many occasions including the day of Hunayn; when you were happy with the number of your men who proved to be of no help to you and the whole vast earth seemed to have no place to hide you (from your enemies), and you turned back in retreat."

The Holy Prophet (S) ordered that the entire war booty be transferred to a place called Ja'rana until he returned from Ta'if.



Now you know...

- ◆ Some of the tribes living around Makka were disturbed by the victory of the Muslims and decided to join up and fight the Holy Prophet (S) together.
- ◆ The Holy Prophet (S) appointed a pious Muslim from Madina to educate and instruct the people and entrusted the government and administration of the city to him.
- ◆ Because the enemy was outnumbered, they decided to fight the Muslims by making a surprise attack when they crossed the mountain pass leading into Hunayn.
- ◆ The Muslims were overconfident about their huge number and lost their courage in the attack. Many ran away from the battle, despite the command of the Prophet (S) to stay and fight.
- ◆ Later, Imam Ali (A) helped the Muslims gain courage and they returned to the battle.
- ◆ A second battle then took place at Ootas.
- ◆ Overall, the battles at Hunayn and Ootas were a victory for the Muslims but a large number of Muslims were killed in the initial confusion.

MORAL BOX

- ❖ There are some people who run away from difficult tests, whilst some stay and defend with their sword... what will our position be when the 12th Imam arrives?
- ❖ The size of an army is not the most important factor that decides victory... help and victory comes from Allah (SWT).
- ❖ _____

- ❖ _____

Exercise

Answer the following questions:

1. Why were the Muslims nearly defeated at Hunayn?
2. What was the strategy of the enemy?
3. Who saved the day for the Muslims?
4. Why did the enemy make the Holy Prophet (S) their main target?
5. How did Allah help the Muslims on the day of Hunayn? Look at the Tafseer of Surah at-Tawbah, verse 25 for an answer.

CLASS 8 - LESSON 4

THE BATTLE OF TA'IF

INTRODUCTION: Ta'if is one of the fertile country towns of Arabia. It is situated to the south-east of Makka. On account of its fine weather, gardens and palm groves, the town of Ta'if was the centre of a group of people who led very comfortable lives.

This town was inhabited by the Bani Saqeef who were one of the most powerful and popular tribes of the Arabs. The Bani Saqeef were amongst the people who fought against Islam in the battle of Hunayn. After suffering a defeat in this battle, they took refuge in a strong fort in their own town.



In order to complete the victory after the battle, the Holy Prophet (S) sent some men to pursue the Bani Hawaazan in Ootas while he marched with the rest of the army to Ta'if.

THE BATTLE:

PLAN 1 – The fort of Ta'if was situated at a great height and had very strong walls, and its watch towers fully controlled the outside area. The army of Islam proceeded to surround the fort,

RESULT – It had not yet been completely encircled when the enemies attacked with a shower of arrows and killed some Muslims.

PLAN 2 – Salman Farsi suggested to the Prophet (S) that the fort of the enemy might be stoned by means of large catapults. The Muslim soldiers erected a catapult and stoned the interior and towers of the fort for about 20 days.

RESULT - The enemies continued to shoot arrows and thereby inflicted injuries to the soldiers of Islam.

PLAN 3 - In order to make the enemy surrender, it was necessary to attack it from all sides. A military vehicle was made of wood and was covered with thick leather. Strong soldiers took their places inside it and pushed it towards the fort and began making holes in the wall under its cover.

RESULT - The enemies threw melted iron on top of the vehicle and burnt the roof covering. The Muslim soldiers became exposed to enemy arrows and so this tactic had to be abandoned.

PLAN 4 - The Bani Saqeef were rich and possessed a large number of slaves. In order to get information about the state of affairs inside the fort and to assess the strength of the enemy, the Prophet (S) announced that those slaves, who came out of the fort and took refuge with the army of Islam, would become free.

RESULT - This message proved effective to some extent and about 20 slaves escaped from the fort very skilfully and joined the Muslims. From them, it was learnt that those within the fort were not prepared to surrender at any cost, and even if the siege continued for one year they would not be faced with any shortage of food and provisions.

THE FINAL DECISION:

The Holy Prophet (S) decided that the conquest of the fort would require further activity and patience, and he did not wish to prolong the war for several reasons. These were:

1. The siege of the fort had already resulted in the deaths of 13 Muslims. The Holy Prophet (S) did not want more Muslims to be killed.
2. The Muslim army was becoming restless at the lack of results and wanted to receive their share of booty from the battles of Hunayn and Ootas.
3. The month of Shawwal was coming to an end and the month of Zilqad was approaching. This is one of the four months during which war is forbidden.
4. The Haj season was near and the Holy Prophet (S) wanted to take advantage of it as it was the best occasion to spread Islam further.

Keeping all these matters in mind, the Holy Prophet (S) gave up the siege of Ta'if and proceeded along with his soldiers to distribute the war booty in Ja'rana.

In the distribution of the booty, the Holy Prophet (S) gave larger shares to the newly converted Muslims. From his own share, he gave big gifts to the chiefs of Quraish. Such people are known as Mu'allafatul Qulub (those whose hearts are encouraged towards Islam.) This gesture of the Holy Prophet (S) made the new converts come closer to Islam, but upset the older Muslims, especially the Ansar.



The Holy Prophet (S) came to learn of their disappointment and addressed them as follows, "O group of Ansar! Why have you been grieved because I have given some small property to the Quraish so that they may become steadfast in Islam, when I have given over Islam to you? Are you not satisfied that while others take away camels and sheep, you shall take away the Prophet with you? By Allah! If all other people go one way and the Ansar go the other way, I will choose the way of the Ansar."

Then he called for Allah's blessing for the Ansar and their children. The words of the Holy Prophet (S) made the Ansar weep with shame and they said, "O Prophet of Allah! We are content with our share."

QUESTION BOX

❓ What does this show about the mentality of the Ansar? Can you think of a time when you might have been in the same situation as the Ansar? How do you react?

ANOTHER VICTORY FOR ISLAM:

While he was still in Ja'rana, the Holy Prophet (S) was approached by the Bani Hawaazan who surrendered to the Muslims and requested the release of their relatives. The Holy Prophet (S) released all the prisoners who had fallen in his share and the share of the other members of Bani Hashim. When they heard of his action, all the Muslims did the same. In this way about 6,000 prisoners were released.

On the 18th of Zilqad 8 A.H., the Holy Prophet (S) performed Umrah and then left for Madina after appointing a deputy in Makka. On his way to back to Madina, he paid a visit to the grave of his mother in Abwa. The Holy Prophet (S) arrived back in Madina on the 1st of Zilhaj, having been away for three months.

Now you know...

- ◆ The Bani Saqeef fought against the Muslims in the battle of Hunayn and lived in Ta'if, a fertile town south-east of Makka.
- ◆ PLAN 1 – The Muslims tried to surround the fort but enemy responded with shower of arrows.
- ◆ PLAN 2 – Salman Farsi suggested to stone the fort using catapults but he enemies continued to shoot arrows and thereby inflicted injuries to the soldiers of Islam.
- ◆ PLAN 3 – The Muslims tried to make a hole in the wall using a military vehicle but the enemies threw melted iron on top of the vehicle and burnt the roof covering.
- ◆ PLAN 4 - The Prophet (S) announced that those slaves who came out of the fort and took refuge with the army of Islam, would become free. It was learnt that those within the fort were not prepared to surrender at any cost.
- ◆ The Prophet (S) decided that the conquest of the fort would require further activity and patience, and he did not wish to prolong the war.
- ◆ In the distribution of the booty, the Prophet (S) gave larger shares to the newly converted Muslims. From his own share, he gave big gifts to the chiefs of Quraish.
- ◆ The Prophet (S) came to learn of the disappointment of the Ansar and told them that while others had camels and sheep, they had the Prophet (S).
- ◆ While the Prophet (S) was still in Ja'rana, the Bani Hawaazan surrendered to the Muslims and requested the release of their relatives. In total, about 6,000 prisoners were released.

MORAL BOX

- ❖ There are some who fight in the way of Allah (s.w.t.) for material gains instead of striving for His pleasure. Wealth and property should not distract us... indeed the best gift is Islam itself.
- ❖ Like the Muslims army, if we are at first unsuccessful, we should keep trying to achieve our goals.
- ❖ The Prophet (s.a.w.w) won the heart of people using compassion, particularly when he released the captives. His mercy induced those around him to also act compassionately.

❖ _____

Exercise

Answer the following questions:

1. What was the reason for the complaint of the Ansar?
2. When did the Holy Prophet (S) give up the siege at Ta'if?
3. Why did the Holy Prophet (S) release his share of the prisoners?
4. Why did he give larger shares to the Quraish?
5. Why did he not stay on in Makka?

CLASS 8 - LESSON 5

THE BATTLE OF TABUK

The expanding power of the Muslims across Arabia worried the neighbouring non-Muslim rulers. One such ruler was the Kaiser of Rome, King of Byzantine. When he saw that the government of Makka had fallen and the chiefs of the Quraish had become Muslims, he felt that his own empire was under threat. Therefore, in 9 A.H., he decided to launch a surprise attack on the Muslims.

Syria was one of the colonies of the Roman Empire and its capital was Constantinople. The people were Christians and took orders directly from the Kaiser. On the road leading from Hijr to Damascus there was a strong fort called Tabuk. The Kaiser sent out an army of 4,000 mounted soldiers equipped with the latest armour and weapons to fight the Muslims. The Roman army decided to camp at the fort and await further orders.

When the trade caravans returned to Arabia from Syria, they informed the Holy Prophet (S) that the Romans were gathering an army at the borders of Syria. The Holy Prophet (S) realised that the threat to the Muslim state would have to be stopped, so he sent messages to Makka and around Madina asking the Muslims to come to fight in the path of Allah.

WHAT DIFFERENT WAYS DID THE HOLY PROPHET (S.A.W.W) SHOW THE MUSLIMS TO FIGHT THIS BATTLE?

FINANCIALLY:

He asked the rich people to provide for the expense of war by paying Zakaat.

PHYSICALLY:

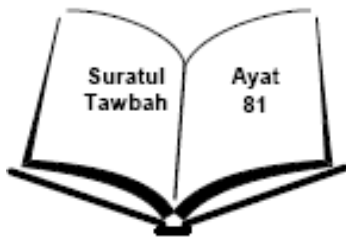
At the call of the Prophet (S), 30,000 Muslims gathered near Madina, ready to participate in battle. 10,000 of these men were mounted soldiers, while the rest were infantry men.

QUESTION: CAN YOU THINK OF OTHER WAYS OF PROMOTING / PROTECTING ISLAM?

- 1.
- 2.
- 3.

At that time it was extremely hot in Madina. A hypocrite leader called Abdullah bin Ubayy started weakening the spirit of some Muslims by warning them of the great strength of the enemy and the difficulty of marching the long distance to Tabuk in the terrible heat. With his words this hypocrite managed to change the minds of some members of his own tribe, the Khazraj.

The following verse of the Holy Qur'an was revealed at this time.



They did not wish to strive in Allah's way with their wealth and their selves; and they said (to the others), "Do not go in the heat". Say (O Muhammad), "The fire of Hell is fiercer in heat"; if only they could understand.

The day of departure of the Muslim army arrived, and the Holy Prophet (S) addressed the soldiers to strengthen their morale. Then the army marched out of Madina towards Tabuk.

The Commander of the Faithful, Imam Ali (A), had always been in the front of every Islamic battle. However, in the Battle of Tabuk, he stayed back in Madina on the orders of the Holy Prophet (S) himself.

The Holy Prophet (S) knew that Tabuk was the farthest place that he had travelled for battle, and that there was a strong chance that anti-Islamic groups might create disturbance in Madina in his absence.

Although he had appointed Muhammad bin Maslamah to act as his representative, he also left Imam Ali (A) in Madina to discourage any mischief makers.

The people, who had decided to cause trouble in the absence of the Holy Prophet (S), were dismayed at the presence of Imam Ali (A), who was constantly alert. To get Imam Ali (A) out of Madina, they started a rumour that the Holy Prophet (S) was not happy with him and that was why he had left him behind.

In order to clarify the position Imam Ali (A) followed the Holy Prophet (S) and met him at a place called Jaraf. When the Holy Prophet (S) heard what the hypocrites were saying in Madina, he uttered a very famous statement that is clear proof of the right of Caliphate of Imam Ali (A).

He said, *"O my brother! Return to Madina, because no one is more suited to preserve the dignity and position of Madina than myself and you.*

Don't you feel happy when I say that your relationship with me is similar to the one between Haroon (A) and Musa (A), except that no Prophet will come after me? Just as Prophet Haroon (A) was the immediate successor of Prophet Musa (A), you are my successor and Caliph after me."

The journey of the Muslim army was filled with difficulties and the weather was extremely hot. At one point they ran out of water but there was a heavy shower of rain that brought relief to the advancing army. Finally, the Muslims reached Tabuk but the Romans had already retreated when they received news of the size and strength of the

Muslim forces. The Holy Prophet (S) stayed in Tabuk for 20 days and when the enemy did not come back, he decided to return to Madina.

The journey to Tabuk was not wasted because the Holy Prophet (S) managed to get most of the surrounding chiefs to accept Islam while the others agreed to pay tax to the Muslim state in return for protection. Furthermore, the Romans changed their mind about ever disturbing Muslim territories after having seen the might of the Muslim army.

On the way back, the Holy Prophet (S) passed the valley of Uqba through a narrow hilly road with steep slopes on either side. Huzayfa bin Yamani and Ammar Yasir were helping the Holy Prophet (S) to ensure his safe passage, when suddenly there was some lightning. In the flash of light the Holy Prophet (S) and Huzayfa saw a group of people who were waiting to push the Holy Prophet (S) down the slope. When they were seen, the people ran away. Although their faces were masked, the Holy Prophet (S) told Huzayfa each and every one's identity and asked him never to reveal this knowledge.

The Holy Prophet (S) did not want revenge on these people in case he was accused of killing the people who had helped him to secure power. Since then, Huzayfa was always known as "Keeper of the Holy Prophet's (S) secret."

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) undertake the expedition to Tabuk?
2. Why did he not take imam Ali (A) along?
3. Why was the trip not wasted?
4. Who tried to kill the Holy Prophet (S) on the way back?
5. What other similarities are there between Prophet Haroon (A) and Imam Ali (A)?

CLASS 8 - LESSON 6

THE EVENT OF MUBAHILA - PART 1

In the early days of Islam, Najran was a large centre of people who had changed from idol worship to Christianity. The Holy Prophet (S) had sent letters to the heads of different countries inviting them to Islam. One such letter was addressed to the Christians of Najran. It read as follows:

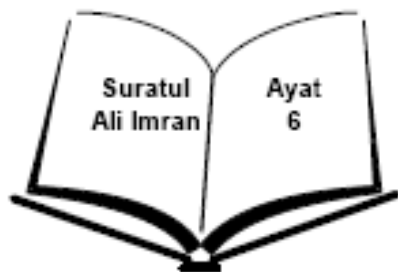
"In the Name of the God of Ibrahim, Ishaaq and Ya'qub.

This letter is from Muhammad, the Prophet and Messenger of Allah to the Asqaf (Bishop) of Najran.

Praise be to the God of Ibrahim, Ishaaq and Ya'qub. I invite you to worship Allah instead of (His) servants. I invite you to come out of the rule of the servants of Allah and into the rule of Allah Himself. If you do not accept my invitation, then you should (at least) pay Jizya (tax) to the Islamic State (so that your lives and properties may be protected), otherwise you are warned of a danger."



By using the names of the ancient Prophets (A), the Holy Prophet (S) wanted to let the Christians of Najran know that the belief in One God he was teaching was the same as that preached by the previous Prophets Ibrahim, Ishaaq and Ya'qub (A), in whom they also believed. It is also mentioned that the Holy Prophet (S) included the following verse of the Holy Qur'an in the letter:



Say, (O Muhammad), "O people of the Book (Bible), come to an agreement between us and you; that we shall worship none but Allah, and that we shall claim no partner to Him, and that none of us shall take others for lords besides Allah." And if they turn away, then say, "Bear witness that we are Muslims (those who have surrendered to Allah)." .

When this message was delivered to Abu Haris, who was the Asqaf and leader of the Church, he read it carefully and then appointed a committee of some religious and wise people to decide on the matter. One of them, who was an experienced and intelligent person, advised that a group representing the people of Najran should go to Madina to study the claim of Prophethood by the Holy Prophet (S).

60 people, considered to be the most wise and knowledgeable from the people of Najran, were elected. They were led by three of their religious men. The group arrived in Madina and entered the mosque wearing silken clothes, golden rings and crosses around their necks. On seeing them dressed in this fashion, the Holy Prophet (S) was disturbed and he ignored them. They realised that something was wrong but were unsure as to what to do.



On the advice of Imam Ali (A) the delegation of Najran changed their style of dress to simple clothes and removed their ornaments. They then returned to the Holy Prophet (S) who received them with a warm welcome. Before they entered into a discussion, they requested for permission to say their prayers and this was granted. They were put in one part of the mosque where they could pray with ease and comfort. Then the following conversation took place:

QUESTION BOX

Why did the Holy Prophet (S) ignore the Christian Fathers the first time?

The Holy Prophet (S): *I invite you towards the belief of Tawhid and the worship of One God and submission to His will. (Then he recited verse 64 of Surah Aali Imran.)*

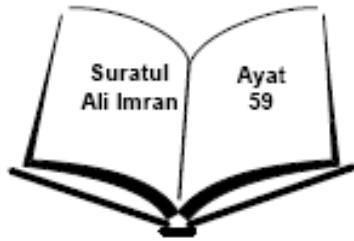
Christians Fathers: *If Islam means faith in the One God of the Universe, we already believe in Him and follow His Commands.*

The Holy Prophet (S): *Islam has a few signs and some of your actions show that you have not accepted true Islam. How do you claim worship of One God when you worship the cross and do not abstain from eating pork and believe that God has a son?*

A Christian Father: *Certainly he [Isa (A)] was the son of God because his mother Mary [Maryam (A)] had given birth to him without marrying anyone in this world. Therefore obviously his father is the God of this Universe. We also believe in Jesus [Isa (A)] as God because he used to bring the dead back to life, cure the sick and create birds from clay and make them fly. All this points to the fact that he is God.*

The Holy Prophet (S): *No, he was the servant and creature of God, and placed in the womb of his mother Maryam (A). All his power and strength was granted to him by God.*

At this time, angel Jibraeel (A) brought the following verse of the Holy Qur'an from Allah:



Surely the example of Isa to Allah is like that of Adam; He created him from dust, and then said to him, "Be!" and he was

This meant that if Isa (A) could be called the son of God because of the fact he was born without a father, then Adam (A) deserved this title more, because he was born without a father or mother.

The Christian Fathers could not reply to this argument but they continued to argue out of obstinacy. Then the following verse of the Holy Qur'an was revealed:



And whoever argues with you in this matter after what has come to you of knowledge, then say, "Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) and invoke the curse of Allah upon the liars

The Holy Prophet (S) produced this verse before the Christians and declared the challenge of "Mubahila", which means to curse one another. The Christians consulted each other and announced their acceptance of the challenge. Then they returned to their camp.

Now you know...

- ◆ The people of Najran were Christians and the Holy Prophet (s) had sent them a letter inviting them to Islam
- ◆ The Leader of the Church sent a delegation of men to Madinah to meet the Prophet (s).
- ◆ They went to visit the Holy Prophet (S) with silken clothes and ornaments and the Holy Prophet (S) ignored them. With the advice of Imam Ali (A) they changed to simple clothes and as result were received with a warm welcome by the Holy Prophet (S)
- ◆ They entered into a discussion with Holy Prophet (S) after He invited them towards Islam. The Christians were adamant that Jesus was the Son of God.
- ◆ At this point Angel Jibraeel brought Ayah 59 of Suratul Ale Imran where Jesus was compared to Adam as being produced with the Miracle of Allah.
- ◆ The Christians had no reply to this but continued arguing.
- ◆ There after Ayah 61 of Suratul Ale Imran was revealed where Allah instructs the Prophet to tell them to call their Sons, Women and each other and they have to pray to Allah to curse the liars. This form of Dua to Allah of cursing the Liars is called Mubahila
- ◆ The Christians accepted the challenge.

MORAL BOX

❖ We do not need to wear extra fine garments to be treated as someone important.

❖ _____

Exercise

Answer the following questions:

1. What was the reason that the Holy Prophet (S) wrote to the Christians?
2. How did they respond?
3. Why did the Holy Prophet (S) ignore the Christians when they first met him?
4. What main argument did Holy Prophet (S) use to prove that Isa (A) was not the son of God?
5. What does Mubahila mean?

CLASS 8 - LESSON 7

THE EVENT OF MUBAHILA - PART 2

When the Christians of Najran returned to their tents after accepting the challenge of Mubahila, their leader advised them in these words:


"Tomorrow if Muhammad comes out of his house with the members of his family, then you should never agree to Mubahila. But if he brings his companions, then you need not fear at all and you should certainly go for to Mubahila."

He knew that the Mubahila was a question of life and death for both the sides, including their family members. If the Holy Prophet (S) had the slightest doubt in the truth of the message of Islam, he would not have given the challenge of Mubahila to the Christians. If he had the slightest fear of the curse affecting him and the close members of his family, he would not have considered coming out with them to face the Christians.

It was agreed between the two parties that the contest would take place the next day in the open desert outside the city of Madina. On the 24th of Zilhaj 9 A.H., the Holy Prophet (S) came out for Mubahila. He held Imam Husain (A) in his arms and he held Imam Hasan (A) by his hand. Lady Fatimah (A) came behind him, while behind her came Imam Ali (A).

The Holy Prophet (S) said to them, "When I pray you should say Ameen."
In obedience to the verse of Mubahila sent by Allah, the Holy Prophet (S) had brought Imam Hasan (A) and Imam Husain (A) as his "sons", Bibi Fatima (A) as his "women" and Imam Ali (A) as his "self".

QUESTION BOX

 **Why did The Holy Prophet (S) bring Imam Ali (A) as his "self"?**

The Christian Fathers, on seeing the beautiful and shining faces in front of them became captivated. Their hearts trembled and they began to shake on seeing the power radiating from Ahlul Bayt (A). Their leader asked someone, **"who are these persons, who have come with Muhammad?"** The man told him the names and their relationship with the Holy Prophet (S).

He could hold his patience no longer and he cried out, **"by God, I am seeing such faces that if they were to pray to God to move the mountain, God Almighty would move the mountain for them. Oh you people of Najran, if you contest with Muhammad in this prayer of invoking curses on the liars, then I warn you that all of you will be destroyed and not a single soul will remain on this earth. I feel that it would be better to surrender to them and obey them."**

When the Holy Prophet (S) heard these words he remarked, **"By God, had the Christians of Najran contested with us, they would have been transformed into monkeys and swine. Fire would have rained over them."**

When the Christian Fathers backed away from Mubahila, the Holy Prophet (S) gave them two choices; either to accept Islam or agree to come to terms. The Christians would not agree to accept Islam and therefore a treaty was signed on the following terms:

1. Every year, the Christians of Najran would give to the Islamic Government two thousand pieces of clothing, the cost of which would be forty dirhams each.



2. They would also provide 30 horses, 30 camels, 30 battle armours and 30 spears, temporarily to the Muslim army, if the Prophet (S) needed these in any war.

The treaty was dictated by the Holy Prophet (S), written by Imam Ali (A) and had the signatures of four companions of the Holy Prophet (S) as witnesses.

In addition to the above, the treaty also had the following words:

"..... The people of Najran will remain under the protection of Allah and His Prophet Muhammad (S). Their lives, their religion, their lands and property, will all remain safe and it will be the responsibility of Allah and His Prophet (S) to protect them. This treaty holds good for all people of Najran, whether they are present here or not, whether they are members of the tribe or dependent upon them, whether they are slaves or servants. No change will be made in their rights or privileges....."

One of the important conditions agreed in this treaty was that the people of Najran would not deal in usury (interest taking) of any sort; otherwise the Holy Prophet (S) would not remain bound by the treaty with them.

After the Christian returned home, a few respectable persons from Najran came to Madina and willingly accepted Islam and became true Muslims.

The event of Mubahila is an extremely important part of history because it shows how close the Ahlul Bayt were to the Holy Prophet (S) and Allah. Imam Ali (A) used to be called the "Soul of the Prophet" after the event, because the Holy Prophet (S) took him to the field of Mubahila as his soul.

Now you know...

- ◆ When the Christian Fathers returned to their camp their leader warned them that if The Holy Prophet (S) brought his own family members for Mubahila then they should not agree to the challenge as no one risk their own family members to be cursed.
- ◆ The contest took place in a desert outside Madina on the 24th Zilhaj 9 A.H.
- ◆ The Prophet came with his 2 Grandsons, Imam Hasan (A) and Imam Husain (A) as his sons and Lady Fatima (A) as his women and Imam Ali (A) as his self
- ◆ On seeing the beautiful shining faces of the Ahlul Bayt the Christian Fathers realised that if they each asked their God to curse the liars then the Christian will be destroyed.
- ◆ The Prophet (S) said that if the Christians would have gone along with the challenge then they would be turned into monkeys and swines and fire would have rained over them.
- ◆ As the Christians began to back out, The Holy Prophet (S) told them that they should accept Islam or abide by the treaty that was drawn up. They agreed to sign the treaty.
- ◆ The Holy Prophet said that the Christians would be protected by Allah and him, with their religion, land and property.
- ◆ The Christians agreed to every year give the Islamic Government two thousand pieces of clothing.
- ◆ They would also provide 30 horses, 30 camels, 30 battle armours and 30 spears, temporarily to the Muslim army, if the Prophet (S) needed these in any war.
- ◆ The Prophet told them that if they were involved in any kind of usury then the treaty would be broken.
- ◆ Thereafter a few respectable Christians from Najran came to Madina to accept Islam.
- ◆ After this event Imam Ali (A) was known as "The Soul of The Prophet" as he was taken to Mubahila as the soul of The Holy Prophet. This event shows how close the Ahlul Bayt are to the Prophet (S).

MORAL BOX

❖ We do not need to wear extra fine garments to be treated as someone important.

❖ _____

Exercise

Answer the following questions:

1. Why did the Christians back away from Mubahila?
2. What was the result of the Christians' visit to Madina?
3. Which important condition about interest was included in the treaty?
4. What important status was awarded to Imam Ali (A) after this event?
5. What do we learn from the event of Mubahila?

CLASS 8 - LESSON 8

A PLOT TO KILL THE HOLY PROPHET (S)



In **9 A.H.**, during the Haj season, the Holy Prophet (S) asked Imam Ali (A) to read out an official declaration to the people. This event took place at Mina, and the message stated that **Allah and the Holy Prophet (S) were disgusted with the practice of idol worship and would not tolerate it any more.** The idol worshippers were told that they had four months in which to decide to embrace Islam or to get ready for total war.

This message had a very deep and quick effect. Those tribes who had remained stubborn and continued with their evil habits and foolish superstitions and beliefs now began to change their thoughts. Many tribes sent their representatives to have discussions with the Holy Prophet (S) at his headquarters in Madina.

Even before the four months deadline had passed, the entire Arabia came under the banner of Islam and not a single idol temple, idol or idol worshipper remained in it. People of Yemen, Bahrain and Yamamah also embraced Islam.

Despite the fact that nobody dared to openly challenge the authority of the Holy Prophet (S), there were many hypocrites who waited for a chance to do him and Islam harm.

The chiefs of the Bani Aamir tribe were widely known for their stubbornness and mischief. Two of their chiefs named Aamir and Arbad decided to go to Madina at the head of a delegation. Under the excuse of becoming Muslims, they wanted to somehow try to kill the Holy Prophet (S). Their plan was that while one of them engaged the Holy Prophet (S) in conversation, the other would attack him and kill him.

The other members of the delegation, who were not aware of these evil plans, expressed their belief in Islam and the Holy Prophet (S). However, Aamir did not mention anything about Islam but kept on asking the Holy Prophet (S) for a private discussion. The Holy Prophet (S) replied that it would not be possible to meet him alone until he became a Muslim.

When Aamir looked over to Arbad for support, he found him curiously calm, as if he had forgotten the whole plan. The truth was that when Arbad had tried to draw his sword he was filled with terror and awe at the presence and personality of the Holy Prophet (S). He was frozen in his place and quite useless to Aamir.

At last despairing of any help from Arbad, Aamir stood up and declared his enmity for the Holy Prophet (S) and threatened to fill Madina with an army. The Holy Prophet (S) could have destroyed the men if he wished, but instead he only prayed to Allah to protect him and the Muslims from their mischief.

These prayers were soon answered because Aamir contracted a horrible disease on his journey home, while Arbad was struck by lightning on his way and burnt to death.

Thus, Allah protected the Holy Prophet (S) from his enemies and gave him a chance to taste the fruits of his efforts after all his difficult years of preaching the religion of Islam. In just twenty years, the religion that had the entire Arabia against it, was now the official religion. It was indeed a time of great satisfaction for the Holy Prophet (S).

Answer the following questions:

1. What final warning was delivered to the Makkans?
2. What result did this have?
3. Why did Aamir not receive his friend's help?
4. What happened to the two assassins on their way home?
5. What do we learn from this event?

CLASS 8 - LESSON 9

THE FAREWELL HAJ



Since the time when Prophet Ibrahim (A) had built the Holy Ka'ba, it had been a place of worship. Over the years, this worship had deteriorated into strange and undesirable practices. People used to dance naked around the Holy Ka'ba, and they had installed idols inside it. Even after the conquest of Makka by the Muslims, when these idols were broken, the people did not know how to perform the Haj ceremonies properly.



For this reason, Allah commanded the Holy Prophet (S) to participate personally in the Haj in **10 A.H.**, so that the people would remain in no doubt as to how it should be performed. He could also use the opportunity to practically demonstrate the obligatory actions (Wajibaat) and discard the old and undesirable practices. He could also instruct the people about the boundaries of Mina and Arafat and teach them about the times of departure from these places.

With these purposes in mind, the Holy Prophet (S) made arrangements to undertake the journey. In the eleventh Islamic month of Zilqad he announced that he was going to perform the Haj that year. This news caused great interest amongst the Muslims and thousands gathered outside Madina awaiting the departure of the Holy Prophet (S).

The Holy Prophet (S) preceded toward Makka on the 28th of Zilqad **10 A.H.** He took with him 60 animals for sacrifice.



At the mosque of Shajarah, he put on his Eham, which consisted of two plain sheets of cloth recited "Labbayk"



In Makka, the Holy Prophet (S) proceeded straight to the Holy Mosque, Masjidul Haraam, entering it through the gate of Bani Shaybah.



During Tawaaf, he first stood opposite the Black Stone, and then went round the Holy Ka'ba seven times.



Thereafter he stood behind Maqame Ibrahim (A) and offered two raka'ats of prayers of Tawaaf.



After that he began the Sa'i, which is the walking between the hills of Safa and Marwah seven times.



The Holy Prophet (S) then turned to the pilgrims and said, "Those who have not brought animals to sacrifice should come out of the state of Eham and perform Taqseer,



the shortening of hair or nails. They should treat whatever they have already performed to be Umrah and then wear the Eham for Haj. However, I and some others who have brought animals for sacrifice shall remain in the condition of Eham till we have slaughtered the animals in Mina."



During this time Imam Ali (A) joined the Holy Prophet (S) in Makka from Yemen.



On the 8th of Zilhaj the Holy Prophet (S) proceeded to Arafat via Mina and stayed at Mina till sunrise on the 9th of Zilhaj. Then he mounted his camel and came to Arafat. While he was still mounted on his camel, he stopped at a place called Numrah and delivered his famous and historical speech to the thousands of people who had gathered.



The Holy Prophet (S) addressed the people and went through a summary of his teachings to them. He repeated all the major and minor elements of Islamic principles so that there could be no doubt left in their minds. When he finished he offered his noon and afternoon prayers with 100,000 men.



The Holy Prophet (S) stayed in Arafat on the 9th of Zilhaj till the sunset and before the darkness spread, he left for Muzdalifah and spent a part of the night there. He then spent the time between dawn and sunrise in Mash'ar.



On the 10th of Zilhaj he proceeded to Mina and performed the ceremonies of Rami-i Jamaraat (stoning the pillars), sacrifice and Taqseer. Thereafter he proceeded to Makka to perform the final Tawaaf and instructed the people about the closing ceremonies of the Hajj.

This Hajj is known as Hijjatul Wida (the Farewell Haj) because it was the last Haj that the Holy Prophet (S) performed in his life. During this Haj he practically explained every feature of the ceremony, so that there could be no confusion later.

The Holy Prophet (S) was preparing the ground for his departure as he knew that very little time was left for him on earth and soon Allah would call him away to Himself.



Exercise

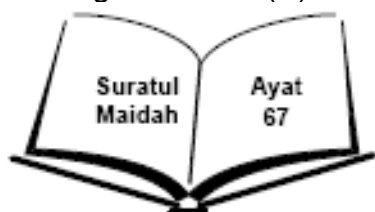
Answer the following questions:

1. Why did Allah command the Holy Prophet (S) to go for Haj that year?
2. Where did he wear his Ehram?
3. Where was Imam Ali (A)?
4. What important message did the Holy Prophet (S) deliver to the Muslims in Makka?
5. Why is this Haj so important in history?

CLASS 8 - LESSON 10

THE EVENT OF GHADEER

When the ceremonies of the Haj were over, the Holy Prophet (S) departed from Makka for Madina on the 14th of Zilhaj. When he reached Rabigh, a place 3 miles from Ju'fah, the angel Jibraeel (A) revealed the following verse to him:



O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message (at all). Allah will protect you from the people.

In obedience to this very important command, the Holy Prophet (S) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilal, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place which was known as Ghadeer Khum (The pond of Khum). It was noon time and very hot. The Holy Prophet (S) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is reproduced below.



"All praise is due to Allah Who is the Creator and Lord of all the Universe. It is the duty of everyone to offer Him thanks in comfort as well as in difficult times. I bear witness that I am His servant and creature while He is my Master and Lord. I convey to the people all that He reveals to me for their guidance.

I have been commanded by Allah to tell you that I will soon be taken away from your midst. O People! I am leaving behind two valuable legacies, **the Book of Allah and my progeny, the Ahlul Bayt (A)**. Never shall they separate from one another until they reach me in Heaven at the fountain of Kawthar. As long as you will stay with both my legacies, you will never be led astray after me. Do not lag too far behind them and do not walk ahead of them, for in either event you will go astray. O People! Allah is my Mawla (Master) and I am the Mawla of the believers."

AHLUL BAYT (AS) &





The Prophet (S) then asked the listeners, **"O People! Am I not a greater authority (Mawla) over you then your own souls?"** All the people replied with one voice, **"Yes! O Prophet of Allah."**

Then the Prophet (S) bent down and lifted up Imam Ali (A) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, **"Man Kuntu Mawlahu, fa Hadha Aliyyun Mawlah. (Of whomsoever I am the Master (Mawla), this Ali is also his Master)"**.

So saying, the Prophet (S) raised his hands towards the heavens and prayed, **"O Allah, love those who will love Ali, despise those who will not support him, and reject those who will reject him."**

"People! Allah in my Mauwla (Master) and I am the Mawla of the believers." Announcing this thrice, he got down from the raised platform. At this time the angel Jibraeel (A) descended with the following verse:



This day I have perfected your religion for you and completed My favours to you, and have chosen for you the religion Islam.

The Holy Prophet (S) thanked Allah for His favour and then asked Imam Ali (A) to sit in a tent so that the people take allegiance on his hands with him and congratulate him.

Amongst the first people to congratulate Imam Ali (A) on his appointment were Abu Bakr and Umar. Strangely, they were also the first to deny his rights after the Holy Prophet (S) died.

After the formalities regarding the successorship of Imam Ali (A) were completed, the people began to leave for their homes. At Ju'fah, those who had come from Syria and Egypt split from the main caravan, as did the people from Yemen and Hazramaut. However, 10,000 Muslims accompanied the Holy Prophet (S) to Madina, where they arrived just before the start of 10 A.H.

The detailed events of this day are recorded in most books of history of Muslims, by both Shia and non-Shia historians. Although there can be no doubt that Imam Ali (A) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Holy Prophet (S). While Imam Ali (A) was busy arranging his funeral, they chose their own leaders who had no right or qualifications to lead them.

The day of Ghadeer is one of the most important landmarks in our history and the Shias throughout the world joyfully celebrate the day of 18th Zilhaj as 'Eide Ghadeer.

Exercise

Answer the following questions:

1. Why did the Holy Prophet (S) ask Bilal to give the Adhaan?
2. What important message was conveyed at Ghadeer?
3. Why was the important message ignored?
4. How long after this event did the Holy Prophet (S) pass away?
5. Why is 'Eide Ghadeer so important for the Shia?

CLASS 8 - LESSON 11

THE LAST HOURS OF THE HOLY PROPHET (S)

The Holy Prophet (S) returned from the Farewell Haj at the end of the month of Zilhaj of **10 A.H.** After passing the one month of Muharram, he fell ill at the beginning of Safar **11 A.H.**

At that time, news was received that the Romans to the north west of Arabia were preparing to attack the Muslim capital of Madina. The Holy Prophet (S) reacted to this dangerous situation by ordering the mobilisation of a huge Muslim army under the command of Usama bin Zayd. He specifically ordered all the Muhajir who had migrated with him to Madina to participate in the battle, except for Imam Ali (A).

To arouse the morale of the Muslims the Holy Prophet (S) tied the banner for Usama with his own hands and then instructed him, "Fight in the name of Allah and in His path. Fight the enemy early in the morning, and cover the distance to that place so quickly that you reach them before they are aware of your march."

Usama fixed his camp at Jurf, 3 miles outside Madina, so that the Muslim soldiers could gather there ready for the expedition. Usama was a young man of 20 years and the son of Zayd, who was a freed slave.

The people of Madina protested that they did not want to follow such a young commander. When the Holy Prophet (S) heard of the reluctance of the Muslims, he warned them that whoever kept back from Usama's army in spite of his clear orders, would earn the Curse of Allah. Even then, the companions of the Holy Prophet (S) did not proceed, using his illness as an excuse to remain in Madina. As time passed, the condition of the Holy Prophet (S) grew worse and ultimately the expedition of Usama never materialised.

The expedition to Syria under Usama shows that the Holy Prophet (S) had two things in mind. Firstly, he wanted to teach the people that age was not important in the distribution of responsibility and power, and the criteria for leadership were personality and ability.

This valuable lesson was ignored in the following months by Abu Bakr and Umar, who denied the rights of Imam Ali (A) on the grounds that he was too young to lead the people.

The second interesting point is the insistence of the Holy Prophet (S) that Imam Ali (A) remain behind while other prominent Muslims should accompany Usama. This was to keep the biggest hypocrites out of Madina so that Imam Ali (A) could take over his appointment as Caliph without interference.

However, the hypocrites were aware of the plan of the Holy Prophet (S) and used his weak condition as an excuse to disobey him. They wanted to make certain that they were in Madina at the time of his death so that they could plot to steal the Caliphate from Imam Ali (A).

History shows that Abu Bakr, Umar and others managed to do exactly as they planned. The Holy Prophet (S) fell seriously ill while he was living in the house of his wife Maimoona. It was decided that he would stay at the house of his wife Ayesha where everyone could come to meet him. The Holy Prophet (S) was well aware of the plan by the people to deny the right of Imam Ali (A). When his fever took a turn for the worse, he knew that he did not have much time left. He requested the companions around him to bring some paper and a pen so that he could dictate a will for the guidance of the people.

Umar, who at once realised that his plans would not succeed if the Holy Prophet (S) left a written document, protested by saying that the Holy Prophet (S) was out of his mind due to the fever and did not know what he was saying. He stated that the Holy Qur'an was enough for them and that there was no need for a will. Other companions disagreed and there was a loud commotion as they argued. As the voices grew louder, the Holy Prophet (S) felt disturbed and indicated that all of them should leave. It is important for us to realise that this one action of the accursed Umar caused an eternal division between the Muslims and he is responsible for the thousands of deaths that have resulted from conflicts between the Shia and the Sunnis over the centuries.

As the life of the Holy Prophet (S) slipped away, his dear family were around him all the time. Bibi Fatima (A) could not bear the thought of the loss of her beloved father and tears fell continuously from her eyes. The Holy Prophet (S) gently asked her not to weep and then whispered something in her ear that made her stop crying and smile. When she was asked about it later by Ayesha, Bibi Fatima (A) said that her father had told her not to worry because she would be the first after him to leave the world and join him.

The Holy Prophet (S) said his farewell to his companions and kept on reminding them to follow the Holy Qur'an, and not to abandon the Ahlul Bayt, who would guide them on the right path of virtue and truth. He then called his grandsons and hugged them warmly. With tears in his eyes, he kissed Imam Hasan (A) on the mouth and Imam Husain (A) on the neck.

QURAN + AHLULBAYT = THE RIGHT PATH

When asked about this he said that one of his grandsons would be given poison to drink while the other would have his neck cut.

As the condition of the Holy Prophet (S) worsened, the whole of Madina was immersed in grief, sorrowful at the thought of losing the beloved Prophet of Allah, who had taught them everything about the true path to salvation.

Now You Know....□□

- The Holy Prophet (S) after coming back from Haj fell in Safar 11AH.□□
- At that time news came that the Romans were preparing to attack Madina□□
- The Holy Prophet (S) ordered Usama bin Zayd to command a huge army to leave for the expedition.□
- He asked all the Muhajir to especially join the army but asked Imam Ali (A) to stay behind.□□
- The Muslims were hesitant to join Usama making excuses that he was a very young commander and that they did not want to leave the Holy Prophet (S) due to his illness.□
- The Holy Prophet (S) warned them that if they did not follow orders they would receive the curse of Allah. As the condition of the Holy Prophet (S) grew worse the expedition did not go ahead.□
- The reason why the Holy Prophet (S) chose Usama to lead the army was because he wanted to prove to the Muslims that age was not important in taking positions of leadership and responsibility and rather it depended upon the character and personal ability.□
- In the months to follow Abu Bakr and Umar took away the rights of Imam Ali (A) as the first Caliph based on the fact that he was too young to hold such a position.□
- The reason why the Holy Prophet (S) insisted on Imam Ali (A) staying behind and other important people leaving Madina to join the army was because he wanted the biggest hypocrites out of Madina when he died so that Imam Ali (A) could take over his position smoothly
- The hypocrites were aware of this and this is why they insisted on staying back.□□
- When the Holy Prophet (S) health took a turn for the worst he insisted on being given something to write with so he can set the Muslims some clear guidelines.□□
- Umar said that the Holy Prophet (S) was out of his mind and did not know what he was saying so he did not need something to write with. There was a big commotion as some companions disagreed.
- Lady Fatima was in grief to see her father slowly slip away. The Holy Prophet (S) whispered in her ear that she would soon join him, which made her smile.□□
- The Prophet said farewell to his companions and reminded them to follow the Holy Qur'an and the Ahlulbayt which would keep them on the straight path.□

□ □□□□

Exercise

Answer the following questions:

1. Why did the prominent companions not follow Usama?
2. What excuse did they use to delay following the Holy Prophet's (S) orders?
3. What were the two aims of the Holy Prophet (S) in choosing Usama?
4. Why did the Holy Prophet (S) ask for a pen and paper?
5. In whose house did the Holy Prophet (S) pass away?

CLASS 8 - LESSON 12

THE DEATH AND BURIAL OF THE HOLY PROPHET (S)

During the last moments of his life, the Holy Prophet (S) opened his eyes and asked for his brother to be called. Ayesha called her father Abu Bakr, but when the Holy Prophet (S) saw him he placed his head back on his pillow and repeated that his brother should be called for. Hafsa, another wife of the Holy Prophet (S) called her father Umar, but the same thing happened. Ayesha then sent for Imam Ali (A) saying that the Holy Prophet (S) would see no one else. When Imam Ali (A) arrived, the Holy Prophet (S) raised his cloak and took him under its cover. He then placed his head on the chest of Imam Ali (A) and talked to him for a long time.

In the last moments of his life a knock was heard on the door. Bibi Fatima (A) told the caller to come later, because her father was very ill. However, the caller was insistent and kept on knocking. Bibi Fatima (A) told him again to come later. When the third knock came, tears welled up in Bibi Fatima's (A) eyes, but her father said to her, "**O Fatima, let him in. For it is none other than the Angel of Death. It is only in respect of your presence that he is asking for permission to enter; otherwise he waits for nobody when he comes to take away the soul.**"

Soon afterwards the signs of death began to appear on his face. The last sentence he spoke was, "**No. With the Divine Companion**". It appears that at the time of his last breath the angel Jibraeel (A) gave him the option to recover from his illness and remain in this world or to allow the Angel of Death to remove his soul so that he may proceed with him (the Divine Companion) to the next world. The Holy Prophet (S) uttered this sentence and passed away on Monday 28th Safar **11 A.H.** He was 63 years old.

As the sound of mourning rose from the house of the Holy Prophet (S) the people outside knew that he had breathed his last. Soon afterwards the news of his death spread throughout Madina, plunging everyone into sorrow. Imam Ali (A) bathed the sacred body of the Holy Prophet (S) and shrouded him.

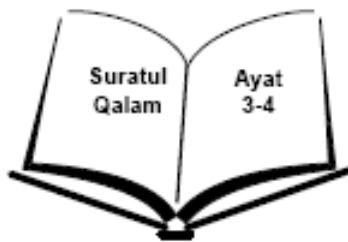
The Holy Prophet (S) had directed that his body should be bathed by one who was nearest to him, and such a person could be none else than Imam Ali (A).

The first person to offer the funeral prayers for the Holy Prophet (S) was Imam Ali (A). Thereafter the companions came in groups and offered prayers, and this practice continued till noon on Tuesday. It was then decided to bury the Holy Prophet (S) in the same house where he had passed away.

It was a most tragic event. The great personality who had changed the future of humanity with his efforts and sacrifice was no more. The Holy Prophet (S) had made a great contribution to the welfare of humanity at large. He had spread the message of Allah, practising the religion himself and then asking others to follow him.

- He had established the rights of people when everywhere their rights were being violated;
- he had spread justice when tyranny was the norm;
- he introduced equality at a time when discrimination was so common;
- and he gave freedom to the people when they were suppressed by injustice.
- He had faithfully carried out the great mission entrusted to him by Allah.

The Holy Prophet (S) had always told the people, "**I have only been sent to perfect your Akhlaq (moral character.)**" In appreciation of the character of the Holy Prophet (S) himself, the Holy Qur'an testifies:



(O Our Prophet,) Verily for you there is a great unending reward. And most certainly you have outstanding Akhlaq.

May Allah send His blessings on the Holy Prophet Muhammad Mustafa (S) and his Progeny.



Exercise

Answer the following questions:

1. What is the birth date of the Holy Prophet (S)?
2. What is his death date?
3. Where was he born?
4. Where is he buried?
5. How many children did he have?

CLASS 8 - LESSON 13

IMAM ALI (A) - PART 1

Name:	Ali
Title:	Al Murtadha (The one with whom Allah is pleased)
Kuniyat:	Abul Hasan
Father:	Abu Talib bin Abdul Muttalib
Mother:	Bibi Fatima Binte Asad
Birthdate:	13 th Rajab, 23 years before Hijra, in Makka
Imamat:	From 11AH to 40AH
Martyrdom:	21 st Mahe Ramadhan 40AH
Buried:	Najaf, Iraq

A UNIQUE BIRTHPLACE:



The first Holy Imam (A) was born in the Sacred House, the Holy Ka`ba, in Makka in 600 A.D. The place of his birth was a sign of his position in the eyes of Allah and no one else has ever been born in the Holy Ka`ba.

Just before he was born, his mother Fatima binte Asad came to the Holy Ka`ba. As she stood there, she felt the intense pain of pregnancy and knelt down to pray. As she raised her head from her prayers, the wall of the sacred building split by a miracle. Abbas bin Abdul Muttalib and some of his companions watched in amazement as she walked into the building which closed behind her. As the door was locked, nobody could get in. Soon the news of this miraculous event had spread round Makka.

Fatima binte Asad stayed in the Holy Ka`ba for three days and on the fourth day she stepped out holding her baby in her arms. The child had squeezed its eyes tightly shut and had not opened them since its birth. As she came out of the Holy Ka`ba she saw that the Holy Prophet (S) was anxiously waiting to receive the newly born child. He knew that this child would grow up to strengthen the

cause of Islam and prove to be his right hand in the great mission that lay ahead. As he came into the arms of the Holy Prophet (S), the Holy Imam (A) opened his eyes for the first time to look upon the blessed face of Prophethood.

At that time, the Holy Prophet (S) had just suffered the death of his own son. He therefore was all the more attached to his new cousin and brought him up under his affectionate care.

In Nahjul Balagha the Holy Imam (A) says, "The Holy Prophet (S) brought me up in his own arms and fed me his own morsel. I followed him wherever he went like a baby camel following its mother. Each day a new part of his character would become known to me and I would accept and follow it as a command."

His childhood was spent in the company of the Holy Prophet (S) and the Holy Imam (A) was similar in his character, knowledge, self-sacrifice, patience, bravery, kindness and eloquence. From his infancy, he prostrated to Allah with the Holy Prophet (S), and when the message of Prophethood was declared, he was the first man to declare openly his faith.

After the declaration of Prophethood, the Holy Imam (A) was always ready to serve the Holy Prophet (S) and defend him from his enemies. He used to write down the verses of the Holy Qur'an and discuss them with the Holy Prophet (S) as soon as they were revealed to him. His matchless devotion lasted up to the day when the Holy Prophet (S) passed away in 11 A.H.

The Holy Prophet (S) has said of the Holy Imam (A):

"O Ali, you are my brother in this world and the Hereafter."

"I am the city of knowledge and Ali is the gate."

"Nobody knows Allah except I and Ali. Nobody knows Ali except Allah and I. Nobody knows me except Allah and Ali."

"If you want to see the knowledge of Adam, the piety of Nuh, the devotion of Ibrahim, the awe of Musa and the service and devotion of Isa, look at the bright face of Ali."

Among the many titles of the Holy Imam (A) are:

1. **Amir al-Mu'mineen** (Commander of the Faithful)
2. **Sayyid al-Wasiyyeen** (Master of the successors of Prophets)
3. **Qaseem an-Naar wal Jannah** (Distributor of Hell and Paradise)
4. **Saqi al-Kawthar** (Server at the Pool of Kawthar)
5. **Haider al-Karraar** (The Charging Knight)
6. **Imam al-Muttaqeen** (Leader of the Pious)
7. **As-Siddeeq al-Akbar** (The Greatest Testifier)
8. **Al-Farooq al-A'zam** (The Greatest Distinguisher between Right and Wrong)
9. **Ya'soob al-Muslimeen** (The Best amongst Muslims)

10. **Khalifatu Rasulallah** (Successor of the Messenger of God)
11. **Wasi ar-Rasulallah** (The Viceregent of the Messenger of God)
12. **Waliullah** (The Friend of God)
13. **Yadullah** (The Hand of God)
14. **As-Saafi** (The Pure)
15. **Asadullah al-Ghalib** (The Victorious Lion of God)

Exercise

Answer the following questions:

1. What is the meaning of the famous Hadith of the Holy Prophet (S): "Ana Madinatul `Ilmu wa `Aliyyun Baabuha."
2. How old was Imam Ali (A) when the Holy Prophet (S) declared his prophethood?
3. How did Bibi Fatima binte Asad enter into the Holy Ka`ba?
4. How did she come out?
5. What is his title that means "Commander of the Faithful"?

CLASS 8 - LESSON 14

IMAM ALI (A) - PART 2

The Virtues and the Qualities of the Holy Imam (A)

The Holy Imam (A) was a man who possessed and displayed the greatest character that a human being is capable of achieving. In all fields he has left for his followers a model on which to base their own lives. The Holy Prophet (S) said to the Holy Imam (A),

"O Ali, you will be engaged in disputes but you will overcome them because of seven qualities that you have which no one else has:

- you are the first of those who believed in me,
- the greatest of them in war,
- the most knowledgeable of them in the signs of Allah,
- the one of them who is most loyal in keeping the covenant (Ahd) of Allah,
- the most compassionate of them towards people,
- the most capable of giving equal treatment and
- the greatest of them in distinction before Allah."

Hereunder, we attempt to list some of his outstanding merits.

1. His faith in Allah and the Holy Prophet (S)

The Holy Imam (A) was the first man to declare openly his faith. The Holy Prophet (S) has said, "The angels bless me and Ali for 70 years because, for a time, Ali and I were the only ones who recited the Kalima." He also said, "Ali was the first to believe in me and will be the first to shake my hand in greeting on the Day of Judgement. He is the greatest testifier of the truth (Siddeeq). He is the chief of the believers."

2. His knowledge

The Holy Prophet (S) said, "Ali is the most learned of my nation and the most capable of giving legal decisions after me." The Holy Imam (A) proved superiority in all branches of knowledge throughout his life.

After the death of the Holy Prophet (S), even the Caliphs who had wrongly seized power had to come to the Holy Imam (A) for the solution of their difficult problems. When he came to power, he put on the cloak and turban of the Holy Prophet (S) and went to the mosque and sat on the pulpit.

After praising Allah and giving guidance to the people, he sat back confidently, knitted his fingers and placed them on his stomach. Then, he said, "Question me before you lose me. Question me, for I have the knowledge of those who came earlier and those who will come later. I could give judgements to the people of the Tawrat by their Tawrat, to the people of the Gospels by their Gospels, to the people of the Psalms by their Psalms and the people of the Furqaan (Holy Qur'an) by their Furqaan. By Allah, I know the Qur'an and its interpretation better than anyone who claims knowledge of it."

3. His bravery

The Holy Imam (A) was always at the forefront of the battles of Islam and personally brought about victory for the Muslims in many of them. He was both a great soldier and a great general and was the victor of Badr, Uhud, Khandaq, Khayber and Hunayn.

Not only was he unstoppable in the battlefield, he also taught his friends and enemies how to conduct themselves in war. His bravery extended to his general dealing with the people and he never hesitated in saying or doing something in the cause of Islam, no matter what the opposition.

4. His eloquence

The Holy Imam (A) had a total command over the Arabic language. During the time when others wrongfully occupied the Caliphate he occupied himself in writing various books. He compiled the Holy Qur'an and also regulated the syntax and grammar of the Arabic language. Some of his lectures and words are contained in the book Nahjul Balagha, which contains the best examples of Arabic oratory.

5. To love the Holy Imam (A) and to be his Shia

The Holy Imam (A) once said, "The Prophet, may Allah bless him and his family, told me that only believers will love me and only hypocrites will hate me." Therefore, one of the ways in which the faith of a Muslim can be judged is by examining his feelings towards the Holy Imam (A).

When Umme Salama, a wife of the Holy Prophet (S), was asked about the Holy Imam (A), she replied, "I heard the Apostle of God say that Ali and his Shia will be the successful ones." The Holy Prophet (S) once said, "70,000 of my community will enter Heaven without any reckoning or punishment against them." Then he turned to the Holy Imam (A) and said, "They are your Shia and you are their Imam."

Another time the Holy Prophet (S) said to the Holy Imam (A), "Both I and you have been created from one piece of clay. Part of it was left over and from that Allah created our Shia. On the Day of Resurrection all the people will be called by the names of their mothers except our Shia. They will be summoned by the names of their fathers because of their good birth."

Once when the Holy Prophet (S) was with a group of Muslims he said to them. "O People of Ansar, instil in your children the love of Ali bin Abu Talib (A). Whoever loves him should know that he is rightly guided and whoever hates him should know that he is in error."

May Allah raise us on the Day of Judgement at the side of Imam Ali (A)

Exercise

Give an example of the following qualities of Imam Ali (A):

1. His bravery.
2. His eloquence.
3. His faith in Allah
4. His loyalty to the Holy Prophet (S).
5. His knowledge.

IMAM ALI (A) - PART 3

The life of the Holy Imam (A) is filled with events that prove his merits and his position as the foremost amongst Muslims after the Holy Prophet (S). No other person achieved so much or possessed such qualities. Here we list very briefly some highlights from his life.

1. His Conduct at Zul Ashira

When the Holy Prophet (S) was commanded by Allah to preach to his relatives, he called them together for a meal after which he introduced them to Islam and asked who would help him in his mission. None came forward except the Holy Imam (A) although at the time he was only a young boy. At that time the Holy Prophet (S) told him, "O Ali, you are my brother, my trustee, my helper, my inheritor and my successor after me".

At a time when his own family was not prepared to believe in him, the Holy Prophet (S) received the guarantee of lifetime support from the Holy Imam (A).

2. His Sacrifice on the Night of Migration.



After he had ordered the Muslims to leave Makka for Madina for their safety, the Holy Prophet (S) received the command to migrate himself. As per the command of Allah he asked the Holy Imam (A) to sleep on his bed, while he left the house secretly.

Although the Holy Imam (A) was aware that he might be killed in the place of the Holy Prophet (S) he did not hesitate to carry out the order. The plot by the Quraish to collectively kill the Holy Prophet (S) was thus averted and in recognition of the sacrifice of the Holy Imam (A), Allah revealed the following verse:



And among men there is one who sells his soul seeking the pleasure of Allah and truly, Allah is affectionate to his (such) servants.

3. His Fulfilment of the Obligations of the Holy Prophet (S) in Makka



A lot of people in Makka used to leave their valuables with the Holy Prophet (S) because of his reputation for honesty. Even his enemies trusted him in this matter. After he left for Madina



he instructed the Holy Imam (A), who was the only person he could trust, to return the deposits to their owners. He was also entrusted the duty of bringing his own family to Madina.

4. Deputation of the Holy Imam (A) to Yemen

The Holy Prophet (S) had sent Khalid bin Walid to the people of Bani Jadhima in Yemen to call them to Islam. However, Khalid exceeded his orders and made war on the people even after they had accepted Islam. In order to repair the damage done by Khalid, the Holy Prophet (S) sent the Holy Imam (A) to Yemen.

He dealt gently with the people, and compensated them for their losses, paying them more than they asked. By his speeches he was responsible for the conversion of the entire Yemen to Islam and only when the faith of the people was firm, did he return to Madina.

5. Removing the Idols from the Holy Ka`ba

After the conquest of Makka, the Holy Prophet (S) decided to remove all the idols that the Makkans had placed within the walls of the Holy Ka`ba. He could not reach up to some of them and he chose the Holy Imam (A) to climb onto his shoulders and knock down every last idol.

6. Taking up the Standard at Khayber

During the battle of Khayber, the Muslims were unable to conquer one of the Jewish forts, despite numerous attempts under different commanders. The Holy Imam (A) was present but could not take part due to a severe eye infection. Finally the Holy Prophet (S) declared: "Tomorrow, I will give the standard to one whom Allah and His Apostle love. He does not flee from battle and will not come back until Allah has brought about victory at his hands". The Muslims waited anxiously for the next day, each wanting to be the one chosen.

However, the Holy Prophet (S) called the Holy Imam (A) and restored the health of his eyes by rubbing them with his saliva. The Holy Imam (A) then went into battle with such ferociousness that none could withstand him. He did not return until he had captured every fort and brought about victory for the Muslims.

7. The Delivery of the Verses of the Holy Qur'an to Makka

The Holy Prophet (S) sent a document containing the first forty verses of Surae Tawba (Bara'at) with Abu Bakr to Makka to read it out during the Haj. However, the angel Jibraeel (A) came to the Holy Prophet (S) and said, "Allah sends His greetings to you and wills that the verses be delivered only by you or a man from you".

The Holy Prophet (S) immediately sent the Holy Imam (A) on a fast camel to overtake Abu Bakr and take the verses in his place. Thus, the Holy Imam (A) completed the task of reciting the verses, which contained an important message, that the Muslims would no longer tolerate the idol worshippers, to the people of Makka.

8. The Nomination at Ghadeer Khum.

After his final Haj, the Holy Prophet (S) received a command from Allah to inform the people of the succession of the Holy Imam (A). At a place called Ghadeer Khum, the Holy Prophet (S) gave a speech in which he summarised his entire mission. At the end of it he said, "O people, for whomever I am the Master, this Ali is also his Master." There is no doubt that everyone present understood the message although many did not follow it in their greed for power and their jealousy of the Holy Imam (A).

BENEFITS OF BEING THE SHIA OF IMAM ALI (A.S.)

- WE ARE SAVED FROM HYPOCRISY
- WE WILL ENTER JANNAH WITHOUT RECKONING
- WE ARE PART OF THE CLAY USED TO MAKE OUR HOLY PROPHET (S) AND IMAM ALI (A.S.)
- WE ARE OF GOOD BIRTH
- WE ARE RIGHTLY GUIDED

RESPONSIBILITY OF BEING A SHIA:

- FOLLOW THE TEACHINGS OF IMAM ALI (A.S.)
- CONDUCT OURSELVES WITH THE SAME KINDNESS AND CONSIDERATION AS OUR IMAM (A.S.)
- BE JUST
- BE TRUTHFUL
- PRACTISE PIETY
- UPHOLD OUR FAITH NO MATTER HOW STRONG OUR ENEMY MAY BE

Exercise

Answer the following questions:

1. Why was Imam Ali (A) not initially present at the battle of Khayber?
2. What does "Man kuntu Mawlaahu, fa Hadha `Aliyun Mawalahu" mean?
3. Why did the Holy Prophet (S) send Imam Ali (A) to take over the delivery of the verses of the Holy Qur'an to the Makkans?
4. What was the outcome of the Invitation of Zul Ashira?
5. How did the Holy Prophet (S) restore Imam Ali's (A) health at Khayber?

CLASS 8 - LESSON 16

IMAM ALI (A) - PART 4

The Martyrdom of Imam Ali (A)

After Imam Ali (A) became the Caliph of the Muslims, he had to fight many battles. The last of these was the Battle of Nahrawan, against the Kharjites. These were the people who had deserted the Holy Imam (A) because they thought he had been too lenient with Muawiya at Siffin. After their defeat they went to Makka, where they plotted the assassination of the Holy Imam (A), Muawiya and Amr al-Aas. Amr was Muawiya's close advisor and his governor in Egypt and they feared that he would claim the Caliphate after the death of Muawiya. By these murders the Kharjites thought that they could bring order to the Muslim empire. Accordingly, Abdur Rahman ibne Muljam agreed to kill the Holy Imam (A), Burak bin Abdallah Tymi to kill Muawiya and Amr bin Bakr Tymi to kill Amr al-Aas.



The morning of Friday the 19th of Mahe Ramadhan was fixed for the execution. The three assassins poisoned their swords and set off towards Kufa, Damascus and Egypt. The man sent to Egypt was killed before he could approach Amr al-Aas. The second man, Burak, reached Damascus and actually struck at Muawiya but missed, and was killed before he could do him any harm. However, the man sent to kill the Holy Imam (A) reached Kufa safely and stationed himself in the mosque of Kufa on the night of the 19th of Mahe Ramadhan.

THE LAST FOOTSTEPS:

The Holy Imam (A) had prophesied his departure from this world several days beforehand. When he left the house, his chickens began making a great noise and when one of his servants attempted to quieten them, the Holy Imam (A) said, "Leave them alone, for their cries are only in grief of my approaching death."



On the morning of the 19th of Mahe Ramadhan, the Holy Imam (A) went to the mosque of Kufa and began to wake up all the people sleeping there. Ibne Muljam was lying on his stomach so as to hide the sword, and the Holy Imam (A) woke him up as well, telling him not to sleep on his stomach as that was the way of Shaitan. After giving the Adhaan, the Holy Imam (A) led the prayer and Ibne Muljam, pretending to pray, stood behind him. When the Holy Imam (A) was in the state of sajda (prostration), Ibne Muljam dealt a heavy stroke with his sword on the Holy Imam's (A) head.

The Holy Prophet (S) had foretold the assassination of the Holy Imam (A) and his children and had said "O Ali, I see before my eyes your beard dyed with the blood of your forehead".

MERCY FOR MURDER:

The murderer was caught and brought to the Holy Imam (A) and when the Holy Imam (A) saw that the ropes tied to him were cutting his flesh, he forgot his own agony and requested that Ibne Muljam should be treated more humanely.

Touched by these words the murderer started to weep. A smile played on the Holy Imam's (A) lips and in a faint voice he said, "It is too late to repent now, you have done your deed. Was I a bad Imam or an unkind ruler?" This conduct was typical of the Holy Imam (A), whose justice was always tempered with mercy, even to the worst of his enemies.

THE LAST WORDS OF WISDOM:

The Holy Imam (A) was taken home from the mosque. During his last hours, Asbagh bin Nabata, one of his companions, visited him and asked him for some words of advice. The Holy Imam (A) replied, "O Asbagh, what can be greater counsel than the fact that yesterday I was your companion, today I am your guest and tomorrow I will only be a memory." His last words to his sons were, **"Remain steadfast in piety and resign yourself to the Will of Allah. Never aspire to anything which is beyond your reach. Always be truthful and merciful towards the orphans. Help the poor and needy and try to live in the world in a way which may help it to become better."**

THE SPECIAL FUNERAL:

He also instructed them to carry his coffin from behind only, as the front would be carried by unseen hands. He told them to take the route guided by the coffin itself. At the place where the coffin would stop, they would find a grave already dug for him. He also requested his sons that he should be buried secretly, because he feared his enemies might desecrate his grave.



On the 21st of Ramadhan in 40 A.H. the Holy Imam (A) departed this world. He was 63 years old at the time. After washing and shrouding his body, his two sons Imam Hasan (A) and Imam Husain (A) carried the coffin. The coffin stopped at Najaf which is about four miles from Kufa. Here they found a grave already prepared with a message in it saying: "This grave has been dug by Prophet Nuh (A) for the Commander of the Faithful, Ali (A)."

The Holy Imam (A) was buried in this grave. The shrine of the Holy Imam (A) at Najaf is breathtaking. Countless number of people from all over the world come to his tomb day after day to pay their respects and to offer salutations. Here they pray to Allah seeking the Holy Imam's (A) intercession.

Exercise

Answer the following questions:

1. Which three people did the Kharjites decide to kill?
2. Why did they decide this?
3. Who was the only assassin who succeeded?
4. What is the date of martyrdom of Imam Ali (A)?
5. Where is he buried?

CLASS 8 - LESSON 17

LADY FATIMA (A) - PART 1

Name:	Fatimah
Title:	Az Zahra (The Radiant)
Kuniyat:	Ummul A'immah
Father:	Prophet Muhammad (S)
Mother:	Bibi Khadija (A)
Birthdate:	20 th Jamadil Aakher, 7 years before Hijra, in Makka
Martyrdom:	3 rd Jamadil Aakher 11AH
Buried:	Madina, Saudi Arabia



Lady Fatimah (A) was the only daughter of Prophet Muhammad (S) and Lady Khadijah (A). When Lady Khadijah (A) was about to give birth, the women of Makka refused to assist her saying that she had betrayed them by supporting the Prophet (S). However, Allah granted Lady Fatimah (A) a very special birth. Lady Khadijah (A) received four midwives by the command of Allah and these were the four chosen ladies named:

Lady Sarah	– the wife of Prophet Ibrahim (A),
Lady Maryam	– the mother of Prophet Isa (A),
Lady Asiyah	– the wife of Fir'awn and
Umme Kulthum	– the sister of Prophet Musa (A).

It was only up to the age of five that Lady Fatimah (A) enjoyed the blessings and affection of her mother because when she was five years old, Lady Khadija (A) passed away. So from then on she was looked after by her father, Prophet Muhammad (S).

Lady Fatimah (A) is known as **“Sayyidatu-n-nisa i'l Alameen”** which means Leader of all the women of the world. She inherited the many qualities of her father including wisdom, will-power, piety, patience and knowledge. Her generosity and compassion for the poor was such that no beggar ever returned from her door without being attended to. Imam Husain (A) has said, **“I often witnessed my mother absorbed in prayer from dusk to dawn.”**

The Prophet (S) has been reported to say, **“Fatimah is a piece of my heart.”** Whenever she came into his presence, the Prophet (S) would stand up in respect, not because she was his daughter, but because she possessed the highest qualities of piety and faith amongst all women. Although the Prophet (S) was a perfect example for men, it was Lady Fatimah (A) who undertook the duty to preach to the women. She was and still is the perfect model for all women to follow.

The excellence of this pure lady was such that even at a young age, the Prophet (S) received numerous offers for her hand in marriage from wealthy families and chiefs of tribes. He refused them all, saying that he was waiting for the order of Allah regarding the person to whom his daughter should be married.

The Muslims realised that the person who married this great lady would not need to be rich and powerful, but would have to possess her qualities of truthfulness, piety and excellence. Therefore, some people suggested to Imam Ali (A) that he should go to the Prophet (S) and place a proposal for himself. Imam Ali (A) also wished this, and he approached the Prophet (S). Imam Ali (A) felt shy at his request but when the Prophet (S) encouraged him to speak what was on his mind, he managed to tell him.

On receiving the proposal of Imam Ali (A), the Prophet (S) was so pleased that he smiled and said, "**It is a welcome and happy proposal.**" However, he asked Imam Ali (A) to wait till he asked his daughter. When the Prophet (S) mentioned the proposal of Imam Ali (A) to Lady Fatimah (A), she remained quiet due to her modesty. However, from her silence, her approval was clear to the Prophet (S) and he declared, "**Fatimah's silence is her acceptance.**"

In those days, Imam Ali (A) owned nothing except his sword and battle armour. He was advised by the Prophet (S) to sell the armour to meet the expense of marriage. With the money from the sale, the items of dowry for Lady Fatimah (A) were purchased. The marriage ceremony was performed by the Holy Prophet (S) in the month of Ramadhan 2 A.H. All the Muhajireen and Ansar gathered for the wedding, and Imam Ali (A) arranged for a feast (Walimah).

The Prophet (S) informed his daughter of the virtues and qualities of her husband. Then he turned to Imam Ali (A) and mentioned the excellence of his daughter and said that if Imam Ali (A) had not been born, there would have been none else to match her. He then divided the duties of life between them. He told Lady Fatimah (A) to take care of all the household affairs while he made Imam Ali (A) responsible for the outdoor duties.

From this marriage Imam Ali (A) and Lady Fatimah (A) were blessed with two sons, Imam Hasan (A) and Imam Husain (A), and two daughters, Lady Zainab (A) and Lady Umme Kulthum (A). All their children were well-known for their piety and noble virtues and it was their strength of character and actions that changed the course of history.

CLASS 8 - LESSON 18

LADY FATIMA (A) - PART 2

After her marriage, Lady Fatimah (A) was very devoted to Imam Ali (A). She never once demanded anything from her husband and instead used to help their maid Lady Fidha with the housework. They lived in a simple house next door to the Holy prophet (saw) due to the love and affection they shared. It was in this house that Lady Fatimah (A) gave birth to the new stars of Islam, her children Imam Hasan (A), Imam Husain (A), Lady Zainab (A) and Lady Umme Kulthum (A).

The status of this pure lady can be seen in the event of Mubahila, when the Prophet (S) faced the Christians and they arranged to meet together and curse one another to decide which was correct, Islam or Christianity. The Prophet said, "Come let us summon our sons and your sons, our women and your women, and ourselves and yourselves, and then let us humbly pray and invoke the curse of Allah on the liars!" (3:61). When we see who the Prophet (saw) brought as his women, it was no other than Lady Fatimah (A).



The tasbeeh that we recite after every obligatory prayer was in fact a gift from the Prophet (S) to his beloved daughter, which is why we call it Tasbeehat-e-Fatimah Zahra (A). In it we recite

Allahu Akbar 34 times, Alhamdulillah 33 times and Subhanallah 33 times.

Up to now striving in the way of Allah with her beloved father was quite pleasant when compared to the difficulties that Lady Fatimah (A) had to face after the demise of the Prophet (S). The death of the Prophet (S) affected Lady Fatimah (A) very much and she was deeply saddened and grief-stricken.

After the death of her father she had to go through so much torture as she witnessed how Imam Ali (A) was deprived of his rightful claim to the caliphate. Those who falsely seated themselves in the position of Imam Ali (A), stole the gift of Fadak that the Prophet (S) had given to Lady Fatimah (A), and as if that was not enough, they even went to the extent of setting her house on fire. At one event, these cruel tyrants resorted to physical violence by pushing down the door of this pure lady's house so that it injured her greatly and killed the unborn baby boy she was carrying.

After having suffered so much, it was no surprise that her life in this world came to an end only seventy-five days after the death of her father, at the age of only eighteen years. She breathed her last on 3rd Jamadil Akhar 11 A.H. but before she departed from this world she told Imam Ali (A) to make sure she was buried in the night and that anyone that had displeased her should not be allowed to attend her funeral. After going through such torment, the daughter of the messenger of Allah was finally laid to rest in Jannatul Baqi, Madina.

The Prophet (S) had said: ***“Whoever injures Fatimah, injures me; and whoever injures me injures Allah; and whoever injures Allah practises unbelief. O Fatimah! If your wrath is incurred, it incurs the wrath of Allah; and if you are happy, it makes Allah happy too.”***

CLASS 8 - LESSON 19

IMAM HASAN (A) - PART 1

Name:	Hasan
Title:	Al Mujtaba (The Chosen one)
Kuniyat:	Abu Muhammad
Father:	Imam Ali (a.s.)
Mother:	Bibi Fatima Zahra (a.s.)
Birthdate:	15 th Ramadhan, 3AH, in Madina
Imamat:	From 40AH to 50AH
Martyrdom:	28 th Safar 50AH
Buried:	Madina, Saudi Arabia

The Holy Imam (A) was the eldest child of Imam Ali (A) and Bibi Fatima Zahra (A). When the Holy Prophet (S) received the happy news of the birth of his grandson, he came at once to his beloved daughter's house. He took the newly born baby in his arms and recited the Adhaan in its right ear and the Iqamah in its left ear. Then, in accordance with the command of Allah, he named the child Hasan.

HIS QUALITIES:

The Holy Imam (A) spent the first seven years of his life under the care and guidance of his grandfather, the Holy Prophet (S). This early training made the Holy Imam (A) outstanding in his knowledge, piety, tolerance, intelligence and courage.

The Holy Imam (A) and his brother Imam Husain (A) were very dear to the Holy Prophet (S). He used to carry them on his shoulders and once told the people, "**Hasan and Husain are the leaders of the youth of Paradise.**"

Bibi Fatima (A) once brought her two sons to her father and said, "**O Apostle of Allah, these are your two grandsons. Give them something as an inheritance.**" The Holy Prophet (S) replied, "**Hasan shall have my form and my nobility and Husain shall have my generosity and bravery.**"

As a child, the Holy Imam (A) used to listen attentively to the verses of the Holy Qur'an as they were revealed. To the surprise of the Holy Prophet (S), his daughter Bibi Fatima (A) would often recite the exact text of a newly revealed verse before he personally told her about it. When he asked her how she knew, she informed him that the Holy Imam (A) had recited the verse to her after he heard you recite it in the mosque in front of the people.

He preferred to spend his money to help the poor and needy. Twice in his life he gave away his entire wealth in charity and began all over again.

HIS QUALITIES: IMAM HASAN (A.S.)'S GUEST HOUSE:

Once a stranger arrived in Kufa and asked a man working in a garden for directions. The man showed him the way and then invited him to share his meal. The stranger was touched by this offer and accepted. But when he was handed some flat bread to eat, he found that it was so hard that he could not even break it on his knee, let alone with his teeth. He tried dipping it into some water but that did not help. The gardener saw the stranger's discomfort and pointed him towards a guest house where free meals were given to all.

The guest house belonged to Imam Hasan (A), who himself welcomed the stranger and arranged a hot meal for him. After a while, the Holy Imam (A) saw that the stranger was eating one bite and putting one bite in a bag on his side. The Holy Imam (A) told him to eat peacefully, and if he needed extra food for his family, it would be provided before he left. The stranger said that he had no family but was putting some food aside for the kind gardener down the road who had only hard bread to eat.



When he heard this, the Holy Imam (A) smiled and informed him, "That is my father Ali, the Caliph of the Muslims. He lives on simple food so that no needy subject may be embarrassed in front of him."

The Holy Imam (A) helped his father throughout his life until Imam Ali (A) died when the Holy Imam (A) was 37 years old. At this age he inherited his father and became the guardian of the Ahlul Bayt and the Shia. In his well-known will Imam Ali (A) appointed him as the next Imam.

Exercise

Answer the following questions:

1. What inheritance did the Holy Prophet (S) give Imam Hasan (A)?
2. How old was he when he became the Imam?
3. Give an example of his wealth.
4. What does his title mean?
5. What does "Al Hasanu wal Husainu Sayidayy Shabaabi Ahlil Jannah" mean?

CLASS 8 - LESSON 20

IMAM HASAN (A) - PART 2

The martyrdom of Imam Ali (A) on the 21st of Ramadhan, 40 A.H. marked the beginning of Imam Hasan's (A) Imamat. The Muslims pledged their allegiance to him and finalised the formality of Bay'at (Oath of Allegiance).



REMOVING THE EVIL MUAWIYA:

No sooner had he taken the reins of leadership in his hands than he had to meet the challenge of Muawiya bin Abu Sufyan, the governor of Syria, who began trying to undermine his authority. The Holy Imam (A) decided that Muawiya would have to be ousted by force and he prepared for war. He appointed a representative in Kufa and proceeded to Nukhayla where he had asked the army to gather. After 10 days, only 4,000 men had assembled, so he went back to Kufa and made another call for people to come to arms, sending out Hujr bin Adi to do the same.

Slowly the people answered the call for Jihad. A mixed band of people formed the army.

- Some were sincere Shia,
- Others were Kharjites who wished to fight Muawiya by any means possible,
- Some were men who loved fighting and desired war booty,
- Some were unsure about the right of the Holy Imam (A) to the Caliphate,

ATTACK ON THE IMAM:

The Holy Imam (A) gave an address to the army in which he first praised Allah and the Holy Prophet (S). He then told the people that he was their sincere advisor and urged them to unite rather than be divided in factions. This message was misunderstood by some, who thought that he planned to hand over authority to Muawiya. There was a riot amongst the people and a group of them attacked the Holy Imam (A) while he was in his tent. The Shia gathered around him and protected him.



Later, during the march towards Syria, a man from the Bani Asad attacked the Holy Imam (A) and struck him on the thigh with an axe.

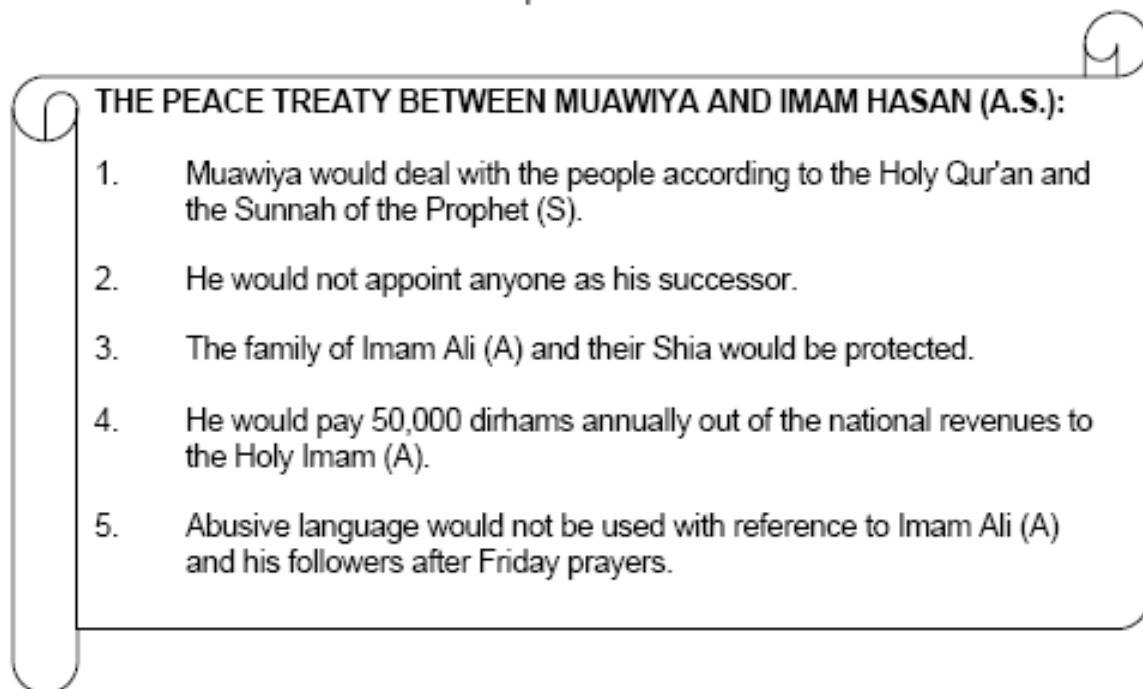
BETRAYAL:

Due to the injury, the Holy Imam (A) was forced to stop at Mada'in, from where he sent Ubaidullah bin Abbas with 12,000 men to stop Muawiya, who had advanced into Iraq.

Muawiya managed to bribe and threaten many of the Holy Imam's (A) followers into abandoning him, including Ubaidullah, who was paid one million dirhams to betray the Holy Imam (A).

The Holy Imam (A) realised that he could not trust the intentions of most of his men and the only people he could rely on were his Shia, who were too few to resist the Syrian soldiers. Meanwhile, Muawiya wrote to him suggesting a truce and peace treaty on the Holy Imam's (A) terms.

In compliance with the Will of Allah and with the view to avoid the massacre of the few sincere Muslims, the Holy Imam (A) entered into a peace treaty with Muawiya on terms which were meant to save Islam and stop a civil war.



THE PEACE TREATY BETWEEN MUAWIYA AND IMAM HASAN (A.S.):

1. Muawiya would deal with the people according to the Holy Qur'an and the Sunnah of the Prophet (S).
2. He would not appoint anyone as his successor.
3. The family of Imam Ali (A) and their Shia would be protected.
4. He would pay 50,000 dirhams annually out of the national revenues to the Holy Imam (A).
5. Abusive language would not be used with reference to Imam Ali (A) and his followers after Friday prayers.

Muawiya accepted all the terms except the last one, but agreed not to abuse Imam Ali (A) in the presence of the Holy Imam (A). With the passage of time, Muawiya broke all the conditions of the treaty.

The Holy Imam (A) used this opportunity to strengthen the belief of the Muslims and increase their awareness of Islam. He moved back to Madina, where he catered for the religious requirements of the people and devoted his life to the propagation of Islam. Muawiya was still not satisfied with affairs. He knew that the treaty was never meant as a surrender of authority by the Holy Imam (A), because he was Divinely Appointed as the Imam.

It was merely an interim transfer of the administration of the Islamic State, subject to the condition that it would be returned to the Holy Imam (A) after Muawiya's death and then it would be in turn inherited by Imam Husain (A). However, Muawiya had plans to

declare Yazid, his son, as his successor, and he decided to get rid of the Holy Imam (A) first.

THE DISLOYAL WIFE:

One of the Holy Imam's (A) wives was Ju'da binte Ash'ath bin Qays. Muawiya conspired with Ju'da to give the Holy Imam (A) some poison. In return she would get 100,000 dirhams and he would marry her to Yazid. This evil woman put poison in the Holy Imam's (A) drinking water and he immediately fell gravely ill as a result. After great suffering, the Holy Imam (A) departed from this world. Just before he died, he entrusted the affairs of Imamatus to his brother Imam Husain (A) and made him the guardian of his own family.

ATTACK ON IMAM (A.S.)'S COFFIN:

The Holy Imam (A) had stated that before he was buried in Jannatul Baqee, his body should be taken to the grave of the Holy Prophet (S) for a final visit. When the Bani Hashim attempted to carry out the last wishes of the Holy Imam (A), they were stopped by Ayesha and members of the Bani Umayyah, who thought that they wished to bury him next to his grandfather.

Imam Husain (A) did not want bloodshed so he directed that the body be taken straight to Jannatul Baqee, where Imam Hasan (A) was buried next to his grandmother Fatima binte Asad. He was 48 years old when he was martyred.

When Ju'da came to Muawiya to claim her reward, he gave her the money, but refused to marry her to Yazid, declaring that a woman who could poison one husband would certainly not hesitate to poison another.



Exercise

Answer the following questions:

1. Why did Imam Hasan (A) agree to sign a treaty with Muawiya?
2. How did Muawiya succeed in getting Imam's (A) men to abandon him?
3. How long was Imam Hasan's (A) Imam period?
4. Who poisoned him?
5. Why did Imam Husain (A) not insist on taking his brother's body to the grave of the Holy Prophet (S)?

CLASS 8 - LESSON 21

IMAM HUSAIN (A) - PART 1

Name:	Husain
Title:	Sayyidush Shuhada (Chief of Martyrs)
Kuniyat:	Abu Abdillah
Father:	Imam Ali (a.s.)
Mother:	Bibi Fatima Zahra (a.s.)
Birthdate:	3 rd Shabaan, 4AH, in Madina
Imamat:	From 50AH to 61AH
Martyrdom:	10 th Muharram 61AH
Buried:	Kerbala, Iraq

The Holy Imam (A) was the second son of Imam Ali (A) and Bibi Fatima (A). He is the third of our Holy Imams (A). His birth was an occasion of great joy for the Ahlul Bayt (A) and was celebrated on earth and in the heavens. When he received the news, the Holy Prophet (S) came and recited Adhaan and Iqamah in the new born child's right and left ears respectively. On the seventh day of his birth the ceremony of Aqeeqa was performed and he was named Husain.

SHABBIR:

The Holy Prophet (S) had kept the names of his grandsons as commanded by Allah. Prophet Musa's (A) brother Prophet Haroon (A) had also had two sons, Shabbar and Shabbir. The names of the sons of Imam Ali (A) were Arabic equivalents of the Jewish words Shabbar and Shabbir.

The significance was to emphasise the relationship of Imam Ali (A) to the Holy Prophet (S), who has said, "**O Ali, you are the same to me as Haroon was to Musa, except that there is no Prophet after me.**" These words show that Imam Ali (A) had the same position as Prophet Haroon (A), who was the brother and the successor after Prophet Musa (A).

FITRUS:

On the day when the Holy Imam (A) was born, Allah ordered the angel Jibraeel (A) to descend and congratulate the Holy Prophet (S) on His behalf. While descending, Jibraeel (A) passed over an island where the angel Fitrus had been exiled due to his delay in executing a command of Allah. He had been deprived of his wings and expelled to the island, where he had remained for several years praying and asking for Allah's forgiveness.

When Fitrus saw Jibraeel (A), he asked where he was going. Jibraeel told him that he was going to the house of Imam Ali (A) to congratulate him on the birth of the Holy Imam (A). When he heard this, Fitrus said, "**Can you carry me also along with you? Perhaps Muhammad (S) will recommend my case to Allah**"

When the angels arrived at the house of Imam Ali (A), Jibraeel (A) delivered Allah's message and then stated the matter of Fitrus. The Holy Prophet (S) said, **"Ask the angel to touch the body of the newly born child and return to his place in Heaven."**

On doing this, Fitrus instantly got his wings back and ascended to Heaven, promising the Holy Imam (A), **"O Husain, from this day onwards, whenever anyone sends their Salaams to you, I will always deliver it to you."**

HIS QUALITIES:

For the first seven years of his life, the Holy Imam (A) grew up under the guidance of his grandfather who loved him very much. He used to say, **"Husain is from me and I am from Husain."** Once he said, **"Hasan and Husain are the leaders of the youth of Paradise."** At the time of Mubahila, the Holy Prophet (S) took Imam Hasan (A) and the Holy Imam (A) along with him as his children.

The Holy Prophet (S) has also said, **"Hasan and Husain are Imams whether they are sitting or standing."** This statement meant that his grandsons were always to be obeyed, whether they sat in peace or came out to war.

The Holy Imam (A) inherited his excellent qualities from his parents. He was a generous and gentle person but would not tolerate anyone violating the principles of Islam. His generosity was well known. He would always prefer to fulfil the needs of those who came to ask him for money from behind a curtain. This was because he did not want the man to feel embarrassed by facing the person who was giving him charity.

The Holy Imam (A) looked after many widows and orphans personally. At nights he would carry baskets of food on his shoulders and distribute them amongst the needy. The marks of these burdens were seen across his shoulders after his death.



The Holy Imam (A) enjoyed the presence and guidance of his father till he was 36 years old and for the next 10 years he served his brother Imam Hasan (A) faithfully. At the time of his death, Imam Hasan (A) appointed the Holy Imam (A) as his trustee and transferred the duty of Imamatus to him.

Exercise

Answer the following questions:

1. Why had the angel Fitrus lost his wings?
2. What promise did he make to Imam Husain (A) when his wings came back?
3. How old was he when he became the Imam?
4. Why did he help people from behind a curtain?
5. What did the Holy Prophet (S) mean when he said, ""Hasan and Husain are Imams whether they are sitting or standing."?

CLASS 8 - LESSON 22

IMAM HUSAIN (A) - PART 2

BURYING HIS BROTHER:

In 50 A.H., when his brother Imam Hasan (A) passed away, the Holy Imam (A) took over the responsibility of Imamate. The last wishes of Imam Hasan (A) had been to bury him in Jannatul Baqee after taking his body to the grave of the Holy Prophet (S) for a last farewell.

When the Holy Imam (A) tried to carry out this last wish, his way was blocked by the Bani Umayyah. One of them, Marwan, who had been the secretary of Uthman, said, **"How can Uthman be buried outside Madina while Hasan is buried next to the Prophet of Allah."** Ayesha, a widow of the Holy Prophet (S), came out on a mule to insist that the body of Imam Hasan (A) be turned away. Abdullah bin Abbas said to her, **"What mischief you bring about, one day on a mule and one day on a camel!"** The Holy Imam (A) said to the Bani Umayyah, **"By Allah! If my brother had not told me to avoid bloodshed, you would have known how our swords would have taken their toll from you."** He then took the body of Imam Hasan (A) to Jannatul Baqee.

IMAMAT:

The Holy Imam (A) began his Imamate at a very difficult time for the Muslims, especially the Shia. Muawiya was busy stirring up trouble in every way he could. The Shia of Iraq approached the Holy Imam (A) and wanted to pledge their allegiance to him, but he reminded them that they were bound by the agreement between Imam Hasan (A) and Muawiya, and the whole matter should be reviewed after Muawiya's death.

From his side, Muawiya had violated every condition of the agreement and the only thing he had left to do was to nominate his son Yazid as his successor. The problem was that Yazid was totally unsuitable to assume power and Muawiya and his supporters knew this very well. Thus Muawiya devoted the rest of his life to securing the Caliphate for his unworthy son. Slowly, by bribing, threatening and killing any opposition, he began to achieve his objective. Meanwhile, the Holy Imam (A) continued his life on the path of peace and devoted himself to guiding the people in matters of religion.

The Holy Imam (A) was well known for his generosity. Once a Bedouin Arab came to him saying that he had heard the Holy Prophet (S) say that, when in need, one should ask help from a noble and generous man. He had come to the Holy Imam (A) for help because he found these qualities in him. The Holy Imam (A) told him that he would ask him three questions, and for each correct answer, he would give the man one-third of the money he had in his purse. The conversation was as follows:

Holy Imam (A): What is the best thing to do?

Bedouin: To believe in Allah.

Holy Imam (A): What is the best means for man to be safe from destruction (in the hereafter)?

Bedouin: To trust in Allah.

Holy Imam (A): What is the best quality a man can have?

Bedouin: Knowledge associated with intelligence.

Holy Imam (A): If this is not available, what then?

Bedouin: Wealth accompanied by generosity.

Holy Imam (A): What if this is out of reach?

Bedouin: Poverty allied with patience.

Holy Imam (A): What if this too is not practicable?

Bedouin: Then let lightning consume the man to ashes.

The Holy Imam (A) smilingly gave his whole purse to the Bedouin.



A man once came to the Holy Imam (A) for advice, saying that he could not stop himself from committing sins. The Holy Imam (A) asked him to do any of the following five things and then he could sin as he wished:

- ***Do not eat from the sustenance (Rizk) of Allah and then sin as you like.***
- ***Go out of the kingdom of Allah and then sin as you like.***
- ***Find a place where Allah does not see you and then sin as you like.***
- ***When the Angel of Death approaches you to remove your soul, stop him from doing so.***
- ***When you are dragged into the hell-fire at the command of Allah, refuse to enter.***

THE GREAT TRAGEDY OF KARBALA:

Muawiya died in 60 A.H., having secured Yazid as the next Caliph. He had committed the worst possible crimes to make this possible and had killed many pious people, notably Hujr bin Adi.

Before his death, Muawiya had left strict instructions to his son not to interfere with the Holy Imam (A), because he was the only man who could affect their power. However, Yazid was too arrogant to listen to such advice and one of the first things he did was to write to his governor in Madina demanding the oath of allegiance from the Holy Imam (A).

The Holy Imam (A) flatly refused this demand but he had to leave Madina, because his presence would mean danger for the Muslims of that city. Thus began the series of

events that ended in the tragedy of Karbala. The Holy Imam (A) told his brother Muhammad al-Hanafiyyah, that he was leaving Madina only to reform the religion of his grandfather, the Holy Prophet (S).

The Holy Imam (A) left with his family for Makka and then for Kufa, whose citizens had sent numerous letters for him to come to their city to serve their needs. On his way he was diverted to Karbala by a unit of Yazid's army led by Hur.

After three days hunger and thirst the Holy Imam (A) and his small group of faithful companions were martyred in Karbala. He left this world on the 10th of Muharram, 61 A.H. when he was 57 years old.



QUESTION BOX

What do we learn from the tragedy of Kerbala? How can we do jihad to save Islam today?

Exercise

Answer the following questions:

1. What were the difficulties faced by Imam Husain (A) at the start of his Imamah?
2. How old was he when he became the Imam?
3. How did Muawiyah get his son Yazid to power?
4. Who diverted him to Karbala?
5. What is the date of his death?