



## IMAMIA SUNDAY SCHOOL

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

### STUDENTS NOTES FOR CLASS 9 TAREEKH 2012/2013



**And pray, "O my Lord, cause me to enter a goodly entrance and cause me to depart with a goodly exit; and grant me an Authority from Your presence to assist (me)."  
(Bani Isra-il, 17:80)**

NAME: \_\_\_\_\_

TEL: \_\_\_\_\_

# IMAMIA SUNDAY SCHOOL

## Attendance List 2012-2013

Teacher's Name: \_\_\_\_\_

Class: \_\_\_\_\_

Time: \_\_\_\_\_

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



## Imamia Sunday School

### TAREEKH SYLLABUS – CLASS 9 (14 Years Old)

TAREEKH CLASS 9 - LESSON 1 .....	3
IMAM ALI ZAINUL ABIDEEN (A) .....	3
TAREEKH CLASS 9 - LESSON 2 .....	7
IMAM MUHAMMAD AL-BAQIR (A) .....	7
TAREEKH CLASS 9 - LESSON 3 .....	11
IMAM JA'FAR AS-SADIQ (A) .....	11
TAREEKH CLASS 9 - LESSON 4 .....	16
IMAM MUSA AL-KAZIM (A) .....	16
TAREEKH CLASS 9 - LESSON 5 .....	20
IMAM ALI AR-RIZA (A) .....	20
TAREEKH CLASS 9 - LESSON 6 .....	24
IMAM MUHAMMAD AT-TAQI (A) .....	24
TAREEKH CLASS 9 - LESSON 7 .....	28
IMAM ALI AN-NAQI (A) .....	28
TAREEKH CLASS 9 - LESSON 8 .....	32
IMAM HASAN AL-ASKARI (A) .....	32
TAREEKH CLASS 9 - LESSON 9 .....	36
IMAM MUHAMMAD AL-MAHDI (A) - PART 1 .....	36
TAREEKH CLASS 9 - LESSON 10 .....	40
IMAM MUHAMMAD AL- MAHDI (A) - PART 2 .....	40
TAREEKH CLASS 9 - LESSON 11 .....	44
IMAM MUHAMMAD AL-MAHDI (A) - PART 3 .....	44
TAREEKH CLASS 9 - LESSON 12 .....	48
TAREEKH CLASS 9 - LESSON 12 .....	48
IMAM MUHAMMAD AL-MAHDI (A) - PART 4 .....	48
TAREEKH CLASS 9 - LESSON 13 .....	53
THE EVENTS OF SAQIFA .....	53
TAREEKH CLASS 9 - LESSON 14 .....	57
ABU BAKR - THE FIRST CALIPH .....	57

<b>TAREEKH CLASS 9 - LESSON 15.....</b>	<b>60</b>
<b>UMAR - THE SECOND CALIPH.....</b>	60
<b>TAREEKH CLASS 9 - LESSON 16.....</b>	<b>63</b>
<b>UTHMAN - THE THIRD CALIPH .....</b>	63
<b>TAREEKH CLASS 9 - LESSON 17.....</b>	<b>66</b>
<b>THE CALIPHATE OF IMAM ALI (A) .....</b>	66
<b>TAREEKH CLASS 9 - LESSON 18.....</b>	<b>69</b>
<b>THE BATTLE OF JAMAL.....</b>	69
<b>TAREEKH CLASS 9 - LESSON 19.....</b>	<b>72</b>
<b>THE BATTLE OF SIFFIN.....</b>	72
<b>TAREEKH CLASS 9 - LESSON 20.....</b>	<b>75</b>
<b>THE BATTLE OF NAHRAWAN.....</b>	75

## TAREEKH CLASS 9 - LESSON 1

### IMAM ALI ZAINUL ABIDEEN (A)

Name:	Ali
Title:	Zainul Abideen (The Jewel of Worshippers)
Kuniyat:	Abu Muhammad
Father:	Imam Husain (A)
Mother:	Bibi Shahr Banu (A)
Birthdate:	5th Sha'ban 38 A.H. in Madina
Imamat:	From 61 A.H. to 95 A.H.
Martyrdom:	25th Muharram 95 A.H.
Buried:	Madina, Saudi Arabia.

Imam (A) was the eldest son of Imam Husain (A). His mother was the Persian princess Bibi Shahr Banu (A), daughter of King Yazdjard II, the last pre-Islamic ruler of Iran.

He spent the first two years of his life under the care of his grandfather Imam Ali (A), and the next twelve years under the guardianship of his uncle Imam Hasan (A). In 61 A.H. he was present in Karbala, where his father, relatives and the companions of his father were mercilessly killed by the forces of Yazid. At the time, he was too ill to fight and was thus preserved by Allah to continue the line of Imam.



Imam (A) lived 34 years after his father and all his life was passed in prayers and Du'as to Allah and in the remembrance of the tragedy of Karbala. His habit of frequent prostration in Sajdah caused him to be popularly known as Sajjad. He was also called 'Abid.

In his time, no one could equal the piety and awareness of Allah that he possessed. He was so mindful of Allah that whenever he sat for Wudhu, the colour of his face would change and when he stood for Namaaz his body would be seen trembling.

When he was asked why he became like this, he replied, "**Do you not know before Whom I stand in prayers, and with Whom I talk?**"

Imam (A) had a habit of going out at night with bags of money, food and even firewood. When he reached the houses of the poor and needy, he would distribute what he had without revealing his identity. It was only after his death that the people found out that their helper was actually Imam (A) himself.

## QUESTION BOX

❶ How do we feel about giving *charity*? Would we go out of our way to help those in need?



Imam (A) was part of the caravan of captives that was led from Karbala to Kufa and then to Sham after the martyrdom of Imam Husain (A) and his companions.

The cruel army of Yazid chained the hands and legs of Imam (A) and made him wear an iron neckband with spikes facing inwards. The chains used to heat up in the hot desert and burn his flesh to the bone. These wounds continued to give him discomfort for the rest of his life.

In Sham (Damascus), Imam (A) and the ladies and children of the party of Imam Husain (A) were imprisoned in very harsh conditions. Yazid once called Imam (A) and asked him to speak. Imam (A) gave such a powerful lecture that the feelings of the people began to be swayed towards him. Yazid was alarmed at this and ordered that Adhaan be recited so that Imam's (A) words would be cut off. At this, Imam (A) commented that he was the grandson of the same Muhammad (S) whose name they were

reciting in Adhaan.



Due to the pressure of public opinion, Yazid decided to free his prisoners and let them return to Madina. But after his return, Imam (A) was again chained and sent to Sham on the order of the Bani Umayyah Caliph Abdul Malik. Later he was allowed to return to Madina.

After his return to Madina he retired from public life and was only in contact with some of the Shia who learnt from him and taught others.

Once when the Bani Umayyah Caliph, Waleed bin Abdul Malik, came for Haj, he could not get near and kiss the Black Stone (Hajare Aswad) because of the crowd of people. While he was sitting waiting for the rush to die down, he saw Imam (A) enter the Haraam and go straight towards the Black Stone. The crowds parted for him and he managed to kiss the blessed stone quite easily. Waleed was annoyed by this and asked who this man was, although he had recognised Imam (A).

A Shia poet, Farazdak, who was standing nearby, heard him and was irritated by the petty remark of Waleed. In reply to Waleed's question he composed a powerful and moving poem in praise of Imam (A). This poem exists today and is considered to be one of the masterpieces of Arabic literature. **A part of the poem reads:**

#### Farazdak's Poem..

"This is the one whose footsteps the desert knows. The House of Allah,  
The sanctuary of Makkah and its outskirts also know him.  
This is the son of the best servant of Allah, among all servants of Allah.  
This is the pious, pure, chaste and most renowned man. Should any man from  
Quraish see him, they would say: Lo! All generosity ends in this generous man.  
This is the son of Fatima, in case you don't know him. With his grandfather, the  
Prophet's of Allah were sealed."

Imam (A) was prevented by the government to preach openly so he used Du'as to guide the people. His Du'as contained a wealth of teaching and wisdom and many of them exist today. His most famous work is the book of 57 Du'as known as Sahifae Kaamilah.



#### RESEARCH BOX

 Find out about the 15 whispered prayers in Sahifa-e-Kaamilah.

Imam (A) was poisoned by Waleed bin Abdul Malik in 95 A.H. and is buried in Jannatul Baqee in Madina next to Imam Hasan (A).



**Now you know...**

- ◆ Other names of our Imam (A) include 'Abid' (the worshipper) and 'Sajjad' (because of his habit of frequent prostration in Sajdah)
- ◆ Imam (A) was present in Kerbala in 61 AH, where he was too ill to fight. He was taken as a prisoner with all the women and children through Kufa to Shaam. Later Yazid was pressured to release them, and let them return to Madina.
- ◆ The cruel army of Yazid chained Imam (A)'s hands and legs, and made him wear an iron neckband with spikes facing inwards. These wounds continued to give him discomfort for the rest of his life.
- ◆ Imam (A) used to go out at night with bags of money, food and firewood, which he would distribute to the poor and needy without revealing his identity. It was only after his death that the people found out that their helper was actually Imam (A).
- ◆ The Imam (A) was the most pious man in his time. He was always mindful of Allah that even while doing Wudhu and standing for Namaaz, he would tremble.
- ◆ Imam (A) was not allowed to preach Islam in public by the government, so he taught and guided the people with his Du'as. His most famous work is the book of 57 Du'as known as Sahifa-e- Kaamilah.
- ◆ Imam (A) was poisoned by Waleed bin Abdul Malik in 95 A.H. and is buried in Jannatul Baqee in Madina next to his uncle Imam Hasan (A).

**MORAL BOX**

- ❖ We should learn from the generosity and charity of our Imam (A) who shared all that he had, and helped the poor and needy, without them even knowing him.
- ❖ We should understand and follow the footsteps of our Imam (A) especially in his Patience, Piety and awareness of Allah at all times.
- ❖ \_\_\_\_\_  
\_\_\_\_\_

**Exercise**

1. Look up Imam's (A) "Supplication in Morning and Evening". (No 6 in Sahifae Kamila). Write down verses 10,11,12 below and briefly discuss what you understand from them.

## TAREEKH CLASS 9 - LESSON 2

### IMAM MUHAMMAD AL-BAQIR (A)

Name:	Muhammad
Title:	al-Baqir (One who Dissects Knowledge)
Kuniyat:	Abu Ja'far
Father:	Imam Ali Zainul Abideen (A)
Mother:	Bibi Fatimah binte Hasan (A)
Birthdate:	1st Rajab 57 A.H. in Madina
Imamat:	From 95 A.H. to 114 A.H.
Martyrdom:	7th Zilhaj 114 A.H.
Buried:	Madina, Saudi Arabia.

Imam (A) enjoys the unique position of having both paternal and maternal grandfathers as Imams. His mother, Fatimah, was the daughter of Imam Hasan (A). The Holy Prophet (S) had told his companion, Jabir bin Abdullah Ansari, that he would live to see the Fifth Imam (A) whose name would be Muhammad. He asked him to convey his Salaams to this Imam (A), which Jabir managed to do shortly before he died.

#### EXERCISE BOX

- Draw the family tree of our fifth Imam (A) including both paternal and maternal sides of his family till the Holy Prophet (S).

Imam (A) was brought up for 3 years by his grandfather, Imam Husain (A). He was present in Karbala at the time of martyrdom of Imam Husain (A) and his family and friends. He also spent a year in the prison of Damascus with his father and the rest of the children and ladies of the martyrs of Karbala. He lived for 20 years in Madina after the death of his father.



the first time in Arabia.

Imam (A) was left in relative peace by the rulers because the Bani Umayyah were busy in trying to control the rebellions and wars that were breaking out all over the Muslim empire. Taking advantage of this opportunity, Imam (A) set up and conducted classes on the teachings of the Holy Prophet (S) and the Ahlul Bayt (A). Under his guidance, his pupils compiled various books on different branches of science and arts. Imam (A) also began to teach new sciences like Mathematics and Chemistry for

### QUESTION BOX

**?** The Imam (A) gave great importance to academic education as well as Islamic education. How are we implementing this in our lives?

Imam (A) gave much importance to holding Majalis where the event of Karbala would be remembered. At the same time, practical instructions about the teachings of Islam would also be given. These meetings were also encouraged by Imam Ja'far Sadiq (A) and Imam Ali Riza (A) in later years.

One of the Caliphs at the time of Imam (A) was Waleed bin Abdul Malik. Once, the ruler of Rome wrote to Waleed saying that the Roman coins, which were also used by Muslims, would now carry anti-Islamic phrases. The Caliph decided that a new Dinar coin should be minted.

A problem arose as to what phrase should be used on the new coin. When consulted, Imam (A) suggested that the phrase "Laa Ilaha Illallah" be printed on one side and "Muhammadur Rasulullah" on the other. This advice was accepted, and the first Islamic coin was thus minted.



Once a Christian asked Imam (A) to give a similar example to the Muslim belief that the fruits of heaven are not reduced by eating. Imam (A) replied that it was like a lamp, no matter how many other lamps were lit by the first lamp, the original light would not be reduced.

### RESEARCH BOX

**📖** Find examples as to how the Imam of our time (A) is able to help and guide all his followers, even though he is in Ghaibah (hiding).

Imam (A) continued to preach peacefully until 114 A.H. Then, the Caliph of the time, Hisham bin Abdul Malik, turned his attention to him. He had heard of the fame and following of Imam (A) and he was scared and jealous of the influence that Imam (A) had over the Muslims, especially in Madina. He therefore arranged with Zayd bin Hasan to deliver a saddle coated with poison to Imam (A).



Zayd brought the saddle with a letter from Hisham. On seeing the saddle, Imam (A) remarked that it was a pity that Zayd was involved in this terrible plan. However, demonstrating his satisfaction in the Will of Allah, Imam (A) rode on the saddle. The poison took effect immediately. His condition steadily grew worse for three days.

#### QUESTION BOX

🕒 Even though the Imam (A) knew about the evil plans of the caliph, he still rode on the saddle as it was the will of Allah. When we come across things in our life which we don't like, do we complain or thankfully accept the will of Allah?

Just before his death, he called the people of Madina and told them that his son Ja'far (A) would be the Imam after him, and that he should give him Ghusl and Kafan. Imam (A) breathed his last on 7th Zilhajj 114 A.H. at the age of 57 years and was buried in Jannatul Baqee next to his father.



***Now you know...***

- ◆ Imam (A) is the only Imam who has Imams as both his paternal and maternal grandfathers.
- ◆ Imam (A) was also present in Karbala in 61AH, and was taken with his father and all the women and children, through Kufa to Shaam where they were imprisoned.
- ◆ Imam (A) had a chance to set up classes in which he taught the teachings of the Ahlul Bayt (A). This was because the Bani Umayyah were busy in trying to control the rebellions and wars that were breaking out all over the Muslim empire. The Imam (A) also taught sciences like chemistry and maths.
- ◆ The first Islamic coin was minted, with the advice of the Imam (A) to print "Laa Ilaha Illallah" on one side and "Muhammadur Rasulallah on the other.
- ◆ During 114 A.H. the Caliph of the time, Hisham bin Abdul Malik had heard of the fame and following of Imam (A). He was scared and jealous of the influence that Imam (A) had over the Muslims so he arranged to kill the Imam with a poisonous saddle.
- ◆ Imam (A) died on 7th Zilhajj 114 A.H. at the age of 57 years and was buried in Jannatul Baqee, Madina, next to his father.

**MORAL BOX**

- ❖ Gaining knowledge is very important. We should work hard, and try our best in both our Madressa Islamic work, and our school work.
- ❖ We should learn to accept the will of Allah thankfully, even if we don't like it, as Allah knows what is good and bad for us.

- ❖ \_\_\_\_\_  
\_\_\_\_\_
- ❖ \_\_\_\_\_  
\_\_\_\_\_

## TAREEKH CLASS 9 - LESSON 3

### IMAM JA'FAR AS-SADIQ (A)

Name:	Ja'far
Title:	as-Sadiq (The Truthful One)
Kuniyat:	Abu Abdillah
Father:	Imam Muhammad al-Baqir (A)
Mother:	Bibi Umme Farwa binte Qasim (A)
Birthdate:	17th Rabi-ul-Awwal 83 A.H. in Madina
Imamat:	From 114 A.H. to 148 A.H.
Martyrdom:	25th Shawwal 148 A.H.
Buried:	Madina, Saudi Arabia.

Imam (A) has the same birthdate as our Holy Prophet (S). Amongst his titles are al-Faazil (the Successful) and at-Tahir (the Pure). He was brought up in the care of his grandfather, Imam Ali Zainul Abideen (A) for 12 years and then remained under the guidance of his father, Imam Muhammad al-Baqir (A) for another 19 years.

During the lifetime of Imam (A), the Bani Abbas took over the reins of political power from the Bani Umayyah. In this period of internal wars and upheavals, he was not disturbed by the rulers. He used this opportunity to advance the work started by his father and he set up a large teaching center.

Many students from foreign countries came to learn from Imam (A). His classes and sessions of instruction produced 4,000 scholars of Hadith and the sciences. Amongst his famous students were Hisham bin Hakam, Jaabir bin Hayyaan and Abu Hanifah. Imam (A) was responsible for organising the Fiqh (laws) of the Shia faith, which is why we are sometimes known as the Ja'fari Shia.



JABIR IBN HAYYAN (DIED 803 CE)

Once a man from Iran by the name of Sahl bin Hasan came to Imam (A) and asked him why he did not fight for his right when there were so many Shia in Iran ready to fight with him. In reply Imam (A) took Sahl to the fire place and asked him to sit in the blazing fire. Sahl began to tremble and said that he had a family to return to, and begged to be excused from this test.



Meanwhile, Haroon Makki, a close companion of Imam (A), arrived, having just returned from Haj. Imam (A) asked him to jump in the fire and he did so at once. After a while, Imam (A) asked Sahl to look in the fire place. Sahl saw that Haroon sat there, quite unharmed. Imam (A) asked Sahl how many such followers were there in Iran, to which the man replied, "None, master." Having made his point, Imam (A) asked Haroon to come out of the fire.

### QUESTION BOX

🕒 Are we ready to join the army of our Imam (A) no matter what situation we are in, or will our personal matters come in between?

Once, a man falsely accused Imam (A) of plotting against the Bani Abbas Caliph, Mansoor Dawanaqi. When he was called to the court to explain his actions, Imam (A) denied the allegation and asked the man to repeat his words under oath. The man began the oath by praising Allah, but Imam (A) asked him to make his statement by saying that he was free from the protection of Allah and trusted his own strength and wisdom. When the man took the oath against Imam (A) in this way, his leg was paralysed immediately. Mansoor ordered the man to be thrown out of his court.



Once in Madina there was a shortage of wheat flour and prices of the flour were very high. Imam (A) asked his servant what their situation was. The servant replied that they had plenty of wheat and should have no problem for a long time. Imam (A) said, "sell the wheat in the market and let us face the situation along with everyone else." In this way he taught that hoarding is discouraged by Islam.

Imam (A) was once called to the court of Mansoor who was in an extremely angry mood towards him. When he came to the court, a man called Rabi saw that he was reciting something quietly.

Gradually, the anger of Mansoor died down, and by the time Imam (A) approached him, he was pleased to see him. Later, Rabi asked him what he was reciting, and he said it was the prayer to Allah which his great grandfather Imam Husain (A) used to recite as follows:

***"O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye which never sleeps, surround me with Your impenetrable fortress."***

Rabi said that he learnt this prayer and never remained in hard times after he recited it.

### QUESTION BOX

🕒 How many times have we thought of using Duas and A'maals to solve our problems, instead of complaining and getting angry?



Towards the end of his life severe restrictions were put on Imam (A) by Mansoor, who used to torture the Shia mercilessly. Finally he sent some poisoned grapes to his governor in Madina, Muhammad bin Sulayman, with instructions to give them to Imam (A).

The poison took its effect and Imam (A) breathed his last on 25th Shawwal 148 A.H. at the age of 63 years. He is buried in Jannatul Baqee next to his father.



***Now you know...***

- ◆ The 6<sup>th</sup> Imam (A) shares the same birth date as the Holy Prophet (S)
- ◆ During his lifetime was the period of internal wars as the Bani Abbas took over the reins of political power from the Bani Umayyah. Therefore, he was not disturbed by the rulers and he used this opportunity to advance the work started by his father and he set up a large teaching centre
- ◆ Imam (A) taught many students from all over the world. His classes and sessions of instruction produced 4,000 scholars of Hadith and the sciences.
- ◆ Imam (A) was responsible for organising the Fiqh (laws) of the Shia faith, which is why we are sometimes known as the Ja'fari Shia.
- ◆ Once Sahl bin Hasan came from Iran, to ask the Imam (A) to fight for his right as there were so many Shia in Iran ready to fight with him. In reply Imam (A) took Sahl to the fire place and asked him to sit in the blazing fire. Sahl begged to be excused from this test, whereas Haroon Makki, a companion of the Imam (A), jumped in at once and remained in it unharmed. This proved that the Shia weren't ready yet.
- ◆ When there was a shortage of wheat flour in Madina. Imam (A) told his servant to sell all their wheat in the market so that they may face the situation along with everyone else. In this way he taught that hoarding is discouraged by Islam.
- ◆ Once the Imam (A) used a prayer to Allah, recited by Imam Hussein (A), to ease the anger of Caliph Mansoor Dawanaqi.
- ◆ The Imam (A) was killed by poisoned grapes on the instruction of Mansoor. He died on 25th Shawwal 148 A.H. at the age of 63 years and is buried in Jannatul Bagee next to his father.

**MORAL BOX**

- ❖ Hoarding is discouraged in Islam. We should try and use all means to help out in hardships, rather than storing for ourselves alone.
- ❖ We should learn ward off hard times with the use prayers, especially those taught to us by our Imam's (A).

❖ \_\_\_\_\_  
\_\_\_\_\_

## Exercise

### Answer the following questions:

1. Why do most of our Ahadith on matters of Fiqh come from Imam Ja'far(A)?
2. What was the initial attitude of the Bani Abbas towards Imam (A)?
3. Which 4 Imams (A) are buried at Jannatul Baqee?

## TAREEKH CLASS 9 - LESSON 4

### IMAM MUSA AL-KAZIM (A)

Name:	Musa
Title:	al-Kazim (One who Restrains his Anger)
Kunyat:	Abul Hasan, Abu Ibrahim and Abu Ali
Father:	Imam Ja'far as-Sadiq (A)
Mother:	Bibi Hamida (A)
Birthdate:	7th Safar 128 A.H. in Abwa
Imamat:	From 148 A.H. to 183 A.H.
Martyrdom:	25th Rajab 183 A.H.
Buried:	Kazmain, Iraq.

Imam (A) was brought up under the care of his father for 20 years. After the death of his father, he took over the responsibility of Imamate and guided the people from Madina.

At the time of the death of Imam Ja'far as-Sadiq (A), some of the Shia claimed that Isma'il, his eldest son, was the Imam. This view was incorrect because Isma'il had died during the life time of his father (A) and moreover, it was against the specific instructions of the sixth Imam (A).

#### RESEARCH BOX

 Find out more about the Ismailis, and who is their leader at the moment?

Imam (A) lived during the time of four Bani Abbas Caliphs, Mansoor, Mahdi, Hadi and Haroon Rashid. Although he was allowed some freedom in the beginning, it was not long before the attention of the rulers was turned on him. When Haroon came to power in 170 A.H., he set about killing the descendants of Imam Ali (A). At first, however, he allowed Imam (A) to continue guiding the people.

Ali bin Yaqtin was the prime minister of Haroon. Unknown to Haroon, he was a Shia and followed the rulings of Imam (A). He also used to try to help the Shia secretly by using his powerful influence.

One day Haroon sent him some robes as a gift for his services. Amongst them was a costly black woollen cloak with a gold design. Ali bin Yaqtin sent the robes to Imam (A) as a gift, together with some money for Khums. Imam (A) accepted the money and the robes, but returned the cloak with a letter saying, "Keep the cloak and do not let it leave your hands. An event will occur when you will need it." Although Ali was disappointed that his gift had been returned, he followed Imam's (A) instructions.

Some time later, one of the servants of Ali bin Yaqtin left his service after a quarrel. He went to report to Haroon that Ali was a secret follower of Imam (A). He also told Haroon how he had sent the cloak as a gift to Imam (A) together with money.

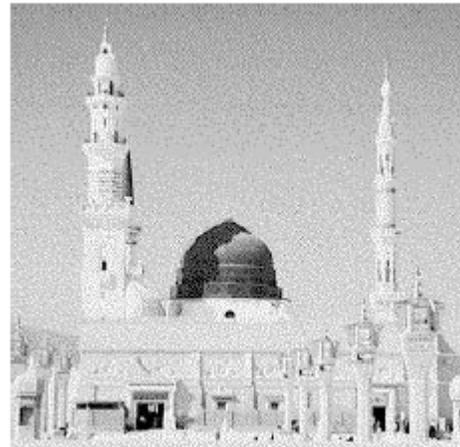
Haroon was furious and summoned Ali bin Yaqtin at once, demanding to see the cloak. Because of Imam's (A) advice the cloak was still in his possession and he brought it at once. Haroon was ashamed at doubting his prime minister and ordered that the servant be flogged with a thousand lashes.

Once a servant of the Imam (A) was bringing water for him, when she accidentally slipped, spilling all the water on the Imam (A). She became scared about what she had done, but due to the excellent training of the Imam (A), she immediately quoted a verse of the Quran about suppressing one's anger. Imam (A) was happy on hearing this, and told her that he had forgiven her, and forgotten the incident. Not only that, but he also continued with the verse stating that 'Allah loves the Muhsineen' (good doers) and set her free.

#### QUESTION BOX

🗣️ If someone did something wrong for us, would we forgive and forget, or get angry and look for revenge?

Haroon began to resent the popularity and power that Imam (A) had over the Muslims. Once when Haroon went over to Madina, he approached the tomb of the Holy Prophet (S) and said, "Greetings to you, O Prophet of Allah, greetings to you, my cousin." He was trying to show the people that he was related to the Holy Prophet (S) because he was a descendant of Abbas, the brother of Abdullah. Imam (A) also approached the tomb and said, "Greetings to you, O Prophet of Allah, greetings to you, my father." Imam (A) was proving to the people and Haroon that he was a direct descendant of the Holy Prophet (S). When he heard this, Haroon's face went red in anger.



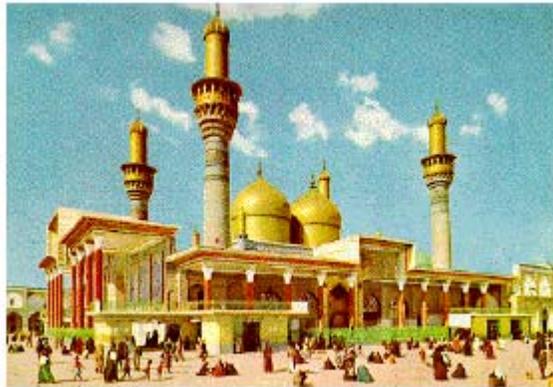
In Baghdad, information continued to reach Haroon about the growing popularity of Imam (A) and he felt threatened. In spite of the fact that Imam (A) had not criticised the government, he had him handcuffed and brought to Basra from Madina. In Basra, Imam (A) was imprisoned for one year under the care of Isa bin Ja'far. He was then moved to a prison in Baghdad, and then moved to different

prisons. He was finally kept under the guard of Sindi bin Shahik. The accursed Sindi eventually killed Imam (A) by presenting him with poisoned dates. Imam (A) immediately felt the effect of the poison, and after three days of fever, he left this world.

Sindi put the body of Imam (A) on a bridge in Baghdad and invited the people to come and see the body and prove to themselves that he had not been killed by force, but had died naturally.



Imam (A) died on 6th Safar 183 A.H. after being the guide for the people for 35 years. He was buried in Kazmain, near Baghdad. The Ghusl and Kafan were performed by his son Imam Ali ar-Riza (A), who also led his funeral prayers.



### MORAL BOX

- ❖ We should learn from the Imam (A) to always help out people when we know they are in trouble.
- ❖ There is no point getting angry. Our Imam (A) has showed us to forgive and forget or even to do better.

❖ \_\_\_\_\_  
\_\_\_\_\_

❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ At the time of the death of the sixth Imam (A), he had instructed for Imam Musa al-Kadhim (A) to be the next Imam. Some of the Shia claimed that Isma'il, his eldest son, was the Imam. This was incorrect because Isma'il had died during the life time of his father (A).
- ◆ Imam (A) lived during the time of four Bani Abbas Caliphs, Mansoor, Mahdi, Hadi and Haroon. When Haroon Rashid came to power, he began killing all descendants of Imam Ali (A).
- ◆ Ali bin Yaqtin was the prime minister of Haroon. He was a Shia and followed the rulings of Imam (A) and used to help the Shia secretly, using his powerful influence.
- ◆ Once Ali bin Yaqtin sent a beautiful expensive robe to the Imam (A) with khums money. The Imam (A) returned the robe, knowing an event would happen when Ali would need it again. It so happened that the robe had been a gift from Haroon to Ali, and when an ex-servant of Ali told Haroon that Ali had given the robe to the Imam (A), Haroon got angry and demanded to see it.
- ◆ The Imam (A) was always patient, and never got angry. Once his servant spilled water on him, but the Imam (A) forgave her, and set her free.
- ◆ Haroon began to feel threatened at the growing popularity of the Imam (A), so he had him arrested and imprisoned in Basra for a year, and then moved to different prisons. Finally he was kept under the guard of Sindi bin Shahik who killed the Imam (A) by presenting him with poisoned dates.
- ◆ Sindi put the body of Imam (A) on a bridge in Baghdad to prove to people that he had not been killed by force, but had died naturally. He was buried in Kadhmain, near Baghdad.

### **Exercise**

Answer the following questions:

1. How did Imam (A) save Ali bin Yaqtin from trouble?
2. How was Haroon related to the Holy Prophet (S)?
3. How was Imam (A) related?

## TAREEKH CLASS 9 - LESSON 5

### IMAM ALI AR-RIZA (A)

Name:	Ali
Title:	ar-Riza (One with whom Allah is Pleased)
Kuniyat:	Abul Hasan
Father:	Imam Musa al-Kazim (A)
Mother:	Bibi Ummul Baneen Najma (A)
Birthdate:	11th Zilkad 148 A.H. in Madina
Imamat:	From 183 A.H. to 203 A.H.
Martyrdom:	29th Safar 203 A.H.
Buried:	Mashad, Iran.



Imam (A) was brought up under the care of his father for 35 years. His father left behind a written document declaring his succession.

Imam (A) is also known as Imam Zaamin (A). Zaamin comes from the Arabic word Zamaanat, which means security. Whenever we start a journey, we pray to Allah to keep us safe for the sake of our eighth Imam (A). We also give some money in charity, which is in the name of

Imam Zaamin (A).

Imam (A) was brought up under the care of his father for 35 years. His father left behind a written document declaring his succession.

When his father was poisoned in prison in 183 A.H., Imam (A) took over the great responsibility of Imamate under very difficult circumstances. Haroon Rashid, the Abbaside Caliph, made life very difficult for the followers of Imam (A).

#### QUESTION BOX

🕒 During difficult times do we maintain our peace and calm, or does our anger and frustration take over?

In Madina, Imam (A) carried out his duties in a peaceful manner in the face of a very difficult period for the Shia, and it was mostly due to his efforts that the teachings of the Holy Prophet (S) and the correct interpretation of the Holy Qur'an became widespread. He had command over several languages and used to answer the questions of his followers in their own language.

## QUESTION BOX

❶ How many languages do we know? Have we kept our mother tongue and have we chosen to learn new languages in school?

Haroon Rashid died in 193 A.H., having nominated his son Amin as his successor. However, Amin was killed after ruling for 4 years only, by his brother Ma'mun, who then took over the Abbaside Caliphate.

Ma'mun realized that the Shia were increasing in number despite torture and oppression. He was aware of the position and power that Imam (A) held over the people. Many of Ma'mun's own ministers were Shia, and he began to get worried about the influence of Imam (A).

He decided that the only way he could hold on to power and quieten down the Shia, who were threatening to revolt, was by changing his approach.

First, he declared himself Shia also. He ordered that the descendants of Imam Ali (A) should not be harmed. Next, he invited Imam (A) to come from Madina to Marv, which was his winter capital.

On his way to Marv, Imam (A) passed Nishapoor, where thousands of people had gathered to catch a glimpse of him. Some scholars begged him to stop and address them so that they could hear his voice.

Imam (A) related to them that the angel Jibraeel (A) had told the Holy Prophet (S), who had told Imam Ali (A), and each Imam (A) had told the next Imam (A), that Allah had said, "Laa Ilaaha Illallah is My fortress, and whoever enters My fortress saves himself from My punishment." Then Imam (A) went forward a little and stopped. He then informed them that there were a few conditions to entering the fortress of Allah, one of which was complete submission to the Imam (A) of the time. This report is famous and has been recorded by many historians.



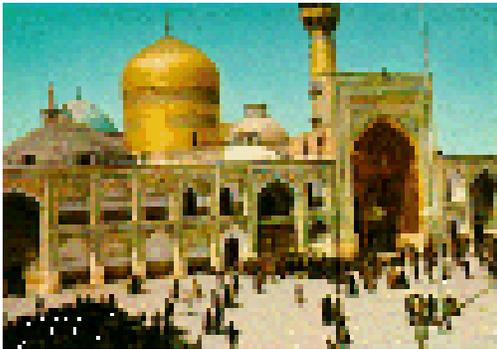
On his arrival in Marv, Imam (A) was met with respect by the hypocrite Ma'mun. He admitted that Imam (A) had the right to the Caliphate, and offered it to him. Imam (A) refused and so Ma'mun insisted that he accept to become the heir to the throne.

Despite his reluctance, Imam (A) was forced to accept the position, and Ma'mun made the people pay the oath of allegiance to him. He also ordered that the royal robes would be green in the future, which was the colour of the household of the Holy Prophet (S). Ma'mun then ordered that the Dirham coin should have the name of Imam (A), and issued a royal decree saying that Imam (A) would succeed him and his title would be ar-Riza min Aale Muhammad.

Ma'mun had not given this position to Imam (A) due to any love for him, but he had done it to quieten the threat of the Shia. He had no intention of allowing Imam (A) to become his successor. When Imam (A) took up his place in the court of Ma'mun, he took the opportunity to spread the teachings of Islam further. He organized Majalis to remember the martyrs and sacrifice of Karbala, and explained to the people the moral lessons to be learnt from that tragedy.

Ma'mun's court was visited by people from all over the world. Imam (A) answered all the questions they asked to Ma'mun. They were always satisfied with his answers, used to say that they had never met a man who argued and explained in the style of Imam (A).

Ma'mun soon felt threatened by the growing popularity of Imam (A) and decided to ensure his own survival by killing him. He did this by inviting Imam (A) to a meal where he fed him poisoned grapes. Imam (A) became very ill as a result and died on 29th Safar 203 A.H. He is buried in Toos (Mashad) in Iran.



### MORAL BOX

- ❖ We should learn to live peacefully and make an effort to deal with difficult times with patience.
- ❖ Communication is a very important tool. Our Imam knew many different languages which he used to teach Islam to people of different countries.
- ❖ \_\_\_\_\_
- \_\_\_\_\_

### ***Now you know...***

- ◆ The Imam (A) is known as Imam Zaamin (A) (from the Arabic word meaning security). When we start a journey, we pray to Allah to keep us safe for the sake of our eighth Imam (A) and we give money in charity in the name of Imam Zaamin (A)
- ◆ Imam (A) took over the great responsibility of Imamat under very difficult times. Haroon Rashid, the caliph, made life very difficult for the followers of Imam (A). It was due to the Imam's (A) efforts that the teachings of the Holy Prophet (S) and the correct interpretation of the Holy Qur'an became widespread. He knew several languages and used to answer the questions of his followers in their own language
- ◆ When Ma'mun came to power, he changed his approach as he was worried about the influence of the Imam (A). He claimed he was a Shia, and pressured the Imam (A) to become his successor to the throne. Obviously, Ma'mun had not done this due to love for the Imam (A) but to quieten the threat of the Shia.
- ◆ When Imam (A) passed Nishapoor, thousands of people had gathered to see him. Some scholars begged him to stop and address them so that they could hear his voice. Imam (A) related to them a Hadith which is famously known as 'The Golden Chain'.
- ◆ Imam (A) used his position to spread the teachings of Islam and organised Majalis in remembrance of Karbala explaining to the people the moral lessons to be learnt from that tragedy.
- ◆ Ma'mun began to feel threatened by the growing popularity of Imam (A) and decided to kill him. He invited Imam (A) to a meal where he fed him poisoned grapes. Imam (A) became very ill and died on 29th Safar 203 A.H. He is buried in Toos (Mashad) in Iran

### **Exercise**

Answer the following questions:

1. Why did Ma'mun make Imam (A) his heir?
2. Why was Imam (A) reluctant to accept this position?

## TAREEKH CLASS 9 - LESSON 6

### IMAM MUHAMMAD AT-TAQI (A)

Name:	Muhammad
Title:	at-Taqi (One who is Mindful of Allah)
Kuniyat:	Abu Ja'far
Father:	Imam Ali ar-Riza (A)
Mother:	Sabikah Katoon (A)
Birthdate:	10th Rajab 195 A.H. in Madina
Imamat:	From 203 A.H. to 220 A.H.
Martyrdom:	29th Zilqad 220 A.H.
Buried :	Kazmain, Iraq

.Imam (A) was brought up under the care of his father for 4 years. When the Abbaside Caliph Ma'mun forced Imam ar-Riza (A) to leave Madina for Iran, he knew that he would never see his young son again. He therefore declared Imam (A) as his successor, so that the people of Madina would be in doubt as to who was the next Imam. In 203 A.H. the cursed Ma'mun poisoned Imam Ali ar-Riza (A) and thus Imam (A) took over the duties of Imamat when he was only 8 years old.

In spite of his minor age, he demonstrated the intelligence and wisdom of his forefathers. He was bold, learned, used to forgive people and was tolerant. He was famous for his hospitality and courtesy to all and for his help to the poor, orphans and the needy. He lived a simple life and worked tirelessly to guide people to the right path.

Ma'mun received reports of the brilliance of Imam (A) in debating in matters of Fiqh, Hadith and Tafsir of the Holy Qur'an. He wanted to confirm these reports for himself so he had Imam (A) brought to his capital in Baghdad.

Although Ma'mun had shown in many instances his true enmity towards Ahlul Bayt (A) and their Shia, he welcomed Imam (A) for his own ulterior motives. He did not doubt that the young man was the Imam of the time despite his age, and he knew that the Shia would follow the rulings of Imam (A) without hesitation. In order to protect himself and the future of the Abbaside empire, Ma'mun wanted to marry his daughter Ummul Fazl to Imam (A).

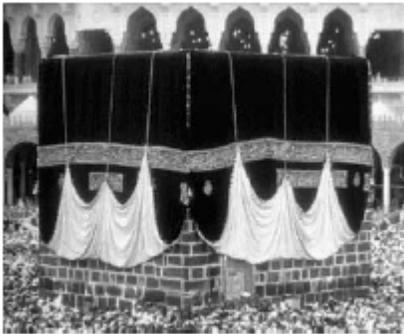
The elders of Bani Abbas were very disturbed when they learnt of Ma'mun's intentions. A group of them came to Ma'mun with a view to dissuade him from this marriage. Ma'mun rejected their plea, stating that Imam (A) was a true successor to his father and commanded the same virtues and excellence in spite of his tender years.

He further stated that the best scholars of the Islamic world could not hope to compete with Imam (A). This gave the elders an opportunity to prove him wrong and they decided to appoint Yahya bin Aksam, the greatest scholar and juror of Baghdad, to debate against Imam (A).

Ma'mun agreed to the contest and organized a large gathering in his court, in which 900 scholars and learned men were invited to participate. News of the contest spread quickly and people wondered how a young child could contest against the veteran judge who was famous for his knowledge. When the court was assembled, Yahya confidently asked Imam (A), "What is your verdict about a man who indulges in



hunting while in the state of Eham?"



Imam (A) immediately replied, "Your question is unclear and misleading. Perhaps you could clarify it by mentioning whether the man hunted within the boundaries of the Holy Ka'ba or outside; whether he was literate or illiterate; whether he was a slave or a free man; whether he was Baaligh or not; whether it was for the first time or he had done it previously; whether the prey was a bird or some other creature; whether the prey was small or big; whether he hunted in the day or at night; whether the hunter repented for

his action or persisted in it; whether he hunted secretly or openly and whether the Eham was for Umrah or Haj. Unless these points are explained, no specific answer can be given to this question".

Yahya was staggered at listening to these words and the audience was dumbfounded. He acknowledged the superiority of Imam (A) and humbly requested to be told the answer. Imam (A) then gave the different verdicts for each of the possibilities listed above.

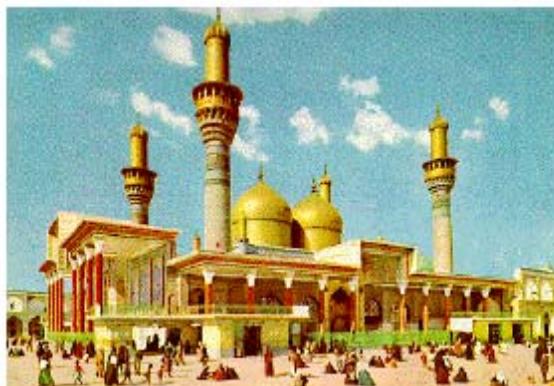
Ma'mun was overjoyed at this display of the knowledge of Imam (A) and in the same gathering, he wedded his daughter Ummul Fazl to him. After staying in Baghdad for a year, Imam (A) returned to Madina.

His marriage with Ummul Fazl was not peaceful and she was a source of constant difficulty to him. She was also jealous because he married Bibi Summana Khatoon (A), who later became the mother of the tenth Imam (A).

In Madina Imam (A) once again gave the people true guidance and taught the religion of Islam freely. People from far and wide would come to Madina to seek knowledge and truth from him.

After Ma'mun died Mu'tasim Billah came to the throne. He was a man who hated the Ahlul Bayt (A) deeply. He knew that it was difficult to act against Imam (A) in his home city of Madina, so he called him to Baghdad.

In the same year the cursed man got Imam (A) poisoned. Imam (A) passed away when he was only 25 years old, and is buried beside his grandfather, Imam Musa al-Kazim (A), at Kazmain in the suburb of Baghdad.



#### **MORAL BOX**

- ❖ We should learn from the Imam (A) to lead simple and humble lives, and try and help those in need.
- ❖ It is important that we take part in learning and also teaching Islam in our communities.

❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ Imam (A) took over the duties of Imamah when he was only 8 years old yet he still demonstrated the intelligence and wisdom of his forefathers. He lived a simple life and worked tirelessly to help the poor, orphans and needy and guide people to the right path
- ◆ Ma'mun heard of the brilliance of Imam (A) in debating in matters of Fiqh, Hadith and Tafsir of the Holy Qur'an. He had Imam (A) brought to Baghdad and welcomed him for his own ulterior motives. He knew that the young man was the Imam of the time despite his age.
- ◆ In order to protect himself and the future of the Abbaside empire, Ma'mun wanted his daughter Ummul Fadhl to marry Imam (A). When the elders of Bani Abbas learnt of this, they were very disturbed and came to Ma'mun to persuade him. Ma'mun rejected their plea, saying that Imam (A) was a true successor to his father and the best scholars could not compete with Imam (A). The elders appointed Yahya bin Aksam, a great scholar and juror of Baghdad, to debate against Imam (A)
- ◆ Yahya asked the Imam (A) a question, and was amazed at listening to Imam (A)'s answer. The audience was dumbfounded. Yahya acknowledged the superiority of Imam (A). In the same gathering, Ma'mun wedded his daughter Ummul Fadhl to Imam (A). He returned to Madina after a year.
- ◆ His marriage with Ummul Fadhl was not peaceful and she was jealous because he married Bibi Summana Khatun (A), who became the mother of the ninth Imam (A)
- ◆ When Mu'tasim Billah came to the throne he hated the Ahlul Bayt (A) deeply, so he called Imam (A) to Baghdad and got him poisoned. Imam (A) passed away when he was only 25 years old, and is buried beside his grandfather, Imam Musa al-Kazim (A), at Kadhmain in the suburb of Baghdad

### **Exercise**

Answer the following questions:

1. Why was Ma'mun so keen to make Imam (A) his son-in-law?
2. Why did Imam (A) agree to participate in the debate with Yahya?

## TAREEKH CLASS 9 - LESSON 7

### IMAM ALI AN-NAQI (A)

Name:	Ali
Title:	an-Naqi (The Pure) and al-Hadi (The Guide)
Kunyat:	Abul Hasan
Father:	Imam Muhammad at-Taqi (A)
Mother:	Bibi Summana Khatoon (A)
Birthdate:	15th Zilhaj 212 A.H. in Madina
Imamat:	From 220 A.H. to 254 A.H.
Martyrdom:	3rd Rajab 254 A.H.
Buried:	Samarra, Iraq.

Imam (A) was only 8 years old when his father died. Thus, like his father, he also took over the responsibility of Imamat at a very young age. The Abbaside Caliph Ma'mun Rashid was succeeded by Mu'tasim, who ruled for 8 years. He was in turn followed by Wathiq Billah. During the 5 years of the reign of Wathiq, Imam (A) and the Shia were allowed to live peacefully. After Wathiq, his brother Mutawakkil came to power.



Mutawakkil was notorious for his free living, immodesty and intoxication. He was the first Abbaside Caliph to hold and participate openly in parties where music, drinking, vain talk and all kinds of evil were practiced.

#### QUESTION BOX



Do we follow our Imam (A) by obeying Allah, or are we the followers of Satan, by listening to music and doing haraam?

For the first 4 years of his rule, Mutawakkil was occupied in state matters, so he did not trouble Imam (A). After he was free from his affairs, he turned his attention to the activities of Imam (A).

At the time, Imam (A) was preaching to the people in Madina, guiding them to the right path and increasing their faith in Islam. The recognition of his great knowledge and attributes grew day by day. When Mutawakkil heard about his reputation and popularity, he was overcome by jealousy and felt that his own power was threatened.

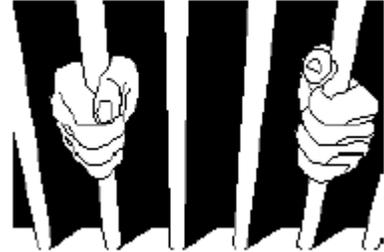


Mutawakkil disguised his hatred for Imam (A) and wrote to him, respectfully inviting him to come to Samarra to meet him. He claimed that he believed in the position of Imam (A) and wanted

to settle matters peacefully. Although Imam (A) was well aware of Mutawakkil's evil intentions, he knew that the consequences of refusing would be sure death.

He therefore reluctantly decided to leave Madina, the beloved city of the Holy Prophet (S). When he arrived in Samarra, Mutawakkil totally ignored him and ordered that he should be put up in an inn provided by the state for beggars and homeless people.

Mutawakkil now showed his true colors by imprisoning Imam (A) under the custody of a cruel hearted man by the name of Zarragui. This man, however, soon changed his feelings on witnessing the manners and behavior of Imam (A). Thereafter, Mutawakkil transferred him to the prison of another cruel man called Sayeed.



Here Imam (A) remained until Fateh bin Khaqan became the prime minister of Mutawakkil. Fateh was a Shia and could not bear to see the miserable condition of Imam (A), so he used his influence to secure his release. However, Mutawakkil kept a close watch on the activities of Imam (A), trying to prove that he was acting against the government so as to have an excuse to kill him.



Although Mutawakkil was his most deadly enemy, Imam (A) did not return this enmity. Once Mutawakkil happened to suffer from a serious sickness and his own doctors declared him incurable. Mutawakkil's mother approached Imam (A) for help, and he prescribed an ointment that resulted in a spontaneous cure.

#### QUESTION BOX

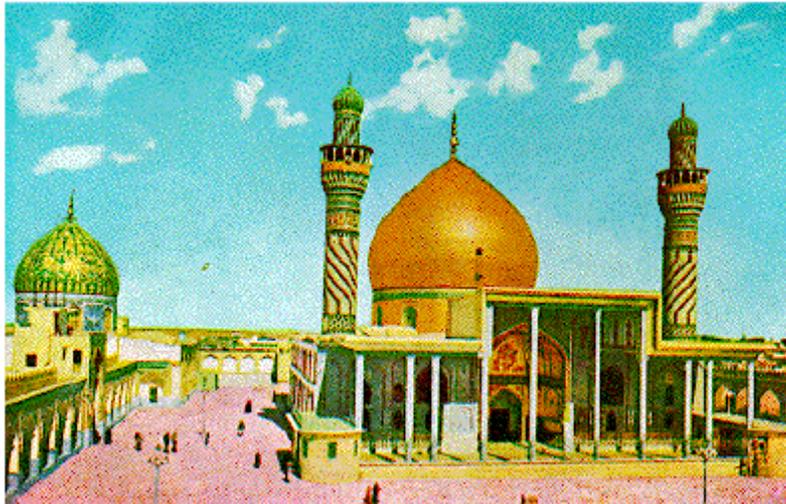
🗣️ If someone is trying to harm us, do we do the same back to them, or do we help them when they are in need?

Mutawakkil made it his duty to hunt out and kill all the descendants of Abu Talib and made life so terrifying for them that they were scattered far and wide. He did not content himself with this, but also showed his disrespect for the dead by demolishing the grave of Imam Husain (A).

He prohibited anyone from going to Ziyarat to Karbala. If anyone tried, they were put into underground prisons, never to be seen again.



Mutawakkil was finally killed by his own son Muntansir, who succeeded him. He was followed by Mustain Billah and Mu'taz Billah. It was the accursed Mu'taz who decided to kill Imam (A) because he could not bear to see the devotion of the people to him. A messenger of Mu'taz came to Imam (A) and managed to poison him. Imam (A) died within a few hours. The funeral prayers were conducted by his son, Imam Hasan al-Askari (A), and he was buried in Samarra. He was only 42 years at the time. Of the 34 years of Imam (A)'s Imamah, 17 years were spent in freedom of guiding the people, and the other 17 years were spent in prison.



### MORAL BOX

- ❖ We should learn from the Akhlaq of Imam (A), seeing which even the cruel prison guards started to respect Imam (A), and became his followers.
- ❖ 'Do unto others, what you would have them do unto you', even if others treat us badly and try to belittle us.

- ❖ \_\_\_\_\_  
\_\_\_\_\_
- ❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ Imam (A), like his father, took over the duties of Imamah when he was only 8 years old. Ma'mun Rashid was succeeded by Mu'tasim, who was in turn followed by Wathiq Billah. During the reign of Wathiq, Imam (A) and the Shia were allowed to live peacefully.
- ◆ When Mutawakkil came to power, he was the first Abbaside Caliph to hold and participate openly in parties where music, drinking, vain talk and all kinds of evil were practised.
- ◆ For the first 4 years of his rule, Mutawakkil was occupied in state matters, so he did not trouble Imam (A). When Mutawakkil heard about his reputation and popularity, he was overcome by jealousy and felt that his own power was threatened. He wrote to Imam (A), respectfully inviting him to come to Samarra to meet him.
- ◆ When he arrived in Samarra, Mutawakkil totally ignored him and ordered that he should be put up in an inn provided by the state for beggars and homeless people. Later he imprisoned Imam (A) under the custody of a cruel hearted man. Seeing the Akhlaq of Imam (A), the prison guards would become followers of Imam (A).
- ◆ Imam (A) remained in prison until Fateh bin Khaqan, a Shia, became the prime minister of Mutawakkil. He used his influence to secure Imam (A)'s release.
- ◆ Once Mutawakkil became seriously ill and his own doctors declared him incurable. Mutawakkil's mother approached Imam (A) for help, and he prescribed an ointment that resulted in a spontaneous cure.
- ◆ Mutawakkil was killed by his own son Muntansir, who succeeded him. He was followed by Mustain Billah and Mu'taz Billah. The accursed Mu'taz decided to kill Imam (A) by poisoning him. Imam (A) died within a few hours.

## TAREEKH CLASS 9 - LESSON 8

### IMAM HASAN AL-ASKARI (A)

Name:	Hasan
Title:	al-Askari (One who Lives Near the Soldiers)
Kuniyat:	Abu Muhammad
Father:	Imam Ali an-Naqi (A)
Mother:	Bibi Saleel (A)
Birthdate:	10th Rabiul Akhar 232 A.H. in Madina
Imamat:	From 254 A.H. to 260 A.H.
Martyrdom:	8th Rabiul Awwal 260 A.H.
Buried:	Samarra, Iraq



Imam (A) began his period of Imamat during the reign of Mu'taz Billah. Mu'taz was followed by Mu'tadi and then Mu'tamad. Although the Abbaside Caliphs were busy with their own political problems, they all kept a very strict eye on Imam (A), and restricted his movements. In fact Imam (A) spent the greater part of his life in the prisons of these cruel rulers.

The Abbaside Caliphs were more worried about the presence of Imam (A) because they knew that his son would be the awaited "Mahdi". The Hadith of the Holy Prophet (S) about the Mahdi was well known and the people eagerly awaited for him to come and relieve them from their difficult life under the Abbasides. As a result, the rulers inflicted all sorts of calamities on Imam (A). In spite of the fact that he had very little time with the people, he remained ever busy in guiding them to the right path by imparting his great religious knowledge. He managed to discharge his duties of Imamat with cheer and determination. History shows that the commentators of the Holy Qur'an have often quoted the interpretation of verses from Imam (A).

#### QUESTION BOX

🗣️ How do we prioritise our daily tasks when we only have a little time to do them in? First TV or first Namaaz?

When Mu'tamad came to power he realized that the way to stop the birth of the Mahdi was to make sure that Imam (A) had no chance to marry and have a child. Accordingly, he decided to imprison him for life. Imam (A) passed very difficult times in this prison and often had to go without food or water. He used to offer his prayers by carrying out Tayammum with earth.

One day Mu'tamad decides to torture Imam (A) by putting him before wild lions. To his surprise and disappointment the lions bowed in respect to Imam (A) and did not harm him at all.



Imam (A) had been in the prison of Mu'tamad in Baghdad for 2 years when Allah set into motion a series of events that was to lead to the birth of the Mahdi, our 12th Imam (A).



At the time, there was a drought in Baghdad and people were desperately praying for rain. A Christian came to Baghdad and claimed that he could make it rain by praying in the Christian manner. As soon as he raised his hands in prayer, it began to rain. The people became confused and many began to listen to his teachings because of his miraculous powers.

When news of this reached Mu'tamad, he realized that he had to do something to save the situation. After all, he was ruling in the name of Islam and he knew that his power would be threatened if the Muslims began to turn to Christianity.

Not knowing what to do, Mu'tamad at last decided that there was only one person who could help and that was Imam (A). When Mu'tamad came to him, Imam (A) did not refuse to help because it was his duty to defend Islam.

#### QUESTION BOX

 Do our daily actions attack Islam, or defend our beautiful religion?

Imam (A) asked Mu'tamad to gather the people and then call the Christian. When the people had assembled, he invited the Christian to demonstrate his ability. When he raised his hands to pray, some rain clouds appeared.



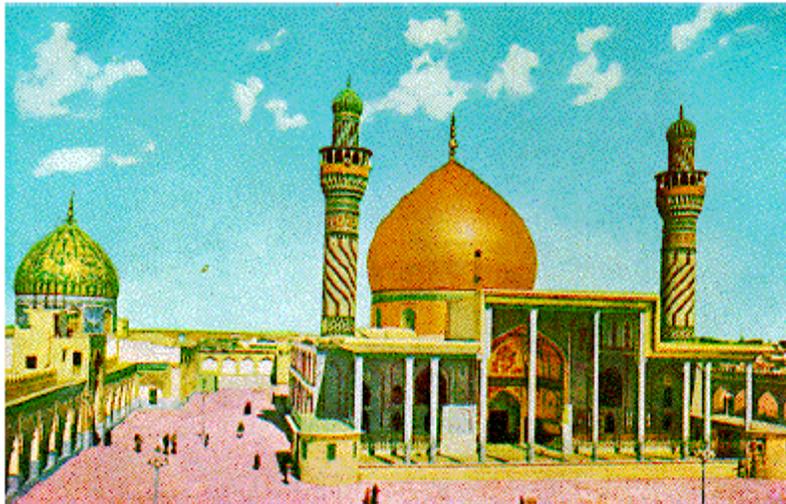
Imam (A) stopped him and asked a soldier to go over to the Christian and bring back what he had in his hands. The soldier returned with a bone. When the Christian was told to resume his prayers, nothing happened. Imam (A) explained to the people that the Christian was using a bone from the body of a Prophet of Allah. It was a special blessing from Allah that whenever a bone of one of His Prophets was raised to the sky, it showered with rain. Now Imam (A) told the people that he himself would pray for the rain.

Imam (A) first prayed two rakat namaz of rain and then he raised his hands for dua, rain clouds appeared immediately. The people began to go to their homes in fear of being wet, but Imam (A) told them that those clouds were not for Baghdad. Finally some clouds appeared which he said were meant for Baghdad. He told the people to go to

their homes and then there were heavy rains and the water shortage in Baghdad came to an end.

The people were delighted at the actions of Imam (A). Many did not know him because he had been in the prison for most of his life. When they asked him his address, he pointed to Mu'tamad and said that he was the king's guest. Mu'tamad was too embarrassed and scared to admit to the people that Imam (A) was his prisoner, so he gave them the address of Imam Ali an-Naqi's (A) house in Samarra. The people escorted Imam (A) to his home and here he lived for a time during which our 12th Imam (A) was born.

Mu'tamad could not bear hearing about the popularity of Imam (A) and tried many times to have him killed. At last he sent a poisoned drink to him which caused the martyrdom of the Imam (A) at the age of 28 years. The funeral prayers were led by our 12th Imam (A) who was only 5 years old. Imam (A) is buried besides his father in Samarra.



#### MORAL BOX

- ❖ We should learn from the Imam (A) to use our time wisely. Even though he had very little time with the people, he taught and guided them to the right path.
- ❖ It is our duty to defend our beautiful religion, Islam.
- ❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ Imam (A) spent the greater part of his life in the prisons of the cruel Abbaside Caliphs who were more worried about the presence of Imam (A) because they knew that his son would be the awaited "Mahdi". So Imam (A) had very little time with the people yet he always remained busy in guiding them to the right path.
- ◆ When Mu'tamad came to power he thought that the way to stop the birth of the Mahdi was to make sure that Imam (A) had no chance to marry and have a child. So he decided to imprison him for life. The rulers inflicted all sorts of calamities on Imam (A). Once Mu'tamad decided to put Imam (A) before wild lions to torture him, but the beasts bowed in respect to Imam (A) and did not harm him at all.
- ◆ Once, there was a drought in Baghdad when a Christian came claiming that he could make it rain. As soon as he raised his hands in prayer, it began to rain. The people became confused at seeing his miraculous powers. Mu'tamad realised that his power would be threatened if the Muslims began to turn to Christianity
- ◆ Mu'tamad knew that only Imam (A) could help him. The people were gathered and the Christian called. When he raised his hands to pray, some rain clouds appeared. Imam (A) stopped him and showed that the Christian was using a bone from the body of a Prophet of Allah. Imam (A) himself prayed for the rain to fall. There were heavy rains and the water shortage in Baghdad came to an end.
- ◆ Many had not known Imam (A) because he had been in the prison for most of his life. The people escorted Imam (A) to his father's house in Samarra where he lived and our 12th Imam (A) was born. He became very popular and Mu'tamad could not bear this. He a poisoned drink to him which caused the martyrdom of the Imam (A).

### **Exercise**

Answer the following questions:

1. Why was the Caliph so determined to imprison Imam (A)?
2. How was the Christian making it rain?
3. We believe that the bodies of the believers are preserved after death; so how do you think the Prophet's bone was found?
4. Why did Mu'tamad not imprison Imam (A) again after the incident?

## TAREEKH CLASS 9 - LESSON 9

### IMAM MUHAMMAD AL-MAHDI (A) - PART 1

#### *The Birth of Imam Mahdi (A)*

The name of the mother of Imam Mahdi (A) is Bibi Narjis Khatun (A). Her other names were Malika, Sausan and Rayhana. She was the grand-daughter of the Roman Emperor of the time. The history of her arrival into Samarra is narrated by Bashir bin Sulayman as follows:

"Once Imam Ali an-Naqi (A) called for me and said, "Since you are a descendant of our helpers and amongst our friends, I wish to assign to you a responsibility as I place full confidence in you." I asked him to issue his command as I was ready for any service. He said that he desired to obtain a female slave.

He asked me to proceed to Baghdad for this purpose and upon my arrival to go to the river bank the next morning. There I would see a number of boats and some female captives for sale. I should approach one Umar bin Yazid who would have for sale a female who would be dressed in two silk clothes. She would disapprove of any buyer and would be speaking in the Roman language. He gave me 120 Dinars and said that the seller would accept only this price. He also gave me a letter written in the Roman language to hand over to the female slave.

I proceeded to Baghdad and in accordance with the signs Imam (A) had given me, I identified the lady and handed the letter to her. Upon reading the letter tears flowed from her eyes and she said to her master that she wanted to be sold only to me and that she would accept no other buyer.



So I returned to my lodging with the lady who placed the letter on her eyes and wept a lot. I asked her why she was kissing the letter and weeping, when she was a visitor from Rome and did not know the author of the letter.

She said, "I am the grand-daughter of Kaiser, the king of Rome, and my name is Malika. My father's name is Prince Yashua and the name of my mother is Shamunussafa. My grandfather had engaged me to his nephew. One day he called to the palace all the Christian priests, ministers, leaders and courtiers. He seated his nephew on a throne studded with diamonds and asked the priest to perform my marriage with him.

No sooner had the priest commenced the recitation from the book, when the idols on the walls collapsed and the prince fell off the throne which had broken into pieces.

Another attempt met with the same result. My grandfather was deeply distressed by this unexplained occurrence.

The same night Prophet Isa (A) appeared in my dreams. He was present with his companions at the same marriage ceremony. A high throne had been placed exactly where the prince's throne had been, and on it was seated an elderly gentleman with a glowing face. Soon some illuminated personages arrived and Prophet Isa (A) rose to welcome them.

I asked someone in my dream as to their identity. He informed me that they were the Prophet of Islam (S) with the eleven Imams (A) from his progeny, who were his successors.

The Prophet of Islam (S) asked Prophet Isa (A) for the hand of Malika, the daughter of Shamunussafa, for his son, pointing at the shining face of Imam Hasan al-Askari (A). (This request was made to Prophet Isa (A) as Malika was the descendant of Prophet Shamoon (A) who was the successor of Prophet Isa (A).)

Prophet Isa (A) invited the views of Prophet Shamoon (A) who instantly consented as he regarded the request a great honor, and so my marriage was performed with Imam Hasan Askari (A).

My eyes abruptly opened and I was full of joy on recalling the dream. However, overcome by fear, I did not narrate this to anyone.

Then, in a dream I saw the daughter of the Prophet of Islam (S) and rose in reverence to her and complained about my condition and my separation from Imam (A). She told me to recite the Kalima to testify to the Unity of Allah and the Prophethood of Muhammad (S) and become a Muslim and then only she would ask Imam (A) to visit me daily in my dream. I became a Muslim and since then, Imam (A) came in my dream and consoled me.

Once he told me that my grandfather would send an army to attack a Muslim country and that I should change my dress and join the army as one of the attendants. The Muslims would win and I would be arrested with the others and taken as prisoners of war."

Bashir continues, "I was overwhelmed with joy on hearing this narration and brought Bibi Narjis Khatun (A) to Samarra to Imam Ali an-Naqi (A) who welcomed her and handed her into the care of his sister Halima Khatun.

Later he arranged for her to marry his son, Imam Hasan al-Askari (A) and prophesied that they would have a son who would be the Hujjat (Proof) of Allah on earth. When the earth will have been saturated with oppression, evil and dishonesty, he would emerge to spread justice and piety."

### QUESTION BOX

❏ Most of the signs of the re-appearance of Imam Mahdi (A) have already come about, are we ready and prepared to help him?

Imam Mahdi (A) was born in Samarra at dawn on Friday, the 15th of Sha'baan 255 A.H. in the house of his father. Such brightness shone on his face that it penetrated through the roof of the house towards the sky. Immediately upon his birth, he first prostrated in Sajdah and raised his right index finger towards the sky and recited the Kalima. This was the practice of all our Imams (A)



During the ceremony of shaving the head of the newborn, Imam Hasan al-Askari (A) instructed his attorney Uthman bin Said Umri to distribute meat and loaves of bread to the poor.

#### *Now you know...*

- ◆ The mother of Imam Mahdi (A), Bibi Narjis Khatun (A)'s arrival into Samarra was quite strange. Bashir bin Sulayman has narrated this.
- ◆ The 10<sup>th</sup> Imam (A) asked Bashir to purchase a female slave from Umar bin Yazid. The female slave would be speaking in the Roman language and he gave Bashir a letter to hand over to the female slave.
- ◆ The lady was bought for 120 Dinars and brought to Samarra to Imam Ali an-Naqi (A) who welcomed her and handed her into the care of his sister Halima Khatun.
- ◆ This lady was none other than Bibi Narjis Khatun (A), the granddaughter of Kaiser, the king of Rome. She had seen a dream in which the Holy Prophet (S) had asked for her hand in marriage to our 11<sup>th</sup> Imam (A) from Prophet Isa (A).
- ◆ Imam Hasan al-Askari (A) was married to Bibi Narjis Khatun (A). Imam Mahdi (A) was born in Samarra at dawn on Friday, the 15th of Sha'baan 255 A.H. in the house of his father. Immediately upon his birth, he first prostrated in Sajdah and raised his right index finger towards the sky and recited the Kalima. This was the practice of all our Imams (A)

### MORAL BOX

- ❖ When Allah has decreed for something to happen, it will happen, even if others try to stop it. Allah is the Best of Planners.
- ❖ We should learn from our Imams (A) to be thankful and remember those who are not as fortunate as us, especially at times of our happiness.

❖ \_\_\_\_\_

\_\_\_\_\_

❖ \_\_\_\_\_

\_\_\_\_\_

## TAREEKH CLASS 9 - LESSON 10

### IMAM MUHAMMAD AL- MAHDI (A) - PART 2.

Name:	Muhammad
Title:	al-Mahdi (The Guided One)
Kuniyat:	Abul Qasim
Father:	Imam Hasan al-Askari (A)
Mother:	Bibi Narjis Khatun (A)
Birthdate:	15th Sha'baan 255 A.H. in Samarra
Imamat:	From 260 A.H. till today
Martyrdom:	He is still alive

Imam (A) was born in the time of the Abbaside Caliph Mu'tamad. Mu'tamad had tried to prevent his birth but had been unsuccessful.

Amongst the titles of Imam (A) are Al-Qayim (the Established one), al-Hujjat (the Proof), al-Muntazar (the Awaited one), al-Muntazir (the Waiting one) and Sahib uz-Zaman (the Master of this Age).

Allah granted Imam (A) with wisdom and excellence at birth. Like the Prophets Isa (A) and Yahya (A), he had the ability to speak in infancy and used to recite verses of the Holy Qur'an from the cradle. On the day just following his birth, a servant sneezed near his cradle. Imam (A) immediately said in the usual Muslim tradition, "May Allah have mercy on you" but also added, "Whoever sneezes, his life is assured for at least the next three days."



During his childhood, his father never used to let him stay in one place in the house. He used to move him to a different location every so often, so that Mu'tamad would not come to know of his existence. Imam Hasan al-Askari (A) only let a few trusted companions into the secret of his son and advised them that he would be his successor.

At the time of the death of Imam Hasan al-Askari (A), his brother Ja'far was preparing to lead the funeral prayers when Imam (A) suddenly appeared. He was only 5 years old and most people had never seen him.

#### QUESTION BOX

❓ Our Imam (A) has been waiting since he became Imam (at 5yrs) to bring justice in the world. How old is he now & are we still not ready for him?

Imam (A) told his uncle to move aside because only an Imam (A) could lead the funeral prayers for another Imam (A). He led the prayers and then disappeared.



Mu'tamad received the news that the prayers had been led by a young boy, from whose face light shone out like the full moon. He immediately knew that he had failed in his plan and despite all his efforts, the next Imam (A) had been born. This fact frightened him because he knew of the Hadith of the Holy Prophet (S) that the 12th Imam (A) would be the one who would fill the earth with peace and justice in the same way as it will have been filled with cruelty and injustice. Mu'tamad knew that his own rule was far from just, so he increased his efforts in locating and killing Imam (A) before any harm came to himself. In this he was unsuccessful because Allah protected His Hujjat, who had to serve mankind till the last days.

The Holy Prophet (S) has said that if one dies without knowing the Imam of his time, his death is that of an unbeliever. We must therefore realise our duties to our Imam (A), who is still alive and in Ghaybat (Concealment).

#### QUESTION BOX

🗣️ What are our duties to our Imam (A)? Do we mean it from our heart when we call him to come out of his Ghaybat?

There have been two periods of Ghaybat. The first is known as Ghaybate Sughra (Minor Concealment) which took place from 260 A.H. to 328 A.H. During this time Imam (A) could not be seen by his followers, but they could communicate with him through his special deputies. In the period of Ghaybate Sughra, Imam (A) nominated four deputies. They were:

- 1. Uthman bin Said.** He was the companion and attorney of the 10th and 11th Imams (A) also. He was the deputy of Imam (A) for only one and a half years. Imam (A) told him that he would soon die and to appoint his son Muhammad in his place and inform the people. His grave in Baghdad is still visited today.
- 2. Muhammad bin Uthman.** He was extremely pious and served Imam (A) for 50 years. At the time of his death in 305 A.H., he was instructed to appoint Husain bin Rauh. He is also buried in Baghdad.
- 3. Husain bin Rauh.** He was a man of cheerful character who got on well with the Sunnis also. He was a scholar of a very high standard. He died in 326 A.H.
- 4. Ali bin Muhammad Samry.** He was the last deputy of Imam (A) and his office lasted 3 years. Just before his death, he received a message from Imam (A) that he would soon depart from the world and to announce that the period of Ghaybate Sughra would now end.



Imam (A) also told him of the two main signs of his reappearance. The first would be the rising of the army of Sufiani from Syria and secondly, a loud voice would be heard from the sky announcing the presence of Imam (A). The announcement would be understood by every person on earth, whatever language they spoke.

### RESEARCH BOX

 **What are the other signs indicating the reappearance of our Imam (A)?**

After 68 years the period of Ghaybate Sughra ended and the period of Ghaybate Kubra (Major Concealment) began. This is the period we are living in today.

### MORAL BOX

❖ We should learn from the Prophet (S) and know the Imam of our time.

❖ \_\_\_\_\_  
\_\_\_\_\_

❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ The Abbaside Caliph Mu'tamad had tried to prevent Imam (A)'s birth but had been unsuccessful. Imam (A) like the Prophets Isa (A) and Yahya (A), had the ability to speak in infancy and used to recite verses of the Holy Qur'an from the cradle.
- ◆ Imam Hasan al-Askari (A) only let a few trusted companions into the secret of his son and advised them that he would be his successor. At the time of his death, his brother Ja'far was preparing to lead the funeral prayers when Imam (A) told his uncle to move aside because only an Imam (A) could lead the funeral prayers for another Imam (A). He was only 5 years old and most people had never seen him.
- ◆ When Mu'tamad heard that the prayers had been led by a young boy, he knew that he had failed in his plan. He increased his efforts in locating and killing Imam (A) before any harm came to himself. Again he was unsuccessful because Allah protected His Hujjat, who had to serve mankind till the last days.
- ◆ The Holy Prophet (S) has said that if one dies without knowing the Imam of his time, his death is that of an unbeliever.
- ◆ There have been two periods of Ghaybat. The first was Ghaybate Sughra (260 A.H. to 328 A.H). During that time his followers could not see him, but they could communicate with him through his special deputies. They were: Uthman bin Said, Muhammad bin Uthman, Husain bin Rauh, and Ali bin Muhammad Samry.
- ◆ After the last deputy of Imam (A), Ghaybate Sughra came to an end and Ghaybate Kubra (Major Concealment) began. This is the period we are living in today. The two main signs of Imam (A)'s reappearance are: the rising of the army of Sufiani from Syria, and a loud voice will be heard from the sky announcing the presence of Imam (A) and will be understood by every person on earth.

### **Exercise**

1. Why was Imam's (A) birth not announced to all the Shias?
2. How did the Caliph know that the 12<sup>th</sup> Imam (A) had been born?
3. What Hadith did the Imam (A) give from his cradle?
4. Why was the uncle of Imam (A) called Ja'far "al Kadhaab" ("the liar")?
5. What are our duties to our Imam (A) during his concealment?

## TAREEKH CLASS 9 - LESSON 11

### IMAM MUHAMMAD AL-MAHDI (A) - PART 3

The period of Ghaybata Sughra (Minor Concealment) of the Holy Imam (A) ended with the death of his fourth deputy in the year 328 A.H. During that time he answered the requests and questions of the Shia through his deputies. Then Allah ordered him into Ghaybata Kubra (Major Concealment) and since then he has been concealed from us. In this period there is no public appearance of the Holy Imam (A), nobody can claim to be his deputy and there is no direct way of communication with him.

In place of the special deputies, pious scholars like our Mujtahids, are regarded as representatives of the Holy Imam (A). Indeed he has said:

***"Those learned in religion are its defenders. They restrain themselves from temptation and follow their Imam. It is obligatory upon the faithful to follow them because they are our representatives. Those who oppose them have opposed us and those who oppose us have opposed Allah."***



Many people wonder what is the use of an Imam who cannot be seen. But just as the earth benefits from the light and heat of the sun even when it is temporarily hidden behind a cloud, so does creation benefit from the Holy Imam (A) even while he is concealed. There are many examples from history where the Holy Imam (A) has guided and assisted his followers.

#### QUESTION BOX

 What is the role of a Mujtahid, and which Mujtahid are you and your family following at the moment?

About a hundred miles from Najaf there was a centre of Shia learning called Hilla where one of our greatest Mujtahids, Allama Hilli (R) lived. Once, several people asked him about a ruling regarding a pregnant woman who had died with the child still alive in the womb. They asked whether she should be buried with the child or should the child be removed from her womb. He advised that the lady be buried in the same condition. When the people were carrying the coffin to the grave, a horseman arrived saying that the Allama had ordered that the child be now removed. The living child was then safely cut away from the dead mother, who was then buried.

A few years later, Allama Hilli (R) was visited by a man with a small child. The man said that this was the same child who had been removed from his mother after the Allama had changed his instructions. The Allama was surprised to hear this because he had not sent any horseman. He immediately realized that it was the Holy Imam (A) who had come to his aid, otherwise he would have been guilty of burying a living child.

From that day he remained in his home and refused to give any rulings on matters of religion in case he made such a mistake again. In a few days he received a letter from the Holy Imam (A) stating that he should not be concerned and continue to guide the people. If by chance he erred, the Holy Imam (A) would himself correct matters.

#### QUESTION BOX

 Our Imam (A) is always there to help us in times of need. What are we doing to prepare ourselves to help him?

Allama Hilli (R) went on to become one of the greatest Mujtahids, and today we are indebted to him for his valuable contributions in matters of religious jurisprudence.

In the time of the British rule in Bahrain, they appointed a Sunni Muslim as governor despite the fact that the majority of the population was Shia. There was also a particular Sunni minister who was an enemy of the Shia.

One day he brought a pomegranate to the governor. On the pomegranate, the names of Abu Bakr, Umar, Uthman and Imam Ali (A) were found, together with the inscription that these were the four Rightful Caliphs of the Muslims. The minister claimed that this was a natural miracle and a sign from Allah that the Shia belief was incorrect. He urged that now the Shia should not be regarded as Muslims and be asked to become "true" Sunnis or be killed or made to pay the taxes of non-Muslims.

The governor was delighted at this occurrence and summoned the Shia scholars and put the three alternatives to them. The Shia were amazed when they saw the fruit and asked for three days to return with their reply. This time was granted to them and they went away wondering what to do. Finally they decided to seek help from the Holy Imam (A).



Three pious scholars were selected and each one was to go out of the city into the forest and pray for the assistance of the Holy Imam (A). On the first two nights the first two scholars spent the whole night in prayers and supplications, but with no success. On the third night, the third scholar saw an impressive personality approach him at dawn.

The man asked him what the problem was. He replied that if he was truly his Imam then he would surely know the problem. The Holy Imam (A) then replied that he was aware

of the difficulty and not to worry. He told the scholar to go with the governor to the minister's house the next day, and insist on going to the top floor. There he would find two moulds with the false inscription printed on them. These moulds had been fitted into the growing fruit so that, as it became larger, the words were embedded in it. He further told him to ask the minister to break open the fruit and witness the power of Allah.

The next morning matters proceeded as the Holy Imam (A) had ordered. When the minister was told to take everybody on to the top floor he went pale and began to make excuses. At the governor's insistence, he reluctantly led them to the place, where they found the articles as described by the Holy Imam (A). Eventually the governor asked the minister to break open the fruit. When he did so, black dust flew from it and smeared his eyes and beard. The minister was executed for his deceit while the Shia scholars left with honor and dignity.

These and numerous other events show that the Holy Imam (A) does come to our aid, many times without us even being aware that it is he who has helped us out of a particular difficulty.

#### **MORAL BOX**

- ❖ Even though we may not be able to see our Imam (A), he is always there to help.
- ❖ We need to prepare ourselves, so that we may be ready when he calls us to him.
- ❖ \_\_\_\_\_

***Now you know...***

- ◆ The period of Ghaybate Kubra (Major Concealment) began in the year 328 A.H. Since then, Imam (A) has been concealed from us. Nobody can claim to be his deputy and there is no direct way of communication with him. In place of the special deputies, our Mujtahids are regarded as representatives of the Holy Imam (A)
- ◆ We all benefit from the Holy Imam (A) while he is concealed, just as the earth benefits from the light and heat of the sun even when it is temporarily hidden behind a cloud. Following are examples where Imam (A) has guided his followers.
- ◆ Once Allama Hilli (R) advised that a pregnant lady be buried in the same condition. As the people were about to bury her, a horseman came saying that the Allama had ordered that the child be now removed. This was done. A few years later, Allama was visited by the same child who had been removed from his mother. The Allama immediately realised that it was the Holy Imam (A) who had come to his aid, otherwise he would have been guilty of burying a living child
- ◆ One day a Sunni minister who was an enemy of the Shia brought a pomegranate to the governor with the names of Abu Bakr, Umar, Uthman and Imam Ali (A) on it. The minister claimed that this was a sign from Allah that the Shia belief was incorrect and that the Shia should not be regarded as Muslims. Again, our Imam (A) came to help, and told the Shia scholars of the minister's tricks. When the governor found out about the minister's treachery, he was executed, while the Shia scholars left with honour and dignity.

**Exercise**

1. What does Ghaybate Sughra mean and when did it end?
2. What followed Ghaybate Sughra and how long did that last?
3. What is the use of an Imam who cannot be seen?
4. Write briefly the story of Allama Hilli (R) and the pregnant woman?

## TAREEKH CLASS 9 - LESSON 12

### IMAM MUHAMMAD AL-MAHDI (A) - PART 4

#### 1. Our Duties During the Period of Ghaybate Kubra

Although the Holy Imam (A) is concealed from us, he is aware of our prayers, deeds, actions and troubles. Any believer who sincerely seeks help from him receives his assistance. During the period of his concealment we are required to perform certain actions to show our true belief in his presence.

#### QUESTION BOX

🗣️ Our Imam (A) is aware of our deeds. Are our deeds pleasing or upsetting for him to see?

It is the duty of every believer to remember the Holy Imam (A) often, and to recite various du'as for his safety and well-being, such as Du'ae Ahad after every morning prayers, Du'ae Nudba on Fridays and Ziyarat after every daily prayer. At the same time, we should constantly ask Allah to hasten the re-appearance of the Holy Imam (A) so that he may improve the affairs of the Muslims and fill the world with peace.



While waiting for the Holy Imam (A) to reappear, we should ensure that the religion of Islam is spread far and wide and that the faith of the believers remains strong. We should open and run religious schools and publish religious books and information.

Whenever the name of the Holy Imam (A) is mentioned, one should stand up and put his right hand on his head as a mark of respect. Just as we give charity (Sadqa) for the protection of our family, we should also give charity in the name of the Holy Imam (A) for his safety. To show the Holy Imam (A) that we are his sincere followers, we should frequently recite the Holy Qur'an and perform Haj and Ziyarat on his behalf. We should constantly remember him and send Salawat on him.



There are many ways to approach the Holy Imam (A) for his help. In times of difficulty, we can write a petition (Arizah) to him stating our needs, and deposit it into a well or river. This can be done at any time (not necessarily the 15th of Shabaan), and provided the person practices Islam, prays, fasts and restrains himself from committing sin, the Holy Imam (A) does come to his aid.

If there is fear of harm from anybody, one can seek the help of the Holy Imam (A) by praying two raka'at Namaaz, followed by a brief Ziyarat, and then reciting:

***"Ya Mawlaya, Ya Sahibuz Zamaan, ana Mustageethun Bika. Ya Mawlaya, Ikfini Sharra Man Yu'dhini." This means,***

***"O my Master! O Master of this Age, I need your help. O my Master! Protect me from the one who wishes to do me harm."***

One way to meet the Holy Imam (A) directly is to spend 40 Tuesday nights in the mosque of Sahla in Kufa, after which the Holy Imam (A) will approach you himself, Inshaallah.

It is important to constantly remember our Holy Imam (A) and make preparations for his appearance. Those who do this are undoubtedly blessed with faith from Allah.

The Holy Prophet (S) once told his companions:

***"During the last days there will be believers whose faith will each be greater than 25 of you."***

When his companions protested saying that they were his supporters and had risked their lives in the Holy Wars, he continued, saying:

***"Although these Muslims will have never seen me or their Imam, they will remain true to their faith despite being surrounded by calamities and hostilities caused by their enemies."***

#### QUESTION BOX

 Would we consider ourselves as being one of the believers the Holy Prophet (S) has described in the above tradition?

## 2. The Signs Indicating the Reappearance of the Holy Imam (A)

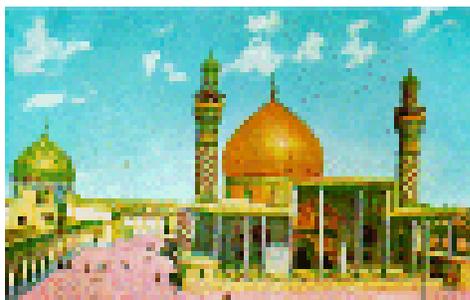
Imam Ali (A) has said that there are some definite signs before the Holy Imam (A) will appear. These are:

- 1. Dajjal will emerge. He is a wicked person who will invite the people to worship him, claiming to be God.**
- 2. There will be two eclipses in the Holy month of Ramadhan, contrary to normal calculations. There will be a solar eclipse on the 15th day and a lunar eclipse on the last day.**
- 3. The sun will rise from the west.**
- 4. An image of a man will appear in the sky opposite the sun.**
- 5. A loud voice will be heard from the sky announcing that the Mahdi has come and inviting the people to pay allegiance to him. This voice will be heard and understood by every human being.**
- 6. Sufiani will rise with his army and will wage a fierce war in his attempt to destroy the Holy Imam (A). His army will be swallowed up by the earth between Makka and Madina.**

There are many other signs that have been foretold, and some of them can be seen today. However, it is only when the specific events as listed above occur, that one can be sure that the Holy Imam (A) has truly reappeared.



The Holy Imam (A) will first emerge in Makka next to the Holy Ka`ba. At his invitation, 313 Muslims will proceed to Makka to swear the oath of allegiance to him. Thereafter, more Muslims will follow. Let us pray that when the time comes, we are blessed with the opportunity of being of service to our Holy Imam (A).



***Now you know...***

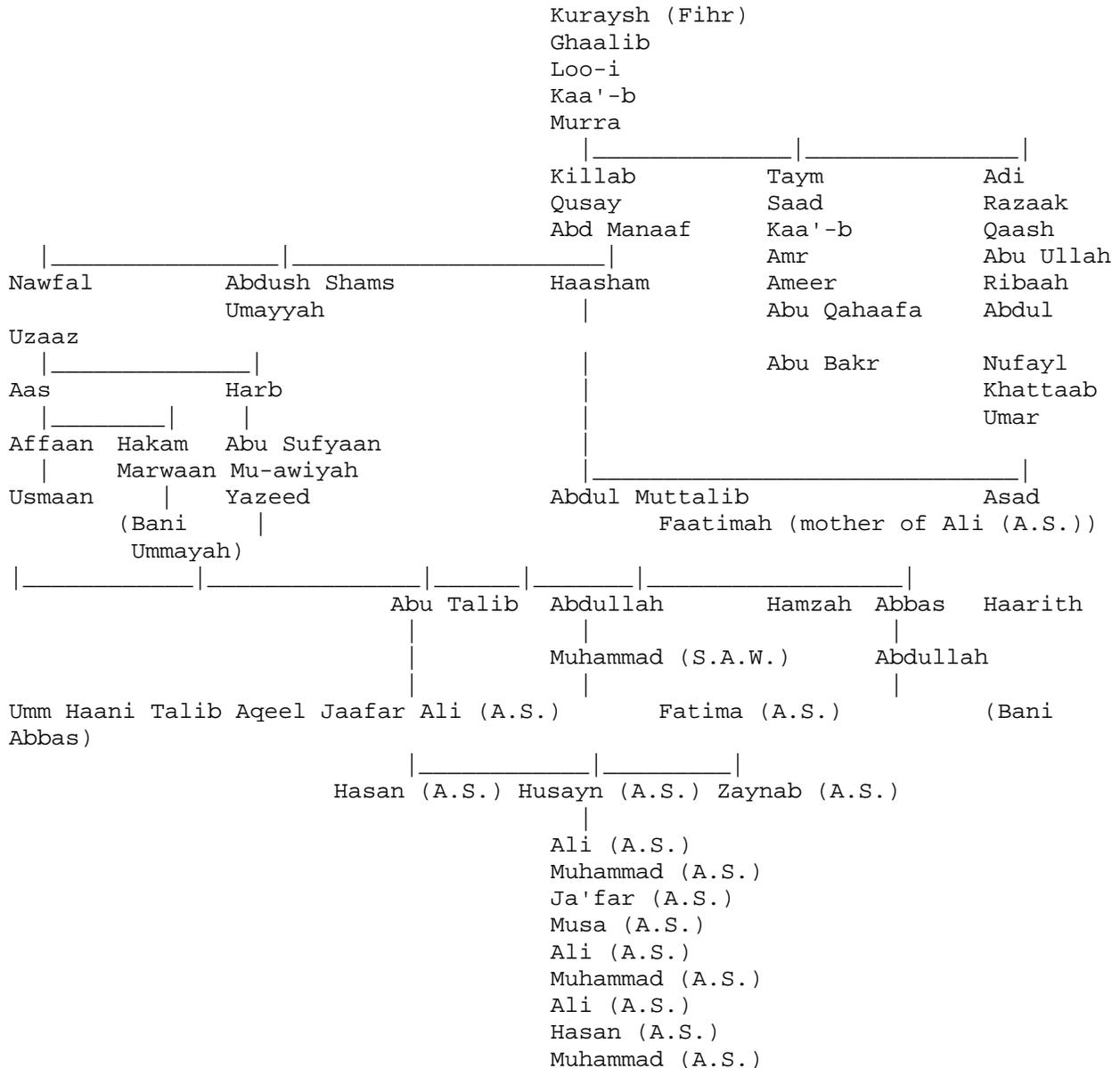
- ◆ Imam (A) is aware of our prayers, deeds, actions and troubles. Any believer who sincerely seeks help from him receives his assistance. It is the duty of every believer to remember the Holy Imam (A) and pray for his safety and well-being, and give charity in his name.
- ◆ One can write a petition (Arizah) to Imam (A) stating their needs, and deposit it into a well or river at any time. Provided the person practises Islam, prays, fasts and restrains himself from committing sin, the Imam (A) will come to his aid
- ◆ It is important to constantly remember our Holy Imam (A) and make preparations for his appearance
- ◆ There are some definite signs before the Holy Imam (A) will appear. Some of these are: Dajjal will emerge, there will be two eclipses in the Holy month of Ramadhan, the sun will rise from the west, an image of a man will appear in the sky opposite the sun, a loud voice will be heard from the sky announcing that the Mahdi has come, and Sufyani will rise with his army and will wage a fierce war in his attempt to destroy the Holy Imam (A).
- ◆ The Imam (A) will appear in Makka near the Holy Ka`aba. 313 Muslims will go to Makka to swear the oath of allegiance to him. Later, more Muslims will follow.

**MORAL BOX**

- ❖ We should constantly ask Allah to hasten the re-appearance of the Holy Imam (A).
- ❖ Our actions should be such that when the Imam (A) sees them, he is pleased with them and not upset by them.

❖ \_\_\_\_\_  
\_\_\_\_\_

## The Quraysh



From The Early History of Islam. Sayyid Safdar Husayn, 1983, Peermahomed Ebrahim Trust.

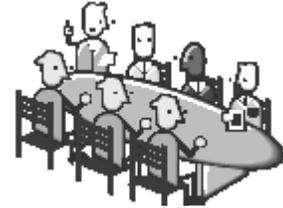
### Exercise

1. What are our duties during the period of Ghaybate Kubra?
2. Which way should we ask the 12<sup>th</sup> Imam (A) to help us if there is fear of harm from someone?
3. What did the Holy Prophet (S) mean by: "During the last days there will be believers whose faith will each be greater than 25 of you."?
4. What are the six main signs before the appearance of the 12<sup>th</sup> Imam (A)?
5. When and where will the 12<sup>th</sup> Imam (A) appear first?

## TAREEKH CLASS 9 - LESSON 13

### THE EVENTS OF SAQIFA

While Imam Ali (A) was busy attending to the burial of the Holy Prophet (S), the Muhajireen of Makka and the Ansar of Madina had lost no time in contesting the matter of the Caliphate. They had gathered at a place called Saqifa bani Sa'da and each group was putting forward its merits and claiming the Caliphate.



One can only wonder at their actions, because only two months ago the Holy Prophet (S) had openly declared that Imam Ali (A) would be his successor. In their greed, these so-called Muslims even forgot that their beloved Holy Prophet (S) lay as yet unburied.

The Muhajireen claimed that they had a greater right to the Caliphate because they had been Muslims for longer and had supported the Holy Prophet (S) in Makka when he had very few friends. They also claimed to be his kin and said that they had migrated from their homes in Makka in very difficult circumstances, leaving behind all their wealth and property.

The Ansar insisted that they had a greater right to the Caliphate because they had given the Holy Prophet (S) shelter in Madina when he could live in Makka no longer. They had also protected him in his time of need and had fought at his side in battles against powerful enemies. They recalled how for 13 years he had preached amongst the Makkans and only a handful had become Muslims. They argued that it was the Ansar who had given Islam strength and consolidation.

When Umar bin Khattab and Abu Bakr bin Qahafa reached Saqifa, the arguments had almost been settled in favour of the Ansar, who had chosen Sa'd bin Ubadah to lead the Muslims. Umar did not find this acceptable at all as he had already planned to bring in a man from the Muhajireen. He urged Abu Bakr to make a speech and turn the situation. Abu Bakr rose and said that the Arabs would not accept any Caliph who was not from the tribe of Quraish, which was the tribe of the Holy Prophet (S). He also praised the merits of the Ansar to keep them quiet. The Ansar were not fooled by the clever words of Abu Bakr and while there was some silence, Abu Bakr received help from an unexpected quarter.



The two main tribes of the Ansar were the Aws and Khazraj. The old enmity between them had been settled long ago by the Holy Prophet (S), but now it came out into the open.

To stop the selection of Sa'd bin Ubadah who was the chief of the Khazraj, Bashir bin Sa'd from the tribe of Aws suddenly went forward and gave his allegiance to Abu Bakr. He was followed by three

other men from Aws. Suddenly, the tables had turned and now the Muhajireen had the upper hand.

Despite protests from the tribe of Khazraj and a few followers of Imam Ali (A), Abu Bakr was chosen as the first Caliph. How strange was their behaviour! While Abu Bakr and Umar sold their religion for their greed, the people of Aws sold their religion for fear that the Khazraj might come to power. The rest of the people followed like sheep, too weak or uncaring to protest. The few who did raise their voices to defend the unrecognised rights of Imam Ali (A) were ignored and outnumbered.

The members of Bani Hashim and some loyal Muslims were too occupied with the passing away of the Holy Prophet (S) to give any thought to worldly affairs. By the time they learnt of the happenings at Saqifa, it was too late to do anything.

When Imam Ali came to exercise his right to the Caliphate as per the orders of the Holy Prophet (S) at Ghadeer Khum, his claim was rejected and he was forced to return to his house. Later, Abu Bakr sent Umar to Bibi Fatimah's (A) house, where Imam Ali (A) and some friends had gathered. Umar had instructions to bring Imam Ali (A) to Abu Bakr to pay the oath of allegiance to him. When Imam Ali (A) refused to do this, Umar threatened to burn down the house. Imam Ali (A) then came out with Abbas and Zubayr. From the open door was heard the sound of Bibi Fatimah (A) weeping.



She was saying,

***"O Father, how soon after your death are troubles pouring on our head at the hands of the son of Khattab and the son of Abu Qahafa. How soon they have ignored your words of Ghadeer Khum and your saying that Ali was to you as Haroon was to Musa."***

Hearing these heartrending words, the companions of Umar could not keep themselves from weeping and turned back. However Umar was bent on humiliating Imam Ali (A). He insisted that Imam Ali (A) be led to the mosque tied with a rope so that he could not escape.

The Muslims now saw an amazing sight. The Lion of Allah, the man who was the champion of Badr, Uhud, Khandaq, Khayber and Hunayn, was being led by the cowardly Umar, who had run away from the battle of Uhad when the Holy Prophet (S) was injured.

It was a measure of the patience of Imam Ali (A) that he did not use force in the interests of Islam. He knew that nothing could be gained by fighting, and a civil war would destroy the Muslims.

When Imam Ali (A) was brought in front of Abu Bakr, Umar insisted that if he did not give the oath of allegiance, he should be killed. Imam Ali (A) replied,

***"Will you kill a man who is a servant of the Lord and a brother of the Apostle of the Lord?"***

Umar then turned to Abu Bakr who had remained silent till then, asking him to decide Imam Ali's (A) fate. However, Abu Bakr said that so long as Bibi Fatimah (A) was alive, he would not force her husband to give allegiance to him.

After that Imam Ali (A) was released and he went directly to the grave of the Holy Prophet (S) where he stood, reflecting on how the attitude of the people had changed now that his brother had left this world.

### **MORAL BOX**

❖ Like the people at Saqifa, will we turn our back to our Imam (A) when he reappears, or are we his sincere followers?

❖ We need to be able to practice patience even at the most difficult of times.

❖ \_\_\_\_\_  
\_\_\_\_\_

❖ \_\_\_\_\_  
\_\_\_\_\_

### *Now you know...*

- ◆ The Muhajireen of Makka and the Ansar of Madina were putting forward their claims to the Caliphate, while Imam Ali (A) was busy with the burial of the Holy Prophet (S).
- ◆ The Muhajireen claimed that they had a greater right to the Caliphate as they had been Muslims for longer and had supported the Holy Prophet (S) in Makka. They had also migrated from their homes in Makka in very difficult circumstances, leaving behind all their wealth and property.
- ◆ The Ansar said they had a greater right to the Caliphate as they had given the Holy Prophet (S) shelter in Madina and had protected him in his time of need. They had also fought at his side in battles against powerful enemies.
- ◆ The arguments had almost been settled in favour of the Ansar, but Umar did not find this acceptable as he had already planned to bring in a man from the Muhajireen. He urged Abu Bakr to make a speech and turn the situation. Abu Bakr said that the Arabs would not accept a Caliph who was not from the tribe of Quraish, which was the tribe of the Holy Prophet (S).
- ◆ The old enmity between the Aws and Khazraj, again came out into the open. To stop the selection of the chief of the Khazraj, Bashir bin Sa'd from the tribe of Aws went and gave his allegiance to Abu Bakr. He was followed by three other men from Aws. Suddenly, the tables had turned and now the Muhajireen had the upper hand.
- ◆ Members of Bani Hashim and the loyal Muslims were busy with the death of the Holy Prophet (S) so by the time they learnt of Saqifa, it was too late to do anything. When Imam Ali claimed his right to the Caliphate, as per the orders of the Holy Prophet (S) at Ghadeer Khum, he was rejected and forced to return home.
- ◆ Abu Bakr sent Umar to Bibi Fatimah's (A) house, with instructions to bring Imam Ali (A) to pay the oath of allegiance to him. Umar threatened to burn down the house when Imam Ali (A) refused, forcing him out of the house. From the open door was heard the sound of Bibi Fatimah (A) weeping.

### **Exercise**

1. Who was the rightful first Caliph and where was he at time of the discussion at Saqifa?
2. Why did the Muhajireen claim they had a greater right to the Caliphate?
3. Why did the Ansar claim they had a greater right to the Caliphate?
4. How did Abu Bakr become the first Caliph?
5. Why did Imam Ali (A) not fight for his right as Caliph?

## TAREEKH CLASS 9 - LESSON 14

### ABU BAKR - THE FIRST CALIPH

On the day after the people had given him their allegiance at Saqifa, Abu Bakr came to the mosque of the Holy Prophet (S) and seated himself on the pulpit. A large gathering was present to swear the general allegiance. Umar stood nearby, ready to prevent any trouble from the friends and followers of Imam Ali (A).

Abu Bakr then made his first address to the people, during which he said,

***"I have been placed in this authority, although I do not like it. By Allah, I would have been pleased if any of you had taken it in my place. If you expect me to act like the Apostle of God, then I can not do it. He was honoured and preserved from error by the Lord, while I am an ordinary man, no better than any of you. When you see me steadfast then obey me, and when you see that I turn aside from the right path then set me aright. I have a devil that seizes me sometimes, and when you see me angry then avoid me because at that time I will not listen to anything."***

What an incredible speech by the new leader of the Muslims! In one go he admitted that he was not the right man for the task and warned that he would probably make mistakes. He knew fully well that his knowledge in religious matters was only average, so he covered any future problems by mentioning his "devil". It was not a speech to inspire any confidence and it is a wonder that he got away with such miserable and apologetic words.



Umar and Abu Bakr were so busy in securing the Caliphate that neither was present at the funeral of the Holy Prophet (S). Although Abu Bakr was now the Caliph, it was not a universally popular choice. The members of Bani Hashim and certain pious Muslims like Zubayr, Miqdaad, Salman, Abu Zar, Ammar, Barra bin Azhab, Khalid bin Sa'id, Abu Ayyub Ansari, Khazima bin Thabit and others refused to acknowledge him, believing that the position belonged to Imam Ali (A).

#### QUESTION BOX

- 🗣️ How would we react if an injustice was being carried out against us?  
Would we be patient for the sake of Islam and the greater good?



Imam Ali (A) was naturally grieved at the course of events, but he patiently tolerated this injustice for the sake of Islam. He turned his attention to collecting the Holy Qur'an and compiling it in order of its revelation.

Abu Bakr was 60 years of age. He was the son of Abu Qahafa. His original names were Abd al-Ka'ba and Atiq. He was one of the earliest converts to Islam, and when he became a Muslim at the age of 38, he was renamed Abdallah. After the marriage of his daughter Ayesha to the Holy Prophet (S), he was called Abu Bakr in reference to his daughter.

Abu Bakr used to trade in cloth and was also a genealogist i.e. he knew the family trees of the Arabs, especially the Quraish. After his election, Umar saw him going to the market to open his shop and said,

***"Are you going to trade although you have been given the rule over the Muslims?"***

Abu Bakr asked,

***"How shall I feed my family?"***

Umar then took him to Abu Ubaida, the treasurer of the Bait al-Maal (public treasury), who gave him a yearly allowance of 6000 dirhams, which was more than enough for his household expenses.

One of the first things Abu Bakr did as a Caliph was to contest Bibi Fatimah's (A) ownership to the land of Fadak, an action that she never forgave him for. According to her will, he and Umar were not allowed to attend her funeral.

As Abu Bakr was not recognised as a legitimate heir to the Holy Prophet (S), the various tribes around Arabia stopped paying their taxes to the Muslim state. Abu Bakr decided to stop the voices of dissatisfaction with a show of strength, so he mobilised the Muslim army under various commanders and sent them to reclaim the distant provinces.

On reaching their destination the commanders were instructed to give the Adhaan to test the faith of the local people. If they responded, they were to be asked to repent and submit to the Caliph, if they resisted they were to be attacked and their women and children made prisoners. With these instructions, the various commanders left Madina.

The man who commanded the largest division was a general named Khalid bin Walid. He was the same man who had caused the defeat of the Muslims at Uhad. Despite his later conversion to Islam, he was a cruel soldier and had no faith at all. He had been sent against Tulaiha, a man claiming to be a new prophet, in the north east. After

Tulaiha ran away and the tribes of Bani Hawaazan surrendered, his task was over and his men advised him to return to Madina.

However, Khalid wanted to continue fighting and he led his men southwards to the tribe of Bani Yarb. The chief of this tribe was Malik bin Nuwaira, a noble man who was famous for his generosity, horsemanship and poetry. He also had for his wife a beautiful woman named Laila. When Malik heard that Khalid was approaching at the head of 4,500 men, he realised that it was useless to fight. When the Adhaan was given, he responded to the call with all his men.

Khalid however, would not have any of it and brutally killed Malik and married his widow the same night, despite the time limit fixed by the Holy Prophet (S) for marrying a widow. Although Khalid was later charged by the evidence of his own men, who were shocked by his inhuman conduct, Abu Bakr pardoned him.

The Caliphate of Abu Bakr is filled with incidents where he proved himself to be weak, a poor judge and inadequate in matters of religion. He finally died in 13 A.H. after ruling for 2 years and 3 months.

## Exercise

1. What did Abu Bakr say in his first address to the people, and why?
2. Why did Abu Bakr not open up his shop after becoming Caliph?
3. What was one of the first things Abu Bakr did as a Caliph?
4. Why did Abu Bakr send the Muslim army to reclaim the distant provinces?
5. What was Khalid bin Walid charged with by the evidence of his own men, and what was the outcome of this charge?

## TAREEKH CLASS 9 - LESSON 15

### UMAR - THE SECOND CALIPH

Umar al-Khattab was selected by Abu Bakr to succeed him and he took over the Caliphate on the day of the death of Abu Bakr. In his first address to the people he said,

***"O God! Verily I am rough in temper, therefore soften me; and verily I am weak, therefore strengthen me; and verily I am miserly, therefore make me generous".***

With these poorly chosen words, Umar began his rule which was to last for 10 years and six months.

**Only one year after he came to power Umar made new religious laws.**

- He introduced a special prayer called Tarawih, during the month of Ramadhan. This prayer, which requires recitations of large portions of the Holy Qur'an, is still recited by Sunni Muslims today.
- He also stated that the minor Haj (Umrae Tamattu) and the temporary marriage (Mut'a) were Haraam from that time onwards.
- He reduced the number of Takbirs in Namaaze Mayyit from five to four.

Umar had no authority to make these changes because the Holy Prophet (S) has said that the things which he himself had taught to be Halaal and Haraam shall remain unchanged till the Day of Judgement.

Umar was once preaching from the pulpit when Imam Husain (A), who was then only a young boy, stood up and told him,

***"Come down from the pulpit of my father".***

Umar admitted,

***"It is the pulpit of your father, not the pulpit of my father, but who told you to say this?"***

Imam Ali (A) who was present, rose and said

***"By Allah! No one told him what to say".***

During the reign of Umar, the boundaries of the Muslim territories were expanded greatly and many foreign lands were conquered. These included Syria, Jordan, Jerusalem, Egypt and Persia.

Umar placed ill-chosen governors in many of these new lands. In particular, he was responsible for the growth of power of Muawiya bin Abu Sufyan in Syria.

By initially placing Muawiya's brother Yazid in power, Umar was the originator of the massacre in Kerbala which took place at the orders of Muawiya's evil son Yazid.

Umar's knowledge of the Holy Qur'an was weak. He used to make rounds in the streets of Madina at night with a whip in his hand. Once he passed a house where he heard someone singing. He jumped over the back wall and found a man and woman drinking wine. He shouted in anger,

***"O enemies of God, did you think your sin would pass unnoticed?"***

The man replied,

***"O Umar, if I am guilty of one sin, then you are guilty of three wrong acts according to the Holy Qur'an".***

Umar could not believe his ears and challenged the man to prove his words. The man quoted three verses of the Holy Qur'an:

***1. O you who believe, avoid much suspicion ... and do not spy. Surae Hujuraat, 49 : 12 (Part)***

***2. ...It is not good that you should enter your houses from behind but the righteous one is he who guards himself against evil and enters the houses by the doors... Surae Baqarah, 2 : 189 (Part)***

***3. O you who believe, do not enter houses other than your own houses until you have asked for permission and greeted those within... Surae Nur 24 : 27 (Part)***

On hearing this Umar was ashamed of his ignorance of the Holy Qur'an and asked for forgiveness for the intrusion. After the man promised not to touch wine again, Umar left. Many such incidents occurred and Umar was embarrassed time and time again by his poor command of the verses of the Holy Qur'an. It is a wonder that he still thought himself fit to rule the Muslims!

Numerous incidents have been noted in history where Umar made hasty and incorrect decisions which were changed by the presence and intervention of Imam Ali (A).

Once Umar ordered that a mad woman who had been found guilty of adultery should be whipped as per the prescribed punishment. As the poor woman was being dragged along on the way to be flogged, Imam Ali (A) passed by and asked what was going on. When he was informed of the situation he said,

***"Do you not know that the Holy Prophet (S) has said that the order of punishment should be withheld from a mad person till they recover, because they are not in control of their actions".***

Umar then ordered the woman to be released. Such incidents happened so many times that Umar used to say,

***"If it was not for Ali, Umar would have been destroyed".***

Umar had a rule that non-Arabs were not allowed to enter Madina. However, he relaxed the rule for one man only at the request of his friend Mughira bin Sho'iba, the governor of Kufa. The man in question was called Abu Lulu. He was not an Arab, but he was a good carpenter, blacksmith and engraver.

Abu Lulu was heavily taxed for the privilege of residing in Madina and asked Umar to increase his allowance. Umar refused and instead commissioned him to build a windmill for grinding grain.

Abu Lulu promised him that he would build him such a windmill that people would always talk about it. The way he said it made Umar wonder whether he was being threatened and his fears proved correct.

A few days later Abu Lulu ambushed Umar in the early hours of the morning and stabbed him in the stomach three times with a double-bladed dagger. One of these wounds was fatal and Umar died three days later on 26th Zilhaj at the age of 63 years.

## **Exercise**

1. How was Umar al-Khattab selected as the second Caliph, and what was his first address to the people?
2. What new religious laws did Umar make?
3. How was Umar the originator of the massacre in Kerbala which took place at the orders of Muawiya's evil son Yazid?
4. What three verses from the Holy Qur'an did the man, who was drinking wine with the woman, quote to Umar and why?
5. Why did Umar say "If it was not for Ali, Umar would have been destroyed", and give an example.

## TAREEKH CLASS 9 - LESSON 16

### UTHMAN - THE THIRD CALIPH

Just before he died, Umar nominated six companions of the Holy Prophet (S), to choose from amongst themselves his successor. The six were Abdur Rahman bin Awf, Uthman bin Affan, Ali bin Abu Talib (A), Sa'd bin Abi Waqqaas, Zubayr bin Awam and Talha bin Ubaidullah.

This was a very clever move by Umar because he had chosen people who would not readily favour Imam Ali (A). Furthermore, he had instructed that if any of these six challenged the appointment of the person who was finally declared Caliph, he should be killed.

After his death the nominees met but could not reach any conclusion. At last, Abdur Rahman said that he would forego his claim for the Caliphate if they allowed him to elect the Caliph. Uthman agreed to this but Imam Ali (A) said that he would only agree if Abdur Rahman promised not to give consideration to family but judge only on merit. He said this because Uthman was the brother-in-law of Abdur Rahman and the two were friends. Abdur Rahman accepted the condition and then talked to each of the candidates privately.

Zubayr was in favor of Imam Ali (A), Talha was not present in Madina and how Sa'd voted is uncertain. Both Imam Ali (A) and Uthman pressed their own claim. Therefore the selection narrowed down to these two men.

The next day the mosque was crowded because everyone wanted to know who their new Caliph would be. Abdur Rahman had discussed the situation with Amr al-Aas, who was a shrewd politician with no religious morals.

Acting on Amr's advice, Abdur Rahman asked Imam Ali (A) to become Caliph as long as he would agree to rule by the Holy Qur'an, the teachings of the Holy Prophet (S) and the practices of Abu Bakr and Umar.

As expected, Imam Ali (A) agreed to the first two conditions but flatly refused to follow the practices of Abu Bakr and Umar. When Uthman was given the same conditions, he agreed at once and was thus declared the third Caliph.

Imam Ali (A) told Abdur Rahman,

***"It is not the first time I have been deprived of my rights, but you have not been free of self interest in your decision."***

On hearing these words Abdur Rahman warned Imam Ali (A) that Umar had said that the one who defies the selection should be killed, whereupon Imam Ali (A) left the gathering in disgust.

The choice of Uthman was a bad mistake and in later years the man almost destroyed the faith and dignity of the Muslims. His first speech to the public was a very poor effort and he lamely finished by saying,

***"We were never preachers but the Lord will teach us."***

From the first day of his rule, Uthman began systematically replacing the governors of the major provinces with his own relatives from the Bani Umayyah.

Thus, in Kufa he appointed his drunkard brother Waleed to replace Sa'd bin Waqqaas. In Egypt he replaced Amr al-Aas with his foster brother Abdallah bin Abi Sarh, who has been cursed in the Holy Qur'an (Surae An'am, verse 93) for inventing lies and saying that he had revelations from Allah.

He recalled back to Madina Hakam bin al-Aas, who had been exiled for life by the Holy Prophet (S). Hakam was Uthman's uncle and Uthman made Hakam's evil son Marwan his secretary and gave him huge gifts from the property of the Muslims. He also gave Marwan the property of Fadak and made him his son-in-law.

As Uthman began to squander the public money on his relatives openly, resentment against him grew from all quarters. Ammar Yasir, an old and respected companion of the Holy Prophet (S) challenged Uthman's conduct and was severely beaten for his words. This action against a man like Ammar outraged the people.

In Syria, another great companion of the Holy Prophet (S), Abu Zar Ghifari, was going around warning the governor Muawiya and the people against their evil ways. Muawiya sent Abu Zar to Madina where Uthman had the bad manners to insult him. He then cruelly banished the old man to Rabazha, in the desert of Najd, where he died of neglect two years later.

Uthman's high-handed behavior and the cruelties and excesses of his worthless governors caused unrest throughout the empire. Riots broke out everywhere. In Madina itself there were calls to remove Uthman.

The Caliph was beset from all sides and turned to Imam Ali (A) to appeal on his behalf. Imam Ali (A) agreed, provided Uthman publicly apologized for his mistakes. In despair, Uthman mounted the pulpit and with a voice broken by sobs and tears he begged the forgiveness of Allah and assured the public that he was repentant. Because of his sorry state and the intervention of Imam Ali (A) the people were calm down.

However, the Egyptians insisted that their cruel governor Abdallah bin Sarh be replaced by Muhammad the son of Abu Bakr. He was a pious man who had been raised from his infancy by Imam Ali (A), who had married Abu Bakr's widow.

Uthman agreed to this demand, but secretly sent a letter to his brother in Egypt warning him of the situation and advising him to kill Muhammad bin Abu Bakr on his arrival.

Unfortunately for Uthman, this messenger was intercepted on the way to Egypt by Muhammad himself. The Egyptians were outraged by the Caliph's treachery and returned to Madina in a furious mood. The news of his actions spread and finally Uthman had to take refuge in his palace which was then surrounded by people calling for his blood.

After a siege of 40 days the palace was broken into and Uthman was killed by repeated stab wounds. His body was buried in the graveyard of the Jews. He was 82 years old and had ruled for 11 years.

### **Exercise**

1. How was Uthman chosen to be the third Caliph?
2. How did Uthman's first speech to the public end?
3. What did Uthman do from the first day of his rule?
4. Why did riots break out everywhere?
5. Why did Uthman die in the way he did, and where was his body buried?

## TAREEKH CLASS 9 - LESSON 17

### THE CALIPHATE OF IMAM ALI (A)

After the murder of Uthman, there was great unrest in the city of Madina due to the absence of any government. The main citizens of the city called for the immediate election of a Caliph to end the danger of a civil war. Two men had ambitions to become Caliph. They were Talha and Zubayr, both brothers-in-law of Ayesha, the widow of the Holy Prophet (S). However, to the great disadvantage of these two candidates, she was in Makka for pilgrimage at the time.

The people of Madina, however, wanted Imam Ali (A) to be their Caliph. He was a man admired by his friends and enemies alike for his courage, piety, eloquence, wisdom and kinship to the Holy Prophet (S). After having been ruled by weak men the people now turned to the man who had been nominated to lead them in the first place. However, Imam Ali (A) refused their offer and said that he would rather remain as an advisor to any Caliph they elected.

The people of Madina insisted that they would follow none but him and at last he reluctantly agreed. He said,

***"I must say frankly at the outset that I shall deal with you according to the Holy Qur'an and to the best of my knowledge and judgment."***

This condition was accepted, but Imam Ali (A) asked that his nomination be made in public so that if anyone had anything to say, they would have an opportunity to do so.

Next day in the mosque of Madina most of the Muslims were present to pay allegiance to Imam Ali (A), including Talha and Zubayr. Imam Ali (A) thus took over as the fourth Caliph of the Muslims.

After a few days Talha and Zubayr and a few others came to Imam Ali (A) asking that the murder of Uthman be avenged. Imam Ali (A) knew fully well that some of these same people had been responsible for the riots that led to Uthman's death, and now they just wanted to stir up trouble.

However, he told them that he had called Uthman's wife Naila and his secretary Marwan and asked them if they could identify the culprits since they had been with Uthman at the time of his death. Marwan did not come and Naila said that Uthman was killed by two men who she did not recognize. Under the circumstances Imam Ali (A) could do nothing more unless further evidence came to light.

Meanwhile, the members of Bani Umayyah, most of whom had not paid allegiance to Imam Ali (A), began to leave Madina. Imam Ali (A) knew that they were up to no good and in anticipation of future trouble; he began to secure the good will of the Quraish and Ansar in Madina.

The first matter that Imam Ali (A) attended to was replacing the worthless governors of Uthman. Most of the governors took over their new posts but the governor to Kufa was stopped from entering that city while the governor to Syria was stopped by Muawiya's men and both had to return to Madina.

The Bani Umayyah, with the help of their leader Muawiya, began to stir up trouble for Imam Ali (A) and his government. In the mosque of Damascus, Muawiya displayed the blood-stained shirt of Uthman and the chopped-off fingers of his wife Naila, to incite the anger of the people. They swore that they would take revenge for Uthman's death and Muawiya began to blame Imam Ali (A) for doing nothing to bring the murderers to justice.

When his governors returned from Kufa and Syria, Imam Ali (A) wrote letters to Abu Musa Ash'ari in Kufa and Muawiya in Syria demanding that they give way to the new governors.

Abu Musa wrote back from Kufa, stating that the Kufans were at the service of the new Caliph, but Muawiya did not send a reply for three months. Finally, his messenger arrived with a letter. When Imam Ali (A) opened the letter it contained no words at all and was a gesture of outright defiance. In addition the messenger informed him that Muawiya had gathered 60,000 men ready to avenge the murder of Uthman on Imam Ali (A).

This news astonished Imam Ali (A) and he said,

***"I call God to witness that I am not guilty and that it is a false charge."***

The cunning Muawiya had managed to rouse the hatred of the people of Syria against Imam Ali (A) by using Uthman's murder as an excuse. However, Imam Ali (A) declared that only the sword would decide matters between Muawiya and himself and he gave orders for an army to be gathered to march to Syria.

Meanwhile, Talha and Zubayr had plans of their own and proceeded to Makka on the excuse of performing Umrah. On the way they joined Ayesha the widow of the Holy Prophet (S) who was also using the death of Uthman to create trouble for Imam Ali (A), whom she had always hated.

Thus, Imam Ali (A) was faced with a double threat to the security of his government - from Ayesha in Makka and from Muawiya in Syria.

## Exercise

1. How did Imam Ali (A) become the 4<sup>th</sup> Caliph?
2. What was the condition that Imam Ali (A) gave before he accepted the Caliphate?
3. What was the first matter that Imam Ali (A) attended to?
4. Muawiya began to blame Imam Ali (A) for doing nothing to bring the murderers of Uthman to justice, was this true? What had Imam Ali (A) done if anything to find the murderers?
5. Why was Imam Ali (A) faced with a double threat to the security of his government, and what were these threats?

## TAREEKH CLASS 9 - LESSON 18

### THE BATTLE OF JAMAL

Ayesha, the widow of the Holy Prophet (S), was in Makka for the pilgrimage when Uthman was killed. She had always expected either Talha or Zubayr to succeed him and when she heard of Imam Ali's (A) appointment as Caliph, she was very upset.

Ayesha was a jealous and cunning woman, one who had caused the Holy Prophet (S) a lot of annoyance. Now she declared herself as the avenger of the murder of Uthman and prepared to wage war against Imam Ali (A), whom she had always hated.

She managed to recruit the support of the powerful clan of Bani Umayyah, to whom Uthman had belonged. The ex-governors of Uthman, who had been replaced by Imam Ali (A), also joined her and the ex-governor of Yemen provided her with the means of financing her war by giving her the treasure he had stolen from Yemen when he was deposed. Talha and Zubayr also joined her, in spite of their oath of allegiance to Imam Ali (A). A large number of aimless drifters were also paid to enlist in the army.

The preparations of war having been completed, Ayesha's army proceeded to Basra. Before leaving, she had asked Umme Salma, a faithful widow of the Holy Prophet (S), to accompany her. Umme Salma had indignantly refused, reminding Ayesha that the Holy Prophet (S) had said that Imam Ali (A) was his successor and whoever disobeyed him, disobeyed the Holy Prophet (S) himself. She also reminded her of the time when he had addressed all his wives saying that the dogs of Hawab would bark at one of his wives, who would be part of a rebellious mob. She then warned Ayesha not to be fooled by the words of Talha and Zubayr who would only entangle her in wrong deeds. This advice had a sobering effect on Ayesha, who almost gave up her plan. However, her adopted son, Abdallah bin Zubayr, convinced her to go ahead.

Ayesha mounted on a litter on the camel al-Askar, and marched from Makka at the head of 1,000 men. On her right was Talha and on her left, Zubayr. On their way many more joined them, swelling their numbers to 3,000.

On the way to Basra, the rebel army received news that Imam Ali (A) had come out of Madina in their pursuit. They decided to leave the main road and proceed to Basra through a different route. When they passed through the valley of Hawab the dogs of the village surrounded Ayesha's camel, barking loudly. She was immediately worried and asked for the name of the place. When she was told it was Hawab, she was shocked and she despairingly cried,

***"Alas! Alas! I am the wretched woman of Hawab. The Prophet of Allah had already warned me against this."***

She got off her camel and refused to go any further. Talha and Zubayr tried to convince her that the place was not Hawab and even brought 50 witnesses to testify to this lie,

but in vain. Finally, they raised a cry that Imam Ali (A) was approaching, and Ayesha, struck with terror, quickly remounted and the march was resumed.

The army reached Basra and camped in the suburbs. Ayesha, Talha and Zubayr began talks with the leading citizens of Basra, trying to get their support for their cause. In this they failed and were subjected to ridicule.

Finally, some of them entered the city and during the congregational prayers, they treacherously captured Imam Ali's (A) governor, Uthman bin Huneif, after killing 40 of his guards. Fighting broke out in the city and many of Imam Ali's (A) supporters were killed before Ayesha gained control of Basra. The governor, Uthman, suffered the indignity of having his eyebrows, moustache and beard plucked out, hair by hair, before being turned out of the city.

Meanwhile, Imam Ali (A) had received information about Ayesha's plans from Umme Salma, and news of the disturbances in Makka and Basra also came through.

Imam Ali (A) made immediate plans to march towards Basra but could only raise 900 men with difficulty. This was because the people were reluctant to fight Ayesha, who was considered to be the Mother of the Faithful by virtue of being the widow of the Holy Prophet (S). Also, Muawiya had succeeded in making people think that Imam Ali (A) was somehow involved in the murder of Uthman.

In Kufa, Imam Hasan (A) raised 9,000 men, and other units arrived as well, all joining Imam Ali (A) at his camp at Zhi-Q'ar. Meanwhile, Uthman bin Huneif arrived with fresh news from Basra. Imam Ali (A) smiled and said to him that he had left them as an old man but had returned as a beardless youth.

Imam Ali (A) wrote letters to Ayesha, Talha and Zubayr, warning them against the unwise steps they had taken, but his words were ignored. Finally he marched to Basra at the head of 20,000 men.

Ayesha's forces numbered 30,000 but they were mostly raw recruits, while Imam Ali's army was full of battle veterans.

In Basra, the sight of Imam Ali's (A) men in battle formation filled Ayesha and her comrades with terror. Imam Ali (A) talked at length with Talha and Zubayr, negotiating for peace. He reminded them of the words of the Holy Prophet (S) regarding his authority, which they both admitted they had heard. Zubayr was ashamed of his deeds and left the scene but Talha remained doubtful. Ayesha was furious at the conduct of the two and ordered a raid at night time to end the chance of peace.

The next morning Ayesha mounted her camel al-Askar and urged her troops to prepare for battle. Thus began the unfortunate Battle of Jamal (Camel), where Muslims fought each other for the first time. Although outnumbered, Imam Ali (A) and his soldiers were too skilled to be defeated. Soon victory began to incline towards Imam Ali (A). Talha

was wounded and later died. Ayesha's camel was brought down and Imam Ali (A) ordered his adopted son Muhammad bin Abu Bakr to take care of Ayesha who was his half-sister.

After that, the battle was soon over, and Imam Ali (A) declared a general amnesty for all the rebels.

Ayesha's plans had come to nothing and 10,000 men lay dead as a result of her jealousy. In this battle Imam Ali (A) restrained his men from taking any war booty and all property found on the battle ground was gathered in the mosque of Basra, from where the owners could claim their possessions.

### Exercise

1. Who was Ayesha and what was her real reason for waging war against Imam Ali (A)?
2. Who was Umme Salma, what advice did she give to Ayesha, and what was Ayesha's reaction to this advice?
3. What happened to Ayesha when she reached the valley of Hawab, what was her reaction and what did Talha and Zubayr do to reassure her?
4. How did Ayesha gain control of Basra?
5. In which battle did the Muslims fight Muslims for the first time and what was the outcome?

## TAREEKH CLASS 9 - LESSON 19

### THE BATTLE OF SIFFIN

After the battle of Jamal was over, Imam Ali (A) returned from Basra to Kufa in Rajab of 36 A.H. He decided to set up the capital of his government in Kufa because it was more centrally placed in the Muslim Empire, and he could halt Muawiya's progress into Iraq.

Before marching towards Muawiya, Imam Ali (A) tried to settle matters peacefully by sending Jarir, the governor of Hamdan, to Syria as an envoy. However, Jarir became so engrossed in the entertainment that Muawiya put his way, that he wasted his time in Syria. He finally returned three months later with the useless message that peace could only be negotiated if the murderers of Uthman were brought to justice.

Imam Ali (A) decided that matters could be only decided by war, so he marched without delay through the Mesopotamian desert to Riqqa at the banks of the Euphrates. After crossing the river by constructing a bridge they came across the Syrian outposts at Sur al-Rum. There were a few skirmishes between the armies but the Syrians gave way and in the month of Zilhaj of 36 A.H., the army of Imam Ali (A) came into sight of Muawiya's main forces, which had already camped at Siffin.

At Siffin, Muawiya had stationed his general, Abul Awr, with 10,000 men on the river to stop the access to water for Imam Ali's (A) army. Imam Ali (A) sent a message to Muawiya that this action was not necessary because, after all, the people whom he was refusing water were also Muslims. He further assured Muawiya that if the situation had been reversed, the river would have been open to both armies. However, Muawiya sent back a message that the murderers of Uthman had not allowed him any water when they had laid siege to his palace, and Muawiya was avenging that action.

Imam Ali (A) knew that this situation would be intolerable and he launched an attack under Malike Ashtar. The brave commander secured the river after heavy fighting and Abul Awr was dislodged from its banks. Having control of the river, Imam Ali (A) kept to his word and allowed unlimited access to Muawiya's side.

Imam Ali (A) divided his army of 90,000 men into seven units each commanded by brave warriors. Muawiya similarly divided his army of 120,000 men into seven columns. Every day one column from each army would engage one another in combat.

The battles were mostly restricted to single combats or small groups fighting because Imam Ali (A) was trying to avoid the serious loss of Muslim lives that would have resulted from a full scale battle. The month of Zilhaj ended in this manner and the month of Muharram, in which fighting is forbidden, set in. During this month, Imam Ali (A) tried hard to resolve the crisis by negotiation, but to no avail. He pointed out that he was ready to punish the murderers of Uthman if Muawiya would point them out. However, Muawiya did not wish the matter to end so easily, because it was the issue of Uthman's unavenged death that had enabled him to gather such a large army.

In the month of Safar fighting was resumed. For a week, fierce battles raged all day. Everyday the conflict got more severe and bitter. In the second week Imam Ali (A) came to the battlefield for the first time. After a series of single combats, in which he overcame every opponent with his awesome skill, no body would come to fight him.

He was forced to disguise himself to get anybody to challenge him. On one such occasion, an unsuspecting warrior from Muawiya's side attacked Imam Ali (A). The man was struck with a single sweep of Zulfiqar with such force by Imam Ali (A) that the upper half of his body was cut off from the lower half. Those who watched thought that the blow had missed, and it was only when the horse moved and the two halves fell to the ground, that people realized what had happened.

Day after day the loss of lives increased, especially in the ranks of Muawiya. However, Imam Ali (A) also lost several distinguished Companions of the Holy Prophet (S) from his side. Amongst them were Hashim bin Utba and Ammar Yasir.

Ammar, who was 93 years old, had been informed by the Holy Prophet (S) that he would die fighting rebels and enemies of Islam. This was well known by all, and when he died there was some commotion in Muawiya's army. He managed to silence them down by saying that, since Ammar had been brought to fight by Imam Ali (A), it was he who was the cause of his death. He said that Imam Ali (A) therefore was the rebel that the prophecy talked about, and not Muawiya. This incredible argument was accepted by his men and war continued until the 13th night.

On that day the commander-in-chief of Imam Ali's (A) army, Malike Ashtar, attacked the enemy fiercely. His shout of Allahu Akbar, every time he killed a man, was heard no less than 400 times.

The hero of the battle began to bring on victory when Amr al-Aas on Muawiya's side said,

***"Call the enemy to the Word of God."***

Muawiya eagerly accepted these words and his men raised 500 copies of the Holy Qur'an on their spears, saying that the Holy Book would decide their differences. This trick had a strange effect on some people in the army of Imam Ali (A), who dropped their weapons and agreed that the Holy Qur'an should decide the matter.

Imam Ali (A) stepped into the battlefield urging his men to continue fighting and ignore the tricks of Muawiya, but they disobeyed. The war thus came to an unsatisfactory end, and it was decided that one representative from each side should meet to reach a final decision.

Imam Ali (A) wanted Abdullah bin Abbas or Malike Ashtar to represent him, but his men insisted that Abu Musa Ash'ari be chosen instead. Muawiya appointed Amr al-Aas to

represent him. Abu Musa had neither wit nor tact and was no match for the cunning Amr al-Aas.

In the meeting that took place some months later, Abu Musa was badly tricked by Amr into giving up the rights of Imam Ali (A).

Muawiya thus managed to escape certain defeat at Siffin. The damage done at the battle was great. Muawiya lost 45,000 men and 25,000 men were killed on the side of Imam Ali (A).

### Exercise

1. Before marching towards Muawiya, Imam Ali (A) tried to settle matters, how, and what was the outcome?
2. At Siffin, Muawiya had stationed his general, Abul Awr, with 10,000 men on the river to stop the access to water for Imam Ali's (A) army. What did Imam Ali (A) tell Muawiya and what was his answer?
3. What had the Holy Prophet (S) said about the death of Ammar Yasir, and how did Muawiya get around this problem?
4. When Amr al-Aas said, "Call the enemy to the Word of God." What did Muwaiya tell his men to do and what was the result?
5. What was the outcome of the battle of Siffin and why?

## TAREEKH CLASS 9 - LESSON 20

### THE BATTLE OF NAHRAWAN

After the unsatisfactory conclusion to the Battle of Siffin, Imam Ali (A) returned with his army back to Kufa on the 13th of Safar 37 A.H. During the march, a group of 12,000 men kept themselves at a distance from the main part of the army.

The group was furious at the way things had ended at Siffin. These were the Kharjites (Kharjite means one who rebels against religion). They were the same people who had put down their weapons on the battlefield. Now they said that Imam Ali (A) had betrayed Islam by agreeing to the truce and should have referred judgement to the Holy Qur'an alone or continued to fight. They demanded that he repent for this great sin.

When the army neared Kufa, the Kharjites camped at a village named Harura. They started saying that all Muslims were equal and nobody could rule over the other. In this way, they denounced both Imam Ali (A) and Muawiya and said that their belief was in

***"La Hukma Illa Lillah", meaning, "No Rulership except by Allah alone."***

Imam Ali (A) went to their camp and tried to explain to them that they were misunderstanding the words "**La Hukma Illa Lillah**", and that in accepting the arbitration (peace talks) at Siffin, he had not gone against the teachings of the Holy Qur'an.

He pointed out that they themselves were at fault, because they should never have laid down their arms and forced him to call back Malike Ashtar, who was at the point of securing victory. He reminded them that they had pressed for the arbitration and had forced him to appoint Abu Musa Ash'ari as their representative. He told them that he found their present behavior very strange, considering their involvement in Siffin. To this they admitted that they had sinned but now they had repented for it and he should do the same.

Imam Ali (A) replied that he was a true believer and did not have to repent because he had not committed any sin.

The Kharjites refused to accept the words of Imam Ali (A) and awaited the decision of Amr al-Aas and Abu Musa Ash'ari. When they learnt of the decision they decided to revolt, and they set up their headquarters at Nahrawan, a few miles from Baghdad. Some people came from Basra to join the rebels.

Meanwhile, Imam Ali (A) received news that trouble was brewing in Nahrawan. He was involved in raising another army to march against Muawiya and wrote to the Kharjites that it was high time they joined his army. However, the Kharjites insultingly wrote back that they would think about it when he repented for his mistake at Siffin.

Imam Ali (A) had already started towards Muawiya when he received the news that the Kharjites had raided the town of Mada'in but had been repelled back to their camp. They were now committing horrible crimes around Nahrawan and killing all those who did not accept their viewpoint.

There was a danger that the Kharjites might attack Kufa while Imam Ali (A) and his men were marching towards Muawiya, so Imam Ali (A) decided to stop them. He changed his course eastward, crossed the river Tigris and approached Nahrawan.

Imam Ali (A) sent a messenger to the Kharjites demanding that those people who had murdered innocent Muslims around their camp should be surrendered. The Kharjites replied that they were all equally responsible for killing these sinners.

There was some reluctance in the army of Imam Ali (A) to fight the Kharjites, because they had been their companions against Muawiya at Siffin. Imam Ali (A) himself did not desire the bloodshed of these misguided fanatics, so he placed his battle standard outside their camp and announced that all those who gathered around it or returned to their homes would be safe.

This announcement had the desired effect and most of the Kharjites began to leave. In the end, only a core of 1,800 die-hards were left under the command of Abdallah bin Wahab. These Kharjites swore that they would fight Imam Ali (A) at any cost.

The Kharjites attacked Imam Ali's (A) army with frantic courage. However, they did not stand a chance against the superior army that faced them and they were all killed except nine men. These nine managed to flee to Basra and elsewhere, where they spread the fire of their hatred and recruited more followers. Three years later, in 40 A.H., it was the Kharjites who sent out three assassins to kill Imam Ali (A), Muawiya and Amr al-Aas. The latter two survived but Imam Ali (A) was martyred following Ibne Muljam's cowardly attack in the mosque of Kufa.

Having disposed of the Kharjites at Nahrawan, Imam Ali (A) resumed his march to Syria. However, the chiefs of his followers urged him to stop at Kufa to let the men rest before the long journey and to enable the army to repair their weapons and armours. Imam Ali (A) agreed to this request and camped at Nukhayla outside Kufa. The soldiers were allowed to leave the camp for a day.

On the next day, hardly any men returned and at length, Imam Ali (A) entered Kufa and gave a stern sermon to the people. However, nobody came forward and finally, Imam Ali (A) turned away from them in disappointment. The Syrian expedition was abandoned, never to be resumed.

## Exercise

1. What does Kharjites mean and who were these people?
2. What was the quarrel of the Kharjites with Imam Ali (A), and what was his reply to them?
3. Why was there reluctance in the army of Imam Ali (A) to fight the Kharjites, and what was Imam Ali's (A) solution to this?
4. Which group sent out three assassins, and who were they sent to kill?
5. Why was the Syrian expedition abandoned?



# IMAMIA SUNDAY SCHOOL

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

## STUDENTS NOTES FOR CLASS 9 2012/2013 AQAIID



**And pray, "O my Lord, cause me to enter a goodly entrance and cause me to depart with a goodly exit; and grant me an Authority from Your presence to assist (me)."  
(Bani Isra-il, 17:80)**

**NAME:** \_\_\_\_\_

**TEL:** \_\_\_\_\_

# IMAMIA SUNDAY SCHOOL

## Attendance List 2012-2013

Teacher's Name: \_\_\_\_\_

Class: \_\_\_\_\_

Time: \_\_\_\_\_

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



# Imamia Sunday School

## AQAID SYLLABUS – CLASS 9 (14 Years Old)

<b>AQAID CLASS 9 - LESSON 1</b> .....	<b>3</b>
<i>ISLAM - THE ONLY TRUE RELIGION</i> .....	3
ISLAM IS THE ONLY TRUE DIVINE RELIGION.....	3
<b>AQAID CLASS 9 - LESSON 2</b> .....	<b>5</b>
<i>ISLAM - THE ONLY TRUE RELIGION</i> .....	5
THE ORIGINAL JUDAISM VERIFY ISLAM .....	5
<b>AQAID CLASS 9 - LESSON 3</b> .....	<b>7</b>
<i>ISLAM - THE ONLY TRUE RELIGION</i> .....	7
THE ORIGINAL CHRISTIANITY VERIFY ISLAM.....	7
<b>AQAID CLASS 9 - LESSON 4</b> .....	<b>10</b>
<i>POLYTHEISM – SHIRK</i> .....	10
IS VISITING THE GRAVES OF IMAMS A SHIRK? .....	10
<b>AQAID CLASS 9 - LESSON 5</b> .....	<b>12</b>
<i>POLYTHEISM – SHIRK</i> .....	12
HOW TO PROVE THE ONENESS OF GOD.....	12
<b>AQAID CLASS 9 - LESSON 6</b> .....	<b>14</b>
<i>MEANING OF TAWHID</i> .....	14
<b>AQAID CLASS 9 - LESSON 7</b> .....	<b>16</b>
<i>MEANING OF TAWHID</i> .....	16
THE RULES OF TAWHID FIRST CONDITION-TO BELIEVE IN THE ABSOLUTE ONENESS OF ALLAH-1 .....	16
<b>AQAID CLASS 9 - LESSON 8</b> .....	<b>18</b>
<i>MEANING OF TAWHID</i> .....	18
THE RULES OF TAWHID FIRST CONDITION-TO BELIEVE IN THE ABSOLUTE ONENESS OF ALLAH-2 .....	18
<b>AQAID CLASS 9 - LESSON 9</b> .....	<b>21</b>
<i>CAUSES OF HUMAN SUFFERINGS AND NATURAL DISASTERS - NATURAL DISASTERS</i> .....	21
<b>AQAID CLASS 9 - LESSON 10</b> .....	<b>24</b>
<i>CAUSES OF HUMAN SUFFERINGS AND NATURAL DISASTERS - DIVINE WARNINGS TO TURN BACK TO OUR LORD</i> .....	24
<b>AQAID CLASS 9 - LESSON 11</b> .....	<b>26</b>
<i>NABUWWAT – PROPHETHOOD</i> .....	26
MIRACLES - VISIBLE SIGN OF PROPHETHOOD .....	26
<b>AQAID CLASS 9 - LESSON 12</b> .....	<b>28</b>
<i>NABUWWAT – PROPHETHOOD</i> .....	28
BASIC MESSAGE OF ALL PROPHETS -TAWHID AND DAY OF JUDGMENT. ....	28
<b>AQAID CLASS 9 - LESSON 13</b> .....	<b>31</b>

<i>IMAMAT – LEADERSHIP</i> .....	31
WHY IMAM MUST BE APPOINTED BY ALLAH AND NOT BY THE PUBLIC. ....	31
WHAT WERE THE BASIC CRITERIA OF THE APPOINTMENT OF SUCCESSOR? .....	32
CORE CONCEPT.....	33
<b>AQAID CLASS 9 - LESSON 14</b> .....	<b>35</b>
<i>IMAMAT – LEADERSHIP</i> .....	35
DOCTRINE OF THE IMAMATE.....	35
DOCTRINE OF THE INFALLIBILITY OF THE IMAM .....	36
DOCTRINE OF THE ATTRIBUTES OF THE IMAM AND KNOWLEDGE OF THE IMAM.....	36
<b>AQAID CLASS 9 - LESSON 15</b> .....	<b>38</b>
<i>QIYAMAT – DOOMSDAY</i> .....	38
<i>VIGOROUS SHAKING OF THE EARTH.</i> .....	38
<b>AQAID CLASS 9 - LESSON 16</b> .....	<b>41</b>
<i>QIYAMAT – DOOMSDAY</i> .....	41
<i>THE SUN, PLANETS AND THE MOON WILL COLLIDE WITH EACH OTHER.</i> .....	41
<b>AQAID CLASS 9 - LESSON 17</b> .....	<b>43</b>
<i>RE-APPEARANCE OF IMAM MEHDI (AS)</i> .....	43
<i>A POWERFUL EMPIRE BEHIND THE IRON CURTAIN - 2</i> .....	43
<b>AQAID CLASS 9 - LESSON 18</b> .....	<b>46</b>
<i>THIRD PHASE OF OUR EXISTENCE LIFE AFTER DEATH</i> .....	46
HOW DOES A SOUL LIVE IN BARZAKH? .....	46
<b>AQAID CLASS 9 - LESSON 19</b> .....	<b>48</b>
<i>FOURTH PHASE OF OUR EXISTENCE LIFE AFTER RESURRECTION</i> .....	48
RESURRECTION.....	48
DAY OF JUDGMENT.....	48
<b>AQAID CLASS 9 - LESSON 20</b> .....	<b>51</b>
<i>FOURTH PHASE OF OUR EXISTENCE LIFE AFTER RESURRECTION</i> .....	51
SHIFAAT - INTERCESSION.....	51
SIRAAT .....	51
JANNAT AND JAHANNUM.....	51
<b>AQAID CLASS 9 - LESSON 21</b> .....	<b>52</b>
<i>DOCTRINE OF THE RETURN (RAJ'AH)</i> .....	52

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

## Aqaid Class 9 - Lesson 1

### *Islam - The Only True Religion* Islam is the only true Divine religion.

Though the followers of every religion say that their religion is the only true religion, but none other than Muslims can prove it rationally.

Let's give some strong points in support of our belief that no one can disprove them on valid grounds.

1. Muslims never claim that Islam is a new religion, but believe that it is the first and the oldest religion which was revealed to the first man and the first Prophet, Adam (as) who arrived on the planet earth by the order of Allah Subhanahu taala.
2. Muslims believe in the basic teachings of Prophet Ibrahim (as), Prophet Musa (as), Prophet Isa (as) and assert that Prophet Muhammed was the last prophet of all prophets who testified and completed the Divine message. i.e. all prophets from Hazrat Adam (as) to Hazrat Muhammad (sws ) have the same basic beliefs.
3. The Holy Quran is the only Divine book which is present in its original form and has never been slightly changed or adulterated or corrupted in anyway. No other book claimed as Divine book is available in its original form or in the same language in which it was revealed.
4. Islam covers each and every aspect of human life and gives complete guidance in every field of human interest. It has complete code of perfect life. No other religion has such complete course of social laws.
5. The basic beliefs and social laws of Islam never collide with each other. Also, the basic beliefs and fundamental teachings of Islam and the established facts of science show compatibility with each other. This is not true with any other religion of the world.
6. Islam tells us very clearly, from where we have come, why we are here, and where we will ultimately go. Islam clearly defines the aim of our creation and the purpose of our life. All other religions do not answer these basic questions so clearly.
7. Islam is the only true monotheistic religion which teaches us to believe in the absolute oneness of God. Christians claim that they believe in one God but they also believe in trinity, i.e. they say  $1+1+1 = 1$  which is not correct. Similarly Hindus claim that they also believe in one God but they worship many gods.

We shall now prove that the original teachings of Judaism, Christianity and many other religions testify the basic beliefs of Islam. These religions are now different because they have been changed by the people to fulfill their selfish demands.

## Aqaid Class 9 - Lesson 2

### *Islam - The Only True Religion* The original Judaism verify Islam

#### **Followers of Judaism are known as Jews.**

Judaism in its original form was nothing but Islam. Jews still believe in Hazrat Moosa (Moses) who was a true messenger of Allah.

The name of Hazrat Musa (as) has appeared 136 times in 37 different chapters of the Holy Quran. Hazrat Moosa (as) is among the five great prophets. Allah Subhanahu taala has admired his sincere efforts and great contribution in the Quran.

وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

And mention in the Book Musa. For He (Hazrat Musa) was an apostle, a prophet, and a chosen man. (19:51)

Hazrat Musa (as) preached to his nation, the Ten Commandments, which are described in the Holy Quran. He taught his people that, there is no god except Allah and I (Musa) am His messenger.

Just as the Holy Quran was revealed to Prophet Muhammad (sws), Torah (Taurait) was revealed to Hazrat Musa (as). Quran has confirmed that Taurat was a true Divine book which was revealed to the Prophet Musa (as).

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

“He has revealed to you the Book with the truth, confirming what preceded it; and he has already revealed the Torah (Laws of Moses) and the Gospel (of Jesus) for the guidance of mankind, and the distinction between right and wrong.” (3:3)

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

“It was We who revealed the Torah (law to Moosa): therein was guidance and light”.  
(5:44)

But today the religious book of Jews, the first five books of the Bible, which is called the Pentateuch or the Old Testament or the Torah, is not the same book which was revealed to Hazrat Moosa (as).

Thus Muslims believe that Taurait, the original religious book of Jews, is a true Divine book which was revealed to Hazrat Musa (as) from Allah but do not recognize the present Torah as a Divine book as it has been changed.

It is important to note that some of the unchanged traditions of Hazrat Musa (as) which Jews could not change and which they still observe are present in Islam. For example;

- Jews still practice circumcision which is also compulsory in Islam.
- Jews do not eat pork which is also strictly forbidden in Islam.
- Jews do not eat shrimps, and other kinds of shellfish.
- Jews follow certain acts of Islamic slaughtering.
- Jews spiritual leaders Rabbis keep beard and cover their head.
- Jews observe burial formalities as soon as possible.

It is interesting to note that Christians, who also recognize Hazrat Musa as the Prophet of God and consider Torah as the part of their Bible, do not follow any of the above laws.

Jews also believe in Hazrat Ibrahim (as), the great prophet of Islam and the ancestor of the Holy Prophet of Islam Hazrat Muhammad Mustafa (sws).

The grandson of Hazrat Ibrahim (as) was Hazrat Yaqoob (Jacob), who was also called Israel. He had 12 sons. They founded the 12 tribes that became the Israelites. Over a period of time, many of them (the descendants of Hazrat Yaqoob) settled in Egypt, where they eventually became slaves. In the 1200's B.C, Hazrat Musa (as) freed them from the captivity of Firaun ( Pharaoh ) and led them out of Egypt to Cannon (Palestine).

It is unfortunate that the followers of Hazrat Musa and the descendants of Hazrat Yaqoob and Hazrat Ibrahim (as) were the staunch enemies of the Holy Prophet (sws)

## Aqaid Class 9 - Lesson 3

### *Islam - The Only True Religion* The original Christianity verify Islam

#### **Followers of Christianity are known as Christians.**

Christians claim that Christianity is based on the life and teachings of Hazrat Isa (Jesus Christ). They believe that God sent Hazrat Isa as the savior of mankind.

But Christianity in its original form was nothing but Islam. Hazrat Isa (as) taught his people that God is one and He has no partner, no son, no father and that he is his messenger. Today Christians believe that Hazrat Isa is son of God and is a part of God. They call him the lord of the universe and associate him with God. This is totally against the true and original teaching of Hazrat Isa (as).

The Quran tells us very clearly that Hazrat Isa (as) did not say what Christians believe but he said what we Muslim believe. Quran also confirms that the true followers of Hazrat Isa (as) were Muslims.

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

“And behold! I inspired the disciples to have faith in Me and Mine messenger: They said, We have faith and do thou bear witness that we bow to Allah as Muslims.” (5:111)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {116}

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {117}

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُعْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {118}

“Then Allah (S.W.T) will say: Isa, son of Mariam, did you ever say to mankind: ‘Worship me and my mother as gods besides Allah?’ “Glory to You,’ he will answer, ‘how could I say that to which I have no right? If I had ever said so, You would surely have known it. You know what is in my mind, but I can not tell You what is in Yours. You alone know

what is hidden. I spoke to them nothing except what You bade me. (I said): ‘Serve Allah (S.W.T), my Lord and your Lord’. I watched over while living in their midst, and ever since You took me to You, You Yourself have been watching over them. You are the witness of all things. If You punish them, they surely are Your servants; and if You forgive them, surely You are Mighty Wise.” (5: 116-118)

This shows that the Christian’s claim that they follow the teachings of Hazrat Isa is not correct. Hazrat Isa had never taught what Christians believe today.

Thus the true followers of Hazrat Isa are not Christians but Muslims. Muslims also believe that Injil (Bible) was the Divine Book which was revealed to Hazrat Isa by Allah (S.W.T).

The present Bible (New Testament) which Christians believe as a Divine Book is not the original Divine Book (Injil) which was revealed to Hazrat-e-Isa.

Thus, Muslims strongly believe that Hazrat Isa was the true messenger of Allah (S.W.T) who taught the basic beliefs and teachings of Islam. Today Christians do a lot of things which are totally against the teaching of Hazrat Isa. The religious center of Christianity is Rome, which was never even visited by him. Thus, history shows that Christianity has no connection with Hazrat Isa and his basic teachings.

Thus, both Jews and Christians claim that their religion is based on monotheism, but they don’t believe in the absolute oneness of God. Quran reveals:

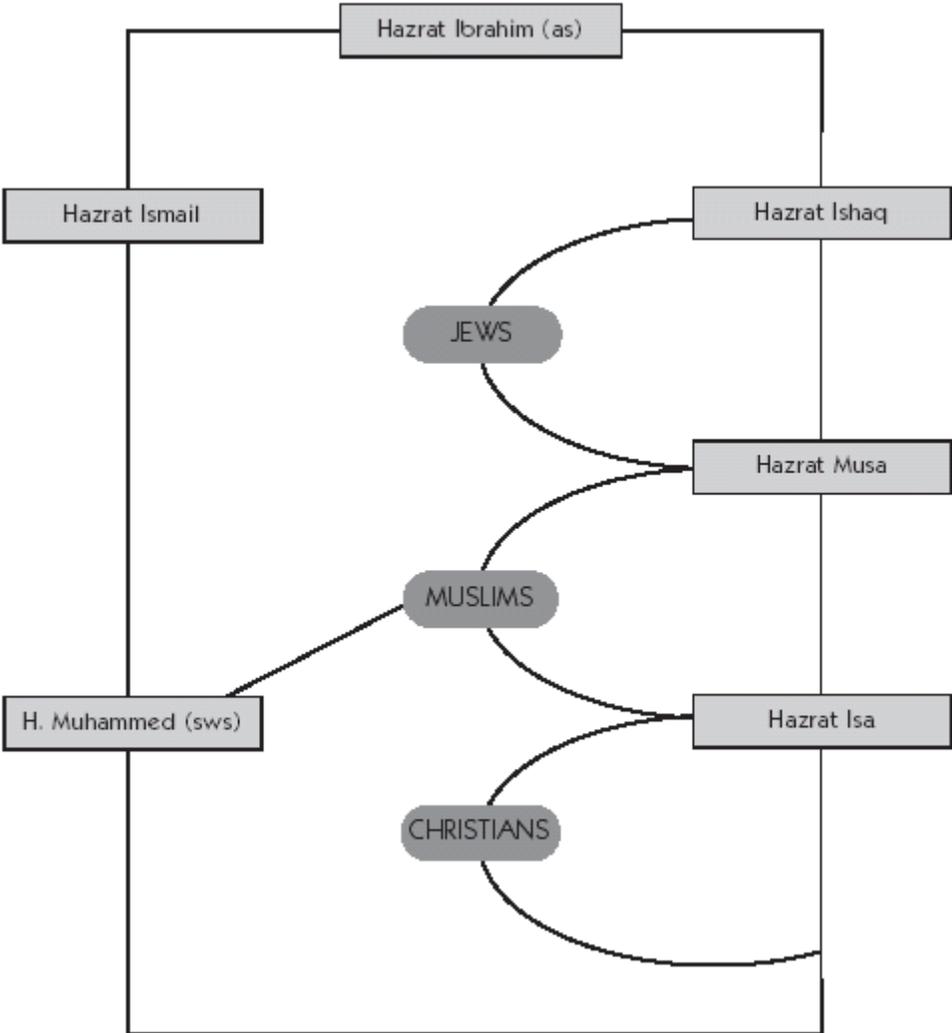
وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ  
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمْ  
اللَّهُ أَنَّى يُؤْفَكُونَ

“The Jews call Uzayr a son of God, and the Christians call Christ the son of God. That is a saying from their mouth. They imitate what the unbelievers of old times used to say.

Allah’s curse be on them, “How they are deluded away from the truth.” (9:30)

The religions such as Hinduism and Zoroastrianism etc. have been so badly changed that it is difficult to trace out their origin. We can not say anything about their original teachings and original beliefs.

Buddhism, Jainism, Confucianism, Shintoism, and Sikhism are the thoughts of human minds and cannot be considered as Divine religion.



## Aqaid Class 9 - Lesson 4

### *Polytheism - Shirk*

#### Is visiting the Graves of Imams a Shirk?

Some Sunni Muslim brothers unknowingly charge Shias of committing Shirk when they visit the graves (Roza-e-Muqaddas) of the Holy Imams.

The word Ziarat-e-Rauzai-Muqaddus of Imams, itself significantly shows that this particular act can not be a Shirk as the Rauza belongs to a person who is buried there. Everyone knows that a person who is buried, can never be a God but definitely a human being. Allah is free from birth and death and anything concerning birth and death solely belongs to a creature and not the creator.

Thus, Ziarat or visits to the graves of Imams is a strong proof in itself that we do not consider Imams as gods or a part of God. Apart from this, if Sunni brothers sincerely and honestly read the whole procedure of Ziarat, they will not find any trace of Shirk but will witness the declaration and affirmation of Tawhid at each and every step of the Ziarat.

The prescribed instructions for a person doing Ziarat are as follows;

1. When the pilgrim reaches the ditch of Kufa, he stands there and recites the following: Allah is Most Great, Allah is Most Great, the possessor of Greatness, Sublimity, and Eminence. Allah is most great, the possessor of Greatness, Holiness, Glory and Grace. Allah is Most Great above that which I fear. Allah is Most Great. He is my support, on Him do I rely and in Him lies my hopes, and toward Him I return.
2. When the pilgrim reaches the Gate of Najaf, he should recite: Praise be to Allah, Who guided us to this. We would not have been guided if Allah had not guided us.
3. When the pilgrim reaches the Gate of the sacred Courtyard, he should recite, after praising Allah: I bear witness that there is no god except Allah, the One. He has no partner. I also bear witness that Muhammad is His Servant and His Prophet. He brought us truth from Allah. I also bear witness that Ali is a servant of Allah and brother of the Prophet of Allah. Allah is Most Great, Allah is Most Great, Allah is Most Great. There is no god except Allah, and Allah is Most Great.

All praise is due to Him for His Guidance and His support to respond to what He has revealed on the way to Him.

4. When the pilgrim reaches the gate of the mausoleum, he should recite: I bear witness that there is no god but Allah, the One. He has no partner with Him..... When, after having asked permission of Allah, the Prophet, and the Imams, the pilgrim reaches the inside of the mausoleum, recites various Ziarats which contain salutations to the Holy Prophet and the Commander of the Faithful. After Ziarat, he offers six rak'ats of ritual prayers, two rak'at for the Commander of the Faithful and two rak'ats each for the Prophets Adam and Nooh, who are buried in the same precincts. People must know that this salat is like another salat in which each and every action is solely for Allah Taala. This salat also is a mere confirmation that we believe in none other than Allah as the creator of the universe and everything and everyone.

This is the whole description of the visits of the sacred places which Shias perform solely for the pleasure of Allah Taala. Is there any element of Shirk in the whole performance of this great ibadat? Every honest Muslim will acknowledge that it is a pure Ibadat of Allah as from the time a pilgrim sets his foot on the soil of Najaf until after he offers his Namaz-e-Ziarat, he is constantly busy in the remembrance of Allah.

## Aqaid Class 9 - Lesson 5

### *Polytheism - Shirk*

How to prove the oneness of God.

If there are two gods, then there should be two different types of major systems governing the mechanism of creation in the universe. If there are three gods then there should be three different kinds of systems. And if there are many gods then we should find plenty of systems. But scientists have confirmed that they have seen only one system throughout the universe.

Let us analyze the working mechanism of the creation. Atom is the smallest indivisible and invisible particle of matter. It is a unit of matter. Scientists took 400 years just to know the secrets locked inside the atom. Still a lot of secrets are not yet disclosed and scientists are trying day and night to know them.

Every atom in the universe is a complete sign of Divine creation. They all have a great organization, beauty and purpose in them. Now we know that everything is made up of atoms. All objects consist of atoms. The billions of things we see around, natural or man-made, living or non-living, visible or invisible are made up of atoms. They differ widely from one another only because they are made up of different kinds of atoms or they have different arrangements of atoms. Scientists have arranged the known atoms (elements) in the periodic table according to their atomic numbers. The atomic number is the number of protons in the nucleus of the atom.

It is a religious belief of all the scientists, that all atoms, which constitute billions of different kinds of natural and synthetic compounds, have the same basic structure. i.e., all atoms have one thing in common - they all have electrons (negatively charged particles) that whirl around the nucleus and protons (positively charged particles) and neutrons in the nucleus (core of the atom). They all follow the same rule of chemical combination to form billions of different kinds of substances.

Thus, when all atoms in the universe which are the basic raw material of everything that exist in the universe, have only one kind of machinery i.e., common working mechanism, it convincingly proves that they all have one and only one origin of creation. This scientific observation which is not disputed by any atheist scientist is a clear proof of oneness of God.

Thus Tawhid is a scientific belief of all scientists, when they are in their experimental labs, be they Christians in their Churches, Jews in their Synagogues, Hindus in their temples and atheists or polytheist in their imagination.

Quran also gives a very strong proof that why there should be only one God.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

“Had there been other gods in heavens or earth besides Allah, there would have been confusion in both”. (21:22)

Thus, a beautiful harmony in Nature and a perfect orderliness in the universe acknowledged by all scientists of the world is a strong proof of absolute oneness of God.

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

“Say: I only call upon my Lord, and I do not associate anyone with Him”. (72:20)

## Aqaid Class 9 - Lesson 6

### *Meaning of Tawhid*

Tawhid is the main subject of the Holy Quran. The meaning of Tawhid in its simplest form is:

There is no god but Allah.

Quran has repeated this simple meaning of Tawhid in 60 different manners. Some of them are being mentioned here.

There is no god but Allah. [37:35]

There is no god but He. [2:163]

There is no god but You [21:87]

There is no god but Me. [16:02]

Who is god except Allah. [03:61]

There is no god but the one God. [05:73]

You have no god other than Him. [07:65]

Never was with Him any other god. [23:91]

Allah is only one God. [04:171]

Your God is one God. [18:110]

Your God is only Allah. [20:98]

He is only one God. [06:19]

Your God is one God. [02:163]

Most surely your God is one. [37:04]

He: Allah, is one. [112:01]

Why Quran is repeating the same words in many different ways? This is just to make it very clear that the message of Tawhid is very simple, understandable, easily graspable and readily perceivable.

It is also to wash out completely all kinds of suspicions and doubts about the existence of God and leaves no room for anyone to pollute his mind with the filth of polytheism and agnosticism.

After these awakening phrases, Quran then offers unquestionable evidence and a most powerful proof of Tawhid - The Divine witness:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ  
الْعَزِيزُ الْحَكِيمُ

“Allah bears witness that there is no god but He, and so do the angels and, men of immense knowledge. He is the Executor of justice, the only God, the Mighty, the Wise”  
(3:18)

In the above verse of the Holy Quran, Allah, Who knows everything, and Who speaks nothing but truth, and nothing is hidden from His sight, is testifying Himself His Existence and His absolute Oneness:

The signatory of Divine witness are the most pure and steadfast souls - The loyal angles and the most knowledgeable men. This is the most authentic witness of Tawhid.

In the light of such awareness and watchfulness, a man of average intellect can see God through his mind's eye.

## Aqaid Class 9 - Lesson 7

### *Meaning of Tawhid*

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

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

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

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

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

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

a - Allah is Self-Dependent.

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

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

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

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

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

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

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

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

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

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

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

## Aqaid Class 9 - Lesson 8

### *Meaning of Tawhid*

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

b - Allah alone is the creator

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

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

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

This means that,

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

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

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

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

Quran confirms this fact in absolute terms.

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ  
“Say: Allah is the creator of everything.” (13:16)

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

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

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

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

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

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

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

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

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

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

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

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

قَالَ هَذَا مِنْ فَضْلِ رَبِّي

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

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

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

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

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

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

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

## Aqaid Class 9 - Lesson 9

### *Causes of human sufferings and natural disasters - Natural Disasters*

The natural disasters such as earthquakes, storms, floods, and droughts, which bring different kinds of miseries are also sometimes due to our bad deeds. Quran has described in details that how these many kinds of natural disasters have wiped out many nations in the past when they disobeyed Allah and crossed the Divine limits.

Quran mentions different kinds of natural disasters which were caused by the wrath of Allah Taala.

فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ  
مَنْ أَخَذْنَا الصَّيْحَةَ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ  
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

“Each one of them We seized for his crime. Of them, against some We sent a violent tornado: some were caught by a (mid-night) blast, some We caused the earth to swallow up (powerful earthquake or major volcano eruption), and some We drowned (in water). It was not Allah Who injured (or destroyed) them: they injured (destroyed) themselves.”(29:40)

In Surah HUD, it is mentioned with all details that how the nations of the following prophets were punished one after the other because of their sins and rebellious nature.

1. Prophet Nuh (as) - FLOOD His whole nation except his companions was perished by a great flood. Huge flow of water welled out from the earth and from the sky and all were drowned except few believers. (11:21-49)
2. Prophet Hud (as) - A DREADFUL EXPLOSION His whole nation, named Aad was destroyed by a horrible natural disaster except those who obeyed him. (11:49-59)
3. Prophet Saleh (as) - A MIGHTY BLAST His whole nation, named Thamud, except his true followers, was smashed by a dreadful explosion that rang along with a powerful storm. (11:61-67)

4. Prophet Lut (as) - A MOST POWERFUL EARTHQUAKE His whole nation, except his true followers were destroyed by turning the whole town upside down, followed by a rain of baked clay layer on layer. (11:77-82)
5. Prophet Shu'ayb (as) - A POWERFUL BLAST His whole nation, named Madyan, except his few followers, was killed by a powerful Explosion (Earthquake). (11:84-94), (29:36)
6. Prophet Moosa (as) -THROWN INTO THE SEA Pharaoh, his Chiefs and the whole army were drowned into the River Nile.

After giving all details of crimes and punishments, Quran very clearly tells the cause of such dreadful natural disasters in the following verse.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَرَىٰ نَحْنُ نَعْتَبُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ وَمَا ظَلَمْنَاهُمْ  
 وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ  
 اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَابَعٍ

“These are some of the stories of communities which we have told you —— it was not WE that wronged them: They wronged their own souls”. (11:100)

Thus, these verses of the Holy Quran have explained that one of the major cause of natural disasters is Divine punishment. However, we can not say for sure that each and every natural disaster is a Divine punishment. But the natural disasters do occur as in the past with horrible results. Hundreds of natural disasters of high intensity have been recorded in the history. Here, we present just few of these many natural disasters that terribly hit various nations in last one thousand year.

Year	Location	Dead	Type of Diseases
856	Iran	200,000	Earthquake
893	India, Iran	330,000	Earthquake
1138	Egypt, Syria	330,000	Earthquake
1201	North Egypt	1,100,000	Earthquake
1290	Northeast China	100,000	Earthquake
1556	Central China	830,000	Earthquake
1693	Sicily	300,000	Earthquake

1703	Honshu; Japan	200,000	Earthquake
1730	Hokkaidu; Japan	137,000	Earthquake
1731	Beijing ; China	100,000	Earthquake
1737	Calcutta; India	300,000	Earthquake
1779	Northern Iran	200,000	Earthquake
1887	Eastern China	900,000	River Flood
1920	Central China	200,000	Earthquake
1923	Tokyo	142,000	Earthquake
1927	Central Chna	200,000	Earthquake
1970	Bangladesh	266,000	Cyclone
1976	Northeast China	240,000	Earthquake

The Holy Quran has identified the root cause of many of such kinds of natural disasters, as mentioned above, in the following verse;

إِنَّ اللَّهَ لَا يَظْلِمُ الْإِنْسَانَ شَيْئًا وَلَكِنَّ الْإِنْسَانَ أَكْفُرًا لِنَفْسِهِ إِنَّهُ كَانَ كَافِرًا

“Verily, Allah does not deal unjustly with man in any way: it is man that does unjust to his own soul.” (10:44)

## Aqaid Class 9 - Lesson 10

### *Causes of human sufferings and natural disasters - Divine warnings to turn back to our Lord*

If we study carefully the painful incidents of our life that occurred in some specific circumstances and judge them in context of our behavior, we can realize that most of these painful events were the milestone of our progress. Many times it has happened that a sudden shock or blow in our life becomes the turning point. These mild punishments are just to discipline us in order to save us from severe punishments. Those who are mindful they take the advantage of such occurrence and change their behaviors, but those who are not watchful they just cry and complain and finally meet even more severe consequences of their heedless attitude.

We find many people who have very smooth and comfortable life forget their Lord and a sudden undesirable event wakes them up from their deep sleep. A plain and easy living is just like driving on smooth highways in a pleasant night. If the driver is not warned in time by a slash, he will certainly face a dreadful accident. This is why in modern highways engineers fix artificial light barriers at regular short distances just to prevent sleeping during the long driving. *Thus ups and downs and hardships in life also serve the same purpose and keep us attentive to escape deadly events.*

The Holy Quran rejects such heedless people who do not take lessons from their sufferings.

قُلُوا إِذْ جَاءَهُمْ بَأْسًا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَسْمَعُونَ

“We afflicted them with calamities and misfortunes so that they might humble themselves, but their hearts were hardened ..... (6:43)

Thus hardships and painful events can have many different causes and it is not fair to consider them punishment without proper identification. Moreover in most of the cases there are many blessings of Allah in our sufferings as they energize and stimulate our spirit and intensify our efforts.

Even the natural disasters such as earthquakes, droughts, floods, wars bring many significant changes in our physical world and society.

A poisonous snake seems to be a very dangerous enemy of mankind, but its poison which can kill a careless person, is used as a medicine to save the lives of thousands of people.

## **Aqaid Class 9 - Lesson 11**

### *Nabuwwat - Prophethood*

Miracles - visible sign of prophethood.

When a person makes a claim, it is his duty to give a satisfactory proof in support of his claim. For example, when the ambassador, who is the nation's highest-ranking diplomat in the country, arrives to take charge of his office, he first delivers authentic papers certifying his position. The government of that country will never entertain any person in that capacity unless he shows valid credentials as an evidence of his candidacy for that position. The same rule applies for Prophethood.

Thus, if a person claims that he is the Prophet of God, it is his religious duty to show satisfactory evidence in support of his statement. In Islamic terminology, such evidence is known as miracle or Ayat, meaning sign of Prophethood. Quran confirms that, every Prophet sent by Allah Taala was endowed with some kind of supernatural power by means of which he was able to demonstrate one or more miracles to prove his Prophethood.

### **What is the difference between Prophet and a scientist?**

There is a sharp difference between a scientist and the Prophet. In fact, there is no comparison. However, for the sake of understanding the unparalleled position of the Prophet, few basic differences are being mentioned here.

1. A Prophet demonstrates miracles to prove his Prophethood. A miracle is a certain act which can puzzle the people and that act can not be done by anyone else. A scientist can also demonstrate something which can puzzle the people, but that act can be performed by many other scientists of his caliber. No scientist has ever shown anything which was impossible by other scientist to perform.
2. The Prophet tells about the future or about the unseen which has never been proved wrong. Scientists also tell many things about future on the basis of certain knowledge and experiments, but many of their reports have been proved wrong by other scientists.
3. Scientists have extraordinary talent, sharp memory, and incredible thinking faculties. They have designed Electron microscope of tremendous magnifying power to see an object as small as 1/ 250,000,000 inch. They have also designed high power telescope to see extremely distant objects. Scientists can see with these powerful tools of penetrating eyes, inside the invisible atom and

the outermost galaxy. But despite these powerful instruments at their disposal, they can not see what happens inside the grave, and what will happen after the death. Whereas, the Prophets have a quite different power - that is of receiving the absolutely accurate news from a totally invisible world — a world which will always remain outside the range of highly sophisticated telescope or microscope.

All great prophets were given some kind of miracle to establish their authority over the people of their nation. These miracles were in accordance with the specialization of their time. For example, Hazrat Musa was given the miracle of serpent to beat the magicians who were specialist in camouflaging the ropes as snakes. Hazrat Isa was bestowed with a miracle of giving life to the dead people, and curing the born blinds. In his time, the Greek medicine was at its peak.

The miracle of the Holy Prophet (sws) - The Quran - is a miracle for all nations that will emerge from time to time until the Doomsday. Thus, Quran will remain a challenge in every field of study and every sphere of specialization.

Thus, the scientists can do a lot of useful work if they wholeheartedly recognize the Prophets as their teachers.

## Aqaid Class 9 - Lesson 12

### *Nabuwwat - Prophethood*

Basic message of all Prophets -Tawhid and Day of Judgment.

Quran has confirmed that the basic message of all the Prophets was the same. This shows that there has been only one single religion, Islam, from the beginning.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ  
مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ الْوَارِثِينَ ﴿٣٦﴾

Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part there of. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return. (13:36)

- Hazrat Nooh (as) taught his nation about Tawhid and the Day of Judgment.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ  
إِن لَّا تَتَّبِعُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْقِيَامِ

"We sent Nooh to his people (with a mission), I have come to you with a warning: that you serve none but Allah. Verily I do fear for you the penalty of a grievous day." (11:26)

- Prophet Ibrahim (as) conveyed the message of Tawhid to his people.

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

"And Ibrahim said to his people: serve Allah and fear Him: that will be best for you if you understand." (29:16)

- Prophet Hud gave the same message to his nation.

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِن كُنْتُمْ إِلَّا مُفْتَرُونَ

“To the Ad people (we sent) Hud, one of their brethren, He said: “O my people! worship Allah! you have no other god but Him”. (11:50)

- Hazrat Saleh reminded the same message of Tawhid to his people.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَسْرَجَكُم بِهَا فَاسْتَفِرُّوهُ ثُمَّ تَوَبُّوا إِلَيْهِ إِنِّي قَرِيبٌ مُّجِيبٌ

“To the Thamud People (We sent) Salih, one of their own brethren. He said: “O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer.” (11:61)

- Hazrat Shu’ayb revised the same lesson of Tawhid during his time.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ

“To the Madyan people (we sent) Shu’ayb, one of their brethren: he said: O my people! worship Allah: You have no other god but Him.”(11:84)

- Hazrat Yusuf reminded the same message of Tawhid.

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ  
وَأَنْبَتُ مِلَّةَ آبَائِي لِإِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ  
عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“I don't follow the ways of people who don't believe in Allah and deny the Day of Judgment. I follow the ways of my fathers - Ibrahim, Ishaq, and Yaqoob. We must never serve any beside Allah.” (12:37, 38)

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

“The command is for none but Allah: He has commanded that you worship none but Him: that is the right religion, but most men don't understand” (13:40)

Hazrat Musa was given the same message to deliver to his nation. “We gave Musa the Book, and made it a guide to the children of Israel (commanding) ”Take not other than Me as your Lord”

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَلِيِّ ﴿٢٦﴾

“Allah! there is no god but He - Lord of the throne supreme” (27:26)

Thus, the core content and the basic message of all Prophets was one and the same - Tawhid and the Day of Judgment. This is also the fundamental message of the Holy Prophet (sws) and the basic teaching of Islam.

All Prophets have successfully completed their mission of conveying this great message and no one from the nation of any prophet can give any excuse of committing any kind of Shirk.

## Aqaid Class 9 - Lesson 13

### *Imamat - Leadership*

Why Imam must be appointed by Allah and not by the public.

As we have mentioned that there are two different beliefs in Muslims about the successor of the Holy Prophet (sws).

- ◆ Sunnis believe that Abu Bakr is the successor of the Holy Prophet (sws) and that he was given this position by some people. Then Abu Bakar nominated Omar as his successor before his death. And Omar formed a committee of his choice to elect Osman as his successor. Finally after the assassination of Osman, a large number of people selected Ali as their leader.
- ◆ Shias strongly believe that Hazrat Ali (as) is the successor of the Holy Prophet (sws) and that he was given this position by Allah. Hazrat Ali was the first Imam and the true successor of the Prophet and then each preceding Imam nominated a new Imam in accordance with the Divine will.

Let's examine these two different beliefs of Muslims in a rational way.

1 - We all know that all Prophets were appointed by Allah and not by public. Just as Allah appointed special persons to convey His message and gave them special powers and talents, the persons who were given the difficult task of continuing the Prophet mission should also be appointed by Allah and not by people's election or selection.

2 - All Prophets are infallible and therefore their successors should also possess this quality. If the successor is not the most capable person after the prophet than he would not be able to interpret the Divine message properly

Thus Allah knows better who is capable to conduct His mission after the Prophet and people can never elect the right person to guide themselves.

In all Universities, Colleges and Schools, teachers are always appointed by the higher board and not by the students.

Thus, Imam or the successor of the Prophet must be appointed by Allah, if people chose their spiritual teacher, as they themselves are spiritually imperfect and inferior, they will commit mistake in their selection and as a result of this wrong selection, the Divine mission will be misinterpreted.

We, therefore, conclude rationally that the successor of the Prophet should be appointed by Allah who should be the most perfect person of all time in all respects in order to guide every person.

History reveals without any doubt that Hazrat Ali was the only person in the whole Muslim Ummah who was the most suitable person to carry out the duties of the successor of the Holy Prophet (sws).

What were the basic criteria of the appointment of successor?

Prophet did not appoint Hazrat Ali as his successor because he was his cousin brother, or son-in-law or closest associate. Quran has confirmed that Prophets never do anything by their choice but always obey Allah's command.

Thus, the appointment of Hazrat Ali as the successor of the Holy Prophet and as the first Imam of the entire mankind was made by Allah, the Lord of the universe. It is not difficult to understand why Allah(swt) appointed Hazrat Ali, because Allah's work is always based on wisdom and justice.

The basic criteria of Divine Khilafat is clear from the following verses of the Holy Quran.

وَأذْ قَانَ رَبُّكَ لِّلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً  
فَالَوْ أَن جَعَلْتُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ  
نُحْسِبُ بِحَمْدِكَ وَتُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ  
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ  
قَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ  
قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ  
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ آدَمُ أَنْبِئِهِمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَاءِ

1. "And (remember) when your Lord said to the angles: "Verily, I am going to place on the earth one that shall be my Deputy, they replied, will You put there one that will do evil and shed blood ..... He (Allah) said: I know what you do not know. He (Allah) taught Adam the names of all things and then set them before the angels, saying: tell Me the names of these if what you say be true. Glory to You, the angels replied, we have no knowledge except that what you have taught us. You alone are wise and Knowing. Then He said to Adam: Inform them of their names, And when Adam had told them of their names, He (Allah) said : Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you conceal " (2:30-34)

أَلَمْ تَرَ إِلَى الْبَنِي إِسْرَائِيلَ نَبِيٍّ إِسْرَاءَ نِيلٍ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِلَّذِينَ لَهُمْ بُعْثَ لَنَا مَلِكًا نَقَاتِلْ فِي سَبِيلِ اللَّهِ  
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمَلِكُ  
عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ  
عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

2. "Have you not thought about the group of the children of Israel after (the death of) Musa, when they said to a Prophet (Samuel) of theirs, Appoint for us a King and we will fight in the way of Allah....."

“And their Prophet (Samuel) said to them, “Indeed Allah has appointed Talut (Saul) as a king over you”. They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth. He said: Verily Allah has chosen him above you and has increased him abundantly in knowledge and physical strength.. And Allah grants His kingdom to whom He wills, And Allah is All- Sufficient for His creature’s needs, All-Knower”. (2:247)

From the above three verses of the Holy Quran, we can arrive at the following conclusions:

- ◆ Imams and Khalifas are always appointed by Allah, and not by the public.
- ◆ Imamate and Khilafat-e-Illahiaa are such high ranks that even angels are not qualified for those positions.
- ◆ Pure Knowledge and powerful physique are the most essential requirements for holding these high ranking positions.
- ◆ In no circumstances, the Khalifa or Imam can be the one who had ever been the polytheist.

After viewing the above mentioned pre-requisite conditions for the Imamate or Khilafat, one can easily conclude that, no one except Hazrat Ali (as), was the legitimate candidate for the position of the successor of the Holy Prophet (sws), the Khilafat-e-Illahiaa.

All historians and scholars, both Shia and Sunni, say without any difference of opinion that:

1 - Hazrat Ali was the most knowledgeable person after the Holy Prophet (sws). The hadith, “I am the City of Knowledge and Ali is its Gate.” has been recorded by all the traditionalists and historians.

2 - Hazrat Ali (as) was the bravest person in the Prophet’s army. History of Islam is full of his great achievements in the battle fields. The victory in the battle of Uhud, Khandaq and Khaybar is accredited solely to him.

3 - Hazrat Ali (as) was the only person who, like the Holy Prophet (sws), never committed Shirk or worshipped idols or prostrated before anyone else other than Allah . His special title Karamallahu wajha means, the one whose forehead never bent in front of any deity, except Allah.

#### CORE CONCEPT.

*Imamate has been a very controversial issue among Muslims.*

*Sunnis believe that Holy Prophet did not say anything about his successor and left the world without any declaration or guidelines. Shias say that there are many hadiths of the Holy Prophet which prove that He made an explicit announcement about his successor.*

*Apart from the many ahadith of the Holy Prophet in this effect, Shias argue, it is a matter of common sense that the Prophet can not ignore such an important issue of*

*succession and leave his Ummah without saying anything about his successor. Appointment of successor to lead the Ummah after his death was his religious and legal obligation, so how can he leave the world without completion of his assignment. Thus declaration of his successor was the part of his official work ?*

*It is mentioned in all history books that Abu Bakar, and Omar made all necessary arrangements of their choice about their successors before their deaths, then would it not be a matter of serious concern if the Holy Prophet had left this most important issue without any judgment?*

*Thus Shias openly disagree with Sunnis on this issue and strongly believe that the Holy Prophet explicitly mentioned about his successor and he was none other than Hazrat Ali(as), the most exalted person after the Holy Prophet (sws).*

*Moreover, all Muslim (both Shia and Sunni) scholars agree without any dispute that:*

*1- Hazrat Ali (as) was the most learned person after the Holy Prophet (sws).*

*2- Hazrat Ali (as) was the only person after the Holy Prophet (sws) who had never worshipped anyone other than Allah. He is the only one among the companions of the Holy Prophet (sws) who has the title Karram allah-o wajah meaning one whose forehead never bent in front of anyone except Allah.*

*Thus, Hazrat Ali (as) was the most capable person after the Holy Prophet to lead the Muslim Ummah and to preach the Divine message of Tawhid.*

## Aqaid Class 9 - Lesson 14

### *Imamat - Leadership*

#### Doctrine of the Imamate

We believe that the Imamate is one of the fundamentals of Islam (usul ad-din), and that man's faith can never be complete without belief in it.

It is wrong to imitate our fathers, family or teachers in this matter, even if we respect them, for it is just as necessary rationally to consider the Imamate as it is to consider tawhid and nubuwwah.

If a man does not believe in it, and supposes that it is not a fundamental of Islam, he should, nevertheless, examine the concept of the Imamate, if only to clear himself of responsibility in this matter.

The reason for this consideration is that, since we do not receive commands concerning our religious duties directly from Allah, we must refer in this matter to someone in whom we can trust, by following whom we may be sure that we will not be held responsible by Allah for having committed errors. According to our belief, the members of the Household of the Prophet fulfill such requirements.

We believe that, just as it is necessary for Allah to send someone as a prophet, so it is also necessary for Him to appoint an Imam. It is necessary that at all times there should be an Imam to represent the prophet, and that he should perform the duties of the prophet, such as guiding the people, and showing them the way of goodness and prosperity in this world and the next.

He ought also to hold the highest position as a public authority in all aspects of people's lives, so that he may cause Justice to increase among them and eliminate enmity and oppression from between them. The Imamate is therefore a continuation of the prophethood, and the reasoning which proves the former's necessity is the same as that which proves the latter's.

It is for this reason that we may say that the appointment of someone as Imam can only be accomplished by the Will of Allah through the Prophet or through the previous Imam. People cannot choose someone as an Imam because they have no authority to do so, and, should they seek to depose him:

"He who dies without knowing the Imam of his time, it is as if he dies in jahiliyyah (the time of ignorance)".

It will be seen from the above that it is impossible for there to be a time without an Imam appointed by Allah, and that it makes no difference if human beings deny him or not, help him or not, obey him or not, or if he is absent from people's sight. Just as the Prophet was absent from people in the cave and in the mountain pass, so is it possible

for the Imam to be absent. It also makes no difference, logically, if the absence is long or short. Allah has said:

And there is a guide for every people. (13; 7) And

There is not a nation but a warner has passed among them. (35; 24)

### Doctrine of the Infallibility of the Imam

We believe that, like the prophet, an Imam must be infallible, that is to say incapable of making errors or doing wrong, either inwardly or outwardly, from his birth to his death, either intentionally or unintentionally, because the Imams are the preservers of Islam and it is under their protection. Their position in regard to Islam is the same as the Prophet's, and the reasoning which necessitates their infallibility is the same as that which necessitates the Prophet's infallibility, and there is no difference between them in these matters.

### Doctrine of the Attributes of the Imam and Knowledge of the Imam

We believe that the Imam, like the prophet, must be the best among mankind, and that he must excel in all human qualities, such as bravery, generosity, chasteness, truthfulness, justice, prudence, reason, wisdom and morality.

The reason for this is the same as that which we gave for the prophet's superiority. He derives his education, the Divine commandments and all his knowledge from the Prophet or from the previous Imam.

When a new question arises, he knows the answer from Divine Inspiration through the pure mind that Allah has given him. If he gives attention to some matter in order to know it, he will obtain a perfect understanding with no error, for the Imams do not derive their knowledge from methodological reasoning, or from the teachings of men of knowledge, although it is possible for their knowledge to be increased and strengthened. For the Prophet said: "O Lord, increase my knowledge!"

It has been shown by psychological investigations that every man has, during his lifetime, one or two moments in which he is able to understand something by intuition. In fact, this is a kind of inspiration from Allah. This power has not been given to mankind equally, but in different degrees, according to their capacities. At such a time the human mind is capable of discovering certain facts without thinking or reasoning, and without guidance from someone else. Everyone acknowledges this condition from his own personal experience many times during his life.

Therefore it is possible that a human may attain to the highest degree of this state, one which both ancient and contemporary philosophers have described. We maintain that the powers of the Imams to receive inspiration have reached the highest degree of excellence, and we say that it is a Divinely-given power.

By this means the Imam is able to understand information about anything, anywhere, and at any time, and he understands by means of this Divinely -given power at once, without recourse to methodological reasoning or guidance from a teacher. When he desires to know about some matter, it is reflected in his pure mind as if in a polished mirror.

It is clear from the histories of their lives that, like the Prophet, the Imams were not trained or taught by anyone at all, not even in reading and writing, from their childhood's to the maturing of their minds. No author or teacher was seen to instruct one of them, but they were incomparable masters of knowledge, so that they were never asked about any problem without being able to answer it immediately, and they never said that they did not know. They never required time to consider a question before replying.

In comparison with this, it has never been said of any Islamic scholar, narrator or scientist, in his biography, that he did not study or was not educated by some other scholar, or that he never had any doubts about any problem, for human nature has always been thus.

**The Faith of Shi'a Islam**

By Muhammad Rida al-Muzaffar

## Aqaid Class 9 - Lesson 15

### Qiyamat - Doomsday

#### *Vigorous shaking of the earth.*

Vigorous shaking of the earth may be caused due to the combined effect of powerful earthquake, disturbance in the gravitational equilibrium of the earth - sun - moon and other planets in the solar system. It is possible if a giant asteroid or any other heavenly body of an extremely large mass strikes the earth and pushes it out of its orbit. The earth will start shaking vigorously as a result of being hit by the massive asteroids and also due to the expulsion from the orbit. Ground shaking by the normal earthquake causes huge structures to sway from side to side, bounce up and down, and move in other violent ways.

وَيَوْمَ نُسِطُ الْجِبَالَ كَظَرِّ الْأَرْضِ بَارِزَةً وَحَشَرْنَاهُمْ قَلَمٌ تَمَادُرُ 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)

إِذَا رُجَّتِ الْأَرْضُ رَجًا وَيُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

“When the earth is shaken with a (violent)shock, and the mountains crumble away and scatter abroad into finest dust”. (56:4-5)

Quranic Reference : [22:1, 56:4-5, 18:47, 73:14, 79:6-7, 99:1.]

#### **All oceans will boil and catch fire.**

The fire in oceans has been scientifically explained by Prof. S.B Mahmood in two ways.

- 1 - Violent release of red hot lava beneath the sea due to the volcanic activity.
- 2 - There is a large amount of hydrocarbon in the interior of the earth. As it is highly explosive in nature, it can easily catch fire beneath the sea beds during the massive earthquakes. When it happens, the oceans will become the fireballs.

Also, an earthquake on the ocean floor can ignite the under-sea-petroleum reservoirs, which on explosion can cause fire in the oceans.

Quranic Reference : 81:6, 82:3-4

### **The earth will pour out its entire contents.**

This may be the result of earthquakes and volcanic eruptions. Earthquake usually begins deep in the ground in a range of 70 to 700 kilometers beneath the surface of the earth. Powerful earthquake will throw out the contents of the earth with pressure.

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذَلَّتْ لِرَبِّهَا وَحَسَّتْ ﴿٥﴾

“When the earth is expanded and casts out all that is within it and becomes empty, obeying its Lord as it must do”. (84:4)

Quranic Reference : [99:1-2, 84:4-5, 99:3, 99:4-5,86:9, 100:10.

### **The earth will be pounded and pounded again and again.**

The earth is revolving around the sun in its orbit and also spins on its own axis. The centrifugal force and electrostatic force keep the earth in equilibrium. The disturbance in these forces will cause imbalance in the earth’s motion.

Quranic Reference :[56:4,69:14,89:21]

### **The normal atmosphere of the earth will be filled with suffocating smoke.**

The combined effect of massive volcanic eruption, gaseous material from the heavenly bodies and the bombardment by meteorites may fill the earth’s atmosphere with dust, porous glassy matter and mixture of gases. Volcanoes release gases like carbon dioxide, sulfur dioxide, hydrogen sulfide, hydrogen chloride, hydrogen fluoride, carbon monoxide and water vapors. These volcanic gases go up to the 15 kilometers height in the stratosphere.

فَارْتَبِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ يَنْشَأُ الْكُفَّاسَ هَذَا عَذَابٌ أَلِيمٌ

“Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible”.

The Holy Prophet said:

“Dukhan refers to the smoke which will be seen on the day of judgement.” This is a warning to those who reject the true faith. They will see smoke every where on the day of reckoning. It will envelop them as a grievous penalty.

Quranic Reference : [44:10-11]

## Aqaid Class 9 - Lesson 16

### *Qiyamat - Doomsday*

*The sun, planets and the moon will collide with each other.*

There are many possible explanations.

1- All heavenly bodies are floating in their respective orbits under the influence of gravitational and other kinds of forces. The disturbance in the equilibrium of these acting forces will bring the heavenly bodies out of their orbits. Inevitably they all will start colliding with each other.

2- After the sun becomes a red giant, it may explode and the debris may be blasted into space.

3- The sun and its planet are in equilibrium. When the nuclear fuel of the sun would be exhausted, the planets including our earth will fall into the sun.

إِذَا الشَّمْسُ كُوِّرَتْ

“When the Sun is folded up” (81:1)

Quranic Reference : [84:4-5, 99:2-3, 75:8, 75:9. 44:10-11]

**The dazzling light will blind the eyes.**

إِذَا بَرِقَ الْبَصَرُ

“So when the sight becomes dazed”. [75:7]

**The galaxies will be split asunder.**

Once the precise equilibrium of the universe is disturbed, billions of stars and planets will crash into one another filling the space with gases.

وَيَوْمَ تَشُقُّ السَّمَاءُ بِالسَّمَامِ وَتُرَادُّ الْمَلَائِكَةُ تَنْزِيلًا

“A day, when the heaven splits asunder, with a dazzling white cloud, and the angels ascend in continuous stream.” (25:25)

Quranic Reference: [25:25, 55:37, 69:15, 73:18, 77:9, 78:19, 82:1, 84:1-2.]

**The stars will disintegrate and will be scattered into dust balls.**

In the receding universe, stars, embodied in white hot space will start to boil, then explode. The stars will disintegrate and their atoms will be smashed to pieces.

Quranic Reference: [77:8, 81:2, 82:2,70:8, 55:37]

The galaxies will shake vigorously and the entire space will be filled with gaseous material.

It would be the scene of a contracting universe. Galaxies will be full of turbulence as the stars would be crashing into each other, spewing out hot plasma gases, space filling up with smoky radioactive particles, the skies littered all round with the radioactive debris. Thus, when clusters of galaxies containing billions of stars will collide with each other, the entire space will be filled with their radioactive gaseous materials by nuclear blasts.

Quranic Reference: [52:9, 44:10, 39:68]

## Aqaid Class 9 - Lesson 17

### *Re-appearance of Imam Mehdi (as)*

#### *A powerful Empire behind the iron curtain - 2*

Also, there is a lot of talk going on for years about the mysterious unidentified flying objects (UFO).

What is the reality of these objects?

Scientists define these objects as something unidentified that has no obvious explanations. It means that these objects are the product of such highly developed technology that the world's top scientists can not understand them and, therefore, they are not able to identify them. Indeed, in such circumstances, any kind of scientific explanation is out of question. Let us see first what these unidentified objects are?

Here is the full report from the World Book Encyclopedia.

“People have reported aircraft, missiles, satellites, birds, insects, and weather balloon. Investigators can explain all but a small percentage of UFO reports. The remainder may be due to an unknown phenomenon or merely to limitation in human perception, memory, and research.

In 1952, the United States Air Force, in a program called Project Blue Book, investigated about 12000 UFO reports to determine whether UFO's were a potential threat to national security. In addition, from 1966 to 1968, the Air Force sponsored an independent study of UFO's by scientists at the University of Colorado. The Colorado scientists advised the Air Force that further study of UFO's was not likely to produce useful information concerning a security threat. As a result, the Air Force ended Project Blue Book in 1969.

Many people throughout the world believe that UFO's are spacecraft from other planets. Accounts of encounters with alien visitors have appeared in numerous books, newspapers, motion pictures, and TV programs. Some people have even reported that they have been abducted by aliens”.

Reviewing and analytically judging all these international reports viz., the Bermuda Triangle, Unidentified Flying Objects (UFO), and authentic narrative accounts of many religious people recorded in reliable books such as the one by Muhammad bin Ali Alawi

in his book 'Al - Najmus Thaqib' about the Jaziratul Khadhra, (the Green Island), we can rationally arrive at some useful conclusions.

1. That these groups of islands, Green Islands or Bermuda Islands, may be occupied and governed by the Holy Imam Al- Mehdi (as) and his people, where he has established a powerful Islamic government.
2. The Imam's country is totally invisible and is protected and monitored by computerized electromagnetic devices that produce intense light beams. There are some highly sensitive clockwork equipments, which can accurately ascertain the identity of all the passing ships and airplanes. As reported above, they allow many ships and airplane to go while stop some in accordance with the programmed instructions to divert them to the desired destination for reason not known to us. Some pilots who were allowed to escape say that they believe the country has highly developed technology which can easily destroy or interfere all kinds of ships, airplane, radar and electronic navigational systems.
3. The Imam's country, behind the iron curtain, is immensely developed in science and technology.

They have highly advanced aircrafts, missiles, artillery shells, satellites, and many other kinds of nuclear devices. According to the UFO reports, they have powerful long range-bomber aircrafts which are designed to launch an attack from great distances on specific targets in any part of the world.

The peculiar birds and insects (UFO's objects) witnessed by many people may be these long-range bomber aircrafts.

Quran has mentioned these kinds of ballistic missiles sent by Allah to destroy the big army of the elephant which came from Yemen under the command of Abrahah Al-Ashram to frighten the Muslims and to destroy the Kabah at Makkah.

أَلَمْ تَرَ كَيْفَ قَعَلْ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾  
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ قَرِيمٍ بِحِجَابٍ مِّنْ سَجِيلٍ ﴿٤﴾ فَجَعَلْنَاهُمْ نَكَفًا مَّا كَانُوا هَامِلِينَ ﴿٥﴾

“Have you not seen how your Lord dealt with the companions of the elephants. Did he not make their plot go astray?

And He sent against them Flights of Birds. Then He made them like an empty field of stalks of which the corn has been eaten up by cattle.” (105:1-5)

These few samples of Imam’s world, i.e., the UFO’s, have demonstrated the fact that the so called Super Power of this world and their allies are far behind in scientific and technological advancement. The scientists of this world can not even understand the level and standard of Imam’s technology. This is why they call these technological products unidentified objects, meaning something beyond comprehension.

As mentioned above, several teams of specialists from different countries have made all possible efforts to know the origin of these flying objects. We know that different kinds of satellites such as weather, communication, navigation, space and earth observation satellites are constantly monitoring the world from space in all sides and at all times. The US military satellite - often called as “Spy Satellite”- can detect the launch of missiles, the course of airplane in air and the movement of any kind of flying object. But despite this tight security of the planet, no one knows from where these different kinds of flying objects are coming. Out of frustration, some scientists said that they may be from any other planet. But the unmanned space crafts have already confirmed that there is no possibility of any kind of life in any of the planet.

## **Aqaid Class 9 - Lesson 18**

### *Third Phase of Our Existence Life After Death*

How does a soul live in Barzakh?

Immediately after death, we will find ourselves in an entirely new world. How would be this world and what will be the nature of life there?

From Quran and hadith, our ulema explains that immediately after death, man enters a new stage of life in which he feels everything. i.e., after the death, the body becomes motionless and useless, but the soul does not die and the sense of feelings remains. The soul of the dead person feels both pain and pleasure. But the pain and pleasure in barzakh depends on the conduct of the previous life.

The place and the living conditions in the barzakh will be different for different people. The Holy Prophet (sws) said: Grave is the first encounter with the events leading to the Resurrection. If one finds it easy, his future will also be secured, but if this is not good for him, then the remaining events of the resurrection might be even worse for him. Allama Mutahhaeri has mentioned 15 verses of the Holy Quran which tell about the nature of life in barzakh.

We can send gifts and presents to our dear relatives and friends who live in barzakh. The meritorious deeds performed by the relatives of the dead person with intention that their reward should go to his dead relative reaches him and makes the dead person happy.

If alms and charities are given with an intention that their reward should go to one's departed father, mother, brother, husband, wife, friend, teacher, or anyone else, these charities in form of gifts are delivered to the concerned deceased person. This makes him cheerful and happy. Similarly if anyone performs salat, fasting, tawaaf of Kaaba, hajj, or any other mustahab act on behalf of a dead person, its reward goes to him and make the dead person blissful.

It has been advised that those who have displeased their parents during their lifetime should take the advantage of this privilege. They should do something to please them after their death if they did not please them when they were alive.

### **Wadi-e-Salaam**

This is the resting place of the good souls. The good practicing Muslim is transferred after the Questions - Answers session to a place known as Wadi-e-Salaam. Here, he would meet many of his relatives and friends who died before him and were housed here because of their good deeds.

They see the delights of the paradise throughout this period in reward of their exceptionally good deeds.

## **The Valley of Barhut.**

This is the place where the souls of the non-believers, polytheists, infidels and rejected people are transferred immediately after the death. The new dead man will find many of his dead relatives; friends and followers camped there in miserable conditions. All of them, i.e., their souls, will live there until the day of resurrection.

Although the final accountability and the punishment of the dead person will be on the Day of Judgment, but the souls of the rebellious people like Firaun, Namrood, Yazid and other enemies of the Prophets and Imams will be exposed to the punishment soon after their death

## Aqaid Class 9 - Lesson 19

### *Fourth Phase of Our Existence Life after Resurrection*

#### Resurrection

The last phase of our existence, and the second stage of the life after death is Resurrection. This will be the beginning of the life that has no end i.e., the eternal life. This is the end of which there is no end.

In the Holy Quran, Resurrection has been described by various characteristic names, each gives a definite explanation of the event related to the Resurrection. Though, a lot of Quranic verses and ahadith of the Holy Prophet (sws) and Imams (as) are there to enlighten us about the events that will take place one after the other, but still the complete picture of resurrection is beyond our comprehension. It is a very vast subject. The words, terms, and expressions that we have in the vocabulary of all the spoken languages are not sufficient to encompass the variety of things related to this subjects.

#### Day of Judgment

The Day of Judgment is the fundamental article of Islamic faith. This is the basic reason of resurrection. It is the day when every person, who lived anywhere and at any time, will be brought to the Divine Court for final judgment. Allah Subhanahu taala Himself will be the judge and will decide the ultimate fate of every individual. We are repeatedly reminded this truth in Surah al-Fatiha which we recite daily at least 10 times in prayers.



“Master of the Day of Judgment” (1:4 )

There shall be absolutely fair and impartial judgment. Quran has repeatedly said that there will be no injustice at all. Hence, on the Day of Judgment, Allah will establish a real Supreme Court where nothing but justice will prevail. However, Allah is Just but His mercy always over shadows His justice. He will pay 10 times or even more against one good deed, but will give one punishment for one evil or will forgive.

Court Procedure:

This will be a unique Court of Justice, where no one can deny from what he had done. Quran confirms;

يَوْمَ تَشْهَدُ عَلَيْهِمُ أَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَمْعَلُونَ ﴿٢٤﴾  
يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيُعْطُونَ آلَ اللَّهِ حَقَّ الْحَقِّ الْحَسِينُ ﴿٢٥﴾

“On the Day when their tongues and their hands, and their feet will testify against them about their actions. On that Day Allah will pay them back their just dues, and they will realize that Allah is the truth.” (24:24-25)

Allah (swt) has prepared a written record of every individual. This written record will be given to him on the Day of Judgment. Quran clearly states on this matter.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْرِهٖ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَاقُؤُا سُورَتَا

“The works of each man, We have bound about his neck. On the Day of Judgment, we shall confront him with a book spread wide open, saying: Read your book, enough for you this day that your own soul should call you to account”. (17:13)

This confirms that a Video film of our whole life is being prepared and on the Day of Judgment, Allah (swt) will give the same Video cassette to us to see everything which we had done in this world.

Quran says:

“O woe unto us! what is about this book: it had not left any small or big thing without recording it thoroughly.”

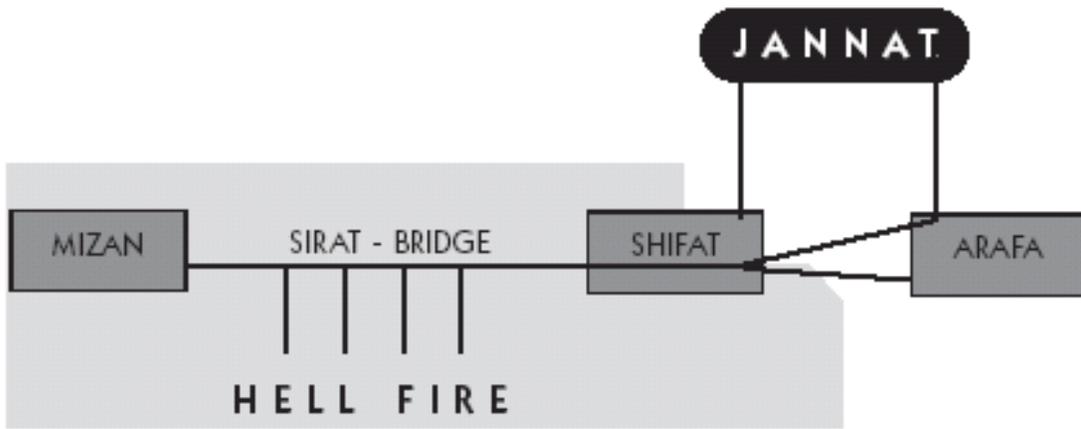
Imam Jafar as - Sadiq (as) said;

“On the Day of Judgment, a man will be given his scroll, to read ..... then Allah will make him remember: there will be not a single look, or a single word, or a single step, or anything which he had done but that he will remember as he had done it that very moment. It is for this reason that they will say; “O woe unto us! What is about this book: it had not left any small or big thing without recording it thoroughly.”

The description of Amaal Book (Nama-i-amaal) in Imam’s hadith gives a clear picture of Video Recorder. 1400 Years ago, no better description than this was possible. Today, after the discovery of video cameras, computers and televisions , everyone of us can understand that how truly Quran and ahadith have told us about the events that will occur in future in this world and hereafter.

وَلَا يُتَّقُونَ لَنَقَّ حَنِيْرَةً وَلَا كَبِيْرَةً وَلَا يَقْلَمُونَ وَادِيَا إِلَّا كَتَبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَمْعَلُونَ

Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).



The good people will be given their book in their right hands and will be asked to proceed to Jannat, while the bad people shall get their book in their left hands and will be thrown out into the Jahannum.



## **Aqaid Class 9 - Lesson 20**

### *Fourth Phase of Our Existence Life after Resurrection*

#### Shifaat - Intercession

#### Siraat

#### Jannat and Jahannum

In each Jannat, there are millions of classes. The lowest class of Jannat will be billions times better than the most precious and most beautiful city of this world.

- Jahannum - Hell Fire.

Jahannum is the house of all kinds of miseries and painful things. It is a place where disgrace and rebellious people will live to face many different kinds of punishments.

As no one can imagine the blessing of Jannat, no one can also imagine the torture and pains of Jahannum. Quran has described some of the miserable conditions of Jahannum in order to avoid it by all means.

#### Names of Jahannum

Jahannum has also many different names and each name reflects a peculiar kind of misery.

Some of these names are as follows.

1. Ludha - House of fire. Electric furnace.
2. Jaheem - House of Fire. Full of burning charcoal.
3. Hutamah - A furnace of its own kind. It will grind the bones into ashes.
4. Hawiyah - A miserable house.
5. Saqar.
6. Saeer - Blazing fire.
7. Jahannum.

#### Aaraf

Aaraf is a huge mountain between the Jannat and Jahannum.. Those people who are neither in Jannat nor in Jahannum will stay here for some definite period of time.

## Aqaid Class 9 - Lesson 21

### *Doctrine of the Return (raj'ah)*

In this question the Shi'a follow what has been said by the Household of the Prophet: that Allah will cause people to return to this world in the same form as they were before; that He will distinguish between the righteous and the wrong-doers, and between the oppressed and the oppressors; and that this will take place during the time of the Mahdi. Allah will not cause anyone to return unless he has attained a high degree of faith or has sunk deep into corruption.

After this they will die again, and on the Day of Resurrection they shall be raised again to be rewarded or punished, for Allah has mentioned in the Qur'an the desire of these people who have come twice into this world to come yet a third time in order to repent of their sins.

They shall say: "Our Lord! Thou hast caused us to die two deaths, and Thou hast given us twice to live; now we confess our sins. Is there any way to go forth?" (40; 11)

Truly the Qur'an came to proclaim raj'ah in this world, as did many traditions from the house of Infallibility, and all the Imamites believe this, except a few .who have interpreted the pronouncement on raj'ah as meaning that the government will return to the Household of the Prophet together with the power to forbid and command, and that this will be when the Awaited One reappears, without involving the return of people or the giving of life to the dead.

Belief in raj'ah is considered among the Sunni to be repugnant, and they deem it a heretical belief. Their collectors of ahadith considered one who had transmitted ahadith about raj'ah to be discredited, and cast aspersions on the characters of such people so as to undermine the value of their transmission. Moreover, they considered one who believed in raj'ah to have descended to the ranks of unbelief (kufr) or polytheism (shirk), or worse. This belief was therefore one of the biggest causes for the despising of the Shi'a by the Sunni, and their slandering of them.

Undoubtedly, this was all part of the sabre-rattling engaged in by some Islamic sects in the past to damage each other and cause dissention. In fact, there is no evidence to substantiate their accusations, because belief in raj'ah cannot cause any blemish on belief in tawhid or nubuwwah; it only emphasizes the correctness of the two, because raj'ah testifies to the supreme ability of Allah to resurrect and raise from the dead, and is one of the supernatural events that will testify as a miracle for Muhammad (S.A.) and his Household. It is similar to the miracle of the raising from the dead performed by 'Isa, only more important, as it involves raising those bodies that have rotted away.

Says he (man): "Who will give life to the bones when they are rotten?"

Say: "He will give life to them Who brought them into existence at first, and He is cognisant of all Creation." (36;78-9)

One who denigrates raj'ah as being a kind of transmigration of the soul, which we know to be incorrect, has not differentiated between transmigration and bodily resurrection, because the meaning of transmigration is that the soul moves into another body, and this is not the same as bodily resurrection. The meaning of this latter is that the soul returns to the same body with all its individual characteristics; and raj'ah is the same as this. If raj'ah were a kind of transmigration, the restoring to life by 'Isa must also be transmigration, and the Resurrection (ma'ad) would be as well.

Now there remain two points to discuss concerning raj'ah:

- Firstly, that it is impossible that it should take place;
- secondly, that the traditions relating to raj'ah are not true.

Now, if it is worth discussing these two subjects, raj'ah cannot be as despicable a subject as the enemies of the Shi'a have suggested. How many beliefs of other sects of Islam which are either extremely improbable or else entirely unsubstantiated by religious texts have led to these sects being accused of being unbelievers or of being beyond the pale of Islam? And for this there are many examples: the belief that the Prophet was liable to forget or to disobey Allah's Will; the belief that the Qur'an is eternal; the belief that when Allah said He will punish, he is obliged to do so (al-wa'id); the belief that the Prophet did not appoint a khalifah after him.

As for our two points of discussion and for there being no basis in truth for raj'ah due to its being impossible, we hold that it is a kind of bodily resurrection, differing only in that it takes place in this world.

Therefore the same evidence that proves the possibility of resurrection will also prove the possibility of raj'ah. There is no reason for amazement, except in that it is unusual for us and we are not accustomed to such things in the life of this world. But we know of no cause or impossibility that would bring us near to an understanding or refutation of raj'ah, only that human imagination does not find it easy to accept what is out of the ordinary. So there is no more reason to refute it than there is to refute resurrection.

Who will revive these bones when they have rotted away? (36;78)

Say: "He will revive them Who brought them into existence at first, and He is Cognizant of all Creation." (36; 79)

In such a situation, where there is no intellectual evidence either to deny or to prove raj'ah, or even if it is just our imagination that says that there is no evidence, we must have recourse to the Islamic texts which are from the source of Divine inspiration. For there is proof in the Qur'an to substantiate the occurrence of raj'ah in this world for some of the dead, as there is also for the miracle of 'Isa in restoring the dead to life.

And I heal the blind and the leprous and bring the dead to life with Allah's permission. (3;49)

And Allah said:

When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. (2; 259)

And also in the verse we have seen before:

They shall say: "Our Lord! Thou hast caused us to die two deaths . . ." (40; 11)

And the meaning of the verse will not be fulfilled unless there is a return to this world after death, although some commentators of the Qur'an have tried to give an exegesis (ta'wil) which cannot, however, satisfy us or reveal the true meaning of the verse.

Concerning the second point of discussion, which claims that the traditions referring to raj'ah are not authentic, this has no foundation in truth, because raj'ah is a necessary belief according to the Household of the Prophet, and this has been narrated by many transmitters.

After this, it is rather surprising that a famous writer, Ahmad Amin, who claims to be knowledgeable, says in his book "The Dawn of Islam' (Fajr al-Islam): "Judaism makes its appearance in Shi'ism in the belief in raj'ah." We would say to him: Judaism also makes its appearance in the Qur'an through raj'ah, as it has been mentioned in those verses of the Book which have been quoted above.

And we would also tell him: there is no way in which Judaism and Christianity cannot appear in Islam, because the Prophet came to confirm what existed of the Divine shara'i', even though he abrogated some of their laws. So the appearance of Judaism and Christianity is not a disgrace in Islam, even if, as the writer claims, raj'ah is one of the beliefs of the Jews.

Anyway, raj'ah is not one of the fundamentals of Islam, belief in which is compulsory; but our belief stems from the authenticated traditions of the Household of the Prophet, whom we know to be infallible. For it is one of the unseen things which they relate, and there is nothing which suggests that it cannot take place.



# IMAMIA SUNDAY SCHOOL

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

**STUDENTS NOTES FOR CLASS 9  
2012/2013**

**AQAID AKHLAQ FIQH TAREEKH**



**And pray, "O my Lord, cause me to enter a goodly entrance and cause me to depart with a goodly exit; and grant me an Authority from Your presence to assist (me)."  
(Bani Isra-il, 17:80)**

**NAME:** \_\_\_\_\_

**TEL:** \_\_\_\_\_

**IMAMIA SUNDAY SCHOOL**  
Proposed School Calendar 2012-2013

WEEK	DATE	ISLAMIC DATE 1432/1433	COMMENTS	ISLAMIC EVENTS/NOTES
1	09/16/12	Shawwaal 29		First Day of School/Orientation/25 Shawwaal Martyrdom of 6th Imam, Hazrat Imam Jaffer Sadiq (AS).
2	09/23/12	Dhu al Qa'dah 7		1 Dhu al qa'dah Birthday of Masuma-e-Qum
3	09/30/12	Dhu al Qa'dah 14		11 Dhu al qa'dah Birthday of 8th Imam, Hazrat Imam Reza a.s.
4	10/07/12	Dhu al Qa'dah 21		25 Dhu al qa'dah Birthday of Hazrat Ibrahim (AS) and Hazrat Eesaa (AS)
5	10/14/12	Dhu al Qa'dah 28		29 Dhu al Qa'dah Martyrdom of 9th Imam, Hazrat Imam Mohammed Taqi A.S.
6	10/21/12	Dhu al Hijjah 5		1 Dhu al Hijjah Wedding of Imam Ali (AS) and Syedda Fatima Zehra (SA)
7	10/28/12	Dhu al Hijjah 12		9 Dhu al Hijjah Martyrdom of Hazrat Muslim ibne Aqeel (AS) / 10 Dhu al Hijjah Eid-ul-Adha
8	11/04/12	Dhu al Hijjah 19		15 Dhu al Hijjah Birthday of 10th Imam, Hazrat Imam Ali un Naqi a.s / 18 Dhu al Hijjah EID e Ghadeer
9	11/11/12	Dhu al Hijjah 26		24 Dhu al Hijjah Eid e Mubahila
10	11/18/12	Muharram 4		
11	11/25/12	Muharram 11	<b>HOLIDAY</b>	Thanksgiving Holiday/10 Moharram - Ashura - Martyrdom of 3rd Imam Husain AS
12	12/02/12	Muharram 18		
13	12/09/12	Muharram 25		25 Muharram Martyrdom of 4th Imam, Hazrat Imam Zainul Abedin (AS).
14	12/16/12	Safar 2		
15	12/23/12	Safar 9	<b>HOLIDAY</b>	Christmas/7 Safar Birthday of 7th Imam Mossa Kazim (AS)
16	12/30/12	Safar 6	<b>HOLIDAY</b>	New Year
17	01/06/13	Safar 23		Safar 20 - Arbaeen(40 <sup>th</sup> ) of Shuhada of Kerbala
18	01/13/13	Rabi' al Awwal 1	<b>MID TERM</b>	Safar 28-Martyrdom Prophet Muhammad SAW & 2nd Imam; Safar 29-Martyrdom 8th Imam Ali al Ridha AS
19	01/20/13	Rabi' al Awwal 8	<b>MID TERM</b>	9 Rabi' al Awwal -Eid e Zehra (S.A.)
20	01/27/13	Rabi' al Awwal 15		17 Rabi' al Awwal - Prophet Muhammad SAW & 6th Imam Jaffer as Sadiq AS / 18 Rabi' al Awwal - Birthday Syedda Umme Kulsoom bint Ali (AS)
21	02/03/13	Rabi' al Awwal 22	<b>PARENTS DAY</b>	Parents - Teachers Meeting
22	02/10/13	Rabi' al Awwal 29		
23	02/17/13	Rabi' at Thaani 6		
24	02/24/13	Rabi' at Thaani 13		10 Rabi' at Thaani - Birthday 11th Imam Hassan al Askari AS
25	03/03/13	Rabi' at Thaani 20		
26	03/10/13	Rabi' at Thaani 27		
27	03/17/13	Jamaada al Ula 5		5 Jamaada al Ula - Birthday Sayyida Zainab AS
28	03/24/13	Jamaada al Ula 12		13 Jamaada al Ula - Martyrdom Sayyida Fatima Zehar (S.A)
29	03/31/13	Jamaada al Ula 19		15 Jamaada al Ula - Birthday Hazrat Imam Zainul Abedin (AS).
30	04/07/13	Jamaada al Ula 26		
31	04/14/13	Jamaada al Thaani 3		3 Jamaada al Thaani - Martyrdom Sayyida Fatima Zehar (S.A)
32	04/21/13	Jamaada al Thaani 10		10 Jamaada al Thaani - Battle of Mu'ta & Maryrdom of Jaafar al Tayyar 8 AH
33	04/28/13	Jamaada al Thaani 17		20 Jamaada al Thaani - Birthday Sayyida Fatima Zehra S.A.
34	05/05/13	Jamaada al Thaani 24		26 Jamaada al Thaani - Martyrdom Imam Ali un Naqi (A.S.)
35	05/12/13	Rajab 2	<b>FINALS</b>	1st Rajab - Birthday 5th Imam Ali un Naqi (A.S.)Mohammad Baqir (AS)
34	05/19/13	Rajab 9	<b>FINALS</b>	13th Rajab - Birthday 10th Imam Mohammad Taqi (A.S.)
35	05/26/13	Rajab 16	<b>HOLIDAY</b>	Memorial Day Holiday

## **A Note to All Students**

Salaamun Alaykum,

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

1. Make sure you know exactly where your class is in your centre. Also make sure you know where the fire exits are in case you have to leave the centre in the event of a fire.
2. If ever you hurt yourself and need medical attention, contact the Principal or any teacher.
3. Please arrive to Sunday School in good 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 or pencil 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 about.
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

BLANK PAGE



# Imamia Sunday School

## AQAID SYLLABUS – CLASS 9 (14 Years Old)

<b>AQAID CLASS 9 - LESSON 1</b> .....	<b>3</b>
<i>ISLAM - THE ONLY TRUE RELIGION</i> .....	3
ISLAM IS THE ONLY TRUE DIVINE RELIGION.....	3
<b>AQAID CLASS 9 - LESSON 2</b> .....	<b>5</b>
<i>ISLAM - THE ONLY TRUE RELIGION</i> .....	5
THE ORIGINAL JUDAISM VERIFY ISLAM .....	5
<b>AQAID CLASS 9 - LESSON 3</b> .....	<b>7</b>
<i>ISLAM - THE ONLY TRUE RELIGION</i> .....	7
THE ORIGINAL CHRISTIANITY VERIFY ISLAM.....	7
<b>AQAID CLASS 9 - LESSON 4</b> .....	<b>10</b>
<i>POLYTHEISM – SHIRK</i> .....	10
IS VISITING THE GRAVES OF IMAMS A SHIRK? .....	10
<b>AQAID CLASS 9 - LESSON 5</b> .....	<b>12</b>
<i>POLYTHEISM – SHIRK</i> .....	12
HOW TO PROVE THE ONENESS OF GOD.....	12
<b>AQAID CLASS 9 - LESSON 6</b> .....	<b>14</b>
<i>MEANING OF TAWHID</i> .....	14
<b>AQAID CLASS 9 - LESSON 7</b> .....	<b>16</b>
<i>MEANING OF TAWHID</i> .....	16
THE RULES OF TAWHID FIRST CONDITION-TO BELIEVE IN THE ABSOLUTE ONENESS OF ALLAH-1 .....	16
<b>AQAID CLASS 9 - LESSON 8</b> .....	<b>18</b>
<i>MEANING OF TAWHID</i> .....	18
THE RULES OF TAWHID FIRST CONDITION-TO BELIEVE IN THE ABSOLUTE ONENESS OF ALLAH-2 .....	18
<b>AQAID CLASS 9 - LESSON 9</b> .....	<b>21</b>
<i>CAUSES OF HUMAN SUFFERINGS AND NATURAL DISASTERS - NATURAL DISASTERS</i> .....	21
<b>AQAID CLASS 9 - LESSON 10</b> .....	<b>24</b>
<i>CAUSES OF HUMAN SUFFERINGS AND NATURAL DISASTERS - DIVINE WARNINGS TO TURN BACK TO OUR LORD</i> .....	24
<b>AQAID CLASS 9 - LESSON 11</b> .....	<b>26</b>
<i>NABUWWAT – PROPHETHOOD</i> .....	26
MIRACLES - VISIBLE SIGN OF PROPHETHOOD .....	26
<b>AQAID CLASS 9 - LESSON 12</b> .....	<b>28</b>
<i>NABUWWAT – PROPHETHOOD</i> .....	28
BASIC MESSAGE OF ALL PROPHETS -TAWHID AND DAY OF JUDGMENT. ....	28
<b>AQAID CLASS 9 - LESSON 13</b> .....	<b>31</b>

<i>IMAMAT – LEADERSHIP</i> .....	31
WHY IMAM MUST BE APPOINTED BY ALLAH AND NOT BY THE PUBLIC. ....	31
WHAT WERE THE BASIC CRITERIA OF THE APPOINTMENT OF SUCCESSOR? .....	32
CORE CONCEPT.....	33
<b>AQAID CLASS 9 - LESSON 14</b> .....	<b>35</b>
<i>IMAMAT – LEADERSHIP</i> .....	35
DOCTRINE OF THE IMAMATE.....	35
DOCTRINE OF THE INFALLIBILITY OF THE IMAM .....	36
DOCTRINE OF THE ATTRIBUTES OF THE IMAM AND KNOWLEDGE OF THE IMAM.....	36
<b>AQAID CLASS 9 - LESSON 15</b> .....	<b>38</b>
<i>QIYAMAT – DOOMSDAY</i> .....	38
<i>VIGOROUS SHAKING OF THE EARTH.</i> .....	38
<b>AQAID CLASS 9 - LESSON 16</b> .....	<b>41</b>
<i>QIYAMAT – DOOMSDAY</i> .....	41
<i>THE SUN, PLANETS AND THE MOON WILL COLLIDE WITH EACH OTHER.</i> .....	41
<b>AQAID CLASS 9 - LESSON 17</b> .....	<b>43</b>
<i>RE-APPEARANCE OF IMAM MEHDI (AS)</i> .....	43
<i>A POWERFUL EMPIRE BEHIND THE IRON CURTAIN - 2</i> .....	43
<b>AQAID CLASS 9 - LESSON 18</b> .....	<b>46</b>
<i>THIRD PHASE OF OUR EXISTENCE LIFE AFTER DEATH</i> .....	46
HOW DOES A SOUL LIVE IN BARZAKH? .....	46
<b>AQAID CLASS 9 - LESSON 19</b> .....	<b>48</b>
<i>FOURTH PHASE OF OUR EXISTENCE LIFE AFTER RESURRECTION</i> .....	48
RESURRECTION.....	48
DAY OF JUDGMENT.....	48
<b>AQAID CLASS 9 - LESSON 20</b> .....	<b>51</b>
<i>FOURTH PHASE OF OUR EXISTENCE LIFE AFTER RESURRECTION</i> .....	51
SHIFAAT - INTERCESSION.....	51
SIRAAT .....	51
JANNAT AND JAHANNUM.....	51
<b>AQAID CLASS 9 - LESSON 21</b> .....	<b>52</b>
<i>DOCTRINE OF THE RETURN (RAJ'AH)</i> .....	52

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

## Aqaid Class 9 - Lesson 1

### *Islam - The Only True Religion* Islam is the only true Divine religion.

Though the followers of every religion say that their religion is the only true religion, but none other than Muslims can prove it rationally.

Let's give some strong points in support of our belief that no one can disprove them on valid grounds.

1. Muslims never claim that Islam is a new religion, but believe that it is the first and the oldest religion which was revealed to the first man and the first Prophet, Adam (as) who arrived on the planet earth by the order of Allah Subhanahu taala.
2. Muslims believe in the basic teachings of Prophet Ibrahim (as), Prophet Musa (as), Prophet Isa (as) and assert that Prophet Muhammed was the last prophet of all prophets who testified and completed the Divine message. i.e. all prophets from Hazrat Adam (as) to Hazrat Muhammad (sws ) have the same basic beliefs.
3. The Holy Quran is the only Divine book which is present in its original form and has never been slightly changed or adulterated or corrupted in anyway. No other book claimed as Divine book is available in its original form or in the same language in which it was revealed.
4. Islam covers each and every aspect of human life and gives complete guidance in every field of human interest. It has complete code of perfect life. No other religion has such complete course of social laws.
5. The basic beliefs and social laws of Islam never collide with each other. Also, the basic beliefs and fundamental teachings of Islam and the established facts of science show compatibility with each other. This is not true with any other religion of the world.
6. Islam tells us very clearly, from where we have come, why we are here, and where we will ultimately go. Islam clearly defines the aim of our creation and the purpose of our life. All other religions do not answer these basic questions so clearly.
7. Islam is the only true monotheistic religion which teaches us to believe in the absolute oneness of God. Christians claim that they believe in one God but they also believe in trinity, i.e. they say  $1+1+1 = 1$  which is not correct. Similarly Hindus claim that they also believe in one God but they worship many gods.

We shall now prove that the original teachings of Judaism, Christianity and many other religions testify the basic beliefs of Islam. These religions are now different because they have been changed by the people to fulfill their selfish demands.

## Aqaid Class 9 - Lesson 2

### *Islam - The Only True Religion* The original Judaism verify Islam

#### **Followers of Judaism are known as Jews.**

Judaism in its original form was nothing but Islam. Jews still believe in Hazrat Moosa (Moses) who was a true messenger of Allah.

The name of Hazrat Musa (as) has appeared 136 times in 37 different chapters of the Holy Quran. Hazrat Moosa (as) is among the five great prophets. Allah Subhanahu taala has admired his sincere efforts and great contribution in the Quran.

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

And mention in the Book Musa. For He (Hazrat Musa) was an apostle, a prophet, and a chosen man. (19:51)

Hazrat Musa (as) preached to his nation, the Ten Commandments, which are described in the Holy Quran. He taught his people that, there is no god except Allah and I (Musa) am His messenger.

Just as the Holy Quran was revealed to Prophet Muhammad (sws), Torah (Taurait) was revealed to Hazrat Musa (as). Quran has confirmed that Taurat was a true Divine book which was revealed to the Prophet Musa (as).

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

“He has revealed to you the Book with the truth, confirming what preceded it; and he has already revealed the Torah (Laws of Moses) and the Gospel (of Jesus) for the guidance of mankind, and the distinction between right and wrong.” (3:3)

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

“It was We who revealed the Torah (law to Moosa): therein was guidance and light”.  
(5:44)

But today the religious book of Jews, the first five books of the Bible, which is called the Pentateuch or the Old Testament or the Torah, is not the same book which was revealed to Hazrat Moosa (as).

Thus Muslims believe that Taurait, the original religious book of Jews, is a true Divine book which was revealed to Hazrat Musa (as) from Allah but do not recognize the present Torah as a Divine book as it has been changed.

It is important to note that some of the unchanged traditions of Hazrat Musa (as) which Jews could not change and which they still observe are present in Islam. For example;

- Jews still practice circumcision which is also compulsory in Islam.
- Jews do not eat pork which is also strictly forbidden in Islam.
- Jews do not eat shrimps, and other kinds of shellfish.
- Jews follow certain acts of Islamic slaughtering.
- Jews spiritual leaders Rabbis keep beard and cover their head.
- Jews observe burial formalities as soon as possible.

It is interesting to note that Christians, who also recognize Hazrat Musa as the Prophet of God and consider Torah as the part of their Bible, do not follow any of the above laws.

Jews also believe in Hazrat Ibrahim (as), the great prophet of Islam and the ancestor of the Holy Prophet of Islam Hazrat Muhammad Mustafa (sws).

The grandson of Hazrat Ibrahim (as) was Hazrat Yaqoob (Jacob), who was also called Israel. He had 12 sons. They founded the 12 tribes that became the Israelites. Over a period of time, many of them (the descendants of Hazrat Yaqoob) settled in Egypt, where they eventually became slaves. In the 1200's B.C, Hazrat Musa (as) freed them from the captivity of Firaun ( Pharaoh ) and led them out of Egypt to Cannon (Palestine).

It is unfortunate that the followers of Hazrat Musa and the descendants of Hazrat Yaqoob and Hazrat Ibrahim (as) were the staunch enemies of the Holy Prophet (sws)

## Aqaid Class 9 - Lesson 3

### *Islam - The Only True Religion* The original Christianity verify Islam

#### **Followers of Christianity are known as Christians.**

Christians claim that Christianity is based on the life and teachings of Hazrat Isa (Jesus Christ). They believe that God sent Hazrat Isa as the savior of mankind.

But Christianity in its original form was nothing but Islam. Hazrat Isa (as) taught his people that God is one and He has no partner, no son, no father and that he is his messenger. Today Christians believe that Hazrat Isa is son of God and is a part of God. They call him the lord of the universe and associate him with God. This is totally against the true and original teaching of Hazrat Isa (as).

The Quran tells us very clearly that Hazrat Isa (as) did not say what Christians believe but he said what we Muslim believe. Quran also confirms that the true followers of Hazrat Isa (as) were Muslims.

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

“And behold! I inspired the disciples to have faith in Me and Mine messenger: They said, We have faith and do thou bear witness that we bow to Allah as Muslims.” (5:111)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {116}

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ {117}

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُعْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {118}

“Then Allah (S.W.T) will say: Isa, son of Mariam, did you ever say to mankind: ‘Worship me and my mother as gods besides Allah?’ “Glory to You,’ he will answer, ‘how could I say that to which I have no right? If I had ever said so, You would surely have known it. You know what is in my mind, but I can not tell You what is in Yours. You alone know

what is hidden. I spoke to them nothing except what You bade me. (I said): ‘Serve Allah (S.W.T), my Lord and your Lord’. I watched over while living in their midst, and ever since You took me to You, You Yourself have been watching over them. You are the witness of all things. If You punish them, they surely are Your servants; and if You forgive them, surely You are Mighty Wise.” (5: 116-118)

This shows that the Christian’s claim that they follow the teachings of Hazrat Isa is not correct. Hazrat Isa had never taught what Christians believe today.

Thus the true followers of Hazrat Isa are not Christians but Muslims. Muslims also believe that Injil (Bible) was the Divine Book which was revealed to Hazrat Isa by Allah (S.W.T).

The present Bible (New Testament) which Christians believe as a Divine Book is not the original Divine Book (Injil) which was revealed to Hazrat-e-Isa.

Thus, Muslims strongly believe that Hazrat Isa was the true messenger of Allah (S.W.T) who taught the basic beliefs and teachings of Islam. Today Christians do a lot of things which are totally against the teaching of Hazrat Isa. The religious center of Christianity is Rome, which was never even visited by him. Thus, history shows that Christianity has no connection with Hazrat Isa and his basic teachings.

Thus, both Jews and Christians claim that their religion is based on monotheism, but they don’t believe in the absolute oneness of God. Quran reveals:

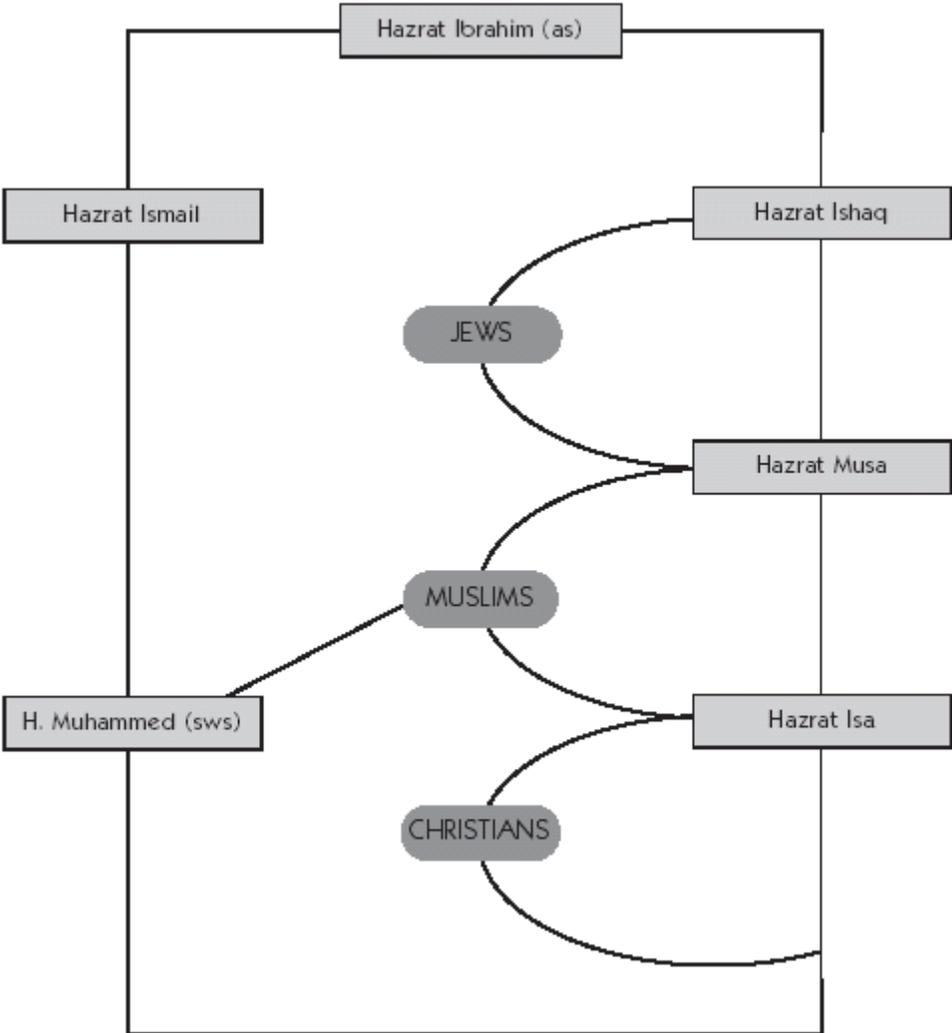
وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ  
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمْ  
اللَّهُ أَنَّى يُؤْفَكُونَ

“The Jews call Uzayr a son of God, and the Christians call Christ the son of God. That is a saying from their mouth. They imitate what the unbelievers of old times used to say.

Allah’s curse be on them, “How they are deluded away from the truth.” (9:30)

The religions such as Hinduism and Zoroastrianism etc. have been so badly changed that it is difficult to trace out their origin. We can not say anything about their original teachings and original beliefs.

Buddhism, Jainism, Confucianism, Shintoism, and Sikhism are the thoughts of human minds and cannot be considered as Divine religion.



## Aqaid Class 9 - Lesson 4

### *Polytheism - Shirk*

#### Is visiting the Graves of Imams a Shirk?

Some Sunni Muslim brothers unknowingly charge Shias of committing Shirk when they visit the graves (Roza-e-Muqaddas) of the Holy Imams.

The word Ziarat-e-Rauzai-Muqaddus of Imams, itself significantly shows that this particular act can not be a Shirk as the Rauza belongs to a person who is buried there. Everyone knows that a person who is buried, can never be a God but definitely a human being. Allah is free from birth and death and anything concerning birth and death solely belongs to a creature and not the creator.

Thus, Ziarat or visits to the graves of Imams is a strong proof in itself that we do not consider Imams as gods or a part of God. Apart from this, if Sunni brothers sincerely and honestly read the whole procedure of Ziarat, they will not find any trace of Shirk but will witness the declaration and affirmation of Tawhid at each and every step of the Ziarat.

The prescribed instructions for a person doing Ziarat are as follows;

1. When the pilgrim reaches the ditch of Kufa, he stands there and recites the following: Allah is Most Great, Allah is Most Great, the possessor of Greatness, Sublimity, and Eminence. Allah is most great, the possessor of Greatness, Holiness, Glory and Grace. Allah is Most Great above that which I fear. Allah is Most Great. He is my support, on Him do I rely and in Him lies my hopes, and toward Him I return.
2. When the pilgrim reaches the Gate of Najaf, he should recite: Praise be to Allah, Who guided us to this. We would not have been guided if Allah had not guided us.
3. When the pilgrim reaches the Gate of the sacred Courtyard, he should recite, after praising Allah: I bear witness that there is no god except Allah, the One. He has no partner. I also bear witness that Muhammad is His Servant and His Prophet. He brought us truth from Allah. I also bear witness that Ali is a servant of Allah and brother of the Prophet of Allah. Allah is Most Great, Allah is Most Great, Allah is Most Great. There is no god except Allah, and Allah is Most Great.

All praise is due to Him for His Guidance and His support to respond to what He has revealed on the way to Him.

4. When the pilgrim reaches the gate of the mausoleum, he should recite: I bear witness that there is no god but Allah, the One. He has no partner with Him..... When, after having asked permission of Allah, the Prophet, and the Imams, the pilgrim reaches the inside of the mausoleum, recites various Ziarats which contain salutations to the Holy Prophet and the Commander of the Faithful. After Ziarat, he offers six rak'ats of ritual prayers, two rak'at for the Commander of the Faithful and two rak'ats each for the Prophets Adam and Nooh, who are buried in the same precincts. People must know that this salat is like another salat in which each and every action is solely for Allah Taala. This salat also is a mere confirmation that we believe in none other than Allah as the creator of the universe and everything and everyone.

This is the whole description of the visits of the sacred places which Shias perform solely for the pleasure of Allah Taala. Is there any element of Shirk in the whole performance of this great ibadat? Every honest Muslim will acknowledge that it is a pure Ibadat of Allah as from the time a pilgrim sets his foot on the soil of Najaf until after he offers his Namaz-e-Ziarat, he is constantly busy in the remembrance of Allah.

## Aqaid Class 9 - Lesson 5

### *Polytheism - Shirk*

How to prove the oneness of God.

If there are two gods, then there should be two different types of major systems governing the mechanism of creation in the universe. If there are three gods then there should be three different kinds of systems. And if there are many gods then we should find plenty of systems. But scientists have confirmed that they have seen only one system throughout the universe.

Let us analyze the working mechanism of the creation. Atom is the smallest indivisible and invisible particle of matter. It is a unit of matter. Scientists took 400 years just to know the secrets locked inside the atom. Still a lot of secrets are not yet disclosed and scientists are trying day and night to know them.

Every atom in the universe is a complete sign of Divine creation. They all have a great organization, beauty and purpose in them. Now we know that everything is made up of atoms. All objects consist of atoms. The billions of things we see around, natural or man-made, living or non-living, visible or invisible are made up of atoms. They differ widely from one another only because they are made up of different kinds of atoms or they have different arrangements of atoms. Scientists have arranged the known atoms (elements) in the periodic table according to their atomic numbers. The atomic number is the number of protons in the nucleus of the atom.

It is a religious belief of all the scientists, that all atoms, which constitute billions of different kinds of natural and synthetic compounds, have the same basic structure. i.e., all atoms have one thing in common - they all have electrons (negatively charged particles) that whirl around the nucleus and protons (positively charged particles) and neutrons in the nucleus (core of the atom). They all follow the same rule of chemical combination to form billions of different kinds of substances.

Thus, when all atoms in the universe which are the basic raw material of everything that exist in the universe, have only one kind of machinery i.e., common working mechanism, it convincingly proves that they all have one and only one origin of creation. This scientific observation which is not disputed by any atheist scientist is a clear proof of oneness of God.

Thus Tawhid is a scientific belief of all scientists, when they are in their experimental labs, be they Christians in their Churches, Jews in their Synagogues, Hindus in their temples and atheists or polytheist in their imagination.

Quran also gives a very strong proof that why there should be only one God.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

“Had there been other gods in heavens or earth besides Allah, there would have been confusion in both”. (21:22)

Thus, a beautiful harmony in Nature and a perfect orderliness in the universe acknowledged by all scientists of the world is a strong proof of absolute oneness of God.

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

“Say: I only call upon my Lord, and I do not associate anyone with Him”. (72:20)

## Aqaid Class 9 - Lesson 6

### *Meaning of Tawhid*

Tawhid is the main subject of the Holy Quran. The meaning of Tawhid in its simplest form is:

There is no god but Allah.

Quran has repeated this simple meaning of Tawhid in 60 different manners. Some of them are being mentioned here.

There is no god but Allah. [37:35]

There is no god but He. [2:163]

There is no god but You [21:87]

There is no god but Me. [16:02]

Who is god except Allah. [03:61]

There is no god but the one God. [05:73]

You have no god other than Him. [07:65]

Never was with Him any other god. [23:91]

Allah is only one God. [04:171]

Your God is one God. [18:110]

Your God is only Allah. [20:98]

He is only one God. [06:19]

Your God is one God. [02:163]

Most surely your God is one. [37:04]

He: Allah, is one. [112:01]

Why Quran is repeating the same words in many different ways? This is just to make it very clear that the message of Tawhid is very simple, understandable, easily graspable and readily perceivable.

It is also to wash out completely all kinds of suspicions and doubts about the existence of God and leaves no room for anyone to pollute his mind with the filth of polytheism and agnosticism.

After these awakening phrases, Quran then offers unquestionable evidence and a most powerful proof of Tawhid - The Divine witness:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ  
الْعَزِيزُ الْحَكِيمُ

“Allah bears witness that there is no god but He, and so do the angels and, men of immense knowledge. He is the Executor of justice, the only God, the Mighty, the Wise”  
(3:18)

In the above verse of the Holy Quran, Allah, Who knows everything, and Who speaks nothing but truth, and nothing is hidden from His sight, is testifying Himself His Existence and His absolute Oneness:

The signatory of Divine witness are the most pure and steadfast souls - The loyal angles and the most knowledgeable men. This is the most authentic witness of Tawhid.

In the light of such awareness and watchfulness, a man of average intellect can see God through his mind's eye.

## Aqaid Class 9 - Lesson 7

### *Meaning of Tawhid*

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

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

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

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

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

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

a - Allah is Self-Dependent.

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

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

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

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

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

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

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

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

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

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

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

## Aqaid Class 9 - Lesson 8

### *Meaning of Tawhid*

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

b - Allah alone is the creator

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

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

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

This means that,

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

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

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

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

Quran confirms this fact in absolute terms.

قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ  
“Say: Allah is the creator of everything.” (13:16)

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

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

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

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

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

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

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

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

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

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

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

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

قَالَ هَذَا مِنْ فَضْلِ رَبِّي

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

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

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

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

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

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

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

## Aqaid Class 9 - Lesson 9

### *Causes of human sufferings and natural disasters - Natural Disasters*

The natural disasters such as earthquakes, storms, floods, and droughts, which bring different kinds of miseries are also sometimes due to our bad deeds. Quran has described in details that how these many kinds of natural disasters have wiped out many nations in the past when they disobeyed Allah and crossed the Divine limits.

Quran mentions different kinds of natural disasters which were caused by the wrath of Allah Taala.

فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ  
مَنْ أَخَذْنَا الصَّيْحَةَ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ  
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

“Each one of them We seized for his crime. Of them, against some We sent a violent tornado: some were caught by a (mid-night) blast, some We caused the earth to swallow up (powerful earthquake or major volcano eruption), and some We drowned (in water). It was not Allah Who injured (or destroyed) them: they injured (destroyed) themselves.”(29:40)

In Surah HUD, it is mentioned with all details that how the nations of the following prophets were punished one after the other because of their sins and rebellious nature.

1. Prophet Nuh (as) - FLOOD His whole nation except his companions was perished by a great flood. Huge flow of water welled out from the earth and from the sky and all were drowned except few believers. (11:21-49)
2. Prophet Hud (as) - A DREADFUL EXPLOSION His whole nation, named Aad was destroyed by a horrible natural disaster except those who obeyed him. (11:49-59)
3. Prophet Saleh (as) - A MIGHTY BLAST His whole nation, named Thamud, except his true followers, was smashed by a dreadful explosion that rang along with a powerful storm. (11:61-67)

4. Prophet Lut (as) - A MOST POWERFUL EARTHQUAKE His whole nation, except his true followers were destroyed by turning the whole town upside down, followed by a rain of baked clay layer on layer. (11:77-82)
5. Prophet Shu'ayb (as) - A POWERFUL BLAST His whole nation, named Madyan, except his few followers, was killed by a powerful Explosion (Earthquake). (11:84-94), (29:36)
6. Prophet Moosa (as) -THROWN INTO THE SEA Pharaoh, his Chiefs and the whole army were drowned into the River Nile.

After giving all details of crimes and punishments, Quran very clearly tells the cause of such dreadful natural disasters in the following verse.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَرَىٰ نَحْنُ نَعْتَبُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ وَمَا ظَلَمْنَاهُمْ  
 وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ  
 اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَابَعٍ

“These are some of the stories of communities which we have told you —— it was not WE that wronged them: They wronged their own souls”. (11:100)

Thus, these verses of the Holy Quran have explained that one of the major cause of natural disasters is Divine punishment. However, we can not say for sure that each and every natural disaster is a Divine punishment. But the natural disasters do occur as in the past with horrible results. Hundreds of natural disasters of high intensity have been recorded in the history. Here, we present just few of these many natural disasters that terribly hit various nations in last one thousand year.

Year	Location	Dead	Type of Diseases
856	Iran	200,000	Earthquake
893	India, Iran	330,000	Earthquake
1138	Egypt, Syria	330,000	Earthquake
1201	North Egypt	1,100,000	Earthquake
1290	Northeast China	100,000	Earthquake
1556	Central China	830,000	Earthquake
1693	Sicily	300,000	Earthquake

1703	Honshu; Japan	200,000	Earthquake
1730	Hokkaidu; Japan	137,000	Earthquake
1731	Beijing ; China	100,000	Earthquake
1737	Calcutta; India	300,000	Earthquake
1779	Northern Iran	200,000	Earthquake
1887	Eastern China	900,000	River Flood
1920	Central China	200,000	Earthquake
1923	Tokyo	142,000	Earthquake
1927	Central Chna	200,000	Earthquake
1970	Bangladesh	266,000	Cyclone
1976	Northeast China	240,000	Earthquake

The Holy Quran has identified the root cause of many of such kinds of natural disasters, as mentioned above, in the following verse;

إِنَّ اللَّهَ لَا يَظْلِمُ الْإِنْسَانَ شَيْئًا وَلَكِنَّ الْإِنْسَانَ أَكْفُرًا لِنَفْسِهِ إِنَّهُ كَانَ كَافِرًا

“Verily, Allah does not deal unjustly with man in any way: it is man that does unjust to his own soul.” (10:44)

## Aqaid Class 9 - Lesson 10

### *Causes of human sufferings and natural disasters - Divine warnings to turn back to our Lord*

If we study carefully the painful incidents of our life that occurred in some specific circumstances and judge them in context of our behavior, we can realize that most of these painful events were the milestone of our progress. Many times it has happened that a sudden shock or blow in our life becomes the turning point. These mild punishments are just to discipline us in order to save us from severe punishments. Those who are mindful they take the advantage of such occurrence and change their behaviors, but those who are not watchful they just cry and complain and finally meet even more severe consequences of their heedless attitude.

We find many people who have very smooth and comfortable life forget their Lord and a sudden undesirable event wakes them up from their deep sleep. A plain and easy living is just like driving on smooth highways in a pleasant night. If the driver is not warned in time by a slash, he will certainly face a dreadful accident. This is why in modern highways engineers fix artificial light barriers at regular short distances just to prevent sleeping during the long driving. *Thus ups and downs and hardships in life also serve the same purpose and keep us attentive to escape deadly events.*

The Holy Quran rejects such heedless people who do not take lessons from their sufferings.

قُلُوبًا إِذْ جَاءَهُمْ بَأْسًا فَفَرَحُوا وَكَانَ قَسَتْ قُلُوبُهُمْ وَذَرَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَسْمَعُونَ

“We afflicted them with calamities and misfortunes so that they might humble themselves, but their hearts were hardened ..... (6:43)

Thus hardships and painful events can have many different causes and it is not fair to consider them punishment without proper identification. Moreover in most of the cases there are many blessings of Allah in our sufferings as they energize and stimulate our spirit and intensify our efforts.

Even the natural disasters such as earthquakes, droughts, floods, wars bring many significant changes in our physical world and society.

A poisonous snake seems to be a very dangerous enemy of mankind, but its poison which can kill a careless person, is used as a medicine to save the lives of thousands of people.

## **Aqaid Class 9 - Lesson 11**

### *Nabuwwat - Prophethood*

Miracles - visible sign of prophethood.

When a person makes a claim, it is his duty to give a satisfactory proof in support of his claim. For example, when the ambassador, who is the nation's highest-ranking diplomat in the country, arrives to take charge of his office, he first delivers authentic papers certifying his position. The government of that country will never entertain any person in that capacity unless he shows valid credentials as an evidence of his candidacy for that position. The same rule applies for Prophethood.

Thus, if a person claims that he is the Prophet of God, it is his religious duty to show satisfactory evidence in support of his statement. In Islamic terminology, such evidence is known as miracle or Ayat, meaning sign of Prophethood. Quran confirms that, every Prophet sent by Allah Taala was endowed with some kind of supernatural power by means of which he was able to demonstrate one or more miracles to prove his Prophethood.

### **What is the difference between Prophet and a scientist?**

There is a sharp difference between a scientist and the Prophet. In fact, there is no comparison. However, for the sake of understanding the unparalleled position of the Prophet, few basic differences are being mentioned here.

1. A Prophet demonstrates miracles to prove his Prophethood. A miracle is a certain act which can puzzle the people and that act can not be done by anyone else. A scientist can also demonstrate something which can puzzle the people, but that act can be performed by many other scientists of his caliber. No scientist has ever shown anything which was impossible by other scientist to perform.
2. The Prophet tells about the future or about the unseen which has never been proved wrong. Scientists also tell many things about future on the basis of certain knowledge and experiments, but many of their reports have been proved wrong by other scientists.
3. Scientists have extraordinary talent, sharp memory, and incredible thinking faculties. They have designed Electron microscope of tremendous magnifying power to see an object as small as 1/ 250,000,000 inch. They have also designed high power telescope to see extremely distant objects. Scientists can see with these powerful tools of penetrating eyes, inside the invisible atom and

the outermost galaxy. But despite these powerful instruments at their disposal, they can not see what happens inside the grave, and what will happen after the death. Whereas, the Prophets have a quite different power - that is of receiving the absolutely accurate news from a totally invisible world — a world which will always remain outside the range of highly sophisticated telescope or microscope.

All great prophets were given some kind of miracle to establish their authority over the people of their nation. These miracles were in accordance with the specialization of their time. For example, Hazrat Musa was given the miracle of serpent to beat the magicians who were specialist in camouflaging the ropes as snakes. Hazrat Isa was bestowed with a miracle of giving life to the dead people, and curing the born blinds. In his time, the Greek medicine was at its peak.

The miracle of the Holy Prophet (sws) - The Quran - is a miracle for all nations that will emerge from time to time until the Doomsday. Thus, Quran will remain a challenge in every field of study and every sphere of specialization.

Thus, the scientists can do a lot of useful work if they wholeheartedly recognize the Prophets as their teachers.

## Aqaid Class 9 - Lesson 12

### *Nabuwwat - Prophethood*

Basic message of all Prophets -Tawhid and Day of Judgment.

Quran has confirmed that the basic message of all the Prophets was the same. This shows that there has been only one single religion, Islam, from the beginning.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ  
مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ الْوَارِثِينَ ﴿٣٦﴾

Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part there of. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return. (13:36)

- Hazrat Nooh (as) taught his nation about Tawhid and the Day of Judgment.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ  
إِن لَّا تَتَّبِعُونَ إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْقِيَامِ

"We sent Nooh to his people (with a mission), I have come to you with a warning: that you serve none but Allah. Verily I do fear for you the penalty of a grievous day." (11:26)

- Prophet Ibrahim (as) conveyed the message of Tawhid to his people.

وَابْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

"And Ibrahim said to his people: serve Allah and fear Him: that will be best for you if you understand." (29:16)

- Prophet Hud gave the same message to his nation.

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ إِن كُنتُمْ إِلَّا مُفْتَرُونَ

“To the Ad people (we sent) Hud, one of their brethren, He said: “O my people! worship Allah! you have no other god but Him”. (11:50)

- Hazrat Saleh reminded the same message of Tawhid to his people.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَسْرَجَكُم بِهَا فَاسْتَفِرُّوهُ ثُمَّ تَوُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

“To the Thamud People (We sent) Salih, one of their own brethren. He said: “O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer.” (11:61)

- Hazrat Shu’ayb revised the same lesson of Tawhid during his time.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ

“To the Madyan people (we sent) Shu’ayb, one of their brethren: he said: O my people! worship Allah: You have no other god but Him.”(11:84)

- Hazrat Yusuf reminded the same message of Tawhid.

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ  
وَأَنْبَتُ مِلَّةَ آبَائِي لِإِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَن نُّشْرِكَ بِاللَّهِ مِن شَيْءٍ ذَلِكَ مِن فَضْلِ اللَّهِ  
عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“I don't follow the ways of people who don't believe in Allah and deny the Day of Judgment. I follow the ways of my fathers - Ibrahim, Ishaq, and Yaqoob. We must never serve any beside Allah.” (12:37, 38)

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

“The command is for none but Allah: He has commanded that you worship none but Him: that is the right religion, but most men don't understand” (13:40)

Hazrat Musa was given the same message to deliver to his nation. “We gave Musa the Book, and made it a guide to the children of Israel (commanding) ”Take not other than Me as your Lord”

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَبِيرِ ﴿٢٦﴾

“Allah! there is no god but He - Lord of the throne supreme” (27:26)

Thus, the core content and the basic message of all Prophets was one and the same - Tawhid and the Day of Judgment. This is also the fundamental message of the Holy Prophet (sws) and the basic teaching of Islam.

All Prophets have successfully completed their mission of conveying this great message and no one from the nation of any prophet can give any excuse of committing any kind of Shirk.

## Aqaid Class 9 - Lesson 13

### *Imamat - Leadership*

Why Imam must be appointed by Allah and not by the public.

As we have mentioned that there are two different beliefs in Muslims about the successor of the Holy Prophet (sws).

- ◆ Sunnis believe that Abu Bakr is the successor of the Holy Prophet (sws) and that he was given this position by some people. Then Abu Bakar nominated Omar as his successor before his death. And Omar formed a committee of his choice to elect Osman as his successor. Finally after the assassination of Osman, a large number of people selected Ali as their leader.
- ◆ Shias strongly believe that Hazrat Ali (as) is the successor of the Holy Prophet (sws) and that he was given this position by Allah. Hazrat Ali was the first Imam and the true successor of the Prophet and then each preceding Imam nominated a new Imam in accordance with the Divine will.

Let's examine these two different beliefs of Muslims in a rational way.

1 - We all know that all Prophets were appointed by Allah and not by public. Just as Allah appointed special persons to convey His message and gave them special powers and talents, the persons who were given the difficult task of continuing the Prophet mission should also be appointed by Allah and not by people's election or selection.

2 - All Prophets are infallible and therefore their successors should also possess this quality. If the successor is not the most capable person after the prophet than he would not be able to interpret the Divine message properly

Thus Allah knows better who is capable to conduct His mission after the Prophet and people can never elect the right person to guide themselves.

In all Universities, Colleges and Schools, teachers are always appointed by the higher board and not by the students.

Thus, Imam or the successor of the Prophet must be appointed by Allah, if people chose their spiritual teacher, as they themselves are spiritually imperfect and inferior, they will commit mistake in their selection and as a result of this wrong selection, the Divine mission will be misinterpreted.

We, therefore, conclude rationally that the successor of the Prophet should be appointed by Allah who should be the most perfect person of all time in all respects in order to guide every person.

History reveals without any doubt that Hazrat Ali was the only person in the whole Muslim Ummah who was the most suitable person to carry out the duties of the successor of the Holy Prophet (sws).

What were the basic criteria of the appointment of successor?

Prophet did not appoint Hazrat Ali as his successor because he was his cousin brother, or son-in-law or closest associate. Quran has confirmed that Prophets never do anything by their choice but always obey Allah's command.

Thus, the appointment of Hazrat Ali as the successor of the Holy Prophet and as the first Imam of the entire mankind was made by Allah, the Lord of the universe. It is not difficult to understand why Allah(swt) appointed Hazrat Ali, because Allah's work is always based on wisdom and justice.

The basic criteria of Divine Khilafat is clear from the following verses of the Holy Quran.

وَأَذَقْنَا لِكُلِّ قَوْمٍ مَّتَاعَهُمْ ثُمَّ كَفَّيْنَا عَنْهُمْ آيَاتِنَا وَلَقَدْ آتَيْنَا نُوْحًا كُلَّ شَيْءٍ بِحِكْمٍ كَذَلِكَ نُبَيِّنُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ  
 وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً  
 قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ  
 نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ  
 وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ  
 فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ  
 قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ  
 وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ آدَمُ أَنْبَأَهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَاءِ

1. "And (remember) when your Lord said to the angles: "Verily, I am going to place on the earth one that shall be my Deputy, they replied, will You put there one that will do evil and shed blood ..... He (Allah) said: I know what you do not know. He (Allah) taught Adam the names of all things and then set them before the angels, saying: tell Me the names of these if what you say be true. Glory to You, the angels replied, we have no knowledge except that what you have taught us. You alone are wise and Knowing. Then He said to Adam: Inform them of their names, And when Adam had told them of their names, He (Allah) said : Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you conceal " (2:30-34)

أَلَمْ تَرَ إِلَى الْبَنِي إِسْرَائِيلَ إِذْ قَالَ رَبُّكَ يَا مُوسَى أَدْعُوا لَكُمْ مَلِكًا قَالُوا إِنَّكَ الْبَائِسُ الْإِسْرَائِيلِيُّ  
 وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ  
 عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ  
 عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُوتَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

2. "Have you not thought about the group of the children of Israel after (the death of) Musa, when they said to a Prophet (Samuel) of theirs, Appoint for us a King and we will fight in the way of Allah....."

“And their Prophet (Samuel) said to them, “Indeed Allah has appointed Talut (Saul) as a king over you”. They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth. He said: Verily Allah has chosen him above you and has increased him abundantly in knowledge and physical strength.. And Allah grants His kingdom to whom He wills, And Allah is All- Sufficient for His creature’s needs, All-Knower”. (2:247)

From the above three verses of the Holy Quran, we can arrive at the following conclusions:

- ◆ Imams and Khalifas are always appointed by Allah, and not by the public.
- ◆ Imam and Khilafat-e-Illahiaa are such high ranks that even angels are not qualified for those positions.
- ◆ Pure Knowledge and powerful physique are the most essential requirements for holding these high ranking positions.
- ◆ In no circumstances, the Khalifa or Imam can be the one who had ever been the polytheist.

After viewing the above mentioned pre-requisite conditions for the Imam or Khilafat, one can easily conclude that, no one except Hazrat Ali (as), was the legitimate candidate for the position of the successor of the Holy Prophet (sws), the Khilafat-e-Illahiaa.

All historian and scholars, both Shia and Sunni, say without any difference of opinion that:

1 - Hazrat Ali was the most knowledgeable person after the Holy Prophet (sws). The hadith, “I am the City of Knowledge and Ali is its Gate.” has been recorded by all the traditionalists and historians.

2 - Hazrat Ali (as) was the bravest person in the Prophet’s army. History of Islam is full of his great achievements in the battle fields. The victory in the battle of Uhad, Khandaq and Khaybar is accredited solely to him.

3 - Hazrat Ali (as) was the only person who, like the Holy Prophet (sws), never committed Shirk or worshipped idols or prostrated before anyone else other than Allah . His special title Karamallahu wajha means, the one whose forehead never bent in front of any deity, except Allah.

#### CORE CONCEPT.

*Imamat has been a very controversial issue among Muslims.*

*Sunnis believe that Holy Prophet did not say anything about his successor and left the world without any declaration or guidelines. Shias say that there are many hadiths of the Holy Prophet which prove that He made an explicit announcement about his successor.*

*Apart from the many ahadith of the Holy Prophet in this effect, Shias argue, it is a matter of common sense that the Prophet can not ignore such an important issue of*

*succession and leave his Ummah without saying anything about his successor. Appointment of successor to lead the Ummah after his death was his religious and legal obligation, so how can he leave the world without completion of his assignment. Thus declaration of his successor was the part of his official work ?*

*It is mentioned in all history books that Abu Bakar, and Omar made all necessary arrangements of their choice about their successors before their deaths, then would it not be a matter of serious concern if the Holy Prophet had left this most important issue without any judgment?*

*Thus Shias openly disagree with Sunnis on this issue and strongly believe that the Holy Prophet explicitly mentioned about his successor and he was none other than Hazrat Ali(as), the most exalted person after the Holy Prophet (sws).*

*Moreover, all Muslim (both Shia and Sunni) scholars agree without any dispute that:*

*1- Hazrat Ali (as) was the most learned person after the Holy Prophet (sws).*

*2- Hazrat Ali (as) was the only person after the Holy Prophet (sws) who had never worshipped anyone other than Allah. He is the only one among the companions of the Holy Prophet (sws) who has the title Karram Allah-o wajah meaning one whose forehead never bent in front of anyone except Allah.*

*Thus, Hazrat Ali (as) was the most capable person after the Holy Prophet to lead the Muslim Ummah and to preach the Divine message of Tawhid.*

## Aqaid Class 9 - Lesson 14

### *Imamat - Leadership*

#### Doctrine of the Imamate

We believe that the Imamate is one of the fundamentals of Islam (usul ad-din), and that man's faith can never be complete without belief in it.

It is wrong to imitate our fathers, family or teachers in this matter, even if we respect them, for it is just as necessary rationally to consider the Imamate as it is to consider tawhid and nubuwwah.

If a man does not believe in it, and supposes that it is not a fundamental of Islam, he should, nevertheless, examine the concept of the Imamate, if only to clear himself of responsibility in this matter.

The reason for this consideration is that, since we do not receive commands concerning our religious duties directly from Allah, we must refer in this matter to someone in whom we can trust, by following whom we may be sure that we will not be held responsible by Allah for having committed errors. According to our belief, the members of the Household of the Prophet fulfill such requirements.

We believe that, just as it is necessary for Allah to send someone as a prophet, so it is also necessary for Him to appoint an Imam. It is necessary that at all times there should be an Imam to represent the prophet, and that he should perform the duties of the prophet, such as guiding the people, and showing them the way of goodness and prosperity in this world and the next.

He ought also to hold the highest position as a public authority in all aspects of people's lives, so that he may cause Justice to increase among them and eliminate enmity and oppression from between them. The Imamate is therefore a continuation of the prophethood, and the reasoning which proves the former's necessity is the same as that which proves the latter's.

It is for this reason that we may say that the appointment of someone as Imam can only be accomplished by the Will of Allah through the Prophet or through the previous Imam. People cannot choose someone as an Imam because they have no authority to do so, and, should they seek to depose him:

"He who dies without knowing the Imam of his time, it is as if he dies in jahiliyyah (the time of ignorance)".

It will be seen from the above that it is impossible for there to be a time without an Imam appointed by Allah, and that it makes no difference if human beings deny him or not, help him or not, obey him or not, or if he is absent from people's sight. Just as the Prophet was absent from people in the cave and in the mountain pass, so is it possible

for the Imam to be absent. It also makes no difference, logically, if the absence is long or short. Allah has said:

And there is a guide for every people. (13; 7) And

There is not a nation but a warner has passed among them. (35; 24)

### Doctrine of the Infallibility of the Imam

We believe that, like the prophet, an Imam must be infallible, that is to say incapable of making errors or doing wrong, either inwardly or outwardly, from his birth to his death, either intentionally or unintentionally, because the Imams are the preservers of Islam and it is under their protection. Their position in regard to Islam is the same as the Prophet's, and the reasoning which necessitates their infallibility is the same as that which necessitates the Prophet's infallibility, and there is no difference between them in these matters.

### Doctrine of the Attributes of the Imam and Knowledge of the Imam

We believe that the Imam, like the prophet, must be the best among mankind, and that he must excel in all human qualities, such as bravery, generosity, chasteness, truthfulness, justice, prudence, reason, wisdom and morality.

The reason for this is the same as that which we gave for the prophet's superiority. He derives his education, the Divine commandments and all his knowledge from the Prophet or from the previous Imam.

When a new question arises, he knows the answer from Divine Inspiration through the pure mind that Allah has given him. If he gives attention to some matter in order to know it, he will obtain a perfect understanding with no error, for the Imams do not derive their knowledge from methodological reasoning, or from the teachings of men of knowledge, although it is possible for their knowledge to be increased and strengthened. For the Prophet said: "O Lord, increase my knowledge!"

It has been shown by psychological investigations that every man has, during his lifetime, one or two moments in which he is able to understand something by intuition. In fact, this is a kind of inspiration from Allah. This power has not been given to mankind equally, but in different degrees, according to their capacities. At such a time the human mind is capable of discovering certain facts without thinking or reasoning, and without guidance from someone else. Everyone acknowledges this condition from his own personal experience many times during his life.

Therefore it is possible that a human may attain to the highest degree of this state, one which both ancient and contemporary philosophers have described. We maintain that the powers of the Imams to receive inspiration have reached the highest degree of excellence, and we say that it is a Divinely-given power.

By this means the Imam is able to understand information about anything, anywhere, and at any time, and he understands by means of this Divinely -given power at once, without recourse to methodological reasoning or guidance from a teacher. When he desires to know about some matter, it is reflected in his pure mind as if in a polished mirror.

It is clear from the histories of their lives that, like the Prophet, the Imams were not trained or taught by anyone at all, not even in reading and writing, from their childhood's to the maturing of their minds. No author or teacher was seen to instruct one of them, but they were incomparable masters of knowledge, so that they were never asked about any problem without being able to answer it immediately, and they never said that they did not know. They never required time to consider a question before replying.

In comparison with this, it has never been said of any Islamic scholar, narrator or scientist, in his biography, that he did not study or was not educated by some other scholar, or that he never had any doubts about any problem, for human nature has always been thus.

**The Faith of Shi'a Islam**

By Muhammad Rida al-Muzaffar

## Aqaid Class 9 - Lesson 15

### Qiyamat - Doomsday

#### *Vigorous shaking of the earth.*

Vigorous shaking of the earth may be caused due to the combined effect of powerful earthquake, disturbance in the gravitational equilibrium of the earth - sun - moon and other planets in the solar system. It is possible if a giant asteroid or any other heavenly body of an extremely large mass strikes the earth and pushes it out of its orbit. The earth will start shaking vigorously as a result of being hit by the massive asteroids and also due to the expulsion from the orbit. Ground shaking by the normal earthquake causes huge structures to sway from side to side, bounce up and down, and move in other violent ways.

وَيَوْمَ نُسِفُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ قَلَمٌ تَمَادُرُ 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)

إِذَا رُجَّتِ الْأَرْضُ رَجًا وَيُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

“When the earth is shaken with a (violent) shock, and the mountains crumble away and scatter abroad into finest dust”. (56:4-5)

Quranic Reference : [22:1, 56:4-5, 18:47, 73:14, 79:6-7, 99:1.]

#### **All oceans will boil and catch fire.**

The fire in oceans has been scientifically explained by Prof. S.B Mahmood in two ways.

- 1 - Violent release of red hot lava beneath the sea due to the volcanic activity.
- 2 - There is a large amount of hydrocarbon in the interior of the earth. As it is highly explosive in nature, it can easily catch fire beneath the sea beds during the massive earthquakes. When it happens, the oceans will become the fireballs.

Also, an earthquake on the ocean floor can ignite the under-sea-petroleum reservoirs, which on explosion can cause fire in the oceans.

Quranic Reference : 81:6, 82:3-4

### **The earth will pour out its entire contents.**

This may be the result of earthquakes and volcanic eruptions. Earthquake usually begins deep in the ground in a range of 70 to 700 kilometers beneath the surface of the earth. Powerful earthquake will throw out the contents of the earth with pressure.

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذَلَّتْ لِرَبِّهَا وَحَسَّتْ ﴿٥﴾

“When the earth is expanded and casts out all that is within it and becomes empty, obeying its Lord as it must do”. (84:4)

Quranic Reference : [99:1-2, 84:4-5, 99:3, 99:4-5,86:9, 100:10.

### **The earth will be pounded and pounded again and again.**

The earth is revolving around the sun in its orbit and also spins on its own axis. The centrifugal force and electrostatic force keep the earth in equilibrium. The disturbance in these forces will cause imbalance in the earth’s motion.

Quranic Reference :[56:4,69:14,89:21]

### **The normal atmosphere of the earth will be filled with suffocating smoke.**

The combined effect of massive volcanic eruption, gaseous material from the heavenly bodies and the bombardment by meteorites may fill the earth’s atmosphere with dust, porous glassy matter and mixture of gases. Volcanoes release gases like carbon dioxide, sulfur dioxide, hydrogen sulfide, hydrogen chloride, hydrogen fluoride, carbon monoxide and water vapors. These volcanic gases go up to the 15 kilometers height in the stratosphere.

فَارْتَبِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ يَنْشِئُ الْكَاسَ هَذَا عَذَابٌ أَلِيمٌ

“Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible”.

The Holy Prophet said:

“Dukhan refers to the smoke which will be seen on the day of judgement.” This is a warning to those who reject the true faith. They will see smoke every where on the day of reckoning. It will envelop them as a grievous penalty.

Quranic Reference : [44:10-11]

## Aqaid Class 9 - Lesson 16

### *Qiyamat - Doomsday*

*The sun, planets and the moon will collide with each other.*

There are many possible explanations.

1- All heavenly bodies are floating in their respective orbits under the influence of gravitational and other kinds of forces. The disturbance in the equilibrium of these acting forces will bring the heavenly bodies out of their orbits. Inevitably they all will start colliding with each other.

2- After the sun becomes a red giant, it may explode and the debris may be blasted into space.

3- The sun and its planet are in equilibrium. When the nuclear fuel of the sun would be exhausted, the planets including our earth will fall into the sun.

إِذَا الشَّمْسُ كُوِّرَتْ

“When the Sun is folded up” (81:1)

Quranic Reference : [84:4-5, 99:2-3, 75:8, 75:9. 44:10-11]

**The dazzling light will blind the eyes.**

إِذَا بَرَأَ الْبَصَرُ

“So when the sight becomes dazed”. [75:7]

**The galaxies will be split asunder.**

Once the precise equilibrium of the universe is disturbed, billions of stars and planets will crash into one another filling the space with gases.

وَيَوْمَ تَشُقُّ السَّمَاءُ بِالنَّمَامِ وَتُرَدُّ الْمَلَائِكَةُ تَنْزِيلًا

“A day, when the heaven splits asunder, with a dazzling white cloud, and the angels ascend in continuous stream.” (25:25)

Quranic Reference: [25:25, 55:37, 69:15, 73:18, 77:9, 78:19, 82:1, 84:1-2.]

**The stars will disintegrate and will be scattered into dust balls.**

In the receding universe, stars, embodied in white hot space will start to boil, then explode. The stars will disintegrate and their atoms will be smashed to pieces.

Quranic Reference: [77:8, 81:2, 82:2,70:8, 55:37]

The galaxies will shake vigorously and the entire space will be filled with gaseous material.

It would be the scene of a contracting universe. Galaxies will be full of turbulence as the stars would be crashing into each other, spewing out hot plasma gases, space filling up with smoky radioactive particles, the skies littered all round with the radioactive debris. Thus, when clusters of galaxies containing billions of stars will collide with each other, the entire space will be filled with their radioactive gaseous materials by nuclear blasts.

Quranic Reference: [52:9, 44:10, 39:68]

## Aqaid Class 9 - Lesson 17

### *Re-appearance of Imam Mehdi (as)*

#### *A powerful Empire behind the iron curtain - 2*

Also, there is a lot of talk going on for years about the mysterious unidentified flying objects (UFO).

What is the reality of these objects?

Scientists define these objects as something unidentified that has no obvious explanations. It means that these objects are the product of such highly developed technology that the world's top scientists can not understand them and, therefore, they are not able to identify them. Indeed, in such circumstances, any kind of scientific explanation is out of question. Let us see first what these unidentified objects are?

Here is the full report from the World Book Encyclopedia.

“People have reported aircraft, missiles, satellites, birds, insects, and weather balloon. Investigators can explain all but a small percentage of UFO reports. The remainder may be due to an unknown phenomenon or merely to limitation in human perception, memory, and research.

In 1952, the United States Air Force, in a program called Project Blue Book, investigated about 12000 UFO reports to determine whether UFO's were a potential threat to national security. In addition, from 1966 to 1968, the Air Force sponsored an independent study of UFO's by scientists at the University of Colorado. The Colorado scientists advised the Air Force that further study of UFO's was not likely to produce useful information concerning a security threat. As a result, the Air Force ended Project Blue Book in 1969.

Many people throughout the world believe that UFO's are spacecraft from other planets. Accounts of encounters with alien visitors have appeared in numerous books, newspapers, motion pictures, and TV programs. Some people have even reported that they have been abducted by aliens”.

Reviewing and analytically judging all these international reports viz., the Bermuda Triangle, Unidentified Flying Objects (UFO), and authentic narrative accounts of many religious people recorded in reliable books such as the one by Muhammad bin Ali Alawi

in his book 'Al - Najmus Thaqib' about the Jaziratul Khadhra, (the Green Island), we can rationally arrive at some useful conclusions.

1. That these groups of islands, Green Islands or Bermuda Islands, may be occupied and governed by the Holy Imam Al- Mehdi (as) and his people, where he has established a powerful Islamic government.
2. The Imam's country is totally invisible and is protected and monitored by computerized electromagnetic devices that produce intense light beams. There are some highly sensitive clockwork equipments, which can accurately ascertain the identity of all the passing ships and airplanes. As reported above, they allow many ships and airplane to go while stop some in accordance with the programmed instructions to divert them to the desired destination for reason not known to us. Some pilots who were allowed to escape say that they believe the country has highly developed technology which can easily destroy or interfere all kinds of ships, airplane, radar and electronic navigational systems.
3. The Imam's country, behind the iron curtain, is immensely developed in science and technology.

They have highly advanced aircrafts, missiles, artillery shells, satellites, and many other kinds of nuclear devices. According to the UFO reports, they have powerful long range-bomber aircrafts which are designed to launch an attack from great distances on specific targets in any part of the world.

The peculiar birds and insects (UFO's objects) witnessed by many people may be these long-range bomber aircrafts.

Quran has mentioned these kinds of ballistic missiles sent by Allah to destroy the big army of the elephant which came from Yemen under the command of Abrahah Al-Ashram to frighten the Muslims and to destroy the Kabah at Makkah.

أَلَمْ تَرَ كَيْفَ قَعَلْ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾  
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ قَرَّبَهُمْ بِحِجَابٍ مِّنْ سَجِيلٍ ﴿٤﴾ فَجَعَلْنَاهُمْ نَكَالًا لِّقَوْمٍ يُذَكَّرُونَ ﴿٥﴾

“Have you not seen how your Lord dealt with the companions of the elephants. Did he not make their plot go astray?

And He sent against them Flights of Birds. Then He made them like an empty field of stalks of which the corn has been eaten up by cattle.” (105:1-5)

These few samples of Imam’s world, i.e., the UFO’s, have demonstrated the fact that the so called Super Power of this world and their allies are far behind in scientific and technological advancement. The scientists of this world can not even understand the level and standard of Imam’s technology. This is why they call these technological products unidentified objects, meaning something beyond comprehension.

As mentioned above, several teams of specialists from different countries have made all possible efforts to know the origin of these flying objects. We know that different kinds of satellites such as weather, communication, navigation, space and earth observation satellites are constantly monitoring the world from space in all sides and at all times. The US military satellite - often called as “Spy Satellite”- can detect the launch of missiles, the course of airplane in air and the movement of any kind of flying object. But despite this tight security of the planet, no one knows from where these different kinds of flying objects are coming. Out of frustration, some scientists said that they may be from any other planet. But the unmanned space crafts have already confirmed that there is no possibility of any kind of life in any of the planet.

## **Aqaid Class 9 - Lesson 18**

### *Third Phase of Our Existence Life After Death*

How does a soul live in Barzakh?

Immediately after death, we will find ourselves in an entirely new world. How would be this world and what will be the nature of life there?

From Quran and hadith, our ulema explains that immediately after death, man enters a new stage of life in which he feels everything. i.e., after the death, the body becomes motionless and useless, but the soul does not die and the sense of feelings remains. The soul of the dead person feels both pain and pleasure. But the pain and pleasure in barzakh depends on the conduct of the previous life.

The place and the living conditions in the barzakh will be different for different people. The Holy Prophet (sws) said: Grave is the first encounter with the events leading to the Resurrection. If one finds it easy, his future will also be secured, but if this is not good for him, then the remaining events of the resurrection might be even worse for him. Allama Mutahhaeri has mentioned 15 verses of the Holy Quran which tell about the nature of life in barzakh.

We can send gifts and presents to our dear relatives and friends who live in barzakh. The meritorious deeds performed by the relatives of the dead person with intention that their reward should go to his dead relative reaches him and makes the dead person happy.

If alms and charities are given with an intention that their reward should go to one's departed father, mother, brother, husband, wife, friend, teacher, or anyone else, these charities in form of gifts are delivered to the concerned deceased person. This makes him cheerful and happy. Similarly if anyone performs salat, fasting, tawaaf of Kaaba, hajj, or any other mustahab act on behalf of a dead person, its reward goes to him and make the dead person blissful.

It has been advised that those who have displeased their parents during their lifetime should take the advantage of this privilege. They should do something to please them after their death if they did not please them when they were alive.

### **Wadi-e-Salaam**

This is the resting place of the good souls. The good practicing Muslim is transferred after the Questions - Answers session to a place known as Wadi-e-Salaam. Here, he would meet many of his relatives and friends who died before him and were housed here because of their good deeds.

They see the delights of the paradise throughout this period in reward of their exceptionally good deeds.

## **The Valley of Barhut.**

This is the place where the souls of the non-believers, polytheists, infidels and rejected people are transferred immediately after the death. The new dead man will find many of his dead relatives; friends and followers camped there in miserable conditions. All of them, i.e., their souls, will live there until the day of resurrection.

Although the final accountability and the punishment of the dead person will be on the Day of Judgment, but the souls of the rebellious people like Firaun, Namrood, Yazid and other enemies of the Prophets and Imams will be exposed to the punishment soon after their death

## Aqaid Class 9 - Lesson 19

### *Fourth Phase of Our Existence Life after Resurrection*

#### Resurrection

The last phase of our existence, and the second stage of the life after death is Resurrection. This will be the beginning of the life that has no end i.e., the eternal life. This is the end of which there is no end.

In the Holy Quran, Resurrection has been described by various characteristic names, each gives a definite explanation of the event related to the Resurrection. Though, a lot of Quranic verses and ahadith of the Holy Prophet (sws) and Imams (as) are there to enlighten us about the events that will take place one after the other, but still the complete picture of resurrection is beyond our comprehension. It is a very vast subject. The words, terms, and expressions that we have in the vocabulary of all the spoken languages are not sufficient to encompass the variety of things related to this subjects.

#### Day of Judgment

The Day of Judgment is the fundamental article of Islamic faith. This is the basic reason of resurrection. It is the day when every person, who lived anywhere and at any time, will be brought to the Divine Court for final judgment. Allah Subhanahu taala Himself will be the judge and will decide the ultimate fate of every individual. We are repeatedly reminded this truth in Surah al-Fatiha which we recite daily at least 10 times in prayers.



“Master of the Day of Judgment” (1:4 )

There shall be absolutely fair and impartial judgment. Quran has repeatedly said that there will be no injustice at all. Hence, on the Day of Judgment, Allah will establish a real Supreme Court where nothing but justice will prevail. However, Allah is Just but His mercy always over shadows His justice. He will pay 10 times or even more against one good deed, but will give one punishment for one evil or will forgive.

Court Procedure:

This will be a unique Court of Justice, where no one can deny from what he had done. Quran confirms;

يَوْمَ تَشْهَدُ عَلَيْهِمُ أَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَمْعَلُونَ ﴿٢٤﴾  
يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيُعْطُونَ آلَ اللَّهِ حَقَّ الْحَقِّ الْحَسِينُ ﴿٢٥﴾

“On the Day when their tongues and their hands, and their feet will testify against them about their actions. On that Day Allah will pay them back their just dues, and they will realize that Allah is the truth.” (24:24-25)

Allah (swt) has prepared a written record of every individual. This written record will be given to him on the Day of Judgment. Quran clearly states on this matter.

وَكُلُّ إِنْسَانٍ أَلْفَمَةٌ حَالِدَةٌ فِي عُنُقِهِ وَنُخِرَ لَهُ يَوْمَ الْقِيَامَةِ كِتَابٌ يَكْفَاهُ سُنُورًا

“The works of each man, We have bound about his neck. On the Day of Judgment, we shall confront him with a book spread wide open, saying: Read your book, enough for you this day that your own soul should call you to account”. (17:13)

This confirms that a Video film of our whole life is being prepared and on the Day of Judgment, Allah (swt) will give the same Video cassette to us to see everything which we had done in this world.

Quran says:

“O woe unto us! what is about this book: it had not left any small or big thing without recording it thoroughly.”

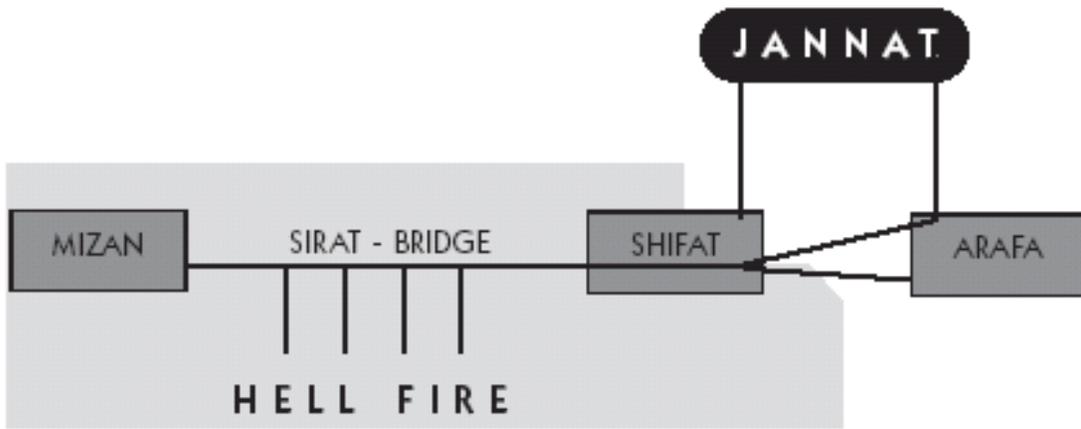
Imam Jafar as - Sadiq (as) said;

“On the Day of Judgment, a man will be given his scroll, to read ..... then Allah will make him remember: there will be not a single look, or a single word, or a single step, or anything which he had done but that he will remember as he had done it that very moment. It is for this reason that they will say; “O woe unto us! What is about this book: it had not left any small or big thing without recording it thoroughly.”

The description of Amaal Book (Nama-i-amaal) in Imam’s hadith gives a clear picture of Video Recorder. 1400 Years ago, no better description than this was possible. Today, after the discovery of video cameras, computers and televisions , everyone of us can understand that how truly Quran and ahadith have told us about the events that will occur in future in this world and hereafter.

وَلَا يُتَّقُونَ لَفْتَةً صَنِيعَةٍ وَلَا كِبْرَةَ وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كَتَبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَمْعَلُونَ

Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).



The good people will be given their book in their right hands and will be asked to proceed to Jannat, while the bad people shall get their book in their left hands and will be thrown out into the Jahannum.



## Aqaid Class 9 - Lesson 20

### *Fourth Phase of Our Existence Life after Resurrection*

#### Shifaat - Intercession

#### Siraat

#### Jannat and Jahannum

In each Jannat, there are millions of classes. The lowest class of Jannat will be billions times better than the most precious and most beautiful city of this world.

- Jahannum - Hell Fire.

Jahannum is the house of all kinds of miseries and painful things. It is a place where disgrace and rebellious people will live to face many different kinds of punishments.

As no one can imagine the blessing of Jannat, no one can also imagine the torture and pains of Jahannum. Quran has described some of the miserable conditions of Jahannum in order to avoid it by all means.

#### Names of Jahannum

Jahannum has also many different names and each name reflects a peculiar kind of misery.

Some of these names are as follows.

1. Ludha - House of fire. Electric furnace.
2. Jaheem - House of Fire. Full of burning charcoal.
3. Hutamah - A furnace of its own kind. It will grind the bones into ashes.
4. Hawiyah - A miserable house.
5. Saqar.
6. Saeer - Blazing fire.
7. Jahannum.

#### Aaraf

Aaraf is a huge mountain between the Jannat and Jahannum.. Those people who are neither in Jannat nor in Jahannum will stay here for some definite period of time.

## Aqaid Class 9 - Lesson 21

### *Doctrine of the Return (raj'ah)*

In this question the Shi'a follow what has been said by the Household of the Prophet: that Allah will cause people to return to this world in the same form as they were before; that He will distinguish between the righteous and the wrong-doers, and between the oppressed and the oppressors; and that this will take place during the time of the Mahdi. Allah will not cause anyone to return unless he has attained a high degree of faith or has sunk deep into corruption.

After this they will die again, and on the Day of Resurrection they shall be raised again to be rewarded or punished, for Allah has mentioned in the Qur'an the desire of these people who have come twice into this world to come yet a third time in order to repent of their sins.

They shall say: "Our Lord! Thou hast caused us to die two deaths, and Thou hast given us twice to live; now we confess our sins. Is there any way to go forth?" (40; 11)

Truly the Qur'an came to proclaim raj'ah in this world, as did many traditions from the house of Infallibility, and all the Imamites believe this, except a few .who have interpreted the pronouncement on raj'ah as meaning that the government will return to the Household of the Prophet together with the power to forbid and command, and that this will be when the Awaited One reappears, without involving the return of people or the giving of life to the dead.

Belief in raj'ah is considered among the Sunni to be repugnant, and they deem it a heretical belief. Their collectors of ahadith considered one who had transmitted ahadith about raj'ah to be discredited, and cast aspersions on the characters of such people so as to undermine the value of their transmission. Moreover, they considered one who believed in raj'ah to have descended to the ranks of unbelief (kufr) or polytheism (shirk), or worse. This belief was therefore one of the biggest causes for the despising of the Shi'a by the Sunni, and their slandering of them.

Undoubtedly, this was all part of the sabre-rattling engaged in by some Islamic sects in the past to damage each other and cause dissention. In fact, there is no evidence to substantiate their accusations, because belief in raj'ah cannot cause any blemish on belief in tawhid or nubuwwah; it only emphasizes the correctness of the two, because raj'ah testifies to the supreme ability of Allah to resurrect and raise from the dead, and is one of the supernatural events that will testify as a miracle for Muhammad (S.A.) and his Household. It is similar to the miracle of the raising from the dead performed by 'Isa, only more important, as it involves raising those bodies that have rotted away.

Says he (man): "Who will give life to the bones when they are rotten?"

Say: "He will give life to them Who brought them into existence at first, and He is cognisant of all Creation." (36;78-9)

One who denigrates raj'ah as being a kind of transmigration of the soul, which we know to be incorrect, has not differentiated between transmigration and bodily resurrection, because the meaning of transmigration is that the soul moves into another body, and this is not the same as bodily resurrection. The meaning of this latter is that the soul returns to the same body with all its individual characteristics; and raj'ah is the same as this. If raj'ah were a kind of transmigration, the restoring to life by 'Isa must also be transmigration, and the Resurrection (ma'ad) would be as well.

Now there remain two points to discuss concerning raj'ah:

- Firstly, that it is impossible that it should take place;
- secondly, that the traditions relating to raj'ah are not true.

Now, if it is worth discussing these two subjects, raj'ah cannot be as despicable a subject as the enemies of the Shi'a have suggested. How many beliefs of other sects of Islam which are either extremely improbable or else entirely unsubstantiated by religious texts have led to these sects being accused of being unbelievers or of being beyond the pale of Islam? And for this there are many examples: the belief that the Prophet was liable to forget or to disobey Allah's Will; the belief that the Qur'an is eternal; the belief that when Allah said He will punish, he is obliged to do so (al-wa'id); the belief that the Prophet did not appoint a khalifah after him.

As for our two points of discussion and for there being no basis in truth for raj'ah due to its being impossible, we hold that it is a kind of bodily resurrection, differing only in that it takes place in this world.

Therefore the same evidence that proves the possibility of resurrection will also prove the possibility of raj'ah. There is no reason for amazement, except in that it is unusual for us and we are not accustomed to such things in the life of this world. But we know of no cause or impossibility that would bring us near to an understanding or refutation of raj'ah, only that human imagination does not find it easy to accept what is out of the ordinary. So there is no more reason to refute it than there is to refute resurrection.

Who will revive these bones when they have rotted away? (36;78)

Say: "He will revive them Who brought them into existence at first, and He is Cognizant of all Creation." (36; 79)

In such a situation, where there is no intellectual evidence either to deny or to prove raj'ah, or even if it is just our imagination that says that there is no evidence, we must have recourse to the Islamic texts which are from the source of Divine inspiration. For there is proof in the Qur'an to substantiate the occurrence of raj'ah in this world for some of the dead, as there is also for the miracle of 'Isa in restoring the dead to life.

And I heal the blind and the leprous and bring the dead to life with Allah's permission. (3;49)

And Allah said:

When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. (2; 259)

And also in the verse we have seen before:

They shall say: "Our Lord! Thou hast caused us to die two deaths . . ." (40; 11)

And the meaning of the verse will not be fulfilled unless there is a return to this world after death, although some commentators of the Qur'an have tried to give an exegesis (ta'wil) which cannot, however, satisfy us or reveal the true meaning of the verse.

Concerning the second point of discussion, which claims that the traditions referring to raj'ah are not authentic, this has no foundation in truth, because raj'ah is a necessary belief according to the Household of the Prophet, and this has been narrated by many transmitters.

After this, it is rather surprising that a famous writer, Ahmad Amin, who claims to be knowledgeable, says in his book "The Dawn of Islam' (Fajr al-Islam): "Judaism makes its appearance in Shi'ism in the belief in raj'ah." We would say to him: Judaism also makes its appearance in the Qur'an through raj'ah, as it has been mentioned in those verses of the Book which have been quoted above.

And we would also tell him: there is no way in which Judaism and Christianity cannot appear in Islam, because the Prophet came to confirm what existed of the Divine shara'i', even though he abrogated some of their laws. So the appearance of Judaism and Christianity is not a disgrace in Islam, even if, as the writer claims, raj'ah is one of the beliefs of the Jews.

Anyway, raj'ah is not one of the fundamentals of Islam, belief in which is compulsory; but our belief stems from the authenticated traditions of the Household of the Prophet, whom we know to be infallible. For it is one of the unseen things which they relate, and there is nothing which suggests that it cannot take place.

## AKHLAQ TAB

BLANK PAGE



## Imamia Sunday School

### AKHLAQ SYLLABUS – CLASS 9 (14 Years Old)

AKHLAQ CLASS 9 - LESSON 1.....	3
<b>RESPECT TO PARENTS</b> .....	3
AKHLAQ CLASS 9 - LESSON 2.....	6
<b>DUTIES TOWARDS CHILDREN (PART I)</b> .....	6
AKHLAQ CLASS 9 - LESSON 3.....	7
<b>DUTIES TOWARDS CHILDREN (PART II)</b> .....	7
AKHLAQ CLASS 9 - LESSON 4.....	9
<b>HAQQ-UN-NAAS</b> .....	9
AKHLAQ CLASS 9 - LESSON 5.....	11
<b>RECONCILING PEOPLE</b> .....	11
AKHLAQ CLASS 9 - LESSON 6.....	13
<b>SERVICE TO HUMANITY</b> .....	13
AKHLAQ CLASS 9 - LESSON 7.....	15
<b>QARDH E HASANAH</b> .....	15
AKHLAQ CLASS 9 - LESSON 8.....	17
<b>DESTRUCTIVE EMULATION OF WESTERN CULTURE</b> .....	17
AKHLAQ CLASS 9 - LESSON 9.....	19
<b>HUSN-E-DHAN AND SU'U-E-DHAN</b> .....	19
AKHLAQ CLASS 9 - LESSON 10.....	21
<b>ANGER</b> .....	21
AKHLAQ CLASS 9 - LESSON 11.....	24
<b>KADHMUL GAIZ (SWALLOW ANGER)</b> .....	24
AKHLAQ CLASS 9 - LESSON 12.....	27
<b>IKHLAAS</b> .....	27
AKHLAQ CLASS 9 - LESSON 13.....	30
<b>LEADING A MORAL LIFE</b> .....	30
AKHLAQ CLASS 9 - LESSON 14.....	32
<b>FORBEARANCE</b> .....	32
AKHLAQ CLASS 9 - LESSON 15.....	34

<b>MUSIC AND ITS EFFECTS</b> .....	34
<b>AKHLAQ CLASS 9 - LESSON 16</b> .....	<b>38</b>
<b>CARE FOR THE ENVIRONMENT</b> .....	38
<b>AKHLAQ CLASS 9 - LESSON 17 &amp; 18</b> .....	<b>40</b>
<b>TAKKABUR, RIYAA AND UJB</b> .....	40
<b>AKHLAQ CLASS 9 - LESSON 19</b> .....	<b>44</b>
<b>ABUSIVE LANGUAGE, INSULTS, SARCASM AND IMPERTINENCE</b> .....	44
<b>AKHLAQ CLASS 9 - LESSON 20</b> .....	<b>47</b>
<b>BETRAYING SECRETS</b> .....	47

## AKHLAQ CLASS 9 - LESSON 1

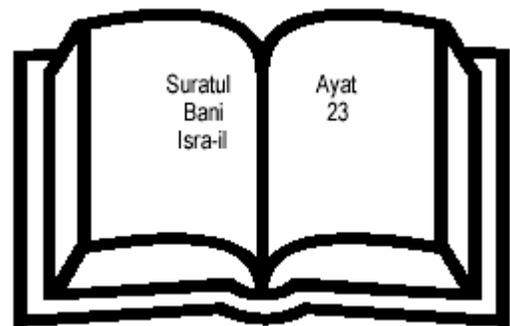
### RESPECT TO PARENTS

Respect to parents is a topic taught to many classes in the Sunday School. By now you must have studied it many times, but in this note, an attempt is going to be to make you understand just how vital and important their role is in bringing up you the individual, and the society as a whole.

Allah has mentioned kindness to parents at 7 places in the Qur'an.

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

***"Your lord has commanded that you worship none but Him, and that you be kind to your parents. Whether one of them or both of them become old in your life, do not say a word of contempt (uf) to them or repel them, but address them in terms of honor. And out of kindness, lower to them the wing of humility and say: "My Lord! Bestow upon them your mercy as they cherished me in childhood.""***



The word "uf" is a very mild word, but Imam Ja'far as Sadiq (A) said that if a milder word were to exist in the language, Allah would have used it instead. One should never call parents by their names, but refer to them as mother and father.

A man once went to the Prophet (S) and asked him if there was any act worthy of Allah's mercy. The Prophet (S) asked him whether his parents were still alive, to which he replied yes. The Prophet (S) replied that the best deed worthy of Allah's grace was to be kind to parents since this was preferred over all acts.

It is said in Tafseer that one should pray to Allah that He may grant heaven to their parents, and if ones parents are committing any act with which would displease Allah, then we should pray that Allah helps them to reform and guides them.

Indeed, the first thing that Allah caused to be written on "Lauhe Mahfuz" was that *"I am Allah, and there is no god except Me. I am pleased with the man with whom his parents are pleased, and displeased with him whose parents are not pleased."*

The Prophet (S) once said to Imam Ali (A) that *"sitting in the company of parents for an hour is preferable to going for Jihad."* He further added, *"O Ali! If only a word is uttered with a view to pleasing the parents, Allah can be pleased."*

The word parents does not just refer to your natural parents, but also refers to those who have taken trouble to teach you, especially to those who have improved you as a person.

There are at least three sets of parents:

- The natural parents who caused your existence,
- The teachers who taught you, and
- The parents of the person you marry.

All these people have rights over you, so fulfill your duties to them as explained above. Now that we have seen how to respect our parents, we can discuss why we should respect them.

Parents have brought us up, but have taken part in our creation. Look at your house, would you say that the four walls, the roof and the floor are the only items, which make up your house? No you would not since the furniture, the color scheme, also makes the house and most importantly, by those who live within it. In the same way, your parents did not create your body, but it was they who created your character and developed your thinking. They have lived for you. They gave you love and attention, they taught you the difference between right and wrong, they gave you food.

If there were ever a time when there was only enough food for one person, they would give it to the child. Your mother gave birth to you and nursed you in your infancy. Can you imagine the trouble and anguish parents go through, and if you ask them why, they will say that they wanted to give you a better start in life than they had? Then how can we not respect them, and how can we not love them?

This is one of the reasons why Islam has said that

*"Heaven lies under the feet of your mother"*

This means that if we displease our mother, we will never enter heaven, i.e. the way to heaven is through the pleasure of your parents.

This again is repeated when Allah says to one of the Prophets:

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

### **Duties to Parents**

There are many ways to respect your parents, some of them are:

1. Never raise your voice at them.
2. Do not sit when they are standing.
3. Do not walk in front of them unless told to do so.
4. Do not speak when they are speaking.
5. Never correct them in front of others.
6. Do not displease them or make them angry.
7. Never insult, argue or shout at them.

When you wake up in the morning the first thing you should do is say "Salamun Alaykum" to your parents. These are all simple things, but how many of us actually do them. How many of us will actually stand and say "Salamun Alaykum" when our mother or father enters the room?

If your parents ask you to do something, like go shopping, you should not even show them that you are tired. You should not even cast a weary glance at your parents. That is why it is said:

*"Looking at the face of your parents with respect is like looking at the **Ka'ba**, the reward is the same."*

The displeasure of Allah is so great on those who displease their parents that the person who is disowned by his parents, he will never smell the fragrance of heaven. Also, if the parents are displeased with a child, and remain so overnight, and the day dawns with their displeasure, it will be as if two gates of hell have been opened for the son.

It is narrated by our 4<sup>th</sup> Imam (A.S.), that one person came to the Holy Prophet (S.A.W.) and said, "Ya Rasulallah, there is no bad deed that I have not committed. Do I still have a chance to do tauba and be forgiven" The Holy Prophet (S.A.W.) asked, "Is anyone of your parents is alive" He said that his father was alive. The Holy Prophet (S.A.W.) told him to go & serve his father and be kind to him. When he was leaving, the Holy Prophet (S.A.W.) said :If his mother was alive, his sins would have been forgiven sooner"

### **Exercise:**

1. Write a short essay on the importance of respect of parents.

## AKHLAQ CLASS 9 - LESSON 2

### DUTIES TOWARDS CHILDREN (Part I)

We have spoken about respect to parents before and realize how important this topic is. But what about the children? Surely there must be duties towards which have to be fulfilled towards them.

Allah tells us in Qur'an,

**“Oh you who are faithful, save your soul from burning in the fire of hell the fuel of which will be stones and men, by refraining yourselves as well as stopping your children and other members of your families from committing sins”.**

This shows that one of the first duties towards children is to teach them what is right and what is wrong. This must be done by setting an example.

One of the duties of the parents to the children is to give education. This is first Islamic education, and then material education. This does not mean that all the children should be sent to ‘Howzas’ for years and years, but means that every child should be taught, at least the basic principles of Islam, so that when he does learn his formal education he will know how to use the knowledge to serve Islam and the community.

Prophet Muhammad (S) has said that we should treat our children fairly, love and be kind to them, and fulfill our promises to them, since we are their sustainer, and they look to us for help.

The Prophet (S) was once walking and saw some children; he immediately shook his head and said that he was sorry for the parents of the children of the last age.

The people asked him, "Why, would they be non-believers?"

The Prophet (S) said, "No, it would not be that, but the parents would be such that they would not give training to the children in religious education, but would be pleased to teach them worldly education. He said that such people were not from him, and that he would not love them."

The Prophet (S) once said to Imam Ali (A)

*"Oh Ali, there are as many rights of children Wajib upon parents as there are rights of parents Wajib upon children.*

One of the first rights is to give the child a good name. This is so the child will try and emulate those who they are named after, or try and follow the meaning behind their name.

## AKHLAQ CLASS 9 - LESSON 3

### DUTIES TOWARDS CHILDREN (Part II)

The child has three stages of life before he is ready to walk fully into the world of "grown ups". Each stage is for seven years. For the first 7 years of its life, the child is the **MASTER** and should be allowed to enjoy and play, without responsibility. This does not mean that you let him do whatever he wants, but should give him freedom within the boundaries of Shari'a. He should not be burdened with formal education, but should be taught by doing practice.

For the next 7 years, the child is the **SLAVE**. This means that now he should be taught responsibility, should be taught rules of Islam and worldly knowledge. This does not mean that the child should be oppressed, but the things that he was allowed to get away within the first seven years should now be restricted.

The final seven years are called the years of **MINISTRY**. This means that the child or young adult should now start to work and help in the home. He should start to put back into the family all that he took out when he was growing.

***The virtuous child is a flower from the flowers of paradise.***

Islam lay so much stress on being kind to children that the Prophet (S) said, that,

***"A good act is written in the record of the virtuous deeds for one who gives a kiss to his child."***

Once a man came to the Prophet (S) and said: "I have never kissed my child." When he turned and left, the Prophet (S) said, "This stone-hearted person is one of the people of the fire."

Following is part of a du'a written by our fourth Imam, Ali Zainul Abideen (A), it can be found in Sahifa e Kamila.

#### **One of his du'as for his children**

*O Lord, oblige me by sparing my children from death, by educating them for me and by blessing me with them.*

*My God, prolong their lives for me. Increase their terms of existence for me. Bring up those tender years for me. Strengthen the weak one for me. Heal their bodies, faith and morals. Let them be safe in soul and body and in everything I am anxious about concerning them. Let their sustenance flow into my hand.*

*Let them be virtuous, pious, able to see and hear, obedient to You, and lovers and well wishers of Your friends and hostile to all Your enemies. Amen!*

*O Lord, strengthen my arm with them and straighten with them my crookedness.*

*Enlarge my number because of them. Adorn my society with them. Keep my memory alive by means of them. Make them care for my affairs in my absence. Help me with them to satisfy my need.*

*Let them love me, be kind to me. favorable, faithful, obedient, not disobedient, not wicked, nor adverse nor guilty.*

*Help me in training them, educating them and in doing well to them.*

*Grant me from You, male descendant from among them. Let this be a benefit to me.*

*Let them be my helpers in whatever I ask of You. Protect me and my offspring from Shaitan, the stoned one. For verily You did create us and command us.....*

**Exercise:**

1. What are the three stages in a child's life?
2. What do you learn from the dua of 4th Imam (A.S.)

## AKHLAQ CLASS 9 - LESSON 4

### HAQQ-UN-NAAS

The phrase Haqq-un-naas comprises two words, (*Haq*) which means right, i.e. a person's right to have or own something, and (*naas*) which means person, or human beings.

It can be seen from this, that Haqq-un-naas means the rights of people. Every person has certain rights, which are vital, and should not be taken away. If I am holding the estate of an orphan, then it is the right of the orphan to inherit the estate when he comes of age. I should not consume it for my self, taking advantage of my position as the custodian.

Allah, who is Just and Merciful, will (Inshallah) forgive us for the sins, which we commit against Him, provided we repent for them sincerely; but how can He forgive you for the sins, which you commit against others. That would be going against His justice. We can never be forgiven for breaking Haqq-un-naas, the rights of others, unless the person whom we have wronged forgives us himself. This makes Haqq-un-naas a major sin, and one which could be unforgivable.

The next question is "*What actions break Haqq-un-naas?*"

A person has a right over you even when he is not there. Imagine you were at a gathering, and were discussing with others. If I am not at that gathering, I still have a right that my name should not be insulted, nor my reputation spoilt. This means that if you do *Gheebat*, or *Tohmat*, or *Fitna* in which my name is mentioned then you have committed a sin against me.

Such a sin cannot be forgiven unless I have forgiven it. It is because of these consequences that we should avoid committing actions, which breach the rights of others. This shows that Islam is a religion that not only benefits a person directly, but also helps the community in general. Where else can you find a law that commands you not to insult others, and to guard their reputation in public and private?

You are answerable for Haqq-un-naas even after death. Islam advises that we should seek forgiveness from the person whom we have wronged before one of the parties dies. If person dies before forgiving the other, then there is no direct way of obtaining forgiveness, and that sin will carry forward until the day of Judgment.

Consider the danger of this sin! Allah who can create the universe and destroy it in one stroke, which can perform any action conceivable, who is eternal and lives forever. Even He cannot forgive us for crimes against Haqq-un-naas. He Himself has told us that only the person who has been wronged can forgive.

One day the Holy Prophet (S.A.W.) asked that who is the most poor. The companion said that the one who has no money.

The Holy Prophet (S.A.W.) said no, the real poor are the person that when he comes on the Day of Judgment, he has the rights of people on his shoulder. That is if he has beaten anybody for no rightful reason, called somebody bad names, and usurped somebody's right or property. If that person has any good deeds in his books, would be given to other who's rights have been violated and if he does not have any good deeds left, then other people's bad deed will be added to his book of deeds, as mentioned in Qur'an

One of our great scholars Muqaddas Ardabeli was extra precautionary about Haqq-un-naas. He occasionally used to rent a mule, while going to Kazmain from Najaf.

One day he rented a mule. While he was on his way to Kazmain, a person came with a letter & requested Muqaddas to give it to his friend in Kazmain. Muqaddas said that he has rented the mule only for himself to ride on but not taken permission from the owner of mule to take the letter. They tried to look for the owner, but could not locate him.

As a mo'min has a right over other mo'min, Muqaddas Ardabeli did not deny for taking the letter either and went on foot to Kazmain and rode the mule only on his way back.

This just shows how careful our Ulemas are, and how inconsiderate we are. Because of this high state of taqwa, that Muqaddas Ardabeli used to meet with our 12<sup>th</sup> Imam, whenever he desired.

**Exercise:**

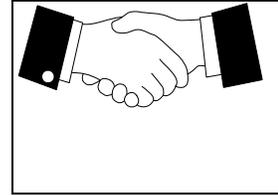
1. What is Haqq-un-naas & what actions break Haqq-un-naas?
2. Who is a real poor person according to the Holy Prophet (S.A.W.) and why?

## AKHLAQ CLASS 9 - LESSON 5

### RECONCILING PEOPLE

Reconciling people means to bring two people, or groups back together after some incident has caused them to split or quarrel.

It is the duty of every Muslim to try and make peace between two parties, which are known to him. Allah says in Qur'an



**49:10: *The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear God, that you may receive Mercy.***

If a person can make peace between two parties at no cost to himself, but does not, then he is held answerable for not taking action.

If someone harms you, then you are entitled to harm him or her back to an equal degree, **BUT** it is better on your part to show your Akhlaq, to set an example, and forgive. This is also explained to us, where Allah says,

**42:40: *The recompense for an injury is an injury equal thereto (in degree): BUT if a person forgives and makes reconciliation, His reward is due from God: for (God) loves not those who do wrong.***

Imam Ali (A) also explains that to bring together two parties is also regarded as charity.

*"Reconciliation between two parties is the best kind of charity".*

There is a limit to reconciliation. Although Islam is a peaceful religion, it is not idle.

If there is someone who breaks the Shari'a of Islam, and breaks the rights of others, then this is the crime of Haqq-un-naas (Rights of others), and for this, action should be taken.

**49:9: *If two parties among the Believers fall into a quarrel make you peace between them: but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of God; but if it complies, then make peace between them with justice, and be fair: for God loves those who are fair (and just).***

#### **What is the point of reconciliation?**

The reason why we are told to bring people together is for unity. Islam is a universal religion, which brings together people regardless of physical differences. Only together we

can survive, and prosper. If we let ourselves become divided, and quarrel against ourselves, then others will take advantage of this, and widen the divisions even more. Remember, the Prophet (S) explained to us,

***"One who does not take interest in the affairs of Muslims is not a Muslim".***

**Exercise:**

1. Write a short essay on the importance of reconciling between two mo'min brothers.

## AKHLAQ CLASS 9 - LESSON 6

### SERVICE TO HUMANITY

By now, you have been taught, and explained that Islam is a religion for a community, to interact and bring the whole society together less than one faith and to guard their rights.

Human beings have many qualities, which distinguish them from other animals. They have supreme intelligence, they can tell between right and wrong. One feature which humanity shares with many other animals is their ability to form and live together in large communities.

The spirit of consideration is the central force that binds the people together in a society. Human life without consideration is transformed into animal life, since every one is for him, and it becomes survival of the fittest.

If a person cannot use his abilities to help others, and to guide them, then that person is leading a useless life. This service to others has been emphasized again and again in Islam. The Holy Prophet (S) has said:

*"One who does not take interest in the affairs of Muslims is not a Muslim. And that person too is not a Muslim who hears a Muslim calling for help and does not respond to his call".*

The reward offered for this service to humanity is so great, that few other deeds carry similar rewards.

*"One who fulfils the needs of a brother Muslim is like one who has been worshipping Allah throughout his life".*

Sometimes, you are asked for help, and you are not in a position to give it. Even in this circumstance, if your Niyyat was pure then you are rewarded.

Our 5<sup>th</sup> Imam (A) has said,

*"At times it so happens that a Muslim seeks help from another Muslim and the latter, though inclined to help him, is not in a position to do so; Allah will send him to Paradise for this very resolution".*

Perhaps the best advice on service to humanity comes from Imam Hussain (A), who explained to us,

*"The requests which people make to you are blessings of Allah, so do not feel weary or uneasy".*

There are many places where we have a chance to perform services for others. There are ample opportunities in our day to day lives, even in your own home, helping parents in house chores, helping brothers & sisters in their homework, teaching them good things, helping your neighbors & friends, helping in the community services etc., and also on occasions such as Hajj. When we are in Hajj, we need to show that unparalleled service to others, which is all part of the experience. Even if people take you for granted, or they insult you, remember that your niyyat is **for the sake of Allah (lillah)**.

One day a person entered the Masjid-e-nabavi and saw Imam Hasan (A.S.) on the other end of the masjid giving “Dars” (lectures on Fiqh) to the companions

He approached Imam and requested that he is in need of urgent help at his home. Imam Hasan (A.S.) immediately stopped his dars and accompanied him. While going out of the masjid Imam asked that if he was so desperate, how come he did not ask Imam Hussain (A.S.), who was closer to the entrance door of the masjid. The person said that Imam Hussain (A.S.) was saying his prayers that are why he did not go to him.

Imam Hasan (A.S.) said that Imam Hussain (A.S.) was saying his *mustahab prayers* and he would have finished his prayers, as serving the need of a mo'min carries more importance than even saying mustahab prayers.

#### **Exercise:**

1. Discuss the importance of helping people in need.
2. Take a field trip one day and volunteer at a local charity (school, mosque, shelter, etc) to reinforce the concept of helping others.

## AKHLAQ CLASS 9 - LESSON 7

### QARDH E HASANAH

This means to give a loan to those who require aid.

In Islam, there is a duty and a unity, which should bind all Muslims, this duty should be so strong that material goods should be put aside to fulfill it.

If there is a person who has had the ability to be successful and has made a good and profitable business, 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.

Allah has explained this concept of lending money to those who require it as a loan to Allah Himself. In Suratul Baqarah, Ayat 245, Allah declares:

***"Who is he that will lend to God a fair loan so that He will multiply it to him manifold;....."***

We should know that any loan, which is lent to Allah, would be paid back manifold (many times).

Allah also says in Qur'an, Surah 64, and Ayah 17:

***"If you lend to God a beautiful loan, He will double it to your credit, and He will grant you forgiveness: for God is most ready to appreciate service."***

Since Allah has given you opportunities to be successful, you should go out of your way to provide opportunities for others.

If someone comes to you and asks you for financial or other aid, it becomes your duty to help him. You should lend him the required amount if you have the means, and give him further assistance.

However, this duty is mutual. The facility of Qardh e Hasanah is been provided by Islam so that the community as a whole can develop and prosper, while at the same time become more united. Thus, the one who borrows the money should have the intention to pay it back as quickly as he possibly can, and should not delay. If he misuses the facility, then he is taking advantage of the system, and will cause difficulties for others.

What is the concept behind this giving, why is it so important?

There is a saying that a man will manage to find sleep at night even though a relative may have died the previous day, but the day he has lost his money, he will never sleep.

This highlights particular vices, which exist in a man's heart, greed and selfishness. If a man is able to lend a substantial amount of money, without any profit in return for him, then he has conquered both these vices.

He has conquered the **SELFISHNESS** by letting the money out of his hands, to give others the chance of becoming successful.

He has also conquered the **GREED** because he knows he will earn no profit on the money, because to charge interest is Haraam.

We must always help our community and people at large, if we stop to ponder for a moment, tomorrow we will not be on this earth any more, but our book of deeds will remain open. If we leave behind us people who will remember us for helping them, we will still gain blessings. If on the other hand, the only memory that people have of us is our meanness, then on the Day of Judgment, what will be the use of all our wealth and riches?

**Exercise:**

1. What is the concept behind Qardh e Hasanah & how does it help you?

## AKHLAQ CLASS 9 - LESSON 8

### DESTRUCTIVE EMULATION OF WESTERN CULTURE

Emulation means to copy someone or something, to try and become like that thing.

A culture is a way of living. Culture embraces the ways people live together, the food they eat, and the general way they behave. Islam has a culture of its own, but leaves space to accommodate practices from other cultures, as long as they are within Shari'a (Islamic Law). This is why Islam is called a universal religion, because it has its own central core of behavior, but allows the cultures of any nation in the world to mingle in.

We are living in a western world, and are surrounded by the western culture. All cultures have some good in them, and the western culture is no exception.

We, the children of the west, have to find how we can be proper Muslims in the western environment, without sacrificing any of our principles, but still adapting to the world we live in. We can do this by picking up the good points in the west. But, we must be careful because there are lots of elements, which are against Islamic culture, and we should avoid those.

What we should NOT DO is follow that which our friends do blindly, and try and become totally western; this will lead to us losing our Islamic identity all together. We must always remember, we are MUSLIMS FIRST, and then anything else.

At school, we see a lot of ways that other people behave, and because we do not want to be the odd one out, we want to mix in and act in the same way. This idea is wrong. When we see the guys at school wear earrings, and start dressing up so that the girls can see them.

When we see this we should realize that this is not what Islam has taught us, and avoid such behavior. In Islamic culture, you dress up well if you want to, not for others to see you.

Also we see that the guys at school have girlfriends, and go out to discos and parties. This is not the way we should behave. In the west, a girlfriend is only taken because of her looks. Every other week, a guy has a different girlfriend. Islam says that is wrong. When the time comes for a boy to get married, he will be introduced to girls who also want to get married, with similar ideas, not just a girlfriend for one or two weeks, but a companion for life. This is one reason why there are so many divorces in the western culture and so few in an Islamic culture.

There are certain habits, which are quite common in the west, which we should avoid. An example is when we go and play sports. We see that people change openly in the changing rooms displaying their private parts with no hint of shame; they take showers with nothing on.

Although there are only men in the changing rooms, in Islam, it is Haraam to expose your private parts to anybody, or to look at the private parts of others. This means that when you change, you should use a towel or something to cover yourself, if you take a shower, you should wear some type of swimming costume, so that you do not remain naked at any moment. You should also be careful not to look at others who are changing.

Do not let the west fool you. Most of the people in the west do not really believe in heaven or hell, they think that they will live on this world, and that will be it. That is why they try and have fun, and the only fun they have is physical, because they do not understand the soul at all. They satisfy their desires by going out with girls to parties, drinking alcohol and satisfying their lust.

A Muslim however realizes that this world is only a moment, a twinkle in the eye compared to the life in the next world.

There is more to life than just physical pleasure. Islam does not say that you cannot have any pleasures, it just explains you that desires should only be satisfied within a marriage, and not like animals. **It is important that you understand this point.**

We should not feel that "Why can they have fun, and we can't" because it stops being fun after a while. If you eat ice cream every day, then after a while you will be fed up of ice cream. You will not want any more. Similarly, Islam teaches us that our desires should be controlled. We should limit ourselves. If we let ourselves out of control like the western world, then we might have fun for a while, but soon we will ask ourselves "There must be more to life than just parties and girlfriends"

There is much more to life. Islam opens our eyes, and makes us look from a different point of view. If you imagine this life to be a maze. The western world tries to solve the maze by just walking through, taking things as they come. Islam takes you up, so that you can see the maze from above, so that you know which way to turn, and what to avoid. That is the only way to get through the maze.

Another habit we should avoid is doing drugs. Doing drugs is both dangerous and addictive. Islam has made drugs Haraam (forbidden). We see boys and girls in our school doing drugs at deserted corners, or at the parties. Sometimes they come up to us and ask us if we want a *drag*. Do not be afraid to say NO! It does not matter what they think, whether you are a chicken or not, don't let yourself be pushed into trying things bad for your health, especially when it is Haraam too.

**Please remember, Islam really is a religion, which will make man happy and content. Do not try and follow those things in the west which Islam does not allow, it might look and feel good for a while, but in the end you will realize the hard way.**

#### **Exercise:**

1. How do we live our life in a western society & still keep our identity?

## AKHLAQ CLASS 9 - LESSON 9

### HUSN-E-DHAN AND SU'U-E-DHAN

These two words, which are antonyms, refer to opinion you have about others. People are of two types, those who always think badly of others, and those who try and think the best about others.

Husn-e-dhan means to have a good opinion about other people. Not to assume the worst about them, not to suspect their actions. If you see a Muslim talking with a girl who is Na-Mahram, and you then assume that he is having a date, or is of loose morals, then you have already dented his reputation in your eyes. If you tell others your opinion, you have committed Fitnah and Fasaad. You should give the benefit of the doubt. Even if such suspicions turn out to be true, who are you to spread other peoples' faults, when Allah has covered yours?

If a person assumes the worst of people's actions, then this is Su'u-e-dhan, and is a very bad habit. It leads to Fitnah and Fasaad, and other terrible deeds.

Once the Holy Prophet (S.A.W.) was talking to a lady in an alley in Medina. A man passed by & wanted to talk to him, but when he saw that the Holy Prophet (S.A.W.) was talking to a woman, he immediately tried to leave, but the Holy Prophet (S.A.W.) stopped him and told him that the lady was his aunt, her mehram.

The man surprisingly said that he could never think badly about the prophet. The Holy Prophet (S.A.W.) said that it was his duty to clarify so the man would not do Su'u-e-dhan, as shaitan always looks for a way to create fitna & fasaad.

If for example, a person stands up and gives a few thousand dollars to a charity, I can think in two ways. Either I can think that this person has pride in just showing off all his money, or I can think that this person is sincere, and is setting an example for others to follow.

Qur'an (49:12) explains to us that we should avoid suspicion of others, since in some cases it can be a sin. This is true if start going and spreading rumors.

*Avoid suspicion as much (as possible): for suspicion in some cases is a sin*

People who are narrow minded, don't want to do good themselves, and they don't want others to do it. They try and spoil people's names at every opportunity. This is what Su'u-e-dhan leads to.

Allah will show His Anger at those who accuse others falsely. In the time of Prophet Salih (A), he was accused falsely, and he asked Allah for help. The verses below explain what happened.

**23:39:** *(The prophet) said: "O my Lord! help me: for that they accuse me of falsehood."*

**23:40:** *(God) said: "In but a little while, they are sure to be sorry!"*

**23:41:** *Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!*

In conclusion, always give someone else the benefit of the doubt. Even if you know for sure that they have done something wrong, do not tell others. If Allah can keep our secrets, we should also try and keep the secrets of others. If you really want to do something, try and approach the person and persuade them that they are doing wrong. If you think that will fail, then talk to someone whom you think will be able to help. This is the concept of *Amr bil Ma'roof* and *Nahy anil Munkar* (direct towards good, and persuade against evil).

**Exercise:**

1. What is the difference between Husn-e-dhan & Su'u-e-dhan? Explain in detail

## AKHLAQ CLASS 9 - LESSON 10

### ANGER

The Arabic word for anger is pronounced as *Ghazb*.

Anger is a disease of the soul. It causes many problems which we will discuss below.

Anger is defined as "**extreme displeasure**", which means to be annoyed at someone's words or actions.

When a person becomes angry, he is on the verge of losing control over his mind, he can become violent and break things, he can say things which he will be sorry for later on.

This is why it is very important to be able to control yourself when angry, since you can destroy, beyond repair, with a few words something which may have taken years to form.

Prophet Muhammad (S) has said:

*"Do you consider the intense strength as being in the lifting of (a heavy) stone whereas in fact it is in overpowering oneself when filled with anger".*

This shows how difficult it is to control yourself during anger.

Anger is also very dangerous. Many people lose their mind when angry, and start fighting, and shouting. They become violent, beyond reason. Later on, after cooling down, they realize that the things that they have said have spoilt their own name, and have made people think badly of them. This is why Imam Ali (A) has said:

*"Anger is a fire kindled: he who restrains it, puts it out; but he who lets it loose, is the first that is consumed by it."*

That shows that the person who cannot control his anger will be the first to be damaged by what he says, or does.

It also illustrates that there is no benefit in becoming angry. The person who grows angry, wastes his energy, at the same time he is the loser at the end of it all.

What should we do when we become angry, how can we control ourselves? The first thing to do is to calm down.

The way to do this is explained by the Holy Prophet (S) in his words:

*"Verily anger is from Shaytan and the Shaytan is created from fire. And the fire is but extinguished with water. Therefore whenever one is overtaken with anger, he should make Wudhu."*

Wudhu has a calming effect on the body, and cools it down. It also makes us remember Allah, so we gain control over our self again.

Imam Ali (A) has said that:

*"Should any of you be faced with anger, he should sit down if standing should lie down if sitting."*

What is anger caused by?

Anger is caused by many circumstances, examples of which are pride, and stubbornness. If you are wrong, and someone tells you, you can either accept it or become proud and insist that you are correct. This can lead to anger because you refuse to admit that you are wrong. This anger is so bad, that it spoils the rest of your deeds; Imam Ali (A) has said that:

*"Ill-temper spoils good actions just as vinegar spoils honey."*

If you put one drop of vinegar in honey, you spoil the honey; so as soon as you get angry, you spoil your deeds by the way you act.

*"The strongest of you is he who overpowers himself when enraged and the most forbearing of you is the one who forgives when having overpowered his enemy."*

This shows us that even if we have a right to be angry, we should forgive the person who deserves our anger. And Allah reminds us of this because we have all committed deeds which He is not pleased with:

*"Almighty Allah had said, Oh the son of Adam! Remember Me when in anger so that I remember you when you deserve my wrath and do not destroy you."*

If we remember Allah when we are angry, and forgive our enemies, He will also remember us on the day of Qiyamat, and Inshallah, forgive us.

## I'm Emma: A Story of Self-Control

A frazzled mother was in a grocery store with a crying child. "Emma," she said, "you can do this. We just have to get a few things."

Moments later, when the child became more upset, she said calmly, "It's okay, Emma. We're almost done."

When the child became hysterical in the checkout line, the mom took a deep breath and said, "Emma, hold it together. We're almost there."

In the parking lot, a woman stopped her. "I couldn't help but notice you in the store," she said, "and I wanted to compliment you on how patient you are with little Emma."

The mother laughed. "Well, thank you, but the truth is, I'm Emma."

Self-control is a virtue that doesn't come easily. This mother had to work on it, talking herself through each challenge. According to Dr. Daniel Goleman, controlling impulses like frustration and anger is a crucial aspect of character and what he calls "emotional intelligence." In fact, he says, "Those who are at the mercy of impulse -- who lack self-control -- suffer a moral deficiency."

Yet fights at kids' T-ball games and acts of road rage illustrate what happens when people indulge rather than control negative emotions. And when we fail to exercise the will to overcome destructive thoughts and negative feelings, we damage our relationships and coarsen our society.

Whether we talk ourselves down as Emma did, count to ten, or take deep breaths, we all can benefit from a strategy that gives us the opportunity to overcome negative impulses.

Controlling our attitudes is not easy. It takes character to harness powerful and instinctive feelings and redirect our thoughts toward positive attitudes, but those who do live happier lives in a happier world.

<http://charactercounts.org>

## AKHLAQ CLASS 9 - LESSON 11

### KADHMUL GAIZ (SWALLOW ANGER)

Kadhmul Gaiz means to swallow anger, to forgive others.

It is similar to forbearance but refers specifically to when you have been wronged, and is one of the most commendable acts in Islam.

There is a saying in English to "bury the hatchet", this means that instead of trying to get revenge (i.e. with the hatchet), just bury it and put it out of your mind. There is also another saying to "forgive and forget" which has a similar meaning.

This does not mean that you let people crook you left right and center and then forgive them! It applies to those whom you have power over, or those who repent or have done the deed without intention.

Anger is a bitter pill to swallow, and is only managed with a strong will power. This can be seen by the following sayings of the Prophet (S),

*"The strongest of you is he who overpowers himself when enraged and the most forbearing of you is the one who forgives when having overpowered his enemy."*

*"Do you consider the intense strength as being in the lifting of (a heavy) stone whereas in fact it is in overpowering oneself when filled with anger".*

The way to swallow your anger is to "cool off".

*"Verily anger is from Shaitan and the Shaitan is created from fire. And the fire is but extinguished with water. Therefore whenever one is overtaken with anger, he should make wudhu."*

Wudhu has a calming effect on the body, and cools it down. It also makes us remember Allah, so we gain control over our self again.

Imam Ali (A) has said that:

*"Should any of you be faced with anger, he should sit down if standing should lie down if sitting."*

All of us have done sins at some time in our lives, something that might have been worthy of punishment. But if Allah can forgive us with his infinite mercy, then what right have we be angry with others when they are sorry.

*"Almighty Allah had said, Oh the son of Adam! Remember Me when in anger so that I remember you when you deserve my wrath and do not destroy you."*

Also we are told in Qur'an,

**3:133:** *Be quick in the race for forgiveness from your Lord, and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous. Those who spend (freely), whether in prosperity, or in adversity; **WHO RESTRAIN ANGER, AND PARDON (ALL) MEN;** for God loves those who do well.*

Imam Musa al Kadhim (A) was given the title AL-KADHIM for this reason. He is the ideal example of one who swallowed his anger. He was treated despicably and imprisoned by the oppressors right up to his martyrdom in prison, but he restrained his anger and bore it with patience.

Surah 42 Ayah 36 onwards explains

*"Whatever you are given (here) is (but) a convenience of this Life: but that which is with God is better and more lasting: (it is) for those who believe and put their trust in their Lord; those who avoid the greater crimes and shameful deeds, and, **WHEN THEY ARE ANGRY, EVEN THEN FORGIVE;***

*Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;*

*And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.*

*The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, His reward is due from God: for (God) does not love those who do wrong.*

*But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame."*

Let us learn about swallowing anger from the life of our 4<sup>th</sup> Imam (A.S.)

Imam Ali Zaynul Aabideen (A.S.) had a slave who once dropped a bowl of hot soup on him whilst she was serving food.

She saw that Imam was in a lot of pain.

She thought that Imam would get angry and started to recite the 134<sup>th</sup> ayah of Suratu Aali Imraan. When she recited "...and those who swallow their anger..." Imam told her he was not angry with her. When she recited "...and those who forgive people..." Imam said he had forgiven her. Finally, when she recited "...and Allah loves those who do good (to others)," Imam set her free.

Imam not only swallowed his anger but also forgave the girl and set her free.

As the followers of Imam the least we can do is to swallow our anger when a friend, relative or another Muslim says or does something, which hurts us.

## Forgiving Without Condoning or Forgetting

I suspect all of us have been hurt in deep and lasting ways by the words or acts of another. It's normal in such situations to feel hostility toward, be angry with, and make negative judgments about the person who hurt us. If we continue to think we were right to be offended, the tendency is to carry the hurt and resentment in the form of a grudge. Usually this causes far more unhappiness for us than the person we're mad at.

Some religions speak of forgiveness as a moral duty, others simply as a worthy virtue. Still others impose certain preconditions on the wrongdoers before they're entitled to be forgiven. Whatever your religious views, it's clear to psychologists that the ability to forgive is closely correlated to happiness and mental health.

Some people refuse to even entertain the idea of forgiveness because they don't think the person they resent deserves to be forgiven. Others don't want to appear to be condoning or excusing the conduct and certainly don't want to reconcile with the person.

The essence of forgiveness is a voluntary decision to abandon the continuing resentment, to choose to let go of anger, to move on. It does not require or imply condoning, excusing, or forgetting. Nor does it require that the forgiver re-establish a relationship with the wrongdoer.

According to Dr. Ben Dean, the capacity to forgive is related to the character strength of empathy. People who can empathize with the offender and see things from that perspective are better able to forgive. He also says that the older we get, the more forgiving we're likely to become. Hmmm. We usually get wiser, too. So maybe it's wise to forgive.

<http://charactercounts.org>

### Exercise:

1. Explain in the light of qur'anic guidance, the importance of swallowing anger.

## AKHLAQ CLASS 9 - LESSON 12

### IKHLAAS

This means to be sincere and honest in all respects.

To be sincere means to really mean something when you say it, to really feel for something with your heart.

We should be sincere in all our actions, although this sounds very easy, it is one of the most difficult task ever set before us. Ask yourself, *"How sincere am I when I offer my prayers?"*

It was just after midnight and the man was alone in the Masjid.

He had just begun his Salatul Layl (Namaz e Shab) when he heard a noise behind him.

Immediately, he started praying slowly. He recited lengthy duas in a beautiful voice.

After he finished he turned around to see a dog who had come in to take shelter from the rain outside.

The man realized that he had prayed only for a dog and not for Allah.

#### **Why is it difficult to be sincere?**

When Allah created man;

*2:30: Behold, your Lord said to the angels: "I will create a vicegerent on earth." They asked, "Will You place therein one who will make mischief therein and shed blood? While we do celebrate Your praises and glorify Your holy (name)?" He said: "I know what you know not."*

This means that the angels were unaware of Allah's plan for his best creature.

The angels have intellect, but no desire, therefore they have no test upon them, they do what they are told, and they have no will of their own. They can think, but there is nothing telling them to disobey Allah's command.

Allah created man and gave him a balance. In a universe where everything has an opposite, light and dark, good and bad, Allah gave man *FURQAN*, the ability to judge between the opposites.

Allah then created that facet of our nafs, which is receptive to the voice of Shaitan. It is in our innermost hearts and whispers evil thoughts into our mind. In Qur'an, Surah 104, Ayah

2,3, we ask Allah for protection from this whisperer, from the thoughts which it tries to implant into our minds. This is what we have to fight against.

Shaitan asked Allah to give him freedom until the Day of Judgment. Allah agreed and Shaitan said that he would guide human beings away from Allah.

Surah 15 Ayah 36 onwards,

*(Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."*

*(God) said: "Respite is granted to you--*

*"Till the Day of the Time Appointed."*

*(Iblis) said: "O my Lord! because You have put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong--*

*"Except Your servants among them, SINCERE and purified (by Your grace)."*

*(God) said: "This (Way of My SINCERE servants) is indeed a Way that leads straight to Me.*

*"For over My servants no authority shall you have, except such as put themselves in the wrong and follow you."*

*And verily, Hell is the promised abode for them all!*

So Shaitan is there waiting for us, his voice starts its whispering, praising us, and telling us how great we are. If we are not aware, our niyyat will change, and we will have lost all our sincerity.

When we pray our Salaat, we should be sincere. We should not try to hurry our prayers in the morning so that we can climb back into our beds. We should think for a while, that we are thanking the One who gave us life. Put your hand on your chest, feel your heart beat and remember the force, which caused it into motion. That is the force we are worshipping.

Then this voice starts whispering, telling you how warm your bed is, how tired you are.

When we are in public, our Niyyat is under attack by this same voice. Instead of telling you to pray fast, it will now tell you to pray slowly, so that others can see what a pious person you are.

Allah says in Hadith e Qudsi *"I was a hidden treasure, and I wanted to be discovered, therefore I created."*

A treasure is something we benefit from, whether it is knowledge, wealth etc...

Allah is a hidden treasure, but He has left plenty of clues (signs) to how He can be discovered. Qur'an is full of advice about the signs of Allah, of how we can reach him. The

secret of finding the path is to keep your Niyyat sincere, to make your every action honest and for the pleasure of Allah.

This will work both ways, because Allah has told us that when we remember Him, He will also remember us. Surah 2 Ayah 152

*Then you do remember Me; I will remember you.*

By being sincere in our actions we will receive an inner strength from Allah, a way of looking at things that is superior to the gaze blinded by worldly goods. We will find more of a purpose in our life, and a contentment and harmony where we will find ourselves at peace with everything around us.

Once we overcome that whisper, then our ears will only receive true guidance. It takes a little bit of effort, but the reward is beyond imagination.

**Exercise:**

1. How does shaitan attacks our Niyyat?
2. How can we be sincere in our deeds?

## AKHLAQ CLASS 9 - LESSON 13

### LEADING A MORAL LIFE

Let us first define morals, as *"concerned with the distinction between right and wrong."*

Islam is a religion which is sent as a gift from Allah to mankind, to bring them together in peace and harmony. This can only be done if the morals of the community are pure.

Therefore in order to have a peaceful life, Islam has given man set social values (morals) so that each individual and thus the whole community can build up a moral character.

#### How are we to live a moral life?

Each of us has a responsibility to the other, to maintain justice, to respect the rights of the other.

In the Holy Qur'an (Surah 49, ayats 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 (latter) 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 countless ways to behave in a community; the essence of all moral behavior is in **CONSIDERATION**. If one considers the needs of others, then he will not do anything to cause further hardship.

Prophet Muhammad (S) has said:

*"Prefer for people that which you prefer for yourself."*

In a very short Surah (Suratul Asr) Allah explains the way the whole of mankind should behave.

Ayat 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 lived an **IMMORAL** life, 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.**

Ayat 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 by yourself is not enough, you must lead such a life so as to serve and teach the community by guiding them towards the truth and enjoining them towards good. This is known as Amr bil Ma'roof (direct towards good) and Nahy anil Munkar (persuade against evil).

The set of morals given to mankind by Allah is reflected in the behavior (Sunnah) of the Holy Prophet and Imams (may Allah bestow peace upon them.)

Once Imam Ali (A) was asked what a person's morals should consist of, he answered:

*"When powerful, he forgives easily.  
He is generous in appropriate ways.  
His behavior is gentle.  
His actions and walk reflect modesty.  
People enjoy his affection and calmness.  
He is ready to bear pain in order to comfort others.  
In friendship he is sincere.  
He honors his promises.  
He helps the oppressed and is concerned about the deprived.  
He does not abandon those in distress; he tries to relieve their burdens.  
He respects the rights of those who are absent.  
He accepts the apologies of those at fault.  
He assists those who have assisted him.  
He does not divulge (tell) peoples' secrets.  
He does not inquire into secret affairs which do not concern him.  
He sets a good example for those who succeed him.  
His good deeds are not performed for the sake of being boastful.  
He does not fall into the same difficulty twice."*

Also, in the du'a for excellence in morals, Imam Ali Zainul Abedeen (A) has written:

*"Oh Allah, advance my faith to the greatest perfection. Let my belief be the most excellent of beliefs. Let me be honored, but do not let me fall prey to pride. Issue from my hands good to mankind, but do not let it be undone with reproaches. Give me excellent morals and save me from boasting. Give me grace to behave with sincere good-will to him who was insincere to me."*

Let us try to change these words into actions.

## AKHLAQ CLASS 9 - LESSON 14

### FORBEARANCE

To forbear means to have patience and tolerance. The Arabic word for this is *HILM*.

In life, there are always times when problems arise, difficulties mount up. When such problems occur, a person can do ONE OF TWO THINGS.

1. He can try his best to tackle the problem and put it behind him, or
2. He can sit and complain, and wait for the problem to disappear itself, (if it ever does).

If the person tries to solve the problem, then that is called positive action, and he will have at least a chance of success. However if his attitude is negative, the problem will remain, and the person will just keep feeling sorry for himself.

**Allah only helps those who help themselves**, so if a person complains to Allah, and says "Why does it have to be me?" then he has very little faith. This is because, when a misfortune falls upon us, Allah is testing us. In Qur'an Allah tells us that do we think it is enough to say that we are believers, and not be tested?

It is like in a competition. If a person says that they can break the world record, do you think people will say " O.K., here is the gold medal. Thank you very much." **Of course not!!**, they will test him to see if he can really do what he says.

Prophet Muhammad (S) has said:

*"Let your wailing not cancel your reward. Were you to witness the reward of your misfortune, you would have come to know that it is smaller than the greatness of the reward of which Allah has promised for the people who submit (to His will) and bear (misfortunes) with patience."*

Thus to forbear, after trying your best to help yourself, is an act of faith, because Allah has PROMISED us that we will be tested, and that is a difficulty we must overcome. If we forbear and have patience in difficulty, we pass the test, and we are promised comfort because Allah says in the Holy Qur'an, Surah 94, ayat 6:

*"Verily, with every difficulty there is relief."*

Therefore, if we forbear, then the problem will sort itself out with the grace of Allah.

Forbearance is not just when calamity befalls you, but also when you have been wronged. There are very few feelings which give as much sweet satisfaction as revenge over someone who has harmed you.

It is not easy to forgive such a person, especially when you are in a position to give

back. To forbear in these circumstances requires a strong will power, this is shown by the following saying of the Holy Prophet (S),

*"The strongest of you is he who overpowers himself when enraged and the most forbearing of you is the one who forgives when having overpowered his enemy."*

**Exercise:**

1. Write a one page report on the merits of forbearance.

## AKHLAQ CLASS 9 - LESSON 15

### MUSIC AND ITS EFFECTS

Islam does not recommend or encourage music amongst a community. This may sound a drastic step to take, but we shall discuss some of the reasons in the text below.

Why do people listen to music? It is obvious they enjoy it, and the reasons for this may include passing time, as a form of relaxation, it is a fashionable habit to have.

There may not seem anything wrong in that, but as we go into further detail the reasons should become clear.

First of all, we must try to understand the concept of Halaal and Haraam.

Human beings are highly versatile and can adapt to different situations easily, so it is very rare that everyone will react to an influence in exactly the same way. Thus all human beings may not be affected by a **tiny bit of alcohol**, or a **little music** to the same degree.

However, Islam is a religion for all the people **AS WELL** as the individual. Therefore, if there is something that affects a large percentage of the people in an undesirable manner, such as alcohol causing drunkenness and disorder, then Islam will make it Haraam at the very beginning on the basis that "**PREVENTION IS BETTER THAN CURE.**" This means that it is better to stop something bad happening in the first place rather than doing something about it after it happens. This approach is common sense.

Allah also says in the Holy Qur'an, that some things in small quantities do have good effects for us, but the bad effects outweigh the good, therefore overall it is harmful and so forbidden.

*They ask you concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit."... Thus doth God make clear to you His Signs: in order that you may consider. Surah 2:219*

Now back to music. What is undesirable about music? Music has an affect on the mind and the body. The effect depends on the type of music.

With some types of music, soft and soothing, one relaxes and opens up the mind, closes the eyes, and lets the music "*flow*" through the body. This causes the heart beat and other electric signals of the body to start adapting to the beat of the music, and this can cause disorder.

With other types of music, the mind is almost possessed. Very often, with loud music, played at discos, and parties, the people begin to dance and move in rhythm to the music. This causes them to lose control of their nafs, so that they dance with partners,

coming very close and losing all sense of shame, thinking and committing acts which are the result of their desires.

It is also this type of music which tends to groups such as head bangers and heavy metal who lose all control over their actions and morals under the influence of such music.

Music then becomes like a drug, a person requires more and more of it and finds it very difficult to stop and to obtain the same effect, they play the music louder and louder, this is bad for the ears as well as causing even more effect on the nervous system.

One of the more important reasons, is the effect music has on society. Many youngsters growing up in the western world identify themselves with a certain band and club. You will see posters in their bedroom, their clothes, and personality changes to emulate this idol. When you then see the screaming, dancing atmosphere in the concerts, you can imagine what powerful effect music then has on the mind and the body.

It is unfortunate that the society we live in, defines enjoyment as anything which makes you forget the world. Music, alcohol, drugs. They all have two common factors,

- (i) they are an escape from reality, and
- (ii) they are addictive. What does this tell you about the level of contentment in a normal life?

Many of the singers and groups can be seen to use music to arouse the desires which should be controlled. Many of the groups today while performing, make gestures which are indecent; they have ladies and men with scant and revealing clothing on stage or video to attract the gaze. This is all a result of the effects of music.

Music itself may have many consequences, since there are so many different themes and instruments with which it can be made. Music affects us in the same way as alcohol; it causes us to be unaware of our actions. We can become very angry if the music around us is loud and dominating. Music might not affect everyone to the same degree, but it definitely affects a large enough percentage of people to be made Haraam. It is also Haraam to go to a place which is solely for the listening of music, i.e. a disco.

People often say that they listen to music very little, and don't open themselves up to it. Well, like all drugs, it is **ADDICTIVE**. If you start off with small quantities, you will soon increase until you become helpless.

The next question is what about the background music which we hear day to day on the television, etc.

The term "background music" refers to those sounds that you are unaware of, which are used to describe certain scenes such as in a television program. Examples are the

sounds leading up to a point of suspense, fear or some other occurrence. It **DOES NOT** mean listening to music in the background, i.e. leaving it on while you do your homework, or lowering the volume so that you can have a conversation in the background, whether in a car, a restaurant or at home. This type of music is Haraam, and should be avoided.

There is a big difference between **LISTENING** to and **HEARING** a sound. When you hear something, it is just a sound which enters your ears, you do not pay attention to it and in the majority of cases, you do not even notice it, i.e. the sound of air blowing past you, the sound of cars and conversation etc... While when you listen to something, it is an actual positive action, which you do consciously. Thus any form of music which you put on purposely to LISTEN to, even if it is in the background, does not become "background music" in the above context, whether the volume is low or not. This type of music becomes Haraam.

Not only should we avoid music, but we should not go to places which are designed to play music, or places where people dance to music. Such places, like discos and parties, cause people to lower their guard, and act in a loose and permissive manner. When you dance to music, you are letting that music control your actions and your thoughts. This can lead you to perform other immoral actions.

One final point to be aware is that Allah makes things Haraam for our benefit. We should try and understand why things are Haraam and justify them as above, but at the end of the day, if we are convinced and have faith, we should accept the rules of Islam.

It is vital to ask questions and thus understand our faith, but we should never become so stubborn and say "Just because I don't understand something, that it can not be understood, and therefore it is wrong."

Allah is our creator and He is closer to us than our own skin. We must realize that His laws are there to help us perfect our own character and fulfill our function as being His deputies on this earth.

Verse 3 of Suratul Mu'minoon: "Al ladheena hum 'anil lagwhi mu'ridhuun." *and those who, from what is vain, keep themselves aloof.*

Lahv i.e. Vain, the first Holy Imam Ali ibne Abi Taleb (A) says that all that is void of remembrance of God is meant by this term, with the Ahlul Bait this term included all useless entertainments, wasteful of time, including musical enjoyments, and vain games played just to while away the time, are also covered by this term.

**From my understanding:**

- Music which is or can be played at vain gatherings, or places where Haraam actions are performed is Haraam.
- Singing of the human voice, by itself is not Haraam unless it reminds you of a place where Haraam is performed.

- Musical sounds, and any combination of human voice is Haraam.

*Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, **and hinder you from the remembrance of God**, and from prayer: will you not then abstain? Surah 5:94*

## AKHLAQ CLASS 9 - LESSON 16

### CARE FOR THE ENVIRONMENT

Allah created us all, and made us the inheritors of the earth. He gave us the world and all the creatures within so that we may live and prosper by using them, not abusing them. He mentions in Qur'an

*6:165 » It is He who has made you (His) agents, inheritors of the earth:*

This shows that we must look after our planet, and find ways of cleaning up the mess and damage we cause to it.

When you are given something, it is important that you use it properly, only then will it last. If you abuse something, then it will work for a while, but in the end it will get bad and it will have to be thrown away.

Our world is getting used, and abused. We can not throw that away. We only have one world, our world, and only by keeping it clean can we make sure it lasts. The same way we inherited the earth from our ancestors, we have to look after it so that we can hand it down in good condition to the next generation.

Consider your house, you live in it, you sleep in it. What would happen if you did not bother to clean up the mess you make, the dishes, the clothes, the dust, the dirt. If this was not dealt with, then the house would soon become uninhabitable. There is no point just sweeping everything under the carpet since that is a short term solution, you must clear the trash and remove it totally.

This planet has about 6 billion people, if we do not clear our trash, then where can we go when it becomes too polluted to live in?

How can we do things to keep our world clean ?

We can start thinking; start realizing that we should not waste things. The more we waste, the more we throw away. This all adds up. We should try not to use chemicals which damage the ocean and the sky; we should throw things in their proper places, and not on the streets, or out of the windows. Just imagine, if everyone threw their trash on the street. It would all add up and there would be an awful mess. We are not the only creatures on the planet. We have to share this world with the rest of Allah's creatures.

Everything in this universe is created by Allah, and serves His purpose. We must respect these, and use them sparingly without waste.

We should even respect the plants since Allah explains us

*55:6 » And the herbs and the trees-both (alike) bow in adoration.*

Let us not make so much mess that the rest of the creatures become poisoned and hurt because of our selfishness.

What examples of Environmental Pollution can you think of?

Is it just commercial industry that causes pollution, or is it the individual consumer?

What solutions, both long term and short term can you think of to prevent pollution?

**Exercise:**

1. How can we save our environment? What does Islam say about it?

## AKHLAQ CLASS 9 - LESSON 17 & 18

### TAKKABUR, RIYAA AND UJB

These are some of the major faults in a person's character.

**Takkabur** means to think of oneself as BETTER than someone else, to have **PRIDE**.

**Riyaa** means to **SHOW OFF** to others

**Ujb** means to have **SELF CONCEIT**, to like oneself too much.

These three topics are all related and deal with one aspect, a person's **ego**.

A person's ego is the way he thinks about himself.

As soon as we achieve something good, or as soon as we are praised, a feeling of joy reaches us, if we are not careful, this feeling can soon turn to pride.

Our Holy Prophet (S) has said:

*"Pride enters the heart like a black ant crawling over a black rock at night."*

This shows how easily pride can overtake us.

Pride is known as one of the diseases of the soul. It is caused by a lack of belief in God. You see, if you become proud, you feel that you have accomplished all your deeds by yourself, you forget that Allah was the one who guided you.

If we ever achieve anything good, we should be pleased, but there is an important point to note, we should be pleased by the RESULTS of what we have achieved, not by the fact that WE have achieved it.

However, our nafs starts whispering to our hearts that we have done something great and it tells us how wonderful we are and carries on praising us..... etc..etc. This causes us to start showing our greatness to others (Riyaa), to show them what brilliant individuals we are.

All of you must have had the occasion of seeing someone in your life, and who after looking at him for a few seconds, said, "That guy is nothing but a show-off".

If we want to continue being successful in the future, the FIRST thing we should do is remember Allah. In the du'a after Asr prayers we say to Allah

*"My Lord, whatever talents I have got, it is but from You."*

If we want to remain humble, we should always remember this sentence and say it to ourselves EVERY time we do something good, or come first or win something. That way we will stop our nafs from praising us, and make it praise Allah. We also realize that we have nothing to show off about, since we have only been able to accomplish what we have with the help of Allah.

### WHAT IS WRONG WITH PRIDE ?

Apart from isolating yourself from others because you think yourself superior, pride is also bad for you on an intellectual level.

If you become proud of what you know, or have done, you will think yourself as being one of the greatest; therefore you will not try to improve. However, if you think that you have plenty of room for improvement, then you will try harder and harder until you achieve better results.

In the time of Prophet Musa (A), there was an instance that he thought to himself, Oh Musa, indeed you have reached the pinnacle of mankind, and there is no one alive on the earth today who knows as much as you do.

He did not utter these words; they only flicked through his mind.

Allah immediately told Angel Jibrael, Go and save Musa from himself.

This was when Prophet Musa (A) was told to go and seek Khizr, someone who was alive and knew more than Musa. He was told to go and learn from him. By doing this, Musa understood that there was someone else who knew more than him, and so was saved from becoming proud.

Pride was the reason that Iblees (Shaytan) was removed from Allah's mercy, and is a lesson to all of us who become proud.

When Allah created Adam, he commanded the whole of creation to bow to him, all of them except Iblees did this. Iblees replied to Allah, I am made from fire, and Adam is made from clay, there fore *I am BETTER than him*. Allah immediately removed Iblees from His mercy and told him to bygone.

In Islam we are told that one man is no better than another.

In Islam, there is nothing wrong with being successful, or a leader of others, the only point to remember is that greatness is a test to see how we can cope, as long as we are aware that it was with Allah's help that we became great, and realize that we are not superior to our fellows then we will pass the test.

Our 4th Imam (A) says in Sahifa e Kamila:

*"O Lord, do not honor me even one degree among the people unless You lower me to an equal amount in my own soul.*

*Create for me no outward respect unless You have created for me an equal amount of HUMILIATION in my spirit."*

The opposite of arrogance/pride is humility. How can we be humble, does it mean sitting on a prayer mat, reciting all the time?

No, it does not. Imam Ali (A) has said:

*"From the signs of humility is to be content with any place in an assembly, to salute when you meet, to abandon quarrels and discord even if you were on the right; and not to except (love) praise for your fear of Allah."*

### **WHY SHOULD WE ABANDON PRIDE AND TRY TO BE HUMBLE?**

By being humble, we are showing to the world that Allah has created all men equal, whether they are black, brown, white or yellow.

We are showing that the only person who is greater in the eye's of Allah is the person who has taqwa (ashamed of displeasing Allah).

The Holy Prophet (S) has said:

*"Indeed, humility exalts a man's position with Allah. Thus be humble and Allah will shower you with mercy."*

The final stage of pride is Ujb. When you actually start thinking and believing that you are superior to the rest. When you have to high an opinion of your own ability, beauty etc.. This is called self conceit. It is at this stage that you start spending too much time in admiring yourself in front of the mirror.

When a person reaches the stage that he thinks that there is no one like him, and then he is lost. He has built a wall around himself and is totally cut off from the outside world. He is living in his own dream world.

## The Seductions of Ego

Rabbi Steven Carr Reuben told his congregation that while driving through Scotland he and his lovely wife Didi saw a fabulous hotel on magnificent grounds. He suspected it would be too expensive, but he decided to check it out.

With a slightly disdainful look implying the casually dressed Americans were in the wrong place, a tuxedoed clerk said there was just one "small standard room" left. The atmosphere reeked with stuffy wealth -- all the staff wore tuxedos and the guests, including children, were dressed as if they were going to a formal wedding. Still, the rabbi accepted the clerk's invitation to look at the room.

The room was small and surprisingly ordinary, but he asked the price anyway. As if the question confirmed his initial appraisal of the couple, the snooty clerk declared the room was \$845 per night. Plus tax, of course.

Rabbi Reuben gulped, but his ego demanded he prove to Mr. Tuxedo he was not riffraff.

"I'll take it," he said. His appalled and sensible wife overruled him, however, and they drove off.

The rabbi told this story as a confession of his own vulnerability to the intimidating dread of being judged unworthy, even by a hotel clerk. Despite his deep convictions about the shallowness of materialism and frequent reminders to his congregation to focus on what really matters, he marvelled at how easily he had regressed to the insecure state of an adolescent so fearful of disapproval that he could be seduced into ignoring his own values.

He concluded that ego was, in fact, Everyone's Greatest Obstacle. Unless we are constantly vigilant, any of us might find ourselves so concerned with impressing people who don't matter that we may lose sight of what does matter.

<http://charactercounts.org>

### Exercise:

1. What is the difference between Takabbur, Riyaa & Ujb?
2. What are the demerits of the above?

## AKHLAQ CLASS 9 - LESSON 19

### ABUSIVE LANGUAGE, INSULTS, SARCASM AND IMPERTINENCE

To use abusive language means to swear or insult someone. This is so obviously wrong, but surprisingly it is a common habit especially amongst the youth.

Let us consider the use of such language, and what purpose, if any, it serves.

Most people swear when something bad happens to them, or when someone does something that they don't like. These people say that the actual swearing helps them to control their anger, and stops them from doing other things which might be even worse.

This argument is logical, but Islam rejects it because a person who cannot restrain his anger, without using foul language must have a very weak will power. The noblest person according to Islamic etiquette (Akhlaq) is that person who can control his anger, and even manage to look happy.

To use swearing as a means of insulting someone is unjustified under any circumstances. Islam teaches us NEVER TO INSULT. If someone has wronged us, we should either take action, or tell them that we do not like what they say; but to insult them is to stoop to a very low stage, and Islam does not accept that a person should become so undignified.

To be sarcastic to others, and tease them also shows that part of a person's character is faulty. It may only feel like a joke, but think for a moment. Pretend that you were them. Would YOU like someone calling you names all the time, making life miserable for you? Would YOU like some laughing when you fell down, or someone telling tales at you. Would YOU like people making fun of your family, or the color of your skin, or at the way you are.

Below are a few saying of Imam Ali (A) about the danger of the tongue. Look over them, and think about their meaning.

*"Nothing else needs to be restrained and kept under control but the tongue".*

*"Whosoever desires to remain safe should guard against what comes out of his tongue".*

*"Take care of your tongue".*

*"Woe be upon you! Will people be with their noses prostrated in hell fire except for reasons of what they had reaped out of (misuse) of their tongues".*

*"The one from whose tongue people are afraid of is from the inmates of hell fire".  
"Salvation of the believer lies in guarding his tongue."*

The above sayings give you an example of the dangers of verbal abuse.

One other point that needs mentioning is impertinence. This means to give *cheek*, or disrespectful answers back to people who are talking to you.

If someone is talking to you, whether he is telling you off or not, you should never be rude in your replies. If you are innocent then explain yourself, but to answer back to a parent or a teacher in such a manner is an inexcusable example of bad Akhlaq.

The respect which parents and teachers command over you is very great, and you are not supposed to even show them displeasure, let alone answer back to their face.

Impertinence just proves that you have a poor character. It may make you feel big in class for a while, but at the end of the day, you will have lost all your respect in front of your elders.

## The Power of Words 556.1

"Stick and stones may break my bones, but names will never hurt me."

Really? In fact, insults, teasing, malicious gossip, and verbal abuse can inflict deeper and more enduring pain than guns or knives.

Ask anyone who as a kid was fat, skinny, short, tall, flat-chested, big-busted, acne-faced, uncoordinated, slow-witted, or smart. In schoolrooms and playgrounds across the country, weight, height, looks, and intelligence are the subject of taunting and ridicule even more than race or religion.

And it doesn't necessarily get better. Unkind words, tasteless personal jokes, brutal criticism, and ridicule don't lose their sting when we become adults.

There's nothing new about this. But if we trivialize how damaging words can be, especially to youngsters, the ethical significance of verbal assaults can be lost. When we claim that words can't hurt anyone, we negate genuine feelings of those who are hurt.

Instead of minimizing the importance of words, we should encourage parents and teachers to demand a higher level of respect and greater sensitivity precisely because words are enormously powerful.

Yes, we should try to fortify our children's sense of self-worth so they can bear insults and sarcasm better, and we should urge them not to take what others say too seriously. But it's just as important to teach them that words have the power of grenades and must be used carefully.

<http://charactercounts.org>

## The End of Imus 510.1

Don Imus, one of the original "shock jocks," is a 66-year-old cranky but clever commentator who built a huge audience that liked his rude, crude, and controversial remarks.

The I-Man, as he calls himself, is rich and influential. He made about \$10 million a year, and a continual parade of politicians, journalists, celebrities, and authors lined up to be on his show.

But when this very powerful man referred to a handful of college girls who recently played in the NCAA women's national championship final basketball game for Rutgers as "nappy-headed hos," he caused a volcanic eruption of outrage that forced potential guests to boycott and sponsors to withdraw. Now he's been fired by both CBS and MSNBC.

But don't worry; I'm sure we haven't heard the last of him. He'll undoubtedly write a book and, after a cooling-off period, find another broadcasting home.

Although his banishment from the airways probably won't last long, his termination will serve as a landmark in broadcasting history precisely because he is so famous.

Some will diminish the significance of "The Day Don Imus Was Fired" as political correctness gone berserk, but it's much more. Firing him struck an important and much-needed blow for civility and standards of respectful discourse.

It's not a question of free speech. The government didn't fine or jail Mr. Imus for his offensive and hurtful words; his companies fired him by saying, in essence, "You may have the right to demean innocent young women with racist and sexist insults, but it's not right and you can't do it on the platform we built and paid for."

In a letter to his employees, CBS president Les Moonves said, "[Imus] has flourished in a culture that permits a certain level of objectionable expression that hurts and demeans a wide range of people. In taking him off the air, we take an important and necessary step, not just in solving a unique problem, but in changing that culture."

<http://charactercounts.org>

### Exercise:

1. What are the dangers of the tongue?
2. What does Islam say about insulting others & sarcasm?

## AKHLAQ CLASS 9 - LESSON 20

### BETRAYING SECRETS

Secrets are something which every human being possesses. They are affairs that they would rather not disclose to others, due to embarrassment, shame, guilt or such reasons.

When someone tells you a secret, they are trusting you with something very important, and we do not realize this.

The Holy Prophet (S) has said that:

*"He who keeps no pledge has no religion".*

In the Holy Qur'an Surah 8 Aya 27 Allah says:

*"O ye that believe! betray not the trust of God and the apostle, nor exploit knowingly things entrusted to you"*

If someone was to hand over some money to you, and say "Please look after this, don't give it to anybody."

Now, if you agreed, and then were to go and give that money to someone else, you would be breaking your word, even if you were to get the money back.

It is the same with a secret, it is something entrusted to you, (AMANAT), and you do not have any right to disclose it to anyone else.

The Holy Prophet (S) has said that:

*"Four things when allowed to enter a house become the cause of spoiling and depriving it of prosperity,"*

Of those four things, one of them is *the breach of trust*.

He also said:

*"A hypocrite is recognized by three signs:*

- 1. He lies when he talks,*
- 2. He breaks promises,*
- 3. He betrays when trusted."*

If someone reveals a secret to you, and you feel that by telling someone else, you may be able to help him, what to do you do?

In this case, it is not a sin to tell the other person's secret, as long as you do not give his identity, and that you SINCERELY feel that it is for his good.

One thing we should always remember, Imam Ali (A) has told us, if we can not keep our secrets to ourselves, and tell others, how can we expect them to guard our secrets, when we ourselves cannot!!

## ADULTERATION IN MERCHANDISING

Adulteration means to make something IMPURE, to CONTAMINATE IT.

Merchandising refers to TRADING in goods, commodities.

Thus, adulteration in merchandising means to make something which you sell, impure or reduce its value in some way.

It is a form of cheating.

It is haraam because:

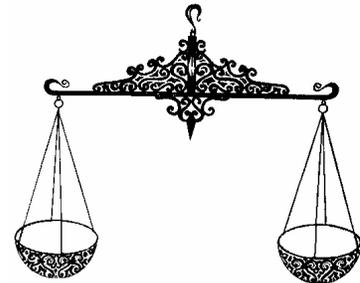
- (i) the one who is doing the cheating is gaining something at someone else's expense.
- (ii) the one who is doing the cheating is gaining without working for it.

In a market, if someone comes to buy rice, and it is weighed out for them on a scale. If the weights of the scale have been "*fiddled*" so that the person gets less rice, then that person is paying you MORE for LESS rice. As a result you are gaining extra money, and he is losing it.

One thing about cheating is that no matter how many people you cheat, or how well you can cheat, you can never cheat yourself or Allah. If you are cheating someone, your conscience (the second stage of nafs) will realize immediately.

In Qur'an Allah tells us of Prophet Shuaib's words to his people (Surah 7, ayat 85)

*"Oh my people! Give just measure and weight, nor withhold from the people the things that are their due:"*



On the Day of Judgment, you will have to answer to Allah, and you will also be judged according to a scale, according to the weight of your good and bad deeds, and cheating is one of the heaviest of bad deeds.

FIQH TAB

BLANK PAGE



## Imamia Sunday School

### FIQH SYLLABUS – CLASS 9 (14 Years Old)

FIQH CLASS 9 - LESSON 1 .....	2
TAQLEED (PART IV) .....	2
FIQH CLASS 9 - LESSON 2 .....	4
GHUSL (DETAIL) .....	4
FIQH CLASS 9 - LESSON 3 .....	7
JABIRA – INTRODUCTION & PRACTICAL APPLICATION .....	7
FIQH CLASS 9 - LESSON 4 & 5 .....	10
SHAKIYAAT-E-SALAAT (PART I & II) – CASES OF DOUBTS .....	10
FIQH CLASS 9 - LESSON 6 & 7 .....	14
SHAKIYAAT-E-SALAAT (PART III & IV) .....	14
FIQH CLASS 9 - LESSON 8 & 9 .....	16
SALAAT – E – AYAAT (PART I & II) .....	16
FIQH CLASS 9 - LESSON 10 & 11 .....	20
SALAAT – E – QASR (PART I & II) .....	20
FIQH CLASS 9 - LESSON 12 .....	24
SAUM - KAFFARA .....	24
FIQH CLASS 9 - LESSON 13 .....	25
SAUM - QADHA FASTS .....	25
FIQH CLASS 9 - LESSON 14 .....	26
SAUM - FASTING WHEN TRAVELLING .....	26
FIQH CLASS 9 - LESSON 15 .....	27
LIFE AFTER DEATH - QIYAMAH - HISAB .....	27
FIQH CLASS 9 - LESSON 16 .....	29
LIFE AFTER DEATH - QIYAMAH - SIRAAT .....	29
FIQH CLASS 9 - LESSON 17 .....	31
LIFE AFTER DEATH - QIYAMAH - INTERCESSION (SHAFI'AT) .....	31
FIQH CLASS 9 - LESSON 18 .....	32
LIFE AFTER DEATH - QIYAMAH - PARADISE .....	32
FIQH CLASS 9 - LESSON 19 & 20 .....	34
LIFE AFTER DEATH - QIYAMAH - HELL .....	34

## FIQH CLASS 9 - LESSON 1

### TAQLEED (PART IV)

#### Below Are Some Questions Regarding Taqleed

**1. Why do we do Taqleed for Furoo-e-din and not Usool-e-din?**

Roots of religion cannot be followed blindly or by inheritance. One should have belief in these facts through understanding and reasoning but without any compulsion. Furoo-e-din are the laws directly given to us by Allah through his Messenger Prophet Muhammad (S) and the Holy Qur'an and one needs to follow them and since they are the laws of Allah, one is not allowed to do as one wishes.

**2. Is it necessary to utter the Niyat?**

No, it isn't necessary to utter one's Niyat; however, it has to be done with one's Mujtahid in mind. Upon becoming Baligh, one must do Taqleed immediately.

**3. What happens to my A'maal if I don't do Taqleed?**

If the deeds performed are according to the real order of Allah or according to fatwa of the Mujtahid whose taqlid one was required to do, than his deeds will be deemed as correct, otherwise one should get in touch with his Mujtahid and ask him (per Ayatullah Sistani)

**4. As Qur'an is one of the sources of guidance, how does it manage to meet the changes in our needs?**

Our Holy Prophet (S) has said:

"..... The Qur'an has a beautiful exterior and a very deep interior. It has no final limit. After every apparent limit comes another limit. Its wonders have no end and its freshness does not fade".

Imam Ja'far as Sadiq (A) has said:

"The Qur'an has not been revealed for a fixed period, or for a particular nation. The Qur'an is for all ages and for all the human beings. Hence it is ever fresh and new for the people.

Apart from the Qur'an, the Mujtahids use Hadith. Ilmul Hadith is the study of narration of a Hadith, different sources of a Ahadith, whether or not the narrators are reliable, trustworthy or false.

The four famous books of Hadith which are the reliable source for Shia scholars are:

- 1) al Kafi - by Shaykh Kulayni
- 2) Man laa Yahdhuruhul Faqih - by Shaykh Sadooq
- 3) al Istibsaar - by Syed Tusi
- 4) al Tahzeeb - by Syed Tusi

There are a few differences in Fatawa of Mujtahideed and this is, briefly, due to:

- 1) Difference in understanding the interpretation (tafseer) of Qur'an.
- 2) Difference in understanding the context Hadith.
- 3) Difference in judging the chain of narrators.
- 4) Difference in understanding Usul-ul-Fiqh.

In Islamic History, since Ghaibat-e-Kubra began, many Marja's have passed through the chain and played important part by contributing to the study of Fiqh (Islamic Jurisprudence) and general Islamic Studies. We must make an effort to study the life histories of these great figures including that of our present Marj'a.

**ALWAYS DO TAQLEED AND REMEMBER....**

**A person who performs his religious duties without acting on the Fatawa of a Mujtahid who fulfils all the requisite conditions, he is guilty of carelessness in religious matters and is answerable before Allah.**

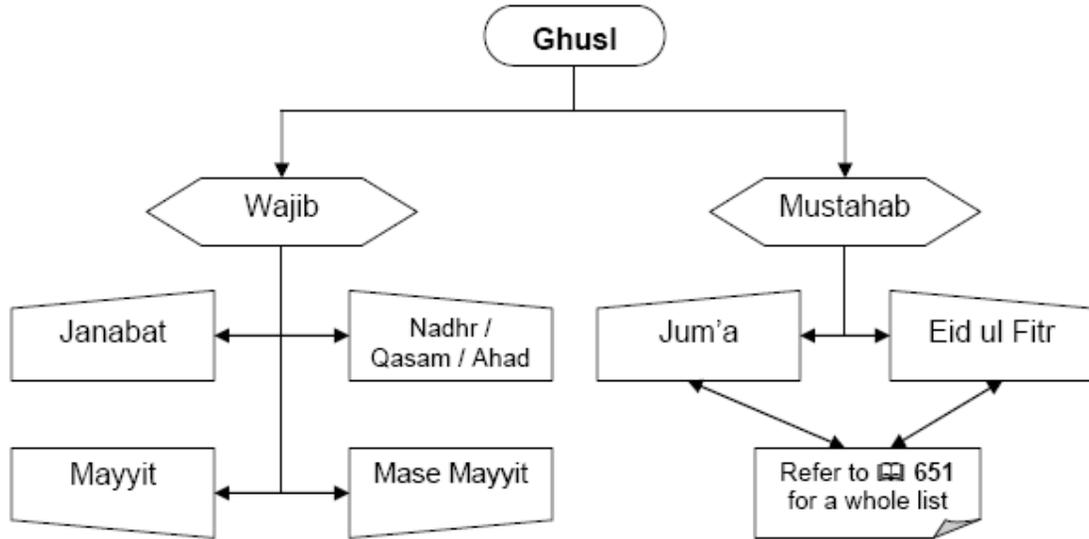
**Taqleed**

1. Taqleed means obeying Islamic Laws according to the ruling of a Mujtahid.
2. Mujtahid is an expert in the ruling of Islamic Laws.
3. Marja' is more knowledgeable than various other Mujtahids and usually has a book on Islamic Jurisprudence (Fiqh) in print, e.g. "Islamic Laws" by Ayatullah Khui and Ayatulla Seestani.
4. Muqallid is a person who does Taqleed.
5. Our present Marja', Ayatullah Seestani was born in Mashhad, Iran and is at present stationed in Najaf, Iraq.
6. When doing Taqleed, there are 4 ways of obtaining the judgements of the Marj'a. They are:
  - a. Hearing direct from the Mujtahid
  - b. Judgment quoted by two people
  - c. From a satisfactory source
  - d. From a book presented by the Mujtahid

## FIQH CLASS 9 - LESSON 2

### GHUSL (Detail)

It means to have a bath in order to wash the body.



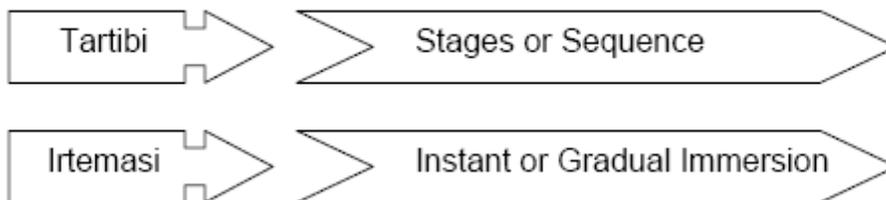
#### Conditions of Ghusl

- Water must be Tahir, pure (Mutlaq) and taken with permission (Mubah) 📖 386
- Place where Ghusl is performed must be Mubah 📖 386
- Niyat should be of Qurbatan ilallah 📖 386
- It must be performed without help 📖 386
- All obstructions must be removed 📖 386

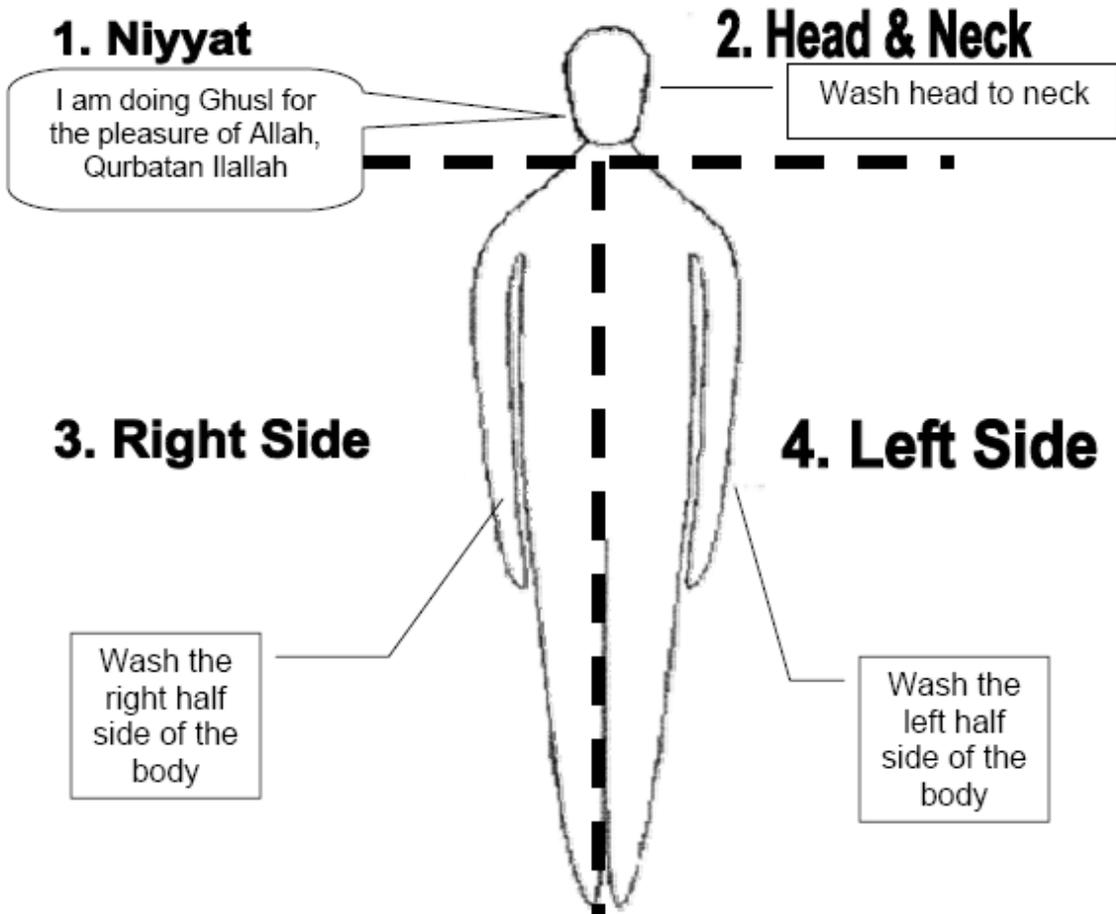
#### Remember: There Is No Need: 📖 386

- To make the body Tahir before starting Ghusl
- For the body to be washed downwards from the head
- For Tartib – delay between different actions of Ghusl is allowed

#### Methods of Ghusl 📖 366



**Ghusl-e-Tartibi** = Ghusl in Stages & Sequence. 📖 367



Ghusl-e-Tartibi can also be performed by washing the whole body together after washing the head and neck

**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.

**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



**When Performing Ghusle Irtimasi In One Go, You Must Ensure That The Water Reaches All Parts Of The Body At One Time.**

### Important Rules of Ghusl:

1. All the rules essential for wudhu e.g., clean water, mubah water etc. is also essential for ghusl to be correct. However, in ghusl-e-tartibi, it is not essential that after washing one part, the other part should be washed immediately. If someone washes the head and neck, then pauses, then washes the right side, and then after an interval, washes the left side, it is acceptable.
2. If one is under obligation to perform several ghusls, one can make Niyyat for all of them, and take only one ghusl. Although he can take ghusl separately for each of them.
3. After doing ghusl-e-janabat, one should not perform wudhu for prayers. However after other Wajib ghusl doing wudhu is recommended, but not required. (according to Ayatollah Seestani)

### EXERCISE - GHUSL

Shaahid was washing the left side of his body when he realized that he had not washed his face. What will he do?

---

---

---

Zahid was performing Ghusl-e-Juma and was washing his right side, when he realized that he had not washed his head. What advise would you give him on how to complete his Ghusl?

---

---

---

Hasnain passed wind while performing Ghusl. What will he do, keeping in mind that it was a Wajib Ghusl and he was to offer hid prayers afterwards?

---

---

---

Describe briefly how you would perform:  
Ghusl-e-Tartibi:

---

---

---

Ghusl-e-Irtimasi:

---

---

---

## FIQH CLASS 9 - LESSON 3

### JABIRA – INTRODUCTION & PRACTICAL APPLICATION

**JABIRA** - The material or the medicine used for bandaging wounds.



**Wudhu Al-Jabira** -This is when you perform Wudhu on the bandage or splint which has been fixed on those parts of a person's body that are related to Wudhu.

**Ghusl Al-Jabira** - Ghusl you have to perform on a bandage or splint, which has been fixed on any part of your body.

**You would perform wudhu al-jabira when:**

- The Jabira cannot be removed
- Water is harmful to the wound
- When there is an un-bandaged wound
- When there is an un-bandaged fracture

**How Would You Perform Wudhu Al-Jabira**

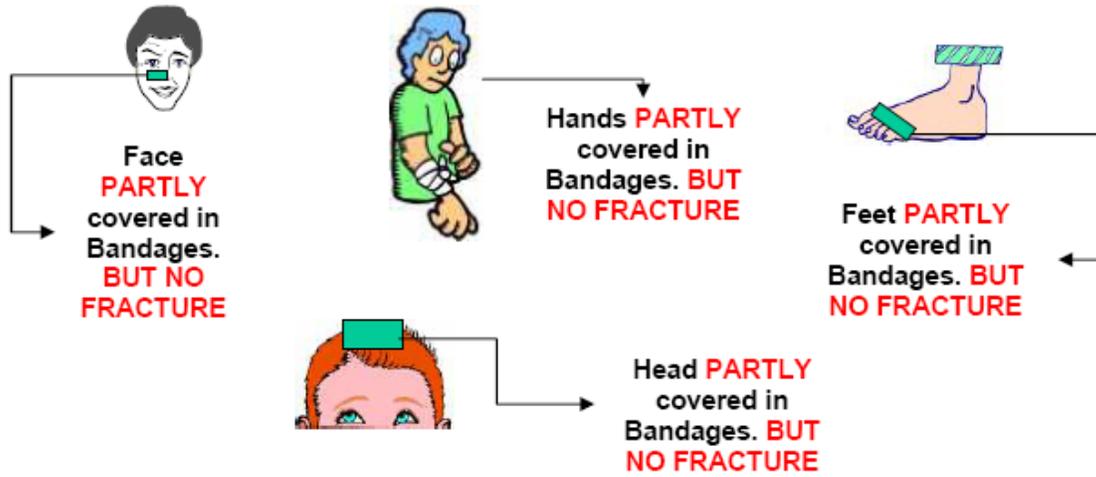
**For the unaffected areas, Wudhu will be performed as usual.**

**For the affected areas:**

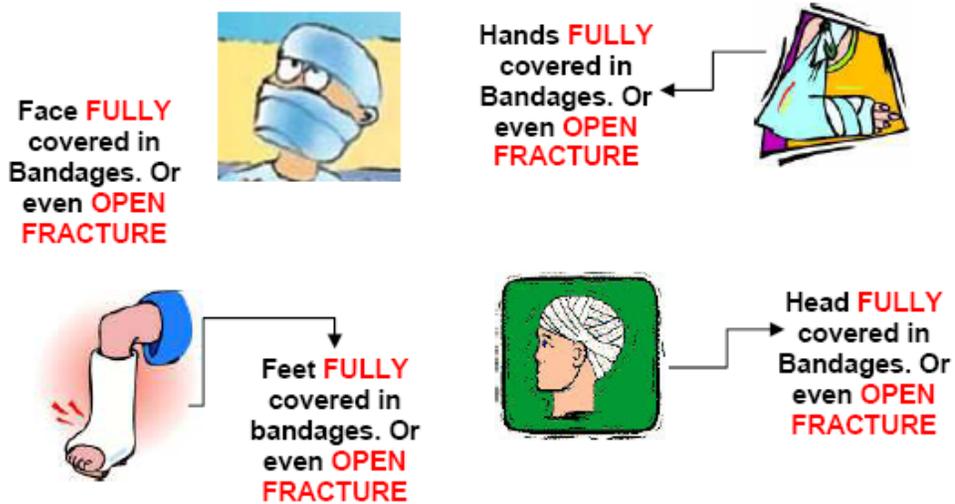
- If water is not harmful, then you will pour enough water for it to go through the Jabira (#335)
- If water is harmful you will place a Tahir piece of cloth over the wound and pass a wet hand over that area, (#332)
- Also, if the Jabira is Najis, you will place a Tahir piece of cloth over the Jabira then pass a wet hand over that area.

**When any part of Wudhu is partly covered with a Jabira but there isn't a fracture – you will perform Wudhu Al-Jabira (#331)**

## When To Do Wudhu Al-Jabira



## When To Do Wudhu Al-Jabira and Tayammum



**EXERCISE - MASAILS OF JABIRA**

Mujtaba went to play cricket on Sunday and unfortunately got hit by the ball and broke his nose. After operating on it the doctor put a bandage on it, which he said could not be removed for at least 2 weeks. How will he do Wudhu for Salaat?

---

---

---

Masoom was doing his Fiqh exam and as he tried to white out a mistake in their essay, he accidentally spilt all the white out on his hands. By the time he got home, it had dried on his hands and would not wash off. As at the time he had nothing else he could use to remove it, how will he do Wudhu for his Salaat?

---

---

---

Husain had a bandage on his broken ankle and he could not remember his Jabira Masails, nor could he get hold of his Fiqh teacher to ask him and was not sure whether he could just perform the Ghusl or if he would have to perform Tayammum as well. What should he have done under the circumstances?

---

---

---

Javad had an eye disease and his doctor had asked him to keep his eyes closed so that his medicine would work a lot quicker. What will he do for Salaat?

---

---

---

There was no wound or fracture on my hand, but when I used water, my skin would become tight and hurt. What will I do?

---

---

---

## FIQH CLASS 9 - LESSON 4 & 5

### SHAKIYAAT-E-SALAAT (Part I & II) – CASES OF DOUBTS

Even though Muslims try to pray their Salaat with the utmost care and concentration, sometimes we doubt about how a certain part of the Salaat was prayed. There is every chance that we made an error in our prayers. If anybody should have doubts about their Salaat, they should think for a moment about their doubt and try to shake it off. If this fails, then they should act according to the rules set down.

There are 23 cases of doubts (Shakiyaat) that may arise during Salaat:

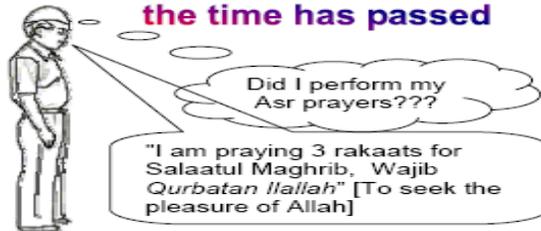
6 of them can be **ignored** 📖1176  
8 of them make Salaat **Batil** 📖1174  
9 of them can be **corrected** 📖 1208

#### Six Doubts That Can Be Ignored 📖1176

**Doubt has occurred after completion of Salaat**



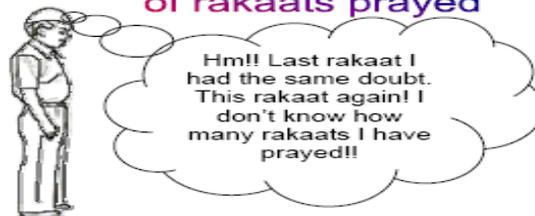
**Doubt has occurred after the time has passed**



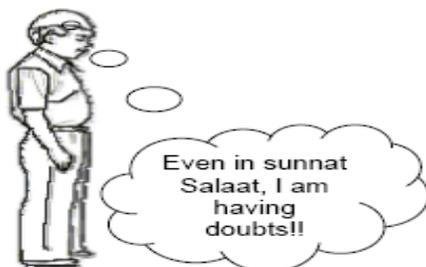
**Doubt has occurred after the event has been performed**



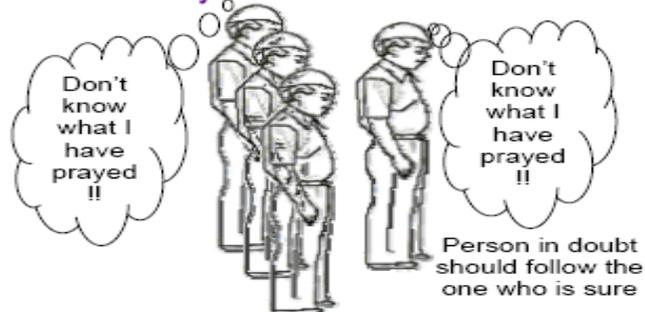
**Doubt has occurred more than once about the number of rakaats prayed**



**Doubt has occurred in a Sunnat Salaat**



**Doubt by Imam or the follower**



Eight Doubts That Make Salaat Batil  1174



Doubt about number of rakaats in a 2-Rakaat Salaah

How many rakaats have I prayed in this Subh salaah



Doubt about number of rakaats in a 3-Rakaat Salaah

How many rakaats have I prayed in this Maghrib salaah



Doubt in a 4-Rakaat salaah about the number of rakaats already prayed

How many rakaats have I prayed

Doubt in a 4-Rakaat salaah before the 2nd Sajdah



Am about to do my 2<sup>nd</sup> sajdah but am wondering if this is my 2<sup>nd</sup> or 3<sup>rd</sup> rakaat??



Doubt in a 4-Rakaat salaah whether it was 2<sup>nd</sup>, 5<sup>th</sup> or higher rakaat

Is this my 2<sup>nd</sup>, 5<sup>th</sup> or 6<sup>th</sup> rakaat??



Doubt in a 4-Rakaat salaah whether it was 2<sup>nd</sup>, 6<sup>th</sup> or higher rakaat

Is this my 2<sup>nd</sup>, 6<sup>th</sup> or 7<sup>th</sup> rakaat??



Doubt in a 4-Rakaat salaah whether it was 3<sup>rd</sup>, 6<sup>th</sup> or higher rakaat

Is this my 3<sup>rd</sup>, 6<sup>th</sup> or 7<sup>th</sup> rakaat??

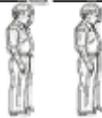


Doubt in a 4-Rakaat salaah whether it was 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> rakaat

Is this my 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> rakaat??

### Nine Doubts That Can Be Correct 1208

You can correct the following doubts without having to pray again if the doubt occurs in a 4 rakaat salaah

WHEN	DOUBT WHETHER	DECISION	CORRECTION
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> or 3 <sup>rd</sup> Rakaat	Take it as 3 <sup>rd</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> , 3 <sup>rd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	 AND 
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	3 <sup>rd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	 OR 
Qiyam before Ruku	4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaah	 OR  &  Recommended Precaution
Qiyam before Ruku	3 <sup>rd</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaah	 AND  Recommended Precaution
Qiyam before Ruku	3 <sup>rd</sup> , 4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaah	 &  &  Recommended Precaution
Qiyam before Ruku	5 <sup>th</sup> or 6 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaah	 +  Recommended Precaution



& = Salaat-e-Ehtiyat (standing/sitting)



= Sajdah-e-Sahv

### Exercise:

- ❖ What doubts should be ignored in four raka'at prayers?
- ❖ What doubts make the Salaat Batil?
- ❖ What would you do under following circumstances?

1. Doubts occurred in Maghrib prayers whether it was the 2<sup>nd</sup> or the 3<sup>rd</sup> raka'at.
2. In a four raka'at prayer, doubt occurred whether it was the 3<sup>rd</sup> or the 4<sup>th</sup> raka'at
3. A doubt occurred after both Sajdah whether it was 2<sup>nd</sup>, 3<sup>rd</sup> or 4<sup>th</sup> raka'at.
4. A doubt occurred after both Sajdah whether it was 2<sup>nd</sup>, or 4<sup>th</sup> raka'at
5. Doubt occurred while in Qiyam whether it was 5<sup>th</sup> or 6<sup>th</sup> raka'at.

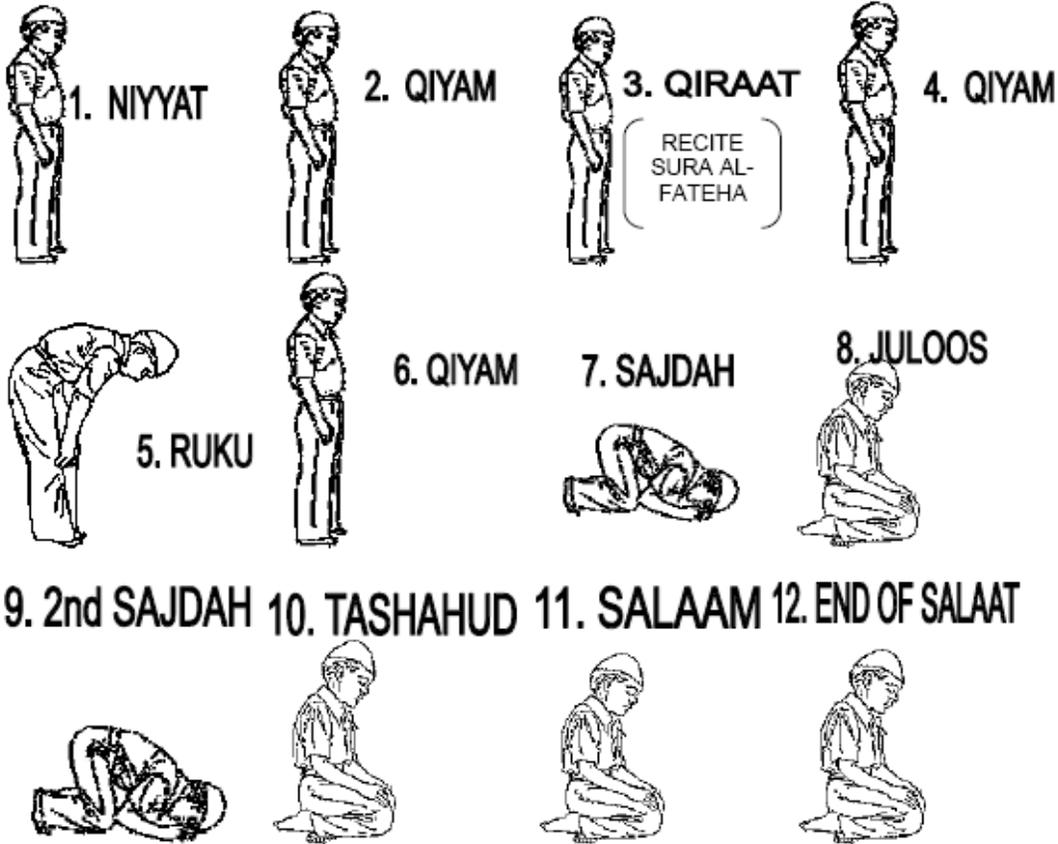
## FIQH CLASS 9 - LESSON 6 & 7

### SHAKIYAAT-E-SALAAT (Part III & IV)

#### Salaat-e-Ehtiyat 1224

After finishing Salaat without looking away from Qiblah or doing anything that makes Salaat batil (invalid), you remain seated or stand up depending on what is required.

#### Method of Salat-e-Ehtiyat



If you have to recite 2 Rakaat then you should stand up for the 2<sup>nd</sup> Rakaat after Sajdah.

#### Salaat-e-Ehtiyat 1225

- Does not have a 2<sup>nd</sup> Surah or Qunoot
- Should be offered silently

## Sajdah-e-Sahv becomes Wajib, when 1245

- You talk by mistake in Salaat
- You recite Salaam at the wrong place, by mistake
- You forget Tashahud.
- You added or left out by mistake any such thing, which is not Rukn.

1253 - One Sajdah or Tashahud forgotten:  
Remember BEFORE Ruku of next Rakaat → return and perform it  
Remember AFTER Salaat → Offer 2 Sajdah-e-Sahv as a recommended precaution.

## Method of Performing Sajdah-e-Sahv

Soon after finishing Salaat:

### 1. NIYYAT



"I am doing Sajdah-e-Sahv in lieu of Tashahud (or Salaam or Sajdah or Qiyam, etc; as the case may be Wajib Qurbatan ilallah".

### 2. SAJDAH



"Bismillahi Wa Billahi Assalaamu Alaika Aiyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuh".

### 3. JULOOS



Do NOT say anything

### 4. 2nd SAJDAH



"Bismillahi Wa Billahi Assalaamu Alaika Aiyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuh".

### 5. TASHAHUD



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

### 6. SALAAM



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
اللَّهُ أَكْبَرُ

**FIQH CLASS 9 - LESSON 8 & 9**  
**SALAAT – E – AYAAT (Part I & II)**

Salaat-e-Ayaat is WAJIB when any of the following occur 📖 1500

Solar (Sun) Eclipse



Lunar (Moon) Eclipse



Earthquake



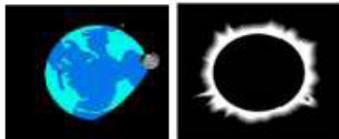
Natural Disaster



The offering of Salaat-e-Ayaat becomes Wajib only on the people who live in the town where a natural disaster occurs. 📖 1503

It is NOT Wajib for people who live in nearby towns.

Timing Of Salaat-e-Ayaat 📖 1504, 1505, 1507 & 1508



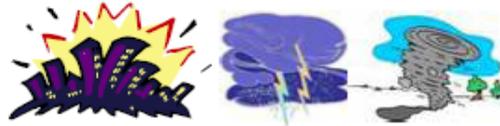
PRAYED ANYTIME FROM THE BEGINNING OF THE ECLIPSE TILL IT CLEARS COMPLETELY

DID NOT PRAY

NOT WAJIB TO PRAY IF PARTIAL ECLIPSE

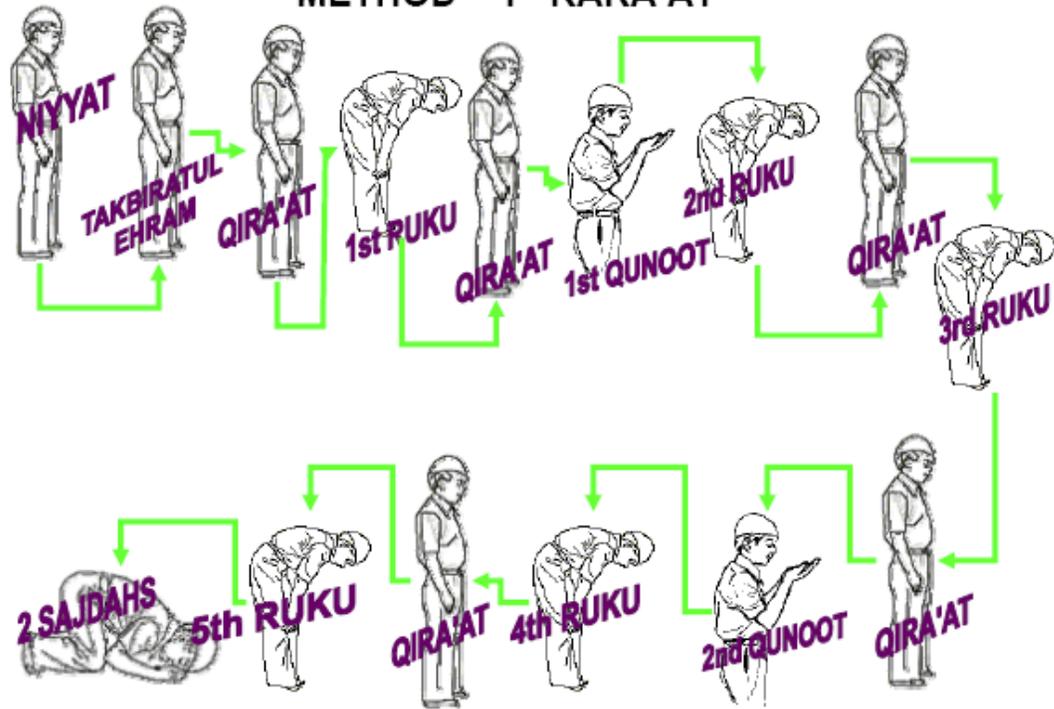
DID NOT PRAY

SHOULD BE PRAYED WITH QADHA NIYYAT IF TOTAL ECLIPSE

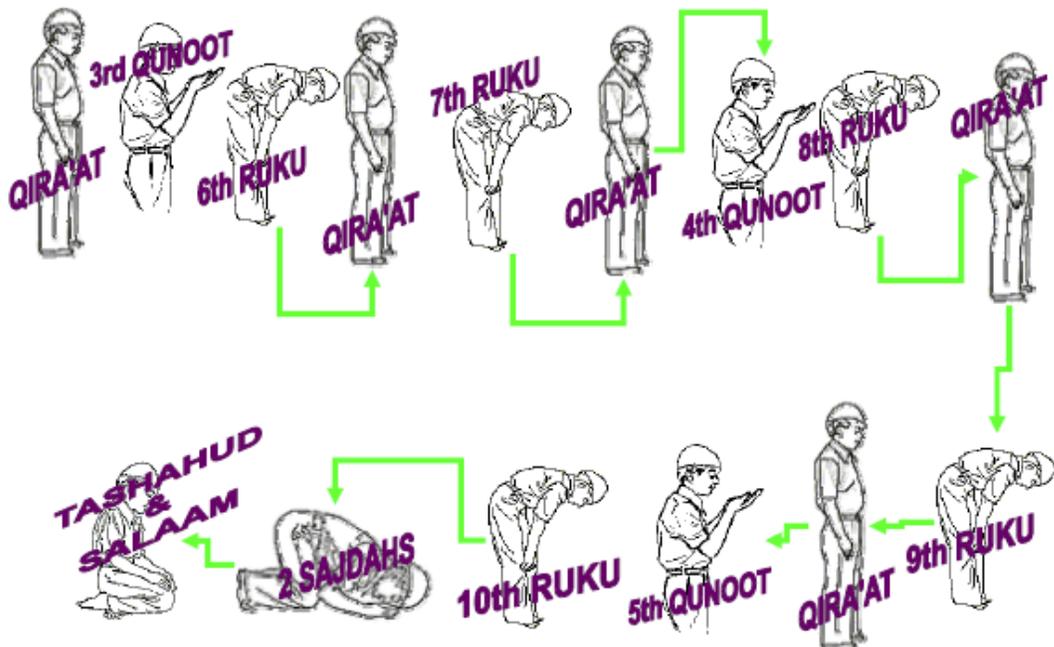


PRAYED AS SOON AS THE DISASTER IS OVER

**METHOD – 1<sup>st</sup> RAKA'AT**



**METHOD – 2<sup>nd</sup> RAKA'AT**



Total: No. OF RAKAAT - 2 (Wajib)  
 No. OF RUKU - 10 (Wajib)  
 No. OF QUNOOT - 5 (Mustahab)

## Short method of Reciting Salaat-e-Ayaat

You should divide the second surah into five equal parts e.g sSurah Flaq.

- **NIYYAT** (I am reading two raka'at Salaate-e-Ayaat Qurbatan ilallah)
- **TAKBIRATUL EHRAM**, (Allaho Akbar)
- recite **SURATUL HAMD** and 1<sup>st</sup> part of **SURAH** ﴿١﴾ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
- then go to **RUKU'**. Your 1<sup>st</sup> **RUKU** is complete.
- rising from RUKU', recite 2<sup>nd</sup> part ﴿٢﴾ (....) (no need to recite SURATUL HAMD)
- go into RUKU' again. Your 2<sup>nd</sup> **RUKU** is complete.
- rising from RUKU', recite 3<sup>rd</sup> part {3} وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
- go into RUKU' again. Your 3<sup>rd</sup> **RUKU** is complete
- rising from RUKU', recite 4<sup>th</sup> part {4} وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
- go into RUKU' again. Your 4<sup>th</sup> **RUKU** is complete
- rising from RUKU', recite 5<sup>th</sup> part {5} وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
- Your 5<sup>th</sup> **RUKU** is complete
- After rising from the 5<sup>th</sup> Ruku, say **SAME ALLAHU LEMAN HAMIDAH**
- go to Sajdah - Complete 2 Sajdahs as usual
- rise for the 2<sup>nd</sup> Rakaat.
- recite the 2<sup>nd</sup> Rakaat in the same way as you did the first, & finish the salaat as usual.

## EXERCISE - SALAAT – E – AYAAT

Anwer had just arrived from school. He had to offer his Zohr an Asr namaaz, as well as Salaat-e-Ayaat but there wasn't enough time to offer all of them. What will he offer first?

---

---

---

There wasn't enough time after reciting the first rakaat of Salaat-e-Ayaat, so Fizza recited in the second rakaat, after Surah Al Hamd, Surah Ikhlas in five parts. Is this right?

---

---

---

Saima was offering her daily prayers on time, when she realized that by the time she finished her prayers; time for Salaat-e-Ayaat would have finished. What will she do?

---

---

---

Saima's friends at school were talking about a moon eclipse that had happened at night, but Saima had not heard of it from her mum nor seen any news on it and so she put it down to her friends once again trying to pull a prank on her. But when she got home, her mum did confirm that there had been a moon eclipse in the early hours of the morning but it was not a total eclipse. Will Saima offer Salaat-e-Ayaat? Why?

---

---

---

## FIQH CLASS 9 - LESSON 10 & 11

### SALAAT – E – QASR (Part I & II)

#### How The 17 Rakaats Are Reduced

PRAYER	RAKAATS RECITED DAILY	RAKAATS RECITED BY TRAVELLER
Fajr	2	2
<b>Zohr</b>	<b>4</b>	<b>2</b>
<b>Asr</b>	<b>4</b>	<b>2</b>
Maghrib	3	3
<b>Isha</b>	<b>4</b>	<b>2</b>
Total	17	11

It is recommended that a traveller should say thirty (30) times after every prayer:

**"Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar".**

To recite dua after Zohr, Asr and Isha salaah is highly recommended; and to recite the above sixty (60) times rather than thirty (30) after these three prayers.

**Conditions to be Fulfilled for Salaat-e-Qasr (#1281-1398)**

1. **Traveling Distance - TOTAL** distance covered during the journey is 8 farsakh (28 miles) or more.
2. **Niyyat** - Before starting the journey, there must be a firm intention (Niyyat) of traveling 28 miles or more.
3. Traveler should not change his mind while on his way. If he changes his mind, or is undecided before covering 4 farsakh (14 miles), he should offer full prayers.
4. Traveler does not intend to pass through his home town and stay there, or to stay at some place for 10 days or more, before he reaches a distance of 8 farsakh.
  1. **Length of Stay** - The intention (Niyyat) to stay must be for less than 10 days. The stay of 10 days means staying minimum from: Sunrise of 1<sup>st</sup> day to sunset of 10<sup>th</sup> day; OR Zohr of 1<sup>st</sup> day to Zohr of 11<sup>th</sup> day.
5. **Purpose of Journey** - The journey should not be Haraam or for a Haraam purpose.
6. **Traveling not a profession**- The traveling is NOT the normal journey which a person does on account of work.
7. **Town/City Boundary – HADDE TARAKH-KHUS** - The traveler should be out of the boundary of the town or city.

Now, let's apply these rules to everyday life by studying the lives of different people living in Greater Los Angeles.

### **Case 1 - Fatema**

She lives in Los Angeles but is currently studying law at the University of San Diego. She stays at University dorm, as this saves her commuting everyday but comes home during the weekend and holidays.

<b><i>Traveling Distance</i></b>	She travels a total of 80 miles on average from her home
<b><i>Town/City Boundary</i></b>	She is going San Diego. She travels 40 miles one way from home.
<b><i>Niyyat</i></b>	She has made a niyyat to go to University of S.D.
<b><i>Purpose of Journey</i></b>	She is going to study – Halaal
<b><i>Length of Stay</i></b>	She is to stay there for 4 years to finish her course
<b><i>Destination – WATAN</i></b>	University will be her temporary home
<b><i>Journey Frequency</i></b>	As and when required
<b><i>Decision</i></b>	She will pray full Salaat
<b><i>Reason</i></b>	She is going to stay there for 4 years

### **Case 2 - Haider**

He has just moved with his family to Riverside from Anaheim. He moved because both his sons are studying at the UC Riverside. He however comes to work here in Anaheim.

<b><i>Travelling Distance</i></b>	More than 28 miles
<b><i>Town/City Boundary</i></b>	Outside hometown
<b><i>Niyyat</i></b>	He has made niyyat to make homes in both cities
<b><i>Purpose of Journey</i></b>	Moved so that he can accommodate his sons – HALAAL
<b><i>Length of Stay</i></b>	Indefinite
<b><i>Destination – WATAN</i></b>	He has made both cities his home
<b><i>Journey Frequency</i></b>	Everyday
<b><i>Decision</i></b>	He will pray full Salaat
<b><i>Reason</i></b>	He has made both towns his home town and will also be staying in Riverside, indefinitely.

### Case 3 – Salman

He and his friends have come to Los Angeles from Santa Barbara to attend a performance by four well-known singers.

<b>Traveling Distance</b>	More than 28 miles
<b>Town/City Boundary</b>	Outside the boundary of Santa Barbara
<b>Niyyat</b>	To attend a performance and return by the end of the day
<b>Purpose of Journey</b>	HARAAM – Their parents are not aware of their trip and listening to music is haraam
<b>Length of Stay</b>	1 day
<b>Destination – WATAN</b>	Not their home
<b>Journey Frequency</b>	Once for that day
<b>Decision</b>	They will pray full Salaat
<b>Reason</b>	Their journey is for a haraam purpose

### Case 4 - Amena

She is a computer programmer working at a Company in Victorville.

<b>Traveling Distance</b>	More than 28 miles
<b>Town/City Boundary</b>	Outside Irvine
<b>Niyyat</b>	Amena knows that she will travel to Victorville everyday
<b>Purpose of Journey</b>	To work – HALAAL
<b>Length of Stay</b>	She will be going everyday
<b>Destination – WATAN</b>	Destination is not her home town as Amena will commute to work everyday
<b>Journey Frequency</b>	Everyday
<b>Decision</b>	She will pray full Salaat
<b>Reason</b>	She will be making this journey everyday for work purpose

### Case 5 – Jawad

He and his friends have come to San Diego from Irvice to attend a majlis at their friend's Place

<b>Travelling Distance</b>	More than 28 miles
<b>Town/City Boundary</b>	Outside Irvine
<b>Niyyat</b>	To attend majlis at friend's place
<b>Purpose of Journey</b>	HALAAL – Parents aware of journey and journey is to

	listen to majlis
<b>Length of Stay</b>	1 day
<b>Destination – WATAN</b>	Not their home
<b>Journey Frequency</b>	Once for that day
<b>Decision</b>	They will pray Qasr Salaat
<b>Reason</b>	Their journey is for a Halaal purpose

**EXERCISE - SALAAT – E – QASR**

A new amusement park together with a hotel had opened up outside the city of Los Angeles, where Fatema and Muhaddisa lived. Their parents decided to go there during the half term holiday for a few days. In their excitement, they were not sure if they had travelled more than 28 miles. What should they do?

---



---



---

Zainab thought she would have travelled a total of 30 miles. Will she pray Qasr or full? She later found out that she had in fact only travelled 25 miles, but by then the time had lapsed/ finished. What will she do?

---



---



---

Captain Hussein is a pilot and therefore tends to travel different parts of the world. How should he offer his salaat when in different parts of the world?

---



---

Muhammad and his non-Muslim school friends went to Paris for a week and as a dare on the first night he drank a glass of beer. As he was feeling guilty for having done something Haraam, he offered his Namaaz in full. Was this a correct decision?

---



---



---

Sajida and her family moved to Peterborough for good from London. By chance, they had to come to London for her cousin's wedding. How will they offer their prayers in London?

---



---



---

## FIQH CLASS 9 - LESSON 12

### SAUM - KAFFARA

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 have to give Qadha as well as **Kaffara** (#1667)

The Kaffara for each fast is:

either: (i) to free a slave.

or: (ii) to fast for 60 days.

or: (iii) to feed 60 poor to their fill or give 1 mudd\* to each person i.e.  $\frac{3}{4}$  kg of foodstuff to each of them. (#1669)

\* 1 mudd is equal to  $\frac{3}{4}$  foodstuffs like whet, barley, etc.

If you choose to fast for 2 months as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time. (#1670)

However, you will not begin fasting your 31 days when you know there will be a day in between when it is Haraam to fast; e.g. You will not begin fasting your Kaffara at the beginning of Zilhajj as on the 10<sup>th</sup> of Zilhajj - Eid-ul-Hajj - it is Haraam to fast. (#1671)

If a person breaks his fast by a Haraam acts like:

(i) drinking alcohol, etc; OR (#1674)

(ii) Attributing lies to Allah, His Prophet (S) and Masoomeen (A); (#1675)

s/he will have to give **ALL** 3 Kaffara together.

## FIQH CLASS 9 - LESSON 13

### SAUM - QADHA FASTS

1. If a person does something that breaks the fast when s/he is not sure of the timing and later finds that the time for Fajr had set in, or if s/he breaks his/her fast thinking it is already time to do so and finds out later that it wasn't, Qadha has to be kept for that fast.
2. If a person puts water in the mouth to feel cool or without any reason and the water is then swallowed by mistake, Qadha fast has to be kept.
3. If a person who was insane becomes sane, s/he is not required to fast those which s/he missed when s/he was insane. (#1703)
4. When an unbeliever becomes a Muslim, s/he does not have to fast those that s/he missed out when s/he was an unbeliever. However, if a Muslim changes his/her Faith to accept another and then later becomes a Muslim again, s/he has to give Qadha for all those s/he missed out when s/he wasn't a Muslim. (#1704)
5. If a person breaks his/her fast on account of compulsion, e.g. if s/he has to break his/her fast because there may be a danger to his/her life from other unbelievers around him/her, then s/he has to fast Qadha for the fasts missed.
6. If a person leaves out a fast for any reason that is valid, e.g. becoming ill during the month of Ramadhan, then s/he has to fast Qadha for those fasts after that Ramadhan but before the next Ramadhan. If however, s/he does not manage to complete the Qadha fasts before the next year, then s/he has to give one MUDD (3/4 kg) of foodstuff, (i.e. wheat, barley, etc), to a poor person for each fast missed out. After that those Qadha fasts can be kept at any time throughout the person's life. (#1718)
7. If a person does not fast during Ramadhan due to illness or any other valid reason, and dies before the end of Ramadhan, it is not necessary to give Qadha fasts on their behalf. (#1711)
8. A person who is fasting a Qadha fast for the month of Ramadhan can break his/her fast before Zohr, however if a person is fasting Qadha for someone who is dead, it is better not to break the fast after Zohr.
9. If a father has not kept a Wajib fast other than that of the month of Ramadhan, e.g. a fast that became Wajib on account of a vow, the eldest son should keep Qadha for that fast. However, if the father was hired to fast Qadha for another person and he did not observe them, it is not Wajib for the eldest son to offer them. (#1722)
10. If the illness of a person continues for a few years, s/he should, after being cured, observe the Qadha fasts for the past year and give one MUDD of foodstuffs to a poor person, per fast for the previous years.

## FIQH CLASS 9 - LESSON 14

### SAUM - FASTING WHEN TRAVELLING

1. Traveling means having reached outside the boundaries of the city, town or village, on your way to a journey which should not be of less than 28 miles. On a day one has the intention of traveling; one will not break the fast while still at home or in the city. The fast will be broken once you cross the boundary of your hometown.
2. At any place where you pray Qasr, you will not fast. If you have traveled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 Rakaats, and you will not fast. You will give Qadha later.
3. The people whose job is that of traveling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are traveling, and their prayer will not be Qasr, either.
4. To travel for the sole purpose of not fasting is allowed, but it is better if you do not do that. (#1724)
5. If you travel from the place where you live AFTER the time of ZOHR, you will complete the fast. However, if you travel BEFORE the time of ZOHR, you will not fast. (#1730)
6. The day you arrive back from your trip, if you reach the boundary of your hometown BEFORE the time of ZOHR, and you have not done anything that will break your fast, then you must fast on that day. (#1731)  
However, if you reach the boundary of your hometown AFTER the time of ZOHR you will not fast and give Qadha after Ramadhan. (#1732)
7. If a person makes a vow for a Sunnat fast on a particular day and s/he finds that s/he has to travel on that day, then, because s/he had specified the day s/he was going to keep the Sunnat fast, s/he can fast while journeying; the same applies to a person who makes a vow to keep a Sunnat fast on a particular day regardless of whether s/he is going to travel on that day or not. However, if a person makes a vow to fast but does not specify the day then s/he cannot fast if s/he is going to travel. (#1726)
8. A traveler can observe a Sunnat fast in Medina on three days if his/her main purpose is for praying for the fulfillment of his/her needs, and it is better that those three days are Wednesday, Thursday and Friday. (#1727)
9. If a person does not know that a traveler cannot fast and finds out during the fast, his/her fast becomes Batil; however, if s/he does not find out about it until sunset, his/her fast is valid. (#1728)

## FIQH CLASS 9 - LESSON 15

### LIFE AFTER DEATH - QIYAMAH - HISAB

There is a life after death. We will all die and we will all be raised again after death on the Day of Judgment and will be judged according to our beliefs and deeds so that a pious person will be rewarded and a sinful person will be punished.

If a person had a true faith and did good deeds, Prayed, Fasted during Ramadhan, paid Zakat and Khums, gave to charity, looked after orphans, fed the poor and other such things, he would receive the grace of Allah and will be sent to Paradise.

There will be many signs before the Day of Judgment. One of these signs is the re-appearance of the 12th Imam (A). He will re-appear when the world will become full of injustice. Hazrat Isa (A) will come down to help him in spreading the true faith and Imam Mahdi (A) will rule the whole world. The other signs are rising of the sun from the west and the Holy Qur'an being taken up.

The Day of Judgment will be of 50,000 years long and the sun will be very low and the earth will be red hot like heated copper.

#### What Will Happen On The Day Of Judgment?

##### Hisab

On the day of Judgment everyone's bad and good deeds will be accounted (Hisab) for, and accordingly they will be punished.

Hisab can be taken by many methods but two common ones are mentioned below and they are Mizan and Books of Deeds

##### a. Mizan

This word actually means the weighing scale. On the Day of Judgment, there will be a weighing scale to weigh the good and evil deeds of men and women. Those whose scale of good deeds is heavier than that of their bad deeds shall be rewarded. However, those whose scale of bad deeds is heavier than that of their good deeds shall be punished.

It is important to note that if human beings have invented various types of scales, devices and equipment to measure things like the weather, blood pressure, etc., there is nothing imaginary in believing that Almighty Allah will weigh our deeds by the weighing scales.

However, some learned people have interpreted Mizan as meaning the Justice of Allah, while others say Mizan means the Prophets (A) and Imams (A) who will judge the people.

All these interpretations may be correct; what's more, all of them may exist together.

The following Ayats prove the existence of the weighing scales.

"And the "balance" that day is true. So he whose scales of good deeds will be heavy, will prosper; and that whose scales will be light will find themselves in loss, because they mistreated Our signs."

(al A'raaf, 7:8-9)

"We shall set up "scales of justice" for the day of Judgment, so that not a soul will be dealt with unjustly in the least; and if there be the weight of a mustard seed, We will bring it to account; and enough are We to take account."

(al Anbiya 21: 47)

b. Books of Deeds

On the Day of Judgment, the written record of our whole life will be given to us. This record is written by the two angels, Raqeeb and Ateed, who are deputed on every person. These angels write down our each and every action. The place of the two angels is the collar-bone; the one on the right side (Raqeeb) writes the good deeds, and the one on the left side (Ateed) writes the evil deeds.

On the Day of Judgement, people whose good deeds will exceed the bad, will receive the Book of Deeds in the right hand, while those whose bad deeds are more than good, will receive the Book of Deeds in the left hand.

**Life After Death - Qiyamah – Hisab**

- There is a life after death. We will all die and we will all be raised again after death on the Day of Judgment and will be judged according to our beliefs and deeds so that a pious person will be rewarded and a sinful person will be punished.
- Hisab can be taken by many methods but two common ones are Mizan and Books of Deeds

## FIQH CLASS 9 - LESSON 16

### LIFE AFTER DEATH - QIYAMAH - SIRAAH

Siraat means Path. The Holy Qur'an has used the word 'As Siratal Mustaqim' (Straight Path) for the Divine religion. In the context of Qiyamah, Siraat means a bridge upon Hell over which all mankind will have to pass. It is our belief about Siraat that it is the bridge of Hell; and upon it is the path of all the creatures, as Allah says:

"Not one of you but all of you will pass over it; this is a firm decree of your Lord. Then We shall save those who guarded themselves against evil, and We shall leave the wrong doers therein (humbled) to their knees."  
(Maryam, 19:71-72)

And Siraat, on the other hand, is the name of the Proofs of Allah (i.e. The Prophets (A) and the Imams (A)); thus; he who believed them in this world and obeyed them, Allah will give him permission to pass from Siraat.

The Holy Prophet (S) said to Imam Ali (A):

"O Ali! On the day of Qiyamah, I, you and Jibra'il shall sit on the Siraat , and none shall pass over the Siraat except he who would have a release from Jahannam based on your Wilayat (love and obedience)."

The Prophets (A) and Imams (A) are called Siraat in this world because they provide a bridge, connecting us with Allah. It is perfectly right to call them Path of Allah. At the same time, they brought the Divine religion to help the people reach nearer to Allah, thus they are the Paths, and they are the Guides.

It is believed that this Path is divided into stations or stops, each of them having a separate name. When a man will reach a stop named after a Wajib thing, if he had neglected that thing (in the world), he will be detained there and will be asked to pay the dues to Allah; then if any other good deed came to his rescue or the Mercy of Allah saved him, he will be allowed to pass safely from there to the next stop. In this way he will be sent from pass to another and will be detained at every pass, and asked about his short-comings in that particular order of Allah. Then if he came out safely from all passes or stops, he will reach The House of Eternity, i.e. Paradise.

But if he was detained at a pass and was not saved by any good deed or the Mercy of Allah did not come to his rescue, his foot would slip from that pass, and he will fall into the fire of Jahannam. We seek protection of Allah against it.

The name of one of these stops is Wilayat. Everyone will be stopped therein, and asked about the love and obedience of Imam Ali bin Abu Talib (A) and the Imams (A) after him.

Likewise, one stop is named Sile-e-Raham (good behavior towards relatives), and another is named Trust, another (prayer). Likewise, there will be passes named after every Wajib or Haraam deed.

The Holy Qur'an repeats the command that will be given to the angels:

"And stop them, for they must be asked." (as Saffaat, 37:24)

It is also said that this bridge is thinner than the thinnest hair, sharper than the sharpest sword and hotter than fire.

### **Life After Death - Qiyamah - Siraat**

- Siraat means Path.
- Siraat means a bridge upon Hell over which all mankind will have to pass.
- It is our belief about Siraat that it is the bridge of Hell; and upon it is the path of all the creatures.
- The Prophets (A) and Imams (A) are called Siraat in this world because they provide a bridge, connecting us with Allah.
- It is believed that this Path is divided into stations or stops, each of them having a separate name.

## FIQH CLASS 9 - LESSON 17

### LIFE AFTER DEATH - QIYAMAH - INTERCESSION (SHAFAT)

#### Shafa'at

Allah, in His Mercy, has opened many doors for his sinner servants to seek his pleasure and forgiveness. Two very important doors are Tawbah (Repentance) and Shafa'at (Intercession).

It is accepted by all Muslims that the Holy Prophet (S) will intercede (intervene to reconcile) on behalf of the sinners of his Ummat. An Ayat on this subject:

"Who is there that can intercede in his presence except by His permission?"  
(al Baqarah, 2:255)

For unbelievers there will NOT be any intercessor.

Shafa'at is meant for the benefit for those whose faith was accepted by Allah (i.e. true believers) who might have committed sins - major or minor. And those who had repented from their sins will not need any Intercession. The Holy Prophet (S) has said: "He who did not believe in my intercession, Allah will not permit him to get my shafa'at."

The benefit for Shafa'at is not for those who had doubts about religion, nor for those who ascribe a partner to Allah, nor is it for unbelievers and those who had rejected the truth; but it is for the benefit of the sinners among those who believed in Allah (together with his true representatives).

The following Ayat is about the right of Shafa'at given to our Holy Prophet (S):

"Soon will your Lord raise you to a "station of praise and glory."

It will be the "station where the Holy Prophet (S) will intercede on behalf of the sinners. Allah will go on granting the intercession of the Holy Prophet (S) till he says:

"O my lord! Now I am well pleased and fully satisfied."

#### Life After Death - Qiyamah - Intercession (Shafa'at)

- Allah, in His Mercy, has opened many doors for his sinner servants to seek his pleasure and forgiveness
- Two very important doors are Tawbah (Repentance) and Shafa'at (Intercession).
- Shafa'at is meant for the benefit for those whose faith was accepted by Allah (i.e. true believers) who might have committed sins - major or minor. And those who had repented from their sins will not need any Intercession.

## FIQH CLASS 9 - LESSON 18

### LIFE AFTER DEATH - QIYAMAH - PARADISE

It is the place where all sort of joy, happiness and Grace of Allah is found. It is a Garden of ever-lasting Bliss. All believers will be taken to Paradise, where they will stay forever. Sinful believers will first be punished, before they are sent to Paradise. Depending on the degree and the magnitude of sins, some sinful believers will first be sent to Hell, and then they will be brought to Paradise.

Some of the important facts about Paradise are as follows:

1. The Paradise is already created. It is NOT that it will be created at some time in the future.
2. Believers' body and soul together will be brought to Paradise, and they would enjoy the reward physically.
3. Various names are used for Paradise in the Holy Qur'an, some of them are:
  - JANNATUL MAWA** (Garden of Abode)
  - JANNATUL NAEEM** (Garden of Bliss)
  - JANNATUL FIRDAUS** (Garden of Paradise)
  - DARUS SALAAM** (Abode of Peace)
4. Some streams of Paradise mentioned in the Holy Quran are: **KAWTHER, SALSABEEL and TASNEEM.**
5. Paradise has eight gates. Some of them are: Gate of Mercy, Gate of Patience, The Great Gate, etc.
6. **TUBA** is an important tree of Paradise. It is planted in the House of Prophet Muhammad (S) and Imam Ali (A). TUBA has a branch in every palace mansion. Whenever the believer would desire anything, that branch would provide it for him at once.
7. No Prophet (A) would enter Paradise until the Holy Prophet (S) enters it. Shias of Ahlul Bayt (A) would enter first amongst the various Ummats (followers of a Prophet).
8. In Paradise there is neither death nor old age, neither illness nor disease, neither sorrow nor worry, neither poverty nor handicap. The believers will get what the souls desire and eyes appreciate, and they will abide there forever.
9. The greatest Bliss (happiness) in Paradise will be the pleasure of Allah. That Allah is satisfied with you and given you what he had promised. You believed in Paradise without seeing it and now you will be in it.

### **Life After Death - Qiyamah - Paradise**

- It is the place where all sort of joy, happiness and Grace of Allah is found, its a garden of ever-lasting Bliss. All believers will be taken to Paradise, where they will stay forever. Sinful believers will first be punished, before they are sent to Paradise. Depending on the degree and the magnitude of sins, some sinful believers will first be sent to Hell, and then they will be brought to Paradise.
- Various names of Paradise are Jannatul Mawa; Jannatul Naeem; Jannatul Firdaus; Darus Salaam, etc.

## FIQH CLASS 9 - LESSON 19 & 20

### LIFE AFTER DEATH - QIYAMAH - HELL

The fire is the abode of disgrace and place of punishment for the unbelievers and sinners. The people of fire are poor in reality; they will not be allowed to die nor will their punishment be reduced; they will not taste in it any cold (water) or drink, except a boiling, dark, murky fluid. And if they want food, they would be fed with **Zaqqum** (a cursed tree); and if they seek relief they will be granted water like molten brass that will scald their faces.

It is also present in the traditions that Allah shall order some people to be led to the fire with an order:

"Fire! do not burn there feet, because they used to go to the mosques; and not to burn there hands, as they used to raise them for Dua's; and not to burn there tongues, because they used to recite the Qur'an; and not to burn there faces, because they used to perform Wudhu perfectly."

The fire (Hell) is home of all who did not know Allah. And even some of those who knew Allah will be sent therein because of there sins and wrong-doings; but it is believed that such a man will not live there forever, he will be taken out of it and sent to the ever lasting bliss. Nobody will remain forever in the fire except the unbelievers. Every Ayat which mentions ever-lasting punishment of Fire, is about the unbelievers.

Hell has Seven gates, as Allah says:

"To it are seven gates; for each of these gates is a special class of sinners assigned."  
(al Hijr, 15:44)

According to the traditions, those gates are as follows:

#### 1. **Jaheem**

Its people will be made to stand on burning stone which will make their brains boil, as cooking-pot boils its content.

"Then, for such as had transgressed the bounds, and had preferred the life of this world, the abode will be Jaheem."  
(an Naziaat, 79:37-39)

#### 2. **Ladha**

It will be the place of those who turned away from Allah, and were busy in gathering wealth without taking out the dues of Allah and His creatures. The fire will catch them by their hands, feet and forehead and suck them inside.

"By no means! For it would be the "Ladha" (fire), plucking out the sinner right to the skull inviting all such as turn their backs and turn away their faces, and

collect wealth and hide it."  
(al Ma-aarij, 70:15-18)

**3. Saqar**

"Soon will I cast him in Saqar. And what will explain to you what Saqar is?  
It allows nothing to endure, nor does it leave anything alone; darkening and  
changing the colouring of man."  
(al Muddathir, 74:26-30)

**4. Hutamah**

Literal meaning:

"That which crushes to pieces. It will break everyone who is sent inside and grind  
him to powder, and then they will be made whole again and again. *Woe to every  
scandalmonger and backbiter, who piles up the wealth and lays it by; he thinks that  
his wealth would make him last forever. By no means! He will be sure to be thrown  
into Hutamah.*"  
(al Humazah, 104:1-5)

**5. Hawiyah**

Literal meaning, a Pit.

"But he, whose balance of goods will be light, will have his home  
in a bottomless pit (Hawiyah)."  
(al Qari-ah, 101:8,9)

**6. Sa'eer**

It means Blazing Fire. There are in it three hundred curtains of Fire, in every  
curtain are three hundred forts of Fire, in every fort are three hundred abodes of  
Fire; and in every abode are three hundred types of punishments of Fire; and  
scorpions of Fire, and yokes of Fire.

"Verily, we have prepared for the unbelievers chains, and yokes and  
blazing fire."  
(ad Dahr, 76:4)

**7. Jahannam**

Well known and the most feared. In it are the Falaq, Sa'ud and Atham. Falaq is  
well inside Jahannam, when it is opened it makes the Fire blaze even more  
fiercely. And it is far greater punishment (compared to the previous six  
stages). Sa'ud is a brass mountain of fire in the centre of Jahannam.

"Soon will I take him to Sa'ud (the mountain of punishment)"  
(al Muddathir, 74:17)

**8. Atham**

It is a valley of melted brass around the above-mentioned mountain. And it is the  
place of the fiercest punishment.

"As often as there skins are roasted through, We shall change them for fresh skins; so that they may taste the punishment; for Allah is Exalted in Power, Wise."  
(an Nisa, 4:56)

An atheist once asked Imam Jafar as Sadiq (A) about the above Ayat:

"Let us suppose that the present skin has participated in the sins. But what about the new skins? Surely, they would be innocent."

Imam (A) replied:

"It would be the same skin and yet it would be new one. Let us say that a man took a brick and crushed it to small particles, then pouring some water on it and putting it into a brick making frame, made another brick out of it. Now, is it not the same brick ?"

The atheist replied:

"Certainly!"

Imam (A) has also said the following:

"Verily, there is a fire inside the Fire from which even the people of Fire would seek protection. It was created only for every proud, powerful obstinate transgressor, and for every rebellious Satan, and for every person who does not believe in the day of reckoning, and for every enemy of the Progeny of Muhammed (S)."

"The man with the lightest punishment on the day of judgement will be the one standing up to his ankles in the fire, wearing two sandals of fire with two straps of fire; his brain will be boiling by its heat like a cooking pot. He would be thinking that nobody would be suffering greater punishment, while in fact his would be the lightest calamity."

### **Life After Death - Qiyamah - Hell**

- The fire is the abode of disgrace and place of punishment for the unbelievers and sinners.
- The people of fire are poor in reality; they will not be allowed to die nor will their punishment be reduced; they will not taste in it any cold (water) or drink, except a boiling, dark, murky fluid.
- And if they want food, they would be fed with Zaqqum (a cursed tree); and if they seek relief they will be granted water like molten brass that will scald their faces.
- Hell has Seven gates. According to the traditions, those gates are as follows:

*	Jaheem	*	Hawiyah
*	Ladha	*	Sa'eer
*	Saqar	*	Jahannam
*	Hutamah	*	Atham

## TAREEKH TAB

BLANK PAGE



## Imamia Sunday School

### TAREEKH SYLLABUS – CLASS 9 (14 Years Old)

TAREEKH CLASS 9 - LESSON 1 .....	3
IMAM ALI ZAINUL ABIDEEN (A) .....	3
TAREEKH CLASS 9 - LESSON 2 .....	7
IMAM MUHAMMAD AL-BAQIR (A) .....	7
TAREEKH CLASS 9 - LESSON 3 .....	11
IMAM JA'FAR AS-SADIQ (A) .....	11
TAREEKH CLASS 9 - LESSON 4 .....	16
IMAM MUSA AL-KAZIM (A) .....	16
TAREEKH CLASS 9 - LESSON 5 .....	20
IMAM ALI AR-RIZA (A) .....	20
TAREEKH CLASS 9 - LESSON 6 .....	24
IMAM MUHAMMAD AT-TAQI (A) .....	24
TAREEKH CLASS 9 - LESSON 7 .....	28
IMAM ALI AN-NAQI (A) .....	28
TAREEKH CLASS 9 - LESSON 8 .....	32
IMAM HASAN AL-ASKARI (A) .....	32
TAREEKH CLASS 9 - LESSON 9 .....	36
IMAM MUHAMMAD AL-MAHDI (A) - PART 1 .....	36
TAREEKH CLASS 9 - LESSON 10 .....	40
IMAM MUHAMMAD AL- MAHDI (A) - PART 2 .....	40
TAREEKH CLASS 9 - LESSON 11 .....	44
IMAM MUHAMMAD AL-MAHDI (A) - PART 3 .....	44
TAREEKH CLASS 9 - LESSON 12 .....	48
TAREEKH CLASS 9 - LESSON 12 .....	48
IMAM MUHAMMAD AL-MAHDI (A) - PART 4 .....	48
TAREEKH CLASS 9 - LESSON 13 .....	53
THE EVENTS OF SAQIFA .....	53
TAREEKH CLASS 9 - LESSON 14 .....	57
ABU BAKR - THE FIRST CALIPH .....	57

<b>TAREEKH CLASS 9 - LESSON 15.....</b>	<b>60</b>
<b>UMAR - THE SECOND CALIPH.....</b>	60
<b>TAREEKH CLASS 9 - LESSON 16.....</b>	<b>63</b>
<b>UTHMAN - THE THIRD CALIPH .....</b>	63
<b>TAREEKH CLASS 9 - LESSON 17.....</b>	<b>66</b>
<b>THE CALIPHATE OF IMAM ALI (A) .....</b>	66
<b>TAREEKH CLASS 9 - LESSON 18.....</b>	<b>69</b>
<b>THE BATTLE OF JAMAL.....</b>	69
<b>TAREEKH CLASS 9 - LESSON 19.....</b>	<b>72</b>
<b>THE BATTLE OF SIFFIN.....</b>	72
<b>TAREEKH CLASS 9 - LESSON 20.....</b>	<b>75</b>
<b>THE BATTLE OF NAHRAWAN.....</b>	75

## TAREEKH CLASS 9 - LESSON 1

### IMAM ALI ZAINUL ABIDEEN (A)

Name:	Ali
Title:	Zainul Abideen (The Jewel of Worshippers)
Kuniyat:	Abu Muhammad
Father:	Imam Husain (A)
Mother:	Bibi Shahr Banu (A)
Birthdate:	5th Sha'ban 38 A.H. in Madina
Imamat:	From 61 A.H. to 95 A.H.
Martyrdom:	25th Muharram 95 A.H.
Buried:	Madina, Saudi Arabia.

Imam (A) was the eldest son of Imam Husain (A). His mother was the Persian princess Bibi Shahr Banu (A), daughter of King Yazdjard II, the last pre-Islamic ruler of Iran.

He spent the first two years of his life under the care of his grandfather Imam Ali (A), and the next twelve years under the guardianship of his uncle Imam Hasan (A). In 61 A.H. he was present in Karbala, where his father, relatives and the companions of his father were mercilessly killed by the forces of Yazid. At the time, he was too ill to fight and was thus preserved by Allah to continue the line of Imam.



Imam (A) lived 34 years after his father and all his life was passed in prayers and Du'as to Allah and in the remembrance of the tragedy of Karbala. His habit of frequent prostration in Sajdah caused him to be popularly known as Sajjad. He was also called 'Abid.

In his time, no one could equal the piety and awareness of Allah that he possessed. He was so mindful of Allah that whenever he sat for Wudhu, the colour of his face would change and when he stood for Namaaz his body would be seen trembling.

When he was asked why he became like this, he replied, "**Do you not know before Whom I stand in prayers, and with Whom I talk?**"

Imam (A) had a habit of going out at night with bags of money, food and even firewood. When he reached the houses of the poor and needy, he would distribute what he had without revealing his identity. It was only after his death that the people found out that their helper was actually Imam (A) himself.

## QUESTION BOX

❶ How do we feel about giving *charity*? Would we go out of our way to help those in need?

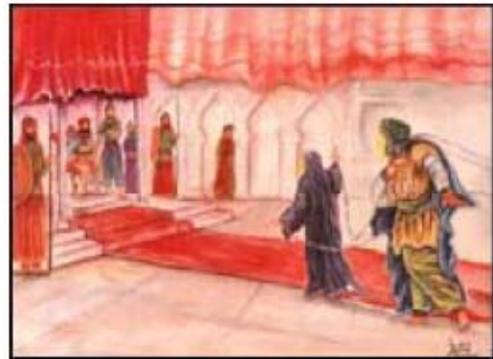


Imam (A) was part of the caravan of captives that was led from Karbala to Kufa and then to Sham after the martyrdom of Imam Husain (A) and his companions.

The cruel army of Yazid chained the hands and legs of Imam (A) and made him wear an iron neckband with spikes facing inwards. The chains used to heat up in the hot desert and burn his flesh to the bone. These wounds continued to give him discomfort for the rest of his life.

In Sham (Damascus), Imam (A) and the ladies and children of the party of Imam Husain (A) were imprisoned in very harsh conditions. Yazid once called Imam (A) and asked him to speak. Imam (A) gave such a powerful lecture that the feelings of the people began to be swayed towards him. Yazid was alarmed at this and ordered that Adhaan be recited so that Imam's (A) words would be cut off. At this, Imam (A) commented that he was the grandson of the same Muhammad (S) whose name they were

reciting in Adhaan.



Due to the pressure of public opinion, Yazid decided to free his prisoners and let them return to Madina. But after his return, Imam (A) was again chained and sent to Sham on the order of the Bani Umayyah Caliph Abdul Malik. Later he was allowed to return to Madina.

After his return to Madina he retired from public life and was only in contact with some of the Shia who learnt from him and taught others.

Once when the Bani Umayyah Caliph, Waleed bin Abdul Malik, came for Haj, he could not get near and kiss the Black Stone (Hajare Aswad) because of the crowd of people. While he was sitting waiting for the rush to die down, he saw Imam (A) enter the Haraam and go straight towards the Black Stone. The crowds parted for him and he managed to kiss the blessed stone quite easily. Waleed was annoyed by this and asked who this man was, although he had recognised Imam (A).

A Shia poet, Farazdak, who was standing nearby, heard him and was irritated by the petty remark of Waleed. In reply to Waleed's question he composed a powerful and moving poem in praise of Imam (A). This poem exists today and is considered to be one of the masterpieces of Arabic literature. **A part of the poem reads:**

#### Farazdak's Poem..

"This is the one whose footsteps the desert knows. The House of Allah,  
The sanctuary of Makkah and its outskirts also know him.  
This is the son of the best servant of Allah, among all servants of Allah.  
This is the pious, pure, chaste and most renowned man. Should any man from  
Quraish see him, they would say: Lo! All generosity ends in this generous man.  
This is the son of Fatima, in case you don't know him. With his grandfather, the  
Prophet's of Allah were sealed."

Imam (A) was prevented by the government to preach openly so he used Du'as to guide the people. His Du'as contained a wealth of teaching and wisdom and many of them exist today. His most famous work is the book of 57 Du'as known as Sahifae Kaamilah.



#### RESEARCH BOX

 Find out about the 15 whispered prayers in Sahifa-e-Kaamilah.

Imam (A) was poisoned by Waleed bin Abdul Malik in 95 A.H. and is buried in Jannatul Baqee in Madina next to Imam Hasan (A).



**Now you know...**

- ◆ Other names of our Imam (A) include 'Abid' (the worshipper) and 'Sajjad' (because of his habit of frequent prostration in Sajdah)
- ◆ Imam (A) was present in Kerbala in 61 AH, where he was too ill to fight. He was taken as a prisoner with all the women and children through Kufa to Shaam. Later Yazid was pressured to release them, and let them return to Madina.
- ◆ The cruel army of Yazid chained Imam (A)'s hands and legs, and made him wear an iron neckband with spikes facing inwards. These wounds continued to give him discomfort for the rest of his life.
- ◆ Imam (A) used to go out at night with bags of money, food and firewood, which he would distribute to the poor and needy without revealing his identity. It was only after his death that the people found out that their helper was actually Imam (A).
- ◆ The Imam (A) was the most pious man in his time. He was always mindful of Allah that even while doing Wudhu and standing for Namaaz, he would tremble.
- ◆ Imam (A) was not allowed to preach Islam in public by the government, so he taught and guided the people with his Du'as. His most famous work is the book of 57 Du'as known as Sahifa-e- Kaamilah.
- ◆ Imam (A) was poisoned by Waleed bin Abdul Malik in 95 A.H. and is buried in Jannatul Baqee in Madina next to his uncle Imam Hasan (A).

**MORAL BOX**

- ❖ We should learn from the generosity and charity of our Imam (A) who shared all that he had, and helped the poor and needy, without them even knowing him.
- ❖ We should understand and follow the footsteps of our Imam (A) especially in his Patience, Piety and awareness of Allah at all times.
- ❖ \_\_\_\_\_  
\_\_\_\_\_

**Exercise**

1. Look up Imam's (A) "Supplication in Morning and Evening". (No 6 in Sahifae Kamila). Write down verses 10,11,12 below and briefly discuss what you understand from them.

## TAREEKH CLASS 9 - LESSON 2

### IMAM MUHAMMAD AL-BAQIR (A)

Name:	Muhammad
Title:	al-Baqir (One who Dissects Knowledge)
Kuniyat:	Abu Ja'far
Father:	Imam Ali Zainul Abideen (A)
Mother:	Bibi Fatimah binte Hasan (A)
Birthdate:	1st Rajab 57 A.H. in Madina
Imamat:	From 95 A.H. to 114 A.H.
Martyrdom:	7th Zilhaj 114 A.H.
Buried:	Madina, Saudi Arabia.

Imam (A) enjoys the unique position of having both paternal and maternal grandfathers as Imams. His mother, Fatimah, was the daughter of Imam Hasan (A). The Holy Prophet (S) had told his companion, Jabir bin Abdullah Ansari, that he would live to see the Fifth Imam (A) whose name would be Muhammad. He asked him to convey his Salaams to this Imam (A), which Jabir managed to do shortly before he died.

#### EXERCISE BOX

- Draw the family tree of our fifth Imam (A) including both paternal and maternal sides of his family till the Holy Prophet (S).

Imam (A) was brought up for 3 years by his grandfather, Imam Husain (A). He was present in Karbala at the time of martyrdom of Imam Husain (A) and his family and friends. He also spent a year in the prison of Damascus with his father and the rest of the children and ladies of the martyrs of Karbala. He lived for 20 years in Madina after the death of his father.



the first time in Arabia.

Imam (A) was left in relative peace by the rulers because the Bani Umayyah were busy in trying to control the rebellions and wars that were breaking out all over the Muslim empire. Taking advantage of this opportunity, Imam (A) set up and conducted classes on the teachings of the Holy Prophet (S) and the Ahlul Bayt (A). Under his guidance, his pupils compiled various books on different branches of science and arts. Imam (A) also began to teach new sciences like Mathematics and Chemistry for

### QUESTION BOX

**?** The Imam (A) gave great importance to academic education as well as Islamic education. How are we implementing this in our lives?

Imam (A) gave much importance to holding Majalis where the event of Karbala would be remembered. At the same time, practical instructions about the teachings of Islam would also be given. These meetings were also encouraged by Imam Ja'far Sadiq (A) and Imam Ali Riza (A) in later years.

One of the Caliphs at the time of Imam (A) was Waleed bin Abdul Malik. Once, the ruler of Rome wrote to Waleed saying that the Roman coins, which were also used by Muslims, would now carry anti-Islamic phrases. The Caliph decided that a new Dinar coin should be minted.

A problem arose as to what phrase should be used on the new coin. When consulted, Imam (A) suggested that the phrase "Laa Ilaha Illallah" be printed on one side and "Muhammadur Rasulullah" on the other. This advice was accepted, and the first Islamic coin was thus minted.



Once a Christian asked Imam (A) to give a similar example to the Muslim belief that the fruits of heaven are not reduced by eating. Imam (A) replied that it was like a lamp, no matter how many other lamps were lit by the first lamp, the original light would not be reduced.

### RESEARCH BOX

**📖** Find examples as to how the Imam of our time (A) is able to help and guide all his followers, even though he is in Ghaibah (hiding).

Imam (A) continued to preach peacefully until 114 A.H. Then, the Caliph of the time, Hisham bin Abdul Malik, turned his attention to him. He had heard of the fame and following of Imam (A) and he was scared and jealous of the influence that Imam (A) had over the Muslims, especially in Madina. He therefore arranged with Zayd bin Hasan to deliver a saddle coated with poison to Imam (A).



Zayd brought the saddle with a letter from Hisham. On seeing the saddle, Imam (A) remarked that it was a pity that Zayd was involved in this terrible plan. However, demonstrating his satisfaction in the Will of Allah, Imam (A) rode on the saddle. The poison took effect immediately. His condition steadily grew worse for three days.

#### QUESTION BOX

❶ Even though the Imam (A) knew about the evil plans of the caliph, he still rode on the saddle as it was the will of Allah. When we come across things in our life which we don't like, do we complain or thankfully accept the will of Allah?

Just before his death, he called the people of Madina and told them that his son Ja'far (A) would be the Imam after him, and that he should give him Ghusl and Kafan. Imam (A) breathed his last on 7th Zilhajj 114 A.H. at the age of 57 years and was buried in Jannatul Baqee next to his father.



***Now you know...***

- ◆ Imam (A) is the only Imam who has Imams as both his paternal and maternal grandfathers.
- ◆ Imam (A) was also present in Karbala in 61AH, and was taken with his father and all the women and children, through Kufa to Shaam where they were imprisoned.
- ◆ Imam (A) had a chance to set up classes in which he taught the teachings of the Ahlul Bayt (A). This was because the Bani Umayyah were busy in trying to control the rebellions and wars that were breaking out all over the Muslim empire. The Imam (A) also taught sciences like chemistry and maths.
- ◆ The first Islamic coin was minted, with the advice of the Imam (A) to print "Laa Ilaha Illallah" on one side and "Muhammadur Rasulullah on the other.
- ◆ During 114 A.H. the Caliph of the time, Hisham bin Abdul Malik had heard of the fame and following of Imam (A). He was scared and jealous of the influence that Imam (A) had over the Muslims so he arranged to kill the Imam with a poisonous saddle.
- ◆ Imam (A) died on 7th Zilhajj 114 A.H. at the age of 57 years and was buried in Jannatul Baqee, Madina, next to his father.

**MORAL BOX**

- ❖ Gaining knowledge is very important. We should work hard, and try our best in both our Madressa Islamic work, and our school work.
- ❖ We should learn to accept the will of Allah thankfully, even if we don't like it, as Allah knows what is good and bad for us.

- ❖ \_\_\_\_\_  
\_\_\_\_\_
- ❖ \_\_\_\_\_  
\_\_\_\_\_

## TAREEKH CLASS 9 - LESSON 3

### IMAM JA'FAR AS-SADIQ (A)

Name:	Ja'far
Title:	as-Sadiq (The Truthful One)
Kuniyat:	Abu Abdillah
Father:	Imam Muhammad al-Baqir (A)
Mother:	Bibi Umme Farwa binte Qasim (A)
Birthdate:	17th Rabi-ul-Awwal 83 A.H. in Madina
Imamat:	From 114 A.H. to 148 A.H.
Martyrdom:	25th Shawwal 148 A.H.
Buried:	Madina, Saudi Arabia.

Imam (A) has the same birthdate as our Holy Prophet (S). Amongst his titles are al-Faazil (the Successful) and at-Tahir (the Pure). He was brought up in the care of his grandfather, Imam Ali Zainul Abideen (A) for 12 years and then remained under the guidance of his father, Imam Muhammad al-Baqir (A) for another 19 years.

During the lifetime of Imam (A), the Bani Abbas took over the reins of political power from the Bani Umayyah. In this period of internal wars and upheavals, he was not disturbed by the rulers. He used this opportunity to advance the work started by his father and he set up a large teaching center.

Many students from foreign countries came to learn from Imam (A). His classes and sessions of instruction produced 4,000 scholars of Hadith and the sciences. Amongst his famous students were Hisham bin Hakam, Jaabir bin Hayyaan and Abu Hanifah. Imam (A) was responsible for organising the Fiqh (laws) of the Shia faith, which is why we are sometimes known as the Ja'fari Shia.



JABIR IBN HAYYAN (DIED 803 CE)

Once a man from Iran by the name of Sahl bin Hasan came to Imam (A) and asked him why he did not fight for his right when there were so many Shia in Iran ready to fight with him. In reply Imam (A) took Sahl to the fire place and asked him to sit in the blazing fire. Sahl began to tremble and said that he had a family to return to, and begged to be excused from this test.



Meanwhile, Haroon Makki, a close companion of Imam (A), arrived, having just returned from Haj. Imam (A) asked him to jump in the fire and he did so at once. After a while, Imam (A) asked Sahl to look in the fire place. Sahl saw that Haroon sat there, quite unharmed. Imam (A) asked Sahl how many such followers were there in Iran, to which the man replied, "None, master." Having made his point, Imam (A) asked Haroon to come out of the fire.

### QUESTION BOX

🕒 Are we ready to join the army of our Imam (A) no matter what situation we are in, or will our personal matters come in between?

Once, a man falsely accused Imam (A) of plotting against the Bani Abbas Caliph, Mansoor Dawanaqi. When he was called to the court to explain his actions, Imam (A) denied the allegation and asked the man to repeat his words under oath. The man began the oath by praising Allah, but Imam (A) asked him to make his statement by saying that he was free from the protection of Allah and trusted his own strength and wisdom. When the man took the oath against Imam (A) in this way, his leg was paralysed immediately. Mansoor ordered the man to be thrown out of his court.



Once in Madina there was a shortage of wheat flour and prices of the flour were very high. Imam (A) asked his servant what their situation was. The servant replied that they had plenty of wheat and should have no problem for a long time. Imam (A) said, "sell the wheat in the market and let us face the situation along with everyone else." In this way he taught that hoarding is discouraged by Islam.

Imam (A) was once called to the court of Mansoor who was in an extremely angry mood towards him. When he came to the court, a man called Rabi saw that he was reciting something quietly.

Gradually, the anger of Mansoor died down, and by the time Imam (A) approached him, he was pleased to see him. Later, Rabi asked him what he was reciting, and he said it was the prayer to Allah which his great grandfather Imam Husain (A) used to recite as follows:

***"O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye which never sleeps, surround me with Your impenetrable fortress."***

Rabi said that he learnt this prayer and never remained in hard times after he recited it.

### QUESTION BOX

🕒 How many times have we thought of using Duas and A'maals to solve our problems, instead of complaining and getting angry?



Towards the end of his life severe restrictions were put on Imam (A) by Mansoor, who used to torture the Shia mercilessly. Finally he sent some poisoned grapes to his governor in Madina, Muhammad bin Sulayman, with instructions to give them to Imam (A).

The poison took its effect and Imam (A) breathed his last on 25th Shawwal 148 A.H. at the age of 63 years. He is buried in Jannatul Baqee next to his father.



***Now you know...***

- ◆ The 6<sup>th</sup> Imam (A) shares the same birth date as the Holy Prophet (S)
- ◆ During his lifetime was the period of internal wars as the Bani Abbas took over the reins of political power from the Bani Umayyah. Therefore, he was not disturbed by the rulers and he used this opportunity to advance the work started by his father and he set up a large teaching centre
- ◆ Imam (A) taught many students from all over the world. His classes and sessions of instruction produced 4,000 scholars of Hadith and the sciences.
- ◆ Imam (A) was responsible for organising the Fiqh (laws) of the Shia faith, which is why we are sometimes known as the Ja'fari Shia.
- ◆ Once Sahl bin Hasan came from Iran, to ask the Imam (A) to fight for his right as there were so many Shia in Iran ready to fight with him. In reply Imam (A) took Sahl to the fire place and asked him to sit in the blazing fire. Sahl begged to be excused from this test, whereas Haroon Makki, a companion of the Imam (A), jumped in at once and remained in it unharmed. This proved that the Shia weren't ready yet.
- ◆ When there was a shortage of wheat flour in Madina. Imam (A) told his servant to sell all their wheat in the market so that they may face the situation along with everyone else. In this way he taught that hoarding is discouraged by Islam.
- ◆ Once the Imam (A) used a prayer to Allah, recited by Imam Hussein (A), to ease the anger of Caliph Mansoor Dawanaqi.
- ◆ The Imam (A) was killed by poisoned grapes on the instruction of Mansoor. He died on 25th Shawwal 148 A.H. at the age of 63 years and is buried in Jannatul Bagee next to his father.

**MORAL BOX**

- ❖ Hoarding is discouraged in Islam. We should try and use all means to help out in hardships, rather than storing for ourselves alone.
- ❖ We should learn ward off hard times with the use prayers, especially those taught to us by our Imam's (A).

❖ \_\_\_\_\_  
\_\_\_\_\_

## Exercise

### Answer the following questions:

1. Why do most of our Ahadith on matters of Fiqh come from Imam Ja'far(A)?
2. What was the initial attitude of the Bani Abbas towards Imam (A)?
3. Which 4 Imams (A) are buried at Jannatul Baqee?

## TAREEKH CLASS 9 - LESSON 4

### IMAM MUSA AL-KAZIM (A)

Name:	Musa
Title:	al-Kazim (One who Restrains his Anger)
Kunyat:	Abul Hasan, Abu Ibrahim and Abu Ali
Father:	Imam Ja'far as-Sadiq (A)
Mother:	Bibi Hamida (A)
Birthdate:	7th Safar 128 A.H. in Abwa
Imamat:	From 148 A.H. to 183 A.H.
Martyrdom:	25th Rajab 183 A.H.
Buried:	Kazmain, Iraq.

Imam (A) was brought up under the care of his father for 20 years. After the death of his father, he took over the responsibility of Imamate and guided the people from Madina.

At the time of the death of Imam Ja'far as-Sadiq (A), some of the Shia claimed that Isma'il, his eldest son, was the Imam. This view was incorrect because Isma'il had died during the life time of his father (A) and moreover, it was against the specific instructions of the sixth Imam (A).

#### RESEARCH BOX

 Find out more about the Ismailis, and who is their leader at the moment?

Imam (A) lived during the time of four Bani Abbas Caliphs, Mansoor, Mahdi, Hadi and Haroon Rashid. Although he was allowed some freedom in the beginning, it was not long before the attention of the rulers was turned on him. When Haroon came to power in 170 A.H., he set about killing the descendants of Imam Ali (A). At first, however, he allowed Imam (A) to continue guiding the people.

Ali bin Yaqtin was the prime minister of Haroon. Unknown to Haroon, he was a Shia and followed the rulings of Imam (A). He also used to try to help the Shia secretly by using his powerful influence.

One day Haroon sent him some robes as a gift for his services. Amongst them was a costly black woollen cloak with a gold design. Ali bin Yaqtin sent the robes to Imam (A) as a gift, together with some money for Khums. Imam (A) accepted the money and the robes, but returned the cloak with a letter saying, "Keep the cloak and do not let it leave your hands. An event will occur when you will need it." Although Ali was disappointed that his gift had been returned, he followed Imam's (A) instructions.

Some time later, one of the servants of Ali bin Yaqtin left his service after a quarrel. He went to report to Haroon that Ali was a secret follower of Imam (A). He also told Haroon how he had sent the cloak as a gift to Imam (A) together with money.

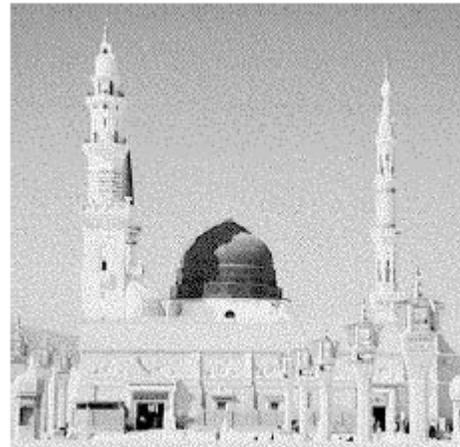
Haroon was furious and summoned Ali bin Yaqtin at once, demanding to see the cloak. Because of Imam's (A) advice the cloak was still in his possession and he brought it at once. Haroon was ashamed at doubting his prime minister and ordered that the servant be flogged with a thousand lashes.

Once a servant of the Imam (A) was bringing water for him, when she accidentally slipped, spilling all the water on the Imam (A). She became scared about what she had done, but due to the excellent training of the Imam (A), she immediately quoted a verse of the Quran about suppressing one's anger. Imam (A) was happy on hearing this, and told her that he had forgiven her, and forgotten the incident. Not only that, but he also continued with the verse stating that 'Allah loves the Muhsineen' (good doers) and set her free.

#### QUESTION BOX

🗣️ If someone did something wrong for us, would we forgive and forget, or get angry and look for revenge?

Haroon began to resent the popularity and power that Imam (A) had over the Muslims. Once when Haroon went over to Madina, he approached the tomb of the Holy Prophet (S) and said, "Greetings to you, O Prophet of Allah, greetings to you, my cousin." He was trying to show the people that he was related to the Holy Prophet (S) because he was a descendant of Abbas, the brother of Abdullah. Imam (A) also approached the tomb and said, "Greetings to you, O Prophet of Allah, greetings to you, my father." Imam (A) was proving to the people and Haroon that he was a direct descendant of the Holy Prophet (S). When he heard this, Haroon's face went red in anger.



In Baghdad, information continued to reach Haroon about the growing popularity of Imam (A) and he felt threatened. In spite of the fact that Imam (A) had not criticised the government, he had him handcuffed and brought to Basra from Madina. In Basra, Imam (A) was imprisoned for one year under the care of Isa bin Ja'far. He was then moved to a prison in Baghdad, and then moved to different

prisons. He was finally kept under the guard of Sindi bin Shahik. The accursed Sindi eventually killed Imam (A) by presenting him with poisoned dates. Imam (A) immediately felt the effect of the poison, and after three days of fever, he left this world.

Sindi put the body of Imam (A) on a bridge in Baghdad and invited the people to come and see the body and prove to themselves that he had not been killed by force, but had died naturally.



Imam (A) died on 6th Safar 183 A.H. after being the guide for the people for 35 years. He was buried in Kazmain, near Baghdad. The Ghusl and Kafan were performed by his son Imam Ali ar-Riza (A), who also led his funeral prayers.



### MORAL BOX

- ❖ We should learn from the Imam (A) to always help out people when we know they are in trouble.
- ❖ There is no point getting angry. Our Imam (A) has showed us to forgive and forget or even to do better.

❖ \_\_\_\_\_  
\_\_\_\_\_

❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ At the time of the death of the sixth Imam (A), he had instructed for Imam Musa al-Kadhim (A) to be the next Imam. Some of the Shia claimed that Isma'il, his eldest son, was the Imam. This was incorrect because Isma'il had died during the life time of his father (A).
- ◆ Imam (A) lived during the time of four Bani Abbas Caliphs, Mansoor, Mahdi, Hadi and Haroon. When Haroon Rashid came to power, he began killing all descendants of Imam Ali (A).
- ◆ Ali bin Yaqtin was the prime minister of Haroon. He was a Shia and followed the rulings of Imam (A) and used to help the Shia secretly, using his powerful influence.
- ◆ Once Ali bin Yaqtin sent a beautiful expensive robe to the Imam (A) with khums money. The Imam (A) returned the robe, knowing an event would happen when Ali would need it again. It so happened that the robe had been a gift from Haroon to Ali, and when an ex-servant of Ali told Haroon that Ali had given the robe to the Imam (A), Haroon got angry and demanded to see it.
- ◆ The Imam (A) was always patient, and never got angry. Once his servant spilled water on him, but the Imam (A) forgave her, and set her free.
- ◆ Haroon began to feel threatened at the growing popularity of the Imam (A), so he had him arrested and imprisoned in Basra for a year, and then moved to different prisons. Finally he was kept under the guard of Sindi bin Shahik who killed the Imam (A) by presenting him with poisoned dates.
- ◆ Sindi put the body of Imam (A) on a bridge in Baghdad to prove to people that he had not been killed by force, but had died naturally. He was buried in Kadhmain, near Baghdad.

### **Exercise**

Answer the following questions:

1. How did Imam (A) save Ali bin Yaqtin from trouble?
2. How was Haroon related to the Holy Prophet (S)?
3. How was Imam (A) related?

## TAREEKH CLASS 9 - LESSON 5

### IMAM ALI AR-RIZA (A)

Name:	Ali
Title:	ar-Riza (One with whom Allah is Pleased)
Kuniyat:	Abul Hasan
Father:	Imam Musa al-Kazim (A)
Mother:	Bibi Ummul Baneen Najma (A)
Birthdate:	11th Zilkad 148 A.H. in Madina
Imamat:	From 183 A.H. to 203 A.H.
Martyrdom:	29th Safar 203 A.H.
Buried:	Mashad, Iran.



Imam (A) was brought up under the care of his father for 35 years. His father left behind a written document declaring his succession.

Imam (A) is also known as Imam Zaamin (A). Zaamin comes from the Arabic word Zamaanat, which means security. Whenever we start a journey, we pray to Allah to keep us safe for the sake of our eighth Imam (A). We also give some money in charity, which is in the name of

Imam Zaamin (A).

Imam (A) was brought up under the care of his father for 35 years. His father left behind a written document declaring his succession.

When his father was poisoned in prison in 183 A.H., Imam (A) took over the great responsibility of Imamate under very difficult circumstances. Haroon Rashid, the Abbaside Caliph, made life very difficult for the followers of Imam (A).

#### QUESTION BOX

 During difficult times do we maintain our peace and calm, or does our anger and frustration take over?

In Madina, Imam (A) carried out his duties in a peaceful manner in the face of a very difficult period for the Shia, and it was mostly due to his efforts that the teachings of the Holy Prophet (S) and the correct interpretation of the Holy Qur'an became widespread. He had command over several languages and used to answer the questions of his followers in their own language.

## QUESTION BOX

❶ How many languages do we know? Have we kept our mother tongue and have we chosen to learn new languages in school?

Haroon Rashid died in 193 A.H., having nominated his son Amin as his successor. However, Amin was killed after ruling for 4 years only, by his brother Ma'mun, who then took over the Abbaside Caliphate.

Ma'mun realized that the Shia were increasing in number despite torture and oppression. He was aware of the position and power that Imam (A) held over the people. Many of Ma'mun's own ministers were Shia, and he began to get worried about the influence of Imam (A).

He decided that the only way he could hold on to power and quieten down the Shia, who were threatening to revolt, was by changing his approach.

First, he declared himself Shia also. He ordered that the descendants of Imam Ali (A) should not be harmed. Next, he invited Imam (A) to come from Madina to Marv, which was his winter capital.

On his way to Marv, Imam (A) passed Nishapoor, where thousands of people had gathered to catch a glimpse of him. Some scholars begged him to stop and address them so that they could hear his voice.

Imam (A) related to them that the angel Jibraeel (A) had told the Holy Prophet (S), who had told Imam Ali (A), and each Imam (A) had told the next Imam (A), that Allah had said, "Laa Ilaaha Illallah is My fortress, and whoever enters My fortress saves himself from My punishment." Then Imam (A) went forward a little and stopped. He then informed them that there were a few conditions to entering the fortress of Allah, one of which was complete submission to the Imam (A) of the time. This report is famous and has been recorded by many historians.



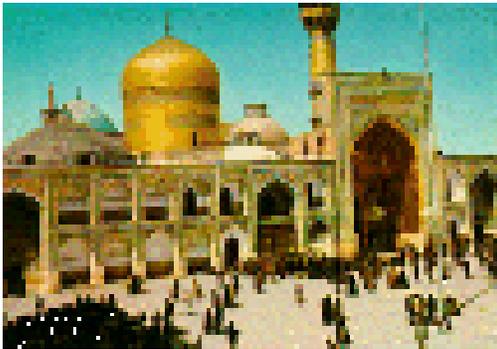
On his arrival in Marv, Imam (A) was met with respect by the hypocrite Ma'mun. He admitted that Imam (A) had the right to the Caliphate, and offered it to him. Imam (A) refused and so Ma'mun insisted that he accept to become the heir to the throne.

Despite his reluctance, Imam (A) was forced to accept the position, and Ma'mun made the people pay the oath of allegiance to him. He also ordered that the royal robes would be green in the future, which was the colour of the household of the Holy Prophet (S). Ma'mun then ordered that the Dirham coin should have the name of Imam (A), and issued a royal decree saying that Imam (A) would succeed him and his title would be ar-Riza min Aale Muhammad.

Ma'mun had not given this position to Imam (A) due to any love for him, but he had done it to quieten the threat of the Shia. He had no intention of allowing Imam (A) to become his successor. When Imam (A) took up his place in the court of Ma'mun, he took the opportunity to spread the teachings of Islam further. He organized Majalis to remember the martyrs and sacrifice of Karbala, and explained to the people the moral lessons to be learnt from that tragedy.

Ma'mun's court was visited by people from all over the world. Imam (A) answered all the questions they asked to Ma'mun. They were always satisfied with his answers, used to say that they had never met a man who argued and explained in the style of Imam (A).

Ma'mun soon felt threatened by the growing popularity of Imam (A) and decided to ensure his own survival by killing him. He did this by inviting Imam (A) to a meal where he fed him poisoned grapes. Imam (A) became very ill as a result and died on 29th Safar 203 A.H. He is buried in Toos (Mashad) in Iran.



### MORAL BOX

- ❖ We should learn to live peacefully and make an effort to deal with difficult times with patience.
- ❖ Communication is a very important tool. Our Imam knew many different languages which he used to teach Islam to people of different countries.
- ❖ \_\_\_\_\_
- \_\_\_\_\_

### ***Now you know...***

- ◆ The Imam (A) is known as Imam Zaamin (A) (from the Arabic word meaning security). When we start a journey, we pray to Allah to keep us safe for the sake of our eighth Imam (A) and we give money in charity in the name of Imam Zaamin (A)
- ◆ Imam (A) took over the great responsibility of Imamat under very difficult times. Haroon Rashid, the caliph, made life very difficult for the followers of Imam (A). It was due to the Imam's (A) efforts that the teachings of the Holy Prophet (S) and the correct interpretation of the Holy Qur'an became widespread. He knew several languages and used to answer the questions of his followers in their own language
- ◆ When Ma'mun came to power, he changed his approach as he was worried about the influence of the Imam (A). He claimed he was a Shia, and pressured the Imam (A) to become his successor to the throne. Obviously, Ma'mun had not done this due to love for the Imam (A) but to quieten the threat of the Shia.
- ◆ When Imam (A) passed Nishapoor, thousands of people had gathered to see him. Some scholars begged him to stop and address them so that they could hear his voice. Imam (A) related to them a Hadith which is famously known as 'The Golden Chain'.
- ◆ Imam (A) used his position to spread the teachings of Islam and organised Majalis in remembrance of Karbala explaining to the people the moral lessons to be learnt from that tragedy.
- ◆ Ma'mun began to feel threatened by the growing popularity of Imam (A) and decided to kill him. He invited Imam (A) to a meal where he fed him poisoned grapes. Imam (A) became very ill and died on 29th Safar 203 A.H. He is buried in Toos (Mashad) in Iran

### **Exercise**

Answer the following questions:

1. Why did Ma'mun make Imam (A) his heir?
2. Why was Imam (A) reluctant to accept this position?

## TAREEKH CLASS 9 - LESSON 6

### IMAM MUHAMMAD AT-TAQI (A)

Name:	Muhammad
Title:	at-Taqi (One who is Mindful of Allah)
Kunyat:	Abu Ja'far
Father:	Imam Ali ar-Riza (A)
Mother:	Sabikah Katoon (A)
Birthdate:	10th Rajab 195 A.H. in Madina
Imamat:	From 203 A.H. to 220 A.H.
Martyrdom:	29th Zilqad 220 A.H.
Buried :	Kazmain, Iraq

.Imam (A) was brought up under the care of his father for 4 years. When the Abbaside Caliph Ma'mun forced Imam ar-Riza (A) to leave Madina for Iran, he knew that he would never see his young son again. He therefore declared Imam (A) as his successor, so that the people of Madina would be in doubt as to who was the next Imam. In 203 A.H. the cursed Ma'mun poisoned Imam Ali ar-Riza (A) and thus Imam (A) took over the duties of Imamat when he was only 8 years old.

In spite of his minor age, he demonstrated the intelligence and wisdom of his forefathers. He was bold, learned, used to forgive people and was tolerant. He was famous for his hospitality and courtesy to all and for his help to the poor, orphans and the needy. He lived a simple life and worked tirelessly to guide people to the right path.

Ma'mun received reports of the brilliance of Imam (A) in debating in matters of Fiqh, Hadith and Tafsir of the Holy Qur'an. He wanted to confirm these reports for himself so he had Imam (A) brought to his capital in Baghdad.

Although Ma'mun had shown in many instances his true enmity towards Ahlul Bayt (A) and their Shia, he welcomed Imam (A) for his own ulterior motives. He did not doubt that the young man was the Imam of the time despite his age, and he knew that the Shia would follow the rulings of Imam (A) without hesitation. In order to protect himself and the future of the Abbaside empire, Ma'mun wanted to marry his daughter Ummul Fazl to Imam (A).

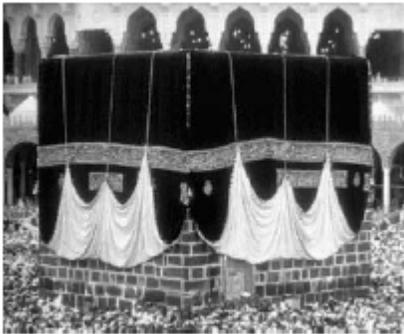
The elders of Bani Abbas were very disturbed when they learnt of Ma'mun's intentions. A group of them came to Ma'mun with a view to dissuade him from this marriage. Ma'mun rejected their plea, stating that Imam (A) was a true successor to his father and commanded the same virtues and excellence in spite of his tender years.

He further stated that the best scholars of the Islamic world could not hope to compete with Imam (A). This gave the elders an opportunity to prove him wrong and they decided to appoint Yahya bin Aksam, the greatest scholar and juror of Baghdad, to debate against Imam (A).

Ma'mun agreed to the contest and organized a large gathering in his court, in which 900 scholars and learned men were invited to participate. News of the contest spread quickly and people wondered how a young child could contest against the veteran judge who was famous for his knowledge. When the court was assembled, Yahya confidently asked Imam (A), "What is your verdict about a man who indulges in



hunting while in the state of Eham?"



Imam (A) immediately replied, "Your question is unclear and misleading. Perhaps you could clarify it by mentioning whether the man hunted within the boundaries of the Holy Ka'ba or outside; whether he was literate or illiterate; whether he was a slave or a free man; whether he was Baaligh or not; whether it was for the first time or he had done it previously; whether the prey was a bird or some other creature; whether the prey was small or big; whether he hunted in the day or at night; whether the hunter repented for

his action or persisted in it; whether he hunted secretly or openly and whether the Eham was for Umrah or Haj. Unless these points are explained, no specific answer can be given to this question".

Yahya was staggered at listening to these words and the audience was dumbfounded. He acknowledged the superiority of Imam (A) and humbly requested to be told the answer. Imam (A) then gave the different verdicts for each of the possibilities listed above.

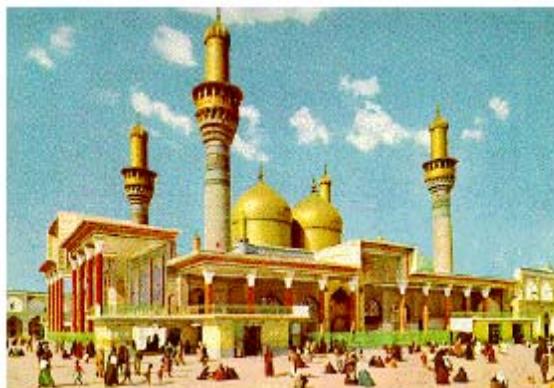
Ma'mun was overjoyed at this display of the knowledge of Imam (A) and in the same gathering, he wedded his daughter Ummul Fazl to him. After staying in Baghdad for a year, Imam (A) returned to Madina.

His marriage with Ummul Fazl was not peaceful and she was a source of constant difficulty to him. She was also jealous because he married Bibi Summana Khatoon (A), who later became the mother of the tenth Imam (A).

In Madina Imam (A) once again gave the people true guidance and taught the religion of Islam freely. People from far and wide would come to Madina to seek knowledge and truth from him.

After Ma'mun died Mu'tasim Billah came to the throne. He was a man who hated the Ahlul Bayt (A) deeply. He knew that it was difficult to act against Imam (A) in his home city of Madina, so he called him to Baghdad.

In the same year the cursed man got Imam (A) poisoned. Imam (A) passed away when he was only 25 years old, and is buried beside his grandfather, Imam Musa al-Kazim (A), at Kazmain in the suburb of Baghdad.



#### **MORAL BOX**

- ❖ We should learn from the Imam (A) to lead simple and humble lives, and try and help those in need.
- ❖ It is important that we take part in learning and also teaching Islam in our communities.

❖

\_\_\_\_\_

\_\_\_\_\_

### ***Now you know...***

- ◆ Imam (A) took over the duties of Imamah when he was only 8 years old yet he still demonstrated the intelligence and wisdom of his forefathers. He lived a simple life and worked tirelessly to help the poor, orphans and needy and guide people to the right path
- ◆ Ma'mun heard of the brilliance of Imam (A) in debating in matters of Fiqh, Hadith and Tafsir of the Holy Qur'an. He had Imam (A) brought to Baghdad and welcomed him for his own ulterior motives. He knew that the young man was the Imam of the time despite his age.
- ◆ In order to protect himself and the future of the Abbaside empire, Ma'mun wanted his daughter Ummul Fadhl to marry Imam (A). When the elders of Bani Abbas learnt of this, they were very disturbed and came to Ma'mun to persuade him. Ma'mun rejected their plea, saying that Imam (A) was a true successor to his father and the best scholars could not compete with Imam (A). The elders appointed Yahya bin Aksam, a great scholar and juror of Baghdad, to debate against Imam (A)
- ◆ Yahya asked the Imam (A) a question, and was amazed at listening to Imam (A)'s answer. The audience was dumbfounded. Yahya acknowledged the superiority of Imam (A). In the same gathering, Ma'mun wedded his daughter Ummul Fadhl to Imam (A). He returned to Madina after a year.
- ◆ His marriage with Ummul Fadhl was not peaceful and she was jealous because he married Bibi Summana Khatoon (A), who became the mother of the ninth Imam (A)
- ◆ When Mu'tasim Billah came to the throne he hated the Ahlul Bayt (A) deeply, so he called Imam (A) to Baghdad and got him poisoned. Imam (A) passed away when he was only 25 years old, and is buried beside his grandfather, Imam Musa al-Kazim (A), at Kadhmain in the suburb of Baghdad

### **Exercise**

Answer the following questions:

1. Why was Ma'mun so keen to make Imam (A) his son-in-law?
2. Why did Imam (A) agree to participate in the debate with Yahya?

## TAREEKH CLASS 9 - LESSON 7

### IMAM ALI AN-NAQI (A)

Name:	Ali
Title:	an-Naqi (The Pure) and al-Hadi (The Guide)
Kunyat:	Abul Hasan
Father:	Imam Muhammad at-Taqi (A)
Mother:	Bibi Summana Khatoon (A)
Birthdate:	15th Zilhaj 212 A.H. in Madina
Imamat:	From 220 A.H. to 254 A.H.
Martyrdom:	3rd Rajab 254 A.H.
Buried:	Samarra, Iraq.

Imam (A) was only 8 years old when his father died. Thus, like his father, he also took over the responsibility of Imam at a very young age. The Abbaside Caliph Ma'mun Rashid was succeeded by Mu'tasim, who ruled for 8 years. He was in turn followed by Wathiq Billah. During the 5 years of the reign of Wathiq, Imam (A) and the Shia were allowed to live peacefully. After Wathiq, his brother Mutawakkil came to power.



Mutawakkil was notorious for his free living, immodesty and intoxication. He was the first Abbaside Caliph to hold and participate openly in parties where music, drinking, vain talk and all kinds of evil were practiced.

#### QUESTION BOX



Do we follow our Imam (A) by obeying Allah, or are we the followers of Satan, by listening to music and doing haraam?

For the first 4 years of his rule, Mutawakkil was occupied in state matters, so he did not trouble Imam (A). After he was free from his affairs, he turned his attention to the activities of Imam (A).

At the time, Imam (A) was preaching to the people in Madina, guiding them to the right path and increasing their faith in Islam. The recognition of his great knowledge and attributes grew day by day. When Mutawakkil heard about his reputation and popularity, he was overcome by jealousy and felt that his own power was threatened.

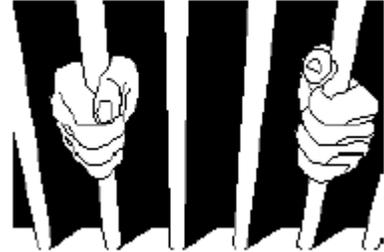


Mutawakkil disguised his hatred for Imam (A) and wrote to him, respectfully inviting him to come to Samarra to meet him. He claimed that he believed in the position of Imam (A) and wanted

to settle matters peacefully. Although Imam (A) was well aware of Mutawakkil's evil intentions, he knew that the consequences of refusing would be sure death.

He therefore reluctantly decided to leave Madina, the beloved city of the Holy Prophet (S). When he arrived in Samarra, Mutawakkil totally ignored him and ordered that he should be put up in an inn provided by the state for beggars and homeless people.

Mutawakkil now showed his true colors by imprisoning Imam (A) under the custody of a cruel hearted man by the name of Zarragui. This man, however, soon changed his feelings on witnessing the manners and behavior of Imam (A). Thereafter, Mutawakkil transferred him to the prison of another cruel man called Sayeed.



Here Imam (A) remained until Fateh bin Khaqan became the prime minister of Mutawakkil. Fateh was a Shia and could not bear to see the miserable condition of Imam (A), so he used his influence to secure his release. However, Mutawakkil kept a close watch on the activities of Imam (A), trying to prove that he was acting against the government so as to have an excuse to kill him.



Although Mutawakkil was his most deadly enemy, Imam (A) did not return this enmity. Once Mutawakkil happened to suffer from a serious sickness and his own doctors declared him incurable. Mutawakkil's mother approached Imam (A) for help, and he prescribed an ointment that resulted in a spontaneous cure.

#### QUESTION BOX

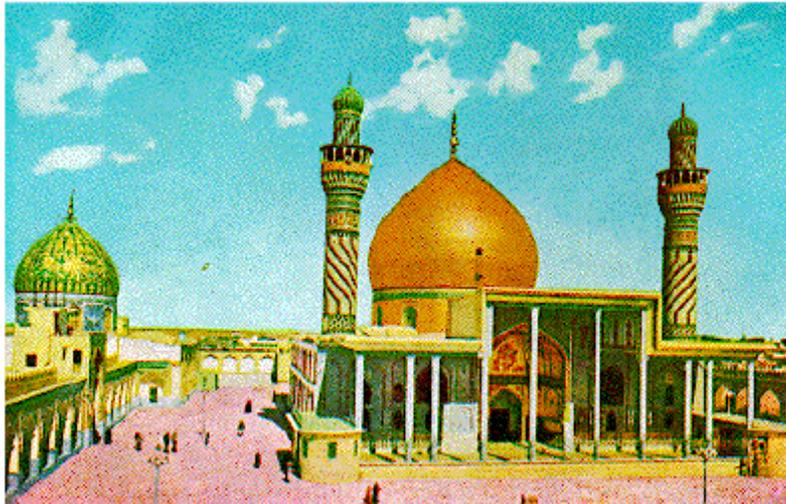
🗣️ If someone is trying to harm us, do we do the same back to them, or do we help them when they are in need?

Mutawakkil made it his duty to hunt out and kill all the descendants of Abu Talib and made life so terrifying for them that they were scattered far and wide. He did not content himself with this, but also showed his disrespect for the dead by demolishing the grave of Imam Husain (A).

He prohibited anyone from going to Ziyarat to Karbala. If anyone tried, they were put into underground prisons, never to be seen again.



Mutawakkil was finally killed by his own son Muntansir, who succeeded him. He was followed by Mustain Billah and Mu'taz Billah. It was the accursed Mu'taz who decided to kill Imam (A) because he could not bear to see the devotion of the people to him. A messenger of Mu'taz came to Imam (A) and managed to poison him. Imam (A) died within a few hours. The funeral prayers were conducted by his son, Imam Hasan al-Askari (A), and he was buried in Samarra. He was only 42 years at the time. Of the 34 years of Imam (A)'s Imamah, 17 years were spent in freedom of guiding the people, and the other 17 years were spent in prison.



#### MORAL BOX

- ❖ We should learn from the Akhlaq of Imam (A), seeing which even the cruel prison guards started to respect Imam (A), and became his followers.
- ❖ 'Do unto others, what you would have them do unto you', even if others treat us badly and try to belittle us.

- ❖ \_\_\_\_\_  
\_\_\_\_\_
- ❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ Imam (A), like his father, took over the duties of Imamah when he was only 8 years old. Ma'mun Rashid was succeeded by Mu'tasim, who was in turn followed by Wathiq Billah. During the reign of Wathiq, Imam (A) and the Shia were allowed to live peacefully.
- ◆ When Mutawakkil came to power, he was the first Abbaside Caliph to hold and participate openly in parties where music, drinking, vain talk and all kinds of evil were practised.
- ◆ For the first 4 years of his rule, Mutawakkil was occupied in state matters, so he did not trouble Imam (A). When Mutawakkil heard about his reputation and popularity, he was overcome by jealousy and felt that his own power was threatened. He wrote to Imam (A), respectfully inviting him to come to Samarra to meet him.
- ◆ When he arrived in Samarra, Mutawakkil totally ignored him and ordered that he should be put up in an inn provided by the state for beggars and homeless people. Later he imprisoned Imam (A) under the custody of a cruel hearted man. Seeing the Akhlaq of Imam (A), the prison guards would become followers of Imam (A).
- ◆ Imam (A) remained in prison until Fateh bin Khaqan, a Shia, became the prime minister of Mutawakkil. He used his influence to secure Imam (A)'s release.
- ◆ Once Mutawakkil became seriously ill and his own doctors declared him incurable. Mutawakkil's mother approached Imam (A) for help, and he prescribed an ointment that resulted in a spontaneous cure.
- ◆ Mutawakkil was killed by his own son Muntansir, who succeeded him. He was followed by Mustain Billah and Mu'taz Billah. The accursed Mu'taz decided to kill Imam (A) by poisoning him. Imam (A) died within a few hours.

## TAREEKH CLASS 9 - LESSON 8

### IMAM HASAN AL-ASKARI (A)

Name:	Hasan
Title:	al-Askari (One who Lives Near the Soldiers)
Kuniyat:	Abu Muhammad
Father:	Imam Ali an-Naqi (A)
Mother:	Bibi Saleel (A)
Birthdate:	10th Rabiul Akhar 232 A.H. in Madina
Imamat:	From 254 A.H. to 260 A.H.
Martyrdom:	8th Rabiul Awwal 260 A.H.
Buried:	Samarra, Iraq



Imam (A) began his period of Imamat during the reign of Mu'taz Billah. Mu'taz was followed by Mu'tadi and then Mu'tamad. Although the Abbaside Caliphs were busy with their own political problems, they all kept a very strict eye on Imam (A), and restricted his movements. In fact Imam (A) spent the greater part of his life in the prisons of these cruel rulers.

The Abbaside Caliphs were more worried about the presence of Imam (A) because they knew that his son would be the awaited "Mahdi". The Hadith of the Holy Prophet (S) about the Mahdi was well known and the people eagerly awaited for him to come and relieve them from their difficult life under the Abbasides. As a result, the rulers inflicted all sorts of calamities on Imam (A). In spite of the fact that he had very little time with the people, he remained ever busy in guiding them to the right path by imparting his great religious knowledge. He managed to discharge his duties of Imamat with cheer and determination. History shows that the commentators of the Holy Qur'an have often quoted the interpretation of verses from Imam (A).

#### QUESTION BOX

🗣️ How do we prioritise our daily tasks when we only have a little time to do them in? First TV or first Namaaz?

When Mu'tamad came to power he realized that the way to stop the birth of the Mahdi was to make sure that Imam (A) had no chance to marry and have a child. Accordingly, he decided to imprison him for life. Imam (A) passed very difficult times in this prison and often had to go without food or water. He used to offer his prayers by carrying out Tayammum with earth.

One day Mu'tamad decides to torture Imam (A) by putting him before wild lions. To his surprise and disappointment the lions bowed in respect to Imam (A) and did not harm him at all.



Imam (A) had been in the prison of Mu'tamad in Baghdad for 2 years when Allah set into motion a series of events that was to lead to the birth of the Mahdi, our 12th Imam (A).



At the time, there was a drought in Baghdad and people were desperately praying for rain. A Christian came to Baghdad and claimed that he could make it rain by praying in the Christian manner. As soon as he raised his hands in prayer, it began to rain. The people became confused and many began to listen to his teachings because of his miraculous powers.

When news of this reached Mu'tamad, he realized that he had to do something to save the situation. After all, he was ruling in the name of Islam and he knew that his power would be threatened if the Muslims began to turn to Christianity.

Not knowing what to do, Mu'tamad at last decided that there was only one person who could help and that was Imam (A). When Mu'tamad came to him, Imam (A) did not refuse to help because it was his duty to defend Islam.

#### QUESTION BOX

 Do our daily actions attack Islam, or defend our beautiful religion?

Imam (A) asked Mu'tamad to gather the people and then call the Christian. When the people had assembled, he invited the Christian to demonstrate his ability. When he raised his hands to pray, some rain clouds appeared.



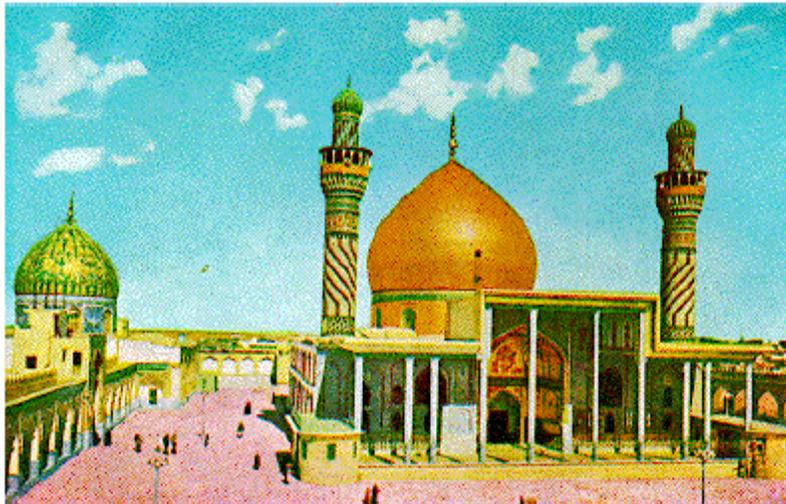
Imam (A) stopped him and asked a soldier to go over to the Christian and bring back what he had in his hands. The soldier returned with a bone. When the Christian was told to resume his prayers, nothing happened. Imam (A) explained to the people that the Christian was using a bone from the body of a Prophet of Allah. It was a special blessing from Allah that whenever a bone of one of His Prophets was raised to the sky, it showered with rain. Now Imam (A) told the people that he himself would pray for the rain.

Imam (A) first prayed two rakat namaz of rain and then he raised his hands for dua, rain clouds appeared immediately. The people began to go to their homes in fear of being wet, but Imam (A) told them that those clouds were not for Baghdad. Finally some clouds appeared which he said were meant for Baghdad. He told the people to go to

their homes and then there were heavy rains and the water shortage in Baghdad came to an end.

The people were delighted at the actions of Imam (A). Many did not know him because he had been in the prison for most of his life. When they asked him his address, he pointed to Mu'tamad and said that he was the king's guest. Mu'tamad was too embarrassed and scared to admit to the people that Imam (A) was his prisoner, so he gave them the address of Imam Ali an-Naqi's (A) house in Samarra. The people escorted Imam (A) to his home and here he lived for a time during which our 12th Imam (A) was born.

Mu'tamad could not bear hearing about the popularity of Imam (A) and tried many times to have him killed. At last he sent a poisoned drink to him which caused the martyrdom of the Imam (A) at the age of 28 years. The funeral prayers were led by our 12th Imam (A) who was only 5 years old. Imam (A) is buried besides his father in Samarra.



#### MORAL BOX

- ❖ We should learn from the Imam (A) to use our time wisely. Even though he had very little time with the people, he taught and guided them to the right path.
- ❖ It is our duty to defend our beautiful religion, Islam.
- ❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ Imam (A) spent the greater part of his life in the prisons of the cruel Abbaside Caliphs who were more worried about the presence of Imam (A) because they knew that his son would be the awaited "Mahdi". So Imam (A) had very little time with the people yet he always remained busy in guiding them to the right path.
- ◆ When Mu'tamad came to power he thought that the way to stop the birth of the Mahdi was to make sure that Imam (A) had no chance to marry and have a child. So he decided to imprison him for life. The rulers inflicted all sorts of calamities on Imam (A). Once Mu'tamad decided to put Imam (A) before wild lions to torture him, but the beasts bowed in respect to Imam (A) and did not harm him at all.
- ◆ Once, there was a drought in Baghdad when a Christian came claiming that he could make it rain. As soon as he raised his hands in prayer, it began to rain. The people became confused at seeing his miraculous powers. Mu'tamad realised that his power would be threatened if the Muslims began to turn to Christianity
- ◆ Mu'tamad knew that only Imam (A) could help him. The people were gathered and the Christian called. When he raised his hands to pray, some rain clouds appeared. Imam (A) stopped him and showed that the Christian was using a bone from the body of a Prophet of Allah. Imam (A) himself prayed for the rain to fall. There were heavy rains and the water shortage in Baghdad came to an end.
- ◆ Many had not known Imam (A) because he had been in the prison for most of his life. The people escorted Imam (A) to his father's house in Samarra where he lived and our 12th Imam (A) was born. He became very popular and Mu'tamad could not bear this. He a poisoned drink to him which caused the martyrdom of the Imam (A).

### **Exercise**

Answer the following questions:

1. Why was the Caliph so determined to imprison Imam (A)?
2. How was the Christian making it rain?
3. We believe that the bodies of the believers are preserved after death; so how do you think the Prophet's bone was found?
4. Why did Mu'tamad not imprison Imam (A) again after the incident?

## TAREEKH CLASS 9 - LESSON 9

### IMAM MUHAMMAD AL-MAHDI (A) - PART 1

#### *The Birth of Imam Mahdi (A)*

The name of the mother of Imam Mahdi (A) is Bibi Narjis Khatun (A). Her other names were Malika, Sausan and Rayhana. She was the grand-daughter of the Roman Emperor of the time. The history of her arrival into Samarra is narrated by Bashir bin Sulayman as follows:

"Once Imam Ali an-Naqi (A) called for me and said, "Since you are a descendant of our helpers and amongst our friends, I wish to assign to you a responsibility as I place full confidence in you." I asked him to issue his command as I was ready for any service. He said that he desired to obtain a female slave.

He asked me to proceed to Baghdad for this purpose and upon my arrival to go to the river bank the next morning. There I would see a number of boats and some female captives for sale. I should approach one Umar bin Yazid who would have for sale a female who would be dressed in two silk clothes. She would disapprove of any buyer and would be speaking in the Roman language. He gave me 120 Dinars and said that the seller would accept only this price. He also gave me a letter written in the Roman language to hand over to the female slave.

I proceeded to Baghdad and in accordance with the signs Imam (A) had given me, I identified the lady and handed the letter to her. Upon reading the letter tears flowed from her eyes and she said to her master that she wanted to be sold only to me and that she would accept no other buyer.



So I returned to my lodging with the lady who placed the letter on her eyes and wept a lot. I asked her why she was kissing the letter and weeping, when she was a visitor from Rome and did not know the author of the letter.

She said, "I am the grand-daughter of Kaiser, the king of Rome, and my name is Malika. My father's name is Prince Yashua and the name of my mother is Shamunussafa. My grandfather had engaged me to his nephew. One day he called to the palace all the Christian priests, ministers, leaders and courtiers. He seated his nephew on a throne studded with diamonds and asked the priest to perform my marriage with him.

No sooner had the priest commenced the recitation from the book, when the idols on the walls collapsed and the prince fell off the throne which had broken into pieces.

Another attempt met with the same result. My grandfather was deeply distressed by this unexplained occurrence.

The same night Prophet Isa (A) appeared in my dreams. He was present with his companions at the same marriage ceremony. A high throne had been placed exactly where the prince's throne had been, and on it was seated an elderly gentleman with a glowing face. Soon some illuminated personages arrived and Prophet Isa (A) rose to welcome them.

I asked someone in my dream as to their identity. He informed me that they were the Prophet of Islam (S) with the eleven Imams (A) from his progeny, who were his successors.

The Prophet of Islam (S) asked Prophet Isa (A) for the hand of Malika, the daughter of Shamunussafa, for his son, pointing at the shining face of Imam Hasan al-Askari (A). (This request was made to Prophet Isa (A) as Malika was the descendant of Prophet Shamoon (A) who was the successor of Prophet Isa (A).)

Prophet Isa (A) invited the views of Prophet Shamoon (A) who instantly consented as he regarded the request a great honor, and so my marriage was performed with Imam Hasan Askari (A).

My eyes abruptly opened and I was full of joy on recalling the dream. However, overcome by fear, I did not narrate this to anyone.

Then, in a dream I saw the daughter of the Prophet of Islam (S) and rose in reverence to her and complained about my condition and my separation from Imam (A). She told me to recite the Kalima to testify to the Unity of Allah and the Prophethood of Muhammad (S) and become a Muslim and then only she would ask Imam (A) to visit me daily in my dream. I became a Muslim and since then, Imam (A) came in my dream and consoled me.

Once he told me that my grandfather would send an army to attack a Muslim country and that I should change my dress and join the army as one of the attendants. The Muslims would win and I would be arrested with the others and taken as prisoners of war."

Bashir continues, "I was overwhelmed with joy on hearing this narration and brought Bibi Narjis Khatun (A) to Samarra to Imam Ali an-Naqi (A) who welcomed her and handed her into the care of his sister Halima Khatun.

Later he arranged for her to marry his son, Imam Hasan al-Askari (A) and prophesied that they would have a son who would be the Hujjat (Proof) of Allah on earth. When the earth will have been saturated with oppression, evil and dishonesty, he would emerge to spread justice and piety."

### QUESTION BOX

❏ Most of the signs of the re-appearance of Imam Mahdi (A) have already come about, are we ready and prepared to help him?

Imam Mahdi (A) was born in Samarra at dawn on Friday, the 15th of Sha'baan 255 A.H. in the house of his father. Such brightness shone on his face that it penetrated through the roof of the house towards the sky. Immediately upon his birth, he first prostrated in Sajdah and raised his right index finger towards the sky and recited the Kalima. This was the practice of all our Imams (A)



During the ceremony of shaving the head of the newborn, Imam Hasan al-Askari (A) instructed his attorney Uthman bin Said Umri to distribute meat and loaves of bread to the poor.

#### *Now you know...*

- ◆ The mother of Imam Mahdi (A), Bibi Narjis Khatun (A)'s arrival into Samarra was quite strange. Bashir bin Sulayman has narrated this.
- ◆ The 10<sup>th</sup> Imam (A) asked Bashir to purchase a female slave from Umar bin Yazid. The female slave would be speaking in the Roman language and he gave Bashir a letter to hand over to the female slave.
- ◆ The lady was bought for 120 Dinars and brought to Samarra to Imam Ali an-Naqi (A) who welcomed her and handed her into the care of his sister Halima Khatun.
- ◆ This lady was none other than Bibi Narjis Khatun (A), the granddaughter of Kaiser, the king of Rome. She had seen a dream in which the Holy Prophet (S) had asked for her hand in marriage to our 11<sup>th</sup> Imam (A) from Prophet Isa (A).
- ◆ Imam Hasan al-Askari (A) was married to Bibi Narjis Khatun (A). Imam Mahdi (A) was born in Samarra at dawn on Friday, the 15th of Sha'baan 255 A.H. in the house of his father. Immediately upon his birth, he first prostrated in Sajdah and raised his right index finger towards the sky and recited the Kalima. This was the practice of all our Imams (A)

### MORAL BOX

- ❖ When Allah has decreed for something to happen, it will happen, even if others try to stop it. Allah is the Best of Planners.
- ❖ We should learn from our Imams (A) to be thankful and remember those who are not as fortunate as us, especially at times of our happiness.

❖ \_\_\_\_\_

\_\_\_\_\_

❖ \_\_\_\_\_

\_\_\_\_\_

## TAREEKH CLASS 9 - LESSON 10

### IMAM MUHAMMAD AL- MAHDI (A) - PART 2.

Name:	Muhammad
Title:	al-Mahdi (The Guided One)
Kuniyat:	Abul Qasim
Father:	Imam Hasan al-Askari (A)
Mother:	Bibi Narjis Khatun (A)
Birthdate:	15th Sha'baan 255 A.H. in Samarra
Imamat:	From 260 A.H. till today
Martyrdom:	He is still alive

Imam (A) was born in the time of the Abbaside Caliph Mu'tamad. Mu'tamad had tried to prevent his birth but had been unsuccessful.

Amongst the titles of Imam (A) are Al-Qayim (the Established one), al-Hujjat (the Proof), al-Muntazar (the Awaited one), al-Muntazir (the Waiting one) and Sahib uz-Zaman (the Master of this Age).

Allah granted Imam (A) with wisdom and excellence at birth. Like the Prophets Isa (A) and Yahya (A), he had the ability to speak in infancy and used to recite verses of the Holy Qur'an from the cradle. On the day just following his birth, a servant sneezed near his cradle. Imam (A) immediately said in the usual Muslim tradition, "May Allah have mercy on you" but also added, "Whoever sneezes, his life is assured for at least the next three days."



During his childhood, his father never used to let him stay in one place in the house. He used to move him to a different location every so often, so that Mu'tamad would not come to know of his existence. Imam Hasan al-Askari (A) only let a few trusted companions into the secret of his son and advised them that he would be his successor.

At the time of the death of Imam Hasan al-Askari (A), his brother Ja'far was preparing to lead the funeral prayers when Imam (A) suddenly appeared. He was only 5 years old and most people had never seen him.

#### QUESTION BOX

❓ Our Imam (A) has been waiting since he became Imam (at 5yrs) to bring justice in the world. How old is he now & are we still not ready for him?

Imam (A) told his uncle to move aside because only an Imam (A) could lead the funeral prayers for another Imam (A). He led the prayers and then disappeared.



Mu'tamad received the news that the prayers had been led by a young boy, from whose face light shone out like the full moon. He immediately knew that he had failed in his plan and despite all his efforts, the next Imam (A) had been born. This fact frightened him because he knew of the Hadith of the Holy Prophet (S) that the 12th Imam (A) would be the one who would fill the earth with peace and justice in the same way as it will have been filled with cruelty and injustice. Mu'tamad knew that his own rule was far from just, so he increased his efforts in locating and killing Imam (A) before any harm came to himself. In this he was unsuccessful because Allah protected His Hujjat, who had to serve mankind till the last days.

The Holy Prophet (S) has said that if one dies without knowing the Imam of his time, his death is that of an unbeliever. We must therefore realise our duties to our Imam (A), who is still alive and in Ghaybat (Concealment).

#### QUESTION BOX

🗣️ What are our duties to our Imam (A)? Do we mean it from our heart when we call him to come out of his Ghaybat?

There have been two periods of Ghaybat. The first is known as Ghaybate Sughra (Minor Concealment) which took place from 260 A.H. to 328 A.H. During this time Imam (A) could not be seen by his followers, but they could communicate with him through his special deputies. In the period of Ghaybate Sughra, Imam (A) nominated four deputies. They were:

- 1. Uthman bin Said.** He was the companion and attorney of the 10th and 11th Imams (A) also. He was the deputy of Imam (A) for only one and a half years. Imam (A) told him that he would soon die and to appoint his son Muhammad in his place and inform the people. His grave in Baghdad is still visited today.
- 2. Muhammad bin Uthman.** He was extremely pious and served Imam (A) for 50 years. At the time of his death in 305 A.H., he was instructed to appoint Husain bin Rauh. He is also buried in Baghdad.
- 3. Husain bin Rauh.** He was a man of cheerful character who got on well with the Sunnis also. He was a scholar of a very high standard. He died in 326 A.H.
- 4. Ali bin Muhammad Samry.** He was the last deputy of Imam (A) and his office lasted 3 years. Just before his death, he received a message from Imam (A) that he would soon depart from the world and to announce that the period of Ghaybate Sughra would now end.



Imam (A) also told him of the two main signs of his reappearance. The first would be the rising of the army of Sufiani from Syria and secondly, a loud voice would be heard from the sky announcing the presence of Imam (A). The announcement would be understood by every person on earth, whatever language they spoke.

### RESEARCH BOX

 **What are the other signs indicating the reappearance of our Imam (A)?**

After 68 years the period of Ghaybate Sughra ended and the period of Ghaybate Kubra (Major Concealment) began. This is the period we are living in today.

### MORAL BOX

❖ We should learn from the Prophet (S) and know the Imam of our time.

❖ \_\_\_\_\_  
\_\_\_\_\_

❖ \_\_\_\_\_  
\_\_\_\_\_

### ***Now you know...***

- ◆ The Abbaside Caliph Mu'tamad had tried to prevent Imam (A)'s birth but had been unsuccessful. Imam (A) like the Prophets Isa (A) and Yahya (A), had the ability to speak in infancy and used to recite verses of the Holy Qur'an from the cradle.
- ◆ Imam Hasan al-Askari (A) only let a few trusted companions into the secret of his son and advised them that he would be his successor. At the time of his death, his brother Ja'far was preparing to lead the funeral prayers when Imam (A) told his uncle to move aside because only an Imam (A) could lead the funeral prayers for another Imam (A). He was only 5 years old and most people had never seen him.
- ◆ When Mu'tamad heard that the prayers had been led by a young boy, he knew that he had failed in his plan. He increased his efforts in locating and killing Imam (A) before any harm came to himself. Again he was unsuccessful because Allah protected His Hujjat, who had to serve mankind till the last days.
- ◆ The Holy Prophet (S) has said that if one dies without knowing the Imam of his time, his death is that of an unbeliever.
- ◆ There have been two periods of Ghaybat. The first was Ghaybate Sughra (260 A.H. to 328 A.H). During that time his followers could not see him, but they could communicate with him through his special deputies. They were: Uthman bin Said, Muhammad bin Uthman, Husain bin Rauh, and Ali bin Muhammad Samry.
- ◆ After the last deputy of Imam (A), Ghaybate Sughra came to an end and Ghaybate Kubra (Major Concealment) began. This is the period we are living in today. The two main signs of Imam (A)'s reappearance are: the rising of the army of Sufiani from Syria, and a loud voice will be heard from the sky announcing the presence of Imam (A) and will be understood by every person on earth.

### **Exercise**

1. Why was Imam's (A) birth not announced to all the Shias?
2. How did the Caliph know that the 12<sup>th</sup> Imam (A) had been born?
3. What Hadith did the Imam (A) give from his cradle?
4. Why was the uncle of Imam (A) called Ja'far "al Kadhaab" ("the liar")?
5. What are our duties to our Imam (A) during his concealment?

## TAREEKH CLASS 9 - LESSON 11

### IMAM MUHAMMAD AL-MAHDI (A) - PART 3

The period of Ghaybata Sughra (Minor Concealment) of the Holy Imam (A) ended with the death of his fourth deputy in the year 328 A.H. During that time he answered the requests and questions of the Shia through his deputies. Then Allah ordered him into Ghaybata Kubra (Major Concealment) and since then he has been concealed from us. In this period there is no public appearance of the Holy Imam (A), nobody can claim to be his deputy and there is no direct way of communication with him.

In place of the special deputies, pious scholars like our Mujtahids, are regarded as representatives of the Holy Imam (A). Indeed he has said:

***"Those learned in religion are its defenders. They restrain themselves from temptation and follow their Imam. It is obligatory upon the faithful to follow them because they are our representatives. Those who oppose them have opposed us and those who oppose us have opposed Allah."***



Many people wonder what is the use of an Imam who cannot be seen. But just as the earth benefits from the light and heat of the sun even when it is temporarily hidden behind a cloud, so does creation benefit from the Holy Imam (A) even while he is concealed. There are many examples from history where the Holy Imam (A) has guided and assisted his followers.

#### QUESTION BOX

 What is the role of a Mujtahid, and which Mujtahid are you and your family following at the moment?

About a hundred miles from Najaf there was a centre of Shia learning called Hilla where one of our greatest Mujtahids, Allama Hilli (R) lived. Once, several people asked him about a ruling regarding a pregnant woman who had died with the child still alive in the womb. They asked whether she should be buried with the child or should the child be removed from her womb. He advised that the lady be buried in the same condition. When the people were carrying the coffin to the grave, a horseman arrived saying that the Allama had ordered that the child be now removed. The living child was then safely cut away from the dead mother, who was then buried.

A few years later, Allama Hilli (R) was visited by a man with a small child. The man said that this was the same child who had been removed from his mother after the Allama had changed his instructions. The Allama was surprised to hear this because he had not sent any horseman. He immediately realized that it was the Holy Imam (A) who had come to his aid, otherwise he would have been guilty of burying a living child.

From that day he remained in his home and refused to give any rulings on matters of religion in case he made such a mistake again. In a few days he received a letter from the Holy Imam (A) stating that he should not be concerned and continue to guide the people. If by chance he erred, the Holy Imam (A) would himself correct matters.

#### QUESTION BOX

 Our Imam (A) is always there to help us in times of need. What are we doing to prepare ourselves to help him?

Allama Hilli (R) went on to become one of the greatest Mujtahids, and today we are indebted to him for his valuable contributions in matters of religious jurisprudence.

In the time of the British rule in Bahrain, they appointed a Sunni Muslim as governor despite the fact that the majority of the population was Shia. There was also a particular Sunni minister who was an enemy of the Shia.

One day he brought a pomegranate to the governor. On the pomegranate, the names of Abu Bakr, Umar, Uthman and Imam Ali (A) were found, together with the inscription that these were the four Rightful Caliphs of the Muslims. The minister claimed that this was a natural miracle and a sign from Allah that the Shia belief was incorrect. He urged that now the Shia should not be regarded as Muslims and be asked to become "true" Sunnis or be killed or made to pay the taxes of non-Muslims.

The governor was delighted at this occurrence and summoned the Shia scholars and put the three alternatives to them. The Shia were amazed when they saw the fruit and asked for three days to return with their reply. This time was granted to them and they went away wondering what to do. Finally they decided to seek help from the Holy Imam (A).



Three pious scholars were selected and each one was to go out of the city into the forest and pray for the assistance of the Holy Imam (A). On the first two nights the first two scholars spent the whole night in prayers and supplications, but with no success. On the third night, the third scholar saw an impressive personality approach him at dawn.

The man asked him what the problem was. He replied that if he was truly his Imam then he would surely know the problem. The Holy Imam (A) then replied that he was aware

of the difficulty and not to worry. He told the scholar to go with the governor to the minister's house the next day, and insist on going to the top floor. There he would find two moulds with the false inscription printed on them. These moulds had been fitted into the growing fruit so that, as it became larger, the words were embedded in it. He further told him to ask the minister to break open the fruit and witness the power of Allah.

The next morning matters proceeded as the Holy Imam (A) had ordered. When the minister was told to take everybody on to the top floor he went pale and began to make excuses. At the governor's insistence, he reluctantly led them to the place, where they found the articles as described by the Holy Imam (A). Eventually the governor asked the minister to break open the fruit. When he did so, black dust flew from it and smeared his eyes and beard. The minister was executed for his deceit while the Shia scholars left with honor and dignity.

These and numerous other events show that the Holy Imam (A) does come to our aid, many times without us even being aware that it is he who has helped us out of a particular difficulty.

#### **MORAL BOX**

- ❖ Even though we may not be able to see our Imam (A), he is always there to help.
- ❖ We need to prepare ourselves, so that we may be ready when he calls us to him.
- ❖ \_\_\_\_\_

***Now you know...***

- ◆ The period of Ghaybate Kubra (Major Concealment) began in the year 328 A.H. Since then, Imam (A) has been concealed from us. Nobody can claim to be his deputy and there is no direct way of communication with him. In place of the special deputies, our Mujtahids are regarded as representatives of the Holy Imam (A)
- ◆ We all benefit from the Holy Imam (A) while he is concealed, just as the earth benefits from the light and heat of the sun even when it is temporarily hidden behind a cloud. Following are examples where Imam (A) has guided his followers.
- ◆ Once Allama Hilli (R) advised that a pregnant lady be buried in the same condition. As the people were about to bury her, a horseman came saying that the Allama had ordered that the child be now removed. This was done. A few years later, Allama was visited by the same child who had been removed from his mother. The Allama immediately realised that it was the Holy Imam (A) who had come to his aid, otherwise he would have been guilty of burying a living child
- ◆ One day a Sunni minister who was an enemy of the Shia brought a pomegranate to the governor with the names of Abu Bakr, Umar, Uthman and Imam Ali (A) on it. The minister claimed that this was a sign from Allah that the Shia belief was incorrect and that the Shia should not be regarded as Muslims. Again, our Imam (A) came to help, and told the Shia scholars of the minister's tricks. When the governor found out about the minister's treachery, he was executed, while the Shia scholars left with honour and dignity.

**Exercise**

1. What does Ghaybate Sughra mean and when did it end?
2. What followed Ghaybate Sughra and how long did that last?
3. What is the use of an Imam who cannot be seen?
4. Write briefly the story of Allama Hilli (R) and the pregnant woman?

## TAREEKH CLASS 9 - LESSON 12

### IMAM MUHAMMAD AL-MAHDI (A) - PART 4

#### 1. Our Duties During the Period of Ghaybate Kubra

Although the Holy Imam (A) is concealed from us, he is aware of our prayers, deeds, actions and troubles. Any believer who sincerely seeks help from him receives his assistance. During the period of his concealment we are required to perform certain actions to show our true belief in his presence.

#### QUESTION BOX

🗣️ Our Imam (A) is aware of our deeds. Are our deeds pleasing or upsetting for him to see?

It is the duty of every believer to remember the Holy Imam (A) often, and to recite various du'as for his safety and well-being, such as Du'ae Ahad after every morning prayers, Du'ae Nudba on Fridays and Ziyarat after every daily prayer. At the same time, we should constantly ask Allah to hasten the re-appearance of the Holy Imam (A) so that he may improve the affairs of the Muslims and fill the world with peace.



While waiting for the Holy Imam (A) to reappear, we should ensure that the religion of Islam is spread far and wide and that the faith of the believers remains strong. We should open and run religious schools and publish religious books and information.

Whenever the name of the Holy Imam (A) is mentioned, one should stand up and put his right hand on his head as a mark of respect. Just as we give charity (Sadqa) for the protection of our family, we should also give charity in the name of the Holy Imam (A) for his safety. To show the Holy Imam (A) that we are his sincere followers, we should frequently recite the Holy Qur'an and perform Haj and Ziyarat on his behalf. We should constantly remember him and send Salawat on him.



There are many ways to approach the Holy Imam (A) for his help. In times of difficulty, we can write a petition (Arizah) to him stating our needs, and deposit it into a well or river. This can be done at any time (not necessarily the 15th of Shabaan), and provided the person practices Islam, prays, fasts and restrains himself from committing sin, the Holy Imam (A) does come to his aid.

If there is fear of harm from anybody, one can seek the help of the Holy Imam (A) by praying two raka'at Namaaz, followed by a brief Ziyarat, and then reciting:

***"Ya Mawlaya, Ya Sahibuz Zamaan, ana Mustageethun Bika. Ya Mawlaya, Ikfini Sharra Man Yu'dhini." This means,***

***"O my Master! O Master of this Age, I need your help. O my Master! Protect me from the one who wishes to do me harm."***

One way to meet the Holy Imam (A) directly is to spend 40 Tuesday nights in the mosque of Sahla in Kufa, after which the Holy Imam (A) will approach you himself, Inshaallah.

It is important to constantly remember our Holy Imam (A) and make preparations for his appearance. Those who do this are undoubtedly blessed with faith from Allah.

The Holy Prophet (S) once told his companions:

***"During the last days there will be believers whose faith will each be greater than 25 of you."***

When his companions protested saying that they were his supporters and had risked their lives in the Holy Wars, he continued, saying:

***"Although these Muslims will have never seen me or their Imam, they will remain true to their faith despite being surrounded by calamities and hostilities caused by their enemies."***

#### QUESTION BOX

 Would we consider ourselves as being one of the believers the Holy Prophet (S) has described in the above tradition?

## 2. The Signs Indicating the Reappearance of the Holy Imam (A)

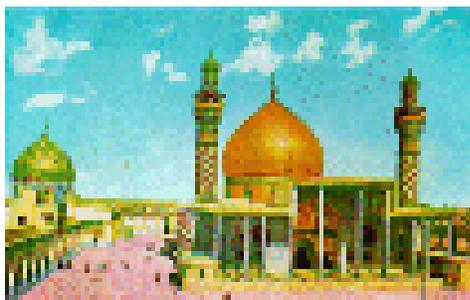
Imam Ali (A) has said that there are some definite signs before the Holy Imam (A) will appear. These are:

- 1. Dajjal will emerge. He is a wicked person who will invite the people to worship him, claiming to be God.**
- 2. There will be two eclipses in the Holy month of Ramadhan, contrary to normal calculations. There will be a solar eclipse on the 15th day and a lunar eclipse on the last day.**
- 3. The sun will rise from the west.**
- 4. An image of a man will appear in the sky opposite the sun.**
- 5. A loud voice will be heard from the sky announcing that the Mahdi has come and inviting the people to pay allegiance to him. This voice will be heard and understood by every human being.**
- 6. Sufiani will rise with his army and will wage a fierce war in his attempt to destroy the Holy Imam (A). His army will be swallowed up by the earth between Makka and Madina.**

There are many other signs that have been foretold, and some of them can be seen today. However, it is only when the specific events as listed above occur, that one can be sure that the Holy Imam (A) has truly reappeared.



The Holy Imam (A) will first emerge in Makka next to the Holy Ka`ba. At his invitation, 313 Muslims will proceed to Makka to swear the oath of allegiance to him. Thereafter, more Muslims will follow. Let us pray that when the time comes, we are blessed with the opportunity of being of service to our Holy Imam (A).



### ***Now you know...***

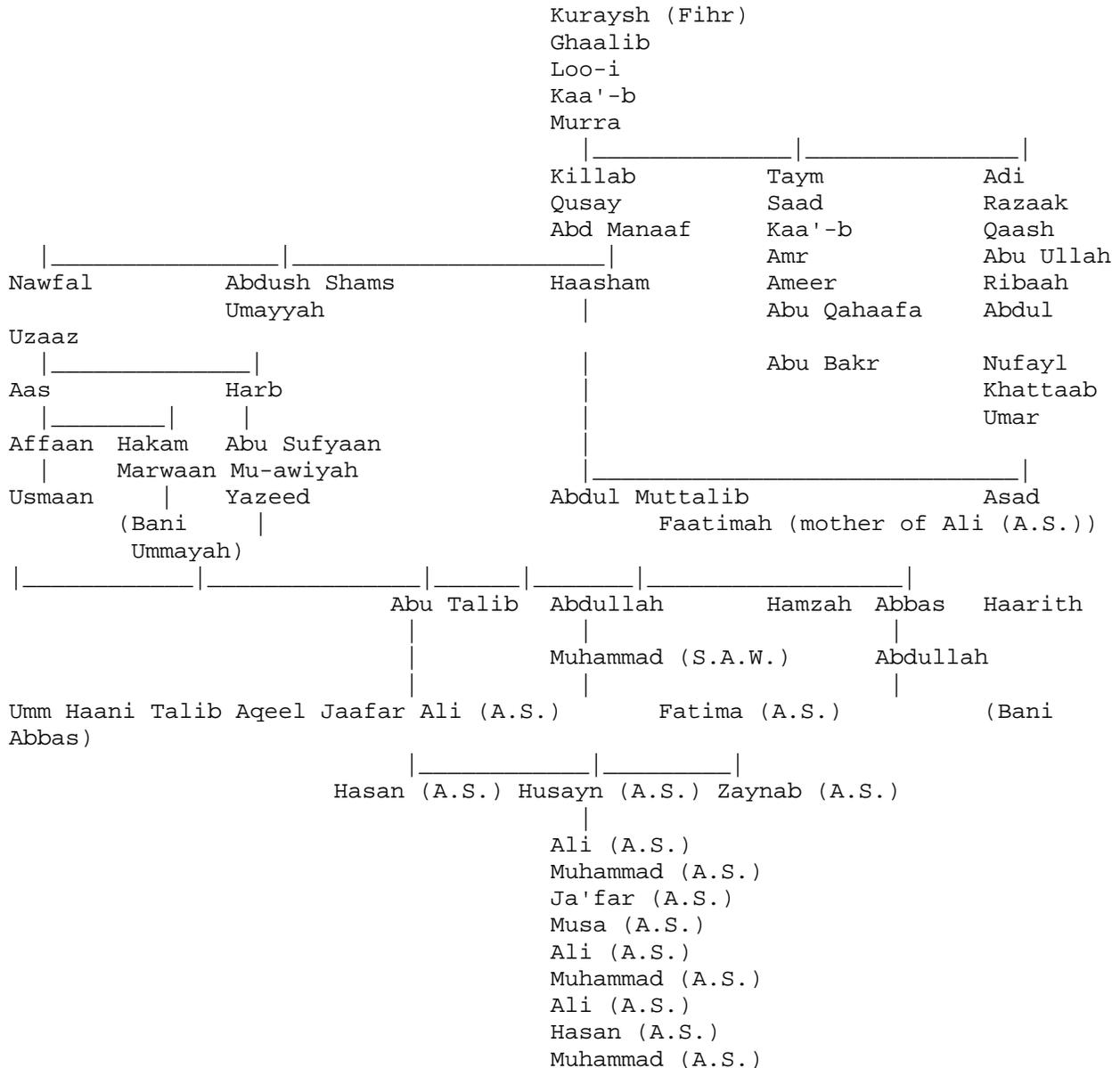
- ◆ Imam (A) is aware of our prayers, deeds, actions and troubles. Any believer who sincerely seeks help from him receives his assistance. It is the duty of every believer to remember the Holy Imam (A) and pray for his safety and well-being, and give charity in his name.
- ◆ One can write a petition (Arizah) to Imam (A) stating their needs, and deposit it into a well or river at any time. Provided the person practises Islam, prays, fasts and restrains himself from committing sin, the Imam (A) will come to his aid
- ◆ It is important to constantly remember our Holy Imam (A) and make preparations for his appearance
- ◆ There are some definite signs before the Holy Imam (A) will appear. Some of these are: Dajjal will emerge, there will be two eclipses in the Holy month of Ramadhan, the sun will rise from the west, an image of a man will appear in the sky opposite the sun, a loud voice will be heard from the sky announcing that the Mahdi has come, and Sufyani will rise with his army and will wage a fierce war in his attempt to destroy the Holy Imam (A).
- ◆ The Imam (A) will appear in Makka near the Holy Ka`aba. 313 Muslims will go to Makka to swear the oath of allegiance to him. Later, more Muslims will follow.

### **MORAL BOX**

- ❖ We should constantly ask Allah to hasten the re-appearance of the Holy Imam (A).
- ❖ Our actions should be such that when the Imam (A) sees them, he is pleased with them and not upset by them.

❖ \_\_\_\_\_  
\_\_\_\_\_

## The Quraysh



From The Early History of Islam. Sayyid Safdar Husayn, 1983, Peermahomed Ebrahim Trust.

### Exercise

1. What are our duties during the period of Ghaybate Kubra?
2. Which way should we ask the 12<sup>th</sup> Imam (A) to help us if there is fear of harm from someone?
3. What did the Holy Prophet (S) mean by: "During the last days there will be believers whose faith will each be greater than 25 of you."?
4. What are the six main signs before the appearance of the 12<sup>th</sup> Imam (A)?
5. When and where will the 12<sup>th</sup> Imam (A) appear first?

## TAREEKH CLASS 9 - LESSON 13

### THE EVENTS OF SAQIFA

While Imam Ali (A) was busy attending to the burial of the Holy Prophet (S), the Muhajireen of Makka and the Ansar of Madina had lost no time in contesting the matter of the Caliphate. They had gathered at a place called Saqifa bani Sa'da and each group was putting forward its merits and claiming the Caliphate.



One can only wonder at their actions, because only two months ago the Holy Prophet (S) had openly declared that Imam Ali (A) would be his successor. In their greed, these so-called Muslims even forgot that their beloved Holy Prophet (S) lay as yet unburied.

The Muhajireen claimed that they had a greater right to the Caliphate because they had been Muslims for longer and had supported the Holy Prophet (S) in Makka when he had very few friends. They also claimed to be his kin and said that they had migrated from their homes in Makka in very difficult circumstances, leaving behind all their wealth and property.

The Ansar insisted that they had a greater right to the Caliphate because they had given the Holy Prophet (S) shelter in Madina when he could live in Makka no longer. They had also protected him in his time of need and had fought at his side in battles against powerful enemies. They recalled how for 13 years he had preached amongst the Makkans and only a handful had become Muslims. They argued that it was the Ansar who had given Islam strength and consolidation.

When Umar bin Khattab and Abu Bakr bin Qahafa reached Saqifa, the arguments had almost been settled in favour of the Ansar, who had chosen Sa'd bin Ubadah to lead the Muslims. Umar did not find this acceptable at all as he had already planned to bring in a man from the Muhajireen. He urged Abu Bakr to make a speech and turn the situation. Abu Bakr rose and said that the Arabs would not accept any Caliph who was not from the tribe of Quraish, which was the tribe of the Holy Prophet (S). He also praised the merits of the Ansar to keep them quiet. The Ansar were not fooled by the clever words of Abu Bakr and while there was some silence, Abu Bakr received help from an unexpected quarter.



The two main tribes of the Ansar were the Aws and Khazraj. The old enmity between them had been settled long ago by the Holy Prophet (S), but now it came out into the open.

To stop the selection of Sa'd bin Ubadah who was the chief of the Khazraj, Bashir bin Sa'd from the tribe of Aws suddenly went forward and gave his allegiance to Abu Bakr. He was followed by three

other men from Aws. Suddenly, the tables had turned and now the Muhajireen had the upper hand.

Despite protests from the tribe of Khazraj and a few followers of Imam Ali (A), Abu Bakr was chosen as the first Caliph. How strange was their behaviour! While Abu Bakr and Umar sold their religion for their greed, the people of Aws sold their religion for fear that the Khazraj might come to power. The rest of the people followed like sheep, too weak or uncaring to protest. The few who did raise their voices to defend the unrecognised rights of Imam Ali (A) were ignored and outnumbered.

The members of Bani Hashim and some loyal Muslims were too occupied with the passing away of the Holy Prophet (S) to give any thought to worldly affairs. By the time they learnt of the happenings at Saqifa, it was too late to do anything.

When Imam Ali came to exercise his right to the Caliphate as per the orders of the Holy Prophet (S) at Ghadeer Khum, his claim was rejected and he was forced to return to his house. Later, Abu Bakr sent Umar to Bibi Fatimah's (A) house, where Imam Ali (A) and some friends had gathered. Umar had instructions to bring Imam Ali (A) to Abu Bakr to pay the oath of allegiance to him. When Imam Ali (A) refused to do this, Umar threatened to burn down the house. Imam Ali (A) then came out with Abbas and Zubayr. From the open door was heard the sound of Bibi Fatimah (A) weeping.



She was saying,

***"O Father, how soon after your death are troubles pouring on our head at the hands of the son of Khattab and the son of Abu Qahafa. How soon they have ignored your words of Ghadeer Khum and your saying that Ali was to you as Haroon was to Musa."***

Hearing these heartrending words, the companions of Umar could not keep themselves from weeping and turned back. However Umar was bent on humiliating Imam Ali (A). He insisted that Imam Ali (A) be led to the mosque tied with a rope so that he could not escape.

The Muslims now saw an amazing sight. The Lion of Allah, the man who was the champion of Badr, Uhud, Khandaq, Khayber and Hunayn, was being led by the cowardly Umar, who had run away from the battle of Uhad when the Holy Prophet (S) was injured.

It was a measure of the patience of Imam Ali (A) that he did not use force in the interests of Islam. He knew that nothing could be gained by fighting, and a civil war would destroy the Muslims.

When Imam Ali (A) was brought in front of Abu Bakr, Umar insisted that if he did not give the oath of allegiance, he should be killed. Imam Ali (A) replied,

***"Will you kill a man who is a servant of the Lord and a brother of the Apostle of the Lord?"***

Umar then turned to Abu Bakr who had remained silent till then, asking him to decide Imam Ali's (A) fate. However, Abu Bakr said that so long as Bibi Fatimah (A) was alive, he would not force her husband to give allegiance to him.

After that Imam Ali (A) was released and he went directly to the grave of the Holy Prophet (S) where he stood, reflecting on how the attitude of the people had changed now that his brother had left this world.

### **MORAL BOX**

❖ Like the people at Saqifa, will we turn our back to our Imam (A) when he reappears, or are we his sincere followers?

❖ We need to be able to practice patience even at the most difficult of times.

❖ \_\_\_\_\_  
\_\_\_\_\_

❖ \_\_\_\_\_  
\_\_\_\_\_

### *Now you know...*

- ◆ The Muhajireen of Makka and the Ansar of Madina were putting forward their claims to the Caliphate, while Imam Ali (A) was busy with the burial of the Holy Prophet (S).
- ◆ The Muhajireen claimed that they had a greater right to the Caliphate as they had been Muslims for longer and had supported the Holy Prophet (S) in Makka. They had also migrated from their homes in Makka in very difficult circumstances, leaving behind all their wealth and property.
- ◆ The Ansar said they had a greater right to the Caliphate as they had given the Holy Prophet (S) shelter in Madina and had protected him in his time of need. They had also fought at his side in battles against powerful enemies.
- ◆ The arguments had almost been settled in favour of the Ansar, but Umar did not find this acceptable as he had already planned to bring in a man from the Muhajireen. He urged Abu Bakr to make a speech and turn the situation. Abu Bakr said that the Arabs would not accept a Caliph who was not from the tribe of Quraish, which was the tribe of the Holy Prophet (S).
- ◆ The old enmity between the Aws and Khazraj, again came out into the open. To stop the selection of the chief of the Khazraj, Bashir bin Sa'd from the tribe of Aws went and gave his allegiance to Abu Bakr. He was followed by three other men from Aws. Suddenly, the tables had turned and now the Muhajireen had the upper hand.
- ◆ Members of Bani Hashim and the loyal Muslims were busy with the death of the Holy Prophet (S) so by the time they learnt of Saqifa, it was too late to do anything. When Imam Ali claimed his right to the Caliphate, as per the orders of the Holy Prophet (S) at Ghadeer Khum, he was rejected and forced to return home.
- ◆ Abu Bakr sent Umar to Bibi Fatimah's (A) house, with instructions to bring Imam Ali (A) to pay the oath of allegiance to him. Umar threatened to burn down the house when Imam Ali (A) refused, forcing him out of the house. From the open door was heard the sound of Bibi Fatimah (A) weeping.

### **Exercise**

1. Who was the rightful first Caliph and where was he at time of the discussion at Saqifa?
2. Why did the Muhajireen claim they had a greater right to the Caliphate?
3. Why did the Ansar claim they had a greater right to the Caliphate?
4. How did Abu Bakr become the first Caliph?
5. Why did Imam Ali (A) not fight for his right as Caliph?

## TAREEKH CLASS 9 - LESSON 14

### ABU BAKR - THE FIRST CALIPH

On the day after the people had given him their allegiance at Saqifa, Abu Bakr came to the mosque of the Holy Prophet (S) and seated himself on the pulpit. A large gathering was present to swear the general allegiance. Umar stood nearby, ready to prevent any trouble from the friends and followers of Imam Ali (A).

Abu Bakr then made his first address to the people, during which he said,

***"I have been placed in this authority, although I do not like it. By Allah, I would have been pleased if any of you had taken it in my place. If you expect me to act like the Apostle of God, then I can not do it. He was honoured and preserved from error by the Lord, while I am an ordinary man, no better than any of you. When you see me steadfast then obey me, and when you see that I turn aside from the right path then set me aright. I have a devil that seizes me sometimes, and when you see me angry then avoid me because at that time I will not listen to anything."***

What an incredible speech by the new leader of the Muslims! In one go he admitted that he was not the right man for the task and warned that he would probably make mistakes. He knew fully well that his knowledge in religious matters was only average, so he covered any future problems by mentioning his "devil". It was not a speech to inspire any confidence and it is a wonder that he got away with such miserable and apologetic words.



Umar and Abu Bakr were so busy in securing the Caliphate that neither was present at the funeral of the Holy Prophet (S). Although Abu Bakr was now the Caliph, it was not a universally popular choice. The members of Bani Hashim and certain pious Muslims like Zubayr, Miqdaad, Salman, Abu Zar, Ammar, Barra bin Azhab, Khalid bin Sa'id, Abu Ayyub Ansari, Khazima bin Thabit and others refused to acknowledge him, believing that the position belonged to Imam Ali (A).

#### QUESTION BOX

- 🗣️ How would we react if an injustice was being carried out against us?  
Would we be patient for the sake of Islam and the greater good?



Imam Ali (A) was naturally grieved at the course of events, but he patiently tolerated this injustice for the sake of Islam. He turned his attention to collecting the Holy Qur'an and compiling it in order of its revelation.

Abu Bakr was 60 years of age. He was the son of Abu Qahafa. His original names were Abd al-Ka'ba and Atiq. He was one of the earliest converts to Islam, and when he became a Muslim at the age of 38, he was renamed Abdallah. After the marriage of his daughter Ayesha to the Holy Prophet (S), he was called Abu Bakr in reference to his daughter.

Abu Bakr used to trade in cloth and was also a genealogist i.e. he knew the family trees of the Arabs, especially the Quraish. After his election, Umar saw him going to the market to open his shop and said,

***"Are you going to trade although you have been given the rule over the Muslims?"***

Abu Bakr asked,

***"How shall I feed my family?"***

Umar then took him to Abu Ubaida, the treasurer of the Bait al-Maal (public treasury), who gave him a yearly allowance of 6000 dirhams, which was more than enough for his household expenses.

One of the first things Abu Bakr did as a Caliph was to contest Bibi Fatimah's (A) ownership to the land of Fadak, an action that she never forgave him for. According to her will, he and Umar were not allowed to attend her funeral.

As Abu Bakr was not recognised as a legitimate heir to the Holy Prophet (S), the various tribes around Arabia stopped paying their taxes to the Muslim state. Abu Bakr decided to stop the voices of dissatisfaction with a show of strength, so he mobilised the Muslim army under various commanders and sent them to reclaim the distant provinces.

On reaching their destination the commanders were instructed to give the Adhaan to test the faith of the local people. If they responded, they were to be asked to repent and submit to the Caliph, if they resisted they were to be attacked and their women and children made prisoners. With these instructions, the various commanders left Madina.

The man who commanded the largest division was a general named Khalid bin Walid. He was the same man who had caused the defeat of the Muslims at Uhad. Despite his later conversion to Islam, he was a cruel soldier and had no faith at all. He had been sent against Tulaiha, a man claiming to be a new prophet, in the north east. After

Tulaiha ran away and the tribes of Bani Hawaazan surrendered, his task was over and his men advised him to return to Madina.

However, Khalid wanted to continue fighting and he led his men southwards to the tribe of Bani Yarb. The chief of this tribe was Malik bin Nuwaira, a noble man who was famous for his generosity, horsemanship and poetry. He also had for his wife a beautiful woman named Laila. When Malik heard that Khalid was approaching at the head of 4,500 men, he realised that it was useless to fight. When the Adhaan was given, he responded to the call with all his men.

Khalid however, would not have any of it and brutally killed Malik and married his widow the same night, despite the time limit fixed by the Holy Prophet (S) for marrying a widow. Although Khalid was later charged by the evidence of his own men, who were shocked by his inhuman conduct, Abu Bakr pardoned him.

The Caliphate of Abu Bakr is filled with incidents where he proved himself to be weak, a poor judge and inadequate in matters of religion. He finally died in 13 A.H. after ruling for 2 years and 3 months.

## Exercise

1. What did Abu Bakr say in his first address to the people, and why?
2. Why did Abu Bakr not open up his shop after becoming Caliph?
3. What was one of the first things Abu Bakr did as a Caliph?
4. Why did Abu Bakr send the Muslim army to reclaim the distant provinces?
5. What was Khalid bin Walid charged with by the evidence of his own men, and what was the outcome of this charge?

## TAREEKH CLASS 9 - LESSON 15

### UMAR - THE SECOND CALIPH

Umar al-Khattab was selected by Abu Bakr to succeed him and he took over the Caliphate on the day of the death of Abu Bakr. In his first address to the people he said,

***"O God! Verily I am rough in temper, therefore soften me; and verily I am weak, therefore strengthen me; and verily I am miserly, therefore make me generous".***

With these poorly chosen words, Umar began his rule which was to last for 10 years and six months.

**Only one year after he came to power Umar made new religious laws.**

- He introduced a special prayer called Tarawih, during the month of Ramadhan. This prayer, which requires recitations of large portions of the Holy Qur'an, is still recited by Sunni Muslims today.
- He also stated that the minor Haj (Umrae Tamattu) and the temporary marriage (Mut'a) were Haraam from that time onwards.
- He reduced the number of Takbirs in Namaaze Mayyit from five to four.

Umar had no authority to make these changes because the Holy Prophet (S) has said that the things which he himself had taught to be Halaal and Haraam shall remain unchanged till the Day of Judgement.

Umar was once preaching from the pulpit when Imam Husain (A), who was then only a young boy, stood up and told him,

***"Come down from the pulpit of my father".***

Umar admitted,

***"It is the pulpit of your father, not the pulpit of my father, but who told you to say this?"***

Imam Ali (A) who was present, rose and said

***"By Allah! No one told him what to say".***

During the reign of Umar, the boundaries of the Muslim territories were expanded greatly and many foreign lands were conquered. These included Syria, Jordan, Jerusalem, Egypt and Persia.

Umar placed ill-chosen governors in many of these new lands. In particular, he was responsible for the growth of power of Muawiya bin Abu Sufyan in Syria.

By initially placing Muawiya's brother Yazid in power, Umar was the originator of the massacre in Kerbala which took place at the orders of Muawiya's evil son Yazid.

Umar's knowledge of the Holy Qur'an was weak. He used to make rounds in the streets of Madina at night with a whip in his hand. Once he passed a house where he heard someone singing. He jumped over the back wall and found a man and woman drinking wine. He shouted in anger,

***"O enemies of God, did you think your sin would pass unnoticed?"***

The man replied,

***"O Umar, if I am guilty of one sin, then you are guilty of three wrong acts according to the Holy Qur'an".***

Umar could not believe his ears and challenged the man to prove his words. The man quoted three verses of the Holy Qur'an:

***1. O you who believe, avoid much suspicion ... and do not spy. Surae Hujuraat, 49 : 12 (Part)***

***2. ...It is not good that you should enter your houses from behind but the righteous one is he who guards himself against evil and enters the houses by the doors... Surae Baqarah, 2 : 189 (Part)***

***3. O you who believe, do not enter houses other than your own houses until you have asked for permission and greeted those within... Surae Nur 24 : 27 (Part)***

On hearing this Umar was ashamed of his ignorance of the Holy Qur'an and asked for forgiveness for the intrusion. After the man promised not to touch wine again, Umar left. Many such incidents occurred and Umar was embarrassed time and time again by his poor command of the verses of the Holy Qur'an. It is a wonder that he still thought himself fit to rule the Muslims!

Numerous incidents have been noted in history where Umar made hasty and incorrect decisions which were changed by the presence and intervention of Imam Ali (A).

Once Umar ordered that a mad woman who had been found guilty of adultery should be whipped as per the prescribed punishment. As the poor woman was being dragged along on the way to be flogged, Imam Ali (A) passed by and asked what was going on. When he was informed of the situation he said,

***"Do you not know that the Holy Prophet (S) has said that the order of punishment should be withheld from a mad person till they recover, because they are not in control of their actions".***

Umar then ordered the woman to be released. Such incidents happened so many times that Umar used to say,

***"If it was not for Ali, Umar would have been destroyed".***

Umar had a rule that non-Arabs were not allowed to enter Madina. However, he relaxed the rule for one man only at the request of his friend Mughira bin Sho'iba, the governor of Kufa. The man in question was called Abu Lulu. He was not an Arab, but he was a good carpenter, blacksmith and engraver.

Abu Lulu was heavily taxed for the privilege of residing in Madina and asked Umar to increase his allowance. Umar refused and instead commissioned him to build a windmill for grinding grain.

Abu Lulu promised him that he would build him such a windmill that people would always talk about it. The way he said it made Umar wonder whether he was being threatened and his fears proved correct.

A few days later Abu Lulu ambushed Umar in the early hours of the morning and stabbed him in the stomach three times with a double-bladed dagger. One of these wounds was fatal and Umar died three days later on 26th Zilhaj at the age of 63 years.

## **Exercise**

1. How was Umar al-Khattab selected as the second Caliph, and what was his first address to the people?
2. What new religious laws did Umar make?
3. How was Umar the originator of the massacre in Kerbala which took place at the orders of Muawiya's evil son Yazid?
4. What three verses from the Holy Qur'an did the man, who was drinking wine with the woman, quote to Umar and why?
5. Why did Umar say "If it was not for Ali, Umar would have been destroyed", and give an example.

## TAREEKH CLASS 9 - LESSON 16

### UTHMAN - THE THIRD CALIPH

Just before he died, Umar nominated six companions of the Holy Prophet (S), to choose from amongst themselves his successor. The six were Abdur Rahman bin Awf, Uthman bin Affan, Ali bin Abu Talib (A), Sa'd bin Abi Waqqaas, Zubayr bin Awam and Talha bin Ubaidullah.

This was a very clever move by Umar because he had chosen people who would not readily favour Imam Ali (A). Furthermore, he had instructed that if any of these six challenged the appointment of the person who was finally declared Caliph, he should be killed.

After his death the nominees met but could not reach any conclusion. At last, Abdur Rahman said that he would forego his claim for the Caliphate if they allowed him to elect the Caliph. Uthman agreed to this but Imam Ali (A) said that he would only agree if Abdur Rahman promised not to give consideration to family but judge only on merit. He said this because Uthman was the brother-in-law of Abdur Rahman and the two were friends. Abdur Rahman accepted the condition and then talked to each of the candidates privately.

Zubayr was in favor of Imam Ali (A), Talha was not present in Madina and how Sa'd voted is uncertain. Both Imam Ali (A) and Uthman pressed their own claim. Therefore the selection narrowed down to these two men.

The next day the mosque was crowded because everyone wanted to know who their new Caliph would be. Abdur Rahman had discussed the situation with Amr al-Aas, who was a shrewd politician with no religious morals.

Acting on Amr's advice, Abdur Rahman asked Imam Ali (A) to become Caliph as long as he would agree to rule by the Holy Qur'an, the teachings of the Holy Prophet (S) and the practices of Abu Bakr and Umar.

As expected, Imam Ali (A) agreed to the first two conditions but flatly refused to follow the practices of Abu Bakr and Umar. When Uthman was given the same conditions, he agreed at once and was thus declared the third Caliph.

Imam Ali (A) told Abdur Rahman,

***"It is not the first time I have been deprived of my rights, but you have not been free of self interest in your decision."***

On hearing these words Abdur Rahman warned Imam Ali (A) that Umar had said that the one who defies the selection should be killed, whereupon Imam Ali (A) left the gathering in disgust.

The choice of Uthman was a bad mistake and in later years the man almost destroyed the faith and dignity of the Muslims. His first speech to the public was a very poor effort and he lamely finished by saying,

***"We were never preachers but the Lord will teach us."***

From the first day of his rule, Uthman began systematically replacing the governors of the major provinces with his own relatives from the Bani Umayyah.

Thus, in Kufa he appointed his drunkard brother Waleed to replace Sa'd bin Waqqaas. In Egypt he replaced Amr al-Aas with his foster brother Abdallah bin Abi Sarh, who has been cursed in the Holy Qur'an (Surae An'am, verse 93) for inventing lies and saying that he had revelations from Allah.

He recalled back to Madina Hakam bin al-Aas, who had been exiled for life by the Holy Prophet (S). Hakam was Uthman's uncle and Uthman made Hakam's evil son Marwan his secretary and gave him huge gifts from the property of the Muslims. He also gave Marwan the property of Fadak and made him his son-in-law.

As Uthman began to squander the public money on his relatives openly, resentment against him grew from all quarters. Ammar Yasir, an old and respected companion of the Holy Prophet (S) challenged Uthman's conduct and was severely beaten for his words. This action against a man like Ammar outraged the people.

In Syria, another great companion of the Holy Prophet (S), Abu Zar Ghifari, was going around warning the governor Muawiya and the people against their evil ways. Muawiya sent Abu Zar to Madina where Uthman had the bad manners to insult him. He then cruelly banished the old man to Rabazha, in the desert of Najd, where he died of neglect two years later.

Uthman's high-handed behavior and the cruelties and excesses of his worthless governors caused unrest throughout the empire. Riots broke out everywhere. In Madina itself there were calls to remove Uthman.

The Caliph was beset from all sides and turned to Imam Ali (A) to appeal on his behalf. Imam Ali (A) agreed, provided Uthman publicly apologized for his mistakes. In despair, Uthman mounted the pulpit and with a voice broken by sobs and tears he begged the forgiveness of Allah and assured the public that he was repentant. Because of his sorry state and the intervention of Imam Ali (A) the people were calm down.

However, the Egyptians insisted that their cruel governor Abdallah bin Sarh be replaced by Muhammad the son of Abu Bakr. He was a pious man who had been raised from his infancy by Imam Ali (A), who had married Abu Bakr's widow.

Uthman agreed to this demand, but secretly sent a letter to his brother in Egypt warning him of the situation and advising him to kill Muhammad bin Abu Bakr on his arrival.

Unfortunately for Uthman, this messenger was intercepted on the way to Egypt by Muhammad himself. The Egyptians were outraged by the Caliph's treachery and returned to Madina in a furious mood. The news of his actions spread and finally Uthman had to take refuge in his palace which was then surrounded by people calling for his blood.

After a siege of 40 days the palace was broken into and Uthman was killed by repeated stab wounds. His body was buried in the graveyard of the Jews. He was 82 years old and had ruled for 11 years.

### **Exercise**

1. How was Uthman chosen to be the third Caliph?
2. How did Uthman's first speech to the public end?
3. What did Uthman do from the first day of his rule?
4. Why did riots break out everywhere?
5. Why did Uthman die in the way he did, and where was his body buried?

## TAREEKH CLASS 9 - LESSON 17

### THE CALIPHATE OF IMAM ALI (A)

After the murder of Uthman, there was great unrest in the city of Madina due to the absence of any government. The main citizens of the city called for the immediate election of a Caliph to end the danger of a civil war. Two men had ambitions to become Caliph. They were Talha and Zubayr, both brothers-in-law of Ayesha, the widow of the Holy Prophet (S). However, to the great disadvantage of these two candidates, she was in Makka for pilgrimage at the time.

The people of Madina, however, wanted Imam Ali (A) to be their Caliph. He was a man admired by his friends and enemies alike for his courage, piety, eloquence, wisdom and kinship to the Holy Prophet (S). After having been ruled by weak men the people now turned to the man who had been nominated to lead them in the first place. However, Imam Ali (A) refused their offer and said that he would rather remain as an advisor to any Caliph they elected.

The people of Madina insisted that they would follow none but him and at last he reluctantly agreed. He said,

***"I must say frankly at the outset that I shall deal with you according to the Holy Qur'an and to the best of my knowledge and judgment."***

This condition was accepted, but Imam Ali (A) asked that his nomination be made in public so that if anyone had anything to say, they would have an opportunity to do so.

Next day in the mosque of Madina most of the Muslims were present to pay allegiance to Imam Ali (A), including Talha and Zubayr. Imam Ali (A) thus took over as the fourth Caliph of the Muslims.

After a few days Talha and Zubayr and a few others came to Imam Ali (A) asking that the murder of Uthman be avenged. Imam Ali (A) knew fully well that some of these same people had been responsible for the riots that led to Uthman's death, and now they just wanted to stir up trouble.

However, he told them that he had called Uthman's wife Naila and his secretary Marwan and asked them if they could identify the culprits since they had been with Uthman at the time of his death. Marwan did not come and Naila said that Uthman was killed by two men who she did not recognize. Under the circumstances Imam Ali (A) could do nothing more unless further evidence came to light.

Meanwhile, the members of Bani Umayyah, most of whom had not paid allegiance to Imam Ali (A), began to leave Madina. Imam Ali (A) knew that they were up to no good and in anticipation of future trouble; he began to secure the good will of the Quraish and Ansar in Madina.

The first matter that Imam Ali (A) attended to was replacing the worthless governors of Uthman. Most of the governors took over their new posts but the governor to Kufa was stopped from entering that city while the governor to Syria was stopped by Muawiya's men and both had to return to Madina.

The Bani Umayyah, with the help of their leader Muawiya, began to stir up trouble for Imam Ali (A) and his government. In the mosque of Damascus, Muawiya displayed the blood-stained shirt of Uthman and the chopped-off fingers of his wife Naila, to incite the anger of the people. They swore that they would take revenge for Uthman's death and Muawiya began to blame Imam Ali (A) for doing nothing to bring the murderers to justice.

When his governors returned from Kufa and Syria, Imam Ali (A) wrote letters to Abu Musa Ash'ari in Kufa and Muawiya in Syria demanding that they give way to the new governors.

Abu Musa wrote back from Kufa, stating that the Kufans were at the service of the new Caliph, but Muawiya did not send a reply for three months. Finally, his messenger arrived with a letter. When Imam Ali (A) opened the letter it contained no words at all and was a gesture of outright defiance. In addition the messenger informed him that Muawiya had gathered 60,000 men ready to avenge the murder of Uthman on Imam Ali (A).

This news astonished Imam Ali (A) and he said,

***"I call God to witness that I am not guilty and that it is a false charge."***

The cunning Muawiya had managed to rouse the hatred of the people of Syria against Imam Ali (A) by using Uthman's murder as an excuse. However, Imam Ali (A) declared that only the sword would decide matters between Muawiya and himself and he gave orders for an army to be gathered to march to Syria.

Meanwhile, Talha and Zubayr had plans of their own and proceeded to Makka on the excuse of performing Umrah. On the way they joined Ayesha the widow of the Holy Prophet (S) who was also using the death of Uthman to create trouble for Imam Ali (A), whom she had always hated.

Thus, Imam Ali (A) was faced with a double threat to the security of his government - from Ayesha in Makka and from Muawiya in Syria.

## Exercise

1. How did Imam Ali (A) become the 4<sup>th</sup> Caliph?
2. What was the condition that Imam Ali (A) gave before he accepted the Caliphate?
3. What was the first matter that Imam Ali (A) attended to?
4. Muawiya began to blame Imam Ali (A) for doing nothing to bring the murderers of Uthman to justice, was this true? What had Imam Ali (A) done if anything to find the murderers?
5. Why was Imam Ali (A) faced with a double threat to the security of his government, and what were these threats?

## TAREEKH CLASS 9 - LESSON 18

### THE BATTLE OF JAMAL

Ayesha, the widow of the Holy Prophet (S), was in Makka for the pilgrimage when Uthman was killed. She had always expected either Talha or Zubayr to succeed him and when she heard of Imam Ali's (A) appointment as Caliph, she was very upset.

Ayesha was a jealous and cunning woman, one who had caused the Holy Prophet (S) a lot of annoyance. Now she declared herself as the avenger of the murder of Uthman and prepared to wage war against Imam Ali (A), whom she had always hated.

She managed to recruit the support of the powerful clan of Bani Umayyah, to whom Uthman had belonged. The ex-governors of Uthman, who had been replaced by Imam Ali (A), also joined her and the ex-governor of Yemen provided her with the means of financing her war by giving her the treasure he had stolen from Yemen when he was deposed. Talha and Zubayr also joined her, in spite of their oath of allegiance to Imam Ali (A). A large number of aimless drifters were also paid to enlist in the army.

The preparations of war having been completed, Ayesha's army proceeded to Basra. Before leaving, she had asked Umme Salma, a faithful widow of the Holy Prophet (S), to accompany her. Umme Salma had indignantly refused, reminding Ayesha that the Holy Prophet (S) had said that Imam Ali (A) was his successor and whoever disobeyed him, disobeyed the Holy Prophet (S) himself. She also reminded her of the time when he had addressed all his wives saying that the dogs of Hawab would bark at one of his wives, who would be part of a rebellious mob. She then warned Ayesha not to be fooled by the words of Talha and Zubayr who would only entangle her in wrong deeds. This advice had a sobering effect on Ayesha, who almost gave up her plan. However, her adopted son, Abdallah bin Zubayr, convinced her to go ahead.

Ayesha mounted on a litter on the camel al-Askar, and marched from Makka at the head of 1,000 men. On her right was Talha and on her left, Zubayr. On their way many more joined them, swelling their numbers to 3,000.

On the way to Basra, the rebel army received news that Imam Ali (A) had come out of Madina in their pursuit. They decided to leave the main road and proceed to Basra through a different route. When they passed through the valley of Hawab the dogs of the village surrounded Ayesha's camel, barking loudly. She was immediately worried and asked for the name of the place. When she was told it was Hawab, she was shocked and she despairingly cried,

***"Alas! Alas! I am the wretched woman of Hawab. The Prophet of Allah had already warned me against this."***

She got off her camel and refused to go any further. Talha and Zubayr tried to convince her that the place was not Hawab and even brought 50 witnesses to testify to this lie,

but in vain. Finally, they raised a cry that Imam Ali (A) was approaching, and Ayesha, struck with terror, quickly remounted and the march was resumed.

The army reached Basra and camped in the suburbs. Ayesha, Talha and Zubayr began talks with the leading citizens of Basra, trying to get their support for their cause. In this they failed and were subjected to ridicule.

Finally, some of them entered the city and during the congregational prayers, they treacherously captured Imam Ali's (A) governor, Uthman bin Huneif, after killing 40 of his guards. Fighting broke out in the city and many of Imam Ali's (A) supporters were killed before Ayesha gained control of Basra. The governor, Uthman, suffered the indignity of having his eyebrows, moustache and beard plucked out, hair by hair, before being turned out of the city.

Meanwhile, Imam Ali (A) had received information about Ayesha's plans from Umme Salma, and news of the disturbances in Makka and Basra also came through.

Imam Ali (A) made immediate plans to march towards Basra but could only raise 900 men with difficulty. This was because the people were reluctant to fight Ayesha, who was considered to be the Mother of the Faithful by virtue of being the widow of the Holy Prophet (S). Also, Muawiya had succeeded in making people think that Imam Ali (A) was somehow involved in the murder of Uthman.

In Kufa, Imam Hasan (A) raised 9,000 men, and other units arrived as well, all joining Imam Ali (A) at his camp at Zhi-Q'ar. Meanwhile, Uthman bin Huneif arrived with fresh news from Basra. Imam Ali (A) smiled and said to him that he had left them as an old man but had returned as a beardless youth.

Imam Ali (A) wrote letters to Ayesha, Talha and Zubayr, warning them against the unwise steps they had taken, but his words were ignored. Finally he marched to Basra at the head of 20,000 men.

Ayesha's forces numbered 30,000 but they were mostly raw recruits, while Imam Ali's army was full of battle veterans.

In Basra, the sight of Imam Ali's (A) men in battle formation filled Ayesha and her comrades with terror. Imam Ali (A) talked at length with Talha and Zubayr, negotiating for peace. He reminded them of the words of the Holy Prophet (S) regarding his authority, which they both admitted they had heard. Zubayr was ashamed of his deeds and left the scene but Talha remained doubtful. Ayesha was furious at the conduct of the two and ordered a raid at night time to end the chance of peace.

The next morning Ayesha mounted her camel al-Askar and urged her troops to prepare for battle. Thus began the unfortunate Battle of Jamal (Camel), where Muslims fought each other for the first time. Although outnumbered, Imam Ali (A) and his soldiers were too skilled to be defeated. Soon victory began to incline towards Imam Ali (A). Talha

was wounded and later died. Ayesha's camel was brought down and Imam Ali (A) ordered his adopted son Muhammad bin Abu Bakr to take care of Ayesha who was his half-sister.

After that, the battle was soon over, and Imam Ali (A) declared a general amnesty for all the rebels.

Ayesha's plans had come to nothing and 10,000 men lay dead as a result of her jealousy. In this battle Imam Ali (A) restrained his men from taking any war booty and all property found on the battle ground was gathered in the mosque of Basra, from where the owners could claim their possessions.

### Exercise

1. Who was Ayesha and what was her real reason for waging war against Imam Ali (A)?
2. Who was Umme Salma, what advice did she give to Ayesha, and what was Ayesha's reaction to this advice?
3. What happened to Ayesha when she reached the valley of Hawab, what was her reaction and what did Talha and Zubayr do to reassure her?
4. How did Ayesha gain control of Basra?
5. In which battle did the Muslims fight Muslims for the first time and what was the outcome?

## TAREEKH CLASS 9 - LESSON 19

### THE BATTLE OF SIFFIN

After the battle of Jamal was over, Imam Ali (A) returned from Basra to Kufa in Rajab of 36 A.H. He decided to set up the capital of his government in Kufa because it was more centrally placed in the Muslim Empire, and he could halt Muawiya's progress into Iraq.

Before marching towards Muawiya, Imam Ali (A) tried to settle matters peacefully by sending Jarir, the governor of Hamdan, to Syria as an envoy. However, Jarir became so engrossed in the entertainment that Muawiya put his way, that he wasted his time in Syria. He finally returned three months later with the useless message that peace could only be negotiated if the murderers of Uthman were brought to justice.

Imam Ali (A) decided that matters could be only decided by war, so he marched without delay through the Mesopotamian desert to Riqqa at the banks of the Euphrates. After crossing the river by constructing a bridge they came across the Syrian outposts at Sur al-Rum. There were a few skirmishes between the armies but the Syrians gave way and in the month of Zilhaj of 36 A.H., the army of Imam Ali (A) came into sight of Muawiya's main forces, which had already camped at Siffin.

At Siffin, Muawiya had stationed his general, Abul Awr, with 10,000 men on the river to stop the access to water for Imam Ali's (A) army. Imam Ali (A) sent a message to Muawiya that this action was not necessary because, after all, the people whom he was refusing water were also Muslims. He further assured Muawiya that if the situation had been reversed, the river would have been open to both armies. However, Muawiya sent back a message that the murderers of Uthman had not allowed him any water when they had laid siege to his palace, and Muawiya was avenging that action.

Imam Ali (A) knew that this situation would be intolerable and he launched an attack under Malike Ashtar. The brave commander secured the river after heavy fighting and Abul Awr was dislodged from its banks. Having control of the river, Imam Ali (A) kept to his word and allowed unlimited access to Muawiya's side.

Imam Ali (A) divided his army of 90,000 men into seven units each commanded by brave warriors. Muawiya similarly divided his army of 120,000 men into seven columns. Every day one column from each army would engage one another in combat.

The battles were mostly restricted to single combats or small groups fighting because Imam Ali (A) was trying to avoid the serious loss of Muslim lives that would have resulted from a full scale battle. The month of Zilhaj ended in this manner and the month of Muharram, in which fighting is forbidden, set in. During this month, Imam Ali (A) tried hard to resolve the crisis by negotiation, but to no avail. He pointed out that he was ready to punish the murderers of Uthman if Muawiya would point them out. However, Muawiya did not wish the matter to end so easily, because it was the issue of Uthman's unavenged death that had enabled him to gather such a large army.

In the month of Safar fighting was resumed. For a week, fierce battles raged all day. Everyday the conflict got more severe and bitter. In the second week Imam Ali (A) came to the battlefield for the first time. After a series of single combats, in which he overcame every opponent with his awesome skill, no body would come to fight him.

He was forced to disguise himself to get anybody to challenge him. On one such occasion, an unsuspecting warrior from Muawiya's side attacked Imam Ali (A). The man was struck with a single sweep of Zulfiqar with such force by Imam Ali (A) that the upper half of his body was cut off from the lower half. Those who watched thought that the blow had missed, and it was only when the horse moved and the two halves fell to the ground, that people realized what had happened.

Day after day the loss of lives increased, especially in the ranks of Muawiya. However, Imam Ali (A) also lost several distinguished Companions of the Holy Prophet (S) from his side. Amongst them were Hashim bin Utba and Ammar Yasir.

Ammar, who was 93 years old, had been informed by the Holy Prophet (S) that he would die fighting rebels and enemies of Islam. This was well known by all, and when he died there was some commotion in Muawiya's army. He managed to silence them down by saying that, since Ammar had been brought to fight by Imam Ali (A), it was he who was the cause of his death. He said that Imam Ali (A) therefore was the rebel that the prophecy talked about, and not Muawiya. This incredible argument was accepted by his men and war continued until the 13th night.

On that day the commander-in-chief of Imam Ali's (A) army, Malike Ashtar, attacked the enemy fiercely. His shout of Allahu Akbar, every time he killed a man, was heard no less than 400 times.

The hero of the battle began to bring on victory when Amr al-Aas on Muawiya's side said,

***"Call the enemy to the Word of God."***

Muawiya eagerly accepted these words and his men raised 500 copies of the Holy Qur'an on their spears, saying that the Holy Book would decide their differences. This trick had a strange effect on some people in the army of Imam Ali (A), who dropped their weapons and agreed that the Holy Qur'an should decide the matter.

Imam Ali (A) stepped into the battlefield urging his men to continue fighting and ignore the tricks of Muawiya, but they disobeyed. The war thus came to an unsatisfactory end, and it was decided that one representative from each side should meet to reach a final decision.

Imam Ali (A) wanted Abdullah bin Abbas or Malike Ashtar to represent him, but his men insisted that Abu Musa Ash'ari be chosen instead. Muawiya appointed Amr al-Aas to

represent him. Abu Musa had neither wit nor tact and was no match for the cunning Amr al-Aas.

In the meeting that took place some months later, Abu Musa was badly tricked by Amr into giving up the rights of Imam Ali (A).

Muawiya thus managed to escape certain defeat at Siffin. The damage done at the battle was great. Muawiya lost 45,000 men and 25,000 men were killed on the side of Imam Ali (A).

### Exercise

1. Before marching towards Muawiya, Imam Ali (A) tried to settle matters, how, and what was the outcome?
2. At Siffin, Muawiya had stationed his general, Abul Awr, with 10,000 men on the river to stop the access to water for Imam Ali's (A) army. What did Imam Ali (A) tell Muawiya and what was his answer?
3. What had the Holy Prophet (S) said about the death of Ammar Yasir, and how did Muawiya get around this problem?
4. When Amr al-Aas said, "Call the enemy to the Word of God." What did Muwaiya tell his men to do and what was the result?
5. What was the outcome of the battle of Siffin and why?

## TAREEKH CLASS 9 - LESSON 20

### THE BATTLE OF NAHRAWAN

After the unsatisfactory conclusion to the Battle of Siffin, Imam Ali (A) returned with his army back to Kufa on the 13th of Safar 37 A.H. During the march, a group of 12,000 men kept themselves at a distance from the main part of the army.

The group was furious at the way things had ended at Siffin. These were the Kharjites (Kharjite means one who rebels against religion). They were the same people who had put down their weapons on the battlefield. Now they said that Imam Ali (A) had betrayed Islam by agreeing to the truce and should have referred judgement to the Holy Qur'an alone or continued to fight. They demanded that he repent for this great sin.

When the army neared Kufa, the Kharjites camped at a village named Harura. They started saying that all Muslims were equal and nobody could rule over the other. In this way, they denounced both Imam Ali (A) and Muawiya and said that their belief was in

***"La Hukma Illa Lillah", meaning, "No Rulership except by Allah alone."***

Imam Ali (A) went to their camp and tried to explain to them that they were misunderstanding the words "**La Hukma Illa Lillah**", and that in accepting the arbitration (peace talks) at Siffin, he had not gone against the teachings of the Holy Qur'an.

He pointed out that they themselves were at fault, because they should never have laid down their arms and forced him to call back Malike Ashtar, who was at the point of securing victory. He reminded them that they had pressed for the arbitration and had forced him to appoint Abu Musa Ash'ari as their representative. He told them that he found their present behavior very strange, considering their involvement in Siffin. To this they admitted that they had sinned but now they had repented for it and he should do the same.

Imam Ali (A) replied that he was a true believer and did not have to repent because he had not committed any sin.

The Kharjites refused to accept the words of Imam Ali (A) and awaited the decision of Amr al-Aas and Abu Musa Ash'ari. When they learnt of the decision they decided to revolt, and they set up their headquarters at Nahrawan, a few miles from Baghdad. Some people came from Basra to join the rebels.

Meanwhile, Imam Ali (A) received news that trouble was brewing in Nahrawan. He was involved in raising another army to march against Muawiya and wrote to the Kharjites that it was high time they joined his army. However, the Kharjites insultingly wrote back that they would think about it when he repented for his mistake at Siffin.

Imam Ali (A) had already started towards Muawiya when he received the news that the Kharjites had raided the town of Mada'in but had been repelled back to their camp. They were now committing horrible crimes around Nahrawan and killing all those who did not accept their viewpoint.

There was a danger that the Kharjites might attack Kufa while Imam Ali (A) and his men were marching towards Muawiya, so Imam Ali (A) decided to stop them. He changed his course eastward, crossed the river Tigris and approached Nahrawan.

Imam Ali (A) sent a messenger to the Kharjites demanding that those people who had murdered innocent Muslims around their camp should be surrendered. The Kharjites replied that they were all equally responsible for killing these sinners.

There was some reluctance in the army of Imam Ali (A) to fight the Kharjites, because they had been their companions against Muawiya at Siffin. Imam Ali (A) himself did not desire the bloodshed of these misguided fanatics, so he placed his battle standard outside their camp and announced that all those who gathered around it or returned to their homes would be safe.

This announcement had the desired effect and most of the Kharjites began to leave. In the end, only a core of 1,800 die-hards were left under the command of Abdallah bin Wahab. These Kharjites swore that they would fight Imam Ali (A) at any cost.

The Kharjites attacked Imam Ali's (A) army with frantic courage. However, they did not stand a chance against the superior army that faced them and they were all killed except nine men. These nine managed to flee to Basra and elsewhere, where they spread the fire of their hatred and recruited more followers. Three years later, in 40 A.H., it was the Kharjites who sent out three assassins to kill Imam Ali (A), Muawiya and Amr al-Aas. The latter two survived but Imam Ali (A) was martyred following Ibne Muljam's cowardly attack in the mosque of Kufa.

Having disposed of the Kharjites at Nahrawan, Imam Ali (A) resumed his march to Syria. However, the chiefs of his followers urged him to stop at Kufa to let the men rest before the long journey and to enable the army to repair their weapons and armours. Imam Ali (A) agreed to this request and camped at Nukhayla outside Kufa. The soldiers were allowed to leave the camp for a day.

On the next day, hardly any men returned and at length, Imam Ali (A) entered Kufa and gave a stern sermon to the people. However, nobody came forward and finally, Imam Ali (A) turned away from them in disappointment. The Syrian expedition was abandoned, never to be resumed.

## Exercise

1. What does Kharjites mean and who were these people?
2. What was the quarrel of the Kharjites with Imam Ali (A), and what was his reply to them?
3. Why was there reluctance in the army of Imam Ali (A) to fight the Kharjites, and what was Imam Ali's (A) solution to this?
4. Which group sent out three assassins, and who were they sent to kill?
5. Why was the Syrian expedition abandoned?



# IMAMIA SUNDAY SCHOOL

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

## STUDENTS NOTES FOR CLASS 9 FIQH 2012/2013



**And pray, "O my Lord, cause me to enter a goodly entrance and cause me to depart with a goodly exit; and grant me an Authority from Your presence to assist (me)."  
(Bani Isra-il, 17:80)**

**NAME:** \_\_\_\_\_

**TEL:** \_\_\_\_\_

# IMAMIA SUNDAY SCHOOL

## Attendance List 2012-2013

Teacher's Name: \_\_\_\_\_

Class: \_\_\_\_\_

Time: \_\_\_\_\_

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



## Imamia Sunday School

### FIQH SYLLABUS – CLASS 9 (14 Years Old)

FIQH CLASS 9 - LESSON 1 .....	2
TAQLEED (PART IV) .....	2
FIQH CLASS 9 - LESSON 2 .....	4
GHUSL (DETAIL) .....	4
FIQH CLASS 9 - LESSON 3 .....	7
JABIRA – INTRODUCTION & PRACTICAL APPLICATION .....	7
FIQH CLASS 9 - LESSON 4 & 5 .....	10
SHAKIYAAT-E-SALAAT (PART I & II) – CASES OF DOUBTS .....	10
FIQH CLASS 9 - LESSON 6 & 7 .....	14
SHAKIYAAT-E-SALAAT (PART III & IV) .....	14
FIQH CLASS 9 - LESSON 8 & 9 .....	16
SALAAT – E – AYAAT (PART I & II) .....	16
FIQH CLASS 9 - LESSON 10 & 11 .....	20
SALAAT – E – QASR (PART I & II) .....	20
FIQH CLASS 9 - LESSON 12 .....	24
SAUM - KAFFARA .....	24
FIQH CLASS 9 - LESSON 13 .....	25
SAUM - QADHA FASTS .....	25
FIQH CLASS 9 - LESSON 14 .....	26
SAUM - FASTING WHEN TRAVELLING .....	26
FIQH CLASS 9 - LESSON 15 .....	27
LIFE AFTER DEATH - QIYAMAH - HISAB .....	27
FIQH CLASS 9 - LESSON 16 .....	29
LIFE AFTER DEATH - QIYAMAH - SIRAAT .....	29
FIQH CLASS 9 - LESSON 17 .....	31
LIFE AFTER DEATH - QIYAMAH - INTERCESSION (SHAFAT) .....	31
FIQH CLASS 9 - LESSON 18 .....	32
LIFE AFTER DEATH - QIYAMAH - PARADISE .....	32
FIQH CLASS 9 - LESSON 19 & 20 .....	34
LIFE AFTER DEATH - QIYAMAH - HELL .....	34

## FIQH CLASS 9 - LESSON 1

### TAQLEED (PART IV)

#### Below Are Some Questions Regarding Taqleed

**1. Why do we do Taqleed for Furoo-e-din and not Usool-e-din?**

Roots of religion cannot be followed blindly or by inheritance. One should have belief in these facts through understanding and reasoning but without any compulsion. Furoo-e-din are the laws directly given to us by Allah through his Messenger Prophet Muhammad (S) and the Holy Qur'an and one needs to follow them and since they are the laws of Allah, one is not allowed to do as one wishes.

**2. Is it necessary to utter the Niyat?**

No, it isn't necessary to utter one's Niyat; however, it has to be done with one's Mujtahid in mind. Upon becoming Baligh, one must do Taqleed immediately.

**3. What happens to my A'maal if I don't do Taqleed?**

If the deeds performed are according to the real order of Allah or according to fatwa of the Mujtahid whose taqlid one was required to do, than his deeds will be deemed as correct, otherwise one should get in touch with his Mujtahid and ask him (per Ayatullah Sistani)

**4. As Qur'an is one of the sources of guidance, how does it manage to meet the changes in our needs?**

Our Holy Prophet (S) has said:

"..... The Qur'an has a beautiful exterior and a very deep interior. It has no final limit. After every apparent limit comes another limit. Its wonders have no end and its freshness does not fade".

Imam Ja'far as Sadiq (A) has said:

"The Qur'an has not been revealed for a fixed period, or for a particular nation. The Qur'an is for all ages and for all the human beings. Hence it is ever fresh and new for the people.

Apart from the Qur'an, the Mujtahids use Hadith. Ilmul Hadith is the study of narration of a Hadith, different sources of a Ahadith, whether or not the narrators are reliable, trustworthy or false.

The four famous books of Hadith which are the reliable source for Shia scholars are:

- 1) al Kafi - by Shaykh Kulayni
- 2) Man Iaa Yahdhuruhul Faqih - by Shaykh Sadooq
- 3) al Istibsaar - by Syed Tusi
- 4) al Tahzeeb - by Syed Tusi

There are a few differences in Fatawa of Mujtahideed and this is, briefly, due to:

- 1) Difference in understanding the interpretation (tafseer) of Qur'an.
- 2) Difference in understanding the context Hadith.
- 3) Difference in judging the chain of narrators.
- 4) Difference in understanding Usul-ul-Fiqh.

In Islamic History, since Ghaibat-e-Kubra began, many Marja's have passed through the chain and played important part by contributing to the study of Fiqh (Islamic Jurisprudence) and general Islamic Studies. We must make an effort to study the life histories of these great figures including that of our present Marj'a.

**ALWAYS DO TAQLEED AND REMEMBER....**

**A person who performs his religious duties without acting on the Fatawa of a Mujtahid who fulfils all the requisite conditions, he is guilty of carelessness in religious matters and is answerable before Allah.**

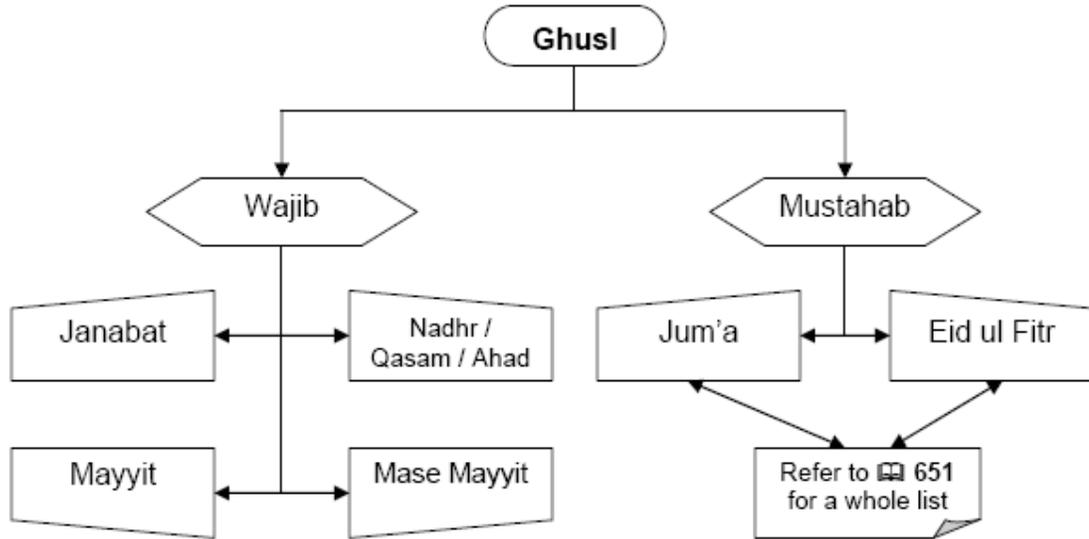
**Taqleed**

1. Taqleed means obeying Islamic Laws according to the ruling of a Mujtahid.
2. Mujtahid is an expert in the ruling of Islamic Laws.
3. Marja' is more knowledgeable than various other Mujtahids and usually has a book on Islamic Jurisprudence (Fiqh) in print, e.g. "Islamic Laws" by Ayatullah Khui and Ayatulla Seestani.
4. Muqallid is a person who does Taqleed.
5. Our present Marja', Ayatullah Seestani was born in Mashhad, Iran and is at present stationed in Najaf, Iraq.
6. When doing Taqleed, there are 4 ways of obtaining the judgements of the Marj'a. They are:
  - a. Hearing direct from the Mujtahid
  - b. Judgment quoted by two people
  - c. From a satisfactory source
  - d. From a book presented by the Mujtahid

## FIQH CLASS 9 - LESSON 2

### GHUSL (Detail)

It means to have a bath in order to wash the body.



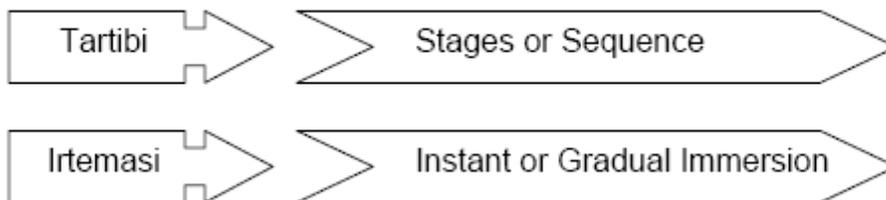
#### Conditions of Ghusl

- Water must be Tahir, pure (Mutlaq) and taken with permission (Mubah) 📖 386
- Place where Ghusl is performed must be Mubah 📖 386
- Niyyat should be of Qurbatan ilallah 📖 386
- It must be performed without help 📖 386
- All obstructions must be removed 📖 386

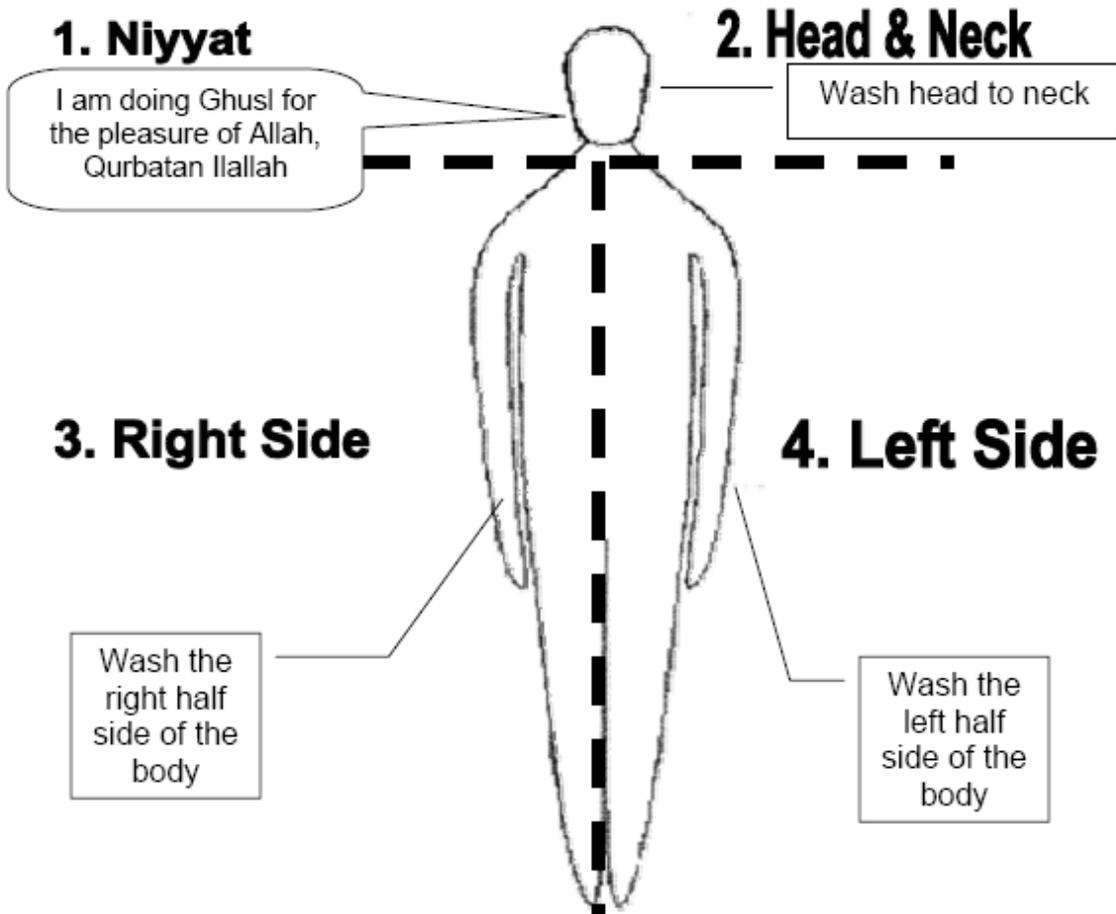
#### Remember: There Is No Need: 📖 386

- To make the body Tahir before starting Ghusl
- For the body to be washed downwards from the head
- For Tartib – delay between different actions of Ghusl is allowed

#### Methods of Ghusl 📖 366



**Ghusl-e-Tartibi** = Ghusl in Stages & Sequence. 📖 367



Ghusl-e-Tartibi can also be performed by washing the whole body together after washing the head and neck

**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.

**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



**When Performing Ghusle Irtimasi In One Go, You Must Ensure That The Water Reaches All Parts Of The Body At One Time.**

### Important Rules of Ghusl:

1. All the rules essential for wudhu e.g., clean water, mubah water etc. is also essential for ghusl to be correct. However, in ghusl-e-tartibi, it is not essential that after washing one part, the other part should be washed immediately. If someone washes the head and neck, then pauses, then washes the right side, and then after an interval, washes the left side, it is acceptable.
2. If one is under obligation to perform several ghusls, one can make Niyyat for all of them, and take only one ghusl. Although he can take ghusl separately for each of them.
3. After doing ghusl-e-janabat, one should not perform wudhu for prayers. However after other Wajib ghusl doing wudhu is recommended, but not required. (according to Ayatollah Seestani)

### EXERCISE - GHUSL

Shaahid was washing the left side of his body when he realized that he had not washed his face. What will he do?

---

---

---

Zahid was performing Ghusl-e-Juma and was washing his right side, when he realized that he had not washed his head. What advise would you give him on how to complete his Ghusl?

---

---

---

Hasnain passed wind while performing Ghusl. What will he do, keeping in mind that it was a Wajib Ghusl and he was to offer hid prayers afterwards?

---

---

---

Describe briefly how you would perform:  
Ghusl-e-Tartibi:

---

---

---

Ghusl-e-Irtimasi:

---

---

---

## FIQH CLASS 9 - LESSON 3

### JABIRA – INTRODUCTION & PRACTICAL APPLICATION

**JABIRA** - The material or the medicine used for bandaging wounds.



**Wudhu Al-Jabira** -This is when you perform Wudhu on the bandage or splint which has been fixed on those parts of a person's body that are related to Wudhu.

**Ghusl Al-Jabira** - Ghusl you have to perform on a bandage or splint, which has been fixed on any part of your body.

**You would perform wudhu al-jabira when:**

- The Jabira cannot be removed
- Water is harmful to the wound
- When there is an un-bandaged wound
- When there is an un-bandaged fracture

**How Would You Perform Wudhu Al-Jabira**

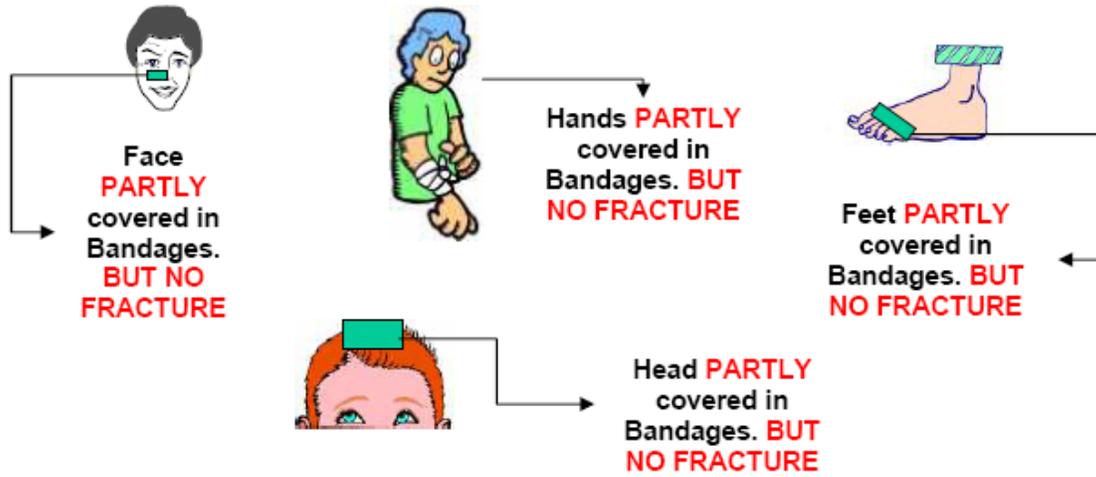
**For the unaffected areas, Wudhu will be performed as usual.**

**For the affected areas:**

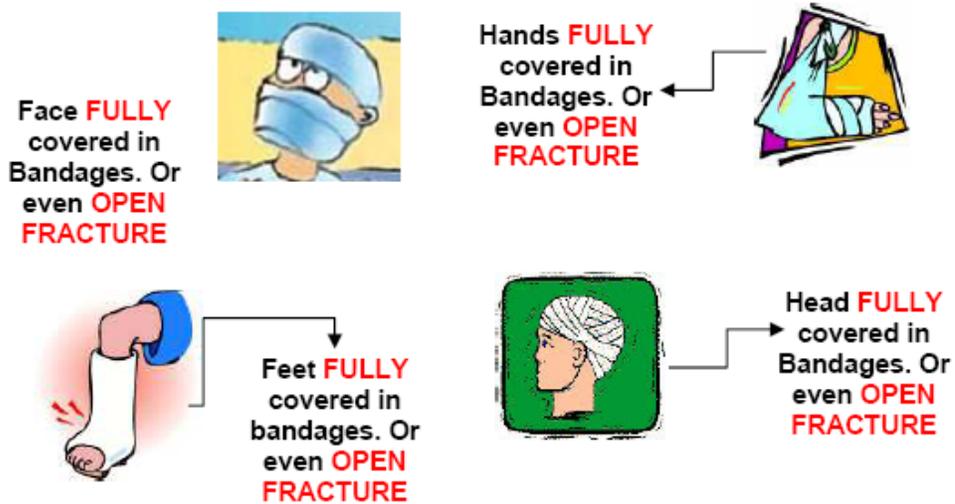
- If water is not harmful, then you will pour enough water for it to go through the Jabira (#335)
- If water is harmful you will place a Tahir piece of cloth over the wound and pass a wet hand over that area, (#332)
- Also, if the Jabira is Najis, you will place a Tahir piece of cloth over the Jabira then pass a wet hand over that area.

**When any part of Wudhu is partly covered with a Jabira but there isn't a fracture – you will perform Wudhu Al-Jabira (#331)**

## When To Do Wudhu Al-Jabira



## When To Do Wudhu Al-Jabira and Tayammum



### EXERCISE - MASAILS OF JABIRA

Mujtaba went to play cricket on Sunday and unfortunately got hit by the ball and broke his nose. After operating on it the doctor put a bandage on it, which he said could not be removed for at least 2 weeks. How will he do Wudhu for Salaat?

---

---

---

Masoom was doing his Fiqh exam and as he tried to white out a mistake in their essay, he accidentally spilt all the white out on his hands. By the time he got home, it had dried on his hands and would not wash off. As at the time he had nothing else he could use to remove it, how will he do Wudhu for his Salaat?

---

---

---

Husain had a bandage on his broken ankle and he could not remember his Jabira Masails, nor could he get hold of his Fiqh teacher to ask him and was not sure whether he could just perform the Ghusl or if he would have to perform Tayammum as well. What should he have done under the circumstances?

---

---

---

Javad had an eye disease and his doctor had asked him to keep his eyes closed so that his medicine would work a lot quicker. What will he do for Salaat?

---

---

---

There was no wound or fracture on my hand, but when I used water, my skin would become tight and hurt. What will I do?

---

---

---

**SHAKIYAAT-E-SALAAT (Part I & II) – CASES OF DOUBTS**

Even though Muslims try to pray their Salaat with the utmost care and concentration, sometimes we doubt about how a certain part of the Salaat was prayed. There is every chance that we made an error in our prayers. If anybody should have doubts about their Salaat, they should think for a moment about their doubt and try to shake it off. If this fails, then they should act according to the rules set down.

**There are 23 cases of doubts (Shakiyaat) that may arise during Salaat:**

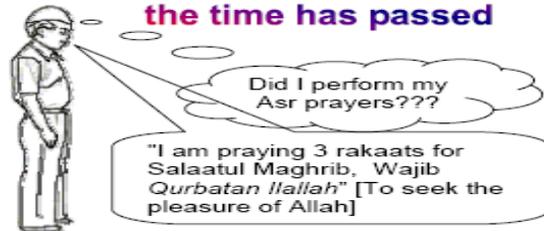
6 of them can be **ignored** 📖1176  
 8 of them make Salaat **Batil** 📖1174  
 9 of them can be **corrected** 📖 1208

**Six Doubts That Can Be Ignored 📖1176**

**Doubt has occurred after completion of Salaat**



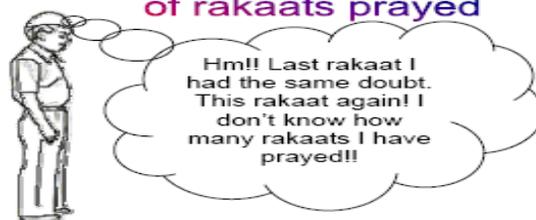
**Doubt has occurred after the time has passed**



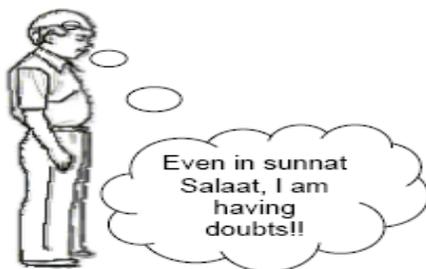
**Doubt has occurred after the event has been performed**



**Doubt has occurred more than once about the number of rakaats prayed**



**Doubt has occurred in a Sunnat Salaat**



**Doubt by Imam or the follower**



Eight Doubts That Make Salaat Batil 📖1174



Doubt about number of rakaats in a 2-Rakaat Salaah

How many rakaats have I prayed in this Subh salaah



Doubt about number of rakaats in a 3-Rakaat Salaah

How many rakaats have I prayed in this Maghrib salaah



Doubt in a 4-Rakaat salaah about the number of rakaats already prayed

How many rakaats have I prayed

Doubt in a 4-Rakaat salaah before the 2nd Sajdah



Am about to do my 2<sup>nd</sup> sajdah but am wondering if this is my 2<sup>nd</sup> or 3<sup>rd</sup> rakaat??



Doubt in a 4-Rakaat salaah whether it was 2<sup>nd</sup>, 5<sup>th</sup> or higher rakaat

Is this my 2<sup>nd</sup>, 5<sup>th</sup> or 6<sup>th</sup> rakaat??



Doubt in a 4-Rakaat salaah whether it was 2<sup>nd</sup>, 6<sup>th</sup> or higher rakaat

Is this my 2<sup>nd</sup>, 6<sup>th</sup> or 7<sup>th</sup> rakaat??



Doubt in a 4-Rakaat salaah whether it was 3<sup>rd</sup>, 6<sup>th</sup> or higher rakaat

Is this my 3<sup>rd</sup>, 6<sup>th</sup> or 7<sup>th</sup> rakaat??

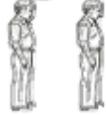


Doubt in a 4-Rakaat salaah whether it was 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> rakaat

Is this my 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> rakaat??

### Nine Doubts That Can Be Correct 1208

You can correct the following doubts without having to pray again if the doubt occurs in a 4 rakaat salaah

WHEN	DOUBT WHETHER	DECISION	CORRECTION
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> or 3 <sup>rd</sup> Rakaat	Take it as 3 <sup>rd</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	2 <sup>nd</sup> , 3 <sup>rd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	 AND 
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	
After 2 <sup>nd</sup> Sajdah of 2 <sup>nd</sup> Rakaat	3 <sup>rd</sup> or 4 <sup>th</sup> Rakaat	Take it as 4 <sup>th</sup>	 OR 
Qiyam before Ruku	4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaah	 OR  &  Recommended Precaution
Qiyam before Ruku	3 <sup>rd</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaah	 AND  Recommended Precaution
Qiyam before Ruku	3 <sup>rd</sup> , 4 <sup>th</sup> or 5 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaah	 &  &  Recommended Precaution
Qiyam before Ruku	5 <sup>th</sup> or 6 <sup>th</sup> Rakaat	Sit down at once AND Finish Salaah	 +  Recommended Precaution



& = Salaat-e-Ehtiyat (standing/sitting)



= Sajdah-e-Sahv

### Exercise:

- ❖ What doubts should be ignored in four raka'at prayers?
- ❖ What doubts make the Salaat Batil?
- ❖ What would you do under following circumstances?

1. Doubts occurred in Maghrib prayers whether it was the 2<sup>nd</sup> or the 3<sup>rd</sup> raka'at.
2. In a four raka'at prayer, doubt occurred whether it was the 3<sup>rd</sup> or the 4<sup>th</sup> raka'at
3. A doubt occurred after both Sajdah whether it was 2<sup>nd</sup>, 3<sup>rd</sup> or 4<sup>th</sup> raka'at.
4. A doubt occurred after both Sajdah whether it was 2<sup>nd</sup>, or 4<sup>th</sup> raka'at
5. Doubt occurred while in Qiyam whether it was 5<sup>th</sup> or 6<sup>th</sup> raka'at.

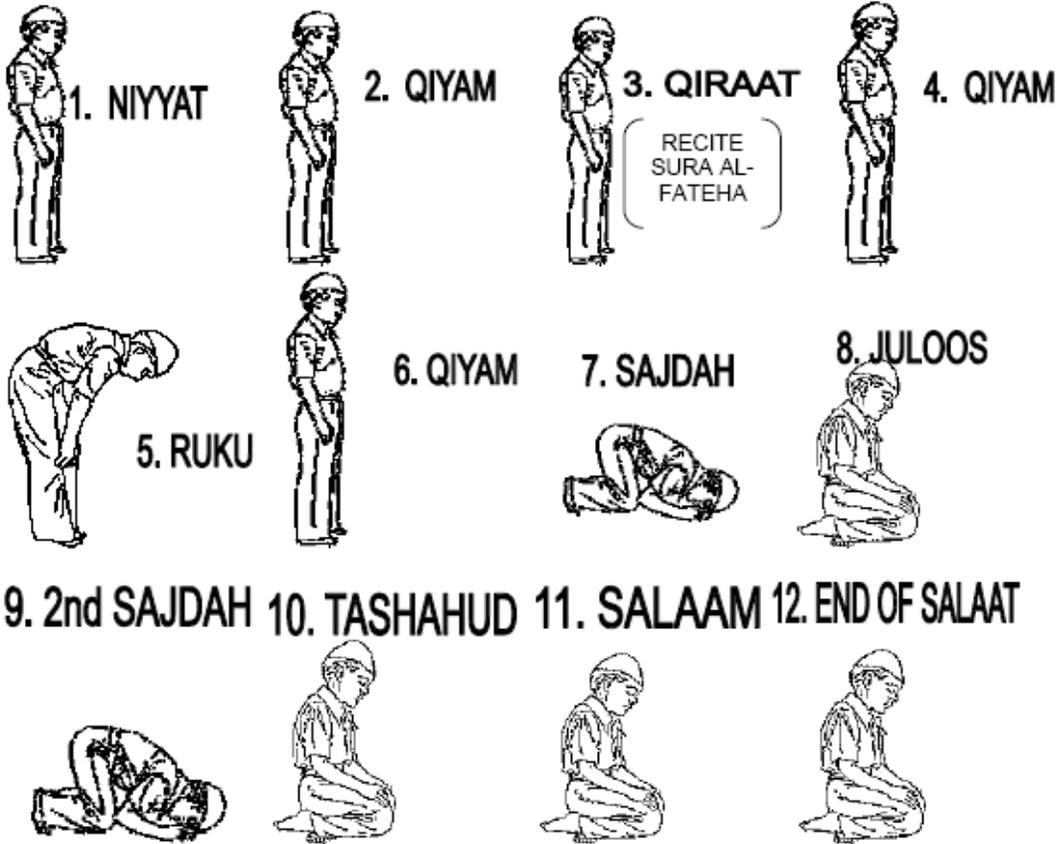
## FIQH CLASS 9 - LESSON 6 & 7

### SHAKIYAAT-E-SALAAT (Part III & IV)

#### Salaat-e-Ehtiyat 1224

After finishing Salaat without looking away from Qiblah or doing anything that makes Salaat batil (invalid), you remain seated or stand up depending on what is required.

#### Method of Salat-e-Ehtiyat



If you have to recite 2 Rakaat then you should stand up for the 2<sup>nd</sup> Rakaat after Sajdah.

#### Salaat-e-Ehtiyat 1225

- Does not have a 2<sup>nd</sup> Surah or Qunoot
- Should be offered silently

## Sajdah-e-Sahv becomes Wajib, when 1245

- You talk by mistake in Salaat
- You recite Salaam at the wrong place, by mistake
- You forget Tashahud.
- You added or left out by mistake any such thing, which is not Rukn.

1253 - One Sajdah or Tashahud forgotten:  
Remember BEFORE Ruku of next Rakaat → return and perform it  
Remember AFTER Salaat → Offer 2 Sajdah-e-Sahv as a recommended precaution.

## Method of Performing Sajdah-e-Sahv

Soon after finishing Salaat:

### 1. NIYYAT



"I am doing Sajdah-e-Sahv in lieu of Tashahud (or Salaam or Sajdah or Qiyam, etc; as the case may be Wajib Qurbatan ilallah".

### 2. SAJDAH



"Bismillahi Wa Billahi Assalaamu Alaika Aiyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuh".

### 3. JULOOS



Do NOT say anything

### 4. 2nd SAJDAH



"Bismillahi Wa Billahi Assalaamu Alaika Aiyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuh".

### 5. TASHAHUD



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

### 6. SALAAM



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
اللَّهُ أَكْبَرُ

**FIQH CLASS 9 - LESSON 8 & 9**  
**SALAAT – E – AYAAT (Part I & II)**

Salaat-e-Ayaat is WAJIB when any of the following occur 📖 1500

Solar (Sun) Eclipse



Lunar (Moon) Eclipse



Earthquake



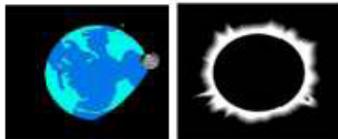
Natural Disaster



The offering of Salaat-e-Ayaat becomes Wajib only on the people who live in the town where a natural disaster occurs. 📖 1503

It is NOT Wajib for people who live in nearby towns.

Timing Of Salaat-e-Ayaat 📖 1504, 1505, 1507 & 1508



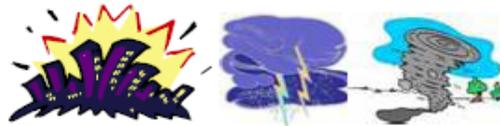
PRAYED ANYTIME FROM THE BEGINNING OF THE ECLIPSE TILL IT CLEARS COMPLETELY

DID NOT PRAY

NOT WAJIB TO PRAY IF PARTIAL ECLIPSE

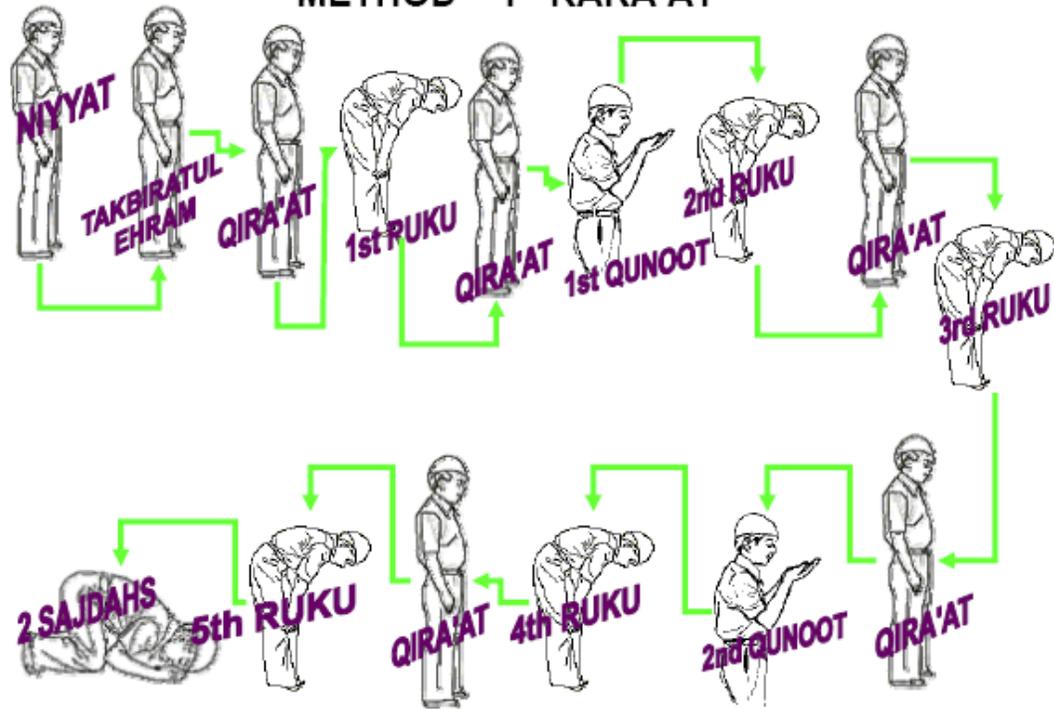
DID NOT PRAY

SHOULD BE PRAYED WITH QADHA NIYYAT IF TOTAL ECLIPSE

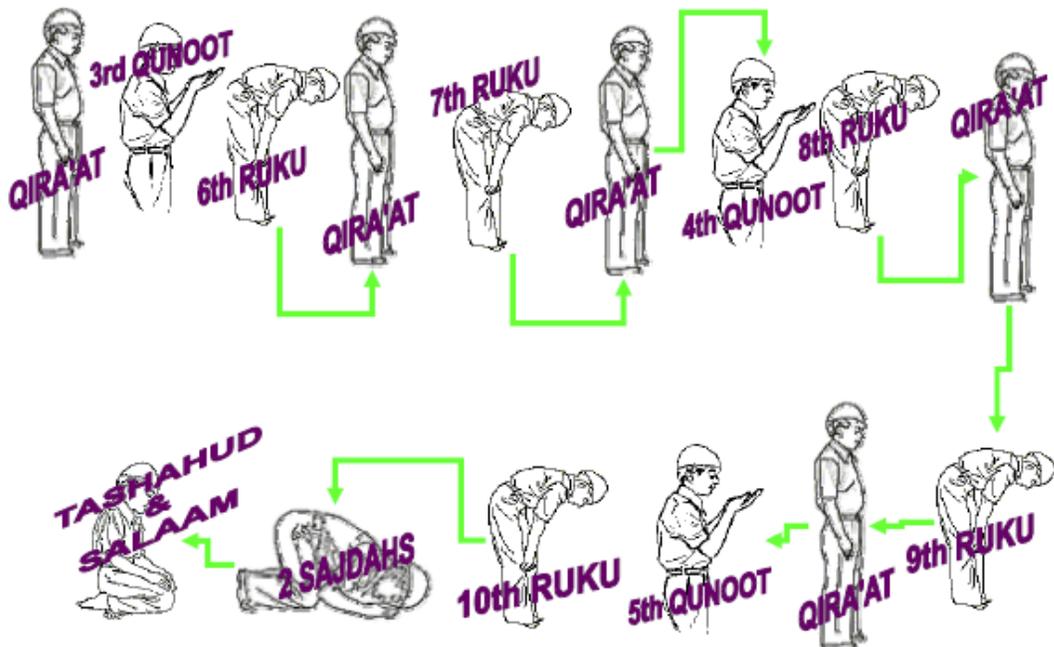


PRAYED AS SOON AS THE DISASTER IS OVER

**METHOD – 1<sup>st</sup> RAKA'AT**



**METHOD – 2<sup>nd</sup> RAKA'AT**



Total: No. OF RAKAAT - 2 (Wajib)  
 No. OF RUKU - 10 (Wajib)  
 No. OF QUNOOT - 5 (Mustahab)

## Short method of Reciting Salaat-e-Ayaat

You should divide the second surah into five equal parts e.g sSurah Flaq.

- **NIYYAT** (I am reading two raka'at Salaate-e-Ayaat Qurbatan ilallah)
- **TAKBIRATUL EHRAM**, (Allaho Akbar)
- recite **SURATUL HAMD** and 1<sup>st</sup> part of **SURAH** ﴿١﴾ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
- then go to **RUKU'**. Your 1<sup>st</sup> **RUKU** is complete.
- rising from RUKU', recite 2<sup>nd</sup> part ﴿٢﴾ (....) (no need to recite SURATUL HAMD)
- go into RUKU' again. Your 2<sup>nd</sup> **RUKU** is complete.
- rising from RUKU', recite 3<sup>rd</sup> part {3} وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
- go into RUKU' again. Your 3<sup>rd</sup> **RUKU** is complete
- rising from RUKU', recite 4<sup>th</sup> part {4} وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
- go into RUKU' again. Your 4<sup>th</sup> **RUKU** is complete
- rising from RUKU', recite 5<sup>th</sup> part {5} وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
- Your 5<sup>th</sup> **RUKU** is complete
- After rising from the 5<sup>th</sup> Ruku, say **SAME ALLAHU LEMAN HAMIDAH**
- go to Sajdah - Complete 2 Sajdahs as usual
- rise for the 2<sup>nd</sup> Rakaat.
- recite the 2<sup>nd</sup> Rakaat in the same way as you did the first, & finish the salaah as usual.

## EXERCISE - SALAAT – E – AYAAT

Anwer had just arrived from school. He had to offer his Zohr an Asr namaaz, as well as Salaat-e-Ayaat but there wasn't enough time to offer all of them. What will he offer first?

---

---

---

There wasn't enough time after reciting the first rakaat of Salaat-e-Ayaat, so Fizza recited in the second rakaat, after Surah Al Hamd, Surah Ikhlas in five parts. Is this right?

---

---

---

Saima was offering her daily prayers on time, when she realized that by the time she finished her prayers; time for Salaat-e-Ayaat would have finished. What will she do?

---

---

---

Saima's friends at school were talking about a moon eclipse that had happened at night, but Saima had not heard of it from her mum nor seen any news on it and so she put it down to her friends once again trying to pull a prank on her. But when she got home, her mum did confirm that there had been a moon eclipse in the early hours of the morning but it was not a total eclipse. Will Saima offer Salaat-e-Ayaat? Why?

---

---

---

## FIQH CLASS 9 - LESSON 10 & 11

### SALAAT – E – QASR (Part I & II)

#### How The 17 Rakaats Are Reduced

PRAYER	RAKAATS RECITED DAILY	RAKAATS RECITED BY TRAVELLER
Fajr	2	2
<b>Zohr</b>	<b>4</b>	<b>2</b>
<b>Asr</b>	<b>4</b>	<b>2</b>
Maghrib	3	3
<b>Isha</b>	<b>4</b>	<b>2</b>
Total	17	11

It is recommended that a traveller should say thirty (30) times after every prayer:

**"Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar".**

To recite dua after Zohr, Asr and Isha salaah is highly recommended; and to recite the above sixty (60) times rather than thirty (30) after these three prayers.

**Conditions to be Fulfilled for Salaat-e-Qasr (#1281-1398)**

1. **Traveling Distance - TOTAL** distance covered during the journey is 8 farsakh (28 miles) or more.
2. **Niyyat** - Before starting the journey, there must be a firm intention (Niyyat) of traveling 28 miles or more.
3. Traveler should not change his mind while on his way. If he changes his mind, or is undecided before covering 4 farsakh (14 miles), he should offer full prayers.
4. Traveler does not intend to pass through his home town and stay there, or to stay at some place for 10 days or more, before he reaches a distance of 8 farsakh.
  1. **Length of Stay** - The intention (Niyyat) to stay must be for less than 10 days. The stay of 10 days means staying minimum from: Sunrise of 1<sup>st</sup> day to sunset of 10<sup>th</sup> day; OR Zohr of 1<sup>st</sup> day to Zohr of 11<sup>th</sup> day.
5. **Purpose of Journey** - The journey should not be Haraam or for a Haraam purpose.
6. **Traveling not a profession**- The traveling is NOT the normal journey which a person does on account of work.
7. **Town/City Boundary – HADDE TARAKH-KHUS** - The traveler should be out of the boundary of the town or city.

Now, let's apply these rules to everyday life by studying the lives of different people living in Greater Los Angeles.

### **Case 1 - Fatema**

She lives in Los Angeles but is currently studying law at the University of San Diego. She stays at University dorm, as this saves her commuting everyday but comes home during the weekend and holidays.

<b><i>Traveling Distance</i></b>	She travels a total of 80 miles on average from her home
<b><i>Town/City Boundary</i></b>	She is going San Diego. She travels 40 miles one way from home.
<b><i>Niyyat</i></b>	She has made a niyyat to go to University of S.D.
<b><i>Purpose of Journey</i></b>	She is going to study – Halaal
<b><i>Length of Stay</i></b>	She is to stay there for 4 years to finish her course
<b><i>Destination – WATAN</i></b>	University will be her temporary home
<b><i>Journey Frequency</i></b>	As and when required
<b><i>Decision</i></b>	She will pray full Salaat
<b><i>Reason</i></b>	She is going to stay there for 4 years

### **Case 2 - Haider**

He has just moved with his family to Riverside from Anaheim. He moved because both his sons are studying at the UC Riverside. He however comes to work here in Anaheim.

<b><i>Travelling Distance</i></b>	More than 28 miles
<b><i>Town/City Boundary</i></b>	Outside hometown
<b><i>Niyyat</i></b>	He has made niyyat to make homes in both cities
<b><i>Purpose of Journey</i></b>	Moved so that he can accommodate his sons – HALAAL
<b><i>Length of Stay</i></b>	Indefinite
<b><i>Destination – WATAN</i></b>	He has made both cities his home
<b><i>Journey Frequency</i></b>	Everyday
<b><i>Decision</i></b>	He will pray full Salaat
<b><i>Reason</i></b>	He has made both towns his home town and will also be staying in Riverside, indefinitely.

### Case 3 – Salman

He and his friends have come to Los Angeles from Santa Barbara to attend a performance by four well-known singers.

<b>Traveling Distance</b>	More than 28 miles
<b>Town/City Boundary</b>	Outside the boundary of Santa Barbara
<b>Niyyat</b>	To attend a performance and return by the end of the day
<b>Purpose of Journey</b>	HARAAM – Their parents are not aware of their trip and listening to music is haraam
<b>Length of Stay</b>	1 day
<b>Destination – WATAN</b>	Not their home
<b>Journey Frequency</b>	Once for that day
<b>Decision</b>	They will pray full Salaat
<b>Reason</b>	Their journey is for a haraam purpose

### Case 4 - Amena

She is a computer programmer working at a Company in Victorville.

<b>Traveling Distance</b>	More than 28 miles
<b>Town/City Boundary</b>	Outside Irvine
<b>Niyyat</b>	Amena knows that she will travel to Victorville everyday
<b>Purpose of Journey</b>	To work – HALAAL
<b>Length of Stay</b>	She will be going everyday
<b>Destination – WATAN</b>	Destination is not her home town as Amena will commute to work everyday
<b>Journey Frequency</b>	Everyday
<b>Decision</b>	She will pray full Salaat
<b>Reason</b>	She will be making this journey everyday for work purpose

### Case 5 – Jawad

He and his friends have come to San Diego from Irvice to attend a majlis at their friend's Place

<b>Travelling Distance</b>	More than 28 miles
<b>Town/City Boundary</b>	Outside Irvine
<b>Niyyat</b>	To attend majlis at friend's place
<b>Purpose of Journey</b>	HALAAL – Parents aware of journey and journey is to

	listen to majlis
<b>Length of Stay</b>	1 day
<b>Destination – WATAN</b>	Not their home
<b>Journey Frequency</b>	Once for that day
<b>Decision</b>	They will pray Qasr Salaat
<b>Reason</b>	Their journey is for a Halaal purpose

**EXERCISE - SALAAT – E – QASR**

A new amusement park together with a hotel had opened up outside the city of Los Angeles, where Fatema and Muhaddisa lived. Their parents decided to go there during the half term holiday for a few days. In their excitement, they were not sure if they had travelled more than 28 miles. What should they do?

---



---



---

Zainab thought she would have travelled a total of 30 miles. Will she pray Qasr or full? She later found out that she had in fact only travelled 25 miles, but by then the time had lapsed/ finished. What will she do?

---



---



---

Captain Hussein is a pilot and therefore tends to travel different parts of the world. How should he offer his salaat when in different parts of the world?

---



---

Muhammad and his non-Muslim school friends went to Paris for a week and as a dare on the first night he drank a glass of beer. As he was feeling guilty for having done something Haraam, he offered his Namaaz in full. Was this a correct decision?

---



---



---

Sajida and her family moved to Peterborough for good from London. By chance, they had to come to London for her cousin's wedding. How will they offer their prayers in London?

---



---



---

## FIQH CLASS 9 - LESSON 12

### SAUM - KAFFARA

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 have to give Qadha as well as **Kaffara** (#1667)

The Kaffara for each fast is:

either: (i) to free a slave.

or: (ii) to fast for 60 days.

or: (iii) to feed 60 poor to their fill or give 1 mudd\* to each person i.e.  $\frac{3}{4}$  kg of foodstuff to each of them. (#1669)

\* 1 mudd is equal to  $\frac{3}{4}$  foodstuffs like whet, barley, etc.

If you choose to fast for 2 months as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time. (#1670)

However, you will not begin fasting your 31 days when you know there will be a day in between when it is Haraam to fast; e.g. You will not begin fasting your Kaffara at the beginning of Zilhajj as on the 10<sup>th</sup> of Zilhajj - Eid-ul-Hajj - it is Haraam to fast. (#1671)

If a person breaks his fast by a Haraam acts like:

(i) drinking alcohol, etc; OR (#1674)

(ii) Attributing lies to Allah, His Prophet (S) and Masoomeen (A); (#1675)

s/he will have to give **ALL** 3 Kaffara together.

## FIQH CLASS 9 - LESSON 13

### SAUM - QADHA FASTS

1. If a person does something that breaks the fast when s/he is not sure of the timing and later finds that the time for Fajr had set in, or if s/he breaks his/her fast thinking it is already time to do so and finds out later that it wasn't, Qadha has to be kept for that fast.
2. If a person puts water in the mouth to feel cool or without any reason and the water is then swallowed by mistake, Qadha fast has to be kept.
3. If a person who was insane becomes sane, s/he is not required to fast those which s/he missed when s/he was insane. (#1703)
4. When an unbeliever becomes a Muslim, s/he does not have to fast those that s/he missed out when s/he was an unbeliever. However, if a Muslim changes his/her Faith to accept another and then later becomes a Muslim again, s/he has to give Qadha for all those s/he missed out when s/he wasn't a Muslim. (#1704)
5. If a person breaks his/her fast on account of compulsion, e.g. if s/he has to break his/her fast because there may be a danger to his/her life from other unbelievers around him/her, then s/he has to fast Qadha for the fasts missed.
6. If a person leaves out a fast for any reason that is valid, e.g. becoming ill during the month of Ramadhan, then s/he has to fast Qadha for those fasts after that Ramadhan but before the next Ramadhan. If however, s/he does not manage to complete the Qadha fasts before the next year, then s/he has to give one MUDD (3/4 kg) of foodstuff, (i.e. wheat, barley, etc), to a poor person for each fast missed out. After that those Qadha fasts can be kept at any time throughout the person's life. (#1718)
7. If a person does not fast during Ramadhan due to illness or any other valid reason, and dies before the end of Ramadhan, it is not necessary to give Qadha fasts on their behalf. (#1711)
8. A person who is fasting a Qadha fast for the month of Ramadhan can break his/her fast before Zohr, however if a person is fasting Qadha for someone who is dead, it is better not to break the fast after Zohr.
9. If a father has not kept a Wajib fast other than that of the month of Ramadhan, e.g. a fast that became Wajib on account of a vow, the eldest son should keep Qadha for that fast. However, if the father was hired to fast Qadha for another person and he did not observe them, it is not Wajib for the eldest son to offer them. (#1722)
10. If the illness of a person continues for a few years, s/he should, after being cured, observe the Qadha fasts for the past year and give one MUDD of foodstuffs to a poor person, per fast for the previous years.

## FIQH CLASS 9 - LESSON 14

### SAUM - FASTING WHEN TRAVELLING

1. Traveling means having reached outside the boundaries of the city, town or village, on your way to a journey which should not be of less than 28 miles. On a day one has the intention of traveling; one will not break the fast while still at home or in the city. The fast will be broken once you cross the boundary of your hometown.
2. At any place where you pray Qasr, you will not fast. If you have traveled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 Rakaats, and you will not fast. You will give Qadha later.
3. The people whose job is that of traveling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are traveling, and their prayer will not be Qasr, either.
4. To travel for the sole purpose of not fasting is allowed, but it is better if you do not do that. (#1724)
5. If you travel from the place where you live AFTER the time of ZOHR, you will complete the fast. However, if you travel BEFORE the time of ZOHR, you will not fast. (#1730)
6. The day you arrive back from your trip, if you reach the boundary of your hometown BEFORE the time of ZOHR, and you have not done anything that will break your fast, then you must fast on that day. (#1731)  
However, if you reach the boundary of your hometown AFTER the time of ZOHR you will not fast and give Qadha after Ramadhan. (#1732)
7. If a person makes a vow for a Sunnat fast on a particular day and s/he finds that s/he has to travel on that day, then, because s/he had specified the day s/he was going to keep the Sunnat fast, s/he can fast while journeying; the same applies to a person who makes a vow to keep a Sunnat fast on a particular day regardless of whether s/he is going to travel on that day or not. However, if a person makes a vow to fast but does not specify the day then s/he cannot fast if s/he is going to travel. (#1726)
8. A traveler can observe a Sunnat fast in Medina on three days if his/her main purpose is for praying for the fulfillment of his/her needs, and it is better that those three days are Wednesday, Thursday and Friday. (#1727)
9. If a person does not know that a traveler cannot fast and finds out during the fast, his/her fast becomes Batil; however, if s/he does not find out about it until sunset, his/her fast is valid. (#1728)

## FIQH CLASS 9 - LESSON 15

### LIFE AFTER DEATH - QIYAMAH - HISAB

There is a life after death. We will all die and we will all be raised again after death on the Day of Judgment and will be judged according to our beliefs and deeds so that a pious person will be rewarded and a sinful person will be punished.

If a person had a true faith and did good deeds, Prayed, Fasted during Ramadhan, paid Zakat and Khums, gave to charity, looked after orphans, fed the poor and other such things, he would receive the grace of Allah and will be sent to Paradise.

There will be many signs before the Day of Judgment. One of these signs is the re-appearance of the 12th Imam (A). He will re-appear when the world will become full of injustice. Hazrat Isa (A) will come down to help him in spreading the true faith and Imam Mahdi (A) will rule the whole world. The other signs are rising of the sun from the west and the Holy Qur'an being taken up.

The Day of Judgment will be of 50,000 years long and the sun will be very low and the earth will be red hot like heated copper.

#### What Will Happen On The Day Of Judgment?

##### Hisab

On the day of Judgment everyone's bad and good deeds will be accounted (Hisab) for, and accordingly they will be punished.

Hisab can be taken by many methods but two common ones are mentioned below and they are Mizan and Books of Deeds

##### a. Mizan

This word actually means the weighing scale. On the Day of Judgment, there will be a weighing scale to weigh the good and evil deeds of men and women. Those whose scale of good deeds is heavier than that of their bad deeds shall be rewarded. However, those whose scale of bad deeds is heavier than that of their good deeds shall be punished.

It is important to note that if human beings have invented various types of scales, devices and equipment to measure things like the weather, blood pressure, etc., there is nothing imaginary in believing that Almighty Allah will weigh our deeds by the weighing scales.

However, some learned people have interpreted Mizan as meaning the Justice of Allah, while others say Mizan means the Prophets (A) and Imams (A) who will judge the people.

All these interpretations may be correct; what's more, all of them may exist together.

The following Ayats prove the existence of the weighing scales.

"And the "balance" that day is true. So he whose scales of good deeds will be heavy, will prosper; and that whose scales will be light will find themselves in loss, because they mistreated Our signs."

(al A'raaf, 7:8-9)

"We shall set up "scales of justice" for the day of Judgment, so that not a soul will be dealt with unjustly in the least; and if there be the weight of a mustard seed, We will bring it to account; and enough are We to take account."

(al Anbiya 21: 47)

b. Books of Deeds

On the Day of Judgment, the written record of our whole life will be given to us. This record is written by the two angels, Raqeeb and Ateed, who are deputed on every person. These angels write down our each and every action. The place of the two angels is the collar-bone; the one on the right side (Raqeeb) writes the good deeds, and the one on the left side (Ateed) writes the evil deeds.

On the Day of Judgement, people whose good deeds will exceed the bad, will receive the Book of Deeds in the right hand, while those whose bad deeds are more than good, will receive the Book of Deeds in the left hand.

**Life After Death - Qiyamah – Hisab**

- There is a life after death. We will all die and we will all be raised again after death on the Day of Judgment and will be judged according to our beliefs and deeds so that a pious person will be rewarded and a sinful person will be punished.
- Hisab can be taken by many methods but two common ones are Mizan and Books of Deeds

## FIQH CLASS 9 - LESSON 16

### LIFE AFTER DEATH - QIYAMAH - SIRAAH

Siraat means Path. The Holy Qur'an has used the word 'As Siratal Mustaqim' (Straight Path) for the Divine religion. In the context of Qiyamah, Siraat means a bridge upon Hell over which all mankind will have to pass. It is our belief about Siraat that it is the bridge of Hell; and upon it is the path of all the creatures, as Allah says:

"Not one of you but all of you will pass over it; this is a firm decree of your Lord. Then We shall save those who guarded themselves against evil, and We shall leave the wrong doers therein (humbled) to their knees."  
(Maryam, 19:71-72)

And Siraat, on the other hand, is the name of the Proofs of Allah (i.e. The Prophets (A) and the Imams (A)); thus; he who believed them in this world and obeyed them, Allah will give him permission to pass from Siraat.

The Holy Prophet (S) said to Imam Ali (A):

"O Ali! On the day of Qiyamah, I, you and Jibra'il shall sit on the Siraat , and none shall pass over the Siraat except he who would have a release from Jahannam based on your Wilayat (love and obedience)."

The Prophets (A) and Imams (A) are called Siraat in this world because they provide a bridge, connecting us with Allah. It is perfectly right to call them Path of Allah. At the same time, they brought the Divine religion to help the people reach nearer to Allah, thus they are the Paths, and they are the Guides.

It is believed that this Path is divided into stations or stops, each of them having a separate name. When a man will reach a stop named after a Wajib thing, if he had neglected that thing (in the world), he will be detained there and will be asked to pay the dues to Allah; then if any other good deed came to his rescue or the Mercy of Allah saved him, he will be allowed to pass safely from there to the next stop. In this way he will be sent from pass to another and will be detained at every pass, and asked about his short-comings in that particular order of Allah. Then if he came out safely from all passes or stops, he will reach The House of Eternity, i.e. Paradise.

But if he was detained at a pass and was not saved by any good deed or the Mercy of Allah did not come to his rescue, his foot would slip from that pass, and he will fall into the fire of Jahannam. We seek protection of Allah against it.

The name of one of these stops is Wilayat. Everyone will be stopped therein, and asked about the love and obedience of Imam Ali bin Abu Talib (A) and the Imams (A) after him.

Likewise, one stop is named Sile-e-Raham (good behavior towards relatives), and another is named Trust, another (prayer). Likewise, there will be passes named after every Wajib or Haraam deed.

The Holy Qur'an repeats the command that will be given to the angels:

"And stop them, for they must be asked." (as Saffaat, 37:24)

It is also said that this bridge is thinner than the thinnest hair, sharper than the sharpest sword and hotter than fire.

### **Life After Death - Qiyamah - Siraat**

- Siraat means Path.
- Siraat means a bridge upon Hell over which all mankind will have to pass.
- It is our belief about Siraat that it is the bridge of Hell; and upon it is the path of all the creatures.
- The Prophets (A) and Imams (A) are called Siraat in this world because they provide a bridge, connecting us with Allah.
- It is believed that this Path is divided into stations or stops, each of them having a separate name.

## FIQH CLASS 9 - LESSON 17

### LIFE AFTER DEATH - QIYAMAH - INTERCESSION (SHAFAT)

#### Shafa'at

Allah, in His Mercy, has opened many doors for his sinner servants to seek his pleasure and forgiveness. Two very important doors are Tawbah (Repentance) and Shafa'at (Intercession).

It is accepted by all Muslims that the Holy Prophet (S) will intercede (intervene to reconcile) on behalf of the sinners of his Ummat. An Ayat on this subject:

"Who is there that can intercede in his presence except by His permission?"  
(al Baqarah, 2:255)

For unbelievers there will NOT be any intercessor.

Shafa'at is meant for the benefit for those whose faith was accepted by Allah (i.e. true believers) who might have committed sins - major or minor. And those who had repented from their sins will not need any Intercession. The Holy Prophet (S) has said: "He who did not believe in my intercession, Allah will not permit him to get my shafa'at."

The benefit for Shafa'at is not for those who had doubts about religion, nor for those who ascribe a partner to Allah, nor is it for unbelievers and those who had rejected the truth; but it is for the benefit of the sinners among those who believed in Allah (together with his true representatives).

The following Ayat is about the right of Shafa'at given to our Holy Prophet (S):

"Soon will your Lord raise you to a "station of praise and glory."

It will be the "station where the Holy Prophet (S) will intercede on behalf of the sinners. Allah will go on granting the intercession of the Holy Prophet (S) till he says:

"O my lord! Now I am well pleased and fully satisfied."

#### Life After Death - Qiyamah - Intercession (Shafa'at)

- Allah, in His Mercy, has opened many doors for his sinner servants to seek his pleasure and forgiveness
- Two very important doors are Tawbah (Repentance) and Shafa'at (Intercession).
- Shafa'at is meant for the benefit for those whose faith was accepted by Allah (i.e. true believers) who might have committed sins - major or minor. And those who had repented from their sins will not need any Intercession.

## FIQH CLASS 9 - LESSON 18

### LIFE AFTER DEATH - QIYAMAH - PARADISE

It is the place where all sort of joy, happiness and Grace of Allah is found. It is a Garden of ever-lasting Bliss. All believers will be taken to Paradise, where they will stay forever. Sinful believers will first be punished, before they are sent to Paradise. Depending on the degree and the magnitude of sins, some sinful believers will first be sent to Hell, and then they will be brought to Paradise.

Some of the important facts about Paradise are as follows:

1. The Paradise is already created. It is NOT that it will be created at some time in the future.
2. Believers' body and soul together will be brought to Paradise, and they would enjoy the reward physically.
3. Various names are used for Paradise in the Holy Qur'an, some of them are:
  - JANNATUL MAWA** (Garden of Abode)
  - JANNATUL NAEEM** (Garden of Bliss)
  - JANNATUL FIRDAUS** (Garden of Paradise)
  - DARUS SALAAM** (Abode of Peace)
4. Some streams of Paradise mentioned in the Holy Quran are: **KAWTHER**, **SALSABEEL** and **TASNEEM**.
5. Paradise has eight gates. Some of them are: Gate of Mercy, Gate of Patience, The Great Gate, etc.
6. **TUBA** is an important tree of Paradise. It is planted in the House of Prophet Muhammad (S) and Imam Ali (A). TUBA has a branch in every palace mansion. Whenever the believer would desire anything, that branch would provide it for him at once.
7. No Prophet (A) would enter Paradise until the Holy Prophet (S) enters it. Shias of Ahlul Bayt (A) would enter first amongst the various Ummats (followers of a Prophet).
8. In Paradise there is neither death nor old age, neither illness nor disease, neither sorrow nor worry, neither poverty nor handicap. The believers will get what the souls desire and eyes appreciate, and they will abide there forever.
9. The greatest Bliss (happiness) in Paradise will be the pleasure of Allah. That Allah is satisfied with you and given you what he had promised. You believed in Paradise without seeing it and now you will be in it.

### **Life After Death - Qiyamah - Paradise**

- It is the place where all sort of joy, happiness and Grace of Allah is found, its a garden of ever-lasting Bliss. All believers will be taken to Paradise, where they will stay forever. Sinful believers will first be punished, before they are sent to Paradise. Depending on the degree and the magnitude of sins, some sinful believers will first be sent to Hell, and then they will be brought to Paradise.
- Various names of Paradise are Jannatul Mawa; Jannatul Naeem; Jannatul Firdaus; Darus Salaam, etc.

## FIQH CLASS 9 - LESSON 19 & 20

### LIFE AFTER DEATH - QIYAMAH - HELL

The fire is the abode of disgrace and place of punishment for the unbelievers and sinners. The people of fire are poor in reality; they will not be allowed to die nor will their punishment be reduced; they will not taste in it any cold (water) or drink, except a boiling, dark, murky fluid. And if they want food, they would be fed with **Zaqqum** (a cursed tree); and if they seek relief they will be granted water like molten brass that will scald their faces.

It is also present in the traditions that Allah shall order some people to be led to the fire with an order:

"Fire! do not burn there feet, because they used to go to the mosques; and not to burn there hands, as they used to raise them for Dua's; and not to burn there tongues, because they used to recite the Qur'an; and not to burn there faces, because they used to perform Wudhu perfectly."

The fire (Hell) is home of all who did not know Allah. And even some of those who knew Allah will be sent therein because of there sins and wrong-doings; but it is believed that such a man will not live there forever, he will be taken out of it and sent to the ever lasting bliss. Nobody will remain forever in the fire except the unbelievers. Every Ayat which mentions ever-lasting punishment of Fire, is about the unbelievers.

Hell has Seven gates, as Allah says:

"To it are seven gates; for each of these gates is a special class of sinners assigned."  
(al Hijr, 15:44)

According to the traditions, those gates are as follows:

#### 1. **Jaheem**

Its people will be made to stand on burning stone which will make their brains boil, as cooking-pot boils its content.

"Then, for such as had transgressed the bounds, and had preferred the life of this world, the abode will be Jaheem."  
(an Naziaat, 79:37-39)

#### 2. **Ladha**

It will be the place of those who turned away from Allah, and were busy in gathering wealth without taking out the dues of Allah and His creatures. The fire will catch them by their hands, feet and forehead and suck them inside.

"By no means! For it would be the "Ladha" (fire), plucking out the sinner right to the skull inviting all such as turn their backs and turn away their faces, and

collect wealth and hide it."  
(al Ma-aarij, 70:15-18)

3. **Saqar**

"Soon will I cast him in Saqar. And what will explain to you what Saqar is?  
It allows nothing to endure, nor does it leave anything alone; darkening and  
changing the colouring of man."  
(al Muddathir, 74:26-30)

4. **Hutamah**

Literal meaning:

"That which crushes to pieces. It will break everyone who is sent inside and grind  
him to powder, and then they will be made whole again and again. *Woe to every  
scandalmonger and backbiter, who piles up the wealth and lays it by; he thinks that  
his wealth would make him last forever. By no means! He will be sure to be thrown  
into Hutamah.*"  
(al Humazah, 104:1-5)

5. **Hawiyah**

Literal meaning, a Pit.

"But he, whose balance of goods will be light, will have his home  
in a bottomless pit (Hawiyah)."  
(al Qari-ah, 101:8,9)

6. **Sa'eer**

It means Blazing Fire. There are in it three hundred curtains of Fire, in every  
curtain are three hundred forts of Fire, in every fort are three hundred abodes of  
Fire; and in every abode are three hundred types of punishments of Fire; and  
scorpions of Fire, and yokes of Fire.

"Verily, we have prepared for the unbelievers chains, and yokes and  
blazing fire."  
(ad Dahr, 76:4)

7. **Jahannam**

Well known and the most feared. In it are the Falaq, Sa'ud and Atham. Falaq is  
well inside Jahannam, when it is opened it makes the Fire blaze even more  
fiercely. And it is far greater punishment (compared to the previous six  
stages). Sa'ud is a brass mountain of fire in the centre of Jahannam.

"Soon will I take him to Sa'ud (the mountain of punishment)"  
(al Muddathir, 74:17)

8. **Atham**

It is a valley of melted brass around the above-mentioned mountain. And it is the  
place of the fiercest punishment.

"As often as there skins are roasted through, We shall change them for fresh skins; so that they may taste the punishment; for Allah is Exalted in Power, Wise."  
(an Nisa, 4:56)

An atheist once asked Imam Jafar as Sadiq (A) about the above Ayat:

"Let us suppose that the present skin has participated in the sins. But what about the new skins? Surely, they would be innocent."

Imam (A) replied:

"It would be the same skin and yet it would be new one. Let us say that a man took a brick and crushed it to small particles, then pouring some water on it and putting it into a brick making frame, made another brick out of it. Now, is it not the same brick ?"

The atheist replied:

"Certainly!"

Imam (A) has also said the following:

"Verily, there is a fire inside the Fire from which even the people of Fire would seek protection. It was created only for every proud, powerful obstinate transgressor, and for every rebellious Satan, and for every person who does not believe in the day of reckoning, and for every enemy of the Progeny of Muhammed (S)."

"The man with the lightest punishment on the day of judgement will be the one standing up to his ankles in the fire, wearing two sandals of fire with two straps of fire; his brain will be boiling by its heat like a cooking pot. He would be thinking that nobody would be suffering greater punishment, while in fact his would be the lightest calamity."

### **Life After Death - Qiyamah - Hell**

- The fire is the abode of disgrace and place of punishment for the unbelievers and sinners.
- The people of fire are poor in reality; they will not be allowed to die nor will their punishment be reduced; they will not taste in it any cold (water) or drink, except a boiling, dark, murky fluid.
- And if they want food, they would be fed with Zaqqum (a cursed tree); and if they seek relief they will be granted water like molten brass that will scald their faces.
- Hell has Seven gates. According to the traditions, those gates are as follows:

*	Jaheem	*	Hawiyah
*	Ladha	*	Sa'eer
*	Saqar	*	Jahannam
*	Hutamah	*	Atham