
Quran- Grade 8

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QUR'ĀN SYLLABUS - CLASS 8

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CLASS 8 - LESSON 1

Sūrah al Falaq

Introduction

This Sūrah was revealed in Makka. It has five verses. It is Sūrah number 113 in the Holy Qur'ān.

Al-Falaq means "The Dawn". The Sūrah deals with seeking the protection of Allāh from the evil of magic and witchcraft.

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Say, "I seek refuge in the Lord of the Dawn,

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

From the evil of His creation,

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ﴿٣﴾

And from the evil of the dark night when it overtakes,

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

And from the evil of the witchcraft (blowing on knots),

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

And from the evil of the envious when he envies!"

Tafsīr

Āyah 1. The Dawn refers to destroying the darkness of witchcraft, just as the light of the dawn overcomes the darkness of the night.

Āyah 2. Allāh has created all sorts of creatures. Some are visible, others are invisible. Some are known to man, others are not. We ask protection from the evil of all harmful creatures.

Āyah 3. “Ghāsiq” here refers to darkness of difficulties (both physical and mental) that are faced by us.

Āyah 4. The blowing on knots in a piece of thread was a kind of witchcraft practised by some women to try to cause mental harm to others. Here we seek protection from such witchcraft.

Āyah 5. The evil of the envious or jealous person can cause harm in many ways. Here we ask for protection from this sort of evil.

In short, in this Sūrah, we are asking Allāh for help against all sorts of harm that other people seek to do to us.

Merits of Reciting Sūrah al Falaq.

1. This Sūrah should be recited when we feel that people mean to do us harm.
2. The Prophet (S) has said that one who recites both this Sūrah and the next (an Nās) will be as though he has recited all the Books which Allāh has revealed.
3. He also used to urge his companions to recite the two Sūrahs upon waking up and upon going to bed.

References

Holy Qur’ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

CLASS 8 - LESSON 2

Science in the Holy Qur'ān - The Water Cycle

The heat from the sun's rays cause the sea and water in lakes to evaporate. The water vapour then rises up, and as it condenses, it forms clouds.

The winds then move the clouds to different areas. Sometimes these clouds disperse without producing any rain, but sometimes they combine with other clouds to cause rain.

The Holy Qur'ān says:

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

(Allāh) is the One Who sends forth the winds bearing good news of His Mercy.

حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثَقَالًا

When they have carried the heavy-laden clouds,

سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ

We drive them to a dead land. Then We send down water to it

فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ

and thereby bring forth fruits of every kind.

كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

Thus We will bring forth the dead. Maybe you will be mindful.

(al-A'raf, 7:57)

When rain falls on the sea, the above cycle is soon repeated. When it falls on land, some water is absorbed by vegetation, either directly or through the soil. The rest is absorbed into the ground and is either conducted to the sea, or comes back to the earth's surface through springs, etc.

Thus the Holy Qur'ān says:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً

Have you not seen that Allāh sent water down from the sky

فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ

and led it through sources into the ground?

ثُمَّ يُخْرِجُ بِهِ زُرْعًا مُخْتَلِفًا أَلْوَانُهُ

Then, through it, He caused sown fields of different colours to grow.

ثُمَّ يَهِيجُهُمْ فَيَتْرَاهُمْ أَصْفَرًا

Then they wither and you see them turn yellow

ثُمَّ يَجْعَلُهُ حُطَامًا

and He makes it crumble away?

إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

Truly in this is a reminder for men of understanding. (az-Zumur 39:21)

Isn't it marvellous to see how the verses of the Holy Qur'ān describe so well the processes of rainfall that have only recently been understood.

References

Bible, Qur'an and Science, M Bucaille, Pages 154 - 158

Holy Qur'ān, Tafsīr by S V Mir Ahmed Ali, Āyah 39:21

CLASS 8 - LESSON 3

Hurūful Abjad

Where does 786 / 92 / 110 come from?

Abjad is the name given to a numerical arrangement of the °Arabic alphabet. Each letter is given a numerical value ranging from one to one thousand.

ط	ح	ز	و	هـ	د	ج	ب	أ	
9	8	7	6	5	4	3	2	1	
ص	ف	ع	س	ن	م	ل	ك	ي	
90	80	70	60	50	40	30	20	10	
غ	ظ	ض	ذ	خ	ث	ت	ش	ر	ق
1000	900	800	700	600	500	400	300	200	100

The values are remembered in the following rhyme. Notice how the values have been given. They go from 1, 2, 3 ... 9, then 10, 20, 30 ... 90 and finally 100, 200, 300 ... 1000.

أَبْجَدٌ هُوَ حُطِّي كَلِمَنْ سَعْفَصُ قَرَشَتْ تَخَذُ ضَنْغُ

Today, Hurūful Abjad has only limited usage. It is used in certain °Arabic documents for numbering paragraphs or headings, the way we use a, b, c or i, ii, iii etc.

However, a lot of people use the Abjad numerical values for certain words or phrases without realising how these values came about.

For example, the numerical value of the phrase below is 786.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ب	س	م	ا	ل	ل	ه	ا	ل	ر	ح	م	ن	ا	ل	ر	ح	ي	م
2	60	40	1	30	30	5	1	30	8	200	40	50	1	30	200	8	10	40
Total 786																		

The name مُحَمَّدٌ adds up to 92 and the name عَلِيٌّ adds up to 110.

د	م	ح	م
4	40	8	40
Total 92			

ع	ل	ي
70	30	10
Total 110		

That is why Muslims frequently use the number 786 for blessing. The Shi'ah add the number 110 and sometimes 92, as well.

CLASS 8 - LESSON 4

Du°ā from the Holy Qur'ān

Introduction

Du°ā means a prayer to Allāh. It is different from Ṣalāt, because in Du°ā, you can say the prayer in any language, at any time and in any manner you like.

Imām °Alī (A) has said: “Put your faith in Allāh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Allāh owns the treasures of the heavens and the earth.”

Sometimes your Du°ā is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

The importance of Du°ā is seen in Ṣalāt, where there is a special opportunity to do Du°ā. This is in Qunūt. In this lesson, we will learn the meanings of some Du°ā that are found in the Holy Qur'ān.

Du°ā 1

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي

O our Lord! We have indeed heard the voice of a messenger calling

لِلْإِيمَانِ أَنْ آمَنُوا بِرَبِّكُمْ فَآمَنَّا

to the faith, saying “Believe in your Lord!” So we believed.

رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا

O our Lord! Forgive us then our sins, and remove from us our evil deeds,

وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

and cause us to die among the virtuous ones. (Āli-Imrān 3:193)

In this Du°ā, we confirm our sincere belief to Allāh, and then ask him to forgive us as a result of our belief (°Imān).

The last part is very important. Our constant prayer should be that we die on the right path and do not abandon Islām at any time. This Du°ā should be recited all the time and especially in Qunūt.

Du°ā 2

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

O our Lord! Grant us mercy from You, and provide a right course for us in our affair. (al-Kahf, 18:10)

This Du°ā was recited by the People of the Cave (Ashābul Kahf), when they heard the approach of the soldiers who were hunting them.

This Du°ā should be recited to seek help in overcoming someone who means you harm and also to achieve success in whatever work you undertake.

Du°ā 3

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

O my Lord! Verily, I have need of the good that You have sent me (al-Qaşaş, 28:24)

This Du°ā was recited by Prophet Mūsā (A) after he helped Prophet Shu°aib's (A) daughters get water for their sheep. We should recite this beautiful Du°ā after we perform any good act, to seek acceptance and reward from Allāh.

It is also highly recommended to recite this Du°ā when seeking a job.

References

Qunoot, Peermohamed Ebrahim Trust
Holy Qur'an, Tafsīr of S V Mir Ahmed Ali

CLASS 8 - LESSON 5

Furū° ad-Dīn in the Holy Qur'ān.

Ṣalāt (Namāz; Daily Prayers)

Our declared submission to the will of Allāh is put to the test when we are called to perform acts solely for His pleasure; acts that may seemingly serve no purpose except in demonstrating our obedience to what He has commanded.

These actions are called Furū° ad-Dīn (The Branches of Religion). In all these actions, the intention of doing it solely for the pleasure of Allāh is a prerequisite. Without the intention, the act becomes null and void. It is called the Niyat of Qurbatan Ilallāh.

Moreover, Allāh has, in some cases, explained the reasons and wisdom behind the action. He has also clarified what would happen to one who does the action and what would happen if one does not perform the action.

The word Ṣalāt has been mentioned 68 times all over the Holy Qur'ān. The significance of Ṣalāt cannot be underestimated. The Holy Prophet (S) has said:

إِنَّ الصَّلَاةَ أُمَدَّتْ الدِّينَ إِنْ قُبِلَتْ قُبِلَتْ مَا سِوَاهَا وَ إِنْ
رُدَّتْ رُدَّتْ مَا سِوَاهَا

The prayers are a pillar of religion; if they are accepted, everything else will be accepted, and if rejected, everything else will be rejected.

Allāh says in the Holy Qur'ān:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

Verily, I am Allah, there is no God but I, therefore worship Me and establish prayers for My remembrance. (Ṭā Hā, 20:14)

Here, Allāh is giving us one very good reason as to why He has made prayers compulsory for us. It is indeed so that we do not forget Him. It is our duty to remember Him at all times, for we would have been nothing had it not been for His mercy over us.

The least we can do is to remember Him and we show that we do remember Him by praying five times a day.

In another verse in the Holy Qur'ān, Allāh says:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ

Recite (O Muhammad) what has been revealed to you of the Book, and establish prayers;

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

*surely prayer keeps (one) away from indecency and evil.
(al-°Ankabūt, 29:45)*

Prayers recited in time become a shield protecting us from the evils and vices of this world. At a time when we witness ever increasing crimes and sins, we are always looking for means to protect ourselves from such influences and maintain our faith. Allāh has assured us, in this verse, that the best way to be safe from all the vices is to observe our prayers.

It is important to note that the opposite is also true. This means that one who indulges freely and shamelessly in vices is less likely to establish prayers because the vices will act as a shield and stop him from establishing prayers.

To explain the importance of reciting prayers correctly, I quote a story from the book “Manāzil ul Ākhirah” by Shaykh °Abbās Qummi in which he writes:

A man died and after burial, during the questioning and accounting, he was told that he would be punished for a total of 100 prayers that he missed. He pleaded and pleaded to be pardoned by Allāh. He was finally told by the angels that Allāh had decided to forgive him for all the prayers that he missed except one which he had recited without performing Wudhū. (This was an act of arrogance and deliberate disobedience that defied the command given by Allāh that prayers shall only be recited with Wudhū). The man felt relieved that he would now be punished for only one prayer, so he agreed. The angels lifted their mace and struck a blow to the ground and the grave erupted into a volcano and the grave shall remain engulfed in flames until the Day of Judgement.

Prayers have to be recited in their prescribed times and with proper concentration. People who undermine prayers or anything that forms a part of praying (e.g. Wudhū, Qibla, etc.) are called in °Arabic, “Mustakhiff” - literally meaning “taking it lightly”.

Imām Ja°far aṣ-Ṣādiq (A) has said that there is no sin greater than that of prayers being taken lightly.

Note that the Imām (A) does not say that the worst sin is missing prayers, but taking prayers lightly. This shows the importance of not only reciting the prayers, but also reciting it correctly and with great respect.

Allāh says in the Holy Qur’ān:

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

And woe to the ones who pray,

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

Yet are heedless of their prayer. (al-Mā°ūn, 107:4,5)

CLASS 8 - LESSON 6

Categories of Pauses (Wuqūf) in Recitation of the Holy Qur'ān

When a reciter of the Holy Qur'ān wishes to rest during the recitation, he must be careful where he pauses. Usually, it is best to complete the entire passage or at least verse before stopping. However, sometimes a reciter may need to draw a breath or pause for sneezing etc. At this time he must know the significance of where he has paused and how he should continue. A thorough knowledge of the various punctuation marks is necessary to make sure the correct meaning of the verse is maintained.

The various pauses are classified under different names. There are four classifications

1. at -Tām - The Perfect.

This is a pause after reciting a phrase whose meaning is complete. When there is no requirement either due to grammar or meaning to join with the rest of the text, the pause is called **at-Tām**, i.e. perfect. This usually, but not always, is at the end of a verse. A clue to this pause is the absence of any sign at the end of a verse, or the sign (ط)

Examples are:

مَلِكِ يَوْمِ الدِّينِ ط

Master of the Day of Judgement (al-Fātiḥah, 1:4)

وَ إِنَّ لُّوطًا لَّمِّنَ الْمُرْسَلِينَ ط

And surely Lūṭ was one of the messengers (aṣ-Ṣāffāt, 37:133)

يُنَبِّئُ الْإِنْسَانَ بِمَا قَدَّمَ وَأَخَّرَ ط

Man shall be informed on that day of whatever he sent before and what he put behind! (al-Qiyāmat, 75:13)

2. al - Kāfi - The Appropriate.

This is a pause after reciting a phrase whose wording is complete, for example, at the end of a verse. However, to understand the full meaning of the verse, you need to join the sentence with the subsequent text. If you pause here, the pause is called **al-Kāfi**, i.e. appropriate. Examples are:

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ

Allāh has sealed up their hearts...(al-Baqarah, 2:7)

ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

...Whether you warn them or do not warn them, they will not believe. (al-Baqarah, 2:6)

وَلَا يَحْزُنكَ قَوْلُهُمْ

Let not their words grieve you...(Yunus, 10:65)

3. al - Ḥasan - The Agreeable.

This is a pause after reciting a phrase whose meaning is complete in itself, but the sentence is incomplete. There is more to the message, and to understand the full meaning, you need to join the sentence with the subsequent text. Sometimes, there is a (۝) to guide you to continue. If you pause here, the pause is called **al-Ḥasan**, i.e. agreeable.

Examples are:

الْحَمْدُ لِلَّهِ

All praise is for Allāh...(al-Fātiḥah, 1:2)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

Say, "I seek refuge in the Lord of the Dawn..." (al-Falaq, 113:1)

وَرَأَيْتَ النَّاسَ

And you see the people...(an-Naṣr, 110:2)

4. al - Qabīḥ - the Inappropriate.

This is a pause after reciting a phrase when neither the wording or the meaning is complete and pausing distorts the meaning of the verse. If you pause here in error, you must go back and recite the complete sentence again, otherwise the meaning maybe an utterance of kufr (unbelief).

Examples are: (The place where you should not stop is marked with an X)

إِنَّ اللَّهَ لَا يَهْدِي X الْقَوْمَ الظَّالِمِينَ

Verily, Allāh does not guide..X..the unjust people. (al-Qaṣaṣ, 28:50)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ X وَ أَنْتُمْ سُكَرَى

O you who believe! Do not come to the prayer..X..when you are intoxicated. (an-Nisa, 4:43)

فَوَيْلٌ لِلْمُصَلِّينَ X ۝ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝

And woe unto those who pray,..X..those who do not pay attention during their prayers. (al-Mā'ūn, 107:4,5)

As you can see from the examples above, pausing at the wrong place can completely change the meaning of the verse.

References

The Holy Qur'ān

The Science of Reciting the Qur'ān, M Surty, Pages 168,169

CLASS 8 - LESSON 7

The Story of the Cow

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً

And remember when Mūsā said to his people, "Verily, Allāh commands you to sacrifice a cow."

قَالُوا أَتَتَّخِذُنَا هُزُوًا

They said, "Do you ridicule us?"

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

He said, "I seek protection of Allāh from being one of the ignorant."

قَالُوا ادُّ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ

They said, "Pray for us to your Lord to make it clear to us what she is."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ

He said, "He says, 'Verily, she is a cow, neither too old nor too young,

عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

but of a middle age between the two; so do as you are commanded."

قَالُوا ادُّ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا

They said, "Pray for us to your Lord to make it clear to us what her colour is."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ

He said, "He says, 'Verily, she is a yellow cow;

فَاعِجٌ لَوْنُهَا تُسْرُّ النَّاطِرِينَ ﴿٦٩﴾

her colour is brightly yellow, delighting the beholders'."

قَالُوا ادُّلِّنَا رَبَّكَ لِنَبِينَا مَا هِيَ

They said, "Pray for us to your Lord to make clear to us what she is,

إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا

because all cows are alike to us,

وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

and if Allāh wills, we shall surely be guided aright."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ

He said, "He says, 'Verily, she is a cow, not (yet) used to till the land,

وَلَا تَسْقِي الْحَرْثَ

nor to irrigate it.

مُسَلَّمَةٌ لَا شِيَةَ فِيهَا

She is healthy, without any blemish'."

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ

They said, "Now you have brought the truth."

فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

So they sacrificed her, although they did not want to do it.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا

And (remember) when you killed a man, and then disputed about it; o

وَاللَّهُ مُخْرِجٌ مِمَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

Allāh brought to light what you concealed.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا

So We said, "Strike him with a part of her (the slaughtered cow)."

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى

Thus, Allāh brings the dead to life,

وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

*and shows you His signs, so that you may understand.
(al Baqarāh, 2:67-73)*

The law of Prophet Mūsā (A) stated that if a man was killed, and the people could not find the murderer, 50 men of the suspected tribe had to swear their innocence and to pay a compensation to the dead person's heir. Once, such an event actually occurred, and the Bani Isrā-īl ignored the law and began to argue and dispute about what to do.

They insisted that Prophet Mūsā (A) should pray to Allāh to reveal the name of the murderer. They were trying to test him. Instead Allāh commanded them to sacrifice a cow.

The Bani Isrā-īl were reluctant to do so because in their idol-worshipping days, cows and bulls were thought to be holy creatures. To try to get out of this, they began to ask Prophet Mūsā (A) endless questions about the cow's appearance, colour, age etc. The more fuss they made, the more restrictions were put by Allāh about the details of the cow. Finally, they could delay no longer and by paying a large sum, the cow as specified was reluctantly bought from its owner.

The cow was killed and its tail placed on the body of the dead man. He returned to life and pointed out his killer.

The Bani Isrā-īl had wanted to test Prophet Mūsā (A) and were sure that there was no way he could find the murderer to the full satisfaction of all the people. But Allāh revealed what they were trying to hide.

CLASS 8 - LESSON 8

Furū° ad-Dīn in the Holy Qur'ān

Ṣawm (Fasting)

Ṣawm (fasting) is the most important pillar of Islām after Ṣalāt. In literal °Arabic, fasting means “refraining”, as used in the Holy Qur'ān when it talks about Lady Maryam, mother of Prophet °Isā (A):

فَإِمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا ۖ

If you see any human being,

فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا

say, "I have vowed a fast to ar-Raḥmān (Allāh)

فَلَنْ أَقْلِمَ الْيَوْمَ أَنسِيًّا ۝

and I shall not speak to anyone today." (Maryam, 19:26)

Lady Maryam was ordered to say these words when she presented Prophet °Isā (A) to her people. She was asked to refrain from speaking and instead to point to Prophet °Isā (A) who, in his cradle, declared his Prophethood.

The command and purpose for Ṣawm is contained in the Holy Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

O you who believe! Fasting is prescribed for you,

كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ

as it was prescribed for those before you,

لَعَلَّكُمْ تَتَّقُونَ ۖ

so that you may attain piety. (Taqwāh)

أَيَّامًا مَعْدُودَاتٍ ۖ

(It is) for a fixed number of days... (al Baqarāh, 2:183,184)

However, in Islamic Jurisprudence (Fiqh), fasting specifically refers to refraining from food, drink and all the things that make a fast invalid, from dawn to sunset. This may be Wājib, as in the month of Ramaḍān or Mustahab, as in the 13th, 14th and 15th day of every month in the lunar calendar.

Further details about Ṣawm are provided in the Holy Qur'ān:

أَيَّامًا مَّعْدُودَاتٍ ۖ

(Fasting is for) a fixed number of days,

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ

*but whoever among you is sick or on a journey
(during this fixed time),*

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۖ

then (he must fast) an equal number of days at another time;

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ

and those who find it hard to fast will give a "Fidyāh" by feeding the poor;

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۖ

and whoever does a good deed voluntarily, it is better for him;

وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

and that you (all) fast is better for you, if only you knew.

(al Baqarāh, 2:184)

Thus, fasting is only during days prescribed by Allāh. If we miss those days for any genuine reason, we then have to repay them later. For people who are weakened either because of age or sickness and simply cannot fast, either in the month of Ramaḍān or thereafter, there is a Fidyāh to pay to the poor people. Fidyāh is a fixed amount of food or its monetary value.

The time of the day when a fast begins and ends is also explained in the Holy Qur'an.

وَ كُلُوا وَ اشْرَبُوا حَتَّىٰ

...And eat and drink until

يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ

the white streak of the day becomes distinct from the black of the night at dawn;

ثُمَّ اَتَمُّوا الصِّيَامَ إِلَى الْيَلِّ ۗ

then complete the fast upto night time... (al Baqarāh, 2:187)

CLASS 8 - LESSON 10

Furū° ad-Dīn in the Holy Qur'ān

Haj (Pilgrimage)

Haj is the third pillar of Islam. It consists of certain rites, actions and sayings that are done at specified times in specified places. It is a unique gathering of Muslims from all over the world at which they worship Allāh, ask for His forgiveness, and learn of the situation and problems of their brother Muslims who live in other parts of the world. The Holy Qur'ān has a whole Sūrah by the name of Haj (Sūrah 22) and many verses that refer to the pilgrimage.

Allāh says in the Holy Qur'ān:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ

And pilgrimage to the House (Ka°ba) is incumbent upon mankind (purely) for Allāh;

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ط

(It is) for those who can afford to go there.

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ٥

And whoever disbelieves, then verily, Allāh is independent of the needs of the worlds. (Āli Imrān, 3:97)

The last verse needs some clarification. “Man Kafara” (whoever disbelieves) here refers to those people who are able to afford the journey but do not care about it. About such people the Holy Prophet (S) has said, “They shall rise on the Day of Resurrections as Kāfirs, having no vision.”

“Ghaniyyun °Anil °Ālamīn” (independent of the worlds) means that man’s disobedience does not harm Allāh in any way.

When Prophets Ibrāhīm and Ismā°il (A) completed the construction of the Holy Ka°ba, they were ordered by the Allāh to call on people to come and perform the rites of pilgrimage. Prophet Ibrāhīm (A) wondered and asked how his voice would be heard far and wide. Allāh promised him that it would be heard far and wide not only across the earth, but also spanning the generations to come.

The Haj that has been made Wājib for all of us is actually in response to the call made out by Prophet Ibrāhīm (A) on the instructions of Allāh:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

Proclaim the pilgrimage to the people.

يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٥

They will come to you on foot and on (every) lean camel, coming from every remote way,

لِيَشْهَدُوا مَنَافِعَ لَهُمْ

That they may witness the advantages to them;

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ

*and mention the name of Allāh during the appointed days
(al-Haj, 22:27,28)*

Haj consists of several actions which include:

- Tawāf of Holy Ka'ba
- Sa'ī (walking) between the hills of Safāh and Marwāh
- Staying in °Arafāt
- Staying in Minā
- Slaughtering an animal on °Īd day in Minā

These above acts are part of Haj. Historically all events that took place during the time of Prophet Ibrahim (A) are being performed by millions of Muslims every year. This is because Allāh was so pleased with the sacrifice offered by Prophet Ibrahim (A), his wife Hājirāh and their son Prophet Ismā'īl (A). The Holy Qur'an says:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ٥

The Haj is in the well-known months,

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ

so whoever undertakes the pilgrimage in it,

فَلَا رَفَثَ وَلَا فُسُوقَ ٧

then let there be no contact between husband and wife, nor bad language,

وَلَا جِدَالَ فِي الْحَجِّ ط

nor quarrelling among one another during Haj,

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ط

and whatever good you do, Allāh knows it.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ز

So take provision (for your journey), and verily the best provision is Taqwāh (piety, awareness of Allāh's laws),

وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ه

so maintain Taqwāh before Me, O men of understanding.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ط

There is no blame (sin) on you in seeking bounty from your Lord (in trade during Haj).

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ

And when you march from °Arafāt,

فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ص

remember Allāh near the holy (monument) Mash°ar,

وَاذْكُرُوهُ كَمَا هَدَاكُمْ ع

and remember Him as He has guided you,

وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ه

though before that you were surely of those who had gone astray.

ثُمَّ أفيضوا من حيث أفاض الناسُ

Then hasten (march) on from the place where the people hasten on,

وَاسْتَغْفِرُوا اللَّهَ ط إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ه

and seek the pardon of Allāh; verily, Allāh is Forgiving, Merciful.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ

And when you have performed your rites, then remember Allāh

كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ط

as you remember your fathers, rather with a more (profound) remembrance;

فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا

but there are some people who say, "Our Lord! Give us in this world",

وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۝

and they shall have no portion in the hereafter.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

And among them there are some who say, "Our Lord! Give us good in this world,

وَّ فِي الْآخِرَةِ حَسَنَةً

and good in the hereafter,

وَقِنَا عَذَابَ النَّارِ ۝

and save us from the torment of (hell) fire. (al Baqarāh, 2:197-201)

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CLASS 8 - LESSON 11

Furū° ad-Dīn in the Holy Qur'ān

Zakāt (Poor-rate)

In °Arabic, the word Zakāt literally means “growth”. It also means “purification” as used in the Āyah below:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

Take alms (Ṣadaqāh) from their wealth in order to purify them and cleanse them by it. (at-Tawbāh, 9:103)

In Islamic Jurisprudence (Fiqh), Zakāt is the name given to the Ṣadaqah or alms that becomes Wājib when certain conditions are fulfilled. It is a tax that is taken from the well-off and given to the needy to tackle the problem of poverty and social problems of the society.

The Holy Qur'ān also explains which categories of people Zakāt is payable to:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ

Verily, alms (Ṣadaqāt) are for the poor and the needy,

وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ

and the people employed to administer (the funds), and those whose hearts are to be won over,

وَفِي الرِّقَابِ وَالْغُرَمِينَ

and for freeing of slaves, and those who are in debt,

وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ط

and in the way of Allāh and for the wayfarer;

فَرِيضَةً مِّنَ اللَّهِ ط

a duty ordained by Allāh.

وَ اللَّهُ عَلِيمٌ حَكِيمٌ ۝

Allāh is all-Knowing, all-Wise. (at-Tawbah, 9:60)

CLASS 8 - LESSON 12

Furū° ad-Dīn in the Holy Qur'ān

Khums (One-Fifth Tax)

Zakāt is a form of charity or poor-rate and since it signifies the purification of a man's wealth from impurity, it is forbidden for the Holy Prophet (S) or his descendants to receive any share from it. In the Holy Qur'ān, therefore, there is a specific provision made for the Holy Prophet (S) and his descendants in the form of Khums. The first verse marking the beginning of the tenth part (Sipāra) reads:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ

And know, (O Believers) that whatever of a thing you acquire, a fifth is for Allāh,

وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ

and for the Prophet, and for the (prophet's) near relatives and the orphans and the needy and the wayfarer,

إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا

if you believe in Allāh and in that which We sent to Our servant (Muḥammad)

يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانِ

on the day of distinction, the day when the two armies met.

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Verily, Allāh has power over all things. (Anfāl, 8:41)

Half the amount of Khums, which literally means a fifth, is devoted to the Holy Prophet (S) and his family. In the verse, Allāh mentions six categories of recipients deserving Khums:

- Allāh
- The Holy Prophet (S)
- Near Relatives of the Holy Prophet (S)
- Orphans
- Needy
- Wayfarer

These six are then further categorised into only two main recipients of Khums. The Holy Prophet (S) or his successor and the needy from his descendants. We thus have Khums divided into two sections - Sehme Imām and Sehme Sādāt.

Sehme Imām (the part that goes to Imām) represents the half of Khums that should go to Allāh, the Holy Prophet (S) and his family. If the Imām (A) were present then this would go straight to him, but in his absence, this portion of Khums is remitted to his representative, the Marja^c of our time.

Sehme Sādāt, the portion belonging to the descendants of the Holy Prophet (S) is given to the needy, the orphans and the wayfarers from amongst the descendants of the Holy Prophet (S). This tax was a provision for the descendants of the Holy Prophet (S) particularly since charity (Sadaqa) was made haraam for them.

Out of all the things on which Khums becomes compulsory (refer to your Fiqh notes), the one thing that probably applies to most of us is the Khums on our savings. We have to pay Khums on all surplus items after the end of the year.

The Sunnis do not believe in Khums despite the fact that there is a very clear verse in the Holy Quran and that there are numerous narrations referring to Khums. This is because of political reasons where during the time of the Umayyad and Abbāside dynasties, there were attempts to discredit all members of the household of the Holy Prophet (S). One attempt was to block the source of their financial security which the Almighty had guaranteed. Hence, they abolished the payment of Khums claiming that it was a tax that could only be paid to the Holy Prophet (S). Since he was no longer alive, there was no need to pay the tax. As a result, the Khums routine was slowly eradicated from the system of majority of the Muslims on the grounds that the verse referring to it in the Holy Qur'ān was obsolete.

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CLASS 8 - LESSON 13

Furū° ad-Dīn in the Holy Qur'ān

Jihād

Jihād is the sixth branch of the Furū° ad-Dīn. It is just as important as Ṣalāt and Ṣawm and Ḥaj. However, because we live in an era when the ruling Imām (A) is concealed, we hear very little of this aspect of Islam.

The Holy Qur'an is very specific on the significance of Jihād . In one place, Allah says:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ط

Verily, Allāh has purchased from the believers their souls and their wealth (in exchange) for Jannah.

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ قف

(That) they will fight in the path of Allāh and kill or be killed;

وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ط

a promise He shall surely keep; mentioned in the Tawrāt, the Injīl and the Qur'ān. (at Tawbah, 9:111)

The significance of Jihād can be understood in light of this verse. The whole aim of doing good deeds on this earth is to accomplish the ultimate goal of every believer - Jannah. In return Allāh wishes us to selflessly fight in His way without any hesitation whether we will die or not.

Jihād are of two types: Jihād al Akbar and Jihād al Aṣghar. Jihād al Akbar, the Major Jihād, is the one that every person undergoes in fighting against his own whims and wishes that may conflict with the command of Allāh. This is an ongoing and continuous struggle. The battle between the self and the conscience is Jihād al Akbar.

Jihād al Aṣghar, the lesser Jihād is again of two types - the Offensive and the Defensive.

In an ideal Islamic Government which is ruled by the Holy Prophet (S) or his representative, the Imām (A), Muslims can fight battles to conquer land and expand the borders of the Islamic Government. This can only be done under an order from the Infallible (Maṣūm) Imām (A) and is termed as the offensive Jihād. This Jihād is not compulsory on all and a lot of people can be exempted.

The Defensive Jihād, the more important one, is a battle in which Muslims have to fight to protect their land, wealth or dignity. This kind of Jihād can also be declared by Nāib-e-Imām, the representative of the Imam (A).

The important thing to understand about the concept of Jihād is that it does not just mean war. In fact Jihād is any activity that involves struggle and sacrifice in the way of Allāh. The Holy Qur'ān says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا

The (true) believers are the ones who believe in Allāh and His messenger, then never doubt again,

وَ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ط

and (they) strive (do Jihād) with their wealth and their lives in the way of Allāh.

أُولَئِكَ هُمُ الصَّادِقُونَ ۝

They are the truthful ones. (al Hujurāt, 49:15)

CLASS 8 - LESSON 14

Furū° ad-Dīn in the Holy Qur'ān

Amr Bil Ma°rūf And Nahy °Anil Munkar.

The seventh and eighth branches of the Furū° ad-Dīn are based on Islamic Principles that lead to a better society and improving the conditions of a society. The literal translation of Amr bil Ma°rūf is to “enjoin others to do good” and Nahy °anil Munkar is to “ask others to refrain from doing bad”.

Perfection in Islam is first achieved by uplifting and protecting oneself from evil. Once that is achieved, a believer moves onto the next stage of faith in which he becomes a useful member of his society and community. Hence, any corrupt elements should be struck off from the roots and not be allowed to grow and form cancer in the society. The method adopted in Islam to keep a society on its track is by enjoining others to do right and forbidding them to do evil.

Allāh says in the Holy Qur'ān:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ

(The believers are) those, if We establish them (let them rule) in the earth, will establish prayers and pay the poor rate (Zakāt),

وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ط

and enjoin good and forbid evil;

وَاللَّهُ عَاقِبَةُ الْأُمُورِ ۝

and unto Allāh alone is the return of all affairs. (Haj, 22:41)

Another verse says:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

And that there should be among you a group who call mankind unto virtue

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ط

and enjoin what is good and forbid wrong;

وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

and they are those who shall be successful. (Āli Imrān 3:104)

Another verse:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

You are the best group that has been brought forth for mankind; you enjoin goodness

وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُوْمِنُونَ بِاللَّهِ ۝

and forbid evil, and you believe in Allāh. (Āli Imrān 3:110)

The importance of these two branches of religion is also emphasised in many Ahādith. The Holy Prophet (S) has said that there will come a time when people will forsake enjoining good and forbidding evil in order to keep people pleased. Calamities will then befall the society and then, when the same people pray to Allāh, their prayers will not be heard.

When Allāh decided to punish the people of Prophet Shu[°]ayb (A), He said he would punish all 100,000 of them out of which 40,000 were bad and the rest good. Prophet Shu[°]ayb (A) asked Him as to what the fault of the good ones was. Allāh replied, "They were happy when I was being disobeyed and they did not express their anger when I was angry."

Thus, it is very important to keep the practice of Amr bil Ma[°]rūf and Nahy[°]anil Munkar alive within the society. The procedure is as follows:

When you see a wrong being done or a right not being done, then either:

- 1) Express your objections using all the skills at hand.
- 2) Use force where applicable (as in the case of father-son relationship)
- 3) Resent it in your heart and that is sign of weakness in faith, but the least a person should be able to do.

CLASS 8 - LESSON 15

Furū° ad-Dīn in the Holy Qur'ān

Tawalla

Tawalla is the ninth branch of the Furū° ad-Dīn. It is an °Arabic derivative from the root Wa-La-Aa. The word has many meanings. Some of them are friend, companion, benefactor, authority, Lord, etc.

Tawalla means that we should befriend and accept the authorities of those appointed by Allāh and the Holy Prophet (S). Allāh says in the Holy Qur'ān:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ

Verily your guardian is Allāh and His messenger (Muḥammad)

وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ

And those who believe and establish the prayer,

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ۝

And give charity (alms) while they are (in Ruku°) bowing down.
(al Māidah, 5:55)

When we say *عَلِيٌّ وَلِيُّ اللَّهِ* (°Alī is the Wali of Allāh) in our Adhān, it is based on this verse.

In this verse we are given the order of authorities to accept their commands and instructions. It begins with Allāh - His command overrides that of all others, be they that of our parents, our elders, our teachers, our doctors, etc. His command is represented on this earth by the Holy Prophet (S). Thus, during the time of the Holy Prophet (S), his command was final. Nobody can argue with what he ordains for it is from Divinity and hence from Allāh.

But in the absence of the Holy Prophet (S), the verse refers to believers who establish prayers and give out to the needy during Ruku°. This reference, accepted unanimously by all sects, is to Imām °Alī (A).

An incident has been recorded in history where a beggar came asking from people in the mosque. Nobody gave him anything until the Imām (A), who was busy reciting prayers, pointed to his finger whilst he was in Ruku^o, beckoning to the beggar to remove his ring and take it. This act was so pleasant to Allāh that He revealed it to the Holy Prophet (S) immediately.

Hence, in the absence of the Holy Prophet (S), we, the believers in the message of the Holy Prophet (S) were to accept the authority of Imām °Alī (A) as this verse referred to him. That is why we, the Shiites, believe in him as the first and immediate successor to the Holy Prophet (S). After, Imām °Alī (A), the Shiites believe in 11 other Imāms (A) who are all descendants of Imām °Alī (A) and appointed by the Holy Prophet (S) in his life time as reported in various Ahādith both by the Sunnis and the Shiites.

Despite such clarity in the Holy Qur’ān, one may wonder why the majority do not believe in the appointment of Imām °Alī (A) as the true successor of the Holy Prophet (S). The incident of Ghadīr in which the Holy Prophet (S) declared to all Muslims present with him that Imām °Alī (A) was his successor after him, has been reported by ALL Muslims. The Holy Prophet (S) is reported to have said that:

“Whosoever accepts me as the Mawla, shall take Ali as the Mawla after me.”

Many Sunni scholars have interpreted the term Mawla as meaning ‘friend’ rather than “a person of authority”. However, the Holy Prophet (S), to prevent any confusion, clearly asked all those around him:

“Do I not have more authority over you than you have over yourselves?”

The °Arabic words he used here were “am I not **Awla** to you than you are to yourselves?” **Awla** is yet another derivative of WA-LA-AA and carries the same meaning of friendship and mastership. However, the Holy Prophet (S) very skillfully avoided the use of Mawla which could be misinterpreted as friend and instead used the verb that means authority and not friendship.

When the people replied, “truly, you do have more authority on us than we have over ourselves!”, then the Holy Prophet (S) declared:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

Of whomever I am the Master, (this) °Alī is his Master.

Tawalla therefore means accepting the authority of :

1) Allāh

Allāh is our Master and ultimate benefactor. It is only He who let things harm us or protect us from evil. It is He who either grants us or takes away from us the various favours we may or may have been enjoying in our lives. The believers, accept Allāh as their Wali while the Kāfirs do not. The Holy Qur'ān says:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is the guardian of those who believe.

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

He brings them out of darkness into light.

وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ

And those who disbelieve, the false gods are their guardians,

يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

who take them out of light into darkness;

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

they are the inmates of the fire, they shall abide therein.

(al Baqarah, 2:257)

Wali is someone we accept as the authority, the master and hence we take our commands from him. People tend to do things that could not have been commands from Allāh. Sometimes it could be contrary to Allāh's pleasure and hence be the commands of Iblīs. If we succumb ourselves to Iblīs's commands, then we are actually accepting him as our Wali.

2) The Holy Prophet (S) and the Holy Imāms (A)

Once again, they have been appointed as having authority over us like Allāh has over because they represent Allāh on this earth. Hence if our Imām (A) was to reappear today and ask us to do something that we do not understand, we would still have to do it without asking questions. They have the right to use us even to death just as Allāh has the right to do that. The Imām (A) would never do anything that would harm us (not physically) just as Allāh would never ask us to do something that would harm us. It is this belief in submitting to their total authority that is called Tawalla.

A man came to see the 6th Holy Imām (A) and claimed to be from amongst the Shi'as of Egypt. To test his true understanding of the word Wali (as he claimed), the Imām (A) asked him to go and sit in a lit furnace that was in the vicinity. The man started trembling and gave the excuse of his family waiting for him. When the Imām (A) noticed his hesitation, he called the man towards him and made him sit next to him. After a little while, Hārūn al Makki, a very close companion of the 6th Holy Imām (A) arrived and after the formal greetings, the Imām (A) beckoned to him and said, "Hārūn, could you please sit in that furnace?" Without asking a question, Hārūn headed for the furnace and disappeared inside.

The Imām (A) turned to this man from Egypt and said, "These are the type of people who love me." (The Imām (A) used a word derived from WA-LA-AA). Needless to say Hārūn remained quite unharmed.

3) Believers (Mu'minīn)

Tawalla also means to befriend those who are of the same faith and are loved by Allāh, His Prophet (S) and the Imāms (A). Thus we highly respect and love the loyal companions of the Holy Prophet (S) and the Imāms (A). We also make it a general rule to befriend and love those who love the Ahlul Bayt (A). It is in keeping with this part of Tawalla that we remember all the martyrs of Karbala for their sacrifices for Imām Husain (A).

CLASS 8 - LESSON 16

Furū° ad-Dīn in the Holy Qur'ān

Tabarra

Tabarra means to disassociate oneself from, to wash one's hands of. It also means innocence (from guilt) of doing something.

In Islām, Tabarra is the tenth branch of Furū° ad-Dīn. Firstly, Allāh wants us to disassociate ourselves from Shayṭān and anything or anybody that represents Shayṭān.

In the Holy Qur'ān, one finds many references of this kind of Tabarra by Prophets of all times. For example, on his way to Baytul Muqaddas, Prophet Ibrāhīm (A) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allāh. To teach them the error of their ways, he used a very polite way of approach. He introduced himself as a star-worshipper also and then sat down at night to worship with them. The Holy Qur'an says:

فَلَمَّ رَأَ الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ء

Then when he (Ibrāhīm) saw the sun rise all brilliant, he said, "(Is) this my Lord? (After all) this is the greatest."

فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ء

Then, when it set, he said, "O my people! I dissociate myself of what you worship besides Allāh. (al An'ām, 6:79)

Similarly, the people of Prophet Hūd (A) rejected his message and actually accused him of having been bewitched by their own gods! The Holy Qur'ān says:

إِنْ تَقُولُ إِلَّا اعْتَرَكُ بَعْضُ الْهَيْتِنَا بِسُوءٍ ط

We say nothing but this, that some of our gods have smitten you with evil.

قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوكُمْ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ء

He (Hūd) said, "Verily, I call Allāh to witness, and you also bear witness that I disassociate myself from what you worship besides Allāh (Hūd, 11:54)

The second application of Tabarra is in disassociating ourselves from the enemies of Allāh, the Holy Prophet (S) and the Holy Imāms (A) from his progeny.

Disassociating is not a feeling that takes place in the heart. Islām wants of us to declare that disassociation and let the world know what our stand is. That is why we do send curses on all the Zālīms (perpetrators of injustice) who hurt the Holy Prophet (S) and particularly his family after his death. The sending of curses (La°nat) is our expression that we are not part of what they did.

Allāh says in the Holy Qur'ān:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

Verily, those who annoy Allāh and His messenger (Muḥammad),

لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ۝

Allāh has cursed them in this world and the hereafter, and has prepared for them a painful punishment. (al Aḥzāb, 33:57)

Based on this verse, anybody who harms or tortures any member of the family of the Holy Prophet (S) has in turn annoyed the Holy Prophet (S) and therefore is cursed by Allāh. Why, therefore, should we not curse him? This would therefore include all the Umayyad and Abbaside rulers who left no stone unturned in tormenting the progeny of the Holy Prophet (S).