



FIQH

CLASS 10

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‘AQQĀ’ID

What is ‘Aqā’id?

‘Aqā’id (Theology) is a study of the roots of religion (*Uṣūl al-Dīn*). It is an extremely important subject because it deals with the very foundation of faith in Allāh (SWT) and Islam.

The *Uṣūl al-Dīn* comprise of 5 basic principles:

- 1) *Tawḥīd* (Divine Unity)
- 2) *‘Adālah* (Divine Justice)
- 3) *Nubuwwah* (Prophethood)
- 4) *Imāmah* (Divine Leadership after the Prophet (S))
- 5) *Qiyāmah* (Resurrection)

This Chapter Consists Of:

Islam and Muslims

This part explains the meaning of Islam and what it means to be a Muslim. It provides us with an insight into the teachings of Islam and how Muslims are expected to live their lives. It also introduces other sects within Islam and the principle differences between these sects.

Uṣūl al-Dīn

This part looks at the five basic principles of our beliefs mentioned above: *Tawḥīd* (a study of Allāh (SWT) and His unity); *‘Adālah* (the Justice of Allāh); *Nubuwwah* (Allāh (SWT)’s guidance to mankind through His messengers and revelations); *Imāmah* (the continuation of Allāh (SWT)’s guidance after the demise of the Prophet (S)); and *Qiyāmah* (a study of the resurrection and the Hereafter).

I am a Muslim

In this part, we look at some of the teachings of Islam and the beliefs of Muslims, and how best we can put them to practice in everyday life.

Why Study ‘Aqā’id?

The study of ‘Aqā’id shapes our understanding of Allāh (SWT) and Islam. It addresses important issues such as the existence and nature of God, the need for religion and the purpose of our life. An in depth understanding of these issues is absolutely necessary, because without that, our actions would not have much significance.

Dear Lord,

Guide us in understanding the roots of our religion so that we may better understand Your existence and Your nature, and to understand the purpose of our religion and to live by its morals and values.

LEARNING OBJECTIVES



1. Introduction to the Names and Attributes of Allāh (SWT)
2. Introduction to the various ways and levels of knowing Allāh (SWT)

MY NOTES

THE NAMES AND ATTRIBUTES OF ALLĀH (SWT)

Al-Asmā' al-Husnā refers to the Beautiful Names of Allāh (SWT). Whenever we mention Allāh , we should say:

سُبْحَانَهُ وَ تَعَالَى

Glory be to Him, the Most High

We can also say:

عَزَّ وَ جَلَّ

The Mighty and Glorious

Allāh (SWT) tells us in the Qur'ān that when we pray to Him, we can call Him by any of His Beautiful Names:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَانَ أَيَّمَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى



Say, 'Call "Allāh" or call "the Rahman (Merciful)". Whichever [of His Names] you may call, to Him belong the most beautiful Names.' [17:110]

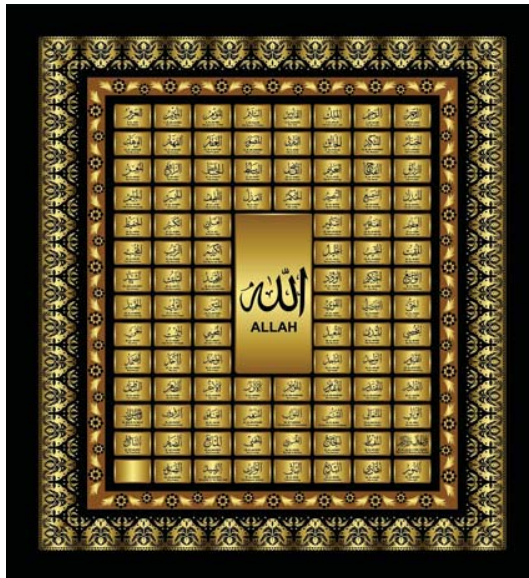
Allāh (SWT)'s names refer to His attributes. They tell us about Him, and help us understand Him. In other words, we can know Allāh (SWT) through His attributes. In the Qur'ān and through the *aḥādīth* of the Holy Prophet (S), Allāh (SWT) has informed us of many of His Names. For example:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ



الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allāh: there is no god but He: the King, the Holy, the All-Peace, the Giver of security, the Overseer, the Most Mighty, the Overpowering, the All-Great. Exalted be He from whatever they associate with Him.



ACTIVITY



Memorise 10 Names of Allāh (SWT) that you didn't know by heart before along with their meanings.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَى ۗ يُسَبِّحُ لَهُ مَا



MY NOTES



فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allāh, the Planner, Executer and Fashioner of creation. His are the names most beautiful. Whatever is in the heavens and the earth extols His Glory. He is the Most Mighty, the Most Wise. [59:23-4]

The Names of Allāh (SWT) are countless. In the beautiful *Du‘ā’ Jawshan al-Kabīr* taught to us by the Holy Prophet (S), we call out to Allāh (SWT) through 1000 of His Names and Attributes. However, we commonly refer to and memorise the famous 99 Names of Allāh (SWT).

Everything in creation reflects and manifests these different Names of Allāh (SWT). When we see the love and affection of our parents towards us, we are reminded of the Names of Allāh (SWT) **al-Raḥmān** - The All-Merciful and **al-Wadūd** - The Loving. When we eat food and earn money, we know that it is **al-Razzāq** - The Provider of Sustenance, who has blessed us with food and wealth. The deeper reality behind everything we see around us, from the great stars and planets to the small flowers and plants, are the Names of Allāh (SWT). We can hear and see through our ears and eyes, but in reality it is Allāh (SWT) who is **al-Samī‘** - the All-Listening and **al-Baṣīr** - the All-Seeing. Our hearing and vision are just manifestations of these Names. For this reason, in *Du‘ā’ Kumayl*, we call out to Allāh (SWT) by His Names and refer to them as the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ... بِأَسْمَائِكَ الَّتِي مَلَأْتَ أَرْكَانَ كُلِّ شَيْءٍ

O Allāh, I ask You...by Your Names, which have filled the foundations of all things;

THE POSITIVE AND NEGATIVE ATTRIBUTES OF ALLĀH (SWT)

Al-Ṣifāt al-Thubutiyyah are the qualities of Allāh (SWT) that are true regarding Allāh (SWT). They are sometimes referred to as the "Positive Attributes" of Allāh (SWT). The opposite of this are *al-Ṣifāt al-Salbiyyah*, which are attributes that are not true regarding Allāh (SWT), or "Negative Attributes".

Among the Positive Attributes of Allāh (SWT) are:

1. **al-Qadīm** - He is Eternal. He has no beginning and no end. He wasn't born and won't die.
2. **al-Qādir** - He is all-Powerful. He has the power to do what He wishes.
3. **al-'Alīm** - He is all-Knowing. Nothing is hidden from Him.
4. **al-Ḥayy** - He is Ever-Living. He will never die.
5. **al-Murīd** - He does as He pleases. However, what He does is based on wisdom and reason.



Among the Negative Attributes of Allāh (SWT) are that:

1. Allāh (SWT) has **no** partners and **no** family. He has **no** sons or daughters.
2. Allāh (SWT) is **not** made up of anything.
3. Allāh (SWT) does **not** live in any specific place. He is everywhere.
4. Allāh (SWT) **cannot** enter anything (e.g. the body of a human). He **cannot** come in human form.
5. Allāh (SWT) does **not** change (e.g. He doesn't grow old, or become happy or sad)

HOW CAN WE KNOW ALLĀH (SWT)?

In one of his sermons, Imām 'Alī (A) described Allāh (SWT) as follows:



"Praise is due to Allāh whose praise cannot be achieved by speakers, whose bounties cannot be counted by those who count, and whose right cannot be fulfilled even by those who strive to do so. He, whom the highest of intellectual efforts cannot comprehend and the deepest diving of understanding cannot grasp. He, for whose attributes there is no limits; no eulogy of praise exists, no time is ordained and no duration is fixed."

According to this passage, it is clear that Allāh (SWT) is so great that it is not possible for us to fully comprehend Him. However, this does not mean we cannot know Him at all. There are various ways and levels to which we can understand and get to know Allāh (SWT). Some of these are the following:



1) The *Fitrah*: The belief in God has been hard-wired within every human being and hence it's something that comes naturally to us. For this reason, from the beginning of human life on earth, there has been record of the belief in the existence of some sort of God. We do not require to read books or to formally educate ourselves in order to access *fiṭrī* knowledge. Even the person who lives in the middle of the Amazon jungle is able to reach the conclusion that Allāh (SWT) exists without being exposed to any religions.

It is like a light that is within all of us, providing us with knowledge about basic truths. However, years of sinning and spiritually polluting ourselves dims the brightness of the light of our *fiṭrah*. Religious teaching in the form of the revelation and prophetic guidance adds to the basic knowledge base already available to us from the *fiṭrah*.

2. The external signs of Allāh (SWT): Allāh (SWT) is recognised through His signs present in the world around us. When we see the beautiful and intricate creation around us and the harmony with which everything in nature works, we know that all these things could not have come by chance and that they require a Wise Creator. In the Qur’ān, Allāh (SWT) commands us in many places to ponder over His creation:

MY NOTES



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



Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allāh; then look again, can you see any disorder?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Then turn back the eye again and again; your look shall come back to you confused while it is fatigued. [67:3-4]

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ



Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. [3:190]



In the profound *Du‘ā’ ‘Arafah*, Imām al-Ḥusayn (A) mentions that he realises that all the life experiences that Allāh (SWT) makes us go through, all the good and the difficult times, were all His way of introducing Himself to us:



إِلٰهِي عَلِمْتُ بِأَخْتِلَافِ الْآثَارِ

O my God, I have known, through variety of signs

وَتَنَقُّلَاتِ الْأَطْوَارِ

and changes of phases,

أَنَّ مُرَادَكَ مِنِّي أَنْ تَتَعَرَّفَ إِلَيَّ فِي كُلِّ شَيْءٍ

that what You want from me is that You introduce Yourself to me in all things

حَتَّى لَا أَجْهَلَكَ فِي شَيْءٍ

so that I will not ignore You in anything.

Hence Allāh (SWT) commands us to reflect upon the countless blessings He has bestowed upon us:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنْ

السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآَنِي تُؤْفَكُونَ

O mankind! Remember Allāh's blessing upon you! Is there any creator other than Allāh who provides for you from the sky and the earth? There is no god except Him. So where do you stray? [35:3]



3. The Qur'ān: The creation around us forms the external signs of Allāh (SWT). The Qur'ān features the written signs of Allāh (SWT). It was the miracle of our Holy Prophet (S). It is so powerful that it even managed to shake the hearts of those who used to bury their baby girls alive without any hesitation.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ

الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. [17:9]



4. Self-Purification: In multiple verses, *aḥādīth* and *aḥādīth qudsīyyah*, Allāh (SWT) tells us that the human **spiritual heart** is the source of truly attaining deep knowledge of Allāh (SWT).

مَا وَسَعَنِي سَمَاوَاتِي وَلَا أَرْضِي ، وَلَكِنْ وَسَعَنِي قَلْبُ عَبْدِي الْمُؤْمِنِ

My heavens and my earth could not contain Me, but the heart of My believing servant contains Me.



The main purpose of our life is to "know" Allāh (SWT). This knowing, however, is not a rational or intellectual knowing that is often called *'ilm* (knowledge). Rather, it is *ma'rifah*, which is better translated as "realisation". *'Irfān* (the science of "realising" God), is derived from the word *ma'rifah*.

There are numerous verses in the Qur'ān that encourage people to embark on a journey of self-discovery and the *ma'rifah* of Allāh (SWT). Similarly, there are numerous *aḥādīth* that encourage us to understand *Tawḥīd* deeply and realise who Allāh (SWT) is (i.e. gain *ma'rifah*), not just through the mind and its logical deductions and philosophical arguments, but through purifying the heart and making this purification process a "journey" towards Allāh (SWT), so that He is known directly through personal experience.

IN SUMMARY



1. What do the names of Allāh (SWT) tell us about Him?
2. Explain what *al-Ṣifāt al-Thubutiyyah* are and give three examples.
3. Explain what *al-Ṣifāt al-Salbiyyah* are and give three examples.
4. Explain in detail at least two ways in which one can try to know Allāh (SWT).

DID YOU KNOW?



The name of God, Allāh, encompasses all the other names of God. This is why we call Him by the name Allāh more than any other Name.

KEY POINTS



1. *Al-Asmā' al-Ḥusnā* refer to the Beautiful Names of Allāh (SWT). Allāh (SWT) tells us in the Qur'ān that when we pray to Him, we can call Him by any of His Beautiful Names. The Names of Allāh (SWT) are countless.

2. Allāh (SWT)'s names refer to His attributes. Everything in creation reflects and manifests these different Names of Allāh (SWT).

3. *Al-Ṣifāt al-Thubutiyyah* are the qualities of Allāh (SWT) that are true regarding Him. The opposite of this are *al-Ṣifāt al-Salbiyyah*, which are attributes that are not true regarding Allāh (SWT).

4. It is not possible to fully understand Allāh (SWT). However, we can try to know Him to our capacities through different ways, such as our *fiṭrah*, the external signs of Allāh (SWT), the Qur'ān and self-purification.

ACTIVITY PAGE

Find the Names of Allāh (SWT) mentioned in the word bank below. Although all the letters of each word are connected together, most words are not going to be horizontal or vertical in a straight line. You will have to think outside the box!

One has been done for you – The Name of Allāh (SWT) (AL-)MATIN.

Y	Y	F	I	T	A	T	I
A	I	R	N	Q	L	M	N
H	S	A	A	Z	A	I	S
W	B	H	M	Z	I	D	R
A	D	I	Q	A	R	A	Y
D	U	F	A	T	I	R	K

WORD BANK

WADUD
 RAHIM
 RAHMAN
 RAZZAQ
 HAMID
 KARIM
 ALIM
 QADIR

QADIM
 SAMI
 BASIR
 LATIF
 ALI
 HAYY
 FATIR
 MATIN

All Muslims are united in their belief in the core doctrines of Islam, namely *Tawhīd*, *Nubuwwah* and *Qiyāmah*. Beyond these three core doctrines, Shī'ah Muslims also place great emphasis on two other doctrines – the '*Adālah* of Allāh (SWT) and *Imāmah*.

Allāh (SWT) has many different attributes (*ṣifāt*); however, we give special importance to Divine Justice (*'Adālah*) for two key reasons:

1. To clarify the Twelver Shī'ī position on Divine Justice as compared to other schools of thought in Islam, such as the Ashā'irah and the Mu'tazilah.
2. To clarify the Twelver Shī'ah position on Divine Justice in opposition to those who challenge the Justice of God, such as atheists.

Last year, in Class 9, you were introduced to some of the differences between the Twelver Shī'ī school of thought, as compared to the Ash'arī and Mu'tazilī schools, with regards to Divine Justice. In today's lesson, we will study the challenge often raised by atheists regarding the belief in Divine Justice in the face of apparent "evil" in the world.

Scientifically, it is not possible to disprove the existence of God, because God is beyond science. The famous scientist and philosopher, Francis Bacon, once remarked:

"A little knowledge of science makes man an atheist, but an in-depth study of science makes him a believer in God."

For this reason, atheists usually resort to a second line of argument to try to disprove the existence of God – the existence of evil in the world, which we will study in this lesson and the next lesson.

ARE NATURAL DISASTERS EVIL?

A conversation between an atheist and a believer about "natural evil":

ATHEIST: Tsunamis are evil. How can a Merciful God allow such things to take place?

BELIEVER: It is incorrect to call natural disasters "evil". You are basing your understanding on a **wrong definition of evil**. It is often due to such misunderstandings that people make wrong assumptions about God and end up rejecting God.



LEARNING OBJECTIVES



1. Understand the correct definition of "evil"
2. Understand Divine Justice in relation to the occurrence of natural disasters

MY NOTES



ACTIVITY



Carefully read through the points raised in the conversation between the atheist and believer. Can you think of any other reasons why Allāh (SWT) allows natural disasters to take place?



ATHEIST: Why are natural disasters not evil? What is the correct definition of evil?

BELIEVER: The correct definition of evil is “**the willful rejection of good**”. In other words, when someone who has **free will** to choose to either do good or reject good decides to reject good, evil is brought about. Anything else cannot be called “evil”.

ATHEIST: Can you please explain further.

BELIEVER: If a person is killed by another person, but there was **no intent** to kill, we call it an **accident**, no evil has taken place. Although the result of the accident was death and someone was killed, we cannot call such an incident “evil”. It may be a sad event, but it is not evil.

Notice that **evil is directly connected to free will**, in that someone chooses to do something bad. If you take free-will out of the equation, there is no evil left.

Therefore, when natural disasters such as a tsunami takes place, such an event cannot be called evil, because there is no notion of choice there. It is just a physical reality taking place, where water moves in a specific direction to fill a certain space which it is supposed to fill based on the laws of physics.

ATHEIST: Ok fair enough. Natural disasters are not evil in themselves, but what about when people die as a result of such events? If you had the ability and power to save someone from a tsunami, would you not save him or her?

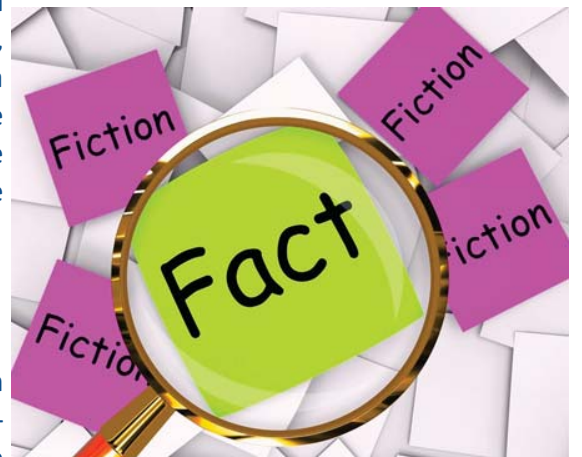
BELIEVER: Yes, of course I would.

ATHEIST: Then how can God, whom you believe to be all-Powerful and all-Merciful, allow innocent children to die from tsunamis?

BELIEVER: Good question. However, in your argument, you have made certain incorrect assumptions, which have led you to wrong conclusions about God.

ATHEIST: Which incorrect assumptions have I made?

BELIEVER: First of all, you have assumed that death is a bad thing and that it is *wrong* for a child to die. Your conclusions are also based on the assumption that



this life is the be all and end all. However, if you were to now understand death as the **end of the trials and difficulties of this world** and simply as a portal to a new phase of existence, which is our real and permanent home and for which were created in the first place, then death is no longer seen as a bad thing.



In fact, for good-doers, death is a joyful time, because they are going to a much better place, where they will be rewarded for their efforts in this world! Also, the innocent children who die from natural disasters will be recompensed in the Hereafter and will be given a place they will be very happy with.

ATHEIST: You're right, in my argument, I had assumed death as a bad thing. Viewing death from this perspective truly does change the whole argument.

BELIEVER: Another assumption that you made in your argument is that it is *wrong* for children to die from such incidents, because they have their entire lives ahead of them. However, this is a wrong thing to say, because the exact age that those children are meant to die in is already decreed by God from before, so there is no room to assume that "they had their entire lives ahead of them"!

Besides, who's property are those children anyways? Do they belong to their parents or do they belong to God? When an owner leaves his possession with you and then one day comes to take it back. Would you call this evil?

ATHEIST: No, of course it's not evil.

BELIEVER: Then by the same logic, when God decides to take back His property, it cannot be called evil!

In the Qur'ān, we are told that in the past, God has decided to destroy entire communities, such as the people of 'Ād and Thamūd. Just like God created you and I in the first place and placed us in this world, He can also take us back whenever He wishes. We all belong to Him and He can decide to bring us back to Himself whenever He wishes. There is no evil here. Our job is to believe in Him, make best use of our short time in this world and prepare for death, whenever it is destined for us.

ATHEIST: Yes, you are right. God has the right to take back His property whenever

DID YOU KNOW?



Many events that we normally refer to as "natural disasters" are actually very good in and of themselves. For example, one of the benefits of earthquakes is that they allow the planet to constantly recycle itself in order to maintain a life sustaining balance.

Earthquakes also bring minerals and metal rich deposits to the surface and make fossil fuels easier to access.

MY NOTES



KEY POINTS



1. The correct definition of “evil” is the “willful rejection of God”, i.e. evil is directly connected to free will.
2. Natural disasters cannot be called “evil”, because there is no free will associated with such events.
3. If we correctly understand death as the end of the difficulties and trials in this world and as the gateway to our true life, then it is no longer seen as a “bad” thing in itself.
4. Allāh (SWT) allows people to die from natural disasters because of a greater mercy and wisdom. It is only through witnessing such incidents that we appreciate the good.
5. Trials and difficulties in this world give meaning to this life. They are part of the system Allāh (SWT) has created to give us the opportunity to grow as human beings.

He wishes. This cannot be called evil.

BELIEVER: And even beyond all of this, although we question what kind of God can see people die in natural disasters, especially innocent children, there is actually great mercy and wisdom associated with such occasions...

ATHEIST: Really? How so?

BELIEVER: How could you and I understand the value of human life if we didn't see it go away? How could we understand the fragility of the human race if we didn't experience such events? How could we appreciate the value of the stable earth if it didn't shake during an earthquake?

We can only understand, appreciate and become thankful for good things in this life when we experience the opposite of these things. For example, if we never become ill, we would not appreciate good health. If we never experience hunger, we would never appreciate food.

ATHEIST: Yes, you are totally right. I never thought of it in this way. You have totally changed my perspective on this. Thank you very much!

DID YOU KNOW?

Allāh (SWT) informs us in many places in the Holy Qur'ān that we will face trials and difficulties in this world. That is part of the system of this world, which He has created. These trials give meaning to this life and allow us to grow as human beings.



وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

*We will surely test you with a measure of **fear** and **hunger** and a **loss of wealth**, **lives**, and **fruits**; and give good news to the patient -*

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

those who, when an affliction visits them, say, 'Indeed we belong to Allāh and to Him do we indeed return.' [2:155-6]

IN SUMMARY



1. 1. What is the true definition of “evil”?
2. 2. Why can we not call natural disasters evil?
3. 3. How can a Merciful God allow children to die through natural disasters?

ACTIVITY PAGE

CIRCLE THE CORRECT ANSWER

1) Death is a joyous occasion for:

Children

Disbelievers

Good-doers

2) Is it true that natural disasters are evil?

True, because they cause massive destruction.

True, because they cause death intentionally.

False, because the statement is based on a wrong assumption about “evil”.

3) Evil comes about when:

A person chooses to do good.

A person chooses to do bad intentionally.

A person does bad unintentionally.

4) Is it evil for Allāh (SWT) to allow children to die from natural disasters?

Yes, because they had their entire lives ahead of them.

No, because we all belong to Allāh (SWT) and He can take us away from this world whenever He wishes.

Yes, because children are innocent.

5) There is Wisdom and Mercy associated with natural disasters.

Yes, because they teach us the value of life.

No, because people lose their valuables.

Yes, because people need to be punished.

BELIEVER: Do you play golf?

ATHEIST: Yes...

BELIEVER: I like playing golf too, but I'm not good. I don't like the bunkers in the field. They are big distractions. My golf ball keeps going inside them and it is very difficult to get it out! I think we should get rid of bunkers! Or even better, why don't people put some sort of chip inside their golf balls, such that whenever they hit a ball, they can use a machine to control it and make sure it always lands straight inside the hole! I'll become as good as Tiger Woods!



ATHEIST: No, that's not how it works! Once again, you are making the whole game pointless! You need the bunkers to stay there for the game to be fun and for you to become a better player...

BELIEVER: But they're evil! They stop me from winning easily!

ATHEIST: That's the whole point! The more bunkers you have in the field and the more you can avoid them, the better you become!

BELIEVER: Exactly! Now you've hit the nail on the head! The same is true about the existence of evil in this life. The more choice there is between doing good and evil and the more you choose to do good and reject evil, the better a human being you become!

In the Qur'an, God says:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say, "I seek the protection of the Lord of the daybreak

مِنْ شَرِّ مَا خَلَقَ

from the *evil* of what He has created" [113:1-2]



MY NOTES





In the above verses, the “evil” being referred to is the potential for human beings to use their free will to bring about evil. God does not say that there is no evil in this world. He acknowledges that because of the free will of human beings, evil will also be there.

This evil needs to be there. **It is a necessary component of the trial.** This is what allows human beings to achieve their potential as the greatest of God’s creation, by freely choosing to do good and rejecting evil. In this way, we become even better than angels. **The important point is that we must avoid evil!** That is what makes evil a “good thing” – when we avoid it! Just like the net in volleyball or the bunkers in golf, the more we can avoid them, the better we become.

Reflect on the following verse of the Qur’ān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَتُؤْمِنُونَ بِاللَّهِ

You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allāh...[3:110]

Notice how God once again acknowledges that evil does exist in this world, but says that our objective as God’s representatives on earth is to rise up and proactively stop **evil** from being committed, by promoting good and forbidding evil in society.

God could easily have placed us straight into Paradise or Hell based upon His Knowledge of the choices we would make in this life. However, out of His Mercy, He has given us the opportunity to partake in the test of this world, so that we can **value Paradise** when we eventually go there. Likewise, those who are evil in this world will not have an excuse in the Hereafter when they enter Hell, because it is the result of their own actions in this world.

ATHEIST: Wow, that is quite profound... you have once again changed my whole perspective on life and the evil that we see happening around us. Thank you!

BELIEVER: You are most welcome!

THE TRIALS OF A BELIEVER

One of the main reasons why Allāh (SWT) subjects believers to trials in this world, is so that they can become even closer in station to Him after passing the trials. If a child is given a PhD certificate, he/she won’t understand its worth and it will not hold any value for him/her. However, if that same child, after years of struggle, goes through primary and secondary school, then completes his/her Bachelor’s and Master’s Degrees and then finally completes his/her PhD, that same PhD

DID YOU KNOW?

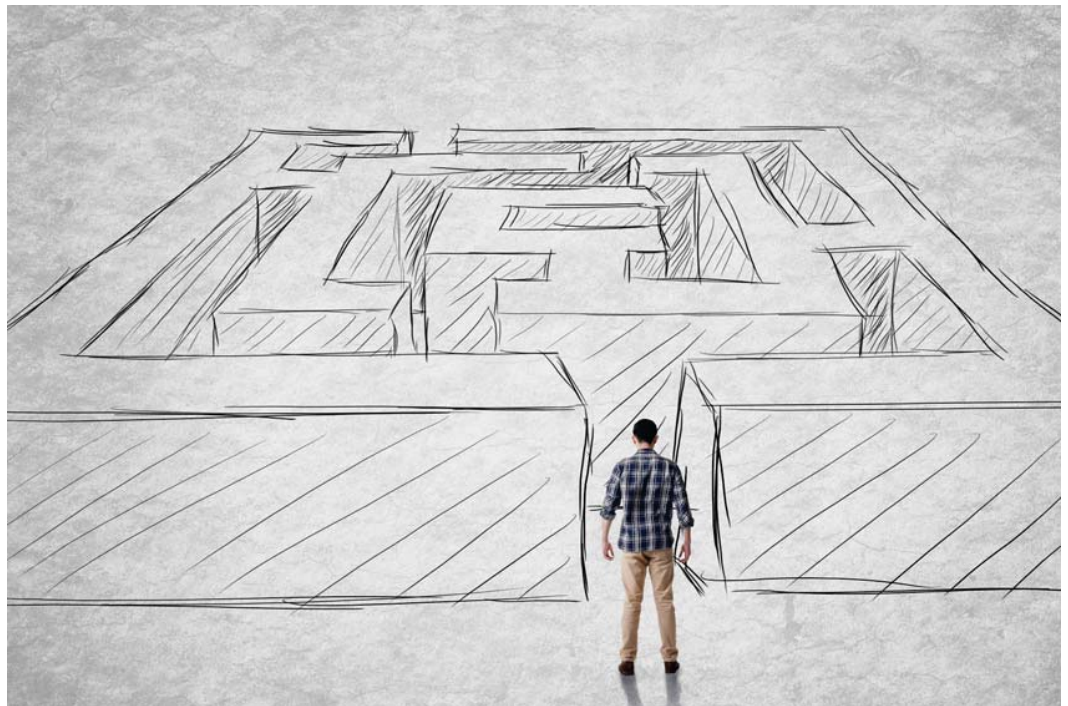


Before Imām al-Ḥusayn (A) departed from Madīnah, he saw the Holy Prophet (S) in a dream, who told him:

“Oh my beloved Ḥusayn, it is as if I see you covered in your blood...Allāh has a special status reserved for you which you cannot attain, except through martyrdom (shahādah).”

Imām al-Ḥusayn (A) went through great difficulties, but as a result, he attained a very special status with Allāh (SWT).

When Allāh (SWT) informed the angels that He was going to appoint a human being as His vicegerent on earth, the angels were surprised because they only saw the potential of human beings to commit evil through their free will. However, they did not realise that by using their free will to do good and reject evil, human beings can become even greater than them!



KEY POINTS



1. Evil is the outcome of human beings using their free will to reject good.
2. If Allāh (SWT) stops people from committing evil, it will mean that human beings no longer have free will.
3. Just as the line surrounding a volleyball court and the net are necessary to play volleyball, evil is also a necessary component to this world. The objective is to avoid it.
4. Going through trials allow human beings to grow and earn *Jannah*.
5. The greater a person is in Allāh (SWT)'s eyes, the greater his/her trials.

IN SUMMARY



1. Why does Allāh (SWT) not stop human beings from doing evil?
2. Why is evil an essential component in the system of this world?
3. Why does Allāh (SWT) test believers with trials?
4. Why do trials become more difficult the closer we get to Allāh (SWT)?

ACTIVITY PAGE

GUESS THE PHRASE!

There is an alphabet bank under each table. Each letter in the bank can be used multiple times.

		C			O		E			O	O		-						
				B		C			E		B		T			R			

Alphabet bank [E, O, H, S, G, D, M]

			I			I			H				L	F					
			J			T			N			F		O					

Alphabet bank [I, S, V, D, T, W, G, U, L, R, C, O, E]

					O				O					E					
						A				E	A								

Alphabet bank [D, R, F, L, H, T, B, K, Y]

LEARNING OBJECTIVES



1. What are the different forms of guidance from Allāh (SWT)?
2. What is the difference between *wahy* and *ilhām*?
3. How does Allāh (SWT) communicate with His prophets and messengers?

MY NOTES

WHAT ARE THE DIFFERENT FORMS OF GUIDANCE FROM ALLĀH (SWT)?

In the Qur'an, Allāh (SWT) tells us that He has provided guidance to every single thing in creation:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ



He said, 'Our Lord is He who gave everything its creation, then guided it.'

There are two different forms of guidance that are referred to in the Qur'an. The first type is called "intuitive guidance" (*al-hidāyah al-takwiniyyah*). This type of guidance has been provided to the whole of creation and includes the laws of nature that govern non-living objects and also the natural instinct of living beings. Below are three examples of this in the Qur'an:

1. Guidance to the Earth:

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا



On that day she shall relate all her news,

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

for your Lord will have inspired her (to do so). [99:4-5]

2. Guidance to the bee:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا



يَعْرَشُونَ

And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect. [16:68-

9]

3. Guidance to mankind:

فَاقِمِ وَجْهَكَ لِلدِّينِ حَنِيفًا ۗ

ACTIVITY



Can you name some of the personalities in the Qur'an who received *ilhām*?

فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ
 الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



MY NOTES



Then set your face single-mindedly to the true faith and adhere to the true nature on which Allāh has created human beings. The mould fashioned by Allāh cannot be altered. That is the true, straight faith, although most people do not know.

[30:30]

This last verse above refers to the natural disposition of all human beings, called the *fiṭrah*, through which we can intuitively know and understand certain basic truths, such as the existence of Allāh (SWT).

The second form of guidance from Allāh (SWT) is known as "**legislative guidance**" (*al-hidāyah al-tashri'iyyah*). This is a special form of guidance reserved for beings with a greater sense of understanding and intelligence, like human beings and the *Jinn*. Although humans have been guided to basic truths through the *fiṭrah*, we are still in need of more detailed guidance regarding the way to live our lives and what Allāh (SWT) expects from us.

This second form of guidance can be split into two types - **revelation** (*wahy*) and **inspiration** (*ilhām*).

WHAT IS THE DIFFERENCE BETWEEN WAHY AND ILHĀM?

In the Qur'ān, when Divine guidance is referred to in general, both of these forms have been referred to in general as *wahy*. However, there are many important



differences between the two forms. Some of these are as follows:

1. *Wahy* is a form of Divine revelation that is exclusive to prophets. However, all human beings have the potential to receive *ilhām*. The Imāms (A) and *Sayyidah*



Fāṭimah (A) frequently received Divine guidance in the form of *ilhām*.

2. When someone receives *ilhām*, the content of this inspiration is a private matter. It has no authority over anyone else, so it cannot be imposed upon others. However, when prophets receive *wahy*, it is an authority over all human beings and it is part of Divine communication to all human beings via the respective prophet. This was the role of our Holy Prophet (S):

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

O Prophet, We have sent you forth as a witness, a bearer of good news, and a warner,



وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

as one who calls people to Allāh by His permission, and as a light-giving torch.

[33:35-6]

3. The source of the *wahy* is clear to the prophet receiving the revelation. He is able to receive the revelations without any mistakes and confusion.

However, the exact source of inspiration, *ilhām*, is often not known to the person receiving it.



HOW DOES ALLĀH (SWT) COMMUNICATE WITH HIS PROPHETS & MESSENGERS?

The following verse highlights the various methods through which Allāh (SWT) communicates with His prophets and messengers:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا

فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ ۗ إِنَّهُ عَلِيُّ حَكِيمٌ

It is not possible for any human being that God should speak to him unless it is by inspiration, or from behind a veil, or [that] He send a messenger to reveal what He wills by His permission. Verily, He is the Most High, Most Wise. [42:51]



According to the this verse, Allāh (SWT) communicates with prophets in three different ways:

1. **Direct revelation:** God reveals to the prophet without any intermediary. An

example of this type of revelation is mentioned in the following verse:

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

We will infuse you with a weighty Word. [73:5]



2. From behind a curtain: God reveals directly to the prophet, but the message is heard from an intermediary object. An example of this is the way Allāh (SWT) communicated with Prophet Mūsā (A) from the burning bush:



فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي
الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا
اللَّهُ رَبُّ الْعَالَمِينَ

And when he came to it, a voice was uttered from the right side of the valley in the blessed sport of the bush, saying: O Mūsā! Surely I am Allāh, the Lord of the Worlds. [28:30]

3. Through a messenger: God communicates to the prophet through an intermediary, like angel Jibrā'īl (A):

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

And most surely this is a revelation from the Lord of the worlds.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

The Faithful Spirit has descended with it,

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

Upon your heart that you may be of the warners [26-192-4]



IN SUMMARY



1. What are the different forms of guidance?
2. What are the key differences between *wahy* and *ilhām*?
3. Describe the ways in which Allāh (SWT) communicates with His prophets.

DID YOU KNOW?



Dreams of the prophets are also forms of communication from Allāh (SWT), like the dream instructing Prophet Ibrāhīm (A) to sacrifice his son, Prophet Ismā'īl (A).

KEY POINTS



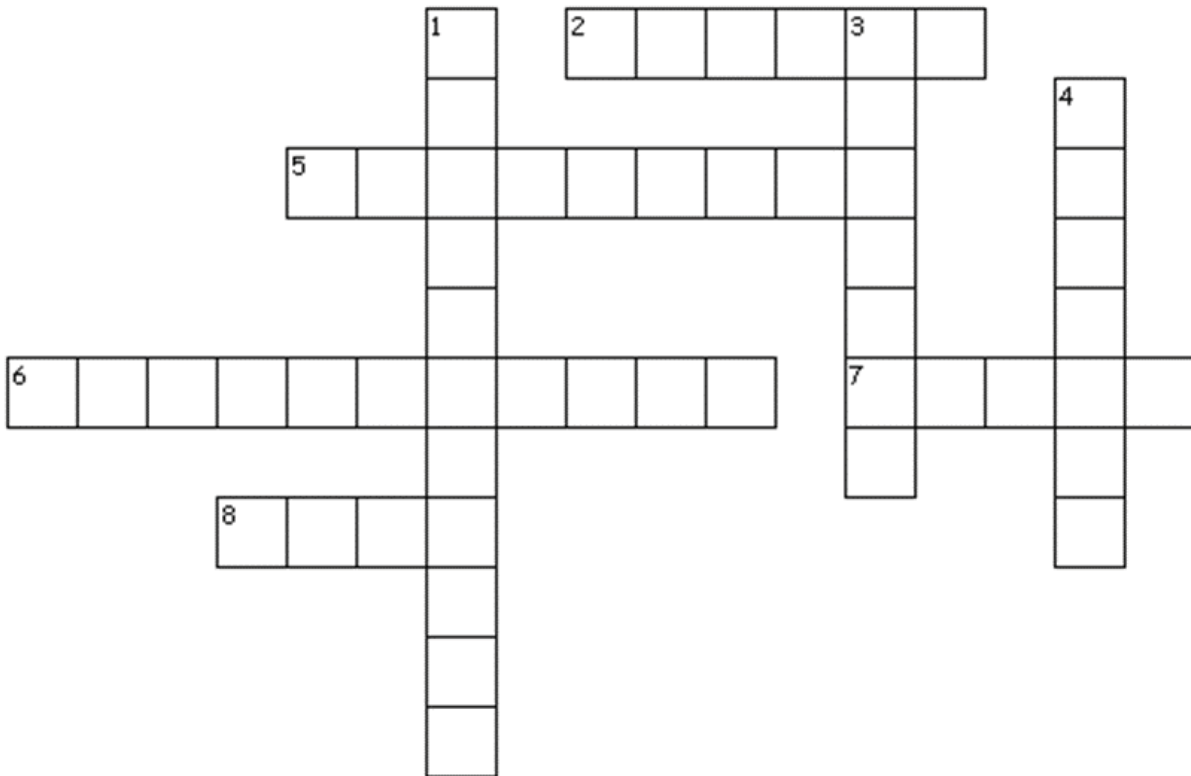
1. The "intuitive guidance" (*al-hidāyah al-takwiniyyah*) is a form of guidance that Allāh (SWT) provides to every creation in this world.

2/ The "legislative guidance" (*al-hidāyah al-tashri'iyyah*) is a form of guidance provided to intelligent beings like human beings and the *Jinn*. This form of guidance is further divided into two types: revelation (*wahy*) and inspiration (*ilhām*).

3. *Wahy* is a form of Divine revelation that is exclusive to prophets. It is a commandment from Allāh (SWT) and whichever prophet receives it should convey it to the people. On the other hand, *ilhām* can be received by anyone. Unlike *wahy*, it is a private matter and cannot be enforced upon others.

4. Allāh (SWT) communicates with His prophets in three different ways: direct revelation, from behind a curtain and through a messenger, such as angel Jibrā'īl (A).

ACTIVITY PAGE



Across

2. The form of revelation where no intermediary is used is called “ _____ revelation”.
5. Revelations brought by angels is referred to as revelation through an _____.
6. A form of guidance that is provided to every creation on this earth is called *al-hidāyah al-*_____.
7. The type of revelation that is a private matter and cannot be enforced upon others is called _____.
8. The type of revelation that is exclusive to prophets is called _____.

Down

1. A form of guidance that is provided to intelligent beings like human beings and the *Jinn* is called *al-hidāyah al-*_____.
3. Allāh (SWT) sometimes communicates with His prophets through intermediary objects. This form of revelation is known as revelation from behind a _____.
4. The angel who brought revelation to the Holy Prophet (S) is _____.

THE TITLES OF THE 12TH HOLY IMĀM (A)

The name of our living Imām (A) is Muḥammad ibn al-Ḥasan. However, out of respect for our Imām, we do not usually refer to him by his own name. Instead, we refer to him by his many titles. Some of these are:

1. ***al-Mahdi*** - The Guided One
2. ***al-Qā'im*** - The One Who Will Rise Up
3. ***Ṣāhib al-'Aṣr wa al-Zamān*** - The Master of the Age and Time
4. ***al-Muntaẓar*** - The Awaited One
5. ***al-Ḥujjah*** - The Proof of Allāh (SWT)
6. ***Baqiyat Allāh*** - The Remnant of Allāh (SWT)

WHY DID OUR IMĀM (A) GO INTO *GHAYBAH*?

In order to understand some of the most important reasons for the *ghaybah* of our Imām (A), we need to recap what took place to the other Imāms (A) before him:

After the passing away of the Holy Prophet (S), the companions eventually pledged their allegiance to Abū Bakr, followed by 'Umar and 'Uthmān. Imām 'Alī (A) was sidelined from his rightful position.

When Imām 'Alī (A) finally became the caliph, his enemies were not happy and kept him engaged in battles throughout most of his caliphate. He fought in the battles of Jamal, Ṣiffīn and Nahrawān. His caliphate came to an end very prematurely when he was assassinated by one of the Khawārij while praying in Masjid al-Kūfah.

Imām al-Ḥasan (A) succeeded his father as caliph, but Mu'āwiyah did not allow him to lead the Muslim *Ummah* in peace and he was eventually poisoned by the latter.

Mu'āwiyah took over as caliph. After his death, he appointed his son, Yazīd, as caliph despite agreeing in his peace treaty with Imām al-Ḥasan (A) that he would not. Yazīd went a step ahead of his father and publicly disregarded the laws of Islam. Under his leadership, Islam was going to become completely distorted and corrupted.

Imām al-Ḥusayn (A) could not allow this to happen and rose up to defend the religion of Islam. Along with his family and close companions, Imām al-Ḥusayn (A) was tragically massacred on the plains of Karbalā'.

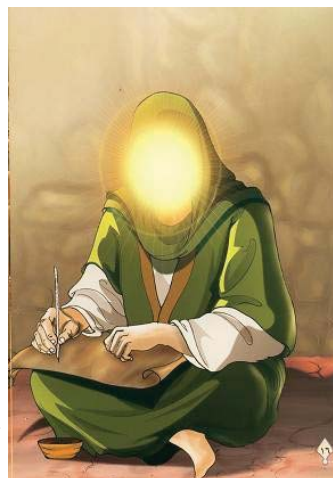
After him, the Holy Imāms, one after another, strove to protect and teach the

LEARNING OBJECTIVES



1. To become familiar with some of the titles of the 12th Imām (A)
2. To understand why the Imām (A) went into *ghaybah*

MY NOTES



ACTIVITY



Write a letter to Imām al-Mahdī (A). Speaking from your heart, inform him about the problems in this world, as well as your personal problems in life and ask him to help you and those suffering around the world.



true message of Islam and purify their followers. However, each of the Imāms were harassed by the oppressive rulers of their times and eventually killed.

The largest threat to the oppressors was the Divine promise of the coming of the Imām al-Mahdī (A), which they knew about. They were so fearful that they went to the extent of putting Imām Ḥasan al-‘Askarī (A) under constant surveillance, so as to monitor the potential birth of any sons and have him killed. The 11th Imām (A) was also killed while he was very young for this same reason, but the oppressors could not stop the Divine Will of the birth of the 12th Imām, Imām al-Mahdī (A).

When the 11th Holy Imām (A) was killed, our 12th Holy Imām (A) was only 5 years old. For his protection, his birth was kept a secret and only the very close companions of the 11th Imām (A) were allowed to see him.



After the passing away of the 11th Imām (A), Imām al-Mahdī (A) went into the Minor Occultation (*al-Ghaybah al-Ṣuġhrā*). He was hidden from the public eye and the general public did not know of his whereabouts. He communicated with his Shī‘ahs through four successive deputies (*nuwāb*). When the last of them died, the Major Occultation (*al-Ghaybah al-Kubrā*) of the 12th Holy Imām (A) started. Keeping the above context in mind, below are some of the reasons why our Imām (A) is in *ghaybah*:

1. For the protection of the 12th Imām (A): Each of our Imāms (A) were killed at the hands of the oppressors. Allāh (SWT) in His Wisdom willed that there would be 12 Imāms after the Holy Prophet (S). Imām al-Mahdī (A) is the last of them and until the appropriate time comes for him to establish the promised just government on earth, he needs to be protected from being unjustly killed like his forefathers.

2. Due to the lack of appreciation by the Muslims: The presence of an Imām is a grace from Allāh (SWT). However, ungratefulness towards this grace and the evil actions of the people can become the cause of the deprivation of this Divine grace. The *ghaybah* of the Imām (A) will continue until the time people realise the dire need for a Divinely appointed leader to rule over them and until he has enough sincere and worthy followers who will support him. In some *aḥādīth*, we have been told that the Imām (A) will reappear when he has 313 devoted followers. It is a very shameful truth, that despite the large number of Shī‘ahs in the world, the Imām is still waiting for as little as 313 true Shī‘ahs.

DID YOU KNOW?



When Imām al-Mahdī (A) reappears, the true followers of the Imām who passed away during his *ghaybah* will be brought back to life to be with the 12th Holy Imām (A) and help him in his mission. This belief is known as the *Raj'a*, meaning "The Return".



KEY POINTS



1. The 12th Holy Imām (A) has many titles. One of them is *al-Mahdī*, meaning "The Guided One".
2. Many reasons have been given for his *ghaybah*. Among them include his safety, the lack of appreciation for Allāh (SWT)'s chosen guides and as a test for the believers.
3. However, we cannot fully understand all the reasons for the *ghaybah* because it is from among the Divine mysteries. It is only when the Imām (A) will reappear that we will truly understand the Wisdom behind his *ghaybah*.

Allāh (SWT) questions us in the Qur'ān:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ، وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ

Do people think that they will be let go merely by saying: "We believe," and that they will not be tested? And certainly We tried those before them, so Allāh will certainly know those who are true and He will certainly know the liars. [29:2-3]

4. To prove that the Imām (A) is the only solution: Imām al-Mahdī (A) will reappear once all types of ideologies will have been tested and failed. At that time people will understand that they do not have any more solutions and they will be more willing to accept the solution presented by the Imām (A).

5. Divine Wisdom: Although many explanations have been put forward for the *ghaybah* of our Imām (A), Imām al-Ṣādiq (A) has informed us that we will only truly understand the Divine Wisdom behind it after the Imām (A) reappears and we see it for ourselves. He compared the *ghaybah* to the story of Prophet Mūsā (A) and Khidr (A) in the Qur'ān.

In the story, Khidr (A) told Prophet Mūsā (A) that he can stay with him and learn from him as long as he does not ask him any questions regarding his actions until he himself informs Mūsā (A) regarding them. However, when he performed those actions, Prophet Mūsā (A) could not understand them and found them very questionable. He kept losing patience with Khidr (A) until he was finally told the Divine Wisdom behind those actions and then it all made complete sense for Prophet Mūsā (A).

In other words, the Imām (A) is telling us that we must be patient and not arrogantly assume that we are able to understand all of the Divine mysteries. We must not lose faith in the existence of our Imām (A) and use this time to prepare ourselves for his coming. When he reappears, he will inform us of the reasons for his *ghaybah* and it will make perfect sense at that time, just like it eventually made perfect sense to Mūsā (A).

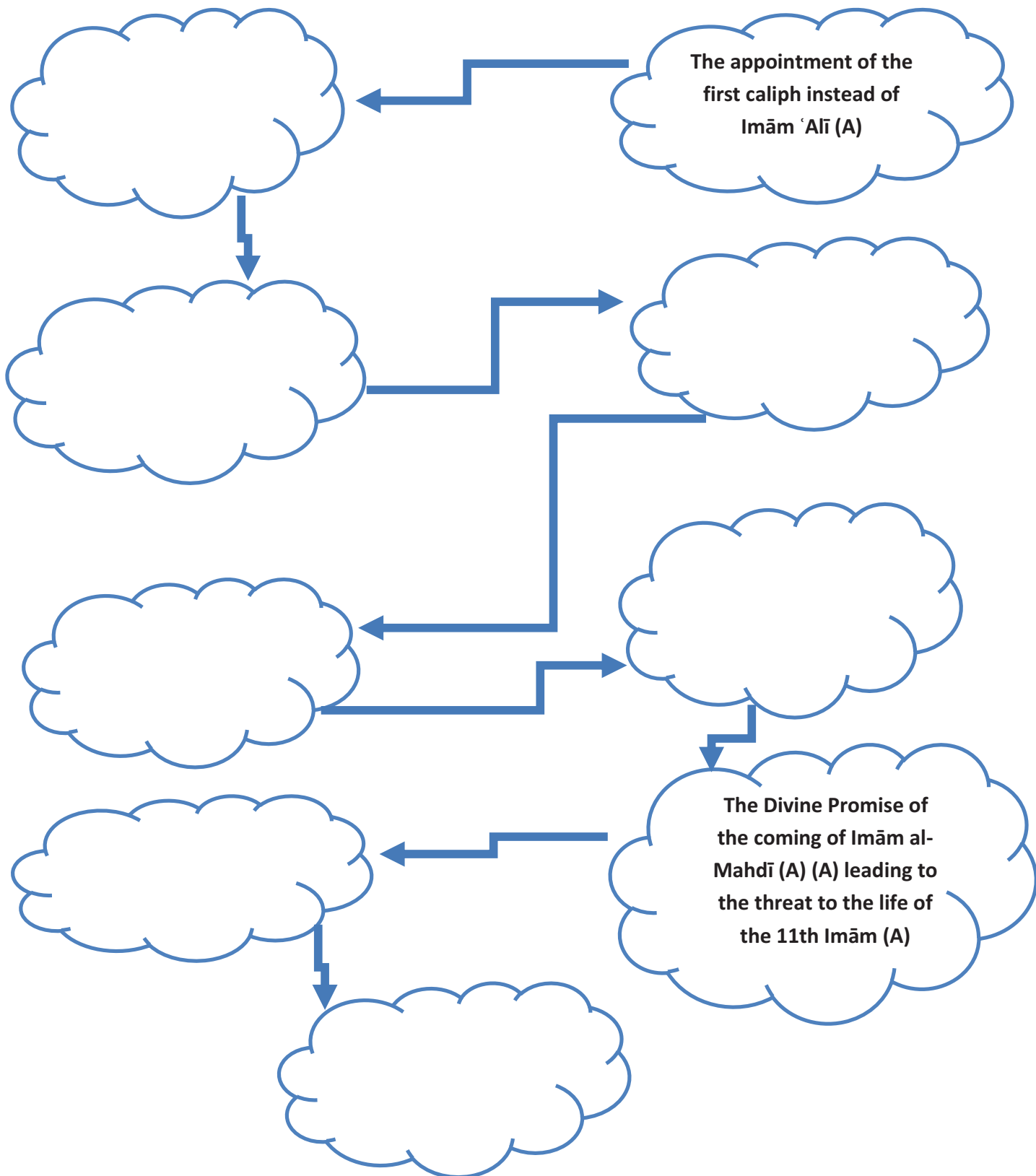
IN SUMMARY



1. List three titles of the 12th Holy Imām (A) along with their meanings.
2. How did the Muslims treat all of the Imāms prior to the 12th Holy Imām (A)?
3. List three reasons why the Imām (A) is in *ghaybah* and provide an explanation for each.
4. Why can we not fully understand all the reasons for the *ghaybah*? Which example did Imām al-Ṣādiq (A) use to explain this?

ACTIVITY PAGE

SUMMARISE THE HISTORICAL CONTEXT THAT LEAD TO THE GHAYBAH OF IMĀM AL-MAHDĪ (A)



LEARNING OBJECTIVES



1. To understand the major difference between the Sunnī and Shī'ah belief regarding Imām al-Mahdī (A)
2. To understand whether it is possible for the 12th Imām (A) to live such a long life
3. To understand how we benefit from the 12th Imām (A) while he is in *ghaybah*

MY NOTES

SHĪ'AH AND SUNNĪ BELIEF IN IMĀM AL-MAHDĪ (A)

Both Sunnī and Shī'ah Muslims believe in the coming of Imām al-Mahdī (A) to establish a universal government. Both sect also believe that he will be a descendant of Imām 'Alī (A) and *Sayyidah* Fāṭimah (A) and that his name will be the same as the name of the Holy Prophet (S). The major difference between the two sects is that Shī'ahs believe that the Imām (A) is already born and will reappear one day, while the Sunnīs believe that he is yet to be born.

IS IT POSSIBLE FOR IMĀM AL-MAHDĪ (A) TO LIVE SUCH A LONG LIFE?

Imām al-Mahdi (A) is now over 1180 years old. Some people question how it is possible for a human being to live this long. It is true that every human being is a mortal and has to die one day, including Imām al-Mahdī (A). However, there is no maximum time that a human being can live for. That is down to the will of Allāh (SWT). There are many examples in the Qur'an and *ḥadīth* about people who have lived for a very long time, so it should not be a surprise for us that the Imām (A) is also able to be alive for so long.

According to the Qur'an, Prophet Nūḥ (A) preached to his people for 950 years and according to some *aḥādīth* of the Ma'sūmīn (A), he lived for 2500 years!

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

We did indeed send Noah to his people and he lived among them a thousand years save fifty. Eventually the Flood overtook them while they were engaged in wrongdoing. [29:14]

In fact, all Muslims believe that some prophet are still alive even today. For example, we all believe that Prophet 'Īsā (A) was not crucified. He ascended to the heavens and one day, he will return to the earth and pray behind Imām al-Mahdī (A).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ
عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا

And they said, 'We have killed the Messiah, 'Īsā, son of Maryam, the Messenger of God.' They did not kill him, nor did they crucify him, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition they certainly did not kill him.m[4:157]

ACTIVITY



Think of three things you can do to prepare yourself for the reappearance of the 12 Imām (A). Discuss these with the rest of your class.

Other prophets that are still alive include Prophet Idrīs (A), Prophet Khidr (A) and Prophet Ilyās (A). Each of them are much older than our 12th Holy Imām (A)! In the beautiful words of a poet:

*Almighty God who does with ease
the whole wide world sustain,
Can with His Might, should He so please,
His proof on earth maintain.*



HOW CAN WE BENEFIT FROM THE IMĀM (A) IF HE IS IN GHAYBAH?

Many people often ask this question because they believe that the Imām (A)'s only purpose is to answer the questions of the people and guide them in their daily lives. However, in reality, the Imām (A)'s role is much greater than that. The Imām is Allāh (SWT)'s chosen representative and His proof (*hujjah*) in the world. It is through the Imām that Allāh (SWT) sends down His blessings to His creation and it is because of the physical existence of the Imām (A) on earth that life as we know it continues.

The Holy Prophet (S) said:

"My Ahl al-Bayt are security for the inhabitants of the earth. If my Ahl al-Bayt are not there, the inhabitants of the earth would be destroyed."

He also said:

"This religion shall always be upright till there are 12 chiefs from Quraysh. When they pass away, the earth will swallow all its inhabitants."

MY NOTES



DID YOU KNOW?



We are told in *ahādīth* that despite his old age, when Imām al-Mahdī (A) reappears, he will look like a handsome 40 years old man.

Imām ‘Alī (A) said:

"I swear by Allāh that from the day Ādam (A) died, He has not left the earth without an Imām who guided people to Allāh, being His proof over His creation. The earth will never remain without an Imām as the proof of Allāh over His servants."

Our 12th Holy Imām himself has explained to us how we derive benefit from him while he is in *ghaybah*. He said:

"The way that people benefit from me during my occultation is as they benefit from the sun when the clouds cover it from the sights. I am indeed a (source) of security for the dwellers of the earth."



KEY POINTS



1. It is not a surprise for the Imām al-Mahdī (A) to live such a long life. Many prophets have also lived long lives in the past. Some prophets are still alive today.

2. We benefit from the 12th Imām (A) while he is *ghaybah* like we benefit from the sun while it is hidden behind the clouds.

3. From the time of Prophet Ādam (A), there has not been a moment in this world, but that there has been a *hujjah* of Allāh (SWT) present. Without the presence of a *hujjah* of Allāh (SWT), the world cannot continue.

This is a very profound example from which we can learn a lot:

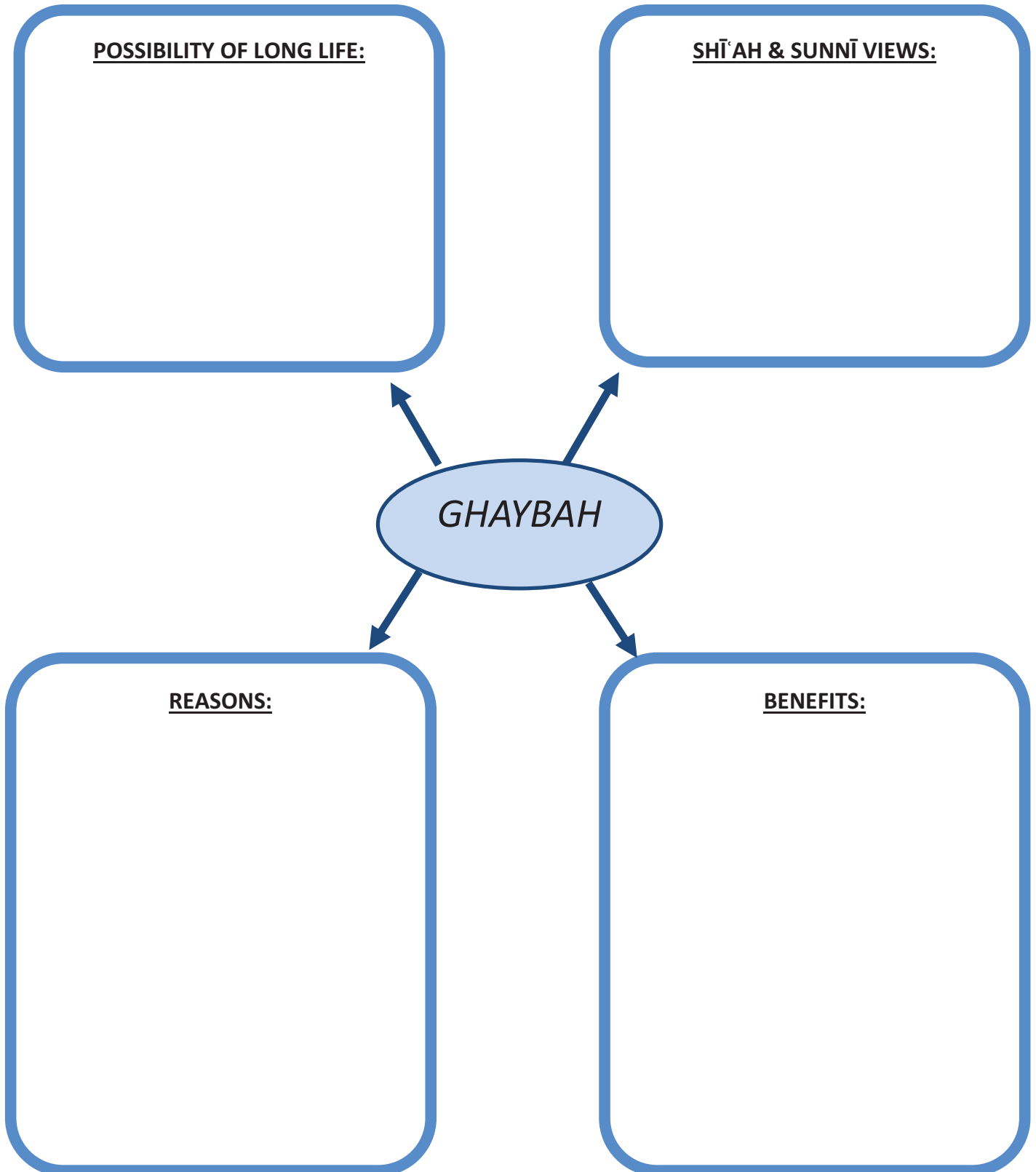
- * Denying the existence of the Imām while he is in *ghaybah* is like denying the existence of the sun while it is hidden behind the clouds.
- * Despite being hidden behind the clouds, we still benefit from the light and heat of the sun.
- * If the sun was not there, we would not be able to survive. In the same way, if our Imām, as the proof of Allāh (SWT) on earth, was to no longer be there, the world would cease to exist.

IN SUMMARY



1. What is the exact age of Imām al-Mahdī (A) today?
2. Which other prophets lived long lives?
3. How do we benefit from the Imām (A) while he is in *ghaybah*?
4. What important example does the 12 Holy Imām (A) give to explain how we benefit from his *ghaybah*?
5. What are three lessons we can learn from this example?

SUMMARISE THE IMPORTANT POINTS THAT HAVE BEEN DISCUSSED IN THE LAST TWO LESSONS.



FIQH

What is *Fiqh*?

Fiqh (Jurisprudence) is a study of the Branches of Religion (*Furū' al-Dīn*), unlike *'Aqā'id* (Theology), which is a study of the Roots of Religion (*Uṣūl al-Dīn*). It is an expansion of the *Sharī'ah* based on the Holy Qur'ān and the *Sunnah* of the Holy Prophet (S). *Fiqh* deals with the rulings pertaining to the observance of each of the 10 *Furū' al-Dīn*.

A person trained in *Fiqh* is known as a *faqīh* (pl. *fuqahā'*).

This Chapter Consists Of:

Ṭahārah and Najāsah

This part explains the meanings of the words *ṭāhir* and *najis*, and explains the concept of *ṭahārah* and *najāsah* in Islam.

Furū' al-Dīn

This part introduces the 10 Branches of Religion, and gives an insight into some of these branches (most relevant to this age group).

Ṣalāh

In this part, we look at the first of the 10 *Furū' al-Dīn* in depth. *Ṣalāh* is the most important act of daily worship, and the pillar of faith. It is a pre-requisite to all our other actions being accepted. For this reason, a large part of the *Fiqh* section is dedicated to learning *ṣalāh* and the rulings pertaining to it.

Taqlīd

This section looks at the concept of *taqlīd* and *ijtihād*. *Ijtihād* is the science of deriving Islamic law from its sources, most commonly the Holy Qur'ān and the *aḥādīth* of *Rasūl Allāh* (S) and the *A'immah* (A). *Taqlīd* refers to following a *mujtahid* in Islamic Law.

Bulūgh

This part looks at the period in our lives when we become *bāligh(ah)*. It explains the changes we experience in our bodies as well as our religious obligations upon reaching *bulūgh*.

Why Study *Fiqh*?

The study of *Fiqh* is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our *'ibādāt* (worship) correctly.

Dear Lord,

Guide us in understanding the laws and rulings you have placed within the fold of Islam, so that we may perfect our worship and reach nearer to You, with understanding.

LEARNING OBJECTIVES



1. What are the different types of *wājib* actions?
2. What is the importance of reciting *şalāt al-jumu'ah*?
3. How is *şalāt al-jumu'ah* performed?

MY NOTES

TYPES OF WĀJIB ACTIONS

There are four main types of *wājib* actions. These are:

1. Wājib 'aynī

A *wājib* act that every *bāligh* and sane Muslim must perform. For example, the 10 *Furū' al-Dīn* (*şalāh* five times a day, *şawm* in the month of *Ramaḍān*, *Hajj* and so on). These are all *wājib 'aynī*.

2. Wājib kifā'ī

A duty that is *wājib* on every Muslim until one person does it. Then it is no longer *wājib* on the others. For example, giving *ghusl*, *kafan* and burial to a dead Muslim. As long as no one does it, everyone is held responsible. However, once a few Muslims come forward and do it, it is no longer *wājib* on the others. Another example of *wājib kifā'ī* is if a Muslim walks into a room and says *salām*. It is *wājib kifā'ī* on everyone in the room to reply, but once one person replies, it is no longer *wājib* on anyone else, even though it is good if they also reply.

3. Wājib fawrī

This is a *wājib* act that must be done immediately and without delay (i.e. as soon as it becomes *wājib*). For example, as soon as there is an earthquake or an eclipse, it is *wājib* on everyone present in that place to pray *şalat al-āyāt* without any delay. *Şalāt al-āyāt* is therefore both *wājib 'aynī* and *wājib fawrī*.

Similarly, as soon as a person has the health, wealth and means to go for his/her *wājib Hajj*, it becomes *wājib* to go the same year without delay (i.e. *wājib fawrī*).

When we recite or hear an *āyah* of the Qur'ān that requires a *wājib sajdah*, we must perform the *sajdah* right away because it is *wājib fawrī*.

4. Wājib takhyīrī

This is a *wājib* duty where you have a choice. An example of *wājib takhyīrī* is the choice to pray *şalāt al-jumu'ah* or *şalāt al-ẓuhr* on Fridays. If a person prays *şalat al-jumu'ah*, then he/she doesn't have to pray *şalat al-ẓuhr* and vice versa.

Another example is the choice to either recite *taşbiḥāt al-arba'ah* or *sūrat al-Fātiḥah* in the 3rd and 4th *rak'ah* in *şalāh*. We have to choose one, but cannot leave out both.



ACTIVITY



There are four main types of *wājib* acts. In pairs, give two examples of each.

SALĀT AL-JUMU'AH (THE FRIDAY PRAYER)

Ṣalāt al-jumu'ah is *wājib takhyīrī* during the *ghaybah* of Imām al-Mahdī (A).

Allāh (SWT) says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ
اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٢:٩﴾

O believers! When the call is made for prayer on Friday, hurry toward the remembrance of Allāh, and leave all business. That is better for you, should you know. [62:9]

Friday prayer consists of two sermons (*khutbahs*) followed by a two *raka'āt ṣalāh*. The Imām leading the prayer delivers the sermons whilst standing, with his hands usually resting on a staff. It is *iḥtiyāt wājib* to listen to both sermons.

In the first sermon, the Imām praises Allāh (SWT), and asks the people to have *taqwā*. At the end of this sermon, the *Imām* recites a short *sūrah* and then sits down for a pause. He then stands up, and begins the second *khutbah* by praising Allāh (SWT), *Rasūl Allāh* (S) and his family (A), and asking Allāh (SWT) to bless them. He also prays for Allāh (SWT) to forgive the people. He may also talk about ethical, social, religious and political issues that concern the Muslim community. Those parts of the sermons that are *wājib* must be said in Arabic, but the rest can be in the language that the majority of the people attending understand.

After the two sermons, a two *raka'āt ṣalāh* is performed in *jamā'ah*. There should be at least 5 people present, including the Imām, for *ṣalāt al-jumu'ah* to be performed. It cannot be performed individually, and there should not be another *ṣalāt al-jumu'ah* within a 3 mile radius.



IN SUMMARY

1. What are the four main types of *wājib* actions?
2. Define the terms *ṣalāt al-jamā'ah* and *ṣalāt al-jumu'ah*.
3. What does the Imām recite in the two *khutbahs* of *ṣalāt al-jumu'ah*?
4. What is the minimum number of people required for *ṣalāt al-jumu'ah*?

DID YOU KNOW?



There are two *qunūts* in *ṣalāt al-jumu'ah*. In the first *raka'āt*, the *qunūt* is done before *rukū'*, and in the second *raka'ah*, it is done after *rukū'* and before going to *sajdah*.

It is *mustahab* to recite *sūrat al-jumu'ah* after *sūrat al-Fātiḥah* in the first *raka'ah*, and *sūrat al-Munāfiqūn* after *sūrat al-Fātiḥah* in the second *raka'ah*.

KEY POINTS



1. There are four main types of *wājib* acts: *wājib 'aynī*, *wājib kifā'ī*, *wājib fawrī* and *wājib takhyīrī*.
2. *Ṣalāt al-Jumu'ah* (the Friday prayer) is *wājib takhyīrī*. It consists of two *khutbahs* (sermons) and a two *raka'ah ṣalāh*. It is *iḥtiyāt wājib* to listen to both sermons.
3. There should be at least 5 people present for *ṣalāt al-jumu'ah*. It must be prayed in *jamā'ah*, and cannot be prayed individually.

LEARNING OBJECTIVES



1. Significance of the day of Īd
2. Method of performing ṣalāt al-Īd
3. Zakāt al-ḥiṭrah

MY NOTES

ŞALĀT AL-ĪD

Şalāt al-Īd is performed on two occasions:

- * Īd al-Fiṭr - on 1st Shawwāl
- * Īd al-Aḥḥā - on 10th Dhū'l-Hijjah

Şalāt al-Īd is *mustaḥab* during the *ghaybah* of the Imām (A). It can be prayed either in *jamā'ah* (congregation) or *furādah* (individually).

The time for ṣalāt al-Īd is between sunrise and noon (*zuhr*). It is *mustaḥab* to perform it immediately after sunrise. It is preferable to pray ṣalāt al-Īd under an open sky. When people have gathered for ṣalāh, instead of reciting the *adhān* or *iqāmah*, the *mu'adhdhin* calls out "**al-ṣalāh**" 3 times and everyone present should rise for the ṣalāh.

1 st rak'ah	Sūrat al-Fātiḥah followed by sūrat al-A'lā, then <i>qunūt</i> 5 times. Then go into <i>rukū'</i> and <i>sajdah</i> as usual and stand up for the 2 nd rak'ah
2 nd rak'ah	Sūrat al-Fātiḥah followed by sūrat al-Shams, then recite <i>qunūt</i> 4 times. Then go into <i>rukū'</i> and <i>sajdah</i> , and complete the ṣalāh as usual with <i>ta-shahhud</i> and <i>salām</i> .

Şalāt al-Īd consists of 2 *raka'āt* and 9 *qunūt*. It is *mustaḥab* to recite the following *du'ā'* in *qunūt*:

اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعِزَّةِ وَأَهْلَ الْجُودِ وَالْجَبْرُوتِ وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ وَأَهْلَ
التَّقْوَى وَالْمَغْفِرَةِ أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيدًا وَلِمُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ ذُخْرًا وَشَرَفًا وَكَرَامَةً وَمَزِيدًا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُدْخِلَنِي
فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا
وَآلَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَكَ بِهِ عِبَادُكَ
الصَّالِحُونَ وَأَعُوذُ بِكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ مُخْلِصُونَ

O Allāh, Possessor of Majesty and Greatness! Possessor of Generosity and Might! Possessor of Pardon and Mercy! Possessor of Power and Forgiveness! I ask You, for the sake of this day, which You have made an Īd for the Muslims and for Muḥammad, blessings be on him and his family, a treasure, honour, dignity and more; that You bless Muḥammad and his family, and include me in every good that You have included Muḥammad and his family; and remove me from every evil that You have removed from Muḥammad and his family. Your blessings be on him and on them. O Allāh! I ask You for the best that Your righteous servants ask You for and I seek refuge with You from what Your most sincere servants seek refuge.

ACTIVITY



It is *mustaḥab* to recite sūrat al-A'lā and al-Shams in ṣalāt al-Īd. Read the translation of one of these sūrahs. State any 2 lessons you learn from it.

After the *ṣalāh* is over, the Imām of *jamā'ah* should deliver two *khutbahs* (sermons), just as in *ṣalāt al-jumu'ah*.

It is *ḥarām* to fast on either one of these two *ʿĪds*.

ZAKĀT AL-FITR

Zakāt al-fiṭr is *wājib* charity that has to be given on *ʿĪd al-Fiṭr* at the end of the month of *Ramaḍān*. Every *bāligh*, sane Muslim has to pay the *fiṭrah* for himself, his dependants and all his guests who spend the eve of *ʿĪd* at his house. Dependents and guests include children and adults, male or female, Muslim or non-Muslim.

The *fiṭrah* amount is about **3 kgs** of one's staple food (e.g. wheat or rice), or its value in money, for every person in the house. *Fiṭrah* should be given with the *niyyah* of *qurbatan ilallāh*, any time from *maghrib* on the eve of *ʿĪd* until noon on *ʿĪd* day, but before praying *ṣalāt al-ʿĪd*.



Fiṭrah is *wājib* and must be given even if one does not offer *ṣalāt al-ʿĪd*, which is *mustaḥab*. If a person fails to give the *fiṭrah* before noon on the day of the *ʿĪd*, he/she should still give it afterwards, with the *niyyah* of *qurbatan ilallāh*.

Fiṭrah is given to the poor and needy among the Shī'ah Muslims. The person to whom *fiṭrah* is given should be genuinely in need, and not be an open sinner. A *sayyid* cannot receive *fiṭrah* from a *non-sayyid* but a *non-sayyid* can take the *fiṭrah* from a *sayyid*.

It is *wājib* to give *fiṭrah* to the needy in our own hometown, and it is recommended to give it to our own poor relatives and Shī'ah neighbours. If there is no one in need of *fiṭrah* in our local community, then we can send it to those further away in other cities or countries. When we give *zakāt al-fiṭrah* to the needy, we don't have to tell them what it is or why we are giving it to them.

IN SUMMARY



1. On which two *ʿĪd* is it *mustaḥab* to pray *ṣalāt al-ʿĪd*?
2. How many *qunūt* are there in *ṣalāt al-ʿĪd*?
3. In your own words, state what we ask Allāh (SWT) in *qunūt* of *ṣalāt al-ʿĪd*.
4. What is *zakāt al-fiṭr* (*fiṭrah*)?
5. How much *fiṭrah* should be given per person? To whom should it be given?

DID YOU KNOW?



It is *mustaḥab* to do *ghusl* and wear new clothes on the day of *ʿĪd*.

It is also *mustaḥab* to eat something first and then go for *ṣalāt al-ʿĪd* on *ʿĪd al-Fiṭr*, but pray *ṣalāt al-ʿĪd* first and then eat on the day of *ʿĪd al-Aḍḥā*.

KEY POINTS



1. It is *mustaḥab* to recite *ṣalāt al-ʿĪd* on *ʿĪd al-Fiṭr* and *ʿĪd al-aḍḥā*. It consists of 2 *raka'āt* with 5 *qunūt* in the 1st *raka'āt* and 4 *qunūt* in the 2nd, followed by 2 sermons.

2. *Ṣalāt al-ʿĪd* can be recited in *jamā'ah* even though it is a *mustaḥab ṣalāt*.

3. It is *wājib* to give *zakāt al-fiṭr* (*fiṭrah*) on the day of *ʿĪd al-fiṭr*. We should give 3 kgs of our staple food (or its equivalent in money) per person before noon on the day of *ʿĪd*.

LEARNING OBJECTIVES



1. What is *tayammum*?
2. How is it performed?
3. When is it permissible?
4. On what surfaces can we perform *tayammum*?

MY NOTES

WHAT IS TAYAMMUM?

Tayammum is *wājib* when you have no water and you have to perform *wuḍū'* or *ghusl*. It is a method of purifying oneself in the absence of water.

Allāh (SWT) says in the Qur'ān:

وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ...
فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ



And if you are sick or on a journey...and you cannot find water, then do tayammum on clean ground and wipe a part of your faces and your hands... [5:6]

Tayammum is done on the ground (i.e. earth, sand, stones etc.). As long as dry earth is available, it is *wājib* to do *tayammum* on it and not on any other surface. When there is no dry earth then use either sand, dry mud or a lump of clay. If these are also not available then perform *tayammum* on a stone. If you cannot even find a stone or rock, you can use dust (including the dust that may have settled on a rug or carpet). If that is not found, then a dry mud wall (not painted) can be used.

If snow or ice is available, you can melt it and then it can be used to perform *wuḍū'* or *ghusl* (as required). If it is not possible to melt it, then *tayammum* can be done on the ice or snow.

Any obstructions to *tayammum* (like rings or glasses) should be removed before performing *tayammum*.

If there is a possibility of getting water a little later but before the time for *ṣalāh* is over (*qaḍā'*), you should not do *tayammum*. Instead, you must wait as long as possible to find water until there is only enough time to perform *tayammum* and pray the *ṣalāh*.

Qaḍā' prayers cannot be performed with *tayammum* if there is a possibility you will find water later on and will be able to perform the *qaḍā'* prayers with *wuḍū'*.



ACTIVITY

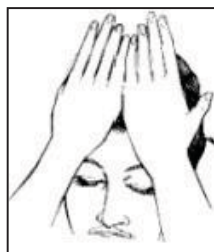


Practical demonstration of *tayammum*

NIYYĀH QURBATAN ILALLĀH



STRIKE THE EARTH WITH BOTH HANDS



WIPE FROM THE BEGINNING OF THE HAIRLINE TO THE TIP OF THE NOSE



WIPE THE RIGHT HAND THEN THE LEFT FROM THE WRIST TO THE FINGERTIPS

HOW TO PERFORM TAYAMMUM

Be careful to rub the parts of *tayammum* in full. If even a little part of the forehead or the back of the hands are not rubbed, the *tayammum* will be *bāṭil*.

WHEN DO WE PERFORM TAYAMMUM?

Tayammum must be performed instead of *wuḍū'* or *ghusl* when:

- * There is no water available
- * It is not possible to get water, due to illness, weakness, or fear
- * It is harmful to one's health
- * Using the water available will mean others will have to go without it
- * Water is only enough to make the body or clothes *ṭāhir*
- * There isn't enough time to perform *wuḍū'* or *ghusl*
- * The only water available is *ghasbī*

IN SUMMARY

1. What is *tayammum*?
2. How is it performed?
3. When is it permissible to do *tayammum*?
4. On what surfaces can we perform *tayammum*?
5. *Tayammum* requires *tartīb* and *muwālāt*. What does this mean?

DID YOU KNOW?



Like *wuḍū'*, *tayammum* has to be done in sequence (*tartīb*) and with continuity (*muwālāt*). If the hands are rubbed before the forehead, the *tayammum* is *bāṭil*. Likewise, if there is a long gap of time between rubbing the forehead and the back of the hands, the *tayammum* is *bāṭil* and must be redone.

MY NOTES



KEY POINTS



1. ***Tayammum*** is a method of purifying oneself. It is performed instead of *wuḍū'* or *ghusl* when water is not available, or can't be used.
2. *Tayammum* is done on dry ground.
3. *Tayammum* must be done step by step (*tartīb*) without delay between the steps (*muwālāt*). Care must be taken to ensure that every part of *tayammum* has been rubbed fully.

LEARNING OBJECTIVES



1. What are the Islamic laws concerning food and drink?
2. What foods are *ḥarām* to consume?

MY NOTES

**HALĀL AND HARĀM FOODS**

Ḥalāl means “allowed” or “lawful”. **Ḥarām** means “forbidden” or “unlawful”.

For food and drinks, anything that a Muslim is not allowed to eat or drink is called *ḥarām*, and all the rest are *ḥalāl*.

Examples of ḥarām foods are:

- ✕ **Pork** and anything that has an ingredient from pigs in it. For example, lard or pig gelatine.
- ✕ **Alcohol** and anything that has alcohol (e.g. wine or beer) in it. It is *wājib* for a Muslim to leave a gathering where alcohol is being served and it is *ḥarām* to sit at the same table where alcohol is consumed.
- ✕ **Meat of an animal that is ḥarām to eat**, such as the meat of rabbits, cats, dogs, donkeys and all reptiles.
- ✕ **Meat of an animal that is ḥalāl but the animal is not slaughtered according to Islamic Law** (called *dhabīḥah*). For example, a Muslim can eat chicken, cow (beef), camel, lamb, sheep or goat meat but only if the animal was slaughtered according to the *sharī'ah*.
- ✕ **Meat of an animal that died before slaughter**. For example, if a chicken, cow or sheep dies in an accident or due to disease or old age, we cannot eat their meat. The animal has to be alive during *dhabīḥah*.
- ✕ **Fish without visible scales**. It is also *ḥarām* to eat lobster, crab, squid, octopus, molluscs etc. Prawns and shrimp are *ḥalāl* to eat.
- ✕ **Birds that do not flap their wings** when flying (like eagles and hawks) as well as birds that are **scavengers** (like vultures). We are allowed to eat chicken and turkey as long as they are slaughtered according to *sharī'ah*.



When we are invited to eat at the house of a Muslim, or if we are eating at a restaurant that we are sure is owned by Muslims, we do not have to ask them about the food and we can assume it is *ḥalāl*. However if a Muslim restaurant serves alcohol as well, then it is better to avoid it. If a Muslim restaurant owner sells *ḥalāl* beef but *ḥarām* chicken meat, we should also not eat there because we cannot trust such a person. When it comes to meat, we have to be extra cautious and sure that what we eating is *ḥalāl*.

ACTIVITY



In pairs, make a list of common animals, birds and seafood that are not *ḥalāl* to eat.

LAWS OF SLAUGHTERING ANIMALS

An animal whose flesh is *ḥalāl*, and slaughtered in the prescribed Islamic way is considered lawful (*ḥalāl*) and can be eaten.

The person who slaughters an animal must be a sane, adult, Muslim, male or female. Even a child may slaughter an animal as long as he or she is of an age to be able to distinguish good from evil.

Slaughtering should be performed with an instrument made from iron or steel, and it must be sharp.

The animal should be placed on its side (or held up on its rear) in such a manner that the front of its head, its four legs and belly face the *qiblah* at the time of slaughter. It is not necessary that the animal should be exactly facing the *qiblah*. An approximate direction would suffice. The person slaughtering the animal must also face *qiblah* and recite *bismillāh* (in the name of Allāh), preferably in Arabic.

The slaughterer should cut through the four main blood vessels of the animal's neck, cleanly and completely. It is also necessary that after the blood vessels have been cut the animal should move, even if it only moves its eyes or tail, in order to prove that it was not dead before being slaughtered.

Slaughtering an animal where other animals can look on, or slaughtering an animal one has bred and raised oneself is *makrūh*.



IN SUMMARY



1. Which animals are *ḥalāl* for us to eat?
2. What are the conditions for beef to be *ḥalāl*?
3. What types of seafood are we allowed to eat? Which ones are we not allowed to eat?
4. What is *dhabīḥah*?
5. What conditions are required for the slaughter instrument?

DID YOU KNOW?



When you don't know for sure if something is *najis* or not, you can assume it is *ṭāhir* e.g. fruits and vegetables. But in the case of meat, you must be 100% sure it is *ḥalāl* and *ṭāhir*. If you are doubtful, you cannot eat it.

It is *ḥarām* to eat or drink from containers made of real gold or silver, but if the dish is only gold or silver-plated or mixed with other materials then it is not *ḥarām*. If the food in a gold or silver dish is transferred into a different dish, it can be eaten.

KEY POINTS



1) Muslims must only eat *ḥalāl* food. When you don't know whether something is *ṭāhir* or not, you can assume it is *ṭāhir*, except in the case of meat and meat products. In these cases, you must be sure it is *ḥalāl* before you can eat it.

2) The Islamic slaughter method is called ***dhabīḥah***. The animal must be placed facing *qiblah*, and the person slaughtering must face *qiblah* and recite *bismillāh* before slaughtering.

LEARNING OBJECTIVES



1. What is *radd al-mazālim*?
2. What is *Luqaṭah*?

MY NOTES

**WHAT IS RADD AL-MAZĀLIM?**

Radd = to return

Mazālim = to acquire something unlawfully

Radd al-mazālim is to return property which is acquired unlawfully to its rightful owner.

Property may be acquired unlawfully if:

- * It is stolen
- * It is borrowed and not returned
- * It is taken without the permission of the owner
- * A person takes more than his/her share

Anything acquired unlawfully must be returned to its rightful owner. If the item is not longer available (e.g. fruits picked and eaten from someone's garden without permission), agree on a fair amount with the owner and pay him/her.

In some cases, the owner may be unknown or no longer present. In such cases, the property must be given to a *mujtahid* who will give it in *ṣadaqah* on behalf of the owner. Alternatively, the person who has the unlawfully acquired item can give it in charity after getting permission to do so from a *mujtahid*.

After returning the property to its rightful owner, or giving it in *ṣadaqah* on behalf of the owner if he/she is not known or not present, the person who had acquired the property unlawfully must do *tawbah* and ask Allāh (SWT) for forgiveness.

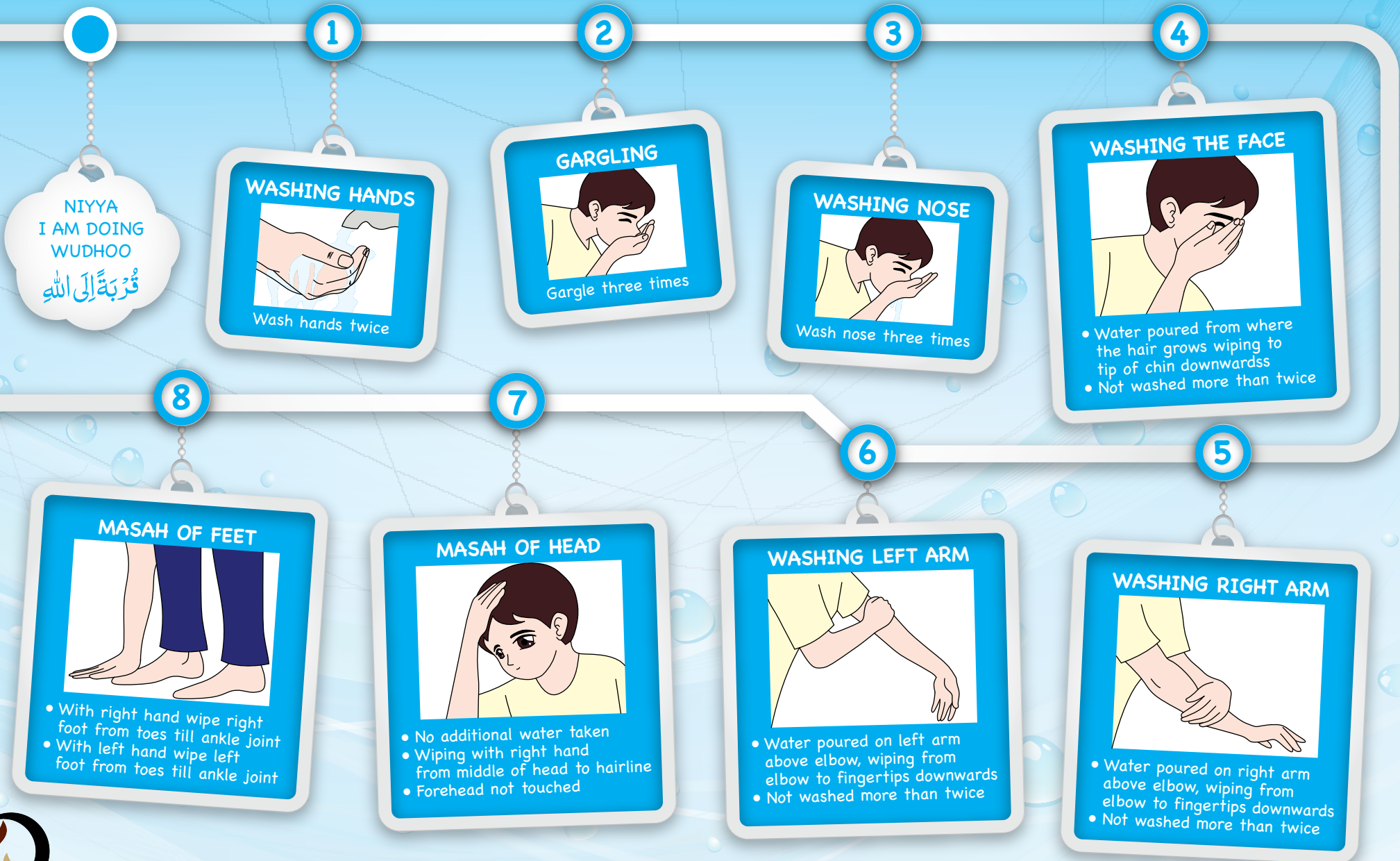
GROUP ACTIVITY



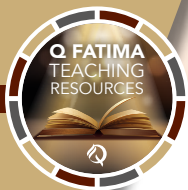
Does Islam agree with the notion "finders keepers"?



My Wudhu Chart



Wudhoo & Salaa Assessment



Name: _____

Age: _____ Class: _____



~ Wudhoo Assessment ~

Wudhoo was taught by the Prophet (pbuh) after he came back from Mi'raj, where he performed wudhoo with water from a river in Heaven.

Apart from salaa, wudhoo is also required for:

- Tawaf around the Ka'ba
- Touching the writing of the Holy Qur'an
- Touching the names of Allah and the 14 Ma'sumeen

It is Mustahab to do wudhoo:

- Before going to sleep
- Before going to the Imambara
- When you are angry, as it calms you down
- In fact try to be in wudhoo at all times

Before doing wudhoo, ensure that:

- The parts of wudhoo (face, arms, head, feet) are all tahir
- There is nothing on them which will stop water reaching it, e.g. plasters, nail varnish, watches, rings etc.



~ Removal of Obstructions ~



- All rings/watches removed
- Sleeves rolled up above elbows
- Socks removed



Wajib – BOLD
Mustahab – LIGHT

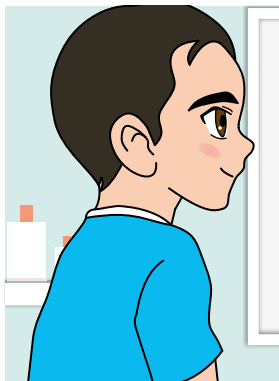


~ Niyya ~

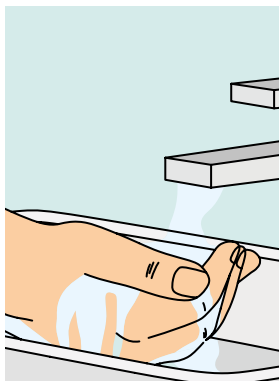


Niyya: I am doing
Wudhoo.

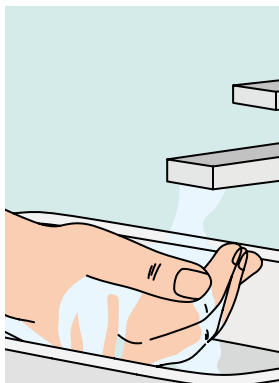
قُرْبَةً إِلَى اللَّهِ



~ Washing ~



Washing hands twice.



~ Washing ~



Gargling three time.



~ Washing ~



Washing nose
three times.



~ Washing The Face ~



Water poured from where the hair grows.

Face wiped from hairline to tip of chin.

Whole width of face is wiped downwards.



Face not washed more than twice.



~ Washing Right Arm ~

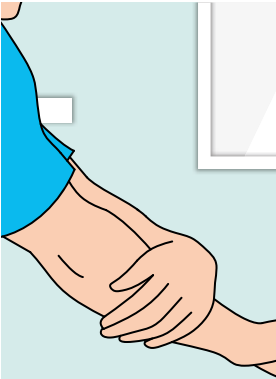


Water poured on right arm above elbow.

Wiping from elbow to fingertips ensuring that water has reached everywhere.

All wiping done downwards.

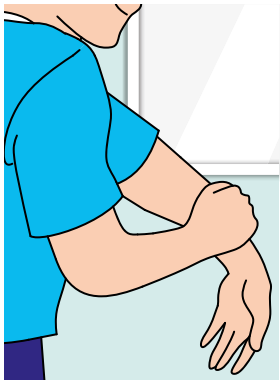
Ensure arm is washed no more than twice.



~ Washing Left Arm ~



- Water poured on left arm above elbow.
- Tap is closed before wiping.
- Wiping from elbow to fingertips ensuring.



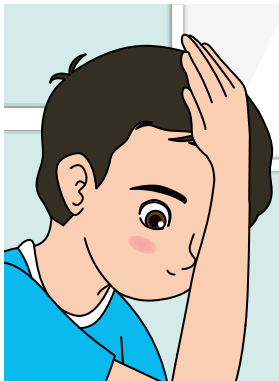
- That water has reached everywhere.
- All wiping done downwards.
- Ensure arm is washed no more than twice.



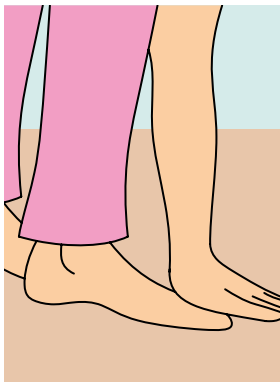
~ Masah of Head ~



- No additional water taken.
- Wiping with right hand from.
- Middle of head to hairline.
- Wiping with flats of fingers.
- Forehead not touched.



~ Masah of Feet ~



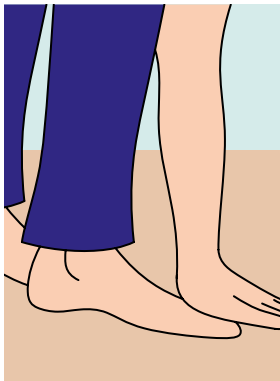
Wiping from toes till ankle joint.

Right foot first then left.

Not same time.

Right hand used for right foot.

Left hand used for left foot.



Each foot wiped ONCE only.



~ Adhan ~

Adhan is the call for salaa (prayer). It is called in a loud voice. It can be called from the minaret of a masjid (mosque).

4 times Allahu Akber

اللَّهُ أَكْبَرُ

2 times Ash hadu anl laa ilaaha illallah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 times Ash hadu anna Muhammadar
Rasulullah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 times Ash hadu anna Aliyyuw waliyullah

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ



- 2 times Hayya alas salaa
حَيَّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah
حَيَّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal
حَيَّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Allahu Akber
اللَّهُ أَكْبَرُ
- 2 times Laa ilaaha illallah
لَا إِلَهَ إِلَّا اللَّهُ



~ Iqama ~

Iqama is the call to start salaa. It is said just before salaa.

2 times Allahu Akber

اللَّهُ أَكْبَرُ

2 times Ash hadu anl laa ilaaha illallah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 times Ash hadu anna Muhammadar
Rasulullah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 times Ash hadu anna Aliyyuw waliyullah

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ

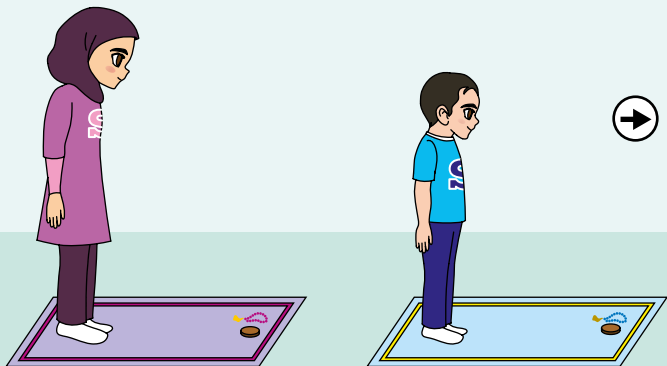


- 2 times Hayya alas salaa
حَيِّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah
حَيِّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal
حَيِّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Qad qaamatis salaa
قَدْ قَامَتِ الصَّلَاةُ
- 2 times Allahu Akber
اللَّهُ أَكْبَرُ
- Once Laa ilaaha illallah
لَا إِلَهَ إِلَّا اللَّهُ



~ Salaa Assessment ~

3 Rakats Maghrib Salaa



NIYYA: “I am praying 3 rakats for
Salaatul Maghrib – Qurbatan ilallah”

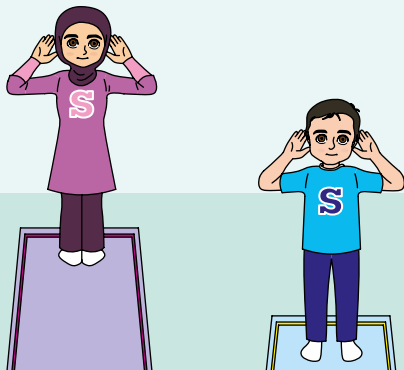
قُرْبَةً إِلَى اللَّهِ

Teacher's Note:

Ensure child says Qurbatan ilal lah (only for Allah) and NOT Qurbatan illal lah (for all EXCEPT Allah) – note the meaning changes.



~ Takbiratul Ehram ~



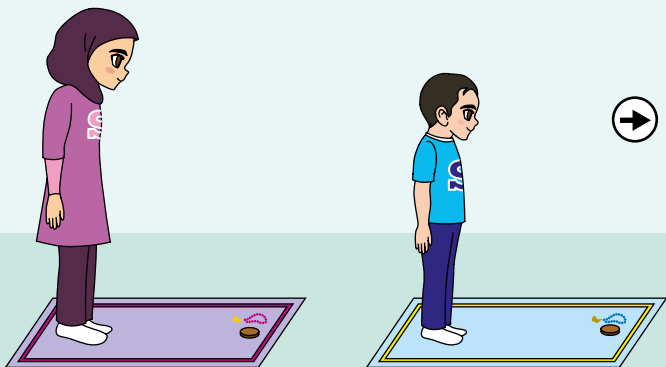
- Recitation of Allahu Akber (Allah is Greater than anything and anyone).

الله أكبر

- Hands raised up to ears with fingers closed.



~ Qiyaam ~



- Standing straight facing Qibla.
- Motionless while reciting.
- Standing with feet together (girls).
- Standing with feet apart (boys).
- Palms on thighs Looking at sajdagah.
- Recitation of Suratul Fatiha and one other Sura.



~ Suratul Fatiha ~

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {1}
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {2} الرَّحْمَنُ الرَّحِيمِ {3}
مَالِكِ يَوْمِ الدِّينِ {4} إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ {5}
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ {6} صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ {7}

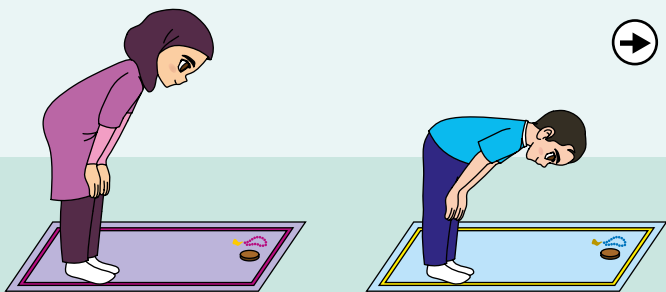
~ Suratul Ikhlaas ~

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

QIYAM MUTTASIL BIR RUKU: STANDING BEFORE RUKOO. To stand erect while saying Takbiratul Ehram and to stand before Rukoo – is RUKN part of Salaa.



~ Rukoo ~



سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ



(Glory be to my Rabb, the Great and praise be to Him).



Bending at right angles with palms on knees – boys.



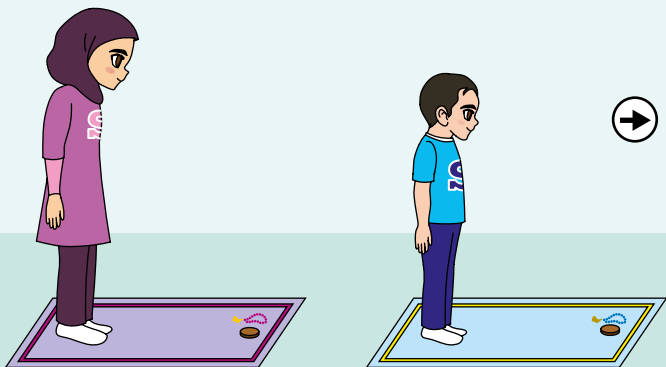
Bending knees slightly with palms on thighs – girls.



Looking between the feet.



~ After rising from Rukoo ~



سَمِعَ اللهُ لِمَنْ حَمِدَهُ



(Allah hears he/ she who praises Him).



~ Sujood ~



- 7 parts of body touching ground.
- Motionless while reciting.
- Rising head first from sajda.
- Sitting still between sujood.

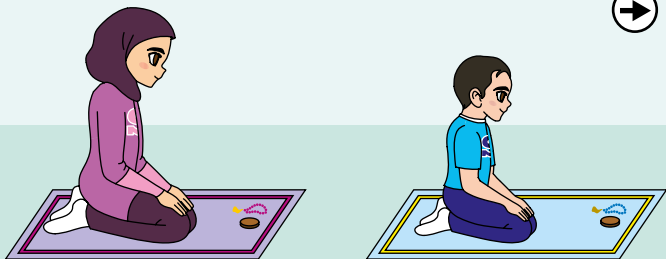
سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

- (Glory be to my Rabb, the most High and praise be to Him).



~ Julus - Recitation ~

Between two Sujood



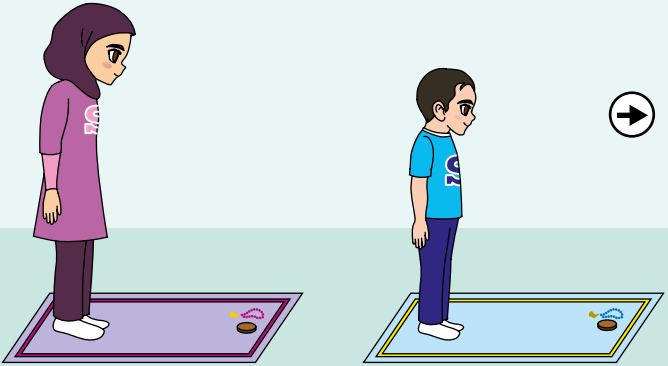
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ



(I see forgiveness from Allah, my Rabb,
and I turn repentant to Him)



~ Raising for next Rakat ~

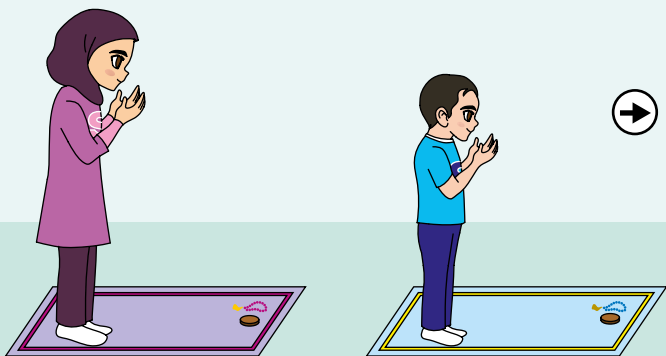


بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

- (With the power and strength of Allah, I stand and sit).



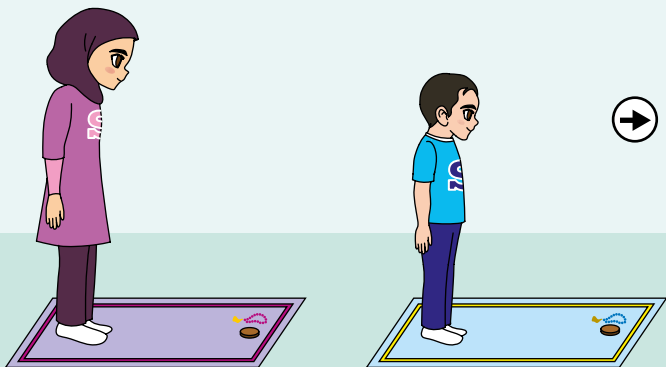
~ Second Rakat Qunoot ~



- Recitation of any du'a.
- Raising hands to face level.
- Palms facing upward.



~ Third Rakat ~



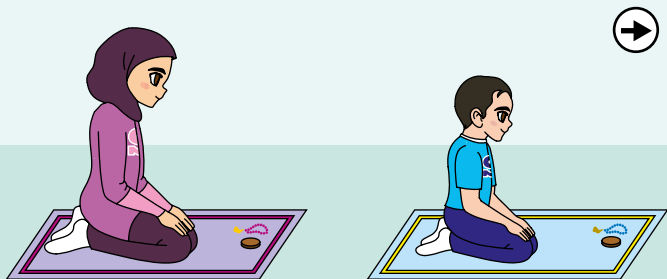
Tasbihate Arba: once Wajib better three times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

□ (Glory be to Allah, and all praise is for Allah, and there is no god except Allah, and Allah is greater than everything and everyone).



~ Tashahhud & Salaam ~

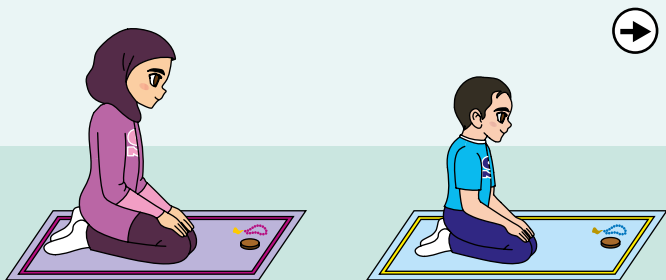


- Recitation in seated position.
- Motionless while reciting.
- Palms on thighs.
Recitation of 3 Salaams.
- 3 takbirs after Salaam.
- Salawaat after Salaam.



~ Tashahhud ~

In second and final Rakat



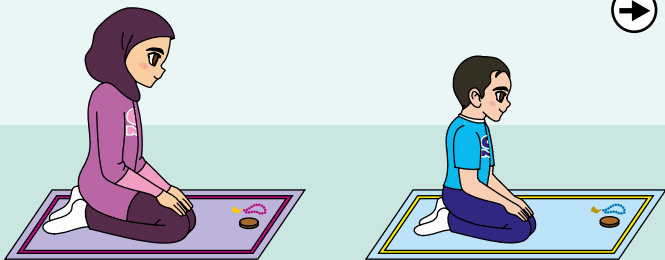
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(I bear witness that there is no god except Allah, the only One and there is no partner for Him, and I bear witness that Muhammad is His slave and His messenger. O Allah! Send blessings on Muhammad and his ahlulbayt).



~ Salaam ~

In final Rakat



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(Salaams be upon you, O Prophet and the mercy of Allah and His blessings; Salaams be upon us and upon all the righteous servants of Allah; Salaams be upon you all and the mercy of Allah and His blessings).



~ Assessment Summary ~

Wudhoo

REMOVAL OF OBSTRUCTIONS

NIYYA: I AM DOING WUDHOO

WASHING THE FACE

WASHING RIGHT ARM

WASHING LEFT ARM

MASAHA OF HEAD

MASAHA OF FEET



~ Assessment Summary ~

Salaa

- NIYYA
- TAKBIRATUL EHRAM
- QIYAAM
- RUKOO
- SUJOOD
- JULUS - RECITATION BETWEEN TWO SUJOOD
- SECOND RAKAT QUNOOT
- TASHAHHUD
- THIRD RAKAT
- TASBIHATE ARBA
- SALAAM



NOTES



