



FIQH

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CLASS 8

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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. To understand reasons for our belief in One God
2. An introduction to the two types of *shirk*
3. To become familiar with examples of hidden *shirk*

## MY NOTES

CAN THERE BE MORE THAN ONE GOD?

As Muslims, we believe that Allāh (SWT) is the one and only source of all creation. For this reason, a Muslim is also known as a **monotheist** (*muwahḥhid*), i.e. a believer in one God. Regarding this, the Holy Qur'ān says:

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ



*Say: Allāh is the Creator of all things, and He is the One, the Almighty. [13:16]*

Someone who believes in and worships more than one God is known as a **polytheist** (*mushrik*). Such a person suffers from "manifest polytheism" (*al-shirk al-jalī*).



When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one Intelligent Designer. The whole universe is governed by the same laws of nature. The same gravity that keeps us on the Earth, is the same gravity that keeps the Earth orbiting around the Sun, which is the same gravity that keeps the Sun in the Milky Way.

Look at all the organisms around you in this world. They have all been created with the same coding system, called DNA, which determines whether something ends up becoming a tree or a lizard, a mosquito or a human being. Had there been more than one God, each of the Gods would have had their own way of designing and creating, but we not see this.

Pointing to this reality, the Holy Qur'ān states:

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



يَصِفُونَ

*Had there been any gods in the heavens and the earth apart from Allāh, the order of both the heavens and the earth would have gone to ruins. Allāh, Lord of the Throne, is far above what they attribute to Him. [21:22]*

## ACTIVITY



Discuss three possible scenarios where you might fall into the trap of hidden *shirk* and what you could do to avoid falling into it.

When we look at all the prophets that have come in the past, all of them called people to worship the same one God. Hence we see so much similarity between Islam, Christianity and Judaism. Had there been more than one God, each of the Gods would have sent their own messengers and representatives, but once again, we do not see this.



وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ  
وَمُهَيِّمًا عَلَيْهِ



MY NOTES



*We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them. [5:48]*

In reality, there is no true rational reason to believe in the existence of more than one God.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ هَلْ مِنْ شُرَكَائِكُمْ  
مَنْ يَفْعَلُ مِنْ ذَلِكَ مِمَّنْ شَيْءٌ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ



*It is Allāh who created you and provided for you, who will cause you to die and then give you life again. Which of your 'partners' can do any one of these things? Glory be to Allāh, and exalted be He above the partners they attribute to Him.*

[30:40]

### THE HIDDEN SHIRK

1) Although we, as Muslims, claim to believe in and worship only one God, the Qur'ān still refers to most of us as **polytheists** (*mushrikūn*):

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ



*And most of them do not believe in Allāh without associating others (with Him)*

[12:106]

2) The *shirk* that is being referred to in the verse above is called "**hidden polytheism**" (*al-shirk al-khafiyy*). It is a hidden form of *shirk* because it is not easily noticed by us and others that we are suffering from this *shirk*. This is because this type of *shirk* originates from incorrect intentions for our actions.

A common example of *al-shirk al-khafiyy* is when someone prays, fasts, behaves and talks nicely, but does this to **show off to others**. In other words, **his/her intention is for the sake of other than Allāh (SWT)**.

3) The Holy Prophet (S) often warned us about the seriousness of committing this type of *shirk*.

He was once asked: "*How could one obtain the salvation of the Day of Judgement?*"

He answered: "*Salvation is that you should not try to deceive Allāh; in case He should*





*return your deception to you; for anyone who tries to cheat Allāh, will be cheated by Him and He will take faith away from him. In this case the human being ends up deceiving his/her own self, but does not know."*

He was then asked: "How does a person try to deceive Allāh?"

He answered: "A person performs what Allāh has ordered him/her, but he/she is concerned about other than Him."

4) Someone once came to the Holy Prophet (S) asking for the interpretation of the following verse of the Qur'ān:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا

لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

*Say: I am only a mortal like you; it is revealed to me that your god is one Allāh, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord. [18:110]*

The Holy Prophet (S) replied that this refers to physically worshipping Allāh (SWT), yet with the intention to show off to others:

*"Anyone who prays to show off is a mushrik (someone who associates partners with Allāh, i.e. a polytheist); anyone who gives alms to show off is a mushrik; anyone who fasts to show off is a mushrik; anyone who sets out for Hajj (pilgrimage) to show off is a mushrik; anyone who performs any duty which Allāh has commanded to show off is a mushrik; and Allāh will never accept the work of him/her who shows off."*



5) Another very common cause of hidden shirk is when we obey or follow someone despite knowing that doing so will result in disobeying Allāh (SWT). In other words, we give preference to what someone wants us to do over what Allāh (SWT) wants from us.

For example, some of our friends are going to a *ḥarām* gathering like a night club and they tell us to join them. We know that Allāh (SWT) does not want us to go to such places, but we still end up going. In this example, we have given preference to what our friends want us to do over what Allāh (SWT) want from us!

6) In fact, when we consciously commit any sin, we are also committing *shirk*. This is because we are giving preference to our own desires over the command of Allāh (SWT). Sometimes when we are alone and we think that no one is watching us, we do things we are not supposed to do or look at things are not allowed to look at. In all such cases, we have given preference to our own wants and desires over Allāh (SWT). **In reality, we have made our desires our God and we are worshipping our own desires instead of Allāh (SWT):**

أَرَأَيْتَ مَنْ أَخَذَ إِلَهُهُ هَوَاهُ



*Have you seen him who takes his low desires for his god? [25:43]*

7) A third common form of hidden *shirk* is when we consider anyone other than Allāh (SWT) as the cause of good things coming to us. **Explaining this type of *shirk*, Imām al-Ṣādiq (A) says:**



***"It is about him who says: If such and such were not there, I or my family would have perished or afflicted by misfortune. As you can see, he creates a partner for Allāh who provides for him and protects him."***

The system of cause and effect has been created by Allāh (SWT). He works through this system when interacting with His creation. Allāh (SWT) is the one who provides us with food and clothes through the means of our parents. He is the one who cures us when we are sick through the means of medicine. However, we often forget that He is the original source of all these favours and more. Instead, we often only acknowledge the immediate causes for the blessings that come to us, while in reality they are only the means through which Allāh (SWT) provides for us.

8) Prophet Ibrāhīm (A) reached a very lofty level of proximity to Allāh (SWT) even compared to other prophets, such that he was given the title *khalīl Allāh*, meaning "The Close Friend of Allāh". One of the reasons why he reached such a high level is because he always acknowledged Allāh (SWT) as the true cause for all his blessings. The Holy Qur'ān quotes a beautiful conversation he had with his people, who were idol worshippers:

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ، إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ، قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَاكِفِينَ



*And recount to them the story of Ibrāhīm: when he asked his father and his people: "What do you worship?" They said: "We worship idols, and are ever devoted unto them."*







قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ، أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ، قَالُوا بَلْ  
وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ، قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ، أَنْتُمْ وَأَبَاؤُكُمْ  
الْأَقْدَمُونَ ، فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

*He asked: "Do they hear you when you call them or do they cause you any benefit or harm?" They answered: "No; but we found our forefathers doing so."*

*Thereupon, Ibrāhīm said: "Have you seen (with your eyes) those whom you have been worshipping, you and your fathers before you? They are all enemies to me; all, except the Lord of the Universe."*

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ، وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ، وَإِذَا مَرِضْتُ  
فَهُوَ يَشْفِينِ ، وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ، وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي  
يَوْمَ الدِّينِ

*The One who created me and who guides me; who gives me food and drink, and who, when I am ill, heals me; who will cause me to die and then will again restore me to life; who, I hope, will forgive me my sins on the Day of Judgment."*

[26:69-86]

9) Imām Ja'far Al-Ṣādiq (A) was once sitting with his companions and eating some grapes placed before them. A beggar appeared and asked for alms. The Imām (A) took some grapes to give him, but the beggar refused to accept it and asked for money instead. Imām (A) told him to excuse him as he did not have money at this time.




Soon after, another beggar appeared. The Imām (A) again took some grapes and offered them to him. The beggar accepted it and said, "I am thankful to the Lord of universe who provided me with sustenance."

On hearing these words, the Imām (A) told this beggar to wait and gave him two more handfuls of grapes. The beggar once again thanked Allāh (SWT). The Imām

(A) once again told him to wait and then turning to one of his companions and asked him to loan him some money. The man searched his pockets and produced nearly twenty Dirham. The Imām (A) then gave this to the beggar. The beggar thanking God for the third time said, *"Thanks are exclusive to God. O God! You are the Giver of the good, and You have no partner."*

On hearing these words, the Imām (A) took off his garment and gave it to the beggar. Now, the beggar changed his tone and started thanking the Imām (A) himself, without thanking Allāh (SWT) as well. Then the Imām (A) did not give him anything more and the beggar went away.

The Imām (A)'s companions who were present mentioned that they thought that **had the beggar continued thanking God in the same manner as before, the Imām (A) would have continued giving him more and more. But when he changed his words and started praising and thanking the Imām (A) instead of Allāh (SWT), the Imām (A) did not continue his assistance.**

**10)** We should always show our appreciation and be thankful to the people who benefit us, because they are the agents through whom Allāh (SWT) has provided us.  **The 4th Holy Imām (A) has said:**

***"Allāh will ask His servant on the Day of Resurrection: 'Did you thank so and so?' The servant will reply: 'No, but I thanked You instead, O Lord.' Allāh (SWT) will say: 'You have not thanked Me as long as you have not thanked him/her.'"***

However, when thanking someone for something, we should always keep in mind that the true source of the blessing is Allāh (SWT). In the above mentioned story, when the beggar acknowledged Allāh (SWT) as the source of blessings, the Imām (A) kept giving more. However, when the beggar forgot Allāh (SWT) and saw the Imām (A) as the source, the Imām (A) stopped giving him anything more.

#### IN SUMMARY



1. Why can there not be more than one God?
2. What are the names of the two types of *shirk* and what are the differences between the two?
3. Gives three examples of hidden *shirk*.

#### DID YOU KNOW?



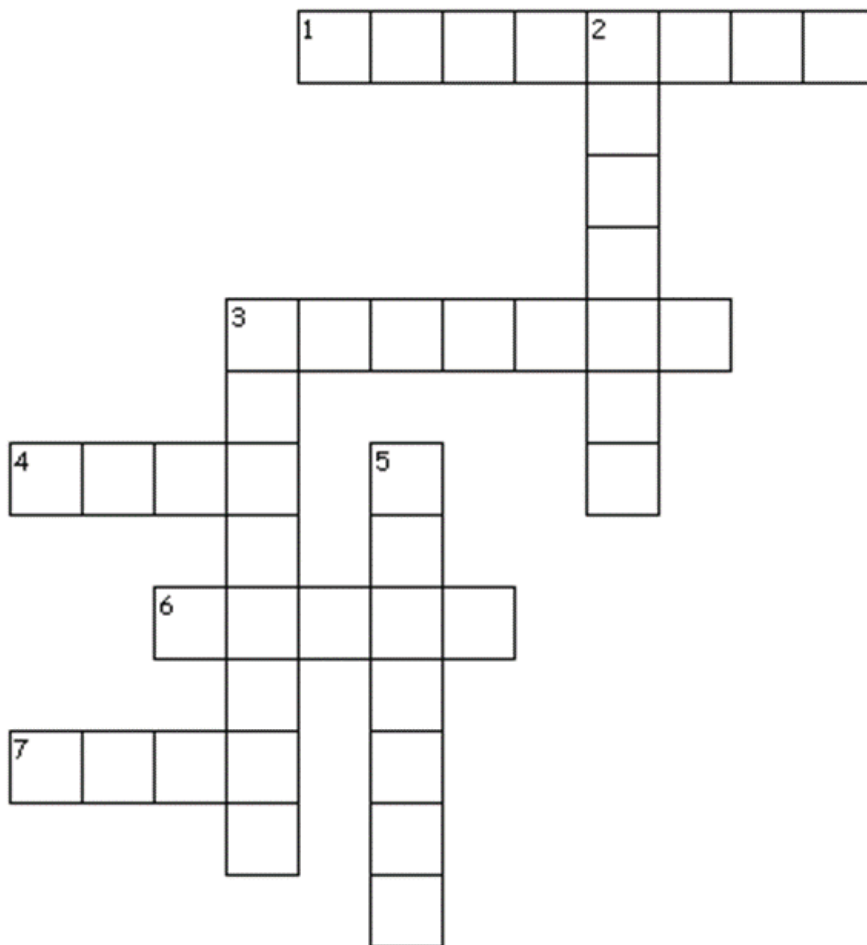
When we look at Hinduism, which is known today as a polytheistic religion, we see that their most ancient texts affirm the existence of the One True God, who is the source of all creation and that this One God has no physical form. Hinduism became polytheistic much later in its history.

#### KEY POINTS



1. A Muslim is known as a **monotheist (*muwahhid*)**, i.e. a believer in one God.
2. When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one intelligent Designer.
3. Although we, as Muslims, claim to believe in and worship only one God, we can still suffer from **hidden polytheism (*al-shirk al-khafiyy*)**.
4. Three common examples of hidden *shirk* are: 1) worshipping Allāh (SWT), but in order to show off to others; 2) purposely committing sins; 3) regarding anyone or anything other than Allāh (SWT) as the source of any blessings.

# ACTIVITY PAGE



## ACROSS

1. We should always be \_\_\_\_\_ to people who have helped us. However, we should always remember that Allāh (SWT) is the true Provider.
3. A Polytheist in Arabic is a \_\_\_\_\_.
4. Anyone who prays to \_\_\_\_\_ off to others is committing hidden *shirk*.
6. Considering anyone other than Allāh (SWT) as the cause of good things is a form of \_\_\_\_\_.
7. Manifest polytheism in Arabic is al-shirk al-\_\_\_\_\_.

## DOWN

2. Hidden polytheism in Arabic is al-shirk al-\_\_\_\_\_.
3. A believer in one God is a \_\_\_\_\_.
5. "...and do not join anyone in the \_\_\_\_\_ of his Lord." [18:110]







3) The shrines of these holy personalities are very special places. In our *aḥādīth*, we are told that thousands of angels are continuously descending to these places and then ascending back to the heavens. When we ask for our prayers from these holy places, they are accepted much faster.

In the Qur'ān, we also learn the effects of praying from these special places. Prophet Zakariyyah (A) really wanted a child, but he had reached an old age and his wife was not able to have children. When he saw the special favours that Allāh (SWT) gave *Sayyidah* Maryam (A) at her prayer place, he used this special location in order to make his own prayers for a child. His prayers were immediately answered:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا  
دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّى لَكَ  
هَذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

*Her Lord graciously accepted her and made her grown in goodness, and entrusted her to the charge of Zakariyyah. Whenever Zakariyyah went in to see her in her sanctuary, he found her supplied with provisions. He said, "Mary, how is it you have these provisions? and she said, "They are from God: God provides limitlessly for whoever He will."*

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۗ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ  
سَمِيعُ الدُّعَاءِ

*There Zakariyyah prayer to his Lord, saying, "Lord, from Your grace grant me virtuous offspring: You hear every prayer."*

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ  
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

*The angels called out to him, while stood praying in the sanctuary, "God gives you news of Yahya, confirming a Word from God. He will be noble and chaste, a prophet, one of the righteous." [3:37-9]*

4) Just because these holy personalities are not physically alive anymore, doesn't mean they can't hear us and know our situation. The Qur'ān is very clear that those who die in the way of Allāh (SWT) are alive and sustained by Him:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۗ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

*Think not of those slain in the way of Allāh as dead. Indeed they are living, (and) are provided sustenance from their Lord [3:169]*

When we go for the *ziyārah* of the *Ahl al-Bayt* (A), we are required to seek permission to enter their shrines by reciting the *idhn al-dukhūl* (permission to enter). One of the things we say in this is the following:

اللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا  
أَعْتَقِدُهَا فِي حَضْرَتِهِ ، وَأَعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ أَحْيَاءٌ  
عِنْدَكَ يُرْزَقُونَ ، يَرَوْنَ مَقَامِي ، وَيَسْمَعُونَ كَلَامِي ، وَيَرُدُّونَ سَلَامِي ،  
وَأَنَّكَ حَجَبْتَ عَنِّي سَمْعِي كَلَامَهُمْ ، وَفَتَحْتَ بَابَ فَهْمِي بِلَدِيدِ مُنَاجَاتِهِمْ

*O Allāh, I hold (as an article of faith) this honoured place of pilgrimage as sacred, despite his (i.e. the Holy Prophet or Imām) physical absence, just as I was certain of his sanctity while he was physically alive. I know that Your messenger and Your representatives (peace be upon them) are alive, receiving sustenance from You.*

*They see my current position, hear my words and answer my Salām. Although You have made me unable to hear their speech, you have opened the door of my understanding, such that I may hold intimate conversations with them.*



#### IN SUMMARY

1. What should we pray for when we go to *ziyārah*?
2. Why is it important to go for *ziyārah*?
3. Why would our prayers be accepted much faster during *ziyārah*?

#### DID YOU KNOW?



On the day of 'Arafah, the angels descend to the Shrine of Imam al-Husayn (AS) and listens to the prayers of the *zuwwār* before they go to the plains of 'Arafah to hear the prayers of the *hujjāj*.

#### KEY POINTS



1. Through going for *ziyārah*, we pay our respects and renew our allegiance to the *Ma'sumīn* (A). We reflect on their lives and try to implement their teachings in our life. We get to work on ourselves spiritually while we are away from our busy lives.
2. At these special places, prayers are accepted much faster due to their physical proximity to the most beloved personalities to Allāh (SWT).
3. The holy personalities are spiritually alive and can hear us. This is why we ask permission to enter into their presence and send them our *salām*.



# ACTIVITY PAGE

Guess the place and the name of all the holy personalities that are buried in each of the images below. There may be more than one personality associated with each image.

**HINT:** There are a total of 16 personalities to be guessed!



1: \_\_\_\_\_



2: \_\_\_\_\_



4: \_\_\_\_\_



5: \_\_\_\_\_



6: \_\_\_\_\_



8: \_\_\_\_\_



10: \_\_\_\_\_

11: \_\_\_\_\_

12: \_\_\_\_\_

13: \_\_\_\_\_

14: \_\_\_\_\_



15: \_\_\_\_\_



16: \_\_\_\_\_





2) However, Allāh (SWT) has also taught us another way to reach Him and to get our prayers answered:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

*O you who believe! be careful of (your duty to) Allāh and seek means of nearness (wasīlah) to Him and strive hard in His way that you may be successful. [5:35]*

3) The first to use *wasīlah* was Allāh (SWT) Himself. Allāh (SWT) decided to guide us through the means (*wasīlah*) of the Ma'sūmīn (A). By performing *Tawassul*, we are using this very means to get back to Him. The Holy Prophet (S) and the *Ahl al-Bayt* (A) are the closest and most beloved of all creatures to Allāh (SWT). By requesting them to pray to Allāh (SWT) on our behalf, Allāh (SWT) accepts our prayers faster, for their sake.

In our everyday lives, we also often use *Tawassul* to get what we want. For example, when we do something wrong and our dad is angry with us, he is likely to forgive us faster if we go through our mum and ask her to request dad to forgive us.





4) In fact, in the Qur'an, Allāh (SWT) tells us that if we sought forgiveness from Allāh (SWT) and then also requested the Holy Prophet (S) to pray for forgiveness on our behalf, Allāh (SWT) will then forgive us:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

*And We did not send any apostle but that he should be obeyed by Allāh's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allāh and the Apostle had (also) asked forgiveness for them, they would have found Allāh Oft-returning (to mercy), Merciful. [4:64]*

5) Even if the Holy Prophet (S) and the Imāms (A) have physically passed away, they are spiritually alive. They can still see our deeds and hear our supplications, in the same way as when they were physically alive. Allāh (SWT) says in the Qur'an:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

*And reckon not those who are killed in Allāh's way as dead; nay, they are alive (and) are provided sustenance from their Lord [3:169]*

6) A good example of requesting the *Ma'şūmīn* (A) to be our *wasā'il* (plural of *wasīlah*) to Allāh (SWT) is Du'ā' al-Tawassul, which is recommended to be recited on Tuesday nights.



## DID YOU KNOW?



For the *Ma'sūmīn* (A) to be able to do *Shafā'ah* for us on the Day of Judgment, there are certain conditions that we must fulfill. According to a *ḥadīth* of Imām Ja'far al-Ṣādiq (A), those of us who do not give importance to our *ṣalāh*, will not be able to benefit from the *Shafā'ah* of the *Ma'sūmīn* (A) on the day we will need it the most!

SHAFĀ'AH

1) The Qur'ān tells us that the Day of Judgement will be a very difficult time for those who disobeyed Allāh (SWT) in this world. For this reason, we often hope and pray for the *Ma'sūmīn* (A) to do *Shafā'ah* for us on the Day of Judgement so that we may enter *Jannah*.

2) The idolaters of Makkah used to also believe that the idols they worshipped would do *Shafā'ah* for them on the Day of Judgement. The Qur'ān clearly rejects this idea in many places. For example:

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۗ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۗ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

*And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allāh's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you. [6:94]*

3) Being able to intercede for others on the Day of Judgement is a very special position that Allāh (SWT) grants to only those who are close to Him, such as the *Ma'sūmīn* (A). Not everyone has this privilege:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

*On that Day none will have the power to intercede for them except those who received a sanction from the Most Compassionate Lord. [19:87]*

## KEY POINTS



1. *Tawassul* refers to asking any of *Ma'sūmīn* (A) to pray on our behalf to Allāh (SWT) to forgive our sins or to grant us our needs.

2. *Shafā'ah* refers to the *Ma'sūmīn* (A) interceding on our behalf on the Day of Judgment such that we may enter *Jannah*.

3. Allāh (SWT) tells us in the Qur'ān to use *wasīlah* to reach Him.

4. Only certain special servants of Allāh (SWT) will have the authority to do *Shafā'ah* for others on the Day of Judgment.

## IN SUMMARY



1. What is the difference between *Tawassul* and *Shafā'ah*?
2. Why do we use the *Ma'sūmīn* (A) as our intercessors with Allāh (SWT)?
3. Apart from our 12th Holy Imām (A), how can the rest of the *Ma'sūmīn* (A) help us since they are no longer physically alive?
4. What is one of the conditions for us to be able to benefit from *Shafā'ah*?

## ACTIVITY PAGE

T N E M E G D U J F O Y A D S  
U R O K Z B U M P S U T X H S  
D S J I Y G B J Q H Y A A J E  
Y A L T S Z D L U A D N H C N  
T A W A S S U L B F N P A S E  
K H D I W F E L L A G W R M V  
U N Y S G V A C J A J F A Q I  
H L E U E L D S R H X S Y N G  
S A L A H U G U O E U Y I Y R  
P A K A R C T T A M T B Z D O  
S N B J P N O W I F N N V P F  
W E Y Z S X E N G W S A I U A  
H A L I S A W S G V P C V V I  
W R Z D X T M O S C V M D X F  
K S L Y F L D L C U K B J W R

### WORD BANK

AHLALBAYT  
DAYOFJUDGEMENT  
DUA  
FORGIVENESS  
INTERCESSION  
JANNAH  
MASUMIN

NEARNESS  
SALAH  
SHAFAAH  
TAWASSUL  
TUESDAY  
WASILAH  
ZIYARAH

## LEARNING OBJECTIVES



1. To understand that this world is temporary and everyone will be accountable for their deeds.

2. To realise that belief in the Hereafter is an innate concept.

## MY NOTES

1- THE HEREAFTER GIVES MEANING TO THIS LIFE

When we look around us, we see that everything in this world, from the biggest mountains to the smallest insects, have been created for a purpose. The sun provides us with light and warmth that we need in order to live. The air around us provides us with the oxygen we need to breathe. Even when we look at our own body parts, our mouth,



ears and nose, all carry out their own functions. All this shows us that we have a very Wise Lord, who always creates everything for a reason. How then is it possible for this Wise Lord to create His best creation - the human being - without any reason, such that we live in this world without having to achieve anything? Allāh (SWT) asks us in the Qur'ān:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

*What! Did you then think that We had created you in vain and that you shall not be returned to Us? [23:115]*

Our belief regarding the Day of Judgement and our life in the Hereafter, gives meaning to our current life in this world. We understand that this world is a test for us from Allāh (SWT) and that we have to use our short time in this world to prepare for our true life in the Hereafter. The more good deeds we do in this world, the greater our reward we be in the Hereafter and the more sins we commit, the greater our punishment will be. Allāh (SWT) tell us regarding this in the Qur'ān:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

*On that day mankind will come forth in scattered groups to be shown their deeds*

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

*Then anyone who has done an atom's weight of good shall see it*

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

*And anyone who has done an atom's weight of evil shall see it [99:6-8]*

## ACTIVITY



Allāh (SWT) says to us in the Qur'ān: **"Look then at the signs of Allāh's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things."** [30:50]

How does reflecting upon the life cycle of trees in this world remind us of the resurrection?





## 2- DIVINE JUSTICE

When we look at the world around us, we often see a lot of injustice and imbalance. In many places around the world, millions of people are suffering and go to sleep hungry. Many of those people whom Allāh (SWT) has given a lot of money, do not want to share their wealth with poor people. Every day we also hear about innocent people being killed throughout the world. When we see all of this, we immediately realise that this world is often not a very just place. However, we also know that Allāh (SWT) is most Just. He has created this world as a test for all humans, so

everyone is free to make their own choices. Some people use their free will to worship Allāh (SWT), serve His creation and prepare for the Hereafter. Others choose to abuse their free will and commit evil in this world.



MY NOTES



However, it is on the Day of Judgement that Allāh (SWT) will show His great Justice and everyone will be held accountable for their deeds. Allāh (SWT) says in the Holy Qur'an:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ

نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ



*Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked?*

[38:28]



إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ

شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

*It is to Him you shall all return—that is a true promise from God. It was He who created [you] in the first place, and He will do so again, so that He may justly reward those who believe and do good deeds. But the disbelievers will have a drink of scalding water, and agonizing torment, because they persistently disbelieved. [10:4]*

## DID YOU KNOW?



The Holy Prophet (S) said: **"Increase the remembrance of the demolisher of desires."** He was asked, **"O Messenger of Allāh, what is the demolisher of desires?"**

He said, **"Death, for the greatest of believers are those who remember death the most and are the most prepared for it."**

3- BELIEF IN THE HEREAFTER IS INBUILT IN THE FITRAH

When the human being looks within and reflects on the nature of life, he or she will find a deep yearning and want to live forever. It is very difficult for us to accept the idea that after death we will simply perish and no longer exist. This yearning for eternal life exists within us, because Allāh (SWT) has created human beings to live forever in our true home in the Hereafter and He has made this want inbuilt into the *fiṭrah* of every human being.

Do you remember a very happy moment in your life which you really wished would stay forever? This internal want exists deep within us because it is part of our *fiṭrah* and will become a reality for the righteous servants of Allāh (SWT) in *Jannah*, where happiness will truly stay forever.

Very interestingly, *Shayṭān* also knew about this want to live forever that is inbuilt inside every human being. For this reason, when he was trying to make our great-grandfather, Ādam (A), disobey Allāh (SWT), he exploited this same want inside Ādam (A)'s *fiṭrah*, in order to make him to eat from the forbidden tree:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ



وَمُلْكٍ لَا يَبْلَى

*But Satan whispered to Ādam, saying, "Ādam, shall I show you the tree of immortality and power that never decays?" [20:120]*

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا



وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنْ

الْخَالِدِينَ

*Satan whispered to them so as to expose to them what had been hidden from them of their evil inclinations: he said, "Your Lord only forbade you this tree to prevent you becoming angels or immortals," and swore to them, "I am giving you sincere advice" - he lured them with lies... [7:20]*

## KEY POINTS



1. It is not possible for Allāh (SWT) to create everything around us for a Wise purpose, yet create the best of His creation, the human being, without a purpose.

2. Belief in the Hereafter gives meaning to this life. We will be held accountable for our deeds.

3. Allāh (SWT) has given us free will in this world. On the Day of Judgement, He will manifest His Justice and those who were wronged in this world will be recompensed for their suffering.

4. It is ingrained in man's *fiṭrah* to want to live forever. This will be materialised in the Hereafter.

## IN SUMMARY



1. How does belief in the Hereafter give meaning to this life?
2. Why is the Hereafter necessary to establish Divine Justice?
3. How is the belief in the Hereafter ingrained in our *fiṭrah*?

# ACTIVITY PAGE

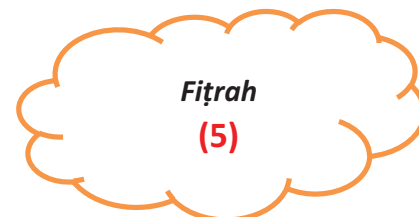
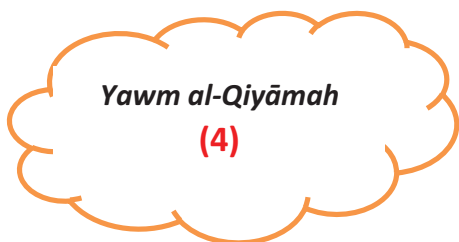
1) Go through the passage below and fill in the blank spaces using the words in the bubbles below.

2) Write down the numbers under each of the words in the bubbles below in the order they appear in the passage and use the table to guess the mystery word!

Allāh (SWT) created everything in this \_\_\_\_\_ (world) for a purpose. Therefore, every \_\_\_\_\_ (human being) has also been created for a purpose. Believing in \_\_\_\_\_ (Day of Judgement) gives meaning to our \_\_\_\_\_ (life) in this world. Allāh (SWT) has given us free will in this world. On the Day of Judgement, His \_\_\_\_\_ (Divine Justice) will be manifested and people will be judged based on what they did in this world. Belief in the Hereafter is in-built within the God given \_\_\_\_\_ (nature) within each of us.

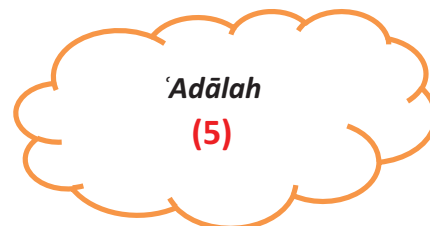
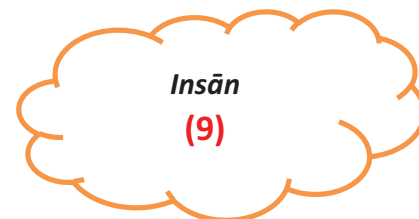
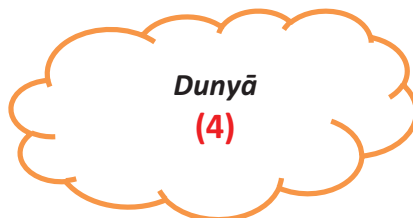
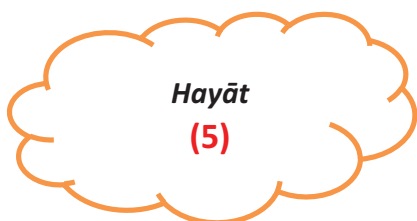
Numbers in order of the answers:

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Mystery word:

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Alphabets and their corresponding numbers								
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	-

## LEARNING OBJECTIVES



1. To become familiar with the Qur'ānic portrayal of the experience of death
2. To understand what takes places immediately after death

## MY NOTES

DEATH: THE FIRST STAGE OF QIYĀMAH

The belief in the resurrection (*Qiyāmah*) is given a lot of importance in the Holy Qur'ān. In fact, around one-third of the whole Qur'ān is dedicated to this subject alone. Allāh (SWT) continuously reminds us of the Hereafter so that we can prepare for what is to come. From the time we were born, our return journey to Allāh (SWT) has already started. With each breath we take, we move one step closer to our death.

In the Holy Qur'ān, Allāh (SWT) makes it clear to us that each one of us will definitely die one day:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ ثُمَّ إِلَيْنَا تُرْجَعُونَ



*Every soul shall taste of death; then unto Us you shall be returned. [29:57]*

It is not possible to run away from death. Through whichever route the human being may attempt to escape death, it will meet him/her head on from that very direction:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۗ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ



*Say: (As for) the death from which you flee, that will surely encounter you, then you shall be sent back to the Knower of the Unseen and the Visible, and He will inform you of that which you did. [62:8]*

## ACTIVITY



Imām al-Ṣādiq (A): "**Allāh has not created certainty devoid of doubt more similar to a doubt devoid of certainty like death.**" What do you understand from this *ḥadīth*?





The Holy Prophet (S): *"When any of you die, his Resurrection has started; and he sees what good and bad he has [accumulated]."*



MY NOTES



"Life" is often confused to be the opposite of death. In reality, "birth" is the opposite of death. Just like birth is the gate through which we enter into this physical world, death is the gate through which we exit it and enter into the next phase of our existence. Although our physical bodies are cast away when we die, our souls become freer and stronger. We have been created to live for eternity, not just for our short time in this world.

Imām 'Alī (A): *"O people! You and I have been created to live for eternity, not to perish. Rather, we are just transferred from one abode to the next."*



### THE EXPERIENCE OF DEATH

1) Death only takes place by the leave of Allāh (SWT). All the different reasons due to which people die, like diseases, accidents and natural disasters, are all tools in the Hands of Allāh (SWT) to bring about death when it is decreed to take place. Allāh (SWT) says in the Qur'ān:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ

الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي الشَّاكِرِينَ

*And a soul will not die but with the permission of Allāh the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the Hereafter I shall give him of it, and I will reward the grateful. [3:145]*

2) Each of us have been assigned an angel who has been given the duty to take our souls at the time death has been decreed for us:





قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back. [32:11]



3) When we die and our souls are freed from the limitations of our bodies, we are all able to witness the deeper realities of creation and the truth of Allāh



(SWT)'s existence becomes very apparent. Even those who did not believe in Allāh (SWT) in this world now have access to this knowledge. The test we were going through in this world is now finished and the opportunity to ask for repentance for our sins is now over:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۗ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا



And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement. [4:18]

The famous example of this in the Qur'ān is that of Fir'awn, who's prayer for repentance at the time of death was of no help to him:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۗ حَتَّىٰ



إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو



إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

*And We made the children of Israel to pass through the sea, then Fir'awn and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.*

آلَانَ وَقَدْ عصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

*What! now! and indeed you disobeyed before and you were of the mischief-makers.*

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ

آيَاتِنَا لَغَافِلُونَ

*But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications. [10:90-92]*

4) The Angel of Death who comes to take our soul is like a mirror to our soul. If our soul is beautiful and pure, our meeting with the angel is very pleasant. However, if our soul is ugly and impure, death is a very painful experience.

#### **THE DEATH OF A BELIEVER:**

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا

وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ



*(As for) those who say: Our Lord is Allāh, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.*

مَنْ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهِي

أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

*We are your guardians in this world's life and in the Hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:*

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

*A provision from the Forgiving, the Merciful. [41:30-32]*

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۗ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا

## DID YOU KNOW?



Imām 'Alī (A) has said that  
 "people's lives are  
 extended by giving  
 charity."



## كُنْتُمْ تَعْمَلُونَ



*Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did. [16:32]*

### THE DEATH OF A DISBELIEVER:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ  
 أَخْرَجُوا أَنْفُسَكُمْ ۗ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَىٰ  
 اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ



*and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allāh other than the truth and (because) you showed pride against His communications. [6:93]*

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا ۗ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ  
 وَذُوقُوا عَذَابَ الْحَرِيقِ



*And had you seen when the angels will cause to die those who disbelieve, beating their faces and their backs, and (saying): Taste the punishment of burning.*

[8:50]



## KEY POINTS



1. Death leads to the transition of the soul from the physical body to another realm. It does not mean the end of our existence.
2. The Angel of Death is like a mirror to our soul. If our soul is beautiful, the experience of death is pleasant. If our soul is ugly, the experience of death is very painful.
3. No one can die except with the permission of Allāh (SWT). Old age and diseases are just tools in the Hands of Allāh (SWT) to bring death to someone.

## IN SUMMARY

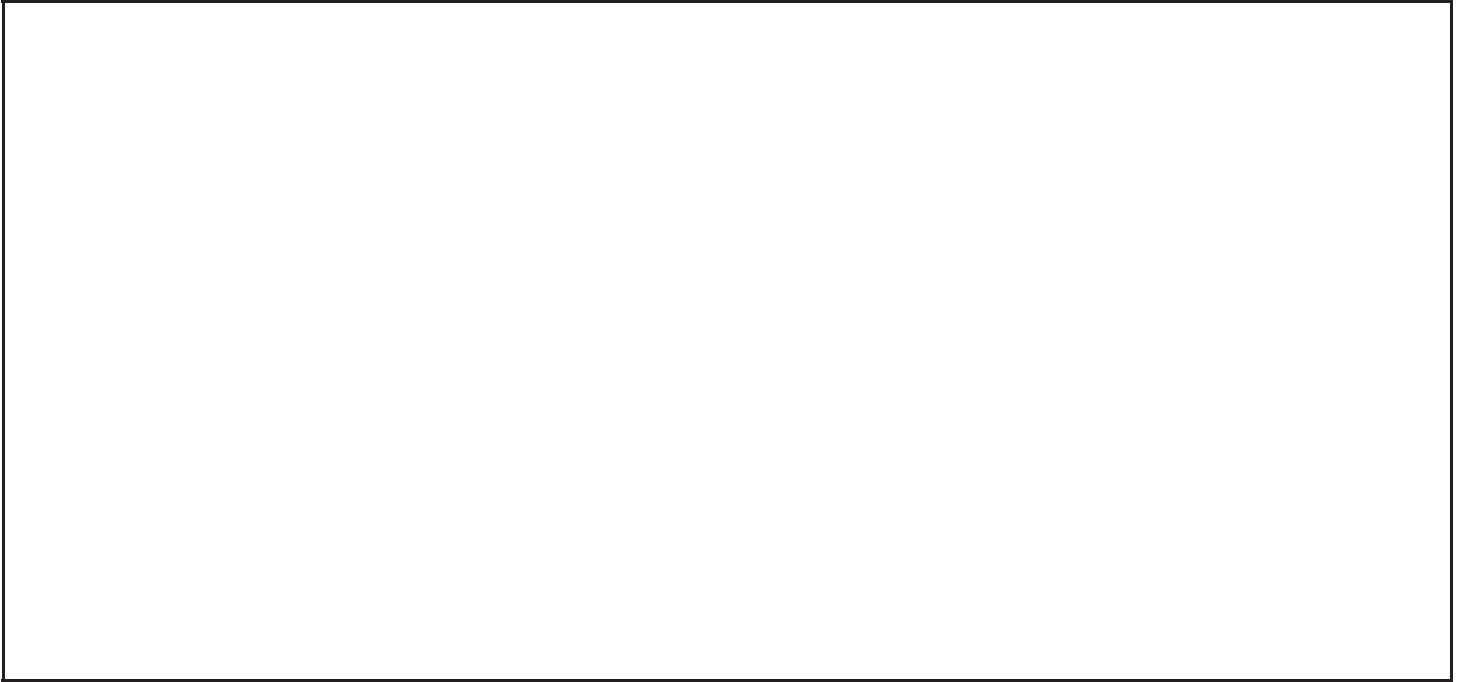


1. Briefly explain what happens to our souls when we die.
2. Explain the nature of the death of a believer.
3. Explain the nature of the death of a disbeliever.

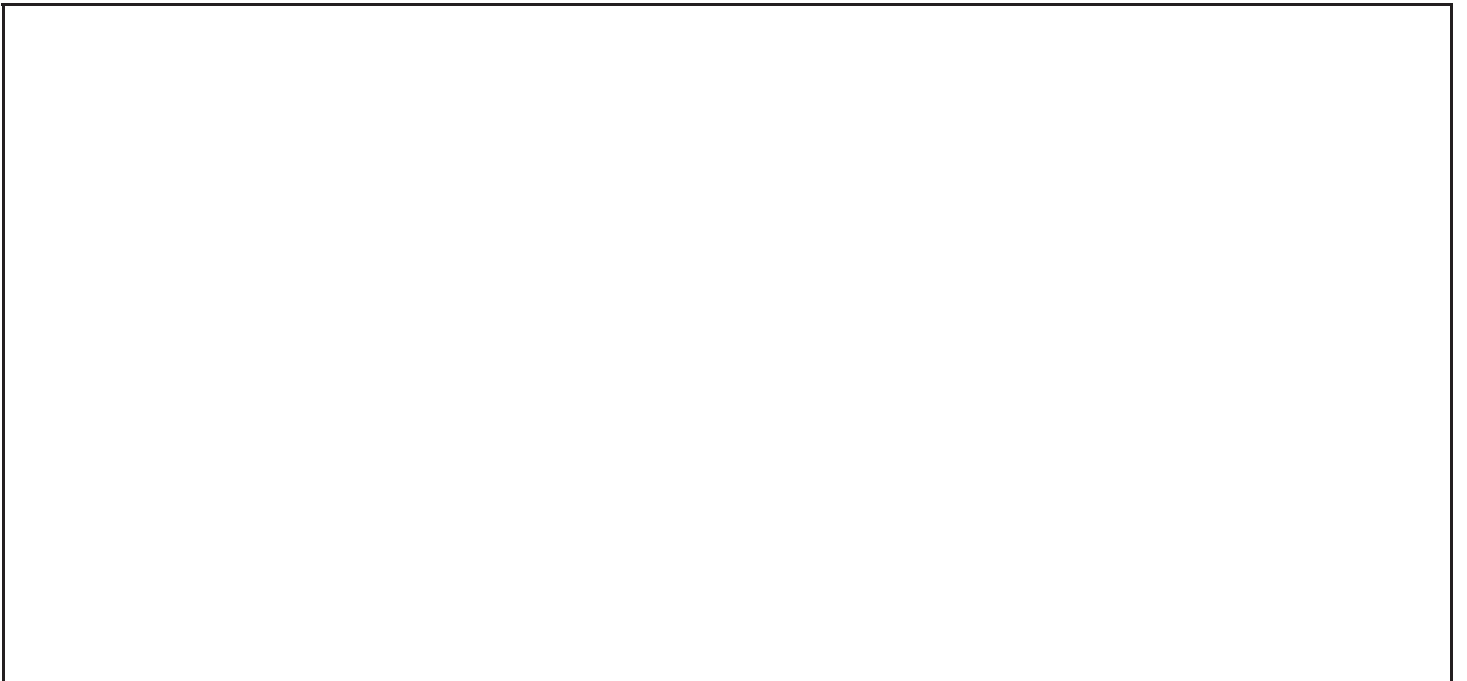


## ACTIVITY PAGE

According to the various Qur'ānic verses mentioned in this lesson, draw a picture to show what you think the Angel of Death would look like to a disbeliever at the time of his/her death.



According to the various Qur'ānic verses mentioned in this lesson, draw a picture to show what you think the Angel of Death would look like to a believer at the time of his/her death.



# 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.

### ***Taqīd***

This section looks at the concept of *Taqīd* 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). *Taqīd* 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 is the *qiblah*? Why is it important?
2. When should Muslims face the *qiblah*?
3. How do we find the *qiblah*?

## MY NOTES

**THE QIBLAH**

*Qiblah* is the direction of the Ka'bah in Makkah. The Ka'bah is the cube-shaped building that was built by *Nabī Ibrāhīm* (A) and his son *Nabī Ismā'īl* (A), and it is in the middle of *Masjid al-Ḥarām*, the Holiest *masjid* for Muslims. The location of the Ka'bah is the most sacred place on the earth.



**Q: Why should we face the *qiblah* when we pray?**

Muslims are required to face the *qiblah* when performing their daily prayers. When Muslims go for pilgrimage to Makkah (*Ḥajj* or '*Umrah*'), they go around the Ka'bah 7 times and this is called *ṭawāf*. Muslims also face the *qiblah* when slaughtering an animal. When Muslims die, they are buried lying on their right shoulder with their face towards the *qiblah*. Also, when a person is about to die, it is *iḥtiyāṭ wājib* to turn his/her feet towards the *qiblah*, if possible.

Besides the Ka'bah itself, the *qiblah* includes all the space from the ground below it to the sky above it. For those who live far away from the Ka'bah it is not necessary that they should pray in a straight line to the Ka'bah. They only have to ensure that they pray facing the shortest direction towards Makkah.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ



فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

## ACTIVITY



Use a compass to find the direction of *qiblah* in your classroom.

*Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you towards a prayer direction that pleases you. Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it... [2:144]*

## HOW DO WE FIND THE QIBLAH?

There are several ways of finding the *qiblah*:

**1. Using a compass:** To use a compass, we need to know the direction of Makkah from where we live. For example, Makkah is approximately to the South East of the UK. Therefore, if we have a compass, we can find out which direction is South East, and pray in that direction.

**2. Find a *masjid* nearby:** Even if it is closed, if you find the *mihrahb* (where the prayer *Imām* stands), you can know the *qiblah*.

**3. Find a Muslim grave in a cemetery:** Muslims are buried on their right shoulder with their face towards *qiblah*. If you know where the tombstone or head of the grave is, then the *qiblah* will be towards the right of the tombstone if you stand behind the tombstone facing the grave.

**4. Looking at the sun:** We can identify East and West based on the rising/setting of the sun, and work out the *qiblah* based on that. However, that would not be very accurate. It would only give an approximate direction.

If there is absolutely no way of finding the *qiblah*, one must pray the *wājib ṣalāh* in all 4 directions, at right angles to each other. If there isn't enough time to do so before the *ṣalāh* becomes *qaḍā'*, then one can pray in any direction. If a person is sure the *qiblah* is within 2 possible directions, then *ṣalāh* should be prayed in both those directions.

### IN SUMMARY

1. What is the *qiblah*?
2. When is it *wājib* to face the *qiblah*?
3. How do we find the *qiblah*?

### DID YOU KNOW?



When *Rasūl Allāh* (S) first started preaching in Makkah, the *qiblah* was *Bayt al-Muqaddas*. However, after *Rasūl Allāh* (S)'s *hijrah* to *Madīnah*, *Allāh* (SWT) instructed *Rasūl Allāh* (S) to change the *qiblah* from *Bayt al-Muqaddas* to the *Ka'bah*.

### MY NOTES



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### KEY POINTS



1. The *Ka'bah* is our *qiblah*. We must face the *qiblah* when performing *ṣalāh*, and when slaughtering animals for food.
2. When a person is about to die, we should place him/her in such a way that his/her feet face *qiblah*. Muslims are buried with their face towards *qiblah*.
3. We can find the *qiblah* by using a compass, looking at the *mihrahb* of a mosque, or a Muslim's grave.





## LEARNING OBJECTIVES



1. What are the benefits of *ṣalāt al-jamā'ah*?
2. The recitation of the *sūrahs* in *ṣalāh*

## MY NOTES

ŞALĀT AL-JAMĀ'AH

It is strongly recommended that all *wājib* prayers should be performed in congregation (*jamā'ah*). The importance of *ṣalāt al-jamā'ah* is such that even those who have already prayed on their own, are encouraged to repeat their *ṣalāh* if they meet with a group that is praying together.

**Q: What are the benefits of praying in *jamā'ah*?**

Some of the benefits of *ṣalāt al-jamā'ah* are that it promotes:

- ✓ **Equality:** The poor and rich, of all colours and ethnicities, stand together shoulder-to-shoulder as equals before Allāh (SWT).
- ✓ **Unity:** Same language; actions are performed all together. This teaches us to be united at all times.
- ✓ **Friendship & Networking:** Creates opportunities for Muslims to meet and be part of each other's friendship circle. Opportunities to help each other (business, family, etc.) arise.
- ✓ **Discipline:** Standing still in straight rows, following the Imām in everything he/she does and says.
- ✓ **Prestige of Islam.** Keeps the *masjid* and Muslim community thriving. A show of strength against the enemies of Islam.
- ✓ **Limitless spiritual reward.** Two people praying *ṣalāt al-jamā'ah* get the *thawāb* of 150 prayers for each *rak'ah*. 3 people = 600 prayers per *rak'ah*. 4 people = 1200 prayers. 5 people = 2400 prayers. This keeps doubling until there are 10 people in *jamā'ah* who get the *thawāb* of 72,800 prayers for each *rak'ah*. After 11 people, only Allāh (SWT) knows the reward.



## ACTIVITY



List the benefits of praying in *jamā'ah*. How does *ṣalāt al-jamā'ah* promote unity?

## RECITING LOUDLY AND WHISPERING

When we pray *ṣalāt al-ẓuhr* and *ṣalāt al-ʿaṣr*, it is *wājib* for both men and women to recite the 2 *sūrahs* in the first 2 units of prayer softly.

When we pray *ṣalāt al-fajr*, *ṣalāt al-maghrib* and *ṣalāt al-ʿiṣhāʾ*, it is *wājib* for **men** to recite the 2 *sūrahs* in the first 2 units of prayer loudly, but **women** can recite the *sūrahs* either loudly or softly.

In the 3<sup>rd</sup> and 4<sup>th</sup> *rakʿah* of any *ṣalāh*, it is *wājib* for both men and women to recite the *taṣbiḥāt al-arbaʿah* softly.

If a person forgets, it is okay, but as soon as he/she remembers, he/she must correct themselves otherwise their *ṣalāh* is *bāṭil*. For example, if a man forgets and recites *sūrat al-Ḥamd* in the first or second *rakʿah* of *ṣalāt al-maghrib* softly, and then remembers half-way, he must immediately continue reciting it loudly, otherwise his/her *ṣalāh* is *bāṭil*.

On Fridays, instead of *ṣalāt al-ẓuhr*, we can pray *ṣalāt al-Jumuʿah*. The 2 *sūrahs* in *ṣalāt al-Jumuʿah* are recited loudly. Even if a person is not praying *ṣalāt al-Jumuʿah* and praying the regular *ṣalāt al-ẓuhr*, it is *mustaḥab* to recite the two *sūrahs* in the first 2 *rakʿahs* loudly because it is Friday. The *qirāʿah* in *ṣalāt al-ʿaṣr* is recited softly even on Fridays.



## IN SUMMARY

1. What are the benefits of praying in *jamāʿah* (congregation)?
2. What is the reward of praying in *jamāʿah*?
3. Which 2 *mustaḥab* prayers can be offered in *jamāʿah*?
4. What is considered *makrūh* in *ṣalāt al-jamāʿah*?

## DID YOU KNOW?



*Mustaḥab* prayers cannot be performed in *jamāʿah*, except *ṣalāt al-ʿiḍayn* and *ṣalāt al-istisqā* (for rain).

When a *maʿṣūm* Imām is physically present, the *ṣalāt al-ʿiḍayn* become *wājib* and must be performed in *jamāʿah*.

## MY NOTES



## KEY POINTS



- 1) *Ṣalāt al-jamāʿah* refers to praying in congregation. It is highly recommended, and carries a lot of reward.
- 2) It also promotes unity, equality, friendship and discipline in a community.
- 3) The *qirāʿah* (reciting the two *sūrahs* in the first two *rakʿahs* in *ṣalāh*) should be recited loudly in *fajr*, *maghrib* and *ʿiṣhāʾ* prayers, and softly in *ẓuhr* and *ʿaṣr* prayers.

## LEARNING OBJECTIVES



1. What is *qaḍā' ṣalāh*?
2. How do we perform *qaḍā' ṣalāh*?
3. How do we perform *qaṣr ṣalāh* which has become *qaḍā'*?

## MY NOTES

QAḌĀ' ṢALĀH

*Qaḍā' ṣalāh* is performed in compensation for a *ṣalāh* that has not been performed during its proper time. It is *wājib* to repay all those prayers that have been missed for whatever reason. However, there are certain situations where a person does not have to offer *qaḍā' ṣalāh*:

- \* *Bālighah* women are excused from offering *qaḍā' ṣalāh* for prayers that they miss out at certain times of the month.
- \* Those who suffer from mental illness do not have to pray *ṣalāh*.
- \* A non-Muslim who becomes a Muslim does not have to pray *qaḍā' ṣalāh* for the time before he or she became a Muslim. However, if a Muslim loses his/her faith for a duration and then returns to Islam, he or she must make up for all the missed prayers.

The *qaḍā'* of *ṣalāh* should not be taken lightly and should be repaid as soon as possible. It is also *wājib* to pray the *qaḍā'* for all prayers that were incorrectly performed at their due time.

A *qaḍā' ṣalāh* can be performed at any time. For example, the *qaḍā'* for *fajr ṣalāh* can be repaid even at *ẓuhr* or *maghrib* time, and so on. *Qaḍā' ṣalāh* can also be performed in *jamā'ah*. For example, if the Imām of *jamā'ah* is leading *ṣalāt al-īshā'*, you can pray your *qaḍā'* of *ẓuhr* with the *jamā'ah*.

## ACTIVITY



If a person does not pray for one week, what is the total number of *raka'āt* he/she will have to offer as *qaḍā' ṣalāh*?





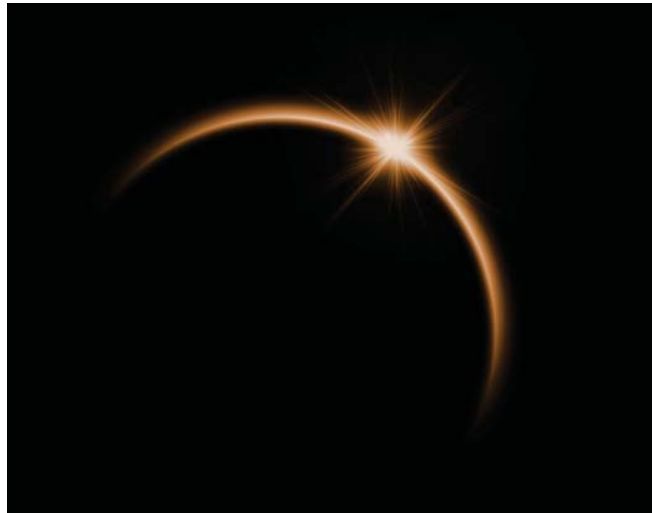
## HOW DO WE PERFORM QADĀ' FOR ṢALĀT AL-QAṢR?

If a person does not pray a *qaṣr ṣalāh* on time, he/she must offer *qaḍā'* for the missed prayer. The *qaḍā' ṣalāh* should also be shortened (*qaṣr*), even if the person is no longer travelling and is back home.

Similarly, if a person offers *qaḍā' ṣalāh* whilst on a journey (for prayers that were missed in one's home town), the *qaḍā'* should be the full 4 *raka'āt* and not shortened.

## HOW IS THE QADĀ' FOR ṢALĀT AL-ĀYĀT PERFORMED?

*Ṣalāt al-āyāt* is *wājib* when a natural disaster (such as an earthquake) or an eclipse occurs. If a person fails to pray *ṣalāt al-āyāt*, they still have to pray its *qaḍā'*. If a person did not know there was a total eclipse in his or her town and later finds out, he/she should pray the *qaḍā'*. If it was a partial eclipse, and they hear about it after it is over, they do not have to pray the *qaḍā'*.



In the case of an earthquake, *ṣalāt al-āyāt* should be performed without delay. However, if there is a delay, the *ṣalāh* should be performed with the *niyyah* of '*qurbatan ilallāh*' without specifying *adā'* or *qaḍā'*.

### IN SUMMARY

1. What is *qaḍā' ṣalāt*? Is it *wājib*?
2. How should we offer the *qaḍā'* of a *qaṣr ṣalāh*?
3. If a person converts to Islam, do they have to offer *qaḍā' ṣalāh* for the days before he/she became Muslim?
4. Which other categories of people do not have to offer *qaḍā' ṣalāh*?

### DID YOU KNOW?



It is *wājib* on the eldest son to perform the *qaḍā' ṣalāh* of his father if his father dies without having prayed all his prayers.

If the eldest son is unable to perform the *qaḍā' ṣalāh* of his deceased father, he must pay someone to do it on his behalf.

### KEY POINTS



1. *Qaḍā' ṣalāt* must be offered for prayers which are not offered on time.
2. It is *wājib* to offer *qaḍā' ṣalāh* for all missed prayers.
3. The *qaḍā'* for a *qaṣr ṣalāh* should also be shortened (*qaṣr*), and the *qaḍā'* for a complete prayer must be offered in full.
4. It is *wājib* on the eldest son to offer the *qaḍā' ṣalāh* of his deceased father.



## LEARNING OBJECTIVES



1. What is *şawm*?
2. What are the benefits of *şawm*?
3. What are the basic rules related to *şawm*?

## MY NOTES

**AN INTRODUCTION TO ŞAWM**

*Şawm* is the Arabic word for “fasting” and it usually refers to fasting in the Holy month of *Ramaḍān*.

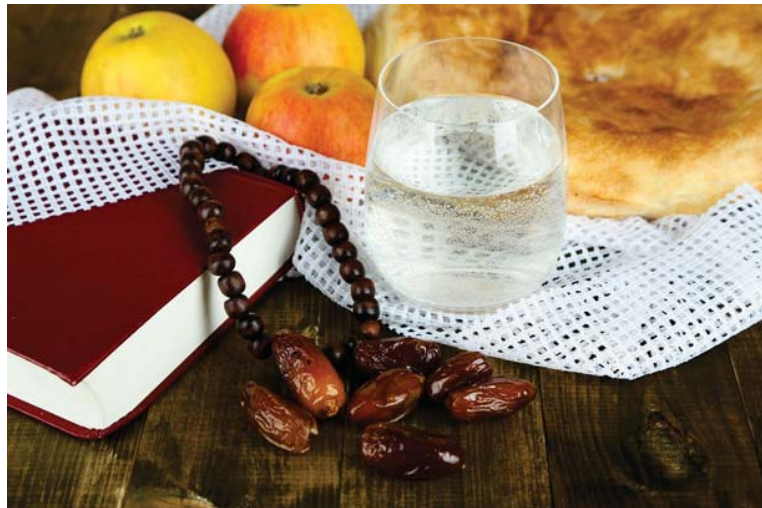
*Şawm* means not eating or drinking from *fajr* to *maghrib* time for the sake of Allāh (SWT) and in order to get closer to Allāh (SWT).

Allāh (SWT) says in the Qur’ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ  
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ



*O you who have faith! Fasting has been prescribed for you as it was prescribed for those before you, so that you may attain taqwa.* [2:183]



While we fast, we are guests of Allāh (SWT) and we got lots of *thawāb*. Allāh (SWT) loves those who fast.

**Q: What are some of the benefits of fasting?**

- χ *Şawm* teaches us to be patient
- χ It reminds us of poor people who don’t have enough to eat or drink, so that we may share what we have with others
- χ It makes us healthy
- χ It brings us closer to Allāh (SWT)
- χ It reminds us of *Qiyāmah*, so that we prepare for it
- χ It encourages us to perform other good deeds such as reciting the Qur’ān and going to mosque
- χ It encourages us to focus on our spiritual sides, as opposed to our bodies

## ACTIVITY



In pairs, list the 10 *Furū’ al-Dīn* (Branches of Religion).

Muslims have to pray 5 times a day and have to fast for the whole month of *Ramaḍān* starting from the time they reach the age of *bulūgh*.

We should try and fast as much as we can in the month of *Ramaḍān* even if we are not yet *bāligh(ah)*, so that when we grow up and become *bāligh(ah)*, we can fast throughout the whole month more easily.

We must have the correct *niyyah* (intention) before we fast. For example, in the month of *Ramaḍān*, we should make the *niyyah* that we are fasting for the month of *Ramaḍān qurbatan ilallāh*.

### ACTIONS WHICH INVALIDATE ṢAWM

#### **Q: What breaks a Fast (mubṭilāt al-ṣawm)?**

A fast is broken if someone does any of the following deliberately between the time of *fajr* and *maghrib*:

- χ Eating and drinking.
- χ Smoking or inhaling thick dust or (smoke) fumes.
- χ Vomiting.
- χ Lying about Allāh (SWT) and the *Ma'ṣumīn* (A).



The fast is only broken if any of the above acts are done intentionally. This means if someone forgets and has a sip of water or eats food, it doesn't break his/her fast.

We are not required to fast when we are ill or travelling. However, we have to repay the missed fasts (*qaḍā'*) as soon as we are able to do so.

If a person does not fast intentionally, or breaks a fast intentionally without a valid reason (according to the *sharī'ah*), he/she has to perform the *qaḍā'* of the fast, as well as give *kaffārah*.

Those travellers who have to offer *qaṣr* (shortened) *ṣalāh* cannot fast and should repay the fasts as *qaḍā'* later on. Those travellers whose *ṣalāh* is not shortened (such as those who stay more than 10 days at a place or whose profession involves travelling) have to fast during their journey.

### IN SUMMARY

1. What are some of the benefits of *ṣawm*?
2. How do we make the *niyyah* for a fast in the month of *Ramaḍān*?
3. What things invalidate a fast?
4. In which situations are travellers allowed to fast?
5. When is it not *wājib* on a *bāligh(ah)* person to fast?

### DID YOU KNOW?



The *niyyah* for fasting should be purely for the pleasure of Allāh (SWT) (*qurbatan ilallāh*). If a person fasts with any other intention, such as losing weight, the fast becomes invalid.

### MY NOTES




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### KEY POINTS



1. *Ṣawm* is the Arabic word for fasting.
2. Fasting in the month of *Ramaḍān* is *wājib* on every *bāligh(ah)* person.
3. There are many benefits of fasting, but it should be done purely for the pleasure of Allāh (SWT) (*qurbatan ilallāh*).
4. If a person misses a fast, he/she must keep a *qaḍā'*.

## LEARNING OBJECTIVES



1. What does *al-amr bī al-ma'rūf* mean?
2. Why is it necessary in society?
3. How is it done?

## MY NOTES

**WHAT IS AL-AMR BĪ AL-MA'RŪF?**

*Al-amr bī al-ma'rūf* means "commanding towards the good". It is one of the *Furū' al-Dīn*. It is *wājib* on every Muslim to encourage others to act according to the laws of Allāh (SWT).

Allāh (SWT) says in the Qur'ān:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ



*There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the successful. [3:104]*

Luqmān advised his son:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ



*O my son! Maintain the prayer (ṣalāh) and bid what is right and forbid what is wrong, and be patient over whatever befalls you. That is indeed the steadiest of courses. [31:17]*



**Q: What would happen if we stopped performing *amr bī al-ma'rūf*?**

If we stop advising others to do good deeds, evil deeds will spread in society. As a result, everyone living in that society will suffer.

We should not have an attitude where everyone minds their own business and does not care about others. This is because we live in communities, and if one person is allowed to be bad, they will slowly influence others to be bad too.

## ACTIVITY



How would you advise your friend to pray when it is time for *ṣalāh*?

## SITUATIONS IN WHICH AL-AMR BĪ AL-MA'RŪF IS WĀJIB

*Al-amr bī al-ma'rūf* (and *al-nahy 'an al-munkar*) are only *wājib* under the following conditions:

When it is possible that a person's advice will be effective. If a person knows his/her actions, words or attitude will make a difference (especially with a family member or friend), then it is *wājib*. But if there is no hope that it will make a difference then it is not *wājib*.

The person doing *al-amr bī al-ma'rūf* should know the correct Islamic position regarding the action towards which he/she is encouraging others, otherwise the person advising may do more harm than good.

The person advising someone else should be practicing that which they are advising others to do. It is wrong to preach what we don't practice ourselves!

*Al-amr bī al-ma'rūf* should not be carried out in a manner that may hurt the feelings of people and drive them further away from Islam.



### IN SUMMARY

1. What is the meaning of *al-amr bī al-ma'rūf*?
2. What does the Qur'ān say about *al-amr bī al-ma'rūf*?
3. What are the conditions for *al-amr bī al-ma'rūf* to become *wājib*?
4. What will happen if we stop performing *al-amr bī al-ma'rūf*?

### DID YOU KNOW?



When Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) were young, and they saw an old man doing *wuḍū'* the wrong way. They didn't want to tell him directly that his *wuḍū'* was wrong because they did not want him to feel embarrassed. So they asked him to watch their *wuḍū'* and tell them who was doing it correctly. When the old man saw them perform *wuḍū'*, he realised his mistake and said, "You are both right. I am the one who is wrong!"

### KEY POINTS



1. *Al-amr bī al-ma'rūf* mean encouraging others towards good deeds.
2. We should only tell others to do good, if we practice it ourselves first. We should also be polite when we advise others, and should be careful not to hurt their feelings.
3. If we stop encouraging towards good acts in society, the whole society will slowly become evil and corrupt.



## LEARNING OBJECTIVES



1. What is *al-nahy 'an al-munkar*?
2. Why is it necessary?
3. How should we perform it?

## MY NOTES

**WHAT IS AL-NAHY 'AN AL-MUNKAR?**

*Al-nahy 'an al-munkar* means “forbidding that which is evil”. It is an act of worship from the *Furū' al-Dīn* (Branches of Religion). It is *wājib* on every Muslim to discourage others from sinful and improper behaviour.

Allāh (SWT) says in the Qur'ān:

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



*You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allāh. [3:110]*



**Q: Why is *al-nahy 'an al-munkar* necessary in society?**

If we stop practicing *al-nahy 'an al-munkar*, evil will spread in society and corrupt people will take over the community. They will then oppress people and it will be very difficult to stop them.

As a punishment for not practising *al-nahy 'an al-munkar*, Allāh (SWT) does not answer the prayers of people asking for help when they are ruled by an oppressor, because they did nothing to stop evil when it was spreading.

Imām al-Bāqir (A) says that Allāh (SWT) punished both the evil and good people from the tribe of *Nabī Shu'ayb* (A), because the good people were very friendly with the evil ones and did not stop them from committing evil.

## ACTIVITY

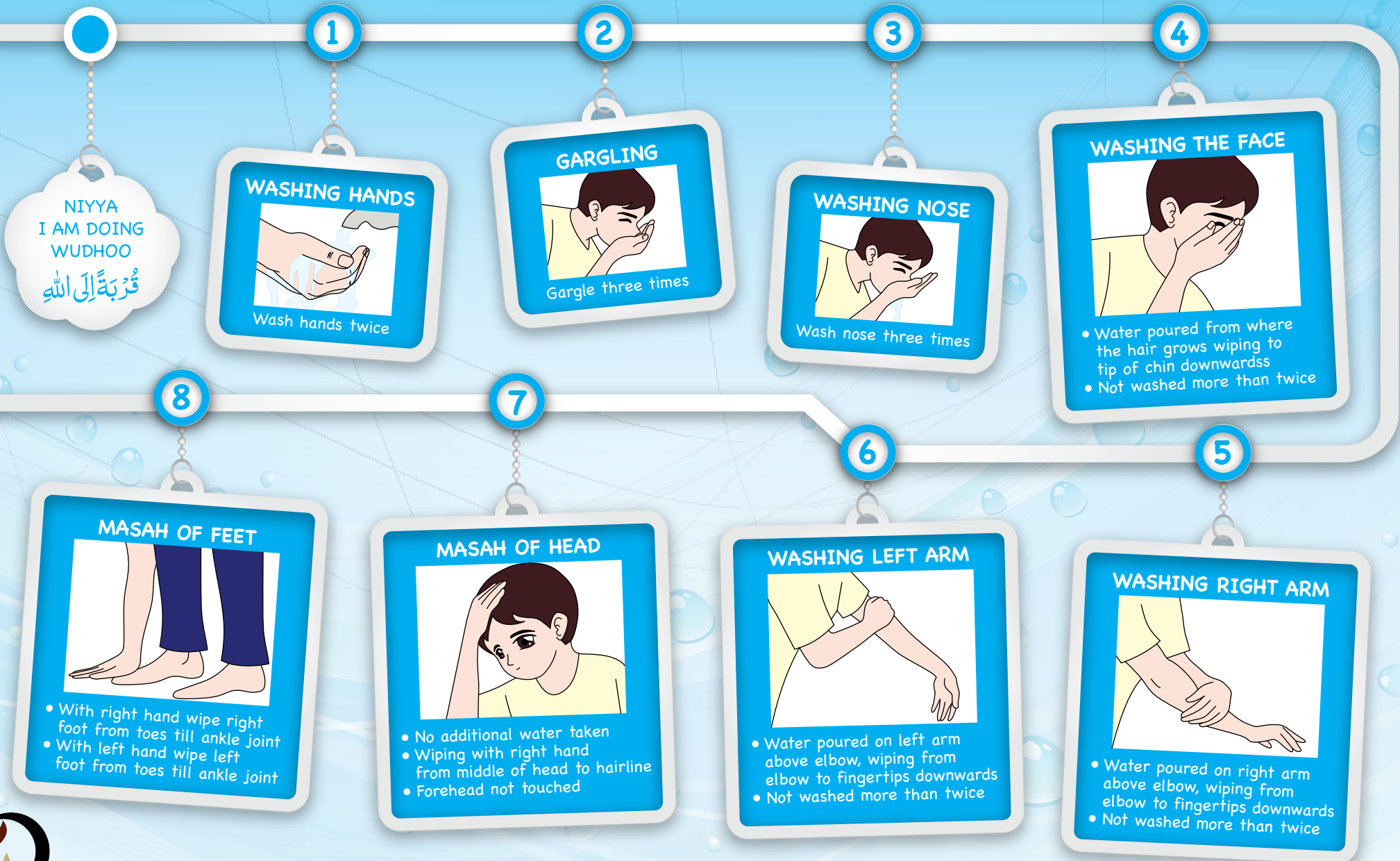


Read the translation of verses 26:157-158. What is Allāh (SWT) teaching us in these verses?

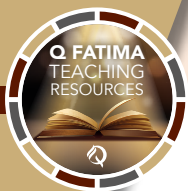
In *ziyārat al-wāriṭah*, we not only curse those who killed Imām al-Ḥusayn (A), but also those who were pleased when they heard that the Imām had been killed in Karbalā'.

These examples show that supporting an evil doer is as bad as committing the evil act.

# 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

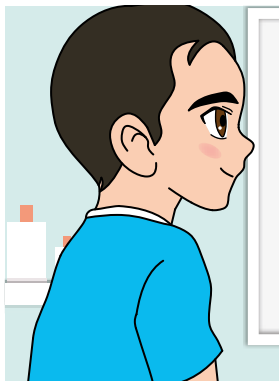


## ~ Niyya ~

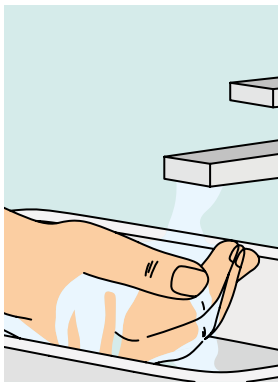


Niyya: I am doing  
Wudhoo.

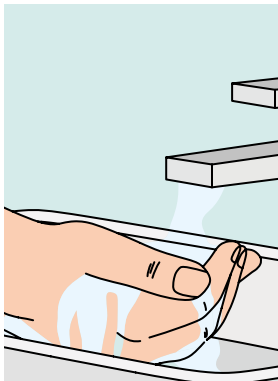
قُرْبَةً إِلَى اللَّهِ



## ~ 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 ~

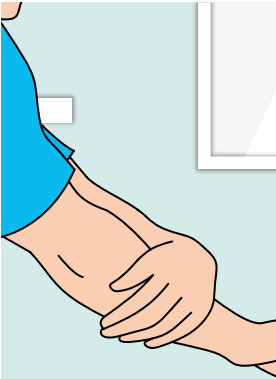


Water poured on right arm above elbow.

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

All wiping done downwards.

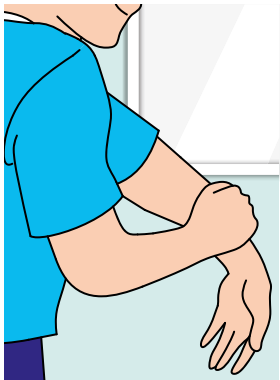
Ensure arm is washed no more than twice.



## ~ Washing Left Arm ~



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



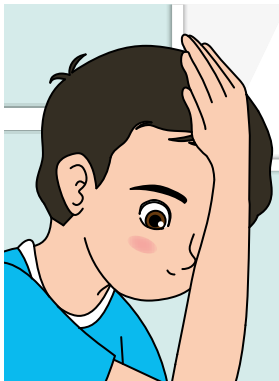
- That water has reached everywhere.
- All wiping done downwards.
- Ensure arm is washed no more than twice.



## ~ Masah of Head ~

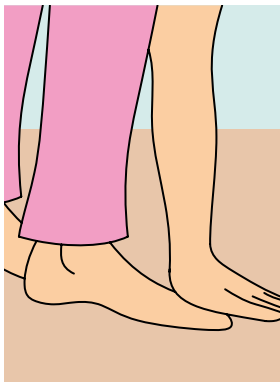


- No additional water taken.
- Wiping with right hand from.
- Middle of head to hairline.
- Wiping with flats of fingers.
- Forehead not touched.





## ~ Masah of Feet ~



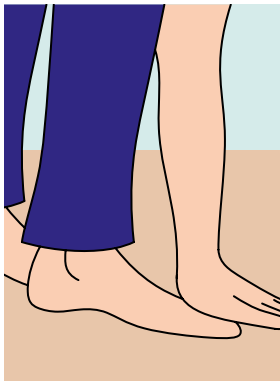
Wiping from toes till ankle joint.

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  
حَيِّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah  
حَيِّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal  
حَيِّ 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



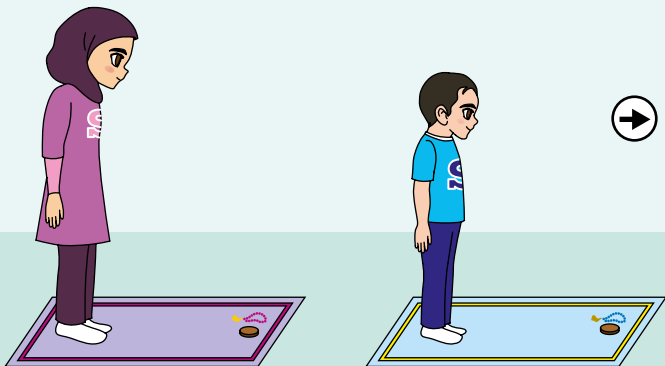
- 2 times Hayya alas salaa  
حَيِّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah  
حَيِّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal  
حَيِّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Qad qaamatis salaa  
قَدْ قَامَتِ الصَّلَاةُ
- 2 times Allahu Akber  
اللَّهُ أَكْبَرُ
- Once Laa ilaaha illallah  
لَا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





## ~ Salaa Assessment ~

### 3 Rakats Maghrib Salaa



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

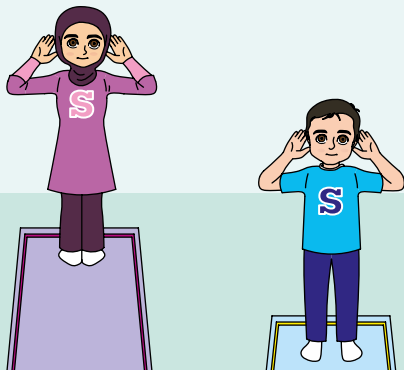
قُرْبَةً إِلَى اللَّهِ

#### 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 ~



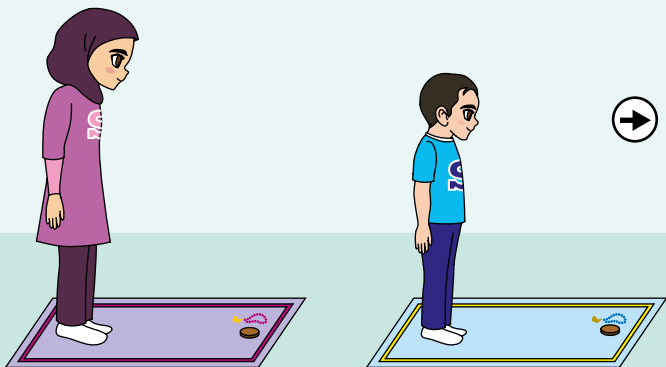
- Recitation of Allahu Akber (Allah is Greater than anything and anyone).

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} الرَّحْمَنِ 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}

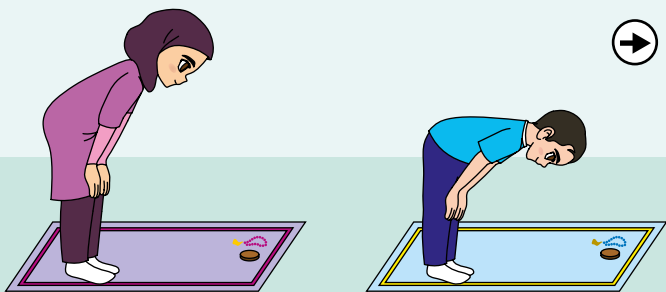
## ~ Suratul Ikhlaas ~

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.

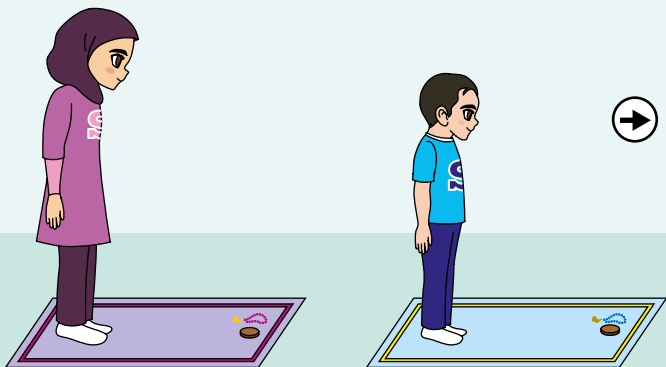


Looking between the feet.





## ~ 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.

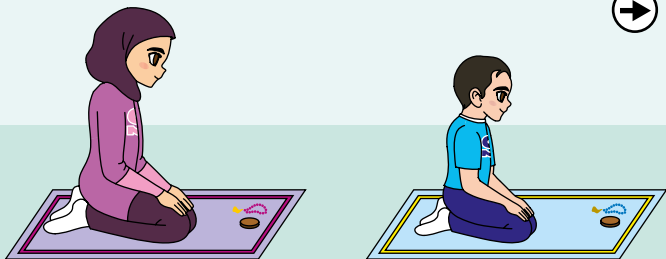
سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

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



## ~ Julus - Recitation ~

Between two Sujood



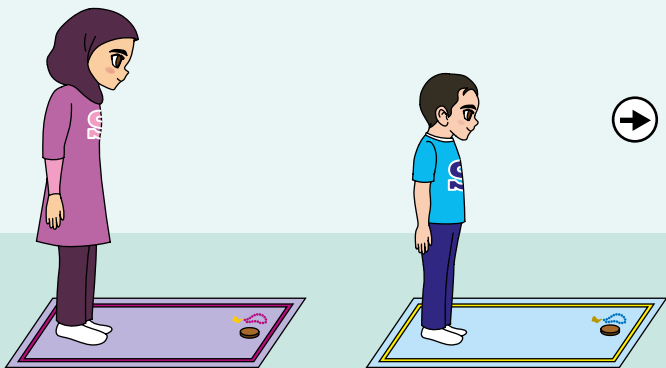
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ



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



## ~ Raising for next Rakat ~

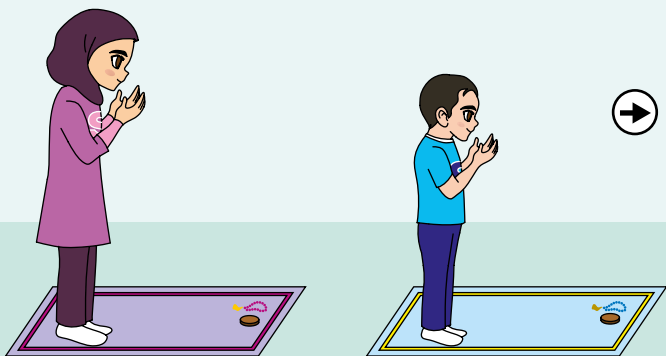


بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

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



## ~ Second Rakat Qunoot ~

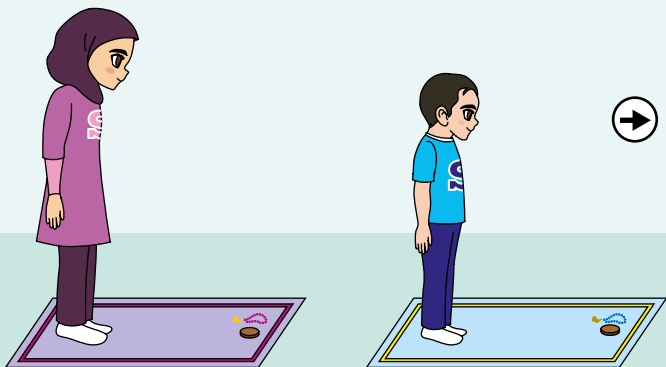


- Recitation of any du'a.
- Raising hands to face level.
- Palms facing upward.





## ~ Third Rakat ~



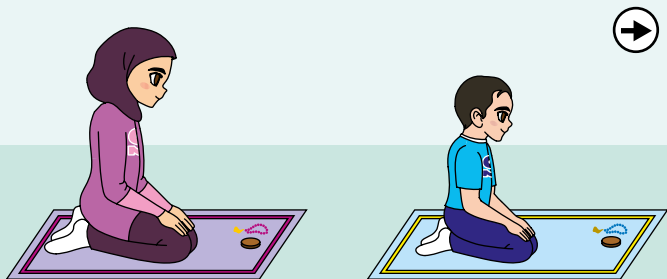
**Tasbihate Arba: once Wajib better three times**

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 ~

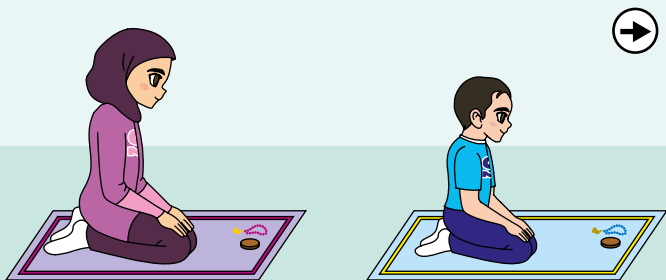


- Recitation in seated position.
- Motionless while reciting.
- Palms on thighs.  
Recitation of 3 Salaams.
- 3 takbirs after Salaam.
- Salawaat after Salaam.



## ~ Tashahhud ~

In second and final Rakat



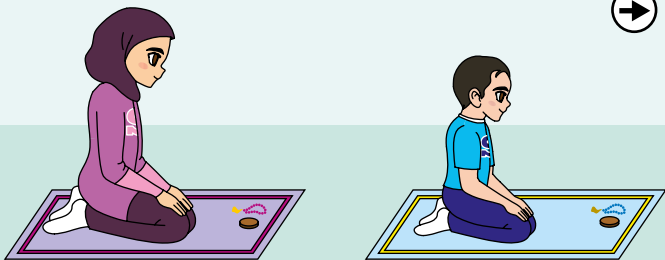
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(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



