



**AL MAHDI MADRASAH**  
**AQAID SYLLABUS CLASS 3**

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ISLAM IS MY RELIGION

The word Islam comes from the Arabic word 'salama' which means 'peace' or 'submission'...

A Muslim is therefore one who is at peace with (who submits to) Allah.

If you want peace at home, you listen to what your parents say and obey them. In the same way to be at peace with Allah one has to obey Him.

The Prophet (S.A.W.) was asked what Islam is in one sentence. He said: "Obeying the Creator and serving His creation."

Religion has been described as a tree. For a tree to survive it needs strong roots. In Arabic, roots are called Usool.

There are five roots of religion, which are what we believe in:

1. Tawheed: There is only one God.
2. Adala: Allah is just.
3. Nabuwwa: Allah sent prophets to guide us.
4. Imama: After the last Prophet -Muhammad (S.A.W.) there are 12 leaders chosen by Allah - the Imam of our time being Imam Muhammad Al-Mahdi (A.S.)
5. Qiyama: The day of judgement when each person will rise again and account for his/her life.

There is no taqleed (following a mujtahid) in Usool.

A tree with just roots is not a complete tree. It needs branches. The branches of religion are called Furu. There are 10 branches (furu) of religion.

The ten branches of religion are:

1. Salaa
2. Sawm
3. Hajj
4. Zaka
5. Khums
6. Jihad
7. Amr bil Ma'ruf
8. Nahyi anil Munkar
9. Tawalla
10. Tabarra

The branches portray the a'mal - actions (deeds) required to be performed by a Muslim. In Arabic the laws of Islam by which one can perform the furoo is known as Shari'a. A tree is only complete if it has both roots and branches. In the same way Islam is a complete way of life composed of both beliefs and a'mal - actions.

## TAWHEED

This is the first root of religion - Usul e deen

Tawheed means one. It is believing that there is only one God - Allah.

Unlike the word *God* which can be made into *Gods* and *Goddess*, there is no plural of the word *Allah* and neither is there a feminine of the word *Allah*.

Besides believing that there is only one *God*, Tawheed means to reject all other idols - physical or mental.

One who believes in Tawheed does everything for none but Allah.

Imam Ali (A.S.) has said:

"...We must believe that Allah is One... He knows everything, hears everything and sees everything. He has no physical form, and cannot be seen by one's eyes in the world and in the hereafter...He is not in a particular place but there is no place where Allah is not present...He is Just (fair) but He is also Kind and Merciful..."

## ONLY FOR ALLAH

During the battle of Khandaq (ditch) the Muslims had dug a wide ditch around Madina for protection.

One of the soldiers from the enemy side called Amr bin Abdiwaad was very well known for his strength and courage. He jumped over the ditch and landed amongst the Muslims.

Everybody was terrified. Only Imam Ali (A.S.) came to fight him. Soon Imam threw Amr on the ground and sat on him ready to kill him. Just then Amr spat in Imam's face.

All those around thought that Imam would kill him faster because of what he had done but they saw Imam Ali (A.S.) get off Amr's chest and walk away. They were surprised to see how Imam could leave such a dangerous enemy of Islam just like that.

Amr attacked again and Imam fought bravely eventually killing him.

After the battle was over people asked Imam why he had let Amr go the first time. Imam replied:  
"I wanted to kill him only for Allah. When he spat on me he made me angry. Had I killed him then I would not have killed him for Allah only but also to satisfy my anger. So I let him free. When my anger was controlled, I killed him for Allah only."

## ADALA (JUSTICE)

Adala means to put everything in its right place. If you were to wear your shoes on your head it would not be a just act.

Sometimes we confuse adala with being equal. If everyone in the classroom was given the same marks in their test, whether they did well or not, it would not be fair (just) although it would be giving everyone equal marks.

To believe in the adala of Allah means to believe that: Allah is fair to everyone. He never does anything wrong. He never forces anyone to do bad things and then punishes them.

He will always reward those who obey Him.

### **"Is Mankind free in their actions?"**

The question was addressed to Imam Musa Al-Kadhim (A.S.). He replied:

"There are only three possibilities!

1. Man himself does it.
2. Allah makes him do it.
3. Both man and Allah are partners in doing the action.

If Allah made a person do things then why would He punish them? Is that not injustice?

For He says in the Qur'an:

"...And Your Lord is not unjust to anyone..." Suratul Kahf 18:49

If both man and Allah were partners then it is injustice that the powerful partner punishes the weaker partner for something they both did together.

As both the above arguments do not make sense then the third is right, that man does his actions by his own will and power."

## "..BUT ALLAH MADE ME DO IT!"

Abu Hanifa was a student of Imam Ja'fer As-Sadiq (A.S.). One day he was telling his friends about the things he did not believe in which Imam had taught him. They were :

1. Shaitan would go to Jahannam. Abu Hanifa said how could this happen when Shaitan was made of fire so how could fire burn fire?
2. Allah cannot be seen. Abu Hanifa said how could we not see Allah when we can see everything that exists. Abu Hanifa believed that we will see Allah on the day of Qiyama welcoming people to Janna.
3. Every person is responsible for his/her own action. Abu Hanifa said that Allah makes people do things.

When Bahlool (a companion of Imam who pretended to be mad) heard this he picked up a lump of clay and threw it at Abu Hanifa's forehead. He was caught by Abu Hanifa's friends and brought before the Khalifa.

Both Abu Hanifa and Bahlool were present in the court.

Abu Hanifa was asked what complaint he had against Bahlool. He replied:

"My head hurts as a result of the lump of clay that Bahlool threw at my head."

Bahlool said:

"Show me the pain!"

Abu Hanifa said:

"How can I show you pain which is invisible?"

"But you yourself told your friends that what exists has to be seen by the eyes"

Bahloul continued:

"And that the lump of mud hurt you is also not true because according to your belief, how can something made of earth cause pain to man who is also made of earth?"

"You also told your friends that Allah makes a person do things so why are you complaining against me?"

Abu Hanifa withdrew his case and walked out of the court unable to answer Bahloul.

## NABUWWA (Prophethood)

This is the third root of religion

According to Islamic terminology the word Nabi means one who is sent by Allah to guide us.

A Rasul is one who is sent by Allah and brings a new shari'a (Laws of living).

In the English language both nabi (pl. Ambiya) and rasul (pl. Mursaleen) are referred to as Prophets.

Allah sent 124,000 Prophets to guide us. The first of them was Prophet Adam (A.S.) and the last one was Prophet Muhammad (S.A.W.)

Many of the Prophets were sent to one or two villages, some even to one family.

Others were sent to a bigger area or to one tribe. But none of them were sent for the whole of mankind like our Prophet Muhammad (S.A.W.)

Five of these Prophets are known as Ulul Adhm Prophets (those given a great responsibility) . They are:

- 1) Prophet Nuh (A.S.)
- 2) Prophet Ibraheem (A.S.)
- 3) Prophet Musa (A.S.)
- 4) Prophet Isa (A.S.)
- 5) Prophet Muhammad (S.A.W.)

Allah sent down words to guide us.

These words were written down into books.

There were many books.

The four important ones are:

Zabur given to Prophet Dawud (A.S.)

Tawraat given to Prophet Musa (A.S.)

Injeel given to Prophet Isa (A.S.)

Qur'an given to Prophet Muhammad (S.A.W.)

### **Who is a Prophet?**

A Prophet must be the perfect person in his time in everything like knowledge, akhlaq, taqwa, bravery.....

He must also have the following qualifications:

1. He must be sent by Allah. A Prophet cannot be chosen by the people.
2. He must have ('isma). This means that he must not do anything to displease Allah even by mistake. A Prophet therefore does not commit any sins.
3. He must be able to perform miracles- (Mu'jiza).  
A miracle is something that nobody else can do. Miracles are performed by permission of and power given by Allah.

The miracles of Prophet Musa (A.S.) are that his staff turned into a snake whenever he threw it down and his hand shone like a lamp every time he placed it under his armpit and took it out. The miracles of Prophet Isa (A.S.) are that he could cure the sick and bring the dead back to life.

The miracle of our Prophet Muhammad (S.A.W.) is the Qur'an.

## **ABU SINA**

### **(Avicenna)**

Abu Sina was a very famous Muslim philosopher and scientist whose book were used in the Universities of Europe for many years.

He had many students who admired him greatly. He had one young student who was very attached to him. His name was Bahman Yar. He was also the most clever of Abu Sina's students. Bahman Yar was so amazed by the lectures of Abu Sina that he often wondered why Abu Sina did not claim to be a Prophet.

On one of the coldest nights of the year, when there was a heavy snowfall; both Abu Sina and his student were sleeping in one room under warm thick blankets.

In the dark the student was still asking questions and the teacher replied. Bahman Yar told Abu Sina:

"With all this knowledge you have and being a master of all the sciences why do you not declare yourself a Prophet?"

Abu Sina smiled and did not say anything.

As the night progressed, the weather turned colder. Abu Sina got up feeling very thirsty. He called out to Bahman Yar to bring him some water.

Bahman Yar on seeing the snow outside made feeble excuses and went back to sleep.

A little while later the muadhin called out Adhan for Fajr salaa. Both Abu Sina and Bahman Yar heard the Adhan.

Abu Sina turned towards his young student and said:  
"You have suggested to me several times to claim Prophethood and that people will put their full trust into me. You have been a close student to me and have benefited from my knowledge yet you could not leave your warm bed to bring me water.

Think of this man who is calling Adhan from the top of the minaret after coming out in the cold weather and doing wudhoo. It is for no other purpose than to obey the command of Allah as taught by Prophet Muhammad (S.A.W.). That is the difference between me and a Prophet sent by Allah."

## IMAMA

This is the fourth root of religion.

Imama means 'to lead'. An Imam is therefore a Leader.  
The plural of Imam is Aimma.

There are 12 Aimma. The first of them being Imam Ali (A.S.) and the last, the Imam of our time being Imam Muhammad Al-Mahdi (A.S.)

Just like a Prophet, the Imam must be the most perfect person in his time in everything.

Our Prophet Muhammad (S.A.W.) built Islam up till it was perfect, just like a builder who builds a building to its completion. Aimma are then those who look after the religion as caretakers, just as a building requires a caretaker to look after it and maintain it.

Aimma must be chosen by Allah. They cannot be chosen by the people.

They too must have 'Isma - They must not do anything to displease Allah even by mistake.

They must also be able to perform miracles.

## DO WE NEED AN IMAM?

In a large mosque in Basra (Iraq), there was once a big crowd gathered around a man called Amr bin Ubayd who was discussing Imama. He did not believe in Imama. The crowd was asking him questions on the subject.

A young student called Hisham came and sat down in the first row. He asked Amr bin Ubayd if he could ask some questions. He was allowed to do so and the following conversation took place:

Hisham: May I know if you have eyes?

Amr: Young man! Is this a question to be asked?

Hisham: Whatever it may be, this is my question to which I shall appreciate your answer

Amr: All right! Although it is a foolish question you are free to ask....Yes! I have eyes.

Hisham: What is their use?

Amr: With eyes I can see and differentiate colours.

Hisham: And do you have a nose?

Amr: Yes, I do.

Hisham: What is it's use?

Amr: I smell with it.

Hisham: And do you have a mouth?

Amr: Yes, I do.

Hisham: And what use is it for?

Amr: I can talk to people and eat and drink with it.

Hisham: Do you have ears?

Amr: Yes, I have two ears.

Hisham: And what is their use?

Amr: I hear with them.

Hisham: And do you have a mind.

Amr: Yes! Allah granted me that too.

Hisham: What is it's use?

Amr: With it I am able to tell the difference between things which is felt and sensed by the hands, eyes, ears, mouth, nose, tongue..... With it's help I can solve a lot of thing and be sure.

Hisham: So does it mean, that besides being healthy, all other organs - eyes, nose, mouth....cannot work without the mind.

Amr: No! None of them can work without the mind.

Hisham: So from what you have said, Allah has made the mind to guide all the other organs....

Amr: Yes!

Hisham: If Allah does not even leave the bodily organs without the guidance of the mind, how is it possible that He could leave millions of his creatures without an Imam to guide and solve their problems?

On hearing this argument, and having no answer to give, Amr bin Ubayd kept quiet thinking about what the young man has said.

## QIYAMA

This is the fifth root of religion.

This means the day of Judgement.

We cannot live forever. All of us have heard about someone dying. It is Allah who gives us life and death.

In the Qur'an, Allah says He made life and death to test which of us will do the best of deeds.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ نَفْسٍ وَاحِدَةٍ لِنَبْلَاهُمْ وَأَلْفَاكُهُمْ وَنَكْفُرَهُمْ ثُمَّ نُنزِّلُ الْوَحْيَ فِي الْبَاقِيَاتِ﴾

"It is He (Allah) who has created death and life, that He may test which of you does the best of deeds" Qur'an - Suratul Mulk 67:2

By creating death, Allah wants us to compete with others in doing good deeds.

Islam teaches us to prepare ourselves for the day of Judgement. On this day, Allah will bring us back to life. A recording (like a CD) of our whole life will be shown to us and we will have to explain everything we did.

For the good deeds we will be rewarded and for the bad deeds we will be punished.

That day will be a long day. The Qur'an says that one day will be fifty thousand years long and it will be very very hot. Those who have believed in Allah, and obeyed Him will have nothing to worry or fear about.

It will be like the report day at school. We will find out how well we did in our lives. If we get our report in our right hands it means we will go to Janna but if we get our report in our left hands then we will have to go to Jahannam.

## FIQH TERMINOLOGY - 2

WORD	MEANING	EXAMPLE
<b>Mubah</b>	<b>Lawful</b> That which belongs to you or you have the permission of the owner to use.	Your belongings
<b>Ghasbi</b>	<b>Unlawful</b> Something that is taken from someone else without permission. The opposite of Mubah.	Stolen property, borrowing without permission...
<b>Bātil</b>	<b>Incorrect</b> That which is not done in the correct manner.	If you pray salaa without wudhoo, then salaa is bātil.
<b>Tarteeb</b>	<b>Correct Order</b> To do something in the right order.	In Salaa all the actions -Qiyam, Ruku, Sujud etc.. are done in a certain order (tarteeb). If the order is changed then salaa is bātil.
<b>Muwālāt</b>	<b>Continuity</b> It means to do something without any interruption.	In salaa all the actions must be done without any interruptions (Muwālāt).

## TAQLEED

For every problem in life we go to an expert.

If we are sick, we go to a doctor.

If we want to build a house we go to a builder.

In the same way if we want to know about the rules (masails) of Islam we go to a Mujtahid.

A Mujtahid knows all the Masails. He studies the Qur'an and the Ahadeeth (sayings) of the Ma'sumeen (Ahlul Bayt) and gives Fatwa.

To follow a mujtahid for the masails of Islam is called to do Taqleed.

One who does taqleed is known as a Muqallid.

## AYATULLAH ALI AL-HUSAYNI SEESTANI

He was born in Mash'had (Iran) in Rabi ul Awwal 1349 A.H. (1930 C.E.).

He studied in Qum and moved to Najaf (Iraq) when he was 21 years old.

He studied under great teachers like Ayatullah Al-Khui.

He became a mujtahid when he was 31 years old.

For the past 34 years Ayatullah Seestani has been teaching, researching and writing books on Fiqh.

He was one of the six people who took part in the funeral of Ayatullah Al-Khui in 1993

We pray to Allah to give him a healthy and long life.



Ayatullah al Uzama  
Syed Ali al-Husaini Seestani