



AL MAHDI MADRASAH

AQAID SYLLABUS CLASS 4

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..."

SAY: "LA ILAHA ILALLAH"
(There is no God except Allah)

La ilaha ilallah is the essence of the whole message of ISLAM. It is the basis of all duas. Reciting it continuously renews one's bayat to Allah. In every Adhan and Iqama we bear witness that there is no god except Allah announcing our faith.

It begins with 'La' meaning **No**. We start off by saying **No** to all other gods. In Adhan and Iqama after takbeer we begin with -*Ash hadu anla ilaha illallah* and end with - *La ilaha illallah*. We remind ourselves to turn away from all gods - wealth, personality, hypocrisy... and direct ourselves towards Allah seeking His pleasure.

The hadith of the Golden Chain:

"My father Musa Al-Kadhim narrated to me from his father Jafar As-Sadiq from his father Mohammed Al-Baqir from his father Ali Zaynul Abedeen from his father, the martyr of Kerbala from his father Ali ibn Abu Tafib saying:

My loved one, and the pleasure of my eyes, the Messenger of God (S.A. W) told me once, that Jibrail told him from the Lord:

The kalima of La Ilaha Illallah is my fort, whoever says it would enter my fort; and whoever enters my fort was safe from my punishment".

Imam Ali Ridha (A.S.)

Imam narrated this hadith in the town of Nishapur in Iran on his way to Marw where Mamun had called him.

The scholars and people had lined the way and requested Imam to narrate a hadith to them. Those who wrote down the hadith numbered twenty thousand.

People started reciting the Kalima when Imam put his hand up and continued: "Yes, the kalima is Allah's fort. It will provide you with excellent safety but on one condition only and that is that you obey and follow us - the holy Aamma in the progeny of the holy Prophet (S.A. W)".

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 لِمَنْ نَحْنُ بِمَبْعُوثِينَ﴾

"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 - 3

WORD	MEANING
Muslim	One who believes in Tawheed, Nabuwwa and Qiyama; and accepts the commands of Allah and His Prophet.
Mu'min	One who believes in Tawheed, Adala, Nabuwwa, Imama of the 12 Aamma and Qiyama and accepts the commands of Allah and His Prophet.
Kāfir	Unbeliever One who does not believe in Allah, Prophet Muhammad (S.A.W.), or in Qiyama.
Mushrik	One who believes that Allah has one or more partners.
Munāfiq	Hypocrite One who says he/she believes in Allah, Prophet Muhammad (S.A.W.) and also recites Kalima; but does not really believe what he/she says.

فِئَم

TAQLEED

Islam has a set of laws which a Muslim must perform (Wajibaat) and some which he/she must not (Muharrimaat). Before one can follow these laws one has to know them. There are only three ways to know the laws:

1. By being a ~~فِئَم~~ Mujtahid - One who does ijtihad - ~~فِئَم~~
2. By being a ~~فِئَم~~ Muqallid - One who does taqleed - ~~فِئَم~~
3. By being a ~~فِئَم~~ Muhtaat - One who does ihtiyat - ~~فِئَم~~

All the three ways i.e. Ijtihad, Taqleed, and Ihtiyaat do not affect usool nor are they applicable to those Islamic Laws which are self-evident. For example they do not apply to:

- (i) Salaa or Sawm being Wajib.
- (ii) Duas or Dhikr being Mustahab.
- (iii) Eating an apple being Ja'iz.

فِئَم

1. MUJTAHID

A mujtahid (whose taqleed one does) must be:

1. Baligh
2. Of sound mind
3. A male
4. Alive when you begin his taqlid.
5. Shi'a Ithna Asheri

6. A'dil (one who follows all the rules of shar'a and one who avoids all sins)
7. Born in wedlock.
8. A'lam (the most learned among all the mujtahids).

How does one identify the most learned Mujtahid?

1. The Muqallid him/herself has enough knowledge and realises it.
2. The testimony of two just Islamic scholars provided two others do not contradict it.
3. From fame one knows or is confident that a person is the most learned mujtahid.

فلا

2. MUQALLID

The majority of Muslims in the world are Muqallids. They do taqleed because it is not realistic for them to become mujtahids.

Taqleed literally means to follow. It means to learn and acquire the fatawa (a verdict in relation to asking a question about a command) and instructions in order to act according to them.

Taqleed is based on common sense. In every branch of science, a layman refers to the professional in that subject for guidance. Similarly a mu'min who wishes to see that his/her acts of worship and way of life are according to shar'ia will resort to taqleed for guidance.

Allah in the Qur'an says:

سَأَلُوا أَتَىٰ عَلَىٰ الْإِنسَانِ أَلْمُذَكَّرَ

"Ask the people of reminder (The Qur'an) if you do not know"

Qur'an Suratul Ambiya 21:7

The Prophet (S.A.W.) has said:

أَنَا أَمِيرُ الْمُؤْمِنِينَ

"The Ulema (those who are experts in Fiqh -Mujtahideen) are the trustees of the Prophets...

Taqleed is not a new thing. From the time of the Prophet (S.A.W.) and through out the days of our Aimma (A.S.), those who went to do tableegh to various parts of the world were appointed as those who the public would follow. They were guided by the Ma'sumeen.

A muqallid learns of the rules of his Mujtahid (marja') in either of the following ways:

1. He/she hears the ruling direct from the mujtahid.
2. Two just people quote the mujtahid.
3. From a person whose statement satisfies him/her.
4. By reading the mujtahid's book of masails.