

Aqaa'id

الله
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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 (pbuh) was asked what Islam is in one sentence. He said: "Obeying the Creator and serving His creation."

"Indeed the religion with Allah is Islam" –

Qur'an - Ali Imran 3:19

The word **deen** which is translated as religion is used in several contexts:

1. Belief in the Creator and all the acts of worship which are inter-related to belief.
2. Judgement, law, order and all the inter-related beliefs in the life here after.
3. Character, custom or habit.

Therefore the word **deen** means conduct based upon spiritual ideals which we call aqeeda belief. The human being from the very beginning believed in a power that he considered as the Creator of the Universe and its Sustainer. The belief was based on the human tendency to search for reasons of the things around themselves. However, ignorance led a lot of people to think of various natural manifestations as their God; and therefore they worshipped the sun, moon, stars, idols etc. The Qur'an presents the belief in Allah as a natural instinct



فَأْتِمُّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Then set your face towards the upright religion, in natural devotion to the truth - the nature instilled by Allah in the people....

Suratur Rum - 30:30

The need for religion

We are social beings. Each of us is dependent upon millions of other people for the necessities of life. Every society needs laws to maintain the rights of all its members and to prevent injustice. No individual is capable of devising laws, which are based on total and perfect justice. It is necessary for the laws to be made by someone who is superior to mankind. This can only be the Creator – Allah.

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 (Pbuh) there are 12 leaders chosen by Allah - the Imam of our time being Imam Muhammad Al-Mahdi (Pbuh)
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.



'USUL IN THE QUR'AN

'USUL UD DEEN

Tawheed

قُلْ هُوَ اللَّهُ أَحَدٌ

"Say! He Allah is One"

Suratul Ikhlaas - 112:1

Adala

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

"And your Lord is not unjust to anyone...."

Suratul Kahf - 18:49

Nabuwwa

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

Said (Firaun): "And who is the Lord of you two, O Musa!" Said he (Musa):
"Our Lord is He who gave everything its form and then guided it".

Suratu Taha- 20:49,50



Imama

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And we made from among them leaders (Imam) who guided by our command, whilst they were steadfast and had firm faith in our signs.

Suratus-Sajda 32:24

Qiyama

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

"And every one of them will come to Him singly on the day of Qiyama"

Suratu Maryam 19:95



TAWHEED

This is the first root of religion.

Imam Ali (pbuh) has said:

"..We must believe that Allah is One and Unique,..Everliving, without a beginning or an end, the First and the Last. He knows everything, hears everything and sees everything. He has no physical form, and cannot be seen by one's eyes in the world or the hereafter.He is not in a particular place but there is no place where Allah is not present. He is nearer to us than our jugular veins and knows what we do, even what passes through our hearts.

He is not only Just but also Kind and Merciful..."

Tawheed literally means 'one'. It is the belief that there is only one God - Allah. Unlike the word God, which can be made into Gods and Goddess, there is no feminine of the word Allah and neither is there a plural. This is why we Muslims use the word Allah and not God.

Suratul Ikhlas (112:1-4) sums up tawheed in a nutshell.

- Tawheed has different levels and degrees.
- First, and foremost it means a strong conviction that there is only one God, Allah.
- It means to reject all other idols- physical or mental.
- It is only when one believes at this level, that one can be called a Muslim.

The highest stage achieved is when a Muslim has applied Tawheed in total devotion solely for Allah.

The various stages of Tawheed are 7:

1. Tawheed in Ibada
2. Tawheed in Sifaat (Attributes of Allah)
3. Tawheed in that none can order or forbid except Allah
4. Tawheed in that none can benefit or deprive except Allah
5. Tawheed in trusting none but Allah
6. Tawheed in 'amal (deeds)
7. Tawheed in total devotion to none but Allah



Tawheed in Ibada

The niyya for ibada (worship) must be totally for Allah. Imam Ali (pbuh) has said that if we wish to find out our sincerity then we must compare the salaa we pray in front of people to that which we pray when we are alone.

Tawheed in Sifaat (Attributes)

The acquiring of knowledge about the attributes of Allah is closely related to our knowledge of recognition of Allah. Just as we identify a writer from his/her style of writing and by particular words and phrases, which are peculiar to him/her; in the same way every creation of Allah performs the following two main functions:

- a) Identifying its Creator
- b) Projecting the attributes of its Creator and recognising the purpose of its creation.

The actual attributes of Allah are three:

1. Hayy (Ever living)
2. 'Aalim (All Knowledgeable)
3. Qadir (Power over everything)

All the other attributes stem from these three.

The attributes of Allah cannot be separated from Allah, e.g. 'Aalimis the one who is knowledgeable. Whilst man acquires knowledge and is still a man even without knowledge, Allah is knowledge itself. We try to understand Him through His Names but He is far superior to the names. Tawheed in Sifaat is to acknowledge that only He is those attributes and none other.

Whatever one thinks of Allah, He is not that. We must therefore think of Allah in terms of His attributes. The attributes of Allah have also been grouped as positive and negative.



Tawheed in that none can order or forbid except He

Islam literally means to submit to the will of Allah. Allah is our Creator. When we use an appliance, a machine etc., we follow the maker's instructions to ensure the wellbeing of the machine and to attain its full potential. We will not follow the order of anyone else. Similarly in the case of Allah's creatures, none has the right to order or forbid except Him. To be able to call ourselves Muslims we should follow only the orders of Allah.

Tawheed in that none can give benefit or deprive except He

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ

"Say! O Allah! Master of the kingdom;
You give the kingdom to whomsoever You wish and You take away the kingdom from whomsoever You wish....."

Suratu Ali Imran 3:26

The aim is to be aware that Allah is the sole and ultimate authority in both creation and legislation. Everything is the outcome of His creation and is held by Him. Nothing and no-one can benefit or deprive us unless Allah wills it.

It must be remembered that the kingdom in question is not just the temporary glory of the world.

This argument was used by Yazid in the court of Shaam. Bibi Zaynab (pbuh) refuted his argument with the Qur'an, saying that temporary triumph and glory given to a tyrant does not mean that he legally deserves it, but it is only respite so that he may be punished more.

وَلَا يَجْسِدُونَ الَّذِينَ كَفَرُوا أَنَّهُمْ يُحْيِي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُحْيِي لَهُمْ

لِيُرَدُّوا إِثْمًا وَهُمْ عَذَابٌ مُّهِينٌ

"And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement."

Suratu Ali Imran 3:178



Tawheed in trusting none but Allah

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

"And put your trust in Allah, and Allah is sufficient as a Protector."

Suratul Ahzab 33:3

Islamic history is full of incidents, which illustrate that Allah is sufficient as a Protector only when one puts one's total trust in Him. The battle of Badr is one of those incidents. The Muslims numbered 313 poorly armed men against a well equipped enemy army of 1000 men. Contrast this to the loss of trust in the battle of Uhud by a few which led to the defeat.

Tawheed in 'amal (deeds)

This means that there should be no riya or sum'a.

Riya is doing something so as to be seen by others (Showing off).

Sum'a is doing something so that when people hear of it they praise it...or boasting of one's 'amal so that people are impressed.

Tawheed demands that every action must be done solely for the pleasure of Allah. Whether you greet someone or build a mosque.

In Hadithe Qudsi Allah says: "I am the best of partners."

This means if we do anything with a mixed niyya (partly for Allah and partly for someone else), He will give it all to the other person. There will be a lot of people on the day of Qiyama who will say that they had done a lot of good 'amal but can find no record of them. They will be told that the 'amal were done partly for someone else and Allah has given the other partner all of them. The Prophet (pbuh) once said that he would give a red camel (a prized possession) to the one who prayed 2 rakaats salaa without any thought except that of Allah. All the companions remained silent except Imam Ali (pbuh) who stepped forward and prayed 2 rakaats. When he finished he said he had thought of none other than Allah.

The Prophet (pbuh) said: "Ya Ali! Whilst you were praying you were thinking that if you did get the camel, you would give it away in the way of Allah." Imam Ali (pbuh) replied: "Ya Rasulallah! How else does one think of Allah other than in this way?"



We must revolve all our actions around Allah. Every deed must be done solely for Him.

In Suratud Dahr the concept is illustrated beautifully:

إِنَّمَا نَطْعُمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

"Indeed we feed you only for the sake of Allah; we desire no reward nor thanks...."

Suratud Dahr - 76:9

The incident is enough to describe how a Muslim should be totally selfless in any service given to mankind.

Tawheed in total devotion to none but Allah

The pinnacle of faith for one who believes in Tawheed is to be totally devoted to Allah. This devotion is demonstrated graphically in Kerbala by Imam Husayn (pbuh) and his family and companions, who gave up all only for the sake of Allah. Every mother in Kerbala demonstrated this by putting aside her motherly love (one of the strongest bond mankind has) for the love of Allah and encouraging their children to give up their lives for Allah.

A Muslim is one who loves for the sake of Allah and hates for the sake of Allah and none other. (In other words love godliness wherever it is found and hate ungodliness be it anyone; no matter what status an individual may have). In Furu (branches) of deen this is termed as Tawalla and Tabarra.



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 (Pbuh) 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 (pbuh) 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."



JUSTICE

This is the second root of religion.

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

"....And your Lord is not unjust to anyone...."

Suratul Kahf 18:49

'Adl literally means to put everything in its rightful place. Sometimes 'adl is confused with equality. Equality is not a condition for justice, e.g. Justice in a classroom does not mean that all the students are given equal marks; but that marks are given according to ability and effort. Similarly, it would not be 'adl (justice) if a large oak tree was given the same roots as that of a small sapling.

Adala is believing in nine things:

1. Allah is for all His creations a just Master.
2. Allah never does anything wrong (bad).
3. Allah does not fail to do anything that is necessary.
4. There is no injustice in Allah's decisions.
5. When Allah tests us or gives a command, Allah does not ask beyond what we can do.
6. Allah will always reward those who obey.
7. It is for Allah to decide if He so desires to punish.
8. Adhab will never go beyond what an individual deserves.
9. Allah does not force anyone to do evil and then punish him.

Believing in the 'Adl (Justice) of Allah means that one should not be in a position of accusing Allah of injustice and favouritism.

If Allah did something that was unfair, then 4 possibilities arise:

1. Allah does it knowingly - which would make Him Dhaalim(unjust)
2. Allah does it unknowingly - which would make him Jahil (ignorant)
3. Allah has been forced to do it - which makes Him Mohtaj (reliant on others)



4. Allah does it as an amusement - which does not make Him Hakim (wise)

Since Allah is not dhalim, jahil, mohtaaj or unwise as Allah is Perfect, then the question of Allah being unjust does not arise. Imam Ali (pbuh) has said that believing in Adala means that you must not be in a position of accusing Him (Allah) of anything.

"Is Mankind free in their actions?"

The question was addressed to Imam Musa ibn Ja'fer Al-Kadhim (pbuh) He replied, "There are only three possibilities!

1. Allah is fully responsible for man's actions.
 2. Both man and Allah are partners in the responsibility of actions."
 3. Man himself is fully responsible for his actions.
- If Allah was the originator of the action then how can He punish man for his sins? That would be unjust. In the Qur'an, Allah says:

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

"..And your Lord is not unjust to anyone."

Suratul Kahf - 18:49

- If both man and Allah are partners then it is gross injustice that the powerful partner punishes the weaker partner for an action they both committed together.
- As both the above arguments are illogical then the third theory that man does his actions by his own will and power has proved correct."

The concept of 'evil'

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"...In Your hands is all good, Indeed You have power over everything."

Suratul Ali 'Imran 3:26



In Islam evil does not exist. Evil is the absence of good. Just like a shadow, which is not an existence in itself, but appears because of the absence of light.

When mankind interferes with the perfect laws laid down by Allah, this causes the absence of good - and thus evil is present.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

"....Mischievous has appeared in the land and the sea on account of what mankind has done..."

Suratur Rum 30:41

Allah does not interfere, as He says in the Qur'an:

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

"..For never shall you find a change in the course of Allah; and never shall you find in the course of Allah any alteration."

Suratul Fatir 35:43

Allah created His creation as a whole and not in bits. The laws and order of creation were set and there is no change in them ever.

The concept of variation (different kinds, not same)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O People! We have created you from a male and a female and made you into nations and tribes so that you may recognise each other; Indeed the most honoured of you with Allah; Indeed Allah is the one who has taqwa.

Suratul Hujurat -49:13

Within creation there is a diversity of colour, size or creed. The variation is created as a result of the laws of creation; it is not discrimination, for



to Allah all races, colours, sizes... are equal. The only criteria of judgement is Taqwa – piety.

The above aya of the Qur'an states that difference is for the convenience of distinguishing and recognising each other by identification. Allah gives each one the ability to develop to his/her/its full potential - capacity.

The Qur'an mentions two other types of 'Adl (justice). These are:

1. Individual justice - Protecting the soul and refraining from all unworthy actions. In other words acquiring 'Taqwa'.
2. Social justice - To maintain the rights of others and seeing and treating others as equal.



"..BUT ALLAH MADE ME DO IT!"

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

1. Shaytan would go to Jahannam. Abu Hanifa said how could this happen when Shaytan was made of fire so how could fire burn fire?
2. Allah cannot be seen. Abu Hanifa said how we could 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"

Bahlool 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 Bahlool



NABUWWA

This is the third root of religion

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

'Said (Firaun): "And who is the Lord of you two, O Musa!" Said he (Musa): "Our Lord is He who gave everything its form and then guided it".'

Suratu Taha- 20:49,50

Nabuwwa is part and parcel of Tawheed & Adala. It is because Allah is Adil that Allah sends guidance.

The above ayaat of Qur'an show that when Firaun asked Prophet Musa (pbuh) who his Lord was; the reply of Prophet Musa (pbuh) was He who gave everything its form and then guided it. From tiny atoms to whole galaxies, all of creation is progressing as planned by Allah. We see a small seed in the course of prescribed conditions and laws becoming a powerful tree.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And your Lord inspires the bee...

Suratun Nahl - 16:68

We see the bee which, inspired by Allah develops an order of a complicated society.

Similarly for man to reach perfection Allah has sent Prophets to guide mankind.



Who is a Nabi?

A 'Nabi' is a bearer of news.

A Nabi must have the following qualifications:

1. He must be sent by Allah. There cannot be a self made Nabi.
 2. He must be sinless (Ma'soom).
 3. He must be able to perform miracles (Mu'jiza) in order to verify his claim of Nabuwwa.
- According to Islamic terminology, a Nabi is one who is sent by Allah to guide mankind to the right path. A Nabi is one who is high in the presence of Allah. A Rasul is one who is sent by Allah with a new Sharia' (message and book).

Difference between a Nabi and a Rasul

A Rasul is one who brought a new sharia' (Code of life) whilst those who did not bring a new sharia but followed the previous Rasul were called Nabi – pl. Ambiya.

In English they are all called Prophets as there is no distinguishing word for nabi & rasul.

- **ISMA**

This means protection against committing sins. This protection is safeguarded by exercising Taqwa and knowledge. Although Isma is a grace from Allah the abstention from sins by Prophets and AImma is through their own free will. Allah says in the Qur'an:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

"And We did not send any prophet but to be obeyed in accordance with the will of Allah" –

Suratun Nisa 4:64

Only the one who is always on the true path and has not ever been unjust would be obeyed wholeheartedly by the people.



- **MU'JIZA**

Every Prophet is granted the power of performing mu'jiza (miracles) in order to give proof that his message is from the Lord of the worlds.

A mu'jiza is an act that cannot be performed by learning or practise. Mu'jizas must conform to the mentality of the society to which the Prophet is sent.

The mu'jiza given to Prophet Musa (pbuh) was magic because Egypt was at that time engrossed and expert in magic.

Similarly, Prophet Muhammad (pbuh) was raised amongst the Arabs who were poets and literary experts and they were challenged at their own art with the Holy Qur'an.

One difference between the mu'jiza of Prophet Muhammad (pbuh) and the other Prophets' miracles is that the Qur'an stands as a challenge for all times and places while other mu'jizas are temporary and short lived.

The Duties of a Prophet

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

"O Prophet (Muhammad)! We have sent you as a Witness, Bearer of Good news and a Warner".

Suratul Ahzaab 33:45

The aim of Prophethood and the work of Prophets are not simply to explain 'sharia'. The most important duty of the Prophets is to establish a social order of justice by means of putting the relevant laws into practise.



According to the Qur'an the duties of the Prophet are:

- a) Giving knowledge and awareness to people by reciting divine signs:

...يَتْلُو عَلَيْهِمْ آيَاتِهِ...

"...he recites to them His signs..."

Suratul Jumua' 62:2

- b) Cleansing away the 'satanic' qualities from human behaviour:

...وَيُزَكِّيهِمْ...

"...And he purifies them..."

Suratul Jumua' 62:2

- c) Teaching the divine laws ...

...وَيُعَلِّمُهُمُ الْكِتَابَ...

"...And he teaches them the book ..."

Suratul Jumua' 62:2

- d) Answering the difficult rules and issues to the people.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ

"They ask for a pronouncement (fatwa); Say: Allah pronounces to you.

Suratun Nisa 4:176



- e) Encouraging people to freedom of thought.

فَبَشِّرْ عِبَادِ

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

“..So give My creatures the good news, those who listen to the Word and follow the best of it. “

Suratuz Zumar 39: 17,18

- f) Establishing thought and reflection amongst people, thus raising their culture.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“And We sent down to you the remembrance for you to explain to the people what has been revealed to them so that they make use of thought”.

Suratun Nahl 16:44

- g) Teaching them wisdom.

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

“Teaching them the book (Qur'an) and wisdom...”

Suratul Jumua' 62:2

- h) Bringing people out of the darkness of ignorance and selfishness to the light of knowledge and guidance.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ

“A book which We revealed to you for you to take mankind out from the darkness to the light with the permission of their Lord...”

Suratu Ibraheem 14:1



- i) Pioneering social justice.

... لِيُقِيمُوا لِلنَّاسِ بِالْقِسْطِ

“For mankind to establish justice ...”

Suratul Hadeed 57:25

- j) Giving good tidings and warnings.

... فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

“So Allah raised Prophets as bearers of good news and as warners”.

Suratul Baqara 2:213

Allah sent 124,000 Prophets throughout the world. We do not know the names of all these Prophets. About 34 Prophets are mentioned in the Qur'an; Allah says:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ

نَقُصُّصْ عَلَيْكَ

“And indeed We sent Prophets before you, of them there are those whose stories We have related to you and of them are those whose stories We have not related to you...”

Suratul Mu'min 40:78



PROPHETS MENTIONED IN QUR'AN & AHADITH

Prophets mentioned in Qur'an.

1. Adam (pbuh)	15. Harun (pbuh)
2. Idrees (pbuh)	16. Ilyas (pbuh)
3. Nuh (pbuh)	17. Ilyasa (pbuh)
4. Hud (pbuh)	18. Dhul-Kifl (pbuh)
5. Saalih (pbuh)	19. Dhul-Qarnain (pbuh)
6. Ibraheem (pbuh)	20. Uzayr (pbuh)
7. Lut (pbuh)	21. Dawud (pbuh)
8. Ismail (pbuh)	22. Sulayman (pbuh)
9. Is-haaq (pbuh)	23. Luqman (pbuh)*
10. Ya'qub (pbuh)	24. Yunus (pbuh)
11. Yusuf (pbuh)	25. Zakariyya (pbuh)
12. Ayyub (pbuh)	26. Yahya (pbuh)
13. Shuayb (pbuh)	27. Isa (pbuh)
14. Musa (pbuh)	28. Muhammad (pbuh)

*He was an Ethiopian wise man - Majority of Muslims believe he was a Prophet.



Prophets mentioned in the Qur'an but not named

- 29. Khidr (pbuh)
- 30. Yusha bin Nun (pbuh)
- 31. Shamuel (pbuh)
- 32. Hizqeel (pbuh)
- 33. Rasul As-haab-ul-Ukhdud (pbuh)
- 34. Shamun (pbuh)

35-36 Two other disciples of Isa (pbuh) **

**Successors to Prophet Isa (pbuh)- It is not know whether they were Ambiya.

Prophets mentioned in Ahadith

37. Sheeth (pbuh)	42. Ubaydiya (pbuh)
38. Saam (pbuh)	43. Habaqquq (pbuh)
39. Armiya (pbuh)	44. Jirjees (pbuh)
40. Danial (pbuh)	45. Budasif (pbuh)
41. Amus (pbuh)	46. Khalid bin Sanaan (pbuh)



ABU SINA (Avicenna)

Abu Sina was a very famous Muslim philosopher and scientist whose book was 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 cleverest 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 (Pbuh). That is the difference between me and a Prophet sent by Allah."



IMAMA

This is the fourth root of religion.

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَدَقُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

“And we made from among them leaders (Imam) who guided by our command, whilst they were steadfast and had firm faith in our signs.”

Suratus Sajda 32:24

'Imama' literally means 'leadership'.

In Islamic terminology an 'Imam' is one who has universal authority in all religious and secular affairs in succession to the Prophet (pbuh) (This should not be confused with the Imam who leads prayers for he does not have absolute command).

'Khilafa' means 'succession'. In Islamic terminology it signifies the same meaning as 'Imama'.

Necessity of Imama

Imama is necessary according to reason. When Allah orders human beings to do something for which the human needs assistance/guidance then He has to provide guidance. This is the Grace of Allah (Lutf).

Therefore like Nabuwwa; Imama is Allah's Lutf. An Imam not only guides us on the right path but also accompanies us to the destination without compulsion.

The institution of 'Nabuwwa' built up religion to its completion. For a perfect religion there was a necessity for those who would assume its guardianship.

The Prophet (pbuh) had three choices:

1. **Not to appoint a successor**

If the Prophet (pbuh) had not appointed a successor, he would not have thought of the future of the Umma.

2. **To describe the necessary qualifications of a successor**

He had left no conditions or qualifications for a successor, therefore man could not have chosen a successor.



3. Obey Allah and appoint a successor

He obeyed Allah and appointed a successor. Since he did nothing without Allah's command; the successor he appointed must have been by Allah's command.

The Prophet (pbuh) was told in Ghadeer e Khum on the 18th Dhulhijjah 10 A.H.:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

"O Prophet! Deliver what has been revealed to you from your Lord, and if you do not, then you have not delivered His message, And Allah will protect you from the people....."

Suratul Ma'ida - 5:67

The aya signified the importance of the message without which the complete mission of the Prophet would have been rendered invalid.

What was this important Message?

The message the Prophet (pbuh) delivered was:

"For whomsoever I am Master, Ali is his Master too".

The message was of Imama – the continuation of the availability of one with divine guidance, one who was free from sin (has Isma); one who was superior to all others and one who was appointed by Allah and none other.

Once the Prophet (pbuh) had delivered the message of the appointment of Imam Ali (pbuh) as his Khalifa; Jibrail brought the revelation of the aya saying:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ
الْإِسْلَامَ دِينًا

"This day I have perfected your religion for you and completed My favours on you and have chosen for you ISLAM as a religion...".

Suratul Ma'ida 5:3



Can any one else appoint The Imam?

The Ahlul Sunna believe that the Imam / Khalifa can be elected by the people, just as Abraham Lincoln has said: "Government is for the people, of the people and by the people."

Let us see what the Qur'an says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ
مِنْ أَمْرِهِمْ

"And it is not for a believing man or a believing woman to have any choice in their affairs when Allah and His messenger have decided a matter ..."

Suratul Ahzaab -33:36

In Islam, government is for Allah, and 'by Allah'. Whatever we do is for Allah - whether it is salaa, charity, obeying parents, ... everything is for Allah. Therefore the leader to lead on all matters must be chosen by Allah.

Qualities of an Imam

An Imam must possess seven qualities:

1. He must be appointed by Allah.
2. He must be Ma'sum (sinless).
3. An Imam must be present as long as there are human beings on earth.
4. He must have direct support from Allah.
5. He must know of all the actions of human beings.
6. He must know of all the needs of the human beings.
7. He must be the best in all aspects of knowledge and life at that time.



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 its 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 its 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 its 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, and 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.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

"And every one of them will come alone to Him on the day of Qiyama".

Suratu Marium 19:95

Qiyama is the belief in eternal life, also known as Resurrection.

In the Qur'an there are hundreds of verses discussing life after death, the day of Qiyama, record of deeds, scales of judgement, Janna and Jahannam, eternal life.....

There are several names mentioned in the Qur'an for the day of Qiyama. One of the names is Al-Yawmul Aakhir meaning the Last day. We are reminded by the Qur'an that:

1. Not only human life, but that of the whole creation is divided into two periods of time; each known as "one day".
 - a) The First Day refers to this temporary world.
 - b) The Last Day refers to the everlasting hereafter.

In some other ayaat of the Qur'an, life in this world is termed "the first life" and life in the hereafter is called "the resurrection".

2. Contentment in both the worlds lies in having faith and belief in the Last Day.

Our happiness on this earth depends on this belief as it reminds us of the consequence of our actions. We therefore realise that our deeds, behaviour, thoughts, words and morals from the most important to the most insignificant have a beginning and an end just like human life. They do not end after the "first period of time" but remain to be accounted on the last day. This is why belief in Qiyama is considered an essential requirement for happiness (contentment).



DEATH

The Qur'an uses the word tawaffa for death. The word is used in Arabic when someone receives something in full, without any omission. From this we conclude that death is something we receive. That is, at the moment of death, mankind is delivered to the angels who receive him/her in his/her full reality (personality).

Death is not 'the end' or destruction of mankind. It is a transition from one world to another and from one state to another where a person's life will continue in another form.

It is a movement from the First Day to the Last Day. (Refer to notes on Qiyama).

What forms ones real personality is not the body or its organs because these are mortal and will gradually die and decay but the soul or the 'self'.

In the following aya of the Qur'an where death is mentioned as tawaffa, we can see that the aya concerns a conversation between man and angels.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

"Indeed (As for) those whom the angels cause to die whilst they are unjust to their soul, they shall say: In what state were you? They shall say: We were weak on the earth. They (the angels) shall say: Was not Allah's earth spacious, so that you could migrate? So these will be those whose abode is Jahannam and it is an evil place." **Suratun Nisaa 4:97**

The aya is about those people who live in an unfavourable environment, which is ruled by the will of others. To justify their condition on earth, they argue that they were weak and blame it on the environment instead of doing something about it. When Allah's angels receive these souls, they talk to them and consider their excuses unjustifiable because



the least they could have done was to move and reside elsewhere. The angels remind the souls of their faults and make them understand that they themselves are responsible for their sins and injustices. If the human self was destroyed at death then there would be no conversation and reasoning with the angels at the time of death, so this aya shows the soul continues to exist.

Imam Ali (pbuh) in a reply to a question about death said: "To the dying person death is one of the following three things:

1. It is good news of eternal bliss.
2. Bad news of eternal punishment.
3. A vague suspense of which group he/she will be included in."

BARZAKH

The word barzakh means a barrier. The Qur'an defines the life between death and the day of Qiyama as **Barzakh**.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

"And when death overtakes one of them, he says: Send me back my Lord, send me back.

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ

إِلَى يَوْمٍ يُبْعَثُونَ

Perhaps I may do good in that which I have neglected. By no means! It is just words that he speaks, and before them is a barrier (barzakh) until the day they are raised."

Suratul Mu'minun 23:99,100

In this aya it shows that after death, the soul wishes to be returned back to the world but the request is not accepted.

There are many ayat stating that the soul will be living after death until Qiyama. During that period (Barzakh), one will feel, talk, suffer and grieve, and ultimately gain happiness. There are fifteen ayat in the Qur'an which prove that one lives a complete life between death and the day of Qiyama.



الَّذِينَ تَتَوَفَّاهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

"The angels will receive the souls of the good people saying: Salaamun Alaykum! Enter Janna, the reward of what you did."

Suratun Nahl 16:32

وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

"..And the most evil punishment overtook Firaun's people;

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ

الْعَذَابِ

The Fire! They shall be brought before it (every) morning and evening, and when the hour (last day) shall come (it will be said): let the people of Firaun be punished severely."

Suratul Mu'minin 40:45,46

According to Imam Ali (pbuh); the first punishment to the people of Firaun refers to Barzakh where similar to this world there are mornings, evenings, months and years whilst the second punishment refers to the day of Qiyama. From Ahadith we learn that in Barzakh we will be questioned on aspects of faith and belief whilst the rest of the questioning will be on the day of Qiyama.

We also know that in Barzakh one can enjoy the comfort, happiness and blessings through the acts of children, friends etc. and the benefit of what good one has left behind...

Imam Ja'fer As-Sadiq (pbuh) has said:

"We will intercede on your behalf on the day of Qiyama, but by Allah! I am worried about you when you will be in Barzakh."



RAJ'AT

Means that after the re-appearance of Imam Mahdi (pbuh) from ghayba, some extremely pious (muttaqi) mu'mineen and some extremely evil people both from this umma and the previous ones will be resurrected by Allah. The pious will see the establishment of righteousness and the evil ones will be avenged.

Shaykh Tusi in 'Usulul A'qaid' says:

Our Prophet and the A'imma will return in the days of Imam Al-Mahdi, together with a group from the previous nations and the present one in order to establish their kingdom and right....Belief in Raj'at is Wajib."

Raja't is also 'the day of the known time' upto which Shaytan has been given respite. When Allah ordered Shaytan to leave the heavens and cursed him; Shaytan asked to be given respite until the day of Qiyama. Allah gave him respite until 'the day of the known time'. i.e. Raja't.

قَالَ فَإِنَّكَ مِنَ الْمُنْتَضِرِينَ

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

"He (Shaytan) said: My Lord! Then respite me to the day that they shall be raised (Qiyama). He (Allah) said: Indeed you are amongst the respited ones, till the day of the known time."

Suratu Saad 38:79,80,81

The Qur'an speaks of two Qiyama's; the first one being selective and partial, and the second one total. The second one forms part of a Muslim's fundamental belief.

The first one in Shia' theology is called Raj'at literally meaning return.

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ



"And on the day when We shall gather from every people a party from amongst those who rejected Our signs, then they shall be formed into groups."

Suratun Naml 27:83

The above aya speaks of gathering only a party or group from among people. On the day of Qiyama the whole of mankind will be gathered and no one will be left out.

Clearly, the day when only some groups will be resurrected and gathered is other than the day of Qiyama. Raj'at is part and parcel of the belief of a Shia Ithna'asheri.



DAY OF QIYAMA

إِذَا السَّمَاءُ انشَقَّتْ

“When the heavens burst asunder (apart)

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

And obeys it's Lord and it must

وَإِذَا الْأَرْضُ مُدَّتْ

And when the earth is stretched out (flattened)

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

And shall cast forth whatever is in it and become empty.”

Suratul Inshiqaq 84:1,2,3,4

The Qur'an gives a vivid picture of the day of Qiyama in various places. It is the subject most often described in the Qur'an. The heavens will tear apart, the earth will be changed from its global form to a flat levelled plain – mahshar and it will throw out whatever has been in it.

The sun and stars will become extinct, the mountains will quake and disintegrate and everything will be destroyed. Then it will be reconstructed and revived.

Imam Ali (pbuh) describes it:

...And the world is disintegrated, and Qiyama draws near, Allah will take them out from the corners of the grave and the nests of birds and the dens of the beasts, and the dumps of the dead. They will be running towards His command, to the place fixed for their final return- groups, quiet, standing in rows.....All of them will hear the call of the caller. On them will be the clothes of helplessness, and cover of submission and humility. At that time all excuses will be useless, hopes will be cut short, hearts will sink silently, voices will be toned down, and sweat will be like a rein (reach the face) and fear will increase. The ears will hear the thundering voice of the announcer calling them to the final judgement and award of punishment and reward....



Khutba 82 - Nahjul Balagha

On the day of Qiyama each one will be given his/her record of deeds. Not a single look, thought, deed will be omitted. Those whose good deeds exceed their bad deeds will be given their record in their right hand whilst those whose bad deeds exceed their good deeds will be given their record in their left hand.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَذَا مَا أقرُّوْا كِتَابِيَهُ

"The one who is given the book (record of deeds) in their right hand will say: Ah! You read my book,

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهُ

Indeed I really did believe that my accounts will reach me;

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

So he/she will be in a life of bliss..."

Suratul Haqqa 69:19-21

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهُ

"But one who is given their book (record of deeds) in their left hand will say: Ah! would that my book had not been given to me.

وَلَمْ أَدرِ مَا حِسَابِيَهُ

And that I had never known what my account was.

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ

Ah! would that (death) had made an end of me;

مَا أَعْنَىٰ عَنِّي مَالِيَهُ

Of no profit to me had been my wealth,



هَلَكَ عَنِّي سُلْطَانِيَّةٌ

My power has gone from me.

خُذُوهُ فَغُلُّوهُ

(It will be ordered) Seize him/her

ثُمَّ الْجَحِيمَ صَلُّوهُ

and bind him/her and burn him/her in the blazing fire.."

Suratul Haqqa 69:25 -31

Life is a journey and a journey can only be made fruitful and useful when a real destination is expected. Movements and journeys are useless when there is no arrival. Existence would be in vain if it was just a constant repetition of arrivals and departures with no real destination.

The world (first day) is therefore the departure and Qiyama the arrival. Imam Ali (pbuh) says:
"This world is a place to leave behind and the hereafter (resurrection) is that of an everlasting residence".

Qiyama gives a meaning to this world, because movement and struggle have no meaning without a goal.



JANNA and JAHANNAM

It is not possible to describe fully the bliss of Janna or the tortures of Jahannam.

As Qiyama will be the resurrection of both body and soul the reward of Janna and Jahannam must be both physical and spiritual.

Physical Aspect

Janna and Jahannam have already been created. On his journey to the heavens (Me'raj) the Prophet (pbuh) saw both.

Shaykh Saduq (A.R.) has written:

"It is our belief that Janna is the place of eternity and house of peace.

There is neither death nor old age; neither sickness nor disease, neither deterioration nor handicap; neither sorrow nor worry; neither need nor poverty. It is the house of plenty and bliss, permanency and honour. The people of Janna will not suffer from any monotony or tiredness therein. They will get whatever their souls desire and their eyes appreciate living therein forever...."

"...And it is our belief that the fire (jahannam) is the place of disgrace and punishment...the people there will not be allowed to die nor will their punishment be reduced...they will drink in it no cold drinks but boiling, dark, murky liquid ..they will be fed Zaqqum (fruit from a cursed tree which will choke them...) They will cry out: Our Lord! bring us out of this...."

Janna has seven doors, each with a set of conditions for entry whilst Jahannam has seven doors - each assigned to a certain class of sinners.

Imam Ja'fer As-Sadiq (pbuh) has said:

Indeed people who worship Allah are divided into three groups:

1. Those who worship Him with the aim of Janna - this is the worship of servants.
2. Those who worship Him because they fear the fire (Jahannam) - this is the worship of slaves.
3. Those who see Him worthy of worship



